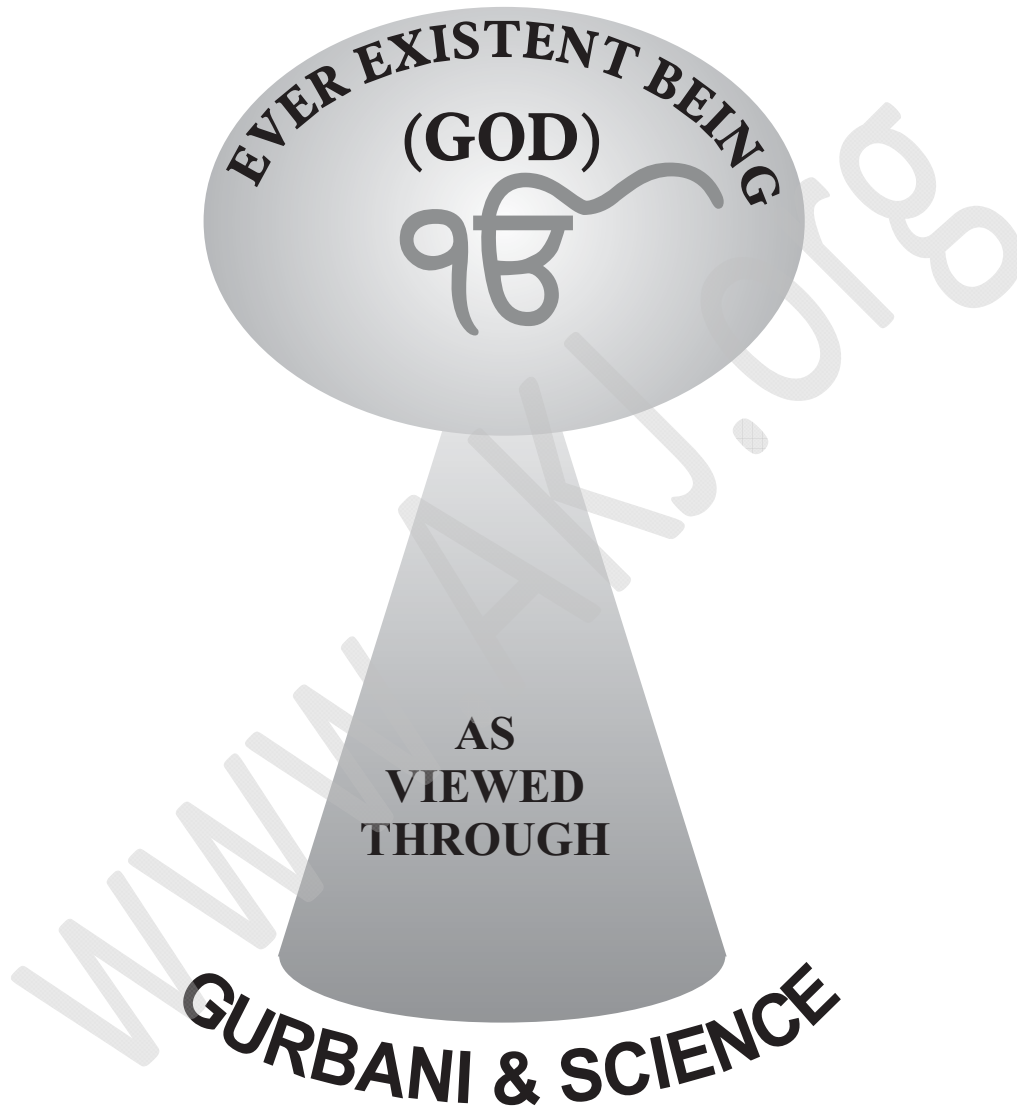


(One Supreme Being)



**GOD
AS VIEWED THROUGH
GURBANI AND SCIENCE**

**By:
Subedar Dharam Singh Sujjon**

**Translated by:
Jaspinder Singh [SQN. LDR. (RETD.)]**

First Edition: June 2004

**Published by:
Akhand Keertanee Jathaa, Toronto, Ontario, Canada
WWW.AKJ.ORG**

**Printed by:
Print Gallery
Toronto, Ontario, Canada**

TABLE OF CONTENTS

Preface	VII
About the Author	IX
Thanksgiving	XI
Book Review	XII
A Word about Translation	XVIII
An Opinion	XIX
Authors' Views about the Translation	XX
Glossary of Terms	XXI

Part One

1. Life Objective	1
2. Ever Existent Being as viewed through Gurbani and Science	5
3. Who am I?	18
4. Relative Spiritual Reach of Different Faiths	25
5. Gurmat	35
6. Super-Natural Power of Amrit (Amrit Kala)	38
7. Revelation of Soul-Being	61
A. Gurbani Recitation or Kirtan	68
B. The Form of Guru	69
C. Contemplation	71
8. How is the Supreme Being revealed?	73

Part Two

9. Jap Yog and Gurmat	79
10. The Five Regions	84
11. Simran	93
12. Delve into your Mind	99
13. Conquering The Mind is Conquering The World	107
14. Scientific Research and Gurbani	112
15. Utter Darkness in Absence of The Guru	119
16. Advent and Ending of Creation	125
17. Perfect Being	131
18. Supreme Dharam	139
19. Gurudom Faking vs. Real Shabad Guru	148
20. Why Being Initiated is Necessary For Both Husband and Wife ?	155
21. Birthday of The Khalsa ?	160
22. Shabad SATNAM in Mool-Mantar	167
23. Origin of Shabad 'WAHEGURU'	170
24. Timeless	174
25. Spaceless	179
26. O' Nanak! Devotees are Ever Blissful	187
27. Khalsa Panth Beware!	191
28. Liberation	201
29. Why The Need for Sikh Religion?	214

WWW.AKJ.ORG

PREFACE

The Sikh religion was established by Guru Nanak Dev Ji in his first body and in his tenth body he adorned the Sikhs into Singhs. Thus came into being the Khalsa, embodiment of The Guru-Spirit. Ever since the birth of Khalsa, the saint-soldiers have been occupied in one struggle or the other. Thus there was no time to devote to preserve the historical and religious heritage. As a result, the inimical forces not only distorted the historical facts but are presently engaged in their heinous activities of creating doubts about the revealed truth in Gurbani.

Guru Gobind Singh Ji during His lifetime sent a few selected Singh scholars for learning to Kashi, a Hindu center of learning. These scholars came under the influence of Hindu thought. They came to be known as 'Nirmale Saints'. They were assigned the task of religious preaching on return from Kashi. Though they performed the task well in full sincerity, yet the preaching bore a tinge of Hinduism. Today this semblance has led to the interpretation that Sikhism is a new modified system of Hinduism. Every writer has started feeling pride in establishing this distortion of facts.

For the last century or so, reputed scholars of the Khalsa Panth have done an appreciable work in presenting Gurmat in true spirit. Bhai Sahib Bhai Randhir Singh Ji's effort in this direction and the vividness of Gurmat viewpoint is highly praise worthy. He engaged himself in ceaseless devotion of Naam. Then he based his writings on the bed rock of personal experience and research in Gurbani. I have no hesitation in proclaiming that after Bhai Gurdas Ji and Bhai Nand Lal Ji, Bhai Sahib is one of the rarest among Panthic scholars to have accessed the inner meaning of Gurbani. His written language is not easy to follow for common people. However he has taken pains to elucidate doubts raised about Gurmat with solid justification from relevant Gurbani, thereby establishing uniqueness of Gurbani. The reality brought out in his discussion on Anhad Shabad, Dasam Duar and The Five Khand in Jap Ji Sahib, is not found in any other book.

Gurmat is not based on blind faith or imagined

mythological stories. Every reality in Gurmat is based on a natural principle. The period of Gurbani writing was of pre-scientific language, unlike the present scientific age. The human thought is now based on scientific perception. In earlier times people had faith in preachers and believed all that was said without question. The present educated young generation is not prepared to accept anything without the touchstone of scientific explanation. The modern preaching, therefore must adopt scientific methodology rather than old mythological stories. It has been my endeavor to keep the scientific thought in mind to explicate Gurmat Truths in this book. Though The Gurbani writings are about five centuries old, yet the realities in Gurbani have been fully supported by modern scientific research. We can say with full confidence that Gurmat is neither a modified system of any earlier faith nor a follower of any other religion. This is a New and Scientific Faith that needs to be grasped in its Original Spirit.

Bhai Sahib Bhai Randhir Singh Ji's precious research in Gurbani and painstaking devotional experience inspired me to spread it amongst the Sangat. Thus various articles were sent for publication in newspaper and magazines from time to time. Many readers have been pressing for publication of the articles in a book form. At times, similar information was repeated in different articles. This repetition has appeared in the book also. I seek indulgence of the readers in forgiving this inescapable lapse.

The information in this book is based on Gurbani, The Vars of Bhai Gurdas Ji, the books written by Bhai Sahib Bhai Randhir Singh Ji and the personal experiences gathered in the company of Naam practitioner Singhs. I humbly submit that I lay no claim to any personal credit. I have only penned the information from the acknowledged sources, as the Divinely ordained service. The following quote is an explanation of my role:

***What can poor wooden puppets accomplish?
The show is controlled by The Great Puppeteer Lord!***

[206]

Humble servant:
Dharam Singh Sujjon, Leicester (U.K.)

ABOUT THE AUTHOR

I used to wait eagerly for the articles of Bhai Dharam Singh Sujjon in 'Soora' and Sant-Siphai' magazines. I used to wonder, what age and what type of personality this person would be, whose writings are so well reasoned and refreshing. These were highly persuasive and coaxing to follow the Gurmat Highway. Yet time was passing away without a meeting. Perhaps he was in India and I was in England (U.K.) for the past 40 years.

It was about seven years back that Bhai Jagtar Singh, Derby, Phoned me to say Subedar Dharam Singh Sujjon wanted to meet me. When I enquired about the identity, Bhai Jagtar Singh told me to come to Derby and then everything will be known. I could not refuse and proceeded to Derby along with my wife. I met a tall elderly person, an embodiment of peace and humility. He was the same person of my long seeking, Bhai Dharam Singh Sujjon! After exchange of greeting, Bhai Sahib referred to one of my articles and offered sincere praise. However I was feeling embarrassed, because I never considered myself a writer of much significance. In my case, this Gurbani quote is aptly applicable:

***Says Nanak, All Glory belongs to the Lord Supreme.
I am too insignificant for any reckoning.***

[383]

Who knew that this was a concealed treasure of a man, a Store-House of Knowledge? He was here now to help Sikh Sangat on to the Highway of Gurmat. According to Divine scheme, Bhai Sahib has started a series of articles in 'Punjab Times' for the last two years to remove doubts in Sikh religion. This is shortly coming out in a book form, as consolidated information for the readers. I have requested Bhai Sahib to make his articles simpler to comprehend. In my opinion the articles are of the M.A. standard, out of the range of comprehension of common people, who may remain deluded.

Bhai Dharam Singh Ji has studied about other religions in many languages. When I asked him about his formal education, he just evaded the question. It appeared that in

his greatness he remains humble. Repeated queries about personal life revealed only brief information. His parents were Mata Sant Kaur and Bhai Shivdev Singh Ji. He was born on September 08, 1918 at the village Sujjon in Punjab. As he grew up, he got his education in the local school. As a youth, he joined the Indian Army. He faced many ups and downs in his work-life. He studied religious books of other religions analytically, as a keen spiritualist for comparative study of religions. Vedant philosophy was put in practice. However only the True Gurbani in Sri Guru Granth Sahib satiated his mind's quest. Bhai Sahib Bhai Randhir Singh Ji's books revealed the True Sikhi Highway. He is indeed an embodiment of humility. In my humble opinion his writings will serve all of us as Spiritual Light House, particularly so for the young generation. It is my prayer that he may be blessed by 'WAHEGURU' for more service in time to come!

Humble servant:
Madan Singh

THANKSGIVING

Bhai Sahib Madan Singh Ji is an acknowledged eminent Sikh leader in U.K. circles. He is also a well known Gurbani Researcher and a fearless writer. He is a pioneer of Akhand Kirtani Jatha (U.K.). In my first meeting with him here and exchange of ideas on religious topics, he strongly recommended to share my views with Sangat through the media. He helped me to improve the earlier written articles and encouraged further writing. It was on his urging that S. Balwinder Singh Ji introduced me to the management of B.B.C. Radio, Leicester. Thus it was arranged to present my views on the radio. S. Balwinder Singh has played a praiseworthy role in this venture.

Another outstanding businessman in Leicester, S. Bakhshish Singh Atwal and S. Resham Singh Sandhu, Public Relations officer, arranged for a similar program on Sub Ras Radio. There was an encouraging response from the listeners and a demand was put up to present my work in book-form. Bibi Gurpreet Kaur and Bibi Surinder Kaur of B.B.C. Radio rendered lot of help in my presentations on the radio.

Through my efforts and advice of S. Rajinder Singh Purewal and S. Harjinder Mander, Editor of Punjab Times, a series of my articles started getting published in Punjab Times. This continued for about 10 months. The readers wanted the articles to be consolidated in a book-form. This was successfully undertaken by Sardar Purewal and Sardar Mander. A draft copy was sent to Bhai Madan Singh Ji for editing. In spite of his pressing daily schedule, he rendered a valuable help through editing and suggestions for modification. It was a united effort on the part of Punjab Times staff that the book acquired final shape.

I am highly grateful to all the afore mentioned, who co-operated in publishing of the book. I am also indebted to all the listeners and readers, who appreciated my views and forwarded their useful suggestions. This proved to be the source of inspiration for Purewal Sahib and Mander Sahib. Lastly, I seek the forgiveness for the shortfalls and mistakes.

Humbly:
Dharam Singh Sujjon

Book Review
of
Gurbani Atay Science di Roshni wich
Akhal Purkh

By: Bhai Gurmukh Singh (sewauk@hotmail.com)
Published in: "The Sikh Times", 18th December 2003

ALL that science can possibly achieve or discover is within Gurbani. To that extent Gurbani IS science and infinitely much more. Bhai Sahib Subedar Dharham Singh's research into the deeper meaning of Gurbani leaves the reader in a state of wonderment and profound respect for the Word received through the Guru.

At Gurdwaras, we often sit through abstract sermons from learned Gyanis, not because we understand, but due mainly to respect for the Guru, the Sangat and Gurbani. Gurbani quotations, traditional sayings and religious fiction flow unchecked from Gurdwara stages. There is little originality except for the variations in the religious stories (Saakhis) told to inspire faith (or even anti-Sikhi superstition and ritualism!) There is little relevance of Gurbani preaching today to the real world outside. Gurbani is relevant to all times and places and deserves continuous dedicated research, and interpretation in the context of today's needs.

Most refreshingly, elderly Bhai Dharam Singh Sujjon is in the "**Sikhi Sikhia Gur Vichar**" mould (i.e., That Sikhism is the research and study of the Guru's teaching). He develops his arguments through a questioning approach and from first principles. He is a Gurbani Scientist. Bhai Sahib's articles (in Panjabi) have been published as "Gurbani Atay Science di Roshni wich Akhal Purkh" (God In The Light of Gurbani and Science). He also kindly sent me an unpublished article "**Hukmai Andar Sabh Ko**" with his letter of 24th September this year. It covered some modern topics (like human cloning, genetic engineering etc.). I took this article with me for reading while travelling abroad.

Bhai Sahib's interpretation of Guru Gobind Singh Ji's

further clarification of Mool Mantar in Jaap Sahib, “**Achal Moorat Anbhou Prakaash Ametoj Kahejjai**” left me in a state of wonderment. I am not aware of any scholar who has interpreted this profound revelation by Guru Gobind Singh Ji with such relevance to modern science, as has Bhai Dharam Singh Sujjon. The import of these Words in the context of the opening “Tav Prasaad, Chhapy Chhand” of Jaap Sahib is as follows:

Waheguru, the Wondrous Dispeller of Darkness, is Infinite Energy (Ametoj) and is not an individual (not viakti) but Infinite Power (Shakti). Through conscious (self-aware) manifestation (Anbhou Parkaash), the perfect energy (Pooran Shakti) changes from potential form i.e., unmanifest, motionless form (Achal Moorat), which is without visible qualities (Nirgun Saroop), to dynamic energy in manifest form with unlimited variety of qualities (as Sargun Saroop). The Infinite Self-aware Motionless Energy (Achal Moorat), through its own will, manifests itself as dynamic energy which is a living force. That is the One and only, Nirgun/Sargun Ik Onkar.

Tis Bhaavae tan karay bisthaar. Tis bhaavae tan Ekankar.

[295]

At Own Will, The (Self-aware) Singularity expands or contracts.

Pasreo Aap hoay anat trang.

[275]

Expands Himself (by Own Will) as endless waves.

In Benti Chopai, Guru Gobind Singh Ji conveys the same message.

Jabb udkarakh kara Kartara. Parja dharat tabb deh apara.

When the Creator being uses His expanding action or energy (Udkarakh), He creates numerous people and bodies.

Jab akarakh karat ho kab hoon.

Tumm mai milat deh dhar sabhhoon.

When You use Your contracting energy (Akarakh),
all are absorbed in You.

So, from Conscious Singularity stage, at Own Will, the Creator expands into all-connected creation as Universal Field of Energy, and contracts back to motionless manifest existence (Achal Moorat). Except for the 'self-awareness" (Anbhao same as Anbhav in this context) aspect, which makes the infinite energy a living entity in religion (Jaagat Jot), it seems modern physics, cosmology and time-space theories would agree with the rest. And so the sciences-physical science and the spiritual Gurbani science begin to converge. (The following argument has been put forward to show that the Creator, as Electromagnetic Force or the Universal Field of Energy lives and is life giving (that it has "Praan Shakti"): The argument is that only a living organism can procreate and give life to another. The universe was created from electromagnetic energy. Thus the same energy is responsible for life in the universe and is a living (and life creating) entity.

I now have Bhai Sahib's Book "Gurbani Atay Science di Roshni wich Akal Purkh" before me. In 29 articles, diverse topics are covered; mostly in the context of modern science. Bhai Sahib investigates different aspects of Sikh ideology and way of life: the great spiritual significance of Amrit Sanskar (Sikh initiation ceremony); Gurbani recitation and Kirtan (religious singing); how the mind can be turned inwards to discovered its own divine nature (Jot Saroop); the need for the Guru, salvation; the beginning and end of creation, to mention a few. One interesting item is about the Five Regions (Panj Khand) described in Japuji Sahib. Bhai Sahib concludes that these are in fact five regions or actual spheres of existence just like this world. In scientific terms, it is possible for various wave frequencies to occupy the same space in the electromagnetic spectrum. Co-existence of different regions relating to different wave frequency bands (in the electromagnetic spectrum) is possible.

Essentially, when discussing Gurbani and Science, Bhai Sahib finds factors common to both in concepts such as various forms of energy (Shakti), nature of matter (as space and energy), Albert Einstein's Special Theory of Relativity (e.g., what happens when speed of light is approached, and about time and space), and the link between mind and matter. And so he probes the true

reality behind what we see as our “reality”. The final question, whether there is an all-pervading life force (Peraan Shakti) needs further scientific confirmation. Gurbani leaves no doubt that the presence of the Self-aware Living Light (Jaagat Jot) is in everything and that the scientific division between organic and inorganic matter is artificial. The life force is in everything, in every energy form to the smallest sub-particles and waves of the electromagnetic spectrum.

Manifest form of the Infinite Energy Being is One self-aware electromagnetic force. One living body, within which all creation is; within which we all are. Time and distance are an illusion and so is self-centered individuality which separates one being from another, and the individual soul from the Perfect Energy (Pran Shakti). Creation is not “many” but one body (Vraat Sarir) of Akal Purkh manifesting His countless qualities i.e., His Sargun Saroop. Therefore, self-centered individuality is an illusion, a dream from which we need to wake up with the Guru's Grace (Nadar).

In his book, Bhai Sahib expands on the profound revelations in the Mool Mantar and the opening Chhapay Chhand of Jaap Sahib. Other references in Gurbani equate the Manifest Form of Akal Purkh to light or “waves” (Trang). “*Ek Noor te sabh jagg upjia....*” From the One (the same) light all creation is created. Scientific research to date confirms this fact. At the lowest (founding) level, visible Creation is in the form of wave energy. Nothing is “solid” as we see the world. Even within the atom, only 1 part out of 10,000 is electricity, the rest is space just emptiness! Electricity is wave energy and not “solid”. Place any “solid” particle under an infinitely powerful microscope and it will reveal that “Every solid particle in the universe turned out to be ghostly bundle of energy vibrating in an immense void” (Dr. Deepak Chopra MD in his book “Ageless Body Timeless Mind”).

Atomic sub-particles, protons, neutrons and electrons, turn out to be no more than bundles of wave energy. These bundles of energy turn “on/off” millions of times in a second, popping in and out of existence! In the same way

that the rapidly moving picture-frames give us the illusion of moving objects on a cinema screen, so the waves of energy, the building blocks of the universe, give the illusion of solid objects when in fact there is only the living force of the Infinite Energy (Jaagat Jot) and nothing else. The universe is in fact “empty” and time/space is an illusion as are the “solid” objects in the universe. All visible Creation is connected in the Universal Field of Energy; it is One. Science confirms that our “reality” is only the ever awake light, the Jaagat Jot, the Creator's conscious energy and the rest is illusion.

The Motionless Existence or Entity (Achal Moorat) expands from One (Ek) and manifests as light and sound. The Light is “Jot” and the sound is heard as “Shabad Dhun”. Bhai Sahib (quoting Bhai Gurdas' Vars 12 and 26) comes to the conclusion that the Shabad dhun is heard by the saintly as “Waheguru” the Gur-Shabad. This is the “Naam” which is recited by Gursikhs. (Bhai Sahib also shows the derivation of the word “Waheguru” from initials of Hindu god names “Vava”, “Haha”, “Gaga” and “Rara” attributed traditionally to Bhai Gurdas, First Var, 49th Pauri, is incorrect. Bhai Gurdas was not the author of that Pauri which is a later addition).

Einstein's Special Theory of Relativity states that time slows down as an object approaches the speed of light and time stops at the speed of light (186,000 miles per second). Where there is no time there is no space and no past, present or future.

“All is here and now”. No one can reach this speed as it requires infinite force; only the mind (thought) can reach this state of “here and now” which is timeless (Amar). This state of the mind is “Brahm-Avastha” reached only by the Brahm-Gyani whose mind becomes attuned to the Timeless Being, the Akal Purkh (Brahm Gyani aap Parmesar - Sukhmani Sahib). In this state, thought creates “reality” in our time/space world. Thus, “Kautaks”, or apparent “miracles” by some saintly beings may be explained from a scientific view-point. However, one suspects that despite Einstein's theories, which carry much authority, for the time being at least, such mind/matter stuff is for philosophic and religious

discussions only.

The concept of Nadar (Grace literally means “look of divine benevolence”) in Sikhi was mentioned in last week's article on Sikh prayer (Ardaas). The Creator as the Omnipresent Awake Energy (Jaagat Jot) is aware of all that is in every mind at every moment (***Ghat ghat ke pat pat ki janat.*** or “***Ghat ghat ke antar ki janat; Bhale buray ki pir pachhaanat.***” – Chopai). Prayer, uttered in all humility in which one is freed from self-centered ego, invokes Waheguru's Nadar (Waheguru's compassion), which can break the cycle of Karma.

The law is that what we sow, so shall we reap; but the all-knowing Waheguru's Nadar can intervene and change that. The human soul can be freed from the cycle of births and deaths through Ardaas and recitation of Naam.

Bhai Sahib has the same convictions as Bhai Sahib Bhai Randhir Singh Ji about the existence of unseen worlds, heaven and hell and beings relating to these regions. Forms of yoga, breathing and Naam Simran techniques are also covered. English translation of “Gurbani Atay Science di Roshni wich Akal Purkh”** (God In The Light of Gurbani & Science) is being prepared and should be available next year.

(**Published and printed by Panjab Times,
Tel: 01332-372851)

A WORD ABOUT TRANSLATION

Giani Gurdip Singh Ji had just returned from a preaching tour in U.K. While there, he was highly impressed by a book by Subedar Dharam Singh Sujjon. This book is a compilation of articles by the author, published from time to time on Gurmat topics. It is titled 'Akal Purkh as viewed through Gurbani and Science'. The title itself is bound to evoke interest in the young minds, seeking a well-reasoned scientific religious truth rather than taking things for granted in blind faith.

Giani Ji wanted me to translate this book for the English readers. In my life of retirement, I feel this kind of work fulfilling to my desire to remain useful. I have earlier translated three of the books by Bhai Sahib Bhai Randhir Singh on persuasion of well-meaning Gurmukhs like Dr. Darshan Singh and Late Bhai Sahib Balbir Singh Ji, the son of Bhai Sahib Bhai Randhir Singh Ji:

- A. Rangle Sajjan in 2000
- B. Undhithi Duniya in 2001
- C. Anhad Shabad-Dasam Duar in 2002

It will be a great pleasure to present this translation of the work by a scholarly soldier brother, Bhai Dharam Singh Ji. This will probably extend the propagation of his much appreciated views based on Gurbani and modern scientific research. I also feel pride as a soldier that some people in the armed forces put their disciplined minds and the available time to useful pursuits to enrich their own lives and be counted as real contributors toward social good.

In spite of my efforts, there will be lot of imperfections in bringing out the real essence of the book. However it is hoped that despite the shortcomings, it may still help in stimulating some young minds with Divine Love and strengthening their Sikhi. I shall welcome useful suggestion to improve and rectify the errors. I am grateful to the young members of my team, who have helped to make this possible, particularly my son Harpinder Singh & family and Bhai Daya Singh ji.

Jaspinder Singh
Sqn. Ldr. (Retd.)
Toronto

AN OPINION

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ॥

By the Grace of the Supreme Being, the Eternal, the
Enlightener
this 15th day of March
year 2004 of the Common Era
the 305th year of Khalsa

Dear Jaspinder Singh Ji,

WaheGuruJi ka Khalsa! WaheGuruJi ki Fateh!

You have done a great service in translating Subedar Ji's book. There is a lot here. We are entering an era of free and open circulation of information. This extends even to the details of religious faith and practice. Already there is an open market and people are shopping around for teachers and methodologies and lifestyles that can provide them with much-needed peace of mind and a cozy family life.

Religion will always have some ingrained cultural component, but to survive, spiritual traditions shall increasingly be judged by two criteria: 1) their ability to deliver the crazed mind to an alpha state of calm meditation; 2) the contributions, good or ill, their practitioners make to society as a whole.

This book goes deep and touches on some essential areas. It will stir discussions, no doubt, and may not answer all the questions all the time, but it is a good step in the right direction. I commend you for your efforts.

Blessings abound...
(Singh Sahib) Guru Fatha Singh Khalsa

Note: Singh Sahib Guru Fatha Singh Khalsa is a Sikh minister and Kundalini Yoga instructor. He is a member of The International Kundalini Yoga Teachers Association. He has done a great personal favour to me by giving his qualified opinion about the book. I am indeed highly obliged and grateful to him.

Jaspinder Singh, Sqn. Ldr. (Retd.), Toronto

AUTHORS' VIEWS
ABOUT THE
TRANSLATION

ੴ

ਪਰਮ ਸਤਿਕਾਰ ਯੋਗ ਸੁਕਾਡਰਨ ਲੀਡਰ ਸਾਹਿਬ ਸੂ: ਜਸਪਿੰਦਰ ਸਿੰਘ ਜੀ,

ਪ੍ਰੋਮ ਸੈਹਤ ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹ ਪਰਵਾਨ ਹੋਵੇ । ਬੇਨਤੀ ਹੈ ਕਿ ਆਪ ਜੀ ਨੇ ਦਾਸ ਦੀ ਲਿਖੀ ਪੁਸਤਕ ਦਾ ਅੰਗਰੇਜ਼ੀ ਵਿਚ ਤਰਜਮਾ ਕਰਕੇ ਦਾਸ ਦੇ ਉਪਰ ਇਕ ਬਹੁਤ ਵੱਡਾ ਪਰਉਪਕਾਰ ਕੀਤਾ ਹੈ । ਇਥੇ ਇੰਗਲੈਂਡ ਵਿਚ ਨੌਜਵਾਨਾਂ ਵਲੋਂ ਇਹ ਬੜੀ ਮੰਗ ਸੀ ਕਿ ਇਸ ਪੁਸਤਕ ਦਾ ਅੰਗਰੇਜ਼ੀ ਵਿਚ ਤਰਜਮਾ ਕੀਤਾ ਜਾਵੇ ਤਾਂ ਜੋ ਉਹ ਸੱਜਨ ਜੋ ਪੰਜਾਬੀ ਨਹੀਂ ਪੜ ਸਕਦੇ ਉਨ੍ਹਾਂ ਨੂੰ ਭੀ ਇਸ ਪੁਸਤਕ ਵਿਚ ਲਿਖੇ ਵਿਚਾਰਾਂ ਦਾ ਗਿਆਨ ਹੋ ਸਕੇ । ਸਤਿਗੁਰੂ ਜੀ ਅੱਗੇ ਜੋਦੜੀ ਹੈ ਕਿ ਉਹ ਆਪ ਜੀ ਨੂੰ ਨਾਮ ਦੀ ਚੜ੍ਹਦੀ ਕਲਾ ਬਖਸ਼ੇ ।

ਦਾਸਰਾ

ਧਰਮ ਸਿੰਘ

ਮਿਤੀ: 29/3/2004

19 Beverly Close,
Thurmaston,
Leicester, LE4 8EJ
England (U.K.)

GLOSSARY OF TERMS

1. **Akhand-Pure**
2. **Akhand Kirtan**-Pure Gurbani Singing
3. **Akhand Kirtani Jatha**-A band of Gursikhs, believers in singing of pure Gurbani and Naam-devotion. This came to be formed originally under the patronage of Bhai Sahib Bhai Randhir Singh Ji
4. **Amrit**-Panacea, Holy water prepared for initiation ceremony
5. **Akal Purkh**-All Pervading, Deathless, Supreme Lord
6. **Bhoots and Praits**-Evil spirits and demons
7. **Brahma**-One of the Trinity gods-originator of vedas and considered to be responsible for creation
8. **Chittargupt**-Secretive recordings of one's personal deeds
9. **Dasam Duar**-Highest seat of Spirituality located in one's head, when accessed activates fount of Naam Amrit, Panacea of Divine-Word
10. **Dharam Rai**-Angel of death
11. **Gurbani**-Sacred Script of Sri Guru Granth Sahib, Revealed Divine-Word through Gurus and holy saints
12. **Gurmat**-Divine-Wisdom of Satguru, that lays down tenets and rules for Sikhs
13. **Gurmukh**-A Gursikh of high spiritual attainment and always remaining Guru-oriented in thought, word and deed
14. **Gursikh**-Initiated Sikh with Amrit of Double-edged sword
15. **Hatth Yog**-One of branches of yoga of highly austere physical discipline
16. **Indra**-Rain-god and king of gods
17. **Jakh, Kinnar, Pasach**-Demi gods
18. **Jiwan-Mukt**-Liberated living
19. **Kalyuga, Satyuga, Treta and Duapar**-The four ages of the world, pertaining to different ruling deities
20. **Manmukh**-Mind-oriented individual, engaged in selfish pursuit of worldliness
21. **Manmat**-Opposed to Gurmat, worldly waywardness
22. **Naam or Gurmantar**-Word-Divine bestowed on initiated Gursikhs for recitation with each breath
23. **Nigura**-Un-initiated, non-believer
24. **Panthic**-Related to Sikh Nation
25. **Patth**-Recitation of Gurbani

26. **Rajo, Tamo and Sato gunas**-Three states of mind, characteristic of worldly mortal in varying degrees with change of moods and mental make-up and thus delving in attachment and pride (Rajo), ignorance and anger (Tamo) and peace, forgiveness and charity (Sato)
27. **Sach-Khand**-Abode-Divine
28. **Sadhsang**-Joining holy company
29. **Sadh Sangat**-Assembly of Gursikhs in Presence of Sri Guru Granth Sahib for singing Kirtan, listening to Gurbani and the explication
30. **Sahaj Yog**-Way of Realizing Divine-Being through Naam-devotion, prescribed by Gurmat as Equipoise of mind
31. **Satsang**-Assembly of holy ones
32. **Shaastars**-Hindu holy scriptures
33. **Shabad**-Divine Word
34. **Shivpuri, Brahmpuri and Inderpuri**-Abodes of Shiv, Brahma and Indra
35. **Tehsildar**-Revenue official
36. **Vedas, Purans and Simriti**-Hindu holy scriptures
37. **Vedi**-Well versed in scriptural knowledge
38. **Yagas**-Ritualistic sacrifices

WWW.AKJ.ORG

WWW.AKJ.ORG

GURSIKH

MAHALA 4

*Calling oneself a Sikh of Guru, Satguru,
Rises up early to devote to Naam-recitation.*

*Making ardent endeavor early morning
one should bathe in water and Nectarian Naam.*

*Naam bestowed by Guru 'WAHEGURU' be recited
that washes away all sins and blemishes.*

*With sun-rise should be sung Gurbani
and then keep contemplating Naam all the time
whether sitting or standing.*

*The one reciting Naam with every breath, breathing
in and out, that Sikh is dear to the Guru.*

*Whosoever is graced by the Lord
that Gursikh is bestowed with Guru's teaching.*

*Humble Nanak seeks the dust of the Gursikh,
who engages in Naam-recitation and induces others
similarly.*

[305]

WWW.AKJ.ORG

1. LIFE OBJECTIVE

***O'MORTAL, THOU HAVE COME FOR
ACHIEVING THE HIGH OBJECTIVE.
WHAT LOWLY ACTS ARE YOU ENGAGED IN,
FRITTERING AWAY LIFE?***

[43]

We have come for a temporary sojourn of human life and depart we must. The hereafter is an unknown mystery. Even the end comes unannounced, without warning. We should strive to make the most of this opportunity while it lasts. What is to be gained during life? Let us try to find the answer to this question by examining the activity of people around us.

The present day scientists, having trampled the moon, are looking forward to reach more distant stars for success in life. Some others have made their life objective to search ocean-bed for rare finds. Powerful warlords like Sikander, Napoleon, Hitler, etc. dreamed of conquering the whole world to be crowned world Emperors and died in pursuit of their aim. There are examples of princes like Ram Chander Ji and Dhru Bhagat on the other hand, who abandoned their kingdoms and proceeded to forests in search of their life objective. Yet others like Birla, Tata, Dalmia, etc., are stinking rich, yearning for ever more to compete with Karoon, known for his treasures. Also there are poor farmers, labouring with soil to find a measure of success. Thus there is diverse seeking by worldly mortals that is confusing. The question remains: "O'Lord! What is the purpose of our worldly life?"

With a philosophical look, we find that the sun's heat causes water to evaporate from the sea, forming a cloud. After condensation at higher altitudes and striking high mountains, it comes down to earth as rain. Flowing in streams and rivers, same water goes back to join its source, the sea.

A seed sown in soil grows into sapling and then becomes a fruit bearing plant or tree. The fruit contains the original seed, completing a full cycle. There could be cited more examples to illustrate that the journey of worldly life is cyclic, reverting to the original starting point

after undergoing different phases of growth.

*Says Nanak, know thee that all growth
ultimately reverts to its source.*

[1426]

This natural law has universal application, including human life. What is our source? How to progress towards the source for a successful conclusion of human life.

Let us begin with our self-identification. Apparently we are just a human body. However a person may claim that he owns a beautiful house. Suffering sickness, we say that our body has weakened. These statements go to prove that we own a house and a body, but our real existence is distinct from house or body.

In the case of a death, we say that it is a dead body of so and so person. Our departed self goes elsewhere, while the body is disposed of. The dead body is said to be the visible coarse body while our invisible subtle being has departed. Dead body is matter and subtle being is of the energy source.

Subtle body encases another causative body, which is composed of thoughts. The other components of subtle body are the inner being, adjunct of mind, intellect, discernment and ego. The ego of selfhood is indeed a separate existence from coarse visible body, subtle body and causative body and energises all three for keeping them alive. Withdrawal of energy originating from personal ego makes these bodies non-effective and non-functional. The personal ego is also the soul-being and says Gurbani:

Says Kabir, this is a tiny part of All-Pervading Lord.

[871]

Thus, it is established that source of a being is Timeless, Universal Being like a ray emanating from the sun or a drop forming part of the ocean.

Identity of Timeless Being:

The oldest faith, Vedic belief proclaims that “All is Supreme Being Alone.” Says Bible, holy book of Christians, “The Lord, our God is

One.” Muslim faith also agrees that “There is nothing else besides Allah.” According to Gurbani:

***The world that you see around is manifestation of
“WAHEGURU” and thus is “WAHEGURU” visioned.***

[922]

***All is manifestation of creator and sustainer Lord
and nothing else besides.***

[485]

Thus all faiths, Hindu, Christian, Muslim and Sikhs are in agreement on the basic precept that all panorama of visible and invisible creation is manifestation of One Timeless and Immanent Being, without a second existence

Kapal Dev Ji in his “*Saankh Shaastar*”, one of the six scriptures authored by him, has stated that worldly creation is composed of minute basic particles. The present day scientists have broken this particle into sub-components. It was discovered that the inert particle in fact contains immense energy. Firstly it was broken into two parts, one central portion and the other going around the central portion. The central portion was further broken into proton and neutron, forming together what is called nucleus. The part going around nucleus is called electron. It is combination of electron, proton and neutron that goes to form an atom. Some similar atoms combine to form the inert molecule of an element or different atoms may constitute a compound. Variety of compounds and elements form the worldly creation. A famous British Scientist, Lord Eddington, in his book “*Nature of The Physical World*” comments on theory of electronics: “It appears electronic energy draws its energy from another undetermined external vast source.”

This just goes to show that science also agrees to a real source of all creation as a Universal Limitless Power, named differently by the religions as 'Akal Purkh WAHEGURU', 'Parmatma', 'Allah' or 'God'. This is the source of human life and thus must become Ultimate Destination for a successful worldly sojourn. But, when?

Let us consult astrology that puts life of the Universe at 432 crore

God as viewed through Gurbani & Science

years. By the year 1997 CE, the already lapsed time is about 197 crore years, leaving the remaining period at about 235 crore years. Obviously at the end, all must revert to the Creator Lord. According to this calculation, we are bound to merge into Divine Spirit after another 235 crore years or so, even without a devotional effort.

Now the species of life are said to 84 lakhs. Life of various species varies from thousands of years, hundreds of years, a few years, a few months or even a few days. Making a wild guess, if we put the average life at 20 years, then 84 lakh lives of all species for one full cycle will take about 17 crore years. For the remaining life of universe of 235 crore years, it would take about 14 cycles of transmigration, amounting to 12 crore births and deaths. As we look around even the afflictions of a single life are terrifying. The beasts of burden transporting heavy loads in extreme climates are meted out heavy punishment from unrelenting owners, while the legs are wobbling. Some other species are in for even more horrid situations. That is how 14 transmigration cycles over 235 crore years have to be viewed.

The hopeless life is ended by cracking bones.

[1377]

If we have to escape this horrid suffering in repeated deaths, we have to think of means to attain Liberation from transmigration cycles.

Thus we conclude that all life is cyclic, reverting to the parent source. This becomes life objective. Being is a part of the Divine Source and into the Lord Creator one has to merge ultimately.

2. EVER EXISTENT BEING AS VIEWED THROUGH GURBANI & SCIENCE

Man has contemplated on the origin of worldly creation and the creator from the very beginning of human thought. According to Bible, God completed the creation process in six days and rested on the seventh day. Says Gurbani:

*The panorama of creation came into being
with One Divine-Word.*

[3]

Islamic belief is that Allah uttered 'KUN' and the world came into being. A tribe, Jatra varted, of Viltvodle believes that Supreme Being named 'Great Green Arkleseizer', cleaned nose and the universe was created out of that excreted matter.

It is difficult to judge the Truth from these beliefs. Negation of any belief is known to bring severe retribution like Shams Tabrez being skinned alive, Sarmad being beheaded and being tortured severely to martyrdom like Guru Arjan Dev Ji and Guru Teg Bahadur Ji. In recent history Suleman Rushdie saved his life by going into hiding. Thus to escape the wrath of formalists, let us seek the answer to origin of creation in the light of Gurbani and Science.

The Form of Timeless Being:

Writings of Bhai Gurdas Ji were acknowledged as key to Gurbani by Guru Arjan Dev Ji and placed at the high pedestal of Gurbani. He writes in his Var:

*The Unmanifested Lord having manifested came to be known
One Creator, Limitless Being.*

*There ensued from the One Creator Being vibration sound, Word
that brought the transformation into Form.*

[Var 26]

This quote describes three forms of Timeless Being, Formless Being, Creator Being and Word Sound-Vibrational Force. Then again he says:

God as viewed through Gurbani & Science

***The Formless transforming into Manifested Form appeared as
Extremely Beautiful Light.
The Enlightening word 'WAHEGURU', beyond the reach of
Holy Scriptures, was heard.***

[Var 12]

Here again, three Forms are described. Unmanifested Being when Manifested, appears as 'Light' and is also heard as 'WAHEGURU', The Enlightener word, beyond the reach of Holy Scriptures.

Guru Gobind Singh has described the three Forms as follows:

*“Hear, O’Nand (Bhai Nand Lal Ji), carefully about my three forms.
Formless Being, Manifested Form, Enlightener Word-Gur-Shabad.”*

Guru Nanak has expressed in Mool-Mantar, Basic Teaching:

One- Unmanifested Being, Second- Manifested Supreme Spirit Light, and Third- Eternal Naam Gur-Shabad-Enlightener 'WAHEGURU'. Sat Naam (WAHEGURU) is the Vibrational Sound of the Word, Gur-Mantar also, known as Naam.

To sum up, Timeless Being has Three Forms- Formless, Light and Naam. This is like ice, vapour and liquid water three different forms of the same substance under different temperatures and conditions. We thus conclude that Naam is not a mere Word but one of the Forms of Supreme Reality.

***Thy Naam, O’Nirankar (formless one), is such that
contemplating this, a mortal proceeds not to hell.***

[465]

We have so far considered second and third form of Timeless Being. The first form as unmanifested being needs to be explicated. Guru Gobind Singh Ji in Jaap Sahib speaks thus:

*“The One without any distinctive features, colour, caste or lineage;
No one can describe his form of garb, marks of identity.”*

Being Formless, unmanifested Form defies description. This creates a doubt whether such a Being exists in fact. God maybe only an

imaginary Being. However tenth Nanak makes it unambiguous, stating that Unmanifested Form is a real Being and has three major attributes in Jaap Sahib.

These are said to be: Motionless, Self-Realized manifestation, Infinite Energy. This quote contains the unknown secret of Timeless Being's reality. However it is little understood. Amit and Auj combine and describe Infinite Energy. Auj when wrongly interpreted as powerful creates a misgiving that powerful being derives power from a different energy source.

Thus Auj interpreted as power creates a sense of duality powerful being and the energy source. This contradicts our belief of Only One Supreme Being when the other energy source becomes more dominant. The basic principle of faith in Oneness will be shattered.

Scientifically power is derived from energy source while energy is neither created nor destroyed. This implies energy is Eternal. Energy is thus Primordial. This is how Formless Being is expressed.

***“True in the beginning, true through the ages,
true now and true in the past,
O' Nanak true ever shall The Lord be.”***

The Formless Being is Eternal and Only One. Formless Being is therefore Infinite Energy. Auj refers to energy and not power.

The second attribute is "*Anbhau Prakash*", self-perceived manifestation. This points out that Infinite Energy perceives its own manifestation and is a living reality. This makes it abundantly clear that all worldly display of energy is controlled by a human hand. However "*Amit-Auj*", Limitless Energy, is a living reality on its own merit, without any intervening being.

The third attribute is "*Achal Murat*", Motionless Being. However "*Achal*" is misinterpreted as “immutable”, steady at one place. What Guru Gobind Singh calls "*motionless being*" is named "*Timeless Being*"(Akal Murat) by Guru Nanak. Consider the research of German scientist Albert Einstein in 1905 on "theory of relativity" where there is no time, there is no space either. This leads to the

thought, in the case of "*timeless being*" there is no vacant space around and thus "*timeless being*" has no choice but to remain "*motionless*".

For the sake of argument, suppose that there is a lot of space around the Formless Being to provide change of position. That would refute the first attribute of "*limitless being*", as limited in space. It is therefore imperative to interpret "*Achal*" as "*Motionless*" and not "Immutable". Moreover "Formless being" is not a person but energy that remains unknown and incomprehensible. Scientifically energy does not appear until displayed. A torch battery contains energy but unless displayed through lighting of the torch bulb, it remains unknown. Thus "*Nirankar*" Formless Being, remains Incomprehensible. Whenever there is a vibration, it is no more Formless but appears as Light and heard as the Word "*WAHEGURU*." "*WAHEGURU*" is also Naam-Gurmantar. Light and "Naam" are different personifications of Formless Being, like snow and fog are forms of water. Formless Being is the Complete Energy and its manifestations in the forms of Light and Naam are also Complete Energy. That "*Formless Being*" is Energy and not a personification is confirmed by the following quotes:

***Bhai Gurdas in Var 12 says,
Formless Being manifests in the form of "Light"***

***There appeared Light
And thus All-pervading Beloved Lord was met.***

[375]

***Soul being merged with Divine Light
and thus completed is the mission of soul being.***

[846]

***Just as water mixes with water,
thus soul being merges with Divine Light.***

[278]

***All embody the spark of same divine spirit.
It is divine light that enlightens all beings.***

[13]

There are many more Gurbani quotes that go to show that Timeless

Being is “most enchanting Light.”

In science electromagnetic waves have wave length between 390 nanometer to 750 nanometer (nanometer = 10^{-9}). These are seen in light form. This explains that Timeless Being is akin to electromagnetic force and not a personification. In Sukhmani it is stated, “*spread is the Timeless Being in the form of limitless waves*” (Ashtpadi 9). If “Formless Being” is considered to be personified being, than such a being can only be at one place at any one time and not more than one place. It is only Energy that is spread over as gamma rays of one trillionth meter wave length up to radio waves of 1000 km wave length and many other intermediary waves. Says Gurbani:

Supreme Being has no colour, features, face nor facial hair.

[746]

Bhai Shaib Randhir Singh Ji explicates the above quote as follows: “Formless being, WAHEGURU, has no form or colour nor any features or marks, nor any facial hair. Gurmat does not recognize that God has physical appearance.”

It may thus be concluded that Timeless Being is a Live Energy and not a figural being. In this light, the old belief of identifying God as big fish, tortoise pig, gods or goddesses is far from truth. Timeless being is only a Live Motionless Complete Energy.

WHAT IS ENERGY?

Energy exists in the following forms:

- Electromagnetic force
- Nuclear strong force
- Nuclear weak force
- Gravitational force

All the energy that we come across is in the form of one of these four or a combination of these. Atom is constituted of electrons, protons and neutrons. In an atom, proton, and neutron are fused together at a temperature of 100,000, 000 °C. This fusion energy is provided by the nuclear strong force. To break the nuclear of an atom, to separate protons and neutrons, temperature of a few million centigrade is

required. This process is called fission, accomplished by Nuclear Weak Force. This form of energy is used in an atom bomb. Gravitation force is related to matter, that is constituted of atoms.

The above three types of energy are related to an atom that is built of photons, as the smallest building block. Photon is constituted of electromagnetic force. Thus the basic energy is the electromagnetic force. Usage of energy requires the presence of a conscious being. According to Tenth Nanak, Guru Gobind Singh Ji, Absolute Energy is a Living Being that operates independently.

Can Energy be a Living Being?

In the year 1871 the famous scientist Lord Kelvin presented the doctrine of the life thus: "Life can be created only from an earlier live source and not from the dead matter. Worldly creation has originated from electromagnetic force, including all the living beings of Myriad forms." Thus Electromagnetic force, the universal field of Energy, is the Absolute Limitless Energy-a Living Being.

Mr. Leonard Flink Riston has been a famous scientist of palmistry and supernatural vision. He writes in his book, "Opening Closed Doors" that "The lowest frequency of the electromagnetic spectrum, radio waves and their radiation has established that sound is a vibration. The increase in frequency produces infra-red rays; visible light rays and cosmic rays. Even the life and super-natural vision can be attributed to electromagnetic vibration."

This view has been confirmed by an American, Robert A. Monroe, Director General of the Institute of Applied Sciences. He writes in his book "*Journeys out of the Body*" that, "*Electricity, magnetic field and life (Third Force) constitute a closed circle. It is not possible to trace the leading force among the three. It is seen that electricity causes magnetic field that becomes the source of consciousness or life. Consciousness produces electricity. Presence of any of the forces is the harbinger of the other two. It is not possible for these to exist independently of each other.*"

Mrs. Betty Shine from England writes in her book "*Mind Magic*" that, "*Energy vibrating at the highest frequency becomes pure consciousness in life. Vibrating at a very low frequency the same*

energy takes a shape.”

The above views of renowned scientists go to prove that the basic electromagnetic Force or Universal Field of Energy is a Living Being. At very high frequencies, this Conscious Energy manifests as life and at low frequency it acquires the shape of matter. Viewed at the highest pedestal, the same energy becomes the Supreme Soul and in the minute form is the individual soul. Generally at the Macrocosm scale it constitutes heavenly world and at Microcosm scale it forms astral body. When the energy vibrates at low frequency, it creates very large material world and at very low frequency it generates body.

It is universal field of energy of electromagnetic force that is the source of all different creations. Confirming this view Mrs. Shirley MacLean in her book “*Going Within*” says that “*So we are a living and moving Electrical Field of Energy.*”

Thus we come to conclude that Supreme Soul, Heavenly world and our own world are basically constituted by the same one living, Universal Field of Energy. When this Energy is in potential or motionless mode, it is termed Formless Being. However, when this energy vibrates, it manifests as Universe. Thus is akin to sound with rising frequency changing into colour. Some of the many natural principles are discussed below:

Energy can neither be created nor destroyed. However it can be transformed from one state to another. The present state can be used in transformation for useful purposes. However this process is not generation of energy.

Matter can be transformed from solid state to liquid or gaseous state. However it cannot be destroyed, but transformed into energy.

Energy can be transformed into heat, light or electricity.

The above scientific principles need careful study:

The first principle that energy cannot be created, illustrates that energy has existed from the very beginning. The fact that it

God as viewed through Gurbani & Science

cannot be destroyed proves that it shall ever remain. In other words energy is eternal and thus:

*“True from the very beginning, True through the ages,
True now and says Nanak True it ever shall be.”*

Second statement that matter cannot be destroyed, but can be transformed into energy, proves that the eternal energy is transformed into matter to create the universe. The matter can be transformed again into energy as the eternal source. Thus according to Gurbani, the Timeless Being is the Living Absolute Energy. According to science, electromagnetic force is the basic live energy.

It is now possible to conclude that Timeless Being is Eternal, living electromagnetic field. Says Guru Gobind Singh:
*“Static Being, Fearless Effulgent, Limitless Energy is the Lord,
WAHEGURU.”*

A respectable scholar expressed his doubt that Formless Being is eternal and creator of Energy. Therefore Energy cannot be eternal. This implies that Formless Being and Energy are not One, but two separate existences. Who precedes in existence? Whether both could indeed be one and same? Here is an effort to resolve the above doubt:

In her book, *“Woman in search of the sacred,”* Mrs. Danah states that the minutest particles of nuclear, magnetic and gravitation are called bosons. This is a very basic component of consciousness and helps to unite the various parts of matter. The basic building block of matter is provided by Fermions, just as electron, proton, and neutron, discussed earlier. All the Fermions prefer independent existence. These are united only with the help of Bosons. In the very beginning, the start of creation of universe proceeds with Fermions and their uniting Bosons. Says Gurbani:

*“When the Creator Lord initiates creation,
many persons come to acquire bodies.”*

[Benti Chopai]

When the timeless being wishes to create the universe, the creative force is brought into action. What is the creative process? Nuclear

strong force unites protons and neutrons, to form the nucleus. The gravitation force attracts electrons to orbit around the nucleus and thereby complete structure of an atom. Assembly of two bosons creates consciousness. Electromagnetic force in an atom creates all three Fermions. Nuclear strong force and gravitation force are the cementing forces. With the exception of weak nuclear force, all bosons come together in the formation of an atom. This brings consciousness to the atom and thus creation is initiated, as already discussed.

The building block, atom, is a conscious particle. Where matter is absent and only space is left in universe, there exists a type of energy, known by different names. The Chinese call it Qi or Chi, we call it life force. The book, Chinese Yoga, calls it life-essence and electromagnetism. The purpose of this narration is to bring out that everything in the universe is interlinked with every other thing through this force. Nothing exists independently of other things. The American lady Mrs. Shirley MacLean, in her book, 'Going Within,' writes, ---*“everything, every last thing is linked ---. There is no separation.”* Thus the whole universe is one big body and One Being. There is no second being. When there is but 'One Immaculate Being,' then who is there to explore and what?

When there is only One Being, then where is the question preceding in existence? It is this Being that acquires different names, like Timeless Being, Super Soul, Waheguru, Allah, God or Khuda. Whatever the name, the reference is made to this Absolute Being, only.

*“When Thou, O'Lord! Bring force of destruction into action,
all the bodies come to merge in Thee.”*

You may be wondering that during discussion of bosons, only three types of forces were discussed, leaving out nuclear weak force. In brief, it is stated that when The Timeless Being considers merging the creation of universe back into Self, then this fourth force is activated. When the gravitation force starts pulling galaxies inward, the distance between planets is reduced and the heat increases. Living beings are roasted to death. The oceans get dried up. Coming together, the planets form into a fire-ball. Now the nuclear weak force comes into

God as viewed through Gurbani & Science

display. Breaking nucleus of atoms, protons and neutrons are separated. With fission, negatively charged electrons come in contact with positive charge of protons and thus burn together to form neutrons. The entire universe forms into a huge ball of neutrons and starts shrinking inward. The increased density increases compression and heat. Heat causes radiation of gamma and x-rays. When the neutron ball is reduced to a point of singularity a terrible thud is caused and even singularity is lost in implosion. Professor Stephen W. Hawking of Cambridge University says that this thud is equivalent to the combined thud of millions of hydrogen bombs, known as The Big Crunch. This is followed by Universal peace, leaving behind no sign of the erstwhile Universe. This is reversion to the original state of Void:

*The transcendent Lord now has no mark, colour or identification
or "long before creation, there was only void."*

Gurbani terms this as Formless Being and in terminology of science; it is Field of Energy, 'The Transcendent Lord Immaculate, only.'

Another interpretation of the foregoing story:

Within the body of each one of us, too much goes on without our awareness, automatically. For example breathing, digestion of food, discharge of excreta, blood circulation, the working of heart, brain, kidney and many other organs is all automatic. Who is working the bodily machine in perfect order? Who is ordering all these functions? We have not even spared a thought for this. In fact our body is constituted of multiple minute cells. Each cell is made of many atoms in combination. Every atom has consciousness or mind. All the minds of a cell combine to form a single mind of the cell. The cells of various organs have their bigger mind for the individual organ, to control the working and care of the organ. The minds of all the organs combine to form our single mind, for control of the entire body function. Such is the inner functioning control of our body, without our awareness that is well regulated by the natural system.

In confirmation of this, a book "*Losing Our Minds*" states, "*At the atomic level, consciousness is primitive--- neutrons contain possibly several billion atomic consciousnesses, we might call each*

*consciousness a mind---together these minds make up your mind---
This integrated consciousness is your consciousness of
consciousnesses.”*

Mr. Wilder Penfield is a famous scientist of veins and a psyche researcher. He says, “The mind has no unique location within the body---but if mind does not have a location, then where is it? ---The mind appears to be everywhere---It is one mind that is capable of acting as several minds. Mrs. Danah further states that the Universe itself is consciousness or a living being. She concludes thus:

“After all there is One Reality and we are part of it. In my view God as Being or the Source, whatever you want to call it, is part of the same thing that you and I are part of.”

The foregoing discussion shows that each atom has consciousness. All matter is made up of atoms. Hence the entire universe is a conscious being. Just as many atoms and cells constitute our mind, in combination, similarly all the universal minds together go to make Cosmic or Super Mind. It is this Mind that rules over all the minds.

The view is backed up by the book, “100 Percent Mind Power”:
“There actually is intelligence within every cell and every atom of the body and this intelligence is linked to the sub-conscious mind. --- There is an Intelligence that is Universal, an Intelligence that exists within the atom and is reproduced in and through every part of life extending into the infinite Universe. There is no place where this Intelligence does not exist. All is mind and creation of mind.”

It proves that the entire universe is one Universal Being, Cosmic or Super Mind, Universal Field of Energy, Timeless Being, Allah or God (or by whatever name). This is The Only Being, without a second one, in the universe. This resolves the issue of one preceding the other.

The questioning scholar has said that Timeless Being has already existed and created Energy. If this is to be believed, it suggests that there existed another being that enabled Timeless Being to create Energy. In the periodical, Punjab Times, I had published a serial 'There is None Except The Lord Cherisher of the Universe.' These writings were based on the authority of Holy Scriptures of all

God as viewed through Gurbani & Science

religions of Hindus, Muslims, Sikhs and Christians, to establish that from the very beginning there existed none besides Super Soul, Allah, Waheguru or God (different names of the same Deity). A contrary belief will negate the truth of the Holy Scriptures, which is impossible.

If we believe that Timeless Being created Energy from Own Self, then it suggests that Energy was part of Timeless Being in Oneness. Thus some part of the Timeless Being has been utilized for creation. Energy and Timeless Being are One in Form, two names of the same building block and One in sameness.

Bhai Gurdas Ji, in his Var No. 12, states, "*Formless being appears as light in manifested form. Just as water appears as snow, fog or mist, but essentially remains water; similarly Light too is Formless Being in transformation.*"

In another interpretation, when Energy is motionless, it remains imperceptible. In active mode, Energy is displayed all around as electromagnetic spectrum, in expansion. Initially wave to wave distance is very small and increases with remoteness from the centre. This is called wave length. Depending upon wave length, parts of the spectrum are named differently. The spectrum between the wavelengths of 390 to 750 nanometers is the visible spectrum of visible light rays. This is called Jot or Noor in Gurbani.

"*The same Noor (light) is the source of all creation.*" Thus light is described as the source of universal creation. The smallest particle of light is photon that forms into electron, proton and neutron, the constituents of an atom. Atoms form into elements, compounds and thus the universal creation.

It may be seen now that light "*Jot*" from Formless Being is the source of universal creation and in scientific parlance light from electromagnetic force and consequently atom are responsible for the creation. This is unique similarity between Gurbani and scientific interpretation, Formless Being or Electromagnetic force as the source of creation. Formless Being and Energy are just two different names of the Essence, Living Being.

***Manifested in Form, Transcendent, Formless Being,
Self in Meditation of Void, is the Lord himself.***

He contemplates his own Creation.

[290]

Whatever I could assimilate of Gurbani, with my little intellect and from scientific study, I have tried to present the picture of the interplay of religion and science in this write up. However Gurbani clearly states:

The created being knows not the limit of The Creator Lord.

[285]

Just as a watch about a watch repairer or a machine about the machine designer knows not, similarly a mere mortal being has no power to describe his creator Lord, Timeless Being. In all humility, I refrain from any claim to know the essence of True Lord. Says Gurbani in JapJi:

***If someone were to be as tall, then alone
one may know the Tallest Being.***

[24]

In ceaseless Naam devotion, if one can envision through the supernatural vision and experience the Effulgence of Timeless Being and thus gets bestowed with the knowledge of Essence, then and then alone a person is called the all knowing, Brahm Giani. Guru Arjan Dev Ji says:

“The all knowing, with spiritual essence, Brahm Giani, is himself the Supreme Deity.” And “Brahm Giani is himself the Formless Being.”

Thus, an accomplished spiritualist, enjoying Divine Grace, alone is worthy of meaningful commentary on the reality of Akal Purkh. However I am too insignificant for this purpose. There could be many short falls in this write up of omissions and commissions. I seek indulgence and forgiveness of the respected readers.

3. WHO AM I?

In essence Super Soul and individual Soul have same Source and Origin, Absolute Energy. The natural principle is that all beings must end up their life cycle by merging into the source of origin. It is therefore obvious that human soul also must merge back into the Divine Source, Super Soul Being.

It calls for a study of our existence details. The human being has four major constituents: visible, imperceptible, causative bodies and soul being:

A. The visible body that performs all normal functions. Its structure is fairly well known to us.

B. Imperceptible body is also termed as bioplasmic, Etheric or Energy body. Its appearance closely resembles visible body as the true copy or counter part. While the visible body is composed of matter, imperceptible body is in energy form and is a perfect fit into the visible body in full contact. Similar to controls of blood and nervous systems in visible body, meridian system functions in the imperceptible body. The meridian lines are the pathways for distributing energy in imperceptible body that serve to supply life force to the visible body, for sustaining life.

Chinese yoga had the know-how of meridian system about 6, 000 years ago. In the present age, Sir Thomas Luies from England had published his research report in detail about this in 1937. However his scientist colleagues did not take adequate notice of this. Subsequently Dr Kim Bong Han of Pyongyang University, North Korea carried out a lot of experiments. He confirmed the view that 'Meridians are pathways of energy. In his extensive report, he also gives the thickness of meridians as 20 to 50 millimicrons. In further experiments he designed an instrument '*Point Locator*,' for locating junction point of the meridians. Some more scientists reconfirmed the findings of Dr. Kim through their own experiments.

Energy from imperceptible body extends 2 to 5 inches around the body, to form '*inner magnetic aura*.' Yet other rays go beyond this, to

form 'health aura.' Some people enjoying power of clairvoyance of super natural vision can see this, and feel with their hands, to determine the person's state of health. The third aura extending up to one meter can be seen as the outer aura. All these three auras are used to determine the inner state of health of a person. A Russian scientist, Mr. Semyon Davidovich Kirlian, and his wife Valentina designed a camera, to photograph these auras. This is known as Kirlian photography. The new discovery through this photography is that even if a part of visible body is cut, it does not appear to be cut in the imperceptible body but remains in tact. The phenomenon of aura is not limited to humans, animals and birds, but also extends to every leaf of the vegetation. There is a photograph in the book, Psychic Explorer, with Kirlian photograph of a leaf with a cut portion, yet the imperceptible body of the leaf is complete, without the cut. The aura outside the leaf can be seen.

We expend part of our energy through normal functioning of our bodies. To recover this loss of energy, our great source of energy is the sun. Sun supplies energy through vegetation, air, water and earth. This energy comes to us in the form of food through vegetables and grains. Our breathing takes in life force within the body. Barefoot walking on earth or rolling with bare bodies, we absorb energy from earth. The big trees, with their aura, can also supply us life force. Probably this explains the sages meditating under the big trees in olden times.

The flow of energy generally is upward and outward, trying to reach the top crown of our heads. From the root centre to the crown centre, there are seven centres. Some more minor centres have been discovered. Energy gathers at the centres and starts circling around the centre. These points are therefore sometimes called circles of energy. These centres or circles of energy supply energy to their relevant body organs for normal health. It is to be borne in mind that these centres are part of the imperceptible body, functioning like power sub-stations, and supplying to the area of their control. Thus the whole body receives energy from the net-work of power sub-stations. The following chart explains this functioning:

God as viewed through Gurbani & Science

Name of the Centre	Location in the Body	Color
Root Centre	Adrenal gland	Red
Lion Centre	Creativity	Orange
Stomach Centre	Pancreas	Yellow
Heart Centre	Thymus gland	Green
Throat Centre	Thyroid gland	Blue
Brow Centre	Pituitary gland	Red & Blue
Crown Centre	Pineal gland	White

The upward flow of energy is helped by positive thinking of love, humility, sweetness of words, general well being and service. Negative thoughts of lust, greed, attachment, pride, slander, jealousy and cruelty tend to apply downward pressure to suppress energy to lower centres. Whenever the upward flow of energy meets the downward flow, the resultant clash causes blockage or congestion of energy. Break down in supply of energy brings death of the affected cells and disease of the organ. Restoration of flow of energy restores health of the affected organ to normalcy gradually.

Most of our energy need is met by food and air. Air supplies oxygen as well as the life breath, life force, from the environment. There is no place in the body without life force. Thus in a way we float in an ocean of life force, says Gurbani:

Thou, O'Lord! Are the river of all life.

[11]

The life force is ingested along with breath and absorbed by imperceptible body. Air removes impurities from the blood, etc. and deposits life force before making an exit, breathing out. According to 'Chinese Yoga' book, we generally breathe superficially in and out utilizing only one-tenth of our full capacity. Chinese saints utilize deer and crane internal exercises to maximize the breathing. According to Chinese research, we breathe out only partially, retaining most of the earlier breath inside. This reduces the intake of next breathing in. It is therefore essential for full breathing in to exhale maximum by drawing in stomach and empty out the air. This will ensure maximum oxygen and life force to be drawn in.

Japanese research holds 'Tandean' as the basic source of breathing.

There is no equivalent word to Tandean that comes in contact with navel in correct breathing, when navel is squeezed in by two inches. More the gap between navel and Tandean during breathing the more stress we suffer from. It has become customary to breathe in from the chest upwards that is harmful from religious view. An ancient saint, Laotse used to say that those desiring his tutelage, should first stop breathing from the lungs and instead breathe from the navel. In modern times, Bhai Shaib Bhai Randhir Singh Ji, a top Naam-devotee, writes in his book, '*Anhad Shabad- Dasam Duar*': '*The breath of a devotee, breathing in and out sensation as the swiveling of Nectarion Effulgence touches throat, back-bone and from chest to below the navel.*' This experience is not confined only to Bhai Shaib, but is repeated in the case of all Amrit-dhari Singhs, initiated by Chosen Five Beloved into the technique of Naam-Simran practice. The breath travels well below navel during meditational process of Naam-Simran.

What is the significance of pulling the breath below the navel? It is possible to achieve this only if earlier exhaling has been complete and stomach has been emptied of air. When stomach is thus emptied out, the stomach and navel experience vacuum. The energy around vacuum is pulled in from the root centre. The increased energy at navel starts rising upward, working as a pumping station.

"Nine body-outlets are known. Tenth is the hidden one." (Anand Shaib, P.38) Out of the known and visible body openings, anus is the lowest and is called root-door. With creation of vacuum in stomach and navel, anus get shrunk and pulled in. It is thereby shut. Thus root-door is shut tight, says Gurbani:
"Root-door is shut tight."

Another name is '*Root Lock*,' effectively closing anus, without any escape of rising up energy due to vacuum, from root centre to the navel centre. When navel is filled up with energy, the rising level rises up to heart, throat, brow and crown centres.

Energy at heart centre fills a person with feeling of love, creating an environment of love all around. Coming in personal contact with such a person, a sad person becomes happy, a sorrowful person forgets sorrow for the time being, a stressful person comes to enjoy

God as viewed through Gurbani & Science

peace. A mere touching of such a person, the person experiences blissful tingling. When energy rises up to throat, the talk of a person becomes sweet. The voice acquires beauty and becomes poetic. A few words to someone will be highly satiating.

Energy at brow centre gives a feeling, that one had been a sort of blind and now alone the sight is restored to a new experience. Such a person enjoys not mere reasoning in his words but the force of truth. His words are accepted, beyond the pale of testimony or proof. Such words go to form religious text. This person acquires the angelic wisdom.

At crown centre, energy brings along ecstatic flow. Beyond himself with pure joy, such a person is lost in mirthful dancing or acquires silence of a mendicant. Such a state is known as 'carefree' bliss.

We have discussed briefly the working of Meridian System or Energy System within the imperceptible body. This is preordained natural function in accordance with natural laws. Any and everybody is free to derive their benefit without a distinction of religion, country or creed. This is a common divine gift like free air, sun and water.

It is important to note that generally we are under the influence of negative thinking. Thus the rising energy gets suppressed downward, restricted mainly to the lion or creativity centre, linked with sexual desire. Dominance of sex desire makes us indulgent in sex. Another flaw is making our nature cruel, to kill innocent birds and animals to gratify our palate with meat eating. Obviously cruelty, killing and brutality are part of our negativity of thought and action that makes us sex obsessed and ruthless beings.

Naam-Simran, godly devotion, is a positive action. It helps energy to rise to higher centres of heart, throat, brow and crown and activate these, as discussed above. This is the making of divine beings. Choice between negativity and positivity is available to us. These laws of nature are unassailable and unalterable. We have thus far discussed imperceptible body as second part of our being. The seven centres and other imperceptible organs are not traceable with surgical research of physical body, as part of the anatomy.

C. The causative body is composed of ideas and thought that activate the imperceptible body. Further, the visible body transforms thoughts into action, responsible for becoming divine or evil.

D. Our true being is our soul that is part of the Super Soul, Parmatma. It is the Super Soul that dictates Divine Will through individual soul being and in turn through causative, imperceptible and visible bodies and thus activates these. It is this Divine Will that brings us sorrow or happiness. Unaware of the presence of Super Soul, our soul being, causative and imperceptible bodies, the channel of divine will, we believe our self to be the doer. Ignoring The Creator Lord and assigning the role of doer to ourselves we develop I-ness of selfhood, the root of all our problems.

The above explained exercise of 'Root Lock,' 'Mool Bandh,' known as Deer and Crane exercise by Chinese Yogis, may not appeal in its assigned name. Let it be assigned the name of any individual choice, but its importance lies in proper and full breathing instead of poor breathing to our 1/10 capacity only. This holds the benefit of ingesting ten times oxygen and energy.

Bhai Shaib Bhai Randhir Singh Ji has insisted in his books that during recitation of the Word 'Waheguru', the 'Ru' portion should form part of exhaling in forceful contact with tongue. Though it is not explained, but it is experienced that the stomach gets fully drawn in. The navel gathers energy and pushes it upward, working as a pumping station. The anus is pulled in and squeezed to shut the opening. It is not possible to explain fully the travel of energy up to Dasam-Duar and the Divine Play there, but only experienced by the fortunate practitioners. The basic cause of this magic is the pronouncing "Ru" forcefully during exhaling. This experiment is open to all novice and experts, effortlessly. Mention of this exercise in Gurbani underlines its importance:

"Root-door is closed shut. The Blissfulness of moon is superimposed over the Sun-like bright spiritual knowledge. The sun of knowledge shines overpowering the ignorance and mind is engrossed in Divine Realization. The obstacle of worldliness has to be crossed and the effort of determined Faith applied with perseverance. Thus one can

God as viewed through Gurbani & Science

realize Dasam Duar, Tenth Hidden Door. Says Kabir, The play at Dasam Duar defies expression”.

The Conclusion is as follows:

- A) The inhaled breath should be drawn in well below the navel, so as to maximize Life Force in-take.
- B) The stomach should be completely emptied of the air while exhaling.
- C) The created vacuum in stomach helps to draw energy from the Root-Centre, so as to push on energy to Dasam Duar.
- D) Emptied stomach allows more breath to be drawn in during the following in-haling along with maximum of Life Force, Energy.

4. RELATIVE SPIRITUAL REACH OF DIFFERENT FAITHS

In the Gurbani of Jap Ji Sahib, there is a mention of Five Regions in the Divine Creation. The scholars have interpreted these regions differently. Some call these as different stages of spiritual progress. However, none has explicated further, making only an intellectual guess about these. Bhai Sahib Bhai Randhir Singh Ji first devoted to ceaseless Naam devotion and acquired super natural vision, with the Grace of Satguru. He delineated in his book, "*Vision of Eternal Abode*" (*Sach Khand Darshan*) whatever he happened to vision with the super-natural sight. According to him, these are part of Natural Creation as Regions, akin to our world. The inhabitants of Dharam Khand are more advanced spiritually than the people of this world. This spiritual evolvment is progressively higher in the case of inhabitants of regions from Gian Khand- Saram Khand Karam Khand and finally highest in the case of Sach Khand. Says Gurbani: "Sach Khand is the Abode of the Formless Being." However, this does not imply that Formless Being is limited only to Sach Khand, but it is the Abode of the Immaculate Beings in the sameness of Formless Being. Soul being as part of the Super Soul is already in the likeness of Formless Being. However, its attachment to the visible, imperceptible and causative bodies, holds the soul being from inhabiting Sach Khand. Visible body gets disposed of in this world through burning or throwing in water or other means, but the other two bodies, imperceptible and causative, accompany further. Mrs. Betty Shine in her book, '*Mind to Mind*,' comments thus: "It is not guaranteed that the dying people may return to this world, because there are other worlds for their rebirth. Most of the worlds are invisible to us, because of difference in their vibrational frequencies.

This Universe is Infinite. There are worlds inside the worlds and still more world inside these, beyond count. Some of their frequencies of vibration are much higher than that of our world. We return to this world, because we had not made adequate progress, fit enough for birth in the higher worlds." Before the advent of Guru Nanak, there were four major world religions: Jewish, Christianity, Islam and Hinduism. The branches of Hinduism are Vedant, Yog, Budhism and Jainism, etc. Jews, Christians and Muslims do not believe in rebirth. Rebirth into any of the 84 Lakh species is rebirth of Transmigration.

The Western Religions believe, “There is no life beyond grave yard.” With minor differences, the three religions follow similar principles and are thus called Sister Religions. They believe Doom's Day is the day of awakening of the dead, when God shall sit in Judgment to send the soul beings to heaven or hell, in accordance with their past deeds. Heaven and hell correspond to Dharam Khand.

The do's and don'ts of these religions are based on earning merit for heaven and escape from hell. Thus life in heaven is their chief objective. They are not scared of transmigration into other species of life, so they are eager to enjoy the present life to the hilt.

“Babbar! Enjoy spring of life, as there is no after world.”

All the branches of Hinduism believe in transmigration. According to them, their previous deeds, good or bad have to be harvested by rebirth in the cycle of transmigration. It is indeed a frightening prospect. Sought therefore in their faith is salvation from dreaded transmigration of rebirths.

Hinduism believes the soul to be a part of The Super Soul, Brahm. It is in ignorance that self is identified as the body rather than soul being. The deeds performed with self as body, call for harvesting the fruit of deeds in a body form though rebirth. If somehow it dawns clearly that one is not a body but part of Brahm, then the ignorance is rid of the identification of self with body. Thus performance of deeds is disassociated from the soul being and rebirth on account of this. Salvation is then realized.

To get rid of ignorance, the rituals are performed to bring awareness of soul being and have its vision. This is called, 'The process of discernment of soul being.' Realization of soul ends ignorance of considering self as body and so also the deeds performed under this belief. With destruction of deeds, soul being gains salvation from the cycle of rebirths.

***To gain knowledge, deeds are practised.
Once the knowledge dawns, then the deeds disappear.***

[1167]

If we grant that Jews, Christians, and Muslims realize Heaven and also accept that Hindus attain Salvation, yet none of these religions, in common, have gained unity with Super Soul, Supreme Being. Their souls never aspired for Oneness. The Natural Principle in Gurbani says: *“O Nanak! All must merge back into the Source of Origin.”* Accordingly soul beings must merge back into the Source, Super Soul. Without this, none has fulfilled the final objective.

It is worthwhile to study how far the current religions carried a mortal in spiritual journey. Three Western religions have been discussed. Hindu religion needs a little more elucidation.

The two branches, Buddhism and Jainism do not mention Param-atma, Super Soul in their scriptures. These are termed as Half-Atheist. This omission in scripture is an obvious pointer that these religions have no use for the Supreme Being nor do they seek this Reality. For them self-enlightenment is their life objective. Now we discuss Vedant and Yoga

Vedant and Yoga:

Let us consider a train starting from Amritsar for Bombay with a lot of passengers. According to the purchased tickets, the passengers keep disembarking at their destined stations. To reach Bombay, one has to possess the ticket to Bombay. Similarly, the voyage of life has various destinations as we are engaged in our individual pursuits. Christians and Muslims target Heaven as cherished destination and wish to escape Hell. Their religious rituals are designed to enable pleasures of Heaven. Some Hindus also desire Swarg or Heaven, but maximum stress is on freedom from cycles of rebirth through Salvation.

Jap Ji Sahib mentions Five Regions as Dharam Khand, Gian Khand, Saram Khand, Karam Khand and Sach Khand. Bhai Sahib Bhai Randhir Singh Ji has explicated the description of these Regions (Khands). According to him, Heaven and Hell form part of the lowest Region, Dharam Khand. Those desirous of Salvation through realization of Knowledge, have their destination in the 2nd Region, Gian Khand. Only those, aspiring for Realizing the Formless Being, shall proceed to Sach Khand, Divine Abode, as their cherished destination.

Leaving aside the topic of Heaven and Hell, it is proposed to study the methodology of reaching Gian Khand and the Highest Sach Khand. The means to experience Higher Bliss, prior to Guru Nanak are discussed below.

Vedant:

One of the six Hindu Shaastras is Vedant Shaastar, authored by Vyas Ji. Initially it held great sway, but later Budhism gained strength and Vedant got weakened. However, Swamy Shankar Acharya undertook extensive preaching of Vedant and restored its glory. Budhism, being semi atheist, was neglected. Swamy Ji wrote a book, “*Aprokshh-Anbhavti*” (Self-Experience), discussing Vedant in detail. He describes Universe as the amplification of Supreme Power, known as Brahm. He considers Brahm and Soul being as the same reality. To realize self, soul being, is the 'Discernment of Soul' and the objective of human life. He describes the 'Gian Yog' (Knowledge Methodology) of fifteen steps.

In edict No. 2 of the book, he writes: “*It is for accomplishment of Liberation only that 'Self-Experience' is narrated. It behoves righteous persons to devote to its study repeatedly.*” Thus, it clarifies that the objective of Vedant is to attain Liberation.

After explaining the exercises for cleaning of mind, the book tries to establish sameness of Brahm and the soul being. Discussing liberation, methodology of its attainment is stated:

“Now I explain the fifteen steps for attainment of the above discussed liberation that help in constant meditation.” [Edict No. 100]

“Without constant practice The Effulgent Soul cannot be realized. It is therefore important for a devout to practice for a long time.” [Edict No. 101]

“Yam, Niyam, Tyag, Moan, Desh, Kal, Aasan, Moolbandh, Deh-Samya, Darak-Sathitee, Pranayam, Prithar, Dharna, Dhian and Samadhi in that order are the fifteen steps of Gian-Yog.” [Edict No. 102]

For our purpose, the fifteen steps can be divided into two parts, the first part contains twelve steps and the second part has three last steps. In brief, the first part is to purify mind, word and action with practice of the twelve steps and thus build a high character and prepare the body for long and hard practice.

Writing about Dharna, Dhian and Smadhi Swamy Ji writes:

“Wherever mind wanders, envision Brahm in all that, steadying the mind. This is the best conception (Dharna).” [Edict No. 122]

“I am nothing but Brahm, with this irrefutable thinking and firm belief forming without any external aid, is called Dhian. This state can bring Supreme Bliss.” [Edict No. 123]

“Emptying the mind of evil and then bring in Brahm Form and finally forgetting all, such is the true Gian Smadhi (Meditation of Divine Knowledge).” [Edict No. 124]

Let us explore this second part further. To concentrate mind on a particular thought is forming a concept. To deepen the thought concentration further is Dhian. To constantly hold the mind's concentration without involvement of consciousness or intellect is called Smadhi. In other words, objective is same, concentration of mind is divided into three parts. The main stress of this Gian-Yog is on the quality of concentration of mind. Gurbani also says:

As you think, so shall You be.

[549]

The whole edifice of Vedant philosophy rests on this principle. Swamy Ji further writes:

“Whatever a person thinks in full faith, with passion and single minded concentration, he soon acquires the sameness of that object. The example of Bhringi should explain this.” [Edict No. 140]

It is said that 'Bhringi' is an insect. It brings another insect from outside and stings it that causes pain to the stung insect. 'Bhringi' keeps stinging the helpless insect every so often as to cause fear and attention constantly. With this concentration of mind all the time, the new insect also turns out to be another Bhringi.

The High Priest of Vedant, keeping this principle in mind has put the high thought of Brahm for self concentration to become the Brahm of contemplation. Thus concluding "I have through contemplation of Brahm acquired the likeness of Brahm". In devotional pursuit, wherever mind wanders, it is brought to bear in mind that the object before him is to be believed as Brahm. Let us suppose that one thinks of chair. The devotee is advised to convince the mind that the object is not to be taken as chair but The Brahm. Thus everything around is believed to be Brahm.

Let us say I have not been to Jaipur City. I hear about the beauty of Jaipur and its elegant buildings of red stone. My place has no red stone nor have I ever seen it. Hearing of the elegant buildings of Jaipur, I try to envision a new palatial building in our area. The result is likely that I am unable to contemplate about the unseen Jaipur buildings and instead I shall concentrate on the palatial building that I have seen. In such a case can I acquire the likeness of red stone building in Jaipur of the Mughal period? Logically, I can aspire to become only the seen object and not the unseen.

It may therefore be concluded that we cannot contemplate of the unseen Brahm. Mind constructs its own image of a supposed Brahm for contemplation and finally acquires the likeness of the imagined object. This leaves aside the Real Brahm. Even if the mind concentrates and the state of meditation is achieved, according to the edicts of Vedant, yet Brahm realization eludes. Yes, the super-natural powers (Ridhi, Sidhi) may possibly be acquired. Entangled in these a person goes on to claim 'Brahm-Veta', (Knowing of Brahm). This is an empty claim.

Yog:

Another one of the six Hindu-Shaastras is a Yog-Shaastar, authored by Patanjali Rishi. He has taught 'Ashtang Yog' of eight-parts. We have seen that Vedant teaches constant contemplation of Brahm so as

to acquire sameness of Brahm. Patanjali Rishi's principle is: “*Yog Chit Viridhi Nirodh*”, ie, Restraint of mind is called Yog. The entire Yoga is based on this principle.

To start with, we have to develop clear understanding of mind and life force, Pran. The function of our body depends upon the combined functioning of mind and life force. If either of the two becomes Motionless the other is automatically rendered motionless and stops functioning. Patanjali Ji thought that controlling mind is difficult, but 'Pranas' can be controlled with exercises. Thus, he started the practice of 'Prana Yam'. The eight part of Yoga are: Yam, Niyam, Aasan, Prana Yam, Prithar, Dharna, Dhian and Smadhi. These parts can be divided into two classifications. The first five parts relate to cleaning up of body and mind for a high character. It is not possible to go into meditation (Smadhi) without immaculacy of character.

There are different methods of breathing in and out. This methodology is called 'Prana Yama', control of breathing. The methods have been assigned different names like:

Sukh Poorbhak, Bhastarka, Seetali, Seet Kari and Kewal Kumbhak, etc. Initially, the student exercises according to Sukh Poorbhak Pranam. This is to enable the breathing veins to withstand high pressure during Prana Yam exercises like Bhastarka and Kapal Bhatti, without getting ruptured. Instead of going into the lengthy details of Yoga we shall confine our discussion to the relevant chief portion of Prana Yam upto, 'Kewal-Kumbhak.'

The initial five parts prepare body and mind for the ensuing three parts. Thus Dharna, Dhian and Samadhi constitute the main functions of Yoga. The Yogi contemplates one of his own body part, concentrating mind on say tip of the nose, centre of the eyebrows (Trikuti), navel, heart or Dasam Duar. This exercise builds mind concentration gradually. This is called Dharna. When consciousness is concentrated it is called Dhian and full engrossment is called Samadhi. The combination of these three is called 'Sanjam' (Restraint). In the last chapter of Yoga Shastra, Vibhooti Pad, it is explained that Sanjam on what part bestows which type of realization, what Sidhi or supernatural power.

Preparing for prolonged or perpetual meditation calls for 'Kewal

Kumbhak Pranayam' exercise. The Yogi starts reducing in-take of food, and also starts the technique of Khechri. The tongue is pulled to extend outside, gradually cutting the joining part in throat, the lower portion, with a sharp knife. It is extended to the extent that it touches the forehead at the hair line portion. The food in-take is reduced to the extent of one gram only. To complete this process, it takes about a year.

After meeting the above requirements, the Yogi goes to stand in water in a river or tank, so that water level allows water to enter the mouth but is kept below the nose. A cloth of the width of 4 inches is swallowed through mouth. Through the technique of Neuli, the cloth is taken out of the anus. Catching the cloth with either hand on both ends of mouth and anus, the cloth is pulled up and down in stomach, so as to clean it of the excreta. This process is repeated for as many days as necessary till the cloth comes out clean, ensuring fully cleaned stomach, free of any foul smell. This is to avoid rotting the body within, during prolonged meditation.

Finally, the Yogi is ready for Kewal Kumbhak exercise. A cave or secluded meditational place is selected, shutting of the outer world completely. Sitting in Sidh or Padam Aasan, the breath is drawn in extended tongue is taken in through the throat. Inhaled breath pushes the tongue upward to find an escape. In the process tongue is pushed up to shut the passage of nostrils. Thus, the tongue effectively blocks the passages of throat and nostrils. The breath is trapped within. According to the principle of Yoga, stoppage of breathing brings mind under control, Motionless. The Yogi goes into the state of meditation. This is considered 'Supreme Bliss.'

According to Yog, our imperceptible body is linked the visible body at the navel. When a person is able stop the breath at the navel, he is in a position to de-link the two bodies at will. At death, this de-linking is a natural occurrence and imperceptible body leaves the visible body. The Yogi can de-link the bodies at will and take out the imperceptible body for any length of time and return to normal linking when so desired. This experiment enables the Yogi to realize that he is not the visible body. This alienation with visible body comes to total detachment. Now the Yogi can abandon the visible body at the chosen time.

There is another aspect of Yogic Theory. According to this, at the lower end of our backbone, in root-centre, there is 'Kundalini', energy formed like a snake. This is wrapped around itself in 3 ½ circles and the tail end goes into its mouth, sitting in inactivity. There are three breathing veins; Eera, Pingala, and Sukhmana. Eera is the sun or hot vein, on the right side of the backbone. Pingala is the moon or cool vein and is on the left side of the backbone. In the empty center portion of the backbone runs the Sukhmana vein and Kundalini Energy blocks the passage of its lower end. With the practice of Prana Yam, the mouth of Kundalini opens by taking out the tail. The breath via Sukhmana starts going up. Where the backbone joins the skull there is a thin piece of flesh blocking the passage of Sukhmana. The Yogi pushes it upward with the force of breath. This piece of flesh is known as 'Sil'. There is yet another piece of flesh blocking the passage and force of breath pushes it aside. This is called 'Khirki' (window). Beyond this is the Dasam Duar of Yogic belief. This is located towards the rear portion of the head. Here the yogis are able to listen to the super natural music of musical organs called Anhad Shabad. This is the ultimate objective of Yogic belief and realization of Supreme Bliss.

Similar to the case in Vedant, we may ask, “Has the Yogi realized Akal Purkh at Dasam Duar?” It is believed that the navel is the abode of soul-being or self, while Dasam Duar is the Divine Abode, where Akal Purkh is envisioned.

Bhai Sahib Bhai Randhir Singh Ji has described Divine Play of Anhad Shabad at Dasam Duar in detail. He writes that the real Dasam Duar is further up at the very top of the head and not the one imagined by the Yogis. There:

“The hard doors open not without Guru's Word.”

Dasam Duar is thus inaccessible without Naam-devotion. However it is not a magical occurrence. It is the form of Gur-Shabad, Naam and the technique of Naam Simran with breathing that helps in realizing Dasam Duar, not possible otherwise. More discussion shall follow in subsequent chapter 'Amrit Kala'. It is after opening the door, Dasam Duar that:

God as viewed through Gurbani & Science

Through Guru's word, Cherisher of Universe is realized.

[1315]

The Yogi gets satisfied much below the Dasam Duar and thus Yogic System fails in realization of Akal Purkh, Timeless Being:

O' Nanak! There cannot be realization (Jog) of Supreme Being without Naam. Realize this Truth through contemplation.

[946]

***Listen to the final verdict of Divine word,
O'Yogi There cannot be Yog (realization) without Naam.***

[946]

To practice Vedant's philosophy one needs sharp intellect, so as to convince one's own mind with proof and enable it to envision Brahm in everything. There is absolute need to practice celibacy in Yogic System and thus renounce the family life of householder. It is therefore not viable for everyone. A common man wishes to enjoy life and yet remain a religious person. Thus, the need for a new system became obvious.

5. GURMAT

***Gem of Immanent Lord is obtained
on first abandoning all selfhood.***

[1366]

It is the natural law that visible body is a barrier to the soul being for entry into heaven. Visible body has to be abandoned in this world, then alone soul being can enter the higher world of heaven. Similarly, the soul being cannot enter Sach Khand, Divine Abode, without abandoning the causative and imperceptible bodies. This is the essential condition.

The visible body is rid of in this world. Freedom from transmigration is obtained in the Gian Khand, Realm of Knowledge. The imperceptible and causative bodies are disposed of first to gain entry into Sach Khand, in the Karam Khand, Realm of Grace. The way to abandon these bodies is prepared while living in this world. If there is some deficiency in devotion, it could be made up in Karam Khand. Such are the ways of the Divine. Says Gurbani:

***Sought not is the Kingdom or Liberation,
seeking of my mind is Love-Divine.***

[534]

And

A sagacious being rejects even lowly salvation.

[1078]

Thus, a Gurmukh desires not kingdom or insignificant salvation, but seeks only the Love of Lotus Feet of Akal Purkh. This implies Divine Realization and Divine sanctuary is the objective. The edict of Anand Sahib says:

***If someone defies Guru's edicts, he shall not attain liberation
without the Grace of the Guru.***

***There is no other place for redemption, verify this Truth
from the devout persons with Divine Discernment.***

***Making countless rounds of transmigration,
One finds not liberation without Guru's Help.***

***Lastly, one finds Salvation in Satguru's protection,
Satguru blesses with Word-Divine
Says Nanak, consider this thought fully,
There is no redemption without sanctuary of the Guru.***

[Paurri22, Anand Sahib; Ang 920]

This is a clear verdict for the need and means of liberation. Is there any contradiction in the foregoing Gurbani quotes? This is not possible in the case of Gurbani, as Word-Divine. Let us try to analyze this seeming self-contradiction.

The techniques of other faiths are single-fold, where as in Gurmat a technique is double-fold. Jews, Christians, and Muslims target only realization of Heaven, for their full and final satisfaction. Hindus aim for liberation from the cycle of rebirths. For them, it is the ultimate destination. Gursikh seeks not this liberation, but the merger into the Timeless Being. Liberation from rebirths is merely a milestone of self realization enroute the Realization of Super Soul. A Gursikh goes beyond this. However, the stage of self realization is definitely reached. Bhai Sahib Bhai Randhir Singh Ji describes this as a stage of envisioning effulgence equivalent to the light of about 12 suns. Subsequent realization of Supreme Soul, Paramatma, in the words of Gurbani:

This is the Effulgence of countless suns, O'Nanak.

[717]

Thus, a Gursikh comes across two stage goals. Their achievement also involves a double-fold technique.

Liberation is only a halting station, but not the destination. A Gursikh, therefore does not desire liberation as the ultimate goal. Abiding in Sach Khand requires abandoning of imperceptible and causative bodies as the necessary condition for merging with The Timeless Being. Thus, alone life objective is attained. Anand Sahib quote is a pointer to this essential requirement.

Just as envisioning self-being, individual soul, bestows liberation, similarly appearance of Supreme Soul brings forth riddance from imperceptible and causative bodies. The Supreme Soul has to be envisioned during the lifetime for abiding in Sach Khand and thus

finally attaining Oneness with The Timeless Being. The life objective necessitates liberation from the two imperceptible and causative bodies while still living in this world and not subsequent to death.

Liberation after death is not recognized by anyone.

[1292]

Liberated being during lifetime is called Living-Redeemed. The Gursikh enjoys this state, and merges into the Supreme Soul.

The Soul being has the light equivalent of few suns only. Its envisioning is redemption from rebirths. This is only a halting stage for a Gursikh, but not the final destination. The Liberation under reference on Paurri 22 of Anand Sahib is the envisioning of Super Soul, with Effulgence of countless suns. The referred Liberation is attained thus:

***Making rounds of many births, soul being finds not liberation
without Grace of Satguru.***

***Finally liberation is attained by accepting Satguru Ji's shelter
and Satguru bestows Word-Divine.***

[920]

The three points raised in the foregoing Gurbani are dealt within the chapter on 'Amrit Kala.'

6. SUPER-NATURAL POWER OF AMRIT

There is a special significance of initiation with '*Amrit Imbibing*' in the Sikh Panth. Unaware of the reality we consider this a mere ceremony like baptism in Christianity, circumcision in Islam and sacred thread wearing by Hindus, just another ceremony for Sikhs to enter their Faith. A well-known preacher of the Panth described this like admission of a child into a school. In the monthly issue of 'SURA' of August 1997, a writer explained this as an indication to accept the life of self-discipline only.

However such reasoning reflects our ignorance. This is not an ordinary ceremony, but the very foundation of the Faith. The whole edifice of Sikhism rests on this. Jews, Christians and Muslims aspire for Heaven as the final objective of their Faith. Hindus target liberation from cycle of rebirths as the final goal. Before the advent of Sikhism, no other Faith had Divine Realization as the chief objective. It is Sikhism that lays a life objective to be merger of Soul being into The Supreme Soul, Parm-Atma. It is for this purpose that Amrit Imbibing is an absolute need. Without this pre-condition, the Realization is ruled out. I am not saying this under emotional influence of my Faith. This is such a reality that its understanding will bring anyone to this very conclusion that without Amrit bounty, soul being cannot merge with the Supreme Soul. Let us now consider this topic in detail.

Satguru Guru Nanak Dev Ji, after a study of the current spiritual practices delineated these in the first stanza of Sri Jap Ji Sahib and rejected these:

- (i) "*Attempts to comprehend Timeless Being comes to naught.*" - Vedant
- (ii) "*Silence cannot silence the mind.*" - Yoga
- (iii) "*The endless desire cannot be satisfied.*" - Vam Marg, etc.
- (iv) Rejecting thousands of Scientific reasonings as futile.

Finally, he himself asks the question:

"How to become a righteous being and shed the veil of falsehood?"

The answer too is supplied as follows:

“Following the ordained Will, O’Nanak, that is inscribed.”

'Order' and 'Will' are the two important pillars of Gurmat, supporting the Essence of Divine Wisdom and thesis.

ਕੁਕਮੁ (Divine Order):

*One Naam is ordained, O’Nanak,
Naam understanding is bestowed by Satguru.*

[72]

Naam recitation is thus a Divine Order. Order has got to be obeyed without ifs and buts. Further says Gurbani:

To sing Divine Praise and virtues is Thy Ordained Will.

[100]

Bhai Gurdas Ji explicates praise Divine thus:

WAHEGURU's Praise is reciting Guru's Word.

[Var 9/13]

It is now clear that the Guru's Word, 'WAHEGURU', or Naam recitation is The Divine Order. What is Naam? How and where it is bestowed? Who is Satguru? How does He bestow understanding of Naam? These are questions that are attempted to be answered. Let us consider 'Raza' (Will-Divine) first.

Will-Divine: 'Raza' is Will and 'Razain' is according to Will.

Says Gurbani:

*Naam contemplation is through Thy Grace.
Thy Grace bestows a seat in Thy Court.*

[192]

In the religious field, Divine Grace holds lot of importance. The spiritual journey totally depends upon God's Benevolence. We have to prepare ourselves for worthiness of Divine Favour.

God as viewed through Gurbani & Science

In worldly life, our obedience to our parents, complying with their wishes earns for us their approval. In turn they try to fulfill all our needs, sharing our difficult times. Similarly, following Divine Will invites Godly help in every field. Akal Purkh bestows the bounty of Naam, Naam-devotion and an ascending spirit. The Divine Will is explained in Gurbani quotes as our guide, restraining us from evil doing and negative deeds. Says Gurbani:

***Cause not pain to any living being
and thus proceed with honour to self Abode.***

[322]

***Says Kabir, whosoever consumes alcohol, cannabis (Bhang) and
fish, in spite of religious practices, pilgrimage and fasting etc
shall proceed to hell.***

[1377]

Never indulge in something that brings repentance at the end.

[918]

***O, holy one! The food that pollutes the mind and causes
suffering to body is undesirable and its pleasure brings indignity.***

[16]

O'Farida! Retaliate not violence with violence.

[1378]

There are some other quotes that instruct in doing noble or positive deeds. Just as:

***Ambrosial morning hour is for reciting True Naam and
contemplating Divine Praise.***

[2]

***Humility is the word, forgiveness the virtue and a sweet word is
the chant superb. If you adorn yourself with these three virtues,
O'Sister, then the Lord Husband shall be under Your control.***

[1384]

***That devotee is the Graced One, who devotes every moment to
Naam recitation.***

[269]

We pray daily for “*overlooking the noticed fault of others*”, i.e., to put up with or forgive, “*with Naam ascendant is the spirit*,” “*May Thy Will prevail and May all be blessed.*”

Abiding by God's Will is thus refraining from evil or negative doing and performing pure good and positive deeds to attain immaculacy:

Immaculacy of spirit within and immaculacy without.

[919]

Naam (God-Remembrance):

The bestowed Guru's Word or Chant for recitation is commonly known as Naam. There are Gurbani quotes where 'Naam' and 'Shabad' both occur together.

(A) “*Shabad is the source of Naam, Shabad bestows The Realization.*” [644] Through devotional practice of Guru's Word, Naam is revealed and Naam brings about Realization.

(B) “*Guru's Word destroys selfhood and Naam comes to abide in the mind.*” [33] Devotional practice of Guru's Word should be so intensive that all selfhood is lost. After such ceaseless devotion, Naam comes to abide in the mind.

(C) “*Naam Treasure is realized by the devotee, who comes to enshrine Guru's Word in mind.*” [101] Mortal being who enshrines in mind Guru's Word, comes to possess Naam Treasure.

(D) “*Without Guru's Word, Naam is not realized. Guru's Grace alone bestows this in devotee's mind.*” [124] Devotion to Guru's Word alone brings realization of Naam, as an Act of Guru's Grace.

There are many quotes to this effect, yet the above quotes are considered adequate examples. It has been made clear that devotion to The Word makes Naam apparent. This suggests that Naam and Gur-Shabad are not One. If so, What is Naam? Reality of Naam becomes more mysterious in view of the quote in Sri Sukhmani Sahib:

***Naam constitutes all the beings.
Naam constitutes all the universe.***

[284]

God as viewed through Gurbani & Science

Naam as mere Word, how can it be the Universal Creator?
There is no religious or scientific theory to prove this.

Bhai Gurdas Ji's Bani has been blessed by Guru Arjan Dev Sahib Ji, Fifth Nanak, as the 'Key to Gurbani'. He writes thus:

***The Formless Being manifested Himself as Wonderful Light.
Beyond the Vedic and Semitic scriptures,
'WAHEGURU' shabad was heard***

[Var 12]

This suggests that Formless Being in manifested Form appears as Light and heard as the word 'WAHEGURU', inaccessible to the Hindu and Semitic scriptures. Light and sound are not material objects but forms of energy. Thus, Formless Being is not a person, but Energy. Snow, mist and fog are constituted by water and water is present in their minutest form. Says Gurbani:

The Universe is constituted by One Light-Divine.

[1349]

Naam constitutes the Universe.

[284]

Thus, the creation is made of the manifested form of the Formless Being, Light, as also from Naam. Both represent Energy that goes to form photons, atoms, elements and compounds. Thus is formed the Universal Creation, including living beings.

I am also part of the creation, constituted by Naam and Divine Light. Every part of my being contains these two constituents in hidden form. In 'Potential Form', energy remains hidden and undetected.

We may now conclude that Formless Being is energy, not a person. The Manifested Forms are light and sound (Jot and Naam), the two forms of Energy. These two are the constituents of the Universe and the living beings, are present in the hidden forms Naam is the sound of The Word, 'WAHEGURU', also present in me in the hidden Form. Now left is how to make apparent the hidden sound of 'WAHEGURU', Naam. Here is a quote:

*All the vegetation has hidden fire and all milk contains ghee.
Light is present in the high and lowest beings,
as the Lord is pervading in all the beings.*

[617]

All wood has hidden fire and all milk contains ghee, clarified butter. It requires a certain technique to bring out the hidden constituent. This is also true in the case of making Naam apparent in the high or low being. This technique is available through Satguru, according to Divine dispensation. Satguru alone is the appointed authority for Naam technique dispensation. None else, howsoever eminent Holy Being, god or goddess is familiar with this technique.

Satguru (True Enlightener):

*Hidden Jewel is bestowed in my mind by The Lord.
The Lord, Merciful to the poor has introduced me to
Saintly Guru. Meeting the Guru, found is the Naam jewel.*

[696]

In my mind lies the hidden (Naam) jewel. Merciful to the poor, The Lord has brought me to the Saintly Guru. Meeting the Guru, hidden jewel is found and evaluated. Satguru thus makes the Naam Energy apparent.

*I am sacrifice unto my Satguru,
who helped in discovery of the hidden Naam.*

[697]

The Naam Treasure within is envisioned with Satguru's help.

[425]

Who is Satguru? The answer lies in Gurbani. Our misfortune lies in that we have locked up our own Gurbani Treasure and go from place to place in search of Satguru. Many are found as claimants to be 'Satguru' and yet others call themselves 'Jagat-Guru' (Guru of the Entire World). However, none can withstand the test of Spiritual Touch Stone for Satguru.

Let us try to understand the role of Satguru with the example of a functioning government. A Prime Minister in a government appoints

God as viewed through Gurbani & Science

some ministers for specific duties. The vital department is retained by the Prime Minister for himself/herself. The Timeless Being has also appointed gods/goddesses for control of the various Natural Dispensations. Just as:

***One controls creation another looks after provisioning
and yet another holds court for destruction.***

[7]

Dharam Rai is ordered to sit in judgement and deliver True Justice.

[38]

Dharam Rai is like Chief Justice of the Divine Supreme Court. He views deeds of the mortals and delivers justice. There is yet another vital department of great importance to the Timeless Being. This is bringing human life to its culminating success of merging into Oneness with the Supreme Soul, handled by the Timeless Being, Himself. He has appointed Emissary Satguru in the human form with delegated Authority and constituted in Divine Likeness.

From the day of Creation and human mortals coming into being, Satguru has appeared in all human habitations to smoothen the way for their redemption. This work is continuing till date. The Universal Creation is estimated to have been created 1,972,949,097 years ago, before the year 1997 AD. Thus, in this Universal Era of 1 972 949 103 at present, Satguru has traveled to crores of Worlds and redeemed countless human beings. It is the same Satguru Personality who came to visit our planet 534 years ago, on his Divine Mission. Thus, Satguru Guru Nanak Dev Ji prepared the way to redemption for a period of 239 years acquiring ten different bodies for the benefit of human beings of this world. The tenth Nanak enshrined the Holy Nanak Spirit in Sri Guru Granth Sahib ji, embodiment of the Revealed Word, for Eternal upliftment of the human soul as the Word-Guru.

Guru Nanak Dev Ji was verily the Universal Enlightener, common to all humanity and not merely confined to Sikhs. Here are some quotes:

(A) *“Satguru Nanak is Divinely Appointed.” [Var Bhai Gurdas Ji, 20/1]*

(B) *“Guru Nanak is the Supreme Being, the Perfect Divine. [Var Bhai Gurdas Ji, 13/25]*

(C) *“Guru Nanak has come to redeem humanity in Kalyug age.” [Var Bhai Gurdas Ji, 1/23]*

(D) *“Immaculate Lord, Himself Manifested into the world.” [1395]*

(E) *“Immaculate Formless Being as Embodiment of Light came to abide in the world.” [1395]*

(F) *“You are Satguru in all four ages and indeed embodiment of Supreme Being.” [1406]*

(G) *“Study of holy scriptures, O'Nanak reveals that Supreme Being and Guru are not different.” [1142]*

(H) *“The Supreme Soul, Embodiment of Light-Divine, came to be called Guru Nanak. [1408]*

Bhai Sahib Bhai Randhir Singh has written on this topic in his book of grammar thus:

“Guru Nanak is the ever abiding Guru from the beginning and since the ages and The Absolute Supreme Deity. There is complete Oneness with the Formless Being all along. As the Emissary of the Formless Being, He has been the Redeemer, Guru Nanak 'Nirankari' in all ages.”

During Guru Nanak Dev Ji's visit to Baghdad he had discussion with Pir Gulam Dastgir on 'Patalan Patal Lakh Aagasan Aagas' (countless underworlds and millions of skies). For a conclusive proof of limitlessness of Natural Creation, Guru Ji took along the Pir's son for a visit to the numerous underworlds and skies. During the visit, the two came to a world where Guru Ji had come as a Redeemer before, redeeming the people there. They came across a holy gathering when at the end of the holy session the consecrated pudding was offered. Guru Ji took this in a small cup as a proof of their visit. (Bhai Gurdas Ji, Var 1/36). This proved that there are many inhabited worlds like our world. The modern scientists have still to discover an inhabited planet.

Role of the Satguru:

It has been discussed earlier that our spiritual journey is mostly based on Divine Grace. We have to earn our fitness for Divine Recognition

through pure deeds. It is sprouting of our pure deeds of many previous births, that bestows Divinely arranged meeting with the Transcendent Spirit drenched in Love-Divine, Satguru. This ushers in awakening of our spirit dormant since long, and its spiritual rejuvenation. There dawns the Sun of Divine Knowledge and all the dark ignorance is shed away. One is now brimming with Nectarian Effulgence. Says Gurbani:

***When the past pure deeds sprout,
met is the Transcendent Being Satguru,
drenched with Love-Divine.
Banishes He the dark ignorance with Divine Effulgence
and the dormant spirit since long comes alive.***

[204]

We are part of Divine Spirit, Pervading in all and everywhere and soul beings, abiding in both visible and imperceptible bodies. However, we are under the illusion of considering our self to be merely the visible body. This is our ignorance and deceptive belief, known as 'Haumai', egoism. When we come to envision our soul being, true self, then the wrong belief of identification with visible body is removed. This new enlightenment also destroys all the deeds under the mistaken identity and we do not have to be reborn to reap the harvest of deeds. When deeds are destroyed what is there to be harvested? This is the liberation from cycle of rebirths.

***Vegetation flowers to bear fruit. Appearance of fruit, destroys
flowers. Deeds are performed for self enlightenment. The
enlightenment of knowledge destroys the past deeds.***

[1167]

This is true that with the knowledge of Real Self, soul being, having the brightness of a few suns, we are rid of the ignorance that 'we are mere bodies'. Thereafter, liberation from rebirths is bestowed. However, this self-enlightenment is only a minor prelude to the Perfect Knowledge. Only ego of the visible body is now transformed into a new egoism, to keep us still in partial spiritual ignorance. Identification with visible body as self is universal. Only one among lakhs is lucky enough to attain knowledge of soul being. Hooked yet by a new and transformed ego, a rare being of the rarest persons alone comes out to reach the destination of complete spirituality.

The above statement must have worked up Your minds. Many questions must be arising such as liberation as objective is mentioned in the holy scriptures, yet we talk of egoism even after liberation. When we do not own the visible body as our true self, then where is the question of ego? We are an enlightened self now and liberated beings too. What more objective or goal is there to pursue now? You are perfectly justified in your thinking.

Jews, Christians and Muslims are satisfied with realization of Heaven. Hindus have liberation as their goal. It is since the ages that liberation was being preached as the ultimate objective. At times Supreme Soul is mentioned as 'Sat, Chit, Anand'. 'Chit' is symbolic of Perfect Knowledge. Method of attaining Perfect Knowledge or Realization of Supreme Soul had not been talked about by any ascetic, god, goddess or Holy Messengers of God. In reality, all were ignorant of this. Guru Gobind Singh Ji speaks thus:

***Some worship idols and yet others run to worship the dead.
Tangled is the entire world in false rituals, without knowing the
Reality of Supreme Being.***

[Tav Prasad Swayie]

To show the highway to Realization of Supreme Being, Guru Nanak Dev Ji has come to this world.

***From the very beginning up to the end there is Only One Deity.
That One is to be understood as our Enlightener Guru.***

[Benti Chopai]

The manifestation of Formless Being, Guru Nanak Dev Ji is the Sole Being. There is none else to show the way to realizing the Timeless Being. Satguru Guru Nanak Dev Ji alone is blessed with this secret.

Let us now turn back to deal with our new ego after liberation. All our life we envision only one Sun. Those who have envisioned soul being, inform us that the Effulgence is equivalent to the brightness of a few suns. We have no photometer to measure the brightness of the sun. It is based upon our own perception. Let us say that brightness of soul being is equivalent to 10 or 12 suns. Considering this as 'Immense Light', we consider this as Effulgence of the Timeless Being, which is in fact equivalent to the brightness of countless suns.

God as viewed through Gurbani & Science

Thus, we mistake the appearance of soul being as the Experience of envisioning Supreme Soul.

With this experience we begin to announce:

“I am the Divine Source of the Universe, Eternal Spirit.”

This is our new ego that entangles our friends who attain self-knowledge and liberation. The great quote of Vedant is: 'Aham Brahm Asmi' (I am the Brahm).

A drop of water can be from an Ocean as the Source, but cannot claim to be an ocean. A ray originates from the Sun, but cannot be the Sun. Similarly, the soul being has Supreme Soul as its source, but can never be called The Super Soul. Gurmat has the human objective:

***I desire not kingdom, nor liberation,
my mind yearns for Love-Divine.***

[534]

or

The insignificant liberation too is rejected by a sage.

[1078]

Though Gurmat does not sanction liberation as a goal, yet on the way to realizing Supreme Soul, it appears as a milestone. Following Gurmat, a Gurmukh Willy-nilly comes to the stage of liberation from rebirths, yet his journey is bound for Oneness with Supreme Being. Now, we are faced with how, when and where of God-Realization.

The key applied to Dasam Duar, bestows Vision of the Benevolent Being.

[341]

The strong door is opened not without Guru's Shabad.

[954]

These two quotes reveal that Gur-Shabad, Guru's Chant, is efficacious to open Dasam Duar and envisioned thus is the Benevolent Lord, Timeless Being. What is Gur-Shabad? How to

obtain Gur-Shabad?

***Satguru has the key, none else can open the Door.
The Guru bestows Realization, when perfectly destined.***

[124]

***Guru has the key to unlock and shed away the worldly ignorance,
mind is the chamber and body as the roof.
Says Nanak, without Guru the door is opened not,
because none else has the key.***

[1237]

Satguru has bestowed the Chant of Naam.

[196]

***In his mercy, the Benevolent Guru has bestowed True Chant,
WAHEGURU.***

[Bhai Gurdas Ji, Var 11/3]

***Blessed with Gur-Shabad, WAHEGURU, keep drinking from this
cup of love in silence and enjoyment.***

[Bhai Gurdas Ji, Var 4/17]

WAHEGURU is the Guru's Chant. Reciting this, lost is the ego.

[Bhai Gurdas Ji, Var13/2]

The above quotes indicate that 'WAHEGURU' is GUR-SHABAD, this key is efficacious to open Dasam Dwar and this key is available only with Satguru. 'One Supreme Deity, Eternal, is the Satguru.' The Formless Being has no identification like form, colour, line-mark or attire, etc. We have discussed that Formless Being appeared in the Form of Guru Nanak Dev Ji. Guru Nanak Dev Ji's spirit changed into ten different bodies, to keep the sway of Sat-Naam going. Though the bodies changed, yet the technique of Sat-Naam (WAHEGURU) bestowing remained unchanged.

***Same spirit, same technique,
Lord Satguru changes only the Form.***

[966]

The present form of the Formless Being is Sri Guru Granth Sahib Ji. Guru Nanak Dev Ji's spirit, through the medium of Five Chosen

Beloved Ones in the Presence of Sri Guru Granth Sahib Ji, continues to bless the seeking devotees with Gur-Shabad. The technique of bestowing Gur-Shabad in the first nine bodies was called 'Charan Pahul'. Ending the line of physical Guruship, Guru Gobind Singh Ji's new technique is as follows:

***Drink the Nectar of the Sharp Double-Edged Sword,
Thus propitious shall be your life.***

[Bhai Gurdas Ji, Var 41/1]

This new technique is called '*Khande-Batte Da Amrit*', (Amrit of the Double-Edge Sword and bowl of pure iron). '*Charan-Pahul*' and the new name however remain the same in essence. It is only in ignorance that Guru Nanak's technique looks different from the present one, to sub-divide the Panth into Guru Nanak's Sikhs and Guru Gobind Singh's Khalsa. Panth must not allow any such division. From the time of Guru Nanak up to the present Five Chosen Beloved Ones, the technique and Amrit remain the same.

Says Nanak, Amrit is one without a second.

[1238]

The purpose of this discussion is to understand the common purpose of Amrit and its significance. To prepare Amrit, Sangat selects some Gurmukh Singhs in the presence of Sri Guru Granth Sahib. After the necessary verification, six Singhs are chosen. They proceed to find suitability of Amrit-Seekers and then prepare The Amrit. One of the Chosen Singhs remains in attendance of Sri Guru Granth Sahib, while the remaining Five Singhs officiate to administer Amrit to the reporting Amrit Seekers, one by one.

What really takes place during '*Amrit-Drinking*'? It is the Spirit of Guru Nanak that comes to abide in the Five Beloved Ones. The Naam Energy, already present in the Amrit-Seeker, is revived from dormant state (potential energy is set to vibrate as kinetic energy). This Naam vibration is felt in the entire being. The sound of Gur-Shabad, WAHEGURU, starts sounding within. This phenomenon of Hidden Naam becoming apparent is known as enacting of Amrit-Technique. This is briefly stated by Bhai Sahib Bhai Randhir Singh in his book, 'Gurmat-Gauravta', thus: "In the presence of Sri Guru Granth Sahib, Five Beloved Ones, representing the Guru, Naam-Practitioners,

administer The True Guru initiation of Shabad. What is this teaching of Shabad? The pure Naam-practice vibration is started within the interior being. Without this Guru-initiation, the Vibration of Naam-practice does not appear. Only among the Graced Ones by the Guru - experience within their beings, The Naam, comes to abide and flourish, according to the given technique.”

In the same context, he writes in the book '*Undithi Duniya*', “Contacting Saintly Guru, Touch-Stone like, magnetic action takes place and instantly the electric Vibration of Effulgent Naam is felt throughout the entire being, in all the pores of body of a greatly fortunate mortal. The uncontrolled, automatic Naam practice is started, whether sitting, standing, sleeping or awake, Naam sound is there! Naam-WAHEGURU-Shabad initiated by the Five Beloved Ones through the technique of recitation of WAHEGURU Shabad with inhaling and exhaling of breath brings the recited Naam in harmony with inner vibration. This is the technique for life-long practice of Naam. In some highly fortunate cases Naam is sounded with such great force that the Five Beloved ones have to exercise control to bring normalcy. Some go into trance instantly with '*Amrit-Drinking*'. Towards the end, one of the Chosen Five explains Living code and Tradition for strict compliance”.

It has been referred earlier that Nanak Spirit comes to pervade, during the Amrit-Initiation, among the Five Chosen Ones, automatically enacting the Amrit phenomenon within the bodies of seekers. The book '*Anhad Shabad-Dasam Duar*', explains this in the following words:

“Among the Guru-oriented Gurmukhs of Guru's House during preparation of Amrit, Unknown Divinely ordained Super Natural Powers of Satguru, come to function.”

He writes in the book, '*Gurmat Karam Philosophy*,' “*The Presence of Guru Nanak is very evident among The Recognized Five Beloved Ones of Guru's House.*”

In '*Undithi Duniya*,' it is stated:

“Satguru Nanak-Dasmesh Ji is very much present in the form of The Five Beloved Ones during Amrit Imbibing occasion. The fortunate ones envision Him at that time.”

The enactment of Super Natural Power of Amrit is the main objective. If ordinary people are employed for this service, then such chosen Ones are devoid of the requisite Divine Powers and thus unable to discriminate the deserving and undeserving seekers. Secondly, not being Naam-practitioners, they are not fit to bestow the Naam-seed among seekers. Bhai Sahib Bhai Randhir Singh Ji writes the book on 'Gurbani Grammar', "...*Just as fake gurudom is condemned in The Guru's House, similarly the fakeness of the Chosen Five is also condemned. The fake chosen Ones can never exercise the Super Natural powers, expected of the Naam-practitioners leading Gurmukh way of life.*"

Some incidents pertaining to Amrit Imbibing occasions are narrated below:

1. Bhai Sahib Bhai Randhir Singh was leading on one occasion in the Amrit Imbibing Smagam. A few seekers were administered with Amrit, without the expected results. Bhai Sahib stopped the ceremony. The Five Chosen Ones were subjected to fresh verification. One of them was found wanting that went unnoticed earlier. He was replaced before resuming.
2. Once Babu Mal Singh Ji narrated his personal experience. He was leading Amrit Sanchar Smagam at Ludhiana. The seekers of Amrit were being questioned for any breaches of Gurmat discipline or defaults. One of the seekers was a prominent Saint of the area (of undisclosed name). He was questioned casually, hoping that there would be no major lapse. Babu Ji was about to declare him eligible candidate, when he was hit from the rear with force and a voice called out: "Subject him to more questioning." Babu Ji did not find any person at his back. When the saint was asked more in detail it was found that he had committed all the four cardinal sins against Gurmat living.
3. During a smagam at Ludhiana, I was also inside. The seekers of Amrit were being administered Amrit one by one. When one of the seekers knelt before the Chosen Beloved Ones, Babu Ji uncovered his head for putting Amrit in Keshas. Touching his head, Babu Ji suddenly proclaimed, "*O'man, you are already administered with Amrit. What are you doing here?*" The person acknowledged this truth and begged for handful of Amrit.

Babu Ji explained, “You do not need Amrit. Stay aside. Come for the handful towards the end.” I could not talk to Babu Ji during the smagam. Later on when he was visiting his friend, Bhai Munsha Singh, at Nawan shehar, for Akhand Patth Smagam found the time to clear my mind. I asked him about his technique of detecting by mere touch on the head that the person had already received Amrit. Babu Ji replied, “*This technique has been passed on by Guru Gobind Singh from person to person and is a well kept secret. This is disclosed to the befitting person only and not made public.*”

In the light of the foregoing, the following conclusions are made:

- a) Abiding Gursikhs only should be eligible for being chosen among The Five Beloved Ones for administering Those with loose discipline cannot become efficacious for enacting The Divine Power of Amrit.
- b) On the occasion of Amrit Sanchar, Satguru's Spirit prevails imperceptibly. It is this Spirit that bestows the Amrit Super Natural Power among the Amrit seekers.
- c) Imbibing Amrit bestows a distinguishing mark of identity, unknown to us.

***A tracker follows the track and finds the destination.
The track is lost for the lazy procrastinator.***

[Bhai Gurdas Ji]

Taking cue from the above quote, a Gursikh should put full zeal into Naam-devotion straight away after imbibing in Amrit. With delay, the awakened spirit gradually becomes dormant again and imbibing of Amrit becomes ineffective. It is therefore important to get engrossed in Naam immediately and ever remain so!

In the beginning Naam devotion appears bothersome and uninteresting like the licking a tasteless rock. But if one continues with determined Faith, then extremely ecstatic sweetness is experienced. There is really no comparison with worldly sweet things, with a uniqueness of its own is this bestowed Divine gift.

“O, mind! Nectarian Naam is the sweetest of all.”

Farid Sahib has even named sweet things, all failing in comparison.

***Farida, brown sugar, white sugar, sugar candy, jaggery, honey
and buffalo milk are all sweet, but
O' God, these are nowhere compared to Thee (Naam).***

[1379]

The Sweetness of Nectarian Naam is exceedingly sweet of all the known sweet things. Those with experience of Naam-Nectar, narrate that, in the beginning it appears as a tingling of sweetness to the tongue in ecstasy. Naam recitation becomes aloud and automatic. As this practice increases, sweetness also further increases and the cycle of increasing sweetness and Naam-recitation is set up. Thus ascendant Naam-Nectar brings ascendancy of Naam-recitation and the established cycle keeps the spirit always soaring, endlessly. It is difficult to keep reciting Naam without the Nectarian taste. However once this stage is reached, Naam-engrossment of mind is absolute, without any boredom or tiring of the body or mind. The high state of this ascendancy of Naam is that Naam can be heard from every pore of the body. This is a very real experience.

Gurmukh recites Naam with every pore of the being.

[941]

About 30 years back, I was discussing the following quote with a Naam-practitioner friend.

Naam constitutes all the regions of the universe.

[285]

The words escaped automatically from my friend, "When this stage dawned on me, Naam-recitation appeared from every pore of my body to my great amazement. I wondered how I came to possess tongues in all the pores?" With increased practice, Naam-recitation is heard from every minute particle around."

All that is created is Naam. Nowhere Naam is absent.

[19]

During a discussion on Naam, Babu Mal Singh Ji pointed to the table in front saying, "You think this table to be all wood, but I can discern recitation of 'WAHEGURU', Naam, from each one of its particles." Says Gurbani:

The earth, underworld and sky, O' my being,

all are engaged in recitation of Naam.

[540]

Bhai Sahib Bhai Randhir Singh has backed up this view in his book, 'Naam and Bestower of Naam, Satguru' writing thus: "The Gur-Mantar, Naam practitioners, with inner Shabad-Enlightenment, truly hear throughout the creation Sat Naam recitation according to Gurmat. In all regions, planets and universe; in the world and sky; in the moon, sun and stars; in the air, water and fire; in the islands, worlds, underworlds and planets, among all forms of species and the beings of three qualities; in all the animals, birds and vegetation; visible and invisible beings; and all the known galaxies."

Note: In Gurbani, the Word 'WAHEGURU' is represented by 'SATNAAM.'

Many are the personal experiences of the Guru Panth's Gursikh spiritualists. These are summed up in brief. During Naam-devotion, the earlier faded Lotus at navel is up-turned in flourishment. The blossomed Lotus gets enlightened with the effulgence of soul being. Appearance of this Light ends the cycle of past deeds and bestows Liberation from rebirths. Other Faiths, considering Liberation as life objective, get satisfied and end their spiritual journey. However the Gurmat Spiritual journey continues for opening of Dasam Duar through continued Naam-devotion for Envisioning The Benevolent All Pervading Spirit. The Light of soul being merges with Effulgence of Divine Glory, Super Soul. Here we have to take note of an important point that it is not easy realizing Dasam Duar, but it calls for single-minded Naam-devotion ceaselessly.

Those who forget not chant of Naam while breathing in and out

...

[319]

*Says Nanak, he obtains The Essence,
who keeps engrossed in Naam-devotion day and night
and passes the night in wakefulness.*

[924]

*Keeping awake day and night, without sleep,
passing night in wakefulness.*

[515]

God as viewed through Gurbani & Science

There are many other quotes that underline day and night, while breathing in and out, ceaseless Naam-devotion. We can only recite Naam while awake continuously with a determined effort but not with normal ease. Breaking devotion in sleep hinders opening of Dasam Dwar. There is only one way to keep reciting Naam during sleep. Technique is that the dormant Naam-Energy within should be awakened and made to vibrate. Once vibration starts within, thereafter it becomes automatic, while sitting or standing or even sleeping. This is the 'Ajpa-Jap' state. Thus is opened The Dasam Dwar and Benevolent, All Pervading, Love-Personified Lord is envisioned.

Revelation of hidden Naam is bestowed with the Grace of Guru Nanak. This technique comes into effect during imbibing of Amrit, making it clear that Dasam Dwar is opened only after Amrit Drinking. Until then The Timeless Being remains unseen and a person does not get Redeemed. So, the final Redemption comes only through Guru Nanak, even if the seeker is a high personage in the spiritual world. Some of the present seekers of Amrit at Guru Nanak's Door are the sages of the past. Here is an example:

A Bengali spiritualist, Swamy Nitya Nand Ji, has written a book, 'Guru Gyan.' In the preface, he writes under the heading a self-story about his self-experience, given in brief. In his early age, he came under the tutelage of a great scholar and sage, Yogi Swamy Brahma Nand Ji. He was drilled in knowledge and Yoga. Touring around the country, he came in contact with renowned scholars and heard their discourses. Reaching Punjab, they were acquainted with Sikh Faith of Guru Nanak, by a famous Mahatma. This led to such a profound effect on Swamy Brahma Nand Ji that he was completely sold to Sikh Faith. While at Hardwar, on their return, suddenly Swamy Brahma Nand Ji was over taken by sadness and his eyes were brimful with tears. Swamy Nitya Nand never had this experience before. He had never found Brahma Nand in a depressed mood. When asked the source of his trouble, Swamy Ji replied thus in his own words: "All the life is wasted in futile wandering. The Essence lay in Guru's House. Now I have to take one more birth in Guru's House. Thus alone, I shall be redeemed."

Saying this Brahma Nand Ji left his mortal frame. The same day Swamy Nitya Nand Ji started reciting 'WAHEGURU' mantar. In his

own words: “ Guru's Highway is entirely correct. Shabad 'WAHEGURU' is beyond expression in excellence. The teaching of Guru Nanak Guru Gobind Singh is Pure Nectar. There is nothing more benedictory than Gurbani. Whatever message Yogi Ji left to me before departing, it is my sacred duty to spread it to others. The Super Natural Power attained easily through recitation of 'WAHEGURU', is difficult to obtain even through hard penance.” This book was written by Swamy Nitya Nand Ji at 135 years of age. The life of his guru, Brahma Nand is estimated to be around 200 years. This statement is not made by a chair borne book-scholar, but based on the spiritual experience of two renowned old yogis. This certainly calls for deep contemplation.

Guru Arjan was supervising the digging of 'Santokh Sar' holy tank. During the digging, a hermitage was found. Opening a door, a yogi was found in Smadhi. After taking him out his body was massaged to warm it up. The yogi opened his eyes. Standing in front were Baba Budha Ji, Fifth Nanak and Bhai Gurdas Ji. Yogi pointing towards Guru Arjan Dev Sahib Ji and inquired from Baba Ji, “*Who is this Great Being?*” Baba Ji replied that he is the Fifth Guru Nanak, Sri Guru Arjan. The yogi touched The Guru's Feet and said, “*I am sitting in Your Wait since Duapar age. You have been merciful in bestowing Your Presence for my envisioning. Do me yet another favour and redeem my being.*”

The yogi was administered 'Charan Pahul' by The Guru. The yogi entered his hermitage, went into meditation and breathed his last. This yogi was Santokh Rishi. The Guru named the tank after his name, 'Santokh Sar'. It may be estimated that yogi remained in wait for 6/7 lakh years. Why was there no holy personage for redeeming him for all those long years?

Some Bhattas came to meet Fifth Nanak. Bhai Sahib Bhai Randhir Singh Ji has written, “*All these Bhattas were gods of earlier times or great yogis, who were reborn in human form for their redemption and presented themselves before Guru Arjan.*” One of them was Bhikha Ji and is said to be an incarnation of Brahma, according to Bhai Sahib. In Gurbani, Bhikha Ji discloses: “*I roamed about for one year, none proved efficacious to bless me with spirituality of my seeking.*”

It is now left to individual thought that when gods like Brahma could not be redeemed, what can become of ordinary beings?

Bhai Pritam Singh Ji lived near Gurdwara Kalgidhar in Ludhiana, in the year 1962. His wife was expecting a child. In spite of the best medical efforts, delivery was not taking place. The wife was near her death. In despair, Bhai Pritam Singh Ji went to Bhai Sahib Bhai Randhir Singh to present his problem to him. Bhai Sahib advised him to appear before the Five Beloved Ones and request for their intervention and help. When the Five Beloved Ones assembled, they ordered Bhai Pritam Singh that at the earliest opportunity after birth, the child be brought for Amrit Imbibing. As soon as the prayer was offered by The Chosen Five, delivery took place of the child in the hospital. During the next Amrit Sanchar Smagam, the baby was administered Amrit. On the third day after this, the baby expired. After the last rites, Bhai Pritam Singh took the ashes for immersion in river Satluj near Phalaur. As the ashes were immersed a voice called out: *“Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh. This is the end of our relationship. I take leave now.”* Bhai Pritam Singh looked around but did not find anybody. In his amazement he asked, *“Who are you? What was our relationship? Where are you going now?”* The reply came, *“I am the child, who was born in your house. I was an ascetic in my previous birth. I could go up to Karam Khand, but Sach Khand remained inaccessible without the benediction of Amrit. I used my yogic power to be born in the house of a Gursikh. Again I delayed the birth with same super-natural power, so as to compel you for earliest arrangement for Amrit Imbibing in the presence of Five Chosen Ones. Now that I have received the benediction of Amrit, there is no point for me to prolong my stay in this world. I therefore proceed to Sach Khand.”*

A devout Gurmukh Bhai Gurbachan Singh Ji lived in a village near Jagram. All his newly born children died at the age of 2 to 3 years. Once few Singhs posed the question, *“When the young ones of a devout like you keep dying, what will become of ordinary people?”* Bhai Sahib replied that all those children were saintly beings or gods and goddesses in their previous births. They were born just to receive the bounty of Amrit. Soon thereafter, they kept departing.” His wife was a listener to the talk. She was having an infant daughter then. She resolved not to subject the girl to Imbibing Amrit, so that at least she

could live. Whenever the occasion arose for Amrit Smagam and Bhai Sahib broached the topic, his wife would make some excuse for absenting. The girl grew up to woman-hood and it was time for marriage. Bhai Sahib again talked about Amrit imbibing that became mandatory before the marriage. This time the wife could not avoid any more. The daughter was administered Amrit. Few days later, the marriage was celebrated with all the attendant family joy, but the girl departed for Gurburi, Eternal Abode in the midst of celebrations.

A person came to meet Babu Mal Singh one day at his house. Babu Ji received him very warmly with an embrace, saying, "*O' Brother! This is a meeting after long separation.*" The visitor was surprised and remarked, "*Babu Ji! I am seeing you for the first time. We have never met earlier. Maybe, you have mistaken me for someone else.*" Babu Ji reaffirmed that he was right. He narrated that many births earlier they were doing penance together. The visitor was Shiv Ji's devotee then and used to plant a Tirshul at the seat of meditation. Thus he was called 'Baba with Tirshul.' (Tirshul, the three-pointed spear is considered the favorite weapon of Shiv Ji). Timeless Being in His Mercy had bestowed this birth for him to imbibe Amrit.

Bhai Sahib Randhir Singh Ji used to spend summers at Digshai in Simla Hills. During one such visit his sixteen year old grandson, Abnashi Vir Singh, died there. Bhai Sahib arranged for his last funeral rites at a nice slab. One elderly person, coming from the hills approached Bhai Sahib with a request to Bhai Sahib, "Bhai Sahib, the slab you are going to use for cremation is a pious slab. It served as a meditational seat for a Mahatma. I used to serve him. Kindly do not turn this slab into cremation ground." Bhai Sahib replied, "*Baba Ji, this child is the same Mahatma whom you had been serving. He had come to receive bounty of Amrit-Imbibing and has now departed thereafter. I thought it proper to perform his last rites at the very seat of his penance.*"

There could be many more examples. However the above examples adequately help to conclude thus:

1. Without imbibing Amrit one is not redeemed.
2. All the previous gods and goddesses and holy saints have to be reborn for Imbibing Amrit and seek redemption.
3. The benediction of Amrit is with Guru Nanak. It is for Him to

determine the suitability or otherwise for this bounty.

***The Benevolent Lord controls the bounty,
bestowing on whomsoever He considers fit.***

[604]

Such is the significance of Amrit! What to talk of ordinary folks, even the Sikhs in general are unaware of this. This is not a mere ritual, like admission of a child to school or for entry into Sikh Faith. Nor is this an undertaking to merely abide by a disciplined life. This is Highly Valuable Commodity, sought after by gods like Brahma, getting reborn as Bhatt Bhikha Ji.

***Angelic beings, humans and ascetic beings seek Amrit,
this Amrit is obtained from the Guru.***

[918]

7. REVELATION OF SOUL-BEING

*Yoking consciousness with Shabad,
horrid ocean of worldliness is crossed.*

[938]

When consciousness is oriented outwards, then it is entangled in worldliness. Coming across worldly objects, a thought starts forming. Given the proper environment, the thought changes into action. All the worldly objects like cities, roads, railway trains, aeroplanes, and countless machinery that we see around, first originated as an idea in a brain as a sketch. Then it got transformed into a creation of the object. The more the consciousness gets involved in worldliness; the field of thoughts and ideas, it gets entangled more and more. The combination of thought and consciousness is known as Mind or The Instrument of Thought; thought has no real form. Bhai Sahib Bhai Randhir Singh attributes mind as formless. The Western scholars put it that the Mind as an entity does not exist. Gurbani too confirms this:

*This mind has no form or outline.
Born under Divine Order it merges back into Divine Source,
When it comes into harmony with Divine Will.*

[330]

It is a wonder that the formless mind is called ignorant, illusion, imaginative, Narid Muni or Shaitan, (evil maker). Thus all the beings hold it in fearful shivering.

With self-entanglement in the web of thought, the being gets imprisoned in those. This prison is called the casual body, protected by Astral Body, in turn encased in physical body. Thus is completed our whole composition in Nature.

It is not much to talk about, but a mere exaggeration. This reminds me of a story. In a Haryana village, one Pandit Ji explicated Ramayana for about two and a half months. At the end one old farmer commented: "Pandit Ji, you have wasted so much time in vain. The gist is only this, " *There was one Ram and another Ravan. One snatched away the other's wife, in turn the aggrieved man took away his kingdom.*" In the same vein, our scholars have written scriptures after scriptures.

On the basis of scriptures religions are born that keep quarrelling and wars get initiated. The world has verily transformed into hell. All that is required is averting the consciousness from outward orientation to inward orientation or from extroversion to introversion. Thereafter, there is no cause and thus no effect, no mind and thus no thought, whatever remains, is the soul being.

*O'mind! You are in the likeness of Divine Light,
become aware of your Source.*

[441]

When the soul being is envisioned as Light, liberation is obtained from rebirth cycles. That is all there is to it! Sorry, I have strayed into jovial mood while dealing with a serious spiritual topic. The fact remains that extroversion is the root of all pain and sorrow, while introversion is the storehouse of all Bliss!

How to become an Introvert?

Different faiths have devised their own ways to attain introversion. Some hold concentration on a body part, like the top of the head, (Lotus with thousands of petals) centre of the eyebrows, throat, tip of the nose, heart, navel or the root-centre (where Kundalini is located near anus). Others employ breathing control (Pranayama). Yet others take the help of the imagination. This is to follow the mind, envision all that comes in its field and imagine all to be Brahm. To hold the mind static is the chief objective. Some Faiths rely on recitation of a Gurmantar (Guru's Chant). This is Jap-Yog. In this vein, according to Gurmat:

“Yoking consciousness to Shabad is crossed the horrid Ocean.”

This is also another method to achieve introversion.

According to Gurmat after Imbibing Amrit, the indwelling Naam Energy is brought into action from the dormant state. This establishes a subtle Naam-Vibration within, as already discussed in the chapter, ‘Super-Natural Power of Amrit’. To link up with the activated Name-Vibration, the technique taught by the chosen Five Beloved Ones during Amrit-Imbibing is adopted. This is co-ordination of Naam recited with breathing in and out. This practice is recitation with

tongue. This is called Baikhari Bani. With increasing practice, the sound gets reduced to minimal. Only movement of lips is seen. This is called, 'Madhima,' produced by throat rather than tongue. Further on, Naam originates from the heart that is not audible to the ears. The Simran is now with consciousness linked to breathing. This sound from the heart is called 'Paseanti' Bani. The next centre is the navel down below and a strange spirituality. A rare few experience this stage; a majority of beings are confined to the earlier stages. Now the Naam is not recited, yet Simran goes on automatically. We no more recite, but listen. This automatic sound is known as 'Pra' Bani. In fact all sound originates from the navel then travels to the heart, throat and tongue in that order. The name for navel in Punjabi is 'Dhuni', meaning sound. Thus navel is the origin of sound that rises upward.

Whatever the state of Sound among the above four, the originating Sound is to be heard with full concentration of consciousness. We have to both produce the Naam sound and also listen to it. This is co-ordination of Shabad and consciousness. The highest state of Shabad is 'Pra', where we only listen but do not produce the sound. Yoking consciousness to Naam-Sound, more and more engrossment makes us less and less conscious of our body. A state is reached, when we become bodiless. This is when there is no meditator or the meditation, but only The Meditated One is left. Gurbani depicts it thus:

***Meditating with complete concentration for one instant,
One is rid of the ensnarement of death.***

This state of merging consciousness with Shabad is called Sahaj, 'Sunn' (Void) or Smadhi. Some call it 'Turiya' or Fourth State. Says Bhai Sahib Bhai Randhir Singh Ji:

“In the valley of Sahaj Sunn (Void of Equanimity) the Yogis of Gurmat Sahaj abide at the meditation seat. The ascetic remains searching its whereabouts.”

***O' Kabir! In between the breathing veins, on the brink of
Equanimity of void, free of all thought, there do I abide. The
ascetic beings keep searching the way to this Blissfulness.***

[1372]

Engaged in Naam Simran practice, when the above propitious moment arrives, then the Lotus at the navel from its drooping position comes to the erect position of flourishment. The flourishment brings Enlightenment of immense light intensity, equivalent to twelve suns. This is the Enlightenment of our Soul-being that ends cycles of rebirth and bestows Liberation from transmigration. This is borne out by Bhai Sahib Bhai Randhir Singh Ji in self-experience. However, the final destination of a Gurmukh lies beyond this. Says Gurbani:

***I seek not Kingdom of Liberation,
my mind is engrossed with Divine Love, alone.***

[534]

and

***I remain in The Bliss or Divine Presence
from beginning to the end.***

[1370]

Rather than Liberation, spiritual journey is bound for Eternal Divine Love, Oneness with total merger.

Let us be warned of the fallacy that one can attain Brahm through own intellect, just as Vedant tries to reach Brahm through the force of thinking and intellectual exercise. In Jap Ji Sahib it is stated:

***Thinking process cannot comprehend Divine,
even with millions of efforts.***

Thus, mere thought process is rejected. Thinking involves 'Thinker Brain', whereas methodology of yoking consciousness to Shabad employs only 'Feeler Brain', and Thinker Brain is only a hindrance. Says a wise one: "We have to lose our minds and come to our senses." Why is a baby so attractive? His/her thinker brain has still to start functioning and he/she lives by the 'Feeler Brain' only and is innocent. This is the virtue that counts most in attainment of Sahaj in spirituality of sameness.

The Prevalent Lord is realized through innocent love.

[324]

To reach stage of meditation engrossment, we have to acquire child like innocence. Vedant is the part of the 'Thinker Brain'. The "consciousness-Shabad" path is the treading of 'Feeler Brain'.

There is another warning note. In Sahaj we dwell in a thoughtless state. There are other times too when thoughtlessness is experienced

just as extreme joy or extreme grief bring about unconsciousness. Even deep sleep is a state of unconsciousness. However, the difference lies in the thoughtless unconsciousness and the spirituality of Thoughtless Consciousness. Let us therefore, not mistake unconsciousness of deep sleep or even falling asleep during Simran.

Sahaj State in Scientific Light:

According to religious scriptures the mind is an instrument of thought. It establishes contact with the outside world through five sense organs and extracts information. Whenever free from the sense organs it delves into the memory store. Looking at the past actions, it generates new thinking that may occur. In scientific parlance, this is the functioning of our brain, located towards the rear of our skull, just a little behind the top. It consists of two brain hemispheres, on either side of the skull. These are interconnected with a network of veins, bunched in between the two hemispheres, working as a bridge and coordinating their functioning. In case of injury to this bunch accidentally or through sickness, it stops its co-ordinating function and the two parts of the brain start functioning independently on their own. This is called 'Split Brain'. The patient suffers very pathetic situations. For example, one part of the brain commands one hand to lift something, the other part of the brain may command the other hand to pull back the first hand, or one part of the brain advances a foot, the other part of the brain may move the foot backwards. The right-side of the brain controls the left-side organs and the left-side of the brain controls the right-side organs. The brain is constituted of small cells.

The left part of the brain function is thinking and is called 'Thinker Brain'. The right side of the brain relates to sense organs and experiences the collected information, like the eye views of snaking water-flow of rivers, the green mountaintops or other natural sights, hearing the enchanting chirping of sparrows, the sound of a Persian-wheel, racing cars, etc. or fragrant smell of flowers, tasting with the tongue or sensations experienced through skin. In brief, experience of form, taste, smell, sound and touch is the domain of the right side of the brain, without a thought for what, how and why of all this. The function is confined to experience and enjoyment. It is, therefore, called 'Feeler Brain'.

The brain cells are supplied with a very feeble current. This is a supply of one to sixteen millionth volt. This sustains brain waves of frequencies $\frac{1}{2}$ to 38 Hertz. The unit of frequency is Hz. Radio frequencies go up to million of Hz, so it is expressed in Kilo Hz, like 1413KHz = 1413,000 Hz. The brain frequency is only in Hz.

The brain waves and their frequency creates different brain conditions. $\frac{3}{4}$ to 4Hz is Delta State, when the brain is in deep sleep in unconsciousness. 5 to 7 Hz is semi-sleep or dream state, known as the Theta State. With 8 to 13 Hz it is a state of awakesness. This can gather information form sense organs, but where, why and how of the origin cannot be comprehended. It can form only an experience. This is known as Alpha State, with 'Feeler Brain' of the right side at work.

At 14 Hz frequency the left part of the brain starts functioning. The deeper the thinking, the higher the frequency or the frequency determines the depth of thinking. Generally good and deep thinking corresponds to 14 to 26 Hz. Higher than this range frequency creates more and more excitement and tension. The effect of lust, anger, greed, attachment, and ego may raise the frequency to as high as 38 Hz. It creates the chance of bursting of a vein in the brain. This is known as Beta State.

This discussion is to have clearer understanding of brain function, for a background to comprehend Sahaj state. Let us now move to the topic of Sahaj. The initial two states of Delta and Theta relate to sleep and half-sleep. These may be ignored for our purpose. Alpha and Beta are states of awakesness that need to be gone into detail.

Generally we live in wakeful state with frequency 14 to 26 Hz Beta State. When we are lost in the bliss of a natural beauty of surroundings, a sweet enchanting music, fragrant smell, a pleasurable flavour or sensational touch, then the frequency of the brain drops below 14 Hz. The left side brain is switched off. We are now under the control of the right side lobe of the brain only, a change over from Beta State to Alpha. If we let go of our body in enjoyment of the blissfulness, we may lower our brain frequency below 8Hz and fall to half sleep, Theta State or even deep sleep Delta State. Thus we must remain below higher frequency Beta State and above the lower frequency Theta and Delta States, to enjoy Blissfulness of Alpha

State.

In Alpha State, we are closest to Nature. However, we tend to lose ourselves in Natural Bliss and go down to Theta State. Sukhmani Sahib warns against this state of half asleep and 'remain alert and conscious.'

At times we are in between Alpha and Beta states at 13/14 Hz, alternating between the two states. In Beta state left side Thinker Brain starts functioning and involves us in the perplexity of thoughts. We need to watch against the common boundaries of Alpha-Beta and Alpha-Theta, states.

Commonly we are in Beta state of existence and our mind keeps us entangled in the web of thoughts. The wider the sphere of thought the more tension a person keeps suffering from the botheration, worry and provocations. Alpha state is all bliss. Mind adamantly resists our pull to Alpha, trying to take us into Beta state only. In this fight of mutual pulling, the mind proves to be the stronger force. Shall we then yield to the mind and take to flight in fear or just follow weakly?

None of the two! The children often act naughty. They listen to no advice to refrain from wrongdoing. If you silently stand by just as a witness, the child becomes self-conscious and feels ashamed of himself for the exposure of his guilt. He suddenly sits quietly in a self-deprecating mood. The mind should also be treated likewise, watch the mind's activities as a witness. When the mind is thus silenced, tension and stress automatically reduce. The body is relaxed and the brain frequency lowered, toward Alpha State. Thus it is best to avoid confrontation with the mind both in terms of fight and flight. To act as mere witness will do the magic.

Sometimes while enjoying the Alpha state, the mind comes to engage our consciousness without our realization. Soon we land up in Beta state. It is therefore important to consciously ignore the mind and keep enjoying Alpha state of the Feeler brain. With practice, we become totally indifferent to the mind and come to abide permanently in Alpha state of Bliss. We have to keep avoiding all thought and not become a doer of an act. These are the activities of the left lobe of the brain that we seek to keep out of action.

A. Gurbani Recitation or Kirtan:

Just as introversion of consciousness and its control form helpful means of Naam-practice, similarly to keep Naam-practice on the ascension, Gurbani recitation and singing are most efficacious measures. Suggested practices are more for practical application rather than mere intellectual understanding. Imbibing Amrit initiates our orientation towards Gurbani, being recited or sung. Gurbani acts like a magnet to attract our consciousness. This, however does not hold true for those, who have yet to imbibe Amrit or if the Chosen Five Beloved Ones for administering Amrit included one or more persons not quite suitable in their spirituality, lacking in bringing about the desired change among the initiated ones. When the real change does take place with Amrit-Imbibing, Naam-Simran is forceful and automatic. Again if extraneous words are mixed with Gurbani, then also the afore said magnetic effect of Gurbani is lost. The ascendancy of the spirit with Naam-practice is slowed down due to this setback. However, resumption of True and undiluted Gurbani (Akhand) recitation and Kirtan, restores the original rising spirit. That is why Panthic Code prohibits Gurbani being mixed with extraneous words.

Gurbani recitation and Kirtan have two different objectives; one is, when we want to comprehend the exact guidance of Gurbani. This requires full use of intellectual faculty to grasp the true meaning. The other purpose is to have the help of Gurbani for ascendancy of the spirit in Naam-practice. The requirement in this case is mere listening, without the intellectual exercise to discern the meaning. Possibly, some Gurmukhs may not quite agree with this view. To clarify the point, let us keep in mind the purpose of Naam- Simran, attaining spirituality of Sahaj. As discussed, Sahaj State is related to Alpha state of our brain, with operating frequency 8 to 13Hz. The right side, Feeler brain alone functions. When we resort to thinking, the left side Thinker brain starts functioning. The brain frequency suddenly rises to 14-26 Hz of Beta state. Thus, we lose Sahaj state, corresponding to Alpha state. It should now be clear that with the objective of ascendancy of spirit in Naam-practice recitation and Kirtan are just listened to, without thinking i.e., functioning of Feeler brain only. The frequency drops between 13 to 8 Hz. Our earth frequency is 8Hz. We are therefore in harmony with nature in Sahaj state, while just listening to Gurbani recitation or Kirtan in Bliss.

B. The Form of Guru:

Contemplate Guru's Being in mind.

There is quite a bit of confusion on this topic. Commonly, those dwelling in confusion, take pictures as “Guru Ki Moorat.” Keeping a picture in front of them, they try to concentrate their mind on it. Some enthusiasts get the pictures beautifully framed and decorate with garlands. Placing this picture on the best spot in their house, they keep bowing before this, praying and asking favour. Touching the glass of the frame, they put the hand on their head for holy dust of the Guru.

Once I visited a young friend. Bhai Sahib Madan Singh Ji from Birmingham was also with me. The young man eagerly told us, “Sir, we have brought home the physical Presence of Maharaj Sahib.” We thought he was referring to Siri Guru Granth Sahib Ji. We also requested for the holy sight. He opened the door of a room and allowed us to behold the holy sight. To our surprise, it was an attractive picture of Guru Nanak, framed beautifully. Many flowers were offered and a garland was hanging on the frame. Such is my personal experience. God knows, how many more are worshipping similar Gurus. This undesirable practice has spread like an epidemic in recent times. If not checked a time it may not be far off when Sikh Panth will have many idol worshippers rather than all believers in One Formless Being of our Original Faith!

On the topic of Guru and Satguru, much has been discussed in the chapter on 'Super-Natural Power of Amrit'. We need to broach the topic again, to conclude on 'Guru Ki Moorat'. Says Guru Gobind Singh Ji,

*The One Deity from beginning till the very end, Eternal Being,
Alone is to be taken as my Guru.*

[Benti Chopai]

Thus Eternal, Formless Being, alone is our Guru. The Formless Being has no mark or line, form or hue or garb. There is no parallel to Him for comparison. It was The Formless Being, manifesting in human form, Guru Nanak and all His Successors including Siri Guru

Granth Sahib Ji, The Shabad Guru, Eternal Being. Says Bhai Gurdas Ji:

Praising WAHEGURU involves uttering Gur-Shabad.

[Var 9/13]

***Bestowed with Gur-Shabad, WAHEGURU,
silently drink of this Cup of Divine-Love.***

[Var 4/17]

The above quotes briefly convey importance of The Guru and that Guru bestows a mortal with Naam and thus prepares the way for his redemption. Guru's Being is Eternal and Formless. Formless Being manifests into the Form of Guru Nanak. Says Bhai Gurdas Ji:

***Par Brahm (Limitless Supreme Being) is Complete Brahm as
Guru Nanak.***

[Var 13/25]

Guru Nanak, Limitless Supreme Being, Complete Brahm has expressed His Own Three Forms: Nirgun (Formless Being), Sargun (Light or Manifested Being), and Gur-Shabad (Sound 'WAHEGURU'). It is important to clearly understand that Limitless Being is a Reality and so are the three different expressions: Formless Being, Divine Light, and The Sound 'WAHEGURU'. WAHEGURU, Gur-Shabad, and Naam is Reality and the Source of all creation. Just as clouds, water and ice are all one reality in three forms and all are real, similarly Three versions of Supreme Being are Reality. The conclusion is that WAHEGURU sound is a Being and Reality rather than imagined nothingness.

The word 'Moorat' has been translated by Professor Sahib Singh as a being or form. The other application of moorat is as a unit of time. To comprehend Guru's Moorat in mind, implies that we have to keep the being of Guru in mind, while engaged in Simran. Gur-Moorat is Gur-Shabad that is sound of Gur-Shabad, WAHEGURU. By no stretch of imagination could it be an idol of clay or stone or a picture on paper. Thus, we have to concentrate on the Sound of the word 'WAHEGURU'.

C. Contemplation:

This is another delicate topic and needs careful attention. Concentration of consciousness on something is called 'Dhian' or contemplation. The first requirement for contemplation is the presence of a being or form. Secondly we must be knowledgeable about it. How can we contemplate about an unknown being or form? Albert Einstein, the famous scientist has defined knowledge as experience. Everything else is information. To gain knowledge, we utilise our five sense organs, giving us the experience of form, flavour, smell, sensation of touch and hearing of sound. Whenever our consciousness is concentrated on something known, it constitutes contemplation of that object. We are more likely to focus Dhian on a known object. It is not possible to contemplate on the unknown. Let us say we are hit on our back with a rod. We have neither seen the rod nor the hitting person, yet our consciousness or Dhian gets focused on the painful spot. Our consciousness or Dhian is thus focused at the spot of experienced pain. Here is another example. We just had a tasty meal. Our consciousness is still attached to the flavour, though it is not a visible object, yet Dhian gets focused. We happened to smell a nice fragrant flower. We have returned from the garden, yet Dhian persists on the fragrance. We had a visit to the hills to enjoy the natural sight. Our consciousness still recalls the beautiful sight. We played a record of a song by Rafi and Lata Mangeshkar and moved by the enchanting music, we are still humming the tune to ourselves. Why? Dhian is fixed on the played music.

Out of Nirgun, Sargun and Gur-Shabad, Sound of the Word WAHEGURU is the third Form or Moorat of the Limitless Being. This fact is acknowledged by the quote: 'Gur-Moorat is Gur-Shabad.' To contemplate Gur-Moorat in our mind and 'Yoking consciousness to Shabad is crossed the horrid ocean of worldliness' is the secret Gurmat tenet.

***Sargun, Nirgun Nirankar, Meditation Thought free,
are all The Forms of Par Brahm (Limitless Being).***

[290]

The above slok in Sukhmani Sahib Gurbani refers to Four Forms of The Akal Purkh (Timeless Being). The Fourth Being is 'Sunn

Smadhi' (Thought-free Meditation). It had been discussed that at the stage of contemplation or Meditation. Both meditator and meditation disappear, and then left behind is The Meditated Being only. Contemplated is Shabad, sound 'WAHEGURU' that now remains. This is 'Sunn Smadhi', Fourth Form of The Reality.

Thy Naam, O' Lord is Thy Formless Being.

[465]

This quote reaffirms The Sound as another Form of The Formless Being. Bhai Gurdas Ji in Var 26/2 says:

The Formless Being 'NIRANKAR' manifested in The Form known as EKONKAR. From 'EKONKAR' to Shabad sound, is yet another Form.

This is yet another reaffirmation of the same view. In the light of so many quotes no doubt should be left that 'Gur-Moorat is Gur-Shabad'. I am reminded of yet another prevalent doubt. Some devotees contemplate the letters, during Naam-Simran. If these letters constitute Gur-Moorat, then WAHEGURU written in the letters of another script, like English, Hindi or Urdu will constitute a different Form of 'Gur-Moorat'. However, 'Gur-Moorat' is not the letter used, but the sound of the Word, Gur-Shabad, 'WAHEGURU'. WE must remember that Moorat is a Being and not an idol or a picture. Timeless being is not a person, but Energy. Thus, the quote:

Naam constitutes planets and the Universe.

'WAHEGURU' Sound, Naam constitutes regions and the Universe. Thus Naam is a Reality, Energy. The scientific theory is that 'something cannot be created from nothing'

While Vedant, Hath yoga and Jap yoga, etc. devised their own means to envision the soul being. Gurmat also adopted the unique way of 'Surat-Shabad' (linking consciousness with Shabad). This has been discussed above in brief. Hindus believe soul being is the Brahm and visioning soul being is thus believed to be beholding of Parm-atma, the Super Soul and the final destination. Thus made is the declaration: 'I am the Brahm.' All further quests are ended for them. However, The Super Soul is not yet visioned. Merger into Super Soul is still to be attained and the journey of soul being is incomplete. The final Bliss and redemption is not attained. The worldly mortals remain unfulfilled in their life objective of Realising Parm-atma and Eternal Bliss!

8. HOW IS THE SUPREME BEING REVEALED?

After liberation from rebirth cycles, soul-being comes to abide in Gian Khand. The astral and causative bodies still abide with the soul being. These two bodies bring in their wake sorrow and joy and thus Supreme bliss remains illusive. To experience Supreme Bliss, there has to be total freedom from the platitude of sorrow and joy. The presence of invisible and causative bodies is linked with fluctuations of fated sorrow and joy. Thus, riddance from these two bodies becomes highly essential to abide in Sach Khand, Abode-Divine. Our life objective is to merge with Formless Being in Abode-Divine.

Soul being is a part of The Formless Being, identified with major qualities of Eternity, Consciousness and Bliss. Thus, these qualities must abide in soul-being too. Mind, the instrument of thought, keeps generating the web of good and bad thoughts that hinder unification of soul being with The Supreme Being. The web of thoughts, mind's creation, is called the causative body. Its presence creates the veil between the Formless Being and the soul being that effectively prevents their unification thus soul being is unable to abide in Abode of Bliss, Sach-Khand.

Mind is a part of the invisible Astral body and thus presence of either of the two indicates presence of both. Mind is the source of veil of separation, the causative body. It is now apparent that both Astral and causative bodies must be got rid of before Divine Realization is possible. This point needs to be thoroughly grasped.

We are now faced with the problem of riddance from both of the Astral and causative bodies. Earlier in Gurmat chapter, we have discussed that envisioning soul being bestows liberation from transmigration and similarly envisioning Supreme Soul is responsible for riddance of Astral and causative bodies. Let us now dwell on envisioning The Supreme Soul.

Rishi Patanjali Ji, author of Yog Shaastra, has defined yoga as control of the mind. Yog literally means two objects coming together. In religious terms, yoga is merging together of soul being and Supreme Soul, Supreme Being. In Hinduism soul is recognized as Brahm, the Supreme Being. Revelation of soul being is considered to be The

Revelation of Supreme Being (Brahm). Control of the mind is the spiritual state of envisioning soul being. Gurmat employing the methodology of consciousness linked with Shabad, involves a hard fight with ones own mind to complete the journey of soul being revelation. Normally we follow our mind, dancing to its tune, but the controlled mind gives up wanderlust and comes to abide peacefully.

O' mother! I am blessed with Naam-Treasure. My mind has abandoned wanderlust and abides within peacefully.

[1186]

Thus the mind behaves obediently. On revelation of the soul being, mind comes under control.

Now starts the journey towards Realizing The Supreme Soul. Before the advent of Guru Nanak, the spiritual journey of prevalent Faiths ended at Dharam Khand (Region of Righteousness) or Gian Khand (Region of the Enlightened). The need for quest to Sach Khand was never felt nor sought. It was only for Gurmat to be assigned The High Objective to access Sach Khand and merge in Oneness with Supreme Being. Thus, the required investigation of the means and its knowledge is confined to Gurmat and none else. To exercise shutting off anus opening (root-centre) is called 'Mool Bandh Kirya.' It has two purposes. The first is to draw in maximum Life Force for availability at Root Centre. Secondly, to push up the gathered Energy towards Crown Centre.

Gurbani refers to 'Mool Bandh Kirya' but it does not specifically instruct about the practice. However, it is surprising to note that Imbibing Amrit through Five Beloved Ones, when we are taught the practice of Naam-Simran with breathing in and out, utterance of WAHEGURU Shabad results in the 'Mool Bandh Kirya' effortlessly and unknowingly. There is no need for conscious effort like a yogic practice. I feel, many Amritdhari Sikhs may not be aware of this phenomenon but it is a fact. It comes to pass without awareness yet the Kirya is essential to perform the function to push up Energy from root-centre towards Dasam Duar. It is like the medicinal effect, whether medicine is taken with or without awareness. Thus, uttering WAHEGURU wroughts the magic!

Let us understand this now. Naam-practice is being used to pump Energy from bottom to the top without any conscious effort. If this is a continuous process, then activating all the centres from navel to Dasam Duar, Energy is getting stored at Dasam Duar. Should we happen to indulge in negative thinking or an evil deed, the flow of Energy gets suppressed downwards. Thus we waste away the benefit of Naam-practice and we return to the starting point again with negative thought and evil doing. The mind, the instrument of thought, if left free tends more towards evil thought rather than the positive thinking. Fifth Nanak instructs in Gurbani:

***Of all the righteous duties,
the best are Naam-practice and noblest deed.***

[266]

Naam-recitation and noble deeds, both lead to upward flow of Energy. The Energy-pressure keeps building up at Dasam Duar. As soon as the requisite pressure is reached, there is instant opening of Dasam-Duar, with a Flood of great Effulgence, equivalent to millions of suns. Says Gurbani:

***The soul-being, effulgent being, merges into the Source of All
Effulgence, Supreme Soul and ended is the soul's journey.***

[846]

Life's objective is now Realized. The role of Naam-Revelation through Amrit-Imbibing is elucidated in Anand Sahib Gurbani:

***Says Nanak, The mortal realizes Essence only through day and
night engrossment in Naam-devotion, keeping awake against
slumber of night.***

[924]

Another quote:

***Those, who forsake not Naam-Divine chant in mind even while
breathing in and out, constantly, without break all through life,
are the blessed Ones O' Nanak! And complete Saints.***

[319]

There are many more quotes in Gurbani instructing not to waste even a single breath without Naam-Simran. Why so? During Naam practice, rising Naam-Force from the root-centre towards Dasam

Duar, builds up Energy-Pressure. Whenever Naam-practice ceases, the Pressure starts coming down. It is therefore, a necessity to keep on practicing Naam all the while. However we are satisfied with Naam-Simran for an hour or so during the morning Ambrosial hours, happy that Amrit-Vela has been taken care of. Reciting daily prayer and an hour of Naam-practice, we go onto our daily schedule of work. In few cases, people may be determined to go on with Naam-contemplation while moving around or working, but sleep surely provides break in Naam-Simran. During the break period of sleep, the built-up Energy-Pressure gets reduced. Thus, passes away precious life in this half-hearted spiritual venture. Self-examination reveals the harsh Truth that we are still at the Starting Point. The hurdle therefore, is how to keep Naam-practice going during sleep.

We have discussed that Satguru reveals the hidden Naam within. This implies that the static Naam-Energy is set into Vibration, producing the sound 'WAHEGURU'. To come in harmony with this generated Sound, The Gurmantar 'WAHEGURU' is recited breath by breath through Gurmat Technique; it is through Harmony of both that Naam-recitation becomes automatic, known as 'AJPA-JAAP'. This is Naam-recitation that goes on ceaselessly whether awake or asleep, so much so that it remains continuous even after death!

AJPA-JAAP is without let-up, maintained all along through beginning and ages.

[1291]

It is only this technique that makes Naam-Simran automatic and continuous. Imbibing Amrit is therefore an absolute must for opening of Dasam Duar and not a mere ritualistic ceremony.

The earlier Enlightenment at navel is subject to control of mind and breathing, both coming to stop. When some technique is efficacious to achieve this pre-condition, the Effulgent Soul-being is revealed. Different Faiths adapt different methodology and are able to successfully envision their own soul being in its Effulgence. A Sikh also attains this stage. However, the opening of Dasam Duar is limited to Satguru's Grace of Naam-Technique of Revelation of Hidden Naam within. It is harmony with this Revealed Naam Vibration and the ceaseless Naam-practice of Gur-Shabad that alone is effective to open the hard door of the Dasam Duar. This is the High

Purpose of Imbibing Amrit.

Angelic beings, ascetics and mortals seek Amrit that is bestowed by The Guru.

[918]

As seekers of The Timeless Being, we must know the identification. Bhai Gurdas Ji defines thus: “Timeless Being is visioned as Effulgence and audible as Shabad 'WAHEGURU'. Says Gurbani:

***Whatever is visioned is The Lord.
Whatever is heard is Divine-Utterance.***

[1080]

Bhai Sahib Bhai Randhir Singh Ji writes in his book, 'Naam Da Data Satguru', “Envisioning the Presence of Creator Being in creation as Real, are the Guru-oriented Naam-Conscious beings. Every particle of creation is imparted The Divine Glow of WAHEGURU that is Divine Glory. Display of splendid Beauty, Ecstatic, Enchanting Guru, Beloved WAHEGURU is thus envisioned face to face by the Graced fortunate Gurmukh beings.” Gurbani reaffirms this:

All are blessed with Divine-Spark of Light Divine. It is Supreme Being's Effulgence that glows in everyone.

[13]

Bhai Sahib further, reaffirming, 'Whatever is heard is Divine Utterance,' writes:

“The practitioners of Sat Naam (The Eternal Naam), Naam-Simran devotees, enlightened within, enshrining Effulgent Shabad, Gurmukh beings alone truly listen to Gurmat Sat Naam recitation in all, regions, spheres, universe, earth, sky, moon, sun, stars, air, water, fire, islands, worlds, underworlds, heavenly bodies, all the species and their languages, mortals of three qualities, all the animals, birds, vegetation, invisible, and visible beings, all the known planets, etc. everywhere and in all.”

Note: In Gurbani 'WAHEGURU' Shabad being Gur-Mantar is kept secret and represented by SATNAAM.

Further Gurbani quote:

***World, underworld and sky, O' my being!
All are engaged in Divine Contemplation of All Prevalent Lord.***
[540]

We had posed the problem of dispensing with invisible Astral and causative bodies, to remove their hindrance in the way of abiding in Sach Khand. Natural law states that the mind adopts the form of the object under constant contemplation.

Whatever is worshipped, so one becomes.
[549]

In the light of the above quote, when the mind envisions Divine Light in every particle and hears the sound 'WAHEGURU' issuing from all objects, then both invisible and causative bodies merge into Divine Light and end their separate identity. The visible body is discarded upon death and disposed of. The two remaining bodies also merge into the Divine Light of WAHEGURU. Now the Soul being is truly redeemed from all ties. Originally separated from The Divine Source, Formless Being, it finally comes to abide in Sach Khand and merge into Oneness with The Supreme Being, ending the life journey in view of the Gurbani:

***O' Nanak! Whatever the source of origin,
believe that to be the Ultimate merger back in Oneness.***
[1426]

This is the Highway of Gurmat that one treads to reach the final life-objective.

***Just as water flows back into water, similarly soul being merges
back into Divine Light. Ended is the straying and found is
Eternal Bliss. Nanak is always sacrifice unto the Supreme Being.***
[278]

9. JAP YOG AND GURMAT

India is known as the nursery of spiritual thought from the very beginning. The older Rishis and Ascetics brought forth the scriptures of Vedas, Shaastras and Upnishadas, as their contribution to deal with the problems of life. Vedant and Yoga are the branches of the spiritual endeavours in this direction. The Jap-Yog too made a significant dent in this effort.

Jap-Yog:

Briefly stated the principle of Jap-Yog is: A mortal being is bestowed with Gur-Mantar by the Guru and he/she starts the recitation. Each guru bestows a Gur-Mantar of his own. The recitation of Gur-Mantar is started with tongue and with increased practice, the sound gets diminished, so that only the devotee can hear it. The person next to him can only discern by seeing the lip movement, without hearing. With a higher stage of the practice, the repetition of Gur-Mantra is through consciousness as mind concentration increases. The sound of repetition that is aloud in consciousness starts getting weakened at the advanced stage, finally becoming totally silent. This state is the loss of self-awareness and the surroundings. All thought is stopped. Mind comes to abide in silent bliss of meditation.

The devotee of this spiritual stage comes to enjoy freedom from the visible and invisible bodies and dwells in perfect bliss with his own soul-being. This is an ecstatic experience. The devotee is free to choose the duration of this state and when he finally wishes to revert to his normal state, reverse action is started by the consciousness. The sound of recitation is revived in the consciousness and gradually normalcy is fully restored. The fact that the devotee experiences self or soul-being alone in this state is known as 'Revelation of soul-being.' Soul being as a part of the Supreme Soul Being is vested with divine virtues. This realization leads the devotee to think that the Supreme Soul has been visioned and thus gets fully satisfied with the culmination of spiritual experience.

Gurmat:

Since Gurmat has been discussed in detail earlier, a brief reference will suffice here. Meeting the Satguru is the very basic requirement in Gurmat. A person presents himself before the Five Beloved Ones, in the Holy Presence of Sri Guru Granth Sahib, for imbibing Amrit. This is also the initiation into Naam-recitation technique, breath by breath. Noteworthy is the point that Satguru Nanak conducts all along through the Form of the Five Beloved Ones. Bhai Sahib Randhir Singh Ji writes in the book, Gurmat Karam Philosophy, "The presence of Guru Nanak is evident through the Five Beloved Ones of Guru's House." The special purpose of imbibing Amrit is that Satguru establishes vibrational waves in the hidden Naam within. This is termed as 'Amrit Technique.' The seeker is initiated into Naam-recitation practice with breathing. The devotee, through this technique of Naam-recitation, gets into harmony with the vibration setup with 'Amrit Kala' in the erstwhile hidden Naam within. Harmonious working of the two vibrations results in automatic performance of Naam-recitation. This recitation, as in the case of Jap-Yog of tongue-recitation, progresses into recitation in the consciousness. The breath is held at the navel and the mind also comes to dwell there. This is in accordance with Natural principle of breath and mind coming under control together. The still mind takes the mortal into meditational state.

Cessation of breath at the navel brings the fading lotus at the navel into full flourishing of uprightness and enlightenment with spiritual glow. In Jap-Yog there is also effulgence experienced within during meditation. Thus, through different techniques, Jap-Yog and Gurmat reach the same spirituality of soul-being revelation. However, this is the final destination of Jap-Yog, whereas Gurmat goads the seeker towards a higher destination. There is a profound similarity of the functions of Jap-Yog and Gurmat. That is why some mistake Jap-Yog as Gurmat. In reality, with the exception of rare Gurmukhs, the Sikhs under illusion and ignorance delve in Jap-Yog philosophy. It is not proper to point names, but knowing the fact that prominent personalities in Sikh Panth follow Jap-Yog in the name of Gurmat is a very painful experience. These misguided people actually earnestly believe that they are following the Highway of Gurmat. It is sad that the Panthic leaders have not been able to

communicate the True Path of Guru Nanak to the general Sikh masses.

Jap-Yog is a very old Indian yogic tradition, and started centuries before the advent of Guru Nanak. Has Guru Nanak merely adopted an old yogic tradition? Far from truth!

“To abide by the Divine Will” is the new Faith and a unique path. Its depth needs careful thought to be fully comprehended. The earlier progress of all religious Faiths terminated at visioning the soul being. It is Gurmat and Gurmat alone that continues spiritual search beyond, to Dasam Duar and opens the door to envisioning and merging into Oneness with the Supreme Soul. There is an absolute need to delineate the difference between revealing of soul-being and attaining Oneness with the Supreme Being. The Soul abides at the navel and has the effulgence of twelve suns, whereas the Supreme Being abides at Dasam Duar and the effulgence is equivalent to millions of suns. Proceeding along the Gourmet discussion:

***Like the steep plunge of fish in water, with ardent Naam-Simran,
breath along with mind crosses all to access the inaccessible
Dasam Duar and comes to abide there.***

[Kabit Swaiye 529]

In a zestful moment, with one thrust breath reaches Dasam Duar, knocking at the Door. This Door opens only with earnest devotion to Shabad, not otherwise. Opened with the key of Gur-Shabad, the Timeless Being is revealed and realized.

Through Gur-Shabad, Lord of the Universe is revealed.

[1315]

Even after realizing the Supreme Being, Gur-Shabad Simran continues.

***Automatic Simran is ceaselessly abiding from beginning and
through the ages.***

[1219]

However, in Jap-Yog Simran stops at the time of soul being revelation.

God as viewed through Gurbani & Science

Gurmat:

1. *Imbibing Amrit, Gurmat Naam is revealed and Naam vibrations are set up within.*

2. *Mortal being continues Naam-practice all the time, without let up while breathing in and out.*

3. *Naam-practice becomes Automatic only after breath is held at navel.*

4. *Like the plunge of a fish, breath takes off from navel to access Dasam Duar.*

5. *Automatic simran is ceaseless, abiding from beginning and through ages, all the time, even after merging with the Timeless Being.*

Jap-Yog:

Amrit-imbibing is not required.

Mortal can continue Naam practice in wakeful life, but without 'Amrit Technique,' it cannot be continued during sleep.

Holding breath at navel, Naam-Simran is stopped.

Jap-Yog function is ended at navel. The question of going beyond, to Dasam Duar never arises.

Dasam Duar is not accessed nor is the Timeless Being realized.

Viewing the above critically, both traditions are found to be different. Many Sikhs thinking Jap-Yog as the Gurmat way practice Naam-devotion. Probably they are not so much at fault. After Guru Gobind Singh Ji, Panth had to pass through difficult times. Rare ones tread the Gurmat way and thus Gurmat technique became oblivious.

The Hindu tradition holds sway in the country (India) and its preaching has great influence. Sikhs having adopted Jap-Yog became ignorant of Gurmat. Gurmat tradition is a great boon. Gurmukhs, like Bhai Sahib Randhir Singh Ji, revived the fading Gurmat tradition.

Guru Nanak and his successor Gurus had been administering 'Charan Pahul' to the mortal seekers for initiating into Gurmat Technique.

Guru Gobind Singh, ending the succession in personal form, bestowed Guruship on Guru Granth Sahib and introduced the tradition of 'Khande-Di-Pahul.' This is being followed ever since throughout Sikh Panth. If the tradition of Amrit-Sanchar is taken out, then Gurmat is reduced to Jap-Yog and realizing the Timeless Being can never be possible.

If a person is a great scholar or Naam-practitioner, keeping aside Amrit Sanchar, and choses to write on Gurmat or Naam-Simran experience of his own, he may be a delver in Jap-Yog but certainly not in Gurmat.

In this or earlier writing, it is never intended to belittle other traditions and at that cost glorify Gurmat. The only purpose is to present Gurmat in its True Spirit for a clear understanding and to show a life according to the real Gurmat expectations and values, as also to undertake at Panthic level preaching of Gurmat in its True Form. In Gurmat what counts is real action and not the dexterity of mere words.

10. THE FIVE REGIONS

Japji Sahib Gurbani refers to the five regions, namely: Dharam Khand, Gian Khand, Saram Khand, Karam Khand and Sach Khand. There is a detailed explication of the different Khands. Yet the question remains about how and where these are constituted. The scholars differ in their opinions. The final word can come only from Guru Nanak or a graced and perfect sage, otherwise it is only an individual guess work.

We are prone to interpret Gurbani in the light of our own inadequate intellect for self-satisfaction, when we do not find the right meaning. So also in the case of the named Five Regions, we employ the flight of imagination to argue that Gurbani being a spiritual field, the Khands under reference can only be the five stages of spiritual journey. Self imagined reasoning is substantiated by our interpretation of Gurbani as authentic. The right approach would have been to give credence to Gurbani, whereas we make Gurbani follow our own whim in our interpretation. Thus we lose sight even of the basic Gurbani principles.

Some scholars feel that the Five Khands are the five milestones enroute the progressive journey of the Gurmukh Naam practitioner. It would help if it is explained how and when, what stage is reached during Naam-practice, but the scholars have emphasized more on their mind's thinking rather than Naam-practice. Here are presented some examples of the interpretations by a prominent scholar:

“The mortal-being divinely graced, first comes to understand...In the light of aforesaid thought, the first stage for the person is the perception of self-duty. This spiritual stage is Dharam Khand...and he thinks of his life objective...At this stage, the person perceives that a mortal is born on earth to perform the duty...As the person gets engrossed with these thoughts... comprehending the duty, he tries to increase his knowledge. With the force of education and contemplation, he proceeds to envision the map of limitless creation. He is flooded with knowledge that wipes away all doubt and illusion. This is the stage of Gian Khand.

Similar explanation follows for the remaining Khands. It is not our purpose to criticize, but to arrive at the reality of Five Khands.

Critically surveying the given example, we find that the learned scholar has named both Dharam and Gian Khands as stages, without any mention of Naam-practice. He goes to say, “*it is understood; according to thinking; perception of self-duty; thinks; perceives gets engrossed in these thoughts, on comprehending, increasing our knowledge; with the force of education and contemplation; he proceeds to envision the map; flooded with knowledge that wipes all doubt and illusion,*” all the words relate to mind's thinking. This gives the impression that Gurmat, like Vedant, is another subject of mind's thought. Naam-practice is totally missing, as if it does not relate to Gurmat.

As explained, scholars in explicating Gurbani, sometimes lose track of Gurmat's basic principle. This is very much the case here. Guru Nanak, at the very beginning of Japji Sahib Gurbani, has rejected the philosophy of Vedant by saying, “Timeless Being is beyond comprehension, no matter how much one tries to comprehend.” This is discussed earlier under 'Vedant.' The scholar has termed the force of intellect and mind's contemplation as the spiritual stage. The doctrinal difference here is that Vedantic philosophy is based on mind's contemplation, whereas Gurmat relies on Naam practice.

***O Nanak! There is no Divine Realization, Yog, without Naam.
Search your own heart to find this truth.***

[946]

Had the writer mentioned Naam-practice, to link with Khands as spiritual stages, this could have made some sense. However, 'thinking' can only lead to 'stages of Thought,' but it is not proper to call these spiritual stages.

Let us now study stages of Naam-practice according to Gurbani. During Naam-recitation, there is first an ecstatic taste on the tongue that is the sweetest.

***All other flavours have been tasted,
O mind, Divine Flavour is the sweetest of all.***

[100]

Next, fragrance and coolness and some supernatural powers come to abide within the being.

Slave Nanak has become fragrant and blessed is all the life.

[448-49]

***Sandalwood nor moon nor winter season provide relief from heat
O'Nanak! Coolness lies in Naam-recitation.***

[709]

Every pore of a Gurmukh's being recites Naam.

[941]

God-oriented being's every pore produces the Naam sound. The sound of Naam-recitation can be heard from every particle of creation.

***World, underworld, sky,
all are engaged in Naam recitation, O' my being!***

[540]

A Gurmukh being is engaged in Naam-practice day and night. A stage is reached when breath stops at navel. The down-cast lotus straightens up in flourishment and becomes effulgent. This is the effulgence of our soul that is equivalent to twelve suns. This stage is called 'Revelation of the Soul-Being.'

***Like the steep plunge of fish in water, with ardent Naam-Simran,
breath along with mind crosses all to access the inaccessible
Dasam Duar and comes to abide there.***

[Kabit Swaiye 529]

Naam-practice is going on in full earnest, like the steep dive of a fish, when in one stroke, the fish goes to touch great depths in the ocean, producing a 'Chapal' sound in water with tail. As an example, Satguru has explained that forceful flow of breath from navel in recitation-practice, with one thrust, accesses the Dasam Duar. The strong, stone-like Door is otherwise closed. Only Shabad-devotion is efficacious to open this Door, not otherwise. Opened with the Shabad-key, at the Dasam Duar the compassionate Lord is envisioned in the form of Effulgent Being. Thus, the Timeless Being is also known as Embodiment of Light. The intensity of Light is equivalent to millions of suns.

*Just as water mixes with water,
so also the soul being merges with the Light of the Supreme Soul.*
[278]

A drop of water mixing with water of the ocean acquires the identity of the ocean. Similarly soul-effulgence merges with the Effulgence of Supreme Soul in Oneness as Supreme Soul.

*Ended is the journey of transmigration
and soul being abides in rest.
Nanak is sacrifice unto the Supreme Being.*
[278]

Ended is the cycle of endless rebirths of transmigration. Now it is only resting in peace. Life's journey is complete.

It is quite apparent that in the Gurmat ordained path, there is no reference to a 'stage' or 'mind's thinking.' The experiences of the nectar flavor, flourishing of the lotus at navel and its effulgence, cannot be mere imaginations. Thinking cannot bring about realization of Dasam Duar and envisioning the Beloved Lord immanent in the Effulgent glory. It is by the Blessing of Naam-practice that Gurmat defined experiences are really experienced. Naam-practice that is ceaseless. Gurbani says as follows:

*'Naam-recitation while getting up or sitting,'
'Those who forsake not Naam in mind, even for a single breath,'
'Engrossed in Love-Divine day and night,
passing night in awakeness.'*

It is passing through this hard practice that one comes to merge with the Supreme Spirit. There is no realization through mere talk nor can it be through intellectual force or mind's thinking. The subject of Five Khands cannot be reduced to a play of imagination.

Now with the foregoing conclusion, let us analyze the Khands as stages of Naam-practice. For such a co-relation, we have to think what stage of Naam-practice can be co-related to which Khand and on what basis. Can the description of individual Khand suit our reasoning?

In the case of Dharam Khand: “Such is the righteous duty in Dharam Khand.” What Dharam? “Every deed is subjected to analysis.” “... whether a deed fails or passes the test of Divine acceptance is determined there. Says Nanak, the final decision can only be known there.” There Divine Justice is based on the performed deeds by the mortals. Can this be a description of Dharam Khand on the basis of a 'stage' of the Gurmat spiritual journey? The functioning in Gian Khand: “Many types of winds, waters, and many types of fires, and many are Krishnas and Shiv Jis...” This goes on to describe limitless varieties in nature. How can such a description yield to the definition of a stage? Similarly about Saram Khand and Karam Khand:

“Beauty is the constituent in Saram Khand. The objects there reflect unparalleled beauty.”

“There abide warriors of limitless strength and bravery.”

“There abide the ones given only to Divine Glory.”

“There abide devotees from many different worlds.”

“There many are the regions, spheres and cosmos.”

“There are many worlds and their inhabitants.”

It can safely be concluded that a description cannot possibly be related to any state whether of thought or spiritual. It points to a specific place (there, where) in creation.

Continuing our search for the answer to know the Reality of Khands, we now come to the writings of Bhai Sahib Randhir Singh Ji, a highly prominent Naam-devotee, who acquired Super-Natural vision and had real experiences in his spiritual pursuits and Divine Grace. He verified his experience through deep study of Gurbani, before undertaking to write about these. Thus what he says is not based on mental or intellectual exercise, but only what he practically envisioned and experienced. The Five Khands are discussed in his book 'Sach Khand Darshan' (Visioning the Abode-Divine). While only brief essence is given here, the full description may be read in the book itself. Bhai Sahib narrates that the Khands are regions or spheres of Real existence in Natural creation. They are inhabited with people like our world, even more thickly. Scientists are still struggling to discover the full extent of our own world, what to talk of other worldly regions. Bhai Sahib says Dharam Khand surrounds our world all around, thus enclosing our world completely. Likewise on

the outside of Dharam Khand and around is Gian Khand, surrounded in turn by Saram Khand. Enveloping Saram Khand is Karam Khand. The entire creation is enveloped by the outermost Sach Khand. The inhabitation of the Khands in reality is just as described in Jap Ji Sahib. There is no scope of any doubt in this Divine Revelation.

In the book, 'Anhad Shabad - Dasam Duar' he writes: "In this visible spectrum of the sky there are countless visible regions, planets, galaxies, moons, suns, and stars. There are also countless invisible bodies that remain unseen to the human eye. Their real existence even when very near cannot be detected by the eye organ. This calls for super-natural sight to envision the invisible reality."

In the book, 'Undithi Duniya,' he gives a glimpse of the hereafter. Some extracts are reproduced below for general interest:

"The graced, great beings disclosed their vision of meditational soul experience in the Enlightened Spectrum- Today envisioned is the habitation of Dharam Rai, including Dharam Rai, envisioned also were the bands after bands of his most powerful Yamdoots (couriers of death). They were severely punishing the sinners under the command of Dharam Rai. None can resist them. Their horrid appearance induces intense fear, and difficult to behold....There are places of Hell and Heaven, as also Shiv Puri, Brahm Puri, Inder Puri, etc. These facts are undeniable. However all these habitations have no relevance for Naam-devotee Gursikhs. Gur Puri and Yam Puri are at considerable distance from each other. The Yam Puri is at a much lower, nearer sphere, whereas Gur Puri is close to the Divine Court at a higher sphere. Only the Redeemed Gursikhs, Naam-practitioners have access there. These Celestial Regions are existing separately. There are countless spheres that are invisible and fully inhabited.

...In every court and Divine Court, countless devotees abide. They are ever close companions of the Formless Being. This inaccessible world is inaccessible and invisible to the mortals of this world, but populated the same way or even more thickly."

The above quotes are quite clear and need no further explication. Regarding the Five Khands, one point demands careful study. How

are the Khands enclosing one another? Gurbani states:

***Your river-like Being O'Lord, contains all.
There is none else besides Your Supreme Being.***

[11]

Just as countless beings abide in a river, yet the river is not distant from them. Similarly the whole universe abides in Sach Khand. Let us try to grasp this through another example. Geography scholars tell us that like the rivulets and rivers flowing over land, there are water currents flowing in an ocean that are river-like. Some of these currents have hot water flow, some others cold water and yet others normal water. At some places these currents come together, resulting in fog. Near the American coast, at the island of New Foundland, there is maximum fog in the world because of hot and cold currents coming together. Those who are not familiar with this geographic knowledge of currents, may be surprised. However, this is a fact and the currents flowing the world over are even mapped.

There are countless currents in an ocean and each current has creatures abiding in it. The creatures of one current may be considering creatures of another current to be living in a different place. Yet the currents flow within the same ocean and the creatures live in the currents. There must be many more germs within the creatures. Thus we have germs, creatures and currents all living in the ocean. Such is the vast panorama of natural creation, all within Sach Khand.

The above statements of Bhai Sahib Randhir Singh Ji are backed by scientific truth. However those without any scientific background may not be able to assimilate this knowledge. To make it easier, let us view this: 'Everybody knows that there are countless radio and television stations in the world. All are relaying their programs at different wavelengths and frequencies. The relayed sounds and pictures are many, in thousands, going around in space, even in our room. We can neither hear nor see these, unless we tune our radio or television. As soon as we tune to the frequency, sounds are heard and pictures are visioned'.

The wavelengths and frequencies responsible for relaying sounds and pictures from radio and television stations to our radio or

television are all vibrations set up in the Electro-Magnetic spectrum. We have discussed about Electro-Magnetic spectrum earlier. We have seen how our world has come into being due to this spectrum, as also the light, electron, proton, neutron, atom, molecule, element, compound and subsequently the whole universe. The same Electro-magnetic spectrum produces sound and pictures for radio and television. All the Khands are products of the spectrum, with their own wavelengths unknown to us. It is possible that all the other worlds are floating around in our room, like the sound and picture waves of radio and television stations in the mixed up form, jumbled together. We can envision that world alone, which gets tuned to our consciousness, ignoring the rest. Guru Nanak's consciousness thus got tuned to visioning the Five Khands and the description in Jap Ji Sahib is exactly what was experienced by Him. In our times Bhai Sahib Randhir Singh too had similar experience, reaffirming the Revealed Truth in his books.

However it does not end there. The American Scientist Robert A. Monroe, who could leave his visible body at will and go on a visit of other worlds in the Astral invisible body. There he would meet some known people, who had died earlier. He happened to meet a murdered friend, whose murder had remained unsolved by the police. He learnt about the murder story from his friend and narrated the same to police on return. The murderer was nabbed and the admitted details of murder were exact reproduction of Mr. Monroe's narration. Our objective here is to establish that Mr. Monroe certainly visited other worlds many a times, without giving all the details. He mentions our world in his writings, as 'Locale I' and other worlds as 'Locale II.' He writes in his book, 'Journeys Out of the Body,' the following words:

“All of the experimental visits to this area have helped little to formulate a more acceptable theory. The most acceptable is the wave, vibration concept, which presumes the existence of infinity of worlds, all operating on different frequencies, one of which is this physical world. Just as various wave frequencies in the Electro-Magnetic Spectrum can simultaneously occupy space with minimum interaction, so might the world or worlds of Locale II be interspersed in our physical material world.”

This brings us to the conclusion that the different waves of different

God as viewed through Gurbani & Science

frequencies have indeed generated countless worlds in the Electro-Magnetic Spectrum, including our own world. Just as different radio and television frequencies co-exist without interaction within the space of our room, at the same time and space, similarly worlds of Locale II are also jumbled together.

Mrs. Betty Shine of England also reaffirms the above view in her book, 'Mind to Mind.' She has expressed about previous births theory in the words: "... It is not necessary that after death people may return to this very Planet, because there are many other planets that can become their habitation. Many of these planets are not visible to us, as their vibrational frequency is different. The universe is infinite, with worlds inside the worlds and so on limitlessly. Some of the worlds operate at much higher vibrational frequency compared to our world. We have to return to this world merely because we have not progressed adequately, so as to be born at those higher level worlds."

Jap Ji Sahib Gurbani's described Five Khands, in the light of foregoing discussion, are in reality Regions, spheres or worlds like our own world. These are certainly not the subject of mind's imagination or flight nor can these be construed as spiritual stages of Naam-practice. They are indeed part of the universal creation and fully inhabited.

11. SIMRAN

Many homes in England have installed "Alarm System" to guard against thieves and bad characters making surprise entry. Whenever an animal or a person enters the functional zone of the alarm, it is switched on automatically. In Gurdwara or public places, washrooms are installed with heaters for drying up washed hands instead of a towel. When the hands are placed close to the opening of the heater, it is switched 'ON' automatically and hot air blow-dries the hands. When the dried hands are withdrawn, the heater is automatically switched 'OFF'. Some entrances have automatic doors, which would open when a person approaches within a few feet. After the person has crossed, the doors are again closed automatically. There are many other implements that operate automatically and come to stop after the operation.

Normally we never pay attention to the principle behind automatic functioning. Our body always emits infrared rays that switch 'ON' the implement with our approach. As soon as we are beyond the range of operation, the implement is switched 'OFF'.

For switching 'ON' and 'OFF' or change of channels, we use a remote control that is fitted with an electric cell. However in case of human body, Electro Magnetic Force (EMF) generates Infrared rays of a given length that can be employed for automatic operation. E.M.F. generates many other forms of rays like X-rays, visible light rays, microwaves and radio waves etc. In fact the centrally produced wave is the same, it is only the distance from the source of generation that changes the wavelength. The changes in wavelength produce different rays and serve different functions.

At times we plan to visit a friend but fail to make it. When we finally do visit, then some times we hear, "You have been very much on my mind and I was planning to visit you. How nice that you have come!" At other times we telephone and the person responds that he was about to ring, meanwhile the ring has come.

How does it happen? Our mental thought creates a vibration in the E.M.F. in our body. The wave creates a spectrum in our bodily Electro Magnetic Force (E.M.F.) a wave of given frequency and

wavelength conveys our thoughts to the friend just as wireless message or a cordless telephone sound reaches him.

Let us examine this well-known example. In our homes, a wife goes to the fields with her husband's food, leaving her infant son under the care of his grandmother. After the meals, she starts helping in the farm work. Meanwhile the infant feels hungry and starts thinking of the mother. When the son's restlessness grows, the mother too gets disturbed with love and care for her son. Her breasts get filled with milk that starts flowing from her teats. Says Gurbani:

*The cranes fly away to far off place,
leaving young ones behind.
Yet the persistent thought occurs about their well being.*

[10]

Thought force of the crane birds or meditation is efficacious in the survival of young ones, till return of the mother to them.

Thought force is a form of energy that carries our message to the beloveds through a special wavelength and frequency of the Electro Magnetic Force (EMF).

Here is an old narration of the year 1945. In a press conference one reporter posed a question to Mahatma Gandhi, "Mahatma Ji for every danger faced, you teach only non-violence to counter it. In recent years two cities, Hiroshima and Nagasaki, have been ruined with Atom Bombs. If in time to come, Delhi also is subjected to attack by Atom Bombs, how do you propose to counter this terror?" I still remember Mahatma's reply to this. He replied "I shall stand in the open, outside my home and send a strong wave of love to the pilot of the aircraft. This wave shall effectively fill his mind with a responding love. Pilot shall change his mind under the influence of the love wave. He shall give up the thought of aggression and we shall be saved from the catastrophe of the Atom Bomb."

This illustrates the belief that our remembering thought wave certainly reaches the intended person.

A question may be asked that in the above illustrations of wireless telephone, radio and television, energy is supplied by an installed battery or from electric supply lines. However, unlike these implements, our body is not connected to any source of Energy. How then does our body exhibit Electro Magnetic Force (EMF)?” The scientists have furnished the reply to this. Mr. Leonard Flint Ristov is a scientist, who also specializes in the knowledge of Palmistry and Super-Natural vision. He writes in his book “Opening Closed Doors”:

“Thought in itself is a Life Force, that every person is endowed with. This force is also part of the Universal Vibration Electro Magnetic Spectrum. SuperNatural vision is also based on the same vibration system”.

The famous American Scientist, Mr. Robert A. Monroe, President of The Institute of Applied Sciences and an expert in Telepathy writes in his book, 'Journeys Out of the Body' that The Electrical, Magnetic and Life are three forces that are linked with each other. The existence of any one of them is the fore-runner of the presence of the other two.

Mr. Maxwell Cade has invented an implement named “Mind Mirror” and shown through experiment that our brain is activated by a very weak Electro Magnetic Spectrum. There is evidence of different function of the brain with varying frequencies of the spectrum.

The foregoing scientific discussion establishes that our life in itself is an Electro Magnetic Force (EMF). Thought is an Energy that links us through messages to another person, using the Spectrum.

It is this principle that has led us to Telepathy, linking us not only with our distant relatives and friends but also with the past dead ones, talking to them without the help of any implement. Thought Force does the entire trick!

Remembering a person brings us the vision of his figure. His known attributes also come to mind, for example a thought of my friend, Ghumanda Singh, reminds me not only of his figure but also

his virtues and failures, such as his quarrelsome behavior, being short tempered and emotional. Similarly our contemplating The Timeless being, in Simran, though Formless Being can not appear in a figurative form, yet Divine Virtues explicated in religious scriptures or narrated by the saintly persons do occur to us, getting imbibed in our consciousness.

What is interior being consciousness? What does imbibing mean? Main part of our invisible body is consciousness. It is constituted of mind, intellect, memory and ego, all together. Mind is the instrument for generating thoughts, throughout wakeful life, restlessly. It makes us dance to its tune all the while. Happy thoughts make us laugh with joy. Painful thoughts bring tears and sorrow.

Our intellect analyses mind's thoughts, good or bad and decides the required action. After performance of the action, image of the action is formed in the computer of our memory that can be recalled. The ego, real self, is part of Supreme Effulgent Being and Energy. This Energy keeps mind, intellect and memory functioning. Without ego all three come to stand still.

Mind thoughts, passing through intellect are recorded in memory. Supreme Being has all the Virtues and no vice. However a mortal being is generally full of rubbish of lust, anger, greed, attachment, self-conceit, slander, backbiting and rancor, etc. It may be construed that we are brimful with evil thoughts. With God-Remembrance or engaging in Simran, the pure Nectarous thoughts start pouring within. More the Simran, more the inflow of pure Nectarine thoughts. Our inner being gets flooded and thus we replace the evil trash with desirable nobility. Says Gurbani in Anand Sahib Pauri 19 and 20: "Immaculate without, but filthy within", gets changed into "Immaculate without, and Immaculate within".

Intellect has to make decision according to the available thoughts. If only pure thoughts are made available, intellect is bound to lead to noble actions. Keeping Simran as a continuous process, a time will come that we shall change from evil being into a Saintly being.

The above effort is oriented to inquiring the state of Spiritual Equanimity, Sahaj that is facilitated with "Immaculacy both within

and without” but impossible when “filthy within”. It is so, because the flow of evil thoughts is directed to outward worldliness, but noble thinking is directed inwards, God-oriented. The sphere of outgoing worldly thoughts gets more and more widened. The inward flow keeps shrinking to a pinpoint. The sages tell us that mind is not to be done away with, but only changes its orientation from worldliness to Godliness. It is this methodology that is named 'Godly-Remembrance', Simran.

In some Faiths, the methodology of rituals is employed for ushering in state of Sahaj. However Anand Sahib Pauri 18 says: “Rituals are not effective to bring Sahaj”. Without Sahaj spiritual doubts persist and the mind remains unclear and unsteady. Without control of mind into steadiness, Sahaj eludes. It is “Shabad-devotion”, Simran ceaselessly that Sahaj is realized.

***Trading of the mind to Satguru,
the devotee is blessed with successful completion of task.***

[286]

This quote contains a deep Truth that is desired in all the Ventures; let your mind be controlled by Satguru. Let us take an example to understand this principle. Imagine that I am a taxi-driver. Due to force of circumstances, I have sold my taxi to S. Harnam Singh. He takes pity on my family and me and employs me as his taxi driver for my living. While I am the same person and it is the same hand of my own that controls the steering. The difference that has set in is that earlier I could drive to any place of my choice, but now S. Harnam Singh's word alone can move the taxi. Thus when the control of mind is shifted to Satguru, then we have no control over it. Now:

Perform the action, ordered by Satguru.

[933]

Thus shifting of control to Satguru ends my own free will. I am thus rid of following the dictates of my mind that were responsible for all my troubles. This is the state of ‘Thoughtlessness’ of mind, freed from straying thoughts. Swami Shanker Acharya Ji writes in his book on Vedant, “Real Experience”: “To attain the state of meditation, mind and language have to be abandoned, leaving these behind. Mind and language both are ineffective in the journey ahead.” Patanjali Rishi writes in the first theory of Yogic Scripture, “Yoga is control of mind”. Thus a stable mind is the pre-requisite for a mortal

being to realize Supreme Being. The above quote from Sukhmani Sahib also is a formula for mind-control, freedom from its waywardness and making it thoughtless.

When we offer something without any expectation in return, it is termed giving in charity. However in an exchange of commodities the term employed is 'trading' or 'selling'. In this case we trade our mind to Satguru and in exchange:

***Trading mind,
we have acquired All-Pervading Lord in exchange.*** [327]

What is the identity of Ram? Says Gurbani:

***Revealed is His Effulgence on realizing Beloved Lord,
All-Pervading.*** [375]

The discussion about Simran has ended on Realization of 'Ram Piare' (Beloved All Pervading Lord). This is the efficacy of Simran, Naam-devotion, and Godly Remembrance. The first Octet (Ashatpadi) of Sukhmani Sahib delineates about the Blessing of Simran. Gurbani in Anand Sahib guides:

O, my mind! Always abide in Remembrance of God. [917]

And

O, my mind, dear, always bear in thought True Naam. [918]

All this lays stress on Simran, to yoke the mind to the Contemplated Being of God. The final achievement will be:

***Kabir, engaged in Remembrance of the Beloved Lord, acquires
His Likeness and vanished is separate identity.
When in Oneness, visioned is the Supreme Being.*** [1375]

Guru Gobind Singh Ji experienced such an ecstasy of Simran that He cried out "All is thou", "All is thou", --- and lost Himself in Oneness. Such is the Blessing of the Powerful Remembrance --- Simran!

12. DELVE INTO YOUR MIND

During my service in the Army in 1944, I was undergoing the English Instructor's course at the Army School of Education, Pachmari. The school was located in the barrack for the English personnel. The following motif was displayed outside our class in bold letters:

"PRICE OF LIBERTY IS ETERNAL VIGILANCE"

These simple words enshrine a significant Trust. This implies that if we seek Liberation, we have to be vigilant of our mind's thoughts. This is to ensure that originated evil thoughts in mind, do not lead us to evil deeds and thus pollute our life. The unbridled mind is like an unbridled horse that may wreck the cart of life, beyond redemption.

Sri Krishna says in Gita, *"Man is his own best friend as also the worst enemy"*. It is explicated further that unguarded thoughts are like a boat adrift, without a boatman. It could happen that such a boat is caught in a swirl and gets drowned. Similar is the picture of a mind-oriented person under the control of wayward mind. This drives us into lust, anger, greed, attachment and egotism and sinking into a bottomless pit of evil.

Righteous deeds bring us closer to the Timeless Being while evil deeds take us farther away. If God-Realization is our life-objective, then we have always to endeavor toward righteous action. However good deeds are preceded by good thoughts. This calls for our being vigilant so that evil thoughts are buried straightway. Says Gurbani:

Our perpetual fight is with own mind, with own mind we come to terms and with mind we attain peace in harmony.

[87]

With positive thinking, our brain feels lightsome and flourished. We have our brains burdened in the case of negative thinking. It is discussed earlier that a light Magnetic Spectrum is working in our brain, with varying frequency of $\frac{1}{2}$ to 38 Hertz. Positive thinking, lowers this frequency but the negative thoughts cause rise, a frequency higher than 26 is the range of excitement and tension in brain. Positive thought, when lowers the brain frequency to below 14, the brain is at peace. While excited brain is troubled, the peaceful brain is at harmony and bliss. Our earth frequency is 8 Hertz and when our brain frequency is also 8 Hertz, we are at complete harmony with Nature.

This is the real principle, in practice and not a mere paper borne theory. Thus you must resolve straightway to keep a watch on mind's thinking. Welcome a good thought, but suppress an evil one as it surfaces. To accomplish this, you must identify yourself as a separate being from the mind and stand as a witness over it. You have to meticulously avoid following it in complete identity, treating mind as another being. Prejudge the thought of mind as a witness and accept only a good thought, rejecting the evil negativity. Consciously experiment this for three months. After that this analyzing becomes automatic. The experience of peace with good thinking will curb all bad thoughts. The action is always based on preceding thought. Thus good thoughts and good actions will bring one in closer proximity with Akal Purkh. The frequency of 8Hz in brain spectrum is in harmony with Akal Purkh, whereas in the frequency range of 26-38 Hz we are farthest and even a brain vein is at danger to rupture at 38 Hertz.

If working of mind is understood, it becomes easy to control it. Next we discuss the mind and it's working:

"Mind is certainly an instrument of thought and expression, but in its true part, it is calm, transparent, reflecting apparatus, receiving and transmitting true ideas, shaping them into thought forms, translating them into our terms." [Upnishads]

Let us now understand the working of mind through a review of office functioning. A letter is received in an office. The clerk finds out about related subject in the letter, links it with the earlier correspondence in the concerned file with proper flagging. He then puts up the file to the officer for necessary orders. An intelligent clerk adds to the file his suggested course of action. The officer goes through the letter, related correspondence, takes note of the offered suggestion and after assimilating all the information, he directs the required action by writing on body of the received letter. The file is sent back to the clerk. The clerk then passes on the officer's orders for action to the concerned staff. On completion of the order, the clerk files the letter.

Similarly our sense-organs (eye, ears, nose, tongue and skin) send the received information to the mind. Mind collects more related information from the memory. Mixing own likes and dislikes, mind directs the information to intellect for analysis. The intellect reviews all the information received from mind and sends it's judgment to the mind. Mind then orders the required action by the concerned

functional organs. After compliance, memory of the image is formed in the memory cell, awareness. This can be recalled whenever necessary.

Before proceeding further, let us consider the mix of likes and dislikes of mind in the above paragraph, taking the example of a young lady, viewed by different persons, her husband, her father, and her younger brother. The emotional feelings aroused are of a loving life-partner, a beloved child, and a respected elder, in that order. Naturally their actions will be based on their individual emotional feelings that are different.

Another example can be Nangal Dam, the source of canal. There the collected water behind the Dam forms a beautiful lake. The tourists come to visit the enchanting scenery and sit there for hours together or enjoy boating. Sometime back there was accidental drowning of about twenty school children in a capsized boat. If a parent of any of those unfortunate children happens to come to the lake, he/she will only cry in memory of the child. The lake will arouse the feeling of a ghastly demon. Lake is the same, but the eye that sees it, reacts with different emotions.

Three sources of Gathering Information:

- a. Sense organs
- b. Memory
- c. Soul being or Super Soul.

Normally our sense organs keep the mind engaged. Whenever it gets an opportunity, it delves into the memory. It forms new thoughts based on past deeds in the light of present emotions and sends these to the intellect for advised action. The intellect recommends action according to emotional desire of the mind. Initially it is like walking through a freshly ploughed and leveled field, leaving footprints only. Gradually walking along the same path repeatedly makes it into a foot-path. Similarly a repeated action forms into habit that gets repeated automatically. It is not easy to erase a formed habit from the mind. Whenever mind stops receiving signals from sense organs and memory, it then acquires the stability of freedom from thought. This is a state when mind is under the control of soul being alone. The signals to the mind now are pure in form and mandatory in nature. Only rare ones come to acquire this state. Guru and high devotees fall in this category. They receive signals of the purest form from soul-being or the Super Soul that are dictated in the form of "Divine Word" (Dhur Ki Bani or Gurbani)

Having discussed mind, the control of mind needs to be probed. The sages have recommended different techniques from time to time to tame the mind. The gist of all these is that universe is manifestation of Brahm, the Supreme Being. Mind in its wandering should envision Brahm alone, keeping control over the body organs to prevent any evil doing. With stability of mind all the previous memories should be erased. Disassociated with all thoughts whether good or bad to become desire less and make an offering of the self to God. Godly-Will alone should prevail and selfhood must be annihilated, in total subjugation.

Says Gurbani:

Mind is bartered away in exchange of Enshrined Immanent Lord.

[327]

Thus mind has been offered to the supreme Deity to remain in obedience, now:

Carry out the assignment by the Guru.

[933]

This is possible when good or bad thoughts do not pose any hindrance in carrying out The Divine-bidding. This is implied by the following quote:

Sold is the mind to Satguru.

[327]

Sri Aurobindo Ghosh writes in his book, 'Yoga and its objects':

"To escape evil thoughts, initially good thoughts have to be accepted to replace the evil ones. Later on even the good thoughts need to be dispensed with".

The need to free mind finally of all thoughts can be understood with this narration: A young man is faced with murder charge in the law court. Legally, he is to be awarded death penalty. However the judge is moved with pity in view of youthfulness of the accused, he decides to acquit young man of the charge. However the accused goes on to murder the witness against him in the case. Can this second murder not be assigned to the wrong judgment? Even though compassion is noble emotion, yet it has hindered a right decision by the judge. It is therefore necessary and proper to be free of good or bad emotions altogether, to remain unbiased.

Abide within human body five stealthy thieves:

*lust, anger, greed, attachment and ego.
They keep looting away precious Amrit and
none listens to the complaints,
while mind-oriented fools remain unaware.*

[600]

When awake, we are fully conscious of our body and surroundings. 'Dream' state lies between the states of wakefulness and deep sleeps. In deep sleep [Sukhopat] we are completely unconscious. In deep sleep and fourth state, Sahaj, our mind remains free of thought, with the difference that in the first state we are unconscious, while in the latter we are fully conscious. Naam Simran in Sahaj State is called 'LIV' (engrossment), when bodily awareness is lost and our consciousness is with Soul Being or the Super Soul Being. It does not matter to the person in this state whether the person is seated on red hot plates, being scalped or sawn with a saw, getting boiled in boiling cauldron or cut up limb by limb. There is no physical awareness.

Says Gurbani:

None can touch a person lost in engrossment of Divine-Love.

[920]

It was long back that I listened to the interpretation of the following quote by two sagacious persons:

“Sahje marae amar hoey soe.”

[327]

One of them interpreted that dying slowly one attains immortality. I was quite young in age then, while the interpreter was an old man. I suddenly burst out, "Uncle in that case all the goats killed by the butchers become immortal. The butcher plies the knife slowly on the goat's throat". The elderly person was taken aback. He asked me, "O, young man does my interpretation sound wrong in that case?" The idea is to bring out that many do not correctly understand 'Sahaj'.

Gurbani quote in Sri Rag M.3 [68]:

*“All yearn for Sahaj state” when studied in full Shabad form,
it makes the meaning quite clear.*

*Where fire burns intensely in mother's womb,
there the unborn baby is hanging upside down,
in utter darkness.*[1007]

The baby, while dwelling in the mother's womb, is so tiny that it is not possible to vision with naked eye but only with a microscope, so delicate that breath may cause the death. How does such a tiny life and

God as viewed through Gurbani & Science

so delicate survive intense heat of motherly womb?

Guru Amardas Ji has provided the answer for this in Anand Sahib:

***Nothing can touch the person of a graced one,
engrossed in Divine Love.***

[920]

The being that is completely engrossed in Godly Remembrance. In this state not even the intense fire of mother's womb can bring any harm. However once the being is born, in accordance with Divine will then:

***Forsaken is Divine Love and endless desire takes over.
Such is the authoritativeness of worldliness!***

[921]

Just as fire in the womb, worldliness is similar after birth.

[921]

In the above quotes worldliness is equated to fire in the womb. At the same time means of protection against worldliness have been recommended, too. Domain of worldliness starts when the engrossment in Divine Love is forsaken. It implies that the protection against worldliness is to remain engrossed in Divine Love. We have already seen how engrossment makes us immune against all danger and persecution. Superficially it does not have the required impact and importance, but its practice and experience alone can bring true conviction. Says Gurbani:

***Like a being in mother's womb is sustained by Naam
nourishment, remaining blissful with breath by breath
Remembrance, untouched by fire in womb.***

[379]

Worldliness and fire in the womb are just the same.

[921]

Efficacy of the 'fort' of engrossment in Naam is thus established.

In the protection of this Naam-Fort, we are protected against all Weaponry of worldliness. However stepping out of the fort can be risky, due to allurements of worldliness. Keeping engrossment and breath by breath Simran is the State of Safe existence.

This is not a bookish or imaginary thought, but practical and tried living practice that bestows self-conviction, without external coaxing. The State of engrossment is little far fetched, being advanced spiritually; even a good state of Naam Simran can effectively ward off attacks of worldliness. Persistent effort can achieve anything. If somebody can reach a goal, why not you and me? A man can do what another man has done. The need is the requisite resolve and effort. Our failing is to rely on another's effort for our individual benefit. We have become shirkers and given to too much laziness. We wish a saintly being to offer in gift engrossment state like hanky panky magic. This does not happen! Says Gurbani:

God-Realization, Yog, is not accomplished through verbal talk.

[730]

The state of Liv (engrossment) requires efforts of self-exertion:

Remaining awake day and night, shunning sleep, warding off slumber all through the night.

[515]

Those who forsake not Naam-Mantar while breathing in and out...

[319]

Says Nanak, such a person obtains the Essence, who remains engrossed day and night, keeping awake whole night in Simran.

[920]

The above quotes demonstrate the passing through furnace like effort that one requires to go through to attain the state of eternal engrossment in Naam. It is the highway of Gurmat that leads to Sach Khand. The hurdle is that worldliness has spread its tentacles on both sides of the Highway.

The worldliness of allurements of and distractions of lust, anger, greed, attachment and ego are many and varied in form. Says Gurbani:

At the water front there is a lone bird but many are the bird-catchers.

[1384]

We are always at the brink of a horrible steep fall. No sooner we leave

the sanctuary of Simran, enshrined God, we are caught in the web of worldliness. Our safety lies in remaining engrossed in Simran throughout our worldly sojourn, guarding against the villainous attacks of worldliness to the last. This calls for constant vigilance over mind's thoughts like the apparently innocent pleasures or indulgences.

Here is the sound, final proclamation in Gurbani:

***O' Nanak, mind is controlled only through complete
Divine Grace.***

[298]

Translator's Note: Fatal slipperiness at every nook and corner of the worldly sojourn is unavoidable through personal endeavor. It is Divine Grace all along, alone only that is efficacious for survival of a mortal being, like the protection in a mother's womb. Devotion and prayer is all that is given to us:

***All is under Thy control, O' Lord,
all that comes to pass is will Divine.
Nanak begs Thy bounty that I may remain engrossed in
Naam-Simran with every breath.***

[745]

13. CONQUERING THE MIND IS CONQUERING THE WORLD

Pain and sorrow afflict all the mortal beings in varying degrees through a variety of causes. Says Gurbani:

O' Nanak, all mortals are afflicted.

[954]

O' Farid! I thought of myself as the lone sufferer, whereas the world is full of suffering mortals. In awareness of others, I found all in agony.

[1382]

Looking for the reason of vast suffering, it is found that an affliction is brought on by our thinking mind. Unthinking children and foolish people tend to remain happy. The thoughtful wise keep worrying about lack of wealth or too much wealth, lack of progeny or worthlessness of the born children, etc. It is the rambling of our minds that brings all sorrow.

The sages at different times have sought solution to human misery through different techniques. The goal remains control over the unbridled mind. Says Gurbani:

Forsaking Immanent Lord, one suffers in separation for long.

[135]

Patanjali Rishi writes in the beginning of Yog Shastra:

“Yog is control over mind.”

While Yog means meeting with Supreme Soul by the individual soul, the separation is termed 'Viyog'. The recommended technique in Yoga is the practice of Pranayama that is too difficult for a common householder.

In Vedant, a devotee is asked to contemplate Brahm constantly, so as to acquire the likeness of Brahm. Gurbani also states:

One acquires the likeness of what one worships.

[549]

Without having envisioned, what is there to contemplate?

[1140]

Thus the Universal Brahm is impossible to comprehend and contemplate. An imagined image of Brahm cannot bring the

Realization of Real Brahm. Thus our malady is going to persist.

In Gurmat, a devotee is ordained to abide in Naam Simran:

***Naam contemplation is the ordained Will-Divine,
O' Nanak, that is revealed by Satguru.***

[72]

Gurbani goads a seeker to perform some actions, that can be classified as 'Positive actions. It also prohibits certain practices termed as 'Negative' actions. Thus Will-Divine, 'Raza', is to shun negative actions while undertaking positive actions. This selection leads to performance of only noble actions. It is akin to washing dirty linen to remove filth, as a process to cleanliness. Abiding by Divine Will to remain in Naam contemplation is to avoid all sinful actions and perform noble deeds. Says Gurbani:

Among all duties, the supreme duty is Naam contemplation and performing noble deeds.

[266]

Let us take a dispassionate look at how our advanced thinking has worked for us. We find a thinking mind is fraught with worry through more and more intellectual exercise. It is the plain mind, free of thought, that ensures happiness and bliss. The worldly wise is prone to more negative thought than positive thought. The observation suggests that it is an affliction to be a 'thinking wise', though it may sound silly.

A study of animal behaviour is natural reaction. When provoked an animal strikes violently to give vent to the feelings and spend all the fury. Similarly uncivilized tribes come to fight with sticks, as their ultimate weapon. At the most a few persons might die, but never hundreds or thousands.

India was a highly developed and civilized country at the time of MAHA BHARTA Battle. It was highly destructive and involved armies of all the kings, siding with Kairwans or Pandwas. With the ending of sophisticated weapons, man had once again to fight with a stick. In our own times, two world wars have been fought and there are endless regional fights, taking a heavy toll of human life and resources. Thanks to the wisdom of our political leaders and manufacturers of sophisticated weaponry.

Asked about the nature of the Third World War, the renowned Philosopher, Mr. Russel replied, "I cannot say about the Third World War, but the Fourth World War if fought, I can describe." He then concluded, "The Fourth World War will only be fought with sticks." The implication was that the Third World War will end the civilization entirely, like a much bigger Maha Bharta. Such is the fatal outcome of our highly developed intellect. Our destructive thought is marching in progress day in and day out. After successful landings at the moon, preparations are on for reaching the remote stars. The forbidding factors are distance and time. The scientists are now on their way to create an artificial Black Hole for instant travel to an intended star. The impending mortal fear of this venture is the infinite Gravitational Force of an artificial Black Hole. It is feared that mutual attraction between the Earth and Black Hole will drive the Black Hole towards the centre of the Earth. Molten mass of Earth within, providing tremendous heat, will cause the Black Hole to burst. Earth too will get fragmented into bits and pieces, like the carding of cotton. This could then be the end and peace of total death.

We might wonder, 'why would somebody create something so dangerous?' Is the production of atom bombs and much more lethal hydrogen bombs without such awareness? All this arsenal of bombs, missiles, star-wars, is being designed as a guarantee for 'Peace'!

The impending danger of Black Hole creation worries people even in our neighboring planets, who are far more advanced in scientific knowledge. They worry about our fate of total annihilation at the hands of our own scientists. They keep making their counseling visits repeatedly to forewarn us. Records of such talks with these Foreign Missionaries are available with some Western Governments. Common knowledge is limited to the U.F.Os (unidentified foreign objects) or Flying Discs.

Some food for thought is that the impending destruction of our planet into smithereens is likely to be the final gift by our intellectuals. Unthinking, uncivilized people would never have been propelled to such progressive thought, guided by endless greed for ever more.

Let us also have a look at our Positive achievements. From foot travel, we started riding bicycles, driving cars and flying in aeroplanes in

comfort at high speeds. The journey from India to England that took six months, is now covered in eight hours. A space ship is now designed to cover the same journey in just half-an-hour and to Sidney (Australia) in an hour. Imagine a breakfast at London before a business trip to India and Australia and returning for lunch with family in London! This truly makes our world a global village.

Prehistoric people used to eat raw food. Igniting a fire was unknown. Then creating a fire by rubbing wood or striking stones was heralded as a big achievement. Now we have the electrical cooking range and microwave oven. It is possible to cook in paper utensils. The weather can be modified to comfort. Even a common man enjoys more amenities than the erstwhile Royals! We do not have to yearn for heavenly comforts, because anything imaginable is available or can be made here on Earth.

Yet Lord Krishna in his sermon to Arjun says, “Our main target is to escape thinking. Given a chance our mind comes to bridle us and to make us dance to its tune.” Once under the control of mind, we are offered the mixed bag of misfortunes and blessing of heavenly comforts. Thus it acts both as a friend and foe, producing all kinds of thoughts. We are therefore faced with the problem of restricting Negative thought and engaging our mind only in Positive thought.

There is a Punjabi proverb, “What is there in amusing the mind? It is only diverting from one interest to another more interesting pursuit.” It is like a crying baby being handed a rattle for amusement. We try to divert our afflicted minds in various ways like going for holy worship to the Gurdwara, Temple or Masjid and Church. This is an attempt to divert our minds from worldliness and engage in spiritual practices. However some others, who choose going to a pub, for drinking and dancing, taking drugs. Yet others go to watch horse-racing, football, hockey, etc. for diversion of minds, to free the mind from Thinker Brain and engage in Feeler Brain. Such are the activities to get away from sorrows of life.

With the exception of Godly Remembrance, Naam practice, all others fail to usher in lasting bliss and are short lived. 'Thinker Brain' is our link with worldliness and 'Feeler Brain' connects us with Godliness. Thus perpetual peace lies in the domain of 'Feeler Brain'.

In the four states of Naam recitation (with tongue 'Baikhari', from throat 'Madhiam', from heart 'Paseanti' and from navel 'Pra'), the first three states involve our effort howsoever little. We acquire the role of a 'doer'. With the Naam practice from navel, 'Pra', we make no effort. Naam Simran is effortless and we merely act as listeners with all our consciousness. This is the yoking of Shabad and consciousness in automatic Simran. Says Gurbani:

***With consciousness yoked to Shabad,
Crossed is the horrid ocean of worldliness.***

[938]

The listening alone changes our role from doer to a witness. In this state breath is held at the navel. Following the natural principle mind also stops along with the breath. Mind is now free of all thought process. Says Gurbani:

***O' mother! I have found the treasure Naam. My mind is freed of
endless excursions and has come to rest.***

[1186]

It is the instant when mind comes to perfect rest, free of all its functions, that soul-being enlightenment occurs at the navel. This is considered to be of the intensity of twelve suns. Tenth Nanak, Guru Gobind Singh Ji refers to this:

***Single minded contemplation of a single instant, is efficacious for
freedom from enslavement of repeated death.***

[Akal Ustat]

Some scholars take note of 'contemplation of a single instant,' conveniently ignoring the important condition of 'single mindedness.'

The importance lies in 'single minded contemplation' that brings mind to rest. This is a Bliss known to those who are fortunate to experience it, but defies mere words to express. This is the state referred to variously as death of mind, subduing the mind or conquering the mind. It is verily the conquering of mind by a fortunate devotee that is like conquering all else in the world. Gurbani in Jap Ji Sahib says:

Victory over mind is victory over the entire world.

[28]

14. SCIENTIFIC RESEARCH AND GURBANI

A goldsmith putting gold in a crucible heats it to soften it up. Taking it out with a tweezer puts it on an anvil to beat it into a thin leaf. The leaf is then used to shape beautiful ornaments. Watching the working of goldsmith, a person acquires the tools of goldsmith (tweezer and a small hammer). He proceeds to Kapurthala Railway Coach Factory for manufacturing the railway coaches there. What do you think of such a person, a copier? Will he be able to manufacture the coaches that require heavy stamping machines with his acquired tools of a gold smith? It is rather a joke and an impossibility.

For our travel, the first machine was a cycle. It was followed by a car. Now a timesaver high speed aeroplane is highly popular with traveling public. In all probability space craft will find common use in time to come. The range and convenience of operation from cycle to space craft is different and each machine rules supreme in its own particular field. Thus these machines do not really replace each other, but are used in augmentation in variety of roles. Car can only run on a road but not in air, aeroplane is unfit for use on ground or in space. Space craft cannot replace a car on ground or an aeroplane in the air.

The conclusion of this discussion is that a particular implement is alone the best suited to accomplish a particular purpose for which it is designed.

In our world of dust, we converse with each other to communicate. The angelic world is the world of brilliance or world of gods, where communication is without spoken words. The systems are different. Whatever is to be conveyed is formed as a thought in mind and relayed from mind to mind. This reality of non-vocal communication was confirmed by the renowned American scientist Mr. Robert A. Monroe.

Ingo Swan is another scientist, who can travel in his invisible body. He has been taking part in the experiments of City College of New York and Stanford Research Institute of California, associated with American Society for Physical Research. The results of these experiments have confounded the scientists in wonderment. Light is known to travel at the highest speed of 186,000 miles/sec. However

Mr. Swan proved that invisible body can travel at the speed of a thought that travels instantly to any distant place.

Mr. Swan traveled to Planet Jupiter on April 27, 1973 at 21:00 Hrs. This planet is eleven times bigger than Earth. He went round and round the planet, collecting whatever information he could collect. He returned to Earth in half-an-hour from the planet, located at a distance of 300,000,000 miles. His briefing after return was recorded by Dr. Harold Puthoff and Dr. Russel Targ. One copy was sent to Stanford Research Institute, to be preserved in a safe, one copy to NASA and many other well-known scientists. After a lapse of 7 months and 6 days, on Dec 03, 1973, Pioneer 10 started sending information about Jupiter, while crossing near by. The amazed scientists found similarity between the newly received information and the earlier one reported by Mr. Swan, proving its authenticity.

One science editor of a famous American magazine refused to accept the truth of Mr. Swan's visit. He challenged Mr. Swan to supply information about the planet Mercury before March 29, 1974. This was in view of the pending information, expected from Mariner 10 while passing near Mercury on Mar 29, 1974. Mr. Swan accepted the challenge. He traveled to the planet Mercury on March 11, 1974. He revealed that in the magnetic region of Mercury a thin layer of atmosphere is also present. The copies of his report were distributed as earlier. When the information from Mariner 10 was received, the scientists were again baffled by close tallying of the two reports, with a gap of 18 days.

Mr. Alex Tenaus from Portland is yet another person, like Mr. Swan, who travels to far off places in his invisible body. In the days of Vietnam War, Mr. Tenaus was being interviewed by Portland Radio. One of the listeners telephoned the radio station, that she had not heard from her husband in Vietnam since long and she wondered if Mr. Tenaus could help her. Thousands were listening to the interview on the radio. Mr. Tenaus said that he has to proceed to Vietnam. His voice could not be heard from radio for sometime. Soon after on resumption, Mr. Tenaus announced to the lady that her husband was safe. He had been transferred to a new place. The lady would be hearing from him shortly. The very next day, the lady telephoned Mr. Tenaus that a letter from her husband was received, explaining that he

could not write for all this time due to the new transfer.

In Bhai Gurdas Ji's Vars, reference is made to the story of Guru Nanak taking along the son of Iraq's Pir, Gulam Dastgir for a special journey to lakhs of underworlds and skies in the twinkling of an eye. Though apparently an impossibility, but in the light of present day experiments of Mr. Swan and Mr. Monroe, Guru Nanak's travel also becomes a reality.

We can draw the following conclusions:

1. In the heavenly bodies, the means of communication is non-vocal, in thought form rather than verbal talk.
2. In the case of invisible body, travel to any far off destination is possible at the same very instant, at the speed of thought itself.

An officer dictates an order through his personal assistant (P.A.) in his office. The order taken in dictation and issued through P.A. is not to be construed as the order by the P.A. The real authority remains the dictating officer. Similarly Gurbani dictated by the Supreme Being, through the medium of Gurus, Bhagtas, or Bhatts is the True Creation of and The Voice of Supreme Being, Himself.

On my own, I know nothing, but convey only Divine-Ordinance.
[763]

***Bani of Satguru, know it to be true, every word, O' Gursikhs.
The Creator Lord Ordains This Himself.***
[308]

Gurbani is not the product of human brain. Let us bear in mind that word originating as human thought and Word of Supreme Being in comparison are like, a drop of water and an ocean or a single ray and the sun. Human intellect can never fathom the Fathomless Word of the Supreme Being.

A scholar trying to research Gurbani through intellectual exercise is akin to the mortal equipped with tweezer and small hammer of a goldsmith trying to manufacture railway coaches. Just as goldsmith's tools are unfit to manufacture railway coaches, Gurbani research is

too unwieldy for human intellect.

Maize and gram crops are grown in a hot climate whereas apple and walnut are the product of cool hilly areas. If we take upon ourselves to reverse the natural process of growing apple and walnut in regions like Jaisalmer in Rajasthan that is hot and dry and try to grow maize and gram in the hills of Kulu and Manali, what will people think of us? Similarly Gurbani has descended to us from the Highest, Divine Abode, Region of Enlightenment. Certainly the principle applicable there is different from our world. Intellect being a product of Earth is unsuitable to access Sach Khand thought and therefore it is not a fit tool for Gurbani research. Any persistence will be futile like the above examples of crops and their climates.

To access heavenly planets the means adopted by scientists and the religious spiritualists are different. The successful experiments to far off planets and places are already discussed. You may get in touch with scientific bodies for more know how and necessary where-withal. After training you to take out invisible body and non-vocal-communication, they can put you on your way to the cherished destination of higher planets. However if the choice is religious methodology, you may find your guide locally.

Let us give this aspect a serious thought. When we contemplate something with our intellect, we study the related merits and demerits, profit and loss, etc. from every conceivable angle, on the touchstone of reasoning. However, after all the exercise, our conclusion is still a case of probability. It is only a witnessed and experienced knowledge that is a certainty, without a trace of probability. Such is the difference between experienced knowledge and intellectual derivation. Says Gurbani:

When intellect of selfhood is exchanged for Divine Wisdom, then dawns super-natural power.

[339]

Or

There, shaped are consciousness, intellect, mind and discrimination power; shaped there is super-natural awareness.

[8]

The above two quotes imply same meaning to 'Sidh' and 'Sudh.' However 'Budh' and 'Sidh' differ in a mystical way that tends to be ignored. 'Sudh' or 'Sidh' is a spiritual state wherein Supreme Being is in direct communication for required knowledge and such knowledge is not subject to probability, emanating from the Source of All Knowledge.

Let us now look at the means of acquiring 'Sidh' or 'Sudh':

*Soul being shares the same spousal bed with Lord Husband,
yet He remains unseen.*

[543]

*Soul bride and Lord Husband abide together, yet there is veil of
ego in between, causing separation.*

[1263]

*The veil of separation is very thin like the wing of winged insect.
However without visioning, Lord appears to be Distant Being.*

[624]

Homai and its Cure?

The scholars have deliberated on 'Homai' (Ego) in great detail, exaggerating the subject out of all proportions. Gurbani describes it as a veil as thin as the wing of winged insect. The word 'Homai' is composed of 'Ho' and 'mai' i.e., 'I am.' Of course 'I am' is true. How can I deny that I am a being, while I am indeed writing this? So long I am existing, I shall remain aware of my existence. Gurbani however proclaims:

Homai is a persisting malady, yet the cure too is within this.

[466]

The recommended possible cure is

With Lord's grace alone mortal being practices Guru's Word.

[466]

If 'Homai' is considered a malady and a treatment is also available, then it could mean that with cure 'Homai' will be eliminated. But 'Homai' is the indication of 'I' existence. This sounds queer that to

cure, kill the patient! Surely the wording is misconstrued somewhere.

The normally desirable situation is to eliminate only the malady and maintain existence of self. In fact the real existence is soul being and invisible body, yet the visible body alone is identified as 'I,' though it is not real. It is this wrong awareness of identity that appears as the malady of ego (Homai).

The real self is part of the Divine Being and a soul being. Deriving Energy from soul-being, invisible body functions and in turn activates the visible body. Considering only the visible body, as the true self, 'I am,' one claims to be a powerful person, owning lot of wealth and property and even throwing challenges in self-conceit. This is the egotistic selfhood, the real malady. Only if the realization could dawn that 'I am indeed only a soul being,' then all the pride of being powerful and worldly rich would disappear. Says Gurbani:

***O, mind! You are a form of enlightenment, a soul being.
Get to know your True Divine Source.***

[441]

To come to the realization of Divine Source, one has to practice Guru's Word, Naam.

The book-knowledge of 'a person in reality as soul-being' is only at the intellectual level, yet to be realized in actual experience. Till such an experience is gained, the reality does not dawn:

“Says Nanak, the eyes are unseeing, blind...”

[922]

The physical eyes are unfit for this experience. It is only Guru's Grace that bestows super-natural vision:

“...Meeting the Guru is bestowed Super Natural vision.”

[922]

In tutelage of Guru is bestowed Guru's Word, Naam, and then ceaseless Naam-devotion brings the stage of Naam-enshrinement within.

***Ego and Naam are opposed to each other
and never abide together.***

[560]

Naam-enshrinement brings about flourishing of the decaying lotus at navel and its enlightenment, due to Effulgence of soul-being. It is an experience of the supernatural vision, sight of the soul-being, the real self. This sheds away the false notion of considering visible body alone as the true being. Dawning of Reality therefore removes all the associated egoistic malady with the visible body. It was this veil, thin as the wing of a winged insect, that was obscuring the direct vision and realization of super-soul, Lord Husband. Soul being is united in Bliss with Supreme Being. However Supreme Being is yet to be envisioned at Dasam Duar.

Soul being and Supreme Being are in contact through Non-Vocal-Communication at this stage of visioning soul-being at navel. It is this power of communication that was enjoyed by The Gurus and the high devotees and Bhatts to access Divine Gurbani of Divine Source. This is termed 'Sudh' or 'Sidh.' Gurbani is therefore inaccessible to human intellect directly nor is subject to its research and critical appreciation. This is so, because:

All are prone to err, Creator Being Alone is above erring.

[61]

How can human brain (Budh), subject to err, make commentary on Gurbani that defies intellectual approach?

15. UTTER DARKNESS IN ABSENCE OF THE GURU

Gurbani and history of Guru-period refers to certain facts, which are not comprehended even by scientists, what to talk of common man. Sri Guru Gobind Singh Ji describes Fundamental Being thus: “Immovable Being, Self-Created, Limitless Energy is said to be the Supreme Being.” Immovable, Conscious, and Limitless Energy is thus the definition of God. Scientists agree that the Primordial God is present as Limitless Source of Energy, but it is not established that The Limitless Energy is also Living Being. Guru Nanak, taking along Pir Gulam Dastgir's son at Iraq for a Special Jaunt to Lakhs of Underworlds and Planets, is proof enough of many worlds in existence with population, like our own world. Our scientists have landed only on moon so far, where there is no population. Interstellar spacecraft has yet to be built. Guru Nanak has already made the trip about 500 years back.

Gurbani has written evidence of some Truths that may not have been understood then, but the present day science has confirmed these. These are:

Spreadout is The Divine Being as countless waves.

[275]

The Limitless Energy from potentiality of stillness changes into Electro-Magnetic Spectrum in all directions in its Kinetic Form.

Initially God produced light...

[1349]

The Electro-Magnetic waves at a predetermined frequency and wavelength emanate visible Light.

One Light Source has created all the Universe..

[1349]

The building blocks of universe, electron, proton, and neutrons, have created atom from the source of these waves and thus the whole creation.

About two centuries back, the belief was that the moon and Earth go around the Sun, but the Sun is stationary. However Guru Nanak in

Asa-Di-Var writes about 500 yrs back:

***Sun and moon dwell in Divine Fear,
going around countlessly without end.***

[464]

Only recently science has discovered that sun as part of Milky Way Galaxy is traveling at the speed of 500,000 miles per hour along with countless other suns. The axis of the galaxy complete a revolution in 300,000,000 years.

Another quote in Asa-Di-Var that says:

***If a hundred moons were to rise and a thousand of suns,
even then inspite of so much light,
it remains pitch dark without Guru.***

[463]

Failing to comprehend the true meaning, we assign any imagined meaning for our satisfaction. The general interpretation is that there is pitch dark within our being without the Enlightener, Guru, due to our ignorance. Only the Gurmat knowledge can enlighten us. However knowledge and ignorance in this case remain unexplained. It is possible that the general interpretation is correct. However my interpretation is little different, based on the following reasoning.

When we imbibe Amrit to accept the tutelage of Guru Nanak, unlike Vedantis, we are not given a discourse on Gurmat. We are instructed to follow strictly some basic tenets for the rest of our lives. Even after imbibing Amrit, there is no special session to explicate Gurmat and disseminate knowledge. Study of Gurbani is done independently of imbibing Amrit. If studying Gurbani can usher in knowledge by itself, then meeting the Guru or imbibing Amrit may not be a necessity. Let us look at the above quote without reservation.

The above quote literally means that if all the hundred moons and one thousand suns were to shed their light at the same time, even then it remains pitch dark without the Guru. We have to now consider the Effulgence caused by Guru's appearance that makes all the light shed by aforesaid sources almost negligible comparatively.

All our lives, we have experienced maximum brightness of the sun only. If somebody tries to refer to a brighter source than sun, we have our own mental reservation about its truth. However even if this is accepted, we cannot possibly imagine anything outshining a thousands suns put together. So, in our desperation, we assign this attribute to Enlightenment of Knowledge, efficacious to remove the darkness of ignorance. We try to feel satisfied with this imagined interpretation.

To understand more clearly about Limitless Effulgence, let us study wide-spread Heavenly Creation. The scientific discovery reveals about 1,000,000,000 galaxies. Some galaxies have more and some less than 100,000,000,000 stars. This is the average figure of stars in each galaxy. Thus total number of stars is around 10^{20} or one hundred million trillion. In addition, there are 1300 quasars. Every quasar has the brilliance equivalent to 1,000,000,000 suns. It is astounding to hear of so much brilliance spread in space. The stars are equal to sun or much bigger. Some are super giant stars that are 25,000,000 times bigger than sun. Now let us pay attention to the source of all the brilliance. Says Gurbani:

First Supreme Being created Light.

[1349]

It is this Light that in turn has created all the universe. Thus the calculated sources of all brilliance is part of the universe, that is spread around space. Source of all sources is the Supreme Lord, Allah.

According to scientific thought, before the creation there was no matter. There was only a Field of Energy all around. At some point of time a vibration was set up that created Electromagnetic spectrum and with a wavelength in the range of 390 to 750 Nanometer, emanating Light created the universe. Science also admits that Source of Light is the Energy Field, called Allah in Gurbani.

Guru Gobind Singh has called this Field of Energy as Limitless or Complete Energy. He has further elucidated that Light emanating from this Energy source is 'Jagat Jot' or Conscious Light. The worldly produced light is unconscious. Says the Guru:

***Let Complete Effulgence enlighten the inner being, then alone
one is Khalsa or else one is still impure.***

[33 Swaiye]

How would the abiding hidden light come to pervade in Full Effulgence?

***All wood contains hidden fire and all milk, the fat. Light is
hidden in a lowly or high being, Lord prevailing in every heart.***

[617]

In hidden Form, yes. How to get the Essence out, for our experience?

Bhai Sahib Randhir Singh in his book, 'Gurmat Vichar' writes:

“How the Conscious Effulgence comes to enlighten one's interior? The rennet of Naam-practice, the touch-stone effect of Conscious Effulgence, Naam, is experienced by the yearning fortunate soul-being, wherein Benevolent Guru bestows the ecstatic blessing of His Own Effulgence's vision. This magical performance is Guru Ordained through His Emissaries, The Five Beloved Ones, by their touch-stone effect. The practicing ardent Naam-devotees, the Enlightened soul-beings, having imbibed Amrit, Five Beloved Ones, acting on behalf of Guru, have the same magical power of bestowing Naam, like magnetic induction efficacy, to enlighten the seeker's interior. In The Holy Presence of Embodiment of Guru Spirit, Sri Guru Granth Sahib, initiated and practicing, efficacious for enacting magical powers of Amrit, Five Beloved Ones as Divine Emissaries on behalf of Guru alone are empowered to sow the seed of Gurmat Naam that comes to flourishing as Conscious Effulgence within seeking devotees. Enshrined Conscious Effulgence of Naam, when practiced ceaselessly by the initiated devotees day and night, then alone is full Conscious Enlightenment experienced by the seekers. The interior beings of seekers do get enlightened, but not without hard practice.”

The above quotes and the explication of Bhai Sahib make it abundantly clear that full Effulgence is experienced within but not without first Grace of the Guru and His Conscious Effulgence's enlightening process. In present times countless million trillion suns' brilliance is pervading the Universe, yet the nights are pitch dark. When so much brilliance of countless suns cannot dispel the

darkness, an addition of a hundred moons and a thousand suns will be equally ineffective.

It is only the explained procedure, meeting the Guru and Naam-practice when Dasam-Duar is opened, and brings the state:

Then the Enlightenment dispels darkness, like sun dispelling night. The Invisible, Inaccessible, Incomprehensible, Immaculate Lord is envisioned by Gurmukh beings.

[87]

It is this envisioning by Guru-oriented, Gurmukh, when he proclaims:

There Enlightenment has banished all darkness...

[87]

The Enlightenment is not confined only to Dasam-Duar. In his book, 'Anhad Shabad-Dasam Duar,' Bhai Sahib Randhir Singh Ji writes: "Inexpressible is the story of 'Surat-Shabad' Gurmat secret. It is not intentionally kept secret but it defies expression through words. It is too exalting for words, far too high! Shabad abiding at Self-abode of navel-seat of breath, Guru's chant is practiced by Gurmukh seeker most ardently and thus keeps his interior within enlightened all the while. The enlightenment spreads throughout his being. This Shabad, Naam, extends the field of enlightenment to all the Universe, all three worlds and the entire void in space."

Briefly Bhai Sahib's above quotation can be summed up by saying: After Enlightenment at Dasam-Duar, the enlightenment spreads across the entire body and even beyond to the whole universe. Not even a minutest particle remains without this enlightenment and is seen. The truth behind all this is:

Says Nanak, blind were the eyes but meeting the Guru super-natural vision is bestowed.

[922]

The functioning of sense organs is controlled within the lowest and highest limits of perception. Beyond the limits, there is no perception. Says Guru Amardas Ji, Third Nanak, that inspite of our eyes, we are blind. Why so? It is because of the Natural limitations of the

God as viewed through Gurbani & Science

functional range. Our ears can hear only within the range of 20 to 20,000 Hertz frequency sounds. The eye can see between 4,000 to 8,000 Angstrom. Similarly other sense organs of smell, taste and touch operate within their limits.

To see beyond the biological limits of eyes, super-natural vision is required that is bestowed by Satguru: "Meeting Satguru, bestowed is super-natural vision." Under tutelage of Satguru, a devotee is bestowed with Naam and Naam-practice is efficacious in opening Dasam Dwar and thus bestowed is super-natural vision. In this spiritual state, Conscious Light-Being, Akal Purkh's Effulgence enlightens every minute particle, then nothing remains hidden from sight. Prior to this Great Enlightenment, the already present light of countless suns could not dispel darkness in the universe. An addition of 100 moons and 1,000 suns would still fail to dispel the darkness. In the face of Full Divine Effulgence, the additional light might only appear like the glow of a fire-fly. It is this aspect, that provides gist of Gurbani quote:

***If 100 moons were to rise and a thousand suns, with all this light
it remains pitch dark without The Effulgent Guru.***

[463]

16. ADVENT AND ENDING OF CREATION

A lady approached me with a query of her school-going daughter. The girl was taught at her school how God creates the universe, according to Christianity, Islam, and other religions. She wanted to know whether Gurbani also throws some light on this topic. It pleased my mind to deal such an important issue that a small girl had raised. A question has been posed in Pauri 21 of Jap Ji Sahib:

***“What was the time, what phase of moon, on what day,
What season and what month was the universe created?”***

The answer provided is:

***“Phase of moon or day is known not to Yogis or the season or
month.***

Only the creator Lord of universal creation knows about it.”

Before any creation, in reality there was only One Fundamental Being, called by different names like Allah, God, Waheguru, Parm Atma, by different people of different Faiths. The Primordial Being has no Creator, but is Self-Existent.

***Neither installed nor created,
The Immaculate Being Is Self-Existent.***

[2]

In the absence of any other being in the beginning but SELF alone, nobody has anything to say. Says Gurbani:

***If there was to be another being
then alone that being would know.***

[294]

None of the Holy being or Incarnated being can speak about origin of the Universe.

***I know not the words to speak.
All that is said is Divine Proclamation.***

[763]

Gurbani is not the creation of Gurus, Bhagats or Bhatts. It is just that

they penned the Ordained Word of the Supreme Being. The origin of Universe was divinely dictated. The same information is being presented as depicted in Gurbani.

There are many Gurbani quotes about origin of the Universe, but the implied principles are so imperceptible that are difficult to comprehend commonly. It is said in Jap Ji Sahib:

***“The Creator Lord orders creation of beings,
yet Divine Order is beyond explication”***

[1]

Again

***“God is the Creator - - - -
with one Word all came into being”***

[1003]

and

The vast creation is created with one Word.

[3]

In the above quotes, creation has come into being with One Divine Word. In religious and scientist terminology when the stage of 'Here - Now' is reached, then whatever is willed, comes to pass at that very instant as Real. Akal Purkh always is in the High State of 'Here Now'. He has therefore only to Will for things to happen. He can also bring the Universe to an end by His Will.

The theory of 'Here Now' is little intricate to understand. When I wrote about this topic for the first time in 'SURA' magazine, many readers failed to understand this. One scholarly reader from Ludhiana even wrote in derogatory words against me. Next month Principal Gurmukh Singh Ji wrote an article, 'Thoughts are Real Commodity'. This was also a unique piece of writing. He had appreciated my article and wrote, “Dr Atam Singh Professor and Head of 'Science of Human Language', Punjabi University Patiala referred to a book by famous American author, Ms Ruth Montgomery, 'A World Beyond'. In the pages 20-24 of the book, she has confirmed Subedar Dharam Singh's views in his article. She writes that a stage is reached here in this world and in the world of Soul in the hereafter, when thoughts or Will acquire the form of real commodity.”

Principal Sahib, with further reference to my article issued a warning in the end to Naam- Practitioner devotees: “Therefore it is incumbent for Naam Practitioner that they should exercise extra care in using their words, lest they cause harm inadvertently through their utterance.”

Swami Rajnesh Ji has also warned in his book, 'Dhian Yog', “Without immaculacy of mind, this state should not be acquired. This can prove highly dangerous. Just a thought of some one's death, can cause instant death of the person. If a thought occurs of a person's suicide, suicide is committed without delay.”

These above quotations are just to firm up belief of the readers that 'Here Now' is a state in religious field. The way of acquiring it is not dealt here. Let us now come back to our topic. In the Shabad, ‘Arbad narbad dhandukara’ [1035], further up, it says:

***“Starting creation from regions galaxies and underworlds,
The invisible Lord Manifests Himself.”***

There are two more Shabads following this Shabad, devoted to Universal creation in detail. From the vast information available in Gurbani, it is proposed to select easy to comprehend quotes for our purpose.

We have discussed earlier in the chapter on ‘Ever Existent Being as viewed through Gurbani and Science’ quite a bit. We concluded Akal Purkh is not a Person, but a Conscious Energy; Complete Energy that is motionless and Formless and thus called Formless Being. However when this acquires Vibrational motion, there is a transformational Manifestation into Creation:

***The Formless Being transforming into Form is manifested as
Light. Inaccessible to Holy Scripture, this was also heard as
'WAHEGURU', the Enlightener Shabad.***

[VAR Bhai Gurdas Ji, 12/7]

Again:

***First Allah, God created Light and then all the beings there-from.
Source of all Universes is the same Light. Thus who can be called
good or bad, they are all same in quality.***

[1349]

When Formless Being acquired motion from Motionless State, then this Vibrancy acquired Form of Light and universal creation started. According to Science, Light produces particles photons, leptons and hadrons. Leptons form electrons and hadrons form quarks that constitute protons and neutrons. Atom is composed of electron, proton, and neutrons. Same types of atoms go to make a molecule of an element. It is the number of protons and neutrons that determine the type of atom, e.g. hydrogen atom contain just one electron and one proton, without any neutron. Uranium that is used for making an atom bomb has its atom containing 92 electrons, 92 protons and 146 neutrons. Till date 109 types of atoms have been discovered. Thus there are 109 different elements in existence. If a molecule contains more than one type of element, it is known as compound e.g. one molecule with two atoms of hydrogen and one atom of oxygen go to form water (a compound). Combinations of elements and compounds are the building blocks of universe. However this scientific knowledge finds mention in Gurbani that is almost five centuries old. Says Gurbani:

***True Lord created air that formed into water.
From water are created all the three worlds,
each being bestowed with a Divine-Spark, soul being.***

[19]

Gurbani hints that 'Pawan' is an element and 'Jal' is a compound. Thus Akal Purkh started the formation of elements and different elements combined to form compounds. Element and compounds brought about creation of All Three Worlds, 'Tirbhawan'. Water, the source of ice, is present in minutest particle of ice.

When it is said one 'Noor' is the source of all creations, then all the minutest particles of creation surely possess a little spark, 'Noor'.

The conclusion is that Formless Being, manifesting in a Form appears as Light that passes into developing constituents of atoms, molecules, elements and compounds, to create the Universe. As the creation is out of the Manifested Being of Formless Being, every bit of creation is bestowed with Divine Light. The Universe is therefore, Manifested Form of Formless Being.

Possible Ending Of Universe:

When a balloon is filled with air, it expands. Similarly from the day of creation, the galaxies are becoming more distant, expanding outwards. Scientists feel that if this tendency is not checked, the universe will keep expanding without an end. The universe will therefore become Eternal.

Some scientists observe that gravitational force can check universal expansion provided that the matter contained is adequate to provide sufficient gravitational force required for this purpose. The present indications are the matter quantity is inadequate, i.e., density of matter is low and insufficient to provide required gravitational force. Some other scientists think the presence of Black matter exists in enough quantity that can provide more than the required gravitational force to hold the balance. Black matter is a separate doctrinal theory. For now, it will suffice that universe contains lot of Black Holes. The escape velocity of a Black Hole is equal to that of Light speed, 1, 86,000 miles per second. The escape velocity of earth is 7 miles/sec and in the case of sun it is 385 miles/sec. We can see an object only when the reflected light reaches our eye. The Neutron stars that are known as Black Hole have their escape Velocity equal to light speed and there is no reflected light in their case and these stars remain invisible. We call these stars Black Matter.

If scientific thinking about Black Matter is correct, then a time can occur that Gravitational Force will check the expansion of universe. This force will start pulling the universal expansion into contraction. Density of matter will start increasing and the heat will increase. The population will die with excessive heat. Boiling water will dry up oceans. The universe will become a Fire Ball. The heat will cause disintegration of nucleus of protons and neutrons. World famous Professor Stephen Hawkings of Cambridge University said, 'The fire ball will radiate Energy in the form of Gamma and X-rays. The Fire Ball will start reducing in size, till it reaches Singularity of a point. Finally this Singularity will cause powerful thunder and will vanish into nothingness. The Energy of this implosion will be equivalent to millions of Hydrogen Bombs. This is termed 'Big Crunch', the ending of universe.

God as viewed through Gurbani & Science

Universe comes into being from The Formless Being as The Source, while manifesting in the Form of Light. Elements and compounds from the Light Source are building blocks of Magnetic force the universe. Light is an Electro-Magnetic Force. Towards the end of universe, all the creation forms into a Fire Ball that disintegrates in the form of Gamma rays and X-rays radiation. These rays are also Electro-Magnetic Force. Thus both creation and disintegration of universe are basically phenomena of Electro-Magnetic Force. This fulfills the Natural Law:

The source of origin, 'O' Nanak, is also the final destination.

[1426]

Merging back into the Source of Origin is completion of the life's voyage. It is scientific principle that Energy can be converted into matter and matter into Energy. According to Guru Gobind Singh Ji: 'Formless Being is a Conscious and Complete Motionless Energy'. It is this Energy that gets transformed into Universe and the Universe reverts to the Source, Complete Energy.

This is brief narration of Beginning and Ending of the universe in the terminology of Science and Revealed Gurbani.

17. PERFECT BEING

We are here in this world for a brief sojourn. Just as we came, so also we must depart, when allotted time comes to an end. What is our destination and when do we depart? These questions are unpredictable and intriguing. Sure of our pending departure someday all that we have is to make the best of our available time. We should be able to leave in glory and satisfaction of having lived an ideal life, crowned with success!

We shall have to form our objective of an ideal life. Having a clear objective makes it easier to organize where withal of the means for its achievement.

The first chapter, 'Objective of Life', we have discussed that all being in the universe have their origin in the Formless Being, so is also our soul being originating from the Divine Source.

Soul being is wrapped in the visible, invisible and causative bodies. We can see only the visible body, while soul being invisible and causative bodies remains unseen. Thus we live all our life in self identification with the visible body.

Says Kabir, mortal being is born of All Pervading Lord.

[871]

Our real self like the Divine Source, is free from all sorrow and happiness. Soul being is beyond the reach of worldly emotions, yet we are entangled all the time in the world of changing moods. The real cause of this is the fallacy of self identification with the visible body. This could be termed worldliness or shaitan (evil spirit), or ignorance, or illusion. As long as this illusion persists, we cannot detach from doldrums of life.

Looking back, our origin is manifestation of Divine in the form of Light and Naam and thus to realize Enlightenment and Naam are the Life Objectives. We have to first gain access to Naam. With Naam practice, we have to access Divine-Light. The creation of the universe is from Light-Divine and Naam, therefore both Light and Naam are present in hidden form in every little particle, like water in

every bit of ice. So, Divine Light and Naam pervade in hidden form in all our being. According to the sequence laid down, we have to realize hidden Naam first. Satguru's help is very essential in this endeavor. Satguru sets the hidden Naam Energy into vibration that produces 'WAHEGURU' sound within. To harmonize with the inner sound, Satguru bestows the technique of Naam practice with every breath while inhaling and exhaling. It is our task to remain in harmony with inner Naam sound with Gurmat technique of Naam practice day and night, without any let up.

***Some keep reciting Naam, while inhaling and exhaling
throughout, day and night.***

[1239]

It is through Naam-practice that Dasam Duar eventually opens, and envisioned is the Prevalent Lord, in the Form of Effulgence. This is how we realize the manifested forms, Naam and Divine Light, of the Formless Being, Supreme Soul. Merging thus in Oneness with Divine Naam and Effulgent Glory, we attain the Objective of our human life. This is in brief the principle of attaining life-objective.

It is not enough to just understand the principle. It has to be followed up in practice relentlessly, without wasting a single breath. To lay stress on the practice aspect, Guru Ram das Ji lays down the daily schedule for a Gursikh.

***Calling oneself a Sikh of Guru, Satguru,
rises up early to devote to Naam-recitation.***

***Making ardent endeavor early morning
one should bathe in water and Nectarian Naam.
Naam bestowed by Guru 'WAHEGURU' be recited
that washes away all sins and blemishes.***

***With sun-rise should be sung Gurbani
and then keep contemplating Naam all the time
whether sitting or standing.***

***The one reciting Naam with every breath, breathing in and out,
that Sikh is dear to the Guru.***

***Whosoever is graced by the Lord that Gursikh is bestowed with
Guru's teaching. Humble Nanak seeks the dust of the Gursikh,
who engages in Naam-recitation and induces others similarly.***

[305]

The essence of the explication rendered by Bhai Sahib Bhai Randhir Singh Ji is that those living far off, should avail of bathing in clean water while reciting Gurmantar or Gurbani. With Naam or Bani recitation bathing is equivalent to Amritsar sarovar bathing.

In olden times ascetics and saintly persons used to renounce household life and proceed to lovely forests or mountain caves to devote to Godly pursuit. Should we follow their example? Let us assume that older way is an essential requirement for God Realization, then if all or most of us decide to pursue the high objective, who would take care of human needs of food, clothing, etc.? This reminds of an old joke. In the hermitage of a Sadhu, too many people joined as his disciples. The senior disciples approached the Sadhu, "Oh Great one, there are too many disciples in our hermitage. How do we arrange for their food and other needs?" The Sadhu replied "Not to worry. When they start suffering pangs of hunger, they will automatically go away." A majority of idle dependents will surely lead to such a situation. Hence we are told to lead a householder's life and yet not lose ourselves in worldliness.

Says Gurbani:

***In the midst of blackened worldliness,
one should learn to keep clean.
Such is the technique of God-realization.***

[730]

This quote teaches us to remain unruffled in spite the worldly problems and lead a life of householder that would call for the provisioning of food, clothing, and shelter. In addition the looking after old parents and bringing up children would pose additional problems. We cannot afford to be negligent of these duties. There could be even worse demands and we shall have to put in adequate labor to meet all our responsibilities satisfactorily. We shall have to choose a profession and make an honest living. God forbid, if one is tempted by the life of comfort and riches, then unfair means of acquiring unearned wealth may appear to be the easy path. Such practices could be thieving, looting and corruption. We shall have to carefully weigh the pros and cons of ill-gotten wealth and honest living.

Says Gurbani:

O' Nanak, usurping other's rights is like pork-eating for a Muslim and beef eating for a Hindu.

[141]

Thus the path of usurping, what rightfully belongs to others is highly forbidden even in religious codes of all faiths. Gurbani further says:

The one, who lives by honest means of hard work and shares with others the fruits of his labor, O' Nanak, that person alone knows the righteous path.

[1245]

Not only we must honestly earn with labor, we should also share our earnings with the needy. It is this principle that has led to keeping aside tithe out of our earnings in the Name of Guru, equivalent to one-tenth of the earnings. However I feel most of our tithe is being put to wrong usage, like gold plating the domes in Gurdwaras and other decorations, celebrations of special days, taking out processions and during Akhand-Patth, Gurbani recitations, spending lavishly to bloat personal ego. If this needless expenditure is redirected for helping schools, colleges, hospitals or towards preaching faith, it will do immense good to society. In Christianity, before appointing a preacher, he is thoroughly indoctrinated not only about his own faith, but also given adequate knowledge about other prevalent faiths. Similarly, Islamic preachers are given a university level education to ensure their suitability for the onerous duty. However, there is no such grading for Sikh Granthis and preachers. Barring a few worthies, what to talk of knowing about other faiths, the incumbents in our Gurdwara know little even of our own faith. Most of them consider this profession as easy source of money making. It is indeed a crying need of our times to appoint only well trained Granthis and preachers. This will truly be a correct investment for our tithe money.

It was little straying away from topic in hand. In addition to honest living and helping the needy, we own certain social obligations that we should discharge with full sincerity.

Looking at attractive women folk, outside one's own family, it is incumbent to treat them as mothers, sisters, and daughters.

[Var Bhai Gurdas Ji, 2/11]

With the exception of one's own wife, every other lady is to be treated as a respectable mother, sister, or daughter. It behooves the ladies to look upon every man, barring own husband, as a father, brother or son.

As you sow, so shall you reap in the field of action.

[134]

We have to account for our deeds. According to natural principle, whatever we give to others, we receive the same in return. It implies that we should behave towards others, just as we expect from them. If we cheat others, we are sure to get cheated and if we loot, we shall be looted. Similarly, casting an evil eye on ladies from other families, surely our own ladies will not enjoy safety of their honor. Our violent behavior will also be returned in more than equal measure with interest. The natural principle is that to every action, there is an equal and opposite reaction. Here is a brief story for illustration:

“Bhai Sahib Randhir Singh Ji was a renowned Naam-devotee, enjoying super-natural vision. He was also a Gursikh freedom fighter for the country. He was sentenced to life imprisonment in the Lahore Mutiny case in 1916 against the British Government. Once he had to resort to hunger strike and press for his human rights in Nagpur jail. There was an attempt to force feed him and in the process, his two teeth got broken. The attempt was however unsuccessful. In fury of rage, the jail super-intendent ordered enema under force, to insult Bhai Sahib. Bhai Sahib confronted him later to tell that breaking his two teeth was in order as a revenge of an earlier life, but the forceful enema was a new instigation started by him. Bhai Sahib said that since he would not be subjected to another birth, yet the revenge, though not in person, would be taken by another person”.

It may appear an insignificant incident, yet it illustrates the relentless natural principle of nature that what we do to others shall come back to us sometime in the future. In England many hunters riding horses join together, taking along herds of hunting dogs, for fox hunting. If a fox is spotted, the dogs tear the poor animal into bits and pieces. Cruelty against animals has been taken up in Parliament also. In Spain, a bull is subject to dart throwing. The bulls are seen on T.V. stuck with many darts over the body. Is it not cruelty to the helpless

animals? Strangely this forms a sport of the so-called highly civilized people. In the light of this foregoing story, is it not going to be the fate of people inflicting cruelty on animals just for their own entertainment? Same goes for the meat eaters, with due apology. The chicken or goat, killed by whatever means is still a killing. The same chicken or goat will exchange places with today's killers and take revenge in kind! It is better to be aware of the natural principle before making your decision today. Whether willing or not, the price shall have to be paid.

Whatever I did, I received back. It is not correct to shift the blame of one's deeds.

[322]

We should also refrain from injuring another's feelings:

Break not anyone's heart.

[1384]

We suffer from another malady, without even being conscious of it. This is indulging in slandering others, seeking faults in others. We enjoy malicious delight while slandering others. We consider the targeted person as inferior being while appropriating superiority to our own self. Thus we keep building up our egoistic tendency in self conceit in imperceptible ways. Our ego builds up more and more through slandering others and we enjoy more sadistic pleasure, forgetting:

Egoism is a persistent malady.

[466]

Thus we keep strengthening our egoistic malady and the person being slandered is getting lightened of his blemishes. The end result is:

The slanderer gets sunk under the sinful weight of slandering while the one being slandered gets redeemed.

[339]

We must refrain and desist from slandering, remembering Gurbani:

I am not good and none other is an evil being.

[728]

***Humility is the word, forgiveness the virtue,
and sweet word the chant.***

[1384]

The above quote is not only for imparting as the parting advice to the young bride, but it is also applicable to all of us, so as to live humbly. In case we feel wronged by someone, we should be able to overlook it with a forgiving heart. We ought not to pick quarrels for petty reasons. Forgiveness can be practiced by the really large hearted persons. Most of us are intolerant of even an insignificant lapse. However when the water is over the top and our nobility is taken as a sign of weakness, then it is in order to take suitable counter measures to check the mischief.

***“When the matter crosses beyond all peaceful means, it is
justifiable to resort to take up the sword in hand.”***

[Zafar Nama]

The last and third advice is the use of sweet words, never using offending language for anyone. Gurbani refers to this Divine virtue thus:

***My Lord friend is always taking sweetly. Watching over a long
period, I never found Him using a distasteful harsh word.***

[784]

Adopting the above virtues, our life can be easy, peaceful and gentle.

***“Some are Hindus, some Muslims, Sunis or Shias,
yet the human kind is known to be the same, on classification.”***

Men are known to belong to special groups. We extend our loving relationship to all within our own group and try to help whenever the need arises. Outside our own group, the feeling of otherness takes over and our feelings of warmth changes into coldness of unconcern. It may even be a state of confrontation with another group. The special group starts with immediate close family and then keeps extending to circle of friends and relatives. Most people surround themselves with their own group. Some involve their neighbors in their group and a few rare people love their entire village folks. Yet some few others widen their group to include their co-religionists, but

people of other faiths remain outsiders for them. Some people with a broad outlook extend their circle to the entire state or province. National statesmen love their entire country, but some other countries are considered enemies. Rising above color, caste or creed are the rarest few, who can be counted on fingers, owning allegiance to the entire world. These are great people of the world. They do not differentiate between Hindus, Muslims, Sikhs, Christians, Jews, Africans, Americans, Europeans or Asians, treating them alike. They do not limit their sense of belonging to mankind only, but all living beings, animals, birds, and all life in water. They are devoted to all life in any form. These perfect righteous and ideal persons find commonness with all life, without a sense of otherness. Their love is all-engulfing.

None is a foe or a stranger, all are my dear friends.

[1299]

The perfect ideal person, accordingly, bears the following traits in life and objectives:

1. The Objective of life is to merge in Oneness with Akal Purkh or Supreme Soul in Enlightenment.
2. The life objective is to be pursued as a house-holder, devoting to spiritual and social responsibilities.
3. Righteous living with hard labor, Naam-devotion and sharing with the needy and handicapped through all possible help.
4. Living with humility, speaking sweet words and overlooking others' faults in forgiveness and cultivating virtues for the well being of one and all.
5. To strictly refrain from: coveting a man or woman other than one's own husband or wife, other's wealth, slandering others, inflicting pain and cruelty, like evil-doings.
6. Rising above color, race, country of origin or faith in religion, the founding belief should be: "Classification of all mankind know it to be one and the same".
7. Developing universal love and sense of belonging to cover all life, without exception, life should be lived as the very embodiment of love to realize Supreme Being: "Those who love without reservation attain the Lord Supreme Being".

18. SUPREME DHARAM

To delineate all aspects of the Superb duty of a person will make it a long subject. It is therefore proposed to deal with the principal aspect. Mentioned below are such elements that are common and acceptable to all the different faiths. These are:

1. The Founding Reality is One Being, known by different names, Allah, Khuda, God, Parm-Atma, Waheguru, or Brahm.
2. The Founding Reality is the Source of all universal creation. Just as ice is formed from water and every small ice particle has water as the constituent, similarly creation is from the Source Parm - Atma and Parm - Atma is present in the minutest particle of creation.
3. Man is also a tiny part of Parm -Atma.
4. Man is composed of four major parts: Soul being that is part of Divine Light as a tiny spark. Second one is the Causative body that is composed of ideas or thoughts. Third is the Invisible body that is constituted by Energy. Fourth is the visible body that is composed of matter. Invisible body is true copy of the visible body. While heart, brain, and kidneys are the components of the visible body, mind intellect, memory and self-ego and sense organs form parts of invisible body.

We discussed earlier that everything in the world is going round in cyclic motion that brings it back to the starting point.

Thus man originating from the Source of Supreme Soul and on his sojourn of the cyclic path is presently located somewhere away from the Divine Source. Completion of the journey will be Re-union with the Supreme Soul, both Divine- Spark of individual soul merging into Oneness with Light of Infinite Effulgence, The Source.

*Just as water mingles with water,
similarly tiny spark of individual soul merges into
its Infinite Source of Divine Effulgence.*

[27]

This is the completion of the life - objective!

To attain this objective, different Sages have provided different solutions at different times. One such person was Rishi Patanjali Ji, author of Yog Shaaster. He has defined Yoga in the very beginning as "To stop motion of the mind is indeed the Yoga". Literally Yoga means meeting of two beings. In religious field soul being meeting the Supreme Soul is Yoga.

Mercury is a metal in liquid form. Put in a dish, it is always in motion. This quality is in common with human mind. Mind is an instrument of making ideas or thoughts. It is never stable, but known for its wanderlust and producing new thoughts. Without mind coming to rest, soul being and Supreme Soul can not meet (Yog). Mind derives power from desires and emotions or putting in other words, hope, endless thirst of desires and evil desires.

Evil and endless desires are born out of lust, anger, covetousness, attachment, pride, slander, malice, back-biting, etc. Positive thinking weakens the mind's wanderlust. Just as moving away from the center widens a circle and moving towards the centre reduces the circle finally bringing it to a point. Similarly Negative thinking widens the sphere of mind's thinking while positive thinking takes the mind to relaxation of a smaller sphere. Thus, our aim is to bring the mind to complete rest, we should keep a watch over mind's thoughts. Let evil thinking not distract us to unlimited worldliness. It is well said by some wise person: "Price of liberty is eternal vigilance." Our liberation demands eternal awareness of keeping an eye over mind's thinking to cut down evil thinking and lead the mind towards pure thinking only. It is our thinking that gets transformed into our deeds. Exercising good thinking and consequently performing noble deeds, a day may come when we change from a man to angelic being. The nature of mind is common to all men, irrespective of their Faith. The spiritual journey of bringing mind to an immaculate state is thus a shared problem of all mankind, without a second opinion. If so, then why not travel jointly towards this goal, with love and co-operation, hand - in - hand, sympathetically advancing to Immaculacy of mind

and nobility of our deeds.

How and Why Do The Difference Crop - up?

Four passengers happened to come together at the railway station, Ludhiana. They discovered that all of them were heading for Delhi. However each was traveling by a different route. One was going to Delhi via Jakkhal, Hissar and Rewari, the second one via Jakkhal and Rohtak, the third via Ambala, Saharnpur and Gaziabad and the fourth via Ambala, Karnal, and Panipat, according to individual preference. A proposal was mooted for all to travel by the same train for Delhi. So far they were in harmony with each other. Then loomed up the selection of route. The discussion heated up to belligerency of exchanging hot words that soon led to violence. One of them died and another got injured seriously for hospital admission. Two were taken by police for custody behind the bars. Their tickets remained in pockets. What to talk of Delhi, none could even leave Ludhiana.

Such is our greatest failure in religious field. We wish to drag everyone to our own religion. In case of unwillingness, there is a gradual development of violence. Looking at our history, many wars can be attributed to religion. We can recall from our recent memories, the holocaust of partitioning days on formation of Pakistan, mass killing of Sikhs in 1984, riots on the issue of Babri Masjid. Is all this loss of life not in the name of religion?

If we do not insist to drag someone to our own train for Delhi and let everyone exercise personal choice, sooner or later all would reach Delhi. Unwarranted insistence on travel by a particular train to Delhi resulted in inability of all the four passengers to leave Ludhiana. Likewise dragging unwilling person to our own religion results in violence. Many lives are lost. Could God be pleased by such killings, so as to grant the dwelling in heaven, Bahisht or Swarag, or let us abide in the Sanctuary of His Holy Feet? Will God embrace us approvingly for killing in His Name? Divine Justice will not allow this. On the contrary misguided religious mania will only earn a place in the dungeons of hell. The only likely beneficiaries of such lunacy can be political exploiters of masses; getting into a seat of political

power by inciting people to the level of lunacy.

If we stop forced conversion, then people will feel free to make their own choice of religion and hopefully become genuine followers of their own chosen Faith and become better citizens. Every religion coaxes the devotees toward purity of mind and noble deeds, discouraging to be tyrant exploiters. Thus quality of life stands to improve.

The journey in religious field can be sub-divided into three parts. Firstly to purify mind and perform noble actions. Secondly to envision soul being, the real self. Thirdly to envision The Supreme Soul Being. As already discussed, Negative thinking is to be curbed while Positive thinking is being enhanced, leading to noble actions. The nobility of actions invites Divine Grace. It is the Grace that bestows spiritual progress. Some Faiths believe that God abides in Heaven and our good actions help in getting a place in Heaven. Those who yearn for Heaven as life-objective, get fully satisfied with attainment of Heaven as their objective. Some others seek liberation from transmigration. After Divine Knowledge, they feel liberated. They take their soul being as The Supreme Being. Thus their life-objective is realization of own soul being. There are different ways to reach the stage of envisioning soul being. Ultimate aim of subduing the mind to complete rest is common to all. It is this state of mind, freedom from all thought that bestows the Vision of soul being.

*The mind comes under control,
O' Nanak, only through perfect Grace-Divine.*

[298]

Every thing revolves around Divine Grace and oriented to this focus. Noble deed performance invites The Grace. It is this Grace-Divine that determines the spiritual course that we adopt. Thus we are born into a certain religion, country and the environment predetermined by Divine Will. Our consent has no role in this. Divine-Power is Super Intelligent Power and best suited to make decisions for maximizing our progress. We should just confine our field to performing good actions, divinely ordained. Thus we can attract more and more

recognition from the Supreme Being in the form of Grace. However we take upon ourselves to interfere with Divine dispensation, neglecting our own duty. Our trying to convert people of other religions, believing that Super Intelligence has erred in the first place and with our intervention we want to correct it through forced conversion, leading to fights, cruelty and murders. We call this action 'Holy War' when going against the decisions of Super Intelligent Power of The Omniscient Lord.

If we stop meddling with the field of Divine Authority and just confine to our own duty of performing noble actions, pleasing to God and His creation, we shall remain free of enmity or opposition. If we have love, well being for all in our hearts, we shall not have to look for heaven beyond the seven skies. Our own world will become the Best Heaven of shared good-will. Says Gurbani:

None is the enemy nor an alien. All are cherished friends.

[1299]

If we really wish others well, we should let them progress in their own Faith. Perusal of own Faith shall lead every one to the First stage of pure mind and nobility of actions, irrespective of what religion is followed. Further Divine Grace will devise the means for future progress. It is best to leave Divine Field to the Divine Super Intelligent Power. Let us not over-reach beyond our allotted field and create trouble through unwilling conversions.

When Divine Grace enables us thus, we start our journey for the Second stage of envisioning soul being. In the first stage, we were concentrating on good action, but now second stage requires mind to become free of ideas and thoughts. As soon this is attained, according to Rishi Patanjali 'Stopping action of the mind', at that very instant soul being is visioned. In humdrum living mind acts as a bridge between soul being and the body, keeping the soul engaged in affairs of the body. There is no time for self awareness for the soul being. However when mind stops action, the bridge is gone and soul being becomes independent of the body to experience its own awareness. This is the attainment of second stage of spiritual journey, considered

as Liberation in Hinduism.

Our experience is limited to the light of one sun. The effulgence of Soul-being is considered equivalent to 12 suns in Gurbani. Our eyes can not face the brilliance of one sun and in the case of 12 suns it appears as limitless Divine Realization of Limitless Effulgence. The Hindus are fully satisfied with attainment of this stage as life-objective.

Next comes the third stage, envisioning the Supreme Soul Being. When we become suitable for complete Divine Grace, through Divine Recognition and Mercy, the seed of all previous actions comes to flourishing. Divine Grace enables our meeting with an Enlightened Being, enjoying the bliss of a Divine Love and a renouncer, 'Satguru', says Gurbani:

*When the past meritorious deeds come to flourishing,
met then is the Holy Being, enjoying eternal bliss,
the renouncer Divine Emissary, Satguru.
Thus banished is all darkness meeting Supreme Being,
O' Nanak, and one is awakened
from the slumber of many lives, with Divine Realization.*

[204]

Satguru sets into vibration the already present hidden Naam Energy. This is known as revelation of the hidden Naam. This has been discussed earlier in detail.

A child does not become a doctor or an engineer or professor just after joining a school. To obtain the requisite degree he has to pass through many schools and colleges. Similarly God is not Realized soon after starting religious practice. One has to pass through the above mentioned stages. It is not known how many religions one had passed through earlier. All the stages are not completed in one life. It may take many lives. Passing through many lives, when Supreme Being recognizes our fitness for the Bounty of Amrit, the Divine Grace

bestows on the devotee meeting Satguru. This is not a chance meeting but the harvest of past meritorious deeds coming to flourishment now. This destiny is engraved on forehead and thus alone we come to meet Satguru.

*Those bestowed with propitious destiny by the Divine Source,
They alone come to meet Satguru.*

[450]

The following real stories will adequately reaffirm the above Gurbani Truth:

One Bengali Sage Swami Nitya Nand Ji. has authored a book, 'Guru Gian'. In the beginning under the title 'Self-Story', he writes about himself. As a young boy, he came to live with a great scholar and Yogi. He roamed all over the country in his company. They met renowned scholars and great sages. There were elaborate discussions on spiritual topics to his benefit. In this course of travel they came to Punjab and learnt about Guru Nanak and Sikhism from another great sage. After this information, Swami Brahma Nand was so impressed that he became ardent believer of Sikh Faith. On returning to Hardwar, he was sitting normal. Suddenly Swami Brahma Nand Ji became very pensive and tears started flowing. Nitya Nand Ji Says, he had witnessed this scene for the first time in life. When asked the cause of his sadness, Brhma Nand Ji replied to this effect "All the life of nomadism was a waste, while the essence was in Guru's House. Now I shall have to be reborn in The House of Guru and then alone I shall be redeemed." Saying this he gave up his body. From that day onwards Nitya Nand Ji started reciting "WAHEGURU" mantrar. Further he says of his experience, "Guru's Path is ideal. 'WAHEGURU' shabad is beyond any words of Praise. The teaching of Guru Nanak - Guru Gobind Singh is pure Amrit. There is no other Bani more Blissful than Gurbani. It is my duty to spread the message of my Preceptor, Swami Brahma Nand Ji, just before his death: "The Super natural powers and benefit that are derived from 'WAHEGURU' Naam recitation easily are difficult to obtain from other hard practices. This is a Truth. This is a tried and undisputable Truth." This book is written by Nitya Nand Ji at the age of 135 years. The life span of his preceptor is estimated around 200 years.

In the year 1962, a young friend, Tarlochan Singh narrated the following true story from Ludhiana. Bhai Pritam Singh was living near Gurdwara Kalgidhar Ludhiana. His wife was expecting a child. In spite of all the medical efforts, the delivery was not taking place. His wife was near the point of death. In a state of desperation he went to Bhai Sahib Randhir Singh Ji in Model Town and narrated the problem. Bhai Sahib advised him to present his case before the Five Beloved Ones for necessary guidance. Pritam Singh Ji approached the Granthi of the Gurdwara. The Five Beloved Ones were assembled and they ordered Pritam Singh that after the birth, the child should be administered Amrit at the very first Amrit imbibing ceremony. Just as the prayer was said by The Beloved Ones, birth of the child took place. After some time, at Amrit Samagam, the child was administered Amrit. Three days after imbibing Amrit, the child expired. The body was cremated and the ashes were taken by Bhai Pritam Singh for throwing in flowing waters of river Satluj near Philaur. Just as the ashes were thrown, it was heard 'WAHEGURU Ji Ka Khalsa, WAHEGURU Ji Ki Fateh! We were destined only for this brief relationship. I take leave now.' Bhai Pritam Singh looked around, but could not see anyone. Perplexed he asked, "Who are you? What was our relationship and where are you headed now?" It was again heard, "I am the same child, who was born in your house. I was an ascetic in my previous birth. I could have access up to Karam Khand (The Region of Grace), but the access to Sach Khand (Region of Divine - Abode) is possible only after imbibing Amrit. I therefore made use of my Yogic -Power to be born in your family. The same Power enabled me to delay the delivery to force you for presenting yourself before The Five Beloved Ones, ordering you for the earliest Amrit. There is no more reason for prolonging my stay in this world. I am now headed for Sach Khand."

The above two narrations go to establish how efforts are made by Amrit seekers to attain the Precious Commodity. Look at our good fortune for obtaining it so cheaply. Probably that is why we do not value it.

Bhai Sahib Randhir Singh Ji used to spend summer season in Shimla hills at Dagshai. During one of his visits to Dagshai, his sixteen years

old grandson, Abnashi Vir Singh expired there. Bhai Sahib planned his cremation on a nice slab. An old person descended from the hills and approached Bhai Sahib. He made the humble request "Bhai Sahib Ji, the slab you have selected for cremating body of the child, is a revered slab. This was used by a sage for his meditational seat. I remained in the Service of that sage. Kindly do not make the revered slab a cremation ground."

Bhai Sahib replied, "Baba Ji, this child is the same Sage, whom you had been serving. He had come to receive bounty of Amrit. After imbibing Amrit, he has gone back; I thought it fit to cremate his body at the seat of his meditation."

There can be many more such narratives, but for the wise these three examples should suffice.

"The wise need only a hint."

The essence of above discussion is that Spiritual journey is solely dependent upon Akal Purkh's Grace. Meritorious deeds attract Divine recognition and Grace. Envisioning The Supreme Being is after opening of Dasam Dwar, through Naam - recitation with a Special technique. Naam and the recitation technique are bestowed by Satguru. The High Status of Satguru has been bestowed by the Supreme Being on Guru Nanak Dev Ji. Guru Nanak's Spirit is now enshrined in Guru Granth Sahib's Gurbani. It is this Spirit that acts through the Five Beloved Ones to bestow Naam and Naam-recitation technique on Amrit Seekers known as 'Amrit-Imbibing'.

Thus there are two major actions in the Spiritual Field. It is enactment of these two actions that finally leads to Oneness in Merger with The Supreme Being Source. One of the two is performance of noble deeds and the second is Naam-recitation. Guru Arjan, Fifth Nanak expresses this in Gurbani:

*Among all duties,
the Supreme duty is reciting Naam-Divine and nobility of action.*

[266]

19. GURUDOM FAKING vs. REAL SHABAD GURU

In religious field, Satguru, Guru and Gian are generally subject of discussion. The bases of Gurudom abound everywhere. The Preceptor of every such base claims to have realized God, in order to create a sizeable following of simpletons. There is so much of abundance of the self-proclaimed gurus that a common man finds it impossible to find the genuine Guru, capable of leading to success in spiritual objective. The so-called Gurus talk a lot about Gian, without defining Gian nor do the innocent followers dare to raise a query about the promised Gian, likely to be bestowed. The followers are led by simple blind faith in devotion to the fake gurus. Let us try to delve into this topic and define the meaning of Satguru, Guru, and Gian.

Guru literally means dispeller of darkness and bringing in enlightenment. Gian is Knowing. We need to know about lot of subjects as per our life requirement. The person imparting Knowledge is commonly called a teacher, professor or Guru. The term Guru is generally reserved for a member of Spiritual and Divine knowledge guide.

Sages have stated that attainment of Gian is in three stages.

1. Ilam-al-Yakeen: Any information from any source. For example a letter is received from home that a son is born. This is certainly a very happy and exciting news. Meanwhile a friend walks in and comments that today being Apr 01, it is possible somebody has played a joke 'April Fool'. A doubt is created about the reality. All the happiness suddenly gets sour. Similarly if some preceptor enlightens us about Parm-Atma Reality and soon we happen to meet a strong non-believer, his forceful argument may shatter our newly acquired Faith or even convert us into non-believers. This is a stage of very weak Knowledge that can be shaken or completely shattered.

2. Aen-al-Yakeen: We meet a person coming from our hometown. He not only gives the news of new birth, but goes on to say that he has played with the beautiful child. This time our knowledge is based on a better footing and has more authenticity. It is not easily shaken. To celebrate the news, we arrange a party

for friends to share the happiness. One of the party friends announces that there is no real birth but a planned fooling by the friends. This time no doubt is left and we are convinced of the falsehood and a bad practical joke. Even though this belief of second stage is stronger than the first stage, but yet not completely reliable and gets shaken.

3. Haq-al-Yakeen: We proceed on leave to visit home. There we see the child in flesh and blood, in reality, fondling and loving him in our lap. After this experience, even a hundred statements contradicting the birth can not shake our personal knowledge. This is undeniable and real. This is the stage when our Faith is complete, and the knowledge is real. Prior to this a belief can change into disbelief. It is wisely said:

*“So long as some thing is not perceived personally,
I can not believe in Guru's diction.”*

In Hinduism lot of stress has been laid on acquisition of Liberation. Liberation after self- Knowledge is the religious objective of life. Yoga or Vedant are the means adopted for this goal. The teacher of the Yoga or Vedant is called a Guru. Promoters of Gurudom often quote:

*“There is no salvation without a guru and without a reliable
banker to depend upon, there is no honor.”*

The above thinking has established the institution of 'guru' so well that adopting a human guru is considered essential. Let us examine this necessity for acquiring our own soul-knowledge. Self-Knowledge and Divine-Knowledge (envisioning Supreme Being) are two different subjects and the means of their achievement are also different.

Our instrument is mind for acquiring knowledge. Mind is assisted by the five perceptions: form, taste, smell, hearing, and touch. These are functions of organs: eyes, tongue, nose, ears, and skin. The information received from these sources by the mind is acted upon by the mind itself. We need a guru only when the Guru, with his power, can take our soul out of our body for envisioning. If a guru in human form accomplishes this, then alone we need such a Guru. However this has not been achieved by any guru nor there is such expectation in

the future.

When mind is self-acting on the received information for revelation of soul-being, the need is for information. A guru or teacher can impart the information through words that our ears hear. We can also find information from a holy scripture with our eyes. There does not appear to be any special significance in hearing from a guru. Let us say there is some special significance in hearing from a guru. Let us say there is some special style of Guru's speaking, then his speech can be recorded for our purpose. If it is further felt that it is guru's body language that makes his words more effective, then his sermon can be video - recorded, to be seen and heard on television. Thus the guru can be heard and seen. Once again it proves that physical presence of a guru for treading spiritual path is not a necessity. It would only be essential if guru is going to exercise his special power in actual visioning of the soul. However no guru is known to have such a power. It may be concluded, therefore that the intervention of a guru in person is not warranted.

The modern teaching is also imparted to far off students by post. Another method is through the medium of television at home. The students, who may never have seen their teachers, can also qualify to the highest degree at home, just like students going to colleges and studying through professors. Similarly to reach the stage of Soul-Visioning, religious scriptures can help without the necessity of personal presence of a guru.

Next we come to Knowledge of The Supreme Being that is attained by visioning actually The Supreme Being:

Every being is bestowed with Divine Light.

[19]

The effulgence of The Supreme Being abides within our own being at Dasam Duar, the top most spot in our heads. Just as every wood is endowed with fire and every milk with ghee, in hidden form that can be revealed through special techniques, Supreme Soul is also hidden at Dasam-Duar. A special technique opens the Dasam-Duar that enables visioning The Supreme Reality. To meet this requirement, a Special Person is definitely required to help. This Personage is called 'Satguru'.

It may sound queer that in the first place for self-revelation stage the person of a guru is not needed, while in this case for attaining Divine Knowledge there is a definite need for the Special Personage. It is not a matter of differential treatment in the same field of spirituality.

To delineate this very difference in revelation, this chapter is written and calls for special attention.

Self-Knowledge requires revelation of Soul being located at the navel in our body. Patanjali Ji has explained that 'Yoga is making the mind motionless'. He has taught control of breathing as a technique to control the mind. Swami Shanker Acharya Ji and Rishi Ved Vyas has preferred the method of Self-thought. Both these techniques can be learnt by listening to guru's teaching or reading in a book. The help of a special person for specialized help is not called for.

The discussion about Divine Knowledge must proceed with a clear concept of 'Naam' and 'Satguru'. These topics have been dealt in two separate chapters, so repetition is avoided.

The famous scientist Albert Einstein of our times defines knowledge:
“Experience is knowledge, every thing else is information.”

Thus Brahm Gian, Divine Knowledge, is attained only when Brahm is visioned with the super natural vision, as a personal experience. Brahm is located in our body at Dasam Duar:

At Dasam-Duar, Abode-Divine where Supreme Being abides.

[124]

At Dasam Duar abides The Limitless One, beyond contemplation.

[1036]

How to access Dasam-Duar has also been dealt with earlier in the book, where it is explained that without ceaseless devotion of Naam, Gur-Shabad, Dasam-Duar can not be accessed. Naam and its source of attainment are revealed thus by Guru Gobind Singh Ji in addressing Bhai Nand Lal Ji:

“I have three forms; listen O' Nand Lal with full concentration, Nirgun, Sargun, and Gur-Shabad that you must understand.”

Bhai Gurdas Ji has expressed similarly in his Var No.12:

“The Formless One has manifested as Light in The Ecstatic visible Form, and beyond the reach of Holy Scriptures, 'WAHEGURU' is heard as Gur-Shabad.”

Guru Gobind Singh Ji refers as Nirgun, what Bhai Gurdas Ji calls Formless One and Sargun is represented as Light in manifested Form. Gur-Shabad has been revealed as the sound of Word, 'WAHEGURU'. Shabad, 'WAHEGURU' is also referred to as 'Naam'. It bestowed a clear understanding that 'Light' (Jot) and 'WAHEGURU' (Naam) are both manifestations of Divine. In Jap Sahib Bani Guru Gobind Singh Ji has called Nirankar (Formless) as an 'Amitauj' (Infinite Energy). Thus Naam is also Limitless. In Gurbani 'Asa-Di-War' has made this clear:

“Thy Naam is Formless Being” i.e., Nirankar and Naam are One and The Same Reality. The foremost requirement is to set the 'Hidden Naam' within us into vibration for Revelation. How to achieve this?

Let us take this analogy: My weight is 70Kg. To set me in motion, another being with more power is required or else I should move of my own. A child of 15 to 20 Kg can never move me. Thus to set in motion Naam, manifestation, Formless Divine, a greater power than Divine is required. However this is an impossibility. Any lesser power can not achieve this.

The only solution to this problem is that Nirankar should set Himself into vibration His own Manifestation, Naam, thus revealing the Naam within.

In the discussion on Satguru, an analogy of Government function was employed. While the Prime Minister distributed lesser and routine nature departments to other ministries, the Key departments are retained with himself. Similarly Narayan, Limitless Brahm has delegated lesser in importance functions:

One is creator, another is cherisher and yet another holds court.

[7]

The creation, cherishing, destroying and administering justice, etc. are the delegated functions to other gods, but the department of Redemption is retained by Divine, Himself. Thus:

***Divine Himself with Divine Powers came to dwell in the world.
The Formless Being manifesting in Light Form
Came to dwell in this world.***

[1395]

Par Brahm or Nirankar, The Supreme Being, with His Powers came into this world in the Form of Guru Nanak for redemption of the worldly beings. He lived in ten different bodies in the Role of Satguru. At the time of leaving, Guru Nanak enshrined His Spirit of Manifested Nirankar, in Granth Sahib's Bani. Thus Bani and Granth Sahib were accorded the status of Guru, Sri Guru Granth Sahib and Gurbani. For all times to come The Manifested Form of Nirankar, Gurbani shall serve the role of Satguru.

To reveal the hidden Naam within us, no other person is empowered. This is depicted in the following quote, saying that Nirankar Alone is our Guru. Says Guru Gobind Singh:

***From beginning and till the end only One Incarnation,
(Guru Nanak) He alone is our Guru.***

[Benti Chopai]

Gurbani further says:

***There is no Guru other than Satguru and
one without Faith in Guru is not worth talking about.***

[465]

It is great pity that everywhere gurudom is flourishing these days. None of these fakes calls himself less than Satguru or quite a few call themselves even Jagat Guru, the Universal Guru. In the light of foregoing discussion none other than Nirankar has the capability of revealing the hidden Naam. Yet, if some one, out of the scores of self-appointed gurus has such power, Blessed is he! Further let each one of them subject himself to introspection for self decision in the light of the following quotes:

***You are Satguru in all four ages.
You are Yourself Supreme Being.***

[1406]

*Evidently The All Efficacious Brahm has made
His dwelling in the heart of Guru Arjan.*

[1409]

Have all these self-appointed Satgurus been Supreme Being in themselves throughout the four ages? Are they playing the role of Satguru for all the four ages or blessed with this role only in the present age of Kal Yug, Dark Age? Who is their appointing authority to the high status of Satguru? Are they blessed individually by All Efficacious Parmeser, like Guru Arjan?

Can they in all truthfulness and after introspection acclaim whether they have envisioned the Akal Purkh? In case they say, they have no such experience, how can they lead another to Akal Purkh Realization?

The conclusion is that Atam Gian, Self-knowledge, requires only information about the techniques, without the personal help from anybody. However in the case of Brahm Gian, first requirement is to reveal the hidden Naam within us. During Amrit-Imbibing this need is met with the help of Satguru Nanak's Spirit. During such ceremonies rare few come to witness the Spirit of Guru Nanak. Without meeting this initial and inescapable requirement Dasam-Duar can never be accessed nor can the Supreme Being be envisioned and nor can Divine Knowledge, Brahm Gian be bestowed. That is why it is mandatory to imbibe Amrit and thus getting Satguru's Spiritual help for attaining Brahm Gian. No human guru can fulfill this need.

20. WHY BEING INITIATED IS NECESSARY FOR BOTH HUSBAND AND WIFE ?

A floating mass of ice in an ocean or river has only one-tenth part of it as visible portion above water level, while nine-tenth of the portion is below the water level. Likewise, in the case of Gurbani in Guru Granth Sahib, we have hardly grasped a small portion, while the vast store of Gurbani remains to be explored. Bhai Gurdas Ji, Bhai Mani Singh Ji and Bhai Nand Lal Ji in the Guru period and in our times there are rare few sages, Brahm Gianis, like Bhai Sahib Randhir Singh Ji, who have comprehended Gurbani in depth. After such a study, Bhai Sahib has written in his books that it is a must for both husband and wife to have imbibed Amrit. In case for unavoidable reasons one of them is yet to imbibe Amrit, they should refrain from conjugal relationship until both have imbibed Amrit. Further, he laid stress on the well-established langar service, limiting only to the Amritdhari persons. There are strong natural principles in justification of this tradition that common people are ignorant about.

Some well-known Preacher, Giani Ji, poked fun at Bhai Sahib, saying in relation to his above views that, “These people are Brahmans from their previous birth. Their hunger for observing untouchability is still lingering.” Giani Ji further observed, “Amrit imbibing is a ceremony akin to admission of a child in school, to enter Sikh Faith.” Hearing this, I was much pained by sheer ignorance about the real significance of Amrit. This was indeed saddening!

We have discussed the importance of Amrit in the Chapter No. 6. Now we shall devote to the above views of Bhai Sahib for in depth study. We know that our soul being is encased in three enveloping bodies. The outermost is the visible body, composed of matter. The inner second body is our invisible body in the form of Energy. Next is causative body, enclosing soul-being. The thoughts of causative body bring invisible body in motion. The Energy of invisible body operates the visible body. Our connection with outer world is through the visible body. We deal with people through outer body. The invisible and causative bodies remain unseen. We even tend to ignore them and remain unaware of their presence. Considering outer body the real self, we have our dealings all through our lives.

Though our sages and yogis were aware of causative and invisible bodies thousands of years back, yet common people had no such knowledge due to lack of preaching. Present day scientists have carried out laboratory experiments, using certain implements. So much so that a Russian scientist, Semyon Davidovich Kirlian and his wife Valentina invented a camera that can photograph invisible body. Thus invisible body is no more a mere imagination but a Reality. The scientific experiments have established that just as visible body has blood-carrying veins, supplying blood to all the body cells for upkeep of the body, similarly in the case of an invisible body equivalent of veins are called Meridian Lines that are Pathways of electricity. These are also in thousands like the blood veins.

The passage of electric current creates magnetic field around. There being thousands of meridian lines in invisible body that carry current, they create a vast magnetic field around, turning the invisible body into a veritable magnetic field. Going by this principle, American Lady Mrs. Shirley MacKlean writes in her book, Going Within, "...So, we are a conscious, mobile Electric Field of Energy." Further, she writes, "We are not only a mass of chemicals that can be treated with medicines only. We are an Electromagnetic being that can self-help in some other ways." Depending upon the level of this energy, this extends 2 to 5 inches outside the body. The whole universe is already having life force everywhere, as conscious energy. That is why a Bengali sage, Swami Yoganand has assigned it a new name, 'Lifetrans.' The outgoing energy of invisible body extending beyond visible body, strikes with the already present 'Pran Energy,' life force. This results in a halo or splendor around the body. This has been discussed in the chapter 'Who am I?' earlier.

The brightly burning coal is seen to be radiating heat. It imparts cozy feeling in the vicinity. The metal radium radiates x-rays that are invisible. When they pass through a body, they produce a picture on the film of the interior body. Our body is always radiating infrared rays that are invisible. When we put our hands for drying in front of the machine, the machine is switched on automatically; throwing a blow of hot air it dries our hands. When we withdraw the hands, machine is switched OFF automatically. The automatic door when neared, opens automatically and then closes automatically when we move away from the door. There are some other implements that

function with the infrared rays radiated by our bodies. When the distance of the body increases, the implement comes to a stop. This is a solid proof that energy extends beyond our bodies. A person, ignorant of this reality, making fun of it and calling it wild imagination, will only exhibit his own lack of knowledge.

When we contact another person, our energies have mutual influence on each other. Stronger person's energy enters the weaker person and the unhealthy energy from weaker person enters the strong person. There can be various ways of mutual contact, like touching the feet of a holy person, to kiss a person on the face, to shake hands, to embrace each other, or sleeping together, etc. As long as contact remains, the exchange of energies continues. That is why Gurbani prohibits contact with nonbelievers.

Do not meet a nonbeliever, O' dear, as far as possible.

[641]

On the other hand, holy company is to be sought:

***Maghi bathing is in the dust of holy feet,
in the holy company of Saints.***

[135]

In Bible, Lord Christ says, "Somebody has touched my body. I knew, she told everyone that why she touched my body and how she got cured suddenly of her malady."

Mr. Chowa Coke Sui writes in his book, Advanced Pranic Healing, "Whenever a person makes contact, his uncleanness influences the contacted person. When we meet a sick person, you can feel that your healthy life force is pulled away. The sick person absorbs that energy, without awareness." He further writes, "Whenever we accept a secondhand item, like ornament, watch or clothing, we should first find out about the personal life of the original owner. The thing carries the influence of the first owner and its reuse by another person will surely be carried to the second user in the form of suffered illness or negative thinking." He has written very elaborately on this topic, but the reality can be understood from the above quotes.

The reader may be wondering that our subject was Amrit, whereas we have thus far only talked of life force. Whatever has been said is by way of introduction and now we come to the subject in hand. We have discussed about Amrit-Imbibing earlier under the topic of 'Amrit

Kala.' Here we briefly state that after imbibing Amrit, when we practise Naam according to the technique taught by the Five Beloved Ones, we attract life force from our surroundings, with or without our awareness. This life force keeps building up in our invisible body. At a predetermined level of this energy pressure, the drooping Lotus at navel comes to flourish and gets enlightened. Bhai Sahib Randhir Singh Ji says that this enlightenment is equivalent to twelve suns and is due to our soul being. The Naam-practice is still continuing and in time to come energy pressure builds up sufficiently at Dasam-Duar so as to open Dasam-Duar. Revealed then is The Light of Akal Purkh. This time the Brilliance is equivalent to many, many crores of suns. This is indeed the purpose of imbibing Amrit.

More precious the commodity more is the care taken in keeping it safe. There is nothing more precious than Divine Realization that is subject to building up life force to the required level. The gathered Life Force needs to be protected from all possible leaks. We have to seal all the likely outlets. One such outlet is contact with undesirable persons of lower energy level or Negative qualities. This must be checked strictly.

In our worldly contacts, the most important contact is between a wife and husband. All other contacts are secondary. If wife or husband is without Amrit-imbibing, while the other is fully practicing Sikh, then it is natural to expect that the built-up Life Force in the practicing Sikh will flow towards the partner without Amrit-imbibing. Additionally, the uncleanness of the latter will pollute the practicing Sikh. The obvious result is that the diminished Life Force in the Amritdhari Sikh will not allow even the first stage of envisioning soul being. Further, if they indulge in conjugal relationship, the energy loss will be to the extent that Amrit-imbibing has to be gone through again. That is why both husband and wife must imbibe Amrit together and remain practicing Sikhs for mutual benefit. If for compelling reasons Amrit-imbibing is delayed in the case of one partner, then sex must be avoided until both are Amritdhari.

Before concluding, we must consider another important viewpoint of Mr. Chowa Coke Sui, "To prepare food, handling and serving should be limited to healthy and cheerful persons, because both good and bad

energy has an impact on food and the implements.” This is why in the older Langar-tradition; only Amritdhari persons are allowed to engage in service for Langar.

Bhai Sahib Bhai Randhir Singh Ji was the son of a High Court Judge, belonging to a wealthy family. Yet he left the life of luxury to undergo hardship of life in jails during life imprisonment. This great son of the country and Panth helped thousands of people to imbibe Amrit, leading an ideal Sikh life himself. He was indeed a personification of sacrifice and renunciation. A preacher, Giani, used insulting words for such a high personage, calling him 'Brahman in his previous birth, hungering still to observe untouchability, etc.' What has the Giani, tried to impart to The Khalsa Nation? To equate Amrit-imbibing as a ceremony like school admission of a child. Giani Ji has certainly not enhanced the solemnity and prestige of Amrit-imbibing. In fact, the remarks appear to be mischievous to keep Khalsa Panth away from Amrit by devaluing it. How we wish our preachers were fully knowledgeable about Amrit and the need for Amrit-imbibing. The least we can expect from them is to refrain from ridiculing Khalsa Panth traditions and values.

21. BIRTHDAY OF THE KHALSA ?

Certain beliefs are engraved in the minds of Sikh Nation' that cannot be erased easily.

1. The creator of Khalsa Sri Guru Gobind Singh Ji
2. The place of Khalsa-Birth Takhat Sri Kesgarh Sahib
3. Birthday of The Khalsa Baisakhi in 1699

How far these convictions are accurate? Do they stand in need of correction? If so, on what basis? These are the questions that have been raking my mind since long. Fearing that such a discussion may create a new controversy, I have been suppressing my thoughts. The boiling point was reached, when Singh Sahib Bhai Ranjit Singh Ji, speaking on Leicester Radio expressed the same views. What I think about these is humbly put forward for the consideration of respectable Sikh scholars.

Guru Gobind Singh Ji has spoken this:

“Fully illuminated interior is the Mark of The Khalsa, or else one is known to be impure.”

I wish to refrain from deep surgical scholarly operation to assign meaning to the above quote and simply present the words of Bhai Sahib Randhir Singh Ji from his book, 'Gurmat Vichar': “...Those Gurmukh beings, whose interior is blessed with full enlightenment from Conscious Light, alone are Immaculate Khalsa.” I believe that this meaning assigned by Bhai Sahib is generally approved in the Sikh world without controversy. Now we need to define 'Pooran Jot' or 'Jaagat Jot'.

Meaning of 'Pooran Jot' ?

If a thing is within measure or count, no matter how big, it is considered incomplete. Measure or count delimitate and fix boundaries, whereas the word 'Pooran' (complete) is limitless. Let us now consider 'Pooran Jot' in the face of above argument.

We have discussed in the chapter 'Without Guru, It is Utter Darkness' that in our universe there are one hundred million trillion shining suns, providing Light Such enormous source of Light was proved not

merely to amaze the reader, but to say that after contemplating the limits by calculations, all this enormity is reduced to incompleteness, no more complete. The effulgence of the Five Regions referred to in Jap Ji Sahib is yet unknown. What future discoveries may lead to is also unknown. Says Gurbani:

***The enlightenment in all is from One Source.
It is the light of this Source that provides all enlightenment.***

[13]

Where is The Source of Limitless Light that provides light to the entire Universe? As this Source is Limitless, thus this is complete Light, 'Pooran Chanan'. This is what is called Akal Purkh, Parm Atma, Allah or God, and many other names. It is this Complete Light that Guru Gobind Singh Ji calls Conscious Light, 'Jaagat Jot'. We are ordained to contemplate this 'Jaagat Jot'.

It is the light of 'Pooran Jot', revealed within the interior of the being that marks status of the Khalsa, not otherwise.

A child does not become a professor, doctor or engineer on the day of school admission. He has indeed a long way to go of study for 20 to 22 years to get the required degrees. Similarly after Amrit imbibing a person does not attain the status of Khalsa. Even if life long Naam-devotion can bestow: "Revealed is Divine Light and realized is Beloved Immanent Lord," it is very gratifying and a cheap bargain. Normally it is: "O'Lord, separated for many lives", long separation of many lives, spent in yearning for Divine Realization, is not enough to reach the high objective. Without Revelation of 'Jot', the status of Khalsa is not attained. Normally immediately after imbibing Amrit 'Jot' is not revealed. Thus without this status, Baisakhi of 1699 does not become Khalsa Birthday nor Takhat Sri Kesgarh Sahib becomes the birth-place. It is just not convincing. Khalsa still remains to be created, due to lack of 'Jot' revelation. Birthday and birthplace are both still awaited!

We are under a big delusion that we see Guru Nanak and the Successor Gurus as separate Beings. Balwand and Sate Di Var says:

***Same is the 'Jot', technique also remains the same,
The Lord has only changed the body.***

[966]

According to the above quote, only the bodies changed whereas The Guru Spirit remained the same-Guru Nanak's Spirit. Thus, spirit remaining the same, technique also must be the same-Guru Nanak's technique. Technique refers to the methodology of bestowing Naam after imbibing Amrit. The period of first nine Gurus is known to have employed the technique of 'Charan Pahul'. Guru Gobind Singh Ji wanted to end the succession in human form, where 'Charan Pahul' would not be possible. Singly, no Sikh was empowered to bestow Naam. Guru Gobind Singh Ji therefore changed the form of 'Charan Pahul' to 'Khanda and Bata', yet bestowing Naam followed the same technique, without an iota of change, through Guru Nanak's Spirit. Now the same Spirit is enshrined in Gurbani. Naam bestower is the enshrined spiritual light in The Five Beloved Ones, the same Guru Nanak's Spirit. Some rare fortunate ones envision this spirit on these solemn occasions. This reality is beyond any shadow of doubt.

When the technique of Guru Nanak has continued in all the ten bodies enshrining the same Guru spirit, then taking 'Charan Pahul' from first nine Gurus and attaining Naam, the fortunate ones are blessed with 'Pooran Jot' enlightenment within. These blessed ones have been referred to in Sukhmani Sahib by Guru Arjan: 'Brahm Giani is himself Supreme Being' and 'Brahm Giani is himself the Formless Being.' Bhagat Kabir Ji says:

***Says Kabir, devotees became Khalsa,
who devoted to loving devotion.***

[654]

Baba Budha Ji, who performed the succession rites up to Sixth Nanak, Guru Hargobind Ji, was sought to bless Mata Ganga Ji for the boon of a son (Sri Hargobind Sahib) by Guru Arjan, himself enjoying all the Divine Powers. This was to honour the blessed devotee. Bhai Gurdas Ji's Bani was blessed as key to the Bani in Sri Guru Granth Sahib. Were these high personages and such others known and unknown blessed ones like Bhai Manjh, Bhai Bhikhari Ji and Bhai Nandlal Ji not enshrining 'Pooran Jot' within? If yes, then meeting such Brahm Gianis, Khalsas, Kabir Ji used the term Khalsa.

The status of all ten Gurus is the same:

***Akal Purkh, Himself, with all divine powers came to this world.
Formless Being manifesting into form 'Jot',
enlightened the world.***

[1395]

When Guru Gobind Singh Ji says, 'Khalsa is my very own Form', then Khalsa is also the manifestation of Formless Being. When Guru Arjan says, 'Brahm Giani himself is the Formless Being', then Brahm Giani and the Khalsa both represent the Formless Being. Just a matter of calling same reality by different names. Khalsa is Arabic or Persian word and Brahm Giani is Hindi or Sanskrit word, meaning the same. Kabir Ji used the word Khalsa in Bani for a Brahm Giani. The Sikhs, receiving 'Charan Pahul' from Guru Hargobind Sahib were called Khalsa by him. The above discussion leads to the fact, that prior to Guru Gobind Singh Ji, obtaining 'Charan Pahul' from earlier nine Gurus many blessed ones had obtained the status of Brahm Giani or Khalsa, much earlier than Baisakhi in 1699. Then how can we say that birthday of the Khalsa is Baisakhi in 1699 and Takhat Kesgarh Sahib is the birthplace of Khalsa?

If Guru Gobind Singh Ji is the founder of Khalsa Panth, then what Panth was founded by Guru Nanak? Was it Sikh Panth? Are the two Panths different entities? Why are we calling two Gurus Founders of the Panth, while founder can be only one? If the Panth is One and these are just two different names of the same Panth, then Guru Nanak is the obvious Founder Guru of Sikh or the Khalsa Panth. The successor Gurus up to Guru Teg Bahadur built the edifice of Panth and Guru Gobind Singh Ji provided the ceiling. The nine Successor Gurus made their substantial contribution towards the final shape of the Panth, but the Founder Guru remains Guru Nanak. He demanded from his Sikhs:

***If you are eager to play the game of Divine Love, come to me
with your head on the palm. If you set your foot on this path,
then withhold not the offer of supreme sacrifice.***

[1412]

Further this vow was not only repeated but put into practice by the next eight successor Gurus. Guru Gobind Singh further put this to the test, when he demanded five heads. The Panth came out with full success. Here are the two roles of a teacher and an examiner by the Nanak spirit. Thus creating a controversy is meaningless.

Bestowing Amrit 'Charan Pahul' or 'Khande-bate Da Pahul' is the same technique and same Spirit, just as Gurbani says: 'Same is the 'JOT' and 'TECHNIQUE' remains the same...' [966] Guru Nanak has

made the same clear about Amrit: “*Nanak, Amrit is one, there is no second Amrit.*”[1238] There cannot be room for doubt that Bestower of Amrit from the very beginning is Guru Nanak Spirit and for all time to come and Amrit is one and the same.

The perplexing maze and creation of non-issues like the above controversies are due to our viewing the person of Guru Sahibs as the different Gurus, whereas all the bodies had enshrined the same Guru Nanak Spirit for accomplishing the common Divine Purpose, spreading of Gurbani, Shabad Guru. Thus lack of vision of the Guru Nanak 'JOT' in all the ten bodies is the cause of our delusion. All the miraculous events in the lifetime of all the ten Gurus was the working of Guru Nanak Spirit, may it be the presence of blood in Malik Bhago 'Puris' (pancakes) and squeezing out milk from the coarse bread of Bhai Lalo; or sitting calmly on the heated large frying pans, while hot sand was poured over the head; or getting beheaded in Chandni Chowk Delhi; or getting the whole family martyred in the name of the Panth. To see Guru Nanak and Guru Gobind Singh under different lights and different beings is the result of our narrow thinking.

We have started using the word Khalsa with our names, as a sign of our eminence in Sikhism. If such persons are really equipped with the Khalsa virtues, they are blessed ones and worthy of our praise for them. However if the 'Pooran Jot' of Akal Purkh or even the first stage soul enlightenment has not been experienced within, then such usage is a disrespect to the word Khalsa. They are humbly requested to refrain from the wrong practice.

During the Blue Star operation and after the operation, the excesses committed against the Panth, caused a wave of anger and emotional fervency. This led to a movement of martyrdom among youth, bringing martyrdom to thousands of young Sikhs. In the face of Guru Gobind Singh's example of offering his whole family for the ultimate sacrifice, youth were inspired to follow in his footsteps. Under this emotional environment, writers and preachers were led to proclaim Guru Gobind Singh as Founder of the Panth, Birthday of the Khalsa as Baisakhi in 1699 and place of birth Takhat Sri Kesgarh Sahib. However neither is one a Khalsa from the time of birth, immediately on imbibing Amrit, nor the place of imbibing Amrit, the birthplace. Such a statement is far from reality.

'The Khalsa should rule' concept in Panth is prevalent since long. However there has to be The Khalsa in existence to rule. Let us carry out self-introspection in the light of Khalsa definition by Guru Gobind Singh Ji enshrining 'Pooran Jot' enlightenment within! If not, we need to devote to ceaseless Naam practice and attain high status of Khalsa. Then alone we should dream of ruling, when we gather, in good numbers, the True Khalsa.

Lastly, I appeal to all well-wishers and lovers of Panth to refrain from creating a gulf in the personalities of Guru Nanak and Guru Gobind Singh Ji by needless controversies of Khalsa founder, Khalsa birthday and Khalsa's place of birth. Such thinking might subdivide Panth, as it happened during the time of Banda Bahadur Ji. The Panth was divided then into 'Bandai Khalsa' and 'Tat Khalsa'. God forbid! If our evil thinking leads to such a disaster, the real 'Tat Khalsa' may become extinct but the fake Khalsa may be around in plenty. This may sound rude but it is true. The Khalsa in oneness with Akal Purkh is a rarity!

Whosoever realized God, keeps it as a guarded secret.

[718]

*Enjoying Oneness with God,
the blessed ones disclose this to none.*

[1384]

*The abiding slaves devote tirelessly all the while remaining
discreet.*

[Bhai Gurdas Ji, Var 2]

Whosoever attains the status of Khalsa, would like to remain unknown. Unlike the showy fake Khalsa, he does not append 'Khalsa' to his name. Then how to find 'Tat Khalsa'?

Someone as sublime as The Highest One would only know him.

[5]

If there is Khalsa then he alone can seek out a Khalsa in full recognition.

God as viewed through Gurbani & Science

Thus it is concluded that for our survival as a vibrant Nation, we must avoid subdivision of the Panth and recognize all the Ten Gurus as one in the Form of Guru Nanak Spirit.

WWW.AKJ.ORG

22. SHABAD 'SATNAAM' IN MOOL-MANTAR

Before the Bani of Jap Ji Sahib, as obeisance to God, Guru Nanak has said the following words that also define the basic creed, 'IK-ONKAR SATNAAM KARTA PURKH NIRBHAU NIRVAIR AKAL MOORAT AJOONI SAIBHAN GURPRASAD". This Shabad as a whole or in abbreviated form is used in the beginning of most Banis in Sri Guru Granth Sahib. This has come to be known as 'Mool Mantar', The Basic Creed, in Sikhism.

A deep study of this Shabad brings out three elements. The first one is definition of the Form of Founder Being or Reality. The second element is delineation of The Supreme Reality's special Virtues. The last element refers to the Path of Realizing The Supreme Being.

According to this author, Mool Mantar can be divided into the following three parts in light of above paragraph. The first part is 'IK-ONKAR SATNAM', the second part is 'KARTA PURKH NIRBHAU NIRVAIR AKAL MOORAT AJOONI SAIBHAN' and the last third part is 'GURPRASAD'.

Leaving the first part, it is proposed to take up the rest for explication: The Founder Being, 'IK-ONKAR SATNAM', is the creator of Universe (KARTA). That fears none nor harbors any animosity. 'AKAL MOORAT' is interpreted as The Being free from death or above death. This is true that The Being is not subject to death or the changes brought about with passage of time, like from childhood to youth, old age and finally death. However, this is only partial truth whereas 'AKAL MOORAT' is bestowed with special significance that is generally bypassed.

Akal or Timelessness is a stage, where time becomes irrelevant. This stage, where time is ineffective, is called Timeless. The renowned scientist Albert Einstein has produced special and general theories on Relativity. These two theories explain that when and how Timeless State is reached and how it affects the object in that state. This subject is dealt with in detail in the Chapter 'AKAL', to be discussed yet in the coming pages.

In 'Akal' stage, a being or thing remains at the present age or state for

all times to come, no matter how much time elapses in the world, may be lakhs or crores of years. If a being is at the age of 30 years when passing into 'Akal' stage, he shall ever remain 30 years old. In this case, where is the question of old age? In other words such a person has attained immortality. Akal Purkh is always in Timeless State, neither growing nor diminishing. That is why Guru Gobind Singh Ji has said about Akal Moorat:

*“Neither growing nor diminishing, it is beyond
and above the state of change.”*

As Akal Moorat is constant in state, thus it is 'SAT', True or Eternal.

The next quality 'AJOONI' means not related to any of the species of life. This quality of the Primordial Being might jolt the Faith of some people, who imagine The Form of a person as god or goddess. Even it may create the doubt that The Being is non-existent, as This does not belong to any of the species of life. However, the Shabad goes on to say: 'SAIBHAN' i.e., even though The Being is 'AJOONI' yet This has existence, created from The Self Effulgence in The Form of Light, 'JOTI'. The Being is thus known as The 'JOTI SAROOP', Light Form. Access to This Being is through the Grace of Guru.

After discussing Divine Virtues and knowing that Realization of Divine is an Act of Guru's Grace, now we come to The Identity of The Supreme Being. This will avoid our mistaken belief in a wrong identity after all the struggle. This is indeed very important step.

It appears that 'SATNAAM' needs to be defined first, before 'IK-ONKAR'. Some scholars define that Name for 'IK-ONKAR' is 'SAT', Eternal Being. In the second part above, 'KARTA PURKH ... SAIBHAN' are listed qualities of 'IK-ONKAR' without a repetition of any quality. If the meaning is to be accepted, then 'AKAL MOORAT' and 'SATNAAM' both mean immortal or eternal Being. However, the repetition appears to be needless and 'SATNAAM' actually has some other interpretation. Let us also remember that in Gurbani Shabad 'WAHEGURU' was kept secret and referred to as SATNAAM. Only Bhattas have used Shabad 'WAHEGURU', while Gurus and Bhagats have employed 'SATNAAM' like pronoun for 'WAHEGURU'.

In Gurbani Akal Purkh is referred to exist in three Forms: Nirgun, Sargun and Gur-Shabad or Nirankar, Onkar and Shabad-Dhun (Word-Sound). Guru Nanak refers to the three Forms as: Numeral 1, Onkar and Satnaam. The third Form, 'Satnaam' is the Sound of Gur Shabad, 'WAHEGURU'. 'IK-ONKAR SATNAAM' in Jap Ji's Mool Mantar embodies all Three Forms of Akal Purkh, so as to make us conscious of all The Forms in our recitation of Gurbani. We should be careful in observing pause: IK ONKAR SATNAAM.

Nirgun, Nirankar or Numeral 1 is beyond our experience. Sargun or Onkar exists in The Form of Light that can be experienced through hearing 'WAHEGURU'. When we can envision in every minutest particle 'Light' and hear The Sound 'WAHEGURU', this is an indication according to Gurmat of Realizing Akal Purkh.

To conclude: 'SATNAAM' represents Gur-Shabad Form of Akal Purkh, Shabad Sound 'WAHEGURU'. Mool Mantar is sub-divided into Forms of Akal Purkh, qualities and methodology of Realizing. Thus the recitation should keep Satnam in the first part 'Form' rather than qualities part. Then again to distinguish three Forms, it should be read with proper pause:

“IK - ONKAR - SATNAM - KARTAPURKH - NIRBHAU - NIRVAIR - AKAL MOORAT - AJOONI - SAIBHAN - GURPRASAD”.

23. ORIGIN OF SHABAD 'WAHEGURU'

Sometime back, a Gurdwara program was being broadcasted on radio. A Kirtania Singh was explaining about the origin of Shabad 'WAHEGURU'. He said, 'W' was taken from Wasdev, 'H' from Hari, 'G' from Gobind and 'R' from Ram (all the four Names for God in Hinduism) and thus Guru Nanak composed the Shabad 'WAHEGURU'. This was not an original thinking of the Kirtania, but it is a prevalent idea since long. Scrutiny of this idea was taken up briefly under the topic 'Naam' but now it is proposed to deal in greater detail in view of the wrong preaching.

There are many people, who thoughtfully consider Sikhism as mere appendage to the earlier older religions, the youngest religion or a modified version. In their ignorance they try to link Sikhism to an older Faith and then devote to establish similarities, taking pride in such an endeavor. However, when we deeply compare Sikh ideals with those of other faiths for the established spiritual goals, we find that Gurmat is not an extraction from any earlier faith nor a modified version of any religion. It is rather a purely independent Faith, with the new ideals. To interpret otherwise is a serious mistake, based on inadequate knowledge. The above explanation is the example of this kind, due to narrow thought.

SCRUTINY OF ORIGIN:

In the thought expressed in paragraph one above: 'W', 'H', 'G' and 'R', the four letters have been taken from Godly Names. How about the vowels in the Shabad 'WAHEGURU'? In the absence of any other source referred, these vowels should also pertain to the above Names: Wasdev, Hari, Gobind and Ram. However, using the vowels together with the respective letters, the word formed is 'WAHGORA' (Hari in Gurmukhi or Hindi is without a vowel after H). However, there is no explanation for changing 'WAHGORA' into 'WAHEGURU'.

The founders of this thought might like to refer Var. 1, P.49 of Bhai Gurdas Ji, where this is stated. However, lacking the explanation about vowels, even this quote is not reliable and complete.

There is yet another myth prevalent in Panth. It says that Guru Nanak in previous birth remained in meditation for nine ages (yugas). Then

Origin Of Shabad 'Waheguru'

opened his eyes and uttered 'WA'. Then recommenced meditation for another period of nine yugas and uttered 'HE'. Like this twice more he went into meditation for nine yugas each and uttered "GU' and 'RU'. According to this myth, the ages Satyug, Duapar yug, Tereta yug and Kal yug, the total period works out to 4,320,000 X 9 years = 38,880,000 years. This much time was taken to complete Shabad 'WAHEGURU' i.e., about four crore years. Is it possible to imagine such a long age? This too appears to lack realism.

The third myth is found in a book, 'Sacha Guru' by Giani Udham Singh of Rajouri, Kashmir. He writes: 'WAH' is a Persian word and 'GURU' is a Sanskrit word. At the time of the Guru the two major nations were Hindus and Muslims. Combining their two languages, Guru Nanak coined 'WAHEGURU' Gurmantar for common appeal.

Having three versions of Shabad 'WAHEGURU' creation, we have to decide which belief is acceptable and on what basis. It appears that to stress the Superb nature of Shabad 'WAHEGURU', these three myths have been woven around the origin that has created confusion in The Panth. It is said by crafty politicians that if a nation or religion is to be destroyed easily, then meddle with its language, history and belief, to muddle up thoroughly beyond recognition. The nation or religion will disappear in no time. Gur-Shabad, 'WAHEGURU', being Gur-Mantar of The Khalsa, the surrounding myths could be an act of muddling with our Basic Belief. It certainly needs a careful watch and all the precautions against mischief.

Let us talk about Bhai Gurdas Ji's Vars in this context. Bhai Sahib's book on Vars contains 41 Vars. The scholars have researched that Vars No. 40 and 41 are not attributed to Bhai Sahib, but added after him. If this research is correct, then Pauri 49 of Var No. 1 also appears to be later addition. This belief is based on fact that Pauri bears no semblance with the rest of his work and is in facts contradictory. It also refutes Gurbani principles. Bhai Sahib in Var No. 12 Pauri 17 writes:

***The Formless Being manifesting into Form
appears as ecstatic Light Form.
Unknown to other religious scriptures,
'WAHEGURU' Gur-Shabad is also heard.***

The above quote clarifies that Akal Purkh in The Manifested Form is envisioned as 'Light' Form and the sound of 'WAHEGURU' Gur-Shabad. This Gur-Shabad is also known as Gur-Mantar, Holy Word bestowed by Guru for repeated recitation, and Naam. 'Naam' is The Creating Force of all Universe. When Naam is the Creator of all Universe, then Naam has certainly pre-existed all else. Says Gurbani:

Akal Purkh manifested Himself and also created Naam.

[463]

Thus Akal Purkh manifesting Himself and creation of Naam are both simultaneous actions. Thus Naam definitely precedes the four Godly beings referred above and any previous birth of Guru Nanak or the existence of Hindu and Muslim nations and their religions. Thus all the three myths are merely confusing fallacies. The faked Pauri 49 of Var No. 1 of Bhai Gurdas Ji bears no semblance with Bhai Sahib's writing nor it is in harmony with Gurbani thought. All the myths and planted fakeness are rejected.

Bhai Nand Lal Ji's dialogue with Sri Guru Gobind Singh Ji also confirms 'Naam' as Primordial:

***Listen to Three Forms attentively, O' Nand Lal, of my Existence:
Nirgun (Formless), Sargun (Manifestation) and Gur-Shabad.
This I make clear to you.***

In Gurbani enshrined in Sri Guru Granth Sahib, Bhatta have described about 'Satguru' thus:

***The Supreme Being with His Powers came to abide in this world.
Manifesting from Formless into Form Being as Light pervaded
the world.***

[1395]

***Manifesting Himself, All Powerful Brahm came to abide in the
heart of Guru Arjan.***

[1409]

In the light of foregoing quotes, Guru Nanak and His Spirit embodied as Guru Arjan and Guru Gobind Singh Ji, all the Gurus were evident Manifestations of 'Pooran Brahm'. However, it is not in reference to the Gurus' bodies but the abiding Form of 'Pooran Brahm'. Gur-Shabad, Naam is also referred to as Third Form. Bhai Gurdas Ji says about Gur-Shabad:

WAHEGURU as Gur-Shabad is received and thereafter Gursikh remains silently immersed in delight.

[Var 4/17]

Thus Guru Gobind Singh Ji's quote explicates that 'WAHEGURU' Shabad has come into Being along with Manifestation of Akal Purkh.

The following conclusion are drawn from this discussion:

Shabad 'WAHEGURU' is the Third Form of 'Pooran Brahm', All-Powerful God. It has therefore existed as Primordial Being along with Akal Purkh.

Guru Nanak is not the Creator of Gur-Shabad. Along with Self-Manifestation of Nirankar, Shabad was created by Him.

The four names of godly beings contributing letters, or Guru Nanak's meditation of 36 ages (yugas) myth, or an extraction from Muslim and Hindu words, for the creation of Shabad 'WAHEGURU' have no basis. All the three stories are post-creation of man and the world, whereas Gur-Shabad is Primordial.

To delve in thoughtless stories with regard to Gur-Shabad 'WAHEGURU' is against Gurmat teachings.

24. TIMELESSNESS

In the opening of Sri Guru Granth Sahib Ji, Guru Nanak defines the qualities of WAHEGURU. One of the qualities is 'Akal Moorat', interpreted as 'Timeless Being'. With passage of time every person grows from a child to a youth and then becomes old. Finally death overtakes and life comes to an end. Even objects that are lifeless deteriorate with time and come to an end. Thus whether living beings or lifeless objects, all are subject to decay with time. How come 'Param-Atma' is an exception to this rule? Why not creation also is kept above time?

This is indeed a difficult question, but interesting too! Let us then head on to this interesting topic. We begin with the relevant scientific research. The famous scientist Newton was lost in his thought, sitting under an apple tree in his orchard. Suddenly an apple dropped from the tree and hit him on the head. Newton started wondering why the apple had to drop to earth and not go up skyward or follow a different trajectory. Why a straight downward fall? This thought of Newton gave the world knowledge about Force of Gravitation about three centuries back. The renowned scientist of twentieth century, Albert Einstein took this discovery further. He presented two theories to the world, 'Special Relativity' in 1905 and 'General Relativity' in 1915.

The explanation rendered by Einstein was so difficult that even the scientists were unable to grasp it. In 1919 there was complete Solar eclipse that could be envisioned in Africa. An outstanding scientist, Lord Eddington went to Africa to observe this and carried out some experiments to verify Einstein's theory. Lord Eddington was the first scientist, who could understand the theories presented by Einstein. He affirmed the truth of the theories with comprehensible explanation. Even after this it took another quarter century for the scientists to accept Einstein's theories in 1945.

In our discussion, we are limiting ourselves only to 'Special Relativity', in as much as it pertains to our topic. The full discussion will get too involved and we might find it difficult to find our bearing to come out of this. The chief mysterious aspects of this theory are:

Any flying, rolling or walking object is incapable of

exceeding the velocity of Light, which is 1,86,000 miles/sec.

With increase in speed, the weight of the flying, rolling or walking object also increases. When the speed equals Light speed the weight becomes infinite.

Increasing speed of flying, rolling or walking object diminishes its height. At the Light speed the height is reduced to zero.

Increasing speed slows down the watch, so much so that at Light speed the watch totally stops.

The known natural laws do not allow the feasibility of a speed exceeding Light speed. However, new discoveries do make this feasible, then the hands of a watch will move in the reverse direction.

Our topic being related to time, measured by a watch, makes it necessary for us to pay special attention to 4 and 5 aspects above.

The Gravitational Force of a planet depends upon its weight. The gravitational pull of our earth is 7 miles/sec or 25,000miles/hr. Similarly the escape velocity of sun is 385 miles/sec. If a satellite has to come out of the gravitational pull of earth, it has to acquire a speed more than 7 miles/sec. With a lesser speed it has to remain confined to the sphere of gravitational pull of earth, orbiting around the earth. This makes it necessary for the speed of satellite to be 30,000 to 35,000 miles/hr.

We now come to the interesting part of this knowledge. In the times ahead, scientists are already busy with preparations for inter-stellar travel. For inter-stellar travel, a speed of 30 to 35 thousand miles/hr is too slow. We need to have spacecraft with much greater speeds. If not at Light speed, it should be at least near about its half. To reach the nearest star or planet, even with Light speed it takes 4-1/3 years and the next planet would require 19 years. Thus with a speed equal to half the Light speed, it would take 9 years and 38 years respectively. The same period will be necessary for return journey. It is too early to think of travel beyond at this stage.

If in future inter-stellar travel is made possible, it will create queer situation. The travelers to the second planet, would have to travel for a total time of $38+38=76$ years. While on our earth a period of 76

years would have elapsed, the high-speed travel would indicate a period of only 2 years. If the son would be 5 years old and the traveler himself 30 years of age, then on return the age of the son on earth would be $5+76=81$ years and the travelers' age just $30+2=32$ years. The son would appear to be the grandfather of the 32 years old father. Such would be the funny result! If a longer travel to the third nearest planet is ventured, then the watches on earth would indicate a time lapse of 1000 years, while the wrist watch of the traveler would only register 8 to 10 years. Thus on return, according to the traveler it would be only 20 years, but the elapsed time on earth would be 2000 years. The traveler would be $30+20=50$ years old, but 2000 years on earth would bring him back to a totally new environment. There would be no known person in sight. The house and village may not exist then and may be a New Chandigarh is added!

This is not the end. Let us now examine the implications of No. 5 aspect of the 'Special Relativity'. This is even more amazing than No. 4 above. In case during inter-stellar travel, we exceed even the Light speed, then the hands of our watch start moving back. If such travel takes our watch 20 years back, then instead of 30 years age in the above example at the time of starting journey will now be reduced $30-20=10$ years! From grown up man to a 10 year old child.

The scientists have explained this principle through two examples: A man proceeded on inter-stellar travel at a speed much more than Light speed. During this period his son also left the country on a business to a foreign country. The son returned after 10 years and found his mother was holding a baby. The son was beyond himself with rage. He shouted to his mother, "My father has gone on inter-stellar travel and I had to go abroad for earning our living. In our absence you got married to another person or had illicit baby through love affair." The mother started laughing, saying, "I have neither got remarried nor had illicit affair. This baby that I am holding is your father, after returning from his inter-stellar travel and a speed more than Light speed. This has reduced his age. Thank God, he returned quickly in time. Had he been delayed more he would have gone back to the womb of his mother. In that case you would have been arranging for the birth of your own father!"

In the second narration: There was a girl called Miss Bright, who

could travel faster than light. One day she departed in the morning and came back the previous night!

Thus if such a travel becomes Reality, there will be many improbable happenings, like son arranging for the delivery of his own father and the grandchildren would be holding their grandfather in their laps. Travelers would return much before the start of their journey. May God save us from such a situation!

Turning back to the earlier aspect No. 4: When travel would be possible at the Light speed, if the age of traveler is 30 years at the start, it would remain same all through the travel, due to Timeless stage. Time will stand still for the traveler and the words beginning, midway and ending will lose meaning. It is a stage of present or 'now'. Any being traveling at the Light speed will remain in the same condition or state of being or will become immortal.

The first Word enshrined in Sri Guru Granth Sahib is 'IK-ONKAR'. Bhai Gurdas writes in his Var 26:
“The Formless Being manifesting into Form got the Name 'IK-ONKAR'.”

Guru Gobind Singh Ji has described three qualities of Formless Being:

- 'Achal Moorat' Motionless Being.
- 'Anbhav Parkash' The Being is Conscious and Living.
- 'Amit-Auj' Infinite Energy.

This implies that 'Nirankar', The Formless Being, is a Living Conscious, Motionless and Infinite Energy. So long as Energy is Motionless or Potential, it remains Unmanifested. It is only the change into Kinetic Form that Reveals presence of Energy, as Electro-magnetic Spectrum. This Spectrum produces infinite waves named as: Cosmic Rays, Gamma Rays, X-Rays, Ultra-Violet Rays, Visible Light Rays, Infra-Red Rays, Microwave Rays, Television, Radar and Radio Rays. It is said in Sukhmani Sahib:

Supreme Being has expanded in the Form of Infinite Waves

[275]

It may be seen that out of the many kinds of waves produced by the

Spectrum, Visible light forms almost the central portion. The different waves have different frequencies.

Light produces Photons, leading to electrons, protons, neutrons and atoms and further on Universe comes to exist. It is the Visible Light that brings the Name 'Joti Saroop' (Form of Light) for Akal Purkh. Guru Gobind Singh Ji calls Supreme Being 'Jaagat Jot', The Conscious Light. All the different waves, including Visible Light travel at the speed of 1,86,000 miles/sec, known as 'Light Speed'. According to 'Special Relativity Theory' of Albert Einstein aspect No. 4, an object travelling at Light Speed becomes immortal. 'IK-ONKAR', manifested as 'Light Form' (Joti Saroop), 'Conscious Light' (Jaagat Jot) or 'Infinite Energy' (Amit-Auj) is spread out as many waves, traveling always at the speed of Light and is Immortal, Eternal Being.

Traveling at the speed of Light, Time loses meaning, it becomes Timelessness. In defining IK-ONKAR, the quality attributed is 'Akal Moorat', Timeless Being. However, it does not mean Time has no effect on The Being, but Time is just not there. When The Electromagnetic Spectrum 'Aap', The Light Form Being, is spread out, traveling at Light speed, there is Timelessness that remains the very same Eternally.

Another natural law is that where there is Timelessness, there is no space either or where there is no space, it is Timelessness. This is like Warp and Woof. After discussion on Timelessness, what follows is Spacelessness. This is going to be even more interesting. Scientists call this state of Timelessness and Spacelessness, the state of Here and Now.

The essence of above discussion is that when our traveling speed equals Light speed, both Time and Space make an exit. The traveler becomes immortal, just because Time is not there! Thus the change that Time brings becomes illusive and non-existent.

25. SPACELESS

We have discussed the Natural Law earlier that Timelessness and Spacelessness go hand in hand. Timelessness, 'Akal', has been dealt elaborately. We now devote to Spacelessness.

Space:

In the vastly spread creation, space has a special role. It is in the limitless space that the matter is spread out far and wide. Besides the central core of an atom, containing protons and neutrons there is space around the core that is 10,000 times more. Our planetary system consists of nine planets around the Sun, Pluto being the farthest from Sun, about 3,50,00,000 miles or more. Besides the nine planets, rest is all emptiness of space. The Stars seen at night are so distant that the nearest Star is 2,55,00,00,00,000 miles and the next Star is 11,71,00,00,00,000 miles from us. Imagine the available space besides the dot like planets and Stars. The Milky Way, that includes our planetary system around the Sun, would take 1,00,000 years to travel from one end to the other at the Light speed of 1,86,000 miles/sec. All this distance and the enclosed Space has 1,00,00,00,000 Suns and the rest is empty. Proceeding to next milky way at the same light speed, it would take 20,00,000 years. Imagine this available space. Light travels in one year 58,80,00,00,000 miles, known as One Light Year. Using this scale, moon is 1-1/4 seconds and Sun 8-1/3 minutes away from us. There are Stars as distant as 40,00,00,00,000 Light years away. These Stars are getting more distant from us at the speed of 1,86,000 miles/sec. According to the scientists, our Universe is 15,00,00,000 years old. Imagine how much distance the moving away Stars must have covered in 1.5×10^8 years at Light speed. The Universe is likely to exist for many millions of years and the Stars would have moved a lot of distance away by then. How much space is available for Nature's expansion? None can answer this. Only the Lord Creator knows. We have talked only about our own galaxy.

This is not the end of Natural expansion and space. Holy Scriptures and scientists agree that in addition to our Universe, there are many more Universes. It could be that laws applicable in those Universes are different, like our Universe is constituted of matter while the other

Universes could be made of Anti-matter. When matter and anti-matter happen to touch, then sparks like electrical shorting occur and annihilate both. Scientists jokingly advice against shaking hands with such foreign beings from other Universes to escape annihilation.

The subject of 'Spaceless' is left aside and we drifted to space expansion. Let us come back to our topic. We have talked about the General and Special Relativity theories earlier. We shall study these further.

Neutron Star:

There are Stars much bigger than our Sun, known as Giant or Super-Giant Stars. When these Stars burn away their Nuclei fuel totally then at the time of their extinction, like the dying flame of a small oil lamp give a flash before extinction, these Stars also cause a huge flash and shrink towards their center. This process is known as Supernova. Thereafter the Giant or Super-Giant Star is reduced to the size of our Earth and called as 'White Dwarf Star'. It still continues to shrink towards the center. With more and more shrinking its Density of matter goes on increasing and its Gravitational Force gets stronger. Increased Gravitational Force further increases compression of matter, resulting in building up heat, so much so as to start Nuclear Fission in the atoms. Protons and Neutrons get broken up from the Nucleus. Protons and Electrons meeting each other get neutralized and form Neutrons. Thus atom loses its structure. In an atom, compared to central nucleus, there is 10,000 times more space around. Now that space is lost and the Star shrinks further to about a circumference of 10 to 15 miles, only. This is known as Neutron Star.

Black Hole:

With shrinking of Star (called Supernova) density increases and so also its Gravitational Force, causing increase in Escape Velocity. Gradually escape velocity builds upto Light speed (1,86,000 miles/sec). Escape velocity of Earth and Sun are 7 miles/sec and 385 miles/sec respectively. The implication is a small quantity of matter on Star equivalent to a drop of water weighs on a Neutron Star as much as 10,00,000 tons or more. The Field of Gravitation of the Star is called 'Event-Horizon'. Any object coming within the 'Event-Horizon' cannot escape, because of the high escape velocity. The object has to attain escape velocity more than Light speed, to escape.

Einstein's 'Special Relativity Theory' holds that nothing can attain a speed greater than Light speed. Thus once an object enters 'Event-Horizon', it can never escape, not even the Light. Only the reflected light from objects, enables us to see those. As Light is unable to escape Neutron Star, so the Star remains invisible and thus the name 'Black Hole'. The object entering its Gravitational Field is unable to escape and loses its identity. The Black Holes therefore cause destruction of matter.

Our Earth turns around its axis in 24 hours, but the Neutron Star makes 1,000 such rounds in mere one second. The high turning speed creates high Centrifugal Force that tends to throw the central core matter outwards, creating a conical bore in the center like a funnel, with broad end at the mouth. Let us understand this principle through another example. Can you bring mud from the bottom of an ocean bed without wetting your hand? You might think, it is impossible, but yet it is feasible. How? Imagine an oceanic cyclone over the area where water is not too deep. This will create a whirl over the water surface that can encircle one meter to one-kilometer circumference. As the cyclone gathers speed, the whirlpool also becomes deeper and even bares the ocean bed. Sometimes even the bottom crust of an ocean bed gets thrown up, creating a funnel with broad end on top and narrow one at the bottom. Exactly like this Centrifugal Force in a Neutron Star funnel shaped bore is created. If an outside object is drawn in towards this Star, passing through the funnel it disappears from the Universe and lands up in another Universe. If it comes in contact with anti-matter in the new Universe, it gets annihilated.

How an object entering Black Hole travels to another Universe will be studied now. Einstein's 'Special Relativity Theory' explains that if an object or a person travels at Light speed, he comes to Timeless State. In this state of travel, the person's age remains the same no matter how much time elapses (even thousands of years) on our Earth. In other words in 'Akal' or 'Timeless' State, a person becomes Eternal. According to this theory where there is Timeless State, there is no space either. Time and Space become like warp and woof. Where there is no space, top or bottom, left or right, East or West and North or South are rendered meaningless. Everything is 'Here' without a distance to travel. In our earlier study, we have seen that with travel even at Light speed, some planets are reached only after

thousands of million years of travel. In the Spaceless State, if you place a foot on Earth, your next foot may land on another planet (normally reached after millions of light years). It does not take even a moment, at that very instant (Now). You can even go from one Universe to another Universe instantly. Time has no existence.

How Neutron Star or Black Hole comes to acquire Timeless and Spaceless State? This Star has limitless Gravitation Force that surrounds it like envelope and the escape velocity equals Light speed. Thus its Gravitational Field becomes Timeless and Spaceless.

Einstein-Rosan-Bridge:

As explained above, joining far off places theory is named after the two scientists as Einstein-Rosan-Bridge and defined thus:

A Timeless passage that interconnects different regions of our Universe and, in an immeasurable fraction of a second later, emerges in another and distant part of space.

Einstein presented the theory of the Black Hole that swallows the Universal matter and annihilates it. On the other hand Rosan discovered 'White Holes' that attract matter from another Universe and emit it to our Universe. Thus the damage done by 'Black Holes' is being compensated by 'White Holes'. The Timeless travel to far off planets and Universes theory is named after these two scientists as 'Einstein-Rosan-Bridge' theory. The Light emitted by White Holes is equivalent to millions of Suns, same as the Quasars. Some scientists even think that Quasars may be White Holes.

Whatever has been talked about is still at the theory stage. To give it practical shape and to take up Inter-Stellar travel, it may take another 500 to 600 years, according to scientific thinking. To escape Gravitational Field of Black Holes, the escape velocity of more than 1,86,000 miles/sec is required or at least it must equal this. At present this is not considered feasible. It is likely to take a few centuries for the scientists to achieve this.

It may appear a cruel joke that the hope of accessing Sach Khand has now receded 5 to 6 centuries away. The hope has now turned into despair! Who is expected to live that long to witness and verify the

reality of new promise? Wait for the happy tidings. Hope is the sustainer of life. Thus far it was only the story of scientific developments. Now we shall deal with the Spiritual Science and its strides.

Bhai Gurdas Ji has described in his Vars that Guru Nanak made a proclamation at Baghdad in Iraq:

Countless are the underworlds and countless the Skies.

[5]

The Muslims there thought it to be an act of blaspheme and went to complain to their Muslim Holy, Pir Gulam Dastgir. To establish the Truth of Divine Word, Gurbani, proclaimed by Him, Guru Nanak, took the Pir's son to countless planets and galaxies, as a witness, on an instantaneous visit.

The materialistic scientists with the help of their implements and crafts are still trying for a possible inter-stellar travel. The spiritual scientists have their own means. Though the Natural Laws are common, yet the methods of application differ.

Nirankar, The Formless Being, transforming from Motionless to The Moving Spirit has been termed as 'IK-ONKAR' by Guru Nanak. Guru Gobind Singh Ji calls the Manifested Form as 'Jaagat Jot', Conscious Light Form. Light is a form of Energy and its waves travel always at a speed 1,86,000 miles/sec. Thus Akal Purkh, Timeless Being, or Conscious Light Being, due to the speed of Light waves is always in Timeless and Spaceless State. The Supreme Being therefore can travel from one planet to another planet or from one Universe to another Universe instantly. Such is the state of 'Here-&-Now' always!

A mortal being has Akal Purkh as his Source of Limitless Energy. The being also shares Limitless Energy as his inheritance. The Natural Laws work for both, The Supreme Being and the mortal being without discrimination or change. Power transmission lines carry high power at thousands of volts and at frequency of Kilo or Mega hertz. The lines have high magnetic field around them. On the other hand human brain is supplied with 1 to 16 microvolts at a frequency ranging from 0.5 to 38 hertz. The speed of both

transmission lines supply and very low brain supply waves is the same, Light speed. This is similar to strong light of the Sun and just light of one such ray having the same Light speed.

A doctor from Tamil Nadu, Dr. Muthu Swamy, leaving his profession became a Yogi, as Swamy Siva Nand of our time, a renowned Yogi. He was staying at Anand Kutti Ashram, Rikhi Kesh. He authored many books on Yoga. Swami Ji writes that a Yogi can change the matter of his body into Energy and acquire a speed of Light, to experience Here-Now State. In this state the Yogi can proceed on instantaneous inter-stellar voyage or even inter-Universe journey. At his destination, the Yogi can reverse the change, from Energy to matter to acquire his body again. All these actions take no time at all at his Here-Now State. Time and space both are missing.

How does a Spiritual scientist accomplish such a feat? In Hinduism, there is One Scripture, Yoga Shastra, authored by Patanjali Rishi Ji. He writes in the very beginning, that to render the mind Motionless is indeed the Yoga. When this accomplished Soul being is revealed within the body. There are different ways to control mind, whatever method can still the mind, the Soul being is revealed.

Akal Purkh has not created the entire Universe, working like a builder with tools and the required material. He has only to form a Will to Create. In His State of Here-Now His Will alone works and the action is completed.

The Vast Creation has come out of One Word.

[3]

One Word has brought about all Creation.

[1003]

When the mind becomes still, soul-being is envisioned in Light Form. This Light of soul-being is also at the Light Speed as vibrations all the time. Thus at this time, one is at Here-Now State and it is possible to change matter of the body into Energy through mere Will. Body changing into Energy Form can travel to any destination. Again at the destination, Energy can be transformed into body. All this happens in Zero Time, instantaneously.

Bhai Gurdas Ji's reference to inter-stellar travel by Guru Nanak along with Pir Dastgir's son in an instant is based on this principle. This is not a miracle but a working 'Reality'.

It is not that only Guru Nanak could have made such a journey. It can be anybody, who satisfies the requisite condition of stilling the mind. Swamy Siva Nand Ji, referred above, lived at Anand Kutti Ashram, Rikhi Kesh. I had visited there and talked to his secretary. He revealed, at times it had so happened that while Swami ji was present at Rikhi Kesh, yet there would be news of his addressing gatherings at far off places like Calcutta, Madras or some other distant places.

My very close friend Giani Bhagwan Singh from Amritsar, narrated the following:

One day Bhai Sewa Singh Ji, who stays at Ajit Nagar, Amritsar, had gone to Sultanwind at Bhai Dharaminder Singh Ji's residence for Akhand Patth duty. During his absence from home, his seriously ailing mother wished in her mind to see Babu Mal Singh Ji, a very dear friend of Bhai Sahib Randhir Singh Ji. At that time Babu Ji was at Agra with his son. Mata Ji's telepathic message reached Babu Ji and in an instant he was with her. They talked together to the heart's content of Mata Ji. Mata Ji sent a person to call her son, Bhai Sewa Singh Ji. By the time he returned, Babu Mal Singh Ji had already left. Later when he tried to contact him at Agra, Bhai Sewa Singh was told that on the day of his reported visit to Amritsar Babu Ji was at Agra! Many more similar events can be quoted, but to establish the 'Reality' of this principle this would suffice.

In the end, the following quote from the book, "Journeys Out of The Body", by the famous American Scientist, Robert A. Monroe, will reaffirm the working of 'Thought Force':

"Thought is the well spring of existence. It is the vital creative force that produces energy, assembles matter into form, can provides channels of perception and communication. In this environment, no mechanical supplements are found. No cars, boats, airplanes or rockets are needed for transportation. You think movement and it is a fact. No telephones, radio, television and other communication aids have value. Communication is instantaneous. Mere thought is the

God as viewed through Gurbani & Science

force that supplies any need or desire, and what you think is the matrix of your action, situation and position in the greater reality.”

We may now conclude that where there is no Time, there is no Space either. Where there is no Space, there is no distance. If a step is taken on this Universe, the next step could be in another Universe. The destination has only to be thought of and you can reach instantly. 'Here-now' State requires only thought force to complete the desired action.

WWW.AKJ.ORG

26. O' NANAK! DEVOTEES ARE EVER BLISSFUL

Even a thorn prick becomes very painful or accidentally touching the hot plate (tawa) while baking a loaf of bread causes a highly painful burning sensation. On the other hand, there is a history of very delicate body of the Fifth Nanak sitting on the red hot iron plate. The Sikh martyrs got sawn, like a log of wood, into two pieces. In the case of Bhai Taru Singh Ji the scalp was chiselled out. Bhai Dayala Ji was boiled in the boiling water of a cauldron, like a potato. Did the bodies mentioned above suffer no pain or had the Holy persons developed great power to bear pain? What is behind this great power to bear the unbearable pain?

We generally believe that it is only our body that experiences joy or pain. It is true that pain afflicts body organs, like a head-ache, eyesore, painful ear etc., yet the body has not been endowed with a sense of feeling. This is a function of the mind, when associated with the sense organs. The message of sense organs gives the mind a feeling of joy or pain.

Even when pain or joy affects the body, but the mind is disassociated from the body and engrossed elsewhere, joy or pain is not felt to cause happiness or sorrow. The above mentioned Great Holies, used to live in the state of Naam engrossment, disassociated with their bodies. They were in Oneness with their own soul being or with the Super Soul Being and thus free from bodily afflictions.

*Nothing else can bother a person,
who is blessed with engrossment in Divine-Love.*

[920]

Near my village there is another village, named 'Pathlawā'. There lived a highly developed soul-being, Sant Ghaniya Singh Ji. He was responsible for the service in digging wells and building the out door at Anandpur Sahib. About 55 years back, he was to be operated upon in Banga Civil Hospital. Those days operation was performed after administrating chloroform at the hospital for making him senseless. Sant Baba Ghaniya Singh Ji refused administrating of the chloroform to him and said that he would take his breath to Dasam-Duar and then

he can be operated upon without feeling the pain. Baba Ji lied down on the operation table and went into the meditation state. He resumed normal state after the operation. This event also illustrates that joy and pain is felt by mind and not by the body.

When the mind is associated with sense organs, it yields to the stronger appeal of one of the sense organs, so much so that it takes a plunge unto death. A moth attracted by vision goes on to the lamp and a black-bee attracted by the smell gets entangled in a flower leading to death. Similarly taste, hearing and touch hold such a sway. These five senses get a mortal being so entrapped in the evils of lust, anger, greed, attachment and ego, that getting out to freedom is impossible.

Worldliness appeals to us so long as we neglect Naam-Simran and are devoid of super-natural powers. As soon as we get strengthened with inner powers, then outer evil attractions become ineffective. A person gets engrossed in the fathomless ocean of inner enlightenment, taste, smell, shabad (sound) and touch, of 'Divine Powers'. The outer worldly evil loses meaning and their attraction comes to an end.

Bhai Sahib Randhir Singh Ji, while in Raj Mundri, Andhra jail, told Bhai Kartar Singh Canadian: “--- Do you think hearing is limited to talking aloud! Are there no inner powers besides the visible organs like eyes, ears, legs and hands that can speak, understand, hear, see, walk around? You are a Naam practitioner and have yourself narrated self experience of such visions and hearings.”

The play of these five inner powers is experienced within by the great holies thus: During Naam practice when the breath is held at the navel, the navel gets enlightened. This brilliance is equivalent to twelve suns. Compared to the beauty of this Light Form, all the worldly show and glitter pale into nothingness. The tongue of the devotee experiences ecstatic Nectarian taste that ends all hunger for worldly delicacies. The enchanting music of Anhad Shabad has no parallel in all worldly music.

A Musk-deer, ignorant of the source of Musk-fragrance, at his own navel, goes on outside search for it. A similar smell of fragrance issues out from within a Naam-devotee. Bhai Shaib Randhir Singh Ji, describing this to Bhai Kartar Singh Canadian, said, “The worldly

Musk, sandal wood is no comparison to the highly fragrant smell that comes from within a Naam-practitioner --- So much fragrance that there is no question of experiencing bad smell from the devotee.

*Within, so much fragrance is experienced, that the ignorant
Musk-deer goes searching in bushes.*

[982]

*The humble Nanak is drenched in fragrance
and all His life is blessed.*

[449]

Having discussed sighting, hearing, smelling and tasting within, we come to sense of touch through skin. With reference to Gurbani, Bhai Sahib Randhir Singh Ji explicates thus in his book 'Anhad Shabad Dasam Duar' under the topic 'Spiritual Enjoyment':

“--- At the interior bed the ecstatic spiritual union with the Lord-Husband starts. The enjoyment is unparalleled and ecstatic, compared to disgusting sexual union. Spiritual union is indeed limitless pure joy whereas sexual union after a few moments becomes unsavoury. Spiritual union brings mystical bliss, ascending every moment in natural harmony. It neither lessens nor becomes unsavoury.

When the extreme enjoyment of this becomes unbearable, then praying for making the unbearable bearable, the newly blessed soul-bride cries out: 'O' Enchanting Lord! Delightful One!! Make our union Joy bearable and Ever-lasting --- This is not a figurative story but a very real event. The blissful fortunate spiritual seeker soul-bride, when united with Lord-Husband, oozes her happiness from every pore of her being in extreme ecstasy.” Blessed with this state of spiritual union, a beloved Gurmukh friend of mine has confirmed this 'enchanted happiness'.

This 'blooming state' is the result of the envisioning soul-being. At the Dasam-Duar opening, where the Effulgence equals countless suns, this above state also increase manifold proportionately. Imagine bearing such a high unbearable state! Bhai Sahib writes in 'Gagan-Udari' 'Flight in Space':

God as viewed through Gurbani & Science

“This highest spirituality is bestowed by 'Gur Mantar', acquiring deep knowledge of Naam and enshrining within with Guru's grace. There after all breath carrying veins, Eera, Pingla and Sukhmana, become brimful with Nectarian-Light, and, with Divine-Enlightenment start glowing. All of the region from navel to the highest Dasam-Duar is flooded with the Brilliance of countless suns and gets kindled.”

Blessed with this highest spirituality the Gurmukhs are no more bothered by sorrow or sin. They remain ever engrossed in Oneness with the Supreme Being, intoxicated with Divine Bliss, always smiling. When a Gurmukh becomes aware of Super-Natural Powers within himself, envisioning, hearing and feeling as a Reality, then he loses interest in the outer visible organs of sense as unsavoury. There is no more attraction associated with these organs. He remains withdrawn to enjoy inner bliss in complete engrossment that he is difficult to express in words.

Such Gurmukhs of Highest State do not feel any bodily pleasure or pain, because they are united with The Source of All Bliss. It is for such dead-living that Jap Ji exclaims:

'O' Nanak; Devotees are Ever Blooming with Happiness.

[2]

27. KHALSA PANTH BEWARE!

I have often been presenting my religious views on B.B.C. Radio, Leicester. Sometime back I talked about wrong practices during Gurbani- Recitations (Patth) and anti- Gurmat beliefs. The listeners asked me for some clarifications that were supplied during the next broadcast. Now all that has been included in the present writing.

Gurbani, considered to possess special Divine Powers, caters for some of these objectives:

- For direction in religious, social or political fields.
- In a crisis situation.
- For ascendancy of progress in Naam-practice
- For success of a venture, etc.

Generally Naam and Bani are used for efficacy in developing love for Naam-Bani: '*Take shelter of Naam-Bani...*'; '*During early Ambrosial hours contemplate Naam-Bani...*,' etc. This shows that Naam and Bani bear a close relationship. If this mutual relationship is well grasped, then the above given objectives of reciting Bani will be easily understood.

The Panth as a whole accepts the Truth that Gurbani is not the writing of Gurus, any gods or persons. This is purely from the Divine Source and was bestowed by Nirankar on the Gurus, Bhagats or Bhatts. They in turn put it in Word-form. As this Truth is acceptable to all and remains non-controversial, it does not call for any elaboration.

The topic of Naam is so vast that a lot can be written about it. For our purpose, it is briefly stated that Naam is the Gur-Shabad or Gur-Mantar, bestowed through the Five Beloved Ones on the initiated Gursikhs during Amrit-Imbibing for repeated recitation or contemplation. Secondly Naam is the Manifested Form of Nirankar. However Nirankar, Formless Being, is not a Person but Energy. Thus the transformed Form, Naam, is also Energy. Bhai Gurdas Ji in Var No. 12 explains that Nirankar manifests into Light Form and the Audible sound 'Waheguru.'

Call the Manifested Form 'Light' or 'Waheguru' Shabad, Naam,

further on Universe is created. The Gurbani quote says:

From One Light Form is created the entire universe...

[1349]

And

Naam supports all the regions and galaxies.

[284]

As the creation of the Universe is owed to Light and Naam, therefore every minute particle is bestowed with 'Light' and 'Waheguru' sound. Thus Naam is another Form of Nirankar, like ice, fog and clouds are different forms of water. This is confirmed in Asa-Di-Var as follows”

***Your Naam is Formless and reciting Naam,
One does not have to suffer in hell.***

[465]

We have discussed earlier that Bani has descended from Nirankar and Naam is also a form of Nirankar. Thus the Source of Naam and Bani is the same, Nirankar. Just as essence of milk is butter, similarly The Essence of Bani is Naam. Now we proceed to discuss doubts related to Gurbani and its recitation, keeping the above Reality in mind.

When we seek a direction from Gurbani, it is important to try an authentic and True understanding of the theme and teaching of Gurbani. We should be following the Gurbani in true spirit. However we force our own interpretation of Gurbani, considering our own wisdom higher than Gurmat. Thereafter we do our best to establish correctness of our own interpretation with a closed mind. In recent past two Sikh scholars suffered from the misunderstanding that their scholarly wisdom was above Gurbani. They started criticism of Gurbani. Jathedar Akal Takhat summoned them to Akal Takht and had to warn them against this. What is required is that before undertaking interpretation of Gurbani, we must get rid of preconceived ideas from our minds thoroughly. Thereafter make an honest effort to understand Gurbani, taking care of the grammatical signs.

Unfortunately we pay little heed to the grammar and end up with multi interpretations in scholastic showmanship. What interpretation is the poor reader to follow in such a case? To cite an example Sant Kirpal Singh Ji of Bhai Mani Singh Ji Taksal (school of thought) Amritsar, has explicated Jap Ji Sahib in the book 'Amir Bhandar.' To

establish the authenticity of his interpretation he has used authority of Sri Guru Gobind Singh Ji, saying, “This interpretation is as good as the tape recorded version of the explication stated by The Tenth King.” In the book he has given multi interpretations of every line. However Bhai Sahib Randhir Singh Ji has firmly stated that using the grammatical interpretation technique, there can never be two versions of the same line. Another serious matter is that Sant Kirpal Singh Ji has shown Gurbani as deduced from Hindu Scriptures, Vedas and Shaastras, followers of gods and goddesses, in his full earnestness. It is not my idea to criticize the book. It is left to the reader to arrive at his own conclusion on the confusing state of interpretation and in contradiction to Gurmat.

Giani Harbans Singh Ji of Chandigarh has also rendered explication of Jap Ji Sahib. He has presented seven versions of the line: 'Tithe Seeto Seeta mehma mahin' by the well known seven Sikh scholars: 1. Mani Singh Ji Giani, 2. Bhai Santokh Singh Ji, 3. Bhai Kahn Singh Ji Nabha, 4. Bhai Vir Singh Ji, 5. Prof. Sahib Singh Ji, 6. Principal Teja Singh Ji and 7. Pandit Tara Singh Ji Narotam. All these Scholars are the 'Pride of Khalsa Panth' for their very high scholastic achievements. I dare not pronounce any adverse comment on their work, yet all the different interpretation of the same Gurbani line cannot be correct. Now how to conclude the correctness of just one interpretation!

Obviously the correct interpretation has to be determined by knowing and following the grammatical rules. For illustration some Gurbani quotes are taken: “ਨਿਰਮਲ ਹੋਏ ਕਰਿ ਇਸਨਾਨਾ ॥” from the Shabad “ਰਾਮਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ ॥” [625]. This is with reference to Darbar Sahib, Amritsar, Holy tank. Some people try to explicate that first one should bathe under the outside taps and only after cleaning the body one may enter the tank for Holy dip. Yet others say that bathing in Holy tank, one is cleansed pure. The key to right interpretation is “f” in 'ਕਰਿ' and “ ` ” in 'ਹੋਏ' signs. Thus ਕਰਿ means after doing and ਹੋਏ means became. The complete line: “ After bathing (in the tank), became pure.” If it was ਹੋਇ, then it would change the meaning to after becoming clean and again in ਕਰ (missing f before ਰ) alter the meaning to: 'take'. In that case it would mean: “After becoming clean, take bath (in the tank).”

Again:

ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲ ਕਾ ਜਲੁ ਹੂਆ ਰਾਮ॥
ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਬੀਆ ਰਾਮ॥ [846]

The line taken from the above Shabad is 'ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ': Some scholars interpret that 'ray meets the sun.' However according to grammar 'ੴ' sign before 'ਣ' means 'to ray meets the sun.' However if it had been 'ੴ' before 'ਜ' and 'ਣ' without 'ੴ' then it would mean 'to sun meets the ray.' The second point to consider is the gender of suraj (sun) as male and kiran (ray) is the female. If 'sun meets the ray' then 'ਮਿਲੇ' i.e., over 'ਲ' is correct usage. However if it were to be ray meets the sun then the usage for female gender would be 'ਮਿਲੀ'. From the above discussion we arrive at the correct meaning as: "sun meets the ray..." It is also in accordance with the Gurmat principle that the Sun in the Form of Supreme Soul (Parm-atma) by Himself comes to meet the 'ray' personified by soul-being. Though it may sound odd, but it is the Reality. Parm-atma alone comes to meet, in His Grace, the soul-being when Dasam-Duar is opened:

Revealed is The Light (Parm-atma) and Realized is Beloved Lord.

[375]

The foregoing quote confirms that Revelation is within. The soul-being does not find Parm-atma outside anywhere.

I am spared of searching without, The Guru has blessed me with the vision of the Supreme Being within the body.

[1002]

and

A person searching without is lost in doubt.

[102]

The above quotes also confirm the correctness of the meaning: "Sun meets the ray..." Following grammatical rules one arrives at the only correct interpretation.

Note: In the Four Volume 'Shabad Arth' of Guru Granth Sahib, the rules of grammar are given in the beginning of the First Volume. Prof. Sahib Singh has also written a book on this topic. Bhai Sahib Randhir Singh Ji has authorized a 483 page book, 'Gurbani Lag Matran Di Vilakhanta.' This book has dealt with controversial and difficult

Gurbani quotes in a detailed discussion. The keen readers can benefit from the study of these books.

According to history just before Guru Gobind Singh Ji left His mortal frame he was asked by the Singhs present then: “O' Lord! Who is going to provide guidance to the Panth after you?” The Guru replied, “My spirit shall abide in the Bani of Guru Granth Sahib and my body shall manifest in the Panth. Therefore you must abide by the guidance of Guru Granth and Guru Panth.” Ever since tradition has been formed that whatever guidance we can get from Gurbani, is complied with. However if still we need further advice, then the problem is resolved by gathering of the Panth and the Panthic decision is acted upon. Twice in a year on the days of Divali and Baisakhi, holy congregation assembles at Akal Takhat for making Panthic decisions. These days we call these assemblies 'Sarbat Khalsa.' After a prolonged struggle, a representative body 'Shromani Committee' was elected in the year 1925. This committee taking all Panthic factions into account formed a committee that prepared a Sikh traditional code for personal and community guidance.

This manuscript was prepared after the hard work of 4 years. This was published to invite public information and to invite suggestions and comments. This feed back was again considered. Thus after considerable thought, a final version was prepared and forwarded to the Shromani Prabhanda Committee for approval. The approved Traditional code thereafter became applicable to the entire Panth and continues to be applied.

Coming to the second objective; Gurbani recitation is sought to provide succour in a crisis situation. When personal guidance was ended after Guru Gobind Singh Ji, then complete Gurbani was recited from Sri Guru Granth Sahib and a prayer made to The Supreme Being for ascendancy of Khalsa through the crisis. There were times when The Khalsa has to abandon home and hearth, living in the shelter of forests. At times a horse saddle was the only home for The Khalsa. It became impossible to abide at any one place. There was no time for a 'Sahaj Patth' in such situations. The continuous recitation was therefore resorted to, in a short time. Such 'Patths' were known as 'Akhand Patths' and subsequently became common vogue. About 65 years back, 'Akhand Patths' were rare, whereas 'Sahaj Patths' were

common. Now this has been reversed. There is no scaling of the merit of 'Patth' for preference of one type over the other. However in my personal opinion, time permitting, Sahaj Patth should be preferred. The family should try to listen to the Patth as far as possible for personal benefit. However if the circumstances dictate the choice of Akhand Patth, it is neither Man-mat (self-willed) nor against Guramt. The approved Traditional code permits Akhand Patth and its methodology is laid down. However weekly or Sampth Patth is against Panthic tradition and is not permissible.

Somebody posed the question, "Why a weekly or Sampth Patth was not sanctioned by the committee?" The correct reply to this could have come from a committee member but no such person may be surviving now. I can only express my personal view on this. I do not see any particular significance of completing Patth in seven days. I see no harm if recitation could be completed in 6 or 8 or any number of days. There does not appear to be any weightage for the weekly ceremony.

Further, it is stated that Gurbani is in a special Form for singing in particular Ragas, specified with Bani. Gurbani as Mantar-Form is also recited in the specified form to attain the specified effect. If in a Mantar the word sequence is changed or the number of words is changed, the efficacy is lost. Thus when we recite a different line in the beginning and ending of every Shabad in a 'Sampth Patth,' even though the line recited is also Gurbani yet its recitation affects the tune and beat of the Shabad adversely. Thus the desired effect of Gurbani recitation is diminished. The reality of the particular effect of tune and beat of a Shabad was demonstrated in 1934 in a Paris theatre. Mrs. Hugh sprinkled a fine powder on a canvas cloth. The cloth was tied tautly. One artist sang the song 'Sermon on the Mount.'

The singing sound produced a light vibration in the sprinkled powder. When the artist finished singing, the canvas screen displayed the sketch of The Holy Mother Mary in standing posture carrying The Child Jesus. Subsequently a Japanese artist sang in his own language. At the end of his performance the canvas screen displayed a map of Japan. This was followed by an Indian artist, singing Indian Raga. This time the sketch of a flower was displayed. It is a common saying in India that on singing of Deepak Raga by a famous artist, all the city

lamps were lit! The fair of Harbalabh in Jalandar city is also a reminder of a similar event. It is said that Harbalabh's singing brought rain. To observe anniversary of that event, this fair is held annually.

This is to show that sound Energy at a particular time and beat produces a particular effect. Gurbani organized into particular Ragas, if mixed up with a line from a different Raga, loses its efficacy. If the practice of adding or subtracting Gurbani lines during recitation is accepted, then it may in future upset the whole scheme of Gurbani writing. That is why, I personally feel strongly that Gurbani recitation should be according to its own laid down scheme, without a change. A personal thinking can only be a projection of Self-hood (Man-mat) and not as good as Gurmat. It is best to avoid it.

The third objective is ascending in Naam-devotion and seeking Gurbani support for the blessing. We have discussed that Naam is the third Form of The Formless Being, Nirankar and Gurbani is the Product from Nirankar's Abode. Thus Naam and Gurbani bear close relationship. During the initiation ceremony where The Five Beloved Ones are fully graced Naam practitioners, there Guru Nanak's spirit comes to bestow Divine Blessings of Amrit Efficacy through the Beloved Ones within the Amrit seekers and they can feel Naam-wave throughout their being, as the ecstatic vibration.

To get into harmony with the Revealed Naam within, Guru Nanak also blesses with Gur-Shabad, Gur-Mantar or Naam through The Five Beloved Ones. With ardent Naam devotion, the devotees have to come in harmony with the inner Naam-wave. Once the harmony is established, then Naam practice becomes automatic and remains so perpetually. This is The Real purpose of Imbibing Amrit.

There might be some doubting sceptics, who have no faith in the reality of Guru Nanak's Presence, as stated above. However there are Gurmukhs, who indeed envision The Guru Nanak spirit. If the Five Chosen Beloved Ones happen to be ordinary people lacking in Naam devotion, then of course neither The Spirit is present nor the above stated is bestowed.

The devotee, who has experienced the working of Amrit Super Natural Power within, on hearing Gurbani recitation or Gurbani

Kirtan goes into Naam Simran ardently, automatically. If Gurbani is mixed with diluting external bani, there and then the link of Naam and Bani gets severed and Naam-Simran receives a setback. That is why there is a ruling against such a mix up. However, on resumption of unadulterated Gurbani, Naam-Simran also gets resumed with original vigour. Gurbani sound, acting like a magnet, attracts Naam. This indeed is the main purpose of Gurbani-Kirtan. The Naam practitioners in the environment of Naam-Bani Combined Divine Force, bestows blissfulness. The devotees keep enjoying this Bliss throughout a night of Kirtan (ਚੈਣ ਸਬਾਈ) and Naam-Simran, without let up, unaffected by fatigue or tiredness. Some of the present day Kirtanias adopt filmy tunes for mass appeal, unconcerned with Naam-Simran. It will be a great blessing, if Gursikhs gain an awareness of Naam-Bani link!

In this state of Naam-Bani link, Gurbani needs no explication, as Gurbani is efficacious just by listening to it. Bhai Sahib Randhir Singh says, "Bani is Touch-Stone in its efficacy. There is no need in this state to contemplate Bani for the meaning. What can be an interpretation of Bani from The Divine Source? Bani of The Omniscient One is far above the interpretation of shallow mortal beings, much below the high Gurmat standards. The Touch-Stone of Gurbani is efficacious by itself, it only needs one to be within its Field of Action. Gurbani helps in ardent Nam-Simran and Naam-Simran leads to the stage of Sahaj."

There could be many types of ventures that may require the blessing of Sahaj or Akhand Patth. Lot of Punjabis have migrated to foreign countries. They send back money to their relatives in India. Their relatives, in Thanks-giving to The Supreme Being, arrange Akhand Patth as appropriate means of spending money. So far, the intentions are good. However all the good intentions too attract evil at times. Widely prevalent ignorance in our country is the breeding ground for false notions and wrong beliefs. Some people make a tomb in the memory of their elders and worship them. The new ill-advised action is to hold Akhand Patths at the tombs, instead of Gurdwaras or homes. The devotees on such occasions proceed to pay homage to the tomb and take their seat in the gathering, without bothering to bow before Sri Guru Granth Sahib. The rare ones only, after paying homage at the tomb, come to bow before Sri Guru Granth Sahib. Obviously in their

minds tomb is more sacred than Sri Guru Granth Sahib. Rare of rarest bow only before Sri Guru Granth Sahib.

The increase in demand for Akhand Patths makes it difficult to cope up with the demand. To overcome this situation, many Akhand Patths are being recited at the same place. Only one reader recites the Patth, while the rest just follow with their eyes on the Sri Guru Granth Sahib. It has taken such a root, that as many as 150 Patths are performed at the same time. At some places along with the ongoing Patths, 'Aarti' worship with lighted oil lamps is held. Shabad Kirtan also goes on simultaneously. Yet another misguided practise is that dead bodies are taken to the Gurdwara for performing Prayer, then the dead bodies are taken to the cemetery grounds. The belief is that the dead body is come to pay homage at the Gurdwara. Even the scholarly respected persons are involved in such wrong belief. In a recent happening, the dead body of a saint was brought to a Gurdwara in London (U.K.). The prayer was performed by the Akal Takht Jathedar. Jathedar Akal Takht is the custodian of Panthic Code of Traditions. In this case of Gurmat violation by the custodian himself, who else can be the saviour?

The rich have come to treat The Supreme Being as their personal servant. All that is needed is adequate payment of money! Such people shoot out a letter to any Gurdwara along with the payment, asking for performing Akhand Patth for success in their new venture.

The Akhand Patth is said to have been performed at the Gurdwara. The 'Hukam Namas' at the start of the Akhand Patth and at the time of 'Bhog' are duly communicated to Sardar Sahib through a letter. Without having to visit Gurdwara, Sardar Sahib is satisfied that The Supreme Being is now obliged to grace them with success. Thus a rich person believes that he can buy the services of The Almighty Supreme Being by throwing some cash. Yet another branch has sprouted to this sapling of abused faith. Some Gurdwara preachers, 'Granthis,' proclaim that they keep reciting Gurbani Patth in their spare time. The stored Patths are thus available for 'sale' readily on payment. What a saving of time and botheration and a roaring business for the so called 'Granthis'!

We often arrange 'Sahaj' or 'Akhand Patth,' but our worldly

God as viewed through Gurbani & Science

involvements leave us no spare time for listening to 'Patth.' The recitation goes on in our absence without a single listener. There is nobody even to distribute 'Prasad.' The 'Bhog' ceremony is performed. While 'Granthi Sahib' is performing 'Sri Guru Granth Sahib' (Kamar Kasa) for the departure, even with Presence of 'Sri Guru Granth Sahib' in the house, drink-party gets underway in the adjoining room.

It is true that Gurbani blessing often banished the afflictions and needed success is achieved. Utilising this aspect of Gurbani's Efficacy, some fake holies have made it a money spinning business to sell different Gurbani Shabads as enchantments and charms. Gurmat strictly prohibits this practice and there is dire need to curb this.

If the Panthic leaders and Sikhs in general fail to banish the everyday sprouting wrong practices that are simply disgraceful for the Nation, the Panth is likely to sink to the lowest depth. Our enemies are hell-bent to destroy the Panth. It is not as difficult to fight external enemy as the foes within. 'Khalsa Panth Beware!' Everybody contribute his/her might to fight the challenge.

28. LIBERATION

The word liberation literally means freedom from some bondage, but in religious parlance it has special meaning; freedom from the cycle of transmigration of 84 lakh species. The Hindu objective of human life is to get rid of repeated births and deaths. As most of the Sikhs have earlier Hindu background, some Hindu thoughts are naturally expected to persist. Liberation from the cycle of transmigration was inherited from Hindu religion, so the Sikh preachers, without a deep study of Gurbani on this aspect started preaching this. As a result of this preaching, common followers of Sikhism have come to believe 'Liberation' as the chief objective of their lives. However Gurbani says:

*I seek not kingdom nor liberation,
my mind is devoted to Divine-Love.*

[534]

Lowly liberation too is renounced by a Sage.

[1078]

Thus 'Liberation' is not the life objective of Gurmukhs. Though a Sikh does obtain liberation, yet it is only a halting station on the way to the destination, devotion to Divine-Love. A Sikh continues his devotion right upto the stage of abiding in Divine-Abode.

Says Gurbani in Anand Sahib:

*If someone forsakes Guru,
he attains not liberation without Satguru.
Not obtaining liberation elsewhere
is borne out by the sagacious personages.
Making rounds of life in different species,
yet liberation is found not without Satguru.
Finally liberation is found in the service of Satguru,
who bestows Gur-Shabad as the means to liberation.
Says Nanak, think for yourself,
without Satguru there is no liberation.*

[920]

In Sukhmani Sahib, Ashtpadi 23:

***Himself liberated and liberates others,
Nanak always salutes such a Being.***

At times study of Gurbani on the issue of liberation appears to be self-contradictory, where liberation is sought and is considered laudable goal. However Gurbani of Divine Origin can neither be wrong nor self contradictory. In the above two quotes liberation is shown as superfluous and in the other two quotes one is instructed to seek liberation through the grace of Guru and Guru Nanak pays homage to the liberated devotee and helps others in liberation. Let us solve this mystery of this seeming self-contradiction in Gurbani.

To solve this mystery, we need to find answers to two questions:

Who am I and what is my reality?

What are the compositions of the visible and invisible creations?

These topics have been dealt with earlier. To avoid repetition, our present purpose, we will discuss only in brief.

With regard to self says Kabir Ji:

Says Kabir, this is descendant of The Immanent Lord.

[871]

Thus self bears a close relationship with The Supreme Being, i.e., if The Lord is the Sun, then self is its ray. If He is an ocean, then self is a drop of the ocean. The Essence remains the same, only enormity of size is the differentiating factor, varying from enormous to minuscule. The Source is The 'Parm-atma' (Supreme Soul) and the derived one is the 'Jiv-atma' (soul being).

Like a juggler's show with a series of boxes, contained one in another that amaze the viewers, our soul-being is contained in three enveloping bodies. The outer-most is our visible body, constituted of matter. Next to it is the similar true copy of invisible body, constituted of Energy. The third envelope is that of Causative body, composed of ideas or thoughts. The innermost is the soul-being, derived from The Divine Source. The Supreme-Soul is known as The Light-Form. The soul-being also of Energy-Form, passes energy to causative body, invisible body and finally to the visible body for its

functioning, as a living being. This is a brief narrative of self or being.

Talking about the constituents of the Universal creation, Guru Nanak has delineated about Five Regions in Bani, Jap Ji Sahib. These are named: Dharam Khand, Gian Khand, Saram Khand, Karam Khand and Sach Khand. Some scholars describe these as mere stages of spiritual progress, but Bhai Sahib Randhir Singh Ji, with his Super-Natural vision and experience, has stated that these are different Regions or Universes in the Vast Natural Creation. These are inhabited like our Earth. Spiritually the beings at Dharam Khand are more advanced than the people of our Earth. Similarly, the spiritual stage is progressively higher still at Gian Khand Saram Khand Karam Khand Sach Khand. Sach Khand is the Region of Highest spirituality. Only those beings come to abide in Sach Khand, who are completely free from all ties and enjoy Oneness with The Divine Source of Light Form.

Bhai Sahib's views have received confirmation from Mrs. Betty Shine of England (UK), enjoying Super-Natural Vision; an American Robert-A-Monroe, who travels to the hereafter Unseen Worlds many a times in his invisible body and some other scientists and religious sages. The essence of this research and personal experience is:

In the panorama of Nature, besides our Universe, there are other highly subtle Universes.

These are also inhabited like our Universe.

Every higher Region has progressively more advanced spiritual population. 'In Sach Khand abides The Formless Being, Nirankar.' implies that the inhabitants there are in the likeness of 'Nirankar'.

If persons of this World raise their spiritual level to the level prevalent at the higher Region, they can go to abide there.

In Judaism, Christianity and Islamic Faiths, the principle of Re-incarnation is not accepted. According to them, God abides in Heaven and to become dwellers of Heaven is their Life-Objective. Heaven or Hell are related to the World of 'Dharam Raj', the angel of Justice, in Dharam Khand. Thus the spiritual journey of these Faiths ends in Dharam Khand.

The Hindus seek liberation from transmigration as their goal. The realisation of soul-being bestows the liberation. Envisioning soul-being and getting liberated is the spiritual journey upto Gian Khand. Here is how this happens. The world famous scientist Albert Einstein said, "Experience is Knowledge. Everything else is information". 'The Atam-Gian' realisation is only after personal experience of envisioning soul-being with Super-Natural sight.

Our earlier study has revealed that soul being is encased in visible, invisible and causative bodies. Mind is a part of the invisible body and is the ideas or thought-creating machine, without rest. Just as Sun, when covered by the clouds, becomes invisible, similarly veil of ideas, created by the mind, hinders the envisioning of soul-being and other bodies. Envision we must the soul-being for 'Atam-Gian' (Self-Knowledge)!

Some sages suggest control of mind. Others say that mind be subdued completely to refrain it from creating thoughts. However this is easier said than done. Why? Mind is very powerful, so much so that it controls us completely. It is beyond us to overpower such a powerful mind. Mind is Energy that is not subject to destruction.

Author of Yog Shastra, Patanjali Ji, and Yogi Raj Guru Gorakh Nath and other Yogis like Machinder Nath, found another way to control mind, based on a natural principle. If breath is controlled, mind becomes still and vice versa. These Yogis thought it to be impossible to control the mind, whereas breath can be controlled with practice. They researched on the technique to control breath. According to the different techniques, the practice of breath control, 'Pranayam', were also named differently. One such practice is 'Kewal-Kumbhak'. This involves drawing breath within and keep holding it for as long as desired or perpetually, long enough for veil of thoughts to disappear and soul-being envisioned in the Light-Form.

To practice 'Pranayam' of the Yogic technique makes it essential to observe complete celibacy and thus negation of householder's life. Naturally this is not for common people. The need was therefore felt for finding a new and easier method, applicable to householders also, for realising 'Atam-Gian'. At last this too was found! This methodology can be briefly expressed thus: 'Extroversion is source of

all troubles, whereas introversion is all blissfulness. An extrovert runs after worldliness and an introvert is God-Oriented. You do not have to fight the mind to control it. Nor you have to stand under cold-water shower, nor you have to suffer basking in the ignited fires in summer, nor are you required to stand for years together nor keep one arm raised, nor hanging upside down in a well, nor observe fasting for 40 days. All torturous practices are unnecessary with the new technique. All you need to do is to check the tendency for extroversion and instead become an introvert. Break away with worldliness to become God-oriented. But how?

The outgoing mind is ever expanding. Farther it strays from the centre, its field of action becomes bigger, getting involved in more and more strifes, making it impossible to get rid of them throughout the life.

However, when the mind becomes introvert and inward looking, its sphere of action gets smaller and smaller, finally reduced to zero at the centre. This is state of mind, being still at the centre and perfectly at peace and stable in single-mindedness. Guru Gobind Singh Ji talks about this single-mindedness thus:

Whosoever contemplates The Supreme Being with single-mindedness even for a moment is no more snared by death.

A plant grows flowers that are followed by formation of the fruit. When the fruit develops, the flowers wither away. Likewise, we engage in many practices to attain 'Self-Knowledge' or 'Atam-Gian'. When the mind stops its action of creating thoughts or mind becomes still in single-mindedness, then soul-being is envisioned with Super-Natural Sight. This experience of Self-revelation, jolts us into the reality that we have been wrongly identifying ourselves with mere visible body all our lives. Thus to reap the harvest of good and bad deeds, we have to take birth in one of the species. However when 'Self-Knowledge' dawns and we acquire the identity of a soul-being, all the past deeds are banished and thus no more harvesting of the past deeds! Thus there is no more a question of rebirth and we come to enjoy state of 'Liberation'.

For the sake of fruit, vegetation comes to flowering.

When fruit appears, then the flower withers away.

To attain Spiritual Knowledge are performed the ritualistic deeds.

***When the Knowledge is gained
then the deeds become superfluous and get destroyed.***

[1167]

According to natural principle, all things originating from their source end their life-journey by merging back into the source. The Universe has emerged from 'Nirankar' and thus all the universal creation must someday merge back into 'Nirankar' to end the life cycle. We too are part of the Universe and must end our life cycle similarly by merging back into 'Nirankar'. Before the advent of Guru Nanak, Jews, Christians and Muslims had stopped their spiritual journey at Dharam Khand. The Hindus were satisfied with realisation of 'Gian Khand'. The rare yogis or sages could reach to the maximum of 'Saram Khand' or 'Karam Khand'. None ever strove to abide in 'Sach Khand'. All were unaware of the technique to access 'Sach Khand', that was unknown.

Somebody may ask, when one is liberated from future births, then what more bliss is sought or what could still be frightening? What is there left to strive for? We have seen that liberation from transmigration is after witnessing the Effulgence of soul-being, equivalent to the brilliance of 12 Suns. We are still left with invisible and causative bodies that must be rid of. Thereafter, opening of Dasam Duar ushers in Enlightenment of Countless millions of Suns:

It is Effulgence of Suns beyond count.

[717]

This is the harbinger of the second, Highest Liberation. This is one referred to in Gurbani, in the examples quoted above in Anand Sahib and Sukhmani Sahib. This is the most essential part of life of a Gurmukh. However this remains shrouded and is never mentioned by the preachers. That is why in the absence of Gurmat Knowledge on this topic, common Sikhs in their ignorance treat liberation from transmigration as the final objective of life.

***There shaped are the awareness, intellect, mind and wisdom.
The angelic consciousness is developed there.***

[8]

The above quote refers to 'Saram Khand', next to 'Gian Khand'. The mentioned constituents are parts of the invisible body that are reshaped or reconditioned to prepare for the further spiritual journey. This also clarifies that after liberation, with realisation of 'Gian Khand', the invisible body is still there. It is not the visible body that

experiences pain and pleasure. The information from the sense organs or the stored memory, causes pain or pleasure for the mind. Mind is also a part of the invisible body. So long as invisible body is there, the feeling of pain or pleasure too shall remain. This is true that first type of liberation liberates us from the rebirths of 84 lakh species, transmigration, but from all the bothers of mind, we are not yet liberated.

Mind is vested with the attribute of creating its own world of thoughts. Caught in the web of self-created thoughts, it continues to experience pain and pleasure.

*A King falling into slumber on his throne,
dreams to have become a beggar.
While the reality of Kingdom is still there,
he suffers the illusion of its loss.
Such is our state without awareness of our True identity.*

[657]

We go to sleep everyday and wake up. At times we see dreams, such as becoming poor beggars or blessed with Kingship, etc. In the dreams of dream world, our experience appears real as if it was being experienced in the world of our consciousness. But this is as long as the dream lasts, enjoying pleasures or suffering sorrows. In the dream world, our visible body has no role. It is all minds' creation, the panorama of thoughts, and the self-created web of pleasures and sorrows. Even after first type of liberation, mind along with invisible body and causative body remains with soul-being. Their presence ensures continuation of the experience of involvements. We are now in search of the means to get rid of the two bodies, invisible and causative, so as to access 'Sach Khand'.

Godly creation is divided into three types of worlds: this world, angelic world and Abode of Divine. Any visible body or item can not access the world of gods or angels. We leave our visible bodies behind when proceeding to the hereafter and present ourselves in The Court of Dharam Raj in our invisible and causative bodies. Similarly there is no permission for invisible and causative bodies in 'Sach Khand'. It is so, because our world is coarse and physical. World of gods is astral and imperceptible. The Abode-Divine of 'Nirankar' is

purely Spiritual World. A physical body cannot enter the Astral World and even astral body is not permitted in the purely Spiritual World. We have read earlier, that envisioning soul-being bestows liberation from transmigration and envisioning The Supreme Soul, we are rid of invisible and causative bodies and thus qualify for abiding in 'Sach Khand'.

Continuing our Spiritual journey, we hear in Gurbani:

***At Dasam-Duar is The Wondrous Supreme Being,
His Grace alone bestows the perception of
The Imperceptible One.***

[1039]

Carefree Wondrous Supreme Being abides at Dasam Duar and thus envisioned only after Dasam Duar opens.

***When the Key is applied to Open Dasam Duar,
Then is The Benevolent Lord envisioned.***

[341]

Some ignorant persons believe narration of The Play at Dasam-Duar to be a mere fictional tale, as though Reality of Dasam-Duar does not exist. However many quotes in Gurbani confirm this Truth, and it does 'open' to enable the visioning of The Benevolent Lord. There is a special technique involved.

***There are nine doors to the body-fort and Tenth One is hidden.
This door is very hard to open,
only Gur-Shabad is efficacious to open.
When opened, heard is the Celestial Music
accompanying Gur-Shabad.
Such a being is flooded with Enlightenment
within of The Supreme-Soul.
This realisation of Divine is after dedicated devotion.
The Only One, Supreme Being pervades all beings,
as The Sole Creator.***

[954]

The following deductions are made from the above quote:

Our body has nine visible openings, but Dasam Duar is hidden.

This is affirmed in Anand Sahib:

***Life started with the sound of breathing.
While nine openings to the body are apparent,
the Tenth One is hidden.***

[P. 38]

The door to the Tenth opening is very strong, the stone-like door is opened with the key of Gur Shabad.

There are two indications of the opening of Dasam-Duar:

After ceaseless devotion of Gur-Shabad, enchanting Anhad, Celestial Music of Gur-Shabad is heard automatically.

The interior of the being is engulfed with Divine-Light.

What is the Gur-Shabad, referred above?

***WAHEGURU, Gur-Shabad, once bestowed is like a cup of
Love for secretly imbibing.***

[Var Bhai Gurdas, 4/17]

***Inaccessible to Holy Scriptures of other Faiths,
'WAHEGURU' Shabad is bestowed.***

[Var Bhai Gurdas, 12/17]

***The Word 'WAHEGURU' IS THE Gur-Shabad.
This Shabad-Key is available only with Satguru.***

None else can open the Door.

***It is the Grace of Accomplished Guru
that Fortunate Ones come to realise Divine.***

[124]

Satguru Nanak Dev was Divinely appointed.

[Var Bhai Gurdas, 20/1]

Guru Nanak Dev is Perfect and Transcendental Brahm.

[Var 13/25]

***You are the Satguru throughout the Four Ages
and Yourself The Supreme Being.***

[1406]

Satguru, Guru Nanak, is The Manifested Form of Complete Brahm,

The Transcendental Being. Guru Nanak is not only for the mortals of Kalyuga, but forever throughout the ages. Guru Nanak is not among us in body form, but His Spirit pervades the Bani in Sri Guru Granth Sahib. Thus it is essential to obtain the Key of Gur-Shabad through prayer in the Presence of Sri Guru Granth Sahib. Guru Nanak's Spirit, enshrined in Sri Guru Granth Sahib, acts through The Five Beloved Ones bestowing Amrit and the Form of Gur-Shabad-Key. In other words Imbibing Amrit is to get blessed with The Key of Gur-Shabad. After ceaseless devotion and practice of Gur-Shabad, Dasam-Duar opens, bestowing Vision of The Benevolent Lord.

Revealed is The Light and Realised is The Immanent Beloved.
[375]

Envisioning The Beloved is in The Form of Light!

***Nirankar, manifesting in Form,
bestowed the vision of Ecstatic Light.***
[Var Bhai Gurdas]

***Beyond the reach of Holy Scriptures of other Faiths,
WAHEGURU, Gur-Shabad, is heard.***
[Var Bhai Gurdas]

The manifested Form of Nirankar is seen as Light-Form and heard as Gur-Shabad, WAHEGURU.

***After intense devotion, the interior being is enlightened
and Divine Being realised.***
[954]

Opening of Dasam Duar floods the being with intense light, equivalent to the combined brilliance of millions of suns. Simultaneously is heard 'WAHEGURU' Shabad. The Effulgence and Naam-sound, 'WAHEGURU', are like warp and woof and inseparable. With opening of Dasam Duar and consequent occurrence of Light and Sound, there is not a single minute particle where Light is not shone or Naam Sound not heard:

***Whatever is visioned is The Lord and
Whatever is heard is Supreme Being's Bani.***

Bhai Sahib Randhir Singh Ji bears witness to this in his book, Naam te Naam da Data Satguru':

“The blessed Gurmukhs with Super-Natural Sight, enjoying the envisioning of Creator Lord in Nature, find unparalleled Beauty in Light-Form of The Beloved 'WAHEGURU' in every minute particle, as shining with rays of Divine Light. Every fibre in this world is fully enlightened with The Light. ---The Enchanting Lord, displaying His Glory, Guru-WAHEGURU-Beloved Lord is envisioned by the fortunate Gurmukhs face to face.”

He continues further, “The devotees of Sat Naam, Gur-Mantar, enlightened within with Naam-Effulgence, Gurmukhs really come to hear Gurmat recitation of Sat Naam in all the regions, spheres, Universes; through the Earth, Sky, moon, sun and all the stars; in air, water and fire; in islands, worlds, underworlds and planets; in all species, all languages and all three quality worldly beings; in all the animals, birds, branches and vines; in the visible and invisible beings; and all the revealed places.”

Note: In Gurbani, 'WAHEGURU' Shabad, being Gur-Mantar, is kept hidden. Wherever 'WAHEGURU' Shabad was to be referred, it was represented by the pro-noun 'Satnaam'. Therefore in the above usage, SATNAAM should be seen as 'WAHEGURU'. Here is the confirming quote in Gurbani:

*Earth, Underworld and Sky, O' my being all are reciting
Naam, 'Har', 'Har'.
Air, water and fire, O' my being, also sing always Divine Praise,
'Har', 'Har', 'Har'.*

[540]

It is the Natural principle, that whatever obsesses mind, the mind acquires its Form.

Whatever the subject of adoration, so shall one become.

[549]

'As you think so shall you be' is another popular saying. In view of the above narration, when mind envisions Light-Divine in every

particle and hears from every particle the sound of 'WAHEGURU' Shabad, then he envisions 'Gobind', Cherisher of The Universe in one and all. He cries out:

***All is 'Gobind', The Cherisher, Himself of all.
There is nothing else besides 'Gobind'.***

[485]

Constant thinking, all the time makes the mind, invisible body and causative body acquire likeness of Gobind, losing separate identity of their own. This is in accordance with the natural principle. Thus it is a complete merger:

***Just as water mixes with water, so also the soul being merges
with The Supreme-Soul in Oneness.***

[278]

This is what happens after envisioning the Supreme Being. Ever Existent One, the mind, invisible and causative bodies are all rid of, in full liberation. The visible body is dispensed with in this world. The balance of invisible and causative bodies merge into Gobind, The Cherisher Lord. Now the soul being is fully liberated of all ties. Separated from Nirankar, this now comes back to abide in Sach Khand in Oneness, thus fulfilling the ultimate natural objective:

***The Source of Origin, O' Nanak, is believed to be the
final destination for merging in Oneness.***

[1426]

***The Soul being enjoins into The Supreme Soul,
in fullness of the Sought objective.***

[846]

We conclude that there are two types of liberation. The first type is liberation from transmigration cycle and the second type of liberation is from the invisible and causative bodies. The first type is attained by enlightenment through the soul-being and second liberation by enlightenment due to revelation of The Supreme Soul. Mind becoming still reveals the Soul-being, whether mind is controlled by breath control or converting extroversion into introversion of mind. Reducing the field of action of mind, finally to a point, of single-mindedness stability or motionless state of mind. ***“Gurmat awareness of Shabad, Naam, brings redemption from worldliness”***

[938]. The quoted Gurbani technique brings success towards this objective.

The second liberation is through following only one technique:

***Those who forget not Naam-Mantar
while breathing in and out...***

[319]

It could be possible in the state of remaining awake that one resolutely keeps practising Simran breath by breath. However, while sleeping, Simran cannot be continued, but comes to stop. The Energy Form manifestation of The Formless Being, Nirankar, Naam, is present in every mortal being in hidden Form. During Amrit-Imbibing, The Spirit of Guru Nanak, through the medium of Five Beloved Ones, brings the hidden Naam into a vibrating motion and thus revealing this Naam-Energy. After revelation of Naam, practising Naam Simran does not require stubbornness, but Naam Simran becomes natural in Sahaj State and automatic all the time, even during sleep. There comes a time, when Dasam Dwar opens, revealing the Limitless Light of Supreme Soul, 'Param-atma'. It is then that invisible and causative bodies are rid of. Soul-being merges into Oneness with The Supreme Soul.

***The Source of Origin, O' Nanak, also becomes the
final destination for merging into Oneness.***

[1426]

Life objective is thus realised!

29. WHY THE NEED FOR SIKH RELIGION?

At the advent of Guru Nanak, there existed many religious Faiths, each with a large following. What could be the justification for a new religion started by Guru Nanak? Even today the population of Sikhs in the world is less than two crores. Is it that earlier Faiths are incapable of redemption of their followers? If so, why? Can the new Sikh religion get liberation for the worldly mortals? If so, how? Such are often raised questions that demand reasonable answers.

Earlier study in this book has lead us to the following deductions:

1. A living, conscious, motionless, Complete Energy that is 'Nirankar' (Formless Being) is the Source of all universal creation.
2. The self or soul-being has originated from the Supreme Soul, just as a drop from an ocean or a ray from the sun.
3. The soul-being is encased within three bodies, the causative body constituted of thoughts, the invisible body composed of Energy and the outermost visible body constituted of matter. Mind is a part of the invisible body and thought-producing machine. Invisible body is a true copy within the visible body.
4. Parm-atma, The Supreme Soul, is The Effulgent Being and the equivalent brilliance is that of crores of countless suns. The soul being has The Effulgence equivalent to 12 suns.
5. There are two types of liberation. The first one liberates from rebirth cycle of transmigration and attained by envisioning The Effulgence of soul being. The second liberation is riddance of the invisible and causative bodies, on envisioning The Full Glory of The Supreme Soul.
6. Soul being is revealed when mind becomes motionless and breath is stopped, while Supreme Soul revelation is on the opening of the Dasam Duar.
7. Described in Jap Ji Sahib Gurbani are The Five Regions besides our world. These regions or universes vibrate at a much higher frequency than our world and remain invisible.
8. According to the Natural principle, all things merge back into the Sources of their origin to end the cycle of life journey.

*Just as countless waves rise in a river,
these watery waves merge back into water.
Similarly mortals emanating from The Timeless Being,
merge back into The Timeless Being, Source.*

[Akal Ustat 87]

9. The soul being having originated from The Source of Supreme Soul Being must merge back into The Divine Source, as The Life Objective.

To curtail repetition, the details discussed previously are avoided. The Natural Creation can be categorized into three parts:

- A. Physical Realm, constituted by Matter, like our visible body.
- B. Astral Realm, where Energy is prevalent, as in the case of our invisible body and causative body.
- C. Spiritual Realm, where soul being only comes to abide after liberation from invisible and causative bodies, in merger of Oneness with The Formless Being, 'Nirankar'.

The Nature does not permit matter constituted bodies in The Astral Realm. After death, the visible body gets disposed of before proceeding to the hereafter Court of Dharam Raj. Again, the invisible and causative bodies are not permissible beyond Karam Khand. Their presence is not allowed in The Spiritual Realm of 'Sach Khand' and they have to be discarded in the Astral Realm.

We are now going to examine the spiritual reach of other Faiths, before the advent of Guru Nanak, whether the soul beings of their followers were getting requisite help for abiding in 'Sach Khand,' The Spiritual Realm.

The Jew, Christians and Muslims have the objective of abiding in heaven and escaping hell. Performing noble deeds in life earns the merit of heaven on the day of reckoning. Judgment Day of Resurrection forms their religious Belief. Both heaven and hell pertain to Dharam Khand under the purview of Dharam Raj. Thus these three faiths aim only to keep up to Dharm Khand for their cherished objective of human life.

God as viewed through Gurbani & Science

All sects of Hinduism form liberation from cycle of rebirths and deaths as their goal. This is possible through Self-knowledge, 'Atam-Gian.' Hindus believe their soul being to be Brahm, The Supreme Being. They proclaim, "I am Brahm." Such liberated souls come to abide in Gian Khand. Hence, 'Gian Khand' is treated as the final destination by Hindu Faith. However the spiritual journey to Saram Khand, Karam Khand and Sach Khand is still lying ahead.

We have earlier discussed that even after liberation at Gian Khand, Region of Knowledge, the invisible and causative bodies still accompany the soul being. Our reach is thus limited to the Realms of 'Modesty' and 'Grace'. 'Sach Khand', The Abode Divine is still to be accessed for the highest spirituality and to attain the 'Final Objective' of Oneness with Divine. Neither has the human being been redeemed fully nor the spiritual journey of merging into Divine Source completed as yet.

What remains to be seen is the ability of Sikh Faith to achieve completion of the task of 'Full Liberation', withheld due to presence of invisible and causative bodies. Guru Nanak established The Highway to Success of Gurmat, as described below in brief:

The invisible and causative bodies are rid of on envisioning The Supreme Being when The Dasam Dwar is opened. The strong Door opens with the key of Gur Shabad, 'Waheguru', Naam. Naam is available with Satguru, Guru Nanak, The Manifested Form of The Supreme Being.

Here is a very important point to remember: the status of Satguru is bestowed by The Supreme Being directly. The day human life was created, the key of human redemption was bestowed on one, the special being along with the designation of Satguru. From the earliest time, The Satguru has been visiting all the inhabited worlds for the assigned duty of human redemption. The same designated Satguru came to our world in the year 1469. He prepared the way to human redemption, appearing in Ten different bodies for a period of 239 years. Finally He departed for duty at some new world. He is remembered here as Satguru Nanak Dev Ji.

To clarify further, it is brought out that Guru Nanak was not merely a son to Mehta Kalyan Das and an ordinary person. No common person

becomes immortal whereas He is described thus in Revealed Gurbani:

***You are The Satguru for all The Four Ages,
Yourself as 'Parmesar', The Supreme Being.***

[1406]

The above quote clearly emphasizes that Guru Nanak is Satguru for all times to come from the very beginning and He is The Manifested Spirit of The Supreme Being, playing the role of Satguru at all different worlds. It is a serious lapse to think of The Supreme Redeemer, Satguru Nanak Dev Ji, as limited to a small Nation of Sikhs instead of belonging to the entire mankind now and forever!

Coming back to Naam Key, bestowed by Satguru, Guru Nanak Dev Ji. Even though He is not in our midst as a body, He enshrined His Spirit in Gurbani of Sri Guru Granth Sahib before leaving. Now His Spirit in the Presence of Sri Guru Granth Sahib, through the medium of Five Beloved Ones, bestows Gur-Shabad, Naam, on the spiritual seekers. This process shall continue forever blessing all the deserving persons of this world.

In confirmation of the truth that before coming to this world, Satguru Nanak Dev Ji was engaged in the work of redeeming persons on other worlds, we have the witness of the son of Pir Gulam Dastgir. He was taken by Guru Nanak Dev Ji for a visit to countless Galaxies and underworlds. Our scientists have still to discover a planet that is inhabited by human population.

This leads us to conclude that all persons desirous of their redemption should present themselves before The Five Beloved Ones in the Presence of Sri Guru Granth Sahib, to get bestowed with Gur-Shabad, Naam. Thereafter, ceaseless devotion to the practice of Naam is efficacious in the opening of Dasam Duar.

There one comes to behold The Effulgent Glory of The Beloved, Immanent Lord. The invisible and causative bodies are rid of. Soul being comes to abide in 'Sach Khand', The Spiritual Realm of Divine Abode and merges into Oneness with The Supreme Lord, concluding the Life Journey and achieving Life Objective. The person is fully redeemed! To show this Highway to Redemption, Satguru Nanak Dev Ji had to establish a New Faith, Sikh Religion.

A child is not sent straight to a college or university to obtain a Masters or a Doctorate qualification. He starts with the initial primary education in a Basic school and stepwise goes on to Middle and High schools before admission to a college or university. Passing successfully through various stages only then one comes to acquire a PhD qualification. Similarly in Religious Field, one is not straight away blessed with Amrit-Imbibing. Many previous lives go into its preparation. In the early stages, a person aware of the natural forces starts their worship in the angelic forms. At some other stages a person imagines God abiding high above enjoying imagined comforts and abundance in Heaven and yearns for a life there. Further, he comes to accept God pervading everywhere and starts praying for liberation from death. At an appropriate stage the person is considered fit and ready for full redemption. It is then that The Gift of Amrit is bestowed. This discretion is with The Benevolent Supreme Being, Himself. He knows best about the time a person falls due for The Precious Gift.

*The Benevolent Lord dispenses Himself The Ultimate Gift,
bestowing on the person he deems fit.*

[604]

Bhai Sahib Randhir Singh Ji affirms the above quote. He writes as follows explicating Bhatt Bani in Sri Guru G.ranth Sahib.:

*Contemplating The Same Naam 'Immaculate', the new ascetics,
like Shiv and Sanak, and others got redeemed.*

[1393]

“It is through the contemplation of the same immaculate 'Naam' that all the ascetics like Shiv, Sanak and others were redeemed. --- Let this be firmly understood that these new ascetics got redemption when they were reborn for devotion to The Guru, becoming Sikhs of Guru Nanak and getting initiated with Naam at The House of Guru Nanak. - -- Even now all those presenting themselves before The Five Beloved Ones, appointed in accordance with Guru Nanak-Guru Gobind Singh Ji's proclamation and vested with Naam-Spirituality are the saints and ascetics in their previous births. They have come to avail the harvest of their propitious destiny by imbibing Amrit, as the Divinely accepted seekers.”

Sanak and Sanand could not fathom Divine Reality.

Brahma also wasted life delving in Vedic study.

[478]

*Gur-Shabad redeemed many saintly beings.
Liberated are many Indras and Brahmas.*

[1125]

The above Gurbani quotes leave no doubt about The Efficacy of Gurmat Gur-shabd, Gur-Mantar in ultimate liberation of mortals. Indeed all those finally Liberated were blessed with Grace of Guru Nanak and till then they had to be reborn throughout the ages.

Comments of Non-Sikh Scholars:

Here are representative comments of the well-meaning world famed scholars, from the book by S. Sarup Singh Alag, 'Excellence of Sikhism':

Mr. H.L. Bradshaw:

'This religion befits the inquest of science. Therefore for the future man of tomorrow Sikh Religion will be his last hope of refuge. Sikhism is Universal World Faith with a message for all persons. This is amply illustrated in the writings of The Gurus. Sikhs must cease to think of their Faith as just another good religion and must begin to think in terms of Sikhism being The Religion for the New Age. --- The religion preached by Guru Nanak is The Faith of The New Age. It completely supplants and fulfils all the former dispensation of older religions. The older religions contain truth but Sikhism contains the Fullness of Truth.'

Philosopher B. Russell:

'If some lucky men survive the onslaught of third world war of atomic and hydrogen bombs, The Sikh Religion will be the only means of guiding them. --- Yes it has the capability, but Sikhs have not brought out in the broad daylight, the splendid doctrines of this Religion which have come into existence for The Benefit of Whole Mankind. This is their greatest sin and Sikhs cannot be excused of it.'

Both the above great men of world fame are of the belief that Sikh

God as viewed through Gurbani & Science

Faith is not a religion of make believe illusions, but a complete scientific religion. The Gurmat doctrine, presented by Guru Nanak is not just for Sikhs, but Efficacious for the benediction of whole mankind of the New Age. This is verily a Priceless Doctrine. However The Sikhs are guilty of the sin of confining it to themselves, instead of sharing it worldwide. This is a most unpardonable lapse.

They indirectly challenge the Sikh Nation to meet their legacy of preaching Gurmat Doctrine, the most precious Jewel, so much so that the entire world becomes aware of it. Let The Sikhs take up the challenge in all seriousness and spread Guru Nanak's message the world over, gain His approval as worthy followers. Says Gurbani:

*Nanak seeks the dust of the feet of a Gursikh,
who recites The Naam himself and propagates to others.*

[306]