

MESSAGE TO THE WORLD  
FROM GURU NANAK

# Guru Nanak Chamatkar

(PART - 2)

BHAI SAHIB DR. VIR SINGH

Translated into English by  
M. L. Mongia



**Bhai Vir Singh Sahitya Sadan**  
Bhai Vir Singh Marg, Gole Market, New Delhi - 110 001

**Guru Nanak Chamatkar (Part - 2)**

*Bhai Vir Singh*

ISBN # 978-93-80854-25-0

© Bhai Vir Singh Sahitya Sadan  
1st Edition, June 2010

***Publisher :***

Bhai Vir Singh Sahitya Sadan  
Bhai Vir Singh Marg, New Delhi - 110 001  
Email : [info@bvsss.org](mailto:info@bvsss.org), [www.bvsss.org](http://www.bvsss.org)

***Printer :***

Printograph  
2966/41, Beadon Pura  
Karol Bagh, New Delhi-110 005

Price : 325/-

## CONTENTS

| Sl.No. | Story                                 | Page No. |
|--------|---------------------------------------|----------|
| 46.    | Dodo Rani .....                       | 1        |
| 47.    | Hamza Ghaus .....                     | 18       |
| 48.    | Dialogue with Mian Mitha .....        | 33       |
| 49.    | Duni Chand Dhuper Blessed .....       | 47       |
| 50.    | Beloved's Birthday .....              | 71       |
| 51.    | Mother and Father Blessed .....       | 84       |
| 52.    | Pious Brahmin .....                   | 92       |
| 53.    | Bhai Taroo Popat .....                | 94       |
| 54.    | Prithi Mal-Sehgal-Rama Didi .....     | 99       |
| 55.    | Pirtha and Kheda Soiri .....          | 102      |
| 56.    | Shri Kalu Khatri .....                | 103      |
| 57.    | Bhagta Ohri and Japu Vansi .....      | 105      |
| 58.    | Firma Khara and Jodh .....            | 106      |
| 59.    | Beloved Guru Nanak visits Sirsa ..... | 107      |
| 60.    | Dialogue with Machchinder Nath .....  | 118      |
| 61.    | King Shivnabh .....                   | 124      |
| 62.    | Bhartari Yogi .....                   | 160      |
|        | Song - Divine Music .....             | 178      |
| 63.    | Makhdum .....                         | 179      |
| 64.    | Ajita Randhawa .....                  | 185      |
| 65.    | Heavenly Light .....                  | 195      |
| 66.    | Bhartari Blessed .....                | 211      |
| 67.    | Veeran Malhar .....                   | 221      |
| 68.    | Visit to Mecca .....                  | 226      |
| 69.    | Baghdad Visit .....                   | 238      |

|     |   |     |
|-----|---|-----|
| 70. | Kandhar Visit .....                       | 254 |
| 71. | Saidpur- Liberator of Captives .....      | 272 |
| 72. | Dialogue with Bhagats .....               | 280 |
| 73. | Beloved Guru at Achal Watala .....        | 287 |
| 74. | Multan .....                              | 296 |
| 75. | Balgundai .....                           | 298 |
| 76. | Ubare Khan .....                          | 309 |
| 77. | Sheehan Uppal .....                       | 333 |
| 78. | Bhai Malo & Bhai Manga .....              | 352 |
| 79. | Bhai Lehna .....                          | 357 |
| 80. | Godly soul merges with Supreme soul ..... | 382 |
|     | Song - Beloved .....                      | 384 |
| 81. | Guru Nanak's Precept of Duty .....        | 385 |
| 82. | Guru Nanak Dev and Bergson .....          | 387 |
| 83. | Guru Nanak Dev and Kant .....             | 390 |
| 84. | Guru Nanak Dev and science .....          | 394 |
| 85. | Guru Nanak Dev and Budha .....            | 396 |
|     | Song - Love Pangs .....                   | 398 |



The Lord Reveals Himself in His Name. Name is Everything.

“The stairs to meet the Beloved Lord” is ‘Recitation of His Name by the Tongue with Love’.

- *Guru Nanak*

## Introduction

**N**o country can run unless administered by a President or a King. Similarly, the world cannot run unless administered by a President or a King. So, we have the Lord, a living Lord. We may call Him the King of kings or the President of the world comprising the seen as well as the unseen. It is His extreme Grace that He sent Guru Nanak to this world. See his benevolence and graciousness. He has made the path of religiousness so simple that anybody who loves the Lord is able to meet the Lord.

He said: The true path towards meeting the Lord is ‘Recitation of the Lord’s Name with love’. There cannot be a path simpler than this. Then, see his graciousness again. He came to this earth in human form to show this religious path to the people. He did not sit at home in luxury. He undertook preaching odysseys across the country and neighbouring countries.

This, he did to remove the sufferings of the people, the darkness of the world, to lift the people from lifelessness, superstitions, mistaken beliefs, useless rituals and to enthuse people with the love of the Lord. He made much sacrifice in undertaking the travels in those days when travelling was so hazardous. But he still travelled far and wide to uplift people and allay their sufferings. He gave the Lord’s love spark to everyone, gave life to people living lifelessly and cemented the hearts of the people with the Lord.

For a long time, Hath yoga was considered as the spiritual path, and to tread on the spiritual path, one had to renounce the family and the house and go to the forests or the mountains for meditation. Even some kings renounced their kingdoms and went to the mountains for meditation.

Guru Nanak said: Religion has to be for everyone and everyone cannot renounce the family and the house. Moreover, he emphasized that detachment from the world has to be of the mind and it is not necessary that the body should renounce the world. Religiousness is ‘Living in the remembrance of the Lord’.

One may live with the family, in the house, keep earning and doing the necessary worldly chores with mind ever in the remembrance of the Lord. Remembrance is the key to happiness. When the mind is turned towards the love of the Lord, it is automatically detached from worldly desires.

He gave an example: When a girl gets married and starts loving her husband, she doesn't have to make any effort to detach herself from her parents. Love of the husband causes an automatic detachment from the parent's house. Similarly, when one starts loving the Lord, the mind is automatically detached from the worldly desires.

Again, he said: The aim of life is to meet the Lord who has given us this life. The Lord is the living Supreme power, a living omnipresence, a living graciousness and an ocean of goodness. He is the Supreme soul. We are also a living soul. The soul has to meet the Soul. Our small soul has to meet the Universal soul. Our soul rusted with the entanglements and the sufferings of the world has to meet the Supreme soul.

'Love is the cement that can bind a soul with a Soul. It is only love that can make the human soul meet the Supreme soul'.

Then, Guru Nanak told us the five spheres of the world:

1. Sphere of duty or deeds. 2. Sphere of sensation. 3. Sphere of endeavor.
4. Sphere of Grace. 5. Sphere of Divine abode.

Bhai Sahib Bhai Vir Singh has elucidated these spheres in story No. 61 – 'King Shivnabh' in this book.

Here I will mention the Sphere of endeavour.

We are living in the Sphere of endeavour. The endeavour is 'Recitation of the Lord's Name with love and singing His praises'.

The Guru said: Recite the Lord's Name while sitting, standing, walking and sleeping as also sing the praises of the Lord.

It is Guru Nanak only who has told this practice that we have to do to be on the religious path. He has told us that good deeds alone are not sufficient to meet the Lord. By recitation, remembrance and love, the mind that is wandering fast in worldly desires turns inwardly and is transformed into intuitive and then sublime mind. That sublime mind gets a sensation of the presence of the Lord in the mind, heart and body. That sensation is meeting the Lord. It gives ecstasy. In the west, a philosopher named Bergson of France ranks high amongst the philosophers whose mind rose very high towards the unseen and whose eyes could see wondrousness i.e. the sixth sense despite being tied to the five senses of the body.

This is the first time in the history of philosophy that a philosopher has considered science as well as intellect inadequate to peep in the unseen.

Bergson saw eye to eye with Kant's doctrine that we could not know or reach God with our intellect. Kant, therefore, did not consider God as the topic of intellect. He had concluded in his doctrine that God is beyond the scope of philosophy.

Bergson said that we had a dual mind for research. One is intellectual mind and another is intuitive. Without the union of the two one could not perceive the unseen because even the unseen has two facets, one is matter and the second is life.

All the discoveries of science are the result of research by the intellectual mind. It is the intellectual mind that has the art of reasoning and uses it to come to logical conclusions. Its knowledge pertains to matter. The intellectual mind has scope up to knowledge of meat and bones and not of life. The knowledge of the secret of life is beyond its scope. The intellectual mind is inexpert. It cannot put its finger on the cycle of life.

The cycle of life is a miracle of the Lord. For the intellectual mind it is something that is alien or unfamiliar. The intellectual mind is made of matter and its subject is matter. Whatever comes in its scope is matter. It cannot gain knowledge from a whole object or substance. It has to cut it bit by bit and do research.

The flow of life stops when it comes under the cutting edge of the knife. Life is a flow. Its stoppage is its end. But actually it is unending. It never stops.

We think it has stopped but actually it goes and hides itself in the unseen world that is invisible to the intellectual mind. The flight of life is a transition. It is an extension of the cycle of life. This cycle of life is inaccessible. It cannot be stopped. The life is in quest of something. The intellect cannot realize that.

Life spreads from a centre i.e. the Lord and wants to remain in touch with the Lord. The mind is enticed by desires and is not able to realize so. Only a person who has insight and can see inwardly can perceive the centre i.e. the Lord. Bergson has named this insight as intuition. It is somewhat similar to what is mentioned in our Scripture as the sublime mind. Now, how to develop this intuition or so to say this intuitive mind?

Bergson could not know. He only hinted that intuition could be gained from the knowledge of physical sciences. It seems Bergson had a glimpse of intuitive and sublime mind but he was not able to describe the same.

Here, it is important to mention the greatness of Guru Nanak who almost four hundred years before Bergson, gave knowledge of the intuitive and the sublime mind and also showed the way to develop the same.

He said: By remembrance and 'recitation of the Lord's Name with love' another mind develops i.e. the sublime mind. That mind can feel the presence

of the Lord inside the body and outside in nature in the form of a wavy sensation. The Lord reveals Himself in His Name by way of sensation.

Another philosopher said: "If then anywhere there is possible for us a view of reality in its purity it will be in the inward view that we may obtain of this privileged object" [*H. W. Carr, The Philosophy of Change*. p 26].

Guru Nanak resolved the issue in advance without any philosophical discussion.

He said: We have to see inwardly and to see inwardly the path is 'incessant recitation of the Lord's Name with love'. The love of the Lord and recitation of His Name elevates the mind and the intellectual mind is transformed into intuitive mind and further into sublime mind. The body soul immerses into the Supreme soul. The incessant meeting of the three, namely, mind, body soul and Supreme soul is sublime consciousness or intuition. Love is the cement that joins the human soul with the Supreme soul. One can attain it in this life only. Some philosophers did get a glimpse of this intuition may be from the wondrous scenes of nature but were not fully blessed with it.

What happens when our body soul immerses in the Supreme soul?

When the body soul immerses in the Supreme soul, then one gets the sensation of the presence of the Lord that fills with ecstasy and rapture. All sorrows vanish and one gets out of the cycle of births and deaths. One gets eternal happiness in this life itself.

The Lord is inside our body i.e. 'human soul' and the stairs to meet him i.e. 'remembrance of His Name in the mind' is also inside our body. Only the awareness and endeavour is required. That awareness Guru Nanak has given.

Dear reader: The endeavour is in your hands.

The Guru has planted the seeds of the Lord's Name in our body. It has to blossom like a rose flower.

He said: This world is a marvel of the handsome Lord.

It is His happiness. Here our soul becomes strong and flourishes.

It can flourish to any extent. The more one gets nearer to the Lord, the more one gets happiness or ecstasy up to an extent that is limitless and indescribable. Happiness, ecstasy, rapture is limitless.

In the following pages it is elucidated how Guru Nanak transformed the minds of men from animal instincts to manly instincts and from man to saint.

Guru Nanak has shown the way to live in this world, a life with inner happiness that is real.

- M. L. Mongia

## Translator's Note

Dear Reader,

A person who is in the incessant remembrance of the Lord has pearls, gems, rubies and jewels in his mind.

Padam Bhushan Bhai Sahib Dr. Vir Singh was a saint who had the pearls, gems, rubies and jewels in his mind.

He has put all these pearls, gems, rubies and jewels in his writings.

When you read his writings with love, these pearls, gems, rubies and jewels come out of his writings and enter your mind through a wavy sensation as if by magic.

In Bhai Sahib Dr. Vir Singh's writings the essence is the Lord's Name that gives fragrance to his writings. I have tried my best to keep the essence and fragrance intact.

Something more about Bhai Sahib Bhai Vir Singh:

Bhai Sahib Bhai Vir Singh always used to ask everyone who came to meet him to recite the Lord's Name for at least five minutes a day. Once, a doctor from America came to meet him. When he was about to leave, Bhai Sahib told him to recite the Lord's Name for five minutes at least everyday.

The doctor said: Please, I may tell you. This is impossible. I have to work so hard that I do not have even five minutes to spare.

Then Bhai Sahib asked him: How far from your house is your Hospital where you go for work?

The doctor replied: It is about one hour's drive from my residence.

Bhai Sahib said: What do you do while you are driving?

The doctor replied: Nothing.

Then Bhai Sahib said: Can you not recite the Lord's Name in that time?

The doctor was amazed. He said: O! How well you have caught me. I promise to recite for full one hour while going and full one hour while returning home.

Just by that two hourly recitation of Name, the doctor became so saintly that he became known as Dr. Saint.

In this way, Bhai Sahib Bhai Vir Singh put the Lord's Name on every tongue.

That is just what Guru Nanak said to the saints when he visited Sirsa:

Put the Lord's Name on every tongue.

Let us put it on our tongue: Waheguru, Waheguru, Waheguru.

(O Lord, O Lord, O Lord)

Starting with at least five minutes a day.

- *M. L. Mongia*

## Dodo Rani

The beautiful river Ravi has left her icy abode, and traversing through high and low hilly rocks, jungles and stones reached the plains near Madhopur.

Even from here it is going ahead, kilometers and kilometers of green fields are blossoming on both sides. In between these, the river Ravi, engrossed in love, is moving day and night towards the sea that is her Lord.

It is a sweet and rosy season. The hot season is over. The pinching cold has not yet come. It is comfortable, lovingly cool, sweet, giving freshness to the eyes and is soothing to the face. Nights are cold enough to keep one indoors but daytime is not so cold. It is afternoon. There is a light cool breeze. The sun is hot but it is not bad.

One village woman is sitting on the branch of a fallen tree near a bank of the river Ravi. Nearby is a big Teak tree from where a mixture of sun and shade is falling on her. It is neither cold because of the shade nor hot because of the sun. On the ground is lying an empty earthen pot of buttermilk. On the top of the pot is a bronze bowl and in this bowl is a cloth from which bread seems to have been taken out.

The woman has joined both her hands and her wrist is on her knees. She is looking towards the north of the river. Her ears are attentive and she is sitting still as if in meditation.

She is young in age and tall in stature. Her body is neither heavy nor thin or weak. Her complexion is slightly wheatish. She has sharp features, a longish but a little roundish face. There is a charm in her eyes, but at this moment her eyes are focused on something and are serene. When she moves her eyes, it shows that she is a sensible lady.

The woman has not been educated nor did she have company of educated people, but she is intuitive. She is thoughtful and can understand and assess quite well. She is an appreciator of good things and is influenced by nice things.

At this moment her ears are listening to a sweet and loving tune. Her eyes are fixed that side. Her mind is immersed in enjoying the sweet music. She is sitting still like a statue. It is the north of the river where her eyes are focused and ears are hearing. From there is coming the sound of divine music that is refreshing her soul. The river Ravi's water current is also coming from that side.

Although, it is quite a distance where somebody is playing the music, the vibrations of the same are giving sensation to her heart, as if the mind is a musical instrument and the vibrations and sensations on its wires, are giving resonance of the vibrations and sensations to the wires of the heart. Along with the sweet and heart piercing vibrations is audible a song.

Somebody is singing a very sweet song. It is audible but she is not used to listening to this type of divine song. So, she is not able to understand the song properly, but some lines, she does understand. She is not able to understand all the lines of the song, but whatever she understands is giving her concentration and she is enjoying the music.

The divine music went on for a long time. All the time, she kept sitting and listening. Initially, she was looking that side intently, and then she listened to the music with closed eyes.

Now, when the music stopped she heaved a sigh. Her hands opened. Sometimes she opened her eyes and sometimes her eyes closed. She heaved a sigh of freshness again and again.

After sometime she became alert and started talking to herself: O Lord, who are they? From where have they come? They have been here for three days. What do they do? Whenever I go across from this side I see them playing music and singing. I also sing with my friends. I also keep singing in marriage parties for nights and nights together. I know all songs except the special marriage songs. I have listened to the love songs. I have listened to the violinists who come to our street. I have listened to the folk songs. How sweet are the folk songs? But this song, I have never heard. This is not a song. It is magic. Are they human beings? Or have they come from the abode of Indra? Do they sing? Or do they sprinkle music in the head?

Do they play music or pierce the mind? Do they play music or hammer the heart? I just cannot imagine what they have got in them. It doesn't seem

there is anything human in them. Is it not a fantasy? Is it that some kings and princes from some fairylad, playing music and singing are visible to me?

May be they are from the Lord. It is said that the heavens are full of music. Can it be the same music? What should I do? I don't feel like going home.

Whenever I come this way, while carrying food for my husband, all the time I hear this music going on and one is attracted towards the same.

Should I find out who they are? I feel afraid but I feel attracted also.

They seem to be full of love but I feel some fear also. Should I go and ask them? Please tell me, who you are. There is no strength in my body. I am feeling light but without strength. I don't feel like moving my hands and feet. It is delightful. This must be extreme happiness. I cannot bear.

What is this? What happiness is this? From where has this come? I want to have it. It should remain with me. I will forego food and everything. I wish to stay in this happiness. I shall forego food. I shall quit friends.

I shall forego riches. I shall not mind being a beggar, but I wish to remain in this happiness. What should I do so that I can tie this happiness to myself? Can I somehow put it inside me and put a lock from outside? Whom should I tell? Whom should I ask? What method should I adopt? What remedy should I seek? Should I go and ask them? Will they be benevolent or will they put me off? O Lord, how can I live without this happiness? What should I do? If I tell my husband, he will say: 'You have gone mad'.

Ah!ha! It is rapture at this moment. If I die in this rapture at this moment, how good it will be. Who knows what way I am going to die otherwise?

But alas! It is not in anybody's hand. Alas! If I had been a city dweller or daughter of a pandit or if I were educated, I would have understood something. But being an uneducated, village woman and working like animals I do not know who they are and how to talk to such divine people?

For a long time she was thinking and thinking. Her mind became strong and finally she decided to go and ask. So, she got up and went. When she went near, she saw only one person sitting there, instead of two. The musical instrument was lying in his lap and he was looking towards the river.

The woman stood at a little distance, bowed her head and spoke.

Woman: Brother, were you playing the music?

Musician: Yes, sister.

Woman: Who are you?

Musician: I am the Lord's servant.

Woman: Are you of this world or no?

Musician: Yes, sister, I am a human like you.

Woman: No. You are telling lies. I have seen you sitting here for three days. If you were like us, then you would have lit a fire sometimes and cooked food. You would have gone to bring groceries. You would have been coming and going somewhere. You would have been eating food sometimes.

Musician: I can live without food sometimes but my Guru lives on divine music.

Woman: That's it. So, you belong to some other world. If you were of this world, then you would have been eating food.

Musician: We do eat food, bread, milk, butter, everything.

Woman: What have you had to eat in the last three days?

Musician: Divine music.

Woman: Please tell me the truth. Do you really belong to this world?

Musician: Yes, this world only. I have a sister. She resembles you. I am the son of my mother like your mother and I am hungry at this moment.

Woman: Then why don't you eat something?

Musician: If something comes, I shall eat. If nothing comes, even then time will pass.

Woman: Again, the same thing. O Brother, I am sure you belong to some other world. You are just putting me off. Aren't you? Please do tell.

Musician: Sister, we belong to this world.

Woman: Then how do you stay without food? How can you play music? If I don't eat one meal my household chores will remain. I won't be able to move even.

Musician: Even I am not able to move. But I am not depressed.

Woman: That means you can live on the support of the joy of music.

Musician: This happiness is not in singing. Everybody sings. Who doesn't know crying or singing? But these songs are from another world (The divine world) and this happiness is a grace of the Lord. This grace is a support. It gives the feeling of fullness.

Woman: That means you are divine people.

Musician: You may say so, sister.

Woman: Brother, if I bring milk, will you have it?

Musician: Yes, sister I would love to have milk. I do have a support of the divine music but I cannot altogether live on it. So, I feel hungry and I eat and drink.

Woman: All right. That is fine. Then I will get milk for you.  
She looked back again and said: Are you surely humans and none else?

I am an uneducated village woman, not very old. I haven't seen the world much. You may be from some fairyland. I may do something wrong.

Musician: Why are you having such a misgiving?

Woman: You have been hungry for three days and still you are not worried. When you sing, you spread magic. I have never observed this in humans. When I was a child, I used to listen to stories. I am recalling and remembering those. It appears as if you are from a fairyland. But, I am not intelligent. I am only a village woman. May be you are those who are called divine. O Brother, you don't get angry. Village woman are like animals. I don't have much knowledge. Just don't bother about my plain talk.

Musician (With tears in his eyes): Sister, don't have any misgiving. To whom you are talking is a human and a disciple of the Guru whom the Lord has sent to this world. You be assured that I am human.

The woman was now satisfied. She was having the empty earthen pot on her head. She supported the earthen pot with her hand, bowed her head in respect and left.

## II

After sometime, the woman came with a pot full of milk on her head. There was a bronze bowl on the pot, covered with a lid, which contained sugar.

Now her cheeks were rosy, she was experiencing an innocent pleasure. She was exuberant and had walked fast. When she reached there, the music was on, the same person to whom she had talked, was playing the music but the singing was by someone else. When she heard the divine song, her steps softened and her eyes became meditative. At a little distance she sat down on the ground. Her head automatically bowed down in respect. Her eyes set impulsively on the person who was singing. So much so, that the eyes stopped blinking.

The happiness embodied, the meditative effect, the divine aura, the heavenly grandeur and the divine charm that she never imagined, filled her with wonder and bewildered her. On top of it, the divine music chained her mind as a deer is chained. She kept on sitting like a stone statue. The simple and uneducated woman, who had never seen such a thing before, suddenly saw heavenly faces and her mind went into ecstasy.

The music went on. She kept the pot of milk down and she became spell bound in seeing the holy persons. The song was over. The music stopped.

The musician and the singer, both became silent and tranquillity prevailed. But the woman's eyes were so fixed on the singer that they did not even blink.

After a long spell, the woman was startled. Her eyes blinked. She heaved a sigh. A few tears of joy fell from her eyes. Her body shook and she became conscious. She was so much absorbed in the ecstasy that she could not move much but she was fully conscious. After a little while she felt strong enough to get up and offer milk to the persons who were more loving than a brother and father.

She got up, hesitated a little and moved forward. She put the pot of milk in front of the persons.

Meanwhile, the singer opened his eyes and said: 'Daughter'.

She could not know from where the voice 'daughter' had come. She felt that a divine music has gone into her heart and body.

Again the voice said: 'O Child'.

She felt an attraction.

Again the voice said: 'O Daughter'.

Now she felt afraid that she was not replying.

In a soft tone she replied: 'Yes, please'.

Singer: What have you brought?

Woman: Please, this is milk and sugar. Please be kind and have milk. You are hungry for three days.

Singer: You drink it. You are hungry for a son and riches.

The words went into her heart. Her husband always wanted a son and riches.

She realized, it was true that she and her husband were hungry for a son and riches but hesitated to say anything further and kept quiet.

After a few moments, she again said: 'Please, you are always satisfied'.

Singer: You have milk.

Woman: Please make me drink the nectar that I felt just now. This rapture should not leave me. Your musician (pointing towards Mardana) said, "We live on divine music". He must be referring to this rapture. You must be drinking this nectar. This nectar is marvellous. How does one drink this nectar? I am a village woman, like an animal. I have no education but your singing is rapturous.

Singer: My child, have milk.

Woman: I don't know. You haven't had anything to eat for three days. Please have a little. And to me, give me the divine nectar. I should not remain without it. I may be hungry or satisfied but this rapture should always remain with me. Please do touch the milk to your lips. He (pointing towards Mardana) said that you are of this world and you eat and drink as everybody else. That is why I brought the milk.

Guru Nanak smiled and looked towards his companion and said: Mardana, your throat must be shrinking with hunger. Have milk.

Mardana: Please, first you have. I will also have after that.

Singer: Daughter, milk (eyes closed while saying).

Woman: Please drink. My heart will be delighted.

Singer: Yes, it will be delighted. Say, 'O Lord', 'O Lord'.

Something wondrous happened. Some light rays came but not like the rays of the sun or moon, but like something else. Something pierced the heart. The head swooned. There was unawareness but not unconsciousness.

Something happened. All tensions and worries were gone. There was some darkness, not as if it were dark but as one cannot see anything while looking at the sun.

In this super-consciousness, in this lightning, the woman uttered: 'O Lord'.

From the mouth came: 'O Lord'. From the mind came: 'O Lord'.

From the heart came: 'O Lord'.

In her body came an everlasting feeling of 'O Lord'. In her soul she felt the sensation of 'O Lord'.

The five letters got inside her body. The life-giving five letters settled in her body. Five letters, yes, five letters.

And the Lord reveals Himself in His Name. The five letters got deep into her soul.

Not only the five letters, the Lord Himself got deep into her soul.

When the Name went inside, the Lord, whose Name it is, went inside. The distance and veil between the 'I' of the woman and the Lord was removed.

The woman's soul was lighted with the Lord's flame. The woman's soul became crystal.

The woman's soul got crystal consciousness. She felt ecstasy. She had felt the happiness when she heard the divine song but now the Lord of the song is sitting in her. She had enjoyed the sun's rays but now the sun came and sat in her. The sun will not go now.

The woman had asked for rapture. But Guru Nanak has given her the Lord of rapture.

The soul that had got separated from the Lord met the Lord.

Wanting happiness, she got the Lord of happiness.

Wanting the sun's rays, she got the sun.

'O' Guru Nanak, you gave fountains of nectar to someone who offered you just milk.

The Lord had asked you to join the separated with the Lord. O, how do you join the separated with the Lord?

O, Guru Nanak, you are splendid.

Those who have met and listened to Guru Nanak will not remain in the cycle of births.

'O' Guru Nanak, you are an Angel.

The woman now opened her eyes. Her head touched the Guru's feet.

The Guru put his hand on her head and said: Drink this nectar all the time.

The Guru again touched her head and said: Daughter, get up.

Recite the Lord's Name incessantly.

The woman got up. She is not making any effort to recite the Lord's Name. The recitation of 'O Lord' is going on in her body, like a tune, some rapture is being filled. She is ecstatic.

Now, the Guru from the heavens said: Bring milk. Let us drink.

With deep love and a wondrous eagerness the woman mixed sugar in the milk, filled a cup and offered the milk to the Guru.

The Guru accepted the offering, took the cup from the enlightened woman and drank the milk.

'O' Guru Nanak wondrous are your ways. Yourself you make everybody beg for the Lord's Name. Then you give them the Lord's nectar. And make them immersed in the Lord's Name. And then accept their humble offering with gladness.

### III

Having offered milk and after drinking the nectar and with immense blessings of the Guru, the woman returned home.

Now she is in the rapture of the Name of the Lord. She has the sensation of the Lord in her body, while sitting and standing, while walking and talking. She is doing the household chores as usual. Her husband finds her in happiness and more beautiful than before, but hasn't enough intellect to judge anything.

As usual, she cooks the food in the morning and around noon takes meals to the fields for her husband. Again, in the afternoon, she fills a pot with milk and takes it for the Guru who has come from heavens and is staying on the bank of the river Ravi.

The Guru drinks milk. Mardana drinks milk. She listens to the divine music and comes back home. Her husband does not know what blessings his wife has got.

The world is always awake but to do evil and criticize.

The woman returns home and again goes out carrying a pot full of milk in the afternoon and comes back late in the afternoon. This gossip spreads in

the neighbourhood. Her friends who used to get together in the afternoon, gossip and play are astonished as to what has happened to her? Why does she keep quiet and where does she go with a pot full of milk?

The gossip went round among the young ladies, then among the older ladies, then to the men and finally to her husband named Doda, that your wife leaves the house with a pot full of milk in the afternoon and then returns late in the afternoon.

Doda was not a very civilized type of man but he loved his wife very much. He owned land but he was not a very big landlord. His net earning after paying the taxes was just enough to run the house reasonably well. He had enough for food and clothing. He had his own cow and buffalo for the milk.

He could manage giving gifts etc on social functions without taking loans. But, he did have a desire to become a rich landlord. He also desired a son. He had been married for about seven years but did not have a child. Sometimes, when he got tired of working, or when a demand of taxes came and he fell short of money or when he had to buy another buffalo and felt a problem for money, then he used to say to his wife: Dodi, shall we ever have a son and riches? She used to heave a sigh.

But otherwise, Doda had a pleasant and carefree nature. As such he never felt depressed with these thoughts. To have a son was in the hands of God, but for riches, he could do enough. Dodi herself used to cut grass and bring it home for the cattle. When some grains were surplus in the house or when some butter was extra in the house, she used to make ghee and sell it to the village head and save money. When the husband had to buy new cattle, she used to give her savings to him. The husband and wife were passing good time in this way.

Dodi used to get up early in the morning, do all the cleaning, milk the cow and buffalo, churn the yogurt, take out butter, make bread and then take food for her husband to the fields. She used to pick cottonseeds and do all household chores. She was not lazy.

As such, Doda was not angry when he heard the accusation for his wife from other men and did not get furious. But he did get into thinking. He wanted to just forget about it but now it came to, I tell, you tell, he tells, she tells, everyday.

Still, he was not ready to believe anything. But after a careful thought he found a solution. The solution was that he should follow his wife un-noticed.

So, one day he followed his wife when she left the house with a pot of milk.

When she kept the pot in front of the Guru, he hid himself behind a tree and kept watching. After offering milk to the Guru, she returned home.

Doda followed her like this for the next two or three days.

The glimpse of the Guru had a very impressive and delightful effect on Doda's mind.

One day, after having milk, Mardana played the music and the Guru sang a divine song. It was so rapturous that a flying bird would sit and listen.

Doda also felt the rapture and sat down where he was hiding, to listen to the divine music.

Today, the Guru asked the woman to call the person sitting behind the tree.

When she went there she found that the person was her husband only.

She was a bit astonished but then she laughed and said: From whom are you hiding? He can read your mind. Come, he has called for you. If your stars are shining take something that he gives. See, you came stealthily but he wants to give you something without your asking. That is why he has called you.

Doda was a bit ashamed. He hesitated a little, but he got up and started moving towards the Guru, but his steps would not move forward.

Firstly, he felt ashamed. Secondly, he had seen that his wife goes to the Guru to offer milk only. Thirdly, the divine music had a rapturous effect on his mind.

So, slowly he picked up courage and came to the Guru.

His wife said to him: Bow your head and fall at the Guru's feet.

Doda was not a person who would dance at the fingers of his wife, but he was not averse to what his wife said. The goodness of his wife had made him love her. He was appreciative of what she said. He was already feeling ashamed and now was greatly impressed by the Guru. So, being told by his wife, he fell at the Guru's feet.

The Guru laughed and said: O Son, come forward.

Doda: Yes, sir, it is all right.

Guru: You are a man. God has given you eyes along with the ears. It is good you have used your eyes as well. Ask for anything you want, I shall give you.

Doda felt ashamed to ask for anything. He felt hesitant and shy and kept quiet. In the meantime, Mardana played the music and the Guru sang a divine song.

After listening to the divine music both of them went home.

On reaching home they started talking. The simple woman whose mind was now immersed in the Lord's Name and had blissful peace in her mind narrated the whole story to her husband. She also told him about the benevolence and grace of the Guru.

Doda listened to all that and said: It is our luck and it seems our stars have started shining. He is a true Guru. You have understood him well. I am also convinced. Now, I will again go tomorrow and if he says, 'Ask for something', then I will ask him for a son and riches.

Dodi said: Don't ask for these things. Ask him for the nectar that he has given me. This nectar remains with us always and will go with us even when we die, but the son and riches, one has to leave behind. His wife tried her utmost to persuade him but he said, he will ask for a son and riches.

Accordingly, next day, again Doda went and fell at the feet of the Guru. This time, he himself had carried the pot full of milk and he himself offered it to the Guru.

The Guru laughed and said: Doda, why have you brought the milk?

Doda said: 'O Guru', I am without a son and riches. Some people have got ten buffaloes and forty cows and thousands of sq. meters of land. Bless me that I have a son and riches.

The Guru said: Do you wish for anything else?

Three times he repeated the same but Doda was adamant and every time he said: I want a son and riches.

Mardana said: O Gentleman. Ask for the Lord's love also.

Doda said: That is your grace if you wish to bestow but first give me a son and riches.

The Guru laughed and said: Some people free themselves from the worldly riches and entanglements by reciting the Lord's Name. But some people first get satiated with worldly riches and entanglements and then only try to free themselves from the worldly riches and entanglements. Yes, Doda you will get a son and riches and because of the company of the saintly Dodo Rani, you will get the Lord's Name also.

#### IV

Doda's wife whom the Guru had blessed the name 'Dodo Rani' had really become a queen. A sublime consciousness had come in her body. Because of the rapture of the Lord's Name her mind was always in high spirits, in blissful peace, blooming and exuberant. Even a king sitting on a throne would not be in that exuberance. The inner happiness is now showing on her face and she is visibly very happy. Her friends see her changed nature and a moon-like blossom, her shining forehead and an added charm in her eyes.

But, now she is not much interested in the gossip sessions of her friends. The initial treatment that she got from the gossip-loving and interfering ladies became a blessing in disguise to her.

Her husband, instead of becoming her enemy, started loving her more. He was convinced that the Guru had really come from the heavens and his word had the Lord's strength in it.

The Guru's blessings bore fruit. Within a few days, his uncle became a sadhu and left for some religious shrine to meditate. He left all his property, land and cattle to Doda. The riches, Doda got in no time. He was now fully convinced that the Guru is not an ordinary sadhu. He is one with the Lord and the Lord has sent him to this world.

The gossiping village women also noted three things. Dodo Rani's utmost happiness and tranquillity, Doda's love for his wife more than before and suddenly becoming rich. Their evil attitude now changed and now they started asking questions. The ladies asked Dodo Rani and the men asked Doda. Both of them did not want to hide anything.

The sun does not require hiding and the moon does not require curtains. Both of them narrated their story.

Soon, the praise of the Guru spread in the entire village. Someone said something and someone else said something else, but one thing that everybody came to know was that on the bank of the river somebody has come who has been sent by the Lord of the heavens. The Guru and his companion do not enter the village. They do not beg. They are always singing or meditating with closed eyes.

Doda has been offering milk to them. They were pleased and they have blessed the couple.

More and more people started coming and meeting the Guru, some for recovery from sickness, some for some special favour, some brought food and a few only wanted to meet the Guru.

Whosoever came and met the Guru revered and loved him.

The news spread to other villages nearby and soon it became known all over that Guru Nanak has come here. Some said: A saint has got realization on the bank of the river Ravi. Some said: The Guru has come from the heavens.

Some said: A prophet is born in this dark age era (Kalyug).

People thronged to meet the Guru.

One day when the Guru came back after a long stroll, Doda and Dodo Rani were busy putting up a shed where the Guru was staying.

The Guru smiled and said: Doda, what is all this?

Doda: O, Master, I am putting up a shed. It is getting wintry and it may rain, or there may be a cold breeze. There is no cover for safety. At least, some place will be safe.

Guru: Gentleman, Lord has given us the sky as the umbrella.

Doda: 'O Guru', for you the sky is the umbrella but people like me, who come to meet you, do require a covering. It is your greatness that a lot of people are now coming to see you and people are coming from far attracted to you. It is for the holy congregation that I have made a small contribution. Rest is your wish.

The Guru laughed and said: Doda, you can speak well. You have got love for the holy congregation. Now, you will imbibe love of the Lord as well.

In a few days, beautiful sheds came up. Early morning, Mardana used to sing *Asa-di-var*, in the evening *Rehraas*, daytime *Bilawal*, afternoon *Aarti* in *Dhanasiri* and at night *Sohela*. The whole day was busy and full of joy.

Doda constructed a few more sheds. He got constructed a boundary wall, one shed for kitchen (*Langar*) and another for divine hymns. In one of the sheds people could rest and stay overnight.

In this way the bank of the river became a heavenly place. It became known to people far and wide that the Guru is bestowing his blessings from here. From long distances, people started pouring in. In all the villages nearby, people started reciting the Lord's Name.

The empty rituals, the idol worship, the superstitions and the fasts from which people were already fed up vanished.

People got into truthful living. Remembrance of the Lord and prayers to the Lord with humility became a way of life.

What happened now? The Hindu priests and the Mohammedan mullahs, who had no religiousness, but were living and earning money, due to the people's wrong faith in the empty rituals and idols, became jealous. But what could they do. When the people started thronging and loving the Guru, what could they do. Initially, they had thought, that it was a temporary phase. Some ordinary sadhu has come and will go away in a few days. But now, when they saw the sheds coming up and the people coming in large numbers to meet the Guru, the music going on in the day, and the singing of the hymns going on all day, the religious discourse, the recitation of the Lord's Name, the distribution of food to the needy, preaching the truth to all, giving true religiousness to all sadhus and pandits and mullahs whomsoever came to meet the Guru, and make people shed their false beliefs, then all of them got awfully upset.

Whenever a man of God or a prophet comes, the pandit leadership starts worrying for their earning. Since they themselves are not able to do anything

about it they prompt the kings to go after them. This is history.

To face a man of God, the pandit leadership has always persuaded the king to come forward. Now, also, the sadhus, pandits and mullahs got together and went in a deputation to the head of the district, named Kroria Chand.

The first thing they told him was that the Guru has forcibly occupied your land, sheds have come up and kitchens have come up. People throng to meet him. In a short time, he will claim to be the owner of the land. How will you ask him to vacate the land? A newly planted tree can be cut in a day but when it spreads its branches it becomes difficult to cut.

Second thing they told him was that he says there is no Hindu and no Mohammedan. The Mohammedans who go to meet him have stopped *Namaz* and fasting. The Hindus, who go to meet him, have stopped worship of idols, have stopped keeping fasts, and have stopped wearing the red thread. They have started praising the Guru and have started reciting 'O Lord'. His companion says that he is Guru Nanak and he is the holiest of all the prophets born earlier. He is the prophet of the prophets. The young generation all go to meet him. The women are more eager to meet him. All the people are going astray. Since ages, it is Hindu or Mohammedan.

But the Guru has a new system. He says that there is no Hindu and no Mohammedan.

You are the head of the district here. God has given you all the powers. You are the only person who can keep our prestige otherwise the world will go astray. There will be no religion, no rituals, no idol worship, no fasting no *Namaz*. At present this fountain is oozing only. If you stop it right now, that will be the proper thing to do.

After listening to more of such stories, Kroria Chand, head of the district, started thinking. He decided to pick up Guru Nanak and put him behind bars and scatter the people in the congregation with force so that they run away. He collected a few people and himself rode on a horse. He had gone a little distance only when the horse shuddered and he fell down. He got injuries and a fractured leg. After a few days when he recovered, again he collected a few people and himself rode on the horse towards the bank of the river where the Guru was staying.

He had gone a little distance only when he felt darkness in his eyes. He could not see anything. He got down from the horse and started walking back home. He was then able to see, but when again he turned and went towards the Guru, his eyes saw darkness only. To make sure that it was not an illusion, he tried several times. When he walked towards his house, he could see, but when he walked towards the Guru, he saw darkness only.

At this time Doda and Dodo Rani were coming from their fields. On seeing the head of the district in a quandary, they stopped and came near and realized that a miracle was happening and he is becoming blind. On seeing this Dodo Rani could not stop herself from saying: Don't put your chest against the fury of a river.

Kroria: Who has spoken this?

Dodo Rani: It is a heavenly speech spoken by a blessed disciple.

Kroria: Who is Nanak?

Dodo Rani: The Lord from the heaven Himself.

Kroria: How can I believe?

Dodo Rani: You fell down, you did not believe, you became blind, you did not believe. Now, will you go to hell and then only will you believe? There is still time to repent.

Kroria got scared and said: Then what should I do?

Doda: You are an educated administrator. You have an intelligent mind. Why have you believed these pandits who thrive on rituals and alms? Free your mind from enmity and say, "Guru Nanak is a true prophet, Lord-sent, let me go and pay my respects to him in reverence". Then move forward. If your eyes become all right, then be sure it is true. If your vision is not restored, then you may say it is all a fallacy. Or you go back to your house your vision will be restored.

Kroria was not used to such harsh words but now he was in deep anguish. Eyes are a great boon. One realizes this only when one loses one's sight. The person who loses his sight, only he can feel the distress he is in. At that time if there is a ray of hope of getting the eyesight back, the comfort that this feeling gives, only that person can understand. So, he did not mind the harsh words. The harsh words awakened his intellectual mind that was sleeping. He immediately said: O Guru Nanak, you are great.

All the men who were with him bowed their heads in the direction where the Guru was staying. Their minds were now in respect for the Guru.

Kroria could now see a little. He was happy and he rode on the horse to meet the Guru with reverence.

He had gone a little distance only, when he again fell down from the horse.

Doda, who was walking along at a little distance said: Be respectful. Whom are you going to meet? He is not an ordinary sadhu or faqir. Get down from the horse. Have humility and go on foot, as if going to a king. You are going to meet a true king. You have to be more respectful.

Now, Kroria walked on foot. He called Doda, touched his feet and said: The Hindu and Mohammedan priests have misguided me. You seem to be a perfect gentleman. He looked towards Dodo Rani and said: O, she is the one who said, 'Don't put your chest against the fury of a river'. He greeted her with folded hands. All three now started talking.

Doda and Dodo Rani told their entire story. They narrated all goodness of the Guru and his immersion in the Lord's love. They narrated how the Guru was living without food for days together. How the Guru stood in the river for hours together. How the Guru had been travelling long distances to propagate true love of the Lord.

In this way, they reached near the place, where Guru Nanak was staying.

At this moment Kroria felt a lightning in his eyes and a thunder in his head.

Like the scales of a fish crumbling, like the skin of a ripened seed opening with a throb, Kroria felt something has fallen from his eyes.

His eyes opened up. His vision was fully restored. He could see the earth and the sky, the sun and the moon, Doda and Dodo Rani very clearly.

He realized now that eyes are a great boon. One only knows when one gets back something gone.

First he fell on Dodo Rani's feet, and then he addressed Doda and said: You are real and true saints. You take me to the Guru. I want to touch his feet. All three now went ahead and reached their destination.

The Lord of the heavens was sitting on the beautiful green grass. Mardana was playing the music and singing a divine song.

Kroria went ahead and fell at the Guru's feet. He held the Guru's feet like a bee sitting and sticking to a flower. His head swooned. He felt something slipping and going out of his body. There was a divine sensation. His body became light. There was peace and bliss. Another sensation came.

He felt some divine music entering the body. He had profuse joy and a feeling of sweetness as if drinking nectar, and without anybody's telling or speaking: His ears heard 'O Lord'. In his heart he heard 'O Lord'.

In his head he heard 'O Lord'. His tongue recited in rapture 'O Lord'.

His entire body recited 'O Lord'.

He lifted his head and looked around.

The entire surrounding, the trees, the flowers, the grass, the plants were singing 'O Lord'. Again he fell at the Guru's feet. Again, he had more of rapture and he did not like to lift his head.

The Guru touched his head with love and made him lift his head and said: Kroria, you are blessed.

Kroria said: It is all your benevolence.

Kroria observed the Guru now and said to himself: Guru Nanak, whom I wanted to put behind bars, is all love and sweetness and is all graciousness.

Shame on me, I should be thankful to the Guru for his forgiveness and grace. O, Guru Nanak, you are great.

Somebody had said to me: Don't put your chest against the fury of a river. Who uttered these heavenly words?

He looked that side and said: O Great Guru Nanak, they are all your holy saints blessed by you.

Kroria became a Guru-disciple. Guru Nanak blessed him with the Lord's Name. Why not? The Sandal tree gives its fragrance even to the saw that cuts it. Kroria got the Lord's Name deep into his heart and soul.

The news of Kroria becoming a disciple of Guru Nanak spread like wild fire. All over was heard: 'Great Guru Nanak Dev'

'Great Guru Nanak Dev'

Kroria, now got constructed a temple in bricks and mortar and some accommodation for the disciples and pilgrims.

A deed was signed. The entire land was transferred in favour of the Guru in the government records. The place where the Guru had set his foot was named Kartarpur. This was the holy place where the Guru settled and blessed the people. From this place, he later went on travels and came back here. Here, the Guru set an example of "Living in the family and still not entangled in the world" for everybody to follow.

Here, he lit the soul of man with the Lord's flame.

Early morning was recitation of *Japuji* and *Asa-di-Var*. Evening was the time for *Rehraas* and *Aarti*.

This was the place where the practice of free food was started. He blessed everyone with the Lord's Name.

Guru Nanak's command to Dodo Rani is repeated once again:

Say, O Lord. Recite the Lord's Name incessantly.

Let us say and recite:

'Waheguru, Waheguru, Waheguru'.

('O Lord, O Lord, O Lord')

Starting with at least five minutes a day.



## Hamza Ghaus

**G**uru Nanak is sitting in the sunshine outside Lalo's hut and talking to Lalo with love: O Lalo friend, it is extremely cold and the season is to sit inside with closed doors near the fire. But I wish to travel. So, I depart.

Lalo: 'O, Guru' your travels are pangs to those who love you. What to do? If there is no love, then there is no life. When there is love, then separation is there. When there is separation, then pangs are there. But thanks to the pangs, at least they don't let you forget. When love is there, at least one is living. There should be life even if it is with pangs. Lifelessness is nothing and the comforts of a lifeless person are nothing. Whatever you wish, give us your love.

Guru Nanak: O Lalo, What to do? The Lord has created us like this. The world has gone into lifelessness. The love-cords have broken. There is no right or wrong. The bodies have become like a broken violin. Neither the wire is there nor the tune comes out. The Lord has not liked the lifeless world. He had created life. Man has made himself lifeless. The Lord wants it as full of life again. You tell me what to do? The command is to awaken the souls, to give life to the lifeless. So, whatever the Lord wishes, we have to do that.

Lalo, in Seoka village, one person is in longing and craving. His soul has to be awakened. The Lord's command is, 'Go and give him my Name nectar to drink'. So, I have to go. I have to obey the orders. To be tied to the Lord's command, is to be dyed in the Lord's love. Yes, Lalo. The rivers are fortunate to meet the sea. Saying this, the godly eyes closed. A splendour came on his face. Lalo, who was already sad, tears started flowing from his eyes. His head bowed and he fell at the Guru's feet. A godly sensation went through his entire body. He felt ecstasy.

Next moment, he was standing and his eyes were looking towards the road, and he was having a glimpse of the back of the godly soul, Guru Nanak, and in this sight the heart-cooling back was gone.

## II

Roopa, while driving the bullocks at a running well, is talking to himself: O Roopa, when you were a child, you grazed the cattle and in young age you looked after the fields and the family. Now, what has happened? From where has this pull come that is giving pangs? Neither you have seen nor you have met, neither in dream nor in awaken-ness. Only by listening, your heart is gone. I am in pangs of love. But alas! I have not done it myself. It came by itself. Do love affairs ask? Do love affairs come by efforts? They come insistently. So, I have got the love. What can be done now? Whatever had to happen has happened. Now, all attachments are gone. One attachment remains. The road and my eyes pitched on the road. A sparrow flutters, I startle. O, he has come. A shade comes, I startle. O, he has come. In a dream I listen. O, he has come. In meditation, I get a vision. O, he has come. In longing, I feel. O, he has come. In craving, I feel. O, he has come. If I knew where he is, then I would have walked up to that place. If a rumour, today comes that he is near, then tomorrow, another rumour comes, that he is far. O Lord, O Creator of the universe, at least once, you be benevolent. At least, these longing eyes should have a glimpse of the beloved. I may see you in his glimpse and get immersed in your love. O Lord, you listen to the stupid. For somebody's sake, O Lord, fulfill my desire.

A voice came: 'Lord is great'. 'Lord is great'. 'Lord is great'.

Roopa (startled): O, he has come. O, he has come. Is it true or is it a figment of my imagination? Is it an imagination of my mind or is it a daydream? If he comes, how will I recognize him? I have never met him before. O eyes, you recognize him. Oh! He has come.

A voice: 'Lord is great'.

At the well, water is being lifted. The bullocks are moving slowly. The water from the aqueduct is falling into the channel. Roopa is sitting on the bullock-driver's seat and saying: Yes, O Lord! Be gracious. Have mercy on the beggar who is always begging.

Tears are flowing, like torrents, from his closed eyes.

A voice: 'Lord is great'.

Roopa (in restlessness): O, he has come.

He opened his eyes and felt a pull. His eyes got a glimpse of the fountain of love. The glimpse went deep into his mind and heart. He became semi-conscious and the next moment he fell at the feet of the fountain of nectar.

His head is being rubbed by a loving hand and a tune, 'Lord is great', is audible. It appeared as if the breeze has got a tongue and is singing 'Lord is great' like a torrent of rain.

True Guru Nanak (with lots of love): Roopa, get up, Lord bless you. O friend get up, get immersed in the Lord's love. It is not good to remain in forgetfulness. Remembrance is the key to happiness. The Lord created us to remain in His remembrance. It is our fault that we are in forgetfulness. Forgetfulness is death. Remembrance is life. Remembrance awakens the soul.

Now, Roopa got the sensation of the presence of the Lord in his body cells. It appeared that someone has repaired a broken violin and put new wires and tightened them and it has started playing a sweet tune and the whole body has become attuned to its tune. The motionless body is vibrating in the symphony of beauty. It is not understandable and not describable but he is feeling an ecstatic music. So much time passed like that.

A voice said: O Roopa get up.

Now, he realized that the miraculous Guru, who can make the body as a musical instrument and play music, who can make the body cells play divine music by putting wires in them and tighten them, who can make the body as a musical instrument and awaken it from a slumber, is calling.

Roopa got up in some intoxication, his eyes half closed in ecstasy and half having a glimpse of the Guru and started walking accompanied by the Guru.

Today, yes today, the true Guru came to Roopa's house. Roopa was craving. The whole house became living. All the members of the family got awakening of soul.

News spread in the village and many people, thirsty for the Guru's glimpse, came. All were blessed. The entire village was blessed. Eight days passed. Everybody got dyed in the love of the Lord.

### III

Now, the Guru said: O Roopa, I have to depart. It is the Lord's will.

Roopa: O master of will, these thirsty eyes are not satiated as yet by your glimpse. The thirsty mind is not quenched as yet by your glimpse. You have been benevolent. Remain benevolent. Even to hear of separation, I am in distress. I die, even to listen that you will be away from my eyes. My mind does not forbear. How will I live? O Life-giving master, after giving a glimpse now don't show me your back. Don't show me your back and let me die while having your glimpse.

Saviour: O child, O dear, the Lord's command is to go. It is the Lord's command to go and bless people at another place.

Roopa: O gracious Guru, what can the child say to the master? Neither I can say you may go. Nor I can stop you. 'O, Guru', I am stupid. In separation I die. It is not in my control.

Guru: O Roopa, the wailing of suffering has reached the heavens. A cry of suffering has reached the Lord's court. The command is to reach there.

The sobs have made the breeze full of grief. The sad tune has made the sun gloomy. See, the sun is gloomy. The forest is sad and the birds are in grief.

Now, I have to go and obey the orders. You remain dyed in the Lord's love. You have got awaken-ness. Remain in this awaken-ness. Your body should remain in the divine symphony of the remembrance of the Lord. It should remain in the divine music. You should never forget the Lord, the Lord of the universe.

Roopa: It is not in my control. 'O, Guru', I am going to die.

Saying this, he fell down and the colour of his eyes changed.

On seeing this extreme pang of love, the incessant shower of divine love, *the lively flowing love-fountain embraced him and patted his head and said:* O Roopa, my staying here for more time is not feasible. You may come along and see the Lord's miracles. O Mardana, pick up your rebeck, see the Lord's miracles, the shepherds have become hunters, the fences are eating the crops, the guards are becoming thieves. See the world, nobody is your friend or relative.

Saying this, the eyes that were sparkling with godly love, had tears of mercy and love in them. A few drops fell on Roopa's hand that was holding the Guru's feet.

#### IV

Reaching a shaded berry tree near an old cemetery, the ocean of love said: O Mardana, this berry shade is cool. Come. Let us sit.

Mardana: 'O, Gracious Guru', this seems to be an old cemetery. Let us go to the city to stay.

True Guru: O Mardana, the Lord's will is to stay here. Service to the Lord is from here. Populated or desolate, all places are equal. See, the Lord is present everywhere. He is showering His love everywhere. He is showering His grace everywhere. The trees with its branches and green leaves are singing His songs. The fields and the grass are singing His songs. Every place is populated. No place is desolate. Open your eyes, O Mardana.

Effortlessly, his rebeck opened, his fingers played on the wires and the Guru sang a divine song. It became a wondrous scene, 'Everybody dyed in divine love'.

Roopa is sitting under the shade of the berry tree with eyes closed. His face is shining and he has tears of ecstasy in his eyes.

Mardana is playing the rebeck. He is quiet and his mind is tranquil. The Guru is singing a divine song and the rest are sitting motionless and in peace. Then it was quiet.

Then the Guru said: O Mardana, get ready.

Mardana: All right.

Roopa: 'O, Guru', better drink some water and eat some snacks.

True Guru: Work is first.

Mardana: As you say, but we have walked a lot. It will be nice if something goes down the throat.

True Guru (laughingly): O Mardana, go ahead.

Everybody drank water and had some snacks but the intuitive Guru sat with eyes closed.

Then he opened his eyes and said: O Mardana, see there, a tomb is visible. Go there, and whoever is sitting outside, tell him that the Lord's messenger has come and wishes to meet the saint.

On listening to the orders of the Guru, Mardana went. There, four or five persons were sitting and the doors of the tomb were closed. Mardana greeted them and gave them the message.

In reply they said: We are the disciples and inside is the saint. He is in fasting and meditation. He won't come out for forty days and his orders are not to disturb him. So, how can we give your message?

Mardana: This message is not from me. This message is from the prophet of the prophets. You see, I am a Muslim and my Guru is Khatri by caste. I have seen something. Then only I have become his disciple. I tell you truly, he has come from the Lord. He has come from the heavens. He gets divine communication and he has supernatural powers. To give his message to the saint will be beneficial for the saint and for all of you. He has no worldly desires. He is above greed. If you give his message, then the Lord will bless you and your saint.

Disciple: O man of the Lord, maybe you are telling the truth but to please a saint is a very hard job. We have to obey his orders and we will not give any message at any cost. If your Guru has supernatural powers then he should himself give him a message. Why should he make us sinful? Because, if anybody is cursed, then what place is left for him?

Mardana tried his best to persuade them but was disappointed. He came back and narrated the entire conversation to the eradicator of 'fears and desires'.

The true Guru listened, smiled and said: Go once again and tell them, 'Today, when it is exact noon, the meditation will break. The sun will cross noon later but the meditation of the saint will break at dot of noon'.

Mardana again went and gave the message to the disciples.

This was something that created a fluster in the disciples. They considered their mentor as a great saint with supernatural powers. The saint could control his breath and possessed some supernatural powers. For this reason, people were quite afraid of him. When the disciples heard such strong words from Mardana, then they started talking in astonishment, that who has come this morning, who can tell the saint that his meditation will break today at noon. Some of the disciples went to the city and soon the news spread in the entire city.

In the meantime, Mardana gave the Guru's message and came back.

The Guru got immersed in the love of the Lord.

Mardana got busy with his rebeck and Roopa got busy in cooking food for the Guru and was happy in service to the Guru.

V

It was not yet noon when Mardana finished singing the divine song.

By this time, many people from the city had come and gathered. Many people came after listening that a big saint has come who will break the meditation of the saint, and is sitting in the forest under the shade of the berry tree.

When the beloved Guru opened his eyes, then one person said: O Saint, we have heard that you will break Hamza Ghaus' meditation. We all are at your feet.

The eradicator of suffering said: To sit in meditation is man's job, but to give the fruits of deeds done is in the hands of the Lord. He may give punishment for bad deeds or redeem the sins. It is up to Him. Whatever is His command shall happen.

One person: This saint has supernatural powers. He is angry with us. All the people living in the city are at your feet. You save the city.

Guru: Lord is the saviour, who has created everybody. You don't get worried.

One person: We did no harm to him.

Mardana: What exactly is the matter?

One person: Here, a person whose caste is Khatri and sub-caste Vaderah, did not have a child. Several times they went and asked for blessings from the saint for a son. One day, the saint said to him: "You will get a son. I shall adopt your first child". He, whose name is Geega said: "Yes" to the saint. As

chance would have it, Geega got three sons. When they became a little grown up, then the saint asked for one child. Then Geega started putting off and he is still putting off. About twenty-five days back, Geega finally refused. He told him, "I won't give my child to you. You can do anything".

Mardana: Well friends, if Geega had made a promise, then why did he not keep it up? Even if it was a mistake, still it was a man's promise.

One person: The thing is that Geega is Hindu Khatri and the saint is Muslim.

How can a Khatri give his son to a Muslim? He has pleaded that you take money. He has offered to weigh the child and give silver equivalent to the weight in lieu of the child. The custom is that when a child is born by the blessings of a saint, then one takes the child to the saint and gives money in lieu and the saint blesses the child back to the parents. This is the custom for ages. That is what Geega had in mind. But the saint has not agreed to this tradition. He said: "I want the child only. I don't want money in lieu".

So, God bless us, it is twenty-five days now, when they had a war of words. We really do not know what words were really exchanged. We don't want to say anything wrong. But after that the saint said: "Not only will I ruin your children I will ruin the entire city". So, he sat in fasting and meditation and told his disciples: "Do not disturb me. I will come out only when the city is ruined". Saying this, he entered the tomb and his orders are not to disturb him. Many people have begged him and told his disciples: We will give two children instead of one son of Geega, but you don't ruin the city. We have heard that in olden times one saint Puran was tortured and the city remained under a curse for 200 years. Now, we do not know what grief will come to the city by his curses. We are helpless. Everybody is afraid of sidhas and saints. We have been praying for nights together. We have prayed to the Devi also. We tried to persuade Geega also, but it had no effect. Today, in this anxious city we got the news about your coming. We have felt a relief and have come to you for blessings. You be merciful.

At this time, Bhai Roopa came and said: Food is ready.

True Guru: O friend Roopa, how can it be that our hosts remain hungry and we have food? Today, we will have food after serving them food. The entire people of the city are in prayer and fasting and the saint also is fasting.

Mardana: They say he is on fast for the last twenty-five days.

True Guru: These people keep fasts. They live by taking almond oil off and on. They concentrate their mind on what they desire.

## VI

It was nearly noon. The sun was at the top. The disciples sitting outside the tomb were waiting: Oh! What is going to happen? Will the meditation break or will the saint who has vowed to break the meditation lose and go away?

On the other side, people were anxiously waiting with hands on their hearts, to see whether the city is saved or goes under the curse of the saint.

All hearts were throbbing. Everybody's ears were waiting for the gong bell to strike twelve.

It became exactly noon. The timekeeper gave the first blow to the gong.

The sound of the second blow on the gong had not yet come that a thundering sound came from the tomb where the saint was fasting and meditating. The bricks fell down from the centre of the roof and that made a gash in the roof. Now, the rays of the sun went inside the tomb. The sound of the thunder and the rays of the sun opened the eyes of the saint. His meditation broke. The saint opened his eyes. His concentration on the curse was gone and his attention was drawn towards the gash. His body trembled, fearing that the entire roof may not fall on his head. This fear made him act quickly and he opened the door and came out in dreadfulness

Outside the tomb his disciples were standing dazed. At a little distance people of the city stood and watched in curiosity.

*A voice came from thousands of throats,  
A chorus came from thousands of throats,  
In wonder, amazement and delight,  
In success, thanksgiving and sweetness,  
Great Guru Nanak Dev  
Great Guru Nanak Dev  
Great Guru Nanak Dev*

The voice *Great Guru Nanak Dev* echoed and went into the saint's ears.

The name Guru Nanak he had already heard. His praise, from saints and sadhus, he had already heard. From his mentor, he had known that a prophet is born and his name is Nanak. His associates had talked about him that he did not accept any money from king Ibrahim Lodhi as also from Malik Bhago and is travelling dyed in the love of the Lord. Either, the same prophet has come who is miraculous and whom the people are praising as Great Guru Nanak Dev or the entire city population has come under his refuge. It is only sometimes that the forests blossom. It is only sometimes that a deer with musk is born. Similarly, this time, a prophet is born on whose head the Lord has his hand. They say: Guru Nanak is immersed in the love of the Lord.

He was standing and was in these thoughts. He was slightly trembling when his disciples narrated to him the happenings of the morning and the message of Guru Nanak.

On listening, he said: You made a blunder. You should have given me the message of the great saint. A saint is a black snake. Its bite has no remedy (meaning: The curse of a saint has no remedy). What has happened is past.

Disciples: We were afraid that disobeying you might bring us a curse.

Saint: And now, obeying the order has brought a curse. Whatever has happened is past. The saint who has broken the roof, we do not know what further punishment he gives? Now, there is no ego or false pride.

I bow to my spiritual leader. There is nothing wrong in bowing to him. Show me the way where Nanak prophet is, you take me there so that I may have his glimpse.

On listening to this, his disciples walked with him. But he could not walk and sat down. Then with the support of two disciples he walked slowly up to the berry tree where Guru Nanak was sitting. On having the glimpse of the Guru the saint got peace. His anger, hunger and restlessness due to the fast disappeared. O Hamza Ghaus, this is the first sign of a 'Man of the Lord'.

His mind said: Here is, love of the Lord.

He went forward and bowed his head.

The Guru made him sit with respect and said: O saint, Lord is the father and we all are His children. A saint is a servant of the Lord. Should he love the children or kill them?

Saint: A finger bitten by a snake is best to be cut. Wine producing sugar cane is best to be put in fire. People, who tell lies and make fun of saints, are best to be killed.

The God-loving Guru said: A spoiled child be better reformed or killed?

Saint (in restlessness): If a child cannot be reformed, it is best to get rid of him.

Guru: Is 'getting tired in reforming' better or 'never getting tired in reforming' better?

Saint: Those, whom the Lord kills, cannot be reformed.

Guru Nanak: The Lord does not kill any one. It is one's own deeds that kill you. Whoever is killed, is killed by separation from the Lord. Whoever is in the forgetfulness of the Lord, you may say that he is stupid. So, those who are separated from the Lord, we should join them with the Lord. Those who are in the forgetfulness of the Lord, we should put them in remembrance of the Lord. Those who have run away from the mother's lap, we should put them back in the mother's lap.

Saint: What should I say?

Guru Nanak: Truth.

Saint: True, true, true. The entire city of Sialkot is of devils. Those who could cut Puran saint's hands, how can they be trusted?

Guru Nanak: Is it all the people, the entire city?

Saint: Yes, total.

Guru Nanak: It has never happened. The pious and the bad people live together. Yes, hatred is supreme in the world. There is no love. But the pious and the bad people are living side by side.

Saint: You can test that. Then you will know. I have tested and known.

After having said this, his eyes closed and the saint became semi-conscious.

The true Guru asked his disciples to massage him. Then he regained consciousness. The Guru then asked his disciples to get fruit juice. He was given fruit juice. Then he became fully conscious. Then again he was given fruit juice. Sometimes he felt cold, sometimes hot. The saint became soft but he was still in anger.

He said: If you are the same Nanak who is the prophet and I feel so, then you test the people of the city.

Guru Nanak: O Mardana, here is a chit and here are two rupees. Go to the city and bring 'truth' worth one rupee and 'falsehood' worth one rupee. Tell the person to give the merchandise correctly.

Mardana understood the miracles of Guru Nanak, but everyday it was a new miracle and he felt astonished everyday.

In astonishment, obeying the orders, he went to the city. He went to each and every shop. Although, many shops were not open because people were coming here, where the tomb had broken. The news of the breaking of the tomb and Guru Nanak's words becoming true had spread in the city. But still he tried many shops. Whoever saw the chit pondered, somebody made fun, somebody put off and somebody asked him with folded hands, to go away. But Mardana having been in the company of Guru Nanak had lot of patience in him. So, he kept on asking at more and more shops.

Finally, one shopkeeper wrote something on two pieces of paper and gave it to him saying, one is truth and one is falsehood.

Mardana returned with the pieces of paper and gave it to the Guru.

## VII

Guru Nanak kept the papers in front of the saint and said: Please read these.

The saint read it. It said: Death is truth. Life is falsehood. One who has understood this does not forget the Lord.

Guru Nanak: O saint, you tell, is the person who has written this telling a lie?

Saint: No. It is not a lie.

Guru Nanak: Then even if there is one Ideal man in the city, why ruin the entire city?

Saint: Then?

Guru Nanak: Then whoever does wrong should bear. Why ruin the entire city?

Saint (in shame): Then Geega has done wrong, he should bear.

Guru Nanak: But should the saint be gracious or enraged? The fire may light but why should the ice smolder?

Saint: How?

Guru Nanak: You gave blessings. That was graciousness. God bless you. You, who were gracious, now became angry and got enraged. A saint should be in praise of the Lord, recitation of Name and love. You discarded all this and went into anger. Anger makes one's mind suffer. You ponder. Somebody else broke a promise and the prison, hunger, penance and anger, these punishments you gave to your mind and body, for what sin? You gave these punishments to yourself who was blameless. This can be called, 'When Geega does wrong then saint be punished'. He is not a saint, who indulges in anger. A saint is always cool, in tranquillity and happiness. How is he in love when he displays hatred? How does he belong to God when he is not always gracious? It is difficult to control the mind. It is difficult to be away from mistakes. But the saint has to control his ego and desires. A saint has to ride over these passions, not that ego and desires should control the saint. A saint has not to give the reins of the mind in the hands of ego and desires. Instead he has to keep the reins pulled in his hands like a rider rides a horse and keep himself in the love of the Lord.

Now the true Guru's countenance changed. His eyes half closed.

There was a glow on his face. His body got attuned like the strings of a musical instrument tuned.

Mardana understood his mood. He started playing the rebeck. The godly soul, who had come to this earth to attune the minds musically with the Lord, sang a divine song. The sweetness and melody of the song, the loving Ramkali tune, the sacred and true words, the rebeck of Mardana created an atmosphere of peace, tranquillity, love of the Lord and ecstasy.

Those who listened, in them, the realization of their faults came in their minds. The effect on the saint was profound. The real saintliness is to see

one's inner self. He could see. He felt his shortcomings.

A saint is one who is waiting at the door of the beloved Lord for His glimpse. One who is longing for a glimpse and makes others to crave for a glimpse is the real sidha or saint otherwise he is nothing.

Following are the impediments in reaching the door of the Lord:

Sufferings: Illnesses and grief.

Anger: Envy, evil doing, obstinacy.

Desires: Passions, greed, to grab.

Fear: Worries, anxieties, fear giving thoughts.

Ego: Pride.

Riches: To win over the desires for riches, is dying while living. This dying while living is, swimming across the ocean of worldly fires.

The Lord is sitting on the throne of truth. It is essential to win over desires and ego. If a saint says that he has met the Lord but still he is in desires and ego, then he is not telling truly. Outwardly, it may appear that he is in desires, but inwardly he should be detached from desires. Then he will not get angry or be obstinate. A saint should not gossip that he has reached the Lord.

When one gets a sensation of the Lord in one's mind and body and feels ecstasy, then he should sustain it and keep it to himself and be happy in God's will, whatever He does is for good.

Where is the need to tell others? If one has this neutral feeling and deals with everybody with love and is in humility and does not boast, then it is dying while living and swimming across the ocean of worldly fires.

Hamza Ghaus now, fell at the Guru's feet and said: O Guru, people call you a prophet but I have seen you as an image of the Lord. You root out the desires and ego from my mind.

The true Guru replied: O saint, the aim of this life is to reach the Lord. The Lord is infinite and indescribable. He has created us by His command. If we are connected with Him, then we are fresh, green, blossoming, true and pure. When we get broken from Him, then in sentiments, like the broken branch of a tree we are a dry wood or away from the fountain and like a dirty pond we smell awfully. A saint has to keep his mind, always, in the presence of the Lord.

Remembrance is the string. Desires and ego break you from the Lord.

One has to win over these. We have not to run away from the world.

We have to live in the world, but in the incessant remembrance of the Lord.

Now, when we make our aim to reach the Lord and we realize that this only is the salvation in this world and the next world too, then where is the

need for supernatural powers and fame? Fame, respect and riches run after the saints. The saints have to keep them at bay and not get trapped in them, rather than running after them.

If any saint, sadhu, faqir, sidha is running after fame, respect and riches, then he is a householder and a lower type of householder. If his happiness is, to increase his income and to amass wealth in the name of charity and shows his superiority by giving blessings and curses, then he is absolutely a worldly man. He is not a preacher of religion. Such saints are making the people suffer.

A saint is he who is contented. A saint, faqir or sadhu is one who recites the Lord's Name and makes others recite the Lord's Name, who is above desires and anxieties, and who makes people rise above desires and anxieties.

But one who is amassing wealth by giving blessing and curses and making property, he is not a man of God. He is a householder and has opened a shop in desolation.

The world is in the forgetfulness of the Lord, and that is why true devotion is not there, love is not there, life is not there, there is no purity and truth.

Without the Lord's Name, nobody is in peace and there is no happiness without Name. Discipleships that are for showing your numbers or for making money, you discard those. Remain without desires and keep yourself detached. See to the inner feeling of happiness. Keep your inner self in the incessant remembrance of the Lord, and excepting this love, consider all desires and actions as bondage. Then you are in real peace.

A man in peace gives peace to others and frees the bondage of the bonded. He is always showering love and grace on others.

Then the Guru blessed Geega. When Geega got the blessings of the Guru, he felt the sentimental relations illusory. The desire for which he ran after the saint became illusory. What really he should have asked for from the saint was the Lord's Name. That he never asked for.

Now, he realized his folly and fell at the Guru's feet and asked for salvation.

The Guru blessed him with the Lord's Name. His wife and children were also blessed with the Lord's Name.

The saint was blessed with the Lord's Name and he became a true saint.

Now, it was evening and Roopa was impatient that the true Guru should have something to eat. So, again he prayed to him.

The Guru ordered that food be served to everybody.

He said to Hamza Ghaus: You stay here and sing the praises of the Lord and recite the Lord's Name and get salvation.

Hamza Ghaus stayed there the rest of his life.

After the Guru departed he used to sit in front of the berry tree and meditate.

### VIII

In the city of Sialkot, every house was illuminated at night and every house celebrated the occasion.

By reforming Hamza Ghaus, not only Geega was saved, in general, people got the much-needed relief. The awe of Muslim saints in the minds of the people vanished.

At this time the sidhas and Muslim saints were ruling the minds of the people and they indulged in supernatural powers and distributing signets and amulets. Nobody was preaching the Lord's Name and love of the Lord. They all were doing empty rituals and show off.

Due to such sadhus and saints and the Muslim rule the minds of the people were suppressed. There was hardly any truth, or freedom of religion or love of the Lord or doing goodness to others.

Every miracle of Guru Nanak gave a 'life spark' to the people, gave 'love of the Lord' to the people, gave 'recitation of Name' to the people and the ideal men.

Reforming Hamza Ghaus had a miraculous effect on the entire town and neighbourhood. At that time only, the foundation of Sikhism was laid in Sialkot. The night passed in thanksgiving and joy.

Next day, many saints, sidhas and the Head of the 'Well of Puran' came to the Guru and were blessed.

The Guru put them on the true path of 'recitation of the Lord's Name with love'. They were delighted to meet him.

Next day Moola, who had written, 'Death is truth', 'Life is falsehood' on paper and given it to Mardana, came to have a glimpse of the Guru. He had come to know, who was the person, who wanted to buy truth and falsehood.

This person was pious and of good character but devoid of the life spark.

When he listened to the praise of Guru Nanak, then he also came to have a glimpse.

The Guru understood that he is the one who has realized that death is truth and life is falsehood. But still he has the veil of ego that separates us from the Lord. Without Name this ego does not go. His ego will go only when he is dyed in the Lord's love. So, the Guru blessed him "the Lord's Name".

The Guru said: Living is he who has the Lord in his heart. Nobody else is living.

When the Name went into Moola's heart, he got a sensation of the Lord in his mind, heart and body cells and got ecstasy. His mind got elevation. He got into the incessant recitation of the Lord's Name.

Now, he realized that detachment from desires is good. But detachment from desires is not the goal.

Yes, detachment is goodness. It washes the mind but the dye is the Name.

When the Name spark, the life spark goes inside, then the soul is awakened and filled with ecstasy. The mind gets elevated. Then it is automatically detached from desires.

Moola got so much love from the Guru that he left his home. The divine singing, the holy congregation and the godly soul attracted him so much that he came and stayed here at the service of the Guru. When the Guru left Sialkot, then he went along with him. Many times he accompanied the Guru in his travels and was at his service.

When the Guru went to Kabul, then Moola wrote the scripture that the Guru composed. Now, the Guru asked Roopa to stay here and spread the Lord's Name in this region.

Then the Guru accompanied by Moola and Mardana, departed towards south of Punjab.

The Guru's command to the saint is repeated once again:

We have to live in this world, but in the incessant remembrance of the Lord. Incessant remembrance is 'recitation of the Lord's Name with love'.

Let us recite:

'Waheguru, Waheguru, Waheguru'.

('O Lord, O Lord, O Lord')

Starting with at least five minutes a day.



## Dialogue with Mian Mitha

**I**t is over 500 years when Mehmood Ghaznavi invaded India and the Pathans became the rulers. They brandished sword in the name of religion that pushed the Hindus into Islam. On the other hand the Muslim preachers converted Hindus to Islam.

Muslim preachers pointed out good points of their religion but they also threatened people to adopt Islam.

The Muslim preachers copied the Hindu system of hath yoga and perceived the weakness of people in fulfilling their desires, and penetrated into the Hindu population by way of giving lucky threads, ash, signets, amulets, etc., with a promise that these will bring good luck and riches. This was a new way of converting Hindus to Islam.

They understood the desire of a Hindu mother to have a son and they promised birth of sons by wearing the lucky amulets and thus penetrated into Hindu families and induced them to embrace Islam.

In this way, whosoever they were able to influence, they converted.

If there was any opposition from any source, then the Muslim sword was ready under the orders of the Muslim priests.

Although there was a lot of infighting amongst the Pathans over the throne, and many times they were killing each other, but the Hindus did not make any profit out of that and they did not wake up. Once fell, they remained fallen. They suffered atrocities and kept on tolerating the suffering.

Neither did they unite nor there was any awakening for sacrifice.

What was the state of the Hindu population? They were not united. They had no feeling that they were Indians. Everybody was worried about his own earning and job and in this way this selfishness separated them from other

fellow brothers. The masses were uneducated. If there was any good religious head, he propagated renunciation and solitude. That also, in a way, meant selfishness. Everybody was eating and drinking but living lifelessly.

The Hindu preachers were in rituals only and there was no love anywhere.

The sadhus, faqirs and recluses, instead of preaching good character, good deeds and the life-giving Lord's Name had become beggars only. They were making money by performing empty rituals or by giving fear of curses or by giving false hopes through amulets, threads, ash, etc.

Some sadhus had made places to stay in mango gardens, or near banks of rivers or some scenic mountain, wherever they were able to get a place and food. They spent their time there.

The Pathan sword ruled this fallen, weak, poor, trampled, demoralized, drooping, powerless population.

There were some Hindu chiefs but they were under the control of the Muslim rulers. They acted according to the direction of the rulers, and in line with the mood of the rulers. They had no feeling for the Hindu population. Like, when a monitor is appointed for the slaves from amongst the slaves, then the monitor is cruel to his own brethren, rather than the owner of the slaves. Similarly, these chiefs caused more suffering for their own Hindu population. On one side was the absence of education. On the other side was oppression and brutality.

In this miserable condition, in this sick population, one godly soul arrived from somewhere.

That handsome, lustrous, godly, loving soul was Guru Nanak. He was handsome soft and loving but firm and strong. He was stronger than a diamond and softer than silk. Yes, this delicate yet powerful figure lit a lamp of divine knowledge for this demoralized population. He gave them spiritual knowledge in a simple, understandable language. He gave them a life-giving sensation and elevated their minds. He laid the foundation to become a saint in a simple understandable language. He blessed them with the Lord's Name.

He promoted the idea of a gurdwara, where the divine music was sung and meaning of the divine scripture explained to the holy congregation, where people got into 'love of the Lord', where by listening to the meaning of the scripture, the mind got elevated, where true religion and brotherly sympathy was taught, where the mind was turned towards the Lord who is the source of all happiness and love, where the holy congregation assembled morning and evening or in the day, where brotherly affection and sympathy with each other developed, where, with love, all were united.

With such an association, it should be that everyone is benefited. But in these associations sometimes selfishness comes. When one person is selfish, he is like an animal. He is openly pitiless. Similarly, a united population in one country is openly pitiless to population in other countries.

Here, the king of handsomeness laid the foundation of an association in a gurdwara. He gave light from the divine scripture and the love sensation shot by the arrows of divine music.

O friends, understand the meaning of the divine scripture and act on it.

The divine scripture tells you not to be selfish. It tells you regarding the Lord's court and guides you to do good deeds and remember the Lord in this life only. It gives you happiness in this life and the next world too.

This world is a school where we have to learn to be selfless, to love everybody, to love the Lord so that we are happy in this world and the next world also.

*In this way, Guru Nanak laid the foundation of an association that was to be built with the bricks of selfless service and become a source of comfort to the population by selfless service and brotherly love.*

But to accomplish this task was not that easy. First of all the Guru's own family, his parents, relatives and friends were against this. They wanted that as they were earning and making money, eating and drinking, marrying and having children, becoming big men and then at the time of death, leave a few millions, so that people may say, 'O he has left so many millions', he should also do the same. And yes, when we die our body may be taken in a procession in a decorative style. Our relatives, sons, daughters, grandsons, grand daughters, great-grandsons should accompany the procession.

Similarly, he should live in this way and make money. Like, a fish catcher, who knows only how to catch fish, and is happy in that and cannot do anything more.

But the godly soul, who could move ships in the ocean, the all-powerful Guru Nanak, saw the suffering of the world and wished to allay the suffering of the people.

After swimming across, the sea of obstructions, from the parents, friends, relatives, the duties that the old scriptures specified, then the Guru saw a second hurdle from the rulers and a third hurdle from the spiritual preachers of that time.

Now, the second thing Guru Nanak had to do was to cross these two hurdles.

It is a marvel that Guru Nanak overcame all hurdles, won over all obstacles and established an association of true and sincere people who were ready to

give selfless service to the community. He had to give life to lifelessly living people. He had to give a message to the world. He had to uplift the downtrodden and give them life. He had to extinguish the fire of worldly desires and greed and give a sense of contentment to the people. He had to give the Lord's Name to the people. He had to join the separated with the Lord.

In this miraculous work, the obstructions that were there, today, we give a glimpse of one obstruction and how he won over it.

## II

After putting Hamza Ghaus on the true path of 'Recitation of the Lord's Name with love' the Guru left Sialkot.

On the way, he blessed many people with the Lord's Name, like a benevolent showering cloud and passed through Pasrur and reached the town of Mian Mitha. At a distance of about one kilometer, he saw a beautiful garden and he stayed there.

In this town, was staying one renowned saint named Mian Mitha.

One day, while sitting in a gathering of his disciples, conversations were going on, when somebody narrated the happening with Hamza Ghaus at Sialkot, that the saint sat in fast in anger, with the idea to ruin the city, but Guru Nanak made him break his fast and he fell at the Guru's feet.

Mian Mitha (gritting his teeth): Can a Hindu show his miraculous power better than a Muslim? This cannot happen.

Disciple: Sir, what you say is right, but me your servant, I am coming from there only. Hamza Ghaus fell at his feet. He asked forgiveness for his mistake. The whole world knows. But O saint, what to talk of this one saint, many big saints and ascetics have touched their ears and fallen at his feet.

Many saints and sadhus have bowed down to him.

Mian Mitha (In a feeling of uneasiness): You tell, whether he has knowledge of Muslim scripture?

Disciple: He does not argue on scriptures. In fact, he does not argue at all.

He does not say anybody is bad. He does not go into debate with anyone.

Wherever and in whatever religion or faith anybody is, he picks up from there only. Then in a miraculous way he tells them their shortcomings and mistaken beliefs and the other person himself realizes his shortcomings and mistaken beliefs and admits. Then it is some marvel or a heavenly grace that his face is so handsome, his forehead has a dazzle and his eyes spell charm.

I swear, I am telling you after having seen with my own eyes. They say Yusuf was handsome. But he could not be as handsome as the one, I have seen with my own eyes. Excuse me. I am not exaggerating. There is some

magic in his eyes, in his speech, in his touch that automatically one bows down and is attracted towards him by his love.

Mian Mitha (was irritated): Have you become his disciple?

Disciple: I just escaped that. That is the truth. It is boldness but in your presence, I cannot talk in a roundabout way. Who am I? All the Pathans of Kirian Pathana and Afghan Muslims have become his disciples.

Mian Mitha (heaving a sigh): Is Nanak an idol worshipper?

Disciple: No.

Mian Mitha: He is a Hindu and not an idol worshipper?

Disciple: He is from an upper caste Hindu Khatri family, but he doesn't side either with the Hindus or Muslims. He shuns both and he preaches both.

O master, it will not be impertinent if I say, he appears to be a .....  
a.....

Mian Mitha: What do you mean by a.....?

Disciple: It is blunt to say. You may get annoyed.

Mian Mitha: No. You say what you wish to.

Disciple: I have never met one. I have heard only. So, it cannot be certain. One can only guess.

Mian Mitha: Whatever you guess, you say, at least we should know.

Disciple (hesitatingly): As if, he is a prophet.

Mian Mitha: Curse on you. O mad person. The prophet has already been once. He will not come again, you stupid.

Disciple: At least, you must not curse me. That is why I was not telling. I am not disbelieving our prophet. I only talked that way. But what you said, I asked about it from one of his Muslim disciples. He said: Many of us consider him as a saint and many of us consider him as a prophet. I said: The last prophet has already come and gone. How do you consider him as a prophet?

He said: What you think may be right. But that prophet was a prophet of Arab countries. Mohammed was the last prophet amongst those. No prophet has been born there after him. Then God has himself said: I send prophets to all countries. Then again he said: When we are Muslims, we should not do evil. After coming to this country we have become tyrants and sinful. That is why the Lord has sent a new prophet here. What I am telling is what the Muslim disciples were talking there.

Mian Mitha (Biting his lips): As they are stupid, so are you foolish.

Disciple: No saint, you pat me on my back. Howsoever much I liked him I have crossed the river with dry legs. I did not become his disciple.

Mian Mitha (with a smile): Well done.

Meanwhile, another person named Salim came, bowed and sat down.

Mian Mitha: Salim, Are you all right.? Everything is fine?

Salim: Yes saint, it is your grace.

Mian Mitha: What news have you brought, about the town, about the country?

Salim: O saint, the news is that about one kilometer from here, in the big garden, one saint has come to stay. They say he is a Hindu but he has a Muslim disciple also accompanying him. That Muslim disciple sings divine songs and his voice is melodious beyond words and he plays the music so well that the flowing rivers will stop to listen. It is only a few days since he has come. But lots of people have started going to him.

Mian Mitha: Well. It is an irrational customary practice that people run after a new thing. When there is a flood, then some new streams come up, but the rivers flow on their own course.

Salim: What you say is right. But I have seen, that not only the general public but also some intellectuals are going to him.

Mian Mitha: Aren't you one of those intellectuals?

Salim: I am the dust of your feet. But I tell you the truth some real seekers of the Lord are going to him. I saw the Head Muslim priest sitting there. Some other intellectuals, Hindus and Muslims were also there.

Mian Mitha: (In deep thought): Do you have any idea about his name? Where does he belong? Which sect is he representing?

Salim: If you ask the sect, he says, 'From the Lord'. If you ask his caste, he says, 'Of the Lord'. His name, I asked from his disciple. He said: He is Nanak.

Probably, he is the same Nanak who is being praised in the entire country. He speaks the truth without fear. He is neither afraid of the sword, nor the Muslim religious code. I don't know if he is the same Nanak or someone else.

Mian Mitha was baffled. He became afraid and said: I heard he is far, but now he has come so near. I heard, he was in far off places like Lahore, Talwandi or Sialkot but now he has come to this town. Now, we shall come face to face with each other. How will it go?

Previously, the saint on listening to the praise of Nanak used to boast about himself. But now, when he listened that he is in the town, his boasting lost its puff. Instead, he started feeling afraid.

Why? It is the shortcomings that make one feel afraid. When there is a shortcoming, then one feels afraid. Otherwise what is the fear for a truthful and faultless person? Truth is naked and fearless. It has no fear of fire or water. But see, the human mind and body has its shortcomings. Even with

Hath yoga and penances, the shortcomings do not go. The mind is dirty with vices. It cannot be washed with earthly things.

The saint was already in fear when Salim said: Who knows, he may come to your place tomorrow. They say he is fearless. He is not afraid of anybody.

Mian Mitha (forcefully): Let him come. I shall throw him away as cream is thrown from the top of milk.

All disciples: God bless you.

Salim: O saint, one thing I forgot to tell you.

Mian Mitha: You tell that also.

Salim: Your mentor Hazrat Abdul Rehman has also met him. He had lot of discussions and finally was delighted to have met him and he has praised him, saying that he is a real godly soul.

Mian Mitha: Is it true?

Salim: Sir, I am telling what I saw with my own eyes.

Mian Mitha (with embarrassment in eyes): Then he surely must be powerful.

Saying this, he closed his eyes and was quiet for a long time as if in meditation. When he opened his eyes, he said to his disciples: O friends, let us go and have a glimpse of Nanak.

Then his disciples said: You were saying, 'If Nanak comes, I shall throw him away, like cream is thrown away from the top of milk'.

Then Mian Mitha said: A voice has come from heavens saying: When Nanak meets Mitha, then Mitha shall be squeezed as one squeezes a lime. Nothing will happen to milk, milk will remain, but after squeezing the lime only the residue will remain.

These conversations were still going on, when one disciple of Mian Mitha came and said: O saint, one godly soul has come to stay in your garden. Go and have his glimpse. Then Mian Mitha went to have a glimpse of the true Guru.

### III

The sun has just lifted its veil from the earth. Yes, the sun sparkling with its exquisite lustre is just raising its head from the eastern mist. See, it enters your eyes and charms you. See and close your eyes. Again see and close your eyes. If you go into meditation in this way, then by the time the sun ball comes out, the body becomes so light as if it has had a bath in the sunshine.

Now, the sunrays came. Mardana finished his divine singing.

Guru Nanak is attuned to the Lord on one side and with nature on the other side. He is always attuned to the Lord.

Mardana not only understood the harmony of the wires of his rebeck, he also understood the harmony of the universe. Dyed in the Lord's love Mardana was singing the divine songs. His fingers were one with the instrument as if dancing with the instrument. His throat was one with the sweet tunes coming from the rebeck. His eyes were closed. His body was sitting, present in Guru Nanak's service. He was immersed in the love of the Lord. Without seeing the daybreak, without seeing the sun rays, he gauged that it was time for people to do the worldly chores.

It is a natural phenomenon that as the sun rays come, people get busy in the worldly chores.

He opened his eyes and had a glimpse of his own rising sun Guru Nanak and said: It is all your wondrousness.

Everybody sitting in the congregation listened to this and opened his eyes.

Guru Nanak's glimpse, went into everybody's eyes. Everybody bowed and said: 'Lord is great', 'Lord is great'.

Then Guru Nanak gave a short discourse. Everybody listened and his words went deep in everyone's heart.

At this time, Sheikh Mitha reached the garden. He saw, where the congregation was sitting. He came there to see who is that Guru Nanak who has impressed his mentor and his mentor is all praise for him. He saw that in this sunshine, another sun, brighter than this sun is shining. His ego, doubts, hatred in his mind shook. Like, when the sun comes, the mist and darkness cannot stay.

Mian Mitha was a saint but he did have ego in his mind that was there in most Muslim saints. To be born in India, brought up in India, be an Indian, to become a Muslim from Hindu, then hatred with Indians and Hindus.

His eyes met Guru Nanak's eyes. He became sober and greeted the Guru. The Guru made him sit with respect and asked his welfare. Mian Mitha replied with respect. Then he looked around. Yes, it was true. Intellectuals were sitting there. His mentor was also there. He bowed towards him. Then he was quiet for some time but his mind rankled that why such an impressive godly soul is a Hindu? Why is he not a Muslim?

The sidhas also, when they met Guru Nanak, wished that he should come into their sect and enhance their prestige.

Similarly, the Muslim saints who were impressed by Guru Nanak thought that he should be a Muslim and enhance their prestige.

Everybody wishes to own beautiful things.

The peace and ecstasy that was there was keeping Mian Mitha quiet but his Islamic bent of mind made him open his lips and he spoke.

Mian Mitha: O Saint from the heavens, what is the path towards the Lord?

Guru: Lord is the sun. Lord's Name is the sunrays, the light of the sun. Name is the light on the path towards the Lord.

Mian Mitha: Name is one or two?

Guru: He is 'One'. His Name is one.

Mian Mitha: That means you are a devotee of 'One'.

Guru: I belong to the Lord.

Mian Mitha: Hindus are not devotees of one God.

Guru: One has to be a devotee of one God. Whether he is a Muslim or Hindu or anybody or nobody.

Mian Mitha: Is it? Whoever is a devotee of the Lord, he may be Muslim or Hindu. (In his mind: But that devotee is accepted who is also a devotee of Prophet Mohammed).

Again, he asked: You have realized the Lord but have you realized the second name?

Guru Nanak: On the one hand you say 'One God', then you say a second name?

There is only 'One God'. No second God.

Mian Mitha: Then you have not realized the second Name.

Guru: When we forget the second, then only we realize the 'One'. The second cannot be mixed with 'One'. If we mix the second with the 'One', then how can we realize the 'One'? He is the real devotee who realizes the 'One'.

Mian Mitha: Then how did you realize One from 300 millions?

Guru Nanak: 300 millions or billions or whatever you may say, it is all His creation. He is the only, One Infinite, and the creator of His creation.

Mian Mitha: But that one has a friend on whose recommendation we get salvation.

Guru Nanak: There is no second God whom you compare with the 'One'. If you say second God, then whether it is second or 300 millions, it is countable. You can count.

Mian Mitha: First is the one God, second God is his prophet, third is the scripture that the prophet gave. When we believe this, then only, do we get salvation.

Guru Nanak: Sheikh Mian Mitha, there is no place for a second God in His court. His door, His palace, His abode, you may say anything He is only 'One'. There is no second. He is only 'One'.

Mian Mitha (a little ashamed): What did you say?

Guru Nanak: The prophets are all his creation. All the prophets, saints, faqirs, devotees, pandits, sadhus are all created by the 'One'. He can see everyone but nobody can see Him. Everything is His creation. He is the Creator and the life-giver. He is the almighty 'One'. If He is two, then you only prove, how can there be two creators?

Mian Mitha was perplexed. He had no reply to give. He could not say that the prophet is the creator of the world. So he changed the course of discussion and said: How can a Hindu go to heaven? The body of a Hindu is burnt and becomes ash. But in the case of Muslims, when the prophet recommends, then the bodies of Muslims that are lying in safe custody of the earth will come out of the earth and go to heaven. But the bodies of Hindus become ash and that ash also goes in to the rivers and reaches the sea. How can it become a body again? So, the Hindus will remain in hell.

Guru Nanak smiled and said: The body going to heaven is an old myth that the old Arabs nurtured in their minds. They thought that the body is the heaven and they considered death as a punishment to the body for its deeds. The body waking up again on the recommendation of the prophet, they considered as God's grace. From this, it is evident that they had no knowledge of the soul. The soul does not become ash either by burying the body in the earth or by burning the body in fire. But if on the recommendation of the prophet, the body can be made alive from the earth, then it can be made alive from the ash also. And if you say that the burning of the body is hell, then even the bodies of Muslims are burnt.

Mian Mitha (astonishingly): How?

Guru Nanak: Sheikh, listen, the earth of the old burials becomes clay. With time, the signs of the burials also disappear. The potters are always in search of clay. Mostly, they get clay from the old burials. They make moulds of bricks and then they put them in a furnace. In that furnace the earth of Muslims also burns. If by burning the bodies, one goes to hell, then even the bodies of Muslims are burning in this way. So, when you talk of burning, then the bodies of both Hindus and Muslims are burning.

But Sheikh, don't get panicky. Why do you let your mind interfere in God's ways? If you say when a body is burnt, then the Lord's grace will not help. Then you see, even the bodies of Muslims are burnt. Then like the Hindus, one has to pity the Muslims also.

O Sheikh, where are you stuck? When the soul has left the body, then what remains is earth. Whether that earth is burnt or buried, it becomes earth.

The soul that was in the body of both Hindus and Muslims goes away and according to the deeds done, goes into comforts or suffering. Those who were in recitation of Name, they reached the Lord's palace with the light of the Name. You are so intellectual, then why are you burying your living mind in the grave of narrow-mindedness?

Mian Mitha's mind came out from some grip, some suffocation. Oh ho! Guru Nanak has opened my closed eyes. What he has told is true. Why did I not realize it before? This only is imprisonment. Our mind ties a chain around itself and binds it. My disciple said rightly yesterday that Guru Nanak tells something straightforward, simple and true, that on listening one realizes and is awakened. He is a real saint, a godly soul. I should clear my misgivings.

In this thinking, he asked: O Nanak Guru, our mind is dirty with greed. It does not go in one direction. It keeps wandering in desires. How to turn it towards the Lord? Deception does not work on that path. Force cannot work on that path. You have said that Name is the light on the path of the Lord. Which is the oil that will keep the wick of Name burning and giving light? Name is recitation. If there is no oil in recitation, how will the wick of Name burn without oil?

Then the Guru said: The oil is the love of the Lord. When you recite the Lord's Name with love, the Name will settle in your mind and body and it will give a sensation of the presence of the Lord in your mind and body will be filled with ecstasy. Then you will see the Lord inside your body and outside in nature. You will be in the incessant remembrance of the Lord that will give rapture. Think the world as perishable. Do goodness to others, speak the truth, remain in the love of the Lord and do service to the people.

Then the Sheikh said: What scripture should one read? Should one read the Hindu scripture or the Muslim Koran?

You have told us to do kind deeds. Can one get salvation by doing kind deeds? Is it possible to do all kind deeds?

Then the Guru said: The topmost kind deed is 'the Lord's Name'. Name is the melody. Accompaniment is 'singing the praises of the Lord'. All the goodness is in the Lord. We have no goodness in us. But singing the praises of the Lord is accompaniment of Name. Do the good deeds of prayer, Name, reading of the scripture and recite the Lord's Name with love. Get dyed in the Lord's Name. Without the Lord's Name, people do deeds, like prayers, Namaz and reading the scripture in the name of the command, but in actual practice they are stuck in vices, cruelty, grabbing and desires.

Sheikh: You are right. Good deeds are essential to nurture the Name in the mind and body. You had said that He is the only 'One'. There is no

second. He is the 'Almighty One'. I repeat that. But do you mean, Name is one or names are two.

Guru: The names are many but all the names denote 'One Lord'. I said that the Name of the saviour is 'One'. In His remembrance, in His love, His Name is the light. The name of any second person is not equivalent to His Name.

Sheikh: God bless you. This is my problem. I have belief in two names, God and the prophet. I have recited two names together.

Guru: You have done what you wished. But this is a verse. Name is always one word. That Name is of the Lord. On the one hand, you are proud to believe in one God and you hate others, you call them atheists. But yourself, you accept a second God. Then why do you hate others? If there is a second God, then there can be a third God and so on. Then there will be no 'One God'.

So Sheikh, first, you have faith in 'One God'. Become a devotee of 'One Lord'. Believe in 'One Lord'. Then you say, we believe in God.

Mian Mitha: But we do not call the prophet as God.

Guru: Similarly, anyone can say there is one God. The others are images of the God. Like, the sun is one but the seasons are different. We cannot call the seasons as the sun.

Mian Mitha: This is just saying only. We also believe in that.

Guru: The thing is that everybody just says only, nobody is seriously interested in God. If you are serious in believing in one God, then you should try to realize Him. If you realize God, then you will love everyone. Why should you have hatred for anyone? Those who are not following the religious path, have mercy on them. Try to cure them, because all are His creation.

O Sheikh, when you believe in one God, then where does hatred stand? If Lord is the circle, love is the central point. When, hatred becomes a central point, then the circle that you will make around it, its name will be Satan or devil. But Sheikh, it is not in your power. From birth, you get the preaching of Quranic Law and that also from people with pride. You cannot have an independent view and love of the Name. It is the Name that washes all the dirt of the mind. It is the Name that cleans the mind of the hatred for others. It is the Name that takes you to the Lord's palace. You are not able to have devotion for the 'One Name'. Other things creep into it. The true love for Name is sold away to suit the rulers and the communal population.

That is how, the rulers, in the name of God, are preaching hatred, cruelty and giving suffering.

If you were Lord-loving, then you would have realized the Lord and your deeds would have been love and mercy and India would not have

become a hell. Everybody would have been honest. Sheikh, don't name force and grabbing as Islam.

Religion is the name for love and love cannot come unless you love one God.

Then the Sheikh said: O Guru, you have praised the 'One Name'. What is that 'One Name'? You explain that in detail, how is that 'One Name' big?

Guru Nanak: He is 'One'. His name is 'One'. He is far from us but He is near also. Like the sun is far from us but the sunrays are near. He is the sun. His name is like sunrays. He is formless. Name is His form. He is the fountain of light. Name is the light. But Sheikh, one who has recited and remembered His name, is the one who knows its greatness. Generally, people just say the name.

Now, the Sheikh's heart melted. Guru Nanak was taking him from the brain knowledge to revelation. Now his ego was gone and he said: O benevolent Guru, be merciful and show me the greatness that you say is there in His name.

Then the Guru was benevolent. He held Mian Mitha's hand and took him to a secluded place. Then he said, O Mitha, listen to the 'One Name' of the Lord.

The Guru recited the Lord's name and the Name went deep into Mitha's mind, heart and body cells. He got the sensation of the presence of the Lord in his mind and body. His mind was awakened as if from a slumber. His mind became elevated.

The Guru asked: O Sheikh, have you listened to the Lord's Name?

Then Sheikh saw in his eyes, that the one name 'Lord' is there and the second name of prophet has vanished.

The Sheikh was astonished that previously the Name was on the tongue only, but now, it is something positive. It has its own level. A sweet and loving sensation permeated in his entire body. It is an evident reality. In wondrousness he saw that the second name had vanished. He is 'One'. His Name is 'One'.

Sheikh was still in wondrousness that he heard a voice from the heavens: Mitha has seen God, the real 'One God'. His name is one that is real, is powerful and gives salvation. Then he stood up and fell at the Guru's feet.

The Guru who was immersed in the love of the Lord said: Sheikh, remain in the incessant remembrance of the Lord. Live in His presence. Those who are in forgetfulness cannot expect salvation. Remaining in the incessant remembrance of the Lord is living in His presence. His name is the light. One who is in recitation of Name is in His presence.

A person sitting in the dark is away from the sun, but a person sitting in the sun is sitting in the presence of the sun.

Remembrance of the Lord's name is faith. Faith is one's friend. Without Name, one is not in faith. But Sheikh, be strong and do good deeds.

The Name blossoms in the fragrance of good deeds. Remain away from vices.

Rein your mind from passions and desires. Ride on your mind like a horse and keep your ego down. Don't go in backbiting or talking ill of others. Don't allow lies to touch your tongue. Be soft hearted. Don't be cruel.

Hindus are atheists, Christians are atheists, all Non-Muslims are worth being killed. Discard these negative and absolutely wrong notions.

All are Lord's children. They are brothers and sisters. Love everybody.

You are a Muslim. The ruler of the country is a Muslim. Muslims are strong. But their strength is showing itself as cruelty. You are part of the ruling community. You discard the way of tyranny and show the way of justice and teach justice to your brothers. You have to love your equals and have pity on those who are below you. The Name rectifies our faults.

We have shortcomings and faults in us. When we have support of the Lord's name, then our shortcomings and faults go.

Remain in awaken-ness of Name. Without Name it is all lifelessness.

Life is when the Name is settled in your mind and body.

Yes, when the Name is settled in the mind and body, then one is living. One is tied to the Lord. The mind is tied to the Lord's feet.

Mian Mitha was blessed. The beloved Guru removed his shortcomings.

This saint, Mian Mitha, who was a cause of suffering to the Hindu population due to his ego, himself was living in the forgetfulness of the Lord. Although he was doing fasts and penances, he was away from the Lord.

Now, he got the sensation of the Lord in his mind and body and he was filled with ecstasy. In ecstasy, one is in remembrance of the Lord.

He got into the recitation of the Lord's name with love.

He got salvation and became a true spiritual guide for other people.

Yes. Today, we should also try to understand the true Guru and get into the 'recitation of the Lord's name with love'.

We should get into doing good deeds. We should imbibe love of the Lord in us and give love to others.

We should become Guru Nanak's children.



## Duni Chand Dhuper Blessed

**K**abul Chand: O friend, have you listened to something new?  
Duni Chand: Is it regarding some prices or commodities?

Kabul Chand: No friend, it is not prices. We have been listening to stories that some prophet is born. He has come to Lahore.

Duni Chand: Who is that prophet?

Sansar Chand: Well, haven't you heard his name?

Duni Chand: You tell some details.

Kabul Chand: Name? People call him Nanak and his companions call him Guru Nanak Dev.

When he listened to the name, Duni Chand felt a sensation.

Duni Chand: O yes, yes, yes, he who has saved the city of Sialkot. Hamza Ghaus had cursed the city.

Kabul Chand: Yes, the same.

Sansar Chand: O Brother, The Lord has shown benevolence that somebody has come among Hindus who doesn't criticize anyone, who is not afraid of anyone, whose supremacy is acknowledged even by the Mohammedan faqirs and the Muslim priests and the Mullahs hesitate to talk against him.

Dilbagh Rai: Yes, it is correct. We have heard that he spoke very boldly to king Ibrahim Lodhi at Delhi. They say: The elephant-keepers requested him that our elephant has died and we have become jobless. You pray for us. He said: Go and rub your hand on the elephant's face and say 'O Lord' in his ears. The elephant keeper did that. In no time, the elephant shook his body and stood up. O friend, he is powerful. He has supernatural powers. He has shown miracles. The kings, the nawabs, the sadhus, the faqirs and the Mohammedan priests give him respect.

Duni Chand: When the elephant became alive, then the entire city must have flocked there.

Dilbagh Rai: What else? Even Ibrahim Lodhi himself came. He was delighted to have his glimpse and asked: O saint, have you made this elephant alive?

The Guru said: It is the Lord who commands births and deaths. Saints can pray. Grace is His. Then the king said: If the Lord listens to the prayers of the saints, and is gracious, then you pray that this elephant should die. Then the Guru said: It is the Lord who commands births and deaths. If he wishes then death can come in no time. O Brother! He had just finished saying this that the elephant lay flat on the ground dead. The king was bewildered. He said: You make him alive again. Then the Guru said: O King, if you put iron in fire, then it becomes hot. You cannot touch it. Even a slight touch will burn the hand, but if you pick up a burning coal for a moment and throw it away, then your hand does not get burnt. But no swiftness will save the hand from burning if you touch it with iron that is hot. Similarly, the saints are dyed in His love. They can change what the Lord has done but the Lord will not change what the saints have done. The king said: O saint you are immersed in the love of the Lord. I have understood what you have said. For the love of His saints the Lord accepts if a saint in grace interferes in what He has done but for the same love when the saint has done something, He does not nullify that. It is wonderful. You are great. You accept some offering from me. The Guru replied: O King, I do not have a desire for riches that is vexing even the kings. I am detached from that desire. Yes, I do have a desire, but that is of the Lord. I am dyed in His love day and night. I live on His support. I walk and roam with Him. His Name is my eating and drinking. But still I have a sweet, sweet and loving, loving hunger for Him. This hunger makes you satiated from worldly desires. And keeps you in exuberance in craving for the glimpse of the Lord. Realizing the spiritual strength and fearless nature of the Guru, he bowed in reverence.

Sansar Chand: Then have you heard another story?

Duni Chand: Which story?

Sansar Chand: About Panipat.

Duni Chand: No, do tell.

Sansar Chand: You must be knowing that Abu Ali Qalander who is also called Shah Sharaf, was a disciple of Khwaja Qutubudin, a saint of Delhi. He travelled in India and abroad in the company of Shamas Tabrez and Maulana Jalaludin Rumi and later settled in Panipat. His disciple is there on his third seat these days. He is a Mohammedan but they say he has done meditation

and penances like his ancestor and is a known saint. People call him Shah Sharaf the third. He also composes verses in Punjabi. He is a highly respected and intellectual saint in Mohammedan circles. One of his disciples Sheikh Tatihari came to fetch water. There, Guru Nanak was sitting at the well. He thought it was some Muslim saint, so he said: Salute to you. But the bold and dauntless Guru did not say salute. He had no fear that the Muslims are ruling and if a Muslim priest makes a complaint it might be a risk to one's life. Yes, Hindus have no respect. They are treated like animals. But see, without any fear he said: Salute to the Lord.

Sansar Chand: It means, I do not salute you. I salute the Lord who is invisible and who is formless. Sheikh Tatihari was bewildered as to who can return the salute like that? He ran back and told his mentor. He thought: No Mohammedan would return the salute like that, being afraid of his own Muslim priests, and no Hindu is so bold to do that. This saint must be a big saint and a real saint. Let us go and meet him. In this thinking he came. Then he had discussions with the Guru. O brother, God bless you. It is said that he kept up the discussions for over three hours. He asked questions after questions but got proper replies that he could not repudiate. God bless you. In the end he fell at the Guru's feet. This, I have been told by somebody who was present there. Shah Sharaf said: You have realized the Lord. I have no questions to ask you. Then he shook hands with the Guru and kissed his hands and touched his feet in reverence and went away.

Duni Chand: What is this kissing of hands?

Sansar chand: First you shake hands and then kiss them.

Duni Chand: A known Mohammedan saint, if he shook hands and kissed them and then fell at his feet, then what better respect can one give? I am sure such a thing has not happened in the last four hundred years, that a Mohammedan saint bowed to a Hindu saint.

Dilbagh Rai: This is the thing. This is the strength. From this we can judge, Guru Nanak is not just a saint. He is surely a prophet. O master, yesterday one pandit was talking maliciously and another was telling that a prophet has come and by his influence evil will vanish.

Duni Chand: Then he is so good. Why was the other pandit talking maliciously against him?

Dilbagh Rai: Well, it is just bad habits. One can't stand the rising of the moon. O brother, the real thing is that the Hindu religion is ours but I am ashamed to tell the truth that the Brahmins have no spirituality in them. Just show off is there. They can only say, put money here, put money there. They are neither educated, nor in meditation. They have no character, or any

purity of mind. Had they any character and religion or the Khattris had any character or religion, then could the Pathans ever conquer? For centuries, people are in revelry. They have gone away from religion. So they have neither force nor religion nor strength. Like a decayed tree, the moment the storm came, they fell flat. Then they fell down so much that they did not get up and then why should anybody wake up the sleeping?

Duni Chand: That is true. But why was the Brahmin talking maliciously?

Dilbagh Rai: He was questioning. Why he has a Muslim companion as a rebeck player? Why does he not wear the sacred thread and why does he not follow the other rituals. Why does he allow freedom in eating? Why does he not keep fasts? Why is he keeping such long hair? Why does he not wear a long cloth? Sometimes he wears something and at another time he wears another type of dress. Sometimes he wears a dress that is half Hindu and half Mohammedan. Sometimes he wears a dress that is half ascetic and half family man. What is all this? One pandit said that he is a prophet and it is mentioned in the scripture that he has to come. But the other pandit talked maliciously.

Duni Chand: But why does he observe all these different codes? What is your view?

Dilbagh Rai: If he were like us then I would say something. But he is a prophet. He has come from the Lord to allay the suffering of the people. What can one say about one who is powerful? The fire is powerful. Whatever you put in it becomes ash. The Ganges is powerful. Whatever you put, it doesn't get dirty. The sun is powerful. It shines everywhere whether good or bad. The sunshine is never dirty. One cannot put any blame on something powerful.

Duni Chand: That is true but there must be some meaning in his observing all these different codes.

Dilbagh Rai: I have heard, he says wear the sacred red thread on your mind. If there is no thread on the mind then what is the use of wearing the thread on the body? He says, after wearing the thread people indulge in vices. Nobody controls his five senses. Wearing the thread means you have been initiated into religion in one of three castes that can embrace religion namely Brahmin, Khatri and Vaish. This is the symbol of religion. This means you will go by what the religion tells you. Now, the religion is gone, only the symbol remains. He makes fun of those who wear the sacred thread but are not religious at all. He tells them to be religious and imbibe the love of the Lord and live in His remembrance and be truthful.

Duni Chand: O God! If the idol worship is gone, then what remains of Hindu religion?

Dilbagh Rai: I heard from a pandit who has studied the old scriptures that the Buddhists worshipped the idol. They did not believe in God. They thought there is no God. They were pious and good but away from the Almighty Lord. Gautam Buddha himself did not say anything against God but his followers did not believe in God. When Buddha passed away, his followers were in grief. God was not the support in their mind. Kind deeds only were not sufficient to support the mind. So, where did the Buddha followers find support? They had Buddha in their mind. So, they made idols of their handsome saint so that they may see the saint in their idols and worship him. In this way, the idol worship started. Firstly, there was devotion to Buddha in these idols and secondly, the art of sculpture flourished, but the result was that devotion to Buddha vanished and it became a ritual only. Again, when the Brahmin priests became strong, then they made idols of their own saints and constructed temples and in place of the Buddha discourses they started their own discourses from the old Hindu scriptures. In this way, Hinduism became an idol worshipping religion. Guru Nanak says: The stone is not God. You sculpture a god in it. You love the idol.

Why don't you love the living omnipresent Lord? The Lord is not in the idol. He is a living Supreme power. He is formless. Our soul is not an idol. It is a power. So, you love the loving Lord. You bind the body soul with the Supreme soul. Love is the cement that will bind it. Go on the straight path. Outer mind to intuitive mind, intuitive mind to body soul and body soul to Supreme soul. Enjoy the ecstasy all twenty-four hours when the body soul has met the Supreme soul. Take blessings from the Guru.

Duni Chand: It's nice. I have really enjoyed your talk.

Dilbagh Rai: Again, you see, if we were not in idol worship, then the enmity of Muslims would not have been so much for which we are now suffering. Similarly, I have heard cutting of hair and keeping a tassel, has also been learnt from the Buddhists. In the scriptures, God is said to be with long hair and a beard. All saints had long hair. Our prophets Ram and Krishna had long hair. The Buddha idols are showing Buddha with long hair and hair tied into a knot. When the Buddhist monks started hatred of the body, then only, to make the body look ugly they cut the hair, thinking it to be a decoration. The simple householders followed suit. And this became a habit. Later, the Brahmins and pandits kept the tassel and started the ritual of cutting the hair and made it a religious symbol. So, actually the old tradition is keeping long hair. The ritual of cutting the hair is not mentioned in the old scriptures. Similarly, he makes a fun of all dresses, when he wears half Hindu and half Mohammedan dress or some other dress. The thing is that whether a sadhu

or a faqir or a celebrate or a recluse, only the dress has remained. O Brother, you see, religion is not dress only. That is what he emphasizes. He says, be religious. So, in my view, he is right. Now, if you talk of the Mohammedan rebeck player as his companion, he has proved that he is secular and the religion that he is preaching is for all. In my view, we are Hindu in name only. He is the real Hindu and what he is preaching is the correct thing.

Duni Chand: How does he go along with Hindu sadhus?

Dilbagh Rai: In the same way as with others. He tells them about their hypocrisy and puts them on the correct path. He went to Gorakh Matta and stayed under a shaded tree. There the sadhus came for discussions and acknowledged his supremacy. Last Sharaf bowed to him. Similarly, Pandit Chattar Das of Kanshi fell at his feet. He has visited all pilgrimage centres.

Everywhere, fearlessly, he told them to do away with hypocrisy and be pious. He is bold and frank. It appears the God of love has come to earth.

Sansar Chand: I myself went there day before yesterday with dear Mansukh, our well known elder. Duni Chand (interrupting): Yes, Mansukh is a thorough gentleman. What about him? Sansar Chand: He is a disciple of Guru Nanak since long. He is devoted to him and has lot of faith in him. He took me along. One is delighted to have a glimpse of him.

Dilbagh Rai: Even I went. He was sitting on the bank of the river Ravi. His glimpse gives ecstasy.

Kabul Chand: Your name is ecstasy (In Punjabi language Dilbagh means ecstasy).

Dilbagh Rai: But I felt ecstasy day before yesterday when I met him. His charming eyes spelled magic.

Duni Chand: Listening to your talk, I have become eager I should also have his glimpse. Do some service to him. The wealth that I have, offer him some. It will be fruitful.

Dilbagh Rai: The death anniversary of your father is near. You invite him to your house. It will be good time to meet him. The ladies will also have his glimpse and be delighted. They hardly move out of the house.

Duni Chand: That is a good idea. But will he come? He is so great.

Sansar Chand: Well. This is a bit doubtful. While at Saidpur Sandiyali he did not go to Malik Bhago's house.

Kabul Chand: He doesn't go where there is pride and ego. He goes where there is humility. Maybe he goes to those rich people who invite him with love.

Dilbagh Rai: I have heard, after quitting the job of Stores manager at Sultanpur, he went and stayed in the forest. When Daulat Khan Lodhi the

Nawab of Doaba sent a message to come for the sake of the Lord , he came. You must have heard the story.

Duni Chand: Which story?

Sansar Chand: The Mohammedan priest said: You say no Hindu and no Muslim or both are equal. You have said because you feel both are not treading on the true religious path. But saying prayers is religion. You come with us for prayers. So, everybody went to the mosque and they took the Guru along. There, everybody stood up and said the prayer. The priest stood in the front to pray and make others pray, but the Guru stood there and saw everything and kept smiling. When the prayer finished, the Muslim priest said: O Nanak, why did you not recite the prayer with us? Instead you were smiling and making fun of us. Then the Guru smiled and said: O priest, tell the truth whether you were saying prayers or were you thinking of the mare that has given birth to a baby mare and all the time you were afraid that the baby mare may fall in the well in the verandah. Then the priest said: You could have said prayers with the governor. The Guru replied: The governor was all the time at Kabul buying horses. The governor admitted that it was true. The Muslim priest also admitted that what the Guru had said was true.

The Nawab became devoted to the Guru and said: These riches and governance is all yours. Then the Guru said: God bless you. This is all for you. I am departing. Everyone, whether he was a Hindu or a Mohammedan, stood with folded hands to see him off. The sadhus kissed his feet. The Guru blessed everyone and then accompanied by Mardana departed. So, friends, where there is love, he does not bother whether the person is rich or poor, he comes. Malik Bhago was taking bribes and making the poor people suffer. That is why he did not go. I have heard that he squeezed a fried bread brought from Malik Bhago's kitchen and blood oozed out. He told Malik Bhago, you see you are making people suffer. Then he squeezed a coarse bread brought from Lalo's kitchen and milk oozed out. He said: This is honest earning of a pious man.

Duni Chand: Then I should myself go on foot with the love that I have for him and invite him. I hope he will then come.

Dilbagh Rai: I am sure for your love he will come.

Duni Chand: I have love for him. I am not telling a lie. No doubt I am engrossed in wealth and I have the weight of millions on my head but my heart has melted. When shall I have his glimpse? Maybe he does some miracle and I am blessed.

Dilbagh Rai: From his disciples who are called Sikhs, I hear that he falls for those who have love in them. He preaches fear of the Lord and love for

humanity, service to humanity and he joins you with the Lord while living in the family.

Duni Chand: Then I think my wish will be fulfilled. Now it is late at night. Tomorrow morning, if you all come then we can go together.

Dilbagh Rai: We shall do as you say but it might be better if you go alone. I have heard if you go alone, you get more satisfaction.

Duni Chand: All right. I shall go by myself. I was hesitating. If you all come, then you will be my support.

Dilbagh Rai: You don't need our support. The Lord is the support. Have faith in Him.

## II

The beautiful river Ravi is flowing gracefully engrossed in the command of the Lord. It is early morning. It is the golden time. From the west is coming a cool breeze embracing the river water and bringing its love. On this side of the bank is sitting a godly soul in meditation. Mardana is singing a divine song. One can see a heavenly splendour on earth. Someone, whose soul is awakened and has realized that away from the worldly thunder of desires there is life after death. This life is short, that life is forever, and has realized this in his mind, comes and bows his head and sits down quietly. So, many such handsome people are sitting engrossed in the love of the Lord.

Yes. Those who have realized that death is not an end, it is another life. It is a transition. Here are sitting, those, who have by the grace of the Guru recognized that this world is a school, a college, where we have to gain experience as to what is good and what is bad and we have to learn what is sublime life. In this materialistic world, we have to fight anger, sex, greed and ego and learn to ride over these passions as a master rides a horse.

Here are sitting, those who have recognized that we have our body, we have life and we have a soul. Our soul is a spark of the Lord. This spark is a part of the infinite flame that is the Lord. This spark has not to remain covered with ash. It has to be kindled big and big enough to merge with the flame i.e. the Lord. These people have realized that this is our life's aim. This has to be our endeavour. By the touch of the spark, the body has got life.

Our life is sandwiched between the body and the Lord's spark. This human life is very precious. The body has the worldly attachments. We have in this body the spark of life but our mind is akin to the animal world. We are behaving like animals because the animal instinct in us has the upper hand. But in the mind, we have intellect and intuition. These are not animal instincts. Then there is the sublime instinct that tells us we are not animals, we are not men we are saints. This sublime instinct prompts us many a time to look

towards the Lord. Our education makes us better persons than the un-educated. An educated person is more sensible. But if he has not controlled his senses and tries to become clever and makes fun of religiousness, piousness, godliness and saintly living and thinks highly of himself, then he is stupid.

With education he has known the outer mind, the sub-conscious mind and the intuitive mind. Now he had to go further to the sublime mind. Now, he says this is the only sweet world and there is nothing beyond because it is not in his knowledge and he cannot see. If he thinks like that and lives a life of greed, pride and material gains, then the Guru has called him stupid.

The animal mind cannot go far and see beyond and understand. Like, in a winter month, some men stayed in a forest and made fire to stay away from cold. The men were putting more and more wood to keep the fire burning all night. In the morning the men went away. The monkeys sitting on the trees came down and sat near the fire for sometime, but shortly the fire was extinguished because they did not put more wood to keep the fire burning, although there was a lot of wood lying nearby.

The monkeys did not have the brain and knowledge as to how to kindle a fire and how to keep it burning. Theirs was the animal mind. But man has got the intellect to see beyond, but he sticks to his five senses and does not go beyond. Beyond is the sixth sense. He does not try to feel this sixth sense that is like a sun inside our body. It is regrettable that even after being educated so much, man still lives with his animal instincts and spends his entire life in material gains only. Yes, those who are now, by the grace of the Guru, in search of this sixth sense are listening to the divine songs being sung by Mardana. Duni Chand has also come in this holy congregation, where there is no pleasure of the five body senses, where the mind is not enjoying the passions of the body, but the mind is at peace.

The mind is free from wandering in passions and is relaxed to turn itself towards the fountain of life, where the body soul is touching the Supreme soul, so that it gets the life giving sensation of the Supreme soul and the exuberance and ecstasy that come along with it. Duni Chand, whose caste is Dhuper, belongs to Lahore. He is the son of a very rich businessman who has left a lot of wealth to his son. On the top of his house one could see seven flags. Each flag indicates a wealth of one million rupees. To be owner of a wealth of seven million in those days was a very rare richness. This rich man of fame has today come to the hall of audience of the master detached from wealth. That hall of audience is the bank of the river, the sky being the roof and the green grass the carpet. He has got the glimpse. His eyes like a bowl drank the nectar of the glimpse to their full. He had glimpses of many rich

kings, sadhus, Brahmins, Muslim saints and faqirs but Duni Chand's eyes never got this coolness and delight that he has got from the Guru's glimpse. He kept on looking at the Guru's face for quite long. Other people came, bowed and sat down, but he kept on looking. Then he bowed his head and for so long it remained bowed down. Then the moment he sat down he got engrossed in the ecstasy of the divine music. Duni Chand has got accumulated wealth and he is earning also. But he is not a miser, nor he makes anybody suffer for his gains. He has business acumen and his stars are shining. He is not in backbiting or a hypocrite. He is a simple family man and a businessman. But his mind is engrossed in business all the time. It is never free. He was much impressed by the talk yesterday. So, he has come today. His friends and business associates who were talking yesterday have also come and are sitting. When the divine music stopped and people started going, after bowing down to the Guru, then Duni Chand came forward and fell at the Guru's feet. The Guru touched his head and said: Welcome. God bless you.

Duni Chand: O Guru, O benevolent Guru, be gracious and come to my house. Tomorrow is the death anniversary of my dad and we have arranged lunch. You are blessing everyone. Tomorrow, you put your sacred feet in my house. Be benevolent.

Guru: Gentleman, you give your introduction.

Duni Chand: O true Guru. I am your servant. I am a businessman in the city. Businessmen are crazy. They are always after business. I have heard a lot of your praise. I have become eager that you make my house sacred.

Guru: We are sadhus. You are a rich man. We live in forests. You live in mansions.

Duni Chand was quiet. His mind said: Riches are a curse. Something that I consider is giving happiness, this godly soul considers it to be a dead snake to be thrown away. What should I do now? I may request once again.

Duni Chand: You are true and great. Yes great (lips staggered).

I am nobody. I am like a cobra snake sitting on my wealth. But you are benevolent and the saviour. The Guru again touched his head and said: Duni Chand. I will come myself to your house. Don't worry and you need not send anybody to fetch me. I will come myself. Duni Chand was delighted. He was happy as if he has added eighth flag to his existing seven flags.

### III

The Guru reached Duni Chand's house. All arrangements were done. All the Brahmins of the city had come. The priest was conducting the rituals of the anniversary. Besides the city sadhus, many other sadhus, ascetics, yogis, recluses and many other guests had come. Besides this, there was a large gathering of

relatives, friends and business associates. But something that was most surprising was that the prophet who generally kept away from crowds, pomp and show and who was the prophet of the prophets and image of the Lord has come to a wealthy Duni Chand's house on the occasion of a feast where there was so much pomp and show. But who knew that everybody else has come with a beggar's mind to get some gain but the godly soul with the fragrance of godly musk has not come for any gain. He will make him free from the greed of money and make him a king of the soul. He will give him kingship. So, he is a giver. Although he has come to a multimillionaire's house, he has come to shower grace and to give ecstasy.

Guru Nanak is without desires. He is always a giver. He has come to a rich man's house out of love and devotion. This is Guru Nanak's neutrality. Whoever has love, whether rich or poor, whether a king or a destitute, an employee or a businessman, he would bless him with the Lord's name. He has no hatred for the lower caste and no attraction for the upper caste. He has no hatred for the rich who are humble. He has no attraction for people with ego, and stupid people.

Where there is love, there is Guru Nanak. Where there is Guru Nanak, there is soul awaken-ness, there is love of the Lord, there is devotion to Name and there is sensation of the sixth sense. Now, the lunch was ready. The Brahmins had food, were given money and they went away. Other invitees also had food and they went away. Duni Chand became free now and came to the Guru. He had made the Guru sit in a decorated room and the Guru sat immersed in the love of God.

Duni Chand: O Guru, you had said 'I will have lunch later, after others finished'. Now, the rituals are over. Shall I get lunch for you? I will serve. You eat. I will be delighted. Then the Guru smiled and said: O Duni Chand, What was the function in your house today?

Duni Chand: O true Guru, it is the death anniversary of my father.

Guru: Is it over?

Duni Chand: The priest has done all the rituals rightly.

Guru: What was the purpose of this ceremony?

Duni Chand: Service to my father. So much food is served. It should reach him.

Guru: Then has it reached him?

Duni Chand: The priest said, 'your father is satiated. Nobody does this ceremony so well in this Un-enlightened era (Kalyug) as you have celebrated. Your charity has become fruitful. Your father is satiated'. In this way, the Brahmins have blessed.

Guru: Well! He said well and heaved a sigh. He looked towards the sky and then looked towards Duni Chand and said: Listen Duni Chand, the purpose for which you did everything is not served. The Brahmins were satiated, the priests were satiated but your father is not satiated. He is hungry for the last three days. 'A wolf, hungry for the last three days', your father is not satiated. Duni Chand was startled. Is it really so? My father is not satiated even after spending so much and offering so much food? Is he a hungry wolf? Is it so? He remembered that the Guru is intuitive. He will tell the truth only.

Then with folded hands, he said: Please, you tell. Where is my father? How is he hungry? Can I meet him or is he beyond my reach? Please be benevolent and tell.

Guru: You go towards northwest to the forest near the river. There, you will see one wolf lying hungry. Don't be afraid. There you will see your father standing. He will talk to you also. He will tell you that he is hungry and that the food has not reached him. Then Duni Chand hurriedly got up and went. He reached the spot, but in the forest he could not see anything. Then he looked towards a bush and saw a wolf. He went forward and saw a wolf lying and from its body a white smoke rising. Soon, he saw hands and feet in the smoke and next a figure appeared. When Duni Chand saw intently, then he recognized it was his father only. He bowed to his father and asked: Father, are you satiated or not?

Father: Not satiated.

Son: The anniversary food has not reached you?

Father: No. It has not.

Son: Why?

Father: O son, it is all business in this world. There is no love. Nobody is a true Brahmin. Nobody is a true sadhu.

Duni Chand: How did you reach in this state?

Father: From birth only, I had no connection with God. The entire life, I spent in earning more and more and I was never satiated. Then I did not find a good saint. Whom I trusted was a fake sadhu in rituals only. He was not in the love of the Lord. After I died, I came to understand that love of the Lord is the prime religion. My mentor had told me: You quit eating fish.

I asked him: Will I get salvation like this? He said: Yes, if you act on my words you will get salvation. I trusted him. One day he said: If you eat fish, you will get the next life of a wolf. This also stuck in my mind. My son, when my end was near, then in the neighbour's house fish was being cooked. The

smell of the fish came from there. It was so captivating that I desired I should eat fish. In that desire only I died. When I came out of my body, things were entirely different. While living, I was so rich. Now, I was in some un-satiating hunger. My whole life, I had lived for myself only and was getting money from others and amassing. Then what I saw was that I am alone, but like, as I was on earth. Then I realized that I am like a wolf.

On earth, if someone is too hungry, you call him a wolf. So, I saw myself like a wolf, alone, naked, in some prison and I am a prisoner. What more should I tell you? I was in suffering since then.

You have done a wonderful thing that you have invited the godly soul to your house. It is because of his sacred feet in your house that I am seeing myself as a man. The darkness is gone. Light is coming. People are coming around to support me. Son, I can see a fine road. I am going up. God bless you. You go but now since I have seen I may tell you that I have suffered a lot. You don't come and suffer here. The godly soul is sitting in your house. You fall at his feet. Do whatever he says. You will find peace of mind. Don't let this precious lifetime go waste. Here, one feels sorry that what was the use of the accumulated wealth? The fame earned in this world is not worth a penny. Nor there is any worth of high caste or high ancestry. The kings, the rulers and the tyrants, are powerless here.

Where you are, from there, good deeds, praises of the Lord and recitation of Name, you bring along here.

This, I am telling you from a new awaken-ness that I have got now by the blessings of Guru Nanak. I can see all this very clearly now and I am telling you. Son, God bless you.

Saying this, the father's figure went higher and higher and vanished like a melting cloud.

But, within moments another figure with splendour and love came there and said to Duni Chand: Have you seen the state in which your father is? The entire life he spent in desiring for more and more wealth and the passions of the body. He went on tying a chain around his neck. Even after death he remained on the earth and he was living with animal instincts, so he got an animal life and was suffering all the time.

Duni Chand: O God-sent, who are you?

Saintly figure: I am in service in this unseen world that you consider is not there. Those who have wasted their life on earth, we give them advice so that they may understand and tread on the Lord's path from now onwards at least. But generally, people make their minds so dirty on earth, that it becomes difficult to help them. But even then the Lord's grace is there. People do take

advice from us and start treading on the Lord's path. Then their dirt on the mind is washed. Some go to a higher sphere. There are innumerable spheres that are difficult to mention.

Duni Chand: Where has my father gone? What happens after death?

Saintly figure: He has left the body of the wolf. He has now seen that he is a soul and he has understood that if he makes an endeavour then he can go on becoming more and more handsome and light and go on rising higher and higher. He has perceived where peace is. When a person dies, then the soul of those who had loved the worldly desires and had remained in the passions of the body all their life, their soul remains on earth. They get different types of bodies, according to the deeds done.

Then they come here who are hard criminals. They have become hard by living like animals. Their souls remain in suffering but we go to them and ask them to repent and pray.

What you sow on earth, you can reap it here. It is difficult to sow here.

Duni Chand: Our feasts go waste, because my father was not satiated.

Saintly figure: Dear, you are a moneyed man. This sphere that you are seeing is a divine sphere. If you were in the love of the Lord, then your prayer, your good wishes, your blessings would have reached your father. In any case, your earning is not bad. But mostly people are earning by grabbing, deceiving, and telling lies. If they expect that their ancestors will be benefited with that money, then it is stupidity. If one earns honestly and is in the love of the Lord, then if he gives in charity for the benefit of his ancestors, that may be all right. But otherwise, it is just a ritual and the Brahmins earn money.

Duni Chand: Even if my mind was dirty, the Brahmins and pandits whom I served did pray. Why that went waste?

Saintly figure: The thing is that these days the Brahmins and pandits are hypocrites. They have no devotion for the Lord. They are absorbed in the desires and passions of the world. They have no religiousness in them. It is all a show. How will their prayer help?

See, the godly soul has come to your house. He hasn't had food from your house till now, but by his showering grace, your father has been blessed and he will bless you also. Of course, he is a godly soul and powerful, but even a saint who is in the recitation of Name and is absorbed in the love of the Lord, his company is holy company. Serving him is fruitful. His blessing is beneficial. Serving him food is the real feast, the real charity and the real feast for the ancestor's soul.

Duni Chand: How is it that you are so benevolent to an evil person like me? You are telling me all the things of the heavens.

Saintly figure: I am not telling you from my own self. I am telling 'From whatever rays of light are coming to me', of the divine Scripture. This divine scripture has not been written in any Script so far. But I am getting rays of light of this 'Divine scripture' from the Guru.

The Guru wishes to bless you. He has ordered me to tell you all this.

The Guru himself will tell you everything. Then the Guru will write this divine scripture in a language that you will understand and the world may benefit from it. The gracious Guru is sitting in your house. The saviour has ordered me to tell you these things.

Then your father, when he took leave from you, prayed to the Lord that good sense may prevail on you, so that you may not be devoid of the godly soul's blessings and that ego should not entice you. You should take his blessings. That is why, I have told you that in the Lord's court the bad deeds are weighed and the guilty are punished. This is an opportunity, a Lord's grace. You should catch it.

Duni Chand: What happens to simple pious people when they go to the next world?

Saintly figure: Those who are simple, who do not give suffering to others, who are kind, who have faith in God, they get peace here. But those who are in recitation of Name and immersed in the love of the Lord, they have got salvation. That is indescribable and beyond words. They are at the lotus feet of the Lord. You must understand that the Lord's Name reaches you to the highest stage.

Duni Chand: You bless me.

Saintly figure: Duni Chand, you listen with attention.

Firstly, the true Guru is sitting in your house. Don't think he is an ordinary sadhu. The true Guru is from the Lord. The true Guru is immersed in the love of the Lord. You recognize him as such. Have faith in him. Love him.

Take it from me, without the Guru one cannot reach the Lord.

Secondly, the true Guru will preach 'recitation of Name'. Start practice of Name.

Thirdly, 'recitation of name' is meditation. You have to meditate, devotional meditation, meditation with love.

Living in devotion and meditation you have to remain humble. You have not to nurture pride or ego like the other preachers. Do not go after empty rituals.

Remain in devotion and remain in desire to meet the Lord.

Fourthly, do good deeds, remain in contentment, earn honestly, remain

away from vices, do goodness to others. Don't get absorbed in the world. Eat a little less. Sleep that much that should keep the body relaxed.

See, there is something like misunderstanding. Don't ever misunderstand that Guru Nanak is a good saint. I should serve him food and then bow to him and see him off.

At this moment, you understand him as a Lord's image. But on reaching home you may have a misgiving and you may not consider him like that. He is a prophet of prophets. He is a godly soul from the Lord. He has to appoint preachers, saints and ideal men in good numbers. Preachers are always required.

He himself is a saint and a Guru. You take guidance from the saint-Guru.

Don't think that I have by chance seen you from another world and am guiding you, and that is all. Don't misunderstand this way. I am at his service. This is the Guru for whom the gods, prophets and saints are ready to sacrifice themselves. He is a real Guru. You adore him. He gives manliness to men who are full of animal instincts and from manliness to saintliness and again from saintliness to immersion in the Lord's love. He makes man a saint. He gives light to our inner self.

Like the sun and moon give light to the eyes, similarly, the Guru makes the mind a crystal.

See, Duni Chand, there are many educated people in the world who have studied the scripture. They talk good and show themselves as preachers.

Then they have followers who sing their praise to the world. People touch their feet. It appears that they are pious and good. But actually they are like a fake sesame plant in a sesame field. It grows bigger than sesame but has ash in it. Similarly, those who are self-made preachers, they only read something and start preaching. But knowing something has no value, unless one becomes something that he has known.

If you wish salvation, then you take guidance from the saint-Guru. He gives you Name. He is a ship in the worldly ocean of fire. Reading and gaining knowledge is not bad. One must read and gain knowledge. But one should act on the knowledge gained.

This wealth and fame entice your mind and one remains in the forgetfulness of the Lord. If you think wealth and fame can give inner happiness, then it is a wrong notion.

Inner happiness can come if you have faith in the Lord, when you are in the recitation of Name and remembrance of the Lord. When one is in recitation of Name then one does goodness to others. Then one remains away from

evil. Then there are those who are atheists. They argue that because they cannot see God, there is no God. Do not keep company of such people.

They are educated but stupid. They come and suffer here.

I am again telling you that the Lord is the creator and by reciting His Name one is able to meet Him.

You get engrossed in the love of the Lord. Read those scriptures that teach truth, kindness and charity and recitation of Name.

All reading is fruitful if one understands that the Lord is the creator and we have not to forget Him at any time.

Duni Chand: It is your goodness that you have given me so much enlightenment. But I am in little fear. You remove my fear and pray that I love Guru Nanak.

Saintly figure: There is no room for fear, because the Lord is not fearful. He is somebody who loves more than the parents. He is not a proud king who would give punishment.

He is a saviour and a true father and a true mother.

People are suffering on account of their own deeds. If a child puts his hand in fire then he burns his hand himself. Nobody is giving him any punishment.

The Lord is always benevolent. Even for hard criminals he has devised ways to take them out of their sufferings.

He blesses those whom he loves, in this sphere, and then he sends prophets and saints to the earth to bless people whom he loves and to give them the spark of love.

All over the world where humanity is there, He is showering His grace.

Think the Lord as loving as a mother.

See, it is the Lord's extreme grace that He has sent Guru Nanak to this world.

He gives life to humans. This also is His grace. In human form we live in this world. In fighting with the passions of the world, our body soul i.e. the spark of life becomes stronger and stronger, like a wrestler becoming strong by wrestling. Similarly, when we fight with the worldly passions our body soul becomes strong.

Don't think that the Lord has created this world by mistake and it is a house of suffering.

This world is a marvel of the handsome Lord.

It is His happiness. Here our soul becomes strong and flourishes.

It can flourish to any extent. The more one gets nearer to the Lord, the more happiness and ecstasy one gets. Happiness, ecstasy, rapture is limitless.

So, don't be the least afraid. Be happy to see that we can flourish to any extent and reach the Lord's palace.

But listen, one should have fear of the Lord also. Like the child has fear and love for his father. Without this fear the child becomes fearless. This fearlessness can incline him towards vices.

This fear and love is not a dread that squeezes your mind and heart. It is a sweet fear and love. It makes you love the Lord.

The Lord's marvel i.e. this universe is limitless. The Lord who is the creator, He knows all. We cannot understand everything. For us it is sufficient to understand that we have been created by a loving Lord.

He is our loving mother and father. To love Him and to hold His finger as a child holds the mother's finger is our happiness.

If in a fair, the child let-goes the mother's finger, then he is in distress even in the fair.

We should hold the finger of our mother (the Lord) and live in her presence (presence of the Lord). Then the entire world is a fair and happiness.

When we are living in the presence of the Lord, then it is happiness while living in this world and after death also:

#### IV

After saying all this, the saintly figure rose high up as a figure of light.

The rays of light from the rising figure came in Duni Chand's eyes. Rising further up, it vanished.

Duni Chand's bewildered eyes closed. He put both his hands on his eyes and sat down. He kept sitting for some time in semi-consciousness. Then he got up. He rubbed his hands on his eyes. All visions had vanished. It was forest and himself. He walked home slowly. On the way, he tried to remember all what had transpired. Then he said to his mind: This Nanak is a real godly soul. Nobody can show such miracles otherwise. He knew that his father is in suffering after death. Oh! We are erring. We write our own destiny. We become what we think all the time. Since I am doing business the whole day, my wife has told me that many times I talk of business in my dreams.

In this way, after my death, I will remain in the dust of the markets. Who is to blame? What I do in my entire life, I become that. What is past is past. The least I should do now is to save the present and future. That saintly figure had said that the godly soul is sitting in your house. Should I fall at his feet? O miraculous Guru, how you have shown me the unseen. That is why everybody acknowledges your supremacy. O great Guru Nanak, O great Guru Nanak. I should see you as such. This love that I have for you should remain. What shall I do now? Should I leave the business? There is plenty to eat. Should I go and

live in a forest? Or should I go to Hardwar, Gaya, Benares, Mathura and live there? Should I construct an idol temple? Then I can become a priest there. But the saintly figure had said, I should recite the Lord's name with love, not to make anybody suffer, remain in humility and do good to others. O Yes, he had said, I should do what the Guru says. Then why should I worry? Whatever he orders I shall do. I forgot that. O great Guru Nanak, I adore you. Whatever you order I shall do. Why should I worry? The saintly figure had said, "Guru Nanak will show you the light". If I were enlightened, then I would have known where my dad is and what is in the unseen world. I remained in the dark although my mind was so intelligent in making money. O man with intellect and ego. You are still in the dark. Now, I should stop thinking. O thoughts go away. My thinking will not reach me anywhere even if I think a million times. I will still be in the dark. The saintly figure had said that light is with the Guru or with the ideal men blessed by the Guru. The Guru is the bestowal of light. The Ideal men are the bestowal of light and at this time the Guru is sitting in my house. The handsome Guru is sitting in the house of a wealth-conscious businessman. The prophet has come to bless the people. He is the prophet of the prophets. Now, I should reach home quickly as if flying. But what should I do? I should sacrifice myself for him. I have remained in the dark all this life. Now, my eyes have opened. I adore you. O Guru Nanak. I will always adore you. You have made me a man from animal. Now, you will make me a saint from man. This is what the saintly figure had said:

Guru Nanak turns forms, beasts into humans, and human into saints from man. O great Guru Nanak.

I should fly and tell him, "Let me be at your feet". I should also smear the sacred dust of his feet on my forehead. I should stick to his feet as the dust sticks. I am also dust.

While Duni Chand is returning he is thinking. Sometimes he sees the vision in his eyes again and again. On the way, many acquaintances greeted him but he did not even notice them. He was engrossed in his own thoughts till he reached his house.

The Guru was sitting in the hall and Mardana was playing a light tune on his rebeck. Inside, Duni Chand's wife and all members of the family were waiting, so that as soon as he comes everybody will have food.

When Duni Chand reached his house, he did not go inside. He went straight and fell at the Guru's feet. "You are great. You are great. You are great", he went on saying and held the Guru's feet as a child holds the mother's neck. "O Guru Nanak you bless me that I should not forget you. I should adore you always".

The beloved Guru said: Duni Chand, get up. God bless you. You will reach the Lord. You will go to the Lord's palace with respect. You get up.

Duni Chand: O intuitive Guru, I have understood you. You have opened my eyes. You have shown me the unseen sphere. Now I should not go into any misgiving. I should see you as a true Guru always. I should never go into misgiving that you are something else than the godly soul. I should always see you as a godly soul and beloved mine.

Beloved Guru: O Duni Chand, be in high spirits. You go inside. Your family is hungry and waiting. You have food and your family may also have food.

Duni Chand: O benevolent Guru, I shall do what you tell but O saviour, you also have food. You are my family. You are my relative. You are my friend. You are my associate. You are everything. I am nothing. You are my strength now. Come inside, put your sacred feet inside the house. Have food. Then the family will have afterwards. My mind is dirty you wash my mind.

Seeing so much love, intense love, the Guru had tears in his eyes and he stood up and said: Come Mardana, let us have the ceremonial lunch. With head bowed and hands folded, Duni Chand is leading and the beloved Guru in graciousness follows.

Used to living on the banks of rivers and forests, the Guru goes inside a luxurious mansion.

When they reached inside, Duni Chand said to his wife: Come and fall at the feet of the true Guru.

His wife was intelligent, sensible and loving. She fell at the Guru's feet.

The true saviour said: God Bless you. Lord Bless you. Get up. Be in high spirits. Bring food. Serve food. Give to your husband also. He is hungry since morning. To allay the hunger of the hungry, he has been giving food to the hungry. But neither the hungry were satiated nor he was satiated. Everybody remained hungry. O Child, get up and bring food. Food is a gift from the true King, the Lord. Food is all a charity, a gift from the Lord.

Was this a speech or a shower from the fountain of nectar that it made everybody cool when it showered on the ears? The un-easiness of hunger was gone.

One is satiated with food. But see the beloved Guru's words have satiated the un-easiness of hunger.

With love in heart and happiness in mind, Bhagwanti (Duni Chand's wife) brought food in a tray, and placed it in front of the Guru and sat down.

On one side, Duni Chand, dyed in Guru's love, sat down.

## Beloved's Birthday

It is a sweet and rosy season. The cool and loving breeze, the early morning moon intoxicated and showering sweet moonlight, the imperceptible spray of small dew drops, all these are giving a feeling of ecstasy.

How nicely the forest trees are waving their thin leaves. What a nice mottled floor of shade and light, the moonlight rays are spreading through the empty spaces of these leaves.

In this picturesque garden of shade and light, on a wooden settee, is sitting an old man with his back resting on a pillow. He is sitting in a squatting position. Both his hands are resting on the knees. A garland of marble beads is lying in front. His eyes are closed. His body is static and the breath is slow and rhythmical.

The early morning passed like that. The early morning daybreak also passed like that. Now, one could listen to the chirping of the birds as if the forest has woken up.

Now, the old man with a glowing face, opened his eyes. His hands picked up the garland of beads. His eyes shed one or two tears and he said in a longing and craving tone: 'Without your glimpse, I am suffering pangs of separation'.

From the eyes some tears fell moving along his wrinkled cheeks, like dew drops falling from withering leaves in autumn, slip down. After a few moments, again his eyes closed. His hand moved the beads and in a longing voice he said:

*'The worldly ocean of fire is fearsome.*

*You only can make anybody swim across'.*

His voice became feeble and his eyes closed again.

Now it was daytime. The sun became bright. The old man opened his

Guru: If you cannot take a needle with you, how will this go with you?

Duni Chand: O Lord Sent ! While living, the mind is happy that I have millions. I have respect in this world. People are around me. There are people to support me. Rest, neither my father took it along nor I will. Now, I have realized. You have made me realize. Otherwise, everybody goes away with grief in heart and greed in eyes.

Guru: Yes Duni Chand, one has to be steadfast in this realization.

A man has three companions:

1. Wealth. 2. Relations. 3. Deeds.

Up to the time of death, wealth is your companion.

Up to burning your body, relatives and friends are your companions.

Beyond that, your deeds are your companions.

Those who have done good deeds get happiness.

But one who does the prime deed 'Recitation of the Lord's name with love' he reaches the Lord.

The Lord's name is the Lord's love. This love reaches you to the Lord.

Duni Chand: Now, you bless your grace.

Guru: Your entire life is spent in accumulating money. The mind is attached to it firmly. Whatever we do everyday, that binds the mind, like a snake binds in a coil. If you wish to free yourself from its trap, then you do the reverse thing. Give it in charity in the service of the Lord. Don't throw it away. It is a servant. In the name of the Lord, give away what you have accumulated to the needy and poor. I know you have neither been cruel to anyone nor have you made anyone suffer while accumulating this wealth. You have squeezed your own blood and strained your own mind and cleverly accumulated this. The binding of this wealth on your mind is very strong.

If you can give it away, then your mind will come out of lifeless-ness and become enlightened. Then you can earn in an honest way and spend. You think in your mind, if you can make an endeavour. Yes, you also take your wife into confidence on this issue. Duni Chand: O Guru, O Guru Nanak, O my master, I should see you as the saintly figure had made me understand. No doubt, I am attached to my wealth but now I have more love for thy feet.

I shall sacrifice seven millions for the sake of the love of thy feet. I shall sacrifice even seven billions on thy orders. My wife, I may ask if you say, but I am in obeying your order and she is in obeying my order. She will bow down on your feet on your orders.

Guru: You go dear. You have to free yourself from the mistress of the world. Both of you ponder.

Duni Chand: All right. As you say, I will do.

Then he went inside. The relatives had already left and Bhagwanti was sitting alone. She listened to what the Guru had advised and said: O dear, if the Guru says that I am your wealth, then I may be thrown in the river Ravi. To obey his orders, I will myself jump into the river so that you don't get any blame for throwing me. Wealth, man accumulates, but it is dear, more to the wife. But your wife is bound to your orders and the Guru's orders. Throw away, this accumulated dirt. You earn. I will cook. Both of us will remain in adoration of the Guru. We adore the dazzling forehead of the Guru. We adore the charming eyes of the Guru. Throw away the seven millions. I will be delighted. My husband will be delighted. My Guru will be delighted. My Lord will be delighted.

Duni Chand came and told the Guru all what she had said.

Meanwhile, Bhagwanti herself came and fell at the Guru's feet and said: O Guru with the charming eyes, who was that who wrote seven millions on our forehead? Now, if we throw it away it is 'your given' only. Your servants are throwing away wealth on your orders. We are nobody. You give us some gift that should go with us. You give us the love of your sacred dazzling soft feet.

On listening to these words that had a love sensation in them the Guru had tears in his eyes.

Yes, Duni Chand gave away seven millions in charities in happiness and delight. Both husband and wife did not sob. They did not heave a sigh. The wealth accumulated by ancestors and the self-earned money accumulated, like a bee makes honey, he gave away the full honeycomb in charities.

The beloved Guru saw that his mind has become strong. He has won over the attachment of the mind and discarded so much wealth. His mind has become pure.

Duni Chand also felt that the weight of the wealth on the mind has gone and the mind has become light.

Then the Guru was benevolent. The gracious Guru blessed Duni Chand with the Lord's name. Duni Chand became a true disciple and got into the 'recitation of the Lord's name with love'.

News spread in the city, like wild fire, that Duni Chand, the multimillionaire, the topmost businessman has become a Guru-disciple, and he has given away all his accumulated wealth in charity. He has got into the 'recitation of the Lord's name'.

The sacrifice of a topmost renowned businessman in the city became widely known. People were amazed. What magic is there in Guru Nanak's words that whosoever he blesses gets transformed. People thronged to have

the Guru's glimpse. Many people started treading on the path of 'recitation of Name'. There was hustle bustle of holy congregation.

Duni Chand constructed a gurdwara in his house, and the holy congregation assembled everyday to listen to the divine songs with music.

The Guru left for Talwandi quietly.

Duni Chand, like he was a renowned businessman, became a renowned saint.

The discourse that the Guru gave to Duni Chand, the Guru composed in 15 stanzas of Asa-di-var.

How fortunate was Duni Chand, for whom the Guru composed 15 stanzas of Asa-di-var and it became a lighthouse for guiding the people of the world for times to come.

What happens after death? What are the reasons? How to save ourselves and get happiness? The true Guru has illustrated in this scripture.

O great Duni Chand you got salvation and many more got salvation along with you.

The Guru's words to Duni Chand are repeated once again:

One who has done the prime deed i.e.

'Recitation of the Lord's Name with love',

He will reach the Lord.

Let us also recite:

'Waheguru, Waheguru, Waheguru.'

('O Lord, O Lord, O Lord')

Starting with at least five minutes a day.



## Beloved's Birthday

**I**t is a sweet and rosy season. The cool and loving breeze, the early morning moon intoxicated and showering sweet moonlight, the imperceptible spray of small dew drops, all these are giving a feeling of ecstasy.

How nicely the forest trees are waving their thin leaves. What a nice mottled floor of shade and light, the moonlight rays are spreading through the empty spaces of these leaves.

In this picturesque garden of shade and light, on a wooden settee, is sitting an old man with his back resting on a pillow. He is sitting in a squatting position. Both his hands are resting on the knees. A garland of marble beads is lying in front. His eyes are closed. His body is static and the breath is slow and rhythmical.

The early morning passed like that. The early morning daybreak also passed like that. Now, one could listen to the chirping of the birds as if the forest has woken up.

Now, the old man with a glowing face, opened his eyes. His hands picked up the garland of beads. His eyes shed one or two tears and he said in a longing and craving tone: 'Without your glimpse, I am suffering pangs of separation'.

From the eyes some tears fell moving along his wrinkled cheeks, like dew drops falling from withering leaves in autumn, slip down. After a few moments, again his eyes closed. His hand moved the beads and in a longing voice he said:

*'The worldly ocean of fire is fearsome.*

*You only can make anybody swim across'.*

His voice became feeble and his eyes closed again.

Now it was daytime. The sun became bright. The old man opened his

eyes, when from a little distance, one servant came and said: Sir, Your Excellency, your kingdom should always remain. One Muslim priest has come from Lahore.

The old man whose name was Rai Bular but people out of respect called him Rai, said: Let him come.

The old man slipped a little to one side, put the sword and garland of beads on one side, made space and asked the priest to sit down. They exchanged greetings and then the Muslim priest said: O Rai, your father Rai Bhoeh was a great warrior. He conquered this Talwandi state and also nearby places. He amalgamated all smaller towns and made this Talwandi a big state. But you are so saintly and kind hearted that even though two or three towns have become independent, you have not bothered. What do you do, sitting in the garden in the middle of the night? Then you sing the songs composed by a Hindu. You do not recognize the Muslim code and command. Your father Rai Bhoeh had conquered the entire area from Pindi Bhatian up to Talwandi and consolidated his kingdom, but since you have taken over its control, several towns have become independent and now what remains, is a small state that you are ruling. It is impertinence on my part to talk like that but I am saying it out of love. You are still in some mistaken faith. The nearby ruler of Kharal state is planning to forcibly occupy Talwandi. You be in some readiness to thwart them. Being a friend of your father, I thought while passing, I shall visit here and talk to you. If you like, shall I get you some help from the rulers at Lahore?

Rai Bular: It is so kind of you that you have come and talked to me. But this is not in my hands. The Lord had blessed heroism to my father and He has blessed me with detachment. One has to go by one's nature. I am not inimical to my subjects but I cannot invade and kill innocent people. But if somebody attacks us, then I am there to defend. I don't leave any stone unturned. To win or to loose is in the hands of God. You see, even though we lost once or twice, I saved my subjects from loot and tyranny. But otherwise, I have an intuition that this Talwandi state will be ruined once and it will flourish again, but with the sacred name of the prophet who has to win the world with love, in whose vision there is no hatred between Hindus and Muslims but like the two eyes of one Lord has love for both. He has taught me to do my duty and be religious.

Besides, he has taught me to win over a kingdom for which I have to fight all twenty-four hours. I have to fight a battle early in the morning every day and win a new fort everyday.

After winning over this fort, one is freed from worldly entanglements forever. The sufferings don't come near you and you get salvation while living.

O priest, you have done well to come and talk but I suggest you consider what I tell you:

*The elephant eats many kilograms of food every day.*

*It spreads ash and repents, when it dies.*

*But the sparrow eats little and if she says, O Lord, O Lord,*

*Then she becomes the beloved of the Lord.*

Muslim priest: That is why I said that you have become powerless.

Rai: O priest, that is why, I pray to the Lord to give me strength that I sacrifice my entire comforts for the sake of my subjects. I don't mean that I will leave the kingdom and start begging for food. I rather sit in a patched blanket and be a devotee of the Lord, than be a king full of pride and ego and in forgetfulness of the Lord. So, I want that I should not become proud but I should remain in the love of the Lord. I should avail of this opportunity in life and fulfill my duty to look after my subjects and defend them. You please tell me, which duty I am not fulfilling. Then I shall put more efforts and pray to God to give me more strength to serve my subjects. The Lord may prompt me to do whatever is His wish. Rest is the destiny of the subjects.

Muslim priest: There is no deficiency in your looking after the subjects and defending them. But, bowing to a Hindu saint and considering the son of Kalu Mehta, who is your servant, as a saint gives lot of pain. Just now you have said that this name Talwandi will be washed and it will be named again after that Hindu saint. I am sorry to say, but this thinking is not desirable.

Rai Bular (tears in his eyes): O priest, I am sorry, without faith and devotion you cannot see the truth in its naked form. He is not a Hindu saint. He is a prophet. He has come from the Lord. He is an image of the Lord. Then what I have said that Talwandi will be renamed after him, is a command of the Lord. What can you and I do in that? More, I cannot argue, but for the sake of love that I have for everybody I wish that you have a glimpse of him, so that you are also blessed.

On listening to this, the priest thought that here the love is boundless. I have already said enough. If I say something more that he may not like then he being the king might even kill me. Although he is saintly in nature but who can trust the nature of a king, one moment this side, and one moment that side. In this thinking he just talked generally and went away.

Now Rai sent one servant to Mehta Kalu's house and then sat in longing and craving for the glimpse of Guru Nanak. He said a verse that meant:

*O loving Guru, O loving Guru Nanak, O loving Guru Nanak  
My heart is trembling, my entire life is spent, is near ending  
Before these eyes close forever, bless your glimpse.  
Bless your glimpse.*

At a distance, under the trees, a few security guards were patrolling for the security of the king. Now a fresh batch came to replace them. The earlier ones went to their homes.

Meanwhile, Mehta Kalu reached. Rai made him sit with respect and in a longing tone said: O Mehta, tell me any news, whether the sun of the world is going to give a glimpse to this hard-hearted earth or not?

Mehta: O respected Rai, what should I tell? There is no news. I am getting restless. My entire life is spent. We got one son after a long desire, and he has left the family and is in travels. A couple of times there was a tidings that he is coming but nothing definite is known. We don't even have any inkling as to where he has gone. When he went, he said: I have to travel to nearby places. We do not understand what is he doing after undergoing so much hardships of travelling? We have now got into old age and he is also of good age now but still he is travelling and travelling. His mother is always in wishful thinking, that when our son comes on his birthday we will celebrate it with pomp, but the day passes away in waiting only. When he comes back, then you make him understand that he should stay in the house.

Rai Bular: Fortunate are those in whose house he is born. By his glimpse the sins are washed.

O Mehta Kalu, even I have a longing for his glimpse but I cannot assert a right on him. I cannot be proud that he is related to me. I have no strength to say that he is from my caste or community.

Yes, I am dependent only on one thing, his mercy. I am old now. Death is near. I wish to have his glimpse. But if his wish is otherwise, then I have no authority, I should remain in his love and longing. Saying this, he had tears in his eyes and he said:

*O Guru Nanak  
Give me your love  
Fill my heart with your love  
Without you I am nobody*

O Mehta, What can I make him understand? My trying to make him understand is lighting candles in bright sun.

In me, is the devil named ego, that does not let me see his real self. When the godly souls come to the earth, then the veil of ego, the darkness of

selfishness, self-love, keeps us away from their real glimpse. We cry for the saints who have died. But the godly souls that are living with us as our relatives, our friends, our well-wishers and are doing goodness to us, we remain ignorant of their worth.

Unknowingly, we mix up our shortcomings with their good qualities and spend our life, sitting thirsty on a full pond.

O Mehta, he is not your son. He is a prophet. He is an image of the Lord. To have a longing for his glimpse is prime piousness.

To have a heart throb in his waiting is equivalent to hundred virtuous actions.

To remember him is the biggest gain.

With the string of remembrance and pull of love, our mind becomes crystal by his godly glimpse. He has met the Lord.

By listening to him and by loving him, we get a glimpse of the Lord.

Mehta: O Rai, Out of sentiments we say son, son. This sentiment has killed us. Many times, when you tell us, we do realize, but again the sentiment comes in between, and we start thinking: O we did not see the comfort of having a son, we did not even talk to him to our fill, did not see our son's hustling, bustling. What is the use of our coming to this world otherwise?

Rai: Make this sentiment as devotion and have a glimpse of the godly soul, who is the saviour from the Lord's palace to this earth.

All right. You tell, whether any tidings has come or not? I am very much restless today. Last night, I had a glimpse in my dream. Saying this, he had tears in his eyes again.

Mehta (with tears): Daughter Nanki has sent a message, saying she is arriving today or tomorrow. This is one sign maybe he is coming. O Rai, from our family, she has recognized his greatness. She was assured also that whenever she will remember and make a prayer, he would come.

Rai: Thanks O Lord. At least, I shall have a glimpse of those, who love the beloved. Why should sister Nanki not love him?

O Mehta, make your life fruitful. Life is precious. Don't consider Guru Nanak as your son. He is love in human form. He loves everyone. His formula is love. His meditation is love. He wins over hatred with love. He is travelling all over the world to win over hatred with love. His form is love. His work is to love.

His remembrance is love. His service is to love him. His discipleship is to love him. His path is love. His salvation is love.

When you have got a son, who is all love, then you must win over sentiments and recognize him as a prophet. O Lord. It's all your command.

Meanwhile, sound of the tapping of the feet of a horse pulling a two-wheeler carriage was heard.

Rai, who thought that he might be leaving this seen world very shortly, looked back. He gazed and saw Bhai Jai Ram coming on a horse. Seeing him, the king of the state, but whom love had made so humble, stood up. When, Jai Ram saw Rai standing, then quickly he came forward and fell first at the feet of Rai and next at the feet of Mehta Kalu.

Sister Nanki also got down from the carriage. Rai said loudly: You are our daughter. You are the sister of our respected, beloved. You are our respected daughter. You keep sitting in the carriage.

But sister Nanki knew that Rai Bular is a true disciple of Guru Nanak and he is so much attached to him. How could she stop giving respect to him?

Hurriedly, she got down from the carriage, walked towards her father and his boss and in a scream and a challenging tone, asked: Has brother come or not?

Saying this, she bowed towards her father. But he, quickly, embraced her, cried and said: O daughter, me, entangled in worldly desires. How can I have a glimpse of him?

At this time, Rai Bular bowed to sister Nanki. She could not bear this humility of the old Rai, whom Guru Nanak respected and revered as an old man. How could she bear the bowing of his head to her?

Hurriedly, she moved back and with tears in her eyes and folded hands said: Uncle, I am your daughter and you are my father.

What pull has brought sister Nanki here? Years had passed but sister was never invited to come to the parents' house on the Guru's birthday because the Guru was never here on his birthday. Now, one night she saw in a dream, that brother's birthday is being celebrated in her parents' house at Talwandi.

The dream created such deep impression that she left Sultanpur and her longing and hope increased, that brother must have arrived, but instead of his having arrived, she found everybody in longing and waiting here. As everybody was in longing and waiting, she also joined them in the longing and waiting.

She also heard that Rai has dreamt that the Guru has come to Talwandi.

She also saw the restlessness of her mother and today was the first day, when she saw love in her father's heart also. Now, she had an ardent desire that if brother comes, then father in this old age will get salvation. What happiness will it be?

In her mind, she prayed: O saviour brother, you must come and give us your glimpse.

Now, the sun had risen high. Then Rai said: O Mehta, Jai Ram and sister Nanki have travelled. They must be tired. You take them home. I have stopped them on the way in my own thoughts.

So, everybody took leave from Rai and reached home. Mother came running to the courtyard. Seeing the daughter, she screamed. She embraced the daughter and wept so much that the neighbors had to come to cool her down. Still, in the embrace of the daughter, she said so many words of longing and craving that even stones would melt. She wept so much that she could not even speak. When, she cooled down a bit, then she said:

*The world is dark if I cannot see my son,*

*I do not wish to live if I cannot see my son.*

Saying this, and embracing the daughter firmly, she became unconscious.

Sister Nanki's heart melted and she prayed with deep love in heart:

*O godly soul, mother and father are old*

*And nobody knows about life,*

*You have blessed the world. Now, you bless them.*

Thus praying, she saw a smile on her godly brother's face.

She opened her eyes and said: *Thanks O Lord. Thanks O Lord.*

O mother, stop your crying. Godly brother is coming. Forget your sentiments and see him as the image of the Lord. Then you will see your inner self. Then you will see the Lord. You will get salvation.

In this way, with some satisfaction, daughter and mother went inside and the maid prepared food.

Sister Nanki consoled her mother, but still, her mother while sitting and standing, many times, had tears in her eyes and said: Oh! Beloved. Sometimes she said: Oh! Guru. Sometimes, Oh! Nanak. Sometimes, she saw her father in sadness saying: We have got a son whom the world adores, but we are unfortunate.

Everybody respected sister Nanki. Whenever she said that brother is coming, then everybody became sure that he is coming. Now, the Guru's birthday was near. So, the family thought that this time the Guru would be at home on this auspicious day. The mother started preparations for the birthday. Sister Nanki also helped her.

Sister Nanki was intuitive. So, in her vision, the Guru's smile indicated that he had listened to her prayer and given a positive reply. Another couple of days passed.

One day, Rai was sitting in the garden, in the love of the Lord. He was sitting on the ground. Bhai Sajjada was playing the rebeck and singing divine songs composed by the Guru.

Bhai Jai Ram and sister Nanki knew that there was a program of singing of divine songs at Rai Bular's palace. So, they came and joined the congregation. Mehta Kalu and mother Tripta also came. Everybody listened to the divine songs. When, the singing finished, then everybody talked about the longing for the Guru's glimpse. Although Rai Bular was the king and Mehta Kalu an official under him, but due to the love of the Guru, everybody loved each other and in the holy congregation there was no discrimination of 'big or small' and no veil of 'master or servant'. Everybody mixed with each other as a family in the ecstasy of divine songs and Guru Nanak's love.

Then the old Rai Bular opened his eyes looked towards the sky and said: O daughter Nanki, the Lord's beloved has not come. You tell me truly whether I will get a glimpse of him before my eyes close forever?

Nanki (with tears in her eyes): O my respected father. Don't be disheartened. He reaches, where love is. This is his nature. His birthday is near. Your wish will be fulfilled.

Rai: Yes, O respected daughter, he will surely come. Birthday, O Lord, I forgot. Birthday you can say, who have some authority, being relatives. I am a disciple. How can I say so? I will say, when is the 'Birthday festival' of my true Guru Nanak? What is the auspicious day of the birth of the image of the Lord?

Sister Nanki: Respected father, you are right. Even, we wish to be his disciples, although the attachment of relationship may be, but we have to win over it. The birthday of our beloved Guru, O father, is after eight days.

She had hardly said this when they saw two gentlemen arriving. All eyes looked that side, everybody felt attracted with love. In a few moments both of them reached. They were Bhai Bhagirath and Bhai Mansukh, the beloved disciples of Guru Nanak. Sister Nanki recognized them. She stood up to greet them with folded hands, bowed down and said loudly: O beloveds of my godly brother, come here, you are welcome.

They listened to the voice of sister Nanki and then lay prostrate on the ground. Sister Nanki lifted their heads and with tears in eyes said:

O beloveds of the Guru, O true devotees of the Guru, let us know how far is brother and when is he coming?

Bhai Bhagirath: Sister, we have come here with the hope that he will be here. For the last one month Bhai Mansukh and myself had gone out somewhere. There, we spent good time in holy company.

About a week back, we thought, let us go to Talwandi and we felt as if somebody is pulling us. We presumed he has already come, so we came directly.

Sister: That means you are not coming from Lahore? You have come from some other nearby place. It is true, before the rain, the clouds arrive and before spring, nice breeze comes. Your putting sacred feet here, indicates that brother is coming.

These conversations were going on, when, from another road Bhai Lalo, the image of humility and sacredness arrived. On seeing the hustle-bustle of holy congregation, he came and bowed his head. On seeing Lalo, everybody felt reassured that the Guru would surely come.

Rai asked: Is there any message from the beloved Guru?

Bhai Lalo: O respected Rai, while reading the scripture, I got a vision and I saw him at Talwandi. So, I thought he must have arrived here and his birthday is nearing also. That is what has brought me here.

Sister Nanki: The cranes come before the arrival of dewy winter nights. The nightingales come before the arrival of delicious juicy mangoes.

The Lord's ideal men are coming before the arrival of dear brother. Brother will surely come.

In this way, in longing and craving, in divine singing, in prayers, days passed. For the disciples, the day of festival came. For the family his birthday came. Preparations were made.

The first day passed, the night passed. It became early morning, but there was no news. Where the sacred tank is situated now, Rai came and sat here in meditation. Bhai Sajjada started singing divine songs in a soft tone. The three disciples and brother-in-law Jai Ram came and sat down. Before daybreak, sister Nanki with mother and father also came and sat down. The divine songs finished. The sunrays spread. The Guru has not arrived. Everybody has got faith that the Guru is arriving. But God only knows. It became daytime. The sun rose and it became hot. Everybody is quiet and in remembrance of the Lord's name. When the sun rose high, then Rai opened his eyes and said: In this holy congregation my soul is too heavy. You throw me away so that the boat may sail. I eat the king's food. I eat from the money of my subjects. The Guru is coming but my sins are holding him back. Please get up, O friends, sisters, and mothers and go home. He said this and had tears in his eyes.

Then after a little conversation everybody went home.

Rai kept sitting there only and remained in meditation of Name. He got immersed in the love of the Lord. He said: Today, is the festival of the beloved. Today is a day for rejoicing. To read his scripture is meeting him. The real happiness is to keep the mind away from worldly entanglements and be absorbed in the love of the Lord. Today, the mind should not think of anything except the Lord. That will be my celebration of the festival.

Now, the other three disciples went and sat under a shaded tree. They got so much absorbed in the love of the Lord that it appeared they have no body.

Meanwhile, sister Nanki came home and then took food where these people were sitting. See, sister Nanki's love. In her mind and heart she sees and remembers her brother. But with her hands, she has cooked food and carried it herself for the holy disciples.

The disciples said: Sister, you are doing too much for your servants. But the godly sister said: I am serving my brother. The disciples are his image. In your love, I see my brother.

They are having food. She is immensely delighted: 'I had the privilege to serve the true disciples with my own hands. For me, the festival has been celebrated in this way'.

Bhai Jai Ram had a little food and is moving from tree to tree. Then he prayed: O beloved Guru, bless me that I remain in the incessant remembrance of the Lord. While praying, he would startle: 'O he has come'. Then he would go to another tree and say: O Tree, did the Guru sit under your shade and did you get his sacred touch? I should also get his sacred touch in his remembrance. In restlessness, again he said: O saviour, today at least, you give your glimpse. Then he would go and sit under another tree and shed tears of love. Such is the way, in which the disciples are celebrating his birthday.

Where is the mother, who has to celebrate his birthday? She opens a set of shirt and pant and says: O son, wear this. I have spent a year to make it. Oh ho! I don't think I am so fortunate. The shell is searching for the pearl. O shell, you are of lime, son is a pearl. So, he went and sat with diamonds. You understand your worth.

Oh ho! The mine is crying, diamond should come. He is a diamond. So, he went and sat with the diamond lovers.

Saying this, she cried. Then she started talking and behaving like a mad woman. O son has come, come son embrace me. I will kiss your forehead. O son, take off this loose sleeve gown, you put on this dress. You have done enough work, enough service. Saying this, she opened the set of clothes and raised her hands holding the shirt as if she is going to put it on his neck. Then she became unconscious. Again, when she became conscious, she went up the terrace, looked on all four sides and said: O my loving child Nanak, come. O Godly soul, come. I am not mother. The mother with sentiments has died.

O image of the Lord, come, I adore you. Disappointed, she again came down and said: Nanki, your brother hasn't come. See, the house is looking desolate. You call him. O Nanki, you call him. O beloved brother of your sister, you come. She said this, and wept again. Thus crying she went to the

courtyard. Mehta Kalu was sleeping wearing a blanket. She shook his feet and said: O my master, what should I do? He has not come so far. You get up and see. He might be sleeping under a tree. He might be hiding somewhere. You go and find my dear one. Somebody should be merciful. Wherever he is, you find him and tell him: For the sake of the Lord give a glimpse today. Oh ho! Please tell, what should I do? My heart flies. Oh! He has come. I can listen, 'Mother I have come'. Saying this, she became unconscious again.

Mehta Kalu was startled, he got up and sprinkled some water on her face and with tears in eyes said: O Lord, you blessed a diamond and now so much waiting and longing? But what can I say? I had even slapped him. It is a punishment for my sin. But you are a son who respects me. You did not mind it. I am bad. I don't blame you. I say to myself: A godly soul came in my house and I pushed him out. Why did my hands not stop? I did not value the gift that came free. In misconception, I lost the gem. Why did my eyes not open? Why did I not recognize him properly? I have done a great sin. The punishment for me is that I should writhe like a fish. I should not get his glimpse.

But O dear, O godly soul, O what should I say? Please do give a glimpse. Else what should I say? How do I know what to say? My heart sinks. Please do come. Everybody says he will come. My death is now near. Let us see who comes first. But if you wish to call me 'O Father', then you will come first. O Lord, my heart is sinking now. If there is love and devotion, then he will come. For my rustic heart, who should come? But you were born in this rustic house. You yourself were gracious.

What qualities were there in us at that time? In the same way, you give a glimpse on your own. Oh ho! My heart sinks. Nanki, Nanki, come child. I am going to pop off. There, dear son is going towards the sky, your mom is going along, they are calling me. I am going. Saying this, he became unconscious and lay down.

Nanki was at the terrace. It became evening. She was sitting immersed in the love of the Lord. How could she listen to her father? She was longing and craving for the glimpse of her godly brother. She was praying from the core of her heart: O brother I am longing and waiting for the day, when your moon-like face will say: O sister.

O! There comes radiance. The sister's longing has borne fruit. The godly brother has come. Brother had sown the seedling of remembrance of the Lord in the sister's heart. He has come to see the plant growing. The prayer was from the soul that was immersed in the love of the Lord.

In this love, the Guru is looking towards sister with extreme love and his radiant face is smiling and giving love to sister. For sometime, she was in this ecstasy and rapture. Then she opened her eyes. Her eyes saw towards the courtyard. What did she see? She saw the dazzling face of Guru Nanak. Mother and father are lying unconscious and the loving figure is shaking their feet and saying: Mother, get up. She sees with intent. The saviour brother has lived up to his natural repute and is shaking the feet of mother and father and saying: Get up dear. Impulsively, Nanki got up to run but then she thought: Let Mother and father meet him first, after that I shall meet him.

What a sacrifice? In love, the lover has sacrificed even the love, as the sister has done. Suddenly, father's eyes opened and saw son standing in front of his eyes and bending. He, hastily, got up and embraced son and said: O Image of the Lord. Bless me. He clasped him firmly and didn't like to leave him. In this clasp he thought: I was always in mistakes. I am without love and showed him disrespect. I am clasping him and his Mother is bereft of meeting him, whose love for son is so much and real. She has a better right to meet him. He doesn't want to leave but considering the right of his wife more than himself he relented and shook his wife from the shoulder and shouted: O Tripta, dear son has come.

The Guru shook her feet, then Mother moved a little and in semi-consciousness said: O Nanak has come.

The true Guru repeated the same words: Nanak has come.

Now, her eyes opened. She saw her son. She got up and embraced him. She cried with happiness. She clasped him with one hand and with one hand she rubbed his shoulders and said: Mother has died. I am not mother. Now, you don't go away again. So much time passed in this love. She opened her eyes again.

Now, the first thing that came to her mind was: Where is sister Nanki? O dear, has sister met you or not?

Guru: Mother, sister meets me always.

Mother: O Nanki, O Nanki come. O child come, O daughter with auspicious feet come. O fortunate come. Come and feel delighted to see me meeting your brother. (Looking towards the Guru): Dear son, Nanki remembers you very much.

Now, sister, who was crying in happiness to see this wonderful meeting, walked fast and fell at the Guru's feet. But the true Guru held her head midway and himself bowed his head towards her. Sister was in a fix but mother embraced both and clasped them.

Here, they were in happiness and meeting. In the neighbourhood, the news had spread and everybody assembled at Mehta Kalu's house. The loving neighbours brought lamps and lighted on the roofs. People got on to the roof and showered rose-petals. Message went to Rai Bular. The old aged king of the state came walking. He was in the courtyard only, when the Guru got up and went forward and was about to bow down his head, but Rai Bular, hurriedly, fell at the Guru's feet and said: Let this pride die before I die.

But the Guru immediately lifted his head and said: Dear Rai, you are great. Remain immersed in the Lord's love. Saying this, he embraced him and in this love spontaneously, he said: Dear Rai, you are blessed.

By now, Bhai Lalo, Bhai Bhagirath and Bhai Mansukh had arrived. The Guru embraced his loving disciples and said: You are blessed. When all these meetings were over, the minds that were flying with wings came down. Then mother brought the clothes that she had got stitched and asked the Guru to wear those and everybody had food. People from the city were coming in large numbers to compliment the family and have a glimpse of the Guru. Whoever came was blessed. In the meantime, the Guru startled and got up.

Father said: Dear son, what has happened?

The Guru said: Brother Jai Ram is lying unconscious under the tree. Let us go and bring him. Mardana had gone to fetch him but he could not wake him up. In a hurry, he stood up and walked fast towards the forest. Other relatives and friends followed.

On one side, under a tree, Bhai Jai Ram was lying down. In semi-consciousness he was uttering: O Guru Nanak, O Guru Nanak.

Bhai Mardana had tried to wake him up but could not. Now, Mardana was singing a divine song. The true Guru bent forward and bowed his head and said: O Brother, get up. Lord is great.

He got up, as if, from a deep sleep. When he saw the Guru, he got up and bent to fall at the Guru's feet. But the Guru held his head and embraced him. Quite some time passed in this embrace. Then everybody got up and came home. Here, in the street and in the house illumination had been made. Everybody congratulated Mother. Then dinner was served to all the people who had come. It became midnight. Bhai Mardana and Bhai Sajjada started singing the divine songs. The entire night passed in singing divine songs. For the disciples, the festival of the Guru's birthday was celebrated, and for the family, son's birthday was celebrated. O Great Guru Nanak, O Great Guru Nanak.

## Mother and Father Blessed

See, the time, how fast it moves. The saviour Guru Nanak stayed at Talwandi as a child, then at Sultanpur as Stores Manager, met the Lord and distributed his household articles. Then he travelled to near and faroff places in India and abroad. He blessed innumerable people. He gave life to lifelessly living people. He broke many houses of deceit.

Now, he has come home but he is still in his sadhu's dress. He has shown that when the Lord is in your heart, then whether you live in the house or in the forest, it is just the same. He is now staying in the house with mind detached. His splendour adores the house of mother Tripta.

Now, the son is not a small child. Now, he is the heavenly sun giving heavenly light to the world. But the sentiment of the parents is still the same sentiment. Still, they wish: He should leave this sadhu's dress. Wear the family dress, should keep his wife and children along, look after us, he should not travel anymore.

Guru Nanak understands their wishes, but for him, 'allaying the suffering of the world is the Lord's command'.

Whatever it is, he has come to the house and is staying there. The singing of divine songs goes on here and people from far and near are coming to take his blessings.

Mehta Kalu, one day, forgetting all promises he had made to his wife, that now he will not say anything to the son, lest he goes away, could not refrain, came and sat near him and said: Dear child, you have come of age now. You have roamed in the country and abroad. We have become old, now you do not travel anymore and stay here permanently. You may do anything you like. You see, it is so long that your wife and children are separated from you. Now, you live together. You live as a family man and

control the house. There is plenty to eat and drink. You have only to settle down here. Now, you don't be away from our eyes. Your mother remains sad. Now, you don't give her separation. Whatever days we have to live in this world we should not remain thirsty to see your shining forehead. You do not go away from our eyes. The family is separated. Let them join you and live in comfort.

The saviour listened, smiled and said: O father, what you say is right but it is all Lord's command. He has sent me. I am not a recluse, nor an ascetic, nor a householder, nor a traveler. I am obeying. Whatever the Lord commands, I do, wherever he prompts, I go.

At this time, Mother also came and sat down.

Mehta Kalu: In this world, the prime right is of mother and father. Who is that Lord under whose command you are doing everything after discarding service to us?

Listening to these words, the benevolent Guru's face changed. His eyes spelled a wondrous charm. He looked towards father but then his eyes closed.

Now, on his face, like a lighted lamp, a splendour could be seen. Mother and father were amazed to see that. After a few moments, from the heavenly throat, came a voice: 'O great Lord', 'O great Lord'.

For a long time, tranquillity prevailed on everybody's mind, such that Mehta Kalu's wandering mind became tranquil and started saying: 'O great Lord', 'O great Lord'. Some more time passed like this.

Meanwhile, more people arrived. Whoever came, got tranquillity and joined in chorus: O great Lord. O great Lord.

After some time, the eyes, immersed in the love of the Lord, opened, looked towards father and said: I am the Lord's servant. I fell at His feet and my ego ran away. I got immersed in His love and He made me His beloved.

Now, He is my sustainer.

Today, came the first day that Mehta Kalu's heart got a sensation. He looked towards son with a vision, the vision that he did not have before. His head swayed, a sensation went through. Again, he looked towards son, he became semi-conscious. The veil that 'son should earn wealth and serve the parents' broke. In a moment, the sentiment of son vanished and he saw the figure sitting in the courtyard as an image of the Lord. Next moment, he fell asleep and saw years that had passed. He opened his eyes again and looked and thought: Maybe, he is really a godly soul. The whole world is at his feet. He has also not deviated from his preaching and whatever he utters has a pull of love.

These thoughts and the vision were coming to him again and again alternatively.

Then the Guru looked towards him with graciousness. The veil, that doesn't go from the mind without the recitation of Name, slipped aside. Mehta Kalu saw the son as a prophet.

Again, the Guru looked at father with graciousness. The veil of desires broke and his fears and anxieties vanished. The darkness of his mind vanished and his mind became crystal. His mind got an awaken-ness that he had not experienced before.

Now he saw, 'we are not father and son'. I am a seeker of the Lord and in front of me is the saviour who has come from the heavens. The entire seen and unseen world is at his feet. Then in great reverence and love he said:

*I thought you as a son. You are a prophet, a saviour.*

*You bless me that I get out of the cycle of births and deaths.*

*You bless me that I get eternal happiness.*

*I did not know who I was. I was in fears and anxieties.*

*My mind was never tranquil even for a moment.*

*It was in sentiment and selfishness.*

He realized the state of his mind and had a longing for eternal happiness.

Then the Guru said: Whatever all you see, there is One Lord pervading everywhere. This is all His creation. He is the life support. Whoever is living in His presence has got real happiness. Like, when you are in front of a fire you are warm. Whoever is at a distance from him, in his forgetfulness, is in suffering. One, who is away from fire, is suffering in cold. Similarly, one who is away from the Lord is in suffering. We have to remember Him all twenty-four hours. When the Lord is everywhere, then what friendship and what enmity? The Lord is present everywhere, then what does the mind fear for?

When He is the sustainer and gives nourishment, then what is the need for a dark desire for money? When He is present in the house and outside, then why is the attachment to the house and what is the fear outside?

Mehta Kalu: But O dear, we cannot see Him.

Guru Nanak: The Lord is everywhere. Like, there is water in the earth but is hidden. Similarly, the Lord is present in everybody but hidden. Like, when you dig a well, then the water is visible. Similarly, a seeker of Lord, with love and remembrance, can visualize Him.

Like, the river water is flowing by itself and is visible without making any effort. Similarly, those who are in love and devotion, whose minds have got awaken-ness, to them, He is visible and felt.

So, the Lord is present here, there, everywhere. He is omnipresent. The difference is in the perception of the mind. The mind is enticed in worldly desires. It has to be awakened.

Mehta Kalu: How does the sleeping mind awaken?

Guru Nanak: One has to recite His name, remember Him sitting, standing, walking, sleeping or while doing chores. One should never forget Him.

This remembrance, this incessant remembrance breaks the veil of desires. This remembrance settles in our mind and removes all distance between our self and the Lord.

On listening to this, Mehta Kalu again looked towards the Guru. At this time, his mind was in devotion and the sentiment of son was not there.

In wondrousness, he saw that even the body cells of Guru Nanak were uttering O great Lord, O great Lord. One could see with eyes and listen with ears. Around Guru Nanak, the sun rays of the great Lord were being showered.

Mehta Kalu got the sensation of the Lord and he started reciting O Lord, O Lord. His mind got an awaken-ness and he recited O Lord, O Lord. Yes, Mehta Kalu is today reciting the Lord's name.

Today, he got awaken-ness of mind from Guru Nanak, from the child Guru Nanak, the Nanak whom he tried to push to worldly desires, the Nanak whom he thought has spoiled his prestige and honour of the family, whom he said, was giving away household articles, whom he thought was non-earning and mad, he has now realized that Nanak is an image of the Lord.

Nanak whom he slapped because he had spent twenty rupees in charity, today he sees him as the master of heavens and all wealth of the world at his feet.

Oh World! It is sad that you never understand people on time. Whose heads you severed in ignorance, for them you made temples later to remember them. Many times you made a mistake and many times you learnt the lessons but you never made use of the lessons learnt.

Always, you gave suffering to great men and till today, you never understood them on time. You have never considered the worth of the worthy on time.

Today, Mehta Kalu who thought that his son had disgraced the honor of the family said: *He has come as a prophet in this Un-enlightened era (Kalyug). He has to bless the people.*

Bhai Gurdas sings the same: *To bless the people in this Un-enlightened era (Kalyug), Guru Nanak has come.*

Let us also sing: *To bless the people in this Un-enlightened era (Kalyug), Guru Nanak has come.*

To bless me, Guru Nanak has come.  
 To bless the people in this Un-enlightened era (Kalyug),  
 Guru Nanak has come.

Now you see Guru Nanak's honourable nature. The father who always scolded him, who slapped him on his cheeks and made them blue, he comes to meet the same father again and again, respects him, tolerates his scolding and bows to him. When the time come, he thought it an appropriate time, he got a chance to shoot an arrow, then he shoots an arrow of 'Love of the Lord' in the father's heart and pierces the veil of 'ego and desires' and fills his mind with 'Love of the Lord'. He gives him life from lifelessness.

Now the son looked towards his mother. Her eyes were closed and there was lustre on her face. Lord only knows her inner state of mind but the face was tranquil. The Guru now, looked towards her with gracious eyes. She opened her eyes and hurriedly tried to fall at his feet but the Guru caught her half way and said loudly: 'Great Lord', 'Great Lord'. The words went deep into mother's body. Her body cells echoed 'Great Lord', 'Great Lord'.

She could see the Lord everywhere. She got awaken-ness of mind. Her mind, sleeping in sentiments, awakened. The sentimental love was gone. Pure love and devotion took its place and her body cells got a tongue and said:

Thanks O Lord, thanks O Lord.

O Master of the earth and sky. Why did you not give this glimpse on the first day? I remained in sentimental love and you were godly.

O mother, pious mother, O sacred mother. The benevolent Guru did give his glimpse.

He blessed the tutor, Muslim priest, pandit and doctor in your presence.

He gave his glimpse to sister Nanki and king Rai Bular.

But both of you did not understand. You asserted a right. This is a grace. Those get who do not assert a right and are humble. Nobody gives to those who assert a right.

Yes, but this is also Guru Nanak's honourable nature, that he blessed his mother and father who always pulled him into sentimental attachments.

## II

This auspicious moment and the auspicious day passed. The Guru is at present still in Talwandi. He is in parents house and in divine ecstasy.

One day, he came from outside and saw cooked dishes and delicacies being made. On one side, the pandit was chanting something and lots of people had gathered outside to have food.

The Guru sat with father and asked: What for, all this today?

Then Mehta Kalu said: Today is the ancestor's day. This is feasting for the benefit of ancestors. On listening to this, the Guru smiled and said: The ancestors have already got salvation. What is the point to think about them?

Mehta Kalu was astonished and he said: You mean, our ancestors have already got salvation. Do you know it for certain?

Guru: Yes, I know it for certain.

Mehta Kalu: Can I see them?

Guru Nanak: Lord willing.

Mehta Kalu: Then show me.

Guru Nanak: Close your eyes and meditate on Name.

Mehta Kalu now closed his eyes and sat in meditation of Name. What he saw was a little darkness and a little restlessness. There was a voice of gloom, Oh ho, Oh ho. Then this darkness went away. There was brightness. It was not a dazzle that would be pinching to the eyes. There was a soft milky shade in it. Then the brightness went on increasing but the power of the eyes to see in that brightness also increased. Finally, a place came where it was very bright and it was wavy like waves in a sea.

Mehta Kalu had never witnessed such brightness even in his dreams. There, he saw his father who was in a wondrous dress. There were no bodies and no clothes but the figures were visible in subtle wondrous and beautiful dresses. The dresses were not like the clothes here but were some heavenly dresses that were signs of respect.

Mehta Kalu saw his father in a beautiful dress, then he saw his grandfather, and then other ancestors.

Mehta Kalu asked: What place is this?

They said: This is a very sacred place of ecstasy.

Mehta Kalu: How have you come here?

They said: Since the time, the prophet of the world came to your house, we have been picked up from wherever we were and brought here and we are living in ecstasy. But it is sad that being attracted to sentiments you did not understand him. Then it is thanks to him that he did not mind whatever you thought of him and he has blessed you with the Lord's name. Don't consider him your son. See him as the image of the Lord.

Mehta Kalu bowed his head and said: It is true. Yes, O ancestors, this place is rapturous. You keep me here. I don't wish to go back.

They said: You have come here by the grace of the Guru. You have still time to live in the seen world. This is a place where it is always brightness. That is a place of darkness. You will come here when the time comes if you love the saviour.

Now, the Guru woke up father. After waking up, Mehta Kalu looked at the son's face with a mind full of love and devotion.

The deep sensation that he got from today's miracle, he had not got that deep on the day, when he was blessed with the Lord's name.

Today, no deficiency was left. Mehta Kalu got fully immersed in the love of the Lord. Yes, Mehta Kalu has got fully immersed in the love of the Lord.

He has perceived Guru Nanak's real form. He has got a sensation of the presence of the omnipresent Lord in his mind, heart and body cells.

He is now in the incessant recitation of O Lord, O Lord and in that remembrance his soul (the spark of life) has merged with the flame (the Lord). His soul that was a spark has the light of the flame now.

He said to his son: That place was full of rapture.

The Guru said: Time has not come yet. You have some more time to live in this world.

Mehta Kalu now understands the will of the Lord. He has complete faith in the Lord and is in incessant recitation of Name and in ecstasy.

The Guru has again planned to travel. Yes, the saviour wants to go. The icy peaks attract the clouds to keep them near. The thunders are in longing to keep the clouds in the sky always. But the clouds have to give coolness and shower everywhere. That is why, they move.

Similarly, the Guru departed. Mehta Kalu and mother Tripta are sad, but they are not crying in separation. Today, their hearts do not sink. Today, they are not angry on destiny, they are not angry with son, they are not angry with the Lord. Today, they are in thanks. In thanks is sadness. In sadness is love. In the Lord's will, they are satisfied and cool.

They have tears in their eyes, but in ecstasy they dry up in the eyes itself.

Today, they see the departure of Guru Nanak as a heavenly grace and mercy. They see the world in suffering, crying, sighing and sobbing and in the heavens, they see the Lord in graciousness and Guru Nanak, under his command, holding a shower of coolness in his hand, like an 'always showering cloud' and travelling to shower coolness.

This is the gain of awakened living to which the world is sleeping. This is the greatness of the awakened living that the world considers an illusion, a superstition, or a doubtful thing. The world laughs at it. The world makes a mockery of it.

In contrast, it considers good and true, the life full of desires, passions, greed, vices, selfishness and anxieties.

This is the difference between the life that the world loves and that Mehta Kalu was living earlier, and the life that Mehta Kalu has got now, of which the

world is ignorant and for this reason, the world is rude and is giving suffering to people who have awakened minds.

Today, the same Mehta Kalu, in his newly acquired awakened living, sees his son, the saviour of the world, Guru Nanak departing. He does wish that he should stay in the family and he should not give separation. He wishes, even more than before, to have his glimpse all the time.

But today, he realized that Guru Nanak is in my heart now, he is not for me alone. He is for everybody. He is in everybody's heart. He may live anywhere but he is present in the hearts of those who love him.

Like, if you put one thousand bowls of water in moonlight, the moon is there in all of them.

So, Mehta Kalu now understands that as my mind has become tranquil, other wandering and suffering minds may also become tranquil. We should sacrifice our sentiment so that the world may benefit.

In this prime sacrifice, father Mehta Kalu and mother Tripta see off their dear, 'more dear than their breath' son today and have become a part of the Lord's love for the world.

This is the gain of the 'awakened life' that Guru Nanak brought and bestowed on the world and then as you mix rennet with milk to prepare yogurt or cheese, he bestowed the same on Guru Angad and Bhai Buddha for further bestowing it to the world.

It is our duty to awaken ourselves in this 'awakened life'.

Great Guru Nanak Dev

Great Guru Nanak Dev

The question of Mehta Kalu and answer by Guru Nanak is repeated once again:

Mehta Kalu: How does the sleeping mind awaken?

Guru Nanak: One has to recite His name, remember Him sitting, standing, walking, sleeping or while doing chores. One should never forget Him.

This remembrance, this incessant remembrance breaks the veil of desires. This remembrance settles in our mind and removes all distance between our self and the Lord.

Let us recite: 'Waheguru, Waheguru, Waheguru.'

'O Lord, O Lord, O Lord'

Starting with at least five minutes a day.



## Pious Brahmin

**O**ne day a celibate pandit came to meet the Guru. He came and greeted the Guru. At that time, the Guru was having food.

Then the Guru said: O pandit, come and have food.

Pandit: I do not eat this food. I dig the earth by a few centimeters, then I wash the floor, and the logs of wood. Then only I cook food and eat.

The Guru said: All right. You may dig the earth wherever you like and cook the food. We shall give you the groceries.

The pandit took the groceries outside and started digging the earth. Wherever he dug up, he found bones lying there. At the end, he got tired and came in and said: O Guru, I shall have the food that you will give. I am so hungry.

Guru: O pandit, the time when I asked you to have food is gone. But you say O Lord, and go and dig earth again.

Now, he was able to dig out a clean place and he cooked his food and ate.

When he finished having food, he came to talk to the Guru again.

Then the Guru said: O pandit, your thoughts regarding cleanliness, purity and sacredness have gone beyond the real meanings, into superstitions and mistaken beliefs. Even if you make it so sacred that you make a kitchen of gold, get water from river Ganga and cook the best rice and fresh milk and become an intellectual by reading Vedic scriptures, visit all pilgrim centers, keep fasts on all auspicious days, whether you are a Hindu or a Muslim or a family man or a recluse, nothing matters much. The real thing is the deeds. So, you have to do good deeds. Whatever practices you have adopted, thinking them to be as religiousness, they are actually superstitions and mistaken beliefs. You are trapped in these. You rise above these superstitions and mistaken

beliefs and come to good deeds. Do good to others. This is for the body. For the mind, it is to recite the Lord's name with love. Your mind that is now wandering in animal instincts will turn towards the Lord. This is the prime worship. No other worship is worthwhile.

When you get immersed in the love of the Lord, then only, you will get true happiness. Nothing else will give true happiness.

The Guru blessed him with the Lord's Name and put him on the true path of 'recitation of the Lord's Name with love'.

The Brahmin remained pious but he got rid of superstitions and mistaken beliefs. He became steadfast in recitation of the Lord's Name. The Name settled in his mind, heart and body cells and he was filled with ecstasy.



## Bhai Taroo Popat

**G**uru Nanak, the eradicator of the sufferings of the world, is today, at Talwandi, blessing the people with the Lord's name.

Early morning the singing of divine songs starts and finishes at daybreak. Then the Guru gives a discourse to the holy congregation. After that, he rests for some time. Many people come to get his blessings.

With age, one experiences the sufferings of the world and wants peace of mind, looks for a spiritual path and tries to search. But it is strange that one child of ten has started coming. He has got inclination towards spiritualism at this young age. He would come early in the morning and sit in respect, a little behind where the Guru sat, and listen to the divine songs with love. When the singing finished, he would bow down with respect and go home.

The congregation noticed it and the Guru also noticed.

One day the Guru said: Don't let this child go home. The next day, people stopped him from going back and brought him to the Guru.

Then the Guru asked him with love: O child, your age is small, how do you get up so early? In these early hours, children are in deep sleep. Then this age is for playing, laughing, running and jumping. How have you come to love this holy congregation?

Then the child with folded hands, said: O respected Guru, I am afraid of death.

Guru: How is that?

Child: I always thought that one dies in old age. So, I was happy that just now, I am in childhood, then young age will come and then let the old age come. It will be seen. I had seen my grand father dying in old age.

Guru: Then how did you get this fear of death in childhood?

Child: One day, my Mother sent me to get fire from the neighbour's

house. From there, I brought a burning log of wood, fixed it in the fireplace and started blowing air but I could not light the fire and the burning log that I had brought started getting dim. Then Mother called me and said: First, you put small pieces of wood and then blow air. Then the fire will light. The big logs you put later. When I did this, the fire lit.

Then it came to my mind: O What has happened? The smaller ones burnt first. Maybe death comes to small children first. Then I came to know about children dying.

Then I thought: Maybe young age does not come. Death can come at any time. So, I should do something just now. I had heard that the saints have something good to tell. Then your goodness is being talked about in my house and in the whole town.

I came to have your glimpse and I got attracted.

Here, I listened that by getting up early in the morning and listening to the divine songs, one gets eternal peace after death and the fear of death goes away. That is why I come everyday and listen to the divine songs.

The Guru said: O child, what is your name?

Child: Sir, my name is Taroo.

Guru: O child, you will be blessed and you will bless others.

See the Lord's miracle, what is his age and how this child has got so much love? All children are children but it is astonishing to see a child in love in this young age with a realization from the burning of wood, that death has no time, it does not care for childhood, young age or old age.

Firstly, it is difficult to get this realization. Then to get an impulse and start searching and then to get so much courage to get up so early in the morning and quietly walk from his village to Talwandi on the dark, dingy road without any fear. These are the signs that he has some strong qualities in him. Or we may say, some extraordinary good influences in him made him realize and gave him the impulse and the love from such a small thing, that we see often and do not notice even, but he got into the habit of coming and listening to the divine songs.

In childhood, one is more honest, the mind is simple, one does not get into arguments, wherever the aptitude is, it is straight and strong. Otherwise, if you push them into something, where the aptitude is not there, then generally at a later stage, they do the reverse.

But here, this child had some natural aptitude, that in this childhood, he has come to love this holy congregation and has love for the godly soul, Guru Nanak Dev.

When the child kept on coming like this for some time, then one day, the Guru again called him and said: O Taroo, you are listening to the divine scripture everyday. This scripture is washing your inner self. Now you are going to be in the working age. You may work and whatever you earn, share it with others.

Taroo said: Yes, I will do like that.

Then again, another day, the Guru said to him: O Taroo, keep your mind away from enmity, fights, envy and sentiments. In this way, the mind becomes clean, and in the clean mind, the Lord's name gives ecstasy, and you get all the good qualities in you. There is one story on this.

One king got a temple constructed and got a lot of glass fitted. Then the king hired two artists to make beautiful paintings on the two walls of the temple. Both the walls were opposite each other. A curtain was hung in the middle so that they may not see each other.

When, the first artist made the paintings and finished them with colours, golden lines and embedded with jewels, then the king asked the second artist: How long will you take to finish your work?

The second artist said: O king, my work will take some more time.

Then the king took him to the other wall that had been completed with pictures.

On seeing the beauty of the wall paintings, the king and all the courtiers praised the beauty. The artist, who had painted the wall, carried a parrot in a cage. On that wall, he had painted the picture of a branch of grape tree, on which were hanging fresh, red and juicy grapes. When everybody was praising the paintings, then the artist released the parrot from the cage. The parrot flew away and went straight to the painting where the grapes were painted as if they were actually there.

When the parrot was deceived, then everybody said: Well done. Art should be such that animals or birds may consider it as actual and be deceived.

The king told the second artist: See, how wonderfully he has painted the picture. The second artist said: Yes. It is good.

Some more days passed. Then the king came along with his courtiers and said: Listen, we want to see your work.

He said: Your Excellency, my work is still not finished.

The king said: Whatever it is, we must see.

The artist said: Sir, you are the master. How can I stop you from seeing the work? But due to the curtain in the middle, it is darkness there, on my wall. You have the curtain removed.

When the light came, the wall became shiny and sparkling. Here also, the branch of grape tree and grapes were visible.

But they were so shiny and juicy that for once everybody forgot whether they were seeing a painting or actually standing in the garden.

In this illusion, the king stretched his hand to pluck a bunch of grapes to eat. When his hand struck the wall, he realized that they were seeing the painting only.

On this, the king said: This artist is better. There, the bird had been deceived. The bird had an animal mind. But here a clever mind has been deceived. Well done. It is really wonderful.

When the first artist saw that he had beaten him and he had been disgraced, then he said: O king, I am sorry to interrupt, but that artist has deceived you. There is no painting on his wall. He has only been rubbing the wall for the last so many months.

When the king investigated he found that this artist was true.

Now the king was angry with the other artist. Why have you deceived us?

Then he prayed: O king, I have not deceived you. My art requires a long time.

Just now, you see the cleanliness of the wall, that it has enhanced the show of painting in the reflection ten times.

Now, my base is ready. On this, I will paint the pictures. If you are too much in a hurry then I can stop work. My mentor has taught me to first make the base clean. Then paint the pictures. So, before painting the pictures I have made the base clean. Now, if you order, I will paint the pictures. If you do not wish, then I will not. But I require more time.

The king was pleased and he allowed him more time to paint the pictures.

So, O Popat Taroo, Cleanliness is the prime thing. When the mind is cleansed, then all qualities come in it. Without imbibing good qualities in one's self, one cannot become devoted. Devotion is 'Recitation of the Lord's name with love'. Good qualities and Lord's name stay together. But in man, good qualities are not many. All good qualities are in the Lord. There are no good qualities in man. Then O child Popat, what to do?

Then you do this: Cleanse the mind. Recitation of the Lord's name cleans the mind. But two more things are required:

1. To earn honestly. Whatever work you do for earning, do it with honesty. Then share your earnings with others.

The meaning is that even when you are earning honestly, you should not be greedy.

2. To read the scripture. One should read the scripture with attentive mind and also act on what it says. In this way, the dirt of the mind goes. There is a lot of dirt on the mind that is washed in this way. Then the Name also washes the dirt of the mind. But if the first endeavour is there, then the second work is done quickly.

Name will do two things: First, it will wash the dirt of the mind. Then it will settle in the mind and give ecstasy.

Thus, the mind gets absorbed in the love of the Lord and enjoys the ecstasy and rapture that is there in meeting the Lord.

So, child Taroo, you have to earn and share. Whatever, listening of divine songs you are doing in the morning, you have to continue and you have to rein your mind accordingly, so that it may not go in enmity, envy and other vices.

Then you have to keep a control over body passions. Don't do any evil.

Then you have to recite the Name with every breath.

How did Taroo Popat spend his life, now that he became a disciple of the Guru in childhood?

It is written: He was always in 'recitation of Name'. He earned honestly and shared with others. He served the holy people who came to his house and respected them. He loved everyone. He lived a life in 'Name and service' and got salvation. Guru Nanak blessed him.

The Guru's command to Taroo Popat is repeated once again:

"You have to recite the Name with every breath"

Let us also recite:

'Waheguru, Waheguru, Waheguru.'

'O Lord, O Lord, O Lord'

Starting with at least five minutes a day.



## Prithi Mal - Sehgal - Rama Didi

**P**rithi Mal, Sehgal and Rama Didi came to the Guru in quest of spiritual knowledge. When they had a glimpse of the Guru, then they prayed to him: We have heard that by meditation one can meet the Lord. You please tell us how to do meditation, so that we can meet the Lord?

The Guru smiled, then looked towards them with benevolence and said: Yes, you do meditation. They said: We are family men and businessmen. It is the recluses who can do meditation. You please tell us some easy way.

The Guru said: There are three characteristics in Hindu philosophy. Have you heard them?

Prithi Mal respectfully said: Yes, we have heard.

Guru: Have you studied them and learnt the good and bad points in them or you have just heard about them?

Rama (in innocence) said: We have not studied them. We remain busy in work. Sometimes, we are afraid of death. It has to come. One has to die one day and we are working like machines only. It is the same vocation, the passions, the sentiments, the friendships, the enmities and the entanglements everyday. In childhood one is dependant, suffering the anger and scolding of the parents. In young age the passions are enticing. In old age one is crying for the strength gone or one is crying for the un-accomplished merriments.

When these thoughts came to our mind, then we talked to many people. We were told that the Lord is all happiness. He is the creator of the universe. One can get true happiness by reaching the Lord.

Then we heard your praise that you are the image of the Lord in this Un-enlightened era (Kalyug). So, you put us on the right spiritual path.

The Guru said: You study the three characteristics of Hindu philosophy and practise the best. Then you will be happy.

Sehgal: Please be benevolent. You tell us and make us understand. Also, you let us know the practice. Then the Guru said: According to Hindu philosophy deeds are of three types.

I. Evil deeds. II. Passions. III. Goodness.

Similarly, there are three types of meditations:

I. Meditation by Hath Yoga.

II. Meditation by controlling the senses.

III. Devotional meditation.

I. Meditation by Hath yoga. Keeping the body naked, bear the cold and hot climate, keeping fasts, sitting in water for long hours, standing on one leg for long hours. This is meditation by Hath yoga. He who does this for fulfillment of desires gets some supernatural powers. One who does this without desires, his mind becomes pure. This meditation is difficult and many times anger increases. Sometimes even passions increase.

II. Second is controlling the senses. Keeping the eyes away from evil design. Keeping the ears away from listening to backbiting or envy. Keeping the hands away from doing evil or stealing. Keeping the feet away from going for evil. Keeping the tongue away from lies, foul speech and backbiting. Keeping the body away from passions. Instead keeping the eyes towards holy people and in reading the scripture. Keeping the ears towards listening to divine songs. Keeping the tongue in speaking pleasantly and truly. Keeping the hands towards charity and service. Keeping the feet towards holy congregations. This is meditation by controlling the senses.

III. Devotional meditation.

If you go by the Guru's advice, then the Guru gives love of the Lord. You have two things to do:

1. Recite the Lord's name with love.

2. Sing the praises of the Lord with music.

The Lord is above the three characteristics of Hindu philosophy. By recitation, the Name will get into your mind, heart and body and you will reach the Lord. You will sing the praises of the Lord for which the divine scripture is there. When you will read or listen to the scripture or sing the praises of the Lord, then first it will wash the dirt of your mind. The mind will become crystal and you will be filled with ecstasy. You will get elevation of mind and it will rise above the three characteristics of philosophy. In the end you will meet the Lord whose praises you would be singing.

In this devotional meditation, when the mind wanders elsewhere you have to turn it towards Name so that it recites the name incessantly. This is devotional meditation. Like, when you give spices to a horse, he throws them out but the person giving spices keeps his hand in the horse's mouth. If the horse throws out the spices, then the horse keeper gives it again and again.

In this way, the horse eats the spices and becomes all right. Similarly, to turn the wandering mind by recitation of Name is devotional meditation. When the mind becomes tranquil, then it is filled with ecstasy.

So, if you understand that the gain of this life is to reach the Lord, then you see, mind is the primary thing in the body. When the mind becomes crystal, it merges with the body soul. The body soul, then merges with the Supreme soul i.e. the Lord. Our aim is to meet the true Lord who is all love, all ecstasy, all powerful, knows all, who is unique and has no parallel. In his forgetfulness we are in distress and suffering.

If you wish to go in for devotional meditation, then you start reciting the Lord's name and singing or listening to the praises of the Lord with music or without music. You will get salvation.

On listening to the Guru's advice they felt as if they have woken up from a slumber. They fell at the Guru's feet and said: Bless us with the Name.

The Guru blessed them with the Lord's name. He guided them to recite the Lord's name with love starting with recitation by tongue.

Then he told them to keep company of holy people.

They got salvation by treading on this path of devotional meditation. They lived a family life.

Whenever they came to know that some holy people are assembling to sing the divine songs, they would reach there and listen to the divine songs. Also, do service there and recite the Lord's name.

Not only themselves, their entire families started reciting the Lord's Name with love. They became happy in this world and for the next world too.

This indicates that all ideal men themselves recited the Lord's Name and made others recite the Name.

Let us also recite:

'Waheguru, Waheguru, Waheguru.'

'O Lord, O Lord, O Lord'

Starting with at least five minutes a day.



## Pirtha and Kheda Soiri

**B**oth Pritha and Kheda Soiri came to the Guru's hall of audience. Here the musicians were singing divine songs. They had a glimpse of the Guru, bowed and sat down. The divine song that was being sung went into their ears and they were much impressed. Their mind became tranquil. The desire for which they had come was to get peace of mind and that desire was fulfilled.

When the song finished, then the Guru asked: Gentlemen, what desire has brought you here?

Pirtha who had already got elevation of mind said : O, Gracious Guru bless us with your love. We should remain at your feet. We should see the world as perishable as we have perceived it today. The ecstasy that we have felt today should remain. We should not ask for anything. You bless us. Bless us without our asking. Your treasure of devotional love is limitless.

Then the Guru said: You wish to remain at my feet. If you recite the Name constantly, then this elevation will always remain. Recitation of Name will help you reach the Lord. The Lord is present here, there, everywhere. You will meet the Lord by recitation of His Name.

In this way, the Guru put them on the true path of recitation of the Lord's name with love and singing the praises of the Lord. Further, the Guru said: Go to the gurdwara twice a day, morning and evening. Respect the holy saints, the Guru and the Lord. Earn honestly and give charity.

Both of them got into recitation of Name and got salvation.



## Shri Kalu Khatri

**T**his Kalu is not the renowned Kalyan Chand Mehta who was the father of the true Guru. This was another Kalu Khatri, a disciple of the Guru.

He came and fell at the Guru's feet. He was impressed to see the holy congregation. He listened to the words. He listened to the divine songs and the recitation of the Holy Scripture.

Then one day, he asked: O Guru! In this congregation who is considered as religious and who is considered as disregardful?

The Guru said: One who goes by the Guru's advice, listens to the divine scripture and recites the Lord's name and imbibes love of the Lord in himself is a religious person. Such a person will keep himself away from evil deeds and remain pious.

The person who does the opposite is irreligious.

Kalu: O Great Guru, how does a person become irreligious or religious and pious.

Then the Guru said: Everybody wishes that he should have all the comforts of the world. In this thinking, he becomes envious of other people who are in more of comfort and becomes irreligious. Other people are not strangers. They are friends. They are brothers. All are Lord's children. The Lord is our father and mother. So, by having a brotherly feeling for everybody one remains in the remembrance of the Lord whose name he recites.

The comfort of a friend is one's own comfort. Then he will give comfort to others.

In the same way, to hate those who are poor and needy is being irreligious. Religiousness is to think those as younger brothers and be kind to them and help them. This is service to the Lord because all are His children.

Then if somebody has more wealth or more prestige, one should not try to race with him but one should feel happy as if he is an elder brother. That is religiousness.

In the same way, when you meet a person who is hostile and behaves like an adversary and is not ready to compromise or listen to you, then do not have hatred in your mind nor speak ill against him. Keep yourself away from him and treat him as a stranger. In this way, you will remain religious.

Kalu imbibed these good qualities in his mind and recited the Lord's Name. He got salvation.

Many more people became religious in his company.



## Bhagta Ohri and Japu Vansi

**B**hagta whose caste was Ohri and Japu whose caste was Vansi both came to meet the Guru. When they became Guru-disciples, then one day they said: O Beloved Guru, those who are educated understand better and get salvation quickly. How shall we reach the Lord?

Guru: You will reach the Lord by recitation of the Lord's Name with love. But you have to remain alert. Do not become irreligious.

Bhagta: What should we do so that we do not become irreligious?

Then the Guru said: You do two things. One you have to do and one you have not to do.

The one you have to do is service to the holy congregation. With this service, your ego will go and your mind will become crystal. One who loves the holy people loves the Lord.

Second is what you have not to do: 1. Do not talk ill of others.

2. Do not feel jealous of others. 3. Do not be proud and think others as low.

4. Do not be cruel to poor people. 5. Do not be stubborn. If somebody doesn't listen to you then don't be harsh to him.

6. If by chance you tell a lie, don't try to insist on it and be obstinate.

If you keep yourself away from the six deeds that I have told you not to do and also do service to holy people, earn honestly and share with others, then you won't become irreligious. You will get salvation.



## Firna Khara and Jodh

**F**irna whose caste was Khara and Jodh both came to meet the Guru. Both prayed: O, Beloved Guru give us the Lord's name.

Guru: Get up early in the morning, have bath and recite the name 'O Lord'. This Name that you will recite is of the creator. Think that He is your master. He is present here, there, everywhere. Have faith that He is the saviour and then recite His Name with love. Read the scripture and listen to the divine songs with music.

Next, you have to imbibe humility in you. Religiousness is being humble. The ego of the outer mind deceives the intellectual mind. The outer mind should be reined and guided by the intellectual mind. This is humility of the outer mind.

Then the ego also goes by service to holy people.

Also, you attend the holy congregation and listen to the divine scripture.

If you do all this you will get salvation.

Both of them treaded on this path and got salvation.



## Beloved Guru Nanak visits Sirsa

The beloved Guru again started his travels. He prepared to go southwards. In *Puratan Janamsakhi* it is written: He wore wooden slippers, had a wand in hand, a rope round his head, ropes around his arms and legs and a round mark on his forehead. Saido Jaat caste Gheo accompanied him.

From Kartarpur he came to Talwandi. He met Rai Bular. After blessing him he came to Sultanpur. Moving ahead from Sultanpur, he crossed the river Satluj and passing through Dharamkot, Bhatinda, Bhatner, etc., he reached Sirsa. It is said that this town was built on the dry bed of Ghaggar stream.

At that time, many sadhus and faqirs lived here who were known for their supernatural powers and had large followings. Even the Mohammedan priests practised concentration to get supernatural powers. Even now some Mohammedan priests practise concentration, but at that time the Mohammedan priests preached their religion on the basis of supernatural powers like promising a son to be born or promising prosperity or giving some signet to bring good luck or curing sickness. Meaning, by trying to fulfill their worldly desires and in this way impress the people and ask them to follow their Mohammedan religion.

To guide people to religiousness was not their aim. Their motive was to impress the people that they had supernatural powers and could help the people in their fulfillment of worldly desires, and in this way they were making money. In this way they were also fulfilling their desire that more and more people should start following the Mohammedan religion. Sirsa was an important destination for the Muslim priests. From here they could exert their influence in the neighbouring Satluj region and Rajasthan state.

On one hand, the sword of the Muslim invaders and rulers was there. On the other hand, the greed for fulfilling desires through supernatural powers of Mohammedan saints was influencing the country towards Mohammedan religion. The Hindu sadhus were busy in their Hath yoga. The Hindu pandits were trapped in their own ego and enjoying comforts.

The people were not educated and knowledgeable. There was no love anywhere. Nobody had any inclination to reach the Lord. The Life spark was non-existent.

That is why the beloved Guru:

(1) In a bid to reform the sadhus, pandits, practitioners of Hath yoga and the Muslim saints, used to put his foot down and change their old view points altogether.

(2) Sometimes he would go to people committing horrible crimes and sometimes to gatherings of simple people and give a discourse and a spiritual spark to their mind.

(3) Sometimes he would go a long way travelling long distances to take out somebody from mistaken beliefs or to help someone stuck midway to reach the Lord.

Today, the beloved Guru has come to Sirsa. Here lived a multitude of sadhus and faqirs namely, Khwaja Abdul Shakoor, top most Pir Bahawal Haq, Shah Nawaz, Fariddudin, Jati Lal, Jalal Din, Lal Mati and many others.

These people were doing concentration and penances and were keeping fasts and were giving different types of signets to people and made them believe that they possessed supernatural powers.

When the sadhus and faqirs came to know that here has come a prophet who is born in the Un-enlightened era (Kalyug), who spells magic wherever he goes, impresses everybody and dominates wherever he goes, then they decided that they should defeat Guru Nanak in concentration, dialogue and supernatural powers. With this aim they went and met him.

First, there was a discussion on meditation, Hath yoga and penances.

The Guru explained: If the mind is full of vices, and the body is self-willed and headstrong, then some type of concentration might be useful to restrain the body and wash the dirt of the mind. But to undergo penances from beginning to end has no merit. Don't weaken the body. To control the mind through stubbornness causes dejection and sometimes illness.

Jati Lal said: Can talking control the mind? The pandits read some scriptures and other educated people try to influence people with their wit. But they themselves are in worldly desires, in greed, without character, without any yoga practice. Can the world gain anything by following them?

The beloved Guru said: I have not said that those who read something and talk are good. They are absolutely ignorant like hard beans. Those who are preachers or give religious lectures or religious guides, without a sensation of the Lord in themselves are all in forgetfulness of the Lord.

But similarly, those who are in penances and believe in controlling passions through stubbornness, they also are in ignorance.

Bahawal: When you are criticizing the meditative practicing penances, then the stupid people trapped in worldly desires and the educated people burning in desires, selfishness and envy will also criticize. The world will go astray.

For the seekers of the Lord, it will be fun only.

Guru: Well, whatever you say, but it is only if I say that the people in passions, desires and selfishness are good and the meditative are bad.

To the first category I say, get rid of vices. Do good deeds and sing the praises of the Lord and remember Him. To the faqirs doing penances I say, Get into 'love of the Lord'. Meditate on Name.

Faridudin: Talking is worth it when one can do penances and live in a higher state of mind and then one may say these penances have no value. If, self, one cannot get up in the morning and cannot do penances, is absorbed in the comforts of the body, reads a little and learns to argue and then starts making fun of those who are in hard practices and penances, it does not seem to be proper.

Guru: I have not said anybody is bad. Then?

Jalaludin: Then first you show us that you can do penances. We do not mean that you are absorbed in worldly desires. We know you are detached from these. But we will consider you a Guru if you do penances and then tell something that is higher.

Guru: O sadhu, concentration, penances and fasts, everything is for restraining the mind. Restraining the mind from vices, is keeping it in limit either by concentration of mind or by reasoning or by renunciation or by penances. The idea is to control the mind. The idea is not bad.

But for this aim in view we should try to find an easy way. Everybody cannot go the difficult and hard way.

Jalal: That is right. But you first keep a fast.

Guru: To win over the needs of the body like hunger, sleep and thirst can be done in two ways. One way is stubbornness. Second is a relaxed way. To do it with stubbornness is penances. In relaxation you reach a stage where the body soul gets immersed in the Supreme soul. Then sleep and hunger are automatically controlled.

Jalal: There is no need for going into details. Come. Let us sit on fast. For forty days we shall eat one grain of barley everyday and not more than one bowl of water. You sit with us. Whoever is able to do this, he should say that there is something better and there is no need for this.

Guru: I have tried all practices, renunciation, concentration, penances and fasts. Recitation of Name is the prime practice that takes us to virtuousness and beyond. The right thing is the recitation of Name.

The right thing is to pray to the Lord for His grace.

The right thing is to accept the Lord's will as good.

At this time, Saido whispered in the Guru's ears: O Great Guru, why do you want to get into this worthless exercise?

The Guru explained: I do not want. But if a child gets stuck in muddy water, and you want to take him out of it, then you have to get into the muddy water, to take him out. These sadhus and faqirs are trapped in undesirable penances and they have an ego that they are great practitioners of concentration and penances. Their ego will go only when they see that anybody can keep fasts but the grace of the Lord is something higher and is not influenced by these fasts and penances. When their ego is gone, only then they will sing the praises of the Lord. Then they will be blessed. Otherwise, they are living in the ego that they are the masters of concentration, penances and fasts. Their desire is for fame. They are going on the wrong path and guiding the people on to the wrong path.

Jalal: Come. Let us sit.

It is said that with 40 grains of barley and one bowl of water all of them got into their rooms. The Guru was also allotted a room. Forty days passed. It was a summer month and water is a life support.

In the Ayurvedic system of medicine, the practitioners cure diseases by prescribing fasts. In the same way, they had practised keeping fasts.

After spending forty days like that, they came out and then took another two or three days to become a little alert. But everyone had become skinny and weak. But the Guru came out with a shining red face. He was the same as when he commenced his fasting.

Now, everybody was bewildered to see him as such and said: O Nanak, have you not kept a fast? Have you been eating something?

The Guru said: Were your guards alert or not?

Faqir: Yes, they remained alert.

Guru: Then you take it from me that it is not the food only to keep you alive. But the love of the Lord's name can also keep you alive.

Jalal: Why has your body not become weak by the body hunger?

Guru: I have not done concentration as you did. I was engrossed in the love of the Lord. Love is His form. I was engrossed in His love. He gives the nourishment. He keeps you alive with food and water. But He can keep you alive with His love also. We get nourishment from food and we get nourishment from water. But the breath automatically goes inside and keeps you alive and comes out.

Similarly, there is something subtler than breath that replaces food, water and air and keeps you alive. When our body soul is immersed in the Supreme soul, then some subtle elements give nourishment to the body. At that stage hunger and thirst do not come near you. When our soul gets engrossed in the Lord's name, then this subtle element nourishes the body.

I stayed dyed in the Lord's love. But you have stubbornly restrained your mind again and again and suppressed your hunger all these days. Your mind has not remembered the Lord. It was busy in making the body tough.

This is a penance and a body penance because the mind was busy in saving the body. It is better if you give proper food to the body so that the mind is free and relaxed to keep itself in the remembrance of the Lord.

Jati Lal: To see this marvel is an evident reality and our heads bow down to you. Is it true that you had no food like us?

Guru: You are practicing concentration and penances. This might have been useful for stubborn minds to some extent. It was not the aim.

Churning is done to extract butter. Churning is not the aim. If you keep on churning then the butter cannot be extracted.

From Hath yoga you should have come to Raj yoga. From Raj yoga you should have further come to Sahaj yoga. In Sahaj yoga you get a sensation where the human soul gets immersed in the Supreme Soul. Then automatically hunger and thirst don't bother you.

The Lord's nectar frees you from the small delights and immersion in the Lord's love frees you from small hunger.

But it is not easy. It is not in ones' hand. There has to be some grace.

Don't guide everybody in the wrong direction.

Shah Nawaz: Well, without renunciation, can one love the Lord?

Guru: To love the Lord is automatic detachment from the world. The marriage of a girl to a man is itself detachment from parents and parents' house.

With renunciation and despair from world the mind becomes dejected. This is not detachment. This is getting into inferiority complex.

Real detachment is that the mind should not have worldly desires, but should be in yearning, love, hope, joy, and eagerness to meet the Lord.

This detachment is not despair. Detachment does not mean to be without support or in depression or in despair. Detachment is to understand the perishable world as perishable and to remain in the devotion, support and love of the always-living Lord. Get dyed in His love. Live in elevation, exuberance and ecstasy.

Farid ud-Din: Can this happen without Hath yoga and penances?

Guru: This requires Grace. This requires constant endeavor.

Farid ud-Din: God bless you. This is the truth you have said.

Guru: But I do not like those practices that are lifeless practices.

Jalal: What do you mean by lifeless practices?

Guru: Well, to get some supernatural powers you do concentration and penances. They are all lifeless practices. To practice hypnotism in a bid to influence the mind of other people is a lifeless practice. All those practices where your desires increase are lifeless practices. Because they take you away from the Lord, towards worldly desires which are lifeless.

Jalal: What about education?

Guru: Education is a grinding stone of the mind. It sharpens the mind. If you understand the scripture properly and act on it then the mind improves but otherwise it makes you greedy. If the education makes you greedy, then this also is lifeless.

Bahawal: Then what is the life-giving practice?

Guru: Name.

All together: God bless you. What do you mean to say? Are we all grazing donkeys? We are saying Name only.

Guru: No. Not at all, you say the Name only, but your mind is wandering elsewhere. You say the Lord's name but the mind is after worldly comforts, fame and supernatural powers. Your aim is 'I' although your tongue says O Lord. This is saying Name without feeling the presence of the Lord in your mind. You have to recite the Lord's Name thinking that He is the creator, the saviour and giver of nourishment with a feeling that 'He is there'.

We cannot see Him because He cannot be visualized with these eyes. But He sees us. He is everywhere. So, we are always automatically living in His presence. We have to keep this in our remembrance all the time that we are living in His presence. Therefore, we should recite His name and not allow our mind to remain in forgetfulness at any time. The mind is wandering. It is slippery like mercury. It will not remain in remembrance. To turn it again and

again and keep it in remembrance is our endeavour. The tongue should recite the Name.

The effect of this will be that the mind that is wandering will say: What is the tongue doing? Sometimes, the wandering mind will turn this side and feel what the tongue is doing. Then the mind will feel ashamed. Oh! I have to remember the Lord. I have to live in the presence of the Lord. Then the mind will try again and again and eventually start living in the presence of the Lord.

In this way, by constant endeavour the mind will remain in the incessant remembrance of the Lord. The recitation of Name will become incessant.

The mind will remain in remembrance ceaselessly.

In this way, when we will live in the presence of the Lord all the time we will be filled with ecstasy. When we live in His presence, His grace will come to us. Our individual soul will get a touch of the Supreme Soul. Our body soul will meet the Supreme soul. Then we will see the Lord inside us. We will also see Him outside in nature. We will see Him all pervading. We will always feel His presence and His touch, like Him, fresh, blossoming, exuberant, in ecstasy, always happy and enlightened, always in rapture.

This is the soul-awakening endeavour or the life-giving practice or whatever you may say.

Bahawal: Your discourse is very impressive and it is visualizing the unseen. We thought you are an ordinary sadhu but if I ask, will you tell? I hope you won't be too modest to tell the truth?

Guru: You may ask.

Bahawal: Have you done any yoga practices and penances and got enlightenment or have you come from the Lord with a message?

On listening to this, the Guru went into ecstasy. His face emitted a dazzle and in a soft voice he said: I was a humble singer but the Lord called me to His palace. He gave me the 'singing of His praises' and gave me a robe of honor. He gave me the 'Name nectar' to drink. Those who drink it from the Guru get ecstasy. I am distributing His Name and the praises.

Jati: That means you have come from the Lord and you have brought something. Be benevolent and tell us what have you brought?

Guru: Life spark.

Jati: What does that mean? Good deeds, good character, is this the Life spark?

Guru: As compared to animal life this is a life. But when compared to saintly life, this is not life, it is lesser and lifelessness.

Jati: Where is the need for this?

Guru: The need is imperative. This is an essential foundation. This is what I am going to preach. What I am saying is an enlivenment in this life.

The acacia tree has grown leaves. You say it is a tree. I say, no. Flowers should grow, should blossom and should give fragrance. It should get loaded with fruits and the fruits should ripen and hang. You will say the tree has grown fruits it is over.

I will say, not yet. I say it should exude gum, from each and every branch, so much so that it should overflow. Then only the tree is complete.

Bahawal: But what is the shortcoming in us?

Guru: You are in supernatural powers. You want to show marvels. You believe in concentration of mind, but you do not have the pull of love in you. You do not ask the Lord for His love. Your mind does not get the sacred touch of the Lord like an electric current. You do not get the sensation of the Lord in you. Your soul does not get awaken-ness. Your mind is enticed by worldly desires. The magic charm of worldly desires does not go. You do not get exuberance and rapture of your soul. Your mind is burning with desires and passions and you are living in ignorance of the saintly living. Your mind is suffering because of greed. You do not try to cure your greed, but instead you make it greedier.

Don't mind, but I must say that despite your penances, remaining awake for nights, fasts, renunciation, controlling your senses, doing concentration and saying God's name you are still in the trap of worldly desires.

The love sensation, like the thunder of lightning has not awakened your sleeping soul. It has not killed you in the love of the beloved.

If there is some love in somebody, then you are not able to judge whether the Lord loves you or not.

If you come in devotion, then you try to become a lover of the Lord. You say you are a lover. In the process you call him an idol, beloved without mercy, hard hearted. Don't try to become a lover. Don't try to make the Lord a beloved. You become a beloved. Make Lord the lover.

Farid: We beloveds! Full of crimes, dirty, why should the Lord love us? Why would he become a lover of dirty people like us?

Guru: He is a lover. It is true. He is a lover from the beginning. We don't try to become beloveds. We are beloveds but we don't try to become one. It is true. The mother is a lover of the child before he is born. If the Lord were not a lover then why would he have created mankind? We don't become beloveds. This is our mistake. We should have a craving in us, a prayer in us. We should be keen. We should be in search.

Farid: What should we do that the Lord may love us?

Guru: We should become what He loves. We should get rid of vices, dirt, passions, maladies and ugliness in ourselves. He is a lover. We are not good enough that we may consider ourselves worthy of His love. We have to imbibe goodness in us.

Farid: What is that goodness that we should imbibe in us?

Guru: We should mend our estrangement with the Lord. We should turn our mind from worldly desires towards the Lord. He has said what He loves. That is His will. It has three branches: Truth, love and engrossment.

Farid: Whom we cannot see, how can we love Him?

Guru: Yes! Second mistake is your love for bodily passions. First, your mind gets absorbed in worldly passions, then you try to turn your mind towards the Lord, but the mind does not get out of the bodily passions.

From the very beginning, don't get into carnal love, like loving your wife for body passions or some beautiful woman or beautiful things or your son. Make your mind a beloved and imbibe qualities of a beloved. Get rid of vices. Make yourself worthy.

Then the Grace that is raining in torrents from the Lord will make your soul clean and fresh.

Why do we want to love? We have to make ourselves worthy of the love of the Lord, who is the lover always.

Lord is the Supreme Soul. The Supreme Soul loves the crystal.

Make your mind a crystal so that the Supreme Soul gets into your mind, heart and body cells.

Being a stone, don't try to become lovers. Be soft, be humble, wash your mind, let the dirt go away. Let it become a crystal. The Supreme soul is longing to give you its light and make you dazzle.

Don't become a lover of girls, boys, women, animals and riches. Become a beloved of the Almighty Lord who is a lover since the creation of the world.

You start praising Him. You are full of vices. Then your vices will go away and your mind will become crystal. Then the lover will be living in you and you will become a beloved. Your mind will shine like a diamond and you will be the torch-bearer of the Lord, and you will show heavenly light to other people.

Then you will enlighten the world. You will remove the darkness of worldly desires from everybody's mind. You will preach 'love of the Lord' and turn the minds away from the ocean of worldly fires. You will give a sensation of the Lord in their minds and awaken their sleeping souls.

You will put the awakened souls into the embrace of the all beautiful, all handsome, all love and all gracious Lord.

Yes, the duty of a man of God is to awaken the sleeping souls and join them with the Supreme Soul.

There is enough knowledge with the educated, although the people are in ignorance. There are enough of penances, Hath yoga and concentration with the sadhus and faqirs. There is enough of discourse, intellect, following, discipleship, pilgrimage, auspicious days, baths, charity, kindness, prayer, fasts, piousness etc., with the sadhus and mullahs.

But the life spark is not there. Everywhere hatred is supreme. The magic of worldly desires is very strong. The practice of religion, when it comes in the hands of ignorant people, becomes one more ring in the shackle of worldly desires. We have to break this shackle. This shackle, tied to the mind, has to be broken. You tell, whether this can be broken or not?

Bahawal: What you say is heart piercing and has a deep meaning. I have understood. But, this is grace. It doesn't seem to be self-practised.

Guru:

*It was night and dark, we put on the lights and lamps,*

*But the darkness did not go.*

*We burnt fires,*

*But the darkness did not go.*

*The moon came, got tired and went away,*

*But the darkness did not go.*

*The stars came, got tired and went away,*

*But the darkness did not go.*

*O Look, the sun came, the sunrays came,*

*The darkness vanished,*

*As if there was never any darkness.*

Let us put our mind, heart and soul directly under the Lord's love rays.

The darkness of the soul will vanish, as if there was never any darkness.

Remembering the Lord is putting the mind, heart and soul directly under the Lord's love rays.

You make an endeavour, practice devotion to the Lord, become truthful, live in the presence of the Lord and turn your mind towards the 'love-grace' of the Lord. Then the grace will come. He is all graciousness. He is all goodness. He is all love. His form is love. He is all grace. But the direction of our mind is elsewhere. The life spark should come inside. We should become enlightened. This is my message. I have brought this love spark. If you have,

well and good, if not then you may take. I am showering this love spark in the name of the Lord.

After saying this, the Guru became quiet. It appeared as if he is getting immersed in something. The atmosphere became like that. All eyes closed. All were immersed, lost somewhere. After a few minutes the true Guru opened his eyes, his charming eyes, and said 'O Lord'. All eyes opened. Everyone's body became light. There was freshness, coolness, and exuberance in the mind. Everyone felt as if some unseen power in the form of love and ecstasy has got deep into the mind and body, and the mind has come out of its worthless concentration and is in elevation.

Guru: This is love of the Lord. You live in this love. Make others live in this love. The body cells and all nature is love.

Put the name of the Lord on every tongue.

Give the message of 'love of the Lord' to every ear. Turn every mind to the 'love of the Lord'. Make the minds blossom with the 'love of the Lord'.

Awaken everyone's sleeping soul. Everyone may have a sensation of the Lord in his mind and body. This is the message from the Lord.

In this way, the true Guru turned everyone's mind on the true path of 'recitation of the Lord's Name with love'. He stayed there for 4 months and 11 days.

Where he sat and gave the life spark, there a gurdwara has been built.

By blessing each and every sadhu and faqir of the town, thousands who were following them were benefited. They were properly guided.

The Guru's command to the sadhus and faqirs is repeated once again:

'Put the Name of the Lord on every tongue'

Let us also put it on our tongue:

'Waheguru, Waheguru, Waheguru.'

'O Lord, O Lord, O Lord'

Starting with at least five minutes a day.



## Dialogue with Machchinder Nath

**W**hen the true Guru went to Sangladeep, then in some island or near some beach, or some sandy spot surrounded by water he met Gorakh Nath and his mentor Machchinder Nath. They were already sitting there when Guru Nanak reached there. When, from a distance, they saw Guru Nanak coming, then Machchinder asked: O Gorakh, who is coming?

Gorakh respectfully said: He is Guru Nanak, and with him two of his disciples are coming. Machchinder was delighted and he greeted the Guru and welcomed him. Both asked each other about their welfare and sat down. Then Machchinder said: O Guru Nanak, we are sitting on the sea beach. If a living person tries to swim across the sea, he will be drowned but if a dead body is thrown into the sea then it floats. Even though it floats, it is dead. You tell how a person may swim across the sea and remain alive.

The true Guru said: O king of yogis, Learn to swim in water. Initially, you will learn to swim with the strength of your arms and feet. When you become a swimmer, then you learn to swim without moving your hands and feet. In this way you will learn to swim without any effort like a dead body floating without any effort. And then the swimmer remains living also.

But O yogi, you tell what for you want to swim? Just swimming is a play. It is an exercise of the body. One should swim with some aim.

Machchinder: One should swim so that the body remains healthy, life may prolong, concentrate in self and people should praise.

Guru: For all this, you have renounced the world. In solitude, you are absorbed in Hath yoga. So, you have renounced the worldly ocean. Now, you are walking with dry legs. Why do you want to swim? Your need is to walk only.

Machchinder startled! He pondered.

Then said: Well, who needs to swim? Who has the ocean in front of him?

Guru: That is for us who have to reach the Lord. For us who are not seeking comfort for ourselves, but want to meet the Bestowal of comforts, the beloved Lord. It is for us who are hankering to somehow reach the door of the beloved that comes after crossing many doors. We are in search of that real door where the living is with peace and honor. In love of the Lord, we are in desperate search of the door of the Lord whom we love and we are enquiring that somebody should tell where is that door where the beloved resides?

Machchinder: That door is our soul.

Guru: We want to find the master of our soul, the Supreme Soul, who is the creator, the Lord, and we love Him as such. We have to find His door where he sits and looks after His creation.

Machchinder: Then what do you think, where does He live?

Guru: The throne on which our beloved Lord sits, its name is truth.

The door of the house where the throne is set, its name is suffering.

It has two leaves as if inlaid. Their name is desire and anxiety.

The guard in front of this door, his name is anger.

Around this is a trench that is full of water. Its name is riches.

Our Lord has made a house in the centre of this water, where He lives.

So, we want to learn to swim, because our aim is not to just eradicate our suffering or to reach a stage of thoughtlessness but we have to reach the Lord's country, the Lord's house and meet Him.

Machchinder: Then your path is not concentration.

Guru: Our path is 'Love of the Lord'.

Machchinder: Whom you have not seen, what is the form of His love?

The Guru's eyes had tears of love on listening to this. He looked towards the sky. Then his eyes half closed and then closed. Two drops fell down and he uttered: O Lord, You are all. There is nobody like 'You'. You, You, You, there is nobody like 'You'. You are infinite, but 'Your' name, 'Your' name reveals 'You'. O mind, don't utter loudly, whom do you want to tell? Keep to yourself. The love should remain in the mind. He knows all. He Himself blesses.

Uttering thus, he became silent and for some time there was silence.

When he opened his eyes again, then Machchinder said: We also say one God, one God. What is the difference?

Guru: O Yogi, Whether one is a family man or a recluse or a yogi or a pandit, till the desires and anxieties are there, just saying one God, what does

it mean? The desires and anxieties don't let you go beyond just saying one God or just believing in one God. But if one remains detached from desires, then the Lord who is 'One', you can meet. One should have one desire i.e. to meet the Lord. One should remain detached from other worldly desires.

One should remain in the love of the Lord, remembrance of His name and not go into forgetfulness. Then one should stop worrying about other things. What the Lord does is good and we should accept it as good.

In this way, the mind gets engrossed in the love of the Lord and all fears and anxieties go. O Yogi, the ocean that I have said 'the trench full of water named riches', one can swim across in this way. Yes, one can swim across in this way. While living and swimming, neither we get drowned nor we die.

This is called winning over death while living.

Machchinder said: O fortunate saint, a person can either live in desires or in despair. To remain detached from desires is impossible. One lives in desires. People are dependent on each other. People desire something from each other. Everybody lives in such desires. The mother is bringing up the son with the desire that he will give comfort when he becomes grown up.

Businessman earns with the desire that the money earned will give comforts.

We yogis are in despair that the world is perishable. There is no gain in the passions of the world. So, we live in forests and in despair. We cannot go on the 'path of renunciation' by living in the family. So, it is essential to leave the house. From your talk, it appears, that you are living in a higher state of meditation, but you have not dressed like a sadhu, you have no signet or symbol of a sadhu. How do you control your wandering mind? In my view you look for a spiritual guide and get guidance from him. Then you can live in despair.

Guru: O Yogi, how is your going to the family people and asking for money justified when you have renounced them? How is it renunciation and living in despair? You go and beg where you should not go because you consider them worth renouncing. We also beg but we beg from the benevolent Lord and we pray that He may bless us with His name. To ask for food or to inform the people that you have come, you blow the trumpet. We also blow a shell and the people listen to it but that is not shell. That is the discourse I am giving to the world that the body doesn't go to the Lord but the mind goes. So, you attach your mind to the Lord. Remember Him.

I have a spiritual guide, the Lord, who has created the world and such gigantic task he can do it in no time. Then the Lord has created this body from earthly elements, like water and air, and has given life to it. In this way, the earthly body has become living. Then this living is not with blindness. He

has given two eyes also to see. Then to bring up this body he has provided the earth, that provides food to it and after death takes the body back.

So, O yogi, people have forgotten the creator, and benevolent Lord and people have become greedy in desires. They have forgotten to sing His praises. What I mean is, that to sing the praises of the benevolent Lord and remembrance of His name is the correct and easy path.

I have no enmity with anyone, whether a Hindu ascetic or recluse or practitioner of Hath yoga or a Muslim saint, may be in any practice, they are innumerable. Whenever I meet anyone my aim is to sing the praises of the Lord. One thing is, that by singing the praises of the Lord, I remain dyed in His love. Second, this is my service to the Lord. Third, this is a service to the world, that I give a touch of the real thing i.e., praise of the Lord to the seekers of the Lord. This is a service to them also.

O Machchinder, we have to desire the Lord. We have not to leave this desire, but we have to detach our mind from worldly desires. The worldly desires never get fulfilled and the non-fulfillment causes fear and sorrow.

This 'desire for the Lord' we can get by singing the praises of the Lord. Like, paper and salt get dissolved in water very quickly.

Similarly, the desires trap the mind quickly. Now, if you make the paper oily with oil, and wrap the salt in something oily, then the water is not able to dissolve them quickly.

Similarly, when the mind gets dipped in singing the praises of the Lord, then the desires cannot trap the mind easily.

In this way, we can live in the world but with a detached mind.

Like the lotus in the muddy water is not affected by the muddy water. In fact it gets nourishment from the muddy water.

So, when one gets the holy company of the saints who are in the praises of the Lord and who recite the Lord's Name, then the messengers of death cannot come near him. With the holy company, by rubbing the oil of 'recitation of Name' and singing the praises of the Lord they have become immune, first, from being trapped by desires and second from being touched by the messengers of death. So, why should they do Hath yoga and remain in the fear of the messengers of death.

By singing the praises of the Lord, they reach the palace of the Lord.

Machchinder: O Nanak, What you have said, we both have understood. Isn't it Gorakh?

Gorakh: Yes, we have understood but.....

Machchinder: But the path you have told is more difficult than renunciation. No, no. It is not possible at all to do meditation while living in the family.

Without meditation you cannot control the breath. Without controlling the breath, the mind cannot be controlled. One cannot do meditation without discipline. One cannot be disciplined without renunciation. In renunciation you cannot be steadfast without initiation. So, only that person who becomes a recluse and gets initiation and then follows all disciplines of Hath yoga can become a saint. That saint will have peace of mind and will be immortal. Then he can make more disciples and initiate them. You cannot become a saint in family living, who can swim and make others swim the worldly ocean.

On listening to this the Guru said: O Machchinder, listen to me. Even after controlling the breath if the mind goes after passions then what is the gain?

You see the ascetics who practice Hath yoga. They get into the habit of drinking wine, opium etc. What one actually requires is that one should rein the five fires, i.e. sex, anger, greed, sentiment and pride. Whenever they try to trap, one should not get trapped. You learn to rein the mind to control the passions. One who has reined the mind to control the passions will himself be able to swim and make generations swim the worldly ocean. His attachment to the Lord will keep his mind strong because he will get the strength of the Lord in him. When he has reined the mind and controlled the five fires, and remains in the remembrance of the Lord incessantly, then he is the real saint.

A person who is free from worldly passions and is immersed in the love of the Lord, he is the real saint. What I mean is, that his character should be good and pure, and he should be engrossed in the love of the Lord. Then he is a real saint. He has tranquility.

Machchinder: Without breath control, how can you do meditation?

Guru: Keeping one's mind in the incessant remembrance of the Lord's name will be the meditation. By remaining in the remembrance of the Lord the mind will be elevated. With this remembrance he will get a sensation of the presence of the Lord in his mind and body. So to say, he will get engrossed in the love of the Lord. This is the yoga that our saint will do. Then he won't beg for food from door to door as a beggar. He will be a family man. He will earn and eat and also share with others.

But for one thing he also begs. He prays: O Lord, be merciful and gracious. Give me strength that I should always be engrossed in your love.

In this way, he has controlled his five fires and lives engrossed in the love of the Lord and in prayers.

He lives in the presence of the Lord in his mind always, i.e. whatever are worldly chores he does in the presence of the Lord. Thus, his remembrance of the Lord remains incessant and his character remains unblemished.

Anxieties and fear do not come near him because he has the wealth of contentment with him. Since he is in contentment he is satiated always and is happy in what the Lord gives.

O Machchinder, listen what are the distinctive features of a saint. Nanak is not telling the qualities of this saint in complicated, unpleasant and sorrowful words that have puzzling meanings, but is telling in an always living, soul awakening and loving language, full of nectar. One who lives with mind detached from worldly desires will surely reach the Lord. One who meets the Lord is a saint.

O Machchinder, Nanak says: Our saint does not ask the disciple to pierce his ears and wear a signet. He does not follow the ritual that the disciple should first pierce his ears and then only get initiation. The saint, that I have said, will guide the disciples by telling them: That the Lord who is formless, 'He is there'. He is formless but He reveals Himself in His name. One can reach Him by 'recitation of His name'.

This is his ritual for initiating a person into discipleship. This saint does not drink wine and eat snacks that may intoxicate, as the yogis drink, but he drinks the blessed Name that he gets from the Guru and 'recitation of the Name' is the wine that he drinks and this is what he eats. This is the wine and snacks he gives to the disciples. This saint has comprehension of, not one, but the six schools of philosophy.

In this way, this saint meets the Supreme Lord and gets eternal peace.

So, O Machchinder, O Gorakh, our path of 'Living in the family with detached mind' goes like this.

On listening to all this, they felt wondrousness and bowed to the Guru.

In this way, the dialogue with Machchinder came to an end.

The yogis went to their place of stay and the Guru like a cool, sweet, blissful breeze went to Sangladeep to bless King Shivnabh.

The Guru's words to Machchinder are repeated once again:

The true path is: 'Recitation of the Lord's Name with love'.

Let us also recite:

'Waheguru, Waheguru, Waheguru.'

'O Lord, O Lord, O Lord'

Starting with at least five minutes a day.



## King Shivnabh

See, it is the half moon, the half moon of October, the sweet season, the best of the rosy seasons. Nice cool night. Lovely night. Nice milky moonlight. See, how nicely the stars are twinkling? How much shine is there in the blue sky? How it attracts your mind? O sky, O moon, O stars, do not attract our mind. O lovely night, do not tempt our mind by your beauty. We are of earth. We cannot apprehend the sensation of your beauty. We are not able to immerse ourselves in your infinite sensation.

But no, when the beauty attracts you, does it listen to anyone? It does not care what difficulties the other person may have to face. It is in exuberance to attract you and immerse you in its sensation.

How it drags you out of your entanglements? How it pulls you with the force of its attraction? How it snatches and scratches? How it attracts and gives pangs? It pulls you. It is attractive. Yes, there is a pull in beauty. It attracts and pulls again and again. This is its habit. This is its nature. This is its goodness. This is its kindness. Beauty will attract you. It will drag you from wherever you are and deviate you from everybody else towards itself.

This is its beauty that when it gives a glimpse, it entices you. Whenever it shines you are enticed. This is how it engrosses you in yourself even if it is for short moments.

Ah ha! How the splendor of the deep blue sky glorious with the sparkling stars and the graceful moon is enticing you today. It is pulling the eyes magically. The doctors advise that in this uncertain weather, when there is dew and cold at night, one should sleep indoors. But no, the glory of the night attracts the lovers of beauty.

The nature's splendour wins over the doctor's advice as also your mind. Despair and anxieties are gone.

What now remains? It is nature's splendour and glory and the eyes that are charmed, the nature's handsomeness and the drowsy eyes of the lovers of nature, the nature's sheen and half-closed eyes of the appreciators, the nature's grace and the enticed eyes of the lovers of nature, the nature's swindling sly look and the joyous lovelorn eyes.

Oh! Yes. The eyes are small but they absorb in them the limitless sky with the entire galaxy of stars, the moon and the moonlight. The eyes killed by magic forget to blink. They don't even throb but they speak to the eyelids: Become heavy but don't close. Today, the Lord who reveals himself in nature is meeting and embracing the inner self through these pupils.

O beauty you are a good swindler. Wherever you go you entice. When one is enticed and in your lap one says: O I am going.

See, the bed is spread, the body is lying flat, hands are joined together on the chest, eyes half-closed, lovelorn and slightly open are staring but the splendor is stealing out the inner self.

O this earthly body, keep lying here. You live in this earthly sphere. The splendour is taking us to its heavenly sphere. O body of earth, remain lying and let the relatives and friends that are because of you also remain with you. You and your entanglements keep lying. We are going to the world of sensation. The torchbearer of splendour is taking us to his heavenly sphere. We are enticed by one sensation and are going to the world of sensation.

Yes beauty, you are great. You are the goddess who joins the separated ones. It is you who takes us out of fears and anxieties and makes us swing on the swing of carefree-ness. It is you who takes us to the world of sensation and to the Lord's palace.

O splendour, great is your magic. You take this wandering mind into limitless rapture. You are the mistress who controls the fires of the body. You are the meditative who blesses tranquillity to the mind.

It is you who makes us perceive the world of sensation. It is you who makes our inner self cross the barriers of ego and mistaken beliefs and takes us into real life.

You are great, obeisance to you. It is wonderful that you take us to the wonder sphere that is beyond our five senses.

O splendour, obeisance to you and obeisance to the Lord who gave the secret of splendour, obeisance to you that you have made us see the Lord.

O splendour, obeisance to you that you prompted us towards Name and obeisance to Name that you filled us with ecstasy and made us meet the Lord. O handsome! O lovely! O my 'more handsome than anybody else', O magnificent, O grand, O king, O lustrous, O radiance, O elegant, O always

handsome, O un-paralleled, O charming, O pretty, O prettiest, O beauty, O king of beauty, You reveal yourself in nature and immerse the lovers of nature in yourself.

O Lord, obeisance to you. It is your graciousness. Yes, sometimes this magnificence of yours gives some inner vision to the eyes. The entire cosmos that generally appears dull to the eyes, with this inner vision appears life giving and inhabited with ideal men and saints.

See, what is visible. One pious soul has left the body on earth and in a subtle form has risen through this handsomeness.

One fairy mother from the heavens, happy and contented also came. Now, let us listen to their conversation.

Fairy Mother: Come, my child, I am always with you. You are always in my lap day and night. Then why do you feel depressed when you are hungry? Why you keep saying alas! Alas? You don't look towards the worldly people. You look towards your mother. You are always in my lap.

Pious soul: Mother I can't see you with my earthly eyes. These 'good for nothing' eyes see the worldly people only. Mother, you live in the world of sensation. I live in the world of fear and anxiety. You tell the beauty that it should keep me enticed. It should carry me here on her shoulder. Then I will see you and feel ecstasy in your presence.

Fairy Mother: Child, you keep on reciting O Lord, O Lord, day-in and day-out.

Pious soul: Mother what should I do? When the beauty entices, then automatically the tongue recites O Lord, O Lord. When the devils of fear and anxieties come, then even if one recites O Lord, O Lord, it does not give ecstasy.

Fairy Mother: Even then you do not leave the recitation of O Lord, O Lord. The recitation of O Lord, O Lord, cuts the shackles of fears and anxieties. The recitation of Name never goes fruitless. It does two things. One is that it washes the dirt of fears and anxieties from the mind and secondly it gives ecstasy and rapture and makes you drink the Lord's nectar.

Pious soul: Then you don't go away from me.

Fairy Mother: I always keep you in my lap but you slip away into fears and anxieties. If you do not slip out into fears and anxieties then you will always remain happy and satiated.

Pious soul: At this moment, I am so happy that if I had my body on me then my body would have expanded so much with pleasure that it would have opened up. Why do you keep such ecstasy hidden? You tell why?

Fairy Mother: I do not keep it hidden. People do not open the inner vision that can see this ecstasy. That inner vision comes by reciting O Lord, O Lord. They say Alas! Alas! Oh! Oh! That is why they deprive themselves from this ecstatic pleasure.

Then this ecstatic pleasure is so cheap that no Hath yoga, no fasts, no penances are required. Have faith that the Lord is here, there, everywhere and keep reciting O Lord, O Lord and remain steadfast in this recitation. Then you will feel this ecstasy day and night.

Pious soul: Those who are in recitation of O Lord, O Lord, when they die, how are they?

Fairy Mother: They are in a state as you are now.

Pious soul: Do they enjoy such ecstasy?

Fairy Mother: Come, I will show you a holy congregation of those who were in recitation on earth and have come here now after death.

Saying this, both of them flew from there at a speed that was mind-boggling, as if million of kilometers finished in moments. It was joy, delight, ecstasy and rapture. Moving like this they reached a glamorous sphere. This place was so far that light rays starting from here would take fifty years to reach the earth. This was not an earthly sphere. It was a sphere of fire and light. Here, a congregation had assembled as on earth and were singing divine hymns. The musicians were such that their singing was all ecstasy and rapture. Love was showering and fountains of ecstasy were flowing.

The fairy asked the pious soul: How do you like this?

Pious soul: What should I say? It is indescribable ecstasy. It is just like a dumb person eating sweets.

Fairy Mother: Those who recite O Lord, O Lord on earth, they live in ecstasy and enjoy the Lord's nectar on earth and here also.

Pious soul: O my lovely mother, are we standing in any of the spheres that are mentioned in the Holy Scripture?

Fairy Mother: Those spheres are not like earth. They are spheres of the invisible world. But surely they are there. To apprehend the invisible world it is essential to recite O Lord, O Lord and be a lover of nature.

For practical purpose and for elevation of your mind you may understand as follows:

1. *Sphere of duty or deeds. This sphere is mentioned in the Holy Scripture.*

This earth is the sphere of duty or deeds. Here everybody is doing some duty or deeds. The fruits are as per the deeds done on earth but one comes to know only after death.

### 2. *Sphere of sensation.*

For us the sphere of duty is the earth. But when one gets insight, then one comprehends the harmony and vastness of the universe. One gets the sensation of the presence of the Lord in the body and outside in nature. The mind is elevated and one is in ecstasy. This is a sacred ecstatic pleasure and is much higher than the pleasure of the five senses of the body.

So, O child, when one is living in the sphere of duty and deeds, then it is essential that the person should know what is religion. It is necessary that the person should have true knowledge of religion. Then he realizes what is religious and what is non-religious. Then he understands that only good deeds are not sufficient to get eternal happiness. There is something higher than deeds that saints like Kanu, Maheshwar, Brahma, Dhruv, Sidharth, Budha, Nath, gods and goddesses practised and attained salvation.

He will realize: I have to go beyond just 'good deeds' and go for 'devotional love' for the Lord i.e. 'recitation of the Lord's name with love'. Then he recites O Lord, O Lord with love and feels the sensation of the presence of the Lord in the body and outside in nature and gets elevation of mind and ecstasy.

Then he realizes that recitation of O Lord, O Lord is the prime worship. So, O child, whoever has got this sensation of the presence of the Lord in the body, he is in the sphere of sensation.

### 3. *Sphere of endeavour.*

With the recitation of Name one feels the sensation of the presence of the Lord in the body and outside in nature. The person drinks the Lord's nectar. The person is in ecstasy and rapture. Here, one comes to realize the outer mind, the intellectual mind, the intuitive mind, the sub-conscious mind and the sublime mind. When the intuitive mind gets a touch of the Lord, then it gets sublime consciousness.

The Guru has said that the intuitive mind is transformed and becomes sublime mind. It is this sublime mind that is in saints and the Lord's beloveds.

The outer mind and the intellectual mind are helpful for the worldly chores. The intuitive mind and the sublime mind are helpful in concentration of the mind and its deviation towards the Lord. In fact it is this sublime consciousness that reaches us to the Lord.

Mardana had asked Guru Nanak whether one could reach the Lord with this mind. Then the Guru said: This mind is transformed into another awakened mind. That awakened mind reaches you to the Lord. He meant the awakened mind that the Guru said sublime mind.

In this sphere, the person is in ecstasy, rapture and exuberance.

The inner self is in ecstasy in this sphere but outwardly it is in endeavor also. Because the person is doing good deeds as mentioned in the sphere of deeds and also is in 'recitation of Name with love' as mentioned in the sphere of sensation. He is now in ecstasy and exuberance. But being in good deeds and Name he is steadfast in endeavour. So, the Guru has named it the 'sphere of endeavour'.

#### 4. *Sphere of Grace.*

Here is, all the Lord's grace, benevolence and generosity. A seeker of the Lord from the sphere of endeavor reaches the end of the seen world. The endeavor brings him up to this end. For reaching the most sacred sphere or the Lord's palace something wondrous happens, some marvel happens from the Lord's palace that reaches you there. This is grace, benevolence, and generosity. Whoever has reached this place has not gone into thoughtlessness. His ego has gone but he has not gone into inferiority complex. His sublime consciousness i.e. super consciousness is now attuned with the Lord. Now the strength of the Lord is there in him. The spirituality of the Lord comes to him. His soul is immersed in the Supreme soul. His soul comes into contact with other blessed souls. Here live the blessed souls in their magnificence and glory. Those who have reached this sphere are out of the cycle of births and deaths. The worldly pleasures cannot trap them.

The person who was in the recitation of Name in the sphere of endeavour has now met the Lord and is drinking the Lord's nectar and is in total bliss.

The Lord's Name had already permeated in his body cells. Now he has met the Lord.

The Name has become incessant. He is now in the incessant touch of the Lord. Now he understands that his endeavour is all Lord's grace. He is now in the sphere of grace. He feels that his reciting the Name and the Name permeating in his heart, mind and body cells is all Lord's grace. The delight, ecstasy and rapture that he is enjoying is all Lord's grace.

He realizes the Lord as the 'One' and the only 'One Lord' of the entire universe and His name is incessantly and automatically being recited and giving rapture as you are feeling now.

You are in ecstasy, in obeisance, in rapture, in exuberance and you realize that nothing is your doing. It is all His grace, benevolence, and generosity. Now you have no ego in you. You have the sole support of His grace and benevolence. Now you are in the sphere of grace. You are feeling his benevolence and generosity.

### 5. *Sphere of Divine Abode.*

When the Lord's benevolence becomes Lord's grace, when through the Lord's benevolence a person in recitation of Name meets the Lord and his soul gets immersed in the Supreme soul and he becomes one with the Lord, this is difficult to express in words. Next is the Lord's palace. Here, is His abode. Grace, benevolence and generosity are showering as torrential rain. This is what the person perceives. He understands the command of the Lord and acts accordingly. He is always immersed in His love and desires nothing else but Him. He is one with his beloved Lord. His soul is immersed in the Supreme soul.

Pious soul: Earlier, I did not understand these spheres. Most preachers interpret these as three ways to attain salvation.

1. Deeds. 2. Knowledge and 3. Worship.

I understood these spheres after reading the book 'Rana Surat Singh'. From there, I learnt that for the benefit of mankind the Guru has given us the glimpse of these spheres in the Holy Scripture.

Today, I have understood very clearly that these are our spiritual stages as invisible spheres.

Fairy Mother: O child, remain in recitation of Name. Don't remain in mistaken beliefs and superstitions. Recognize your duty. Do good deeds and kindness. Tread on the true path. The prime worship is the Lord's name. The Lord bestows His benevolence on those who tread on the path of Name. Then His grace comes. They meet the true Lord.

So, your duty is to remain in endeavour. Remain steadfast in endeavour.

Pious soul: Mother, what is Name?

Fairy Mother: O child, this is love. Remembrance is the form of love for the beloved Lord by which one can perceive Him. The person who recites the Lord's Name is in love. He cannot forget his beloved Lord. In this way, one who always remembers Him is in love with him. When you recite His Name you should have a feeling of love for Him.

Pious soul: That is fine.

Fairy Mother: This is duty. This is spiritual work. Empty rituals are worthless.

She said all this and said O Lord, O Lord and went away as a light towards the sky. But on the earth at this place one pious soul in this endeavour of Name, in this remembrance of Name is swaying in ecstasy.

Is it remembrance or pang? Is it a pang or extreme longing? Is it remembrance or extreme craving?

That panorama is like this

## II

There is a small island in the sea. In the north is a land comprising many small towns and villages. One big town is the capital of the island. Here lives the king who is very handsome and graceful. He is in his royal dress wearing the crown.

At this moment, he is sitting on a stone at the beach. He is crying and tears are flowing from his eyes.

He heaves long sighs. Sometimes, he utters alas! Sometimes he closes his eyes and becomes quiet. When he opens his eyes again, tears start flowing.

He is a king but he is crying. It is true the head that wears the crown wears the thorns. But this crying doesn't seem to be because of his royal responsibilities because he is crying by himself. Sometimes, he looks at the sky and the far end of the sea and utters:

Love arrows you have shot  
And pierced my heart;  
To meet you is my thirst;  
You will quench my thirst  
*Is your natural repute.*

O Lord, he is a king. Even a king's heart is pierced with love arrows. He is craving for the beloved, the beloved whom he has never met. He is in love without even meeting him. He is in love and remembrance of a beloved whom he has not seen. He is in longing and craving to meet.

People say: When we have never seen the Lord, how can we love Him?

But see, he has not seen his beloved so far but his tears of love are flowing.

Isn't it so that it can happen that even if one has not seen one's beloved one can still fall in love? The reality is that fears and anxieties have killed us.

*Our sparrow mind expands with ego*  
To become a lion mind in arguments  
*It never enters the cage of peace.*

At this time, a divine voice entered our ears:

1. Religion is inherent in every body. The inner self is thirsty to see Him. The mind has been enticed by the worldly sights and is in forgetfulness.

2. The Lord is just behind your own veil of ego and there are holy people to guide you but your ego does not let you turn your mind towards the Lord.

3. He has not seen the Lord. But somebody who has seen the Lord has shot love arrows of the unseen Lord in his heart.

In the meantime, the king got up. He washed his eyes with the salty water of the sea. He felt a bit cool.

His palanquin and servants were waiting at a distance. He sat in the palanquin and returned to his palace. The king reached his palace. At night the king slept.

When all the family members went into deep sleep the king got up and started strolling and remembering O Guru Nanak, O Guru Nanak.

Sometimes he cried, sometimes he was quiet, sometimes he laughed, sometimes he looked towards the sky, sometimes he looked towards the North, then sat down, again strolled but he went on calling O Nanak, O Nanak, the entire night.

One intellectual, proficient in the study of scriptural literature, having knowledge of the six schools of Hindu philosophy, can recite Vedas, has studied eighteen books of Hindu mythology, is today sitting on the same stone platform at the sea beach where the king was sitting yesterday but he is being carried away by the sea of sorrow and the ocean of sadness.

Such great learning and then sorrowful! But if you see minutely, what else except sorrow can he think of? Then more one reads, the more argumentative one becomes. The more one thinks, the more one is in doubt and then more are the anxieties. When the anxiety is more, the sorrow is more.

Meanwhile, another person came and said: Dear Pandit, how are you?

Pandit: What should I tell, the Lord's punishment, I have got now in this old age?

Mr. Joker: How?

Pandit: You are asking me, how? Are you not worried?

Clown: Worry and then me. That is why my parents did not let me study too much. My job is that of a clown. I have to make people happy. My name is Mr. Joker. Worries do not come near me.

Pandit: Well, if your earning stops, then won't you be worried?

Clown: Who will stop my earning?

Pandit: The king.

Clown: Why?

Pandit: You are a clown and he is now in sadness day and night. Now, won't he require ladies to cry with him or will he still require you? You are in the habit of joking. Any time, he can get irritated and say, Mr. Joker, get out.

The Pandit said well. It went into his head. Mr. Joker who was always laughing got worried. He got wrinkles on his brow. One who had never known anxiety, today, in the company of the learned pandit has become anxious.

Meanwhile the Minister came.

Minister: How strange? Mr. Joker appears to be sad. Isn't it most unusual?

Clown: Well. Don't ask anything. I came to see the pandit with the hope that I will get peace of mind here. But the pandit was sailing in the ocean of anxiety. He has also dragged me along. So, both of us are suffocating in anxiety of our earning. You always say one should have faith in the Lord who has given us life. But this new trend in the king who is the wage giver is a cause of worry to us. The king and the crying do not go together. Where the crying is there, where is the need of a clown there?

Minister: What you say is true Mr. Joker.

Pandit: I am astonished at what an un-educated, stupid, traveller has uttered. He was neither a scholar nor a learned pandit. I told the king in strong words that let me have a debate with him but the king did not listen to me at all. That traveller just said something that went deep into the king's heart. After that he left for his hometown.

Now, if this position remains, who will care for us? Where shall we go for earning bread in this old age?

Minister: O Pandit, no doubt it is something to cause anxiety but when we are in service, we should remain steadfast in serving with love. The king may believe in anything. We should consider him as our master and be at his service.

Pandit: Yes, you are right in your own way. You are the Minister and you are needed always but my earning is through the scripture. When the king's religion becomes different, then where will my need arise? Maybe after sometime the same traveler will grab the minister-ship also. When he could lead the king astray, he would go to any extent. So, it is better you also start worrying. If not now, you may have to think after a few days.

Minister: What can we do?

Pandit: We should make the king understand. He should not leave the Shiva worship.

Minister: Yes, but what should we tell him?

Pandit: He remembers some saint.

Minister: I have heard from the maids that he remembers Nanak.

Pandit: We should all get together and start speaking against Nanak. Automatically, the king's mind will turn away from Nanak.

Clown: O hollow thinker, neither you nor I have met or seen Nanak. Neither we know his goodness nor his bad points. We have neither stayed near him nor ever talked to him. On what grounds can we speak against him? How can we keep on telling lies?

Pandit: This is diplomacy. "What do you say", respected Minister?

Minister: Diplomacy and telling lies do not mean the same.

Clown: Lies are lies. Even if you say it is diplomacy, they will still be lies.

Pandit: If you tell lies to preach your religion, then the lies are equivalent to truth.

Clown: Telling lies is being non-religious.

Pandit: What did you say?

Clown: I said that what you preach by telling lies is not religiousness. It is irreligious. Religion and truth are saintly things. Being irreligious and telling lies are devilish things. How can you preach light by showing darkness?

Pandit: O simpleton, you do not understand. To fulfill one's need one can adopt any means.

Clown: Maybe in worldly matters one may adopt any means but for preaching truth how can you adopt any means? Religion can be preached by truth and by its own strength and not by deception, force or hypocrisy. The Pathan rulers have already tried to convert Hindus to Muslim religion by force, deception, threatening and tyranny but what is the result? Those who have embraced Muslim religion, their character is the same as before. There is no change in them. They have not imbibed any goodness in them. Maybe if some good Muslim saint has influenced someone, then he might have imbibed some goodness.

Pandit: I do not mean that the king should really imbibe goodness in himself. What I mean is that he should remain in our religion. Whether he imbibes goodness or not is immaterial to us.

One thing is that the king is a pandit. Secondly, I have made him study the Hindu scriptures with great effort. Thirdly, if he changes his religion, then the enemies will benefit. That is why I said, whether he imbibes goodness or not, he should remain in our religion.

Clown: Ah ha! Dear pandit, you should have been a minister.

Mr. Minister, won't you please get him a minister's seat. He is not fit for preaching religion. O pandit, probably you do not know that I am not a Brahmin. I believe in Buddhism. My religion may not be as high as yours. We are humble people but we believe in goodness and kindness. We believe truth as truth and telling lies as sin. If you have any life spark in your religion, then with the strength of your religion, you make the king believe in your religion otherwise you bow to the person who has won the king's mind despite the king being intellectual and wise.

Pandit: That man was a devil, a wicked person with an evil mind. He has spoiled the mind of the innocent king.

Clown: Dear pandit, your religion is hollow. I don't mean that you do not

possess the knowledge. What I mean is that you do not have strength in your utterances.

You see. A person has changed the faith of the king. You cannot undo what he has done. That means your inner mind is weak and it is showing as anger. Without any reason, you are talking ill of him. I am sure you cannot change the king's faith by diplomacy or by religious superiority.

Pandit: You do not know my religious superiority. Tomorrow, I am going to send messages to the Chief Pandits of Puri, Kanshi and Nadia. They will send an order that either the king should stick to Hindu religion or he will be excommunicated.

Clown: This gut, the Mohammedans do have but not you. Even if you have, it means you preach religion by threatening. To be religious is to be without fear. You give fear to become religious. Fear is a negative characteristic. Dear Pandit, to excommunicate a non-religious person may be justified, but you who are in empty rituals, do not know that the king is in 'love of the Lord'. The person who blessed him with this 'love of the Lord' was somebody who was himself immersed in the 'love of the Lord'. He was a blessed soul who gave the king a spark of that love. Now, the king is engrossed in love of Nanak.

What you are thinking and the people have always been doing is to give suffering to a person who is in love but the lovelorn have never given up. People went to the extent of burning them alive, giving them poison to drink, hanged them and gave other sufferings but the spark of love did not extinguish.

And here it is true love, it is love of the Lord, it is a spiritual love, it is a sacred love. It is love of the prophet. I say prophet because when a disciple has so much spiritual strength in him that he came to the court as a culprit and was able to impress the king in his faith, then his Guru must be a prophet. I am not sure but I feel he is the same Nanak about whom is mentioned in the old scriptures that he will come to the earth in the Un-enlightened Era (Kalyug).

Pandit: I think you have also started sailing in the same boat as the king is.

Clown: No dear pandit, I am a Buddhist. In our religion truth and goodness is everything. So, I cannot leave truthfulness and I cannot consider hypocrisy as a means for prompting religion. Even if the king embraces Islam, I will never try to change his faith by threatening or hypocrisy.

Pandit: O truthful man. Are you the heir of Harish Chandra? Then you only tell any means.

Clown: You make him understand in a proper way. You remove his doubts. But I feel you won't succeed even like this. If somebody changes his

ideas on reading or listening, then it might be possible to bring him back to the previously accepted thoughts by arguments and reasoning. But when somebody has got something higher, beyond the knowledge of books, some spiritual sensation, some spiritual strength, then you will not be able to bring him back to your ideas.

He has got something in him, some higher sensation in him. He has got some strength in him. You seem to be hollow in mind while talking. Your arguments that are lifeless cannot influence him.

O pandit, we know only what our outer mind reads or listens. We go only by what our intellectual mind says. Nothing beyond. I also talked to the gentleman on two occasions. I tell you truly, I have started having doubts on my own religion. I felt if Buddha had gone one step further he would have become what that person is? I perceived some strength in him, some inner knowledge that is mentioned in scriptures as spiritual life. When he spoke, he charmed. When he sat near, one could feel some fragrance coming out of his body. If he had stayed another ten days, I would have also fallen in love of Nanak. I feel the king's love is true and he is being attracted by a strong living power. At night I was thinking that there is suffering in the world. Shri Krishna said that when there is suffering, then I come to the earth. Maybe Buddha or Shri Krishna has come again in human form. Then I remembered that even in Hindu scriptures is mentioned the birth of a prophet.

Pandit (Saying alas!): What to say of one, the whole lot is perverted. You are so intellectual. You have also been influenced by his magic.

Mr. Joker: I feel this magic was the strength of the Vedic sadhus. This is the magic mentioned in Gita and in the Patanjali scripture. This was the magic with Shri Krishna. With this magic only, Rama won and Ravana lost. This was the magic with Buddha. This was the magic with Confucius of China. This was the magic with Jesus and Mohammed of Arabia.

Now, it is not there in the world and that is the cause of suffering. It appears somebody has now come with this magic, more powerful than the previous ones, prophet of the prophets, who will allay the suffering of the world and give life to lifelessly living people. He will be higher than all previous prophets.

But O pandit, I have not been influenced by him as yet. I am saying all this as my own independent judgment. I am not influenced. I will not make a final judgment till I see myself, I examine, I try, I experience and I find it true. When I am fully satisfied, then I may bow down. If I am not satisfied I will remain happy as I am but I will not be a hypocrite in religious matters. Otherwise, why do you call Mahmood Ghaznavi a tyrant? He was converting

Hindus to Muslim religion by use of sword and demolishing Hindu temples by use of force. The same you are trying to do. If you had the power that Mahmood Ghaznavi had, then today that traveller would have been lying dead in the sea and the king would have been executed on gallows. Because you have no power he is still living. I am neither in Nanak love nor a Brahmin but I can say, it is true, there is not a wee bit difference between you and Mahmood Ghaznavi.

On listening to all that, the pandit got irritated and said: You are untouchable. He said this and moved back two steps.

Pandit: That is why it is written in our scripture that one may die under the feet of an elephant but if one has to save one's life by entering a Buddhist temple, do not enter.

Clown: You can say anything but whatever you say shows your weakness.

Minister: Dear pandit, what Mr. Joker said appears to be true.

The pandit got angry, got up and went straight to the palace and met the queen.

Pandit: Your Highness, what has happened to His Majesty the king?

Queen: You know better, you are learned people. As far as I see, it is love of Nanak.

Pandit: Neither he met Nanak nor he talked to him. How can one love without even meeting?

Queen: Whether it can happen or not, I do not know. But it has happened, that I can see.

Pandit: It can never be.

Queen: Then do you mean to say that it is a ruse?

Pandit: I don't mean that. But how can one be in love without meeting?

Queen: I am not a scholar but what I can see is that this love is true and he is in love of Nanak. Whether it is good or bad that you might judge.

Pandit: Then do you wish that the king may keep crying and somebody else might come and occupy the throne?

Queen: O pandit, utter some auspicious words. I always wish to see him happy but it is not in my hands.

Pandit: Should we do something about it?

Queen: Why not?

Pandit: Should we threaten?

Queen: No. Do not threaten my beloved. Make him understand by reasoning.

Pandit: That I have tried my best. But my words have no effect. It is just putting water on an oily surface.

Queen: O Pandit. This might be goodness because my beloved is now cool, sober, and full of goodness and more loving. Now he doesn't get angry, he does not abuse anyone. He is sweet and cool.

Pandit: How do you know?

Queen: I have not read the scripture. Nor I am learned. I see what happens and say what I see with my own eyes.

Pandit: Then shall we let him fall from religiousness?

Queen: No, you do save him but you tell something higher. You use some spiritual strength and show something better and higher.

Pandit: Yes, Your Highness, I shall try.

Saying this, the pandit, a learned scholar in Hindu scriptures, a Shiv-worshipper and preacher of Hath Yoga, greeted the queen with folded hands and went away.

Pandit (In his mind): The king is absolutely convinced but others also are impressed. Mr. Joker, who is a Buddhist, is deeply impressed. The Minister who is a Vaishnav is also impressed. The queen is ignorant but even she is impressed. Everyone, to whom I talk, says that the traveler had spiritual strength in him. Everybody accepts that the king is really in love and it is good for the people also. Nobody agrees to what I say. I cannot relish that the king gets away from Hindu religion. I also understand that I do not have the spiritual strength that Mansukh had. I cannot do a miracle and impress the king.

Now, only some diplomacy or some tantric formula can be thought of. I do not know what to do? Some light has come from the North that is attracting everyone. O Lord, you help me.

### III

The fathomless clear blue sea is quiet. Small waves are moving but otherwise it is calm. On the same beautiful beach the king has come and is sitting. The nights, he spends in remembrance of the Guru, then in the morning sleep overtakes. Daytime he goes to the court. Sometimes, when he feels pangs of love, then he leaves his work, comes to his resting room, sheds tears of love, wipes his eyes and face and again gets back to work.

So far there is no slackness in his court work. It is going on as before. But the rest of his programs have reversed. He doesn't go to see dances and merriments. He has stopped playing chess and other such games. He does not go for hunting. When he comes to the palace, he lies down quietly as if in solitude. He looks towards the queen with love, is overwhelmed, utters Chandrakala and again gets absorbed in himself in love of Nanak. When he is sad, then he comes to this scenic spot on the sea beach and sits here.

Chandrakala, the queen was a very affectionate lady. There was no system of veil for women in the country. Many a time, when she saw the king in deep craving, she would come along to the beach. Sometimes she would bring her violin and play some melodious tune that would delight the king.

Today, she has come along. The king is sitting looking towards the invisible sea bank northwards. The queen is sitting close by. She is playing a melodious tune on the violin. It is time for the sun to set. In the west it looks as if the sun is going for a dip in the water. Light cool breeze is blowing gently. It appears everything is in longing. The queen's eyes are wet but the king is shedding tears in torrents. It appears the sea, the beach, the breeze everything is in longing.

Meanwhile, the pandit reached. The king was praying with eyes closed. When he opened his eyes, then he asked the pandit to sit down.

Pandit: Your Majesty, to rule a kingdom and to renounce the religion, these two things do not go together.

King: Maybe but if it is in one's control.

Pandit: You are the king. You are a scholar. How is it that you cannot control?

King: O pandit, at this time the mind is at peace. It is tranquil and in ecstasy. May we talk at some other time?

Pandit: As you say. I came because I am worried. So, I came at this time. I am so much worried to see you in this state that I cannot sleep at night.

King (startled): But why?

Pandit: I am your servant and your priest only. But since we have been studying the scripture together I have a greater regard and respect for you. Your engrossment in something and sadness is worrying me. This sadness will go to what extent and what will happen to the kingdom, I cannot guess? That is why I am worried.

King: O pandit, I am not sad. I am in some delight.

Pandit: Are you in delight? Is this crying a sign of delight?

King: This is not crying in sadness. These are tears of love.

Pandit: What love?

King: It is love of some beloved.

Pandit: Then you show me that beloved also.

King: That day when we had a discussion, I explained everything to you.

Pandit: But I was not convinced.

King: Do you remember when we were discussing Patanjali's treatise on philosophy, then in the article on devotional love, God's attributes were mentioned as, 'He is above deeds and their fruit i.e. the cycle of births and

deaths. He is a cosmic spirit and definitely there'. Again, it is written, 'He is all knowing. He is all in all'.

At that time, laughingly, I asked you: It is a pious thinking that He is all knowing. That is a belief. How is it a proof that he is definitely there? Sankhya had said: It is not certain that God is there. Yoga says that the cosmic spirit is unique without parallel. That is God. He is all knowing. This is not a proof. Then you also wavered.

Next day you brought the yoga dictionary.

There the translator has explained the meanings and shown that this writing itself is a proof of the existence of God. At that time we felt immense delight to read and understand that. Do you remember or not?

Pandit: Yes, it gave immense delight.

King: Now, if you explain all this to an uneducated person, will he be delighted?

Pandit: No. He won't be.

King: Like, that delight only an intellectual mind could feel, similarly, the ecstasy that I have now is of an elevated mind. It cannot be explained with the intellectual mind.

Pandit: Your Majesty, where the intellectual mind stops, what is that state of mind? Is it insentience or a thoughtless state of mind? Excuse me. It seems to be ignorance.

King: If the mind is going downwards, then you may say anything but when it is elevated, how can it be insentience?

Pandit: Where the intellectual mind doesn't reach, then what is left?

King: We had read the Yog Vashisht scripture together. There he mentions a higher state of mind. Where there is thoughtlessness and he says it cannot be expressed in words. Is that insentience?

Pandit: No, it is pure sentience.

King: Then where the five senses do not reach and the mind becomes tranquil. Is that insentience or ignorance?

Pandit: Let me think.

King: Where there is no thought and no testimony, there where is the mind and the intellect. Mind has to think. Intellect has the reasoning faculty. When all thoughts have vanished from the mind, then is it insentience?

Pandit: No, it is not insentience. There the cosmic power comes and stays.

King: So, there is a stage of the mind where there are no thoughts, the senses are controlled and it is sentient and that sentience is a sensation that gives ecstasy.

Pandit: Your reply is all right. But neither you have practised Hath yoga nor breath control. Neither, you have practised Raj Yoga nor you have practised chanting of Name. How can I accept that you have become a meditative?

King: I am not a meditative but I am not in ignorance. I am not in any mistaken belief. I am not dejected or sad. I am in ecstasy that is beyond the intellectual mind. It is some heavenly rapture and it is really there. You said, "It is not ecstasy, it is an illusion". I have proved to you that there can be a stage where the mind is elevated and in exuberance and it is above the intellectual mind.

Pandit: You explain that ecstasy.

King: Where the intellectual mind cannot reach, how can that be described in words?

Pandit: At least, tell what does the mind feel?

King: The mind is cool and at peace. It is in delightful ecstasy. It has a pull that gives rapture. The mind is in incessant blossom.

Pandit: Any remembrance.

King: All remembrances have vanished. The 'One Lord' remembrance is always there and that keeps me in ecstasy. This cannot be described in words.

Pandit: Do you have any intoxication and does that go away sometimes?

King: It is not intoxication. There is a feeling of elevation of mind. The mind is away from desires. I feel light, cool and some handsomeness of the soul. Sometimes the longing and craving to fall at Guru Nanak's feet is so much that it gives pangs. Ah ha! Nanak.

Saying this, the king's eyes closed and tears started flowing. His eyes did not open for sometime. When he opened his eyes the pandit said: I am bothering you.

King: No pandit.

Pandit: All right. Your Majesty, you tell one thing. Practically the whole day or say most of the day you are attending to official work as before. Then so much times goes in eating food. Then quite much time you spend in getting ready. How is it that your mind remains in the remembrance of the 'One Lord' and does all other chores also? The mind is one. It can do one thing at a time.

King: Do you agree that King Janak was an enlightened saint and he was a king also?

Pandit: Yes.

King: When he did the official work, was he not a saint at that time? Or when he gave discourse on religion, was he not a king at that time?

Pandit: Well! According to the Gita (scripture) he was doing his official work and the saintly work also. He was an enlightened saint and king.

King: When Shri Krishna asked Arjun to fight in the battle, then did Shri Krishna give to Arjun lessons on the use of arms or sermons from Gita? He blessed him the Lord's name. After imbibing the Lord's name did Arjun fight to kill or he fought for righteousness as a duty?

Pandit: Yes, his mind was pure. He fought as a duty although one may say it was killing.

King: That means there is a stage of the mind when it can do two things at one and the same time.

Pandit: Is it?

King: Leaving aside King Janak or Shri Krishna who were great, you see to the people in general. The lady water-carrier carries one pitcher on the top of another pitcher and one more on the top of that and simultaneously she is talking to her friends. She has a child in her lap whom she is feeding milk. Her mind is keeping the pitchers in balance and also replying to the ladies' questions. Have you seen an acrobat? He walks on a tight rope and is singing also. His mind is keeping his body in balance on the rope and also bringing out tunes from his throat at the same time. Isn't it, then evident that the mind can do two things at the same time? I have seen you many times munching betel leaf and playing chess at the same time.

Pandit: Even in discussions you bring in humour.

King: It is not for humour. I wish that you may understand my state of mind that it can do two things at the same time.

Pandit: You explain fully.

King: O Pandit, you know the mind can do many things. Now you see the other two facets of the mind. One is the conscious mind and one is the sub-conscious mind.

Pandit: How?

King: One person has died. His body is lying as it is. If you put food in his stomach it won't get digested.

Pandit: Yes, because the mind that runs the digestive system is not there.

King: When a person is alive, then only the food is digested. So, it is the mind that runs the digestive system.

Pandit: The entire working of the body is by the mind. It is the mind that controls all the senses and organs of the body.

King: But you tell, have you ever made an endeavour to digest the food after eating? You ate food because you felt hungry. After that you got busy in

other chores. In the evening when you became free, again you felt hungry. You realized that the morning food has been digested.

Now, the mind was instrumental in digesting the food but your mind was busy in other chores the whole day. How has the mind run the digestive system? That means there is a facet of the mind that does the work by itself without our making an endeavour.

Pandit (astonishingly): Yes, it is like that.

King: That means either there are two minds or two facets of the mind, one does the work by our endeavour and one does the work without our endeavour by itself. We know one mind that works by our endeavour but we do not know the other mind that works by itself. We can only surmise.

Pandit: That is right.

King: Then you have to accept that either there are two minds or two facets of the mind. Or you may say that it has a double power.

Pandit: I do not understand what doctrine you wish to explain.

King: O pandit you won't be able to understand the doctrine. But in reply to your questions it is amply clear that the mind is one but it has many facets. The sub-conscious mind keeps working by itself and the conscious mind works with its intellect. It can do many things at one time. You also consider the three aspects of an elevated mind. The intuitive mind, the sublime mind, the immersed mind. Even an elevated mind can do many things at one time.

The pandit pondered but he could not say anything further. He changed the course of discussion and said: Your Majesty, you are the religious head. When Gaurang Swami came to Rameshwaram, then you did not go to have his glimpse. You said that he did not belong to our faith and now you have become irreligious without consulting.

King: O pandit, I have regard for you. That stops me from saying anything but you do not speak in such harsh words. I have not become irreligious.

Pandit: Now, you are in Nanak worship. As such, you are away from your Hindu religion.

King: O Pandit, this is not the right way to talk. I have got into 'Love of the Lord' and love of Nanak. This is true but I do not have any hatred for anybody or any religion. When I have no hatred, then I am religious.

Even the person who prompted me towards love of the Lord did not utter any words of hatred for anyone or any religion. He did not refute anybody or any religion or faith.

He said Nanak and I got attracted. He praised the Lord and I got love of the Lord. He spoke about Nanak. I felt as if he were mine.

Pandit: Was he a magician?

King: Magic is a thing of this materialistic world. He was a man of character. He had an enlightened mind. He had some life-giving sensation and spark as also some 'Vision of the soul'. He had some wondrousness in him. The wondrousness is that he had a live sensation in him and his contact gave that live sensation to others.

Pandit: I cannot understand. It is body, mind and soul. But what is this life-giving sensation or live sensation?

King: The body, mind and soul, everybody has got and God is there in everybody. But everybody is not in ecstasy, not in blossom, not in delight, not engrossed in the Lord, not away from desires, not attracted to the Lord, not in exuberance of love of the Lord and not above desires and despair.

Pandit (confused and trying to change the course of discussion): If he was so good, then why did he come here from Punjab where they say, milk flows in rivers and wheat grows like mountains? If he was away from desires, then why did he sell his goods here and carried the money in his pockets to his hometown?

King: There are many who keep away from wealth. They do not touch money. They are recluses but still they live in desires and despair.

Pandit: What do you mean?

King: To have wealth or to be away from wealth outwardly is not a sure proof of enlightenment of soul. Attachments and detachments are of the mind.

If a person is earning honestly, does not grab another persons right, who makes an effort to earn, lives on that earning and gives charity, does goodness to others, he is not too happy in gains and not sad in losses, then his attachments are true and pure.

If someone is a recluse and has ego that he is in renouncement and if he is short of money due to his renouncement and sulking why his desires are not being fulfilled, then the recluse who is sulking and not contented, I will say, his renouncement is fruitless.

Pandit: Maybe that man was not having greed for money. He might be having some other motive. He may be wishing that if the king has faith in his religion, then it would be an honor. If he had no desires, then why he prompted the king towards his faith, why he did not make the poor people join in his faith? Why was he more interested in the king?

King: You mean to say that the poor people have more of a right. The king can go to hell. (Laughingly) Is it so, dear pandit? Well, this I have said jokingly. But you consider the circumstances.

Bhai Mansukh comes to our country off and on for business. He sells his goods here and goes back. He neither talks to the king nor the poor regarding religion. He never said anything against any religion nor he ever said that he was a preacher. This time, because he did not worship the idol and a complaint was made to me, I called him as a culprit. He came to my court as a culprit, but he had some spiritual strength in him that he did not display any fear. He was serene and composed. He replied to my questions with due respect and love. When I was impressed by his utterance, then I asked him some more details of his faith. He gave replies to my queries in your presence. Then I asked him to tell the name of his spiritual mentor.

He said: Guru Nanak, the godly soul, the saviour, the benevolent Guru and the redeemer of sinners. He said this with tears of love in his eyes. The name Guru Nanak was like an arrow of love that he shot. My heart got pierced with his love. It was like a seedling of the Lord's name planted in my mind. I was ready to renounce the kingdom and go and live in the service of the Guru. But he said there is no need to renounce the family, palace or the kingdom. Detachment of worldly desires has to be of the mind only. The mind has to be attached to the Lord.

He said: You rule the kingdom, live in the family and palace. The true Guru will come and meet you. It is his natural habit that he reaches where there is love. I did not see any desire in him as such. He did not require any wealth from me. He did not accept even a penny from me. My kingdom cannot be of any use to him at Lahore and then what is my kingdom? He did not require my intellectualness. He did not like the lifeless intellect that one crams like a parrot. There are plenty of intellectuals waiting at the Guru's door. He considered all knowledge without the love of the Lord as worthless. Then I do not have so much power that I can shunt out the invaders from Punjab. So, he did not require my money or intellectualness or power.

In fact it was his benevolence and grace that my mind has been elevated and is in tranquillity.

(Looking towards the heavens) O dear Mansukh, you live for millions of years. O dear Mansukh, you always remain in ecstasy.

O dear Mansukh, you always be in rapture. You have given me ecstasy and salvation forever.

Saying this, the king was overwhelmed and for a long time he said: Thanks O Lord, thanks O Lord and had tears of love in his eyes.

When he opened his eyes he saw the pandit was also crying.

King: O pandit, I was mad in love. Why did you cry?

Pandit: I am crying for this unfortunate country. There will be no religion left. The temples of Shiva will be demolished. The idol worship will be banned. The people will become non-worshippers.

King: It is futile to be gloomy. The country is without 'Love of the Lord' since the time of King Ashoka when everybody embraced Buddhism. This small country is still in Hindu religion. Be assured that I am not a fanatic. I am not prejudiced against any religion. I have no hatred for anybody. My subjects are free to choose their own religion as per their wish. This freedom of religion will remain. I will not force any religion on anyone.

O Pandit, why are you nurturing such erroneous thoughts in your mind? I am not going to interfere in anybody's religious practice. It is not right what you are thinking. I am being attracted to a Supreme power. You consider religion as reading or listening to the scripture. I have realized that to be religious is to love the Lord. Love of the Lord has strength, power, ecstasy and rapture.

Pandit: Then are the scriptures untrue?

King: O Pandit, I haven't said that. I have not gone towards discussions, debates, envy, hatred, fights, enmity, ego or pride. I am being attracted by a handsome loving soul. You have mercy on me. My religion now is love of the Lord. I am getting a love sensation from the beloved that keeps me in tranquility and ecstasy. I have love for everybody.

Pandit: Then are the scriptures untrue?

King: I haven't said that. Why are you repeating the same thing that I have not said even a word? I can only say that I have got a treasure. The soul flourishes with that treasure. It can flourish to any extent. I shall do whatever is required so that my soul flourishes indescribably. Rest, everybody, is free to pursue his faith. 'Love of the Lord' is the highest faith.

Pandit: Then you will discard the Shiva-idol worship and scripture.

King: You seem to have panicked. You will be respected. The people will keep their religion. What will I do? That will be decided when Guru Nanak comes here. But be assured that it will be all love for everybody. Even if people speak against me I shall still love everybody. My faith is love. If I open my heart, blood will come out and you won't be able to see the heart, otherwise if I could show you my heart you would be delighted.

#### IV

Seeing the extreme love of the king, the pandit calmed down. It was late evening and the stars and moon had come up. The king had got tired of talking and the queen had got fed up with the childish talk of the pandit.

Meanwhile, a servant came running and said: Your Majesty, one sadhu has come in the old garden and says he is Nanak Shah.

The moment the king heard the name he walked fast. He forgot the horse or the palanquin or protocol. He is walking fast. The queen followed but she was not able to keep a man's pace. The orderlies however requested her to sit in the palanquin. The pandit walked slowly up to his palanquin and went home.

In the garden was sitting a stout sadhu in saffron colored clothes. The king reached the garden and fell prostrate on his feet. He was overwhelmed and his eyes were shedding tears of love. His forehead touched the sadhu's feet. The sadhu blessed him with his hand and asked his welfare. The king replied with respect and sat down. By now the queen arrived and other courtiers also reached.

The king then made a request: Please come to the palace.

Sadhu: I am a recluse. I do not live in houses.

When the king heard this, then he pondered: Nanak, my Nanak, my Guru Nanak, my true Guru Nanak, I was told is a family man. This sadhu is a recluse. Seeing my extreme love, am I not being deceived by somebody?

In this thinking, he bowed to the sadhu. He ordered his men to make the sadhu stay in the garden. His body is aching, his mind is irritated, his eyes have become dry and he feels some dirt has gone into the eyes. He sat in the palanquin and reached his palace. It was night. He felt uneasy. He tossed and turned.

Queen Chandrakala said: My beloved, many times I have told you not to go into discussion with the pandit. What does he lose? He has a passion to debate. You have to do official work in the day. At night you spend time in recitation of Name. Your heart is kind and soft. Your mind becomes dirty by discussing with the hard-hearted pandit. You better not talk to him. I got fed up in listening. You were not tired in talking. It has no effect on him. Even when he has no reply he doesn't leave his stubborn attitude. The flaw in mere learning is that it does not imbibe good qualities in man. It makes a man stubborn. Then you just walked fast in a hurry.

The queen's harsh but loving words were soothing to the king.

Queen Chandrakala: Excuse me but I must say that this saint is surely not Mansukh's Guru Nanak. He has no such fragrance that Mansukh had in him. Whatever ecstasy I felt by seeing your love for Guru Nanak, I got the opposite feeling by seeing this sadhu. If you permit I shall find out in no time about this sadhu's credentials. But I am absolutely certain that this sadhu can never be Nanak. He can never be Mansukh's Guru Nanak whom you love.

King: Chandrakala, it seems so. My mind had become dirty by the debate with the Pandit, otherwise I would have judged the love sensation properly. By going near this sadhu I have become restless. I feel un-easy. You try to investigate whether he is a sadhu or a deceiver.

The queen gave orders to her maid to serve meat and wine to the sadhu and send damsels and dancers to entertain him in the garden.

The king could not sleep at night but early morning he dozed off but for half an hour only. The moment he dozed off to sleep he saw Mansukh's lustrous face. On seeing the sacred luster on Mansukh's face, the king's restlessness vanished. He felt the same ecstasy, the same sensation of the Lord's Name, the same exuberance and elevation of mind. He was in rapture again. Now, the maid came and said that the sadhu was a hypocrite and not a religious man.

On listening to this the king said to Chandrakala: This has created a problem. People have started thinking that our pure love is madness and are trying to be too clever. We have to stop this.

Queen Chandrakala: Why?

King: When the benevolent Guru would come, we would have fallen at his feet with extreme love. There would have been no doubt in our mind. It would have been all delight to meet. Now a doubt has entered our mind. First we will put him to test. Then only we shall bow down to him.

Then what will be in our mind? You just give a serious thought. When the beloved will come, we will have a doubt whether he is really the beloved or not. To allay our own fear and worry we will put the beloved to test. The shortcoming will be in us but we will put to test the most respected godly soul. When he comes up to the mark, then only, we will believe. So you consider, Firstly, it will be a great disrespect to the beloved. Secondly, the delight that we would have got by innocently falling at his feet, we won't get that. Then O dear, it is a matter of love. Whether our beloved minds it or not, I cannot say.

Queen Chandrakala: Your first thought is correct. I am horrified. Some evil-minded person has sinned. But for the second thought, I do not agree because he is a god of love. His coming will be grace. Out of benevolence he will come. He will pardon our shortcomings.

Meanwhile, a servant came and said: Mr. Joker has come and is requesting for a few minutes time to talk to you.

The king listened quietly.

Then Chandrakala said: O beloved, although Mr. Joker is a clown, he is sincere. Why not meet him?

The king smiled and said: All right, let him come.

Mr. Joker came. He bowed and then sat down. They started talking. Mr. Joker, who was a clown and generally talked nonsense, is today, talking so intelligently as if he is a treasure house of wisdom.

Mr. Joker: Your Majesty, it is so sad that some evil-minded person has deceived you yesterday evening. This is a sign of degeneration that has ruined the entire Indian continent. This degeneration is happening for the last four hundred years. That has also influenced our country.

Where there is no truth, on what foundation the country will rise? Then where there is all selfishness, how can the country prosper? I request you to give extreme punishment to this sinner.

King: Dear Mr. Joker, this evil-minded person has committed a crime on me. It is quite a serious crime. But my punishment to him is my forgiveness.

Mr. Joker: Your Majesty, your extreme generosity is an honor for our country. Meanwhile, the minister came. The king called him in. The minister greeted the king and sat down.

Minister: Your Majesty, the pandit and myself are proud that Your Majesty and both of us had schooling together. Again we three of us have the same faith and all is going so well. Now suddenly your faith is changed. What I have perceived is that the love of the Lord has elevated your mind. Your mind has risen from the sphere of duty to the sphere of sensation and nothing else. But even if it is something else, you have a true faith and you are free to choose any faith. It is against all accepted norms to stop you from following any faith. Whatever happened yesterday is a sin and I have sent the evil-minded person to jail. If you order he should be executed.

King (startled): Oh no! He has committed a crime on me and not on the people. Although the crime is quite serious but Guru Nanak's love has imbibed kindness in my heart that is greater than the suffering I had from the sinner. So, I forgive him.

Minister: Your Majesty, it is your forbearance and generosity. It is your greatness and the country is fortunate for this. But if the culprit is let scot-free, then this type of crime will happen again. This sort of crime does not indicate that somebody has just deceived. It indicates that somebody who is not strong has used this way of deceiving. If he had strength he would have resorted to force as some Mohammedan rulers are doing in India.

This is a sort of confrontation. If you order, we may have a thorough investigation and bring to book the culprits.

King: It is true. In the name of religion people are made to suffer. It is a sin. I will not do that. But I am ready to bear this suffering. There is no need to investigate. The beloved whom I have not seen with these eyes is coming,

bringing arrows of love. He will win everyone without the need to investigate. O minister, you forgive that evil-minded person and release him from jail. Let the matter remain shut.

In future, whoever comes and says, I am Nanak, give him respect but put him to extreme test. If his character is all right, then inform me. If his character is not good, then bid him good-bye. Don't punish him and don't inform me. Mr. Joker, you have also read Yoga philosophy. Anyone who hasn't a good character, to think of his being a religious person is a mistake. I hope you are not angry to listen to my words.

Mr. Joker: I am your servant at your feet. My job was to keep you happy. Now your inner self is in ecstasy. You do not require the services of a stupid clown that I am. Whatever purpose for which I was there is being served automatically in a much better way by the grace of the almighty and I am getting rest. O Lord, I am happy. Your love is true. It is devotional meditation. I see tranquility in your mind. I had heard about the sublime sensation in the body that gives ecstasy and rapture but had never seen or met anyone with that sublime sensation. I can perceive that sublime sensation in you. I wish you more of ecstasy.

## V

Time passed by. Many sadhus came and said: I am Nanak.

But all were put to test and nobody could come up to the mark. How could they come up to the mark when there was none who had reined his five senses and none who had the sublime sensation in him? Many recluses and sadhus in renouncement came but failed in the test that the minister did.

One day again, the king was sitting at the sea beach talking to Queen Chandrakala: Dear! The breeze from the north used to be fragrant with love but for the last three days it is not fragrant, shall we be fortunate sometimes? He said this in extreme longing.

Meanwhile, the minister came and said: Your Majesty, a saint has been here for last three days. Nobody like him has come earlier. He came on his own and is staying in the desolate garden.

Two more persons have also come with him. The gardener tells that the moment he put his sacred feet in the garden, the dried plants became green, branches have sprouted and flowers are coming up. Secondly, since he has come he has not eaten any food. The companions ate simple rice and lentil but he himself has not eaten any food. Despite of that he has not become weak or ill.

Thirdly, whoever goes near him for his test, the person's mind is elevated. He or she forgets the test. The mind gets happiness. Even when somebody

has his glimpse from a distance, he or she forgets to speak anything. The head bows down and one wants to fall at his sacred feet. The moment one touches his sacred feet he or she starts reciting 'O Lord' 'O Lord' in a tune. When the person comes back, he or she has tears of love in eyes. If somebody asks anything, he or she gets the reply: Remember your Lord. Love the creator. Your Majesty, whoever went has got this transformation.

King (was quiet for a moment): Does he say any name?

Minister: He keeps quiet. He doesn't reply to any question. Whoever goes to test him becomes tongue-tied and in the state as I have told you.

Today, I along with Mr. Joker went. Mr. Joker is charmed by his glimpse and is sitting there only. He said: 'This saint is surely a godly soul. Go and tell His Majesty to come without the least doubt.' He said to me: He is so loving that if he just says to me that Lord is there, I will have faith in that and I will ignore Buddhism. I myself have been so much impressed by this heavenly soul that I feel he is not just a saint he is a prophet. Your Majesty, I have got attracted to him. He is very lovable. He does not appear to be of this world. The mind says that he is from the heavens.

King (heaving a sigh): I was so much in distress after bowing to that bogus sadhu that I cannot forget. Since then my mind says that this head should not bow down to anyone except the true Guru. Now, I do feel like going and bowing to him.

Minister: Your Majesty, now this saint is real. Yesterday, skillful dancing girls went to disturb his meditation but the angel figure said:

*Sing the divine songs. Recite the Lord's name.*

The moment he uttered these words, they sat down in meditation. After sometime when they came out, their eyes were shedding tears and it appeared their entire body was singing 'O Lord' 'O Lord' in an incessant tune.

They have become sacred and godly and are in recitation of the Lord's name. Your Majesty, the entire atmosphere in the garden is different. The moment you step into the garden, the mind blossoms, feels coolness and is in peace. It appears everything is in peace. It appears everything is reciting 'O Lord' 'O Lord'. I am sure there is not the least doubt now.

He is the one, Mansukh's Guru, your Guru Nanak, the saviour of the world, the premier of the saints, the prophet of the prophets.

The king listened to all that and felt semi-consciousness.

Then he said: Oh! I am a sinner. I put my master to test.

Again he said: O Minister, what are you saying?

Minister: Your Majesty, now it is Guru Nanak himself. Today myself and Mr. Joker took the liberty to ask his name but he was too absorbed in the

singing of divine songs. The divine song we have written down. It was so enthralling that whoever listened became tranquil like statues. The last line mentions, Nanak is on a long travel. We clearly got the reply that Nanak is his name only.

King: Yes, it is true. He is the redeemer of sinners. But I am a sinner. But oh! Yes, he is the redeemer of sinners.

Saying this, the king's heart broke, love swelled to unlimited heights, all barriers, doubts and thoughts vanished. Love swelled like a flood that would not stop. It carried the soul, it carried the mind and it carried the body.

The love wave is carrying the king. He is running. My beloved, my beloved, he is being pulled as iron is pulled by a magnet.

The calf is running towards the mother. The river is running swiftly towards the sea. Similarly, the king is running towards the true Guru.

The atmosphere in the garden is full of spiritual fragrance.

He got a glimpse. He was overwhelmed, his head bowed down automatically. He felt rapture.

The Guru was sitting with eyes closed. When he opened his eyes, the king could not bear the dazzle. He fell at the Guru's feet and shed tears of love and felt adoration for him. For a long time he did not lift his head from the Guru's feet. O king, O king in longing. O king in craving, today your longing and craving has borne fruit. The prophet who has come from the heavens to allay the suffering of the world has come to your kingdom.

Yes, put your forehead on his feet. Don't lift your head. Get absorbed and get immersed in these sacred feet. O king, keep lying, why take your head away from the fountain of nectar? See, what ecstatic and exuberant live sensation from the sacred feet is coming to your head. O king, keep lying, keep lying on the treasure of this rapturous sensation. You have become fortunate today.

The true Guru lifted his head with love and said: O king, get up. Immerse yourself in the Supreme Soul.

The king gets up but with the weight of love his head bows down again and again. He wants to say something but his tongue is speechless. But after some hesitation, his longing and love prompted him to say: Please come to the palace.

Then the Guru said: I am already living in the Lord's house.

When the king requested again and again, then the Guru said: I won't go on foot.

Then King Shivnabh said: I have got everything given by you. Would you like to ride on a horse or elephant or be carried on a throne?

Then the Guru said: I ride on a man.

The king said: O Great Guru, Men are in plenty. You ride on men.

Then the Guru said: O king, that person should be a prince and king of a country. I will ride on his back.

The king said: You have given kingship to me. Come, you ride on my back.

Then the Guru smiled and said: Construct a gurdwara in the city. I shall come there.

Listening to the wish of the Guru the king's happiness crossed all bounds.

The king employed a large number of masons and labourers and got a beautiful gurdwara constructed in a very short period.

When he went to the garden to bring his unseen beloved, 'more loving than his breath' beloved, now seen beloved, he did not find the true Guru there.

The shock that his heart got is beyond words. He fainted and became unconscious. When he became conscious again he became restless and searched. He cried and wailed.

At this time the Guru appeared. He ran and fell at his feet. The lover of the unseen beloved is now having a real glimpse of beloved. He has love and exuberance in his mind and is in adoration of the saviour. He brought the Guru to the gurdwara with great respect.

Queen Chandrakala and all the members of the royal family bowed to the Guru with love and respect. The moment their foreheads touched the Guru's feet, it was like touching electricity. Everybody got the godly touch, a wavy sensation, a sublime sensation, a sensation of the presence of the Lord in the body without which one is living in lifelessness.

The body that does not have this living sensation in it is just like a working machine. It does not have a living sensation, a sensation of the presence of the Lord in the body.

Now, the people, who were astonished as to what had happened to the king that he was in love of an unseen beloved, starting coming.

First of all Mr. Joker was influenced. One day, he even said to the Guru: The life-giving sensation that you have in you, please give to me also.

The Guru said: Recite the Name. Say, 'O Lord, you are there. I believe that you are my creator one Lord and you are all knowing. You are present here, there, everywhere. You are close to me.' Have faith and remain in His remembrance. Recite His name. You will get a sensation of His presence in your body and you will be in ecstasy and rapture. Mr. Joker got elevation of mind. He got the sensation of the presence of the Lord in his body.

Second, the minister, who was In-charge of the tests, was blessed in the same way.

Third, the pandit came. He used to come everyday to have discussions but either he could not dare to question or was dazzled by the magnificence of the Guru. One day, when he came the Guru was sitting in meditation. Saïdo and Sheehan were singing a divine song:

*O man, the mind immersed in the Lord's love  
Is in recitation of Name and  
Listening to divine music day and night  
Drinks the name nectar*

The pandit became self-absorbed, his eyes closed and said to his mind. How do I drink? And where do I get?

The moment this thought came, he saw an angel who replied: Remove your doubts.

The pandit was startled and he opened his eyes thinking that Guru Nanak has said this but he saw that the Guru was sitting in meditation. Again a thought came to his mind: Then you remove my doubts. You tell who are you? Again he saw the angel figure, his eyes closed and the pandit listened to the heavenly voice: Guru Nanak is the greatest prophet.

Pandit: Is he the Lord?

Heavenly voice: Guru Nanak's Lord is,

*The One Lord, the creator  
The saviour, the giver of nourishment to all  
The redeemer of sinners  
The true Lord in the beginning  
The true Lord through the ages  
The true Lord now  
The true Lord always*

Pandit: Then are you a meditative?

Heavenly voice: Do you mean a meditative who is self-absorbed, who has become thoughtless?

Pandit: Yes, that is right.

Heavenly voice: Somebody who is self-absorbed has gone into thoughtlessness. His mind is absorbed in the body soul. He is not a real meditative as yet. Yes, if his body soul that has become free from desires gets immersed in the Supreme soul i.e. the Lord, then as the desires do not come near the Supreme soul, he will be immune to desires, otherwise as the desires had trapped him earlier without any reason, they can trap him again.

So, if the body soul immerses in the Supreme soul, then it will never get trapped. Then he can be called a real meditative.

Otherwise, his going into thoughtlessness is not without apprehension. As he was trapped by desires earlier, he can be trapped again. You may give any number of arguments or invent any excuses but they are of no value. O Pandit, what do you say?

Pandit: Is there anything beyond thoughtlessness?

Heavenly voice: Love the creator of the universe. Go in for devotional meditation. Fall at His feet. Never forget Him. Then you will live in ecstasy. Don't just become free from desires in thoughtlessness? Make your mind and body soul free from desires. Then immerse your body soul in the Supreme soul and live in ecstasy. Remain in the incessant remembrance of the Lord. You say meditation is for getting free from desires. But after getting free from desires when one has immersed his body soul in the Supreme soul, then we call him a real saint, a real meditative. You call him meditative who has made himself free from desires but one should call a person meditative when he has freed his inner self from desires and then immersed his body soul in the Supreme soul incessantly and is in ecstasy and rapture.

Pandit: Well, I accept what you say as true. You also tell me, for what purpose has Guru Nanak come to this world?

Heavenly voice:

1. To tell the world that the Lord is there.

The Lord is with you, close to you. The Lord loves you.

2. To preach:

*Have faith in the Lord. Fall at His feet with love.*

*Remember Him in your heart in each breath.*

*Remember Him all twenty-four hours.*

*Do not forget Him even in one breath.*

*Live in this world while remembering Him.*

*He is the giver of nourishment to all.*

*Eat and drink in His remembrance.*

*Walk in His love and remembrance.*

*Do your worldly chores dyed in His love.*

Whenever you have to leave this world, go dyed and immersed in His love with a blossoming face.

3. He has come to make men as saints by his benevolence. After making them saints, then to immerse them in the Lord's love and make their mind and soul sublime. Then immerse their sublime soul into the Supreme soul and give them eternal happiness.

The pandit was bewildered, opened his eyes, saw the lustrous face of Guru Nanak and his eyes closed again. Then again he asked in his mind: O Nanak, are you saying this yourself or somebody else?

Heavenly voice: I am saying this Lord-sent knowledge.

Again, in some un-easiness his eyes opened. He saw heavenly radiance spreading from Guru Nanak's face. His eyes closed again and he heard a voice: Nanak is godly. Nanak has come from the Lord. Whatever Nanak says is a command of the Lord.

Now, when the pandit opened his eyes, he saw there was much more radiance on Guru Nanak's face than what he had seen earlier. His mind got attracted towards the Guru. He could not bear the dazzle from the Guru's face and fell down in semi-consciousness. When he got up, his heart had melted and he was shedding tears. Coolness was coming to his body and his body became light like a flower.

He was praying: *O Nanak, the prophet that you are*

*The saviour that you are*

*This stone-heart please bless*

*My ego, you please kill*

*Recitation of Name please give*

*Shelter at your feet, you please give*

*The life-giving sensation please give*

*Immersion in Supreme soul please give*

*A sinner please you bless*

*who has fallen at your door.*

The benevolent Guru opened his eyes. He looked towards the pandit with graciousness. He rubbed his hand on the pandit's back and said: say, 'O Lord', 'O Lord'. You are blessed. By the Guru's graciousness the pandit got the sensation of the presence of the Lord in his body. He heaved a sigh. His mind was elevated, and filled with ecstasy. When he got up he was not in despair, he was in exuberance and his mind was in blossom.

A canal has been dug and the dirty pond that was dry and smelling awfully being away from the fountain has been connected with the fountain.

Now the sensation, a live sensation is coming and keeping the pond fresh. The fountain and the pond have become one.

O great Guru Nanak. O men, Guru Nanak is great. Guru Nanak, that Guru Nanak, who says: Nanak is madly in love with the Lord.

Who says: I am not the Lord. I am His servant.

But see, he joins you with the Lord. He holds the Lord's feet in one hand and the man's head in the other hand and joins them together.

O great Guru Nanak. Great is your being in human life. Great is your being a servant of the Lord. You may say anything but your becoming human form is godliness for us.

Are you a servant? It is your detachment from ego that joins man with the Lord. You are the beloved of the Lord. You are the right hand of the Lord. It is your greatness.

First you wash the dirty mind, then dye it with the Lord's name then you join it with the Lord. Please keep on doing it for us, powerless that we are.

You are great. You are great.

The pandit is in ecstasy today. He says: The Guru is not just a saint. He is not human. He is surely a prophet. Mr. Joker's estimation was correct. Nanak is a prophet. He has come to allay the suffering of the world. He is the same Nanak that is mentioned in the scripture.

The more he went into exuberance the more he said: He is a prophet of the prophets. Oh! The king truly said that this ecstasy is beyond the five senses of the body. What mistaken thought I had? I thought he would be a skinny, lazy, lifeless sadhu and he will make us a fool. But the picture is different. See, how the mind is tranquil. It does not wander. There is a pull heavenwards and is giving ecstasy. This is sublime consciousness. The person who can bless this ecstasy cannot be an ordinary human being. He is surely a prophet sent by the Lord.

When a learned and stubborn person comes to believe something, then he is more charmed by that belief.

Then the scripture tells him in his ears: Was I not saying the same?

God bless you. You were saying but it was you only who was wrongly interpreting.

After the Pandit, people's faith in the Guru increased so much that people thronged to have a glimpse of the Guru. The Guru blessed everyone.

Everybody got into the 'recitation of the Lord's name with love'.

A large holy congregation was formed. In the morning they sang *Asa-di-Var*. In the evening they sang *Rehraas* and *Sohila*. People did their worldly chores and simultaneously recited the Lord's Name. In the biography is written:

One person from the congregation used to invite everybody for dinner for the next day, then everybody would get together and have dinner.

The Guru stayed there for a few days.

King Shivrabh became the most respected person in the holy congregation. His love of the Lord was boundless.

The Guru appointed him a seat and said: You are a saint to guide the people towards religiousness. On the one hand you will rule the kingdom,

second, you will remain immersed in the Lord's love, third, you will guide the people towards religiousness.

In this way after putting the people on the true religious path of recitation of the Lord's name with love and forming a holy congregation, the Guru, like a showering cloud departed to bless others.

King Shivnabh shed tears of love. It was difficult for him to bear the separation. People also wanted him to stay for more time.

But the Guru said: Wherever the Lord sends, I have to go.

When the Guru departed, a voice came from the heavens. The pious soul's eyes closed. He felt as if some unseen power is taking him somewhere with speed. When he opened his eyes again, he was standing in the mid-sky and the fairy mother was standing close by.

Fairy Mother: What is Name? Have you seen? How the king got into 'Love of the Lord and recitation of Name'? How he got sublime consciousness and his body soul immersed in the Supreme soul? Have you got the reply of 'Endeavour in what'?

Pious soul: This panorama was a reply to my question. A story that is four hundred years old, I could see as if it is actually happening and how Guru Nanak dyed the persons in the love of the Lord. You are great.

Fairy Mother: Faith is supreme in this endeavour. The love spark becomes bigger and bigger with endeavour. Faith is life. Doubt is lifelessness. You had put me a question. I love you. So I have shown you that to love is to remember and love is life. But to get a priceless thing takes time. It requires grace. Be watchful. Faith is not in rituals. Faith is the vision of the soul. Have faith that the Lord is present, here, there, everywhere. This is the first stair for going on the religious path. Next is the incessant sensation of the presence of the Lord in the mind and body. This is sublime consciousness. One who has this sublime consciousness, then immersion of the body soul in the Supreme soul is the final step.

That means: The mind has to climb the mountain of faith and cross the valley of sensation to reach the Lord's palace.

Faith is not thoughtlessness. But also understand that desires do not arise in the sublime mind.

When the desires go out of the mind and faith comes in the form of sensation of the presence of the Lord in the body, then the sensation becomes incessant and the soul blossoms, beyond that, is immersion of body soul in the Supreme soul i.e. the Lord. That happens as a grace from the Lord.

Pious soul: Mother, it is all your benevolence.

Fairy Mother: Do you know where are you?

Pious soul: You said, the first stairs is to have firm faith that the Lord is present here, there, everywhere. How does one have this firm faith?

Fairy Mother: With Name, by recitation of Name by the tongue, by remembrance of Name in the mind.

Then the pious soul saw groups and groups of saintly and loving people with lustrous faces in white dresses and singing the divine songs coming down towards the earth from distant regions.

Pious soul: Mother, why such handsome and cool people are going to my hot earth?

Fairy Mother: Your earth is hot with people with hatred and envy.

Those who are in the forgetfulness of the Lord, those who do not love the Lord, they are hot.

Those who are in love of the Lord, for them the earth is delightful. The earth is a garden of roses.

Pious soul: It is true. The earth is a delightful place. But dear mother why are these handsome people going down?

Fairy Mother: Today, is the birthday of the true Guru Nanak Dev. Pious people on earth in memory of the Guru are offering gratitude and saying prayers, giving charity and celebrating it with happiness. To see their love of the Guru and give them spiritual joy, this congregation from the unseen world is going down. By showing king Shivnabh's love of the Guru, I have explained to you the purpose of the Guru, whose birthday we are celebrating today, going to the earth in human form and how and what work he did in the world. You, who are the Guru disciple, like Mansukh, love the Lord and then spread this 'love of the Lord' to others. Make others Lord loving. O son, you can go now.

Pious soul: Mother, why can't you keep me here?

Fairy Mother: No son. It is not the Lord's wish just now.

Now the earthly eyes of the pious soul opened. What he saw was that he was sleeping on his own bed. The scene of the heavenly spheres was still there in his eyes. It was charming. The moon has gone down. The stars have faded. It is pinching cold but is pleasing the mind. His body is light like a flower. He has got the sensation of the presence of the Lord in the body cells. His mind is tranquil and in ecstasy.

Some sleep is a fortunate sleep. Even the saints and angels wish for it. It is all 'Lord's grace'.



## Bhartari Yogi

**I**t is South India, Kajli forest, hermitage of an ascetic sect. Nearby is a tree giving a dense shade, under which has come and is staying, the saviour of the world, to make people swim across the ocean of worldly fires. No throne is laid, no mattress is laid, no carpet is laid and no sheet is spread.

Here has come the true king, and his sitting on the barren ground, has made it sacred. But see, by the godly soul sitting there, radiance has spread all around. His handsome eyes, immersed in the love of the Lord, look towards the earth and the sky and are intoxicated in the ecstasy of the glimpse of the all-pervading Lord all around. The godly soul is immersed in the rapturous love of the Lord. The influence of the inner ecstasy and rapture is spreading all round. Like the warmth of the fire is felt up to a distance, similarly the influence of the godly shine can be felt all around.

It appears as if the God of love, the living God of love is showering delightful rays of love.

Seeing from a distance one feels attracted. One wants to go near, nearing further one feels delighted, one feels a love sensation. One wants to go and sit there and once you have sat, then one doesn't want to get up from there.

When you sit there, you get dyed in the love of the Lord and the feeling of 'where to go' 'sit here only' makes you sit there in content. Then one feels one is getting a sacred touch of the Lord and says: This is the peace in this world of fires. This is the real peace.

The dewy night arrived to enjoy this peace, the heavenly stars winked to have this glimpse. The moon saw from a distance and was filled with praise. The sweet breeze blew to hug this ecstasy and become fortunate.

The householders are oblivious in sleep. The ascetics in the hermitage are drunk and intoxicated, unmindful of their own self. The animals and

beasts are running around fruitlessly, hungry for food.

Who is there to enjoy, the fragrance from the godly soul scented with the Lord's name, and his blossoming glance? The miracles of nature, the moon, the stars, the breeze, are enjoying the ecstasy, and the saintly souls of the unseen world are swarming around the godly soul, like the black bee hovering around a blossoming lotus. They are engrossed in the mystic music and are getting immersed in the love of the godly soul.

Yes, when the flowers blossom in the forest, then who should enjoy their fragrance?

But the prophet from the heavens, the Lotus-King, when it blossoms in the forest, then the world may sleep but the always awake saintly souls from the unseen world, who have knowledge of the soul, how can they keep themselves away from the fragrance that is spreading around? The men may remain unmindful, engrossed in worldly desires but the nightingales travel a distance to reach the blossoming roses and sing, and the black bees come from miles away and swarm around the blossoming lotuses.

Yes. The night passed. The godly soul immersed in the love of the Lord and engrossed in the Lord's name stayed on. The soul awakening drops showered. The saintly souls danced like peacocks. It became morning. The rain birds started singing. The sun came up. The sun rays spread. The light woke up the world. The darkness vanished.

The worldly chores that people had kept in their minds at night woke them up. The desires pushed the feet with speed. Everybody ran for his individual job or work.

Now, the door of the ascetic hermitage opened. Regular visitors to the hermitage started coming, but today a wonderful thing is happening. While passing near the godly soul sitting under the beautiful tree everybody's mind is attracted automatically, the head bows down. Some people sit down here, some people go to the hermitage and hurriedly come out and then sit here. In this way a gathering is formed.

Meanwhile, the head of the hermitage, the head ascetic, Bhartari came out. He also walked in the same direction, where the ground has become fortunate. He saw from a distance and felt a pleasant touch of the gentle breeze, like in summer, in the cool early morning, the breeze is pleasant.

He hesitated a little, then saw the godly soul, his eyes got charmed and he felt an ecstasy that went down, giving a sensation to his mind and settled down there. The ascetic practices, he had done, he had been meditating for hours together after drinking, but he had never experienced this sweet and lovely sensation. He came near, his eyes saw and wished to bow down, his forehead

also bowed down. The ascetic to whom the entire town bowed and who never bowed to anyone except one Lord, today he is bowing down helplessly to somebody whom he did not know earlier, nor had any inclination of his coming, or his address, nor sung his praises, nor exalted him in the eyes of anyone that he is the Light of the world.

His head bowed down fully. He said: 'Greetings to you'. He went nearer and again said: 'Greetings to you' and touched his forehead to the ground and sat down, the head of the hermitage, on the same barren but fortunate land, where the king of kings, the prophet of prophets was sitting. He did not notice his disciples who were sitting close to him.

In the ecstasy and in the wondrous feeling of the ecstasy, he sat down and his eyes got glued to the glimpse of the Guru.

Like, when one is thirsty, the lips get joined to 'both hands joined with palms up' and the 'both hands joined with palms up' get joined to the source of water. Similarly, the eyes drank the nectar of the glimpse and kept on drinking.

He is drinking the nectar of the glimpse and getting lost in the ecstasy. For quite a long time, the ascetic kept on sitting in this ecstasy. The intoxication of the drinks, that he had at night, had faded and he felt a hangover. After coming out of the hangover he got a cup of the Name nectar.

For the hangover from drinks the remedy is to have more drinks. Blessed, lucky, fortunate is the person who gets a drop of Name nectar after the hangover of the cheap intoxication of drinks.

When the drunkards drink, they throw a few drops on the ground. But here the bestowal of Name nectar has not thrown a few drops on the ground but has been showering the Name nectar since last night. The ascetic got drenched in the priceless shower of Name nectar unawares. His hangover is gone. He is in ecstasy. He is getting a sweet sensation. He is feeling light and is feeling an elevation like intoxication. The ascetic is not drunk. He is not unconscious. To be drunk, or be unconscious are not the signs of soul awakening. The ascetic is tranquil, feeling very light and his mind is in blossom, in elevation and in rapture. He is deeply absorbed in ecstasy.

In this state of mind he sat. For a long time he kept sitting.

O dear yogi, this is meditation. But the practitioner of Hath yoga has not realized that this is the real meditation. However, without realizing, he is in wondrousness. Now, this marvel is taking the yogi into wondrousness and the wondrousness is giving rapture. His mind has stopped thinking, because the mind that does the thinking is busy in enjoying the ecstasy of the Name nectar.

Yes. Fortunate yogi, keep sitting till your mind is busy in enjoying the ecstasy and remains away from thinking. O dear fortunate, keep sitting. These are rare moments that you have got a glimpse of the godly soul, the master of Name, the bestowal of Name. You are lucky that you are having a glimpse of this godly soul with your earthly eyes. You are drinking the Name nectar with the earthly bowl of the eyes.

It is rare that this master of radiance comes and shows marvels to the earthly people that take people into wondrousness, sometimes, yes, sometimes only when no love remains and it is only darkness in the world.

But see yogi, this time he himself has come to save the people from the worldly ocean of fire, the prophet himself has come. Then his 'Ideal men' who are blessed by him keep coming for centuries to bless the people. The chain of his being a saviour does not break.

But O fortunate yogi, he himself has come now only. Fortunate are the eyes and blessed are the persons who have got a glimpse of this godly soul with their earthly eyes. You have got. You are fortunate.

The yogi kept on sitting for long but then his mind slipped into thinking.

How beautifully it has slipped? See, how it slips from the sphere of ecstasy to the sphere of thinking?

He thinks: This peace, this coolness, this beauty, this ecstasy, then a super consciousness, an awaken-ness, I had never felt an ecstasy in awaken-ness.

It is neither sleep, nor a deep sleep, nor like the intoxication of wine, nor unconsciousness, nor mesmerism, nor semi-consciousness of hypnotism. What is this? Then I have got it without effort.

Then a second thought came that possibly this is the influence of the godly soul sitting in front. It is coming as a light from a lamp, a fragrance from blossoming flowers, coolness from a pond of water, a melody from an instrument being played or freshness from the softly blowing breeze.

Further the thought came: Who is he? I have not witnessed anybody like him or anybody with this unique influence. In meditation, I met many saints but I could not see such radiance emanating from anyone. Yes. I have no knowledge of Vishnu. I have not realized God. Maybe it is their influence. But they are not in human form. He is surely in human form.

Who is he? When I worshipped Narad, then he did give some indication but that time has yet to come. There is still time in that. There is or there is not. I do not remember. He had said that 'He has left for the earth'. That means this is the time.

Well, if I ask and find out who he is, then what's the harm? It is not disrespect. One does ask. I may ask.

Now, again an impulse came in the mind to enjoy the ecstasy and he thought: Don't count the mangoes. Eat and enjoy. What is the need of enquiring? When you are getting ecstasy, then enjoy. This thinking got an upper hand and again he got immersed in the ecstasy. It was less deep but still he got immersed in it.

He had made desperate efforts towards thoughtlessness. He controlled his thoughtlessness and got immersed in the ecstasy again.

O yogi, remain immersed. You are fortunate. He got immersed again but neither that deep nor long.

After sometime again a thought came: Maybe he is the same. While I am immersed, he may go away and then it may become waiting for decades.

With this fear, again the thought pinched: O Mind, go and ask, enquire, the indications are the same that I was told in my meditation.

Who's influence can be so heavenly? O Mind, go and ask. Even great men have been asking. Even Nachketa asked the god of death: Who is the God? You also go and ask: O Godly soul, who are you? Or I may ask one of the companions, who is he?

But the charm of the ecstasy again attracted the mind: Leave the thoughts for some moments and enjoy the ecstasy.

Again he went into ecstasy for a few moments. But then the fear that he may leave while my eyes are still closed made the scale of thought heavy and he became alert.

Then he looked hesitatingly, and softly went near and asked: O Godly soul, Which state? What name? How come?

Nearby sitting companion: "State is 'The Lord'. Name is 'From the Lord'. Has come to join the separated with the Lord. If you ask referring the body, then state is Lahore. Name is great Guru Nanak Dev, sent by the Lord to see the world, to give a touch, to extinguish the worldly fires, to shower peace, to take out people from mistaken beliefs, to awaken the sleeping souls, to join the separated with the Lord and some miraculous work like this."

On listening the name, the yogi's eyes closed. He felt a sensation, a tremble that went into his body cells. He felt a sensation of exuberance in his body. Then there was an elevation in his mind.

Yogi: O how lucky I am. I have been waiting since long, since very long. Now, my endeavours will become fruitful. Now, I will know the true path. All efforts will become fruitful.

Then the Guru, with splendour in his eyes and on his forehead, opened his 'more delicate and beautiful than a rose' lips, smiled and said: How, dear yogi, how do you know? You say you have been waiting.

Yogi (with folded hands): O Godly soul ! some time while trying to get into thoughtlessness and controlling the breath I got some concentration, then in meditation I had a dim vision and saw Muni. Yes, he said: You need not practice yoga, this Hath yoga. You practice 'Love of the Lord'.

When I asked many questions, then Muni said: It is the Un-enlightened era (Kalyug). A prophet is born on earth to bless the people and allay their sufferings. You meet him, propitiate him and serve him. You will get the fruits. Then I asked the Name.

Muni said: He is a godly soul. Souls do not have names. But in human form the name of the 'eradicator of sufferings' is Nanak.

In this way, I got an indication of your coming and your name. Then I kept on waiting. Muni also said:

*He will meet you here is sure  
You sit with heart in love and pure  
You ask him anything  
He will tell you everything.*

## II

Bhartari yogi, the head of the ascetic hermitage, having bowed down to the Guru, people of the town saw with their own eyes.

So, the news spread in the town and nearby. People started coming for the glimpse of the Guru. Other ascetics living in the hermitage and other practitioners of Hath yoga were astonished: What has happened to the head of the hermitage Bhartari, that he is giving so much respect to an unknown stranger who is not even an ascetic? Many times individually, and many times in groups, they came for a discussion. But whenever they came, they went belittled.

This happened while the congregation was sitting. People saw the ascetics being belittled as a residue of a crushed lime.

People were astonished to see the ascetics doing ascetic practices, but consuming wine, opium and hashish and without 'love and devotion' for the Lord. On the other side, when they looked at the impressive face of the true Guru, then they felt a grace being showered. They could feel a sweet drizzle of ecstasy being showered.

In this way, people lost faith in the ascetics and instead of going to the hermitage, people swarmed around the Guru. So much so, that the hermitage became a lonely place, not for the ascetics but for the seekers of the Lord.

Now the ascetics became more vindictive. They started trying their supernatural powers. Nevertheless, whatever methods they adopted, they were

disgraced. At last, when they were unable to do anything, they came and fell at the Guru's feet.

The failure of the ascetics is described in the book 'Hakikat Rah Mukam' as follows: 'The Bhatrian's house and Kajli forest is 60 kilometers. A woman is the ruler. There is a gurdwara of the Guru. The holy congregation assembles at Bhatrian's house. There, the Guru had discussions with the ascetics. Then the ascetics tried their supernatural powers but failed and then fell at the Guru's feet. The name of that place is Kajli forest. A woman is the ruler.

In this way, all ascetics became agreeable to Bhartari.

Then one day Bhartari asked the Guru regarding the path of 'Love of the Lord' and the yoga as preached by the Guru.

Bhartari: Is it that you absolutely do not approve the Hath yoga?

Guru: O Bhartari yogi. It is the Un-enlightened era (Kalyug) now. People are away from truth and good character. Even, the body is not that healthy now.

People do not have the strength to do Hath yoga. The vices have made the people dull and in suffering. The sadhus have renounced the world for their practices. They have got away from the people. But now, by the grace of God, it has become easy.

So, the path that a few ascetics sit in meditation in the forest is not right. The need is that everybody should be a saint. This is more beneficial.

Bhartari: You mean family man also and saint also.

Guru: Yes. There is difference in your yoga and my yoga. Firstly, your ascetics are in empty rituals only. Secondly, they try to control the body passions stubbornly. Then if you say Raj yoga, even that you practice for thoughtlessness of mind. The mind should stop wandering, the senses should be controlled and reach a stage of thoughtlessness. For this, you have to depend on your body strength and Hath yoga for which you get away from the people and become recluses and go to the hills or forests.

When you are not happy there, then you get into drinking to pass time.

Even if somebody reaches the stage of thoughtlessness he does not reach the Supreme power. He is still away from the goal. This again is a shortcoming.

Bhartari: A person who has reached the stage of thoughtlessness, is he still deficient?

Guru: Yes, it is still being at a distance from the Supreme power. Our aim has to be realization of the Supreme power. So, from the beginning only, we should start with that aim.

Bhartari: By Supreme power you mean God, The Lord. We also believe in God. We are not atheists.

Guru: You do believe, but the Hath yoga that you do, you get stuck in the supernatural powers and even if you go ahead you go up to thoughtlessness.

Bhartari: Yes, you are right. This is thoughtlessness. This is the result of internalized meditation.

Guru: I say, that the devotion is complete only when you reach the Lord. If, one does not reach the Lord, then just believing in the Lord is of no value.

Bhartari: O true Guru, you are right. We only do Hath yoga by which we become free from body passions and we prolong our life. But a few of us go for Raj yoga.

Guru: Your disciples who are practising Hath yoga mostly do it for supernatural powers so that they get fame and a following. There would be hardly any who will go for Raj yoga.

Bhartari: Maybe, you are right. What is the name of your yoga?

Guru: You have asked the name of my yoga. There is no place for Hath yoga in my yoga, nor any place for artificiality. My practice is for ecstasy, that you get by meeting the Lord. I call it eternal happiness. When you are enjoying the eternal happiness then we say, we are immersed in the Lord's love, and this yoga I may call it Sahaj yoga. I may call it Raj yoga also. In your type of Raj yoga you renounce the wealth, family and house but in my Raj yoga, we live in the family with detached mind, but mind attached to the Lord, we call it Raj yoga. Our Raj yoga in steadiness is Sahaj yoga. It means we are immersed in the love of the Lord all the time without any effort and that has become our nature.

Bhartari: O true Guru, you don't practice 'Breath control', yogic exercises for the body, 'exercise to clean intestines', burning of sacrificial fire, and other rituals of Hath yoga. You don't ask people to leave the family and the house. Then how do you preach your Sahaj yoga?

Guru: As you wish that the mind should concentrate in itself and be away from passions that is why you ask the people to leave the house and leave the family.

We wish that we should remain engrossed in the ceaseless remembrance of the Almighty Lord. When one is engrossed in the ceaseless remembrance of the Lord, then automatically the mind is detached from the world. We don't have to make any effort to remain away from the world. We don't have to worry about it. Automatically, the mind remains detached from the world, so much so, that even while working and doing other worldly chores the mind remains unaffected. This is our Sahaj yoga.

Bhartari: But how? You give some easy example.

Guru: Like, when a daughter is married, she starts loving her husband. When she gets married i.e. when she gets engrossed in the love of her husband, then she doesn't have to do any practice to detach herself from the parents. The attachment to the husband itself distances her from the parents. Similarly, when you start loving the Lord, or so to say, get attached to the Lord, you automatically get distanced from what is not the Lord.

Bhartari: What is the way to get engrossed with the Lord?

Guru: Engrossment is the love for the Lord in your mind, all the time. For loving one doesn't require a way. But then you see, when we love someone we remember him always. So, 'Remembrance' is the form of love in our mind.

So, we have to remember the Lord with whom we wish to be engrossed in love all the time. We have to remember Him as a beloved 'my love'. If, one can remember the Lord incessantly then it is well and good, but if one is not able to remember Him all the time, then by recitation of His name the remembrance becomes incessant.

We recite the Name with love. By recitation of Name we remain in remembrance of the Lord. This remembrance gives a sensation of the presence of the Lord in our mind and body.

The Name that we recite is of the Lord. By recitation, the Name goes down in the sub-conscious mind. The sensation of the Name engrosses us with the Lord in the form of love. It settles deep in our mind and body, and keeps us immersed in the love of the Lord incessantly. All this is Name.

In this way, the body soul automatically becomes crystal and merges with the Supreme Soul.

Bhartari (after deep thoughts): Yes, remembrance and love, they are correlated. But, how does the mind become crystal and how does it concentrate?

Guru: The outer mind and the intuitive mind of everybody are full of dirt, the dirt of the vices and worldly passions. This dirt is washed by Name only. When we recite the Name of the most sacred Lord, then our mind gets a feeling of 'He is there' and his sacred goodness. The thinking of the goodness of the Lord washes the dirt of the mind.

When a person thinks of vices then his mind becomes dirty. Similarly, when you remember the goodness of the Lord your mind becomes clean.

Bhartari: Won't you give some example?

Guru: If a person keeps talking of ghosts, evil spirits, demons, snakes etc, then at night he gets terrifying dreams.

Bhartari: Yes, now I have understood correctly.

Guru: See, the recitation of the Name of the most sacred Lord turns our mind towards His sacred presence and sacred goodness and by this sacred feeling the mind becomes crystal. By this sacred touch the mind becomes crystal. When we keep on reciting the most sacred Name and keep on thinking His sacred presence and His sacred praises, then these influences settle in our sub-conscious mind and our outer mind and intuitive mind become clean and pure.

The same Name becomes Name nectar and one starts enjoying the ecstasy from Name.

Bhartari: How is that?

Guru: By recitation of the Name the mind starts feeling the presence of the Lord. The mind gets a sensation of the presence of the Lord and this sensation gets deep into the body cells and becomes incessant. In this sensation, some touch comes from the Lord and the person feels the ecstasy incessantly. When there is ecstasy, then we call it Name nectar.

Incessant recitation keeps us in incessant touch of 'the Lord of rapture' and that keeps the mind full of rapture incessantly.

Bhartari: From where do we get the Name?

Guru: We get the Name from the Guru by his blessings. Guru's blessing is from the sensation of the Lord in the Guru's sacred mind that has been blessed by the Lord.

From the Guru, this sensation goes to the Guru disciples. These Ideal men then give it further to the seekers.

Ideal person is he, who has the sensation of the Lord in his mind and body, who follows the Guru's footsteps and not his own egoistic mind, and whose guide is the 'sensation of the Lord' that he has got from the Guru and the 'bless of the Lord'.

When the Guru explained this way of love to Bhartari yogi, who was quite knowledgeable, well versed in ascetic practices and had practised Hath yoga a lot, then the words of the Guru went deep into his mind and he got engrossed in the love of the Lord.

But his followers, although, they were not arrogant now and had started respecting the Guru, still had their minds trapped in artificialities and with folded hands asked questions but looked towards Bhartari.

So, Bhartari understood what they meant and then he prayed to the Guru: In your path that you have told, are there any symbols and emblems like signet, seal, trumpet, wand, etc?

Then the Guru said: Yes, dear. To act strictly on the Guru's teachings is our signet. We do not have any symbol of Hath yoga. Neither we pierce our

ears nor we wear any signet. To act on the Guru's teachings is our signet and this is our symbol.

One has to deal with the world and one gets distress. Forgiveness is the quilt that we wear. In this way, we do not get into anger and we do not feel dejected. Whatever happens, we feel it is God's will and we accept it as good. To accept the Lord's will is our wealth and treasure in our Sahaj yoga. You do 'breath control' to control the body and prolong your body life. We enjoy the sensation and ecstasy that comes with the recitation of the Lord's name.

You play the music by blowing a trumpet. We remain absorbed in the incessant remembrance of the Lord through Name. That gives us the incessant sensation of the Lord and we are always in ecstasy.

Our outer mind is controlled by the intuitive mind and the intuitive mind remains in the remembrance of the presence of the Lord. This is our wand. The bowl that we have is reasoning, from where we drink the water of coolness, so that our desires go away.

We consider the love of worldly things as dirt. That is, our rubbing the ash.

Our other practice is, that we sing the praises of the Lord with music.

Your sect is recluse. Our sect is Ideal Man.

You renounce your house and family. We renounce the ego in our mind and body.

Then whatever we see spread all over, we see the Lord everywhere, outside in nature and inside our body. These are our denotations.

Listening to this, Bhartari looked towards his followers with tears in his eyes and then towards the Guru.

Then on seeing his face the Guru said: O Bhartari yogi, have you listened?

The path is: 'To be engrossed in the love of the Lord'.

That is the Sahaj yoga.

Some think that by Hath yoga, when they will die, they will go to Shiva's town. But we renounce such thoughts and we live in Shiva's town just now.

How is it? We remain in the fourth and final stage of spiritual beatitude. We turn our mind from the fruitless wanderings that come even in dream in sleep, and remain engrossed in the love of the Lord. This Shiva's town is a place of ecstasy. We feel this in our mind. We do not look for a place after death or outside our body. Instead, now and inside our body we have the sensation of the Lord incessantly.

You understand that the awaken-ness that has come in our soul, that is giving ecstasy and eternal peace, this will not go after death. That has become our self and we will be in eternal peace even after death.

Then Bhartari bowed his head to the ground in reverence and his followers also said a respectful goodbye.

### III

The above advice and the discourse that the true Guru gave to Bhartari yogi, the Guru composed in Asa raga in the form of a hymn and was sung.

This hymn was included in the Holy Scripture by the graciousness of Guru Arjan Dev and has reached us. The meaning of the hymn is given below:

O dear yogi, meaning O Bhartari, to love the Lord i.e. to get engrossed in the love of the Lord is becoming an ascetic for all times.

That means, one who is immersed in the love of the Lord is an ascetic always. The meaning is, that one who is engrossed in himself has reached a stage of thoughtlessness. He is in himself only. His self got caught in the worldly desires. He experienced that and did not like it. He has now gone into thoughtlessness so that he doesn't get trapped in worldly desires again.

But the passions are enticing and it cannot be taken for granted that the passions will not entice him again, they can play a trick again.

So, it is imperative that one goes further beyond and gets engrossed with the Almighty Lord, the Supreme soul. Then only, he will have eternal bliss.

Because the Supreme soul is eternal bliss, he will also be immersed in the Supreme soul.

One who gets immersed in the Supreme soul, we will call him 'a true ascetic always engrossed in the love of the Supreme Lord', says Guru Nanak.

To reach the Lord is not through Hath yoga but through the Lord's sacred Name.

### IV

Time passed by slowly. The Guru's following became large. The holy congregation assembled everyday.

One day, it became evening. Beautiful stars started shining in the sky. The silvery shining stars like fountains of light were shining and glittering in the blue sky giving ecstasy to the mind. Cool and gentle breeze was blowing and tiny drops of dew were giving a touch of splendour.

The Guru was immersed in the love of the all-pervading, Almighty beloved.

Today, Bhartari yogi came. He greeted the Guru, sat down and made a request: Please, sometimes visit our hermitage. Put your sacred feet in our hermitage. Everybody wishes that.

The Guru smiled and said: All right, King of yogis. I shall come some day.

So, one day he went inside at night.

At that time the ascetics were sitting in a gathering. The bottle of wine (and glasses) was making a round. Everybody was having according to his wishes, full or three-fourth or half or one-fourth and were drinking. When the bottle of wine completed a full round then it was presented to the Guru also.

The Guru looked towards the bottle of wine, then towards the sadhus and ascetics, then towards Bhartari and then he laughed and asked the server who was serving: What is this?

Server: This is the glass of the ascetics. You also have and enjoy.

Then the Guru had mercy in his eyes. He looked towards Bhartari and in a gracious tone said: O dear, the drink of Name nectar has engrossed my mind. It does not require this worthless drink.

Bhartari: Please, you have and try. After drinking this, if you sit in meditation of Name, your concentration will remain for twelve hours.

Guru: When there is a hangover in the morning, then what will you offer to drink?

Bhartari: The diamond cuts the diamond. Another drink will overcome the hangover.

Guru: Then when there is again a hangover after the morning drink, then?

Bhartari: Then another drink.

Guru: Then you will be living for this worthless drink only.

Bhartari: Then what. Even if we are living for this drink, at least we are concentrating and meditating.

Guru: This wine intoxicates. This intoxication makes you unconscious. This is undesirable. This is not a meditation of the soul or of the Lord. Unconsciousness or any *tantric* influence is not concentration. When one is not in senses one is mad. Madness is not concentration. These drinks are worldly pleasures only.

Bhartari: You had said that the Name is very high and praiseworthy. With this intoxication it becomes a constant remembrance. Is it not?

The Guru smiled: Dear yogi, Name nectar is sacred. Wine is intoxicating. The nectar is life giving. The intoxication of wine makes you unconscious and if you drink more it will kill.

*This wine is pleasure in the beginning*

*Half way is malady*

*End is death.*

*The Name nectar is endeavor in the beginning*

*Half way is Ecstasy*

*End is eternal happiness.*

You are the torch bearer for the Lord's nectar. You have misunderstood insentience as life.

Bhartari (Feeling a bit ashamed): O gracious Guru, we drink it only for meditation. We don't drink for passions.

Guru: You might be right. But you go and see the hermitages in general. This wine is the road to vices. See, whether drinking has brought vices in the hermitages or not.

Bhartari: I do hear, but a few sips that I have taken gives concentration. It does not make me unconscious.

Guru: See, in this gathering, you are the only one who had a few sips. The rest are guzzling glasses after glasses and see how they are lying flat and smelling awfully.

Come let us go to your hut.

They got up from there and both went and sat in Bhartari's hut.

Bhartari: O true Guru, then do you permit me to drink a few sips. It has become a habit. One feels a little exhilaration and gets into meditation.

Guru: Dear yogi, snakes are all right in the baskets of the Snake charmers. Similarly, this snake of wine is all right in the bottles of the doctors. This is poison and for the seekers of the Lord this is first a poison. Secondly it is deception.

Bhartari: I have not understood 'secondly a deception'.

Guru: One deception is the desire for riches and passions. The second deception is intoxication. That may be of liquor or opium or hashish.

So, this liquor is another deception. Under its influence the person does not really understand whether he is in a state of enlivenment of soul or is it a state of mind that is giving exhilaration but is taking him towards insentience or unconsciousness.

The consumption of wine or opium gives to the seeker of the Lord, an error of judgment whether it is meditation or loss of consciousness.

Bhartari: But the joy that you get and the exhilaration that you get, you do not get without drinking.

Guru: If you go near the lamp you get the light. If you go near the fire you get warmth. The Lord, who is the life-giving Supreme Soul, if one goes near Him, one should get enlivenment rather than semi-consciousness, unconsciousness and then death.

Bhartari: What you say is true but how to get the joy?

Guru: The seeker of the Lord wants nectar. Liquor is a poison. The seeker of the Lord wants the ecstasy that comes from the nectar. He wants the

rapture that comes and that turns the mind from worldly desires and gives a feeling of the presence of the Lord and keeps it immersed in the love of the Lord.

O Bhartari, what you have listened is that the Name nectar gives ecstasy but don't you ever think that it is just like the exhilaration of the liquor.

You are seeker of the sacred nectar. Search for the sacred nectar. Do away with the habit of worthless drinks. Be sure, the intoxication you get from liquor is not tranquillity. By stubborn-ness or Hath yoga or by drinking liquor the happiness that you get is not tranquillity.

One who is in the love of the Lord is in tranquillity. His remembrance of the Lord is incessant.

Bhartari: What about the mystic music? We hear a lovely mystic music after a little drink.

Guru: Dear yogi, how do you call it mystic? The sound that you hear when you press your ears increases if you eat dry fruits, etc, or you eat opium or drink liquor. This is a natural physical phenomenon.

Bhartari (scratched his head): Then? Then?

Guru: Even according to the system of Hath yoga the mystic music knot is near the heart. When a yogi reaches that stage then he listens to the mystic music. The practitioners of Hath yoga call it mystic music. What you listen by plugging the ears or by drinking, that anybody can listen, even a criminal or a drunkard or a stupid person. The mystic music can be heard by a practitioner of Hath yoga or by a person who is in the recitation of Name when he reaches the tenth door. The practice for mystic music is also Name.

Bhartari: You have awakened me from a slumber.

Guru: O dear yogi, everything has its own characteristics. Those who experience the mystic music do not live in anxiety and fear. They have a sensation of the Lord in them. Well, you are a practitioner of Hath yoga. You must know that anxiety and fear cause illness and suffering. So, whoever has experienced the mystic music should be without any illness or suffering. Now, you see by pressing fingers to the ears or by putting plugs in the ears or by drinking liquor and opium, whether they are out of anxiety and fear.

Then it is an attitude of the person who experiences the mystic music that his five vices i.e. sex, desire, anger, greed and pride are controlled.

Now, you see in your followers and other practitioners whether these characteristics are visible.

Bhartari: Everybody says that after drinking we listen. But no one has control over passions despite the Hath yoga practices that they are doing for control of passions. More than other vices anger is on the top.

Then when these characteristics are not there in recluses, then how can we expect these in the family people who are in the habit of telling lies and indulging in vices and full of anxieties and are trembling with fear. What they listen is not actually mystic music.

Guru: The person who has really experienced the mystic music will be free from anxiety, fear and passions.

Bhartari: Yes. It is correct. In our Hath yoga is said there are six knots. The fourth knot is the mystic music knot. It is near the heart. When the practitioner of Hath yoga crosses the first three knots and settles in the fourth knot, there, is the twelve-petal lotus. Here he gets a sensation what they call is mystic music. One who reaches the fourth knot i.e. completes two-third path, this is for him to experience. This is written in our scripture. But we tell everyone to plug the ears and listen to the sound and call it mystic music.

O true Guru, you are right. What should I do now?

Guru: Discard the mistaken beliefs. To drink liquor and meditate is like trying to get rich by gambling. This human life is very precious. Don't waste it like that.

The truth is: Do good deeds. Try not to do any evil deeds.

Move forward and come to the praise of the Lord. While praising the Lord, you will automatically remain detached from the world.

Then you recite the Name. Remember the Name. Name will keep you away from vices. Then it will fill you with ecstasy.

Get into 'recitation of the Name with love'. Drink the Name nectar. Enjoy the ecstasy of this nectar.

Bhartari: Shall we thus reach the heavens and get salvation?

Guru: Here lies the problem. O dear yogi, just think. Why do you do all this Hath yoga? Why are so many people doing all this practice? Why do they not understand from the very beginning? This causes all the confusion.

The aim should be to meet the Lord, the Lord of this creation or so to say, all practices and endeavors should be for the sole aim of reaching the Lord.

One who is hungry for the love of the Lord wishes to meet the Lord. Why should he want fulfillment of his worldly desires? Why should he want comforts? If he wants salvation, that means he is in suffering and wants to get away from the suffering. That also is seeking comforts. The efforts to bring comforts trap our mind and make us go astray from the real aim of meeting the Lord. Fortunate is the person who has the aim of meeting the Lord constant in his mind. He does not want comforts or salvation. Neither he requires ascetic practises nor he requires penances of Hath yoga.

He is in love to meet the Lord and the path to reach the Lord is 'recitation of the Lord's name with love' or remembrance of the Lord.

One who is in love to reach the Lord, his mind is automatically detached from the world. His sufferings automatically are gone. Comforts automatically come to him. But he keeps on treading towards the goal in a carefree manner. The real mystic music is out of the reach of these ears. The real mystic music is all pervading. That he will experience in the form of sensation, but he will keep on treading steadfastly towards his goal of meeting the Lord.

The lover of the Lord, in his love, reaches the Lord's palace and meets the Lord. He does not forget that he has to meet the Lord. He is not enticed by any other desire.

When the lover of the Lord has renounced, even salvation, then what else can entice him?

Imbibe a wish to meet the Lord and to fulfill that wish live in the remembrance of the Lord. To keep the remembrance strong, get into recitation of His name and then stick to this one thing.

All fruits will follow automatically.

Two things are important.

One is 'love of Name' and second is 'wish to meet the Lord'.

Bhartari: Then will I have a glimpse of the Lord?

Guru: Don't misunderstand this again. You can't have a glimpse of the Lord with these eyes. These eyes can visualize the world only. These eyes are perishable. The Lord is imperishable. These eyes whether open or closed or in semi-consciousness, whatever will see, will be a worldly sight.

We can see the Lord when we see inwardly. While in remembrance, we will reach an end of the visible world. From there the Lord will pull us towards Him. In His love, in His togetherness, in His glimpse, we will reach Him through sensation.

Then we will have a total sensation of the Lord inside our body and outside in nature and it will be incessant.

We will go into the world of sensation and meet the Almighty Lord and remain in the incessant sensation of His love and we will perceive Him in and out and thus realize Him. This is His incessant glimpse.

Bhartari (Heaving a sigh): It is true. You take me along. Please don't stop speaking. Please go on talking.

The 'lips of my ears' should keep on drinking from 'the bowl of the words of nectar'.

Let me be at your feet.

Guru: It is not yet time to take you along. You recite the Name. Time will come.

### V

The above-mentioned doctrinal dialogue with the Head ascetic, we don't know in what sweet, meaningful, inspiring and sacred words it was, at that time.

Effort has been made to explain its meanings in the above mentioned dialogue, but we are fortunate that the words that the Guru uttered in graciousness, the true Guru, in brief, composed in a hymn that was sung in Asa Rag and the benevolent fifth Guru included it in the Holy Scripture, so that, we or even generations to come, may be fortunate to read and benefit from it.

In this way, after such dialogue the Guru departed from there, but the holy congregation there, became so big and the love was so much, that a gurdwara was constructed, where the holy congregation assembled regularly.

The Guru's command to Bhartari yogi is repeated once again:

The true path towards the Lord is:

'Recitation of the Lord's Name with love'

Let us also recite:

'Waheguru, Waheguru, Waheguru.'

'O Lord, O Lord, O Lord'

Starting with at least five minutes a day.



## DIVINE MUSIC

*Sitting silent in the mountain, ears heard music  
From heavens to the heart, I thought it was mystic*

*A voice from heavens said:*

*Music you heard is earthly, not sung by the Lord  
That's not mystic, mistake not of the Lord  
Lord's Temple is this body. Himself He has created  
This hut for Beloved to live in, Himself He has created  
Mystic is His music. Lord lives in this temple  
Music that you heard, O dear, was of the cosmic temple  
That was charming earthly music not sung by the Lord  
That was not mystic, mistake not of the Lord*

*Love, sweet, ecstasy, rapture without form appear  
Air, sky and ears, are not required to hear  
The Soul could understand, its heard by the soul  
It comes from the Soul perceived by the soul  
Rise from earth O dear immerse in love of Lord  
Sit on swing of love or fall at feet of Lord,  
Mystic then you'll hear sung by the Lord.*

## Makhdum

It is the ocean i.e. the sea, the sandy beach. See the nice and clean sand. It seems somebody has washed, cleaned and spread a flooring of sand. At one place a carpet is laid, on which is sitting a Muslim saint of late middle age. He has some worldly happiness on his forehead and his eyes show some concentration of mind. He is playing in the sand. He is not playing games that the children play or the young play for bodily exercise. But they are games that show worldly desires in him. They are called supernatural powers. He is driving the carpet on the sand. He is sailing on the carpet in the sea. When he does all this, then he feels happy. He is spending his time in trying to increase his concentration of mind to attain more supernatural powers that he could use for worldly gains.

Suddenly, one day Guru Nanak came to this sea beach. The saint was impressed to see him. He looked towards him and with respect said: Welcome to you, O saint. The Guru shook hands with him with love. Then the saint kissed the Guru's hand, made him sit on the carpet and said: You are a saint. Saints are fond of outing. Come. Let us go for an outing on the sea.

Then the Guru said: O Makhdum, there is no boat visible. How shall we go on the sea?

Makhdum: This carpet will sail on the sea.

Guru: When you go for sailing on the carpet have you ever seen something in the sea?

Makhdum: Yes, once I saw a minaret.

Guru: Then you go and visit the minaret. I am sitting here. When you will come back, then we shall talk.

Makhdum: All right. Well and good. I will go.

## II

See today, Guru Nanak is sitting on the same sea beach. Saado and Sheehan who accompanied him in this travel are sitting close by. Saado is reciting the scripture slowly in a soft tune. It is a beautiful weather and very pleasant.

Soon, Makhdum reached the sea beach. When he saw the Guru, he was delighted and said: Greetings to you.

Guru: Let us know how was your outing.

Makhdum: You know everything. It is because of your 'ideal disciples' that I have reached here otherwise my supernatural power had all finished.

Guru: How?

Makhdum: O Guru, when I reached the minaret, it became evening. There were twenty saints sitting there. All were in meditation. I greeted them and also sat down. When, it was night twenty-one trays of food arrived. Everybody including myself had food. Then what I saw was that the entire night they were in meditation. In the morning, they went out. I was left alone. As the day ascended one ship came near and it was shaking. Then with folded hands I prayed to God that the ship should not drown. On my prayer, the ship was saved.

At night, all the twenty saints came and sat down. But the food did not arrive. They sat there in meditation at night and went away in the morning.

I was left alone. Now, what I saw was that the minaret was going to collapse. Again, I made a prayer that the minaret should not fall. On my prayer, the minaret was saved. At night the twenty saints came and sat down but the food did not arrive again.

Then they pondered: Someone amongst us has done something that was not as per the Lord's will. That might be the reason why food has not arrived for the last two days. All right. But whatever the Lord does, we should accept it as good.

Then I told them that I have done two kind deeds. One is that I have saved a ship from drowning. Second is that I have saved this minaret from falling down.

Then one of them asked: Have you saved them?

I said: Yes, I have saved them.

They asked: Who are you?

I said: My name is Makhdum Bahawadi: I am a religious head.

They said: O Holy man, this is not a place for religious heads or kings. Religious heads and kings are befitting in the world. One can tread on the path towards the Lord with humility only. The religious heads and kings remain in pride.

I felt ashamed and left the place. I sat on the carpet on the sea but the carpet did not move. It was not drowned but it did not sail. I sat on water for eight hours.

In the evening, those twenty saints came again. On seeing me they asked: O Holy man, why are you sitting on the water? It will get dark at night.

Then I said: What should I do? My carpet does not sail. It is stuck here on water.

Then they (who were your disciples, I have come to know now) said: You pray to Guru Nanak so that your carpet may sail.

Then O my sweet Guru Nanak I prayed to you and was able to reach here.

Guru: O religious Head, did you see anything?

Makhdum: O dear, you know everything. It is because of your benevolence and the benevolence of your disciples that I have reached here.

Then the Guru looked towards the saint with merciful eyes and said: 'In forgetfulness of the Lord, one gets trapped in worldly desires'. The 'swan mind' becomes 'eagle mind'.

Then the saint fell at the Guru's feet and asked, "O Gracious Guru, why did this happen?"

Guru, "O Holy man, on what path are you treading?" You have done extreme ascetic practices, kept fasts, gave suffering to your body and meditated for concentration of mind. You did all that for what? Your attention remained towards worldly desires. The desire to attain supernatural powers and become famous remained in your mind. If you made efforts to concentrate your mind, then you should have turned your mind towards the Lord. Then by remembrance of the Lord and singing His praises you would have got ecstasy. You would have got elevation of mind and eternal happiness. If you could sail the carpet on the sea, what did you gain in that? If you did some goodness to save the ship, you prayed to the Lord but the ego came and sat in your head that you saved the ship as also the minaret. If you saved the ship and the minaret, then you are the saviour. Where is the Lord who is the saviour? Then you see, your entire strength of concentration of mind finished. Your carpet did not sail. If you had remained in recitation of the Lord's name, in His incessant remembrance, if you had accepted that whatever the Lord does is His will, then the Lord's strength would have worked according to His will. On what path are you treading? It smells awfully of the dirt of ego. Let your mind rise above the earth. Even if you become famous and a big saint and the people say, O he is a big saint, what is the gain? The world is perishable.

Nobody stays forever. Who has stayed here forever? Everybody has to go to the Lord's court. Even if you have a big name in the world but you do not have 'Love of the Lord', then you won't be respected in the Lord's court. So, it is better that you love the Lord and get into 'recitation of the Lord's name with love.'

Again, the Guru said: O Makhdum, this world is a temporary house. One considers it permanent but it's not so. One has to leave it one day. You live in everlasting happiness. Live in the recitation of the Lord's name. That is a house of eternal happiness.

On listening to the true words of the Guru 'indifference towards worldly riches and supernatural powers' dominated his mind. The dirt of ego on his mind was washed.

But even after getting so close to the fountain of grace, he did not perceive that the Guru is the prophet and 'I should seek his blessings'.

He said: What should I do that I live in the house of eternal happiness?

The Guru smiled and said: Look for a spiritual guide.

Makhdum: O Nanak, whom should I make my spiritual guide?

Guru: Go and ask Sheikh Braham. Whoever is his spiritual guide, you make him too.

The saint bowed to the Guru and went away.

When the saint went away, then Saado asked the Guru: Beloved Guru, this saint had supernatural powers. He did goodness in saving the ship and the minaret. Why his strength was gone?

Guru: He had been concentrating his mind for worldly fame but he was not in 'love of the Lord'. When the mind concentrates it becomes strong. This concentration of mind helps in fulfillment of desires. But to have elevation of mind and the Lord's sensation in the 'mind and heart' and drinking the Lord's nectar, that is something very high. Those who are on this true path do not indulge in supernatural powers. This saint has done ascetic practices and is a pious saint but he has to wash the dirt of 'ego and desires' from his mind and turn it towards 'love of the Lord'. His strength failed him because he used his supernatural power beyond his capacity. His power was limited. Unlimited power, only the Lord has. His mind was not attuned to the 'limitless powered' Lord, so the limitless power of the Lord did not come to him.

### III

Now, the saint in sorrow and happiness with an overriding desire to find a spiritual guide went and met Sheikh Braham whom people also called Sheikh Farid. He related everything to Sheikh Braham.

Then he said: O beloved of the Lord what should I do to save myself. This world is a temporary residence. The house of eternal happiness is something else. I have not learnt to live in that house. I have done all ascetic practices including fasts etc. I have got supernatural powers. But whatever words I listened from the twenty saints of the minaret and Guru Nanak, I am feeling dejected that what for am I nurturing worldly desires in my mind? The words of the Guru are echoing in my ears:

The swan mind has become a vulture mind that means I am a vulture that eats dead bodies.

Sheikh Braham: O dear, Oh no! The Guru has said, 'you are a swan'. He has not said that you are a vulture eating dead bodies. Why are you feeling dejected?

You are a swan but you are behaving like a vulture. These supernatural powers are worldly desires. The worldly desires are perishable. So, you are in perishable desires. The swan lives on very clean lakes. The clean lakes are on high mountains. They are very clean and fill us with ecstasy. So, the Guru has said, you are a swan but in vulture act.

Makhdum: Yes, you are right. The Guru has got too much power.

Sheikh Braham: Yes, he is powerful but the river of love that is overflowing from him, did you not have a dip in it?

Makhdum: I was impressed by his power. When I asked him what should I do, then he told me to ask you.

Sheikh Braham (tears in eyes): It is the Lord's wish!

*He may not give to those who are awake*

*Or he may awake a sleeping person and give*

Makhdum: How?

Sheikh Braham: I was also in ascetic practices, fasts, etc. He only washed my mind of the dirt of 'ego and desires'. He only gave me the sensation of the Lord in my mind, heart and body. Having met him, why did you not fall at his feet? He is the prophet of the world. Whom else are you searching for? It is Lord's will! You saw him, you met him, you realized his power, you bowed to him, you fell at his feet but you did not perceive that he is the real Guru. He is the prophet of the prophets.

Makhdum: I saw but my eyes remained closed. I woke up but again slept. I realized his power but lost in ignorance. Yes. He said, whom Sheikh Braham has accepted, is the Guru.

Sheikh Braham: It is he who has blessed me with inner happiness. You remain in longing of his glimpse. Crave for his love and do what he has asked

you to do. You yourself told me that he said, 'Do goodness and recite the Lord's name with love'.

Is this not a command? You remain in the endeavour of Name. He will meet you again. It is his natural repute that he meets those who love him. When he will meet you, you will get his grace. You will feel ecstasy. You will be in rapture. You will drink the Lord's nectar. One drinks the Lord's nectar when the Guru is gracious. It is all grace and grace only. You cannot boast. You cannot get it by stubbornness. To feel ecstasy is grace.

Makhdum: I saw but my eyes did not open. I heard but my ears did not listen. It was my shortcoming that I reached the door but could not reach the goal. I met him but I missed him. I understood but did not perceive. Oh my fate! Luck did not favour me.

Sheikh Braham: Your feeling sorry is wrong. Fortunate are the eyes that have got a glimpse of Guru Nanak. Fortunate are the ears that have listened to Guru Nanak. You have met him. You have got him. Now, remain in remembrance of the Lord. That will be like sitting with Guru Nanak in your mind. Recite the Lord's Name with love. Remain steadfast in Name. He will meet you again.

In this way, after getting guidance and blessings from 'the Guru blessed Sheikh Braham', Makhdum went to his place of residence and treaded earnestly on the path of 'recitation of the Lord's Name with love'.

Later, when the Guru went to Multan and it is said that the saints of Multan brought a bowl full of milk and put it in front of the Guru. At that time while in travel from Achal to Multan the Guru stayed in the forest at some place.

Makhdum, then heard about his travel and rushed to meet him on the way.

Then the Guru was gracious and the saint who was reciting the Lord's Name for a long time felt elevated and was filled with ecstasy. He got the sensation of the Lord in his mind, heart and body and got everlasting inner happiness.



## Ajita Randhawa

**I**t is early morning golden time and a sensation-giving tune can be heard. In the street an ascetic is roaming and singing a divine song. Sometimes he stops, and again starts walking, sometimes he is quiet and again starts singing. He is now singing Asa raga in a very melodious tune that is enthralling. Thus singing, he has roamed many streets.

At this moment he is standing and singing in front of a house. His sweet voice and the melodious tune have awakened the inmates of that house.

The master asked his wife: Who is this fellow who sings divine songs in the street. It is something new. I have never heard such heart piercing divine songs in such melodious tune before.

Wife: Dear, he is the same Shiva-worshipper who stayed at Achal and meditated. He had prompted you to meditate and you did meditation for a few days. It is fortunate that you stopped that Shiva-worship, otherwise who knows you would have left the house and roamed in streets.

Husband: He was a very proud guy. How come he has started roaming in streets?

Wife: Now, he is not an idol-worshipper. He has stopped Shiva-idol worship. He has met someone. He is dyed in his love.

Husband: Whom has he met?

Wife: They say, in this Un-enlightened era (Kalyug) people meditate and become saints but nobody is a born saint or prophet. But a wonderful thing has happened. One saint has come to this earth in this Un-enlightened era (Kalyug) as a born prophet. This ascetic has met him and is dyed in his love. He has discarded the Shiva-idol worship. Now, he does not sit in front of the ritual fire. He eats two pieces of bread in the daytime. Then I don't know where he spends the day. He roams in the streets early in the morning and his

divine singing is a wake up alarm for the sleeping people. When he meets someone, he guides him to the Guru.

One thing about him is now too good. He never asks anyone to renounce the house. He says, live in the family like a lotus lives in water. Now he doesn't uproot families.

Husband: How do you know so much?

Wife: Ladies keep a watch on these ascetics because they uproot families.

Husband: What does he mean by 'golden'.

Wife: I do not know. But I have heard that the newborn prophet has named the early morning time as golden time. He says, do not sleep in this time. You wake up early in the morning and do something. He says, you recite the Lord's name and listen or sing the divine songs.

He says, by reciting the Lord's Name and singing His praises the dirt of the mind is washed and a family man becomes a saint. In the day, you may do your worldly chores and in the morning you recite the Lord's name and listen or sing the divine songs. Then there is no need for any Hath Yoga, penances, austerities, empty rituals and rubbing of ash on bodies. Another remarkable thing that he has said is that woman should also get up early in the morning, recite the Lord's name and sing the divine songs for an hour or so and then do the household chores the whole day. They will get salvation.

The Brahmins of the town and the ascetics of the hermitage are malicious. They say, the woman's religion is only 'service to the husband', the family man's religion is 'service to Brahmins' and to become a saint is for recluses only. But he says, for both men and women religiousness is to love the Lord and remember him. Whether a person is a family man or a recluse, everyone's religion is to love the Lord and remember him. This is the true path to attain salvation.

Husband: You know everything.

Wife: I myself talked to the ascetic and expressed my anger for his earlier trying to uproot our family. He did not mind my being angry on him and he explained everything to me with extreme patience. He said 'my Guru is shortly coming here. His name, he said, is Guru Nanak'.

Husband: Must be the same, the son-in-law of our rich merchant of the town, Moola Shah. He is widely known as 'A prophet from the heavens'.

Wife: Must be the same. But when he says that do not renounce the family and do not go to the forests, live in your houses, then why has he renounced his own family and house? Moola Shah's wife wails and tears from her eyes flow like a river. He has two handsome sons and a pretty wife. She is living in her parents' house and he is travelling places. Shiv Nath said that he

has to allay the suffering of the world. He has come from the Lord. I do not wish to talk against him. It is a sin to talk against a real saint or prophet. But the mind, when listening to the sorrows of Moola Shah and his wife, starts thinking negatively.

Husband: Yes, on principle, it appears to be not the right thing. He himself leaves the family and house but tells others to remain in the family. But one thing we must ponder. If he sits at home, then who will give this new message to the world? The whole world is praising him, many Hindu saints, Mohammedan saints, recluses and ascetics, all fall at his feet and respect him. Let us hope we get a chance to have his glimpse. You keep a track, if he comes to our town we must have his glimpse. We have seen meditative of Hath yoga, recluses and saints with supernatural powers but we have never met a prophet.

Wife: Well, today, when Shiv Nath comes to our street in the day, I will stop him and ask him. When he comes to our street, generally he stops at our door. If I give him bread he feels very happy and says, 'you give with love'.

In this conversation, the early morning time passed. The moon waned, the stars hid themselves, nice cool breeze started blowing softly and the sun came up. The man got up. The wife started her household chores.

Meanwhile, a voice came from outside: O, Brother.

Husband to wife: Dear, who is that? So early he has dropped in, the sun has hardly risen.

Wife: Must be some needy person, otherwise, who comes so early? O wait (recognizing the voice), he seems to be Moola Shah. He has a long life. We were just talking about him.

Husband: Yes, you can judge better. It is his voice only. Let me go and open the door.

Wife: Have buttermilk to drink and then go.

Husband: I will first open the door, make him sit in the hall, then come and have buttermilk. We have to show respect. He is the revenue collector.

Saying this he went and opened the door and said: Welcome, sir, so early in the morning? I hope all is well.

Moola Shah: Yes, brother. All is well. He has come here, our son-in-law, who is travelling as a saint. He has come and is staying in your big garden. It is difficult to change somebody's nature but I thought let us try to persuade him. It might help. O brother, it is difficult to keep a married daughter in the house. O brother, nobody should have a daughter. I thought I should not go alone. I should take you along. You will be my support. It is giving you trouble but your coming along might help.

Ajita: Oh No. It is no trouble for me. I shall be glad to accompany you. You see, today early morning, the singing of divine songs by Shiv Nath woke me up. My wife and I have been talking about him only up till now. My wife knew much about him but she did not know that the prophet has come and is staying in our garden. Even, I came from my lands only last night. I was already telling my wife to keep a watch, if the prophet comes here, we must meet him. We must see the one who is being praised in the world. Is he really a prophet or people are just talking? It is a long time when I saw him at his marriage ceremony. He was very handsome.

Moola Shah: What do we know about his greatness. We have to look to our need. Our need is that he should look after his family so that the burden goes away from our head. If the burden of his family remains on our head, then even if he is the Lord, what does it matter to us? We are not satiated. If the whole world is benefited, what benefit to us?

Ajita: Yes, it is true, whoever is able to cure our illness he is a doctor for us even if he is dyer of clothes. Come, sir, come in, have a glass of buttermilk, then we shall go.

Moola Shah: I had my breakfast. You go and have your breakfast. I shall sit here in the drawing room.

After this conversation, Ajita went inside. He talked everything to his wife. He had his breakfast. When he wore his shawl and was about to leave, then his wife said: Dear, be careful, to be related is different and the minds in dejection for the daughter's sadness are in anger. Do not go after what Moola Shah says. What do we know, he may be a prophet and powerful. Don't speak harshly to him on behalf of Moola Shah. We have children and live comfortably. We cannot afford to annoy a saint.

Ajita: Dear, you don't consider me a child. I meet many saints, ascetics and meditative. I am not going for a fight. Then he is staying in our garden. He is our guest. Nobody fights with guests. Maybe he has come to bless us. I have been in endeavour all my life. Saying this, Ajita whose caste was Randhawa accompanied by Moola Shah went towards his garden.

## II

When they reached the garden, one musician was singing divine songs. Ajita had constructed a stone platform in his garden and two or three settees were also placed there. Sometimes people assembled there for a meeting. Sometimes, some ascetic came and stayed. He used to send food also for such guests.

From a distance he saw one person sitting on the settee and singing a divine song with music and on the other settee was sitting one godly figure. His eyes were closed but there was radiance on his face and a luster that was

attracting and showering grace. Ajita went forward and bowed his head down but Moola Shah looked with anger and bowed slightly and sat down.

After sometime the singing stopped and the godly figure opened his eyes. Lord is great, Lord is great, he uttered. He looked around, saw Ajita and smiled. Then he saw towards Moola Shah and smiled. Then he said: Welcome. Is everybody all right?

Ajita towards whom the Guru was looking had not replied yet but Moola Shah hastily spoke: What all right? Those in whose houses married daughters are staying, for them, what is all right? He looked towards Ajita and said some more angry words.

The Guru listened to the harsh words but did not say anything. Ajita also listened to the harsh words but his eyes did not go towards Moola Shah. His eyes were glued towards the prophet regarding whom he had heard in the early morning. He had never seen such radiance before. In wondrousness he kept sitting. But when Moola Shah uttered more harsh words, then Ajita said to him: It is not becoming of you to speak harshly. You ponder. When he left the house, he did not take the ancestors wealth along with him. Mehta Kalu is a person of high status with enough wealth. He is the only son of Mehta Kalu. If you had sent your daughter and the children to their paternal grand parents, then Mehta Kalu would have gladly supported them. They are his heirs. But you did not allow them to go there and now you are complaining.

On listening to the reasoning from his own friend, good sense prevailed on him and after sometime he went away to his house.

After sitting for sometime and enjoying the ecstasy from the Guru's glimpse Ajita also got up and asked the Guru: Shall I bring food for you?

The Guru made a gesture towards the sky and then looked towards the earth and said: The earth is productive and the Lord is the giver of nourishment to all. Ajita now bowed down to the Guru and left.

Soon, Moola Shah came with nice food and new clothes: He kept the basket of food in front of the Guru and the clothes by his side and said: You discard the sadhu dress and put on these clothes. But the Guru neither wore those clothes nor ate the food. He did not say anything.

Meanwhile, Siri Chand and Laxmi Das came. They fell at the Guru's feet and sat down. After sometime Moola Shah and both the sons left.

News of the arrival of the true Guru had already spread and people had started coming in large numbers to have a glimpse of the Guru.

Ajita reached his house and talked everything to his wife. He also called Shiv Nath, the ascetic, who was now a Guru-disciple. Ajita heard all goodness of the Guru from Shiv Nath. Ajita who was already impressed by the Guru's

glimpse now started going to listen to the divine songs early in the morning everyday. One morning when the divine singing finished, Ajita fell at the Guru's feet and did not lift his head. The Guru was absorbed in meditation. It was after a couple of hours that the Guru opened his eyes and saw Ajita's head on his feet. The Guru then benevolently, lifted Ajita's head with his own sacred hands and made him sit comfortably.

Then Ajita prayed to the Guru: I have met many saints but I have not got peace of mind from anybody. Now, I am at your feet. You bless me.

Then the Guru explained to him both types of meditation, the Hath Yoga and 'Love of the Lord'.

Then Ajita said: Bless me that I remain in your love.

Then the Guru said: You are blessed and further you will bless others.

In Guru Nanak Prakash is written:

Ajita prayed to the Guru: You bless me.

Then the Guru said: Ajita, fall at the Lord's feet with humility and pray for his blessings. On listening to this, Ajita bowed and clamped the Guru's feet. The moment his head touched the Guru's sacred feet he got elevation of mind and he got the sensation of the Lord in his mind, heart and body. He was filled with ecstasy. His body soul got immersed in the Supreme soul. Guru Nanak's graciousness gave him salvation. Bhai Gurdas has included Ajita's name in the list of Guru Nanak's blessed ideal men.

Now in the congregation, Ajita mainly does service for the congregation. Food is served everyday and Ajita serves. He spends most of his time in the garden in service to the Guru and the congregation.

### III

The holy congregation assembles every day. There is singing of the divine songs and Asa-di-Var, every morning. Food is served to the holy congregation. Some people bring groceries, some people cook, some serve and everybody eats. The Guru gives discourses everyday.

One day again the Guru's father-in-law and mother-in-law both came and in angry tone started talking in harsh words. Bibi Sulakhni the Guru's wife also came along. Ajita was at his house at that time. Someone from the congregation came to his house and told him that Moola Shah has come to your garden and is talking to the Guru in harsh words.

Then Ajita came running and said to Moola Shah: Why are you indulging in ineffectual arguments? You are unfortunate who has not recognized the greatness of the Guru. O Moola Shah, here the Lord himself has come to earth. Whatever the Guru does is the Lord's command. If you respect his wishes you will be fortunate but it is destiny that the relatives in sentimental

love do not recognize the Lord-sent prophets. The world is getting salvation and you are lamenting. He is a godly soul. He is from the Lord. He is the prophet of the prophets. Don't waste your energies. Who knows what happens tomorrow? Recognize him. Love him. Fall at his feet. Get salvation from him, otherwise you may sit at home. Your arguing has no effect on him or on us as we have recognized him as a prophet.

On listening to Ajita's advice, Moola Shah said: O brother, I feel insulted amongst my relatives and friends. The expenses on the daughter and children are a burden on me.

Ajita said: Well, if you do not want to send her to her in-laws' house, then I shall support them so far as money is concerned. She is my sister and I am your brother. You don't be the least afraid of expenses.

Moola Shah: O brother, it doesn't go well like this. The relatives and friends will criticize. We will have to listen to their criticism.

Now, Chando Rani (the Guru's mother-in-law) shouted in anger.

Ajita tried to make her understand but she did not stop speaking harsh words.

They had hardly become quiet when Bibi Sulakhni started speaking.

Then Ajita said: Your parents have said enough. It is not proper for you to speak.

Then Bibi Sulakhni said: O brother, you look at my suffering. What should I do? I with my two children am a burden on them. If they bear the burden with pleasure then I can stay with them and live. It will be their benevolence. But they are fed up now. All the time they are taunting and ridiculing and openly express anguish that the daughter is staying here. They say, 'to keep a married daughter in the house is genocide'. They say, 'you also go and become an ascetic, take your sons, roam and beg, we cannot spend on you'. O brother, you tell, where should I go and what should I do? Oh! My good sister-in-law (May she live in the heavens), so long as she was living I did not mind his travels, when she passed away, then I came to my parents' house. My parents now consider me a burden. If I had gone to my in-laws house I would have been better off. There was enough money there. Now, that time is gone. My sons are grown up now. They do not like the taunting of the grandparents. From where should I get support so that I undo the burden of my parents?

When Bibi Sulakhni uttered such words in so much humility and with tears in her eyes that would melt a heart, then the Guru said: If you can do away with the desire of living in a comfortable house, if your mind can remain happy in service to the holy congregation, if you can tolerate hardship and

hunger, if you can win over sentimental love of your relatives, then it is blissful. If you are allergic to the taunting and feel suffering in the house, then leave that house, come and take the Lord's shelter. The Lord is giving food to everyone here. The holy congregation eats food everybody. You also come and bring the children and have food here. The Lord will take care of you.

The words of the Guru had a salutary effect on Bibi Sulakhni who was till now in sentimental love and worldly desires.

She was delighted and said: I wish to live near you. I shall be happy in suffering and hunger when I am near you. I shall forget my relatives and do service to the holy congregation. But I wish to live near you.

Then the Guru who was not bound by any inhibitions, who was benevolent to everyone, who was out to allay everyone's suffering said: Then the Lord will bless you, take shelter of the Lord, with mind in humility, in service to the holy congregation, in toleration of hardships and hunger, come and start service in the Lord's kitchen. Service is the prime source of comfort.

On listening to the words of the Guru, Bibi Sulakhni immediately went and came back bringing her two sons and started service in the kitchen with eagerness.

When she discarded the sentimental relationships, sacrificed the comforts of living in mansions, decided to remain happy in discomforts and hunger and with a detached mind took to service in the Guru's kitchen, everybody started respecting her as god-mother. Everybody revered her.

But Moola Shah and Chandorani the Guru's father-in-law and mother-in-law felt distressed. They desired that the Guru should live a family life in the house like them. But it so happened that the daughter and grandsons left the house in disgust and chose to do service to the holy congregation. Their wish that the son-in-law should become a family man did not bear fruit. Instead, the daughter became a saint. Both felt dejected and repented.

In the garden, the holy congregation assembled everyday and the Guru blessed everyone with the Lord's name.

Bibi Sulakhni is now doing service to the holy congregation as per the Guru's wish. Ajita is serving with love. The miraculous Guru is staying on in Ajita's garden in the town of his in-laws for some benevolence.

After reaching home Moola Shah felt uneasy because he feared that the relatives will now talk that he has turned out his daughter from the house as he does not wish to spend money on them. Sometimes, he thought: Am I wrong in judging the Guru's greatness or the whole world is wrong in adoring the Guru. Everybody says: Nanak is an image of the Lord but I think that he

is just a recluse who has renounced the house. Not only ordinary people even intellectuals accept him as a prophet. Saints bow to him. Even Shiv Nath who had a following in hundreds has stopped Shiva idol-worship and become his disciple. Even good Mohammedan saints are bowing to him. It is not possible that a Muslim saint would bow to a Hindu saint unless they find real greatness in him. Maybe, I am at fault. While pondering like this, one night he saw in a dream that Guru Nanak is an image of the Lord. Millions of lights are in illumination for him. All the big saints of the seen and unseen world are in adoration for him and swaying lamps in adoration for him. On waking up again it came to his mind that Ajita is a very wise person. He had met many saints but he did not bow to anyone. Here he has fallen at his feet and loves to do that. In this thinking he went and talked to Ajita for advice. Slowly, the ego of his mind came down by itself. What itself, when the Guru, the shower of graciousness is sitting in this town and blessing the world, he knows the time when he has to bless his relatives also. It is his natural repute.

Now, it came to Moola Shah's mind that one has to die one day. Nobody stays forever. I am clinging to something that I have to leave behind. I am so much attached to money that I considered my own daughter and children as strangers. I thought money being spent on them is being wasted. In fact it was being spent fruitfully.

In fact his mind got the first shock when the daughter and children left his house. Till the Guru was quiet, he was angry and stubborn. When the daughter and grandsons quitted, then his ego came down. When the ego came down, then slowly good sense prevailed on him.

Now he realized the greatness of the Guru. His mind said: Who is such that he would leave the comforts of the house, high government service, sons, wife, saintly sister, mother, father and relatives and undertake difficult travels tolerating the heat, cold and other hazards to allay the suffering of the world and put people on the path of love of the Lord. Guru Nanak is certainly a prophet and a saviour.

In these thoughts and seeing the impressive and radiance emitting face of the Guru, one day, Moola Shah bowed to the Guru and prayed: O, Guru, you are great, you are an image of the Lord. You have come to bless the world. Me stupid did not realize your greatness. Not for one day but for years I have been speaking ill of you. You, who are worthy of immense praise, I criticized you. I am at your feet. I deserve extreme punishment but you are benevolent. It is your natural repute that you forgive those who repent and you bless them. You bless me also. Seeing Moola Shah in such humility the

benevolent Guru's heart melted. Everybody does goodness to one who is good, but to do goodness to someone who has always talked against you is only Guru Nanak.

Yes. Guru Nanak was benevolent. He said: Recite the Lord's name. Do service to the holy congregation. Fall at the Lord's feet. You are blessed.

Moola Shah was blessed. He got elevation of mind. His ego vanished. He got the sensation of the Lord in his mind, heart and body. He felt ecstasy. He got dyed in the love of the Lord.

When Chando Rani saw her husband in such ecstasy and blossom, then she also changed. Her ego came down. She also realized the greatness in her son-in-law Guru. She now became eager to be one with the holy congregation. But in her mind she felt ashamed for speaking ill against the Guru. She thought: With what face should I go to the Guru? But when she saw her husband in ecstasy, then she felt some moral strength. She said to her mind: He is all love. My harsh words had no effect on him. He is a shower of love. Her husband also prompted her and she came and bowed to the Guru. The benevolent Guru blessed her also. Her mind got elevation and she started reciting the Lord's Name. She was filled with ecstasy.

Now, she realized the greatness of the Guru. She realized that Guru Nanak is the image of the Lord and his travels are for allaying the suffering of the world. Thus, we got an opportunity to serve him by keeping the children in the house but we did not consider it as our duty. We thought it was a burden. But it is his greatness that he did not mind our meanness and he has showered blessings on us.

Now, Chando Rani realizes the greatness of the Guru, his being a saviour and a shower of grace. She is thankful to him, has extreme love for him and has great regard for him. When she is in ecstasy, she says to her mind: O this ecstasy he has given. What treasure he has got that we have got now and could never even dream of it. Now, she doesn't think that her daughter has become an ascetic. Now, she feels that her daughter is a 'highly respected lady'. The Guru stayed here for a long time. He blessed everybody who came to meet him. Ajita became an ideal man and the Guru's mother-in-law and father-in-law got salvation. Then the Guru departed and came to Kartarpur. Ajita made arrangements for Bibi Sulakhni (the Guru's wife) and sons to travel to Kartarpur. They also reached there.



## Heavenly Light

Nice, beautiful, lovely, cool, breeze is gently blowing, the pompous sun is setting and a stream of clear shining water is flowing. On the bank of this stream is a small garden. In the garden is a small hut.

A settee is placed in the garden. On it, is sitting an elderly person in a squatting position. His beard is long and pure white. His face is shining red although signs of old age are visible.

The sun has already set in the evening. Now, the morning light came.

The old man opened his eyes, heaved a sigh and sang a verse in Persian language that meant: O Formless and Unseen Lord, I ignored all forms and appearances and concentrated my mind on you. But alas! You did not give a glimpse of your self. I could not see your form, that these earthly eyes may have your glimpse in any form. Before these eyes close forever, at least once they may have a glimpse of your radiance. My mind that was craving is in despair. My heart that was throbbing for your glimpse is in despair. My chest that rose and swelled has shrunk in despair. But O Lord of the heavens, you did not give a glimpse. My body did not get the love of your embrace. Come, come I am in longing. Come, come my death is waiting.

Come, come before my traces disappear and are lost, that I may have your glimpse. O formless Lord of the heavens.

The old man said all this and wept bitterly. Tears flowed down his eyes like rain. He imagined the setting of the sun and the setting of his own 'sun of life' in the same way. Again, he cried. He thought death could come at any time. Again, he cried in despair.

It was evening now and it was getting colder, that his ears heard the ringing of bells.

Like, the ringing of bells of Laila's camel brought joy to Majnu's heart, similarly the old man felt a joy and he said: Welcome! Old friend, you are at an advantage. You have kept your beloved on your chest and always visible. Whatever it is, but you have not spent your entire life in longing and yearning, waiting for the beloved. Whatever you thought you got. But, whatever I thought, hoping and hoping, the hope vanished. For whom I hoped, it became despair. The life is almost spent and life is almost gone. Still the grace of the glimpse is not in my lap. Welcome! Braham Das, O friend, come. Today, I should become your devotee and that should be all right. I quit this Islamic saintliness and let us try this idol worship.

The old man said all this to the visitor, a handsome, healthy, pandit, Braham Das of good age. He is wearing a long shirt, on his head is a yellow turban and on his chest is hanging a stone idol. Behind him are coming, two camel loads with eighteen big scriptures and other religious books.

In the garden was placed another settee with a carpet spread on it that was exclusively kept for this Brahmin.

So, he came and sat down there and greeted his old friend who was sitting on another settee, whose name was Kamaal.

Kamaal returned the greetings and after asking about each other's welfare, Kamaal said: O friend, I am in despair. I think I should get into idol worship.

Braham Das: What are you saying today? I was always telling you to do idol worship. Worshipping the formless God may or may not bring any positive results. Better you get into idol worship.

Kamaal: O friend, you were born in a Hindu family. You are a born idol worshipper. I was born in a Muslim family. I am born as non-worshipper of idols. But we became friends, while in school in childhood only. You got inclined towards spiritualism and so was I. You got a stone god in your house. I tried to find some formless living power. But alas! Almost the entire life gone, there is no glimpse of the Lord of the heavens so far. Now, I see death ahead. O friend, you tell if you have got some peace of mind, then I should follow your path. See, my condition. I have renounced my house and family. I have done austerities and penances. I have kept fasts. But despite the sufferings that I have given to this body my boat is in the ocean and I cannot see the shore. Today is the third day of my fast. Sometimes, that Jumma milkman calls at this time and I buy some milk from him, but for three days he has not come.

Braham Das: O friend, what are you asking me? My beloved is this stone god. I worship this god twice, once in the morning and once in the evening.

Then I keep two camel loads of scriptures along with me. I do penances and fasts. Time goes by in spending twice in worship and rest in reading the scriptures.

Time has passed and is passing, but even I have not had any glimpse so far. You are welcome to do idol worship. Time will pass easily. But so far as realization is concerned, even I am there where you are. You are a spiritual Head and I am a pious saint, but if you talk of realizing the Lord, then the truth is that both of us are away from that goal.

Kamaal: You have dashed all my hopes. Today, I had almost decided to start idol worship but as you have said you are also in despair. Whatever is in destiny we have to bear.

*O breeze, move my boat of life*

*Maybe the beloved bestows a glimpse*

Braham Das: Yes, we will keep on talking but let us have something to eat. Saying this, he sent his camel driver to bring food.

Kamaal: What has happened to the milkman?

Braham Das: Don't you know? There is a new happening for which I have come to take your advice. That is, that one saint has come and is staying in the forest for the last fourteen days. They say, he does not eat anything or he just eats leaves and fruits. He is wearing leather shoes and a leather jacket. He has a saffron dot on his forehead. He has two companions. One is a washer man and one is ironsmith. I heard that one day, this Jumma milkman talked to him insultingly. Then what happened was that all his goats started dying one by one. Then he fell at the saint's feet and asked forgiveness.

Then the saint said: You go and say 'O Lord' in the ears of your goats.

Well, the moment he said this word in the ears of the goats they stood up as healthy as before.

On seeing this miracle, Jumma has left his house and is at his service only.

Two days later, the owner of the goats went in search of him. He saw that the goats were grazing in the open and Jumma was at the service of the saint. Even the owner was so much impressed that he also fell at the saint's feet and is in service there.

News spread in the city and people thronged to have a glimpse of the saint. Everybody is praising. I also had a mind to go, but I feel ashamed. Myself being a renowned saint and my ego does not allow me to walk to meet him.

Till now, we do not know who he is?

Maybe he is like myself, a Lord's servant in name only. That is why, I

have come to you and seek your advice because we are old friends since childhood and we share ideas with each other. Tell what should I do?

Kamaal (heaving a sigh): All my hopes are gone. Not even a ray of hope is left. I am in total despair. O Braham Das, O friend, whom are you waiting for?

Leap and meet him and take me also. O friend, what respect and what fear?

The entire life is gone. Death is imminent. It is staring. Maybe the Lord is gracious. Meanwhile, the camel driver brought food. The sad Kamaal gulped down some food and had a few sips of water and said: Thanks to you, O Lord. You have never come out of a veil.

Both of them, old friends but in different faiths like fire and water, talked about their sorrows and went away to their homes. But it was decided that they should meet the newly arrived saint.

## II

The night is passing. The moon and the stars are moving smoothly under the command of the Lord. But man, not going by the command of the Lord, is self-willed, wandering un-restrained and stumbling. Kamaal is feeling restless. He is not able to sleep. He gets a longing. O Lord, why should I wait for a message from Braham Das? He has hundreds of followers. This ego will not let him go, for how many days, nobody knows.

My mind is writhing. I am in sadness for my wasted life. What ego and what thinking? What Muslim religion or what Hindu religion? Whether there is realization or not? Whether a glimpse has come or not? O mind let me go.

It was not even daybreak that Kamaal got up and went. He had already got the address from Braham Das. He reached there.

In the forest, the fire was lit and its light was spreading all over. Two young men with very handsome faces were sitting. One side the fire was lit and on the other side their faces were shining.

Kamaal felt delighted to see the handsome faces. He went forward and greeted the persons.

Seehan: Come, respected old gentleman. You have come so early.

Kamaal: How early? I have wasted my time. I have come after wasting my entire life.

Seehan: Whoever has reached here, his time is not wasted.

Kamaal: Are you the saint?

Seehan: I am a servant.

Kamaal: Where is the saint?

Seehan: He is strolling at the head of the fountain.

Kamaal: I am impatient. Should I wait or should I take the liberty of going there?

Seehan: You can go by all means. The nectar has no scorn for anyone. Love has no hatred for anyone.

After hearing these nice words, when Kamaal came near the godly soul, who was strolling, his eyes felt a magical charm.

In the shining moonlight and the light rays from the fire he saw a dazzle that he had never seen before. Powerless and impatient he fell at the Guru's feet and clamped his feet. He felt as if he is without a body, without a mind, without any consciousness. His soul got immersed in the Guru's love and he was filled with ecstasy and rapture.

When he regained consciousness after a long time, he found his head in the lap of the true Guru, rubbing his loving hands on Kamaal's head and somebody singing a divine song.

Kamaal has now no need to ask anything. The very touch of the true Guru has given tranquility to his mind. He is in ecstasy. This ecstasy has made him free from all desires of life. He is in ecstasy. Say, the Lord of ecstasy has come and settled in his body. He has now realized that whom he tried to see with his outwardly looking eyes could not be seen like that. It was now, that he got immersed in this love and felt ecstasy. This was the real thing.

Kamaal has got the living sensation of the Lord in his body cells and he has rapture in his eyes. The earth, the sky, the stars, wherever he sees he sees a divine love being showered. When he closes his eyes, he feels rapture inside. He feels all ecstasy and happiness. When he opens his eyes, he feels all happiness being showered. He is feeling a wondrous-ness. He is feeling the presence of the Lord everywhere. In this ecstasy, the sun rose.

The true Guru said: Kamaal, you are blessed. Go and live in this rapture. This is life. This is the incessant glimpse. Live in the incessant remembrance of the Lord. You are blessed.

Kamaal doesn't want to reply or ask anything. He has no wish even to talk further. His heart burning is gone. He is tranquil. He is reciting the Lord's name automatically. He is in ecstasy. He is in happiness and comfort.

The true Guru has given him love of the Lord and immersed him in that love. He took permission and went away engrossed in love.

### III

Another couple of days passed. Every day, Braham Das gets ready to go and have a glimpse of the godly saint, but the ego that 'what will his followers say that he himself is such a big saint and has gone to another saint to have his

blessings' doesn't let him go. He would leave his house, come half way, but he could not overcome his pride.

But again, he saw Kamaal's sadness of the previous day and his fear of the coming death. Then he would think about his own coming death and in despair start moving ahead again, but his unseen pride would again tie his feet and make him sit down.

Three days passed like this. On the fourth day, his mind again said: My heart is throbbing. The more I stop it the more it throbs.

Then he got up and starting walking towards where the godly saint was staying. He walked and sang:

*"Get up Farid, roam the world  
Maybe you come across a blessed soul  
You will also be blessed," says Farid.*

He is walking. He has a stone god hanging from his neck. Behind, are two camels loaded with scriptures. In his mind is an ego equivalent to the height of a camel. Hesitatingly he reached. He was astonished to see the dress: Saffron dot on the forehead and a leather jacket on the body.

Then he said: You are a sadhu. Why are you wearing leather and why have you tied ropes? Then you have put a saffron dot on your forehead. What is your sect? When the Guru heard these words, then his eyes closed and he sang a divine verse:

*The Lord is one. His door is one  
Only a ritual is the god in stone  
The true path is Name  
The Guru gives the Name*

The true Guru sang these lines in such a melodious tune that immediately Braham Das' eyes closed. When he opened his eyes he saw that the Guru was not there. Bhai Hassu was sitting. Braham Das looked towards him and said: O companion of the Guru, I know Sanskrit and Persian. I have listened to the sweet verse but I have not understood its meaning. Can you tell me the meaning?

Hassu: O Brother, it is very simple. You could not see the Lord with your eyes. So, you made a sculpture of a god in stone and hung it from your neck so that the eyes remain satiated that they are seeing the god. But the Lord is not an object that can be seen with these eyes.

*That handsome Lord is one.  
His palace is one.  
His door is one.*

*The way to reach Him is one.*

*The true Guru is the guide to show the way  
and you reach Him through His name.*

His presence is felt inside the body and not by the thoughts of the mind. By His grace and with remembrance of His name one can perceive the unseen.

The pandit was sitting and trying to understand all this, but then he again saw the Guru sitting. He bowed his head and said: O godly saint, when the world was not created, then where was the Lord?

Guru: The Lord is Infinite. Nobody can find the end. Nanak is immersed in His love and in wondrousness, is singing His praises.

Braham Das listened attentively and when the singing stopped he fell at the Guru's feet. He threw away the stone from his neck.

The Guru said: Recite the Lord's name and do service.

Braham Das started doing service there, but in his mind he thought: Even earlier I was doing service, even now I am doing service, but some attraction is not letting me go.

Actually, Braham Das was an intellectual pandit. First, he practiced Vedanta, then he started idol worship. Then he met a saint from Nepal. He put him on service to humanity. He saw that God is in humanity. So, service to humanity is service to God. So, Braham Das was reading the scriptures, doing idol worship and was also doing service to the people.

Now, again the Guru told him to do service.

So, one day he said: I had not realized the Lord earlier and even now it is the same, what should I do?

Then the Guru said: Go and fix a spiritual guide.

Then the pandit said: From where shall I get a spiritual guide?

The Guru said: Go to the forest. In the hut there, four sadhus are sitting. They will tell you.

Braham Das bowed and went to the forest. He met the four sadhus sitting there. He said to them: Who is my spiritual guide?

They were quiet for a few minutes. Then they said: You go ahead. Your spiritual guide is in the temple there.

Then the pandit went ahead. He saw one temple at a little distance. When he reached there he saw one beautiful woman clad in a red dress. When he bowed his head to her, then she gave him a blow with her sandal.

He felt miserable and returned to the sadhus and said: O sadhus, she was not a spiritual guide. She was some wicked lady.

Sadhu: No. She was the 'desires' of whom you are a disciple.

Braham Das: How is it that 'desires' is my spiritual guide?

Sadhu: Spiritual guide is someone whom you love most. You love the 'desires' day and night. So, your spiritual guide is the 'desires'.

Braham Das: My entire life, I have spent in worshipping the idol and am doing service to humanity. Is it love of the desires?

Sadhu: See your inner self. See your desires. All the time your mind is wandering. The desires and passions are attracting your mind. Your mind is in fear and anxiety and is wandering aimlessly. The service that you do for the humanity, you do in the thinking that they are the needy people and I am the giver. You feel you are their benefactor. You are praiseworthy. This is also a desire. This is pride. O pandit, when you say 'I am doing service' you are fuelling ego in yourself. Then you have attachment with the people whom you serve. Their fears and anxieties influence your mind and make it dirty. You have not known what is service to the Lord. You have to do service thinking that it is a command of the Lord. Then you have to do it in His name. You have not to do service with ego nor have any attachment with those whom you serve.

With such service the dirt of the mind goes. Then when the grace comes and with remembrance of Name one meets the Lord. The idol worship that you did was for fame, that you become known as a big saint. The idols that you are hanging from your neck, people say, he is a big saint. The two camel loads of scriptures you carry along, people say he is an intellectual pandit.

You have not done all this as a hypocrite but as 'I am a very good pandit'.

This is ego. Now, you tell whether your spiritual guide is the 'desires' or not?

Then the 'desires' are such that the more you go after them the more they eat you up. So, your spiritual guide has given you the fruit that it has.

It has only suffering.

Braham Das patiently listened to his shortcomings. He felt ashamed and sweated profusely. But alas! It is true. It is sour, but it is the truth. This sour truth worked as a medicine. He cried and said: I did not ask you who my present spiritual guide is? Actually I wanted to know whom should I make my spiritual guide, that I get salvation.

Sadhu: Braham Das, do you know what is experience? It is something that you see with your own eyes. Previously, you were in desires and you were one with the desires. You never perceived the desires and yourself as separate.

Now, you have seen the desires. You have also seen the fruit of desires. Now only, you will want yourself to keep away from desires. The true spiritual guide is the one whom you have already met. He is the true spiritual guide of the universe. You thought him to be an ordinary saint and you questioned him. You could not see him as a saviour, because the veil of 'ego and desires' was on your mind. You had never seen the 'ego and desires' and the mind separately. You could not see him as the true spiritual guide. You asked him about another spiritual guide. So, O pandit, if you had seen 'ego and desires' as separate from the mind, then you would have recognized him as the true spiritual guide. You would not have asked the ocean, which is the way to the ocean. But you could see the ocean only when the veil of 'ego and desires' was gone from your mind. Now, O pandit, don't feel sad. You have seen your present spiritual guide and your future spiritual guide. You can now decide what you wish.

Braham Das today realized: It was my own mind that was deceiving me. How could I feel rightly? I was trapped in the ego and desires. They gave me a blow of sandal and opened my eyes. What thanks to 'ego and desires', actually it is those sadhus who have taken me out of its trap and make me see the right.

So, the sadhus made him see the 'ego and desires' as separate. His mind separated from the 'ego and desires' and became crystal.

Now, he got a spark of love in him. He felt a pull. He felt a longing for the godly soul whom he had thought as an ordinary saint. He repented, "Oh! I was ignorant about the Guru being such a big, true, heavenly light. I thought he was an ordinary saint. How sad! This veil of 'ego and desires' had kept my eyes closed. The past is gone. At least now I should seek his blessings."

In this thinking, he bade goodbye to the sadhus and came back and fell at the Guru's feet.

Today, when Braham Das came and fell at the Guru's feet, musicians were singing *Arti* and *Sohila*. The Guru was sitting immersed in the love of the Lord. The true Guru put his hand that has come to cool the fire of the world that has come to join the separated minds with the Lord, on Braham Das' head. This auspicious hand is joining Braham Das' separated mind with the Lord.

The fortunate hand is moving on the head and making Braham Das' soul drink the nectar from the Lord's lotus feet. It is giving the sensation of the presence of the Lord in his mind that he had never felt before. It is awakening his mind from a slumber. It is giving life to a lifelessly living heart. It is making Braham Das a beloved of the Lord. It is joining his soul that has remained separated from the Lord all his life.

After some time, the true Guru lifted his head.

Braham Das feels a loving sensation of the presence of the Lord settled in his body and feels ecstasy. He feels his body soul immersed in the love of the Lord and is in extreme rapture.

Like, the rivers enter the sea but they do not know how big the sea is. They immerse in the sea and are delighted. Similarly, the body soul gets immersed in the Supreme Soul and feels the rapture. It does not go after how big is the Supreme Soul. So, Braham Das' soul has got immersed in the Supreme Soul and he is in ecstasy.

#### IV

It is afternoon, but the region is cold. It is pleasant and Kamaal is sitting in his garden near the stream. He was reciting the Lord's name and feeling the sensation when Braham Das arrived.

Kamaal: Welcome Brother, my real brother. You have got an awakening. You are fortunate. Congratulations.

But Braham Das was tongue-tied. He replied with a few drops of tears from his eyes.

Kamaal got up and both, a Hindu and a Muslim, who were apart despite their friendship, embraced each other. The barriers of caste, faith and ego were all gone. Hindu and Muslim became one gold in Guru Nanak's lap.

They embraced each other again and again. O Brother, my real brother, both of them said. After meeting in this way they sat down.

A short while later, Bhai Hassu dropped in. Both of them made him sit with great respect. Everybody praised Guru Nanak and the Lord. Then they started talking about holy company.

Kamaal: Why couldn't I see the Lord?

Hassu: He could not be seen with these eyes. He can see everyone but no one can see Him. It is not possible that we may see Him with these eyes. The rivers meet the sea. The sea takes them into its lap. The rivers cannot see how big is the sea. They are happy getting immersed in it.

Kamaal: Why I could not get immersed in the Lord?

Hassu: You were trying to find the end of the Infinite. You were not in his love and incessant remembrance. You closed your eyes and tried to imagine a formless god according to your own imagination. That was your own mind only.

Like, in a dream the mind imagines and draws pictures on its own. Similarly, you imagined a god like that. So, it was your own mind that was standing in front of you. You had no touch of the Infinite. When you are not in touch of the Lord, then you are separated from Him. The mind is away from the Lord, at a distance from Him.

Braham Das was hanging a stone god sculptured by somebody's mind. You were hanging your self-imagined god from your neck. So, both of you were away from the Lord. When you met Guru Nanak, then he joined your mind through your body soul with the Supreme Soul. Your body soul got immersed in the Supreme soul. Immersion means your body soul is in constant touch with the Supreme soul. Whatever sensation you are feeling incessantly is immersion of body soul in Supreme Soul.

Kamaal: It has been a grace to me, but is there any path towards this?

Hassu: Grace is the path. The Lord's grace is everything. Grace is the path. Grace is Name. Name is the path. Name is grace. The Lord's Name is the blessing from the Guru.

With Name the inner mind blossoms like a lotus and gets dyed in the love of the Lord all the time and one gets the incessant sensation of the presence of the Lord in the body that gives ecstasy.

This ecstasy is not like the pleasure of bodily passions that goes away quickly.

Braham Das: You tell us the state of mind of a saint who is in the incessant remembrance of the Lord.

Hassu: The mind that is in the incessant remembrance of the Lord is away from worldly desires. The mind is under control and the mind has the sensation of the presence of the Lord in the body at all times and is in ecstasy.

Like, when a child is in the mother's lap, the touch of the mother's lap keeps the child delighted.

Similarly, the mind is in ecstasy with the touch of the divine lap.

The mind does not wander in anxiety, fear, worry and other worldly entanglements. The sensation of the presence of the Lord keeps it tranquil. One is in rapture.

Braham Das: The Guru's grace has awakened my sleeping soul. I feel the sensation that the Guru has given me, that is what you have also said. This must be the incessant remembrance or it will become. This is the inner feeling. What will be the outer feeling and vision?

Hassu: Those who have got the Guru's blessings are in wondrousness. They sing the praises of the Lord in wondrousness.

Braham Das: Please elaborate this.

Hassu: A person immersed in the Lord's love does not see things as they are. He sees the Lord in everything. Like, a thirsty person, if he sees an orange, then he sees the thirst quenching and delicious orange juice in it. But a child who has not tasted an orange sees its nice color and roundness. He considers it a ball to play. He is not able to feel the delicious orange juice in it.

In the same way, the person in the love of the Lord sees wondrousness in everything. And that keeps him in wondrousness.

He sees nectar in everything and remains in the Name and praise of the Lord. The mind remains elevated.

Our beloved Guru sees wonder in everything. He says:

*Music is rapturous. Scriptures are rapturous.*

*Life is rapturous. Humans, animals, vegetation is rapturous.*

*Beauty is rapturous. Colors are rapturous.*

*Seeing the animals moving naked is rapturous.*

*Earth is rapturous. Mineral resources are rapturous.*

*Seeing people entangled in desires is rapturous.*

*Seeing people born and dying, one feels rapture.*

*Seeing the hunger and the charm of senses, one feels rapture.*

*The Lord's praise and hymns are rapturous.*

*Seeing some on true path and some on wrong path, one feels rapture.*

*Some see Him near. Some see Him far. It is rapturous.*

*Seeing the wonders, I go into rapture.*

*Seeing the Omnipresent everywhere is rapturous.*

*To have this wondrous feeling is to be fortunate.*

Braham Das: When the incessant remembrance is in the mind and outwardly is wondrousness then where does this service stand? I was told to do service first.

Hassu: See, we are not just the mind we are body also. We are not just thinking only. We are in action also. We are not just intuitive mind we are in sensation also. We are not just body we are a personality also. Our personality is a combination of everything. To be immersed in the Lord's love or so to say, to be in the incessant remembrance of the Lord, who is the creator, giver of nourishment to all and saviour, is our inner connection.

In this way, our mind remains in ecstasy. When this elevated mind is in wondrousness, then it sees beauty in everything and sings the praises of the Lord. Everything beautiful makes the mind praise the Lord. It gets ecstasy from everything. Sometimes, when you see anything beautiful, it takes you in wondrousness. At that time, if some desire comes in the mind then the feeling of wondrousness goes away or becomes weak. All these feelings are of an elevated mind. These feelings are beyond the feelings of the five senses of the body. We are a body. Our body instincts are similar to those of animals. In trying to control the body passions stubbornly by penances and fasts the body becomes weak and sometimes ill. They have to be controlled in the way that the Guru guides us. This path only the benevolent Guru has shown us.

Do not kill these five instincts. Make them your servants. Rein the mind as the rider reins the horse.

By recitation of Name, singing of divine songs and singing of praises of the Lord, these instincts are automatically controlled. Then there should be a novel way of controlling these instincts. That novel way is service.

The nature of our mind is such that it feels happy to take, acquire, grab and boast. Now, if one goes stubbornly against these instincts, then one will feel dejected and in suffering, but if one makes a habit of 'giving with pleasure' then the animal instinct will become a manly instinct or so to say a saintly instinct. The animal takes and grabs and feels happy. Man also does the same, but somebody who feels happy to give, then automatically his instinct of grabbing is gone.

Then whoever wants to become a saint, the Guru tells him to do service to the Guru and the saints. In this service, man catches the goodness from the saints. This service makes him humble. Humility washes the dirt of the mind. And on the top of it, the Guru's and the saint's blessings wash the dirt of the mind. His ego is gone that is the veil between our self and the Lord.

The result is, that the mind becomes ready to settle the Name in it.

The fruit of 'service to humanity' is 'settling the Name' in the mind.

Other service done for show off is not right. Service is to cleanse the mind so that the Name settles in it. The Guru suggests service in the Name of the Lord. Those who do not do service in the Name of the Lord, their mind is not cleansed, because they do it with ego in their mind. Ego is bondage. Anything done with ego keeps you in bondage. Their fruit of service does not clean the mind. Our deeds are bad. We go after our mind and our mind is full of desires. As such our actions keep us in un-ending desires. To break this shackle of desires, the Guru guides our actions towards 'service to the Guru and the holy people' and he says it should be in the Name of the Lord.

When we do service in the Name of the Lord, then the ego goes away, the desires vanish and the mind becomes crystal.

Braham Das: That means the fruit of service is cleansing the mind. The service has to be done in the name of the Lord and not in ego or mercy or thinking that 'I am benevolent' or 'I am generous' or 'I am kind'. But, in the thinking that the service will cleanse the mind and it is the Lord's command.

Braham Das: Any other service?

Hassu: When one is immersed in the Lord's love and sees wondrousness all around, even then the true Guru says that you have to live in this world and deal with people. That dealing is service. But, the service is in wondrousness and is natural.

So, again I tell you what is animal instinct. Animal instinct is that 'I should be in comfort, whether anybody else gets comfort or not'. Those whose thinking is like this, they are like animals. Animals have a mind but they have no intellect. Man has intellect. He can think that if 'I do not care for the other person's comfort for the sake of my own comfort', similarly the other person also does not think of my comfort for the sake of his comfort. The result is, that in this way 'I am suffering' and the other person is also suffering.

Then he thinks that the remedy is that 'I should look to his comfort, then only I can expect that the other person will look to my comfort'.

So, when we start thinking in this way, and see to the right of the other person to expect goodness from us, then we become good and there is no suffering for anyone.

Now, he experiences that 'I am doing good to the other person in the hope that he will reciprocate', but he doesn't do that. Then he thinks, all right, let him do whatever he does, but 'I should stick to my goodness'. When such a thought comes, then it is a saintly nature.

Next, he will think, all right, the other person is not doing any good to me, it is his thinking, 'I should still forgive him and do my best whatever I think is good'. This is mercy. It is again a saintly nature.

The Guru says, that living in this world one becomes a saint in this way.

Then the Guru says, one should be satisfied with what one has.

Now, with these three things:

1. *Doing goodness to others.*
2. *Forgiveness. And*
3. *Remaining satisfied and contented.*

This is service to humanity because this is the best way to live in this world. Again, if you get suffering from others, then you should not change your attitude. When such a person is in the recitation of Name and thinks that everything happens as per the Lord's will, then he will not think that he is doing a sacrifice. It will be his nature to do goodness, forgive and be satisfied.

There is a dearth of such persons in the world, but Guru Nanak has made plentiful of such persons who are in the love of the Lord inwardly and outwardly are in doing good, forgiveness and satisfied.

Those whose vision is wondrousness their mind is elevated and they see the Lord everywhere. As I told you, a child's vision of an orange is a ball but a man's vision is a delicious juice.

Similarly, those whose vision is wondrousness, they see the Lord everywhere.

When such enlightened persons deal with the world, they do not see the poverty, misery, right or wrong thinking, handsomeness or ugliness in the other person. They see the Lord everywhere. When they deal with anyone they deal with the Lord. Their mind is always in high spirits and in the remembrance of the Lord. With this elevated mind when they deal with any friend, enemy, known person, unknown stranger, man or animal, they deal with an elevated mind and a vision of wondrousness. They see the Lord everywhere. They do it in a relaxed way. It is their nature.

Their mind is not influenced towards the persons whom they are serving.  
Their mind is influenced towards the Lord.

Like, the moonlight is falling on earth.

A tailor is stitching a shirt in that moonlight.

His attention is in the needle, thread, shirt, money for stitching and the labour that he is doing.

But the partridge is looking at the moon intently.

It looks up, sees the moon, it looks inside, sees the moon. In its eyes is moonlight. All around he sees is moonlight. He sees the world but he sees the moonlight surrounding everybody, the moonlight falling on everybody's head.

The mind of the partridge, the vision of the partridge, the action of the partridge, its delight, play, blossom, making others happy, it is all on account of its seeing the moon.

It is having a rapturous glimpse of the moon, and is in joy and high spirits.

If by chance, the needle of the tailor falls down, then in a joy it will pick up the needle and give it to the tailor.

In this service, it will not boast that 'I have done a service'.

It sees only moonlight, around the tailor, around the needle, around its peak. It is doing service to the moonlight.

Braham Das: If and when, this vision of wondrousness goes away and the remembrance slackens, then what should be done.

Hassu: If this vision of wondrousness goes away, then the mind has already the support that 'It is the Lord's will'. The vision of 'The Lord's will' should remain. If the vision of 'The Lord's will' becomes unsettled, then the vision of 'Forgiveness' should remain. If the vision of 'Forgiveness' becomes unsettled, then the vision of 'Doing good' should remain.

If the vision of 'Doing good' becomes unsettled, then one becomes like an animal.

Braham Das: Then what should be done?

Hassu: Take refuge under Guru Nanak's umbrella, pray to the Lord, keep company of holy people and do service.

Braham Das: Anything else?

Hassu: To read the scripture.

Braham Das: What is that?

Hassu: Recitation of the Lord's name and singing of the divine songs. This is the topmost practice that makes 'a man from animal' and 'a saint from man'.

Read the divine scripture and recite the Lord's name.

Hassu's eyes closed. He remembered Guru Nanak's words:

I adore the Guru who made saints from men.

Now, the Guru went to Kashmir. After reaching Kashmir, he did not go into the city. For fourteen days he stayed in the forest. He remained a guest of the forest. People thronged to meet him. Whosoever came was blessed. Whosoever came got the Name. The Name settled in their hearts.

His praise spread like fragrance and everyone was blessed.

His praise spread so much that people from far-off places started coming and staying. The divine music was sung all day and night.

In this way, the garden of holy congregation blossomed in Kashmir for a long time.

Braham Das became a real saint. Guru Nanak appointed him a seat.

Yes, the Guru now moved ahead.

Braham Das was appointed to sit in the gurdwara and continue the singing of divine songs and guide the people towards the religious path of 'Recitation of the Lord's name with love'. As per the Guru's wish, Braham Das settled here. But Kamaal went with the Guru.

For some time he travelled along with the Guru but then the Guru wished and asked him to go to Kurram and guide the people there towards the true religious path of 'Recitation of the Lord's Name with love'.

The Guru's command to Kamaal and Braham Das is repeated once again:

*The Handsome Lord is one*

*His door is one*

*The way to reach Him is one*

*i.e. 'Recitation of the Lord's Name with love'*

*Let us also go on that only one way:*

*'Waheguru, Waheguru, Waheguru.'*

*'O Lord, O Lord, O Lord'*

*Starting with at least five minutes a day.*



## Bhartari Blessed

In his third travel, Guru Nanak went northwards to Kashmir and other places and reached Kailash mountains. This is also called Sumer. Here is the sacred lake called Mansarovar. From Shimla up to Mansarovar, there are all high mountains, but habitation is there, even in the higher reaches. One can find signs of Guru Nanak's visits at many places.

The Guru was nearing Mansarovar when the Sidhas, who had already reached Mansarovar, heard about his coming. They felt uneasy. They started coming down and began discussions with the Guru. These Sidhas were practising Hath yoga. They had renounced their families and homes and were living in solitude in the forests or high mountains.

Today, they were amazed to see Guru Nanak having come up in these high mountains. They were astonished to see someone who was not from their sect. Then they asked: O Gentleman, what power has brought you here? Your name is not counted in Sidhas and besides Sidhas no one has got supernatural powers.

Guru Nanak: The source of all power is the All-powerful Lord. I am not after supernatural powers. I have loved the powerful Lord. All powers are His, and I belong to Him.

Sidhas: Please be good to tell your name.

Guru: My name is Nanak. I have got salvation by remembrance of the Lord's name.

Sidhas (expressing scorn): Then he is not a Sidha. He is not an ascetic. He is some family man.

Guru: If one is humble, only then he can reach the Lord's palace and meet the Lord. If one thinks highly of one's self then one remains in ego. There is no place for ego in the Lord's palace. On listening to this, the Sidhas felt a bit

ashamed. They exchanged gestures among themselves. Then they asked some questions. When they listened to the replies, they felt un-easy. They said: He is not an ordinary man. Then they became soft and started conversation.

Sidhas: O dear Nanak, tell us something about the world.

Now, it was time to complete the mission for which Guru Nanak had gone there.

Guru Nanak: O Sidhas, Truth is the moon. Falsehood is darkness. In the world, it is darkness all over. The moon i.e. the Truth is not visible. I am travelling and searching for the moon i.e. the Truth. It seems religion has vanished from the earth and evil is the order of the day.

Sidhas: Is there no one to stop it.

Guru Nanak: Those who call themselves Sidhas or so to say sensible, they make their aim 'Let us go to the mountains and live in peace', like you are hiding here. Who should guide the world?

Sidhas: Our disciples are going from house to house and spreading religiousness.

Guru: Your disciples are without any religiousness in themselves. They only know how to rub ash on their body and beg for food. There is no one to guide. No one is capable to show the true path to the people. There is no consideration for right or wrong. Nobody follows one's faith religiously.

Like animals, everybody is running in greed.

Sidhas: Are the rulers not looking after the welfare and rights of their subjects?

Guru: The rulers instead of looking after the citizens are eating them up. They have become a source of suffering for the citizens. The rulers are commonplace run-of-the-mill.

Sidhas: Why don't the citizens get together and select a competent ruler?

Guru: The citizens are un-educated, without knowledge and have become powerless and hypocrites on account of slavery and cruelty. Under the influence of fear, man becomes weak and hypocrite.

Sidhas: What about the priests?

Guru: They are in dance and merriment. The disciples play the music and the priests dance. They enact theatrical performances depicting Shri Krishna and Shri Ram. It is a sport and merriment. They are not in religious teaching.

Sidhas: With each learned scholar, two hundred to four hundred families were allotted and they gave guidance. Are those old people not doing anything?

Guru: They have become like beggars. The families are busy in their worldly chores and the scholars go to their houses once a year to collect money and give them amulets to wear and come away.

Sidhas: The Mohammedans are ruling. Are their Muslim priests not doing justice?

Guru: The Muslim priests have become corrupt. They take bribe and deny one's right.

Sidhas: There were very good family men with large families. What has happened to them?

Guru: The family system is gone. Family means love of husband and wife. Good Lord. O hell! The love has vanished. Now it is love of money only. There is no sanctity of family living.

On listening to all this, the Sidhas pondered: What should be done?

After pondering deeply, it occurred to them, that if this Nanak becomes our disciple and enhances the glory of our sect then our Gorakh sect that is dying fast, will become powerful again. In this thinking, they asked the Guru to fetch water from the lake. The Guru smiled and went. But he saw diamonds and pearls instead of water. The Sidhas by their supernatural powers had transformed the water into diamonds and pearls so that Guru Nanak is impressed by their supernatural powers and is influenced towards them.

But Guru Nanak's mind, that was immersed in the love of the Lord, and had the strength of the Lord in him, how could he be influenced by such supernatural powers? He didn't even touch the diamonds.

He came back and said: There is no water in the lake, only false stones.

So, the Sidhas came to understand that he could not be influenced by supernatural powers. Now, they started intellectual questioning.

Mahadev: O Nanak, Are you a householder or 'in renunciation'?

Guru: How do you define householder and 'in renunciation'?

Mahadev: A householder means, a family man absorbed in worldly desires. 'In renunciation' means, one who has left his family and house and is detached from worldly desires.

Guru Nanak: Can a family man remain detached from worldly desires?

Mahadev: No, not at all. This is impossible.

Guru: Yes. He can remain detached. Your interpretation of householder and 'in renunciation' is not correct.

Mahadev: Then you tell the meanings.

Guru: Householder is he, who lives in this world but his mind is detached from worldly desires. He earns honestly and gives charity. This householder is pure, like the water of Ganges.

Mahadev: The Lord who is the Supreme power is formless. This householder has a body. How can he become one with the Lord, unless he has apathy towards the body?

Guru: A householder, the one who loves the Lord and lives in devotion and remembrance of the Lord, his soul is awakened.

Mahadev: He gets enlightenment but how is he detached from the worldly desires. You give some example,

Guru: Like, the lotus grows in muddy water but is not affected by the muddy water. The duck swims in water but is not affected by the water. Its body remains dry.

Mahadev going into deep thought, said: You tell the meanings of renunciation.

Guru: 'In renunciation' is one who is immersed in the love of the Lord and desires nothing else and has killed his ego. Whether he lives in the family or leaves the family is of no consequence. He can be 'in renunciation' even while living in the family.

Renunciation is detaching the mind from worldly desires and not necessarily renouncing the family, house or city.

So, 'in renunciation' is he who has detached his mind from worldly desires.

Mahadev: It appears you are not considering householder and 'in renunciation' as separate persons. You also appear to be 'in renunciation'.

Guru: There is no difference between a householder and a person 'in renunciation'. Both can remain detached from worldly desires. I am detached from worldly desires.

Mahadev: You have not understood what I meant. Can a person be a householder and 'in renunciation' at the same time.

Guru: The detachment from worldly desires has to be of the mind, and it is not necessary that the body should also renounce the family and house. A householder will be considered as 'in renunciation' living in the family when he has detached his mind from worldly desires.

Machchinder Nath (in an angry tone with face red in anger): Then are the scriptures untrue and those who have renounced all wrong?

Guru Nanak: Untrue is one's own mind or one's own behaviour. The aim has to be to control the five senses.

Gorakh Nath spoke: That means, you don't believe in renunciation.

Guru: Renunciation is detaching the mind from worldly desires.

In Guru Nanak Prakash is written: In this way, there were many discussions. When all the Sidhas lost in the discussions in every way absolutely, then Mangal Nath and Bhartari gave some good suggestions to Gorakh.

At this time Bhartari yogi was on a visit to the Sidhas hermitage. His mind was already enlightened by the Guru's discourse. He had already experienced the ecstasy in the Lord's Name, and was in the recitation of Name but he was

still in this sect. He told his mentor Gorakh that he had already met Guru Nanak and that Guru Nanak is a prophet, a prophet of prophets.

He told Gorakh: When I met Muni in my meditation, then Muni had praised the path of Name. Then when Guru Nanak came to my hermitage and met me, then I became sure that what the Muni had said was true. Guru Nanak is a prophet and he preaches Name. His discourse is very intellectual and he takes you out of mistaken beliefs. I am filled with ecstasy after meeting him. It will be beneficial if we stop arguments and welcome him.

Gorakh: I am Head of the sect. How can there be two Heads?

He can be the Head or I can be the Head. If he becomes my disciple then it will be auspicious.

Bhartari: For him to become a disciple is expecting rather too much because he is a prophet, but Shri Krishna and Shri Ram had adopted Gurus while in human form, just to keep up the custom. In this thinking, if you wish you may try.

With this view in mind, groups of Sidhas went to the place where the Guru was staying and tried their best to influence him through supernatural powers and discussions. When all the intelligent Sidhas lost in the discussions, then Gorakh said: O Bhartari, you know him since long. You go and bring him with respect. We should all sit together and listen to his doctrine.

Bhartari went. He met the Guru with great respect, devotion and regard and gave Gorakh's message.

Now, the Guru went to the hermitage of the Gorakh sect.

Again, there were discussions and the Sidhas tried to influence him but the Guru won in the discussions.

In the gathering of Sidhas, Bhartari prayed to the Guru: Everybody has had discussions with you and listened to you but there are certain misgivings. You tell your doctrine so that everybody is benefited. You also reply to the questions that the Sidhas have in their mind.

Then the Guru said: Bhartari yogi, whatever questions that the Sidhas have in their mind, let them come out. Then I can reply to the questions and explain my doctrine side by side.

Well, the doctrine is that the Lord is the Supreme power and is omnipresent. He is here, there, everywhere. It is not an inert power. He is a living power. He is the creator. He is the giver of nourishment to all. He is the saviour. He looks after His creation.

The path to reach the Lord is holy company.

In the holy company, praises of the Lord are sung, by which we start loving Him and we meet Him.

By singing the praises of the Lord and by loving Him we come to 'Reciting His name'. Name is love. Name is the support in life.

Bhartari: Sidhas wish to ask, how do we get rid of the worldly attachments and passions? We do yoga practices to control the body passions and renounce the world to keep away from worldly attachments. How do you do that?

Guru: One thing is the Guru's discourse and reasoning, that keeps the mind in control. Second, the holy company is a fencing that keeps the person away from vices and the dirt of the already done vices is also washed when we are in holy company. Because in the holy company, praises of the Lord are sung, and by singing the praises of the Lord, the dirt of vices on the mind goes away. So, the previously accumulated dirt and the present dirt that comes on the mind even while in endeavour is washed in the lake of the holy company.

The lake of the holy company is never dirty. So, it is always capable of washing the dirt.

Bhartari: The yogis are asking that we recluses don't need to speak and your path is remembrance and recitation that the tongue has to do. So, do you ask your disciples to keep their lips shut and remember silently or in some other way?

Guru: We tell the devotees not to waste their time in idle gossip, speak but that much that is essential. Rest of the time recite the Lord's name and sing His praises. In this way, they are able to do recitation and their worldly chores also go on. Later, when the recitation becomes automatic, then the ecstasy that they feel from recitation keeps them away from un-necessary talking.

Bhartari: The yogis say, that in their yoga they reach the tenth door and get into thoughtlessness. Your disciples practice recitation while living in the worldly entanglements. Then how can they get into thoughtlessness?

Guru: The thoughtlessness what you say and you think, it is something non-living. When we say tenth door, we don't mean it is a non-living sphere. It is a living spark and it is all pervading. Like, the reflection of light on water lights up the water, in the same way our tenth door is a living spark. It emits light. When our mind becomes crystal by recitation of Name, then this spark pervades in the crystal mind. We don't go into thoughtlessness on reaching the tenth door. The living spark pervades in us. The meaning is that the spark that pervades in the crystal mind is the Lord.

Reaching the tenth door does not mean thoughtlessness. Reaching the tenth door is reaching the living spark i.e. the Lord. This is the Lord that pervades in the crystal mind. The soul does not mean thoughtlessness. It is a formless pervading living power. It is the flawless Lord.

Bhartari: When we sit in meditation, we drink nectar. How do you drink that nectar?

Guru: Whatever nectar is there in the body, it automatically comes by concentration. But we know there are seven nectars in the body. Five are of the body and two are of the outer mind and the intuitive mind. But they all reflect the Lord's Name nectar. We clear the misgiving in understanding the nectars. We identify the five body nectars separately. In this way, we drink only the sacred Lord's Name nectar that gives ecstasy.

Bhartari: What is the practice?

Guru: Name.

Bhartari: Our yogis, by doing Hath yoga practices live for hundreds of years. How do you win over period of life?

Guru: When our disciple recites the Lord's name, he recites it with a conviction that 'He is there'. Name washes all the dirt of the mind, and the mind becomes crystal and pure. Then one starts loving the Lord. Then one gets an awakening. The Name settles in the mind and gives a sensation of the presence of the Lord in the mind and body. The recitation becomes incessant. This is meeting the Lord. It gives rapture. This meeting the Lord is a victory over time. Time is passing in moments. When our disciple is in the incessant recitation of the Lord's name, then he is living in the presence of the Lord in the present moment. He is not bothered about the past or the future. Now, he is in recitation at the present moment. This present moment becomes the past moment and the future moment becomes the present moment. So, he is reciting in all the moments, past, present and future and thus wins over time.

Rest is the body. It is a dress. Sometimes one may wear and sometimes one may take it off. The life that you prolong by controlling the breath, what is the advantage of that? When you are sitting in thoughtlessness then you are neither enjoying the body passions nor getting the nectar of the soul because you are in thoughtlessness. Then what is the benefit? To live a life in unconsciousness or to die, there doesn't appear to be any much difference.

To win over time, one has to join the moments and get into incessant recitation. Second, winning over time is to get out of the cycle of births and deaths. That also, is the fruit of Name.

Another yogi who had more of anger in him impatiently spoke: O Bhartari, you ask him if he has any method of burning anger.

Guru: When something happens against our wish or we wish and ask for something to be done and it is not done, then we become angry. Second, if somebody has not understood something properly and he makes a mistake, then we get angry and scold him. In this way, we get angry on the disciples as

well. Or so to say, when our ego gets a beating then the ego comes out in the form of anger. To control this anger, our method is to control the thinking of the mind, because mind is the instrument of ego. It is the mind that brings out the ego, in the form of anger, when our ego gets a beating.

So, we go by the Guru's advice to remain in forgiveness. If somebody makes a mistake, then ignore the mistake and forgive him. Again, if somebody does something and your ego gets a beating, then win him with reasoning and patience but forgive him.

The Guru's advice is that forgiveness is a virtue and anger is a fire. It burns. When forgiveness comes anger goes.

Then in practice you will know that the sensation of Name weakens when you have anger. When we go by the Guru's advice, then the sensation remains constant. Guru is forgiveness. Our mind is anger. The mind that has forgiveness is strong and in elevation. Forgiveness burns the anger.

Bhartari: The yogis do meditation. Do you also do meditation?

Guru: With the recitation of Name, an elevation comes in the mind. This is a feeling of the sixth sense. This shuttles in the tenth door.

This elevation is not pride. It is an elevation of the mind. The mind is elevated. It is also called 'Immersion in the love of the Lord'.

When the Name is incessant, or so to say, Name gets into the breath, or so to say, the sixth sense shuttles to the tenth door, or so to say, the subconscious mind gets filled with Name, then we get the incessant sensation of Name in the mind and body, and our body soul gets immersed in the Supreme soul. This is our engrossment, or so to say, meditation.

Other meditations are only till you are in a sitting posture.

When you are sitting you are in meditation but when you get up then there is no meditation. This immersion in the love of the Lord is an incessant meditation. We call it relaxed meditation or Sahaj yoga.

Now, you will ask how the fire of worldly desires is extinguished?

Without the fire of desires being extinguished, the mind cannot become crystal. So, I know that by meeting the Guru, this is also extinguished because the advice of the Guru rids us from desires.

Another impatient yogi: Bhartari, you ask him, When someone becomes his disciple, then in the beginning, how they kill his ego? How do they teach humility? We rub ash on our body, the moment we renounce the world, so that we look ugly, and think ourselves ugly, and remain in humility.

Guru: We tell him the 'Ideal of service'.

We tell him: When you have started treading on the path of recitation of Name, then: Do service to holy people with your hands

*Recite the Name with your tongue*

*Remember the Lord in your mind.*

*This is, serving the Lord.*

*Do goodness to others.*

This is service to the people. But this is a service to the Lord also, because you are serving the Lord's children. This 'Ideal of service' is our rubbing ash on the body. With service, the ego goes and man lives a comfortable and peaceful life. By serving others one gets humility. By serving the holy people you get their blessings, and the mind gets dyed in the love of the Lord. By serving the Lord you get salvation.

One young disciple (looking towards Bhartari): We play music by blowing the trumpet. The mind concentrates with that music. What do they do?

Guru: The mind may concentrate by blowing the trumpet but blowing the trumpet in the morning, daytime, evening and night while roaming would be helpful in begging for food. Our devotees earn food by working and are happy in God's will. They don't have to beg. But so far as the mind is concerned, we sing the praises of the Lord with music. We sing the divine sacred songs with music. This is our blowing the trumpet.

Bhartari: How do you have a glimpse?

Guru: We are dyed in the love of the Lord. This is our glimpse.

Bhartari: Do you go for pilgrimage?

Guru: The recitation of the Lord's name is washing our dirt and sins. This is our bath at a pilgrim centre.

Another yogi to Bhartari: We worship the idol of Shiv and other gods. What do they worship?

Guru: We have the Lord's temple in our body. We worship the Lord. He is a living Lord, not a stone idol. He is capable of immersing our body soul in Himself. In His love, we are engrossed and in ecstasy. In this way, immersed in the love of the Lord, who is sitting on a throne inside our body, we are in ecstasy. Our devotee does all this in the thinking that it is all Lord's grace that we are doing all this, otherwise who can meet the Lord. It is only His grace that one gets His sensation in the mind and body.

Bhartari: How can one be detached while living in the family?

Guru: Like the lotus. It remains in muddy water but is not affected by the same. Similarly, a person in recitation of the Lord's Name appears to be in worldly desires but actually he is away from these. He lives in the family and the world, with mind detached.

O Bhartari yogi, The Lord is omnipresent. Whatever He wills happens. I accept His will. I sing His praises thinking that He is present here and everywhere and I live in pure Name.

Bhartari: Is pure Name different from Name.

Guru: No Bhartari. The Lord's Name that we recite with the sole desire to meet Him is pure Name. It means, when one is reciting the Name, the person has no other desire but to meet Him.

Bhartari got so much love for the Guru that he wished to leave the Gorakh sect and accompany the Guru, but Gorakh did not let him go.

But later, when Guru Nanak was at Kartarpur, then he left the Gorakh sect and went and settled at Kartarpur and the rest of his life he spent with Guru Nanak Dev.

The Guru's discourse to Sidhas is summed up:

*'Do service to holy people with your hands  
Recite the Lord's Name with your tongue  
Remember the Lord in your mind'*

Let us also recite:

'Waheguru, Waheguru, Waheguru.'

'O Lord, O Lord, O Lord'

Starting with at least five minutes a day.



## Veeran Malhar

**M**ardana: O Sheehan, see, the Guru has opened his Lord's-love-immersed eyes and his forehead is showering benevolence. It appears he is going to bless someone.

Sheehan: It does appear like that. He travels to distant places as if he is searching someone.

Mardana: Yes, he is benevolent in many ways. Sometimes he showers his blessings on a large gathering but sometimes he blesses those who are already on the religious path. Sometimes he blesses some top saints who consider themselves as having reached the Lord but are actually stuck in some mistaken belief. He clears their mistaken beliefs and puts them on the right path. Sometimes he blesses those who are occupying religious seats but are in pride and nurture hatred in their mind for other religions. (Laughingly) the true Guru is miraculous. Sometimes he blesses the robbers, criminals and sinners and puts them on the true path of love of the Lord.

One is the Lord whose will one cannot know and one is the Guru. We cannot guess what miracle he is going to do today. See, he is in meditation since early morning. Now, he has opened his eyes. Benevolence is showering from his face.

Meanwhile the Guru said: Come. Let us move. Get ready.

Mardana: Beloved Guru, where do we go?

Guru: Let us move. We are already in travel. The town is near. One person is in pursuit but is stuck in mistaken belief. It is like a barrier against a river. When the barrier is removed the river flows uninterrupted. Similarly, if his mistaken belief is removed, he will move forward with vigor.

On listening to the Guru's wish they moved ahead. They reached the town. They asked someone: Where does Veeran Malhar live?

The person replied: A little further on this very street on the left side.

They reached there and entered the garden. There, Veeran Malhar was sitting busy in some work. He saw them, stood up and with folded hands said: Greetings to you.

Guru: God bless you.

Then hurriedly he brought a bed. Spread a nice white sheet on it and said: Welcome, please sit down.

The Guru sat on the bed and on the ground in front, on a mat, sat Veeran Malhar and the Guru's companions.

Guru: Veeran Malhar, say, how are your ascetic practices going on?

Veeran Malhar: I am a poor farmer. What do I know about the Lord?

Mardana: Speak frankly and take some good gainful advice.

Veeran Malhar (heaving a sigh softly): What is the name of the Godly soul?

Mardana: Nanak from the Lord.

Veeran Malhar (Heaving a long sigh of relief): I am fortunate that a Godly soul has himself come and given a glimpse. Thanks, O Lord. Lord is great and benevolent.

He bowed to the Guru again and said: O Nanak! I have heard you consider Muslims and Hindus as equal. I am in a fix. When I am at home, I remember the one Lord. When I go to the mosque, there, they tell Hindus are not allowed in the Lord's palace. Only Muslims are allowed and there is one friend Mohammed at His gate. Nobody else can go there. There is no Ram or Krishna. Even if they are, they are not allowed there. Then I ponder if Hindu prophets are not allowed there, then why the Lord created them. The Muslim priests say that since they are non-Muslim, they will burn in hell. Then my mind questions: Why does Lord create something to burn in hell? Does he feel happy to see the hell burning? If I talk to a pandit, he says, Muslims are untouchable. They cannot get salvation. Then they talk against the prophet who has to help in getting salvation.

Then I pray to God: O Lord, tell me which ship should I go on, Muslim ship or Hindu ship? Which ship will sail and which will drown? Which ship will take me across? My heart is pierced with this thorn and I have no peace of mind.

I have heard you have meditated for ages and have got a robe of honour from the Lord. You tell who is allowed and who is not allowed in the Lord's palace? For the sake of the Lord, you tell truly.

Guru: O dear, the truth is that as you sow, so shall you reap? Peace of mind is in contentment that whatever the Lord does is good. But salvation is in Name. Without Name everybody is in the bond of ego.

Veeran Malhar: But you are the Lord's beloved. You are immersed in His love. You take out the thorn from my heart that the Muslim priests have pierced and Hindu priests have not pulled it out. You pull it out. You tell who is allowed in the Lord's palace?

Guru: Both, Muslims and Hindus agree that one Lord has created this world. So, Lord is the creator. His created beings are His children. Who is lovable and who is not? You only tell, amongst your own children, who is lovable and who is not?

Veeran Malhar: All children are lovable but the one who has goodness in him is more lovable.

Guru: We cannot see the Lord but the important thing we know that he is the creator and father and for him all are equal as we feel our sons are. Who is more loveable, who is pious. So, now you can judge who is more loveable. It is the one who has goodness.

Veeran Malhar: Yes, you have said right. Now you tell me about the heavens also. Which prophet is loveable, whether it is Mohammed or Ram or Krishna?

Guru: The Lord, who is present here, there, everywhere, in His court, He is the one and only one Lord. Rest, are all standing at his door, they are in millions. Millions of Ram, millions of Krishna, millions of Mohammed, millions of saints and millions others, they cannot be counted. They have millions of dresses, millions of paths, millions of Hindu priests and millions of Muslim priests. O brother, but those who have treaded on the true path of 'recitation of the Lord's Name with love' have got salvation. If you tread on this path you will get salvation, otherwise not. From the above-mentioned millions those who have treaded on this true path have got salvation, others have not. So, there are millions in ascetic practices but only those who have treaded on this true path have got salvation. Without the Lord's name and without the sensation of the Lord in the mind and body all are without the love of the Lord.

Now, if we talk of the Lord, then he is One and only One. There was no second, there is no second and there will be no second. He is the only one. He is the one Lord of all prophets, saints and sadhus. But if you want to find His limit as you measure your land, then that will be folly. The creation cannot understand the Creator. The finite cannot estimate the Infinite. He is limitless and indescribable in words.

We have to remain in devotion. We have to love Him. Being near Him gives comfort. We should always remain in His presence. That is the salvation.

The rest who do not tread on the spiritual path, who do not recite His Name, they are in sentimental love. They are enticed in the short-lived worldly pleasures. They do not understand the ecstasy of the soul. Their education, their knowledge, their vocation are all in ego. The educated, the uneducated, the believers in religion, the atheists, all are in envy. They increase the unhappiness and suffering of mankind. What is the use of that education that increases the suffering of mankind and does not allay its suffering.

Further, if you ask about the Lord's door and wish to listen to happiness giving words, then listen.

Then Mardana played the rebeck and sang a divine song.

O Lord, where is your door, where is your palace where you sit and give your love to everyone, where the divine songs are sung, where the angels sing your praises, where the breeze, fire and water sing your praises, where the Shiva, Brahma and Indira sing your praises? O Lord, you are great, your Name is always true. O Lord, you were, you are and you always will be. O Lord, you are the king of kings, your command is supreme.

The entralling divine song depicting love of the Lord elevated Veeran Malhar's mind and he went into deep meditation. He got the sensation of the Lord in his mind and body. He was filled with ecstasy. Even, after the divine song finished he kept sitting in meditation for a long time.

When his mind came out of the trance, then his mind said: This is the true Guru who has himself come to my house. It is he who has got this treasure of Name that he is showering. He is the image of the Lord. He has come from the Lord. He sees the Lord here, there, everywhere. One can see the Lord in his eyes and feel the Lord in his words. He is prophet of the prophets.

He opened his eyes and looked towards the radiant face of the Guru. He could not bear the dazzle and falling at his feet said: O Nanak, you are the Lord's image. You bless me. You have taken out the thorn from my heart. Now, you apply the cream of grace on my heart. Be gracious. I am a beggar at your door. You bless me.

Guru: O dear Veeran Malhar: Listen, who reaches the Lord's door? A saint who has controlled his five senses and reined them. One who keeps company of holy people, one who has tread on the footsteps of a saint and has become a saint, he is welcome at the Lord's door. He is welcome and respected here. He is welcome and respected at the Lord's door. He is respected at the Lord's palace. But how does one become a saint? That is by remembering

the Lord incessantly, by remembrance of His Name. How do you remember His Name? That is by recitation of His Name. How do you get into recitation of Name? By joining the holy congregation. The Guru gives the Name.

This is the true path and all else is mistaken belief.

Veeran Malhar: Then O benevolent Guru, you put me on that true path, so that by treading on it, I will learn to become a saint.

Then the Guru was gracious. He put Veeran Malhar on the true path of recitation of the Lord's name with love.

Veeran Malhar started treading on the path of Name. He remained steadfast in recitation of Name.

The Guru blessed a seeker of the Lord who was stuck in the middle because of misguidance from the ego-minded clergy.

O Great Guru Nanak



## Visit to Mecca

**E**verybody in the seen world is entangled in worldly desires. The Unseen Supreme Soul is immersed in itself. Someone from the seen world dyed in the love of the Unseen is a rare sight.

One side are the rivers Satluj and Beas, the other side are the rivers Chenab and Jehlum. In between is flowing the river Ravi, the beautiful stream of nice cool water. On its bank has come to stay the benevolent Guru Nanak who is moving like a cloud showering love, the king of love and the prophet of peace. He has settled here for sometime as the snow settles softly on the Himalayan peaks. He is blessing the Lord's name to everyone. People come with their minds in fear and anxiety and go away with minds full of love of the Lord and in ecstasy. People come in despair and go away in exuberance.

Guru Nanak is showering love of the Lord and the Lord's name to the minds that come to him. The minds get elevation and ecstasy. Like the sweet dewdrops, it is coolness of spiritual nectar. Sometimes the grace is so extreme that the vices and passions tremble like the clattering of teeth in extreme winter. Ah ha, see, they are running away fast to distant hot spheres.

O Great Guru Nanak

His childhood and adolescence he lived at Talwandi. In his youth he came to Sultanpur and lived there as a family man. From here only, he left his house and started his travels. He visited Saidpur Sandyali, Talwandi, Harrapa, Patan, crossed the Satluj river, visited Delhi, Nanak Mata, Benares, Gaya, Patna, Bihar, Bengal, Assam, Chittagong, Sonpur, Tanasram, Cuttack and Jagan Nath Puri. Then he returned.

On his return journey, he visited the entire eastern districts, then Agra and Mathura and reached Sultanpur and then Talwandi. That was the end of his first travel.

Then he visited many places in Punjab, came to Talwandi, stayed there for a few months and then moved along the bank of river Ravi and settled on the outskirts of Doda. This became a fortunate land. A Gurdwara was constructed, houses came up and it became known as Kartarpur. People thronged to meet him. He asked everyone to recite the Lord's Name. Hindus, Muslims and people of all faiths started coming and were blessed.

But soon he decided to travel again. This time he went to the south and reached Sangladeep. Then he returned to Kartarpur. On his journey to Sangladeep and return he visited many places and blessed the people with the Lord's Name. For sometime he stayed at Kartarpur and preached recitation of Name and singing the praises of the Lord. Again, he decided to travel.

This time he visited Kashmir, Tibet and Mansarovar. He went further to China and then to Bhutan. From there he travelled on the Himalayan path to Jammu and then to the plains and reached Kartarpur.

For sometime he stayed at Kartarpur and blessed the Lord's name to everybody. Again like a showering cloud to allay the suffering of the people he decided to travel.

This time he visited Mecca. He went by the sea route and came back via Iran and Baghdad and returned to Kartarpur.

One more travel is mentioned but it is up to the Gorakh Monastery. It appears this was a short travel to nearby places.

## II

When the Guru went to Sialkot to bless Hamza Ghaus, then he had sent Mardana to the city to buy two rupees worth of truth and falsehood. Mardana went from shop to shop trying to buy truth and falsehood.

The shopkeepers listened, laughed and said: We do not have.

One shopkeeper named Moola took the money and gave a paper to Mardana on which was written: Death is truth. Life is falsehood. When Mardana brought the paper and gave it to the Guru, then the Guru laughed.

When Moola came to have a glimpse of the Guru, then the Guru asked him: What you had written on paper, have you written it on your heart too?

Moola said: O Guru, I wrote what I had heard before. I do not know how to write it on the heart or how to be practical about it.

Then the Guru gave a discourse. Subsequently, Moola felt detachment from worldly pleasures. He left his shop and his house and accompanied the Guru to be at the service of the Guru. After sometime, one day, the Guru said: O Moola, your fiancée is planning to commit suicide. She thinks that either you have died or you have become a recluse for the rest of your life.

You go and marry her and save her from committing suicide. I will get you

some money from the Lord. You can buy a shop and earn for your family. But be watchful, what you had written on paper that death is truth and life is falsehood, that was only what you had heard and the feeling of detachment from worldly desires was impulsive. Whatever, endeavor in Name you are doing now, do not leave this. Then your mind will not vacillate. Remain watchful. In sentimental love of wife, sons and wealth, one forgets the Lord. When one is in forgetfulness of the Lord, then one feels life as truth and death as falsehood. In remembrance of the Lord, one comprehends death as certain and life as temporary.

Time passed on. The Guru finished his third travel. Now he started for his fourth travel. Then he came to Sialkot and said to Mardana: Go and call Moola.

Mardana went and on returning said: O Guru, when I went to his shop, the neighbours said that he has gone home. When I went to his house and called him, then his wife said that he has gone out.

Then the beloved Guru was quiet for a moment. Then he said: O Mardana, Moola's family has panicked that we have come to make him renounce his shop and family and take him along, so, they have hidden him. But we have come only to see whether he is in remembrance of the Lord or engrossed in sentimental love and is in forgetfulness of the Lord. If he is in forgetfulness, then we should put him in remembrance of the Lord. Last time when he met us he was a bachelor and his feeling of detachment from worldly desires was impulsive. Now, he has got engrossed in sentimental love of wife and sons and considers life as truth. He has gone into forgetfulness of the Lord.

Mardana: Yes, if he had imbibed truth in him, then he would have come and told the truth that I have come but I have sentimental love for my wife and children and I cannot accompany you in your travels and you would have appreciated his speaking the truth. (Trembling) But O benevolent Guru, you know everything. The worldly desires are terrible. Sometime, even my mind is vacillated. Who am I to blame others? It is easy to criticize others but difficult to come up to the mark one's self. We bring out faults in others and keep our own faults hidden.

The conversation was going on when somebody came and brought the news that Moola was made to hide behind a stack of cow dung cakes, lest you take him with you. There, a snake bit him and he died.

Then the Guru said: O Mardana, have you seen the Lord's will. One thinks one is doing goodness but the fruit is bad. Moola's friendship with selfish people made him greedy.

Mardana: O Master, how is that?

Guru: Yes, selfish is a person who is in desires all the time. Even if he meets a saint, and bows down at his feet, he will meet him for fulfillment of his desires. O Mardana, there is hardly anyone who wishes to meet a saint to seek salvation. People go and meet saints for fulfillment of their worldly desires. They think that the saints have supernatural powers and if they are blessed they will become wealthy. Some people go to a saint for curing some disease or they do service to the saint for some other want.

To seek spiritual guidance from a saint are rare. A seeker of the Lord should not keep company of selfish people. In their company the mind becomes greedy. A saint should also remain watchful that the selfish people who are at his service are not serving him to seek spiritual guidance. They love their desires. They are not seekers of the Lord. They are not seekers of the true path. But for that life, for which they tell lies and deceive, they do not know when it is going to end. They think that this life is forever but it is not so. Death is certain.

### III

From Sialkot the Guru came to Talwandi. From Talwandi the benevolent Guru came to Katas. He was here on the Baisakhi festival. This place is about ten kilometers from Pind Dadan Khan. Here is a spring of nice cool water. Hindus consider this place as Shiva's place, like Pushkar.

Sadhus of all faiths and lots of pilgrims throng here on the Baisakhi festival. With this point in view that this was the best time to put the people on the true path of recitation of the Lord's Name with love, the benevolent Guru chose this time to visit here.

On listening to his Name and his unique tradition of 'recitation of the Lord's Name with love' and his praise all over, the Heads of different religious sects came to have discussions with him. Family men and all people swarmed around.

The benevolent Guru knew the declining character of the sadhus who were propagating empty rituals. He also knew that some sadhus had good character but their minds were still in worldly gains or worldly fame. They had not reined their minds. He knew that without detachment of mind, without proper guidance from a true man of God and without 'recitation of the Lord's name with love' renouncing the family and house and becoming a recluse was worthless. So, he made the sadhus and the people rid of their mistaken beliefs and put them on the true path of 'recitation of the Lord's Name with love.'

Head of sadhus: Why do you say that renouncing the house and family is no goodness?

Guru: I do not say anybody is bad. I consider that person in renouncement who is in love of the Lord and in the incessant remembrance of the Lord. He should be so much immersed in the love of the Lord that he has no other desire but of the Lord and he should do goodness to the world.

Head of a sect: Without indifference who would renounce the house and suffer hardships of renouncement?

Guru: After listening to a piercing sermon or not able to withstand some problem in the house, a false impulse of indifference arises in the mind. Without a proper spiritual guide one goes after one's own mind and renounces the house. Then for fulfilling the needs of his body he goes and begs from other houses.

Head of the sect: Even then he is not a non-believer.

Guru: The family duty that he had learnt automatically from the parents that he did not care for in a false impulsive indifference. Then without true spiritual guidance he could not tread on the true spiritual path. Then what is left? Wandering in passions and vices. Even if he reads some scripture, that does not give peace of mind. If he travels to pilgrim centres, even there he does not get peace of mind.

Head of the sect: What is the reason? By reading the scripture he should become wise.

Guru: One may read the scripture but if he has not detached his mind from bodily passions and vices, he has not recited the Lord's Name with love as is written in the scripture, then the mind will automatically go after worldly gains and bodily passions and vices. Then the recluse, like an animal, remains in desires and passions. These are animal instincts in the body. They have neither detachment of mind from worldly desires nor they have controlled the passions of the body. Whenever it comes to their mind they buy a coloring agent. Colour their clothes in saffron and wear those. Then they make a patched blanket from rags, but now they tear new cloth and make it a patched blanket. They make a pocket in it. They dress themselves as a sadhu but the dress does not make them a lover of the Lord. Yes, the dress does make them a beggar roaming from door to door. The dress makes them a man with desires to amass wealth by begging to show that he is in renouncement but his mind is away from the love of the Lord. He has lost his honour in both the worlds. He is not treading on the true path of recitation of the Lord's name with love. He is roaming in mistaken beliefs in rituals only. He has lost this

precious human life as a penniless gambler.

Some ascetics sit in front of a ritual fire but their five fires of the body are not extinguished. The fires of the body are extinguished with devotional love of the Lord. Without a proper spiritual guide they do not go in recitation of the Lord's Name with love. Without a proper spiritual guide they roam the pilgrim centres but this does not rid them from their mistaken beliefs. The dirt of the mind is not washed. They talk ill of others. Some rub ash on their body and read the scripture but tell lies. They do not meet a proper spiritual guide. They do not practise recitation of Name. So, they do not get peace of mind.

Some recluses tie their hair. Some do not speak. They have no spiritual knowledge. Their mind is in desires. Some carry a beggar's bowl in their hands. Their minds are in desires. They are running after women in passions. They make followers but they themselves are not in love of the Lord's Name. They remain in suffering till the end of their life.

The real renouncement is, whether one is a sadhu or a yogi or a recluse or any other ascetic, that one should wash his dirty mind with the Lord's Name and have one desire to meet the Lord. He should be in the incessant remembrance of the Lord, drink the Lord's nectar.

The crux is that without the recitation of the Lord's Name there is no salvation.

After listening to the Guru's discourse many sadhus of different faiths started treading on the true path of recitation of the Lord's Name with love. Their followers were also benefited. Many householders became Guru-disciples and were blessed.

Then the Guru left this place and came to Rohtas.

In '*The Twarikh-i-Khalsa*' it is written that the Guru got one place dug up from where water came out like a fountain. This nice cool spring of water is still there. It is called Choha Sahib Guru Nanak. A very beautiful gurdwara is constructed there.

Bute Shah has written in his book regarding this spring as follows:

Near Rohtas Fort that is on the peak of the mountain, there is a spring of water that sprang up by the blessings of Guru Nanak when he put his sacred feet on this land. Sher Shah Afghan liked that place and constructed stonewalls of a fort around the spring. But the spring of water dried up there and starting springing out from outside the walls. Sher Shah got constructed more walls to bring the spring of water inside the fort area but every time it dried up within the walls and sprang up outside the walls of the fort. Sher Shah perforce gave up. As it is, the walls of the fort still stand and the spring is flowing down below.

People who come to visit Rohtas stay here.

The benevolent Guru left this place and came to Balgundai's hermit.

Again after visiting many places and blessing people he came to Dera Ismail Khan. Here, the Guru passed through a nice gram field. One young boy, the caretaker of the field, was standing and was roasting green grams.

Mardana said: Let us go to the field and buy some green grams and eat.

The Guru understood that Mardana was hungry. With a charming smile, he turned towards the field and sat on the clean portion of its boundary wall.

The young boy, the caretaker of the field, very respectfully offered the roasted green grams to the Guru. The Guru filled his palm with green grams and gave to Mardana to eat.

On seeing this, it came to the caretaker's mind, that this is a very handsome saint and they seem to be hungry, I should bring something good to eat so that they can have. In this thinking, he got up to go.

Then the Guru asked: O son, where are you going?

He replied: O saint, I will bring some delicious food from the house for you to eat. I will bring a sheet to spread. You can sit on the sheet.

Then the Guru said: Your plain wall is equivalent to a cushion for us. Your love with which you have offered the green gram and you are now going to your house to bring some delicious food, this love is a delicious food for us. I am contented with the praises of my Lord. Come. Don't go to your house. Sit here, O king.

In the biography written by Bala is written:

In return for offering the roasted green grams with love to the Guru, the Guru blessed him and the words of the Guru became true. After sometime, he became a king there.

#### IV

From here he went ahead and visited many places, blessed people with the Lord's Name and reached Sindh.

Here at one place some Muslim pilgrims had assembled for going to Mecca. One pilgrim started talking to the Guru and became acquainted. The night, they stayed together. In the morning the pilgrim said: You are a sadhu because you are wearing a sadhu's dress. But the sadhus drink hashish. Neither you have the hashish nor the pouch of hashish. Neither you have the cup to drink nor the pestle to pound.

Guru: O holy man, I have got love of my Lord. This love has become my hashish. My mind is the pouch where this hashish is kept. This hashish gives me intoxication that I am always madly in love of the Lord. This madness of

love of the Lord has made me detached from desires. I am always hungry to have a glimpse of the Lord. This is the cup in my hand. At the door of the Lord, with a cup in hand I always ask for His grace. I do not do the circular movement of head for ecstatic state that you do. I have a pang to meet the Lord. I am always in this ecstasy. I am in your love O Lord, at your door. O Lord, shower your grace.

Guru (looking towards the pilgrim): O holy man you have asked whether I am a Hindu or Muslim? You have asked what sect I belong to? Listen: Everybody uses saffron, flowers and musk. Nobody asks about the species. Their appreciation is because of their speciality. Similarly, the speciality of a saint is devotional love. Caste or sect is immaterial. Then you see, the sandalwood gives its fragrance to all. Similarly, the devotional love that a saint has in him, he gives to all. Butter-oil comes from udder and silk comes from silk worm but nobody says that butter-oil or silk is bad. Similarly, for love of the Lord one may be of any religion, faith or sect but if he is in recitation of Name and humility, he is a beloved of the Lord. O holy man I wish to be blessed by such saints. Now, you can imagine my caste and religion.

Israelis were the forefathers of Muslims and Christians. They consider themselves as superior men of God. The Christians there do not consider anybody as the rightful person for reaching the heaven unless he has full faith in Christ.

The Muslims after them consider only themselves as the rightful persons for reaching the heavens and they look towards people of other religions with scorn and hatred. That holy man was also born with the same prejudice. He was quite astonished to hear the Guru's love of the Lord. The truth was impressive and it did influence his mind but a mind brought up in prejudice does not change quickly. After pondering much he said: O saint, you are a recluse and I am a householder family man. A recluse can live in the love of the Lord but a family man cannot do that.

Then the Guru said: This world is perishable. To love this world is to love the perishable. For material gains of this perishable world people indulge in wickedness and they do not recognize the rights of other people. They remain in the forgetfulness of the Lord. They are like animals. What will be their end? Whatever deeds they do, they will get the fruits according to that. If one remembers the Lord and lives in the presence of the Lord, one may be a family man but one should be honest and kind. If one remembers the Lord, then even a family man is a saint.

In these conversations, one day, they started the journey. On the way, the sun became very hot but after a while it became cloudy and they walked in

the shade. The holy man thought: God has sent this cloud for me. I am a Muslim. He appears to be a non-Muslim. Why should the shade come on his head? Maybe, God becomes angry and says I had sent this shade for you. Why are you taking a non-Muslim along in that shade?

In this thinking he said: O saint, you are a Hindu. Aren't you? You do not go to Mecca. But if you insist on going, then either you walk forward or you move backward. You do not walk with me.

Then the Guru said: All right. You move forward. The Guru slowed down and the holy man was soon out of sight. But the holy man was amazed. The moment the Guru was out of sight the cloud disappeared and the hot sun came straight on his head. The holy man then repented Oh ho! He was from the Lord. I could not recognize him.

## V

In '*The Twarikh-i-Khalsa*' it is mentioned that the Guru reached Jeddah by the sea route. Mardana and Hamza Ghaus accompanied the Guru. Here, he had discussions with Shah Sharaf, a Muslim saint from India. Then the followers of Shah Sharaf tried to stop him from going to Mecca but he did not agree and reached Mecca.

On the eve of Haj, Muslims from all over the world assemble at Mecca. Many saints had gone from India as well. Some prominent saints were Makhdum Rukanudin of Uch, saint Patlia of Patan, saint Bahawaldin of Multan and saint Lal Jati. One person Jeevan Shah was from India settled at Mecca and many more from India had gone there for pilgrimage.

This Jeevan Shah, from India used to do service at the Mecca Mosque. He had taken up the service of cleaning the Mosque area in the early morning. Like, at the Golden Gurdwara people come and do service in cleaning the area.

Today, when Jeevan while doing the cleaning service came towards the west side, what he saw was that one person was sleeping and his feet were towards the Mosque. Muslims say their prayers facing the Mosque. They consider it a great disregard to stretch the feet towards the mosque. He got angry and kicked with his foot and said: Who are you who are sleeping with feet towards God?

Then the Guru (rubbing his eyes) looked towards Jeevan and said: O gentleman, what is the matter?

Then Jeevan repeated his sentence.

Then the Guru stretched his body and said: O holy man, you do not get angry. You move my legs where there is no house of the Lord.

In a fit of anger he held the Guru's feet and dragged him to make his feet away from facing the mosque. But what he saw was that whichever side he dragged the Guru's feet the mosque also moved that side. He was dazed. On seeing the miracle, he became sure that the Guru has supernatural powers and he kissed the Guru's feet.

This was a unique habit in Guru Nanak. He accepted defeat. In his acceptance of defeat he won and the other person lost. He accepted: All right. My feet are towards God. You drag them where God is not there.

Jeevan realized: God is on all sides. It is my fault that I thought God is towards one side. The Guru has proved that God is on all sides. He has corrected my fault.

Now, Makhdum Rukanudin Abul Fateh Jalal Sani also reached here. He was on the seat of Hazrat Ali Naki. Although he was settled in India but whenever he went to Mecca he was highly respected. When he showed great respect for the Guru, then other saints also came and bowed to the Guru.

On listening about the miracle of the Guru everybody started respecting him.

Then they had discussions with the Guru. The Indians discussed in Punjabi and Hindi. The others discussed in Arabic. But these are not available.

In the first conversation with the Guru, saint Rukanudin asked: In your Holy Scripture whether Hindu is better or a Muslim is better?

The Guru replied: Better are the deeds and love of the Lord. If a Hindu does goodness and remembers the Lord, he is better. If a Muslim does goodness and remembers the Lord, then he is better. Without good deeds and love of the Lord no one will be respected in the Lord's court. Some colours are not fast. They are washed out with water. Similarly, without the good deeds and love of the Lord all rituals of any religion have no value.

The Hindus utter Ram Ram loudly. The Muslims utter Rahim Rahim loudly. If you see, then both are the names of the 'One Lord'. Then why is there any disagreement and hostility?

So, without good deeds and love of the Lord both are not of the Lord. They are in devilish acts and deceiving themselves. On listening to this view that had a lot of weight in it they could not reply.

Then they raised another question: Whether keeping fasts, saying prayers and meditation are good things or bad?

Guru: Keeping fasts, saying prayers, meditation and other practices are good if one has controlled the five senses of the body, if one has reined the mind and detached it from worldly passions and desires, if one does not look

towards a woman with evil eyes and if one has reined his mind from wandering in greed and desires. Not one day but all thirty days of the month one should remain dyed in the love of the Lord. Then the person will be respected in the Lord's court.

Remember the Lord and recite the Lord's Name. This is the fasting.

Detach your mind from passions. Keep a watch on your mind. Where does it wander? Then rein your mind. Then you will become a real saint. Detach your mind from anxieties and despair. Be kind and merciful. Believe in one God. Rid yourself from ego. Ego is the veil between our self and the Lord. Save yourself from the fire of sex. Love the Lord. Drink the Lord's nectar. Recite the Lord's Name and you may keep fast. Then you will get a sensation of the presence of the Lord in your mind, heart and body and you will be faithful to God always.

The saint bowed to the Guru and said: Ah ha! Today, I have got a glimpse of an image of the Lord. Then he went to the saint of Patan and narrated to him: Guru Nanak has come. I was fortunate to listen to his discourse and this was the conversation I had with him.

Then the saint of Patan (Sheikh Ibrahim) felt love and respect for Guru Nanak and came to the place where the Guru was staying.

Again a conversation started and Rukanudin asked: O Guru, you had said that good deeds and love of the Lord is the prime thing. One has to rein the mind and love the Lord. Without this neither a Muslim is religious nor a Hindu. Hindus read the Vedas, Muslims read the Quran. Do both of them get some goodness by reading these?

Guru: One may read the Vedas and other scriptures but if one has not reined his mind and detached his mind from passions and desires, then what is the gain?

Gain is in the Lord's Name.

Recitation of the Lord's Name with love is the prime thing. Have faith that the Lord is one and only one. There are no two Gods. He is the only one God.

Everybody was quite impressed by the Guru's reply.

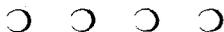
Then they asked: We all are living in this world. Whether we are saints or sadhus or family men but we are in the world. The worldly desires are so enticing. How can we reach the Lord?

Listening to this question the Guru was overwhelmed. What they had asked was about the Lord. The Guru was immersed in the love of that Lord about whom they asked. He was dyed in the love of that Lord.

Then the Guru said: Say, O Lord, O Lord.

The Guru blessed them with the Lord's Name. They got elevation of mind and felt the sensation of the presence of the Lord in their mind, heart and body. They were filled with ecstasy.

Then the saints of Patan and saint Rukanudin kissed the hands of the Guru and kissed his feet. They prayed to the Guru to give them his shoes as a sacred souvenir. The Guru gave his shoes. They are still considered sacred by the heirs of the saint of Uch.



## 69.

### Baghdad Visit

The town was once ruled by Khalifa Haroon Rashid and adorned by Zabida, his pious and enlightened wife, and was a prime town in Arab. Today it is sleeping when on the outskirts of the town somebody is singing such sweet divine music that by listening to which one goes into ecstasy.

It is early morning, sweet dewdrops are falling and the night is going into hiding. The stars with their lustrous eyes are looking at the earth from the heavens. Ecstasy is showering in torrents and a gentle breeze is blowing softly. The cool and sweet breeze that is coming after embracing the surface of the river water is giving sweetness.

The moonlight of the late night with its sheen is spreading on the earth. In this natural calmness that is immersing one's self in the love of the Lord, somebody is singing divine music. Asa Raga is being sung which is enthralling. It is taking the mind to the world of sensation.

O great Guru Nanak who makes saints from men and it doesn't take him time to do that. Ah ha! a Muslim town inhabited by Muslims, how has Asa-di-Var reached here? Yes, the master of Asa-di-Var, the benevolent Guru, who gave the secret of the Lord in Asa-di-Var has himself reached here and has been staying here for the last few days.

People come. A holy congregation is formed. They listen to his discourse. They listen to the true path of love of the Lord and have started treading on the true path of 'recitation of the Lord's name with love'. The benevolent Guru talks to them in their own Persian language and delivers a discourse. They take blessings from the Guru, recite the Lord's name with love and get elevation of mind and ecstasy. A holy congregation of a few such people has been formed here. They come from the town in the morning and assemble at this place that is on the outskirts of the town and listen to the divine music.

Although they do not understand the words properly, the melodious and rhythmic tune entralls them and the glimpse of the godly Guru takes them into ecstasy. Some people listen to the meanings of the scripture in their own language and write it down to remember.

In this way, Guru Nanak who has come from the heavens has established his supremacy in the town where Muslim faith is at its peak.

But one should not understand that there was no conflict with him. There was a conflict and it was very strong.

His staying, his discourse, his divine singing became a talk of the town. Whoever became his disciple, people started harbouring ill will and religious intolerance towards him.

In the Muslim Quranic law, 'to play music' is prohibited. There were protests on his singing the divine songs.

People said: Who is he? Who is a saint said to be from the Lord, who is a preacher, then he sings the divine songs and listens. Then his followers do not practise ritual of saying prayers five times a day. Whoever have become his followers do some recitation but it is not known what recitation they do.

Then the people heard about his love of the Lord and his miraculous and supernatural powers that are considered as a sign of being a prophet.

Sometimes somebody went and had discussion with him and some times some groups went to have discussions and show disrespect but whoever went to him got lost in the discussions. When they saw his radiant face and his magnificence, nobody dared to show disrespect to him.

Even then since the singing of divine songs was against the Muslim religious law their opposition to him increased day by day.

Now, the opposition group decided that they should tell the saint who sits on the seat of noted saint Dastgir and is a respected person in the Muslim world. He will surely be able to find a way out. He is himself a saint. He can himself issue a verdict under the Muslim religious law or he can prompt the rulers to give punishment. In this thinking, they went and made a complaint to the saint.

The saint pondered: A person who sings the divine songs while sitting near our sacred mausoleum and knows that Muslims will consider it an insult, surely he has power in his mind. Otherwise, how can an ordinary person even think of doing anything that is sure to bring punishment? He would not be a Hindu because no Hindu has the courage to do anything that could be insulting to Muslims. I should, therefore, look before I leap.

In this thinking, he sent a message to the Guru to stop singing the divine songs with music saying that 'it is not allowed here.'

When the messenger brought this message, then the Guru said: We will not stop the singing of divine songs with music till such time that the saint does not come himself.

## II

The seat of saint Dastgir is the most prominent seat in Baghdad. Even now Muslims from all countries go to Baghdad to pay respect to him. In India also there are many Muslims who are followers of this saint.

At this time some Indian Muslims who were followers of this saint were on a visit there. From amongst these someone listened to the Guru's scripture and understood its meanings from the newly formed disciples of the Guru in their own language.

Then a second complaint was made to the saint that the newly come saint also talks against the Muslim religious law. He tells his followers that there are millions of hells and millions of heavens but according to our scripture they are seven each that makes a total of fourteen.

This was one more complaint that was made to the saint. One was singing the divine songs with music, second was not stopping the music even after being told to stop and third giving discourses against Muslim theory.

Going against Muslim religious law is an instrument that can give extreme punishment to the person who opposes it. These complaints of opposing the Muslim religious law were now the instrument in the Muslim saint's hands. The increasing praise and grandeur of the newly arrived unique saint was another distressing thorn. Sometimes, like the enviousness amongst kings, the saints also feel envious of the magnificence of another saint.

Now, the saint told the people: I won't stop you. You do what the Muslim religious law tells you to do. We stopped him from singing the divine songs with music but he did not listen. Now, the Muslim religious law will prevail. The Muslim religious law tells to kill the person with stones. You may go ahead.

On listening to this, the stupid people with stones in hands walked towards the Guru, the saviour Guru who came to bless the world.

The saviour Guru was sitting immersed in the love of the Lord when the people arrived. People gathered at some distance. The Guru saw the stones in the hands of everybody and understood the motive of their coming over to him. Yes, this is the respect given to the Lord-sent beloveds of the Lord who come from the Lord's palace to bless the world and give the Lord's message of love to the people.

On seeing all this, the Guru was neither afraid nor he felt lonesome. He stood up. One person came forward and said: Follow the Muslim law otherwise you will be stoned to death.

This was the time for the Muslims to give the call for the prayer. The Muslims, who were fanatics, in their excessive enthusiasm, even forgot that it was time for prayers and we should not miss the prayers. We may say the prayers and after that stone him to death.

But the saviour Guru understood the evil in their mind and possessed immense power to give them the right thinking. He stood up, put his hands on his ears (as is the ritual), looked towards the sky and started giving a call for prayers in exactly the same tone and pitch in which the Muslims give a call for prayers. Lord is great, he said. There is no other Lord, he also said. Stand up for the sake of goodness, he also said. But he did not say Mohammed as the prophet of Lord and in this way he finished the call by saying (in his own language), the most sacred Lord, the true Lord, remember His name in your heart, the gracious Lord. He gives life to all.

Saying that Lord is great, there is no other Lord, stand up for the sake of goodness, was not against his own doctrine and then saying in his own language the most sacred Lord, the true Lord, everything what he said was all right. But changing the actual words of the Muslim prayer was something daring. If the people had noticed the change in the words, then it would have been another offence to stone him to death more quickly and more strongly. But that did not happen.

The sound of the call, the sweet tune of the call, the entralling tone and pitch of the call and most of all the impressive spiritual power of the Guru had so much effect that the listeners became unconscious. Everybody went into a daze. Everybody went into trance. The effect was so much that wherever the Guru's voice reached up to the town everybody went into a trance. The stones fell down from their hands. Nobody had the strength to pick up the stone or hit. The people as also the saint became like statues.

Then the Guru looked towards the saint with graciousness. The saint got consciousness. He was astonished to see his followers. Then in his meditation he saw that the Guru is a prophet sent by the Lord and he is the prophet of the prophets. He belongs to the Lord and is immersed in the love of the Lord. The Lord has made him a prophet in the heavens and on earth.

Now, the saint realized that the Guru is a prophet and he is immersed in the love of the Lord. He is not an ordinary saint. Going and meeting him will not be a matter of disgrace.

In this thinking he got up and came to meet the Guru. Then he saw that everybody who had come to kill is in a coma and the stones have fallen from their hands. He greeted the Guru and prayed to him to bless the people so that they become conscious. The Guru said: They are all in a trance. They had come to stone my body to death. I have hit their minds with the strength of Name. So, their minds are elevated with Name. They are in a trance.

The saint said: You bless that they come out of the trance and see your glimpse.

Then the saint touched the Guru's feet and said: Here in Baghdad nobody has supernatural powers but you are a big saint with miraculous-ness that I have seen with my own eyes. Now, you forgive us for our guilt.

The Guru looked towards the people with merciful eyes. They all became conscious. When they got consciousness, then they bowed down to the Guru. By the Guru's grace everybody came out of the trance and bowed to the guru.

### III

Now, the saint sat down and had conversation with the Guru.

Saint: You are a big saint with supernatural powers. Your words have a strength and writ. Why haven't you gone as per the Muslim religious law? Please be good to tell us what is your religion? What sect you belong to and what is your name? We might understand your doctrine and your practice.

Guru: What religious sect I belong to? What prominent saints seat I am occupying? I have one reply to these questions that I am not of this world. So, I have no sect or seat of a saint. The Lord has sent me to this world. I recognize only the one Lord who is the creator and the all-pervading Lord on earth, heaven and all corners of the world. I have refuted the saints who are sitting as prisoners of their own mind that is overflowing with ego and desires. They are in empty rituals. They call themselves as 'of the Lord' but are engrossed in passions and desires. I have come to refute such saints. You say, there are fourteen dynasties and seventy-two sects and they are accepted as such. These are boundaries. The Lord loves everybody and He has refuted all barriers where there is ego and pride.

If you ask my name, then I belong to the Lord. You may call me 'of the Lord' and if you wish to know my name what my parents have named me, then it is Nanak.

When the saint heard the name, he bowed his head again. He had already heard his name. People coming from Mecca had already talked to him and praised the Guru. O you are a saint from India, he bowed his head again and said: Listening to your name has given me delight. I have already heard your

praise that you are immersed in the love of the Lord and are putting people on the path of 'recitation of the Lord's name with love'. But O beloved of the Lord, this music is very flirtatious. It takes the mind towards passions. The wealthy as also the immoral people of the world are being ruined by this music. Something that turns the mind away from the Lord towards passions, how do you say it is good? Please, it will be your goodness if you explain it to me. We are astonished to see your love for singing the divine songs with music.

Guru: Music is not something that makes the mind flirtatious. In fact it is something that gives concentration to the mind. Yes, music softens the mind. By listening to music, the mind melts and becomes soft. Then the softened mind can be dyed in the love of the Lord. This music gives elevation to the mind. Goodness comes in the mind. Sensations that cannot be described come in the mind and the mind gets turned towards the Lord. Many times wandering, sad and despair minds become calm and peaceful. Music turns the mind from bad thoughts and evil desires and makes it clean and fresh. You must have noticed that everybody may be a child, young or old, likes it. Even the birds and animals like music.

Saint (interrupting): You say, everybody likes it. Has music been created by the Lord?

Guru: Music is heavenly. Man has not invented it. He has only discovered it.

Saint: Man has invented the violin, guitar, harmonium and other musical instruments. How could music be played otherwise?

Guru: The breeze passing through the elephant grass is musical. The stream passing through grass is musical. The breeze in the forests is musical. The throats of the birds are singing music. The Lord has created the throat of man that sings music. The wheel of the well that brings the water is making music. The Lord has created the ears that listen to music. The Lord has given the sense to the mind to learn the art of music and understand the melody. The Lord has given the sense to the mind to feel delight and ecstasy from music. The Lord has given the sense to the mind to understand the different measures of music and their good effects, otherwise, a stone cannot sense the music or an earthworm cannot sense the music.

Saint: But is there any doubt that music has increased passions? Bad characters and others in vices play music. It is due to music that the profession of dancing girls has flourished.

Guru: What you say is true that music is played by low people but that is not the fault of music. Music is an art of the highest order, it has strength, it

has power and it has a strong effect on the mind. If you sing divine songs with music, then it takes you out of this noise, din, confusion, dispute, discord, quarrel and conflict and gives harmony to the world. It gives relaxation and poise to the mind. When the mind is depressed in sadness or dejection then the music provides exuberance and relaxation. If the mind is in ego, pride, boastful or frenzied, then it subdues it and gives poise. Even a snake that has poison in it gets ecstasy from music and forgets to bite.

O saint, the effect of music is relaxation, poise, freshness, exuberance, ecstasy, harmony and goodness. But this is the effect of music in its pure form. Music in the pure form (without words) is from the inner self. To give out our thoughts it is the language that we speak and bring out what we mean. Similarly, the inner sensations come out by playing or listening to music. The inner mind gets elevation with this music but to perceive the effect of music in its pure form is very difficult. That is why man has combined his own language with music. Like the cuckoo or nightingale he plays music and combines his singing that displays his sentiments. These sentiments voiced in his language in accompaniment of music have a greater effect on the mind.

Some people sing cheap songs in accompaniment with music and play music at cheap places. Maybe this singing of cheap songs is banned in your Muslim religious law. When the words that increase passions, anger or conflict are sung with music, then that music creates a vicious effect on the mind. But that effect is not of the music, it is of the vicious words. Therefore, do not think that since the effect of vicious words combined with music is bad, music is the cause. Actually, the cause is the vicious words. If you separate the music from the vicious words, then the music alone will give an effect of relaxation and peace of mind.

If you see a lover of music engrossed in playing mandolin, how exhilarated is he in the melody of the tune? Sometimes his inner self becomes exuberant. Pure music is something that takes your mind out of passions and takes you into ecstasy.

Now, you only tell whether it is proper to call a diamond wrapped in rags as stone? Diamond is a diamond when you take it out of the wrapping of rags, you cannot call it a stone.

Similarly, if you separate the vicious words, songs, stanzas or whatever you may say and replace those with divine words and pure thoughts, then with accompaniment of music the effect of the divine words and pure thoughts is enhanced. Is praise of the Lord not written in your scripture?

Saint: Surely, it is there. That only is our worship.

Guru: Then you see, there are three ways to praise the Lord. One is to feel his praise in the mind and fall at his feet in that feeling. Second is to recite his praise by the tongue, the mind is turned towards the Lord and the tongue recites the praise in words. Third is to combine the words of praise with music and sing. This third type of praise is most effective on one's own mind and on other people's minds. It has a marvellous effect on everybody's mind. Music is something that melts the heart, softens the mind. When the mind is too full of desires and passions it is difficult to turn it towards the Lord. But when it is soft then it is easy to turn it towards the love of the Lord.

That is why, when one has to turn the mind towards love of the Lord, sensation of the Lord, love of humanity, love of praise of the Lord, love of the Lord's name, then if one melts the mind with music, like butter is melt with warmth, the mind is turned towards the Lord easily.

Saint: All what you have said is heart piercing. It must be so that music is banned in our scripture. It is not to stop singing of divine music. The ban must be for singing of cheap songs.

Guru: O Saint, There is another helplessness. Banning the music will not stop it. Whether one is a Muslim or Greek or Christian or Hindu, whether music is improper according to his religion, everybody does sing. The king plays or listens music. Similarly, a pauper also plays or listens music.

You see a ploughman plough. Sometimes he must sing. See a boatman moving the oars. Sometimes he must sing a verse, may be good or bad but he will sing. A labourer while doing labour and a labourer while pounding lime must sing sometimes. The lady water carrier while carrying the pitcher of water on her head must sing. The queen will sing love songs remembering the king when the king goes out for fighting. In this way you see, everybody is singing a tune sometimes.

Now, when it is for certain that the people cannot be stopped from singing, then it is better that you compose pious words, praise of the Lord, love of the Lord, praise of His name that would give sensation to the mind, true path towards the Lord, your discourse in simple and understandable language, love of humanity, and words of goodness and sing those with music. Rich and poor would love to sing those songs. They should be on everybody's tongue. People should sing in carefree-ness like birds. Who knows when and which song will give elevation to the mind. Everybody's character will develop, everybody will become broad-minded and passions and vices will run away.

If you keep the music away from pious words and praise of the Lord, then people helplessly in the habit of singing will surely sing. But then what will they sing? They will sing whatever is easily available to them.

Now, what are easily available to them are cheap songs of passions, cheap jokes, enmities, false quarrels etc. By singing these cheap songs their mind will remain in passions and vices.

O Saint, music is not cheap. It is not going in the wrong hands by itself. By your banning, the music has gone in the hands of the lower class of people. They play music for earning money. They sing songs that increase passions and vices and give sensuous pleasure and thus play music for the sake of money.

So, it is a blunder that a sacred and natural thing that turns the mind towards the Lord be banned on religious grounds.

The purpose of music is that it should give elevation to the mind and turn it from the worldly pleasures. It should make the mind rise above worldly desires. It should make the mind sublime and then immerse the body soul in the Supreme soul.

Music is a stairs that takes you from the earthly sphere into the heavenly sphere. Music is a ship that takes you from the narrow river's passions to the ocean of ecstasy.

Saint (heaving a sigh): What you have said is true. It is astonishing why music is banned in our religion?

The Guru while saying all that was immersed in the love of the Lord. His eyes were closed. His entire body had become musical with the divine sensation like a musical instrument. His eyes did not open when the saint spoke.

Then the saint looked towards, Mardana.

Mardana saw the Guru dyed in the love of the Lord. Then he came a bit forward and talked to the saint in a soft voice: Even His Holiness Mohammed did not say anything against divine music. You recollect, one day His Holiness Mohammed himself went to a holy congregation where music was being sung. He also took his respected wife along. If he had hated music, then why would he allow his wife to attend and why would he himself attend?

Then the Muslim Holy Scripture is not all prose. There is poetry in it. One purpose of poetry is that it can be sung. So, even according to your Holy Scripture, it means that it is permissible. Then you see there are no words in the Holy Scripture that say that music is not permissible.

#### IV

After some time the Guru's eyes that were immersed in the love of the Lord opened. The saint looked towards his eyes. A sensation went through his body. A sensation went in his mind and heart.

His heart said: He is an image of the Lord. His glimpse is giving ecstasy. But why is he not a Muslim following the Muslim religious law? But what

should I say? What he has said about music is impressive. He doesn't speak any words that might hurt. Then he speaks quintessence. Let me ask him something more. Let us listen to the other astonishing things that he tells. He has said, millions of heavens and hells. Let me ask him how he has knowledge about that? Whether he tells the truth or hearsay. Then the saint said: You have said that heavens and hell are in millions. How is that? Our scripture says a total of 14 spheres, seven heavens and seven hells. How do you say they are in millions? Have you read somewhere or seen or have you just guessed?

The Guru was sitting dyed in the love of the Lord as before. Sometimes his eyes opened, sometimes closed and sometimes the eyelids were falling with the weight of ecstasy. He heard the question but he did not reply. But after a while in a slightly love-immersed voice he said: Those who saw fourteen would say fourteen, those who saw millions would utter millions. It is one's look. Why have a dispute about it?

Saint: Why can't we see?

Guru: Some people estimate fourteen spheres but the creation is far and far. There are millions of regions and millions of stars, the sun and the moon. They are spread in millions of sq: kilometers. O saint, the creation is too big and far and further. The distance that we see, we call the upper side as the heaven and the lower side as hell. It is far and further. Who can count? The Lord only knows how big is His creation. Our mind can gain enough knowledge but we cannot know the vastness. For us we might say that the universe is infinite because we cannot know its vastness. But don't think that this universe is infinite. For the Lord who is the creator this universe is finite. It has an end. Only He himself is infinite, indescribable and limitless.

Saint: How is it? Is it really so?

Guru: For us it is so big that we might call it limitless and endless but it is a creation of the Lord. For him it has an end. If you say that the universe is infinite, then there will be two infinities. When you say two infinities that is equivalent to saying two finities. O saint, Lord is infinite. Only He is limitless and indescribable.

Saint: I understand now. Then how have you estimated as millions?

Guru: It is the job of the astronomers to count the stars, planets or the skies and not of saints. To count the stars at night and study the movement of planets is part of their education. Our job is to love the creator. The shining stars and the moon take the saint into wondrousness. Even for an ordinary man to see millions of twinkling stars with the deep inner self gives delight and ecstasy. The astrologer counts the stars but a saint sometimes closes his eyes

and in meditation gets immersed in the love of the Lord. If he opens his eyes and sees the stars and planets in that wondrousness, then he sees deep and perceives that they are in millions and far and further. Those who have counted fourteen, earlier they had counted seven. Sometimes, again when they count, they will count more. The starry night gives ecstasy to the saint. Sometimes the eyes see inwardly and the awakened inner eyes see the universe so vast that even after gazing at millions of kilometers neither the distance ends nor the count.

The saint's vision sees inwardly and perceives different spiritual spheres and finally reaches and falls at the Lord's feet and gets the touch of the Lord. Those are the saints who have a sensation of the Lord in them. Their aim is to tread on the path towards the Lord and meet the Lord. The lovers are immersed in the love of the Lord. They automatically have a glimpse of the cosmos or space but they are not interested in its size or count. Their mind sees the one Lord in diversities. They see the one Lord in the expanse. From the length, breadth and height, they wish to reach the center point i.e. the Lord. From the visible world they wish to reach the invisible i.e. the Lord.

But one should not close one's eyes to the beauty, charm, magnificence and marvel of the seen world. One should get a touch of wondrousness from that. The touch of wondrousness also gives elevation to the mind and the mind feels ecstasy.

The beauty of the seen world, the magnificence of the seen world gives ecstasy to the minds that are not in ego and desires and the inner self rises and falls at the Lord's feet.

## V

The saint's mind felt wondrousness and ecstasy and said: O Guru Nanak, can you show me that the heavenly spheres are not fourteen but in millions.

Guru: When the astronomers or astrologers learn more, then they will be able to tell. Our way is concentration of mind. Yes, in a way it is meditation. If you meditate, then you can also see.

The saint's son was sitting near. The innocent child was listening to the conversation and feeling wondrousness. On listening to the words of his father, he said: O respected Guru Nanak, can you please show me this glimpse?

Saint: O beloved Guru, my son's desire is intense. You show him only. I shall be satisfied.

Then the Guru held the child's hand and told him to close his eyes. When he closed his eyes, then he saw that he and Guru Nanak are flying in the skies. He saw uncountable suns, moons, planets and stars. There were many systems that were well organized. They were further and further and far

and far. When he tried to count, he was dazed. His eyes got tired in seeing and counting. What he had thought as high or low, that perception vanished. He saw that this earth was quite small. When he reached the planets, then he realized that they were big like the earth. Some were small and some big. He saw many planets like the earth. He saw some planets blazing like the sun and some were desolate.

When he got tired in seeing all that, then the beloved Guru said: What you consider as hell, that also you may see.

When he saw that side, again he saw everything in millions. At one place a holy congregation had assembled and were singing divine songs. Here the saint's son said: Let us go back. We have been traveling for too long and I am also tired now.

Then the true Guru said: Your father will not believe. You take some token with you. You take something that your father may believe. Then the child saw a tray full of sacred sweet at the holy congregation.

Then he said: You fill my bowl with this sacred sweet. When, this will be with me when I reach there, then my father will believe, because when I came it was empty. Then he will believe that I have brought this sacred sweet.

So, the child took the bowl full of sacred sweet and it appeared that they were going towards the earth.

When he opened his eyes he saw that he was sitting in Baghdad only in front of his father.

Then the saint asked his son: O son, narrate what you saw.

Then the son said: O father, I have got tired. I felt I was flying at an astonishing speed and I saw uncountable suns, moons, stars and planets and their systems. The stars that we see from here are as big as the sun. The spheres are uncountable. We cannot count the heavens and hells from this earth. There are big planets in the cosmos that is immeasurable and they are moving at distances in a systematic manner. I have perceived it as further and further. The eyes get tired in seeing and mind gets tired in thinking.

Saint: Have you brought any token from somewhere or you have just been sight-seeing like magic in the eyes.

Son: It wasn't sight seeing like magic in the eyes. I felt my inner eyes have opened up by some grace. I have seen in real but what I have seen is different from what is seen here. The perception of time was different there. When I opened my eyes I thought a very long time has elapsed but after seeing here I have realized that here very little time has been spent. O father, I saw one holy congregation. They paid so much respect to Guru Nanak. I brought a bowl of sacred sweet from there as a token. You see, it is really with me.

When the saint saw the son's bowl full of sacred sweet he was dazed. When his son had closed his eyes it was empty and no one else had come there to give the sacred sweet.

The saint became sure that the sacred sweet has come from some supernatural power and was deeply impressed by the Guru's divinity.

The saint touched the Guru's feet in reverence. Then he said to his followers: Don't consider him just a saint. He is an image of the Lord. Ask forgiveness from him.

Then everybody bowed their heads to the Guru and asked for forgiveness.

The Guru said: See, the one Lord in everybody. Tread on the true path of 'recitation of the Lord's Name with love'. You will get salvation.

## VI

Now, the Guru stayed there for some days. People started coming without any fear. The saint himself also came quite often to meet the Guru. He got elevation of mind. The Guru was merciful not only on sinful, stupid and suffering people, but he understood the sufferings of those who were rich and in luxuries. He was more merciful to those also. That is why he visited religious centers despite the expected confrontation. In whatever way, his aim was to put the saints and their followers on the correct path. Here also he did the same. On listening to the true words of the Guru the saint's mind got turned towards love of the Lord and love of humanity. He felt the grace being showered by the Guru. The Guru gave him the Lord's name and his mind got the sensation of the presence of the Lord in his mind, heart and body. He got a great love and regard for the Guru but sometimes he did put questions to him. One day he asked: As a potter goes on making containers and keeps them, similarly, the Lord is creating on earth men without any proper faith in their minds. Why does the Lord wish to do that? As the containers are made by the rotation of the potter's wheel, similarly, from the rotation of the sky men are being born in this world.

Then the Guru replied: The containers are made from clay only. The soft clay only is put on the wheel. The dough can be made from soft clay only. Nothing can be made from hard earth. But the potter does not make the containers to keep them in that softness. His process is to make them hard in the kiln. The sufferings and sorrows of the world and lack of peace of mind make a man to search for some true happiness. In that search one finds something. Then the mind becomes strong in sufferings and sorrow. Then he becomes strong like the containers from the potter's kiln.

As you said that by the rotation of the sky men are being born, but the men who are born become saints in the holy company of saints.

Saint: Is there any purpose of the suffering in this world?

Guru: The Lord only knows His will. But O saint, what is evident is that the beating that a wrestler suffers in exercise, fighting, falling, getting up, jumping, knocking and boxing with a stronger person, that only gives strength to his muscles to become victorious over others. Those who keep sitting in comfort do not become valiant. In this way, comfort is the sickness and suffering the medicine. The life that has come in this world or you may say that the soul that has come in this arena i.e. the world has come to win over the worldly desires. The worldly desires trap it and create a hindrance but the soul fights, falls, suffers and makes a determined effort and becomes victorious, pure, crystal and meets the Supreme soul. Like, the soft clay containers become hard and useful after putting them in the kiln.

The Lord Himself knows His will but it is evident that one who makes an endeavor and wins over the worldly desires becomes a saint and a Lord's beloved.

Saint: You have explained so well. You are great. Now, I have one more question to ask you. According to Hindu religion, the soul remains in the cycle of births and deaths but according to Muslim religion there is no rebirth. What do you say about?

Guru: Something that happens in one sphere is not perceived in another sphere. Stupid people make their own theories and then insist on those theories. One who has got elevation of mind through his endeavour of remembrance of the Lord, who has got the sensation of the Lord in his mind, heart and body, he does not suffer in this world. He has got salvation. He will go to the Lord's palace. The fruit that becomes ripe on the tree does not remain hanging on the branch. Now, the branch is not the place for him to stay. He will go to the owner's palace. That is the place for him. But one who has wasted his time in the forgetfulness of the Lord, who has not ripened himself and gone un-ripened, he will come to know of his un-ripened-ness in the Lord's palace where the good deeds and bad deeds are taken into account. The un-ripened-ness requires it to be reborn. The seed of birth is still in it. Because once the corn pops up, then there is no seed left in it to pop up again. But if it is not popped up, then the seed remains in it to pop up. Similarly, for the un-ripened to ripen again, the Lord's mercy gives them a chance again and again to ripen. So that again it makes an endeavour to remain in remembrance and shed its forgetfulness of the Lord.

The parents sending their sons to the wrestling arena again and again is to give them an opportunity to become strong men.

O saint, thinking and reasoning is our mind's job. Sometimes we feel comfortable, sometimes in suffering. If we think the right way i.e. positively, then it removes our doubts, we have faith in the Lord. Then another mind develops i.e. sublime mind. That takes us to the Lord's palace.

If we think the wrong way i.e. negatively, then we remain in doubt. We remain in the forgetfulness of the Lord. Then we remain in despair and suffering. We do perceive that the Lord is there but the worldly desires and the wandering of the mind keep us in the forgetfulness of the Lord.

It is the Lord's name that turns our mind inwardly and keeps us in the presence of the Lord.

To live in the presence of the Lord, yes, to live in the presence of the Lord all twenty-four hours is real life. It is ripen-ness. It is awaken-ness of soul.

One who is living in the presence of the Lord in this world, he is living in the palace of the Lord. Then he will not go into forgetfulness of the Lord i.e. un-ripen-ness. He has reached the Lord's palace. He will always live there.

While in this body he is living in the Lord's palace. When the body is not there even then his soul will live in the Lord's palace.

Recite the Lord's name with love and sing the praises of the Lord. The incessant recitation of Name keeps you in the presence of the Lord. It keeps you in the love of the Lord. It doesn't let you be away from the love of the Lord.

One who is in the forgetfulness of the Lord is like an un-ripened fruit. One who lives in the remembrance of the Lord is like a ripened fruit. One who is living in the incessant remembrance of the Lord is living in the Lord's palace.

The worldly desires and passions try to pull us out from remembrance, but while living in the world we have not to come out from the remembrance. This is our wrestling in the arena. We have to fight the desires and passions that take us into forgetfulness and be victorious over them. There are five devils in the body that are the ambassadors for taking you away from remembrance of the Lord. Tie them down with a strong rope and remain in the remembrance of the Lord. That is our being victorious over them.

The Lord is always present, here, there, everywhere. He is omnipresent. We are living in His presence but our mind remains in His forgetfulness. Now, we have to learn to keep our mind in His presence always.

Saint (heaving a sigh): Yes, it is true. But what is the endeavour?

Guru: Singing the praises of the Lord and recitation of the Lord's Name with love. Recite the Lord's Name all twenty-four hours. The Name keeps you

in the presence of the Lord. His remembrance, recitation with love, remembrance of His praises, remembrance in thanks, remembrance in prayer, this is Name. On listening to the Guru's words the saint got dyed in the love of the Lord. He felt elevation of mind and a sensation of the presence of the Lord in his mind, heart and body. He was blessed.

## VII

On reading an Arabic inscription in a shrine outside the town of Baghdad, Swami Anandacharya of Sweden writes in his book named Snow Birds:

*Upon this simple slab of granite didst thou sit,  
discoursing of fraternal love and holy light,  
O Guru Nanak, prince among India's Holy sons.  
What songs from the source of seven waters,  
thou didst sing to charm the soul of Iran.  
What peace from Himalaya's lonely caves and forests,  
thou didst carry to the vine-groves and rose gardens of Baghdad.  
What light from Badri Nath's snowy peaks thou didst bear to illumine the  
heart of Balol, thy saintly Persian disciple.  
Eight fortnights Balol hearkened to thy words on Life and Path and Spring  
Eternal while the moon waxed and waned in the pomegranate grove beside the  
grassy desert of the dead.  
And after thou hadst left him to return to thy beloved Bharata's land, the  
Fakir, it is said, would speak to none nor listen to the voice of man or angel.  
His fame spread far and wide and the Shah came to pay him homage,  
but the holy man would take no earthly treasures nor hear the praise of kings  
and courtiers.  
Thus lived he-lonely, devoted, thoughtful,  
for sixty winters sitting before the stone whereon thy sacred feet had rested.*

*And ere he left the house of ignorance he wrote these words upon the stone:  
"Here spoke the Hindu Guru Nanak to Faqir Balol,  
and for these sixty winters,  
since the Guru left Iran, the soul of Balol has rested on the Master's word,  
like a bee poised on a dawn-lit honey-rose"*



## Kandhar Visit

### I

One on whom Guru Nanak showers his grace gets eternal happiness. When Sikander invaded India, his idea was that he should make one region from Greece to India including India and make it his kingdom. That is why he went on capturing territory after territory and made them habitable towns for Greeks to occupy and live and at some places he constructed forts so that he may go on advancing further. Some historians have said that the city of Kandhar in Afghanistan is one such place. From Hiraat up to India this is a very strategic place for a fort. Whether Sikander made it habitable or it was already flourishing but to make a fortress here was Sikander's plan.

For centuries this town flourished with its green fields that were money-spinners. Later, Nadir invaded this town and made it a base fort to keep his plundered treasures. When Nadir was assassinated, then Ahmed Shah Abdali seized this territory as well as the treasure. He proclaimed himself the King and constructed a new town at a little distance and made it the capital. Ahmed Shah constructed the present Kandhar town that has a crossing in the centre and the four roads divide the town in four parts. The old Kandhar town is at a little distance now in ruins.

It is nearly five centuries when this Kandhar that is in ruins was a flourishing town. The town was hustling and bustling and happy crowds thronged when a 'King of peace' invaded this town. He was not a tyrant invader to seize forts and fight unprovoked and unwarranted bloody battles and occupy territories. Nor he established supremacy by threat and force. This valiant won the hearts and was called 'King of freedom' because he gave freedom to bonded hearts. He made the mind free from the trap of worldly desires and connected it to

the fountain of love that would give eternal happiness. He would take out the minds from greed, selfishness and enmity and make all as brothers and sisters. As such, people also call him as a 'Prophet of Peace'.

Yes, one day this warrior entered the walls of Kandhar. He has no troops, no regiment of artillery, no guns and no arrows. He is one himself and two more companions who are asking him: O master, where and what is the address where we are going?

He said: See, it is the Lord's wish. Whomsoever he wants to bless, the person will meet us and will be blessed.

## II

Meanwhile, unhindered the benevolent Guru entered the town. He went and stood in front of a house where a handsome young Mughal came out. The moment he came out his eyes met the wondrous eyes. He was dazed and his hurriedly moving steps stopped. He saw intently and felt wondrousness. Sometimes, he got a sensation in his mind, sometimes he felt an attraction and sometimes his vision went towards the Guru's feet. After some moments in this state, he asked: O master with charming eyes, what is your good name?

Guru: My name is Nanak, sent by the Lord.

Mughal: Nanak, sent by the Lord. What is the meaning of this name? I have never heard this name before.

Guru: It means, servant of Lord.

Mughal: Ah ha. I have become fortunate. I have met a servant of Lord. Ah ha. He went on looking at his face and got absorbed in ecstasy.

Then he said: Which country you belong to? Kabul or Greece or India?

Guru: I am of the Lord but people call me Indian.

Mughal: Ah ha. Your homeland is of the Lord. Your glimpse is of the Lord. Then who is your mentor, spiritual guide or prophet?

Guru: The Lord Himself is my spiritual guide and prophet. He has sent me.

Mughal: Servant of the Lord, homeland of the Lord, prophet is Lord. Your glimpse is majestic. I have not seen our prophet but my mind says that you are more handsome than our prophet. Mughal (to his mind): Oh ho! I am becoming an infidel. I see him as the image of the Lord.

Mughal: O Lord-sent, are you not an image of the Lord? A piece of coal that becomes red in fire is fire. Isn't it?

Mughal (in his mind): O Yar Wali, till you were reading the scripture the law of the scriptures had to be reckoned. It said, this is God, this is prophet, this is mentor, this is atheist, this is religiousness, this is piousness, this one has

controlled his passions, this one is atheist, this one is delightful, this one is without religiousness. Till I reckoned with these ideas I remained dry, like wood cut from a tree and thrown away is dry. Today, after having a glimpse of this godly soul, I feel freshness in my arteries. The dry wood that I was has become green and has become flexible as if living. Now forget the scripture laws. O Yar Wali, burn the laws. This glimpse that is giving freshness to the arteries is surely a glimpse of the Lord. Have you ever felt this ecstasy before? You have been meeting the priests and bowed down to saints but you have never felt this sensation that is happening in your body today. Have faith that this is the image of the Lord or the Lord Himself.

In this thinking and in the ecstasy that he got from the glimpse, he bowed his head and fell at the Guru's feet. The Guru with the wondrous eyes lifted Yar Wali's head with his sacred hands. He looked towards him with graciousness. Yes, the Guru lifted Yar Wali's head that was bowing down with the weight of ecstasy.

Yar Wali was overwhelmed. He could not speak but he picked up strength and said: O benevolent, you are the Lord in human form. Bless me.

Guru: The Lord Himself is the master of the seen and unseen world. I am his humble servant. You tell what is your wish?

Yar Wali: I am in search of true happiness. I am in search of the unseen Lord. My whole life has gone in longing and craving but my efforts have not borne any fruit. I see the Lord in you. You make me your disciple. If you are the Lord, then give me shelter at your feet. If the Lord is your beloved, then you get me His shelter. I have no knowledge. I have read the scripture but I am stupid. Till today I could not perceive anything. Now in your glimpse I perceive that you are an image of the Lord or yourself the Lord. Please be benevolent and bless me. Saying this, again he fell at the Guru's feet.

The Guru lifted his head again and then everybody went inside the house and sat in the verandah of the house.

Yar Wali (with folded hands): O Lord sent When we love someone in the world then that picture remains in the mind. But when I tried to remember my spiritual guide, then his picture did not stay in my mind. I tried but got tired. What is this magic that your godly glimpse has gone into my heart within a moment by itself. Now you have come. You remove my shortcomings.

Guru: God bless you. Say, O Lord, O Lord. First, you got into sentimental love. They create dirt on the mind. They do attract you and entice you but that increases the sentimental love and it becomes difficult to detach your mind from that. Then you tried to concentrate your mind on your mentor or

prophet or God. That takes a very long time and one feels delight in reading verses and poems of poets. One feels self as a poet and starts blaming the Lord. This also creates subtle dirt on the mind. Then O pious man, mostly you find spiritual guides whose aim is to have more and more of followers. On listening to their own praise from their followers, they feel more of joy and ego. They think that this is their spiritual delight. When the gathering is large and comprises rich people, then their joy in discourse is more but when the listeners are few, then their joy goes down. This also creates dirt on the mind. So, how can their glimpse or company be impressive? When, there is a man of the Lord, a lover of the Lord's name, who has inner happiness, then his glimpse will impress. The more the people come to him the more he feels the dirt. Since his mind is crystal, he does not let the dirt settle on his mind. When he talks, he thinks of goodness for others and tells what is really true. O dear, truth is somewhat blunt.

Now listen: When it is late night or early morning, the family and children are asleep. The world is asleep. One says, sleep and death are equal. At that time the whole world and the family are dead. That is the time to see your inner self. One may be a disciple or a saint one should sit at that time. One should deviate one's mind from wandering and see inwardly. At that time, one will see one's shortcomings and dirt of the mind. If one is in remembrance of the Lord, then the mind will concentrate, feel happy to be alone and will meditate. By the Lord's grace he will feel some ecstasy in His remembrance. He will feel elevation of mind. You understand this.

Now, when the sun rises, then the love, praise, respect, whatever you are getting and they are giving delight, then you will understand that these are all increasing the ego and increasing the dirt on the mind. In this way, one learns to be true to one's inner self. This should be the first step.

Yar Wali (heaving a sigh): Wonderful!

Guru: First step is to be true to one's self. Do not deceive yourself. Get up early in the morning and see your inner self and see its shortcomings. Whatever wrongs you have done in the day, you analyze and improve upon. I am not talking of the big deceits of the world. I am talking of the falsehood, insincerity and ego of your own mind. These are there even in big religious preachers. Mostly, these are there as a habitual behaviour. The mind leans towards them. These are the veils that create a distance between our self and the Lord. Analyze your mind, how it is being looted by the five senses of the body. One has to realize this deception of one's own mind and understand what is this world and what is fame, passions and comforts of the world for which the

mind is doing all wrongs and remains in the forgetfulness of the Lord.

Yar Wali: Then you bless me and rid me of these evils of the mind.

Guru: This mind is evil only. There is no devil or un-enlightenment that comes from outside. The mind itself is the devil and un-enlightened. It is the mind's own ego that creates a wall between our self and the Lord. The forgetfulness of the Lord does not let us reach the Lord.

Have you understood now? The preachers are stuck up in this forgetfulness of the Lord and so are their disciples.

Yar Wali: Yes, I do understand.

It is a very strange thing that you have made me understand that our own mind is deceiving our inner self. Oh! Oh!

Then please bless me.

Guru: If one deceives others, then one deceives one's self also. So, first we have to perceive this deception of our own mind, then ponder over it and then try to rein the mind. Second thing is to remember the Lord and live in His presence. That is to love Him. When the remembrance becomes incessant, then the distance between our self and the Lord vanishes. When the distance is vanished that is meeting the Lord.

Yar Wali: Then how would it happen? Should we keep on thinking that we are living in His presence? But this thinking does not remain constant. One goes into forgetfulness.

Guru: If the mind cannot keep the remembrance incessantly, then we have to recite His name by the tongue. This recitation by the tongue turns the mind towards remembrance. The attention keeps on going towards the Lord. If one does the recitation of Name with love and remains steadfast in recitation, then the Name gets into the mind, heart and body and the remembrance becomes incessant. The Lord is already living in the body. The veil was the forgetfulness. That veil will go by remembrance. In this way, we start living in His presence. When we live in His presence, then we perceive our inner self. When we do not forget the Lord, when we live in the presence of the Lord while sitting, standing, walking and strolling then we remain in the touch of the Lord. So, one should remain in this one endeavour. Rest the quibbling, pettifogging and running after new preachers divert the mind from the main aim to reach the Lord. Even little thoughts that go into your mind when you meet different people distract your mind from remembrance of Name. If somebody becomes inclined towards spiritualism, then some sentiment distracts him from going on that path. The mind is trapped in sentiments, desires and ego. One's own mind does not let you go on the path.

Yar Wali: Then what should I do? I have no strength to do anything on my own. You bless me the recitation of Name.

The Guru was sitting in wondrousness and making Yar Wali understand the easy and simple but the true path. Without knowing this true path thousands of seekers of the Lord wavered. Saying this, the heavenly Guru showered grace on Yar Wali. In a melodious voice he said:

O dear, say 'O Lord', 'O Lord'. Yes, say and keep saying, 'O Lord', 'O Lord'. Never forget this Name.

Yar wali was blessed.

Yar wali got a sensation of Name in his mind, heart and body cells and his tongue started reciting the name 'O Lord'. The word was not in his known language but his tongue did not feel it unfamiliar. His tongue recited the Name. The ecstasy of Name went inside his mind, heart and body and he felt a sensation in his body cells. He felt as if his body cells were closed and now they have opened. The body has become light like a flower and 'O Lord' is being recited automatically. This is Name. This is grace.

Never forget the Lord's Name. The Lord should live in our body and we should live in the presence of the Lord.

How the Guru blessed Yar Wali who was stuck in the middle despite hard endeavours for years? Like, when you take out a peel of wood that is pierced in the body, with the end of a small needle, then you feel comfortable. Similarly, the Guru rid Yar Wali's mind from the ego and dirt of the mind and applied the sweet, cool and comforting balm of Name.

Yar Wali was filled with ecstasy. He felt the sensation of the Lord's name in his body. He is in immense gratitude and thankfulness. He has all adoration for the Guru.

The Guru wanted to leave but with folded hands he requested him to stay on. He had so much love for the Guru. Out of love, the Guru stayed at his house for one day. After winning this battlefront, the Guru went ahead.

## II

Early morning the Guru left Yar Wali's house and went and sat on the bank of an extensive pond. The water of the pond was clean but there was a thick layer of ice frozen on the surface.

After a little while a Khatri came. In that wintry cold, he removed his clothes, broke a small portion of ice on the surface and made a gap, had a dip in that icy cold water and came out trembling with cold. Then he started putting on his clothes uttering Sita Ram, Sita Ram. When the Guru saw his hard ascetic practice he felt merciful and said to his mind: The Lord's will has

brought me here for giving salvation to such people. He is doing such hard ascetic practice with so much eagerness. But it has borne no fruit. His hard endeavour has brought no result.

Then he looked towards the man and called him near and said: O friend, what for are you undergoing so much hardship?

Khatri: O Lord sent! You seem to me as an image of the Lord. I am afraid of death. I want to get out of the cycle of births and deaths. I take a bath early in the morning. One recluse sadhu had said: It is piousness to have a bath in cold water in the morning.

Then I keep reciting Sita Ram, Sita Ram and go home. In my home, I sit in a lonely corner and worship the idol. Then I go for my work. I have endeavored a lot but I am still in despair.

Listening to this, the Guru looked towards the Khatri with merciful eyes and said: Without the Lord's Name all endeavours go waste.

Only those who tread on the path shown by the true Guru are respected in the Lord's palace.

On listening to the words of the Guru the Khatri pondered: Is it so that without the Lord's name all endeavours go waste? He is above rituals and his words are having a magical effect. They are going deep in the heart. Who is he? Thus amazed, he felt attracted and he came forward.

The benevolent Guru asked him: Who are you?

Then the Khatri trembled and said: I am a Khatri here in this Kandhar city and doing business of buying and selling and I am a seeker of the Lord.

Guru: To keep going on the path is reaching the goal if one treads on the right path. When the path reaches the goal, then that end of the path is called the goal.

Khatri: O beloved of the Lord. Then you make me tread on the true path. I have been longing to meet a real saint. I have got faith in you. You bless me by your supernatural powers.

Guru: By having a bath, the body becomes clean. Cleanliness does have an effect on the mind but just undergoing hardship of bath in cold water does not help on the spiritual path. Remember the Name. Recite the Name. This will reach you to the Lord.

Khatri: I do recite but I do not know what happens?

Guru: You have done penances and Hath yoga. You have kept fasts. You have done recitation but your ego has not gone. You throw yourself at the Lord's feet. Be a servant to Him. Let the Lord's Name be your support. Leave everything else. Say, 'O Lord', 'O Lord'. (Waheguru, Waheguru)

He said: 'O Lord', 'O Lord'. (Waheguru, Waheguru)

Then the Guru said: Remember this Name only. While sitting, standing, strolling and walking keep reciting this Name. When you concentrate on one point, then only the arrow shoots rightly. From the tongue the Name will go to the mind. Then it will go into the breath. It will itself dye you in the love of the Lord whose name you are reciting. This one seedling, this seedling that has gone inside your body will flourish to unlimited extent. Your previous endeavour has also been reckoned today. You have got soul awakening today.

Those are living in whose mind the Lord lives

Nobody else is living, says Nanak.

Remember this Name with a hard knot.

The Khatri got the sensation of the Lord's name in his mind, heart and body but he did not wish to leave the Guru. With folded hands he said: O beloved of the Lord, come to my house.

The benevolent Guru accepted his love and went to his house. He stayed there for three days. The Khatri served the Guru with great respect and love. He became fortunate to get the treasure of Name.

Then on the fourth day the Guru departed from his house and went and sat in the open.

### III

There was one more soul to be won over in Kandhar. His name was Shah Sharaf. Who was this Shah Sharaf? He was a Pathan who originally hailed from Bidar town in South India. He settled in Kandhar since long.

Yar Wali and Sharaf were both friends and used to exchange views on spiritualism.

One day, Sharaf came to see his friend. Guru Nanak had already blessed Yar Wali a few days back. When Sharaf sat down after exchanging greetings with Yar Wali, then he noticed that Yar Wali's face was looking serene, his eyes had a sweet charm, his face showed a sweet aura. Today, he felt so comforting to enter Yar Wali's house as one feels comfort to enter one's own house after a long period.

Then Sharaf said: O friend, you are in exuberance. Surely, you have found something. You must tell me.

Yar Wali (smiling): What should I tell? We went searching for the sweet breeze. But the breeze came by itself. We went searching for the clouds but the shower of ecstasy came to my hut by itself.

Shah Sharaf: Then my estimation is correct. You have found something. Ecstasy has showered on your forehead. Your eyes are showing that they have drunk nectar.

Yar Wali: My lips had become so dry that they were not even capable of drinking anything. Shower of nectar came by some grace. My dry lips got life and from the lips the nectar went into the body. Some godly soul came and took out the mistaken beliefs from my mind and blessed me the Lord's Name. It is not my effort that I have found something. My efforts were all fruitless efforts.

Sharaf: Then you drank the nectar alone. You should have remembered your friend.

Yar Wali: What you say is correct. But the truth is that I was so much overwhelmed that I could not remember anything or anybody.

Sharaf: My friend, I give you credit that you have told the truth. Now you please tell which side the fragrant breeze has gone?

Yar Wali: You cannot find the fragrant breeze. You cannot catch it by running after it. Have a longing in your heart. The fragrant breeze might come this side.

Sharaf: You are right. You are right.

Saying this, he looked towards his friend and became quiet and sat down in longing at the same spot where we was sitting and kept sitting for four days.

For full four days he kept on sitting in longing and craving.

After four days reached the god of love in whose longing he was sitting. Sharaf got a glimpse of the godly soul. When he saw the Guru, first his eyes drank the nectar, then from the looks he did not appear to be a Muslim. A thin line of ego of his being a Muslim came in his mind. His mind was impressed but his mind that carried the slight dirt of ego thought of examining. With folded hands he asked the Guru to sit down and himself sat down with knees bent and said: O Gracious Guru, I beg your pardon. The seekers of the Lord are of two types. First are those who fall at the feet on having a glimpse like salt in water. Second are those who first satisfy their egoistic mind, then they fall at the feet.

Guru: The mind has to be dyed in the love of the Lord. You can dye it in whatever way you want to. O holy man, you may ask anything.

Sharaf: You are wearing this gown. What does this denote?

Guru: A corpse is shrouded.

Similarly, I have put this gown because so far as the people are concerned I am dead (smiling).

Sharaf: Do you mean, dead for the people but for one-self living?

Guru: Not living but got awakened life.

Sharaf: (In his mind) Not living but got awakened life.

Sharaf: (To Guru) I do not understand. What is the difference?

Guru: When one is attached to the Lord, then one is detached from the family and people. When the mind got detached from the family and people, then it became crystal and got attached to the Lord and got awaken-ness.

Sharaf: Wonderful, you have delighted me. How is it that dying gives life?

Guru: One who swims as if dead does not drown.

Sharaf: What does this patched blanket denote?

Guru: Tearing, needles, thread, sewing, wearing.

Sharaf: What does this mean?

Guru: To tear the self to analyze the mind, needle of patience, thread of holy company, sewing is accepting the Lord's will, wearing is killing the ego.

Sharaf: What is the gain in wearing this?

Guru: The messengers of death do not come near you.

Sharaf: Who is that who swims across this ocean of fire, the world?

Guru: One who has realized that the Lord is present here, there, everywhere and is dyed in His love. He swims across this ocean of fire, the world.

Sharaf: Is it so, even if he is in vices and sentimental love of wife and children?

Guru: One who is dyed in the love of the Lord, who has no other desire but of the Lord, he is automatically above vices. Attachment to the Lord is automatic detachment from the world. One who is in love of the Lord is automatically above sentimental love. The marriage of the daughter with the husband is automatic detachment from parents. The real thing is detachment of the mind. When the mind is detached from something, then one is renounced from that thing. It is not necessary to renounce the body.

If the mind is detached, then whether the body is renounced or not is immaterial. The proof is that when the mind is detached, then the body is renounced from vices.

Sharaf now understood this point well. He was stubbornly keeping away the body from vices with difficulty. He was doing penances and fasts and austerities to keep the mind away from vices but the mind by nature has desires. So, it was again going towards passions. Like a snake when it feels cold it appears to be dead but as soon it gets warmth it becomes active again. The Guru's words that the mind has to be detached went deep into his heart. Then he looked towards the Guru's face and seeing the radiance on his face he fell at the Guru's feet.

The Guru said: Say, 'O Lord', 'O Lord', with love.

The Guru lifted his head with his sacred hands. The moment Sharaf's head touched the Guru's feet he got a sensation of the Lord's name in his mind, heart and body cells. His mind was elevated and filled with ecstasy. He felt light. The recitation of Name became incessant.

Guru: O Sharaf, with this incessant recitation of Name one stays close to the lion i.e. the Lord. When you are living with the lion, then other animals i.e. vices do not come near. So, remain in the love of the Lord.

To love is to remember Him.

To remember Him is to recite His name.

In His love one is automatically above passions and desires. Pious deeds and kindness are goodness. They wash the ego and dirt of the mind. But the strength of the mind comes from the Lord's name. The Name also removes the ego of the mind. Name is one cure for all maladies.

Tie the Name to your mind with a hard knot.

In mistaken belief we start thinking that we have become saints but that stays as ego only.

The inner self flourishes with Name only.

So, go on reciting the Lord's Name with love.

This will rid all vices and bring all goodness. It will reach you to the Lord. It will give ecstasy and delight. This is a twenty-four hours meditation.

Sharaf got so much love and gratitude for the Guru in his mind that he would not go home and requested the Guru to keep him along.

But the Guru consoled him saying that you have the company of Yar Wali here. If you want more holy company, then there lives one saint in Khurram. Sometimes, you may go and meet him.

Then according to the wish of the Guru, with mind filled with Name, ecstasy and deep love, Sharaf went home.

When the Guru got ready to leave the city, then Yar Wali became emotional and said: O Lord sent! When will you give a glimpse again? Or you take me along. I cannot bear the separation.

Listening to the words of love, the Guru who had lot of endurance in him said: The bodies cannot stay together indefinitely. Although it is the body where the soul flourishes with recitation of Name but the body cannot remain alive indefinitely. Remain in recitation of Name dyed in the love of the Lord. Don't make a mistaken claim that 'I am a big saint'. The Lord is everything. We are at his feet. At his feet, we are high, pure, rich and in comfort.

People that come to you, preach them the true path of recitation of Name.

Don't claim to them that you can give salvation. Put them on the true path without any attachment. In this way the other person will benefit and your

mind will not get any dirt. If you claim to be a big saint then you will get ego. Then the mind will wander as per its nature. If you accept the Lord's will then you will remain detached. Ego is the veil between our self and the Lord.

The Lord's command is 'to recite His name'. We recite His name. The Lord's command is 'Recite my name, you will meet me'. The mind remains at peace and delighted. If it is the Lord's command to preach then you do preach but with detached mind. Be sure, you can remain detached only if you go as per the Lord's command. If you understand the Lord's command, then your mind will remain pure and sacred. You will get salvation and your followers will get salvation. But O friend, this 'ego and desires' is stuck in the mind. You have to keep a watch on its tricks and traps. You can keep a watch when you remain in recitation of Name. With recitation of Name the mind is elevated and you get soul awakening. With this soul awakening one is not trapped. The mind should remain elevated with recitation of Name. Accept the Lord's will. This awakening does not let your mind get trapped.

#### IV

Yes, the Lord's warrior has conquered Kandhar by winning over three men. Yes, Kandhar is conquered by winning over three men. How? Two were saints. Both had a large number of followers. Both were meditative but stuck on the way without proper guidance for themselves. They were pious saints but they did not have the Lord's love sensation in them. The Guru removed their shortcomings and blessed them the love sensation of the Lord. Now, the Lord seekers will get the true path of 'recitation of the Lord's Name with love' through them. The third one was also a meditative. He also had some followers. They will also be benefited.

In this way, we come to understand the Guru's noteworthy achievements. By elevating three minds, the three saints became lighthouses for the people of Kandhar town. Now, people will get on to the true path of 'recitation of Name'.

Now, the Guru moved ahead. He stayed near a town in the forest. One Pathan from the town passed that way. He was a simple and pious man. He felt delighted on seeing the Guru's face and said: O Saint, from which place have you come and where are you going? If you want somebody's address, then I can help you. If you do not know anyone, then can I be of service to you?

The true Guru smiled and said: God bless you. We are men of the Lord. We are sitting here because we wish to meet someone in the town. We have some work with him.

Pathan: If you tell me the name, then I can tell whether he is there or not.

Guru: He is a Khatri and not a Pathan or Afghan. His name is Man Chand. His father's name is Khan Chand.

Pathan: O, Lord sent! Then you please come with me to the town. I will escort you up to his house. Yes, Man Chand s/o Khan Chand lives in the town. He is a handsome young man respected by all.

Guru: O man of the Lord. It is so nice of you. But we have no mind to go to the town. He will himself come and meet us.

The Khan bowed down and said: He will himself come and meet you. Your carefree-ness is your throne and that is the palace for you. Fortunate Man Chand should himself come. That is the correct thing. God is great.

The Khan bowed down, went, met Man Chand and said: Gentleman, outside the town one saint is sitting. Appears to be a godly soul. There is radiance on his face. Even a blunt person like me got attracted.

Man Chand: Then have you talked to him?

Pathan: Yes, this much he said that he has come to meet you. But he said, "He will himself come and meet us".

When Man Chand asked more information, then the Pathan said: His dress is somewhat of a Muslim saint and somewhat of a Hindu saint. I do not know his name but he seems to be Indian.

Then Man Chand pondered and said: O Khan, I do not know any saint of this description.

Pathan: O Man Chand, what is the harm in meeting a saint even if you don't know him? It is difficult to come across a good saint. I was delighted to meet him.

Then Man Chand got up. He picked up some fruits as a gift and reached the place. He placed the fruits in front of the Guru and sat down and looked at the Guru's face. In his mind he said: I have not met him before and I do not know him but I do not feel that he is a stranger.

What the Pathan had said that his glimpse gives delight, he also experienced the same. But he was quite astonished in his mind: When I do not know him, how does he know me?

He was sitting in this astonishment but was feeling a delight to see him when the Guru said: O Man Chand, is everything fine?

Man Chand: O Saint ! You are asking my welfare as if I am your old acquaintance. From where have you come, what does your dress denote and what service can I do for you?

Guru: Those who are on the Lord's path are beads in a string. They are of the Lord. Hence we know you. We are also of the Lord. We have work with you, some message for you.

Man Chand: I am amazed to see your dress. Now I am more amazed to listen to your talk.

Guru: Actually, what is amazing is that we cannot live indefinitely in this world. But everybody is busy in collecting things of the world even by telling lies and deceiving. The people are doing it as if they have to stay here indefinitely. Then it is also amazing that nobody is bothered about the love of the Lord that stays forever.

Man Chand: But one cannot see the ever-living Lord. Where is He and how is He? I have pondered enough and come to the conclusion that 'doing goodness to all' is everything. Rest, I do not see anything beyond.

Guru: That is why you are passing time nicely and people have regard for you. But there is another treasure that you have to save.

Man Chand (Heaving a sigh): I do not know anything.

Guru: At night we sleep and we are like a dead body. In the morning we wake up and become living again. Tell what do you know?

Man Chand: Well I do not know.

Guru: The creator who creates only knows. How can the creation know the creator? He who has created knows and sees His creation. We are his created bodies. What can we say? The creator knows everything. The creation cannot know the creator.

Man Chand: I do not know why the mind is very fond of knowing. It is not satisfied till it knows.

Guru: The body has to look after its upbringing in this world. The mind runs the body. Its nature is to gain knowledge. When he has knowledge, only then he can do the upbringing. It is essential to have knowledge to live in this world. But the thing is that something that we cannot see how do we come to know of it? The outer and intellectual minds can have knowledge of what is seen. How can they have knowledge of what is unseen? Whatever is seen is finite. What is infinite and limitless, how can it be apprehended by the finite? So, it is not the right way to expect to see the infinite with the finite. There is another way of apprehending the unseen i.e. if we go on the way that is opposite of the way of seeing the seen. One who wants a sensation of the Lord in him his mind awakens if one goes on that way.

Another mind develops that is called sublime mind. That mind apprehends the unseen Lord. One gets a sensation of the Lord in the mind. That quenches our thirst and longing to meet the Lord.

Man Chand: Then should one have faith and go on doing kind deeds or something else also?

Guru: One should realize that death is certain and this life is temporary. So, why should one indulge in vices? If somebody does bad to us we feel it bad, then why make anyone suffer, one should give comfort to others as far as possible.

Man Chand: Yes, this much I understand and follow and that is all.

Guru: O dear, this is not all. The Lord has given His sensation to his beloved ones. They tell us that the Lord is here, there, everywhere. To love Him is the root of all happiness because He is always living. Those who love him are enjoying ecstasy. Even after death they will be in ecstasy. But those who love the worldly pleasures will feel the suffering to see the worldly desires in their soul. At that time the body will not be there to enjoy the worldly pleasures but the thirst of worldly pleasures remains unquenched. In this way, the repentance of vices done gives you suffering.

So, we have to turn our mind from worldly pleasures to the everlasting ecstasy of love of the Lord. We have to make ourselves live in ecstasy in this world and the next world too.

I am in this love that I will remember the Lord and make the world remember the Lord's Name that will give eternal happiness.

One who has not loved the Lord in this body, he repents when he leaves this body and goes to the Lord's court, then he regrets and shakes his head in repentance.

Man Chand: Why so much repentance?

Guru: Then one realizes that the human birth was an opportunity for the soul to flourish, that has gone and now another human birth is not easy to come quickly. Like, if somebody is playing chess and his chessman is picked away in the middle before reaching the end, then one feels sorry, similarly missing the chance of meeting the Lord in this human birth gone waste gives a sorry feeling of repentance. Then one comes to know that we can get a chance of meeting the Lord when we get human birth again.

Man Chand: We cannot see or apprehend Him and the result is so dreadful and alarming, then what should one do?

Guru: The path is easy if one is not intoxicated with wealth and ego of pleasure living. Then one will realize that there are some people who are ahead of me in the love of the Lord and in recitation of Name and their inner self is higher than my inner self. Then one will realize, why should I blame anyone, my mind is the culprit.

Man Chand: Then again one has not found any way, only repentance remains.

Guru: Why go in repentance? One should always be alert. If one is alert then one ponders and sees far.

Man Chand: But what will the pondering yield excepting repentance?

Guru: Pondering will be that whoever have reached the Lord, I should go and ask them, fall at their feet, pray to them, in whatever way ask them the way to reach the Lord.

Man Chand: You seem to be very benevolent. My mind is getting coolness from you. You tell, where should I go to find out the beloved of the Lord? You are sitting in front of me, I beg you and fall at your feet and ask you the way. You put me on the true path. I am stuck mid-way.

Guru: I am in the service of the Lord only. I am not the Lord. As per the wish of the Lord I have come to take you from mid-way to further path. I have already told you that my job is to remember the Lord and make others remember the Lord. Everybody gets salvation on this path.

Man Chand: Any other ritual to please the Lord?

Guru: 1. One can reach the Lord by recitation of His name with love.

2. Accept His will. Whatever He does, accept it as good.

3. Do not do any evil. The Lord sees everything. Do goodness.

With these three things one meets the Lord.

Man Chand: O Godly soul ! I read some Vedanta. That said that the Lord is in the body. I thought that He is I and I am He.

So, I tried my best to feel higher but I remained Man Chand only. Sometimes, I felt high but later I realized that it was my pride only. Was this a fallacy or what?

Guru: Gentleman, you cannot meet the Lord by talking. When you are in the incessant remembrance of the Lord in your mind and heart, then you can say that you have met the Lord. Look O dear, something that has not settled in our sub-conscious mind from the outer mind, how can we say, we have acquired? All educated men get educated in this way. What they read goes to the subconscious mind and remains there. Then they can call themselves educated. Whatever goes deep into the mind and heart that we can say we have acquired. When you listen to some discourse for a few minutes, that time goes, what remains with us? The mind remains in whatever was already settled in the sub-conscious mind. Now, if you remember that the Lord is there and this remembrance goes deep into your mind and heart, then your mind and heart will remain in a meeting with the Lord. Then forgetfulness that is the veil between the Lord and us will go. When the forgetfulness goes away from the mind and the mind remains in the remembrance of the Lord and this

remembrance becomes incessant then it can be said that you have met the Lord. That is why 'remembrance is the way to meet the Lord'.

Man Chand: If by remembrance, the Lord settles in your mind and heart, then what?

Guru: Then you have met the Lord, because Lord is the Supreme soul, we are a body but our inner self is the soul. When our body soul gets into touch with the Supreme soul by remembrance, then our body soul immerses in the Supreme soul.

Man Chand: Please, once again you repeat.

Guru: The body soul will meet the Supreme soul. By remembrance our body soul will become pure and run to meet the Supreme soul that is also pure. This happens by the grace of the Guru. Knowing this is not the knowing by the mind. It is a sensation. It is sublime consciousness.

Man Chand: Why?

Guru: In this way the pure soul meets the Supreme soul.

Man Chand: Well (After a little thought), what is this sensation that you have said?

Guru: I have already told you the mistake of the world. People want to see the Lord with the outer mind and the intellectual mind. The Lord cannot be seen with these minds.

By the recitation of Name when the remembrance become incessant all twenty-four hours, then another consciousness comes in the body, the mind rises above the intellectual facet of the mind and feels a consciousness of the unseen Lord. That is a sensation. To feel the Lord in our body is a sensation.

Man Chand: We want that we should see the Lord with these eyes and this mind but the reality is that we should recite and remember His name and then another sublime consciousness will emerge in the body that will perceive the Lord in the body and that is a sensation of the Lord.

How foolish are we? We want to see the Lord as we see radish and cabbage. It is really saddening.

Guru: If you have a betel plant in the house, the donkey does not appreciate. Similarly, one who has sensation of fragrance he only can know the value of flowers.

Man Chand: Yes, you are right. Only a doctor knows the medicinal value of a betel plant. How can a donkey differentiate between grass or betel plant? You have said that our intellect goes up to the seen objects. The Lord is beyond and one can see if one sees inwardly instead of outwardly.

Guru: Now you have understood that first you have to recite the Lord's Name so that the mind turns toward the Lord. Then the mind is elevated and the body soul meets the Supreme soul. One drinks the Lord's nectar. One gets eternal happiness in this world and the next world too.

Man Chand: O Lord sent, now you bless that I step on the first stair i.e. 'recitation of Name' that will remain with me in this world and the next world. You bless that I should recite and never forget the Name.

The Guru was sitting immersed in the love of the Lord. With his charming eyes he looked towards Man Chand and in exuberance he showed his wand and said: O Man Chand, the devil of forgetfulness goes out with this wand of remembrance.

Man Chand took the wand and put it on his head. The moment he got a touch of the wand something clicked, like, when the poppy bud blossoms the outer green leaf breaks and falls down and a red blooming flower comes out.

Similarly, something clicked and recitation of Name became incessant in Man Chand's body. Man Chand whose mind was stuck in the idea that there is nothing beyond goodness, moved ahead towards love of the Lord and recitation of the Lord's Name incessantly. He felt ecstasy.

Further to goodness is love of the Lord, recitation of Name incessantly, awakening of mind and the body soul meeting the Supreme soul.

Man Chand got the true treasure of the Lord's Name and the benevolent Guru after blessing him departed from Kandhar to bless more people.

O great Guru Nanak who allayed the suffering of the people.

'O Great Guru Nanak'

'O Great Guru Nanak'



## Saidpur – Liberator of Captives

Then the Guru came to Eminabad. At that time this place was known as Saidpur Sandyali. The Pathans were the rulers and administrators here. Their population was quite large. The town was hustling bustling and it was a trading centre. A fort was there. The rulers here were under the command of Sikander Lodhi, the Pathan ruler at Delhi. Many Sayyads and Muslim saints lived here. Hindu population was also large. Hindus also occupied some government posts.

Malik Bhago was a government official here on whose invitation Guru Nanak did not go for the feasting and when he was asked to come under an order, then he held a loaf of coarse grain from Bhai Lalo's house in one hand and a fried bread from Malik Bhago's house in the other hand and squeezed. Milk squeezed out from Bhai Lalo's loaf of coarse grain and blood from the fried bread from Malik Bhago's house. Then he said: See, the milk is honest earning and the blood is earning by taking bribes by threat and force.

After that, he travelled far and wide to allay the suffering of the people.

Now, again he came to meet the honestly earning man, the beloved Bhai Lalo who was now dyed in the love of the Lord. The tyranny, that he had pinpointed and preached the path of love of the Lord to the people, had not diminished. The Lodhi king at Delhi was not so strong that he could establish strong domination all over India. So, in most of the states the rulers had become independent and their allegiance to the rulers at Delhi was in name only. Instead, they fought some wars with them. That is why they treated their subjects with cruelty. The officials and their subordinates were cruel and took bribes and gave suffering to their subjects. This was the plight that was talked in every house and was a cause of worry. The west noticed it and some groups of rich and poor even sent emissaries to ask other kings to help.

Now, when the Guru came to Eminabad (Saidpur Sandiyali), then one day Bhai Lalo narrated the sorrowful state of India and said: O true Guru, there is so much tyranny. Even in Saidpur there is so much oppression.

Then the true Guru said: People have no religiousness in them. They are in ignorance and forgetfulness of the Lord. When it becomes too hot a dust storm comes. That also shatters the trees and plants. Then sometimes it rains also.

In the evening, Lalo came back from work. Some more holy people also came to listen to the divine songs. The Guru was sitting immersed in the love of the Lord in wondrousness. His 'more beautiful than lotus' face was radiant with love of the Lord but there was a slight frown on his forehead as if he was in a merciful mood. Everybody bowed and sat down.

Now, his eyes opened, he smiled and said: O Lalo, I am saying as the Lord's will. The tyrant will come from Kabul and spread tyranny. No one whether a Hindu or Muslim whether a man or woman will be spared. Blood will spill and women will be treated shamelessly.

When, people heard this, they trembled. Lalo's heart shivered. But the Guru, without any fear, prophesied what was likely to happen. The intuition had come from the heavens. In clear words he said: I have got this message from the Lord's palace. O Lalo, I have narrated the same. That message of what is likely to happen is that Babar will start from Kabul with his troops and guns and ask for charity by force. Charity means wealth that he will want by force. The wealth of this land, the greed of which has always brought invaders from foreign lands. When some foreigner invader comes, what will happen? Shame and religion will hide themselves. The troops of the foreigners, the ruffians and the hooligans will create anarchy shamelessly. Women will be treated with viciousness.

The question arose that the invader are Muslims and here the present rulers and the rich are also Muslims. At least the Muslim women will be respected. Then the Guru said: No. Even the Muslim women whether rich or poor and who read the scripture while sitting at home in a veil and are pious will be treated viciously. They will shout O God, O God but nobody will listen.

Then the question arose that the Mughals have to forcibly take control of the territory, so they may be strict to them but the Hindus have to become their subjects, so, they might be merciful to them.

Then the Guru said: If we make anybody to suffer, he feels bad. Similarly if somebody makes us suffer, we feel bad. So, why make anyone to suffer. Like, when a marriage party comes one sings songs of happiness and sprinkles

saffron. In a similar way, the sin army will come and use the sword and spill blood. Every house will sing the songs of sorrow.

Nanak is singing the praises of the Lord. He is telling this in his human form. But the Lord who has created the world and put everybody in the wheel of deeds, he himself un-paralleled and unblemished is seeing everything.

The Lord is truth. His justice is truth. He will do justice according to the deeds done by everybody and He will be considerate.

The bodies will be cut like the cloth is cut. Whatever, I have said, everybody will see that it would be true. This army of sin will come in seventy-eight and go in ninety-seven. A disciple of the Guru will become victorious.

Nanak is telling the true words from the Lord. People will know that it is true, when it happens.

These words of the Guru became well-known in the circle of Guru-disciples but even other people came to know of it. People were amazed and worried. One Brahmin brought a tray full of fruits, kept it in front of the Guru and said: O image of the Lord, Guru Nanak, you pray that what you have said should not happen.

The true Guru said: I have not said anything from my own. I have told you what is destined from the Lord. The sin that has spread in the country, the wand of sin for its own punishment is coming in the image of King Babar. The sin will fight sin and the people will suffer. This is the will of the Lord as per the deeds of men. So this has to happen. This is inevitable. If you wish your own safety, then you along with your family go and settle at a pond that is a few kilometers from here. You will be saved.

## II

Time passed and the time came when Babar with his army of sin arrived. The Pathan king, Lodhi, did not send his troops to stop him at Jamrod or Peshawar or Attuck or Rohtas or Jehlum. He moved un-hindered. The people in the country were lifeless due to lack of education and tyranny of centuries. The rulers in all states were intoxicated in luxuries and in sucking the blood of the poor. There was no unity amongst the people. People were divided and separated amongst themselves. There was no united organization. The Pathans were carried away by pride and the Hindus were plunged in slavery. Who would go to stop? It was misfortune for the villages and towns that came on Babar's way. If they accepted his authority and gave ration, then they would feel afraid that when Babar's troops go away after looting the country like Taimur, then the ruler at Delhi would punish them. If they don't give, then Babar's troops will create hell for them. But most of the rulers bowed down. Those who did not bow down suffered a lot.

The Saidpur ruler was also in this dilemma. It was an important base and a strong fort of the Pathans between Lahore and Attuck. The officials and the people also debated whether they should fight or bow down? The Hindus wished to bow down and avert the fight but the Muslim saints for whom this town was a fortune said that they would make him run away with their supernatural powers and the Pathans said that they will shoot them with their arrows.

In these debates Babar and his troops arrived. The rulers of Saidpur had thought that if they did not fight, then after Babar leaves, Lodhi ruler of Delhi would punish them. So, it might be better to fight and be victorious. Seeing the totality of the situation it was better to fight. But they did not know that Babar was bringing a new weapon. In the west, guns were being manufactured and that was a new weapon. Babar had brought this new weapon with his troops. The Pathans in India possessed arrows or horse-riding troops and lancers or elephants or chariots. So, the Pathans of Saidpur closed the gates of the fort and banned giving of rations to Babar's troops. The troops with their bows and arrows climbed rooftops to shoot arrows. The Muslim priests and saints sat in mosques and used their supernatural powers to get rid of Babar's troops. The Hindu priests were asked to sit in temples and pray. The Pathans were confident that our Muslim priests and saints by their supernatural powers would make the guns of Babar silent.

Babar and his troops camped on the outskirts of the town and started firing bullets with their guns. Then they were able to break the wall of the fort and enter. The Pathans who fought back were killed in large numbers. Then the troops entered the city. There they committed so much massacre and barbarous oppression that they established domination in brutality. They looted the neighboring villages and ruined them. Hindus, Pathans, Muslims all were treated in a beastly way. They tore clothes of Hindu and Muslim women, dragged them in the market holding their hair. They put ash in their mouths and beat them mercilessly and forced them to give their gold and jewelry that they were wearing and all wealth that was in their houses. There remained no safety of their respect, honor and chastity. In their brutality they had no mercy for the old or child or a woman. Even, the princes and rich landlords were not spared. Muslims, despite the fact that they had the same faith were not spared. Rarely anybody could save himself by hiding in underground basements or behind stacks of wheat chaff.

Now, Babar's troops collected gold, silver and rupees worth millions and tied the women with ropes to carry the plunder. Those who were saved were

now made prisoners to carry the looted material to their camp. Princesses and rich women with clothes torn, body covered with dust and ash, wounded and injured, molested and raped, tied with ropes were made to carry the materials on their heads.

At this time, the Guru had again come to Saidpur. The Guru and Mardana also became prisoners. Mardana was told to escort a horse of Mir Khan, an army officer. The Guru asked Mardana to leave the horse and sing the divine songs while walking.

With the other prisoners, the Guru also walked dyed in the love of the Lord. It is written that he was also asked to carry one item on his head but the item remained a little above his head and went along as if carried.

The Guru saw the suffering of the people. The women were pushed around and were walking tied to ropes as slaves. The town was devastated, looted, people killed and blood spilled. It was calamity. At this time, Mir Khan, army officer, while on duty came to the place where the Guru was walking. When he became attentive to see, what he saw was that two Indians who were in captivity were exceptional. The weight being carried by one of them was being carried about six inches high from the head and was going along. The other was playing the rebeck while walking and the horse that he was supposed to escort was following him without being held by a rope and he was singing a divine song that was enthralling.

Now, all the prisoners including the Guru who were walking towards the camp of the invaders reached the camp. There, the prisoners were put on different jobs. Grinding wheels were put in front of the Guru and Mardana and they were told to grind wheat.

Here, Mir Khan went and told Babar that two saints have come as prisoners but they are walking in delight and their faces are lustrous. The weight is being carried six inches high from the head by itself and the horse is following without being held by the rope and they are singing some divine songs.

Babar said: Alas! If there was a saint like this in town, why did we attack?

Saying this, Babar himself came to the camp. Here he saw that Hindu, Muslim and Pathan women were grinding wheat and very wealthy people were doing hard jobs. Then he walked ahead and saw that two saints are sitting but the grinding wheels are moving by themselves. Babar was amazed to see that. Then he wished to talk to the Guru but the Guru was in wondrousness in meditation. He opened his eyes after sometime and sang a song in praise of the Lord. The effect of the melody and tune of the song was such that Babar

and his courtiers were enthralled. When the song finished, Babar said that this saint is an image of the Lord and it is written that Babar kissed the Guru's feet and all Mughal courtiers bowed to him.

Babar said: O beloved of the Lord, you forgive me and accept some gift from me.

Then the ocean of forgiveness and mercy said: I have no desires. If you wish to give a gift, then you release these prisoners and return their belongings. Babar, immediately, released all the prisoners and returned their belongings. But they said that our saviour should accompany us. Then with great respect he asked the Guru to accompany the released prisoners. He allowed the prisoners to go to their homes. He lifted the blockade of the town and ordered that no troops should harass anybody. They are freed now.

Now, the bestowal of freedom, who himself went into captivity and got the prisoners freed, came to the city along with the freed prisoners. Here again he saw dead bodies and blood spilled all over.

It became known all around that the beloved Guru Nanak has got the prisoners freed in Saidpur. This news spread in no time. The people who had run away from Saidpur returned. People cried and wailed for the dead relatives and in suffering of their houses destructed and looted. Those, who came back after release from the barbarous troops met each other with extreme warmth. People started cremating or burying the dead and started life afresh with whatever was left.

Now, the Guru came to know that there were still many people in Babar's captivity. The troops of Babar are still taking people as prisoners. The troops have taken many beautiful women as prisoners. Many people from the neighbouring areas are still in captivity. They have been detained at a distant place. Some people whom the families thought have died or killed are still living but in captivity and they are being put to hard labor. The benevolent Guru again went towards Babar's camp and again sang a divine song.

When the heart-piercing melody went into Babar's ears, then he sent for the Guru and made him sit with great respect and asked what is it that you are singing? When he understood the meanings of the words, then he felt ashamed and became humble and offered hashish to the Guru.

The Guru did not accept his offer of hashish and sang another divine song. Then Babar was delighted and he said: You stay as my guest. When he insisted much, then the Guru agreed and stayed there for three days. But all the three days he was looking at the prisoners with merciful eyes. On the third day the Guru while singing a divine song went into a wondrous trance. Babar thought that the Guru's soul might leave this earthly body but after sometime the magnificent Guru became alert. His face showered heavenly radiance and there was a dazzle on his forehead. Babar could not bear the dazzle and asked him forgiveness.

Then the Guru said: If you wish forgiveness, then you release all the prisoners.

Babar said: Whatever you order, I will do but you bless that my kingdom should remain.

The Guru said: Your kingdom will remain if you become Indian in India. Treat Hindus and Muslims as equal, do justice without bias. Do not encourage wine and gambling, respect the saints and Muslim priests, be merciful to the losers, otherwise, kingdoms do not remain forever.

Justice is the sun and kingdom is its shade. If justice goes, the kingdom goes. On listening to the words of the Guru, Babar freed all the prisoners. Then he asked the Guru to embrace Muslim religion but no Muslim intellectual could come up to the spirituality of the Guru.

Then the Guru sang a divine song and Babar was impressed.

The Guru got all the prisoners freed from Babar and then he departed for Pasrur. It is written that Babar also went back from here.

It is written that this happened in 1521 A.D.

How much benevolent the Guru has been to us while dyed in the love of the Lord? How much calamity fell on Saidpur that is now called Eminabad?

The tyrant Babar's troops were so cruel to the people of Saidpur. But how the Guru allayed the suffering of the people in distress by his divinity and by putting himself in captivity? How, he himself got imprisoned? How he faced the most merciless king and how he freed the suffering people?

Not only this, then he put the people of Saidpur on the true path of 'recitation of the Lord's name with love'. In the old biography, it is mentioned that most people in Saidpur became Guru-disciples. This love and blessings of the Guru tie our souls to the Guru as a personal relationship. His love makes us indebted to love him and fills our heart with love and gratitude and makes us pray to him in endearment: May I be a sacrifice to you?



## Dialogue with Bhagats

**O** great Guru Nanak Dev! He made five travels across the country and abroad and put the people on the true path of recitation of the Lord's name with love. After his first travel, he came home. Then again he went on travel across the country. He met all the saints, sadhus, recluses, ascetics and other people and took them out of their mistaken beliefs and put them on the true path of love of the Lord. Then he returned to his home and stayed there for sometime. Again he started his travel and this time settled at Kartarpur. His next travel was to Sangladeep in the south and again to North. Whenever he came back from travels, he stayed at Kartarpur.

During this time when he stayed at Kartarpur after completing a travel, many saints, sadhus, recluses and family men of all faiths including heads of many sects came to meet him to remove their doubts and get the Guru's blessings. Once a group of Bhagats who were idol-worshippers came. This group made idols of many gods and danced and performed many types of rituals and worshipped the idols. The group was earnest in their worship but they had some doubts that had to be removed. They stayed at Kartarpur for a few days and continued with their idol-worship. They had imagined that even Guru Nanak does idol worship as they do.

But they saw that Guru Nanak worships the Lord, the one Lord. Then he has absolute detachment from desires and he is in ecstasy and rapture. They wondered how is it that he is in devotional love of the Lord and he is a saint of the highest order? Then they came and sat near and asked: O Lord's beloved saint, a man does good and bad deeds. He does it himself or somebody prompts him to do? Who prompts him to do? It is evident that man is in desires. He might be motivated by something. How does one have detachment from desires? When the person who has desires dies, he is in suffering. How

will he get salvation from this suffering?

Guru: O pious Bhagats, when one sees wealth, riches, women, beauty of a woman and the youthfulness of a man, then ego and desires come. Ego and desires have two facets.

1. Ego of what one has.
2. The desire that they should remain.

Those who do not have, they are in despair and they desire to have. This is the opposite side of ego and desires. This desire comes to the mind in the body. The prime thing in the mind is ego. The mind sees and desires. Then the mind is enticed by the desire. It wants to acquire. That is in two ways.

One is the pious way and one is the sinful way. 'Somehow, I should acquire' this is the desire, whether the pious way or the sinful way, that the mind guides. Some minds suggest the sinful way, loot, grab, deceive and some minds suggest the pious way, earn honestly and give charity, do goodness so that one gets the fruit of goodness.

So, the motivator of sinful and pious deeds is the desire and the motivator of desire is ego. According to this 'ego and desires' to acquire wealth, women and fame, the mind is enticed and gets into sinful or pious deeds.

When, by sinful or pious deeds one acquires something, then one becomes proud and wishes to acquire more. One is never satiated. When, one is not able to acquire, then the desire to acquire increases. In that case also one is never satiated. In this way, the mind remains in the fulfilled or unfulfilled desires. So, the ego and desires keep the mind in the wheel of deeds. Then the comforts and sufferings come according to the deeds done and one remains in the cycle of births and deaths. There is no salvation from this cycle. Man remains in suffering in the wheel of deeds and the cycle of births and deaths.

There is only one way to get out of the wheel of deeds and the cycle of births and deaths. That is the Lord's Name. By remembering the Lord and reciting His name with love the Name permeates in the body. The Lord is omnipresent and always living. So, he is always with us. The fruit of reciting His name is that the mind gets into the love of the always-living Lord and remains in the incessant love of the Lord.

The material gains that entice the mind do not go with us. When the body does not go with us, then how will the material gains go? The material gains that we acquire as also indulge in passions, we think that these are giving pleasure. Those pleasures as also the body remains here. When a person dies, others acquire his wealth and the body that we think is our own becomes ash. So to say, the entire existence goes to the earth. The friends, family, wealth and passions all go to the earth. But the dirt that has accumulated on

the mind in acquiring wealth and indulging in passions does not go away. Like, when the water becomes dirty, then where the water flows the dirt goes along. This dirt keeps the mind in suffering. This dirt does not go by any other means. The only effective way out to wash this dirt is 'recitation of the Lord's Name with love'. This washes the dirt of the mind because, then one starts living in the incessant presence of the sacred Lord. His sacredness washes the dirt of the mind. On listening from the Guru that the Lord's Name washes the dirt of the mind, they were much pleased.

Why the Bhagats were putting questions to the Guru, whether they wished to have the Guru's advice or they wanted to test his spiritual supremacy, they only know. Because these questions and replies they had already read in their Vedic scriptures but what the Guru explained to them was of a high spiritual order. What the Guru told them was that Name is the prime worship. Name is the medicine and cure that washes the dirt of the mind. They felt happy because they thought themselves to be already in Name. They thought that the dancing and other rituals that they were doing was Name although they were in a mistaken belief. Whatever worship they did was in fact, an empty ritual. So, to make sure, they again said: O, Guru ! What you have said is true, it is correct that desires are motivated by ego, the way out that you have said is Name. We are already in Name by mode of dancing, singing and chanting. Besides this, is there anything better in what you preach?

On listening to this the benevolent Guru who was immersed in the love of the Lord said: Listen O dear Bhagats, those deeds that are done in respect of the three-fold qualities of nature i.e. goodness, emotion and evil, they keep you in the forgetfulness of the Lord. Because of this three-fold qualities of nature, the cycle of births and deaths remains.

The singing that you do, the dancing that you do and the music that you play and you are under the impression that it is Name, this impression of yours is not correct. They are being done in the forgetfulness of the Lord. So, they are empty rituals only. The forgetfulness of the Lord is ignorance of the Lord. Where there is ignorance of the Lord there is suffering.

The cause of all sufferings is forgetfulness of the Lord. This forgetfulness of the Lord does not go by dancing, singing or playing music. Nor does it go by having knowledge of the Lord in the mind. That goes only when you have the sensation of the presence of the Lord in your mind and body. That one gets by singing the praises of the Lord and by reciting his Name with love. Then you get the sensation of the presence of the Lord in the mind and body and you meet the Lord.

So, the first medicine is singing the praises of the Lord.

For that a saint is required who should keep on putting in your mind that the medicine is not the singing and dancing but it is singing the praises of the Lord and recitation of the Lord's name with love.

When the mind is turned towards the love of the Lord, one has faith in the presence of the Lord. One is longing to reach the Lord and has craving to meet the Lord. When one sings the praises of the Lord, the dirt of the mind is washed. The vices and passions run away from the mind. One gets a sensation of the presence of the Lord in the mind and body. The mind becomes sublime.

The fact is that as the people in general are entangled in ego and worldly desires, similarly, those who are pious but in forgetfulness of the Lord, they are also in desires and ego. They do not meet the Lord. So, they are also in despair. On listening to this their mind got dented because even after so much endeavour in singing and dancing they were in despair. That is why they came to the Guru for advice.

The Guru immersed in the love of the Lord was miraculous. He continued his discourse and after telling them that their singing and dancing was a lifeless practice he turned to their dress and said: O dear Bhagats, when the dirt of the mind is washed and the mind becomes crystal then the despair goes. A snow-white robe that you are wearing cannot make the mind crystal. When one has the life-giving Lord's name in the mind, then the forehead shines as if a saffron mark is put. One does not have to put a saffron mark from outside. The shine comes from inside. The saffron mark that you put on the forehead cannot give the life-giving sensation of the Lord's name.

The prime worship is remembrance of the Lord in the mind and recitation of the Lord's name by the tongue. The rosary that you are wearing is not taking you towards love of the Lord. Because it is seen that those who are wearing these without the love of the Lord, they have the evil of anger in them. How will the outward cleanliness help? If you say they are reading Ramayan and staying in hermitages and learning other scriptures from learned sadhus, then what is the value of that learning? It is the same as learning dancing in dancing schools. After learning singing and dancing they stage dramas for the sake of money. Because when they do it for making money, then the greed for more money comes to the mind as a poison.

There is only one antidote that one gets from the true Guru that is the Lord's Name. That, they do not have. So, from where will they get spiritual beatitude? So, O dear Bhagats, without the blessings of the true Guru who is the Lord's beloved one cannot get spiritual beatitude. The true Guru does not let the disciple become a dramatic performer. He does not teach acting, singing

and dancing. He puts you on the true path. He puts you on the path of recitation of the Lord's Name with love and singing the praises of the Lord and he does not let you go astray from that straight path towards the Lord.

The Guru explained to the Bhagats that they were in a mistaken belief that this singing, dancing and other rituals were taking them towards the Lord. Really speaking, these practices that they were doing was only a show off and empty rituals and these could not take them towards the Lord. It went into their mind and heart that the Guru is telling the truth. What the Guru explained to them they thought that it was quite logical and it was for their good to understand it properly. They were actually searching for the reason why their endeavours were not bearing fruit and not giving them any peace of mind.

So, very respectfully they said: Even after all this endeavour of singing, dancing, idol worship and renouncing the family and house, we haven't got peace of mind, what is the root cause of this?

On listening to this, the Guru smiled and said: O dear Bhagats, without a true Guru the whole world is drowned. Whether in the temples or pilgrim centres or houses or in religious seats there is no one who has reached the Lord and can further guide the people to the true path towards the Lord.

There are preachers, may be they are more than the disciples or seekers of the Lord but they can teach only singing and dancing and make you learn to give a clever discourse that keeps you in ego and desires. They are themselves in empty rituals and preaching rituals only.

In this way, these false Gurus are entangling the world. Without a true Guru one does not know the real path towards the Lord. Without a true Guru, the 'ego and desires' do not go. Unless the 'ego and desires' go one remains in the cycle of births and deaths. One is born again and lives as a pig, dog, donkey, cat, lion, fox, wolf or other animals.

Like, when one is away from the sun and in the dark, one stumbles. But when we are near the true Guru who is the lighthouse like the sun, we get the singing of the praises of the Lord and the recitation of the Lord's name that goes into our mind and heart and gives ecstasy. It gives ecstasy while living and when you die you get respect in the Lord's court, because you have obeyed the true Guru and remained in the remembrance of the Lord. Such people get respect, love and ecstasy from the Lord when they die. O dear Bhagats whoever meets the true Guru gets a sensation of the presence of the Lord in his mind, heart and body.

Then as guided by the true Guru he understands the Lord's will. Then what the Lord does, he accepts it as good. By accepting the Lord's will as good he lives in the incessant remembrance of the Lord in this life. In

remembrance, he lives in the presence of the Lord. Those who live in the incessant remembrance of the Lord in this life they also live in the presence of the Lord when they die. In this way, when one lives in the Lord's palace, then one is out of the cycle of births and deaths.

What I had told you is that without the Lord's name, the dirt of ego and desires on the mind does not go. In this way, by recitation of the Lord's name with love, the dirt of the mind is washed and one gets out of the cycle of births and deaths. Then one of the Bhagats, who was a family man asked: O true Guru, what you have said is true and we are fully satisfied. But whatever practice you have said is for the recluse who has renounced his family and house. He should recite the Lord's name with love. He has already renounced the wealth and family. He has to renounce the desires only. So, for him it is a bit easy. But one who is a family man, how can he renounce the wealth and money? One cannot manage family without wealth and money and this is the thing to be renounced. But your path is to love the Lord and also live in the family. How will a family man renounce the wealth and money?

Benevolent Guru: O dear, the path is the same one path. There are no two paths. One has to recite the Name and remove the forgetfulness of the Lord. One has to understand the Lord's will and accept it as good. This is a straight path and simple to understand. Tread on the true path of recitation of the Lord's Name with love and remain steadfast on this path. The person may be a recluse or a family man as he wishes.

Now, you have asked particularly for a family man. The family man should remain in the family. While living in the family one gets more experiences. One should do goodness to others and fight the evils of the mind. Living in the family is an arena where the mind has to rise above the worldly desires and attain spiritual beatitude.

That is why our path is that one should stay in the family but with mind detached. One cannot manage the family without wealth and money. So, one should earn but earn honestly and not by grabbing or deceiving others. Whatever one earns he should be contented and even from that he should give charity.

A family man can remain in the family with a detached mind if he considers that the Lord has given all the comforts of life i.e. wife, sons, money, wealth, house and other things. Whatever he thinks is mine he should think it is from the Lord and belongs to the Lord. In fact he should have faith that this mind and body is grace from the Lord and the relatives and friends around are all Lord blessed. What am I? I belong to the Lord and everything belongs to the Lord. In this way, a family man remains in the family with mind detached

from worldly desires and attached to the Lord. He lives in the incessant remembrance of the Lord and his body soul is immersed in the Supreme soul and he lives in ecstasy. He lives in eternal happiness and is out of the cycle of births and deaths. The thinking that everything belongs to the Lord, this is his detachment from worldly desires. The recluses renounce the family and home but they do not get peace of mind. The mind has to be detached from desires, whether one is a recluse or a family man.

Bhagats: We have to keep our mind detached from desires, relations and friends. If you give some example, then we will understand better.

Beloved Guru: You are a group and you travel with recluses. You must have experienced yourself sometimes. When a recluse goes to a new town, then on the first day he feels detached there. He does not feel any attachment there. But when he stays there for sometime then he feels some attachment. Similarly, when we consider our wealth or relations as gift from the Lord, then we feel a slight detachment. When we consider them of the Lord, then that slight detachment is not despair. That keeps one away from desires and gives a feeling of comfort. The practical aspect of this slight detachment is that it reduces the wish to get comfort from them and one is in exuberance to give comfort to others. If something or somebody goes away, then one does not feel the suffering or a slight sadness comes and goes away.

O dear Bhagats, by thinking that everything belongs to the Lord, it does not mean sadness or depression or dejection. It is freedom from desires and exuberance. Like, everybody is happy to acquire but also feels happy to give to daughter or son or parents. In this way, with a feeling of love and sacredness when our mind considers that everything belongs to the Lord, then our mind feels exuberant to give. Then when we are in the incessant recitation of Name, then we are in constant touch of the Lord. The Lord is all ecstasy. So, when we are in the touch of the Lord and we consider everything belongs to Him, then we live in ecstasy. On listening to the discourse of the benevolent and saviour Guru, the Bhagats became Guru-disciples.

In the biography is written: On listening to this, the Bhagats fell at the Guru's feet and said: O Guru, you are great and great is your glimpse. O image of the Lord, you make us your disciples and give us the Lord's Name.

Then the Guru said: Recite the Lord's Name with love. You are blessed. The Bhagats started recitation of the Lord's Name. They got ecstasy. They got salvation. Then the Guru departed from there.



## Beloved Guru At Achal Watala

**I**t is early morning. It is the same town Pakhoke Randhawa, it is the same street, it is the same late night moon shedding cool moonlight, he is the same ascetic who was earlier without religiousness in him and is now a beloved of the Lord. He is singing with his same throat an enchanting melody and the listeners are listening.

Ajita is awake today. He was awake even before the voice was heard and is immersed in the love of the Lord. He is dyed in the love of the Lord and his inner self is in ecstasy. His inner self was immersed in the love of the Lord, when suddenly he listened to the voice of the holy man. A sweet and loving melody went into his ears. He went into rapture. But today his wife is still asleep. When she heard the voice of the holy man, she woke up. Her lips uttered: O great Guru Nanak, O great Lord. Is it early morning? O Lord, I went on sleeping. O Lord, I was unmindful. O holy man, God bless you. You are distributing your love to others. Your coming to earth is fruitful. This is doing goodness to others. O my dear, are you awake?

Ajita: Yes. By the grace of the Lord, I am awake.

Wife: O dear, why does this holy man not sit in meditation at this early morning time? No doubt it is doing goodness to others but himself he loses his time of meditation.

Ajita: I asked him one day. He said: 'I have eaten the salt and food of this town, so I want to do goodness here. The best goodness is that people should not lose this early morning time in sleep. If a gurdwara is constructed and divine songs are sung early in the morning and the time is announced by the beat of drum and the people who wish to become pious may assemble there to listen to the divine songs, then I need not roam the streets to wake up

people. For the present, I have to awaken the people and prompt them to recite the Lord's Name and then myself sit in meditation. I have to recite the Lord's Name myself and make others recite the Name.

Wife: He is so pious now. Previously, as an ascetic, he had no love, kindness or goodness in him. He was proud with ego and his forehead had frowns of anger in him. O great Guru Nanak, how much love he imbibes in people that their minds get rid of ego and anger and become full of love.

Saying this, Ajita's wife got up had her bath and sat in meditation of the Lord's name. The early morning time passed, it became daytime. Ajita went to his fields. The holy man was already sitting there. They started talking about spirituality. In this talk he came to know that the Guru has come back from his travels and is presently staying at Kartarpur. On learning this he felt a longing. He came home discussed with his wife and reached Kartarpur. On having a glimpse of the Guru, he felt ecstasy. Then in the service of the Guru his mind blossomed and became exuberant. Ajita was well known as a pious and devoted disciple of the Guru and everybody respected him but Ajita had love for the holy congregation and felt happy to do service to them.

## II

The garden of holy congregation is blossoming at Kartarpur. When the Guru came back to Kartarpur after his fourth travel, there was immense rejoicing. People thronged to meet him. People from far-off places came to get his blessings. The true Guru took off the Sadhu's dress that he wore when he went westward. He used to put on different types of dresses quite often to show to the Hindu and Muslim priests that it does not matter what dress one wears. What really matters is to imbibe love of the Lord in one's mind and heart. Now, he had put on an ordinary dress that everybody wears. This, he did to show that if once one starts wearing a sadhu's dress, one should not be in a mistaken belief that this should ever remain as a ritual. A saint is not bound in rituals. It is not that once he has adopted a ritual he must remain bound to that. Early morning divine songs were sung. Then he gave a discourse preaching the people that the true path is 'recitation of the Lord's Name with love'. He prompted the people to tread on this true path.

Now, he started farming at Kartarpur. The disciples who came did the cultivation. The sacred kitchen was run with the honest earning from land farming and grain produced by hard labour. In this way, it became 'hands to work' and 'mind to Lord'. He asked people to remain in the family like a lotus in water. He asked people to remain in the world but away from passions and vices with mind and heart in love of the Lord. Now, the time for a fair on the eve of Shivrati at Achal Watala was near. At the fair, all the sidhas used to

assemble, people worshipped and gave lot of money to them. But the people who came on pilgrimage to worship did not get any proper spiritual guidance. The fair had become a mere sport and merriment. The Guru had adopted a distinctive way to put the preachers of religion and those saints who had a lot of following on the correct path, so that, through them their followers would automatically benefit. But if they did not listen, then at least the people would listen and many would be benefited. For this reason or for some other reason he decided to attend the fair at Achal and bless the Lord's Name to the people. He departed from Kartarpur. Ajita also accompanied him.

### III

When they reached Achal it was evening. A strong thunderstorm came and then a hailstorm and many birds died. The Guru stayed at a place on the east side that was a bit raised ground. The next day the fair was over-crowded. Too many people had come after knowing that the sidhas are at the fair. The prominence of Guru Nanak had spread far and wide. When people came to know that the Guru has put his sacred feet at the fair, then everybody thronged to have his glimpse. Then they would sit and listen to the divine songs. The Guru's glimpse filled them with ecstasy. The Guru blessed the people with the Lord's Name. People were told to stay in the family and tread on the true path of 'recitation of the Lord's name with love'. He had shown the way of living in the family and the world with mind towards the Lord. It was a new way of relaxed yoga. Everybody sought his blessings. People were not satiated with one glimpse of the Guru. They had a longing that they should keep on having his glimpse for a longer time. Like a partridge wished to go on seeing the moon for as long as possible. In this way, the entire congregation assembled where the Guru was sitting and it was silence where the sidhas were sitting.

The sidhas had created an impression on the people that they possessed supernatural powers as also they had created a fear on the minds of the people that if the sidhas become angry and curse, then the families and houses will be ruined. This was their way for collecting charity money from the people. It was this fear that brought people to the sidhas. No one had any love or respect for the sidhas. Everybody bowed to them out of fear.

Guru Nanak was giving a message of love. He preached that the Lord is all love and He loves everybody. He met the people with warmth, love and delight. He was taking out the people from the mistaken belief of empty rituals and fear of curses and supernatural powers.

He said: Recite the Lord's Name with love. Remember the Lord. Do your worldly chores while in remembrance of the Lord all twenty-four hours. Do not be afraid of anyone nor frighten anyone. Yes, be afraid of the Lord. This

fear of the Lord is a pure fear. This pure fear of the Lord is not something that would create awe in the mind. This fear keeps you away from vices. This fear is love-immersed and deviates your mind towards the Lord. Remembrance attracts you towards the Lord and the pure fear keeps you away from vices and pushes you towards the Lord.

In this way in love and fear you meet the Lord.

The fear of the sidhas was something that created awe in the minds of the people and their belief that the sidhas possessed supernatural powers made the people double-minded. Besides that the people were over-awed. They were also fed up with the sidhas.

Similar was the attitude of the Muslim priests.

But those who came to the Guru were preached to rise above the worldly desires. The Guru told the people to tread on the true path of recitation of the Lord's name with love. From recitation by the tongue and remembrance in the mind and heart up to meeting of body soul with the Supreme soul, was the right path. He told the people to love the fearless Lord and recitation of His name with love was the endeavor. With recitation the mind concentrates. With recitation the mind becomes strong. He also told the people to control the five senses of the body and keep away from vices. Use your strength of mind and body to do goodness to people. For doing goodness to people and to keep away from vices, one has to rein the five senses of the body. One should use the strength of the mind to control the five senses. This reining of mind can be done when one has fear of the Lord and love of the Lord. With this reining of the mind one should have forgiveness for the world. Everybody is in despair. Every home has some sort of suffering. One should be kind to the people and not be angry. Everybody makes mistakes. Everybody needs help. An ideal man must never curse anyone. He should always forgive. He should always be in the recitation of Name. He should himself recite and make others recite the Name.

People were much impressed by this true path preached by the Guru. The message that the Guru gave to the people was that the enfeebled mind has to get rid of slavery and the self has to rise in elevation and by recitation of Name get immersed in the love of the Lord. So, people thronged to become disciples of the Guru.

#### IV

Now, the sidhas decided to be vindictive to the Guru. The sidhas had learnt concentration of mind that gives some supernatural powers but they had not reined the mind to keep it away from anger and other fires of the body. But even in sidhas, there were few like Mangal Nath who understood the greatness

of the Guru. He tried to make the sidhas understand that the Guru is a prophet and they should not be jealous. He is not a family man city dweller who would bow to you in fear. But no one paid any attention to what he said. They had become used to show their supernatural powers that they had acquired by concentration of mind for their selfish gains, although the purpose of concentration of mind is to rid the desires, rid the vices, become crystal and strong and this strong and crystal mind should rise in elevation and meet the omnipresent Lord.

So, the first thing they thought of was to engage the Guru in some laughing stock so that his esteem in the minds of people goes down.

At one place some performers were acting in a drama of Shri Krishna and many people were watching the same. In the centre of that was kept a tray where everybody offered money. The sidhas by some supernatural power hid the money tray. The attention of the performers got diverted towards the loss of their money tray and they stopped the drama. Then the sidhas came forward and said that if Guru Nanak has some supernatural powers, then why don't you ask him to find the money tray?

Bhai Gurdas writes: The intuitive Guru took out the money tray from where the sidhas had hidden it. Seeing, the miraculous-ness of the Guru, in taking out the money tray from where the sidhas had hidden, the sidhas became more vindictive. Then the Sidhas came in a group and sat down on the opposite side where the Guru was sitting and started questioning the Guru. They thought they would ridicule the Guru by taunts and gibes and put the Guru to disgrace in the minds of the people.

So, they put the question: When you yourself have renounced the family and house, then why do you preach others to live in the family?

The Guru replied: You are born and brought up in the family. Then you renounce the family. But again, why do you go to the families asking for bread? Then you ask them for charity by frightening them with curses. What he meant was that they have renounced the family but it is no renouncement in the real sense.

If the family man does not plough the field and cultivate the land and the grinder does not grind the wheat, then from where will the recluse get the flour? The recluses are dependent on the system of the family men. Then to hate the family man, think them as low or try to describe them low, then fleece them for money by threatening them with curses. Is it becoming of a recluse?

The Guru had never adopted a permanent dress code for himself as ascetics did. Sometimes he wore some dress and sometimes another. Sometimes

he dressed like a Hindu priest, sometimes like a Muslim priest and some times he wore a mixed dress that meant that he does not belong to any particular religion or sect. He was immersed in the love of the Lord and was carefree in the choice of dresses. He wore all types of dresses. That meant that he was not bound to any particular dress. He wore whatever he wished to wear.

When the sidhas were defeated in arguments, then they thought of frightening the Guru and the people by using their supernatural powers. They disguised themselves as tigers, snakes and fireballs. When they adopted this method of terrifying, then of course the Guru was not the least afraid but the people trembled with fear. Then, the fearless Guru said in a loud voice: O children of the Lord, don't be afraid. Have patience. This is all an illusion and a trap.

Then again the Guru said: O Ajita, draw a line around the people who are sitting here with us. No tiger or snake or fireball would enter within this circle. O child, get up, keep uttering O Lord, O Lord and draw the line around all the people.

The Guru had already blessed supernatural powers to Ajita. Now, again he blessed him more strength. Ajita got up, uttered O Lord, O Lord and drew a line around all the people. All the people inside the line became fearless.

But the strength that the Guru blessed Ajita was unbearable and he was over-exuberant. In pride he thought that if he shows some supernatural power, then the people's faith in the Guru will remain steadfast and the sidhas will get a beating. So, he went into the lake. He spread a sheet on the water and sat on it as one sits on a plank. He picked up some birds that had fallen dead on the previous day and made them fly. People were amazed to see that even the disciples of the Guru have supernatural powers. The Guru has supernatural powers.

The Guru was sitting immersed in the love of the Lord. The sidhas tried their best but neither the Guru got frightened nor the people felt any fear. The sidhas used all their strength. Now in despair, they felt ashamed. They realized that all their desperate efforts became useless.

See, first they hid the money tray of the performers and blamed the Guru for the same. They lost in that endeavour. Then they tried to ridicule the Guru with taunts and gibes but again they were themselves ridiculed. Third they tried to frighten the Guru and the people by disguising themselves as jungle animals. They could not succeed in that. Now they came and sat down with two things in mind, one that they will ask the Guru to bless them with supernatural powers and second they will have a debate on the interpretation of scriptures.

So, the sidhas said: You have shown your supernatural powers to the world. You also show us some supernatural powers.

Guru: O sidhas, I do not possess any supernatural powers. I have the Lord's Name and love of the Lord. The Lord is the creator of the universe and the sustainer also.

Saying this he looked towards the sidhas. The sidhas lost all their concentration of mind. They asked for supernatural powers. They lost whatever supernatural powers they had. But they did not realize that it is the Guru's miraculous-ness that they have lost their concentration of mind. At this time, the Guru by chance looked towards the lake and saw the dead birds flying. Then he asked, who is it who is making the dead birds alive and sitting on water as if in a boat. Who is that who is showing off his supernatural power and trying to become famous?

The sidhas said: O Guru, this is your disciple and the supernatural power is with you and your disciples only.

On listening to this the Guru had a frown on his forehead and he sent somebody to call back Ajita. He looked towards Ajita with merciful eyes. Ajita lost all strength of the mind and felt enfeebled.

#### V

In the book, *Guru Nanak Prakash*, is another story that throws light on principles.

It is that one 'father and mother' brought their child of twelve years age to the Guru and said: O beloved Guru, whenever we had a child that child died. We got blessings from many saints but it did not help. Then we worshipped your name and this child has lived. According to our resolve this child is yours. You keep him in your service.

The miraculous Guru wanted to make sure whether the parents are really serious in their offer or they have just said it for the sake of formality. Also whether the child likes that. He knew that the child is a saint and was born and has lived by his blessings but he wanted to reform the world so that people see the test that the parents are put to and the sidhas see their hollowness that the supernatural powers have no place in the path to salvation. He asked one disciple to light a fire and asked the child to step in it. Neither the child hesitated to enter the burning fire nor the parents frowned at what the Guru was doing! The child thought that whatever the Guru does is his wish. The parents thought that it is the Guru who gives life and takes. He is unerring. Whatever he does has a meaning that we do not understand.

The sidhas were perplexed that if somebody offers a disciple like that we would bless him immensely but the Guru is going to burn him.

Ajita also realized that the Guru had asked him to draw a line and he got concentration of mind and strength. That was so easy but even then he could not bear the strength of the mind. But this boy has so much strength of mind that he is ready to burn himself on the Guru's asking.

People were watching that the Guru has won over sentimental love and desires but it was a serious happening and everybody felt afraid.

People were confident that the Guru is an ocean of mercy, god of love and some miracle will happen. But still many people became diffident that the Guru is ready to burn his disciples. It might be better to become followers of sidhas.

When everybody saw the child entering the fire on the Guru's asking, then everyone looked with eyes and mouth open and with hands on the heart but nothing happened to the child. Neither the child shuddered with fear nor he got burnt. Everybody was dazed to see the child unmoved. Then the Guru asked the child to come out of the fire and said: You are blessed. You are out of the cycle of births and deaths. On listening to the Guru's words the child came out of the fire. He felt elevation of mind and a sensation of the presence of the Lord in his mind, heart and body. He got intuitiveness.

Then the Guru said: You ask for anything.

The child said: For me there is nothing better than what you have given me already but uncle Ajita and the sidhas are feeling despair in losing their supernatural power. You bless them that they regain their powers.

In this way, the Guru showed to the people that to accept the Lord's will is the prime thing. One who accepts the Lord's will is the real disciple of the Lord. He has met the Lord. In accepting the Lord's will many a times sufferings come. They should be considered as the Lord's will and be accepted. Those who tread on the true path towards the Lord do not wish to acquire supernatural powers. They are dyed in the love of the Lord and they wish goodness for others. The child did that.

Then he exemplified that to use supernatural powers for fame and money is hypocrisy and what he did not like in sidhas he did not like even in his own disciple, Ajita. He treated both of them in the same way.

A question now arises that when the Guru asked Ajita to draw a line around the pilgrims and said that no fear will come to those sitting inside this line, that also was a supernatural power and the Guru had himself asked Ajita to perform. Now, we must understand that this was neither for fame nor hypocrisy. Nor it was for any selfish gain. This was meant to save the people from the unwarranted harassment from the sidhas and Ajita was asked to do that much only. He felt that Ajita's walking on water and making the dead

birds alive was a desire for fame. That is why he reprimanded Ajita for his fault. The Guru at most times did not like to use supernatural powers. Not that the supernatural powers were not there. The powers were in abundance and being a prophet the powers were inherent in him but he never used those for show off or fame or material gains. They were used for goodness to others or to exemplify that supernatural powers have no value as compared to love of the Lord.

When the sidhas realized that by the Guru's word they have got their supernatural powers back and he has exemplified that the supernatural powers have no value as compared to love of the Lord and one should accept the Lord's will. Then they realized that the Guru is not an ordinary saint who has attained supernatural powers by concentration of mind. He has come from the Lord and is immersed in the love of the Lord and has strength of the Lord in him. We should now leave aside the supernatural powers and get some higher spiritual knowledge from him that will be for our benefit. But the habits do not die soon. Their mind was engrossed in supernatural powers. So, they started discussing in respect of supernatural powers. They thought that would also give us an assessment of his spiritual strength.

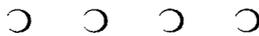
So, they asked: O Guru, please tell us how much supernatural power do you possess? We haven't met anyone who has so much power as you have.

Then, the Guru said: Even if one has supernatural power to move the entire universe, it is futile without the Lord's Name. They keep you trapped in worldly desires.

The real supernatural power or miracle is that the Lord should be gracious and bless us His Name. Such a fortunate person, I consider him miraculous.

The Guru said that the people are suffering because they are not being guided truly by the preachers of religion.

Now, when they lost in every way they started a debate. Then the sidhas realized their mistaken beliefs and were impressed by the greatness of the Guru. They admitted that 'recitation of the Lord's Name with love' was the real true path. The fair was over, the Guru sent the child back with the parents saying that he will live with you. He will himself recite the Lord's Name and make others recite the Lord's Name. The child's name is mentioned as Sangtia.



## Multan

**A**t the Achal Watala fair the Guru rid Punjab from the influence of sidhas for all times to come and then he moved towards Multan.

When the Hindu saints and Muslim priests came to know, then they felt un-easy. The Hindu saints and Muslim priests gave wide publicity by word of mouth and decided to assemble in the evening at one point and decide the future course of action to be taken to keep Guru Nanak away.

When everybody got together to ponder, then Sehju who was a clever pandit said: We should send a bowl of milk full up to the brim. It is known than he is without desires. He will understand the meaning and himself go away. If he stays here in greed, then we will get together and put him into trouble.

Accordingly, they selected a couple of saints who went and kept the bowl of milk in front of the Guru.

On seeing the gift of bowl of milk from the saints, Guru Nanak laughed at the milk. He took a jasmine flower and placed it softly on the milk.

The beautiful flower blossomed on the milk.

In this way, the Guru sent a message to the saints that his coming here was like a flower that does not cause trouble or suffering to anyone.

The Lord is without enmity. Saints should be without enmity. Everybody should love each other.

Then the saints, Bahawal Haq, Shah Sharaf Abdul Qadir, Rattan Nath, Jogesh Sehju and many others came and fell at the Guru's feet. Other prominent persons also came and assembled.

The Guru welcomed everyone with love.

The Guru said: Everybody should live in this world but with mind detached.

Like, the lotus lives in muddy water but is not affected by it.

One can swim this worldly ocean by awakening our mind with the recitation of the Lord's Name with love.

The saints understood the meaning of what the Guru said. They also realized that the Guru's mind is detached from the world like the jasmine flower and milk.

Then the Guru sang a divine song that meant:

Everybody says that he is religious but everybody is entangled in worldly desires.

The Lord is present here, there, everywhere, inside the body and outside in nature. He reveals Himself in his Name.

Recitation of the Lord's Name with love is the true path.

Everybody's mind felt elevation and ecstasy.

The true Guru blessed the Lord's Name to everyone. Their ego was gone and they felt the sensation of the Lord in their mind, heart and body.

Everybody realized that Guru Nanak is a prophet and he is the giver of the life-giving sensation that they have got now. He has blessed a priceless treasure.

In this way, after blessing the saints and priests of Multan, the Guru departed.



## Balgundai

When we start from Jehlum then there comes a hillock at a distance of approximately ten kilometers. It is called the hillock of Balgundai. Balgundai was a known saint of the ascetic sect who lived on this hillock. The hillock was named in his honour. This saint was a yogi and believed in renouncement but he was not inclined towards supernatural powers.

Doing goodness to others was always on the top of his mind. He had good knowledge of the different disciplines of Hath yoga but was more inclined towards Raj yoga. He liked the penances. He could live without food and water and did not mind the sufferings that would come to him while living in this world but he had a soft heart for the sufferings of other people.

People considered him a saint, having supernatural powers but he was more interested in giving comfort to others, and that gave him more happiness.

When his penances and austerities bore fruit and he became famous, then people started offering him money. He utilized the money for eradicating the sufferings of other people.

Listening to his fame, one day, on this hillock came Guru Nanak Dev, the appreciator of goodness and always ready to guide those who are stuck half way. He did not go to the hermitage of this recluse saint. He stayed at a little distance away from the hermitage. He stayed in solitude immersed in the love of his beloved Lord.

Radiance was emanating from his face and the fragrance of the spiritual atmosphere spread all around.

Somebody went and told Balgundai: Two travellers are sitting outside in the forest in meditation. They appear to be devotees and yogis. But on their face is a splendid radiance that I have never seen before. It is evening and it

is cloudy. You always say that nobody should remain in suffering near me, so I wanted to tell you that if you wish to give comfort, then it is time. What did Balgundai know who has come is a saviour and will take him out of his mistaken belief in philanthropy? He thought they are some recluse sadhus. So, he sent his men and asked them to bring the two travellers to the hermitage respectfully. When his men reached there, the Guru was in ecstasy looking at the nice blue sky and the black clouds that were spreading.

The servants with folded hands made a request: O gentle sadhus, it is all forest here, it is cold and it is cloudy. Please get up and come to the hermitage of Balgundai saint and stay for the night in comfort. Have food. The master of the hermitage Balgundai has called you. He will welcome you respectfully and be happy to see to your comfort.

The Guru was delighted to listen to the wish of Balgundai to give comfort. His handsome face blossomed. He smiled and said:

*We needn't go. We are sitting*

*The night, here we shall stay*

*A seeker of Lord is happy*

*In what comes his way.*

The servants came back and related the message that the Guru had given.

Then Balgundai pondered deeply. When the clouds are thundering and he does not want to leave his meditation, he is not an ordinary sadhu. He has power and strength in him. To give him respect is for me only.

In this thinking, he himself went. He saw the lustre on the forehead. He felt cool. When the Guru looked at him with his charming eyes immersed in the love of the Lord, his mind blossomed and he prayed: O travellers, it is cloudy and about to rain. It is cold. It is difficult to spend the night here in comfort. Come inside and spend the night in comfort. I have come to request you respectfully to come inside.

Guru: It is your extreme goodness that you give so much respect to guests but you let us stay where we are. Time is passing beautifully. It will pass beautifully. It is the duty of the seeker of Lord to be happy wherever he stays and whatever is there. We have stayed like this in many places in the country and abroad. So, as we have stayed at other places, time will pass here also. We are used to staying in the forest and in open spaces. We don't need to look for hermitages. Our thinking has been that wherever and in whatever way one stays, it is all right.

Balgundai again looked at the Guru's face intently. He felt a dazzle and a radiance emanating from the Guru's eyes. He felt a sensation in his body. He

felt a pull of love and regard. With folded hands, again he said: What you have said is true. For a seeker of Lord, whatever happens should be accepted as good. This is the proper thinking and one should be happy in that. But O master of recluse, if the Lord gives a choice to stay in the hermitage or hut or shade in comfort, then one should avail of that in the thinking that He has sent this comfort. Wealth is His. We are sadhus. Everything belongs to the Lord.

Guru: If one is a family man, then he should have an honest earning. He should be truthful. He should give charity and do goodness to others.

If he is a recluse, then he should be happy in whatever happens. But when it comes to comforts, he should not get into comforts. The touch of comforts traps the recluse. The body and its wants, because they are natural, they entice you and even the recluse gets lost. Therefore, if one has detachment, whether in the mind or in both mind and body, he should pass through any situation but he should not get stuck anywhere. The flowing water remains fresh. The sadhus who are happy in whatever happens remain in high thinking. But if the seeker of the Lord gets stuck somewhere then his high thinking is gone. It is these comforts in which one gets stuck. First, they come without any desire. Then they bring in the desire for comforts, then they entice you in enjoying the desires. When you get stuck in desires then you are away from the path towards the Lord.

Balgundai: It is a pious thing to let the recluse remain in preparedness.

Balgundai understood that for a seeker of the Lord, to get stuck at a particular stage has a negative effect and to move ahead through any situation does not decrease the freshness. This is not an ordinary thought.

This is a very important principle in life that has emerged from practical living. He has said it right that the comforts even if they come on their own bring a desire for more comforts. This is very deep knowledge. O mind! Today you have come across a person with a mastermind. He doesn't seem to be an ordinary person.

Then he wished he might ask, "Who are you?" But he hesitated and became more eager to save him from the discomfort of rain. He thought this godly soul must be provided with comfort.

In this thinking again he said: O beloved of the Lord you have said truly that a seeker of the Lord should not get stuck at any stage, but my prayer to you is for one night only. Pass the night under the roof of the hermitage, as you pass everyday under the shade of trees in the heat of the sun or under the thundering and raining dark clouds. You are a bestowal of blessings, without desires. You have won over your desires. You have forgone your desires. But I have a desire to do service. For my desire's sake, tonight you

come and stay inside. Tomorrow, the river of blessings may flow of its own accord, in ecstasy. The ponds are static, but who can make the mighty rivers static? The mountains cannot stop them. The sea cannot stop them. They are always moving, always fresh, they never stop.

The soft-hearted Guru saw his humility and love and got up and went inside the hermitage, leaving the wondrous ecstasy of the thundering clouds, but immersed in the Lord's love.

Balgundai extended a warm welcome as a duty. He ordered for water, washed his feet, wiped them, and made him sit in comfort.

After making him more comfortable, he said: If you see all the various things kept here, it will be a privilege to me.

The Guru, in a firm voice, but blossoming forehead said: O saint, these are the riches of the world. They are visible. What more should I see? The luxuries and riches are sweet for the flies that get trapped and cannot fly again. They are ordinary for the honeybee that accumulates honey but leaves and flies away when it is about to go. Yes saint riches are not traps for the sky bird that flies in the deep blue sky.

Balgundai was baffled. Does the Guru talk or does he unveil the veils of the 'inaccessible'. The more he listened to his words the more eager he became to show him all the materials in the hermitage. Then tell him about his own peace of mind and control on desires and get his opinion and blessings.

So, he said: You are a swan. You live in the sacred, high mountain lakes. But you fly over ponds, lakes, rivers and streams. In a similar flying vision, see the materials, I have stored.

Guru: Let us see the materials that the saint has stored.

Then the saint showed the treasure and then all the clothes.

The Guru said: Yes saint, I have seen. Good.

Then he showed the horses.

The Guru said: Yes, I have seen the horses and the stables. Good.

In this way the Guru saw all the materials but gave an indication of something in what he said.

The Guru wanted to take him out of his mistaken belief at some point.

Balgundai: All this material has come without asking. I never asked for anything.

Guru: That is all right, but the material came and you distributed. But then a desire comes in the mind that they should keep on coming and the distribution should remain. The desire in the mind of a recluse is like an ugly sparrow in a flock of swans.

Balgundai understood the subtle meaning of the words of the Guru.

He looked inside his mind, where he always saw no desires and carefreeness. There he saw that the desire that the materials should keep coming and are distributed is there in his mind. When some material is finished then the want of the needy comes to the mind and one desires that more material should come so that their need can be fulfilled.

He said to his mind: The handsome Guru has caught me from where.

In this wondrous feeling, he said: Please be good to tell your name.

Then the Guru mentioned his name.

When Balgundai heard the name, he felt a sensation. He had heard the name before. He had also heard his praise before. He had a great regard for him and a wish to meet him.

His mind said: You are fortunate. Your stars are shining that he has come.

Then he fell at the Guru's feet. He felt ecstasy.

After sometime, he thought that Guru Nanak is renowned for his truthfulness. Should I not ask him one thing? It is boasting a little but let me try.

Then he said: I have a doubt. It is, that now it is raining and a cold breeze is blowing. If you had stayed outside, would you have felt comfortable or now that you are staying inside you are feeling comfortable? You don't mind my boldness to ask.

Guru: It is the body's nature to feel comfortable in comfort and to feel suffering in suffering. Now it is comfortable. What is the doubt in it? But for a seeker of the Lord, the comfort or suffering should be considered equal or same. When you consider the comforts and suffering as same, then the agony of suffering and the laziness of comforts, both go away.

Then for the person who is treading on the path towards the Lord, for him the sufferings are a medicine and the comforts sometime become a cause of illness. That is why one should bear the suffering and consider comfort and suffering as equal.

The yogi again wondered, how he tells the truth and then he tells the secret that brings one around, that one should consider comfort and suffering as equal, as the central principle.

Then the yogi got green leafy vegetable and bread made from herbs and said: O benevolent Guru, my food is this. What good food you have seen in the kitchen, I do not touch. That is all for the guests.

My wearing is this Khadi. Whatever clothes you have seen in the store, I give to the needy. The poor who come, I give to them.

The horses you have seen are for the travellers. I do not ride the horses. I do not touch anything. Everything is for doing goodness to others.

Then the Guru laughed and said: O Balgundai, you are the best yogi who has won over selfishness and has understood the suffering of the people and you have killed your mind to allay the suffering of other people. But...

He said but and further kept quiet and the yogi was eager, in waiting, that now the Guru will tell something that will be something to learn and for my good.

The yogi had related his detachment and his high ideals and now he was in the hope that the Guru who has said 'But' will say something by which he will open some knot. But the Guru kept quiet.

Then Balgundai said: O merciful Guru, you tell what will be goodness for me.

Then the Guru said: Balgundai, you are a pious saint. But what shall we do with piousness? You see, the metallic pot of the running wheel of a well brings the water and gives it to the channel. The channel gives it to the aqueduct. The aqueduct immediately throws it in the pit. The channel and the aqueduct do not keep even a drop with them. Their making is such that it is giving only. But see, even they get rusted.

It went into Balgundai's mind that the Guru has given an example of the channel and aqueduct of a well. Exactly similar is my position. I do not touch any materials. I give everything away. But even that leaves dirt on the mind. Already, he had said that a desire comes that this coming and giving of material should continue. In this way this desire is rust by way of ego on the mind.

He understood all this and he was in despair, thinking that to be without desire in the world is impossible, and it is most discouraging that there is no remedy anywhere.

Then he composed himself and said: Any remedy that the channel and aqueduct do not get rusted.

Guru: The mind and the body are moving in a wheel. It is the wheel of deeds. Our good and bad deeds keep us in this wheel. We are dependent on the wheel, till such time that we get out of this dependence and get a hold on the steering.

That we cannot do with our own strength.

If we join ourselves with the Supreme power, then we get infinite strength and with that strength we are able to hold the steering. Then there is no rust.

Balgundai: How will it happen? I have already done penances and austerities. I have done breath control also. I have kept fasts and have done

other yoga exercises and practices. You tell, whether I can be counted in saints?

Guru: Whatever practice we do, we do honestly but the ego spoils the fruits. But whatever is good, it is goodness. Why should we say it is bad? Kindness is good. Like, we sow seeds, it becomes a tree and leaves come out. The tree is there, but we want it should have flowers. It should give fragrance. It should bear fruit. It should become full of fruits. It should exude gum. It should give nectar. Yes, it should grow, spread, become leafy, be loaded with flowers, give fragrance, bear fruits, and become fruitful. It should give nectar. The nectar should come out from its branches.

What is the use of a hollow tree? He said this, swayed and sang:

*The Lord is the tree named nectar*

*Whoever drinks gets rapture*

*I will adore him*

Yogi: But without Hath yoga, what other practice can be done? Without exercise how can one become strong?

Guru: With Hath yoga exercises, by killing the mind with stubbornness and subjecting the body to fasts and penances, the body becomes weak and illnesses come. With fasts again the mind becomes stubborn.

Yogi: By reading the scriptures, can we control the mind?

Guru: After reading the scriptures one gets into fruitless discussions. By giving discourses, one gets fame. The whole world may be delighted to listen, but for one's self, the ego comes like poison. That does not go and the cycle of birth remains.

Yogi: By controlling the breath, one reaches the tenth door. Then do we not become pure?

Guru: With this, the five fires in the body are not controlled. The mind along with the desires goes into depression. Whenever you get up from meditation, the mind starts looking outwardly because the desires had not gone away.

Then this meditation was for a few hours only. The rest of the time of day and night the breath goes like empty bellows. In that time, the mind keeps wandering in desires.

Yogi: What about pilgrimage?

Guru: One may go and see, but when the mind is not reined, then the holy dip will not bring any sacredness. One will be having a dip but the mind will be wandering after desires. If you say, you will keep fasts at sacred places, then with fasts the body will become weak and the mind will still be wandering after desires.

Yogi: Then you please tell what should be done?

Guru: Dear yogi, Mind is an instrument to look after the body, and to give outwardly comforts to the body. But, since it can wander anywhere, it has gone beyond and is wandering in desires.

If it is reined, only then it will stop wandering and become tranquil.

Then it will experience some inward elevation as against the outward wandering.

When it is turned inwardly, then inwardly it touches the Lord and it gets the strength of the Lord. Then this connection with the Lord becomes incessant. When the mind remains connected to the Lord, then while doing the outwardly chores the mind holds the steering and is not dependent on the wheel.

Yogi: Whatever practices I have said are for this only. Are they fruitless?

Guru: Fruitless is nothing and it is also. But till the mind is not absorbed in the love of the Lord, one cannot get eternal happiness. Whatever practices you have said are for concentration of mind and they are a part of Hath yoga. Whatever you do with stubborn-ness is with ego and ego is a bond. The efforts done with bondage will give fruits of bondage. Then when you control the body passions with stubborn-ness then the body becomes weak. The mind is also affected by the body weakness. Then even if the mind is controlled, the ego is suppressed but remains. This suppression is again a cause of illness for the mind and body. The meditation is for some time only but the mind keeps wandering all twenty-four hours. The desires are suppressed but they come up again. That is why the ascetics indulge in dramas, show business and drinking. The city ascetics close their eyes and ears and say: We are listening the mystic music but in practical life they are taking bribes, short weighing and can be seen indulging in vices.

But if one wants to understand what is really needed for the inner happiness, then it is evident that the need is to rein the mind from wandering in sensual and other desires.

With Hath yoga it is not easy to rein the mind. And if you are able to do it then the body suffers. The mind has to be reined. We may do some yoga but in a new way. Like, the mind is thinking outwardly all twenty-four hours. In the same way, we have to give some attachment to the mind that may turn the mind inwardly all twenty-four hours.

That attachment comes by recitation of the Lord's name, which becomes a remembrance and gives a sensation to the mind that becomes incessant and remains in the mind all twenty-four hours.

The outwardly wandering mind turns and becomes engrossed inwardly.

In this engrossment, one gets a touch of the Supreme soul. Then the body soul meets the Supreme soul. Both meet and in a way become one.

This is the state of the mind being out of the wheel and with a control on the steering. In this state of mind when one does service and philanthropy then no rust comes.

Why? The mind is immersed in the Lord's love. When it does some outwardly pious work, then it does not get attached to it.

Yogi: You have said that the remedy is the recitation of the Lord's Name. Is this practice superior to other practices?

Guru: All practices are done with some idea.

Name is universal. It is above all practices.

The incessant remembrance turns the mind inwardly to tranquility and engrosses the mind in the incessant love of the Lord.

Being engrossed in the love of the Lord keeps the mind in elevation and detached from worldly desires. Being in the forgetfulness of the Lord, the mind wanders outwardly towards passions of the body. The incessant remembrance keeps the mind turned inwardly ceaselessly. The incessant remembrance keeps the mind in constant touch with the Lord.

This incessant remembrance keeps the mind away from ego imperceptibly.

If the ego shows its face, then this incessant remembrance perceives the same and shunts the ego away and brings purity in mind. Like, a flowing river does not allow anything to stop in front and does not allow any dirt to collect.

Yogi: Even in yoga scriptures it is mentioned 'Swadhiaye' which means 'recite the Name'. This is the first practice, but the yogis interpret its meaning as 'reading the scriptures'.

Now, after listening to your intellectual discourse, I realize that it means Name. It is quite clear 'Recite the Name'.

(Heaving a sigh) But alas! How can one understand anything without a prophet arriving? You are surely from the heavens. Please bless me.

Guru: For everything there is an appropriate requirement.

Like, for growing, wheat requires cold weather and for ripening, it requires heat. Similarly, for initiation into Name one requires the blessings of the Guru and for practice, the requirement is holy company.

By remembrance of Name one gets the Lord's nectar. This is eternal bliss. This is sacred nectar. Then the snake of desires or the snake of ego cannot bite you and when your soul leaves the body the messengers of death cannot even turn their eyes towards you.

Yogi: I feel ecstasy.

Your doctrine is that nothing is equal to Name. Name is everything.

Guru: No practice is equal to Name.

Service to the Lord is reciting His name.

Besides this, there is no need for any Hath yoga. Remain relaxed. Do good deeds. Don't be proud in doing good deeds.

But the ego will go only by the recitation of Name.

Whatever goodness you are doing, keep on doing. Whatever Hath yoga you are doing for a short time, leave that.

Imbibe the remembrance of the Lord in yourself all twenty-four hours.

Get immersed in the love of the Lord and do everything while immersed.

You are a pious saint.

But now, tie the rope of incessant remembrance to the Lord's feet.

It should remain with a hard knot and it should never break.

Remain attached to the Lord in this way and live.

This is what you should now preach to your followers.

All good deeds are good, but when the Lord is living in your body then the good deeds are like zero added to one. It increases the value ten times.

The good deeds done in forgetfulness of the Lord are very good as compared to vices, but they cannot give salvation. You have to do good deeds but with attachment to the Lord. Because, it is generally seen that those who do good deeds without mind being attached to the Lord, in the end they get tired of doing good deeds and they get fed up with doing goodness.

After giving all this discourse the Guru departed.

The conversation that has been detailed above is in a hymn composed by the true Guru. The meanings of the hymn are given below:

In controlling the senses of the body by stubbornness, the body becomes weak. With too much penances the mind does not become soft instead it becomes hard. There is no good deed equal to the Lord's Name. O mind, remain in the service of the true Guru and drink the Lord's Name nectar and keep company of holy people who are beloveds of the Lord. Then here, the snake of ego and desires will not bite you. In the heavens, the messenger of death, with his fearful wand, will not be able to turn his evil eye towards you.

Meaning: You will be happy here and in the next world too. After reading the scripture one gives discourse, but one's mind is wandering in desires.

Meaning: The world is delighted to listen to the discourse but the self is trapped in desires and one remains in the cycle of births and deaths. Without the Lord's Name, it is suffering, here and there. Despite the fact that one is doing breath control and other practices of Hath yoga but without the Lord's

Name the breath is being wasted. The mind is burning in the five fires i.e. sex, anger, greed, sentiment and pride. Without these fires being extinguished, how can the mind become tranquil?

The thieves in the body are looting the Lord's sacred Name nectar. How can one have the taste of that nectar?

There is only one way. One should take the blessings of the true Guru and recite the Name. Then this fort of the body, one will conquer and keep it under one's control. The dirt is in the mind but one is running about fruitlessly in sacred places. Unless the mind is pure what good can the outer cleanliness do? But alas! The wheel of deeds is making us run fruitlessly in the outwardly worthless desires. Why blame anyone. One may keep fasts and make the body suffer, but without the true Guru's blessings, the mind, hungry for desires, is not satiated. One may appease the hunger of the body by breath control but that will not appease the hunger of the mind. Instead it will cause suffering.

In this way, the deeds done in the forgetfulness of the Lord are the cause of the cycle of births and deaths.

The way towards happiness is as follows: Take the blessings of the true Guru and get into recitation of the Lord's Name. Further, to remain steadfast in recitation, keep company of holy people. When the mind will get engrossed in the Lord's Name and when it is out of the cycle of births and deaths, then what other work is there to do excepting recitation of the Name? This is the most important work. Keep away deception for selfish gains, worldly attachments, enmities, envy and other artificialities. These increase the dirt of the mind. Do service to the Lord by reciting His name and pray to the Lord: O Lord, be benevolent. Bless us your loving Name. O Lord.

The Guru's command to Balgundai is repeated once again:

'Tie the rope of incessant remembrance to the Lord's feet.

It should remain with a hard knot and it should never break.

Remain attached to the Lord in this way and live'.

Let us also tie the rope of incessant remembrance to the Lord's feet:

'Waheguru, Waheguru, Waheguru.'

'O Lord, O Lord, O Lord'

Starting from today and let us pray: O Lord, give us the strength that we are able to tie the rope of incessant remembrance to your feet with a hard knot.



## Ubare Khan

**U**bare Khan: Welcome Sheikh, it seems you are going to give some heart-pleasing news. The appearance of your face has changed. It is shining and lustrous.

Sheikh Malo: Yes, then won't you congratulate me? Won't you put a garland round my neck? Won't you smear my forehead with saffron? Won't you give me a gift in my lap, now, that I have become a beloved?

Ubare Khan: Thanks to the Lord. You have become a beloved. Lord is great. Then you give some heart-pleasing news.

Sheikh Malo: The heart does not have a tongue that it would speak and the tongue does not have a heart that would feel and tell.

Ubare Khan: Your mind has felt elevation. Your mind has felt ecstasy. The elevation and ecstasy are visible on your face as lustre. Thanks to the Lord that I have got a glimpse of that lustre. Lord is great. Thanks to the Lord.

Sheikh Malo: O friend, except saying thanks to the Lord, there is nothing better to do. The tongue should say thanks, the body cells should say thanks, the heart should be immersed in thanks and the body should all become a body of thanks like a sugar stick.

Ubare Khan: But even saying thanks is not in one's hand. This mind is like a deer with musk that keeps running around in search of the smell of musk that is inside his body. It does not have time to say thanks. O friend, you give some share of the gifts that you have got so that someone who is in longing to become a beloved may taste and for that sake may become fit for becoming a beloved.

Sheikh Malo: How can a dumb person describe the taste of sweets. He can only eat and enjoy but how can he tell?

Ubare Khan: Well you cannot tell but, O handsome friend, you give some little speck with your own hands of what you have got as grace.

Sheikh Malo: (heaving a sigh) A beggar, what can he give from the grace he has got by begging. Yes, the benevolent (with tears in eyes), the living benevolent the merciful benevolent, can give if he wishes. One who has spread his lap at the door, what can he give?

Ubare Khan: Well, he may not give, but he should not become dumb for telling the door of the auspicious handsome benevolent. Your tongue has become without sentiments, with friends it does not speak. Is it fair to keep silence with old friends?

Sheikh Malo: Who can hide the sun and the moon? Who can lock the breeze in a box? Who can hold the showering clouds in his palm? Who can hold the galaxy of stars in his lap? Who can hide a godly soul, an image of the Lord behind a curtain?

Ubare Khan: Then if you have got a glimpse, you get me his glimpse too.

Sheikh Malo: If somebody gets a glimpse and ignores, then what is the remedy? If somebody does not open his eyes when the glimpse is in front of him, then who can help?

Ubare Khan: Well. Is friendship, well wishing, love, sentiment, emotion, affection, sincerity only this much that one may give indications to friends who have eyes but do not see and not take him to the door by leading with a club?

Sheikh Malo: O friend, the road to love is mountainous. To tread on the path of devotion is difficult. It requires total sacrifice of one's self. It requires extreme loyalty, like the humility of a dry broken tree leaf to the breeze. You are a handsome Muslim chief. Your head is full with pride. Then you are a Muslim but in ignorance of the Lord and you have ego that you are a Pathan. But on this path one has to tread on the edge of a sword and hop on thorns.

Ubare Khan: Now, you don't put more riddles. You have already hopped. You have already treaded on the thin edge of a sword. I have seen the lustre on your face. Won't you show me this thin edge of the sword? Rest, what you said of my being a Pathan chief. The Moghuls have already shattered the pride of Pathans. The pride of Pathans has come down like the trunk of the elephant. You make it longer. Spread it under the feet of the beloved. (Nodding his head) O yes, O friend, you are no less. I am uneducated but you are a learned scholar and could beat anyone in debate. Even you have bowed down your egoistic head to somebody and made your face handsome and lustrous.

Sheikh Malo: Will you bow down to a Non-Muslim?

Ubare Khan (after a thought): I will bow down to a Hindu.

Sheikh Malo: Will you bow down to a Non-Hindu?

Ubare Khan: I will bow down to a Non-everything if somebody is a real saint who can make me meet the Lord, who can make me a married beloved, me an 'unmarried abandoned'.

Sheikh Malo: Then O friend, you can gain. When the fences fall, the swelling rivers fill the gaps.

Ubare Khan: But the swelling rivers even down the fences also.

Sheikh Malo: You are right, you understand the door.

Ubare Khan: If I understand, then you take me. If I do not understand even then you take me. If it is a true door, then to make me understand is in the graciousness of the master of the door.

Sheikh Malo (with tears in eyes): Yes, you are right. The master of the true door has straightened my egoistic mind from the mistaken beliefs and given shelter at his feet.

Ubare Khan: God is great. Then you tell something. Put me on the road.

Sheikh Malo: Then O friend, listen to my plain telling. If you like it then I will consider that you have become fortunate. Your stars that were not giving light have become shining. Some fortune has come to you.

It is nearly half a century or more or less since the image of the Lord, the godly soul has come from the unseen heavens to this seen world. The master of radiance and grandeur has come to this earth in human form that can be seen with these eyes by people like us. Yes, in this fortunate India and in this land of five rivers, Punjab. Now it is quite sometime that he has made the bank of river Ravi fortunate by putting his sacred feet on it. He has been blessing the Lord's Name to the people for quite some time.

At present he is visiting our Saurian town and it is more than a week since he has been staying here and singing the divine songs. He has made the town fortunate.

O fortunate man, have you not gone for his glimpse?

Ubare Khan: Do you mean the same Hindu saint?

Sheikh Malo: Same, the never coming down of my fever (ego) and the fever (ego) of every Muslim.

Ubare Khan: No, it is not. I just asked.

Sheikh Malo: If you have just asked, then why didn't you go?

Ubare Khan: You have said truly. I do have a false ego of being a Muslim.

Sheikh Malo: Even I had the same. But the sickness (longing to meet the Lord) took me to the Hindu doctor and instead of asking for the medicine I, stupid sick person, first put him a question: O Lord-sent, tell me whether a Hindu is acceptable to the Lord or a Muslim? Then the benevolent and merciful said: The person who puts this question is a narrow-minded person, the most narrow-minded. Rest, you talk of Hindus or Muslims. Nobody is a Hindu and nobody is a Muslim. On listening to this, I got enraged. O, me, narrow-minded. First, I am a Muslim, second, I am a chief and thirdly, I am a learned scholar. I can win in a debate. Am I narrow-minded?

But there was so much shower of radiance of love coming from his face that I could not speak in anger but still in a dim voice I said: If no one is Hindu and no one is Muslim, then why the Lord has created the two?

Then the master of magnificence said in relaxed tone: All human bodies are made of one earth. One Lord has created all. One soul is in everybody. Neither the soul nor the body is Hindu or Muslim. If two mothers, one Hindu and one Muslim, leave their children in a forest, then who will you say is a Hindu and who a Muslim? When, there is actually no difference, then "Who is better?" The question doesn't arise. The nose, face, eyes, ears of both are the same. Only, when you find out who the parents are, then you may say a Hindu or a Muslim. It is your naming. So, who is big or small in name?

Then one is named a Muslim but is full of pride, stone-hearted, tyrant, cruel liar and deceiver. One who has named him a Muslim, will he say he is a Muslim. Will any Hindu say that this person is Hindu if he is a deceiver, hypocrite, selfish and cruel? Will you say that?

I said: No. I will not.

Then he said: Then the need to say big or small doesn't arise.

Then he said: Will you recommended a Muslim who is not pious?

I said: No.

Then he said: A Hindu, if he is pious and kind. Will you say he is a sinner?

I said: No. Never.

Then he said: What have you asked me about?

When he put this question, then I got awaken-ness, I was dazed. What mistaken beliefs I had? The ego of being a Muslim has weakened my mind, neither there is any difference in essence nor in deeds. The difference is in the interpretation of the mind, and the ego of being big. I was feeling ashamed in my mind and my ego was fading when he looked at me with a miraculous charm in his eyes. I felt a sensation. I trembled and I could see the human

figure as a master of radiance and an image of the Lord. Some love arrows came from him like rays and through my eyes pierced my heart. I fell at his feet and spread the ego of being a Muslim, a Sheikh and a learned scholar on the sacred earth under his feet.

O handsome friend, see what happened. The moment my forehead touched his sacred feet my tongue uttered O Lord, O Lord, my body cells got the sensation of the presence of the Lord. My mind got elevation and sensation of the presence of the Lord. My inner self felt ecstasy. My head got filled with rapture. My inner self said: This is meeting the Lord. I felt an awaken-ness of my mind. My inner mind said: You have got life from lifelessness. My body soul got immersed in the Supreme soul. I lifted my head. I looked at his face. His face showered radiance. My eyes could not bear the dazzle. I thought he is a saint. My mind said: No, O fool.

I thought he is a prophet. My mind said: No, he is bigger than a prophet.

I thought He is an image of the Lord. My mind said: He is more than that.

Then I said: O who is he? Who is he? Who is he? A heavenly voice said in my ears: He is Himself. O friend, I had a glimpse of the Lord. I got a sensation of the presence of the Lord in my mind, heart and body cells. I got life.

You are a Muslim. You will call me a non-believer. You are free to say so. I will listen. I will feel happy.

Ubare Khan was listening to all that with eyes closed. Love tears coming from some fountain of love, were slipping down the eyes, like pearls.

Who would reply?

Sheikh Malo: You are like a damsel wishing to be admitted in the Lord's palace. I want to tell you that although my mind that was earlier estranged but is now reformed and it is in the remembrance of the Lord but still a frivolous argument came to my mind that how does one get respect in the Lord's court? How will I get respect there?

Then the handsome godly throat opened and said: To remain in the forgetfulness of the Lord even for one moment is the greatest suffering of the mind. How can one get respect in the Lord's court when one is in the forgetfulness of the Lord?

When we meet the Guru our ego goes that was the veil between our self and the Lord. Rare are those in this world who do not forget the Lord even for one moment. Make the true Guru your friend. Then you will get respect in the Lord's court.

Ubare Khan: Wonderful! You have made my mind cool.

Sheikh Malo (with tears of love in eyes): O great Guru Nanak, O Lord, O Lord, O Lord.

Ubare Khan: It is impertinence to ask something at this moment but I am sure you will not mind if I ask you to explain fully what you said. I have not understood its interpretation fully well.

Then Malo explained everything to Ubare Khan.

Ubare Khan: O wonderful, you have given me a glimpse of the icy peaks. It is all coolness.

Malo: Coolness is godliness. The Lord is 'All coolness'.

Ubare Khan: Then you take me to those icy peaks.

Malo: By searching one finds the way. But one has to walk on one's own feet. One has to reach one's self. One gets satiated and coolness with one's own eyes. One's own mind feels the ecstasy. In friendship and love we meet each other but everybody's mind in this discriminatory world, wherever one lives is in comfort or distress in his own way. Goodness and high thinking bestows love and tries to give comfort to one whom he loves even at his own discomfort. He tells the way, prompts him but the walking one has to do on one's own feet. O friend, see, one who has pain, only he feels the pinch. Friends do help in giving medicines etc but nobody can reach where the pain is. There, one's self only suffers in pain. Similarly, it is one's own mind that feels the ecstasy, only one's own mind.

Ubare Khan: Ah ha, you have said right. Then you come with me. Take me to that door and with your own hands put my egoistic head on the Guru's feet.

Malo: O friend, listen to one secret. Man has come alone from the Lord's court and will go alone to the Lord's court. Isn't it true?

So, one should go to the Lord's beloved alone. One should not take anybody along when going to meet a Lord's beloved.

Ubare Khan: It is all right. But I am a bit hesitant.

Malo: We have many shortcomings in us. But, O simple friend, does one hesitate to go to a doctor. When one is in pain then all hesitations go. Yes, you go but go alone and go as a patient. A sensible patient meets the doctor when he is alone because he has to explain all his pain and problems to the doctor.

Ubare Khan: All right friend.

Ubare Khan heaved a sigh and a thought came to his mind: It is a strange despair. It is a strange lonesomeness. This world is all lonesomeness.

All are sitting together, mother and son, brother and sister, husband and wife, friend and friend. All consider that they are together but everybody is

alone. Everybody is locked in self like an egg in the shell. It is like ten eggs apparently lying together but all are in fact separate, one and one. No one belongs to anyone.

Everybody says that we are together but nobody can break the veil and perceive the centre of friendly feeling.

Oh ho! What is this world? It is despair, lonesomeness and sadness but one never realizes this.

Malo: That is true.

## II

Some days passed. Then one day Malo and Ubare Khan met at the well. The well was not running at that time and it was quiet and solitude. Both the old friends sat on the platform near the trough.

Malo: O friend, today your countenance is splendid. Have you got a glimpse of the Guru?

Ubare Khan: It is because of your graciousness.

Malo: My graciousness was up to telling the way, prompting and good wishes to you. The graciousness that reaches the inner mind, the inner self is with the Guru only.

Ubare Khan: One who has a craving to meet the Lord, only he can perceive that graciousness.

Malo: Tell me, when did you go? How did you go? What happened?

Ubare Khan: I went by myself as you had suggested. All the time I was walking I was thinking that I do not know anybody there. Who will give me respect? Then I thought: My whole life I have been waiting to get respect or fame but my mind is not satiated. Now, I should not bother about getting respect. Then I thought: Even this is dirt on my mind. I have to go for a glimpse of the Guru and even for that I want respect and reverence. This is dirt on my mind. Again a thought came: If nobody cares for me then what will I do? The mind said: This is also dirt. Am I going for getting his blessings or am I going just to visit? My ego does not go. O mind if you are not allowed to enter then you bow down your head on the doorsill and beg for blessings.

Again, a thought came: I am a Muslim. That place is for sacred people. If somebody stops me and does not let me go near, then how bad it will be? Then I thought this is also dirt on my mind.

O my lifelong friend, I tell you. Saying dirt, dirt, I reached there.

I had a glimpse (saying this his eyes closed). Yes, I had a glimpse. It was all sweetness and love. The glimpse was sweet. Then a thought came to mind that I should go near and sit and talk but only when there is none else nearby.

Then I thought: What if others are sitting near? They will be better human beings than the stupid that I am. I have got a glimpse. This is enough grace to me. Then my mind said: You still have ego and pride. Be humble. Make your eyes as cups and drink the nectar of the glimpse and be in gratitude.

In this way, I had tears in my eyes and my eyes closed. Then I do not know what happened, when I opened my eyes I was sitting close to him and we were just two of us and none else. I opened my eyes so that I should have his glimpse to my full but I had tears in my eyes and a love sensation went through my entire body cells and my mind said: I wish I could see his feet that were wrapped in his shawl, then I would clamp his feet. How good it will be? I wish my forehead got a touch of his sacred feet. Then my mind recalled your advice to remain happy in the Lord's wish. If his wish is like that, I should be happy as it is. But my mind said: No, I must clamp his sacred feet, whatever way it happens. Like the tune from the throat clamps the tune from the musical instrument, in the same way I should clamp the sacred and sweet feet hidden in the beautiful shawl. I do not know what happened? When did the lotus feet come out from the shawl or my un-mannered head went under the shawl, I do not know but when I became conscious my head was touching his sacred feet. That touch was giving the love sensation, a wavy love sensation throughout my body cells. It was like a live current coming to my mind heart and body and love tears were flowing from my eyes and kissing his feet. After this consciousness I went into a trance. I do not know how much time went by like that. When I became conscious again, his loving sacred hand was on my egoistic and vices-filled head. It was giving coolness and a voice was audible, 'O Lord', 'O Lord', 'O Lord' and my body cells were blossoming and saying 'O Lord', 'O Lord', 'O Lord'. Some coolness was rising from my heart and making my head cool. My eyes were getting some pull inwardly and my inner self was getting immersed in the Supreme soul. The eyes did not open. The tongue did not move. The teeth were closed, the lips were closed but some sweet love sensation was going deep into the inner self and keeping it immersed.

Malo went into ecstasy on listening to all that. Now even Ubare Khan's talking stopped and he went into trance. After a long interval both opened their eyes. Malo embraced his friend. Again both of them went into ecstasy with heads touching each other. Then their eyes opened. Malo heaved sighs of ecstasy and said: Gratitude to the saviour Lord who has given His life-giving sensation.

Now, O friend, you tell how much worthless is the ego and the mistaken beliefs that are set in our mind? The Lord is one. He is the sacred and holy

Lord. He is for everyone. He sends prophets to all countries as He wishes. This Guru is a prophet sent by the Lord in this country that is ours. He is a godly soul and has come from the heavens. He has come from the Lord.

Ubare Khan: Don't ask me anything? You go on speaking. I am now only a moth hovering around the lamp. I have no other sense left in my self.

Malo: Thanks, O Lord. But you tell how did you rid your mind from the ego of being a Muslim?

Ubare Khan: Suddenly a thought did come that I am a Muslim and Muslims are superior and Hindus are inferior and idol-worshippers but then the saviour Guru looked towards me with a smile and said: No one is Hindu and no one is Muslim. If they say, then they are rowdy children riding on the horse of ego staring at each other. If somebody wishes to be a Hindu or a Muslim, then good deeds are the criterion. Piousness is accepted in the Lord's court, no matter whether one is a Muslim or a Hindu. Those are respected in the Lord's court whose ego has gone by remembrance and recitation of His name here. The person whose mind has risen above Muslim mind or Hindu-mind and is in the incessant remembrance of the Lord, those who are in the incessant remembrance of the Lord may say they are Muslims or Hindus. Without being in the incessant remembrance of the Lord both are wives of the same master but are divorced.

Without being clamped to the Lord's feet with love, whosoever boasts of being religious is an irreligious act, like throwing ash mixed with the name of religion on the people's heads.

Then to be religious is to love everybody. One who is in the remembrance of the Lord has love for everybody.

Those who have hatred in them are not religious. They are not of the Lord. They are irreligious.

The Lord is a centre of love. Hatred is another centre just opposite to that. You can name that centre as irreligious. Where there is hatred, tyranny, force, the Lord is not there. Where there is no Lord there is no religiousness. Hatred is being irreligious. Hatred is a devil.

Be watchful, don't ruin yourself, nor ruin your neighbour, nor ruin the country. Wake up in the remembrance of the Lord. Love everybody. Remain in the love and remembrance of the Lord. Have love and kindness for all humanity. All are Lord's children.

Don't deceive your self by having a mistaken belief that hatred is from the Lord. Think the Lord as your father and all humans as His children and your brothers.

Malo: Then are you satisfied?

Ubare Khan: I am so much satisfied that I have met the Lord. I am all in gratitude and my entire body cells are in gratitude. I feel I have met the saviour Lord.

Malo: Ah ha.

Ubare Khan: I made one big mistake. One does not go to meet a saint with empty hands. But in a hurry I went empty-handed. When I was blessed, then the Guru asked me to have food.

Then I realized how unfortunate am I to have come empty-handed. But then I thought why should I call myself unfortunate. The godly soul has given me ecstasy. I am really fortunate.

Then it came to my mind that I have got a gold embroidered silk sheet lying at home that I had got made with fondness. I should bring and spread it under the sacred feet of the Guru who is happily sitting even on a sandy ground. I should see it spread under his sacred feet and feel happy. So, I took leave from him. Now, I will go again.

Malo: O friend Ubare Khan, you have been blessed by the Guru. It is a very precious thing. Hold it as a miser keeps jewels. Your nature is happy-go-lucky. Now, you are no longer a gossiping man. Now, you are a fortunate beloved of the Lord. Now, to remain in the incessant remembrance of the Lord is remaining a beloved of the Lord. Be watchful, stop wasting time in unnecessary gossip and don't open your secret of being blessed to unscrupulous people. They become a hindrance in the remembrance of Name. Be strong and keep your mind reined. This mind is a deceiver and also the world is merciless.

Ubare Khan: I will do whatever you say. It is because of you that I have got the blessings of Name from the Guru. With your company only I shall remain steadfast in the endeavour of Name.

### III

Voice: O Ubare Khan, are you in?

Ubare Khan: Who is that?

Voice: Please, come out.

Ubare Khan (after recognizing): O yes, my priest. I wondered who would be calling from that distance.

Muslim Priest: I have heard something from people. You tell.

Ubare Khan: It is nice you have heard. Only on hearing one understands.

Muslim Priest: Well, I have heard from other people only. Now, you tell.

Ubare Khan: They say, the people's voice is the God's voice. When you have heard the God's voice, then what is the need to listen to my humble voice?

Muslim Priest: All right. But the voice that goes from mouth to mouth gets away from truth.

Ubare Khan: Then such a voice should be ignored even if one listens.

Muslim Priest: But to know the truth one requires movement of the tongue sitting behind the smiling lips.

Ubare Khan: One should trouble the lips and the tongue if the other person is able to bear the truth. But if the other person only wants to satiate his mind in listening, then not listening is better than listening.

Muslim priest: You are putting riddles only. How can one know the truth without listening?

Ubare Khan: With the eyes.

Muslim priest: Whatever has happened in the past, how can one see in the present with the eyes?

Ubare Khan: One can see. Like, the seed sown in the past can be seen in the present in the form of its fruit.

Muslim priest: You are putting off. Are you going to tell straight forwardly or not?

Ubare Khan: The sun doesn't need a veil. The moon does not hide. Truth needs no hiding.

Muslim priest: Then why don't you tell?

Ubare Khan: To see the dazzle one requires to wear sunglasses or the eyes should be such that are able to bear. The truth has a dazzle like a thunder. Muslim Priest: You have become disrespectful.

Ubare Khan: I am sorry. I thought you have come in search of truth.

Muslim Priest: But you are not telling the truth. You are hiding.

Ubare Khan: What are you asking? I have only truth in me. Truth i.e. the Lord's name is the medicine that cures the mind, washes the dirt of vices on the mind.

Muslim Priest: You are a joker, poet singer all in one. Now tell straight-forwardly. Have you got baptism from any saint as the Hindus say initiated?

Ubare Khan: I haven't got initiation into discipleship by any saint. What you have listened is untrue. It is for you to judge.

Muslim Priest: Maybe not from any saint. It might be from some prophet.

Ubare Khan: I have nothing to do with saints and prophets.

Muslim Priest: Then are the people telling lies?

Ubare Khan: You only said that the people's voice is God's voice.

Muslim priest: I had already said that it could not be true. Ubare Khan is a Muslim, a follower of Islam. He would never get initiation from any idol-worshipper Hindu who is a non-believer of Islam.

Ubare Khan: What you have said is true. I will not bow to a Hindu idol-worshipper or a Muslim God believer or an infidel but otherwise I am a humble servant of all.

Muslim priest: Are you indifferent even to a Muslim God believer.

Ubare Khan: Like, when somebody offers a gold coin to you, then you are indifferent to pennies.

Muslim priest: Why are you putting riddles? Say straight that you have got initiation.

Ubare Khan: I haven't got initiation by any lifeless person uttering the Name of the living Lord.

Muslim priest: Then you tell what have you got and from whom you have got? If not, then are you still in despair?

Ubare Khan: In despair and empty are the drums that shiver the membranes of the ear. False are the dazzles that come from strong lights. The earthen lamp giving a small flicker of light is full. It is not empty. Ubare Khan is not in despair whose mind is awakened by the touch of a life spark from the godly soul. Why should I be in despair, now, that I have filled my inner self with the glimpse of the godly soul?

Saying this Ubare Khan's eyes closed. His lips closed. His countenance showed glamour on his face and it appeared as if he was in love and gratitude.

Muslim priest (in astonishment): Good. At least something you have said even that in riddles. At least I know now that you have got something. Now you tell have you got it from Nanak?

Ubare Khan: This name that you said is just another name of the Lord.

Muslim priest: Oh! You have become an infidel.

Ubare Khan: Your words are welcome. You live long.

Muslim priest: Why don't you say that you have become a disciple of Nanak?

Ubare Khan: Whatever name you have mentioned you explain what do you mean by that?

Muslim priest: A meditative, Hindu idol-worshipper.

Ubare Khan: No.

Muslim priest: What have you got?

Ubare Khan: Glimpse, a glimpse of the godly soul.

Muslim priest: What is his name?

Ubare Khan: Godly soul.

Muslim priest: That is not his name.

Ubare Khan: That is the Name that has permeated in the body and is coming out as flowing from a fountain. The names that we utter by the tongue

without love are empty rituals. The Name that comes as a grace from the Lord gives life.

Muslim priest: Go away, O disciple of the infidel.

On listening to this, Ubare Khan's hand went on his sword and said: Listen priest, I am a Pathan and not a coward. I am a disciple of the godly soul. Beware if you insult the godly soul.

Muslim priest: Today, I will give you punishment of hanging under the Islamic law if you have become a follower of that Hindu idol-worshipper. I will also ban your Nanak's staying here.

Ubare Khan: (taking his hand away from the sword): You said people tell wrong and you wanted to know the truth and you could bear the truth. I have not said anything. But still you are in fury. O priest, one may become jealous with equals but one should be humble to somebody who is godly.

Muslim priest: When I will send him away then I will tell you who is big whether a Muslim Priest or a Hindu idol-worshipper?

Ubare Khan: All right. Then I put my sword back because you are going to turn him out from here and hang me also. I won't say anything to you. You are going to turn him out. You are going to a Sandal tree as a saw. When you will get the fragrance, after all you are a human, then your head will bow down and kiss his sacred feet.

Talking nonsense and saying 'I will turn him out of the town' the egoist Muslim priest Sheikh Abdul Rehman rode on his horse and went away.

Umra Khan whom people called Ubare Khan who was immersed in the love of the godly soul and was always in obeisance to him in his mind went to his house. There, standing at the door and waiting was Zabida Khanam wife of Ubare Khan wearing a red scarf and a light-gray top and white pants.

On seeing her handsome husband's lustrous face she said: O Khan, do not talk to people who do not have love in them. They have poison in their minds. They teach you hatred only.

Ubare Khan: God bless you. Your mind has blossomed to see that I have been blessed by the godly soul. Nobody can take me away from the endeavour of Name.

Zabida: I can see your blossoming mind. I do not like your talking to people who cannot see the blossom of your mind.

Ubare Khan: What you say is true. Today, there was almost going to be a scuffle with the Muslim priest, Abdul Rehman. He said some insulting words for the godly soul.

Zabida Khanam: Then why did you not cut his tongue with your sword?

Ubare Khan: My hand did go towards the sword but then came the godly soul in my eyes who said: I have always taken the hatred, anger and harsh words of the people on the shield of forgiveness and then awakened their sleeping minds with the balm of the Lord's name. So I took my hand away from the sword in forgiveness so that he may live and take blessings from the godly soul if it is in his destiny.

Zabida Khanam: How did the talk start?

Ubare Khan: While going at the crossing he called me and started putting questions to me in a rude manner. In the beginning I ignored him. Then he named the godly soul as an ascetic and idol worshipper. How could I tolerate these names when I have seen saints and prophets bowing down at his feet? Then he said some silly insulting words for the godly soul. First, a sense of honour came to my mind. Then I foresaw the priest falling at the feet of the benevolent Guru. My mind said: Some moths come to the lamp for fun's sake but whoever comes burns his feather of wisdom and cleverness and sacrifices itself on the lamp. Maybe he has to become a beloved of the godly soul and this feeling of disregard is pushing him to fall at the feet of the godly soul.

Zabida Khanam: Oh! Please don't mention this talk. I cannot bear to listen to any words that are not golden words for the image of the Lord. I wish to hear only some good and beautiful praise of the beloved and benevolent godly soul.

Ubare Khan: In a sweet and loving voice. O great Guru Nanak, O great Guru Nanak, O great Guru Nanak, O great Guru Nanak, O Great Guru Nanak.

Zabida Khanam (with eyes closed and shedding love tears):

O great image of the Lord, Nanak, O great image of the Lord, Nanak,  
O Great, you are the Lord, O Great, you are the Lord.

She opened her eyes and said: Yes, go and spread the gold embroidered silk sheet under the golden feet of the beloved. In fact find somebody who should make an embroidered silk while uttering 'O Lord', 'O Lord'. He should weave the length with the love thread of your eyes and breadth with the love thread of my eyes and he should keep uttering O great Guru Nanak, you are great. Then you offer it and spread it under the sacred feet that make the sand golden.

Saying this she went into trance. Ubare Khan supported her head on his shoulders, gave support of his hand and he himself also went into trance.

After sometime Zabida Khanam's eyes opened. In a merciful tone she said: O my loving husband, please do not talk anything unsavory regarding

the godly soul. Come, let us go and settle somewhere far away where the fountains flow in rhythm and our ears listen to the praise of the Lord. Why the eyes of the worldly people are closed? Why don't they realize him as the image of the Lord in human body? Why can't the people see the magnificence in the magnificent?

Ubare Khan: O dear. The eyes open only when he opens our eyes. My eyes were closed. Were your eyes open? Were Malo's eyes open? He only opened Malo's eyes. He only has blessed me and opened my eyes. Don't feel bad. Many times handsome are born with pain. Sufferings have many times brought comfort. Enviousness has many times brought love.

The Muslim priest's mind will be turned once he has a glimpse of the godly soul. What is hatred? It is the other side of love. The magnificent can reverse the side in moments.

Zabida Khanam: O my handsome husband, see, how we are in ecstasy? How much rapture we have got? The one end of our super consciousness that is tied to the Lords feet is sending waves of the divine music. The resonance of the same at the other end produces waves of joy, sometimes in the eyes, sometimes in the head, sometimes in the heart, sometimes in the body cells and sometimes all over. See how it is a shower of joy? 'O Lord', 'O Lord'.

O my master, why don't you go and spread the embroidered silk sheet under his feet and don't forget to bring the sacred and fortunate dust from the ground under his feet for me. Oh! This lifeless embroidered silk sheet will get a touch of the always living godly soul's feet. When you spread this embroidered silk under his feet, then you also spread your and mine inner self under his feet. The silk sheet should be as a token but yours and mine inner self should actually be spread under his sacred feet.

#### IV

The godly soul who was named Nanak by the parents was sitting immersed in the love of the Lord on a sandy platform when Ubare Khan came and presented the gold embroidered silk sheet to the Guru. He kept the silk sheet near his feet. He fell at the Guru's feet and then sat down. His eyes drank the nectar of the Guru's glimpse, like the partridge looks at the moon and the moonlight.

Beloved Guru: O Ubare Khan, you have brought this embroidered silk sheet with love. I appreciate your love. The Lord may bless you His incessant remembrance and you live in ecstasy always. But O friend, such costly things, I do not need. My need is to cover the body and not such expensive embroidered silk. I wish that I be immersed in the love of the Lord and in His incessant touch. That is my embroidered silk. Saints are in the love of the

Lord and His remembrance is the embroidered silk that they always wear.

Ubare Khan (with tears in eyes): O Lord's Beloved, This is not for wearing. This, I have brought to spread under your sacred feet. Zabida cried and said: This silk is dirty. Your feet are handsome. By the touch of your feet the sand particles have become diamonds. Our inner self should somehow spread under your sacred feet. Our minds are dirty. Our love is not pure. We cannot see inwardly. We show our love by gifting worldly things. We consider it a way of expressing love. This is just a token of our love. You do not call yourself an ascetic. My ears cannot bear this word. Even if I call you a king, it is not sufficient. I do not know how I should address you? To address you by a name is being disregarding. You are the Supreme power. This earth is yours. The gold in the earth is yours. When you walk on this earth, you lift your feet from gold and put it on diamonds. You are that carefree and unparalleled. In the same way you put your sacred feet on this humble embroidered silk. Our dirty minds full of ego will be elevated and become exuberant. What can I say?

Then Ubare Khan had tears in his eyes and looked down.

Buddha ji (who was sitting in the congregation): O Lord's Beloved, you are without desires. You are free from wants. O master, you are always satiated even without food and happy in sitting on sand. You live in the heavens and you are above sleep, hunger and other needs. For you gold and earth is equivalent. You do not require any service. You are immersed in the love of the Lord. You are a giver and not a taker. To take is to extend our lap and to give are your benevolent hands. This is not somebody giving and you taking. This is a love of earthly people. This is a play of earthly people.

At your door you accept this love when it comes with roasted grams or coarse cloth. Similarly, by mistake this love has come with gold embroidered silk. This is from a humble mind. You are benevolent. Please accept this.

O embodiment of love, O shower of love, O bestowal of love, you love everybody. You have showed us how to love everyone. You please accept this mad love. Ubare Khan's love is stuck in this service to you. You please accept and fulfill his wish. His mind will become exuberant. If you disappoint him, his heart will sink.

Ubare Khan's mind was full of prayers. Along with Ubare Khan's mind Zabida's mind was swaying in love and prayers.

So, to return this gift was not returning the golden silk but it would have been a shock that their minds are so dirty that even this humble gift is not worthy of the sacred feet of the Guru.

The lover of love, the knower of the innermost feelings, a godly love appeared on the Guru's face. The godly soul, who renounced gold and silver, became gracious. Overwhelmed with the love with which it was brought the godly soul wrapped the golden embroidered silk sheet around his body instead of spreading under his feet.

Ubare Khan's mind blossomed to see. He became exuberant that his love was accepted. The mind full with love on seeing that his small prayer of love has been accepted went into ecstasy.

Ah! Ha! O benevolent and gracious, you are great.

On seeing this bestowal of love and regard for his disciples the holy congregation felt wondrousness in the Guru.

The recluses have always accepted gifts of love from poor and humble people and the hypocrite ascetics have always accepted gifts from the rich.

But for the Guru pleasure and sorrow is equal. For him to live in the family or as a recluse is equal.

In Guru Nanak this bestowal of love and regard for his disciples is unique. Some ascetics when they were offered something expensive with love, they did not accept it out of fear in their minds that people will consider them greedy if they accept.

The ascetics were in renouncement but they had ego in their mind.

But the Guru is living in the world but with mind detached. He has no attachment to the gold embroidered silk but also he has no pride that he has a detached mind. His acceptance of the gold embroidered silk that has come with love is not attachment to the silk. It is actually detachment from silk but accepted for the sake of love. It is bestowal of love and regard for his disciples.

From whose dust of the sacred feet kingdoms can be born, the true king of love is looking so handsome, loving and sweet wearing the gold embroidered silk. His face is emitting radiance and his forehead is shining with lustre. See, how tranquil he is sitting who considers gold and earth as equal. Obeisance to this glimpse that elevates the mind of the disciples who have love for you in their marble caved minds. The Guru wore the gold embroidered silk for sometime. Then slowly it slipped down to the ground. The Guru remained sitting immersed in the love of the Lord.

## V

True Guru Nanak: O Ubare Khan, say what encounter you had with Abdul Rehman?

Ubare Khan felt amazed as to how the news of my encounter with Abdul Rehman has reached here? Then he realized that the Guru is intuitive and he knows everything.

Ubare Khan: O master, you know everything and then the words that he uttered, my tongue cannot utter.

Guru: No harm will come to you. You tell something.

Ubare Khan: Hindus are in ego about their touchiness, their philosophy and their knowledge. Similarly, Mohammedans have ego that they are not idol-worshippers. Idol-worshippers are stupid. They do not realize that this ego is equivalent to idol-worship. It is strange that those who are in ego and pride say that they are God worshippers. Nobody says anything to them when they worship wealth, wine, women, greed and selfishness. No Muslim priest says anything to them although all the egoistic things are equivalent to idol-worship but still they have ego and pride that they do not worship the idol. Then when they bow to God, they do not have love in their mind they have not seen Him. They do not have any sensation of the Lord. I do not know for whom they bow down. Their mind is wandering in desires while their tongue is uttering the prayers. Nobody bothers about the absence of love in the mind.

In the same way Abdul Rehman's mind is full of jealousy. He cannot bear your magnificence. So, he keeps talking nonsense all the time but you are gracious.

Here, there is no idol-worship, no greed, and no selfishness. Here, there is no place for ego. It is His palace. Only the Lord is there.

Guru: Well. Ubare Khan, religion is love only. Why should the torch-bearers of love become horse riders of hatred? The priests and saints should have more of love in them. But doesn't matter, let us go and rid Abdul Rehman of his ego and fill his mind with love. His mind is wandering in the forgetfulness of the Lord. O Ubare Khan, You go ahead we will follow.

Ubare Khan went ahead. The Guru accompanied by two of his companions followed.

As per the Lord's will it so happened that the Muslim Priest accompanied by his followers was coming this side. His followers saw from distance and told him that Guru Nanak is coming.

On listening to that he got down from his palanquin and came forward to greet the Guru. When he came near then he bowed and shook hands with the Guru and said: O saint, Is all well with you?

Guru: All is well but all is not well.

Muslim priest: Why, isn't all well?

Guru: All is well but all is not well.

Muslim priest: How is it that all is well and how is it that all is not well?

Guru: All is well but all is not well.

Muslim Priest: I do not understand. When all is well, then why all is not well.

Guru: All is well. From the Lord all is well but from man all is not well. From the men who consider themselves of the Lord all is not well.

Muslim Priest: How is that?

Guru: I perceive the Lord here, there, everywhere. I am immersed in the love of the Lord. This is the prime 'all is well'. But you who are said to be worshippers and lovers of God have said that you will throw this saint out from here. So, your message prompts me to say, all is not well. You will throw me out from where, from this town or from Kartarpur or from Punjab state or from India or from the earthly ground or from the lap of the Lord? Will you please tell this?

The Muslim priest started sweating in shame. Then with a weak mind he thought of getting help from lies and said: Who has told you all this? I never said it. How can I have disregard for saints? Whoever has told you has said a lie.

Ubare Khan who was standing near and listening burst in anger: Good Lord, O priest, you are the torch-bearer of truthfulness and Islam. I thought you were just jealous only. But here I see even truth has vanished from your mind. O respected priest, you did say these words in my humble presence and some more words also you said, come out. Tell the truth. It won't eat you up.

Guru: Ubare Khan, please.

Muslim priest: O Ubare Khan, you are a disciple. You are not equal to me. You stand aloof and keep shut. It is between us two. We are saints and religious heads. We shall discuss ourselves. You are a disciple. You keep your mouth shut.

Ubare Khan: O priest, now that you have shunned truth, do not utter any insulting words. He is the image of the Lord. I am a servant at his feet.

Guru: O Ubare Khan, do not talk harshly. One should not leave politeness.

Muslim priest (with his back towards Ubare Khan and looking towards the Guru): Yes, dear Guru Nanak, you tell whether you are a Hindu or a Mohammedan. Who is better between the two?

Guru: No one is a Hindu and no one is a Muslim. If they are, they are both ignorant. Religion is love of the Lord. Whoever has love of the Lord in him, he is better, whether he is a Hindu or he is a Muslim. Without the love of the Lord both are ignorant in the dark.

Guru (after remaining quiet for some time): Love of the Lord is remembrance of the Lord, recitation of the Lord's Name by the tongue. The

mind should blossom with Name. The Lord's Name should settle in the mind, heart and body. One should remain in the incessant remembrance of the Lord. The endeavour is recitation of the Lord's Name with love by the tongue. Name is the soap that washes the dirt of vices on the mind. The Lord is the creator and saviour and gives nourishment to all. The Lord was, the Lord is and He will always be the Lord.

Turning the mind towards love of the Lord, meeting the Lord, immersing the body soul in the Supreme soul is religion. This is to be religious, whether one is a Hindu or a Mohammedan. If this is not religion, then what else remains? It is all hypocrisy, show off, deceiving one's self or say cutting one's own feet with axe.

Muslim priest (in shame and a thoughtful mood): In your eyes no one is there. But they are standing here. One is a strong thread and one is a fake thread.

Guru: These are ideas of fanatics. These are mistaken beliefs. The foundation of any religion has to be love. To be religious is to imbibe love in the mind. Jealousy is evil thinking. Hatred is a devilish characteristic.

Both are not acceptable in the Lord's palace. They are not permitted in the Lord's court.

Muslim Priest: Is idol-worship not undesirable?

Guru: It is undesirable but selfishness, greed and vices are worst. The prime worship is love of the Lord.

Muslim priest: Then you mean to say, nobody should remain as a Hindu or a Mohammedan.

Guru: Why not stay? Only they should imbibe love of the Lord. If both of them do not wish to do that, then it might be better if they leave this world. The earth might become lighter.

Muslim priest: Who are you?

Guru: You can see. I am standing in front of you.

Muslim priest (changing the topic): All right. You tell. When the idol-worshippers are disregarding of the Lord, should we not have hatred for them?

Guru: One should not hate any sick person. O Muslim priest, the world is in suffering without the Lord's Name. Everybody's mind is dirty and in darkness in the forgetfulness of the Lord. The medicine is love and mercy. Whatever turns the mind away from the Lord, may be idol-worship or may be ego or hatred or selfishness or vices or passions all are bad, all are undesirable but whoever is in suffering, one should not have hatred for anyone. One should have mercy on them.

We have to imbibe virtuous habits in us. To be merciful is a virtue. Sin is bad. But we have to be virtuous and have mercy on the sinful. So, the saints must have mercy on everybody. Saints, like a doctor, give the medicine of mercy to the sinful. To have hatred for the patients is not befitting for doctors. The doctor does not have hatred for his patients. He has kindness and mercy on them and gives them medicine with love and pleasure. Win over hatred with love. Win over idol-worship and ego with love of the Lord. The wands and sticks have no place in a doctor's house.

Muslim priest (in a soft tone): Now I have realized that you are not an idol-worshipper. You are in love of the Lord. I have no disagreement with you.

Guru: I have no separateness with anyone. The Lord has sent me to join the separated with the Lord. His command is to join and not separate.

Muslim priest: Why does one have enviousness? What is the cure for jealousy?

Guru: For a seeker of the Lord when there is shortcoming in meditation or when he has followed a false spiritual guide, then the jealousy remains in the mind. Like an inexperienced doctor would stitch the wound on the top but it remains inside. Then it creates pus that keeps coming out and gives trouble.

The right cure for jealousy or hatred is the Lord's Name and singing the praises of the Lord. The endeavour is 'recitation of the Lord's name with love'. Imbibe the love of the Lord in your self. With recitation of Name, the dirt of ego and desires on the mind goes away. When one is in the incessant remembrance of the Lord in the mind, heart and body, then all vices and passions go away.

Muslim priest: When one sees the truth and realizes that this is the true path even then the mind remains stubborn. What is the reason?

Guru: Everybody's foundation of the mind is on false show off. For show off, deception and lies become a habit. That erodes the mind.

But when one makes a determined endeavour to cleanse the mind and take shelter of the Lord's name, then the Lord who is a saviour supports.

Saying this, the Guru looked at the Muslim priest with merciful eyes. The Muslim priest's eyes half closed. He felt something like a cracking sound in his mind. The veil of forgetfulness of the Lord broke. He felt elevation of mind.

Unknowingly he fell at the Guru's feet and said: Please forgive my sins. You are not a Hindu. You are not an idol-worshipper. You are not just a saint. You are not just a prophet. You are the image of the Lord. What Ubare Khan said was true. My false ego deceived me. Please save me from this ego. I am at your feet.

Ubare Khan: Lord is great. O priest you wanted to throw out the prophet of the prophets, the image of the Lord. Now see aren't you being thrown out from the house of falsehood? (Looking towards the Guru) Ah ha. You are great. It is your grace. Guru (looking towards Ubare Khan): O dear Ubare Khan, one should not utter sarcastic words.

Then the Guru looked towards the Muslim priest and said: O priest, remember the Name with a hard knot. The Name slips away unknowingly. This is the prime cause of all sufferings. Do not forget the Lord's Name even for one moment. Remember the Name always. Keep yourself in the incessant recitation of Name with love. Never forget the Lord's name. Do not forget even for a moment. This Name only will wash the dirt of the mind. This Name only will make the mind crystal. This only will be the balm of love. This Name only will make you a beloved of the Lord. Then you will be living in the presence of the Lord always.

Muslim priest: What you have said is true. What is this world with all the deceptions? Without the love of the Lord and the Lord's Name everything is worthless.

When the followers of the Muslim priest Abdul Rehman saw him falling at the feet of the Guru and the Guru's graciousness, then all of them fell at the Guru's feet. The Guru blessed the Lord's Name to everyone.

In this way, delighted, blessed, getting removed his shortcomings and mistaken beliefs and in obeisance to the Guru, Abdul Rehman along with his followers bade goodbye to the Guru.

This Muslim priest was in meditation but in ego and pride. The Guru rid him of his ego and blessed him. Everybody who met the Guru was blessed and put on the true path of 'recitation of the Lord's Name with love'.

## VI

Now, it was evening. Ubare Khan got a profuse desire in his mind. He prayed to the Lord in his mind. His love and desire sprang forth from his mind and he prayed to the Guru: O beloved of the Lord, O master of the world, this humble servant's house is just near. It is your house. It will be your benevolence if you put your sacred feet and spend the night there. O God of love, it will be your graciousness.

The Guru smiled, laughed and looked towards the heavens and said: Lord is great. O Lord, your marvels are great. I imitate you only, what are the saints? What are the prophets? It is all your creation. You are the one Lord, the only one Lord. Saying this, he kept walking and reached Ubare Khan's house.

Here, Zabida Khanam was waiting immersed in love that her saint husband dyed in Name and swaying in ecstasy will come and give the auspicious news that the gold embroidered silk that she had sent with love has been accepted by the Guru and has touched the sacred feet of the Guru.

In this waiting, what she saw was that the master of her master, the handsome saviour of her handsome husband, the image of the Lord is coming wearing the silk, that was to be kept under his feet, on his body and is entering their humble dwelling.

She felt that the Super-moon has seen the darkness of millions of moons and has come to light our house as a Super-moon. Yes, the Super-moon has come inside my house.

The lady who had got awaken-ness of soul from the love touch of her saint husband, the lady immersed in Name, the lady in the incessant recitation of Name on her lips, the lady who was now immersed in the love of the Lord, the lady who was in exuberance in the love of the Lord, her eyes got a glimpse of the Guru and without asking she fell at the feet of the Guru. The hands that had not gone beyond saluting went and touched the Guru's feet.

The moment her hands touched the Guru's feet, she got the sensation of the presence of the Lord in her mind, heart and body cells. She felt ecstasy and rapture. She went into trance. It was not unconsciousness or semi-consciousness. She got an inner vision of the Lord and the rapturous touch of the Lord. The Guru lifted her head. She had a glimpse of the Guru. But her inner self became crystal. The sun and the moon look dirty. It is the effect of the inner vision that has become crystal.

What did Zabida know that she is going to be blessed like that? She was waiting for good news regarding her small gift. If at all any other thought came to her mind that was only about Abdul Rehman's rudeness.

She wished she had not heard any insulting words against the Guru.

But she is fortunate. She has got the news that the Guru has blessed the Muslim priest. The Guru has rid him of his ego and mistaken beliefs and blessed him the Lord's name. Now, the priest will guide his followers truly. She was extremely delighted and her mind was all in adoration for the Guru. Like, the snowy soft balls falling slowly, she moves her feet softly on the ground. She is doing everything as a service for the comfort of the godly soul.

She considers: We are fortunate that the godly soul, the image of the Lord is a guest in our humble house. The saviour of the world has come to our house to give us the privilege of serving him. He is above the desire that somebody be at his service. It is his grace that he has come to give us the privilege to be at his service.

The Guru had come to their house for one night's stay but for their love they made him stay for two days.

See, today he is the guest of Mohammedan born Muslim, yes born Pathan.

The Guru says: All are Lord's children, maybe of any religion or faith or country. He believes in what he says and gives a practical proof of what he says, believes and does. He has love for everyone irrespective of his caste, creed, birth, religion, faith and country. He is himself immersed in the love of the Lord and is propagating love of the Lord to everyone without any discrimination. He is joining the separated with the Lord. He is putting everybody in the remembrance of the loving Lord. Whoever came to him was blessed with the Lord's name. He blessed them elevation of mind. The Guru joined them to the tree i.e. the Lord and they became green and fresh branches of the tree and swayed in blossom and ecstasy.

Yes, the Guru stayed at the fortunate couple's house for two days. He blessed them with the Lord's Name.

Malo came to his friend's house. He only had given the knowledge of the Guru to Ubare Khan. Malo had directed and advised his friend to meet the Guru. The delight he got on seeing the Guru at his friend Ubare Khan's house had no bounds. His mind went into ecstasy. He felt rapture. This is spiritual love. This is love of the soul, to be delighted in loving and getting love. It is sharing the love and sharing the rapture. The godly soul stayed at Ubare Khan's house for two days. The gold embroidered silk became sacred.

Now, the Guru presented the gold embroidered silk to the fortunate couple as a souvenir.

Then the Guru departed for Kartarpur like a sweet breeze.



## Sheehan Uppal

**F**old your both hands, close your eyes, shunt out all thoughts from your mind for one moment, draw all your attention towards the sacred feet of the True King Guru Nanak Dev and with extreme love say:

*O Great Guru Nanak Dev*

Again, say: *O Great Guru Nanak Dev*

And again say: *O Great Guru Nanak Dev*

Till the time the tongue is relishing the name,

*O Great Guru Nanak Dev*

Keep on saying and feeling the ecstasy of your mind touching his sacred feet.

When your mind gets up, then you think that you have gone back approximately 500 years back.

See, the Great Guru Nanak Dev is sitting on a throne in Kartarpur, as an image of the Lord. The musicians have finished singing Asa-di-Var. The holy congregation is dispersing and going to their respective homes.

Those who had come only yesterday are paying respects by falling at his feet. They are praying to him for their wishes and are being blessed by him. Most of the people have left.

At this time, two handsome, budding, young men of Khatri caste, who are first cousins from paternal side, have come. See, they have fallen at his feet and are not lifting their heads.

Guru Nanak with his handsome charming eyes, full of godly love, looks towards them with graciousness and in sweet words says (yes, you also listen, listen with love what the Guru says): God bless you.

Both the heads are still on his feet, listening and getting ecstasy. When they have not lifted their heads for some time, then the benevolent hands,

handsome like lotus hands, fragrant with the perfume of grace, go and give their sacred touch on both the heads. The comforting hands have lifted their heads and he has said: God Bless you. You get up.

Both the heads are lifted. They are having a glimpse of the benevolent Guru. They bow their heads again.

The saviour Guru asks: Gentlemen, say who are you and what do you want?

The elder one of the two, with folded hands, speaks: O Merciful Guru, we are both cousins from paternal side. We were longing to have your glimpse. Today, we have been blessed. O benevolent Guru, we have come to ask for charity. We are beggars at your door. Bestow your mercy. O Guru, my name is Sheehan and his name is Gajjan. We are both Khatri by caste and Uppal by sub-caste. But what caste and what name, we are greedy and beggars.

The Guru smiles and asks: You tell your greed and what you want.

Then Sheehan speaks: O Beloved Guru, give us all four things and make us rise above the cycle of births and deaths. Put us on the true path, give us prosperity, fulfill our desires and give us salvation.

The ocean of peace but appreciator of humour, the Guru smiles and says: Gentlemen, you are really greedy. You have asked for four things in one go. Good. Lord will bless you. Now listen. Whatever one gets is according to the deeds done. Whatever deeds are done, one gets according to that. But the deeds are not everlasting. We are doing the deeds and we are getting its fruit. What we have done already, we can reverse it also. But it is a bit difficult. The knots tied with hands do open but with the teeth. As it is, the deeds are the deciding factor. Everybody is bound by the deeds done.

Sheehan: We beg your graciousness. The lines have been drawn as the deeds are already done. The pandits say that they cannot be changed. You are the only one who has shown a ray of hope for the hopeless. You have said that the bad deeds can be washed but it is a bit difficult.

O Guru from the heavens, we have no strength in us. You only perform some miracle that our past deeds are washed and we may now get what we wish.

Guru: Listen. If by my performing a miracle the past deeds are washed away then by force of habit you will again do the same deeds. If you get what you want, then your habits will again take you in those worldly desires. If the elephant's feet are free and he gets plentiful water, then he will have a bath and clean himself, but soon again he will spread dirt on himself. Listen, one story on this: Once a sadhu who lived in solitude came to a town. He took mercy on a poor destitute and cured him by his supernatural powers and by

his blessings the man became rich also. But you see, he again got into vices, the same passions of the body due to which he had earlier suffered and become a destitute. The sadhu was perplexed and said to his mind, "See, I cured him and made him rich again. He should have been thankful and not indulged in the same passions for which he knew that the fruits would be suffering again".

What is the reason that even after experience, he indulged in the same bodily passions? Gentlemen, Sheehan and Gajjan, you tell, what mistake the sadhu made?

Both said: You only can tell. According to us he was benevolent and not at fault.

Guru: Gentlemen, his habits had become like that. What else could he do after getting well. He had to do what his nature was. What was required was that the sadhu should have first told him the way to improve his nature and habits. Then after becoming rich again, he would not have indulged in those bad habits.

You know, how habits are formed? When one does the same thing again and again, then it becomes a habit. Then the habits or so to say the deeds done are responsible for the fruits. If the deeds done are good, you get good fruits. If the deeds done are bad then you get the suffering. When the suffering comes, then one is somewhat improved, but when somehow the suffering goes away, and the habit is not changed, then again one gets into doing the same deeds by force of habit.

If the habit is changed and one becomes pious, then when the suffering goes, one does not indulge in the earlier done bad deeds. One is saved from doing bad deeds again and one feels happy. I want to give you something by which your habits may change and then you get all other good things. When your habits are changed then you will use the riches in a proper way and you will not indulge in the passions that may again put you in the net of suffering.

Sheehan: O Benevolent Guru, we have neither knowledge nor any strength in us. You only tell us something.

Then the Guru said: That is Name. Gentlemen, you keep company of holy people and recite the name 'O Lord'. This Name will become a remembrance. This remembrance will give you a feeling of the presence of the Lord, whose name it is, in your mind. With this your nature or so to say, your habits will change. The dirty inclinations in your mind will get reduced because when your mind is in the remembrance of the Lord all the time, then the bad thoughts and inclinations will automatically, slowly, go away. The

Lord is all goodness. Remembrance of 'All Goodness' will fill goodness in your mind and the dirt of the mind will vanish. Then you will get a feeling of the Lord in your mind. You will feel that 'He is with us' and 'He sees our deeds'. Like this, you will start feeling that 'we are living in His presence'. Like now, in my presence you will not do anything bad. Similarly, when you have a feeling of living in the presence of the Lord, you will not do any bad deeds. Your mind will tell you, "The Lord is watching you. You are living in His presence. You are not to do any bad deed". In this way your nature will change. You know, Lord is the ocean of all goodness. His remembrance will influence your mind and your mind will become crystal.

Sheehan, Gajjan, what man thinks, he becomes. Whatever you will think and feel, you will become that. A thief thinks of stealing day and night and steals. He becomes a thief. In the same way, somebody who will remain in the remembrance of the 'all goodness', great, sacred, true, embodiment of love, he will get the qualities of the Lord in him.

Somebody, who is in the remembrance of the Lord for twenty-four hours, would become an ocean of goodness like the Lord.

In this way, slowly, your entire nature will change. When the nature is changed, then automatically your deeds change. When by the remembrance of the Lord your nature and deeds are changed, then automatically you become religious. To turn away from bad habits and bad deeds is religion only. In this way you get salvation also. One who remembers the fearless becomes fearless. When one remembers the Lord and gets immersed in the love of the Lord, then automatically you have met the Lord and got salvation.

Then when one becomes religious and sees the salvation, then his greed vanishes. When the greed is gone then the desires do not bother you and the need for riches do not make you restless. Then one is happy in what the Lord gives. Contentment is his wealth and he is never short of money.

To be away from greed, means your desires are fulfilled and to be contented is, that you have become rich.

Again, when one is away from greed, then the riches are at his feet. Those who are reciting the Lord's Name, the riches are at their feet. Be sure, leave aside being rich or being poor, a man of God is never short of money. The Lord Himself looks after his gain or loss. If the Lord wishes, he gives riches. If He wishes, He gives in moderation but he never lets him be short of money. What to say of riches, even supernatural powers are there in the man of God.

Sheehan: O Master, you have told us to recite 'O Lord'. Do we have to understand something or just recite?

Guru: The Lord, whose name it is, we should think of Him and His goodness and feel His presence that 'He is there'. One is Name and one is aim.

Recite the Name with the aim to feel 'He is there' and we have to reach Him.

Like, 'O Lord' is the name of the Supreme God. When we recite the Name we will think like that. Because the Name is not being recited by an inanimate object. When a living person recites the Name, then the love of the Name goes inside. Inside is the living intuitive mind that understands.

This Name is the Lord's form.

So, when we recite the Name we think of Him, whose name it is. One cannot visualize the Lord because He is beyond the five senses of the body. But when we remember Him, we go near Him, we feel delighted and when we get His sensation, even if it is for short moments it gives ecstasy, and we feel as if our mind is not conscious and is engrossed in the ecstasy. Now, when the mind starts working again, it does not know what had happened, because the mind was engrossed in the ecstasy. It had not gone further. But when the mind starts working again, the ecstasy that he was in leaves a wavy sensation on the mind. It is a wondrous feeling and the tongue recites Ah ha! This is the meeting of our body soul with the Supreme soul. Our soul meets the Supreme soul. This is a momentary touch.

When the mind comes back from this touch, it feels an awakened consciousness. That is the sixth sense in the body. One feels rapture and automatically says Ah ha!

Where, our mind and senses had not gone, that was the Ah ha!

This Ah ha! is the creator of this entire world. He knows and sees everyone but no one knows and sees Him.

That is the wondrousness. But we cannot apprehend this wondrousness with our five senses. He is the living spiritual power. He is the Ah ha! 'Lord' means all ignorance, all darkness gone. 'The Lord' is all wondrousness.

When we remember the Lord, think of His good qualities that He is above birth, He is above time, He is the true Lord, He is here, there, everywhere, He is all kindness, He is the treasure house of all goodness, He is all pervading, His name is His form, then His name 'O Lord' will take us to Him.

The moment we recite His Name, we feel elevation. We become exuberant.

This Name takes us to the Lord.

Recitation of the Name gives ecstasy, blossom and a wavy sensation to the mind and body.

This Name leans our mind towards the Lord.

Recitation of the Name awakens our sleeping soul in the body and we get a wondrous sensation of the presence of the Lord in our mind and body. This is the super consciousness or the sixth sense.

So, gentlemen, recite the Lord's Name so that your mind rises above the earth and you get the sensation of the presence of the Lord, who is giving nourishment to all, is the saviour and the Supreme power.

When you recite the Lord's Name, this will become an incessant remembrance. Whose remembrance will it be? It will be of the Lord.

What will be the fruit of this remembrance? The Lord, who is beyond the five senses of our body, who is wondrous beyond wonder, who is ecstasy, who is the ocean of all goodness will fill your mind with His goodness and ecstasy.

By remembering Him you will become an image of His goodness. It will not be imaginary. It will be real. In this way, you will get dyed in divine love and you will get salvation. Now, the Lord will be your friend and He will never let you be in want. In this way you will get the riches and fulfillment of desires. For those who have fallen at the Lord's feet, the world and the worldly riches follow them.

Sheehan and Gajjan realized: What we had asked for was a folly. We had asked for all four things. But what would we have done with all that? The riches and fulfilment of desires would have put us, by force of habit, into such bad deeds that we could never have become religious and we could never get salvation. The gracious Guru has put us on a path that our nature and habits that are the cause of all suffering may change. Not that only the habits may change, also he has put us on a path where we will be getting nearer and nearer to the Lord and our animal instincts will go and our manly habits will become saintly habits. Then our desire for riches and passions will vanish. When we are without desires, then we are true kings. Then he has not left us here. He has also given us a faith that the Lord is the saviour and giver of nourishment and He looks after those who love Him. He fulfills their needs and never makes them short of money. He listens to those who love Him and maintains His natural repute that He is the giver of nourishment.

Gajjan spoke: O brother, when one gets too much riches, then one automatically becomes proud. Who is there who hasn't been influenced by pride and ego? Who knows what will a man do when he is full of pride and

ego? The saviour Guru has put us on such a beautiful path, that we should be near the Lord, we should get into recitation of his Name. With recitation we will realize His presence. Living in His presence, His presence will give ecstasy.

Sheehan said: Yes brother. If we go near the fire we get the warmth. If we are away, then we feel the cold. When we will live in the presence of the Lord, then automatically we will be religious. Because when we are living in His presence, we shall not think of any bad thing or do any bad deeds.

In this way, when we are living in His presence we shall be religious and on the path of salvation. Next is the peace of mind you get by salvation. When we are living in the presence of the Lord, then this will give us peace of mind. What more peace of mind there can be than to live with the Lord all the time?

When we recite His name and live in His presence, then He being the saviour will attract us and keep us in His presence.

The forgetfulness of the Lord is the distance between our self and the Lord. When the forgetfulness goes, then the distance goes. Removing the distance is salvation and when the distance has gone then we have met the Lord. That is the salvation. That is the ecstasy. That is the aim of life. The Guru is great. The Guru is great.

After blessing them this discourse the Guru has left but see they are delighted and are saying: The great Guru, the great Guru.

They are trying to assimilate the discourse in their mind and in extreme happiness are saying: We had asked for gold and we have got a gold mine. We had asked for a bowl of water but we have got a fountain of water.

They are saying, O great Guru Nanak and bowing down towards him. They rub their hands where Guru Nanak sat and apply the dust of his feet to their forehead. Again they are saying:

O great Guru Nanak Dev.

Dear reader: You have also had a glimpse of the true Guru and the holy congregation.

Say, O Guru Nanak, you are great.

The gold mine that the saviour Guru has blessed to Sheehan and Gajjan, he is blessing you also. Grab it fast.

All four things follow the Name. Recite the Name. All sufferings will go.

## II

Both the brothers stayed at Kartarpur for a few days and practised recitation of Name. Then they went back to their home. Now, they made their daily routine as follows: Getting up early in the morning, they would sing the divine

songs with music. The scripture was not in the form of the Holy Book as yet but both of them while at Kartarpur had copied a lot of hymns. So, they would sing four or five songs and then sit in recitation of the Name. At daytime again they would read the scripture. They sang the hymns themselves because till then there was no proper arrangement for singing Asa-di-Var in their town.

With music, the mind gets concentrated quicker. That is why they started singing the hymns with music.

When they would get concentration of mind with singing the hymns, then they would recite the Lord's Name. At the beginning of the day when they felt the sensation to be weak then they would again read the scripture and try to understand the meanings so that their sensation becomes strong for the day's chores and they feel their mind elevated and delighted. When one does the worldly chores while feeling the elevation, then there is less dirt coming on the mind. In this way they would get ready, have food and go for their work.

At the shop, when a customer came they would attend to him and when he left they would recite the Name. Again, when a customer came they would attend to him and when he left they would recite the Name. In this way, they got into the recitation of Name while sitting and standing, in every moment, incessantly. But it was all in a relaxed way, there was no stubbornness.

Now, this practice started giving results. First of all, the business became clean. The habit of bargaining with customers was gone. They felt it was a waste of time in bargaining with customers. The Lord has to provide us food. So why tell lies and waste time and energy in bargaining? They fixed prices for everything and reduced the margin of profit. They would just quote one price, and no bargaining. Initially, the sale went down. People doubted the new system but slowly they realized that this system is better. Nobody has to waste time and energy in bargaining and more so, at their shop the goods are cheaper. So, the sale went up. The profit margin was less but the sale was more. In this way, they made up their earlier loss also.

On the other hand, on the spiritual side they crossed one bridge. Their habit of telling lies was gone. They became truthful. Now, their sensation of the presence of the Lord became stronger and their inner mind became crystal.

They felt an ecstasy and were in gratitude. Now, when telling lies vanished, the habit of deceiving also vanished.

Really speaking, while practicing Name, first it develops the character of the man. When the character is developed, the bad influences in the mind

that prompt you to do evil vanish. It is most important that a seeker of the Lord must first develop his character. All moral codes are of lesser importance. Character development is the top moral code.

How to develop one's character? The way is: Recitation of Name, reading of scriptures and holy company. Those who say we recite the Name and keep a string of beads hanging on the neck but they indulge in lies, then you think that either they are not in recitation or the Name has not gone into their mind. Their mind is still full of dirt.

Many sages say: First you develop your character, then you recite the Name. They are right. In a way, it is not appreciable that a person keeps on doing evil stubbornly and also keeps on uttering the Name from his mouth.

But it is also essential to understand one thing that Guru Nanak has told: Name is a dye and also soap.

Again, one is our outer mind and one is our intellectual mind. If the outer mind is dirty, then it is washed by the intellectual mind. But when the outer mind is so dirty that even the intellectual mind is directed towards evil, then it becomes difficult. Because the intellectual mind was supposed to give advice and put the outer mind on the correct path, but if the intellectual mind itself has become dirty, then what should be done?

Then the benevolent Guru said: Like, a little dirt on clothes is washed away by water only but when the clothes are too dirty, then rubbing of soap becomes necessary. Similarly, the dirt of vices on the intellectual mind is washed with Name. A little dirt the water cleans and too much dirt the soap cleans. Similarly, a little dirt on the mind can go by reasoning but too much dirt goes by Name only. After cleaning the outer mind and the intellectual mind of the dirt, it dyes both the minds with the Lord's love.

When the dirt of the mind goes by recitation, then only one's character is developed. It is the Name that develops the character. With good moral character the mind becomes clean.

Then with recitation of Name one reaches the Lord and with further recitation of Name our soul merges with the Supreme soul. So, Name washes the dirt and Name dyes the mind with love of the Lord and becomes Name nectar. When the dirt has gone and one has got the sensation of the presence of the Lord in the mind and body, then one has met the Lord and got salvation. Then one is the master of the mind that senses the Lord or so to say one has got insight. In this way, the Name does everything.

But the seeker of the Lord in the first stage, when he is washing the intellectual mind, then he recites with a dirty mind only, but the Name keeps washing the dirt.

The difference between him and the person who is stubborn in vices is, that the person who is stubborn in vices does evil and feels happy and does more evil and says 'no fear'. The seeker of the Lord goes after what the scripture tells and what the example the holy people have set. If by chance, being prompted by the dirty mind, he does some evil, then he feels sorry and immediately makes a promise 'I shall never do it again'. Also, he prays: O Lord, give me the strength that I should not do evil again. Also, he has regards for the holy people and the ideal persons. He thinks: What face shall I show to them if I do such evil?

Moreover the Name that he is reciting is washing the dirt of the mind side by side. For this reason, the inclinations for the evil deeds are being reduced day by day and instead of inclinations to lie or deceive, the inclinations towards the Lord and towards goodness are being filled in the mind. The inclinations of goodness that get filled in the mind by recitation of Name show itself first, in not telling lies. The mind hesitates to tell a lie. Then one gets into speaking the truth. Then one goes beyond speaking the truth. The mind of the seeker of Lord becomes pure. When the mind becomes pure, one starts loving the Lord. Then one gets a sensation.

How? The recitation will give a feeling of 'The Lord is there' so to say the presence of the Lord inside the body. The name will settle in the mind and it will give a sensation of the presence of the Lord in the mind and body. This is meeting the Lord and one gets ecstasy.

What will be its practical outwardly appearance? The mind will feel elevated. The inclinations of the mind will be all good. One will do all good deeds. The effect of Name will be that it will make the mind pure and tranquil and will imbibe kindness in it. Last of all, the effect of Name is merging the body soul with the Supreme soul.

The Guru has said: The Lord reveals Himself in His name. The Name first washes the dirt of the bad deeds from the inner mind and it becomes crystal. Then it makes you meet the Lord. The practice of recitation has been explained above.

Some ignorant people talk about Name: What is the use of repeating the Name? They consider it repetition only. From repetition up to reaching the Lord, the entire practice is Name. Inside the body, is the elevation of the mind and sensation of the presence of the Lord in the mind and body, outside is showing kindness and doing goodness to everyone.

Initially, it is repetition only. All educated people have gained knowledge through repetition only. By repetition or so to say recitation, the mind gets the influence of the words that are being repeated and that settles in the mind,

because the person who is doing repetition is human. He is not a dead machine that will not be influenced. When a person repeats, then the meanings of the words automatically influence the mind.

He first listens to the sermon, as to whose name it is and why it has to be repeated. After having understood the path of Name and with the aim of reaching the Lord, he starts recitation. He is advised by the holy company that the mind should be stopped from wandering and turned again and again towards the Lord whose Name is being recited. In this way, the mind turns itself from wandering and concentrates on the recitation. Then the Name settles down in the inner mind and becomes incessant. Then we get a sensation of the presence of the Lord in our mind and body.

Recitation means: To remember with love.

Remembrance and love are co-related. The love of the Lord remains in our body in the form of remembrance. He, who loves the Lord, remembers the Lord day-in and day-out. In this way, when we remember Him with respect, with adoration, as a saviour, as a fountain of goodness, that also is love. With remembrance one gets into loving. With recitation, first we feel the presence of the Lord, then we get to love Him.

See, everybody says, the Lord is there, but the saying is just talking. But in the case of the man of God the remembrance has settled in his mind. He has an incessant sensation of the presence of the Lord in his mind and body. This makes him love the Lord. Getting immersed in the love of the Lord is meeting the Lord. In this way, the recitation of the Name reaches you to the Lord.

Then some people say: Remembering the Lord in every moment is tying a rope round one's neck. So, why tie this rope? But you see minutely. The rope of remembrance is tied around everybody's neck all the time. Who is the one who is not remembering something or the other all the time? Even in sleep there is no peace. That is why, the benevolent Guru Nanak Dev said: Everybody is remembering something, and everybody is in suffering because everybody is remembering something.

What is the remembrance of everybody? That is, remembering a hundred things and that remembrance influences your mind towards happiness, sadness, comforts, sorrows, jealousy, envy, fights, selfishness, enmity, fear etc. The mind gets more of bad influences and that is the reason for his suffering. That is why the Guru said: If you remember 'One', then you will be in peace.

Because the 'One' who is the Lord is all goodness, all ecstasy, all love, giver of nourishment to all, always living, above the cycle of births and deaths and joy incarnate.

When you remember the 'One' who has all the qualities in Him, then your mind will be influenced towards all the goodness of the Lord. By remembering the 'One' Lord one gets the sacred touch of the Lord and gets all happiness. This all happiness will take you to realization of the Lord.

Then the Guru says: How this one remembrance of the 'One' sacred Lord will get into our mind?

Then he tells: If you ask this, then I tell you that by recitation of the Lord's name this one remembrance will settle in your mind. You will get all happiness. You will get realization of the Lord and you will get a respectful place in the Lord's palace.

So, this is Name. Its praise, its learning is there in the Holy Scripture in each and every line.

### III

This is the Name that Sheehan and Gajjan recited.

Firstly, their business became clean and good. Then their mind became crystal. Then they got sensation of the presence of the Lord in their body. Then they got confidence, faith and love. They are living in this happiness now. They recite the hymns, understand the meanings and sing the hymns with music. Sometimes, they go and have a glimpse of the benevolent Guru.

Now, the sensation of the presence of the Lord and the love they have inside is showing outside in their nature. They have imbibed forgiveness and charity in them. They give to the poor and needy. On occasions they distribute the sacramental food. They respect holy persons and offer and serve food to them. They love this practical living.

But now, a time came when there was a test for their inner awakened mind.

It happened like this: It was time for the marriage of Sheehan's daughter.

Every type of sweets, snacks and other foods were being readied. Next day the bridegroom and the party had to come.

Meanwhile a party of holy people came. These people were going to Kartarpur to meet the Guru. It was a large party. Sheehan was a known figure now and everybody knew that he is always at service to the holy people. So, they thought his house as the best place to stay and they came. Sheehan was pleased to meet the holy people. He thought it is the Lord's grace that there will be a religious congregation in the evening and again Asa-di-Var in the morning. He made them stay at his house with great affection. He made all arrangements for their stay for the night. When it was time for dinner, then he served them food from what was ready for the bridegroom's party.

What better pleasure Sheehan could get than to serve food in his house to the holy Guru-disciples, whom the Guru loved and who are immersed in the love of the Lord and His Name.

What will happen tomorrow? How shall we prepare sweets for the marriage party in such a short time? Will our honour remain or shall we be disgraced?

These thoughts are not troubling Sheehan. He is tranquil. He is immersed in the love of the Lord. He has incessant sensation of the presence of the Lord in his mind. This is a living strength and it is not weakening. He has a strong feeling that the Lord is there and loving and we are His loving children. Our mind is dirty and full of fear and worry. His mind is crystal now and all fears and worries are gone. He has full faith in the Lord.

Sensation of the Lord and faith stay together. Faith is the strength of the sensation. When one has faith one has the sensation.

Sheehan served food to the holy people with love. He felt that by serving the holy people, he was serving the Guru. He was exuberant and delighted all the time.

When he became free, he went inside and met his wife. Then she said: You have served food, meant for the marriage party, to the holy people. Well and good. But tomorrow the marriage party is arriving. What shall we do then?

At that moment Sheehan felt a little anxiety but it was just slight and it soon vanished.

With mind full of love of the Lord and full of faith of the presence of the Lord, he prayed: O Lord you are the giver of nourishment. You are everything. You are everything.

He said this twice or thrice and went to sleep reassured. He got up early in the morning. He listened to the divine songs and sat in meditation till daybreak. Then he got busy with the arrangements for the marriage party.

His wife again said: O beloved, how shall we manage today?

Sheehan smiled and said: Have faith in the true Guru. Don't have any fears. He is the benefactor of his servants. He will keep our honour. Again once, she apprehended fear.

Sheehan said: The Guru will keep our honour.

When the marriage party arrived, Sheehan went and stood in front of the pantry door and prayed: O benevolent Guru, you are our Guru and we are your disciples. You are all in all. The marriage party has arrived. Please save the honour of your disciple. O gracious Guru, the honour of your disciple is your own honour. Please keep your own honour. We do mistakes. You are merciful. Please save our honour.

In this way he prayed to the Guru, then opened the door and said to Gajjan: O Guru-disciple, sit there and go on giving from the Guru's pantry.

The marriage party sat in rows. The servers started laying and serving the food. Everybody from the marriage party ate to his fill and was all in praise.

No shortage happened in Sheehan's food. According to the custom in those days, the marriage party stayed there for five days. All five days, they had food to their fill. Sheehan gave many gifts to his daughter. With happiness, the bride went with the bridegroom.

Those who knew how Sheehan managed were astonished, but when they relaxed, sat together and congratulated Sheehan, then everybody spontaneously said: The true Guru, the handsome Guru himself, has saved the honour of his disciple.

#### IV

Sheehan kept treading on the true path diligently.

This mind is in the forgetfulness of the Lord since many births. It is all, full of dirt. That takes time to go away. But if we talk of this birth only, even then all what we do, is for selfishness. The inclination of the mind is towards selfishness. The direction of the mind remains outwardly. It thinks of self, only. That is why sometimes, it takes long to make it pious thinking. If you try to kill the instincts through stubborn-ness, then that makes the mind and body dejected and sometimes ill. If you give it a loose rope, then at that moment the mind feels playful, the body jumps but after a short time only, negative results emerge, and many types of illnesses inflict the body and sufferings come. The body becomes weak in no time. Then one gets short of riches also. Sometimes, the evil mind acts in a way that one gets punishment from the court. So, by giving a loose rope to the mind, one cannot be at peace. In fact this is the main cause of sufferings.

Now we have to find out means by which the mind should become pure and should remain in blossom.

For this, the true Guru's path is: Reading the scripture and understanding its meanings, reciting the Lord's name, service to holy people and company of holy people.

Service makes the mind virtuous and enthusiastic. And one gets into the habit of giving comfort to others, instead of looking after one's own comfort. One feels happy in giving comfort to others. In this way, selfishness that was the cause of evil habits is gone and the mind remains enthusiastic in giving comfort to others. So, the mind remains in blossom, away from vices and turns towards the Lord. The mind will not feel depressed by anxiety. When the mind is happy, the body is healthy.

In this way, by reading and understanding the scripture Sheehan's mind got turned towards the Lord more and more.

Whenever the mind went towards evil, the scripture warned: O mind, you are not an animal. This body has forced this animal instinct on you. Your origin is pure soul. It has been covered with the dirt of the animal instincts. These animal instincts are not the real thing. These are the dreams of your outer mind. Behind this is your pure self. Your pure self is the imperishable soul.

Then if the animal instincts still persist, the scripture tells us:

*Eating, drinking, laughing, sleeping*

*Forgotten is the passing away,*

*Forgetting the Lord, the evil we do*

*This shameful life will not stay,*

*O man, recite the true 'One' name*

*Go to the Lord's palace with name and fame.*

The mind will realize that the aim of life was not to go after body passions.

I had come to this world for some higher work. Why should I indulge in these passions?

Simultaneously, one will see that those who are already in holy company ahead of me are happy.

'Saints live in incessant rapture', says Nanak.

Then the mind will be reassured that: Diligence in reciting the Name will finally take us to the Lord.

When the holy people are living in ecstasy and the scripture also tells us that recitation of Name will lead us to ecstasy, then I should keep away from vices and remain in the remembrance of the Lord so that I get ecstasy.

In this way, the hope of getting ecstasy does not let the mind go in melancholy and depression.

Then the recitation is of Name. Name is of the Lord. There is exuberance in 'O Lord'. There is intense joy in praising. It is a wondrous delight.

The recitation of the Name gives buoyancy to the mind.

It does not give gloominess.

In this way, with service, reading of Holy Scripture, holy company and recitation of Name one gets saintly habits. The animal instincts go and the body, in restraint remains healthy.

V

Sheehan Uppal kept up 'recitation of Name'. The dirt of his mind got washed. He got more and more peace of mind.

Guru Nanak blessed the world with the Lord's Name and went to the heavens.

Sheehan saw the same light in Guru Angad Dev and had the same adoration for him. He goes to Khadur for his glimpse and gets his blessings.

At this time he got a son. In his community the custom was to celebrate the birth of a son by sacrificing goats and serving meat and other merriments. His wife made all arrangements, but Sheehan had the Guru's wish at the top of his mind.

Guru Angad Dev ordered that instead of sacrificing goats and other 'mistaken belief' practices you bring your son here. We shall make him a Guru-disciple. Sheehan discarded all the customary practices and took his son to the Guru and made him a Guru-disciple. In Mahima Prakash is written: He made his son bow at the feet of the Guru and got him blessed.

This was the second time when his good name was at stake but he won over it and kept on treading on the path shown by the Guru.

It appears that now Sheehan came and settled in Goindwal. The third Guru founded the Goindwal town on the instructions of the second Guru. On the Guru's advice many people came and settled here. Sheehan's wife, it is written, was of a blunt nature but otherwise she attended the holy congregations with her husband and did service and did recitation also.

God's will, the second Guru also left for the heavens. Sheehan's faith in the third Guru remained firm. He saw the same Guru Nanak in the third Guru and kept up recitation of the Lord's Name.

Now, again a time came to gauge his inner strength developed by recitation of Name. The third Guru blessed the Lord's Name so profusely to people that it looked as if the entire world is being blessed. He appointed twenty-two Preaching dioceses to the 'Ideal men' and sent them out in the country and abroad.

Besides this, he blessed many men and women and asked them to practice themselves and further preach and guide the people towards the path of 'recitation of the Lord's Name with love.'

In these days only, the Guru blessed Prema. This person was suffering from a malady and was in acute distress. But he was immersed in the love of the Guru. This person crossed the worldly ocean by sitting in the boat of 'Guru-love' and applying the oars of the Lord's Name. He got salvation. He was cured of the body malady as well.

Today is the day that Prema has come and is sitting in the hall of audience of Guru Amar Das. The true Guru himself has called him. With the Guru's blessings, his intense recitation of Name and the Guru's graciousness he is

free from his malady and has become 'Ideal man'.

The Guru now appointed him a Preacher and said: You have now got salvation. You give salvation to the world. The Guru now, addressed the holy congregation:

I have made him free from his malady, blessed him the Lord's name and made him a saint. I have named him Murari. He is now as handsome as Lord Krishna (Murari). He will bless the world. But I want to send him to the world after making him full. Some Guru's beloved should offer his daughter, so that I can send the couple, to allay the suffering of the world.

At this time, Sheehan Uppal was sitting there. He listened to the Guru's words. His mind, that was now enlightened, also understood the suffering of the world, and that the Guru has come to this world to allay the suffering of the people. The second thing that struck his mind was that the Guru has blessed this person and cured him of his malady and made him healthy.

Who can be more fortunate? The Guru has made him a giver of salvation to the world. Whoever gives his daughter to him in marriage, her life will become 'a life well lived' who will get salvation from his saintly company and give salvation to the world.

Sheehan now, got up and with folded hands said: O Benevolent Guru, one gifted daughter of marriageable age, I have. I will just bring her.

After saying this, Sheehan went home. He knew the nature of his wife. He made her busy in the kitchen and brought his daughter along to the Guru's hall of audience. The Guru performed the marriage ceremony of the girl according to the 'Anand marriage rites' to Murari and blessed both of them. Somebody went to the kitchen and scared Sheehan's wife saying: What are you doing? The Guru has married your daughter to Prema who was suffering from a malady.

Sheehan's wife knew Prema, who was always sitting at the Guru's door and singing praises of the Guru. She got worried, afraid and angry.

She ran to the Guru's hall of audience, screamed and said:

*O merciful lord, what have you done?*

*An orphan, in malady, of low caste*

*My daughter, have you married to this one?*

The true Guru looked towards her, laughed and said: O gentle lady, you look at him at least.

When she saw that side, then she noticed that Prema was sitting free from any malady. He was healthy. O how has he become all right? Then she had a fear. O how much powerful the Guru is? He can make a sick person healthy.

She was still wondering how it has happened, when the Guru started giving blessings:

*You think my son is this Murari  
Whom your daughter is given to marry  
Matho is your daughter's name  
Murari is this boy's name  
'Matho Murari' who recites the name  
Will have fulfilled his wishes and aim  
Matho comes the very first name  
Murari comes the very second name  
Whoever recites the name Murari Matho  
All their anxieties and sufferings will go  
Both of them are blessed together  
In my love they are immersed together.*

On listening this, the lady was satisfied. She could see with her own eyes that Prema was free from any malady, is healthy and has become like Lord Krishna. She listened with her own ears that the Guru has blessed him and his mind is elevated now. She got peace of mind and in happiness went to her house accompanying her husband and welcomed her daughter and son-in-law.

Then she listened to the blessings that the Guru showered on them when he sent them off:

*Matho Murari now you travel  
Spread the true name as the gospel  
Spread the Guru-discipleship to the world  
Live in happiness in this world  
Your words will have the bless  
You may curse or you may bless  
Fruit you have got of meditation  
Attained now you have salvation  
Whoever has 'to meet the Lord' his aim  
Bless him with the Lord's name  
There is nothing beyond Name*

Sheehan's faith remained constant with the true Guru. For three incarnations it went on becoming stronger and stronger. His mind got immersed in the love of the Lord and he got salvation while living. For the outside world his goodness prevailed.

His daughter's life became fruitful in philanthropy. She spent her entire life in allaying the suffering of the people.

Further, it appears that Sheehan Uppal lived up to the time of the fourth Guru. Guru Ram Das, under instructions from the third Guru, founded the city of Amritsar, made dwellings for his stay and got a market constructed next to the Guru market and Passian crossing. This market has merged with the present Saburian market and has become bigger. On the wish of the Guru, Sheehan also came and settled here. He constructed a house near this market in a particular street. His brother Gajjan and other Uppal relatives also came and settled here. On their settling here, the street was named Uppal Street. And it is still named the same. In a nearby street Duggal families came and settled and the street was named Duggal Street and it is still named the same. Similarly, in another street Nayyar families settled and the street was named Nayyar Street.

Mother Gujri came from one of these Nayyar families.

So, you and I have had a glimpse with love in eyes, with devotion in eyes, of the gracious Guru Nanak Dev and the second, third and fourth Gurus and 'Guru-blessed Sheehan Uppal', his constant faith in the four Gurus and how he got salvation through Name.

Yes, Sheehan Uppal, O dear, as you crossed the worldly ocean, as you reined the wandering mind, as you did not kill your mind with stubborn-ness but cultivated your mind with the Lord's Name and you reached the Lord and got bliss, in the same way you bless us and recommend to the Guru that we be blessed. These blessings should be for all of us who are on the path of Name so that we also cross the worldly ocean and get salvation.

O Great GURU NANAK DEV

The Guru's command to Sri Sheehan Uppal is repeated once again:

So, gentlemen, recite the Lord's Name so that your mind rises above the earth and you feel the sensation of the presence of the Lord who is the giver of nourishment to all, the saviour and the Supreme power.

Let us recite:

"Waheguru, Waheguru, Waheguru."

'O Lord, O Lord, O Lord'

Starting with at least five minutes a day.



## **Bhai Maalo & Bhai Maanga**

**B**hai Maalo and Bhai Maanga came to Guru Nanak and with folded hands said: O gracious and benevolent Guru, bless us that we do not come in the cycle of births and deaths.

On listening to their prayer, Guru Nanak said: Gentlemen, you have to do meditation. Without meditation, the dirt of the mind does not go.

Then they respectfully, said: O prophet from the heavens, you tell us, how do we do meditation?

The Guru said: Gentlemen, meditation is of many types. You listen and then you may select.

They said: Please be good to tell us.

Then the Guru said: First is hard meditation such as standing in water, standing in heat, keeping fasts, tolerating cold and hot weathers, hanging the body with head down, standing for long hours, eating leaves etc., to stay in caves and roam sacred places. These are the hard ascetic practices to suppress the mind.

Second is concentration of mind by breath control.

For both these practices it is somewhat essential to renounce the world.

The third is: To listen to the divine music. To read and understand the Holy Scriptures and then imbibe the qualities mentioned in the scriptures.

The first one is very difficult. The second one is less difficult. The third one is easy. Now, the first one that is very difficult, its fruit is very little.

The second one that is less difficult, its fruit is more than the first one.

The third one that is the easiest, it is the most fruitful.

Then Maalo, with respect, said: O Benevolent Guru, people say, the fruit is equivalent to the effort. The more you labour the more you get. But how is it that where the labour is more the fruit is less and where the labour is less the

fruit is more. We do not understand this point. Please explain this to us.

Then the Guru said: Gentlemen, you see, the carpenters cut the wood and the labourers carry the weight on their heads. They do so much labour and get very little money for that. Then the grocer who has a shop does less labour but he earns more money. Similarly, the cloth dealers and jewellers labour still less and earn still more. Then the diamond merchants do the least labour but their earning is the most.

Similar is the case with the first and second type of practise. The effect of the first type and the second one is more on the body. But the third one is mainly for the mind.

To control the body and the senses with the first and second type of practise is a hard job.

As I have told you the third one is the easiest. If one turns the mind and controls the body passions in this way, then the fruit is much more.

The most important thing is to rein the mind and turn it towards the love of the Lord. For that you have to read the scriptures, understand its meanings, sing the divine songs and do what the scripture tells. The dirt of your mind will go quickly. You will become good and you will do goodness to others. Then your mind will be attracted towards the 'All goodness Lord'. The attraction for the Lord will reach you to the Lord who is the Lord of the heavens.

After listening to the discourse of the Guru, Maalo and Maanga started reading the scriptures, reciting the Lord's name with love and singing the divine songs. They got salvation and many more people got salvation through their holy company.

Bhai Gurdas writes: Bhai Maalo and Bhai Maanga felt ecstasy and rapture by reading the Holy Scripture and singing the divine songs.

Bhai Mani Singh writes: Bhai Maalo gave discourse of the divine hymns and Bhai Maanga listened with all the attention of his mind, and then both of them sang the divine songs with music. People were filled with ecstasy by listening to their divine songs. Their vices vanished and they got into honest earning and sharing and started service to the congregation. The entire town became holy.

This was the fruit of the discourse and divine songs of Bhai Maalo and Bhai Maanga. Such persons are required for giving discourses and singing divine songs.

One thing was that the Guru blessed them. Secondly, they obeyed the Guru's words and acted on it. Acting on his words was reading the scriptures daily with attention and understanding its meanings.

Now dear reader, you should also sit in solitude and read the Holy Scripture and understand its meanings.

The scripture tells us to keep the body away from vices. The scripture tells us to keep the mind away from wandering. Turn it towards the Lord. Again if it wanders, again turn it towards the Lord. In this way your will to turn towards Lord becomes stronger and the mind will be reined. When the mind is reined then the senses will not go for passions. When the mind and the senses are reined then what is the need to make the body suffer? The biggest suffering of mankind is that the mind is wandering and in distress.

Now the second thing that the scripture commands us is to recite the Lord's Name. If you act on this command then this suffering will also go. The scripture tells us two things. One is to read the scripture and understand the meanings. This will help in reining our mind and controlling the passions of the body. The singing of the Lord's praises will turn the mind towards love of the Lord. The mind will get dyed in the Lord's love.

Second is reciting the Lord's Name with the aim that He is our loving Lord and His remembrance should always remain in our mind. When the remembrance becomes incessant then the forgetfulness or so to say the distance between our self and the Lord will vanish. Then the sacredness of the Lord, His good qualities, His love will come in us, so much so that we will get the sensation of the Lord in our body.

See, whatever one thinks one becomes. A thief thinks of stealing and then steals. He becomes a thief. Similarly, recitation of the Lord's Name brings positive results. The Lord is the ocean of love and goodness.

First we love the scripture, the scripture makes us love the Lord. Then we get a longing for the Lord. Then the scripture tells us recitation of the Lord's Name. The Name becomes a remembrance. Remembering Him is to love Him. Love is the cement that can bind us to the Lord. As the lime binds the bricks gum binds the wood. Similarly, the binding material for binding the soul with the soul is love. Love is the strong bond that binds the human soul with the Supreme soul. Our Guru has provided the very best way, 'The way of ecstasy' or so to say, 'The way of wondrousness'.

In the Japu ji, the opening composition in the Scripture is recorded the way for a person to become virtuous. Herein, the Guru has discarded all paths except the path of 'Acceptance of the Lord's command and will' and in the scripture the path of 'Acceptance of the Lord's command and will' is described as: 'Singing the praises of the Lord is accepting the Lord's command and will'. Singing the praises of the Lord takes you into ecstasy and ecstasy makes you understand His will.

This is the way of love. For ecstasy the path is 'Singing the Lord's praises. The Guru has said:

To whom the Lord has bestowed 'Singing His praises'  
He is the King of kings, says Nanak.

Again it is said:

Sing the Lord's praises and ovation, says Nanak.

By singing the Lord's praises, the dirt of the mind goes. The poison of ego that is spread in the mind vanishes. By singing the praises, the mind and the body get peace and rapture.

When one is immersed in praises of the Lord,

Then the mind and body become luxurious, says Nanak.

But, everybody is not blessed with this path. 'Singing the praises and devotion', the Lord has given to a few only.

What is the path of 'Singing the praises of the Lord'?

The true path is: SAYING PRAYERS, PRAISING THE LORD, TO PRAY TO THE LORD THAT HE MAY BLESS 'RECITATION OF HIS NAME' TO US.

This is the first step. The divine scripture is full of the Lord's praises. It is an ocean of His praise. Reading the divine scripture with love is His praise. Singing His praises with music is a priceless gem.

The Lord's praise is the holy company

Blessed by His utmost benevolence

'O Lord', we are singing your admirations at your door.

The Name that the Guru has given us is the most sacred thing.

'O Lord' is the name blessed by the Guru. The Ego goes [Ego is the veil between us and the Lord] by chanting His Name.

Reciting His name is singing His praises.

You are great. You are great.

Who is great? The saviour who has awakened our sleeping soul is great.

'O Lord', 'O Lord, is His praise. Reciting His Name is singing His praise.

This Name is the stairs to get the sensation of the Lord and ecstasy.

When the mind wants to get the sensation of the Lord, one has to recite the Name or when the sensation becomes slack, one has to recite the Name with earnestness. One has to chant the Name so that the mind becomes exuberant to sing the praises and that will make the veil of ego thinner and thinner. When you are immersed in the loving Name, then the ego (the veil between us and the Lord) cannot stay there.

In this way laughing and playing in a child's nature, we reach the Lord.

The scripture tells us: To listen and practise gives salvation.

But if we listen and do not practise, we read and do not practise, we understand and do not practice, then what can we expect?

The Guru has said: Listening to the praises, understanding and imbibing in the mind with love, washes the dirt of the mind for which one wants to go to sacred places.

From whatever written stories we have regarding Bhai Maalo and Bhai Maanga, we get to know that the Guru narrated to them the hard meditation and other practices and then told them the easy way of singing the praises.

Then he explained to them the practice to win over ego. It is the ego that is in us as selfishness. Being selfish in the world, to think of one's own gain all the time and not bother about the other person's welfare is ego.

It is written that as the Guru had told them they became honest in their business and whatever earnings they had, they started sharing with others. This way the ego goes, that is a veil between our self and the Lord.

Secondly, the Guru explained to them that the hard meditations are for the body only. At the most you can control your body passions. Then again you have to start a search for the Lord.

The Guru put them on the path of singing the praises of the Lord. He told them that this is easy and the fruit is much more. This takes you straight to the Lord. Some of the ego will go away when you recite the Lord's Name and imbibe kindness in you. Then when you sing the Lord's praises and recite the Lord's Name with love, the ego will vanish and you will meet the Lord.

Those who are on the path of singing the Lord's praises and get dyed in the love of the Lord, their ego is gone. And when they get immersed in the love of the Lord and dyed in His love then they have met the Lord.

The Guru's command to Bhai Maalo and Bhai Maanga is repeated once again:

The true path is:

'Singing the Lord's praises and

Recitation of the Lord's Name with love'

Let us recite:

'Waheguru, Waheguru, Waheguru.'

'O Lord, O Lord, O Lord'

Starting with at least five minutes a day.



## Beloved Bhai Lehna

Guru Nanak Dev made him the second Guru  
and named him Guru Angad

**T**he season is rainy but the sky is clear. It is a pleasant night. In a beautiful open space is laid a carpet. In the centre is a small table. On it is a steel plate. In the centre of the plate is an earthen pot in which refined butter is burning. That is giving a bright flame.

Around this burning flame, flowers have been arranged in an artistic style. At a little distance from the burning flame several devotees are sitting in a circle. Someone has cymbals, someone has a drum, someone has a violin, someone has clarion. Everybody is singing the hymns of Jai Mata.

In the congregation is sitting a person, with a humble countenance and a sweet loving radiance, with tinkle bells tied to his ankles.

Some times, in a joy, he gets up and with a passion, dances with such art, that every body gets so much absorbed with eyes fixed on him, that even the playing of drums and cymbals is forgotten.

The whole night, it went on like that, till it was early morning.

Now, everybody stopped singing and dancing.

A conference was held and after long discussions, it was unanimously decided that all members of the party would go to Vaishno Devi temple next month.

It was early morning. They dispersed and went to their individual homes. But the handsome person, who had tinkle bells on his ankles and had danced, went to the lake to have a bath.

Here at the lake, one person who had just finished his bath was reciting the Japu ji. When he finished his recitation, he sang one or two hymns of Asa raga.

The person with the tinkle bells, whose name was Lehna, was all the time listening to the recitation and the hymns of Asa rag. This made him deeply absorbed. He got such pleasure in the recitation and the hymns that he had never experienced in singing the hymns of Jai Mata. Even, in his own dancing he did not get such exquisite pleasure.

Lehna is handsome in and out. He has love in him as the deer has musk. But he does not know what the Lord has wished for him. He is immersed in the joy of the burning flame of refined butter.

Once in a year, he goes to Vaishno Devi and gets wondrous delight from the burning flames there. He is all piousness, all kindness, and his humility has no limits. Handsomeness is his ornament. But still he does not realize his own virtues and the fragrance inside him. The Lord has, for some special reason, kept him this way.

Soon, the person who was reciting the Japu ji finished the recitation and was about to leave, when Lehna accosted him.

Bhai Lehna: Gentleman, whose hymns were you reciting?

Gentleman: These are the hymns of the enlightened Guru.

Bhai Lehna: Who is the enlightened Guru?

Gentleman: He has come from the Lord.

Bhai Lehna: Where is he?

Gentleman: He is here, there, everywhere.

Bhai Lehna: Since when?

Gentleman: Since the world was created.

Bhai Lehna: Is he in human form?

Gentleman: Yes, at present he is in human form.

Bhai Lehna (With astonishment): In human form?

Gentleman: Yes, at present. He has come to this world in human form.

Bhai Lehna: Is it really so?

Gentleman: Yes. In this world, love has vanished, there is no enlightened soul and there is no devotion for the Lord. Everybody is in the forgetfulness of the Lord. Everywhere is hatred. That is why, this time the Guru has not sent any prophet or a saint. He himself has come to this world.

Bhai Lehna: Where does he stay at present?

Gentleman: He is staying at the bank of the river Ravi at Kartarpur.

Bhai Lehna: Can you please let me know his name?

Gentleman (Bowing his head): Sri Guru Nanak Dev.

Listening to the name, Bhai Lehna felt a lightning, a vibration came and his eyes closed. For how long, one does not know. Bhai Lehna now, opened his eyes. He started pondering. Who is this gentleman? What has he recited?

What hymns has he sung? I went into deep rapture. Guru Nanak. O Lord, It seems he is mine. What attraction and pull, I am getting?

He addressed the gentleman, "O dear, is Guru Nanak your Guru?"

And within his mind he said, "O Jai Mata, you were my Guru. Why Guru Nanak seems to be mine? Is he your Guru or you are his?"

He addressed the gentleman again: "O handsome gentleman. Is Guru Nanak from the heavens? Is it really so?"

Gentleman: Yes brother, he is from the Lord.

Bhai Lehna: Even now, has he access to the Lord?

Gentleman: Yes. He belongs to the world and the earth. He is for every body.

Once, while having a bath in a rivulet, messengers of the Lord took him to the heavens and said to the Lord Nanak has come'.

He met the Lord. The Lord was gracious. The Lord ordered his messengers to give to Nanak, the bowl of nectar.

The Lord said: This is not nectar. This is the bowl full of my name.

Guru Nanak took it. Drank it and the Lord was gracious.

The Lord said: Nanak, I am with you. I have blessed you and blessed are those who recite your name.

You go and recite my Name and tell the people to recite my Name.

Remain detached from the world. Remain in the Name. Be a giver.

Give name, service to humanity and charity to the people.

I have given you my Name. You distribute it.

Guru Nanak thanked the Lord and stood up.

The Lord said: O, Nanak, say, how big is my Name?

Guru Nanak replied: If my age be thousands and thousands of years and I do not see the sun setting and the setting of the moon, and I do not sleep even in a dream, howsoever much I recite your Name, its value will still be un-countable.

The Lord again said: I have blessed you my command. You praise my command.

Guru Nanak replied:

*You were the true Lord in the beginning,*

*You were the true Lord through the ages,*

*You are the true Lord now,*

*You will be the true Lord always.*

When Guru Nanak uttered these words, then again the Lord said and it was an order: O Nanak. To whomsoever I am gracious, you bless him.

*I shall also bless him.*

*My name is Lord Almighty*

*Your name is Guru Almighty*

Guru Nanak fell at the Lord's feet and the Lord blessed him a robe of honour.

When Lehna heard this story, he said in a loving voice: That is why Guru Nanak's hymns and Guru Nanak's name is so sweet because he has been sent by the Lord. He is the embodiment of the Lord. He is like the Lord.

After listening to all this, Lehna got a copy of the Japu ji and the hymns from the gentleman. Next day, he visited his aunt, Mai Virai, and after talking to her took a final decision, that while going to Vaishno Devi, he will go via Kartarpur and meet Guru Nanak, before proceeding further to Vaishno Devi.

Days passed by, and the day came when the entire party left for Vaishno Devi. Lehna had already fixed that the party will go via Kartarpur.

Accordingly, they first reached Kartarpur. The party stayed on the outskirts of the town and Lehna went to the town.

There is a sensation in his body, a deep attraction, a yearning in the eyes, a throb and eagerness and an innocent pleasure in his heart.

When Lehna entered the town, the Guru of the Gurus, Guru Nanak felt an attraction for his loving and his own disciple. He got up from his seat and came out in the street to receive him.

See, how wonderful! The Guru is coming to receive his disciple.

With tears of love in his eyes and fervour in his heart, and intoxication in his mind, Lehna is coming. He saw Guru Nanak and felt as if a serene, comely person is standing. With humility, he asked: Can you please tell me where does Guru Nanak stay?

With great love and affection, Guru Nanak said: Yes, come gentleman. Follow me on your horse.

The Guru took him up to the front gate of his house and he himself went in from another side door and sat on his seat.

Lehna got down from the horse, tied the horse to a pillar, went inside and fell at Guru Nanak's feet.

*'The river has reached the sea.*

*The soul has met the soul'.*

Whatever time, he was lying down on Guru Nanak's feet, with tears of love in his eyes, he felt the rapturous love of Guru Nanak. He went into ecstasy that he had never experienced before.

In fact, the pious Lehna also came from the heavens. He had the Guru's soul in him. But the Lord had wished that he lives this way and sets an example

of discipleship. As Guru Nanak was an exemplary Guru, Lehna set the standards for an ideal discipleship for the people to follow. Therefore, he had to be a disciple to set an example. He was to be a guiding star. This was the reason why, on meeting Guru Nanak, he felt rapture of the 'soul meeting the soul'. But, as a disciple, he was in rapture and immersed in the love of Guru Nanak.

After some time, when he lifted his head, and looked at the face of the Guru with attention, he was startled, "Oh, he is the same spring of radiance. He brought me from the street corner up to his house. He was himself walking and I was riding the horse". He felt so sorry for the disrespect and fell at Guru Nanak's feet again to beg pardon. But Guru Nanak lifted his head and assured him that it was no disrespect. He asked Lehna his name, about his welfare, his family's welfare, and where did he come from.

When Lehna told his name, Guru Nanak said, "Yes, you are the taker and I have to be a giver to you".

All told, Lehna felt so much charmed by Guru Nanak that he forgot, even to get up from there. His party was in a hurry to go forward.

He said to them: I am staying here. If you are very keen to go on your pilgrimage, you may go, otherwise, you also stay here. But, if you are still keen to go, then please come here again on your return journey and meet the Guru. Whoever's heart gets interwoven with the Guru should become a bee to the flower (the Guru). Those whose hearts do not get interwoven with the Guru could go round their own accepted flame. But, whenever they get attraction for the Guru, they may come as a bee comes to a flower.

After a few days, the Guru asked Lehna to go home. He reached his village Khadur, but emotionally he was attracted to the Guru's love. The village people were astonished about his love for Guru Nanak. There was criticism, which always happens. But those who are lovelorn do not care.

He reached home, but how could he stay there, spending each night in the house was, for him, equivalent to climbing five mountains. He is pulled towards Kartarpur. He is pining in love for Guru Nanak. Soon after, he carried a bundle of salt on his head and started towards Kartarpur on foot.

Actually, Lehna belonged to a very rich Khatri family of village Mate-di-Serai in Ferozepur district and was married in a rich merchant's family of village Sanghar near Khadur. Invaders looted his village Mate-di-Serai. But before that only he had shifted to Sanghar village with his in-laws and later settled in Khadur. Being rich from both sides, he was used to wearing silks and living a comfortable life.

Today was the first day that he carried a bundle of salt on his head. His relations told him to take a servant to carry the weight or take a horse, but he

was not ready to listen to anybody. The love of the true Guru was making him do all this. In love, who remembers being rich or poor?

Steadily, he reached Kartarpur and entered the Guru's house. When, the respected lady of the house, the Guru's wife, saw Lehna deeply immersed in the Guru's love, she immediately got the bundle of salt down his head. She got a chair and a fan for him and lovingly asked him to sit down. Guru Nanak, himself had gone to the fields for some cultivation work.

How could Lehna just sit? He enquired the location and went to the fields.

He met the Guru in the fields and fell at the Guru's feet. At this time, the workers were plucking out grass and weeds from the rice fields. Lehna also started doing the same. Since, he had never done this type of work before, the rice plant was also getting plucked along with the grass and weeds.

The Guru noticed this and said, "Gentleman, this work is not for you. You have to plant and not pluck. You leave this work. You pick the already plucked grass and weeds and take it home and feed the cattle".

On listening to the Guru, Lehna immediately put the grass and leaves full of muddy water in a cloth, tied the cloth, and put it on his head and went home. The muddy water that was oozing fell on his silk shirt all over and spoiled it.

The respected lady of the house, saw all this and was astonished that first he carried so much weight of salt on his head and again he has carried a heavy load on his head while coming back from the fields. The mud has also spoiled his expensive silken clothes.

When the Guru came, the respected lady of the house, with emotion, told the Guru that first he carried a bundle of salt on his head and again he has carried a load on his head and his silken clothes have all got spoiled with the mud falling on them.

Guru Nanak, who was a just evaluator of merit, smiled and said:

"O good lady, he has not carried the weight of two bags. That was the weight of the two worlds on his head.

That was not the grass plucked from the rice fields. That was a crown from the Lord on his head.

That was not mud on his clothes. That was a sprinkling of saffron on his clothes.

He has to become the king of my divine kingdom".

## II [Endeavour]

The worldly people are shrewd and wise. That is why they go by what their mind says is right.

Devotion appears to be crazy and carefree. In fact devotion is the sensible thing. But in the eyes of the world devotion is madness.

Even our true Guru has said: Saints and the worldly people cannot think the same way.

See, Guru Nanak, the prophet, brought devotion for the world. People called him mad, pitiable and misguided. They did not realize his greatness as a prophet. Instead of showing love and respect the people sneered at him.

Why did they sneer at him? Devotion is rare and uncommon. People have not experienced it. They consider it unfamiliar or superficial and sneer at it. See, in this story itself Lehna was born in a rich family, married in a rich family, lived in luxury, had servants to listen to his orders. Despite all that he does not wish to present silk or gold to Guru Nanak to please him. In humility he walks many kilometers carrying a bundle of salt on his head. He plucks the grass and weeds in the rice plants. He carries the grass and leaves full of muddy water on his head. He washes the Guru's feet. He washes his clothes. There is no service of the Guru that he does not do.

But what is prompting him to do all that? It is devotion for the Guru from the core of his heart.

This is not the inferiority complex of the low class worker's mind. It is not the service of a worker's mind. It is not the service of a worker in despair. This is service in eagerness out of love and devotion.

This is not that service that the egoistic minds call menial service. How could they judge whether it was service or kingdom of the heart.

The king sitting on the throne is in despair. But Lehna, in the service of the Guru is in peace of mind, immersed in Guru-love, in tranquillity, in ecstasy, in rapturous love and in exuberance. The world cannot understand. The world is shrewd.

People say, see, what has happened to Lehna? He has renounced his house and is in service of Guru Nanak at his door. People assemble in meetings and deliberate. Who can understand the Guru-love in Lehna's heart? Their wisdom takes them to the idea that something has gone wrong in his brain that he has renounced the comforts of the house, the leadership of the Jai Mata group and friends and has gone and sat at the door of a meditative.

Yes, some are shrewd. They would say that Nanak is a hypnotist. He must have influenced his mind. His companions would say that he has some greed that he is doing all this. O shrewd world. Well done to you.

In the Holy Scripture is said: The worldly people think they are awake. They are wise. But the truth is that they are in ignorance. Precious time is going waste. Nobody is in the remembrance of the Lord. Nobody is in doing goodness. The entire lifetime goes waste in criticizing and backbiting.

In the hall of audience of the tenth Guru, a poet has said: The world is dishonest and wasting time in criticizing and backbiting.

That is why the saints and the worldly people cannot have similar thoughts. The world is shrewd but for selfishness. It cannot see beyond self-interest. Everything that is goodness, the worldly people think negatively about it. On seeing the world, the Guru had said: Oh! What is this world? There is no true spiritual guide. There is no true holy company and friend. There is no love in brothers and friends. In selfishness there is no religiousness. Because of this selfishness of the world the preachers of religion also started sailing in the same boat. The true Guru asked the preachers of religion not to be selfish otherwise it will give a bad name to them. This is the characteristic of the Un-enlightened era (Kalyug).

So, in any era at any time, those who love the Lord, may be prophets or saints, should not expect love from the world. The evaluators of merit will not give them suffering but the rest of the world has been giving suffering to the Lord-lovers and will do the same in future also.

Guru Arjan Dev compiled the Holy Scripture and the tenth Guru announced it as the embodiment of the Guru's soul so that all disciples pursue the path of religiousness as written in the scripture. Then they will not give suffering to Lord-lovers. But the Guru-disciples followed the worldly people. As the Mohammedans executed Sarmad, a holy saint of their own religion, similarly, the Sikh regiment unacquainted of their own Holy Scripture assassinated the holy saint, beloved of Guru Nanak, Baba Bir Singh.

One who wishes to save himself from this sin should follow the Sikh religion properly. He should read the Holy Scripture and try to understand the meanings and follow what the Gurus have said. He should keep company of ideal men. He should keep company of holy congregation and saints, so that he remains in the remembrance of the Lord. Then he will not have estrangement with the Lord-lovers. But one who will follow his own mind that is full of ego, one who will not read and follow the scripture, he will do the same sins that were committed by Taimur, Babar, Mahmood and Aurangzeb. For a Sikh, the Guru is the Holy Scripture and the teaching of the Holy Scripture is love. Anyone who calls himself a Sikh but does not love, then he is a worldly person. He will remain in selfishness and will be a cause of suffering to the world. But one who understands Guru Nanak's love for

humanity will not give suffering to anybody and go to the Lord's palace with respect. He will have peace of mind. He will follow the footsteps of the tenth Guru who said: One who loves reaches the Lord. He will live in peace of mind in this world and will be respected in the next world. But one who is not in love, he does not belong to the true Guru. His mind is away from the Guru. According to the writing in the Holy Scripture he is not guided by the Guru's advice. He is a self-guided person.

Come. Let us listen to Lehna's story further. He is engrossed in the service of the Guru. He is dipped in Guru-love. He does not care for anything else.

Love is such that even some princes became disciples of saints. But the ecstasy that is there in becoming a disciple of Guru Nanak is not there even in getting a worldly kingdom.

Poet Santokh Singh, the author of *Sri Gur Pratap Suraj Granth*, has described the love of Lehna as follows: If he has to give his head for Guru's sake he would not think or wait even for a moment.

When the group of pilgrims came back from Vaishno Devi shrine, then Lehna asked them to have a glimpse of Guru Nanak. Many of them discarded the worship of the goddess and became disciples of Guru Nanak. The group stayed at Kartarpur for two days and then went home. But Lehna continued to stay and serve the Guru like a bee sticks to the flower.

One late night Lehna woke up and it was very hot. He brought a hand fan and started waving it for the Guru. After sometime he went to sleep. Then in a dream he saw one lady in red robes scrubbing the floor outside the door of the Guru's house. When he got up he asked the Guru: Beloved Guru! I saw in my dream, one lady in red robes scrubbing the floor outside your door. Who was she?

Then the Guru said: O dear, that was the goddess whom you worshipped earlier. She is worshipped for worldly gains. She cannot give salvation. For the Lord's saints, she is servant only. The Lord's saints do not worship this goddess.

Lehna felt delighted that from whom he expected to get salvation, she is not capable of giving.

O our glorious master Bhai Lehna, if the Lord had not put you in this selfless service, then how could we see the true example of an ideal Sikh that you showed us? You only could set the standard of an ideal disciple. We humans could be an example of an ideal disciple as Bhai Buddha was. But only you could set the standard of the perfect ideal disciple (because you were a prophet). Just as darkness is required in the theatre if you wish to witness a movie, similarly, to set the standard of the perfect ideal disciple it

was necessary for you to stay in the darkness or ignorance of the world, to get out of ignorance and come into saintliness. This itself is religiousness.

You set the standards of discipleship and religiousness for us. That is why the Lord sent you in a wealthy house and gave worship of a goddess.

How beautifully you came out of this materialistic ignorance or darkness? You are a lighthouse in this worldly ocean. You are the guiding star for the world. Thousands of ships (Guru-disciples) have been saved by this lighthouse and will be saved for times to come. If you were born as a prophet like Guru Nanak, then we would have seen you as a prophet, then from where could we get the example of true discipleship? Who could be our guiding star? O respected Bhai Lehna you are great. We are so much in gratitude to you for this. We just cannot describe in words.

O Guru, O Guru Nanak you are great. O perfect disciple Bhai Lehna you are great. You are saviours of the human beings in this Un-enlightened era (Kalyug). You are great.

One day Guru Nanak was sleeping but his feet were shaking. When Bhai Lehna saw this he was dazed. In a few moments, his mind felt wondrousness. Then what he saw was that saints from the unseen world are coming, falling at his feet and going back. In this way, seeing the miraculous-ness of the Guru and engrossed in Guru-love, Bhai Lehna remained in the service of the Guru. His mind is elevated. He has got the sensation of the presence of the Lord in his mind, heart and body. He is in ecstasy. He is in the incessant remembrance of the Lord. He is drinking the Lord's nectar. He is in exuberance. His body is doing selfless service. He has no other desire except service to the Guru. One day, the Guru was lying down and Bhai Lehna was massaging his feet. Then what he noticed was that some scratches are coming on the Guru's feet.

Bhai Lehna then asked: O my Gracious Master! Why is it happening like this?

Guru: One shepherd, in love of the Lord, is grazing his cattle in the thorny trees in the forest. I have to save him from getting scratches.

Then the Guru called the shepherd and asked him to recite Sohila at night before sleeping. The shepherd was delighted and agreed to do so. The Guru blessed him with the Lord's Name. It is said that due to the tender love of Bhai Lehna it became a traditional practise that Sohila should be read at night before sleeping. It is his blessing that whoever reads Sohila with attention in love of Guru Nanak he will sleep with peace of mind. Three years passed since Bhai Lehna has been in the service of the Guru as an ideal disciple. All this time he was exemplary in discipleship. Nobody can be a better disciple to set a better example. That is why the standard of discipleship that he set for us is exemplary.

We owe a special gratitude to Bhai Lehna for his selfless service to Guru Nanak. He did all this service to show us the way so that we see his goodness and follow his footsteps with love. O great Bhai Lehna who did service to Guru Nanak as a disciple and showed us the way to serve Guru Nanak and get blessings of the Lord's Name from the Guru.

Like in a school, the prince sits with other students and studies without showing that he is a prince and sets an example of a good student. Similarly, great Bhai Lehna set the standards of ideal discipleship for us.

One day, the Guru said: Go to your town and meet your family.

In obedience to the orders of the Guru, in pangs of separation, the guiding star of ideal discipleship left for his hometown. On the order of the Guru when he reached the town, the entire town welcomed him with respect.

Chaudhari Takht Mal along with other prominent persons of the town came to welcome him and said: O respected saint Bhai Lehna you are great. Our town has become sacred that you who belong to this town have pleased Guru Nanak, the prophet of the prophets. The praise of Bhai Lehna spread in his house, in his in-law's house, in Chaudhri's house and in the entire town like the moonlight in the winter season. Everybody respected him so much that it cannot be described in words.

Is it that the guiding star of ideal discipleship Bhai Lehna got intoxicated in his praise? No. He did give spiritual beatitude to those who came to meet him. He blessed them with the Lord's Name. He put everybody on the true path of 'Recitation of the Lord's Name with love'.

But has he been enticed by the praise? No. He is not enticed at all. He is suffering pangs of separation. His mind is at the Guru's feet and the body in his hometown. Like, the partridge longing for the moonlight he is craving to meet Guru Nanak.

Bhai Lehna says: Without falling at the feet of Guru Nanak I have no blossom in my mind. The nights have become too long. My hometown seems to me a foreign land. I desire for his glimpse. I have no other desire. My eyes see towards the land where Guru Nanak lives. O friends let us go quickly. My mind will get blossom only when I fall at his feet.

Yes, O dear friends, come and let us fall at Guru Nanak's feet, the beloved Guru whom Bhai Lehna recognized properly. Let us fall at his feet.

If Bhai Lehna had not come, then who could recognize Guru Nanak fully?

Somebody who could himself rise to that level could perceive the greatness of Guru Nanak. Bhai Lehna's perception rose up to the level that Guru Nanak was. That is why he became as great as Guru Nanak. The benevolent

Bhai Lehna told us that there is no parallel to Guru Nanak.

Let us, O friends get together and sing the praises of Guru Nanak. O Guru Nanak, no parallel can we find in anyone, you are the moon and you are the sun. To take us in your embrace you are always ready. To take us in your lap you are always ready. To join our hearts with the Lord's feet you are always ready. To awaken our sleeping souls you are always ready. To give us life from lifelessness you are always ready.

O man, why are you dilly-dallying, come, fall at the Guru's feet. Come fall at the saviour's feet. Say, O great, great Nanak. Say, O Great, true Guru Nanak, O loving great Guru Nanak, O beloved great Guru Nanak, O saviour great Guru Nanak, O redeemer of sinners Nanak, O my love Guru Nanak, O my charming Guru Nanak, O soft hearted Guru Nanak, O sweet Guru Nanak, O bless us Guru Nanak, O don't separate us, Guru Nanak, O Guru Nanak give us salvation, O Guru Nanak, I am yours, A sinner but yours, O Guru Nanak, a vicious but yours, O Guru Nanak, in forgetfulness but yours, O Guru Nanak, in passions but yours, O Guru Nanak, in wandering but yours, O Guru Nanak, in entanglements but yours, O Guru Nanak, in desires but yours, O Guru Nanak.

Bless me, O Guru Nanak. Give me salvation, O Guru Nanak. I am in forgetfulness. You put me in remembrance. I am in mistakes but you are a forgiver. You forgive me. You bless me O Guru Nanak. O merciful, give your love in my mind. O merciful, give your love deep in my heart, O merciful, give your love deep in my soul. Bless that I get engrossed in your love and desire nothing else. With your grace immerse me in your love. With your grace pull my heart with your rope of love. With your grace tie my mind with your rope of love with a strong knot. With your grace keep the rope of love pulled towards you. I have no strength in me. I am in forgetfulness. I am falling down. I am sliding downwards. With your grace put a chain to my mind and keep it pulled towards you. You are the saviour. You pull my drowning mind, O great Guru Nanak. Bhai Lehna did stay in his hometown for sometime but he was always in longing to meet his beloved Guru Nanak. He could not bear the separation and he finally decided to go to Kartarpur. He reached Kartarpur and had a glimpse of the godly soul.

### III [Test]

People renounced their houses and family and lived in forests in the hope of meeting the Lord and wasted their entire life but got despair in return. They got stuck in supernatural powers and remained in the bond of ego and desires for fame. It was rare that some one really loved the Lord and got the sensation of the Lord in his mind and was eager to meet the Lord.

The true Guru Nanak took the world out from the mistaken belief of ages.

The true Guru emphasized that one can meet the Lord while living in the house and family if one has the will to meet the Lord, if one does good deeds, if one turns the mind towards the love of the Lord and awakens the mind by recitation and remembrance of the Lord's Name. Not only he preached living in the family with mind detached, he himself lived like that and demonstrated the same. Himself he did farming and guided others to earn in an honest way and share with others. He lived at Kartarpur as a family man but with mind attached to the Lord. He did all this so that people may not get a mistaken belief than in constructing a house or a gurdwara or a town one will get away from the Lord. Then he asked his disciples to do farming so that they may not get a mistaken belief that by working to earn one cannot lead a religious life. He himself worked and demonstrated that a family man should be religious and bread earner. Then he should remember and recite the Lord's Name and live in ecstasy in this world and get respect in the Lord's palace.

He demonstrated family living. Everyone acknowledged it as family living with mind detached. His disciples were working and earning. But these working-men were not working in forgetfulness of the Lord. They were not without the love of the Lord or love of the scripture. They were working not in ego and pride. They were working not in stubbornness and forgetfulness of the Lord. They were all immersed in the love of the Lord. They were in recitation of the Lord's Name. They were an example of living in the family with mind detached. That was the reason why Guru Nanak sent Bhai Lehna to his home, so that people should not get the wrong impression that Lehna has renounced the family and has become a recluse.

According to Guru Nanak, religiousness is detachment of mind. Fortunate are those who live in the family but with a detached mind.

But it is distressing to see those, Alas! Alas! Who are entangled in worldly desires and say we belong to Guru Nanak, who are in the forgetfulness of the Lord and praise the family living as pleasure of passions. They have not imbibed love of the Guru and are not in devotion of the Lord and talk against detachment of mind.

The true Guru preached living in the family with mind detached. The wheat grown in the Guru's own fields was cooked in the Guru's kitchen and served free to anybody who was hungry. The only requirement was that the person should be hungry no matter what religion caste or creed he belonged to. The Guru was the first who started this tradition. The Guru said that all food belongs to the Lord and He gives nourishment to all. This is not something

that man should say 'It is mine'. Guru Nanak preached this and then he demonstrated it as well. He started the tradition of free food. Whoever came was served food. Treading on the path shown by Guru Nanak the disciples got salvation in this world. People thronged to meet him.

There is another story that depicts how Bhai Lehna respected the orders of Guru Nanak. Once, it rained in torrents. There was incessant rain. No wood became available and no other material for fire was there. The holy congregation had assembled in large numbers. For two days no food could be cooked and served.

Then the Guru said: O son Sri Chand, the rain has stopped. Go out and shake the trees, the Lord will send some food for his children to satiate their hunger.

Sri Chand said: Food does not hang on trees.

Then the Guru smiled and said: O son Lakhmi Chand, go and shake the trees so that food comes down.

Lakhmi Chand replied: It is still raining and there are no flowers even on the trees. How can food come down from the trees?

Then the Guru asked Bhai Lehna: O dear, go and shake the trees. The Lord has created the holy congregation and sent it here. He is the giver of nourishment. He will send food for his children.

In Bhai Lehna's vision Guru Nanak was not a human being. His vision did not stop at seeing the moon as the moon. He saw the moon and the moonlight.

Like, the maker of perfume does not see the flower as a flower. He sees the flower and the perfume in it.

Guru Nanak said it and Bhai Lehna perceived that the image of the Lord has uttered the words. Neither Guru Nanak had any doubt about Lord as the giver of nourishment, nor Bhai Lehna had any doubt about the words of Guru Nanak as the Lord's words. Bhai Lehna had full faith and full faith has strength of the Lord in it.

Bhai Lehna in doubtless faith bowed to Guru Nanak and went out and climbed the tree and shook it. Whatever fell down people ate and were satiated.

See, on the tree the figure of love and faith is shaking the tree and see attentively at a distance the miraculous Guru Nanak is looking towards Bhai Lehna with so much tender love. Yes, Guru Nanak is looking towards Bhai Lehna intently with graciousness and showing to the worldly people entangled in desires, in mistaken beliefs, in despair and greed that Lord is the giver of nourishment.

O man, have faith that Lord is the giver of nourishment to all. The Lord in whose love Guru Nanak is immersed is giving nourishment to everybody. To prove this point, the Guru and the disciple have demonstrated, whatever Guru Nanak said, he did it. This is his utmost greatness.

“O you are the one Lord. Yes, you are the one Lord”. Bhai Lehna heard these words being uttered by Guru Nanak and then came down.

Today, Bhai Lehna perceived in himself the strength that is given by the Lord to the Guru by way of command. In Japu ji Guru Nanak has written: ‘In the sphere of grace is the spiritual strength’. When the mind reaches the sphere of grace then a spiritual strength emerges in it. This state is not dejection, powerlessness or laziness. When the Lord bestows His grace, then the spiritual strength becomes a power. Those who are in the sphere of grace have spiritual strength.

Today, Bhai Lehna treading on the spiritual path has reached the sphere of grace. He has become strong and powerful. The Lord who has bestowed His grace on him has come and sat on a throne in the temple of his heart. He has become handsome beyond limit.

Today, the handsome Lord’s beloved powerful Bhai Lehna climbing up the stairs of religion has reached a high mansion. The soldier kept on obeying the orders of his Commander. Today, the Commander has bestowed his grace. Now, he has become powerful in the entire army. Everybody respects him.

The true Guru Nanak did not say anything that he did not test. If he said something against Hath yoga, then he first practised Hath yoga and then described its shortcomings. If he showed some miracle as in the above story then it was as per the Lord’s wish and for some goodness to the people.

There is another story that shows that whatever meditation he did was for goodness to his disciples. One day Guru Nanak went for a bath in the river. He went into wondrousness. He went into a meditative mood. Bhai Lehna was sitting on the bank looking after the clothes of the Guru. It was wintry cold and it started raining. Bhai Lehna’s clothes got wet while sitting. He felt extreme cold and became unconscious and his body turned blue. He had a tender body as he had lived in comfort. Immediately, the Guru came out and touched Bhai Lehna’s body with his sacred foot. Then Bhai Lehna got consciousness and stood up.

Bhai Lehna asked the Guru: Why do you do so much meditation?

Guru: I do all this for goodness to my disciples.

In these days the beloved Guru Nanak was doing everything but sometimes he would become deeply absorbed in the love of the Lord. Many times he

did not eat food. Many times he would sit or walk in the forest for a whole night or lie down on stones and sand. He would not care for heat or cold.

In the gurdwara the programme was as under: Early morning the musicians sang Asa-di-Var. In the evening Rehras was recited. Morning and evening food was served and everybody had food in the Guru's kitchen. Some disciples did service in the kitchen and some worked at the fields.

Thousands of men and women came to have a glimpse of the Guru. The Guru blessed everyone with the Lord's Name. The true Guru's free food, singing the praises of the Lord in accompaniment of music, devotional meditation, all while living in the family was an example that had no parallel and will have no parallel.

The praise of Guru Nanak spread all over, this side in Sangladeep and in the east, Manipur, Assam, then China, Tibet and Kashmir, then Khurram, Afghanistan, Baghdad up to Rome and people and Lord-seekers, rich and poor came to meet the Guru. The Guru blessed everyone with the Lord's Name.

One day, those who were doing service in the fields said that those who do not work to earn are non-religious. The Guru did not like this egoistic talk. It was the harvesting season. When the stacks become full, the Guru ordered to burn them. Many disciples were dazed but those who had faith and humility obeyed his orders.

The Guru said: Be humble but remain in high spirits. If the giver has an ego that he is giving and a beggar has an inferiority complex that he is begging, then both are bad.

Remain in the love of the Lord, in the remembrance of the Lord, in recitation of His Name and immersed in His love. Don't be carried away by ego. Remain in high spirits and in the incessant remembrance of the Lord, dyed in His love. Work to earn and share with others but while doing this don't think that only those who are working and sharing are on the religious path and others are bad.

The fourth Guru has elaborated this point: O Lord, it is your will that some are givers and some are beggars.

Then those who were working in the fields said: Then what is the good of our working so much? They became lazy. What the Guru had actually meant was that those who, in ego, try to assert a right by force are in a mistaken belief. This is not something that can be said as a right but the workers interpreted that the Guru does not want them to be eager and earnest in work.

To correct this mistaken belief, the Guru made an awe-inspiring appearance. Those who were in recitation of Name and were living in peace of mind by

the grace of the Guru but were still in endeavour of Name and had attained a high spiritual state became nervous. They became confused. The true Guru wished to make them understand the comparison between effort and grace. How to get these? The Guru in that awe-inspiring appearance went and roamed in the forest. All the disciples became sad and returned home. Some of them stayed with the Guru for a day or two but they also returned. Till the Guru's magnificence was visible everybody was attracted to him but when the magnificence changed to awe-inspiring, then only Bhai Lehna could see the magnificence that was hidden under the awe-inspiring appearance.

For us the voice of the nightingale is sweet. The voice of the cuckoo is sweet, the sound of the waterfall is sweet but the roar of the lion makes us afraid. The voice of the eagle makes us afraid. The thunder of the clouds almost takes our life. In fact all voices and sounds are sweet but the fears and anxieties that we live in make the difference.

Similarly, Guru Nanak is handsome always. But when he appears handsome that we see like goodness, merciful, charitable, sweet speaking, offering food, blessing Name, then we perceive his handsomeness. But when he made an awesome appearance to make us understand our mistakes, then his real godly figure got concealed under the not real figure. But Bhai Lehna's vision, by his endeavour and by the grace of the Guru was unvarying on Nanak-handsomeness. He saw handsomeness in whatever way Guru Nanak appeared. He saw the same godly soul in the awesome figure or 'wand in hand' figure. So, he stood there attracted to him in love. Like, one sees water in different types say cold, hot, sweet, sour, round or flat according to the container but a scientist sees water as a combination of Hydrogen and Oxygen (H<sub>2</sub>O). He sees the inner quality of water. He is not misled by its appearance.

Similarly, Bhai Lehna always recognized Guru Nanak's handsomeness whether it was an awesome appearance or a godly appearance.

Now, the Guru also asked Bhai Lehna in a loud tone: Go. I order you to go. Don't look back.

Initially Bhai Lehna hesitated but then the moment Guru ordered, he came to the gurdwara. Here everybody asked him his views.

Then Bhai Lehna said: The grace of the Guru is a big grace but more than that his order is a still bigger grace. When he orders, then to comply his orders is asking for more grace. We should pray to the Lord that He should give us the strength to obey the orders of the Guru. This is no time to despair. The order of the Guru is to recite the Lord's Name. So, let us recite the Name. The Guru knows his miracles. Let us recite the Name. Obey his orders and get his grace. Then only he will bless us.

After sometime the Guru came. Although, on the advice of Bhai Lehna people had come out of despair and were reciting the Lord's Name but when the Guru came and whoever bowed to him, he hit him with a wand.

Those whose mind was accustomed to the pat on the back signifying blessing, now thought that this is not a blessing instead it is a curse and they ran away, although even this was a blessing. Whatever came from the Guru was love and blessing whether it be a pat or a wand. Both ways the benevolent Guru who is always a godly soul was blessing the spiritual strength i.e. the Lord's Name. But who would bear? Only those would bear whose vision saw the seen as also the unseen. But this time with the support of Bhai Lehna many people kept sitting and did not mind the hitting of the Guru's wand and remained reciting the Name.

Now, the miraculous Guru, to make people understand the highest moral code of religiousness, again went out. Discipleship is complete when ego is gone.

The Guru has no desire that people should obey him and he becomes a king like other kings. The Guru has no desire to bring people under his influence. The Guru does not wish that people follow him and become his slaves. He did all this to wash the dirt on the mind of the disciples.

Those are religious who have no ego and desires on their minds. Those who are in misunderstanding are deficient. To take out the impurity, to make gold as pure gold, it has to be refined again and again. The Guru does not wish to have obedient servants to serve him. The Guru is flawless. He is without desires, carefree and nonchalant. He makes people understand and takes out the dirt of their minds.

Now, Guru Nanak went towards a desolate place. There was a pyre of wood. It appeared that a dead body was kept over it covered with a white sheet.

The Guru said: All of you go but if you wish to stay with me, then you go and eat what is lying there. What was lying under the sheet appeared to be a dead body. Everybody trembled. Everybody's mind saw outwardly. The minds could not perceive the real. Nobody understood that Guru Nanak who is all love, all goodness, all handsomeness, his orders will also be handsome. Nobody perceived this. (God bless, we are not equal to the dust of the feet of this congregation). Everybody trembled and became afraid. Many went away. Some stayed. To those who stayed back, the Guru said: Obey my order or go. So, most of them went back. They didn't want to go. They did have love for him but the test is beyond their strength. They cried. They had attraction

for the Guru. They were baffled. They are going back but not breaking their love for the Guru in their hearts.

Now Bhai Lehna only remained.

The Guru ordered: Eat otherwise go.

Bhai Lehna asked: From which side should I lift the sheet?

Guru: Lift from the south side.

When Bhai Lehna lifted the sheet, it was sacred sweet lying there.

In the old biography is written that Gorakh, Head of the Gorakh sect, was on a visit to the Guru. The Guru showed him the perfect Guru-discipleship.

When Gorakh saw this perfect discipleship, then he said: O Nanak, your Guru will be that who will be a part and parcel of you.

Then Bhai Lehna was named Guru Angad.

Meaning: Like, you are a perfect and unparalleled disciple of the Lord, similarly, your perfect and unparalleled disciple will not be just a disciple he will be a prophet and Guru. You will consider him competent for Guru-ship and appoint him the Guru of the world.

The true Guru, Guru Nanak Dev, now bestowed extreme graciousness on Bhai Lehna who fell at the Guru's feet and was in gratitude. He looked towards Bhai Lehna with graciousness and said: You are my form now. You are Supreme Guru. Guru Nanak bestowed so much graciousness on Bhai Lehna that his soul got fully immersed in the Supreme soul. He became one with the Lord. Bhai Lehna came out perfect in discipleship. Bhai Lehna came out without an iota of ego. Bhai Lehna came out perfect in love of the Guru. Bhai Lehna came out steadfast in Guru-love.

Now only one Lord's glimpse was required so that his soul got completely immersed in the Supreme soul. He gets dyed completely in the love of the Lord. So, the benevolent Guru bestowed his graciousness and exalted him. Now, the true Guru, Guru Nanak Dev returned to the house in sweet and handsome appearance. The congregation was delighted to see his magnificence. Everybody fell at his feet and asked forgiveness. Now everybody had complete faith and became earnest in endeavour.

When people saw the exemplary discipleship of Bhai Lehna, then everybody had a reassured faith in Guru Nanak, They became morally strong and heartened. Their faith became resolute.

They fell at Bhai Lehna's feet and said: Bhai Lehna is great. He was a support for everyone and Guru Nanak bestowed so much grace on him that he raised Bhai Lehna to the sphere of grace and then to the true sphere of Lord's abode that is indescribable,

Then Guru Nanak exalted Bhai Lehna as a prophet. Bhai Lehna's soul got fully immersed in the Supreme soul.

Bhai Lehna is now the master of spiritual knowledge and a prophet. He is in total bliss but he still considers himself as a disciple of Guru Nanak and has more love and respect for him. Guru Nanak also has more grace for him.

#### IV

The tests that were done to make people understand goodness are over. The love and respect that Bhai Lehna had in obeying Guru Nanak and the image of the Lord that he saw in Guru Nanak was tested the moment he picked up the sheet. Guru Nanak embraced Bhai Lehna forthwith.

Bhai Lehna's life was Nanak-love. When Guru Nanak saw Bhai Lehna as a perfect disciple, he also saw that Bhai Lehna hasn't an iota of ego that was proved by this test. Then the disciple became perfect disciple. He did not remain as disciple but became one with Guru Nanak.

See, in the world, the servant becomes a master many times. When a soldier comes in the good books of the Commander, then he is appointed as a Captain in the army. These are the practices of the world.

But here, this is a spiritual field. When the ego that was kept in Bhai Lehna to show him as a disciple, went away absolutely, then he became an image of the Guru. The Lord sat on a throne in his heart as was in Guru Nanak.

In this way, the image of the Guru became an image of the Lord.

Guru is in whom there is not an iota of ego. Guru is whom the Lord has appointed as Guru.

Bhai Lehna is surely without an iota of ego. The Lord has sat in his heart by the grace of Guru Nanak. Now he has to be appointed only.

Now, what difference does remain in Guru Nanak and Bhai Lehna? Guru Nanak was a prophet as an image of the Lord. Now Bhai Lehna is the image of the Lord.

That is why Guru Nanak named him Angad and he asked him to use the name Nanak also.

Now Feru's son Bhai Lehna is not just Bhai Lehna, he is Angad i.e. image of Guru Nanak. His soul is immersed in Guru Nanak's soul and a new image of Guru Nanak is born. The newborn image is the same, whether you call him Guru Nanak or Guru Angad.

Bhai Lehna had all the good virtues like, humility, sweetness, patience, forbearance, courtesy, strength to sustain spiritual power and love that was boundless. He had not an iota of ego. He was always in delight, sweet and in

blossom. His face emitted radiance and his body was like a fountain of love. He was in exuberance always. His glimpse filled with ecstasy and rapture.

Seeing all this, the congregation realized that Bhai Lehna who has been mixing with us like us has proved his humility. He has proved that he has no ego. He is always ready to obey the orders of the Guru. Like iron becomes magnet by the touch of magnet he has become like the Guru. Maybe he was a prince amongst us poor people whom we have been thinking poor like us. We can foresee that he is going to sit on the throne of Guru-ship and bless us the Lord's Name with love.

The congregation became glad in this wish and thought that somebody amongst us shall be on the Guru-ship throne. They wished that Guru Nanak who can read the minds should make their wish true. This wish of the congregation and their being glad did not remain hidden. This became a talk in the congregation and mother Bibi Sulakhni also listened. Her sentiment has no bounds. On listening to the above wish of the congregation she came to the gurdwara where the Guru was sitting and told the Guru in plain words than the congregation is talking like this and that is something I do not like. Our sons are worthy. The elder one is like a recluse. The younger one also is inclined towards spiritualism. You please give the Guru-ship to the sons. This is a kingdom of earth and heaven. This should remain in the family. That is the tradition in the world. The true Guru listened and kept quiet.

At this time the Guru was sitting in the gurdwara. One cat went running in fear. She had a dead rat in her mouth that fell down.

The Guru asked Sri Chand who had just come and was sitting near: O son, go and throw this out.

There came a frown on Sri Chand's face as if he was too big for this work and he started looking right and left for a servant who would pick up and throw it out.

Seeing Sri Chand in a quandary the Guru made a gesture to Lakhmi Chand. He hurriedly ran outside to look for a servant who would do the job.

Meanwhile, Bhai Lehna came inside and the Guru asked him. The light of the world immediately obeyed the Guru and did the job.

Then the Guru, the appreciator of true love said: O Sri Chand's mother, should I consider Bhai Lehna my own son or a stepson. Saying this he made her realize that like the water stays where the level is low, similarly, the Name stays where there is humility. Where ego is there, it is a higher level. There the Name that is a grace cannot stay.

The above happening was an illustration only to show that the sons have ego in them and they are not in acceptance of the Lord's will. The Lord's

Name can stay where there is acceptance of the Lord's will and no ego, where there is equilibrium of both. One who is attuned to the Lord, only he has the resonance of the Lord's Name in him. Those who are not attuned will not have that resonance.

After explaining all this, then the true Guru further explained the Lord's secret. He said: It is in nobody's hands. Everything is in the Lord's hands. On whom He is gracious he will get this seat.

Sri Chand's mother, Bibi Sulakhni saw the truth, was convinced, bowed to the Guru and went home. She was sad and disappointed because the sentimental love for the sons did not let the sadness go but she did see the evident truth and went pondering over that.

After this again, the Guru put to test Bhai Lehna and the sons in the presence of their mother on two or three occasions. Then she fully realized that the sons have ego in them and Bhai Lehna has no ego and is immersed in the Lord's love. Bhai Lehna's mind is one with Guru Nanak's mind and so far as the spiritual power is concerned Bhai Lehna is an image of Guru Nanak.

The congregation became sure that Guru Nanak is a true evaluator of merit. He does true justice. He weighs everything truly. He has sacrificed the sentimental love of sons and given weight to virtues.

Then they thought, now let us see whom he chooses from the congregation, Whether it is Bhai Lehna or Bhai Buddha? Bhai Buddha was considered as a revered saint. So, they thought he might be chosen. Bhai Lehna was immersed in Guru Nanak's love and Bhai Buddha was inexhaustible in service. Bhai Buddha was in a high spiritual beatitude but Bhai Lehna was still higher in that.

One early morning around 'four o'clock' the Guru came to the gurdwara, the congregation also came.

The Guru said: O Bhai Buddha, what is the time?

Bhai Buddha: It is 'three o'clock'.

The Guru said: No. It is 'four o'clock'. You see minutely, see the stars and then tell.

Bhai Buddha went out, saw the stars and came back and said: O Guru, it is 'three o'clock'.

Three times the Guru asked him to check again. Three times he gave the same reply.

Then the Guru asked Bhai Lehna to check the time.

Bhai Lehna: O divine master, time is running according to your command. Whatever is your will, it will run according to that.

Bhai Budha's vision was that Guru Nanak is a prophet from the heavens. But Bhai Lehna was immersed in 'Guru Nanak-love' and his vision saw him as an image of the Lord and everything under his command.

At that time it was 'four o'clock'. Bhai Budha calculated according to his mind. But Bhai Lehna saw time as a creation and Guru Nanak as the Creator and he did not let his ego come in.

In these tests it became evident that the seat of Guru Nanak is not a worldly Guru-ship seat. It is from the Lord and Bhai Lehna is the taker for the same.

One day the true Guru went for a bath in the river. Bhai Lehna while sitting on the bank got so much immersed in meditation and love of Guru Nanak as if unconscious. Guru Nanak finished his bath and came out. Bhai Lehna did not notice. The Guru picked up clothes from Bhai Lehna's lap and wore them but Bhai Lehna did not know. The Guru stood there for a long time seeing him and feeling wondrous but Bhai Lehna remained in that meditation.

Now, the Guru woke up Bhai Lehna from his meditation. Then Bhai Lehna felt embarrassed and fell at the Guru's feet.

The Guru now, held Bhai Lehna's arm with love and brought him to the gurdwara. The congregation also assembled. The Guru called his sons and family.

He ordered Bhai Lehna to sit on the seat of the Guru. Then he walked in a circle around him, offered five pennies and a coconut and bowed his head down. Yes, the Guru of the world bowed his head down to his own beloved disciple.

He made the disciple the Guru.

In one of the books is written: The Guru made the Ganges flow in the reverse direction.

How did Bhai Lehna bear this flow of Ganges in the reverse? Bound by the order he kept sitting but when he saw the Guru bowing down to him, then in extreme pain he said: O Lord of the universe, O king of kings, I cannot bear your bowing down. It pains me.

Then the true Guru put his hand on Bhai Lehna's mouth and said: Now, please do not utter any words. Whatever you will utter will become true. You are the Guru and the whole world your disciple. Your name is Angad now. Give the Lord's Name to everybody.

Saying this, he bestowed the name Guru Angad.

Then the Guru said to Bhai Buddha: O dear, you are the leader in

disciples. You put the saffron dot denoting Guru-ship on the forehead of Guru Angad.

Bhai Budha got up and put the saffron dot with extreme love and then fell at the Guru's feet.

Then the Guru asked the entire congregation and family members to bow down to Guru Angad. Everybody bowed down but the sons did not.

V

After a few days the Guru asked Guru Angad to go and stay at Khadur.

It was very difficult for Guru Angad to separate from Guru Nanak but as ordered he agreed.

While going he asked: When can I come for your glimpse?

Then the Guru said: I will come to you. You need not come.

Guru Angad, now, as ordered went to Khadur. He reached Khadur. In pangs of separation, Guru Angad spent time like this: The whole day he would sit in meditation. In the evening, he ate something and then went out of the town and sat there immersed in the love of the Lord in meditation. Early morning he would take a bath and come and sit in Mai Virai's house in a room.

Eight months passed like this in pangs of separation of Guru Nanak. Now, Guru Nanak felt the pangs of his beloved Guru Angad and accompanied by Dhiru and Sadharna he came to Khadur. Guru Angad was sitting in meditation in love of Guru Nanak. Guru Nanak shook him in his meditation. Guru Angad opened his eyes and saw the radiant face of Guru Nanak.

On seeing Guru Nanak he was overwhelmed. He had tears of love in his eyes and impatiently clamped his feet. Guru Nanak hugged and embraced him.

For a long time both of them sat together in immense delight.

O great Guru Nanak. O great Guru Angad.

For full two months Guru Nanak stayed there. The whole day the congregation assembled and singing of hymns went on.

On listening about the extreme meditation of Guru Angad, Guru Nanak said: I have blessed you immense spiritual strength. Why do you meditate for long periods?

But Guru Angad sat in meditation engrossed in love of Guru Nanak. How could he come out of the rapturous engrossment?

Guru Nanak is the image of the Lord. Bhai Lehna, in this way remained engrossed in the love of the Lord.

This engrossment is life. Without this it is lifelessness.

knowledge. Secondly, they have said: When our mind feels some wondrousness, then it becomes tranquil for some moments i.e. it stops thinking, knowing and perceiving. At that time we feel ecstasy. We feel the presence of the Infinite, Inaccessible and Limitless Lord. But this happens for a few moments only. It doesn't stay incessantly.

Thirdly, our intellectual mind cannot perceive the Lord till the mind is bound by time and space because the Lord is above time and space. The intellectual mind has jurisdiction up to time and space. Hence it cannot feel the Lord.

Now let us come to Guru Nanak's doctrine where he gave knowledge of the Lord and the practical way to meet the Lord. It appears he possessed all awareness of philosophy. But it was through real spirituality and perceptual knowledge.

According to Guru Nanak the Lord reveals Himself in His Name and in nature and recitation of His Name with love or singing His praises with or without music or seeing the wondrous scenes of nature one feels super consciousness or elevation of mind. The Guru called it ecstatic sensation. The mind rises above time and space.

In the Holy Scripture Guru Granth Sahib and the writings of Bhai Gurdas different stages of this ecstasy or rapture are mentioned. Here we need not delve upon those.

We might just say that super consciousness is a higher sense or so to say the sixth sense wherein our human soul gets a sensation of the presence of the Lord or so to say gets a touch of the Supreme soul.

In these five hundred years Guru Nanak is the only prophet whose soul was fully immersed in the Supreme soul. He had the incessant sensation of the presence of the Lord in his mind, heart and body and he described it to the world.

He did not go into argumentation of specifics of time and space. But the practical way of meeting the Lord that he told us is to rise above the sphere of time and space of philosophy and immerse the human soul with the Supreme soul.

Philosophy tells us that we can get the incessant sensation of the presence of the Lord, if our mind can rise above the sphere of time and space or if the mind becomes tranquil, then our human soul will meet the Supreme soul.

See, Guru Nanak's three marvels on these three aspects of the mind.

Time: Time is passing in moments, past, present and future. Present becomes past and the future becomes present.

## Godly Soul Merges with Supreme soul

**N**ow, the time came when the Godly soul wished to leave the human body and merge with the Supreme soul. Then the Guru went and sat under a tree. The tree was dry but immediately branches and leaves sprouted and the tree became green.

Then Guru Angad fell at his feet. Mother started crying. All family members assembled and started crying. The holy congregation started singing divine songs. The Guru went into wondrousness. Then he recited the scripture.

The night passed in the singing of divine songs and it became early morning. Whatever the Guru had recited, he gave the holy book to Guru Angad.

Then the sons said: How shall we live?

The Guru said: O sons, even the servants of the Guru will never be short of anything. You will have plenty to eat and wear and if you recite the Lord's Name, then you will get salvation.

Then the Hindus said: We shall light a pyre. The Mohammedans said: We wish to bury your body.

Then the Guru said: You keep flowers on both sides. On the right let the Hindus keep flowers and on the left side let the Mohammedans keep the flowers. See, which side the flowers remain fresh. If they remain fresh on the right side then the Hindus may light a pyre and in case the flowers on the left side remain fresh then the Mohammedans may bury.

Then the Guru asked everybody to sing divine songs. Dhanasri and Aarti were sung.

Then the Guru said: The Lord has created air, water, earth, day and night for your upbringing and blossom. Keep this in mind and do good

deeds. Goodness and evil influence the mind. Evil takes you away from the Lord while goodness takes you near the Lord. But good deeds alone cannot take you out of the cycle of births and deaths.

Do good deeds but along with that the prime deed is to recite the Lord's Name.

Recite the Lord's Name with love and thus immerse your body soul in the Supreme soul.

In this way, you will be respected in the Lord's palace. Not only you but along with you many of your companions will get salvation. After this he said:

O Lord, O Lord, bade goodbye and then spread a sheet on himself.

When the sheet was lifted the body was not there. The flowers on both sides were fresh. The Hindus carried their flowers and the Mohammedans carried theirs.

The entire congregation bowed their heads in reverence.

Say 'Waheguru, Waheguru, Waheguru.'

'O Lord, O Lord, O Lord'



**BELOVED**

*He listened but he listened not  
Beloved detached himself from my love-knot  
Garland of beads in my hand he brought  
Remembrance of Name in my mind he shot.*

\* \* \* \*

Remembrance of Name is recitation by tongue.  
Let us recite: O Lord, O Lord, O Lord, O Lord  
waheguru, waheguru, waheguru, waheguru  
Starting with at least five minutes a day.

## Guru Nanak's Precept of Duty

**M**rs. Annie Besant, in her English translation of Gita has said that the religion propagated by Gita is Duty. Even in European countries, duty is considered not just as a moral code, it has the status of an ideal. Duty is considered the religion.

Even Hindus have adopted the western mind and consider duty as the religion.

Guru Nanak was exemplary in performing duty.

But in Guru Nanak, besides the performance of duty, was another thing and that was the interpretation of duty.

Where as in other religions the precept of duty is the moral code, but Guru Nanak went beyond that.

For Guru Nanak the precept of duty is both the moral code and the spiritual code.

Guru Nanak is exemplary in both.

In this way Guru Nanak has gone a step ahead from other religions.

He considered duty as a spiritual code much above the moral code.

Thus Guru Nanak's interpretation of duty is most exemplary.

He saw the country without a moral code and without a spiritual code and considered his duty to uplift the people as the most important duty.

He decided that he had to save the people and the country.

He undertook five travels across the country and neighbouring countries.

This he did, to remove the sufferings of the people, the darkness of the world, to lift people from lifelessness, superstition, mistaken beliefs and useless rituals and to enthuse people with the love of the Lord.

He considered duty in its spiritual aspect.

He considered the spiritual code of duty more important and higher than the moral code.

Guru Nanak's selection of the spiritual aspect of duty and its precept was exceptional.

He did so much sacrifice in undertaking five travels, in those days when travelling was most hazardous. But still, he travelled far and wide to uplift the people, and allay their sufferings.

He gave the love spark of the Lord to every one, gave life to the lifelessly living people and cemented the hearts of the people with the Lord.

He travelled to Afghanistan, Iran, Baghdad, Mecca, Greece, Kashmir, Tibet, China, Assam, Manipur, Ceylon, Jagan Nath Puri, Benares, Hardwar, Rameshwar, Vindhyachal, Sind, Baluchistan and many other places.

In those days, there were no good places to stay and many a time no food for days together. There were no trains, no telegrams, no cemented roads, no security, dacoits roaming around and the travel was mainly on foot.

He travelled everywhere, giving the Lord's love spark to the people and cementing their hearts to the Lord.

For his sister Nanki, whenever she remembered, he came back from his travels and met her.

For his sons and wife, when he went for travels, he told them: 'I have to serve the Lord. It is His command. I have to go. But the Lord is with you. The Lord will look after you.' Again when he came back from travels to stay at Kartarpur, he called them and asked them to stay with him.

He was perfect in the moral aspect of duty.

Again, when we consider his precept of spiritual code in religion, we cannot forget that in place of the difficult Hath yoga, he made religion very simple for every body.

He infused the Lord's love spark into everybody's heart and suggested the recitation of the Lord's Name as a means to brighten the love spark and reach the Lord.

Let us pray: O, Guru Nanak, please infuse the Lord's love spark into our heart and give us the recitation of the Lord's Name.

Let us recite:

'Waheguru, Waheguru, Waheguru.'

'O Lord, O Lord, O Lord'

Starting with at least five minutes a day.



## Guru Nanak Dev and Bergson

**I**n the west, a philosopher named Bergson of France ranks high amongst the philosophers whose mind rose very high towards the unseen and whose eyes could see wondrousness i.e. the sixth sense despite being tied to the five senses of the body.

This is the first time in the history of philosophy that a philosopher has considered science as well as intellect inadequate to peep in the unseen.

Bergson saw eye to eye with Kant's doctrine that we could not know or reach God with our intellect. Kant, therefore, did not consider God as the topic of intellect. He had concluded in his doctrine that God is beyond the scope of philosophy.

Bergson said that we had a dual mind for research. One is intellectual mind and another is intuitive. Without the union of the two one could not perceive the unseen because even the unseen has two facets, one is matter and the second is life.

All the discoveries of science are the result of research by the intellectual mind. It is the intellectual mind that has the art of reasoning and uses it to come to logical conclusions. Its knowledge pertains to matter. The intellectual mind has scope up to knowledge of meat and bones and not of life. The knowledge of the secret of life is beyond its scope. The intellectual mind is inexpert. It cannot put its finger on the cycle of life. The cycle of life is a miracle of the Lord. For the intellectual mind it is something that is alien or unfamiliar.

The intellectual mind is made of matter and its subject is matter. Whatever comes in its scope is matter. It cannot gain knowledge from a whole object or substance. It has to cut it bit by bit and do research. The flow of life stops when it comes under the cutting edge of the knife. Life is a flow. Its stoppage is its end. But actually it is unending. It never stops.

We think it has stopped but actually it goes and hides itself in the unseen world that is invisible to the intellectual mind.

The flight of life is a transition. It is an extension of the cycle of life. This cycle of life is inaccessible. It cannot be stopped. The life is in quest of something. The intellect cannot realize that.

Life spreads from a centre i.e. the Lord and wants to remain in touch with the Lord.

The mind is enticed by desires and is not able to realize so. Only a person who has insight and can see inwardly can perceive the centre i.e. the Lord.

Bergson has named this insight as intuition. It is somewhat similar to what is mentioned in our Scripture as the sublime mind.

Bergson's entire focus rested on the point that if we wish to peep into the unseen and meet the Lord then we essentially have to develop this intuition in ourselves. He was of the view that the entire research of philosophy should be done with the intuitive and the intellectual mind.

Now, how to develop this intuition or so to say this intuitive mind?

Bergson could not know. He only hinted that intuition could be gained from the knowledge of physical sciences.

This clearly indicates that Bergson's intuition is a sister of intellect but slightly higher. It seems Bergson had a glimpse of intuitive and sublime mind but he was not able to describe the same.

Here, it is important to mention the greatness of Guru Nanak who almost four hundred years before Bergson gave knowledge of the intuitive and the sublime mind. It is not that he gave knowledge only. He also showed the way to develop the intuitive and the sublime mind. The way is faith, love and devotion.

Faith: One has to have faith that the Lord is omnipresent, here, there, everywhere, inside the body and outside in nature.

Love: Remembrance of the Lord.

Devotion: Recitation of the Lord's Name by the tongue or silently in the mind.

He said: By remembrance and 'recitation of the Lord's Name with love' another mind develops i.e. the intuitive mind and the sublime mind that can feel the sensation of the Lord. The Lord reveals Himself in His Name by way of sensation.

Another philosopher said: If then anywhere there is possible for us a view of reality in its purity it will be in the inward view that we may obtain of this privileged object [*The Philosophy of Change by Carr. Page 26*].

Guru Nanak resolved the issue in advance without any philosophical discussion.

He said: We have to see inwardly and to see inwardly the path is 'incessant recitation of the Lord's Name with love'. The love of the Lord and recitation of His Name elevates the mind and the intellectual mind is transformed into intuitive mind and further into sublime mind. The body soul immerses into the Supreme soul.

The incessant meeting of the three, namely, mind, body soul and Supreme soul is sublime consciousness or intuition. Love is the cement that joins the soul with the soul.

One can attain it in this life only.

Some philosophers did get a glimpse of this intuition maybe from the wondrous scenes of nature but were not fully blessed with it.

What happens when our body soul immerses in the Supreme soul?

When the body soul immerses in the Supreme soul, then one gets the sensation of the presence of the Lord that fills with ecstasy and rapture. All sorrows vanish and one gets out of the cycle of births and deaths. One gets eternal happiness in this life itself.

Similarly, Emerson, a pious soul who lived in America felt the sensation and ecstasy of meeting the Lord. But he clamored: Tell me, how this sensation would become incessant?

Guru Nanak has shown the way, how to make it incessant.

Alas! Emerson had known Guru Nanak.

Similarly, Goethe felt ecstasy and wondrousness sometimes.

Inspired by Emerson, Carlyle and Goethe a few persons in Europe and America gained new thoughts, e.g. Trine. He wrote nice words about Emerson's sensations of the Lord and feelings of ecstasy and wondrousness of Goethe. Trine has described the incessant sensation in an excellent manner.

Had these philosophers known the true Spiritual path that Guru Nanak told, then all their doubts would have gone.



## Guru Nanak Dev and Kant

**M**ost philosophers were generally idealistic. Guru Nanak preached spirituality. He blessed people with the sensation of the Lord in the mind, heart and body. We might say it is philosophy and reasoning but along with it he preached the Lord's Name, love and devotion.

One might ask why Guru Nanak, a spiritual prophet, is being mentioned among philosophers?

Reason is that one cannot separate philosophy or philosophical ideas from religion. Either a religion follows a philosophy or philosophy springs up from a religion.

In any way, both philosophy and religion cannot be separated from each other.

Truly speaking, philosophy is the intellectual knowledge of religion.

Religion is 'Faith and practice' and its philosophical aspect is philosophy i.e. intellectual knowledge of that faith.

Buddha preached 'Truth' but it became a new philosophy.

At this time we wish to see in totality whatever has been gained in philosophy in the past five or six thousand years.

Kant, a renowned philosopher, has described it in a wonderful manner. We might like to compare how near to that Guru Nanak's doctrine takes us?

Kant has concluded that really speaking our intellectual mind has jurisdiction up to whatever is bound by time and space. It cannot think of anything that is not bound by time and space or where the 'influence of this factor responsible for' is not present.

The old philosophers had said that the world is bound by time and space.

But now Kant and more philosophers have agreed that time and space is the knowledge as perceived by our intellectual mind. This is the mind's initial

knowledge. Secondly, they have said: When our mind feels some wondrousness, then it becomes tranquil for some moments i.e. it stops thinking, knowing and perceiving. At that time we feel ecstasy. We feel the presence of the Infinite, Inaccessible and Limitless Lord. But this happens for a few moments only. It doesn't stay incessantly.

Thirdly, our intellectual mind cannot perceive the Lord till the mind is bound by time and space because the Lord is above time and space. The intellectual mind has jurisdiction up to time and space. Hence it cannot feel the Lord.

Now let us come to Guru Nanak's doctrine where he gave knowledge of the Lord and the practical way to meet the Lord. It appears he possessed all awareness of philosophy. But it was through real spirituality and perceptual knowledge.

According to Guru Nanak the Lord reveals Himself in His Name and in nature and recitation of His Name with love or singing His praises with or without music or seeing the wondrous scenes of nature one feels super consciousness or elevation of mind. The Guru called it ecstatic sensation. The mind rises above time and space.

In the Holy Scripture Guru Granth Sahib and the writings of Bhai Gurdas different stages of this ecstasy or rapture are mentioned. Here we need not delve upon those.

We might just say that super consciousness is a higher sense or so to say the sixth sense wherein our human soul gets a sensation of the presence of the Lord or so to say gets a touch of the Supreme soul.

In these five hundred years Guru Nanak is the only prophet whose soul was fully immersed in the Supreme soul. He had the incessant sensation of the presence of the Lord in his mind, heart and body and he described it to the world.

He did not go into argumentation of specifics of time and space. But the practical way of meeting the Lord that he told us is to rise above the sphere of time and space of philosophy and immerse the human soul with the Supreme soul.

Philosophy tells us that we can get the incessant sensation of the presence of the Lord, if our mind can rise above the sphere of time and space or if the mind becomes tranquil, then our human soul will meet the Supreme soul.

See, Guru Nanak's three marvels on these three aspects of the mind.

Time: Time is passing in moments, past, present and future. Present becomes past and the future becomes present.

Now if a happening occurs constantly and the mind gets engrossed in the same one happening, then the mind will get out of past and future perception and stay engrossed in the present.

In this way, to think of the Lord or so to say, remember the Lord in every 'moment' i.e. 'one dot' makes the dot incessant. When the mind is engrossed in one 'Name' then it will not think of the moment that has become past and the mind will not leave the engrossment of the present. The future moment automatically becomes present where the mind is already engrossed. So automatically the mind will not think of the future. The future moment will go on becoming present. In this way, the mind will always remain in the incessant present engrossed in 'Name'. This will remain incessant. One who is in the incessant recitation-remembrance-engrossment of Name will remain in the 'Eternal now'. This will be an incessant moment i.e. a dot. This will be time but actually it will be above time.

A dot is something that is there but it has no length, breadth and height (magnitude). This proves that with 'Name of the Lord' the perception of time will come to stay at one dot that will be there as if not there i.e. the mind will rise above the feeling of time. If you cut a one foot long item into half, then into half, then again make it half and go on repeating into half. At a stage you will see what is left of that half? It will be something as if nothing. By hand you won't be able to half it again. But if you do it on paper you will be able to half it again and again. Then it will be there as if not there.

**Space:** We have knowledge of space that denotes the system of distances. The cosmos that we see is all space. The length breadth and height all denote space.

The entire world is spread in space.

The second thing that the Guru told us is 'attention with love'. 'Attention with love' towards the Lord is the ascetic discipline that keeps the mind engrossed in one point i.e. Name i.e. 'O Lord'. When the mind recites the one Name i.e. 'O Lord' and the attention stays on the belief that the Lord is present here, there, everywhere, then the thinking shrinks from the vast world to the one 'O Lord'. When the thinking rests on one 'O Lord' i.e. one dot, then the perception of space is lost in the mind. It will be equivalent to one dot that will be there but as if not there.

The mind will rise above the feeling of space.

In this way, in everything, there is a system and the factors responsible for it. Our intellectual mind has the ability to know the system.

**Lord's Will:** The third ascetic discipline that the Guru told us is the Lord's will. A person who understands that the Lord has created everything and this

world is a marvel of the Lord, he accepts the Lord's will. His mind remains fixed on the one point, "Whatever the Lord does, accept it as good". So the person who is already in the remembrance of the Lord with 'attention and love' perceives that whatever happens is the Lord's will. In this way his mind will stay on one point "Whatever the Lord does, accept it as good". This one point will be a dot that is there but as if not there.

Now the seeker of the Lord who is in constant recitation and remembrance of the Lord's Name is centred on one point of time, space and the Lord's will. He has reached an end of the visible world. Beyond this point is one step, the Lord. We cannot go beyond by ourselves. Only a marvel of the Lord can pull us towards Him. Guru Nanak has called that pull as 'Grace'.

Giving an example: When we boil water it comes up to 212 degrees but still it is fluid. It is not being transformed into steam (or the unseen air). Something is required that will transform the water into steam. Scientists have named it 'Latent Heat'. If you see the temperature of water it remains at 212 degrees only. It is not heated more. But there is something by virtue of that the water is transformed into steam.

Similarly, when the water is cooled it remains at 32 degrees and becomes ice. Water is a fluid. Ice is solid. The temperature is the same. The marvel that has transformed the liquid water into solid form is also called latent heat.

[This is not mentioned here as an argument. It is an example.]

Similar is the case of transformation of mind from the seen world to the unseen. This is a marvel of the Lord. This is the Lord's grace.

That means we have to rise above time and space by recitation and remembrance of the Lord's Name with love and attention and keep the Lord's will in mind. That will take us to an end of this visible world. From there the Lord's grace will pull us into a blissful life of ecstasy and rapture.

We will get out of the cycle of births and deaths.

Philosophy has given us the knowledge of the Lord.

But Guru Nanak gave us the real and easy stairs to meet the Lord. He caught us by the arm and said: O dear,

See! Here He is. This is He. Just now is He. Make this life 'A life of Blossom'.



## Guru Nanak Dev and Science

**T**he world has made great advancement in what is called 'Scientific Knowledge'. All this achievement is for the seen world and matter. It is important to understand that there is something in the human body that gains and keeps the knowledge. Something that is like a telescope that finds science in everything that is visible.

When we search objective science in all varied fields we should also search the subjective science in ourselves.

Here it is important to mention that Guru Nanak intuitively had all the knowledge of the objective science. But along with it he gave us the knowledge of the subjective science, the science of the soul, the life spark that gives strength to all the organs of the body.

He gave the knowledge of the soul in the Holy Scripture Guru Granth Sahib.

So that man who is doing research in all fields and making new discoveries everyday should have the right conception about his own self and in this way learn to live a life with a blossoming inner self.

He should have the right knowledge of his inner self and his mind should rise, be strong and healthy and get a touch of the Supreme soul.

Guru Nanak gave knowledge of the greatest science, "The science of the soul". That is unique and has no parallel.

Christ said: What is the gain to a man if he conquers the entire world but ruins his soul?

Guru Nanak saved us from this blunder. He taught us the science of the soul and told the practice and endeavour how the inner self could flourish and not ruin itself.

The Holy Scripture Guru Granth Sahib has this science of the soul written in it.

It is not possible to describe it here. But on scrutiny we find that Guru Nanak has taught us the science of the soul in the most wonderful manner and put us on the right track to tread on and live a life of inner blossom.

In this way Guru Nanak can be called 'Exemplary' in the science of the soul. But even for the objective science whatever he said intuitively was never wrong.

14

© © © ©

## Guru Nanak Dev & Budha

**B**udha's doctrine excelled in good character and good deeds. Guru Nanak said that good character and good deeds are essential but beyond that he gave us the knowledge of the soul and the way for the body soul to meet the Supreme soul i.e. The Lord. He said good deeds alone are not sufficient. We have a soul in our body and it is necessary that it should flourish. We have intellect in us but something beyond that also. Beyond the intellect is intuition and sublimity. We have the intellectual mind, the intuitive mind and the sublime mind. We have a feeling of wondrousness in us. Beyond the pleasure of the five senses in which we are trapped there is another ecstatic pleasure that makes us free from these worldly pleasures. This happens when our body soul gets a sensation of the presence of the Lord inside our body and outside in nature and gets immersed in the Supreme soul. Guru Nanak showed us the highest ideal of life and the easiest way how to move beyond good character and good deeds and immerse the mind, body and soul with the Supreme soul. He put us on the path of incessant recitation of the Lord's name with love. That will keep us in the incessant remembrance of the Lord and our body soul will flourish to any extent by the touch of the Supreme soul and His grace. The mind will always remain in exuberance and in ecstasy.

Budha did not talk about God. It was Guru Nanak who sang the song of the Lord with divine love. It wasn't for the purpose of talking like philosophers or scientists or researchers.

Yes. He spoke in extreme faith. He perceived the Lord and spoke in extreme love, devotion and positivism. He perceived the Lord both in the unseen and seen world and said: Wherever I see, I see the almighty Lord. "You are omnipresent. Here, there, everywhere." In this way he taught good character to the intellectual mind and further showed the way to make it

intuitive and sublime and reach the highest spiritual stage where the body soul immerses in the Supreme soul in this life itself and one lives a life of blossom.

Guru Nanak did give sacredness of character but along with that he gave devotional love also. Thus men could free themselves from 'ego and desires' and live in peace of mind. He said: When the body soul gets a touch of the Supreme soul, then one gets sublime consciousness and blossom of mind.

Budha said that he had reached the ultimate goal of life.

Guru Nanak who perceived the Lord incessantly could not refrain from saying that it is impossible to meet the Lord by good deeds alone. Without the incessant remembrance of the Lord, without the body soul meeting the Supreme soul, without the sensation of the Lord in the heart, mind, body and soul, how could one reach the goal i.e. meeting the Lord?

The ultimate aim of life is not thoughtlessness but devotional love for the Almighty Lord. One should develop good character and try to overcome 'ego and desires' but should live in the incessant remembrance of the Lord in one's heart. The Guru did say that without good deeds one cannot be in devotional love of the Lord. But along with it he said, "O Lord, All goodness is in you and springs from you like a fountain."

When the body soul gets a touch of the Supreme soul, only then the 'ego and desires' vanish fully. That is why, many times the Guru said, "I am nobody. The Lord is everything. His Name is everything."

This is the real freedom from "I and me" and the "ego and desires".

The desires are gluey and entrap even the biggest of ascetics.

Guru Nanak said: The goal in life has to be to meet the Lord.

For that he showed the easy way of "incessant recitation and remembrance of the Lord's Name with love."

Jesus Christ meant the same when he said: "Pray Incessantly".

Guru Nanak said: "This world is a marvel of the Supreme Lord. Here the soul can flourish to any extent."

Jesus Christ meant the same when he said: "What is the gain to a man if he conquers the entire world but ruins his soul."

Let us recite: 'Waheguru, Waheguru, Waheguru.'

'O Lord, O Lord, O Lord'

Starting with at least five minutes a day and reach a stage where our each breath recites 'O Lord'.



## Love - Pangs

*Incessant love-pang for Beloved  
gone deep into my heart  
a melody creation a wavy sensation  
A godly music a divine creation  
It is wire, it is vibration  
It is wine , it is exhilaration  
It is pull, it is pain wondrous  
Ah! Ha! It is yet rapturous*