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ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥



# ANHAD SHABAD DASAM DUAR

[ OPEN DISCUSSION OF UNSTRUCK  
ETHEREAL MUSIC AT TENTH DOOR OF  
ABODE DIVINE ]



**BHAI SAHIB BHAI RANDHIR SINGH JI**



TRANSLATED BY:  
**BHAI JASPINDER SINGH JI**  
(RETIRED) SQUADRON LEADER



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥  
ONE LORD SUPREME, EVER VICTORIOUS!

ਅਨਹਦ ਸਬਦੁ ਦਸਮ ਦੁਆਰਿ ਵਜਿਓ  
ਤਹ ਅੰਮ੍ਰਿਤੁ ਨਾਮ ਚੁਆਇਆ ਥਾ ॥  
Struck is Ethereal Music at Tenth Door of  
Abode Divine  
There trickles Amrit, Naam-Divine.

**ਅਨਹਦ ਸ਼ਬਦ-ਦਸਮ ਦੁਆਰ**  
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## ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਰਣਧੀਰ ਸਿੰਘ ਜੀ ਲਿਖਤ ਟ੍ਰੈਕਟ ਅਤੇ ਪੁਸਤਕਾਂ:

Books and Tracts written by Bhai Sahib Bhai Randhir Singh Ji:

### ਪੰਜਾਬੀ

ਜੇਲ ਚਿੱਠੀਆਂ	ਗੁਰਮਤਿ ਅਧਿਆਤਮਕ ਕਰਮ ਫਿਲਾਸਫੀ
ਗੁਰਸਿੱਖ ਰਹਿਣੀ	ਵਾਹਿਗੁਰੂ ਸਿਮਰਨ
ਗੁਰਮਤਿ ਅਨਹਦ ਸ਼ਬਦ	ਪ੍ਰਗਟੀ ਜੋਤ ਮਿਲੇ ਰਾਮ ਪਿਆਰ
ਗੁਰਮਤਿ ਸੱਚ ਨਿਰਣੈ	ਨਾਮ ਸੰਬਧੀ ਵਿਚਾਰ
ਗੁਰਮਤਿ ਪ੍ਰਕਾਸ਼	ਬਾਬਾ ਵੈਦ ਰੋਗੀਆਂ ਦਾ
ਗੁਰਮਤਿ ਲੇਖ	ਖਾਲਸਾ ਜੀ ਦਾ ਗੁਰਮਤਿ ਆਦਰਸ਼
ਗੁਰਮਤਿ ਵਿਚਾਰ	ਜ਼ਾਹਰਾ ਜ਼ਹੂਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਗੁਰਮਤਿ ਬਿਬੇਕ	ਅਦਿਸ਼ਟ ਵਾਹਿਗੁਰੂ ਦੇ ਪਰਤੱਖ ਦਰਸ਼ਨ
ਅਣਡਿਠੀ ਦੁਨੀਆ	ਸਿੱਖ ਕੌਣ ਹੈ?
ਕਥਾ ਕੀਰਤਨ	ਸੱਚਿਆਂ ਦਾੜੀਆਂ
ਅਨਹਦ ਸ਼ਬਦ ਦਸਮ ਦੁਆਰ	ਸਿੱਖੀ ਸਿਦਕ ਅਤੇ ਧਰਮ ਰੱਖਿਆ
ਵਾਹਿਗੁਰੂ ਸਿਮਰਨ	ਦਰਸ਼ਨ ਝਲਕਾਂ
ਆਸਤਕ ਤੇ ਨਾਸਤਕ	ਸੰਤ ਪਦ ਨਿਰਣੈ
ਅੰਮ੍ਰਿਤ ਕਲਾ	ਨਾਮ ਤੇ ਨਾਮ ਦਾ ਦਾਤਾ ਸਤਿਗੁਰੂ
ਸਚਖੰਡ ਦਰਸ਼ਨ	ਰੰਗਲੇ ਸੱਜਣ
ਸਿੰਘ ਦਾ ਪੰਥ ਨਿਰਾਲਾ	ਗੁਰਮਤਿ ਨਾਮ ਅਭਿਆਸ ਕਮਾਈ
ਉਮਰ ਕੈਦੀ ਦਾ ਸੁਪਨਾ	ਜੋਤਿ ਵਿਗਾਸ
ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੈ ਨਿਆਰਾ	ਤਿਮਰ ਅਗਿਆਨ ਤੋਂ ਉਜਿਆਰਾ
ਗੁਰਬਾਣੀ ਦੀ ਪਾਰਸ ਕਲਾ	ਕੀ ਕੇਸ ਰੱਖਣੇ ਜ਼ਰੂਰੀ ਹਨ?
ਝਟਕਾ ਮਾਸ ਪ੍ਰਥਾਇ ਤੱਤ ਗੁਰਮਤਿ ਨਿਰਣੈ	
ਕੀ ਕੇਸ ਰੱਖਣੇ ਜ਼ਰੂਰੀ ਹਨ?	
ਸ਼ਬਦ ਗੁਰੂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ	
ਗੁਰਬਾਣੀ ਦੀਆਂ ਲਗਾਂ ਮਾਤਰਾਂ ਦੀ ਵਿਲੱਖਣਤਾ	
ਕੀ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਪੂਜਾ ਬੁਤ-ਪ੍ਰਸਤੀ ਹੈ?	

### ENGLISH

Autobiography of Bh. Sahib Bh. Randhir Singh  
Meaning of Sikh Baptism  
Hair: A Divine Gift  
Rangle Sajjan  
Unditthi Duniya

**ਅਨਹਦ ਸ਼ਬਦ-ਦਸਮ ਦੁਆਰ**  
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**BHAI SAHIB BHAI RANDHIR SINGH JI**

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## INTRODUCTION

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ONE LORD SUPREME, EVER VICTORIOUS!

ਅਨਹਦ ਸ਼ਬਦ-ਦਸਮ ਦੁਆਰ

ANHAD SHABAD-DASAM DUAR

There are quite a few Gurmat beliefs that do not get acceptance of strong Faith even among Gursikhs, treading path of Gurmat, what to talk of others. Gurbani refers to high appreciation of Anhad Shabad many times. However many claimants of full faith in Gurbani and Guruship of Sri Guru Granth Sahib have their minds ridden with doubts. Acknowledged Gursikhs, lack complete Faith in Truth of Gurmat revealed beliefs. To establish the true belief in Anhad Shabad, forms the subject of this book. Effort is made to establish firm faith in this salient belief in the light of Gurbani quotes.

Doubts mainly arise when Gurbani is read as intellectual exercise, without the ensuing Gurmat forming part of daily life, in practice. Gurbani has got to be reaffirmed as True in actual living, through rigorous and faithful application as ordained. Short of ceaseless Naam-devotion and singing of Divine-Praise, as service rendered to Guru, a mortal being is not equipped to experience truth of this belief. Without the verifying inner experience of one's own, mere hearsay or reading cannot lead to faith. Intellectual concept is a poor tool to experiment with Truth of incomprehensible beliefs of Gurmat. It is this faulty approach that accounts for poor faith.

In fact Gursikhi begins with onset of rock-like faith in Truth of Gurbani and actual practice of Gurmat beliefs, beyond mere intellectual comprehension. Thus is reached and experienced the high ideal of implied Gurmat and established is true spiritual faith.

ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ ॥ ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ ਆਖੀ ॥

*Hearken true witness of the saints, For they speak only what is witnessed with own eyes.*

Ramkali M.5 [894]

The above Gurbani quote underlines that all knowing, Saints most high, Divine-Messengers, Gurus have revealed in Gurbani only the personally witnessed Truth. There is no scope of any doubt. Thus a Gursikh starts with unquestioned faith and proceeds to experience the stated truth in his own life, as the high objective. He strives tirelessly towards this end. The seed of true faith thus comes to flourish. The devout Gursikhs, who are graced with success, come to realize the play at Dasam Duar and comprehend Anhad Shabad and enjoy Bliss! Enjoying this bliss and comprehending Truth, they reveal not their experience. They entertain no such desire. Experiencing Ethereal music of Anhad Shabad is a state of high spirituality, yet these Gursikhs, bearing the unbearable, keep their own secret. Making a street show of Anhad Shabad-Dasam Duar, the fake holies make a profession of it. This is only a hollow boast of egotists to gain cheap popularity. Their critics, instead of condemning their being fake, start repudiating the very concept of Anhad Shabad. This practice overtakes some of the believers of Gurmat. Embroiled in condemning faking, they unconsciously negate the Gurmat belief to the extent of losing faith in Anhad Shabad reality.

Bereft of Gurmat, non-believers, are most unlikely to experience Dasam Duar and Divine play of Anhad Shabad. Says Gurbani:

ਅਖੀ ਤ ਮੀਟਹਿ ਨਾਕ ਪਕੜਹਿ ਠਗਣ ਕਉ ਸੰਸਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਆਂਟ ਸੇਤੀ ਨਾਕੁ ਪਕੜਹਿ ਸੂਝਤੇ ਤਿਨਿ ਲੋਅ ॥

ਮਗਰ ਪਾਛੈ ਕਛੁ ਨ ਸੂਝੈ ਏਹੁ ਪਦਮੁ ਅਲੋਅ ॥੨॥

*Closing eyes, in fake meditation, a Yogi holds nose to deceive the worldly. 1. Pause. Holding nose with two fingers, he claims to envision all three worlds. Strange is the meditation of high claim of envisioning all, while he sees not what lies behind him. 2.*

Dhanasri M. 1 [662]

The owlsh persons, staying in wilderness, are mistaken with buzz of ears as Anhad-Shabad. They ruin their lives both here and hereafter. These fake ones steal Gurbani quotations to run their fake business and deceive Gursikhs. Some faithful Gursikhs, spiteful of faking business, come to disbelieve even the Truthful quotes in Gurmat Belief. They are under the influence of ignorance that comes to pervade their minds in their eagerness to denounce faking. Claiming to be strong believers in Gurbani, they disbelieve the reality of Anhad-Shabad. Strong faith is only the complete trust in Truth of every word in Gurbani. Gurbani serves as Lighthouse to guide the ship of lives of Gursikhs. It does not behove to deny Truth of beliefs yet to be realized in practice. Inability of limited human faculties should not be allowed to dim light of Gurbani Truth. The revelation of deeply incomprehensible Divine secrets await Grace-Divine after ordained ceaseless Naam-Devotion. Thus alone one comes to enjoy Bliss of Anhad Shabad at Dasam-Duar. Experience brings full awareness of Anhad-Shabad, not possible otherwise.

## PREFACE

Here comes the hat trick of translating the much sought after books by Bhai Sahib Bhai Randhir Singh Ji:

- (a) Rangle Sajjan in July 2000
- (b) Undithi Duniya in July 2001
- (c) Anhad Shabad – Dasam Duar in July 2002

This is an accomplishment of teamwork on behalf of Akhand Kirtani Jatha, Toronto. It is undertaken with loving devotion to spread the message of Gurbani, explicated and realized in practice by Bhai Sahib Bhai Randhir Singh Ji. The elation of his high spirituality oozes out from the books as spiritual knowledge and guidance just as Bhai Sahib's personal magnetism was Naam-imbued all his life. The personal testimony of verified Gurbani Truth is highly infatuating and enthusing for the eager seekers treading along spiritual Gurmat path.

During my employment with Punjab Agriculture University and staying at Model Town, Ludhiana, I had the privilege of long association with Bhai Sahib and his close associates like Bhai Jiwan Singh Ji, Bhai Sajjan Singh Ji, Giani Amolak Singh Ji, Bhai Atma Singh Ji, Giani Dalip Singh ji, Giani Nahar Singh Ji and host of other Akhand Kirtan lovers. The memory of soul lifting long sessions of Kirtan Samagams is ever so fresh in mind. It was a miracle that Kirtan would go on for 24 to 36 hours without let up and the participants not bothered about fatigue, thirst or hunger. Gurbani Kirtan was very much the source of sustenance and there was yearning forever more. Instead of sign of weariness, the faces used to glow.

This book forcefully proves how 'human life is a chance to realize Lord of the universe' within our own bodies. Relevant Gurbani quotes show the way all along starting with birth in Guru's House, submitting to Gurmat discipline of Naam-Bani and finally enshrining the Supreme Lord, WAHEGURU, within, experiencing the ecstatic Ethereal Music of Anhad Kirtan and envisioning not only Glorious WHAHEGURU

but also the panorama of His vast creation. It invites the reader to pick up courage and take up spiritualism as the sole occupation. Success of the experiment by genuine seeker is assured with all precedent history.

It may appear to the readers that there is quite a bit of repetition in the book. This is inherent characteristic of Gurbani and its explication that forms the basis of discussion to elucidate various topics of Anhad Shabad-Dasam Duar. Bhai Sahib Bhai Randhir Singh Ji was most vehement and non-compromising in his Faith in Gurnat and Gurbani. His expression carried the force of his Belief and burst out in a torrent of words, typical of Professor Puran Singh's writings. It is very difficult to capture the original spirit in a translation, though the essential message has been successfully conveyed.

I whole heartedly commend this selfless labour of love of this team of amateur writers, headed by Bhai Jaspinder Singh. I tried to maintain personal touch with this project but was handicapped by eyesight problems. This does not diminish my sense of involvement and to endorse the worth of this achievement. We all humbly request the readers to give us feedback, so as to improve the subsequent editions.

**Dr. Darshan Singh**

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Punjab Agriculture University, Ludhiana

### Thus Was Received Divine Commandment...

*“What Can Poor Human Puppet Do By Itself?  
Only the Divine Puppeteer Manages The Puppet-Play.”*

A clear conception of the following Gurshabd, explaining ‘Play’ of All-Powerful Divine Being, leaves no room for self-conceit of puppet-like human beings.

ਓਹੁ ਅਬਿਨਾਸੀ ਰਾਇਆ ॥  
ਨਿਰਭਉ ਸੰਗਿ ਤੁਮਾਰੈ ਬਸਤੇ ਇਹੁ ਡਰਨੁ ਕਹਾ ਤੇ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥  
ਏਕ ਮਹਲਿ ਤੂੰ ਹੋਹਿ ਅਫਾਰੋ ਏਕ ਮਹਲਿ ਨਿਮਾਨੋ ॥  
ਏਕ ਮਹਲਿ ਤੂੰ ਆਪੇ ਆਪੇ ਏਕ ਮਹਲਿ ਗਰੀਬਾਨੋ ॥੧॥  
ਏਕ ਮਹਲਿ ਤੂੰ ਪੰਡਿਤੁ ਬਕਤਾ ਏਕ ਮਹਲਿ ਖਲੁ ਹੋਤਾ ॥  
ਏਕ ਮਹਲਿ ਤੂੰ ਸਭੁ ਕਿਛੁ ਗ੍ਰਾਹਜੁ ਏਕ ਮਹਲਿ ਕਛੁ ਨ ਲੇਤਾ ॥੨॥  
ਕਾਠ ਕੀ ਪੁਤਰੀ ਕਹਾ ਕਰੈ ਬਪੁਰੀ ਖਿਲਾਵਨਹਾਰੋ ਜਾਨੈ ॥  
ਜੈਸਾ ਭੇਖੁ ਕਰਾਵੈ ਬਾਜੀਗਰੁ ਓਹੁ ਤੈਸੇ ਹੀ ਸਾਜੁ ਆਨੈ ॥੩॥  
ਅਨਿਕ ਕੋਠਰੀ ਬਹੁਤੁ ਭਾਤਿ ਕਰੀਆ ਆਪਿ ਹੋਆ ਰਖਵਾਰਾ ॥  
ਜੈਸੇ ਮਹਲਿ ਰਾਖੈ ਤੈਸੇ ਰਹਨਾ ਕਿਆ ਇਹੁ ਕਰੈ ਬਿਚਾਰਾ ॥੪॥  
ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਨੈ ਜਿਨਿ ਇਹੁ ਸਭੁ ਬਿਧਿ ਸਾਜੀ ॥  
ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਸੁਆਮੀ ਕੀਮਤਿ ਅਪੁਨੇ ਕਾਜੀ ॥੫॥੫॥੧੨੬॥

*O'Lord! Thou are Eternal Emperor of all Thy creation. What fear can enter the minds of those, who are rendered fearless abiding in Thy Own sanctuary? 1. Pause. There are human beings bloating with self-pride and some other living in utter humility; Some are great rulers and others steeped in poverty. 1. While some are scholarly orators, yet others ignorant fools; Some usurp everything and some others are complete renouncers. Such is the diversity in Thy creation. 2. What can a poor human puppet do by itself? Only Divine Puppeteer manages the puppet-play. Whatever costume and role is apportioned by the Master of the Show, puppet can only perform accordingly. 3. Many are the diverse manifestations under the care of Lord Puppeteer. His Will alone determines the course of a life, that is final conclusion. 4. Creator Lord only knows working of His Nature. Says Nanak, Limitless Lord is the sole Evaluator of His Play. 5. 5. 126.*

Gaurri M. 5 [206]

It is Divine Grace that has brought about completion of this translation of third book of Bhai Sahib Bhai Randhir Singh Ji. During proof reading of the earlier translation ‘Undithi Duniya’, Bhai Balbir Singh Ji asked me to take up, ‘Anhad Shabad, Dasam-Duar’ as the next project. He told me that this book was strongly recommended for translation by Dr Tirlochan Singh, who himself had translated autobiography of Bhai Sahib. I felt it was indeed a Divine Commandment channeled through Bhai Balbir Singh Ji.

Though small in size, the book is about culmination of spiritual progress of a Gurmukh towards supreme Eternal Bliss and Oneness with Supreme Being in complete merger even as living being. Bhai Sahib having undergone the experience of ecstatic Bliss, revealed in Gurbani, bursts forth in emotional torrent of his rich vocabulary in his books, difficult to grasp what to speak of translation? All along I have been aware of my own inadequacy for this onerous work, and I had to involve my friends like Dr. Darshan Singh, S. Sawarn Singh and my sons, disturbing their busy schedules. All the same Divine help has brought forth this work to completion in fulfillment of Bhai Balbir Singh Ji’s wish. It is a pity that it could only come after the end of his worldly sojourn in May, 2001.

The purpose of Bhai Sahib’s books has been elucidation of Gurbani to resolve doubts raised and clarifications sought by his own Gurmukh companions of Akhand Gurbani Kirtan on various topics. I learnt that before undertaking to write a book, he would seek guidance from Sri Guru Granth Sahib through careful study of Gurbani, noting the relevant Gurbani quotes. It has often happened that he has been able to give his personal testimony to verification of the revealed truth. In this book itself three such instances are quoted:

A. In Chapter 2, explicating Gurbani Sidh Gosht [965]  
 ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ ਲਹੈ ॥

He concludes – “*What more could be said? Those, who have experienced more of the referred Play-Divine, may*

*wish to elaborate further. This is the limit of my personal experience.”*

B. In Chapter 4, interpreting Gurbani, Aasa Mahala 1 [436]

**ਅਨਹਦੇ ਅਨਹਦੁ ਵਾਜੈ ਰੁਣ ਝੁਣਕਾਰੇ ਰਾਮ ॥ ...**

He says, “This is not figurative narration, but a very real experience. Loving devotee-bride, enjoying spiritual union with Lord Husband pours out ecstatic happiness with all the being. It is impossible to contain most amazing joy that bursts forth in pouring of mirthful songs, Gurbani, expressing inner Joy. This indeed is wonderful confluence of spiritual Love between enchanting Lord Husband and a yearning devotee that ushers in simultaneous opening of heavy doors of Dasam Duar. Heard then is celestial Music, tinkling of Anhad Divine musical organs. Opening of Dasam Duar perpetuates this ecstatic state day and night, without any let up. Thus engrossed, I turned away from all worldliness and devoted all concentration to Anhad Shabad. *Lost in blissfulness of Anhad Shabad, I came to abide in Void, Sphere of vast expanse free of any distracting thought. It is here that I visioned Primordial, all Pervading Lord face to face, through Grace of Guru. I, thus had direct experience of vision of Lord, Incomprehensible to all angelic beings, sages and seers. ...*”

C. In concluding Chapter 22, Bhai Sahib refers to Bhai Gurdas Ji’s Kabit [291]:

**ਸਬਦ ਸੁਰਤ ਲਿਵ ਲੀਨ ਜਲ ਮੀਨ ਗਤਿ**

**ਸੁਖਮਨਾ ਸੰਗਮ ਹੁਇ ਉਲਟ ਪਵਨ ਕੈ ॥**

and says that it depicts truly his own experience.

In all humility, I confess that this labour of love falls short of a scholarly translation to represent full meaning of the original, yet it is hoped that it will provoke enough interest of the genuine Gurmukh seekers to further study Gurmat way of life in the light of Gurbani revelation and personal testimony of Bhai Sahib Bhai Randhir Singh Ji.



ਜੇ ਤੂੰ ਤਾਰੂ ਪਾਣਿ ਤਾਰੂ ਪੁਛੁ ਤਿਤੰਨੁ ਕਲ ॥  
ਤਾਰੂ ਖਰੇ ਸੁਜਾਣ ਵੰਞਾ ਏਨੀ ਕਪਰੀ ॥ ੩ ॥

*If thou are keen to swim across worldly ocean, seek guidance of a swimming expert of worldliness. Real expert guidance is that enables to cross this very spate of horrid worldliness. 3.*

Slok M. 1 [1410]

ਛੈਲ ਲੰਘੰਦੇ ਪਾਰਿ ਗੋਰੀ ਮਨੁ ਧੀਰਿਆ ॥  
ਕੰਚਨ ਵੰਨੇ ਪਾਸੇ ਕਲਵਤਿ ਚੀਰਿਆ ॥ ੪ ॥

*Beholding ardent saints swimming across worldliness, even the delicate soul being takes courage to take a plunge of faith. Delving in gold of worldliness alone entails severe sufferings, like being sawn, both here and in the hereafter. 4.*

Aasa Sheikh Farid Jeeo [488]

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## FOREWORD

(Second Edition)

The following topics had come under discussion with Bhai Sahib Bhai Randhir Singh on various occasions to elicit Gurmat views for clear thought.

1. Yogis believe in Anhad Shabad and Dasam Duar and Gurbani also establishes this reality. However Soratth Rag Shabad M.5 P. [641], “Holy recitation and contemplation of vedas . . .,” Clearly points out that yogis fail in God-Realization. Need is therefore felt to delineate the differences in concept of Yogis and Gurmat.
2. Mention of ‘Dharam Khand’, ‘Gian Khand’, ‘Saram Khand’, ‘Karam Khand’ and ‘Sach Khand’ in Japji Sahib points to their real existence or are these mere steps in progress of spirituality? Many Sikh Scholars believe these to be the steps of spiritual progress.
3. Hell and heaven are separate regions and real in existence or only refer to one’s state of worldly suffering and enjoyment in this very world?
4. Karam philosophy needs elaboration of thought. How far a mortal enjoys independence of action? How much accountability one owes for personal deeds? Gurbani refers to two thoughts. Firstly that only Divine Will prevails and man is only a puppet in Divine Hands. Second thought suggests that a mortal reaps the fruit of his own deeds. What role has Grace Divine in mitigating the effect of personal misdeeds?

This book deals with Anhad Shabad - Dasam Duar. Bhai Sahib started writing it in summer of 1939, while staying with Akali Kaur Singh at Guru Nanak Ashram, Chakaar in Kashmir and completed it during the winter of 1939-40 at village Narangwal.

This book comprised of 21 chapters that delve in deep Gurmat thought for an elaborate discussion of the following topics:

1. When is Dasam-Duar opened?
2. Indications of Dasam-Duar realization.
3. Trickling of Amrit.
4. Sound of unstruck Ethereal Music, Anhad.
5. State of void in Anhad.
6. Subduing of mind.
7. Rise of mind from navel to Dasam Duar.
8. Spiritual Union.
9. Region of Void.
10. State of Equipoise of highest Spirituality, 'Sahaj Pad'.
11. Inaccessible region.
12. Abode of Self.
13. Determining Truth.
14. Liberation.
15. Gurmat Gian and Science; Spiritually bestowed knowledge and verified scientific knowledge of modern time.
16. Abode-Eternal.
17. Soul and Invisible Creation.
18. Meditation of Equipoise, Sahaj Smadhi.
19. Loneliness of Peace.
20. Abode of Guru.
21. Body-fort.
22. Navel-Dasam Duar, ecstasy.
23. True Bani of True Guru.
24. Glimpse of whole creation in Nature within human body.
25. Region of Human Body between navel and breast, Angna (courtyard) or Hirda (inner being).
26. Grace of Guru.
27. Play of Dasam Duar.
28. Meaning of Reciting 'Sohang - So', 'I am He'.
29. Merging in Nam.
30. Difference of Yogic and Gurmat 'Anhad Shabad'
31. Music of Five Instruments.
32. First glimpse of Light-Divine.
33. Ecstatic Sight of Light-Divine.
34. Exposure of Dasam Duar.

35. Abiding automatic action of Naam recitation breath by breath.
36. Sach Khand, Region of Bliss.
37. Glimpse of Individual Soul meeting with Lord Supreme.
38. Paarjat, heavenly Tree of Amrit.
39. State of Spiritual Bliss.
40. Difference of Hathh Yog and Sahaj Yog of Gurmat.
41. True Guru.
42. Explanation of quotes from Sidh Gosht: Where does Shabad reside?  
Where do Shabad and mind reside, when body is shed? Mind in  
body and where does mind reside outside body?
43. Status of Satguru and Sikh.
44. Void and Flight in higher Spiritual realms.

The above listed topics have been thoroughly discussed in light of Gurbani, to cover the entire subject of Anhad Shabad – Dasam Duar. All the major relevant Shabads in Sri Guru Granth Sahib on the subject have been discussed in the book. As far as I know, this is the first book in Gurmukhi on this important subject. I hope this will remove many doubts and prove to be helpful. Appropriate footnotes have been given for elucidation. To underline the specialty of Gurmat Sahaj Jog, a statement by Yogi Nitya Nand has been included as footnote from page 136 & 141.

Bhai Sahib has revealed his own experiences as testimony of Gurbani quotes, hinted by him at page 13. “What more can be said? Those, who have enjoyed greater experience, may give more explanation. I have come to my limit”. At places, I requested for some more explanation. However, he maintained that too much liberty should not be taken in matters spiritual. He has therefore limited himself strictly to explanation of Gurbani.

Subject of Five regions in Jap Ji Sahib has been dealt in the book, ‘Sach Khand Darshan - Glimpse of Abode–Divine.’ It has been established that these spheres are heavenly bodies, far off. However Naam-Force can take one there in no time. Hell, heaven, angel of death, Chitter-Gupt of the hereafter have been discussed in already

published book, 'Undithi Duniya'. The happenings in 'Unforeseen' world of hereafter have been explained and thus shattered is the saying, "Sweet is this world, who knows about the next?" 'Karam Philosophy', a book of 500 pages fully covers the subject of individual actions with all their implications. Topics such as, 'How individual actions are constituted?', 'A being has to reap the fruit of actions performed.', 'How Grace Divine modifies effect of individual deeds?' etc. In short, five major issues of spiritualism have been covered in the published books. These relate to:

1. Gurmat Naam and Gurbani in books 'Letters from Jail', 'Gurmat Naam and Naam-Devotion', 'Gurmat Essays', 'Gurmat Discretion', 'Bliss-Divine', 'What is Amrit', 'Efficacy of Amrit', 'Baba, The physician of worldly Afflicted' and 'Ego is opposed to Nam'.
2. Five Khands in Japji Sahib - 'Glimpse of Abode-Divine.'
3. Hell and Heaven, etc. - 'Undithi Duniya'.
4. Individual actions - 'Karam Philosophy'.
5. Anhad Shabad - Dasam Duar - book in hand.

Bhai Sahib's Books in Gurmukhi are the earliest on the five major topics of interest to those treading spiritualism of Gurmat, in accordance with Sikh Faith. Following three books, being published shortly are worthy of special note:

1. Gurmat Mysteries
2. Definition of Saint
3. Gurbani Grammar

First edition of this book was published in April 1941. Second Edition is being published through 'Book-Fund'. Forming part of this book is now another related book, 'Gagan Udari' - 'Flight in Higher Realms'.

A separate 'Book-Fund' is being maintained for Bhai Sahib's books. The books are priced to cover cost of paper, printing and a marginal profit. There is no beneficiary from the profits earned that are utilized to maintain the cycle of publication along with voluntary donations.

March 2, 1952

**Nahar Singh Gyani**

Gujerwal district, Ludhiana

Note: Earlier edition App. No. 1 on 'sunn' is presently included in Chapter 3 and App. No. 2 'Gagan Uddari' forms Chapter 22 with same heading.

October 07, 1980

**Balbir Singh**

Ludhiana

## 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. **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)
26. **Sach-Khand**—Abode-Divine
27. **Sadhsang**—Joining holy company
28. **Sadh Sangat**—Assembly of Gursikhs in Presence of Sri Guru Granth Sahib for singing Kirtan, listening to Gurbani and the explication
29. **Sahaj Yog**—Way of Realizing Divine-Being through Naam-devotion, prescribed by Gurmat as Equipoise of mind
30. **Satsang**—Assembly of holy ones
31. **Shaastars**—Hind holy scriptures
32. **Shabad**—Divine Word
33. **Shivpuri, Brahmipuri and Inderpuri**—Abodes of Shiv, Brahma and Indra
34. **Tehsildar**—Revenue official
35. **Vedas, Purans and Simriti**—Hindu holy scriptures
36. **Vedi**—Well versed in scriptural knowledge
37. **Yagas**—Ritualistic sacrifices





ਮਾਰੂ ਮਹਲਾ ੫ ॥  
 ਬਾਹਰਿ ਢੂਢਨ ਤੇ ਛੂਟਿ ਪਰੇ ਗੁਰਿ ਘਰ ਹੀ ਮਾਹਿ ਦਿਖਾਇਆ ਥਾ ॥  
 ਅਨਭਉ ਅਚਰਜ ਰੂਪੁ ਪ੍ਰਭ ਪੇਖਿਆ  
 ਮੇਰਾ ਮਨੁ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਇਆ ਥਾ ॥੧॥  
 ਮਾਨਕੁ ਪਾਇਓ ਰੇ ਪਾਇਓ ਹਰਿ ਪੂਰਾ ਪਾਇਆ ਥਾ ॥  
 ਮੋਲਿ ਅਮੋਲੁ ਨ ਪਾਇਆ ਜਾਈ  
 ਕਰਿ ਕਿਰਪਾ ਗੁਰੂ ਦਿਵਾਇਆ ਥਾ ॥੧॥ ਰਹਾਉ ॥  
 ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਮਿਲਿ ਸਾਧੁ ਅਕਥੁ ਕਥਾਇਆ ਥਾ ॥  
 ਅਨਹਦ ਸਬਦੁ ਦਸਮ ਦੁਆਰਿ ਵਜਿਓ  
 ਤਹ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਚੁਆਇਆ ਥਾ ॥੨॥  
 ਤੋਟਿ ਨਾਹੀ ਮਨਿ ਤ੍ਰਿਸਨਾ ਬੂਝੀ ਅਖੁਟ ਭੰਡਾਰ ਸਮਾਇਆ ਥਾ ॥  
 ਚਰਣ ਚਰਣ ਚਰਣ ਗੁਰ ਸੇਵੇ ਅਘੜੁ ਘੜਿਓ ਰਸੁ ਪਾਇਆ ਥਾ ॥੩॥  
 ਸਹਜੇ ਆਵਾ ਸਹਜੇ ਜਾਵਾ ਸਹਜੇ ਮਨੁ ਖੋਲਾਇਆ ਥਾ ॥  
 ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਇਆ  
 ਤਾ ਹਰਿ ਮਹਲੀ ਮਹਲੁ ਪਾਇਆ ਥਾ ॥੪॥੩॥੧੨॥ [੧੦੦੨]

#### MARU M.5

*Spared am I of searching without, Guru has graced vision of The Lord within my own being. Ecstatic is the experience of Sight-Divine, my enchanted mind is unable to leave Presence-Divine. 1. Found is the Lord Most Precious Jewel, Perfect, without a parallel. Not obtained at any price but realized through Grace of Guru. 1. Pause. Invisible and Incomprehensible, Lord Supreme is comprehended meeting Saintly Guru. Unstruck Ethereal music is now heard at Dasam-Duar, Abode-Divine and trickles Naam-Amrit from there. 2. Gathered Naam-Amrit is inexhaustible wealth, that has satiated all desire of mind. Serving Guru through Naam-Devotion, unbridled mind is perfectly stilled with Naam-Amrit. 3. Now I enjoy natural freedom of going to and fro and mind is under full control. Says Nanak shattered is illusion of worldliness and Realized is Lord at His Abode-Divine. 4.3.12.*

[1002]



## CHAPTER I When does Dasam Duar Open?

True realization of Anhad Shabad - Dasam Duar is bestowed after faithful acceptance of Gurmat of the House of Guru Nanak. Other faiths and their scriptures do not even touch upon the essence of Gurmat revealed Anhad Shabad. Experience of Anhad Shabad therefore essentially follows through the Gurmat way of life. The pre-requisite to control volatile mind is not possible through methodology of other faiths. Abiding in Gurmat, after accepting tutelage of true Guru through initiation and realizing Satguru, is gained full control over mind. Subsequent stage reveals opening of Dasam Duar and Anhad Shabad. Says Gurbani:

ਸਤਿਗੁਰ ਮਿਲਿਐ ਧਾਵਤੁ ਬੰਮਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥  
 ਨਾਮੁ ਵਿਹਾਝੇ ਨਾਮੁ ਲਏ ਨਾਮਿ ਰਹੇ ਸਮਾਏ ॥  
 ਧਾਵਤੁ ਬੰਮਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ ॥  
 ਤਿਥੈ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਬੰਮਿ ਰਹਾਇਆ ॥  
 ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ ਸਚੇ ਰਹਿਆ ਸਮਾਏ ॥  
 ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ ਬੰਮਿਆ  
 ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥ ੪ ॥

*Realizing Satguru is controlled the volatile mind that comes to abide in Abode of Self. Engrossed in Naam, Naam-recitation, devotee becomes one with Naam. Mind comes to rest after realizing Satguru and Dasam Duar is found. Obtained there is nourishment of Amrit. Ceaseless Naam-Simran becomes automatic with Naam-Force that holds balance of entire universe. Heard there is enchanting Music of multi-organs perpetually and also blissful Lord is realized. Thus, says Nanak, with realization of Satguru, Volatile mind is controlled that comes to abide in Abode of Self. 4.*

Aasa M. 3 Chhant Ghar 3 [440-41]

This is the true picture of Spiritual events, experienced by Gurmukhs, Guru-Oriented Gursikhs. The basic Truth established herein is the

control of volatile mind, made possible only through realization of Satguru, not otherwise. Meditations and methods of concentration are of no avail. Yogic meditations are fruitless. Refuge in Satguru and His realization bestow this control as Grace. No human being can be claimant as True Satguru except Guru Nanak and His successors upto Guru Gobind Singh and present embodiment of their Spirit, Sri Guru Granth Sahib. None was bestowed with this highest status in the past nor shall ever be in future.

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥ ...

*Reading and contemplated Holy Vedas, performed Yogic rituals...*

Sorath M. 5 [641]

The foregoing full shabad thoroughly explains futility of various practices of other faiths in controlling mind, adding only to self-conceit. The five evils of mind and duality of mind remain unaffected. Mind pollution is cleansed not by rituals. Ties of worldliness alone get further strengthened. Third Nanak, Satguru Amar Das ji bears witness, that “Realizing Satguru, volatile mind is controlled”. Not only is mind controlled, also it comes to abide in spiritual Abode of Self. Satguru bestows Naam, Chant of Guru, Gurmantar. High Naam-devotion leads to spiritual union with Lord, Embodiment of Naam. Engrossment in Nectarian Naam alone liberates mind from wayward excursions.

True Satguru alone is Efficacious to wrought this miracle with His Divine intervention. The chant bestowed by Guru, Gurmantar, is ceaselessly practiced. The devotee gets engrossed in flourishing Nectarian Naam and immaculate mind comes to rest, abandoning restless pursuits. Found then is Dasam Duar and opened with Guru’s Grace. Realizing Dasam-Duar ushers in the following events:

1. Sustenance of Naam Amrit becomes available as spiritual food.
2. Eternal music of Ethereal Bani Kirtan tinkling of Sahaj state enchants the devotee that engrosses mind completely in ecstasy.

## CHAPTER II Indications of Dasam Duar Opening

- A. Trickling of Amrit.
- B. Hearing of unstruck Ethereal Music, Anhad.

The two indications of Dasam Duar opening are:

First is the trickling of Amrit, extremely pure. Secondly the highly elating sound of Ethereal Music, so ecstatic, is heard. These two events of spiritual bliss are primary indications that are known to occur, seen and heard that naturally follow the high spiritual Sahaj attainment. These are not mere wishful dreams. In the fort of human frame, Temple and Abode of Self, these are true happenings, experienced in state of full awakeness. Ceaseless Naam-Devotion leads to:

**ਉਲਟਿਓ ਕਮਲੁ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿ ॥ ਅੰਮ੍ਰਿਤੁ ਧਾਰ ਗਗਨਿ ਦਸ ਦੁਆਰਿ ॥**

*Turns around the lotus of interior body with contemplation of Lord Supreme. Then what follows is: Trickles Amrit from the highest Dasam-Duar.*

Gaurri M. 1 [153]

**ਅੰਮ੍ਰਿਤੁ ਭੋਜਨੁ ਕਰੇ ਆਹਾਰੀ ॥੧॥**

*Working like a fountain, "Trickles down nourishing Amrit that rejuvenates the devotee."*

Gaurri M. 5 [181]

**ਗਗਨਿ ਰਸਾਲੁ ਚੁਐ ਮੇਰੀ ਭਾਠੀ ॥ ਸੰਚਿ ਮਹਾ ਰਸੁ ਤਨੁ ਭਇਆ ਕਾਠੀ ॥੧॥**

*Says Kabir Ji "Trickles from my furnace at high Dasam Duar exalting Amrit. Collecting Nectar Supreme, my selfhood burns as fuel in the furnace. 1.*

Rag Gaurri [328]

Essence of wisdom, Nectarian Divine-Knowledge, dawns as Sahaj state of Equipoise. This entire Play Divine occurs within the body. It may be possible to deny events of outside occurrence but occurrence within interior of body, closest personal experiences, can never be denied. Strange and unfamiliar it appears to those, without personal

experience of Amrit True, Light Divine and the consequent Bliss. This blissfulness is limited to devotees of ceaseless Naam-Devotion. Their bodies are rejuvenated with nourishment of Amrit, drinking deep of this. Their inner well of body interior is brimming with Amrit. The splendour of Light-Divine within imparts golden hue to their bodies. The body so blessed has great appeal and attraction with a magnetic pull over the beholders. Thus they appear beautifully enchanting.

ਕਾਇਆ ਕੰਚਨੁ ਸਬਦੇ ਰਾਤੀ ਸਾਚੈ ਨਾਇ ਪਿਆਰੀ ॥ ੧੮ ॥

ਕਾਇਆ ਅੰਮ੍ਰਿਤਿ ਰਹੀ ਭਰਪੂਰੇ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰੀ ॥ ੧੯ ॥

*Golden is body imbued with Naam, Naam-Divine makes it beautifully enchanting. 18. Body is brimming with Amrit within, bestowed through Naam contemplation. 19. Ramkali M. 3 [911]*

It is possible to drink Amrit within, in interior of the body, but “obtained through Naam-Contemplation” is the pre-requisite for occurrence of this Divine Play. Chanting of Guru’s Chant, Naam, brings about alchemic phenomenon of brimfulness of body with Amrit, a perpetual occurrence. The source is the opening of Dasam Duar, responsible for regular trickle of Amrit of most exalting taste and ecstatic. The devout, bearing this unbearable experience of pure joy, bloat not to make a show of shallowness. Their spirit is enjoying flourishment of high spirituality engrossed in ecstasy of Nam. So long as, satiated with Amrit, switch at navel is kept pressed, the enlightened spirit enjoys untold bliss of celestial spheres, nourished with Amrit. The devotee, enjoying this state, tastes most wonderful Amrit and listens to elating Ethereal Music. This is a state of absolute concentration, holding all body organs in control. Rhythm of Anhad Music holds not only body organs under control but it is verily efficacious in holding entire universal balance in wonderful Natural-Play-Divine. This is the force of Naam-Amrit, Word-Divine! Its play is evident at Dasam Duar, as Naam-Force, sustaining all life in perfect control and balance, in accordance with Gurbani: “The Word-Divine that holds universal balance.” This Naam- Force has the capability of perfect control over volatile mind in the interior of body, replica of universal model. It is essential to activate this Force to bring it into Play with Touch-stone of Naam,

Guru's Word. It is realizing this state of Amrit-Nourishment, automatic natural-rhythmic recitation and perfect balance of model universe within the body, that Jingle of unstruck Ethereal Music, Anhad, multi-organ music is heard. This is very Real! Manifestation of Anhad starts Celestial Music and the entire region from highest Dasam Duar to navel becomes one. This is the miraculous working of Naam-Devotion and consequent enlightenment within, transforming mortal frame into Amrit-Enlightenment of body with Golden Hue. Mortals, abiding in three states of worldliness can never imagine the most ecstatic play of Anhad Shabad-Dasam Duar. This is incomprehensible, invisible and Limitless, Divine-spiritual-secret. All philosophical, scientific, chants and all the Vedic-knowledge cannot go beyond the physical world. With limited conceptual aspect, why should one delve in frivolous argumentation? If one is a sincere and true seeker, it is open for spiritual experimentation. However, it is far too easy to be a non-believer than a man of faith that calls for dedicated labour of Divine-Love. The last line of the earlier quote (Chapter 1):

“Thus speaks Nanak, Realizing Satguru controlled is volatile mind that comes to abide in Abode of Self - Dasam Duar.” It is authentication of the preceding lines through reaffirmation that controlled mind abides in Abode of Self at Dasam-Duar. Mind undergoes experiences as stated below:

ਇਹੁ ਮਨੁਆ ਸਦਾ ਸੁਖਿ ਵਸੈ ਸਹਜੇ ਕਰੇ ਵਾਪਾਰਾ ॥

ਅੰਤਰਿ ਗੁਰ ਗਿਆਨੁ ਹਰਿ ਰਤਨੁ ਹੈ ਮੁਕਤਿ ਕਰਾਵਣਹਾਰਾ ॥ (੨॥)

*This mind always dwelling in peace, delves naturally in the business of Naam-Devotion, gathering Naam wealth. Bestowed by Guru's Grace is Knowledge Divine and Jewel of Naam within, efficacious for redeeming. (2.)*                      Vadhans Ki Var Slok M. 3 [593]

ਗੁਰਮੁਖਿ ਰਾਗ ਸੁਆਦ ਅਨ ਤਿਆਗੇ ॥ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਭਗਤੀ ਜਾਗੇ ॥

ਅਨਹਦ ਸੁਣਿ ਮਾਨਿਆ ਸਬਦੁ ਵੀਚਾਰੀ ॥ ਆਤਮੁ ਚੀਨਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥ ੨ ॥

ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਦਰਿ ਘਰਿ ਸੋਈ ॥

ਗੁਰਮੁਖਿ ਭਗਤਿ ਭਾਉ ਧੁਨਿ ਹੋਈ ॥ (੮ ॥)



*Guru-oriented forsake worldly attachment, pleasures and duality. Guru-oriented mind keeps awake in Divine-devotion. Listening to unstruck Celestial Music, Anhad, the devotee with ardent faith contemplates Word bestowed by Guru, Naam, and seeks self within. Realizing self, he attains oneness with Lord, Formless. 7. Immaculate becomes the mind at Abode of Self, Dasam Duar, envisioning Lord everywhere. Gurmukh beings are ever engrossed in Loving Devotion. (8.)* Aasa M.1 [415]

ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ ਗੁਰਮੁਖਿ ਮੂਲੁ ਪਛਾਣਿ ਰਹੈ ॥  
 ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ ਲਹੈ ॥  
 ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਸੁ ਸਬਦਿ ਲਹੈ ॥  
 ਖਾਵੈ ਦੂਖ ਭੂਖ ਸਾਚੇ ਕੀ ਸਾਚੇ ਹੀ ਤ੍ਰਿਪਤਾਸਿ ਰਹੈ ॥  
 ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ਬਿਰਲੇ ਕੇ ਅਰਥਾਵੈ ॥  
 ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਭਾਖੈ ਸਚਿ ਰਪੈ ਰੰਗੁ ਕਬਹੂ ਨ ਜਾਵੈ ॥ ੬੫ ॥

*Guru-oriented realize Lord, as their Source and their steady minds abide in their interior. Life-breath abides in bliss on the seat of navel and seeking Gurmukh finds the Essence. Word-Divine also resides in interior, Abode of Self. Realized is this Light-Divine, Effulgent Naam, the universal Sustainer. Yearning hunger for Lord True ends afflictions and satiated is mind in seeking Eternal One. Graced rare ones comprehend Naam-force of Ethereal Anhad, Sustainer of all life. Says Nanak, those reciting Naam all the time are imbued with Naam and this hue of Love-Divine is Eternal.*

Ramkali M.1 Sidh Gost [945]

Practitioner of Naam Simran breath by breath, WAHEGURU, within the interior ceaselessly as normal practice, keeps at it all the time. Blessed is this Naam-devotee with peace eternal in inner being. Mind is steady in Bliss. Lighted within is the lamp of Naam. This is the enlightenment of Naam-light, Jewel of knowledge within, the source of Liberation from worldliness.

“Bestowed by Guru is the commodity of Knowledge, Naam”. There is no other redeeming spiritual knowledge. Knowledge of other faiths pertains to functional names of Divine only. Liberating and enlightening

knowledge comes through Gurmat.

Guru-oriented beings listen only to the singing of True Gurbani and shun the half-baked Bani of imperfection. They delve only in True Naam Amrit, Most Sublime, nothing else is of their interest. They remain wide-awake in Guru-devotion of Naam-Simran, God-remembrance. They blissfully enjoy celestial Music, Anhad Shabad. The Gurmukhs, young spiritual swans take Naam-Nourishment and contemplate Word-Divine. They draw their sustenance from spiritual Jewels and pearls of Naam and Gurbani. Realizing Essence of Spirit within, engrossed they remain in Anhad Shabad. Their minds become immaculate through perpetual engrossment in Divine. At this stage of spiritual awakening of Fourth state of Knowledge, Gurmukhs remain engrossed in hearkening Anhad Shabad and in Meditation. The volatile mind, under control of Gur-Shabad, attains absolute steadiness. Through practice of Naam Simran, mind now comprehends The Source, Divine-spirit. This is inner vision of Naam-enlightenment. Naam-lamp is lighted with the bellow-like simran, breath by breath and friction of this touchstone within, generates spiritual spark. This spiritual spark is the sweetest, life-giving initial nourishment of Amrit. This has the effect of permeating through every vein of the body, engulfing with enlightenment. Unfathomable sweet engrossment leads to:

ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ.. - *“Abides this mind steadily in the interior..”*

No more mind wavers, abiding steadily within. Naam practice and sprinkling of Amrit, gushing sound of continuous automatic Simran, straightens up the inverted lotus at the navel and nurses it to flourish with nourishing panacea of Amrit. Nectarian taste of Amrit, is without parallel. It generates life-giving light of electrification that holds the breath at navel under the influence of ecstatic tasting of Amrit. Thus pressed with breath holding, navel experiences bliss of enlightenment. Ecstasy of this experience brings about absolute concentration of mind. Abiding in the self abode at lotus of navel, consciousness enjoys

heavenly bliss that lifts the consciousness to new heights. With breath thus pressed at navel, consciousness takes flight to unlimited heights. Higher the flight of consciousness, greater the bliss of Ecstatic Amrit. This is the discovery of natural consequence of Divine yearning and bliss, contemplating Oneness of individual soul with Essence of Supreme soul. The above is a brief explanation of the line in foregoing Gurbani Shabad.

“Life breath abides in bliss on the seat of navel and seeking Gurmukh finds Essence.”

*What more could be said? Those, who have experienced more of the referred Play-Divine, may wish to elaborate further. This is the limit of my personal experience.*

**ਕਹਬੇ ਕਉ ਸੋਭਾ ਨਹੀ ਦੇਖਾ ਹੀ ਪਰਵਾਨੁ ॥**

“Words fail to express this marvel, Only the experience can truly satisfy.”

Slok Bhagat Kabir Ji [1370]

It is not that vivid explanation of Surat-Shabad Gurmat explanation is withheld purposely. The fact is that it defies description and it is indeed a matter of personal experience. Beyond words is Fathomless! Shabad, Gurmantar, abiding at the seat at navel, the seeker Gurmukh comprehends Essence and lights up spiritual enlightenment within his interior void perpetually. The bigger, Universal Play in nature is also envisioned and comprehended through Gur Shabad. The alchemy of Naam-Simran becomes nectarine, ceaseless and automatic phenomenon. The Gurmukh practitioner is not inconvenienced in any way, unlike the practitioners of Hathh Yoga. In the natural Gurmat Yog, of God Realization, body torturing is not involved. Yearning for more, unlimited flourish of enchanting enlightening further enhances spiritual hunger and bliss of enlightenment limitlessly. Hungering to behold Eternal Lord, Creator, ends all bodily afflictions as also evils of mind. No more is there any thirst for worldly desires. The yearning for more and more contemplation of Naam is most over powering to end all other wants. And this insatiability of Naam devotees is thus

limitless. There is no end to hunger for Naam and yearning to behold Lord of Naam, yet there is a strange sense of fulfillment and satisfaction. No more is a scope left for worldliness and its desires nor bothersome pain and sorrow. Sustenance of Gurmat Naam, vision of the Lord and complete satiation therein is the high Gurmat spirituality that enables hearing elating Music of Anhad Shabad tinkling. Only rare Gurmukh devotees come to realize Anhad Bani. Though rarely experienced, yet Truth of this is undeniable. Guru Nanak bears witness true, that once attained, this high spirituality and its hue become eternal.

ਦਿਨੁ ਦਿਨੁ ਚੜੈ ਸਵਾਇਆ ॥ ਨਾਨਕ ਹੋਤ ਨ ਘਾਟਿ ॥ ੧੬ ॥

*“O Nanak ! ever mounting is the elation of the accepted devotees and there is never a slide down in their state of spirituality.”*

Thitee Gauri M. 5 [30]

Truly accomplished is the life with such spirituality, available only to the initiated Gursikhs, faithful to Gurmat. Their love for Gurmat way of life makes for engrossment in Naam and its alchemy to flourish in essence of Anhad. Their life-breath imbued thus in high spirituality, they get rid of all doubt and sorrow. All the concentration is focussed on Guru’s word, chant of Naam and consequently in Invisible and Incomprehensible Lord. It is only Naam-devotion and its miraculous influence that enable contemplation of Lord Supreme and reaching highest spirituality. Heard now is Anhad sound of Musical organs along with singing of Gurbani as the Heavenly Ethereal Music. It is Grace of the Benevolent Guru that opens the heavy gates of Dasam Duar and the graced ones alone merge in Spirit-Divine. Says Gurbani:

ਜੀਵਨੋ ਮੈ ਜੀਵਨੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਭਾਏ ਰਾਮ ॥

ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਰਾਮ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਸਭੁ ਸੰਸਾ ਦੂਖੁ ਗਵਾਇਆ ॥

ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰ ਬਚਨਿ ਧਿਆਇਆ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥

ਅਨਹਦ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਗਾਈ ਸਤਿਗੁਰ ਬਾਣੀ ॥

ਨਾਨਕ ਦਾਤਿ ਕਰੀ ਪ੍ਰਭਿ ਦਾਤੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ॥ ੧ ॥

*Found is the life, real life through Guru’s teaching, enchanting Gurbani. Guru bestows Naam-Divine with each breath.*

*Breathing Naam with every breath, all my doubt and sorrow is banished. Contemplating Invisible and Incomprehensible Lord through Gurbani, attained is the highest pure supreme spirituality. Singing Satguru's Bani, I have come to enjoy ceaselessly elating Ethereal Unstruck Music, Anhad Shabad. O Nanak! Bestowed is Grace Divine by Benevolent Lord and merged is my soul with Spirit-Divine. 1.* Rag Aasa Chhant M. 4 [442]

Hearing of Anhad Shabad and merging with Spirit-Divine is not easily attained through mere words or high sermons. It requires utmost Naam-Devotion, bestowed only by Gracious Guru, Sovereign, Controller of Naam commodity. It is through True Satguru, met through, great fortune, whose tutelage may bestow Naam-devotion, with His Grace. Naam-devotion is ceaseless engrossment in Naam. The virtues of Naam-Jewel are to be sung with loving Faith through Gurbani endlessly. Forsaken are personal needs of eating and sleeping until realization of the high objective. Such has to be the meditation of engrossed and unwavering mind! Practioners of this description are found in Guru's House, Gursikhs delving in Naam-Jewel and earning great Merit-Divine. They offer their entire beings, body and mind, to Satguru in devotion and remain under His refuge. Hopeful of Guru's Grace, they are engrossed in Naam and Gurbani devotion. Graced are they! Their life objective is attained, realizing Fathomless, Incomprehensible and Invisible Lord. Says Gurbani quote:

ਮੇਰਾ ਠਾਕੁਰੋ ਠਾਕੁਰੁ ਨੀਕਾ ਅਗਮ ਅਥਾਹਾ ਰਾਮ ॥  
 ਹਰਿ ਪੂਜੀ ਹਰਿ ਪੂਜੀ ਚਾਹੀ ਮੇਰੇ ਸਤਿਗੁਰ ਸਾਹਾ ਰਾਮ ॥  
 ਹਰਿ ਪੂਜੀ ਚਾਹੀ ਨਾਮੁ ਬਿਸਾਹੀ ਗੁਣ ਗਾਵੈ ਗੁਣ ਭਾਵੈ ॥  
 ਨੀਦ ਭੂਖ ਸਭ ਪਰਹਰਿ ਤਿਆਗੀ ਸੁੰਨੇ ਸੁੰਨਿ ਸਮਾਵੈ ॥  
 ਵਣਜਾਰੇ ਇਕ ਭਾਤੀ ਆਵਹਿ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈ ਜਾਹੇ ॥  
 ਨਾਨਕ ਮਨੁ ਤਨੁ ਅਰਪਿ ਗੁਰ ਆਗੈ ਜਿਸੁ ਪ੍ਰਾਪਤਿ ਸੇ ਪਾਏ ॥ ੩ ॥

*Inaccessible and Fathomless Lord of mine is Most Enchanting. O' Satguru, my Sovereign, I seek Commodity of Naam Divine through Your Grace! Seeking Naam and engaging in sole occupation of Singing Virtues-Divine with loving devotion of Lord. Forsaking worldly slumber and hunger, devotee merges with Lord,*

*Unmanifested. Seekers of Naam-Divine alone come together and earn great Merit-Divine. O' Nanak! making offering of entire being, mind and body to Satguru, rare one, graced by Satguru, alone receives Naam commodity. 3.*

Aasa chhant M. 4 Ghar 1 [442]

Sri Guru Granth Sahib, Lord of Naam and Gurbani, is verily a brimming ocean with the spiritual Jewels, that enable realization of Dasam Duar, hearing of Anhad Shabad, Celestial Music and envisioned is Reality of Lord Supreme. This is an accomplishment of those, who put unwavering Faith in Gurbani and lead Gurmat way of life. Naam-Jewel comes to abide in their hearts and opened is the vista of single-minded Ceaseless Naam-devotion. Ocean like interior of body is thus churned with stirrer of Naam-recitation, to find the Essence. It then becomes evident that Guru and Lord Supreme are One as Spirit-Divine, envisioned through enlightenment of Self.

ਰਤਨਾ ਰਤਨ ਪਦਾਰਥ ਬਹੁ ਸਾਗਰੁ ਭਰਿਆ ਰਾਮ ॥  
ਬਾਣੀ ਗੁਰਬਾਣੀ ਲਾਗੇ ਤਿਨ੍ ਹਥਿ ਚੜਿਆ ਰਾਮ ॥  
ਗੁਰਬਾਣੀ ਲਾਗੇ ਤਿਨ੍ ਹਥਿ ਚੜਿਆ ਨਿਰਮੋਲਕੁ ਰਤਨੁ ਅਪਾਰਾ ॥  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਤੋਲਕੁ ਪਾਇਆ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥  
ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪ ਦਿਖਾਈ ॥  
ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥ ੪ ॥ ੧ ॥ ੮ ॥

*Brimful is the ocean-like interior with Spiritual Jewels. Found is this Treasure by devotees of Gurbani. Delving in Gurbani is found Most precious Naam-Jewel. Finding Naam-Divine leads to abundance of Naam-Devotion. Churning body-ocean, envisioned is the Novelty, Guru is Lord Supreme and Lord Supreme is Guru! O' Nanak! No difference can be discerned with Oneness in Spirit-Divine. 4. 1. 8.*

Rag Aasa Chhant M. 4 [442]

Blessed with vision of Invisible, Incomprehensible Lord Supreme, these Gurmukhs also experience Dasam Duar and Secret Divine play of Anhad Shabad. In elation of their ecstasy, they pour out:

ਅਨਦੋ ਅਨਦੁ ਘਣਾ ਮੈ ਸੋ ਪ੍ਰਭੁ ਡੀਠਾ ਰਾਮ ॥  
 ਚਾਖਿਅੜਾ ਚਾਖਿਅੜਾ ਮੈ ਹਰਿ ਰਸੁ ਮੀਠਾ ਰਾਮ ॥  
 ਹਰਿ ਰਸੁ ਮੀਠਾ ਮਨ ਮਹਿ ਵੁਠਾ ਸਤਿਗੁਰੁ ਤੂਠਾ ਸਹਜੁ ਭਇਆ ॥  
 ਗ੍ਰਿਹੁ ਵਸਿ ਆਇਆ ਮੰਗਲੁ ਗਾਇਆ ਪੰਚ ਦੁਸਟ ਓਇ ਭਾਗਿ ਗਇਆ ॥  
 ਸੀਤਲ ਆਘਾਣੇ ਅੰਮ੍ਰਿਤ ਬਾਣੇ ਸਾਜਨ ਸੰਤ ਬਸੀਠਾ ॥  
 ਕਹੁ ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਸੋ ਪ੍ਰਭੁ ਨੈਣੀ ਡੀਠਾ ॥ ੧ ॥

*All is bliss with vision of the Lord! Tasted is the sweet Naam-Amrit. Naam has come to abide in my mind with Grace of Guru. I now enjoy Equipoise, Spiritual Sahaj. Flourished is my interior being, bursting forth in joyful singing. Banished are the five evil foes. Cool and satiated is my being with Amrit Gurbani. Such is benevolence of Saintly Guru, Friend Emissary Divine! Says Nanak, beholding the Lord with my own eyes, my mind is enslaved to Him. 1.*  
 Aasa M. 5 Chhant Ghar 1 [452]

After initiation and taking Amrit through Five Chosen Friendly Saints and Divine-emissaries, when some predestined mortals experience first vision of Divine Spirit, they get elated beyond measure. In this blissful state, brimming with joy, they pour out their feelings, expressed in devotional ecstasy of Gurbani Kirtan. It is piercing like Celestial Music, in accordance with Will-Divine. Revelation of this nature through personages of Gurus was also automatic under compulsion of joyful direct experience, most high through Divine Communication. Timeless Being, Lord Almighty, willed this revelation so as to establish witness for the benefit of non-believer mortals. Thus under authority of Divine is established the reality of invisible spiritual states visioned, as invisible is made visible. In the face of Truth Divine, it would not be possible to deny for Gursikhs, rather the reality will coax them to progress further in spirit of elation. In this vein, Lord of Gursikhs, fifth Nanak has revealed this authenticated Gurbani about Anhad Shabad:

ਨਵ ਨਿਧੇ ਨਉ ਨਿਧੇ ਮੇਰੇ ਘਰ ਮਹਿ ਆਈ ਰਾਮ ॥  
 ਸਭੁ ਕਿਛੁ ਮੈ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ਨਾਮੁ ਧਿਆਈ ਰਾਮ ॥  
 ਨਾਮੁ ਧਿਆਈ ਸਦਾ ਸਖਾਈ ਸਹਜ ਸੁਭਾਈ ਗੋਵਿੰਦਾ॥  
 ਗਣਤ ਮਿਟਾਈ ਚੂਕੀ ਧਾਈ ਕਦੇ ਨ ਵਿਆਪੈ ਮਨ ਚਿੰਦਾ॥  
 ਗੋਵਿੰਦ ਗਾਜੇ ਅਨਹਦ ਵਾਜੇ ਅਚਰਜ ਸੋਭ ਬਣਾਈ ॥

ਕਹੁ ਨਾਨਕ ਪਿਰੁ ਮੇਰੈ ਸੰਗੇ ਤਾ ਮੈ ਨਵ ਨਿਧਿ ਪਾਈ ॥ ੩ ॥

*All the nine treasures are available at my door. I have attained all through Naam-contemplation. Meditating Naam, Lord has become my constant natural Companion. Gone is all worry, no more straying about, my stable mind is ever carefree and peaceful. Automatic is the thundering of Lord from within and Unstruck Ethereal Music, Anhad Shabad of ecstatic beauty. Says Nanak, Lord abiding with me, I have attained all the nine treasures. 3.*

Rag Aasa Chhant M.5 Ghar 1 [452-53]

Devotees of ordained Gurmat–Naam, Gurmukhs have personally verified Gurbani-Truth. Naam-devotion enables all the above quoted experiences and accomplishment of stated spirituality. With enlightenment of Naam, the interior being is all lighted up, The treasure of all treasures, WAHEGURU, is visioned closer than the closest, in the very being. This comes as undeniable experience. Here and now, a direct experience! All worries are then gone. Mind abandons all straying about and dwells steadily in peace. Lord thunders forth from within and being is rejuvenated with perpetual youth. Mind is blissful, imbued with Divine-Love and beauty. Meeting Lord, Husband, face to face and in full contact, one is blessed with real treasures and cherished life objective. All talk of other supernatural powers appears to be a lowly acquisition.



CHAPTER III  
Anhad, Spiritual State of Void  
(Devoid of Worldliness)

The vision of Lord Supreme, WAHEGURU, nearest experience within one's own interior, realization of Divine, is pure joy. This ecstasy is further heightened with hearing of Ethereal Music of Anhad Shabad. Gurmukh devotees elated with Divine Music, tinkling sound of various organs and singing of Gurbani, become most enchanted. Amrit gathered at lotus of navel gets pumped about playfully to enchant entire being, akin to colorful Holi (Hindu Festival where people throw a variety of colours on each other) celebrations, engrossing self in high meditation, at Abode of Self. With Dasam Duar opened, all worldliness makes an exit. Self abides at this Abode, real home for self, after long period of deprivation. Thus realized is the life objective, visioning Lord face to face, most satiating! All the worldly thirst is quenched with no more wailing for worldliness. The above is picturized thus:

ਅਨਹਦੁ ਵਾਜੈ ਸਹਜਿ ਸੁਹੇਲਾ ॥ ਸਬਦਿ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥  
ਸਹਜ ਗੁਫਾ ਮਹਿ ਤਾੜੀ ਲਾਈ ਆਸਣੁ ਉਚ ਸਵਾਰਿਆ ਜੀਉ ॥ ੧ ॥  
ਫਿਰਿ ਘਿਰਿ ਅਪੁਨੇ ਗ੍ਰਿਹ ਮਹਿ ਆਇਆ ॥ ਜੇ ਲੋੜੀਦਾ ਸੋਈ ਪਾਇਆ ॥  
ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹਿਆ ਹੈ ਸੰਤਹੁ ਗੁਰਿ ਅਨਭਉ ਪੁਰਖੁ ਦਿਖਾਰਿਆ ਜੀਉ ॥ ੨ ॥  
ਆਪੇ ਰਾਜਨੁ ਆਪੇ ਲੋਗਾ ॥ ਆਪਿ ਨਿਰਬਾਣੀ ਆਪੇ ਭੋਗਾ ॥  
ਆਪੇ ਤਖਤਿ ਬਹੈ ਸਚੁ ਨਿਆਈ ਸਭ ਚੂਕੀ ਕੂਕ ਪੁਕਾਰਿਆ ਜੀਉ ॥ ੩ ॥

*Automatic is the blissful Music, Anhad. Eternal is this bliss of Word-Divine play. Engrossed in meditation, I am seated at the High Abode of Self in state of Sahaj. 1. This home-coming is after long straying, where I find all that I could wish for. O' saints! Fully satiated I am, as Guru has bestowed on me vision and realization of all Pervading Lord. 2. Lord, Himself, is the Ruling Deity as also the ruled folks. He is both aloof and disenchanted as also enjoyer of all. Sits He on throne to dispense Justice True. Ended thus is all my wailing of worldliness. 3.*

Majh M. 5 [97]

In same Shabad, Guru further authenticates thus:

ਜੇਹਾ ਡਿਠਾ ਮੈ ਤੇਹੋ ਕਹਿਆ ॥ ਤਿਸੁ ਰਸੁ ਆਇਆ ਜਿਨਿ ਭੇਦੁ ਲਹਿਆ ॥  
ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਸੁਖੁ ਪਾਇਆ  
ਜਨ ਨਾਨਕ ਇਕੁ ਪਸਾਰਿਆ ਜੀਉ ॥ ੪ ॥ ੩ ॥ ੧੦ ॥

*I have stated as I visioned. Blessed with Naam-Nectar is the one who realize the Lord. Bliss comes with merging of individual soul and Spirit-Divine, O' Nanak! Entire creation is Manifestation of One, Lord. 4. 3. 10.* Majh M.5 [97]

It is a clear statement by fifth Nanak, personal witness of the stated True Gurbani and verified in experience. This is the spiritual state, enjoyed by Gurmukh Naam- devotees, ideal beings following Gurmat. Bliss of real experience alone establishes True Faith, through hard devotional practice.

The following benedictions of Naam-devotion are undeniable:

1. Anhad shabd is heard automatically, that is blissful.
2. Perpetual is this bliss of Word-Divine.
3. Engrossment in meditation at Abode of Self, in Sahaj spirituality.
4. This place of abiding is high at Dasam Dwar.
5. O'Saints! Guru bestows envisioning of All Pervading Lord!

The Gurmat states of high spirituality are truly beheld. All other talk of hearsay and misuse of quotations with distorted meaning are rootless statements, in fake copying. Gurudom of fakes can never bring about genuine efficacy of true Gurmat. The experience eludes them as farfetched. The Gurmukhs of true realization never show off. Hollow ones are given to making all the noise of false claims to high spirituality, while the accomplished ones are at peace with inner bliss.

Those, enjoying oneness with Lord, Husband, are His true brides. Lord abides on the throne of their interior. Lord enacts union with their beings as He pleases. Ecstatic is this merger of their souls into Spirit Divine, like consummation of marriage of individual souls. Their cry of ecstatic bliss is thus:

ਰਸਿ ਰਸਿ ਭੋਗ ਕਰੇ ਪ੍ਰਭੁ ਮੇਰਾ  
ਹਮ ਤਿਸੁ ਆਗੈ ਜੀਉ ਕਟਿ ਕਟਿ ਪਈਆ ॥ (੫ ॥)

*Most Enjoyable is the playful union with Lord! Yearning for Divine Love, I am sacrifice unto Him, offering my all, body and soul. (5.)*

Bilawal M.4 [836]

Merged are these devotees with Lord in their life-time and enjoy real bliss. They experience total engulfment and envision Divine within and without in complete union of oneness. They lose their entire being in the elating experience. The blissfulness includes tinkling Ethereal Music of Anhad Shabad that is most captivating and perpetual. The state of blissful Anhad is “Deep Meditation”, enlightenment, devoid of worldliness. This is an experience in full consciousness of Nectarian, Heavenly bliss, bestowed naturally through Grace-Divine. It is not a dream of semi-consciousness, or devoid of consciousness. Ofcourse lost is all worldlines and all its evils of thought and desire. It is an enlightenment of full awakesness with all the nectarian spiritual bliss. Here is a description in Gurubani:

ਸੁੰਨੋ ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥ ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ ॥  
ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ ॥  
ਓਇ ਜਨਮਿ ਨ ਮਰਹਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥  
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ ॥ ੫੨ ॥  
ਨਉ ਸਰ ਸੁਭਰ ਦਸਵੈ ਪੂਰੇ ॥ ਤਹ ਅਨਹਤ ਸੁੰਨ ਵਜਾਵਹਿ ਤੂਰੇ ॥  
ਸਾਚੈ ਰਾਚੇ ਦੇਖਿ ਹਜੂਰੇ ॥ ਘਟਿ ਘਟਿ ਸਾਚੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥  
ਗੁਪਤੀ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥ ਨਾਨਕ ਪਰਖਿ ਲਏ ਸਚੁ ਸੋਇ ॥ ੫੩ ॥

*All talk of Void, state of being without worldliness. How is the state of eternal bliss, devoid of worldliness experienced? What marks the devotees, imbued with this high spirituality, Anhad of Void? They are one with their Creator Lord in sameness. No more are they subject to birth and death of transmigration. O’Nanak! Their minds acquire wisdom of Gurmat. 52. Devotees fully satiated, free from worldly desires, concentrate only on Divine-Realization at Dasam Duar. With opening of Dasam Duar is realized Eternal Bliss, devoid of worldliness and heard is Music Divine, Anhad. Thus merge devotees with Divine while beholding*

*face to face. Enlightenment of Light divine enables to envision Lord everywhere, in all beings. Word divine, incomprehensible Naam- Divine, life-force becomes evident. O Nanak! Realized is Truth-Divine with direct experience. 53.*

Ramkali M. 1 Sidh Ghost [943-44]

Many talk of spiritual state of “Sunn”, devoid of worldliness, through hearsay or imagined, expressed in Holy Scriptures. Devoid of personal verification, such a talk is only a myth. The origin of how and where-from of “Anhad Sunn” state is not realized. According to Gurmat, it is not a state of life-less void, rather it is unique high spirituality. Devotees of this state enjoy blissful kirtan of elating ethereal music eternally. They are consciously engrossed in this all the time. There is total absence of worldly thoughts and desires and this deep meditation gets perpetuated.

Thus defined is ‘State of Anhad Sunn’, devoid of worldlines for all time to come, engrossed in music of Anhad Shabad of eternal bliss, remaining immersed in Light-Divine in Holy presence of Eternal Lord and ever saluting Him in deep meditation in high ecstasy, bestowed by this state!

Imbued in spirituality of ‘Anhad Sunn’, swan birds, devotee-sons of Lord Supreme are in the likeness of Divine. Never again are they born or die in transmigration. Gurmukhs acquire full control over mind. They dwell in complete concentration on Anhad-Shabad in Deep meditation. All their nine doors of worldly communication are satiated with nectarian Amrit bliss, enlightened with Light-Divine. Thus the entire concentration of Amrit saturated bodily organs is now directed to the Amrit Source, Dasam Dwar. There is no more distinguishing limit of function, with total Divine-orientation of the being. Engrossed in this state, Enlightenment with Divine-Knowledge, bodily organs participate in symphony of Blissful music of Anhad Shabad. No more is the need to sing praise Divine with throat and left far behind is the need for playing of musical instruments! Even the loudest sound of perceptible musical organs remains unheard there, nor is the tinkling of

imperceptible divine music audible to the perceptible ears. Conscious engrossment in heavenly imperceptible ecstatic Divine Music of Anhad Shabad leads to the sight of Divine Spirit. Imbued in Love Divine, Gurmukh devotees abide in Divine presence of WAHEGURU to enjoy undisturbed Bliss. This experience of enlightenment and broad vision extends to engulf the universe, as envisioned by devotee, including Divine Presence within and also in every other being. This establishes the Gurbani truth of Divine Immanence as witnessed Reality. It could never be construed as figment of imagination. Personal verification of Gurbani Truth further enhances faith and devotion. The hue of Naam-imbued devotees never dims, rather it further deepens. Of course very rare individuals enjoy high spirituality of Anhad Shabad and verification of personal experience. Says Gurbani:

ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ ਗੁਰਮੁਖਿ ਮੂਲੁ ਪਛਾਣਿ ਰਹੈ ॥  
 ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ ਲਹੈ ॥  
 ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤਿਭਵਣ ਜੋਤਿ ਸੁ ਸਬਦਿ ਲਹੈ ॥  
 ਖਾਵੈ ਦੂਖ ਭੂਖ ਸਾਚੇ ਕੀ ਸਾਚੇ ਹੀ ਤ੍ਰਿਪਤਾਸਿ ਰਹੈ ॥  
 ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ਬਿਰਲੇ ਕੇ ਅਰਥਾਵੈ ॥  
 ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਭਾਖੈ ਸਚਿ ਰਪੈ ਰੰਗੁ ਕਬਹੂ ਨ ਜਾਵੈ ॥ ੬੫ ॥

*Guru oriented realize Lord and their steady minds abide in their interior. Life-breath abides in bliss on the seat of navel and seeking Gurmukh finds the Essence. Word-Divine also resides in interior, Abode of Self. Realized is Light-Divine of Efluent Naam that pervades everywhere. Yearning hunger for Lord True ends afflictions and satiated is mind in seeking Divine. Rare ones comprehend Naam-force of Word-Divine, Anhad, Sustainer of all life, through Guru's Grace. Says Nanak, those reciting Naam all the time are imbued with Naam and this hue of Love-Divine is Eternal. 65.*

Ramkali M.1 Sidh Gost [945]

### Anhad Bani

In the above quote is illustrated Gurbani about the state of 'Anhad' spirituality. Restless, volatile and ruthlessly vacillating elephant-like mind

is controlled into steadiness by Gurmukh devotees, when put under the goad of Shabad, Guru's Chant, recited continuously. Thus reciting 'WAHEGURU' is efficacious to control mind for concentration and effectiveness. Naam recitation is a source of untold force that has wrought many spiritual miracles. The onset of this process follows when Naam recitation becomes automatic.

Repetition of Naam-recitation becomes blissful with natural practice, though tasteless in the beginning, like tasting a rock without relish. The forceful utterance "RU" part of WAHEGURU directs breath from tip of tongue that becomes nectarian and ends up at the navel. Engrossed in sweetness, breath is held at the navel. In the interior navel, enjoying nectarian sweetness, enticed mind comes to abide in meditation.

## Control of Mind

As long as breath imbued with Naam-Amrit is held, exerting pressure at the navel, elated mind also becomes restful there:

“ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ...” - “Abides mind steadily in the interior...”  
 Ramkali M.1 Sidh Gost [945]

With continuous practice of Naam-repetition, the mind is controlled engrossed thus in meditation, enjoying nectarian Naam-Amrit, thirsting no more for worldly craze. Enchanted and elated with Naam-amrit, it is bound and pierced through in engrossment. At Self-Abode of navel, mind enjoys drinking eternally from the amrit-well there. Breath also gets buried at the navel imbued with Amrit.

## Rising of Mind from Navel to Dasam Dwar

Now the mind, addict of Naam-nectar and drunk with nectarian breath, starts upward journey from navel along with devotee's consciousness towards high Dasam Dwar. The breath is still held pressed at the navel. Drenched with Naam-Nectar, Consciousness rises easily to the highest in search of the Essence, Lord Supreme, for union of Sahaj yog and

does find Him. This phenomenon is illustrated in Gurbani:

**ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ ਲਹੈ ॥**

*Life-breath abides in bliss on the seat of navel and seeking Gurmukh finds the Essence.*

Ramkali M.1 Sidh Gost [945]

The nectarian breath of devotee is in fact Naam, Gurmantar and effacious for absolute purification of mind, to bring it to this high spirituality. Alchemy of Naam produces the effects of deep meditation in the interior on Gurshabd at the Abode of Self without wavering of mind, enabling vision of Light-Divine that enhances yearning for ever more of this vision. The hunger to experience Presence Divine ends all other worldly seekings and banishes sorrow and pain. Seekers of Naam-Enlightenment are fully satiated with the vision of Divine Spirit of Lord Supreme. Imbued with Naam and enjoying Lord's Presence the devotees are always engrossed in singing Divine Praise, Gurbani. Ever awake with highest Spiritual Enlightenment, they are rid of all their sins, including those of previous births. Their knowledge of alchemic Gurbani, listening and reciting Amrit Naam automatically bestows the blissful Music of Anhad Shabad. Thus is brought to fruition their constant devotion to Gurbani and Naam! Singing Praise imbued with Love, they are rejuvenated physically and mentally, free from all pain, sorrow and afflictions. This is now ever more blissful, while beholding Sight of Lord. The mind rid of all impurities is rendered immaculate. Reciting Naam Divine is now with limitless eagerness. Says gurbani:

ਗੋਬਿੰਦ ਗੁਣ ਗਾਵਣ ਲਾਗੇ ॥ ਹਰਿ ਰੰਗਿ ਅਨਦਿਨੁ ਜਾਗੇ ॥  
 ਹਰਿ ਰੰਗਿ ਜਾਗੇ ਪਾਪ ਭਾਗੇ ਮਿਲੇ ਸੰਤ ਪਿਆਰਿਆ ॥  
 ਗੁਰ ਚਰਣ ਲਾਗੇ ਭਰਮ ਭਾਗੇ ਕਾਜ ਸਗਲ ਸਵਾਰਿਆ ॥  
 ਸੁਣਿ ਸੁਣ ਬਾਣੀ ਸਹਜਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਜਪਿ ਵਡਭਾਗੈ ॥  
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਪ੍ਰਭ ਆਗੈ ॥ ੧ ॥  
 ਅਨਹਤ ਸਬਦੁ ਸੁਹਾਵਾ ॥ ਸਚੁ ਮੰਗਲੁ ਹਰਿ ਜਸੁ ਗਾਵਾ ॥  
 ਗੁਣ ਗਾਇ ਹਰਿ ਹਰਿ ਦੂਖ ਨਾਸੇ ਰਹਸੁ ਉਪਜੈ ਮਨਿ ਘਣਾ ॥  
 ਮਨੁ ਤੰਨੁ ਨਿਰਮਲੁ ਦੇਖਿ ਦਰਸਨੁ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਮੁਖਿ ਭਣਾ ॥

*Singing Praise–Divine, devotees are ever awake in Divine love. Devotees remain awake in Love-Divine on meeting beloved Saint Guru and banished are all their sins. Taking refuge in Guru, all doubts vanish and all duties are accomplished. Devotees of great fortune devote to Naam-recitation and easily comprehend Gurbani, listening in rapt attention. Says Nanak, taking Shelter-Divine, they make offering to The Lord of their entire being, soul and body. 1. Devotees engrossed in blissful singing of Praise-Divine, get blessed with unstruck music most elating of Anhad Shabad. Singing Divine virtues all affliction are gone and mind is filled with unbounded joy. Sight of devotees engaged in Naam-recitation is efficacious to purify mind and body of the beholder.*

Suhi Chhant M. 5 [778]

In the holy company of True Saint, Satguru, enjoying closeness and personal communication, mercurial and volatile mind becomes steady, under control. Mind abiding within fully concentrated on Divine-Devotion, is blessed with spray of Naam-Nectar in the interior and heard is the unstruck music, Anhad Shabad, at Dasam Duar. Naam-Spray is enhanced to flow of Amrit from Dasam Duar. Naam devotees devour of this Amrit all the time, ever yearning for more. All this is blessing of continuous Naam-recitation. The chant of Gurmantar is bestowed only by Satguru and his grace alone enables devotee to engross in Faithful Love-Divine and Naam-devotion, day and night. Naam-Charming blesses with Realization of Lord, WAHEGURU, in a Loving-Embrace of the the Lord within. Confirms Gurbani:

ਸਤਸੰਗਤਿ ਸਾਧ ਪਾਈ ਵਡਭਾਗੀ ਮਨੁ ਚਲਤੋ ਭਇਓ ਅਰੂੜਾ ॥  
 ਅਨਹਤ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਹਰਿ ਅੰਮ੍ਰਿਤ ਧਾਰ ਰਸਿ ਲੀੜਾ ॥ ੧ ॥  
 ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਰੂੜਾ ॥  
 ਮੇਰੇ ਮਨਿ ਤਨਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਸਤਿਗੁਰਿ ਹਰਿ ਮਿਲਿਓ ਲਾਇ ਝਪੀੜਾ ॥ ਰਹਾਉ ॥  
*Abiding in Sat-Sangat of Saint Guru as mark of great fortune, restless mind comes to rest without wavering. Heard is continuous celestial music, Anhad Shabad and most satiating is flow of Amrit Divine from Dasam Duar. 1. O my mind! Recite Naam-Divine, most charming! Satguru has bestowed Love*



*Divine in my mind and body. Lord is met within, in loving embrace. Pause.*

Jaitsari M. 4 [698]

Wonderful, Ah! Lord, WAHEGURU, Himself blesses with His loving embrace. Such is His Wonderful Play! In His benevolence, Lord Himself comes to meet the devotee. Naam-devotion of Gurmantar blesses with Anhad-Shabad and relishing of Naam-Nectar. Says Gurbani:

ਅਨਹਤ ਬਾਣੀ ਗੁਰ ਸਬਦਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੇ ॥  
ਕਹੈ ਨਾਨਕੁ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ ਕਰਣ ਕਾਰਣ ਜੋਗੇ ॥ ੩੪ ॥

*Anhad Shabad is bestowed through devotion of Gurumantar, Gurshabd, and devotee relishes Naam-nectar. Says Nanak, Lord, Creator, The All-Powerful Only Doer, comes to meet, Himself.*  
34.

Ramkali M.3 [921]

Bewitching are the happenings of Essence of Spirituality in House of Guru. With Inaccessible, Incomprehensible and Invisible Lord Supreme, Himself coming to meet a devotee, what can be more miraculous? This is indeed a blessing wrought by glory of Naam! In no other way but through Gur-Shabad is realized Anhad-Shabad. Glory of Naam-blesses with most exhilarating bliss of union with WAHEGURU. Born in the House of Guru, one is saved from cycles of transmigration. Thus one abides in eternal bliss of high spirituality of Anhad-Shabad, engrossed in deep meditation of Lord Eternal, without any wavering. Shabad of Guru is efficacious in destroying all worldly hopes and desires. Gurmukhs are blessed with inner enlightenment of Divine-Glory. Naam-devotion to Gur-shabd wins over all hazardous worldliness and leads to the highest Fourth State of Spirituality, state of Liberation thorough Grace Divine. Says Gurbani:

ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ ॥ ਅਨਹਤਿ ਰਾਤੇ ਇਹੁ ਮਨੁ ਲਾਇਆ ॥  
ਮਨਸਾ ਆਸਾ ਸਬਦਿ ਜਲਾਈ ॥ ਗੁਰਮੁਖਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ ॥  
ਤੈ ਗੁਣ ਮੇਟੇ ਖਾਈਐ ਸਾਰੁ ॥ ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰੁ ॥ ੨੦ ॥

*Initiated into faith of Satguru, devotee is bestowed with freedom from cycles of transmigration. Engrossed in Anhad Shabad mind gets Fully absorbed. Word-Divine burns away all worldly desires*

*and hopes. Pervades Light-Divine in interiors of Gurmukhs. Banished are three states of worldliness with ardent devotion, very hard practice. Says Nanak, state of liberation is bestowed by Lord! 20.*

Ramkali M. 1 Sidh Ghost [940]

Most amazing is the miraculous power of Gur-Shabad, Gurmantar. Mind abiding in the interior goes high up in the void of Dasam Duar. Lord, Inaccessible comes to reside within a devotional being, shattering the veil of egoism. All doubt disappears and established is rock-like faith. Rare Gurmukhs enjoy this experience, blessed with grace of Guru. Visioning Lord within, Redeemed living beings behold Lord face to face and experience Enlightenment. Amrit flow from Dasam-Duar, of Sahaj State, Equipoise, starts. Graced by Guru, Gurmukhs enjoy this Amrit from Amrit well at navel within. The display of Anhad-Shabad celestial Music, is rare and inaccessible, yet this experience is enjoyed by Gurmukh devotees, within their own beings. With disappearance of the veil of separation, their consciousness takes to flight in the void of uppermost region, Dasam Duar, listening to the tinkling and elating music, Anhad Shabad. This strange phenomenon depicts sky-like void within the being that provides display of Anhad Sound. Thus within the body is contained receiver and transmitting station for continuous operation. Elation of music leads to ecstatic deep meditation, contemplating WAHEGURU. This is the intervening region of meeting Divine at Divine-Throne, visioned with opening of doors of Dasam Duar. The enticement of Celestial Music from within pulls Beloved Lord also within. Thus attracted and enticed by infinite devotional love, Beloved Lord Himself sustains this union, never to abandon again. With Divine Presence, the unending Anhad Music becomes perpetual. In this arena, Lord alone pervades in Divine-Glory. In their deep meditation Saintly Gurmukhs live in Divine-Presence. The eternal residence of bliss and well-being is bestowed by the Grace of Guru Nanak Sahib on his select Divine-Seekers to remain ever satiated fully. Never is there a shadow of duality, separation, pain or sorrow. Says Gurbani:

ਅਗਮ ਰੂਪ ਕਾ ਮਨ ਮਹਿ ਬਾਨਾ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਨਾ ॥ ੧ ॥  
 ਸਹਜ ਕਥਾ ਕੇ ਅੰਮ੍ਰਿਤ ਕੁੰਟਾ ॥ ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਲੈ ਭੁੰਚਾ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਅਨਹਤ ਬਾਣੀ ਬਾਨੁ ਨਿਰਾਲਾ ॥ ਤਾ ਕੀ ਧੁਨਿ ਮੋਹੇ ਗੋਪਾਲਾ ॥ ੨ ॥  
 ਤਹ ਸਹਜ ਅਖਾਰੇ ਅਨੇਕ ਅਨੰਤਾ ॥ ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸੰਤਾ ॥ ੩ ॥  
 ਹਰਖ ਅਨੰਤ ਸੋਗ ਨਹੀ ਬੀਆ ॥  
 ਸੋ ਘਰੁ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ ॥ ੪ ॥ ੩੫ ॥ ੧੦੪ ॥

*Inaccessible Being abides within, yet graced rare few realize Him.  
 1. Amrit-well depicted in spirituality of Sahaj state becomes available to be enjoyed by the graced devout. 1. Pause. Bewitching is the place of Anhad-Bani that enchants even Lord, Cherisher of world, with Celestial Music. 2. Many are the endless Devotional sessions of Sahaj where graced Saints hold companionship with Lord Supreme. 3. Never is there a shadow of sorrow or duality, but pure abundance of Joy always. Such is the house Divinely conferred on Guru Nanak. 4. 35. 104.*

Gaurri M.5 [186]

Obviously House of Guru Nanak is the only Abode, blessed with foregoing glories, none other. Only after initiation by the Guru, window to Divine Glories is opened. There is no other way to such an experience. Borne is this truth in the following Gur Shabad:

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਵਡੀ ਵਡਿਆਈ ॥ ਹਰਿ ਜੀ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਈ ॥  
 ਹਰਿ ਜੀਉ ਸਫਲਿਓ ਬਿਰਖੁ ਹੈ  
 ਅੰਮ੍ਰਿਤੁ ਜਿਨਿ ਪੀਤਾ ਤਿਸੁ ਤਿਖਾ ਲਹਾਵਣਿਆ ॥ ੧ ॥  
 ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥  
 ਹਰਿ ਸਤਸੰਗਤਿ ਆਪੇ ਮੇਲੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਸਤਿਗੁਰੁ ਸੇਵੀ ਸਬਦਿ ਸੁਹਾਇਆ ॥ ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਇਆ ॥  
 ਹਰਿ ਨਿਰਮਲੁ ਹਉਮੈ ਮੈਲੁ ਗਵਾਏ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ ॥ ੨ ॥  
 ਬਿਨੁ ਗੁਰ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥ ਸਿਧ ਸਾਧਿਕ ਰਹੇ ਬਿਲਲਾਇ ॥  
 ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨ ਹੋਵੀ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਵਣਿਆ ॥ ੩ ॥  
 ਇਹੁ ਮਨੁ ਆਰਸੀ ਕੋਈ ਗੁਰਮੁਖਿ ਵੇਖੈ ॥ ਮੋਰਚਾ ਨ ਲਾਗੈ ਜਾ ਹਉਮੈ ਸੋਖੈ ॥  
 ਅਨਹਤ ਬਾਣੀ ਨਿਰਮਲ ਸਬਦੁ ਵਜਾਏ ਗੁਰ ਸਬਦੀ ਸਚਿ ਸਮਾਵਣਿਆ ॥ ੪ ॥  
 ਬਿਨੁ ਸਤਿਗੁਰੁ ਕਿਹੁ ਨ ਦੇਖਿਆ ਜਾਇ ॥  
 ਗੁਰਿ ਕਿਰਪਾ ਕਰਿ ਆਪੁ ਦਿਤਾ ਦਿਖਾਇ ॥  
 ਆਪੇ ਆਪਿ ਆਪਿ ਮਿਲਿ ਰਹਿਆ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥ ੫ ॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ ॥ ਦੂਜਾ ਭਰਮੁ ਗੁਰ ਸਬਦਿ ਜਲਾਏ ॥  
 ਕਾਇਆ ਅੰਦਰਿ ਵਣਜੁ ਕਰੇ ਵਾਪਾਰਾ ਨਾਮੁ ਨਿਧਾਨੁ ਸਚੁ ਪਾਵਣਿਆ ॥ ੬ ॥  
 ਗੁਰਮੁਖਿ ਕਰਣੀ ਹਰਿ ਕੀਰਤਿ ਸਾਰੁ ॥ ਗੁਰਮੁਖਿ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥  
 ਅਨਦਿਨੁ ਰੰਗਿ ਰਤਾ ਗੁਣ ਗਾਵੈ ਅੰਦਰਿ ਮਹਲਿ ਬੁਲਾਵਣਿਆ ॥ ੭ ॥  
 ਸਤਿਗੁਰੁ ਦਾਤਾ ਮਿਲੈ ਮਿਲਾਇਆ ॥ ਪੂਰੈ ਭਾਗਿ ਮਨਿ ਸਬਦੁ ਵਸਾਇਆ ॥  
 ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ ॥ ੮ ॥ ੯ ॥ ੧੦ ॥

*Serving Satguru, is one blessed with greatest glory. Lord comes to abide within the being of devotee, on His Own! Lord is the fruit –bearing tree of Amrit. Graced with this drink, one gets all his thirst quenched. 1. I am sacrifice unto my Lord, bestowing Holy sangat, He unites me with Himself. Company of Satsangat is bestowed by Divine-Grace, where sung are Virtues-Divine through Gurbani.1. Pause. Contemplating Guru through Blissful Word, bestowed is Naam-Divine in my mind. Immaculate Lord banishes impurity of ego and thus purified, one is glorified at Door-divine. 2. Naam is bestowed not without Guru. Seers and ascetics go about wailing for Naam. There is no peace without serving Guru, Meeting Guru is an act of perfect destiny. 3. Mind is a mirror to reflect true self, visioned by rare Gurmukhs. Mind remains clear of rusting if moisture of egoism is dried up. Celestial Music, Anhad Bani, is singing of immaculate Gurbani. Union with Lord-Divine is through Naam and Gurbani. 4. Without Satguru, none can behold Lord. Bestowing His grace, Guru enables vision of Divine. Lord, Himself, comes to meet His devotees, bestowing merger of Sahaj, Equipoise of Spirituality. 5. Delving in Gurmat, Gurmukh is engrossed in Love-Divine only, doubt of duality is destroyed through Gur-Shabad. Engaging in trade of Naam-devotion within the interior, one finds true Naam-Treasure. 6. The noblest work for Guru-oriented is singing Praise–Divine. Thus Gurmukh attains Door of Liberation. Singing Virtues–Divine, imbued with Love, ushered is the Naam-Devotee into Lord’s Presence in Abode–Divine. 7. Divine grace brings about meeting with Guru. Perfect destiny thus bestows Naam in mind, through Guru. O’ Nanak! Naam confers the high distinction that devotee remains ever engrossed in singing Divine–Virtues. 8.*

Majh M.3 [114-115]

The quote demonstrates distinct high characteristics of House of The Guru. The foremost blessing of initiation into Faith of Guru Nanak, His successor Gurus and the present Sri Guru Granth Sahib (embodiment of spirit of the ten Gurus) is, that:

“Lord comes to abide within the being of the devotee on His Own.”

Incomprehensible, Inaccessible and Invisible Lord Supreme, without any effort by the devotee, comes to abide within of His Own accord. People of other faiths, with all their rituals, can never achieve this. Following teachings of Gurmat, WAHEGURU fruit bearing Tree of Amrit takes permanent root within. As a benediction, characteristic of House of Guru, Parjat, Heavenly Tree of Spiritual Enlightenment, comes to fruition of Amrit within interior of being and keeps flourishing perpetually. Body is also imbued in Amrit hue and shines forth in glory. Satiating for all time to come is the imbibing of this Amrit-Divine. I am sacrifice unto this Holy company, Sat Sangat Sanjog, that blesses with singing virtues of Divine and consequent experience of unstruck Music-Divine, Anhad-Shabad. All is Divine-Play, of abiding in Sat Sangat and finding House of Guru. There is no real Sat Sangat outside House of Guru. Many are congregations of fake devotees, in an attempt to ape real Sat Sangat. These are houses of deception. Defined in Gurbani:

**ਜਹ ਸਤਿਗੁਰੁ ਤਹ ਸਤਸੰਗਤਿ ਬਣਾਈ ॥**

*Sat Sangat is formed, where Guru abides.*

Gauri Guareree M3 [160]

**ਸਤਿਗੁਰ ਬਾਝਹੁ ਗੁਰੁ ਨਹੀ ਕੋਈ ॥** - “*There is no other Satguru, save Sri Guru Granth Sahib, Embodiment of Spirit of Ten Gurus.*”

Aasa M.3, Patti [435]

Thus Sangat of Guru Oriented, Gurmukhs, in the Divine presence of Sri Guru Granth Sahib is true Sat Sangat. Gurudom of fake gurus and their fake devotees can never be termed Sat Sangat. Word-Divine and Embodiment of Word-Divine, Sri Guru Granth Sahib, is the Truly

appointed Satguru and Worthy of the High Status. Real Service to Satguru is devotion to Gur-Shabad.

**ਗੁਰ ਕੀ ਸੇਵਾ ਗੁਰ ਭਗਤਿ ਹੈ ਵਿਰਲਾ ਪਾਏ ਕੋਇ ॥**

*Service to Guru is devotion with self-effacement and dedication that rare few avail of.*

Sri Rag M.3 [66]

**ਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਮਨੁ ਨਿਰਮਲੁ ਸੁਖਿ ਹੋਇ ॥**

*Guru-ordained devotion renders mind immaculate and brings peace and bliss.*

Sri Rag M.1 [60]

**ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਿ ਵਸਿਆ ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ ॥**

*Gur-Shabad abiding in mind, destroys all egoism.*

Sri Rag M.1 [60]

Gurmukhs, devotees of Guru, are blissful in devotion of Gur-Shabad, Gurmantar. They are blessed with Naam within. Naam abiding within, Divine-Spirit, WAHEGURU, in His Glory comes to pervade within their beings, bestowing Vision-Divine. Immaculate Presence-Divine purifies being of all the impurity of egoism and self-hood. These are the devotees, honoured at Court-Divine. Says Gurbani:

**ਬਿਨੁ ਗੁਰ ਨਾਮ ਨ ਪਾਇਆ ਜਾਇ ॥ ਸਿਧ ਸਾਧਿਕ ਰਹੇ ਬਿਲਲਾਇ ॥**

*Without Guru, Naam is bestowed not. Many are seers and ascetics going about wailing.*

Majh M.5 [115]

**ਸਾਧਿਕ ਸਿਧ ਫਿਰਹਿ ਬਿਲਲਾਤੇ ਤੇ ਭੀ ਮੋਹੇ ਮਾਈ ॥**

*Ascetics and seers, enticed by worldliness, go about wailing for Naam.*

Suhi M.5 [747]

**ਸਾਧਿਕ ਸਿਧ ਗੁਰੂ ਬਹੁ ਚੇਲੇ ਖੋਜਤ ਫਿਰਹਿ ਫੁਰਮਾਣੇ ॥**

*Ascetics, seers, gurus and many of their disciples go about in vain pursuit subject to Will-Divine.*

Ramkali M. 1 Sidh Ghost [946]

ਸਾਧਿਕ ਸਿਧ ਜਿਸੈ ਕਉ ਫਿਰਦੇ ॥ ਬ੍ਰਹਮੇ ਇੰਦ੍ਰ ਧਿਆਇਨਿ ਹਿਰਦੇ ॥  
ਕੋਟਿ ਤੇਤੀਸਾ ਖੋਜਹਿ ਤਾ ਕਉ ਗੁਰ ਮਿਲਿ ਹਿਰਦੈ ਗਾਵਣਿਆ ॥ ੨ ॥

*While seers and ascetics, go about searching without, Brahma, Indra, angelic beings contemplate of Him in mind. Countless angelic beings are all engaged in finding Him, yet devotees, graced by Guru, sing blissfully Praise-Divine in their hearts in company of the Emissary, Guru.*

Majh M.5 Ghar 1 [130]

ਅਗਮ ਅਗੋਚਰ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨੀ ॥ ਸਾਧਿਕ ਸਿਧ ਧਿਆਵਹਿ ਗਿਆਨੀ ॥  
ਖੁਦੀ ਮਿਟੀ ਚੂਕਾ ਭੋਲਾਵਾ ਗੁਰਿ ਮਨ ਹੀ ਮਹਿ ਪ੍ਰਗਟਾਇਆ ਜੀਉ ॥ ੩ ॥

*Inaccessible and incomprehensible is Lord Supreme that cannot be fathomed. Ascetics seers and sages try to comprehend Him. However, it is only after self-effacement and riddance from all doubt, that Guru bestowes Lord's vision within interior of being itself.*

Majh M. 5 [104]

ਵਡਾ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਈ ॥ ਗੁਰ ਬਿਨੁ ਸੋਝੀ ਕਿਨੈ ਨ ਹੋਈ ॥ ... (੧੨॥)

*All talk of Divine Greatness of hearsay, however none has True comprehension without The Guru." ... (12.)*

Maru M.1 [1035]

ਤ੍ਰੈ ਗੁਣ ਰਹਤ ਰਹੈ ਨਿਰਾਰੀ ਸਾਧਿਕ ਸਿਧ ਨ ਜਾਨੈ ॥  
ਰਤਨ ਕੋਠੜੀ ਅੰਮ੍ਰਿਤ ਸੰਪੂਰਨ ਸਤਿਗੁਰ ਕੈ ਖਜਾਨੈ ॥ ੧ ॥  
ਅਚਰਜੁ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ॥ ਬਸਤੁ ਅਗੋਚਰ ਭਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥  
ਮੋਲੁ ਨਾਹੀ ਕਛੁ ਕਰਣੈ ਜੋਗਾ ਕਿਆ ਕੇ ਕਹੈ ਸੁਣਾਵੈ ॥  
ਕਥਨ ਕਹਣ ਕਉ ਸੋਝੀ ਨਾਹੀ ਜੋ ਪੇਖੈ ਤਿਸੁ ਬਣਿ ਆਵੈ ॥ ੨ ॥

*Unknown to seers and ascetics, beyond the reach of worldliness, closet, full of precious Gems and Amrit, is the Treasure-House of Guru. 1. Here is a wonder, beyond words! O'borther! Imperceptible is the Priceless Commodity within. 1. Pause. None is able to evaluate worth of Naam- Commodity, what can one say and express? Beyond any words to comprehend, whosoever realizes Naam-Treasure, falls deeply in Love of Naam-Devotion. 2.*

Ramkali M. 5 [883]

Without becoming a devotee of Satguru, no ascetic, seer or sage, can gain awareness of Door-Divine nor real peace. Perfect destiny bestows

the gift of meeting Satguru. It is taking refuge in Satguru through initiation that removes filth of one's interior, of all selfhood and ego. Thus mind of a Gurmukh, Guru-Oriented, is immaculate like a shining mirror, free of rust of egoism. It is reflection in the mirror-like mind that enables vision of invisible scenes, beyond the pale of visible creation. This eternal state of Pure Spirituality gives access to elating Music-Divine of Anhad-Shabad, from Dasam Duar. This is The Real State of merging with Gur-Shabad, Naam. Grace of Guru and Naam-devotion by the initiated devotees alone leads to vision of this Divine-Play, otherwise inaccessible and imperceptible! Satguru bestows visions of Glorious Lord, perpetually.

Gurmukh, Naam-devotees, Blissfully united with Lord, Spirit-Divine, abide in Sahaj, state of Spiritual Equipoise. This is total devotion to One Lord Supreme, without a shadow of duality, destroyed by efficacy of Naam. Engrossed they remain in Spiritual experiences within and playful Oneness of union with Lord Husband.

## EXPANSE OF VOID-LORD UNMANIFESTED

ਅੰਤਰਿ ਸੁੰਨੰ ਬਾਹਰਿ ਸੁੰਨੰ ਤ੍ਰਿਭਵਣ ਸੁੰਨਮ ਸੁੰਨੰ ॥  
 ਚਉਥੇ ਸੁੰਨੈ ਜੋ ਨਹੁ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪੁ ਨ ਪੁੰਨੰ ॥  
 ਘਟਿ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੇਉ ॥ ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ ॥  
 ਜੋ ਜਨੁ ਨਾਮ ਨਿਰੰਜਨ ਰਾਤਾ ॥ ਨਾਨਕ ਸੋਈ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ੫੧ ॥

*Unmanifested Lord, Invisible, pervades everywhere, within and without throughout the universe. Mortal, who realizes Sahaj of Fourth State, transcends sin or propitiation of deeds. Comprehending secret of Divine Pervading in all and yet aloof as Transcendent Lord, Eternal, a devotee acquires sameness of the Primordial Immaculate Lord. Devotee imbued with Naam, Immaculate, O' Nanak, is One with Lord of Destiny! 5.*

Ramkali M. 1 Sidh Ghost [943]



**Elucidation:** Blessed with Highest Spirituality ‘Turiya’, fourth-state totally devoid of worldliness, devotee is always engrossed in meditating Transcendent Lord. He visions Glory of Lord Supreme, Divine–Spirit face to face. He sees Light-Divine and Divine Presence within and without, engulfing all creation and beings. Like the Virtuous Lord, the devotee acquires freedom, beyond worldliness of good or bad deeds of merit or sin. There is no response of mind to worldly attraction for sin or rituals that is no more his field of action. He is lost in Vision of One Lord all around, in all beings and comprehends the secret of Divine Immanence and Transcendence. Thus, the devotee who lives Gurmat in practice, in full devotion, gets imbued with Naam-Immaculate and becomes one with Lord, merging with Spirit Divine, WAHEGURU. He has no separate identity of his own.

## CHAPTER IV SPIRITUAL ENJOYMENT

Ingressed within by the Grace of Guru is the True Commodity, Naam Amrit. Blessed, Gurmukh devotee, enjoying real nectarian bliss, engages in endless Naam-devotion. In ecstatic mood, devotee sings elating Praise-Divine and hears celestial music that ensues from Dasam Duar. With the Divine experience of visioning wondrous sights, devotee starts singing Divine-Virtues day and night as a cherished activity. This ennobling pursuit of Gurmukhs prepares them for abiding at Sach Khand, Door of liberation and they become 'living redeemed'. Deeply imbued in Divine-Love, they are ever singing Gurbani, Divine-Virtues. They are then invited into Abode-Divine by Beloved Lord.

One realizes Guru, the Gracious, through devotion to Naam, as Divine benediction. It is mark of good destiny that Naam, Gurmantar, comes to abide in mind. This is a characteristic benediction of the Guru's House, enjoyed by Gurmukh devotees. Blessed with singing Praise-Divine in full engrossment all the time are Gurmukhs of the House of Guru, alone. Such past or present Gurmukhs, enjoying their high spirituality, have sung thus in elation:

ਮੇਰੈ ਮਨਿ ਅਨਦੁ ਭਇਆ ਜੀਉ ਵਜੀ ਵਾਧਾਈ ॥  
 ਘਰਿ ਲਾਲੁ ਆਇਆ ਪਿਆਰਾ ਸਭ ਤਿਖਾ ਬੁਝਾਈ ॥  
 ਮਿਲਿਆ ਤ ਲਾਲੁ ਗੁਪਾਲੁ ਠਾਕੁਰੁ ਸਖੀ ਮੰਗਲੁ ਗਾਇ ॥  
 ਸਭ ਮੀਤ ਬੰਧਪ ਹਰਖੁ ਉਪਜਿਆ ਦੂਤ ਬਾਉ ਗਵਾਇਆ ॥  
 ਅਨਹਤ ਵਾਜੇ ਵਜਹਿ ਘਰ ਮਹਿ ਪਿਰ ਸੰਗਿ ਸੇਜ ਵਿਛਾਈ ॥  
 ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਹਜਿ ਰਹੈ ਹਰਿ ਮਿਲਿਆ ਕੰਤੁ ਸੁਖਦਾਈ ॥ ੪ ॥ ੧ ॥

*Blissful is my mind and festive is the environment. With home coming of Lord, Beloved, all thirst of desire is satiated. Such is the joy of meeting Lord, Cherisher of World, that all my being is rejoicing with song of happiness. All physical organs as also spiritual friends are greatly flourished and evil foes, lust, anger, greed, attachment and conceit have been routed away. Heard is welcoming celestial Music of Anhad-Shabad within and I share*

*spousal bed with Lord, Husband. Prays Nanak, steady may be the bliss of Spiritual union with Lord Husband, Source of all Bliss!*  
4. 1. Gaurri chhant M. 5 [247]

True Bliss, greatest happiness, lies in Union with Lord Husband. Meeting itself produces instant Joy in the mind of devotee-bride. All the being is full of joyous song within, as the Beloved Lord comes to abide in interior of being. Meeting Lord-Divine within, wondrous Blissful Sight, and realizing Imperceptible Beloved spouse, brings shine of Glory to the bride-devotee. Closely associated in Sat Sang, similarly blessed friends with spousal union, join in the celebration of newly blessed union, singing joyfully. While Spiritual friends are highly pleased, evil foes are completely routed away. The Celestial Music of Dasam Duar also descends to the interior of being, through Divine dispensation, to enhance the welcoming festive mood. Such is the enchanting ceremony of welcome to Divine Spouse with tinkling Music, Anhad Shabad. Spousal bed is prepared in interior of the being, to be shared by Loving Divine Spouse and Love-imbued new devotee-bride. Shabad of Anhad, in most pleasing tunes of celestial Music, is sung:

ਪ੍ਰਿਅ ਅੰਕਿ ਅੰਕੁ ਮਿਲਾਈ... - “*Complete and gratifying is the Union with Lord Spouse...*”

Most Blissful is the playful Spiritual Union, ecstatic beyond words. Sexual enjoyment pales into insignificance in comparison. Joy of Spiritual Union is rejuvenating beyond measure and ever more, never diminishing. This is perpetual. Sexual enjoyment soon wears off and even leaves one with insipid feeling. When ecstasy of spiritual union becomes limitless, the bride prays for strength to cope up with the boundless joy: O’ Loving Source of Bliss, Spouse of mine! Please let me enjoy your love at a slower pace, so as to perpetuate this. Height of ecstasy in bliss of Sahaj during Spiritual Union brings forth cries of ecstatic joy of the devotee, automatically. These are joyful songs of deep feelings from innermost depths. Here is such a Gurbani Quote, acclaiming pure joy of union:

ਅਨਹਦੇ ਅਨਹਦੁ ਵਾਜੈ ਰੁਣ ਝੁਣਕਾਰੇ ਰਾਮ ॥  
 ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਲਾਲ ਪਿਆਰੇ ਰਾਮ ॥  
 ਅਨਦਿਨੁ ਰਾਤਾ ਮਨੁ ਬੈਰਾਗੀ ਸੁੰਨ ਮੰਡਲਿ ਘਰੁ ਪਾਇਆ ॥  
 ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਪਿਆਰਾ ਸਤਿਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥  
 ਆਸਣਿ ਬੈਸਣਿ ਬਿਰੁ ਨਾਰਾਇਣੁ ਤਿਤੁ ਮਨੁ ਰਾਤਾ ਵੀਚਾਰੇ ॥  
 ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਅਨਹਦ ਰੁਣ ਝੁਣਕਾਰੇ ॥ ੧ ॥

*Tinkling is the Celestial Music of Anhad-Shabad, most ecstatic! My mind is imbued with Love for my Beloved Lord. Imbued thus my yearning mind finds abode at the vast expanse of Dasam Duar. The eternal, Primordial, All Pervading, Limitless, Beloved Lord, Imperceptible, is made perceptible by Grace of Satguru. Eternal Lord, seated on His Throne has become focus of My love through contemplation of Divine. O' Nanak! Naam-imbued are the yearning devotees, always hearing tinkling of celestial Music of Anhad-Shabad, in supreme Bliss! 1.*

Aasa M. 1 [436]

This is not figurative narration, but a very real self experience. Loving devotee-bride, enjoying spiritual union with Lord Husband pours out ecstatic happiness with all the being. It is impossible to contain most delightful joy that bursts out in pouring of mirthful songs, Gurbani, expressing inner Joy. This indeed is the expression of wonderful spiritual Love between enchanting Lord Husband and a yearning devotee that ushers in simultaneous opening of Dasam Duar. Heard then is celestial Music, tinkling of Anhad Divine musical organs. Opening of Dasam Duar perpetuates this ecstatic state day and night, without any let up. Thus engrossed, I turned away from all worldliness and devoted all concentration to Anhad Shabad.

### Sphere of Expanse in Void

*Lost in blissfulness of Anhad Shabad, I came to abide in Void, Sphere of vast expanse free of any distracting thought. It is here that I visioned Primordial, all Pervading Lord face to face, through Grace of Guru. I, thus had direct experience of vision of Lord, Incomprehensible to all angelic beings, sages and seers. On the throne of my interior being, Lord Supreme takes seat in*

*Meditation. I am beyond myself in limitless Joy, beholding His Glorious Sight. Guru Nanak Sahib puts his seal of affirmation, that this is an indication of Vision of Essence, Glorious Lord, by Naam-imbued devotee. Ecstatic is the Joy of Tinkling Ethereal Music that keeps devotee enchanted all the time!*

CHAPTER V  
STATE OF LIBERATION – CITY OF NO WORRY  
ABODE OF SELF – STATE OF EQUIPOISE

To become a citizen of ‘City of No-Worry’, Satguru recommends as follows:

ਤਿਤੁ ਅਗਮ ਤਿਤੁ ਅਗਮ ਪੁਰੇ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਜਾਈਐ ਰਾਮ ॥  
ਸਚੁ ਸੰਜਮੇ ਸਾਰਿ ਗੁਣਾ ਗੁਰ ਸਬਦੁ ਕਮਾਈਐ ਰਾਮ ॥  
ਸਚੁ ਸਬਦੁ ਕਮਾਈਐ ਨਿਜ ਘਰਿ ਜਾਈਐ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨਾ ॥  
ਤਿਤੁ ਸਾਖਾ ਮੂਲੁ ਪਤੁ ਨਹੀ ਡਾਲੀ ਸਿਰਿ ਸਭਨਾ ਪਰਧਾਨਾ ॥  
ਜਪੁ ਤਪੁ ਕਰਿ ਕਰਿ ਸੰਜਮ ਥਾਕੀ ਹਠਿ ਨਿਗ੍ਰਹਿ ਨਹੀ ਪਾਈਐ ॥  
ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗਜੀਵਨ ਸਤਿਗੁਰ ਬੁਝ ਬੁਝਾਈਐ ॥ ੨ ॥

*How to abide in ‘City of No-Worry’? Truly efficacious method of developing Characteristic Divine Virtues is devotional practice of Guru’s Word, Naam. Practicing Naam, a devotee comes to abide in Abode of Self and finds Lord, Treasure-House of All Virtues. Supreme is the Lord, Sovereign, All by Himself, without a subsidy or root. Many rituals, penances of self-torture are of no avail, in realizing Him. O’ Nanak! Lord, Sustainer of all life is effortlessly realized, only through Will-Divine, as Divine-Grace. This understanding is bestowed by Satguru. 2.*

Aasa M. 1 [436]

**Explication:**

In the invisible region, beyond human comprehension, how can one come to abide? The Gurbani guides thus: Practicing noble act of Naam-devotion, Guru’s Word-Gur Shabad, Essence of All virtues is the Gurmat way to dwell in the Region of Peace, City of No-Worry. No other methodology can work. This is the only efficacious method, of real value. Discipline of True Naam-devotion brings about awareness of ‘Carefree Region’ not possible otherwise through whatever means. Guru’s Word alone has the power to open gates of this blissful abode, through practice of ‘Gurmantar’. This is underlined in third line of the above Gurbani quote. It is a decisive revelation that Gurmat Naam-

devotion alone leads to Abode of Self and Realization of Supreme Lord, Treasure-House of all Virtues. Realization of Lord by itself is abiding in Abode of Self, free from all care! Abode of the separated soul from its Divine-Source is the very merger back into Lord. It is a tiny spark of Divine Spirit, individual soul, getting back into the Primordial Divine Spirit. The separated soul tends to get engrossed in enchanting worldliness and mistakenly believing worldliness to be its abode. Says Gurbani:

ਜੋ ਘਰੁ ਛਡਿ ਗਵਾਵਣਾ ਸੋ ਲਗਾ ਮਨ ਮਾਹਿ ॥  
ਜਿਥੈ ਜਾਇ ਤੁਧੁ ਵਰਤਣਾ ਤਿਸ ਕੀ ਚਿੰਤਾ ਨਾਹਿ ॥

*Temporary shelter of worldly sojourn that has to be abandoned engrosses mind. Unaware you remain of abode eternal, where you must go to abide eternally.*

Sri Rag M. 5 [45]

ਜਿਹ ਘਰ ਮਹਿ ਤੁਧੁ ਰਹਨਾ ਬਸਨਾ ਸੋ ਘਰੁ ਚੀਤਿ ਨ ਆਇਓ ॥ ੩ ॥

*You forsake the abode, where you shall eternally abide. 3.*

Maru M. 5 [1017]

The eternal Abode of the soul-being, permanent residence after leaving temporary worldly shelter of brief life-sojourn is real Abode of Self. This is what comes to pass in Abode of Self:

ਨਿਜ ਘਰਿ ਜਾਇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਆ ਬਿਨੁ ਨੈਨਾ ਜਗਤੁ ਨਹਾਰੇ ॥ ੭ ॥

*In Abode of Self one drinks nectarian Amrit, of Immortality. The sight to behold no more depends upon bodily eyes. 7.*

Nat M. 4 [983]

Tasted is the ecstatic Amrit from Font of Dasam Duar only after taking up residence at Abode of Self. There one acquires supernatural sight and perceptible bodily eyes are of no use. All is envisioned in just one supernatural glance. Lord Supreme is met there and Beloved Lord becomes constant companion.

**ਨਿਜ ਘਰਿ ਜਾਇ ਬਹੈ ਸਚੁ ਪਾਏ ਅਨਦਿਨੁ ਨਾਲਿ ਪਿਆਰੇ ॥**

*Realized is Lord Beloved as constant companion, abiding in Abode of Self.*

Dhanasri Chhant M. 1 [689]

Divine-devotion and Naam-Contemplation is the precondition to gain access there. Failing this, Abode of Self is unattainable through any other means.

**ਵਿਣੁ ਭਗਤੀ ਘਰਿ ਵਾਸੁ ਨ ਹੋਵੀ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਏ ॥**

*Never can one abide in Abode of Self without Divine-devotion. Harken this O'all mortals.*

Dhanasri Chhant M. 1 [689]

Gone is all the fear of transmigration in Abode of Self, once for all. Restless and wandering mind becomes steady. Residing in Abode of Self is after flourishing of Lotus at the navel. In the bliss of Blooming Lotus and abiding in Abode of Self, envisioned by the soul are the brimming tanks of Amrit in sky, underworlds and all over. Merged in Spirit-Divine, soul beholds Beloved Lord.

**ਨਿਜ ਘਰਿ ਬੈਸਿ ਰਹੇ ਭਉ ਖਾਇਆ ॥ ਧਾਵਤ ਰਾਖੇ ਠਾਕਿ ਰਹਾਇਆ ॥**

**ਕਮਲ ਬਿਗਾਸ ਹਰੇ ਸਰ ਸੁਭਰ ਆਤਮ ਰਾਮੁ ਸਖਾਈ ਹੇ ॥ ੬ ॥**

*Abiding in Abode of Self fear is banished. Wandering mind becomes stable. Flourished is lotus, brimful is tank of Amrit and befriended is Lord Supreme. 6.*

Maru M. 1 [1022]

Rid is devotee of the attachment of worldliness:

**ਨਿਜ ਘਰਿ ਵਸਿਆ ਤਿਥੈ ਮੋਹੁ ਨ ਮਾਇਆ ॥ (੧ ॥)**

*Abiding in abode of self, there is no more attachment of worldliness! (1.)*

Maru M.3 [1050]

When Naam comes to abide in mind after initiation by Guru, propelled by subsequent Naam-meditation, one automatically comes to abide in Abode of Self:



ਨਿਜ ਘਰਿ ਵਸੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥ ੩ ॥

*Naam abiding in mind of Guru-Oriented, they normally come to abide in Abode of Self. 3.*

Bhairon M. 3 [1129]

One is fully sustained by Naam Immaculate as Divine-devotee, abiding in Abode of Self - no other want is felt there. One acquires a state of Satisfaction with Divine-Provisioning, without asking. Praise-Divine as mark of devotion becomes donning of dress. Even after taking up residence in abode of self, devotees keep singing Praise-Divine as Divine-Service. Their glory is enchanting Naam awareness:

ਭਗਤਾਂ ਕਾ ਭੋਜਨੁ ਹਰਿ ਨਾਮ ਨਿਰੰਜਨੁ ਪੈਨ੍ਹੁ ਭਗਤਿ ਬਛਾਈ ॥

ਨਿਜ ਘਰਿ ਵਾਸਾ ਸਦਾ ਹਰਿ ਸੇਵਨਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਈ ॥ ੨ ॥

*Sustenance of devotees is Naam Immaculate and Praise-Divine is like donning of dress. Abiding in Abode of Self, they remain in contemplation of Naam and receive honour at Door-Divine. 2.*

Sarang M. 3 [1233]

True Word, Gurmantar, Naam-meditation alone is gathering of Naam-wealth and recitation of True Gurbani is singing of Divine-Virtues. Such is the stepping into Abode of Self and attaining of State of Immortality, that bestows honour in Divine-Court:

ਸਚੈ ਸਬਦਿ ਸਚੁ ਕਮਾਵੈ ॥ ਸਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

ਨਿਜ ਘਰਿ ਵਾਸੁ ਅਮਰ ਪਦੁ ਪਾਵੈ ॥ ਤਾ ਦਰਿ ਸਾਚੈ ਸੋਭਾ ਪਾਵੈ ॥ ੫ ॥

*Word-Divine, Gurmantar, is for Naam-devotion and True Gurbani is for singing Divine Virtues. Thus one goes to abide in Abode of Self as Immortal being and receives honour at Door-Divine. 5.*

Parbhathi Asht. M. 1 [1342]

Awareness of Abode of Self dawns only on those initiated by Guru, Guru-Oriented. They become engrossed in Love-Divine through ceaseless Gurmat Naam-Meditation. These are the ones that go to abide in Abode of Self and merge into SachKhand, Abode-Divine. Ended is their cycle of births and deaths. However, all important condition is initiation into House of Guru and living in accordance with

Gurmat teachings of Satguru:

ਗੁਰਮੁਖਿ ਬੂਝੈ ਏਕ ਲਿਵ ਲਾਏ ॥ ਨਿਜ ਘਰਿ ਵਾਸੈ ਸਾਚਿ ਸਮਾਏ ॥  
ਜੰਮਣੁ ਮਰਣਾ ਠਾਕਰਹਾਏ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਇਹ ਮਤਿ ਪਾਏ ॥ ੭ ॥

*Guru-Oriented become aware through Love-Divine. Devotee, thus, comes to abide in Abode of Self and merge with Lord. Ended is the cycle of births and deaths. Tutelage of Accomplished Guru brings such awareness. 7.*  
Gaurri Guareri M. 1 [222]

Residents of Abode of Self radiate enchanting spiritual glory always. Their very sight becomes blissful. Naam immaculate abides within them at all times. They have scored victory over death. Ended is their thirst of worldly desires. Ever awake spiritually, they never yield to slumber of worldliness. They keep enjoying drink of Amrit at will from within. Sweetness of Amrit Bani keeps pouring through their recitation and their interior is ever brimming with nectarian Naam-Amrit. Singing Divine-Virtues becomes automatic all the while:

ਕਾਲੁ ਮਾਰਿ ਮਨਸਾ ਮਨਹਿ ਸਮਾਣੀ ਅੰਤਰਿ ਨਿਰਮਲੁ ਨਾਉ ॥  
ਅਨਦਿਨੁ ਜਾਗੈ ਕਦੇ ਨ ਸੋਵੈ ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ ਪਿਆਉ ॥  
ਮੀਠਾ ਬੋਲੇ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਉ ॥  
ਨਿਜ ਘਰਿ ਵਾਸਾ ਸਦਾ ਸੋਹਦੇ ਨਾਨਕ ਤਿਨ ਮਿਲਿਆ ਸੁਖੁ ਪਾਉ ॥ ੨ ॥

*Immaculate Naam abiding within, scored is victory over death and ended is all desire of mind. Drinking Naam-Amrit at will, devotee remains spiritually awake, never yielding to slumber of worldliness. Sweet is the utterance of Amrit Bani, ever singing Divine Virtues. Ever enchanting are residents of Abode of Self, O'Nanak, and peace descends on beholding them. 2.*

Bilawal Ki Var M. 3 [853]

House of eternal residence of Fourth Spiritual State, beyond worldliness, is the Abode of Liberated devotees. Abode of Self is where Guru-oriented transcend worldliness like flourished Lotus remaining above water, renouncers-true abide in full spiritual awareness. Abode of Self is self-inducing like a touch-stone, 'Paras', that makes its residents total renouncers of worldliness of three states.

They delve not in sin or virtue of deeds, transcending both in complete renunciation:

ਪਾਪ ਪੁੰਨ ਦੁਇ ਏਕ ਸਮਾਨ ॥ ਨਿਜ ਘਰਿ ਪਾਰਸੁ ਤਜਹੁ ਗੁਨ ਆਨ ॥ ੩ ॥  
*Delving no more in merit or demerit, virtuous and sinful deeds are transcended in Abode of Self. Spirituality of in-dwelling Alchemic Naam induces spirit of renunciation in devotees. 3.*

Gaurri Kabir Ji [325]

It is glory of Naam, that leads to abiding in Abode of Self. Tinkling of Anhad Kirtan is continuous there as also constant beholding of Creator Lord through Supernatural Sight. Bestowed is the Eternal Liberation there, merging with Formless, Immaculate, All-Pervading, Light-Divine and enjoying the vision. Abode of Self thus comes alive and real:

ਕੀਰਤਿ ਸੂਰਤਿ ਮੁਕਤਿ ਇਕ ਨਾਈ ॥ ਤਹੀ ਨਿਰੰਜਨੁ ਰਹਿਆ ਸਮਾਈ ॥  
 ਨਿਜ ਘਰਿ ਬਿਆਪਿ ਰਹਿਆ ਨਿਜ ਠਾਈ ॥ ੭ ॥  
*Nam-Divine is inclusive of Praise Divine, personal charm and liberation. Lord Himself abides in Naam. He is eternally Present in Abode of Self and beheld in Divine Splendor. 7.*

Gaurri Guareri M.1 [122]

The following Gurbani quote describes typical living of Gurmukh devotees in abode of Self:

ਬੋਲਹਿ ਸਾਚੁ ਮਿਥਿਆ ਨਹੀ ਰਾਈ ॥ ਚਾਲਹਿ ਗੁਰਮੁਖਿ ਹੁਕਮਿ ਰਜਾਈ ॥  
 ਰਹਹਿ ਅਤੀਤ ਸਚੇ ਸਰਣਾਈ ॥ ੧ ॥ ਸਚ ਘਰਿ ਬੈਸੈ ਕਾਲੁ ਨ ਜੋਹੈ ॥  
 ਮਨਮੁਖ ਕਉ ਆਵਤ ਜਾਵਤ ਦੁਖੁ ਮੋਹੈ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਅਪਿਉ ਪੀਅਉ ਅਕਥੁ ਕਥਿ ਰਹੀਐ ॥ ਨਿਜ ਘਰਿ ਬੈਸਿ ਸਹਜ ਘਰੁ ਲਹੀਐ ॥  
 ਹਰਿ ਰਸਿ ਮਾਤੇ ਇਹੁ ਸੁਖੁ ਕਹੀਐ ॥ ੨ ॥  
 ਗੁਰਮਤਿ ਚਾਲ ਨਿਹਚਲ ਨਹੀ ਡੋਲੈ ॥  
 ਗੁਰਮਤਿ ਸਾਚਿ ਸਹਜਿ ਹਰਿ ਬੋਲੈ ॥ ਪੀਵੈ ਅੰਮ੍ਰਿਤੁ ਤਤੁ ਵਿਰੋਲੈ ॥ ੩ ॥  
 ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਦੀਖਿਆ ਲੀਨੀ ॥ ਮਨੁ ਤਨੁ ਅਰਪਿਓ ਅੰਤਰ ਗਤਿ ਕੀਨੀ ॥  
 ਗਤਿ ਮਿਤਿ ਪਾਈ ਆਤਮੁ ਚੀਨੀ ॥ ੪ ॥ ਭੋਜਨੁ ਨਾਮੁ ਨਿਰੰਜਨ ਸਾਚੁ ॥  
 ਪਰਮ ਹੰਸੁ ਸਚੁ ਜੋਤਿ ਅਪਾਰ ॥ ਜਹ ਦੇਖਉ ਤਹ ਏਕੰਕਾਰੁ ॥ ੫ ॥  
 ਰਹੈ ਨਿਰਾਲਮੁ ਏਕਾ ਸਚੁ ਕਰਣੀ ॥ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੇਵਾ ਗੁਰ ਚਰਣੀ ॥

ਮਨ ਤੇ ਮਨੁ ਮਾਨਿਆ ਚੁਕੀ ਅਹੰ ਭ੍ਰਮਣੀ ॥ ੬ ॥  
 ਇਨ ਬਿਧਿ ਕਉਣੁ ਕਉਣੁ ਨਹੀ ਤਾਰਿਆ ॥ ਹਰਿ ਜਸਿ ਸੰਤ ਭਗਤ ਨਿਸਤਾਰਿਆ ॥  
 ਪ੍ਰਭ ਪਾਏ ਹਮ ਅਵਰੁ ਨ ਭਾਰਿਆ ॥ ੭ ॥ ਸਾਚ ਮਹਲਿ ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥  
 ਨਿਹਚਲ ਮਹਲੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ॥ ਸਾਚਿ ਸੰਤੋਖੇ ਭਰਮੁ ਚੁਕਾਇਆ ॥ ੮ ॥  
 ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਸਚੁ ਸੋਈ ॥ ਤਿਨ ਕੀ ਸੰਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ ॥  
 ਨਾਨਕ ਸਾਚਿ ਨਾਮਿ ਮਲੁ ਖੋਈ ॥ ੯ ॥ ੧੫ ॥

*Speaking truth, absolutely free from falsehood, Guru-oriented live in harmony with Will-Divine. They remain renouncers of worldliness, taking refuge in Lord. 1. Abiding in Eternal abode, death stares them not. Mind-ward mortals keep suffering pain of births and deaths and worldly attachment. 1. Pause. Drink deep of Naam-Amrit and keep reciting virtues of Lord Infinite. Abiding in Abode of Self is gained the state of Spiritual Poise. Imbued with Naam-Amrit enjoy this Bliss. 2. Firm, rock-like is the disciplined way of Gurmat, not given to wavering. In Gurmat way, abiding in Godly Presence, devotee remains singing Divine-Virtues in state of Sahaj. Drinking Naam-Amrit, devotee delves in essence of Knowledge. 3. Finding Satguru, devotee gets initiated with Gurmantar. Making an offering of his all, mind and body, he gets purified within. As immaculate being, devotee acquires Spiritual Awareness. 4. Naam-Immaculate provides blissful sustenance. Devotee is like Spiritual Swan bird, engulfed with Divine-Light. He envisions Lord Alone everywhere. 5. Transcending worldliness, he lives righteous life. Serving in House of Guru, he is bestowed with highest Spirituality. With self-conviction of mind, ended is self-conceit and delving in doubt. 6. Who is not redeemed, following this Highway of Spirituality? All Saintly devotees have been redeemed through Praise-Divine. Realizing Lord Supreme, shunned is all duality. 7. Abiding in Eternal Abode, comprehended through Guru, this permanent residence is beyond pale of worldliness. Righteous living of contentment brooks not any doubt. 8. One becomes Guru-Oriented in company of those enshrining Lord in their minds. Says Nanak, Naam-Divine is Great Purifier of filth of worldliness. 9. 15.*

Gaurri M. 1 [227]

Godly devotees utter always Naam-True, Truth-Eternal. Naam is their only expression! Naam alone is commodity of Worth. That is why Guru-Oriented, Naam-addicts and lovers of Divine utter Naam-always:

ਸਚੁ ਨਾਮੁ ਧਿਆਈ ਸਾਚੁ ਚਵਾਈ ਗੁਰਮੁਖਿ ਸਾਚੁ ਪਛਾਣਾ ॥  
 ਦੀਨਾ ਨਾਬੁ ਦਇਆਲੁ ਨਿਰੰਜਨੁ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣਾ ॥ (੫॥ ੨॥)

*Reciting Naam-Divine, delving in Truth, Guru-oriented find Lord Eternal. Lord of the weak, Compassionate, Immaculate Being! I contemplate His Naam-Divine ceaselessly. (5.2.)*

Dhanasri M. 1 [689]

## Determining Truth

Divine-devotees utter only true Naam. Never a falsehood escapes from their lips. All talk other than Naam is senseless falsehood. The worldly truthfulness pales before the Truth of Spiritual Poise, fourth state of highest spirituality. Those delving in essence of Truth, speaking nothing but Naam-True, have no taste for coated worldly truth with underlying falsehood. Speaking absolute Truth with worldly people comes naturally to Naam-devotees. To abide in Will-Divine of righteous living, Naam recitation is Divine-ordained way for devotees. Thus Guru-oriented devotees are always engaged in Naam-recitation.

“ਰਾਮ ਨਾਮ ਰਵਿ ਰਹੀਐ...” - “*Ever remain reciting Naam of All-Pervading Lord...*”

Gaund Kabir Ji [870]

All other talk is useless. Under Shelter-Divine, in Naam worship, the devotees are ever carefree, unconcerned with controversial falsehood, labeled as worldly truth. They are true renouncers at heart, unattached to worldliness. Without a clean break-off from worldliness it is impossible to remain under Divine refuge.

## Glory of Taking Divine Shelter

What blessing is bestowed on those engrossed in Love-Divine?

ਸਚ ਘਰਿ ਬੈਸੈ ਕਾਲੁ ਨ ਜੋਰੈ ॥

*Abiding in Divine –Presence, death stares not.*

Gauri M. 1 [227]

Thus abiding in Abode of Self bestows firmness of steady meditation, beyond jurisdiction of a death-courier. The mind-ward, engrossed in worldly attachment, keep suffering transmigration and pain of repeated births and deaths. Gurmukh Naam-devotees, imbibing Naam-Amrit, reciting Naam with automatic simran of the indescribable Lord are always blissful. Ended is all their cycle of transmigration. They become liberated through Gurmat way of living, engrossed in Love-Divine:

“ਨਿਜ ਘਰਿ ਬੈਸਿ ਸਹਜ ਘਰੁ ਲਹੀਐ...” - “*Abiding in Abode of Self is attained poise of high spirituality, Sahaj state...*”

Enjoying bliss at Abode of Self, devotees are blessed with Naam-Nectar and Light-Divine and finally land up with highest Spirituality of Equipoise. Drunk with Naam-Amrit they alone are blessed with highest Equipoise. This is the Gurmat characteristic, unique eternal play of Divine. In this spiritual state, devotee engrossed in Equipoise does not lose consciousness, but engages more and more in Naam-devotion and drinks deep of Naam-Amrit. He is ever fully awake and conscious in his blissfulness of Naam-Devotion:

“ਪੀਵੈ ਅਮ੍ਰਿਤ ਤਤੁ ਵਿਰੋਲੈ...” - “*Drinking deep of Naam-Amrit, devotee delves in Essence of Knowledge...*”

## CHAPTER VI LIBERATION

State of Liberation is realized by highly destined Divine-devotees. They find accomplished Satguru, of proved genuineness and then put all their faith in Him as Divine Emissary. They seek His tutelage and get initiated in Gurmantar, Chant of Naam-Divine. Living Gurmat way of life, their dedication to Naam-Divine is complete, both in body and mind. In ceaseless Naam-devotion, they accomplish internal bliss of spiritual enlightenment and Liberation.

Liberation-state of Gurmat is unique and different in concept from other religious faiths. This is not mere ending up of human body or just escapement of soul from bodily cage. Some envisage liberation as riddance from afflictions associated with human body. They believe liberation is unattainable so long as the soul is caged in body. Some others identify liberation as fulfillment of desire to abide in heavenly abode. However this kind of liberation falls very much short of Gurmat concept. Liberation is not banishment of imagined pain and sorrow, nor can it be termed as disassociation of soul-being from materialism. Yogic faith conceives liberation as empty consciousness through meditation that bears no semblance with Gurmat concept. Vedantic faith believes in removal of duality to claim oneness with Absolute, to be liberated. Buddhism believes liberation to be a state of total renunciation of desire, Nirvana, of negative thought. Jainism way of non-violence, non-killing, is also considered to lead to liberation. Mere escape from transmigration is not essence of True Liberation.

Gurmat considers above listed forms of liberation as half way and incomplete. Swan-bird Gurmukhs, blessed with Divine enlightenment, reject all these forms. They merge with Divine-Light Immaculate while living and envision Glorious Lord in full Divine Splendor. Gurmukhs are sustained by nourishment of Naam-Divine, while beholding Lord all the time. They find true liberation in Love-Divine. Thus Gurmat accepted liberated ones are those envisioning

Formless Lord, Light-Divine, within the body. Like lotus in water, they remain in world and yet transcend worldliness, delving in Naam and sustained by Naam-Nourishment. Their liberation lies in sole occupation of Naam-devotion, in accordance with Gurmat. This supreme state is reached in complete dedication and taking refuge in Guru. Dedicated service of Gurmat bestows liberation, that is very real and not a figment of imagination. Self-conviction of mind comes through enlightenment within and dawning of self experience leaves no scope for doubt. Many in House of the Guru have been blessed with liberation. The underlying source is Praise-Divine, taught in Gurmat. Gurmukh, saintly devotees remain devoted to Gurmat Praise-Divine, Kirtan that has proved efficacious and shall ever remain so in attaining liberation. The chief objective is God-Realization. Sought is not liberation, devoid of God-Realization.



## CHAPTER VII

### WISDOM OF GURMAT AND SCIENCE

#### Eternal Abode

Satguru bestows vision of Eternal, Immanent Lord True on His Gurmukh devotees in Real Abode, Dasam Duar, within their own bodies. This experience of Incomprehensible Lord is very real and Abode-Divine at Dasam Duar is also a lasting Reality, not a mere 'castle in the air' myth. Living spirit of a being is real, abiding in human body, but departs from a dead body, leaving no signs behind. Similarly Spirit-Divine abiding at Dasam Duar and Lotus at navel of human body cannot be traced in a dead body. The Scientific knowledge of human anatomy has failed to ascertain these realities. Firstly there may not have been an occasion to carry out post-mortem on the body of a Gurumukh, enjoying flourished .

Lotus at navel and experiencing the Divine-Play of Dasam Duar. However, even if there was any, what could have remained for an indication? Scientists know not the exact bodily location of Lotus at navel nor can they differentiate between a closed or open Dasam Duar in bodily cage. Generally post-mortem on dead bodies is confined to specific and limited experiments. Is it feasible to establish for an anatomist, in case of common people, the places where human soul was abiding in a living body and the place of final exit on death? Yet failure to determine the above cannot deny that soul being was there in a living body. If doubts persist among non-believers in Divine-Wisdom, the miracles of Divine-Voice of conscience in living beings throughout life as commonly known and experienced, the Divine-Play of Dasam Duar is too far fetched for them. With Divine-Enlightenment within alone is visioned Divine-Spirit. Reality of envisioning Divine-Light is such a Truth, that reality of visible body is of little consequence in comparison. Ignorant mortals put all their faith in realism of perishable visible commodities. However reality that sustains the mortal frames

is plainly ignored. On top of it the ignorant take pride in denying reality of invisible spiritual commodities. Hiding their inability to delve into essence of Realism behind their cover of gross ignorance and brutal ways, they bloat in self-conceit. However glory of Realism remains undiminished and revealed is the worthlessness of fake claims of impoverished minds.

Spirit cannot be materialized, but may only be realized and spiritualized by masters of Spiritualism. The secret Treasure-House of Spiritualism is Gurbani. Scholars of this Knowledge have located the secret Treasure-House of Spiritualism within human body that forms 'Knowledge of the Invisible'.

**ਜੇ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੈ ਜੇ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥**

*All that exists in universe also exists in human body. One who seeks, finds.*

Dhanasari Pipa Ji [695]

**ਜੇ ਬ੍ਰਹਮੰਡਿ ਖੰਡਿ ਸੇ ਜਾਣਹੁ ॥ ਗੁਰਮੁਖਿ ਬੁਝਹੁ ਸਬਦਿ ਪਛਾਣਹੁ ॥  
ਘਟਿ ਘਟਿ ਭੋਗੇ ਭੋਗਣਹਾਰਾ ਰਹੈ ਅਤੀਤੁ ਸਬਾਇਆ ॥ ੧੪ ॥**

*Lord, Immanent, abiding in all the universe also abides in human body. Comprehend this through Guru and Envision Him through Word-Divine. Lord is enjoyer of all beings and yet remains Transcendent. 14.*

Maru M. 1 [1041]

Lord, pervading in all four directions, in all fourteen worlds, entire universe is found within their own beings by Guru-oriented seekers of Divine. Waheguru, Lord Supreme, is present in all beings, in all regions, throughout the universe. While mortals, devoid of Gurmat, have only imagined immanence of God, Gurmukhs aware of Word-Divine and comprehending Truth, have indeed visioned Divine-Presence within their own bodies. Making His Effulgent presence within from unknown hidden Presence, All-Enjoyer Lord starts His play of enjoyment in union with soul being. Drunk with blissful spiritual union with Lord throughout the being, the devotee is fully aware of this ecstatic real experience. Enjoying union with all soul beings in different bodies, yet Lord remains aloof and transcendent from all His creation. Divine-

Spirit abides unknown to all mortals except graced Divine-devotees. Invisible and Incomprehensible Lord, Waheguru, Immanent Being, remaining unseen by eyes, perceptible bodily organs, does not prove that Creator Lord is non-existent and unreal. Fire remaining unlit and unkindled, in hidden state, does not mean that fire is unreal non-entity. Only those who have experience of fire are sure of its reality, not others. In earliest times fire was not so common and people could doubt its reality. In modern times it can be kindled or put off instantly. However, if it were to happen that fire and its light disappears all of a sudden every where and remains so for quite long, all the means to ignite fire fail, shall we then conclude that fire is non-existent? In reality, it only remains unkindled and hidden. The methods to ignite fire have eluded, or failed in the beginning of ages. All wood contains hidden fire and so also all beings, all nooks and corners of universe, worlds, underworlds, skies, oceans and deserts, etc are pervaded by Invisible and Incomprehensible Lord Supreme in hidden form of Light-Divine. Here is illustrative Gurbani:

ਸਗਲ ਬਨਸਪਤਿ ਮਹਿ ਬੈਸੰਤਰੁ ਸਗਲ ਦੂਧ ਮਹਿ ਘੀਆ ॥  
 ਊਚ ਨੀਚ ਮਹਿ ਜੋਤਿ ਸਮਾਣੀ ਘਟਿ ਘਟਿ ਮਾਧਉ ਜੀਆ ॥ ੧ ॥  
 ਸੰਤਹੁ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਹਿਓ ॥  
 ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸਰਬ ਮਹਿ ਜਲਿ ਥਲਿ ਰਮਈਆ ਆਹਿਓ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਗੁਣ ਨਿਧਾਨ ਨਾਨਕੁ ਜਸੁ ਗਾਵੈ ਸਤਿਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਓ ॥  
 ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਖਾ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇਓ ॥ ੨ ॥ ੧ ॥ ੨੯ ॥  
*Contained is fire in all wood and all milk contains butter.  
 Pervades Light-Divine in high and low, Lord abiding in all beings.  
 1. O'saints ! Lord abides in all beings. All-pervading Lord Supreme  
 pervades every place and every being in water and land, every  
 where. 1. Pause. Nanak sings praise of Lord, Treasure of all  
 virtues, Satguru banishing all doubt. Abiding in all and yet always  
 aloof, Lord pervades in all. 2. 1. 29.*

Sorath M. 5 [617]

In vastness of visible spacial sky are seen countless regions, spheres, glaxies, moons, suns and stars. Countless, amazing but invisible creations also form part of Divinely created Nature that eludes human

vision. The real existence of such creations remains undetected by human eye-organ, even if nearer than the nearest. Even the soul being that keeps body alive is not perceived by mortals in general during life time, what to talk of visioning the departing soul. Can we conclude that invisible soul being is non-existent? Formless beings of creation can only be envisioned by imperceptible Super-natural eyes. Those graced with gift of such vision experience amazing scenes of various types within their own being. They bear personal witness thus:

ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੂ ਮਿਲਾਏ ॥ ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਚਿਤੁ ਲਾਏ ॥  
 ਹਉਮੈ ਮਾਰਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਵਣਿਆ ॥ ੧ ॥  
 ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰਣਿਆ ॥  
 ਗੁਰਮਤੀ ਪਰਗਾਸੁ ਹੋਆ ਜੀ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਤਨੁ ਮਨੁ ਖੋਜੇ ਤਾ ਨਾਉ ਪਾਏ ॥ ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥  
 ਗੁਰ ਕੀ ਬਾਣੀ ਅਨਦਿਨੁ ਗਾਵੈ ਸਹਜੇ ਭਗਤਿ ਕਰਾਵਣਿਆ ॥ ੨ ॥  
 ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਵਸਤੁ ਅਸੰਖਾ ॥ ਗੁਰਮੁਖਿ ਸਾਚੁ ਮਿਲੈ ਤਾ ਵੇਖਾ ॥  
 ਨਉ ਦਰਵਾਜੇ ਦਸਵੈ ਮੁਕਤਾ ਅਨਹਦ ਸਬਦੁ ਵਜਾਵਣਿਆ ॥ ੩ ॥

*Grace-Divine bestows destined meeting with Satguru. Thus is one engaged in service with awareness of Word-Divine. Through self-effacement is gained perpetual peace and banished is worldly attachment. 1. I am sacrifice with all my being unto Satguru! Enlightened is self with Gurmat teachings and always singing Virtues-Divine I remain. 1. Pause. Delving deep in mind and body is found Naam-Divine. Wandering mind is then controlled to abide within. Singing Gurbani always is the Devotion-Divine of Equipoise. 2. Countless are the commodities within human body. Realizing Divine through Guru alone are these visioned. Nine are bodily functional outlets, while the tenth opening is door of liberation, where heard is ethereal Music of Anhad Shabad. 3.*

Majh M.3 [110]

## Soul-being and Imperceptible Creation

Gurumukh, Guru-oriented devotees have got initiated and blessed with Gurmantar, Naam-Divine. Devoting to Naam-meditation, they

have found and envisioned countless commodities within their own beings. It is a matter of predestined good fortune, that one meets true Satguru. Satguru imparts teachings of initiation, Gurmantar, Chant Divine. Then follows the proper technique of reciting Gurmantar, in harmony with conscious awareness. Devotee on being fully equipped gets engrossed in Divine service of Naam-meditation and is rid of self-conceit completely. Also banished is worldly attachment. Thus dawns Spiritual Bliss! We should offer ourselves in sacrifice unto Satguru over and over again for His benediction of this high spirituality. It is Gurmat that brings about internal enlightenment within of Light-Divine and heard is the Celestial Anhad Kirtan of Pure Bliss. One gets completely engrossed in meditation, engulfed with Light-Divine. This is single-minded devotion of mind and body. Enjoying Nectarian-Divine-Enlightenment, devotee holds his breath at the navel that brings worldly desires under control. This is the Bliss of devotional Poise and joyful Kirtan. Acquiring this high spirituality enables vision of countless amazing sights within through super-natural sight. The nine doors of perception are closed and opened is Tenth Door of liberation, to enable hearing of Anhad-Shabad. Reciting Gurmantar, Word of Guru, Naam devotion induces Nectarian Bliss throughout, within body interior. Same Naam recitation becomes automatic, producing splendid Glow of Naam-Jewel within. Cool Blissfulness of Enlightenment with vibrating Naam, causes imbued body of devotees to reflect the Divine hue. The Nectarian taste of Naam-Vibration, Divine- Harmony defies expression. The piercing Naam-Jewel outshines thousands of common jewels, producing illumination more than countless suns. Worth of this most-precious Naam-Jewel, Unique, is known only to the Gurmukh Jeweller, whose entire being is pierced with abiding Naam-Jewel within. This is absolute Divine Truth, of Supreme Spirituality, sought after by great sages in relentless pursuit, without success. Awareness of real worth of Naam-Jewel, embodiment of Highest Spirituality comes only with Naam-realization, abiding in every pore within. The blessed one remains engrossed in reciting Naam with every breath, without wasting a single breath. Ceaseless recitation alone enables determination of true worth and test purity of Naam. Reciting 'GURU', 'GURU', 'WAHEGURU', 'WAHEGURU' is the

Essence seed chant of Gurbani. Repeated recitation of 'GURU', 'GURU', 'WAHEGURU' is Praise-Divine of ecstatic 'WAH', 'WAH' that enshrines essence of Gurbani in mind. Through constant contact with this touch-stone of Naam, Ecstatic Naam-imbued Gurmukhs, merge with Divine-Spirit. Gurmukh Swan birds realize Lord Immaculate in the midst of worldliness. They become living Realized souls, one with Lord Supreme, WAHEGURU! These Naam-imbued beings are blessed with many amazing splendid commodities within their bodies that acquire golden hue. Inaccessible Jewel, Naam-Immaculate and even Supreme Lord in full Glory comes to abide within them. However, rare of the rarest is a Gurmukh devotee so graced by Divine, to reach this highest Spirituality. This is the highest Divine Gift, depicted in following Gurbani quote:

ਅੰਦਰਿ ਹੀਰਾ ਲਾਲੁ ਬਣਾਇਆ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਖਿ ਪਰਖਾਇਆ ॥  
 ਜਿਨ ਸਚੁ ਪਲੈ ਸਚੁ ਵਖਾਣਹਿ ਸਚੁ ਕਸਵਟੀ ਲਾਵਣਿਆ ॥ ੧ ॥  
 ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਕੀ ਬਾਣੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥  
 ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਇਸ ਕਾਇਆ ਅੰਦਰਿ ਬਹੁਤੁ ਪਸਾਰਾ ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਤਿ ਅਗਮ ਅਪਾਰਾ ॥  
 ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਪਾਏ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਿਆ ॥ ੨ ॥

*All are endowed with Naam-Jewel within. Word of Guru helps to reveal this. True ardent seekers alone come to realize Truth and determine its real worth. 1. I am sacrifice unto those, enshrining Gurbani in their minds. They find Immaculate Lord in the midst of worldliness, merging their soul into Divine-Spirit. 1. Pause. Countless are the commodities of Divine creation within human body. Naam-Immaculate, most precious abides as most inaccessible. Only Gurmukh devotee can find Hidden Naam through Grace-Divine. 2.*

Majh M. 3 [112]

Waheguru Lord Supreme, is hidden within human body. A rare Gurmukh seeker, delving in search within through Grace of Satguru, is blessed with Divine-Realization of Glorious Being. Of course, this is an act of Divine Grace. True is Lord, Waheguru, and true is delving in Him. Precious Naam-devotion is the occupation of real worth, seeking Divine within. My Frolicsome Lord has created wonderment of human

body, yet few have explored its full worth. Awareness of Gurmat alone may bring vast possibilities of human body into play. When body is purged of all impurities and rendered perfectly immaculate, then Beloved Lord, Waheguru, enshrines Himself within in Full Glory, bestowing His Own Vision on the devotee.

ਮੇਰੈ ਪ੍ਰਭਿ ਅੰਦਰਿ ਆਪੁ ਲੁਕਾਇਆ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮਿਲੈ ਮਿਲਾਇਆ ॥  
 ਸਚਾ ਪ੍ਰਭੁ ਸਚਾ ਵਾਪਾਰਾ ਨਾਮੁ ਅਮੋਲਕੁ ਪਾਇਦਾ ॥ ੧੦ ॥  
 ਇਸੁ ਕਾਇਆ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥ ਮੇਰੈ ਠਾਕੁਰਿ ਇਹ ਬਣਤ ਬਣਾਈ ॥  
 ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਾਇਆ ਸੋਧੈ ਆਪਹਿ ਆਪੁ ਮਿਲਾਇਦਾ ॥ ੧੧ ॥

*My Lord abides within as Invisible Being. Grace of Guru alone brings about Divine-Realization. True is Lord and true is delving in Him. Found thus is precious Naam. 10. None is able to appreciate worth of human body. My Lord has created this wonderment. Only Gurmukh devotee purifies his body of worldly impurities. Lord then bestows His vision within immaculate body through Grace Divine. 11.*

Maru M.3 [1066]

Gurmukh devotee, who enshrines Amrit-Naam in mind and drinks deep nectarian Naam-Amrit in accordance with Gurmat through recitation, finds all within his own human body. Meditating within, in cave of body, in Sahaj of Spiritual Poise, is found unlimited treasure. Incomprehensible and Fathomless Lord abides within as Invisible Being. Divine Vision is bestowed only after ceaseless devotion by devotee to Gurmantar and Naam inducement brings about self-effacement. Freedom from ego opens the strong door of Dasam Duar, Tenth Door. Precious Naam is obtained with Grace of Guru after initiation and Gurmat teachings. Merciful Guru bestows Naam in devotee's mind. Gurmukh devotee blessed with deep hue and fragrance of Naam and collyrium of True Spiritual Knowledge gets engulfed with Divine-Light within, banishing all darkness of ignorance. His soul being has got merged with Spirit-Divine. Thus alone mind gets self-convinced, not by mere hearsay. The Gurumukh devotees, real yogis, meditating in self-realized bodily cave, receive honour in Court-Divine hereafter. Searching without, one can never find Naam-Divine, but only lost in illusion of mirage in wilderness, suffering unnecessary self-inflicted pain.



Mortals devoid of Gurmat, delving in ignorance, lack awareness and go astray in doubt. Lastly, making rounds of transmigration, they land up at House of Guru to be bestowed with commodity of real essence. Here is Gurbani quote, depicting the above:

ਇਸੁ ਗੁਫਾ ਮਹਿ ਅਖੁਟ ਭੰਡਾਰਾ ਤਿਸੁ ਵਿਚਿ ਵਸੈ ਹਰਿ ਅਲਖ ਅਪਾਰਾ ॥  
 ਆਪੇ ਗੁਪਤੁ ਪਰਗਟੁ ਹੈ ਆਪੇ ਗੁਰ ਸਬਦੀ ਆਪੁ ਵੰਞਾਵਣਿਆ ॥ ੧ ॥  
 ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥  
 ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰਮਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਹਉਮੈ ਮਾਰਿ ਬਜਰ ਕਪਾਟ ਖੁਲਾਇਆ ॥ ਨਾਮੁ ਅਮੋਲਕੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥  
 ਬਿਨੁ ਸਬਦੈ ਨਾਮੁ ਨ ਪਾਏ ਕੋਈ ਗੁਰ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥ ੨ ॥  
 ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ ਸਚੁ ਨੇਤ੍ਰੀ ਪਾਇਆ ॥  
 ਅੰਤਰਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੋਰੁ ਗਵਾਇਆ ॥  
 ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਵਣਿਆ ॥ ੩ ॥  
 ਸਰੀਰਹੁ ਭਾਲਣਿ ਕੇ ਬਾਹਰਿ ਜਾਏ ॥ ਨਾਮੁ ਨ ਲਹੈ ਬਹੁਤੁ ਵੇਗਾਰਿ ਦੁਖੁ ਪਾਏ ॥  
 ਮਨਮੁਖ ਅੰਧੇ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਘਿਰਿ ਆਇ ਗੁਰਮੁਖਿ ਵਬੁ ਪਾਵਣਿਆ ॥ ੪ ॥

*Unlimited is the store-house in body-cave. Abides within Incomprehensible and Fathomless Lord. He remains Invisible or makes His own appearance as Grace-Divine, when devotee is rid of ego through Word-Divine. 1. I am sacrifice unto Him with all my being for bestowing Amrit-Naam in mind. Ecstatic is sweetness of Amrit-Naam that is drunk under tutelage of Guru. 1. Pause Banishing ego, opens the strong heavy door of Dasam-Duar and bestowed is precious Naam with Grace of Guru. Without initiation in Word of Guru, none can be bestowed with Naam that comes to abide in mind through Guru's Grace. 2. Having put collyrium of Guru's Spiritual teaching in eyes, imbibing Naam, interior is enlightened with Light-Divine that banishes darkness of ignorance. Soul-being merging with Divine-Spirit, mind is self-convinced and one receives honour at Door-Divine. 3. Should one go about searching Naam without human body, one finds not Naam but suffers untold misery in vain. However mind-ward, ignorant blind, are without this awareness. After making rounds of transmigration, they finally land up in House of Guru and get bestowed with real Essence of Naam. 4. Majh M. 3 [124]*



CHAPTER VIII  
NATURAL MEDITATION – ALOOFNES –  
CAVE OF GURU – BODYFORTRESS

The Force of Naam-recitation breath-by-breath takes the Gurmukh devotee effortlessly into natural meditation within. The devotee experiences inner enlightenment of engulfing Light Divine getting engrossed in it. In this introversive meditation, Gurmukhs enjoy awareness of inner glow and remain transfixed in constant meditation. Gurmukh devotees, young swan-birds of spirituality, do not need underground place for meditation, or hidden mountain caves, or even a meditational house outside. However, undoubtedly they do seek and wish for aloofness. Gurmukh devotees are true lovers of aloofness, but hiding in caves and underground places etc. to remain aloof is certainly not their concept of meditational aloofness. Their true aloofness is found in Sangat, sitting in Guru ordained cave of Guru's House among like-minded devotees. Gurmat defines true aloof-being thus:

“ਜੇ ਇਕੱਠੀ ਜਿਸ ਰਿਦਾ ਥਾਇ...”

*“Aloof-being is the one, whose mind is transfixed...”*

Basant M. 5 [1180]

Stability of mind thus determines Gurmat way of being aloof, without this nothing is of avail. Pure Kirtan and recitation of Gurbani is basic requirement of mind engrossment during sustained long periods, ‘Smagamas’. Real aloofness is achieved only if the wavering mind finds stability. Samagam of Gurbani singing, Kirtan, is most efficacious in controlling the mercurial mind, whether singing or listening. In such functions, mind comes to rest and completely under control. With a little support of Gurbani, awareness of Word-Divine engrosses mind. Secondly, control of mind and aloofness is gained when mind is engaged in enjoying Word-Divine. Fortunate devotee, who successfully practices this, can remain aloof at all times, whether walking, sitting or standing, while asleep or awake. Ambrosial hours

of early morning are the best period for engaging mind in Word-Divine and to enjoy bliss of spiritual aloofness. During this time, sitting at one place and in one posture, one should enjoy awareness of Word-Divine. This is a natural way of mind aloofness. Chief source of aloofness is total engrossment of mind-awareness in Word-Divine and ambrosial hours represent the most helpful period for this activity. Cool hilly places of clean environment and natural sights also prove helpful, enhancing the bliss of aloofness and engrossment in Shabad. However, naturalists devoid of awareness of Shabad, remain unaffected by climate or sight in futile search for spiritual bliss of aloofness. On the contrary this may have adverse effect in many cases.

Even in the midst of worldly affairs, devotees of Divine awareness enjoy a discerning taste of sweet aloofness while engaged in Naam-Devotion with every breath, yet it falls short of the bliss of Guru's cave of Sadh Sangat during ambrosial hours sitting down in full concentration. Place of meditation may not matter much, but introversion of single-minded stability is essential for real aloofness. Piercing of inner being, enchanted with engulfing Light-Divine, brings about ecstatic bliss of true spiritual aloofness. Thus concentrated mind-force, under control, finds the real engulfing aloofness within the body-cave. With engulfing Divine-Light, invigorating nectarian Amrit imbibed within, initial place of abiding breath at navel becomes the focus. This place in body-cave becomes central to Natural-Meditation. The enshrined display of Divine-Light makes this place enchantingly beautiful. The following Gurbani quote describes this:

ਇਸੁ ਗੁਫਾ ਮਹਿ ਇਕੁ ਥਾਨੁ ਸੁਹਾਇਆ ॥ ਪੂਰੈ ਗੁਰਿ ਹਉਮੈ ਭਰਮੁ ਚੁਕਾਇਆ ॥  
ਅਨਦਿਨੁ ਨਾਮੁ ਸਲਾਹਨਿ ਰੰਗਿ ਰਾਤੇ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ ॥ ੩ ॥  
ਗੁਰ ਕੈ ਸਬਦਿ ਇਹੁ ਗੁਫਾ ਵੀਚਾਰੇ ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅੰਤਰਿ ਵਸੈ ਮੁਰਾਰੇ ॥  
ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਬਦਿ ਸੁਹਾਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ ॥ ੪ ॥

*Enchanting is a place in this body-cave. Accomplished Guru destroys ego and self-doubt. Ceaselessly devoting to Naam-divine, the imbued ones in Love-Divine find this place with grace of Guru. 3. In devotion to Guru's Word, one contemplates of this wondrous body cave. Immaculate Naam and Lord Supreme abide*

*within. Singing Divine-Virtues through charming, blissful Word-Divine one merges with Beloved Lord to enjoy Eternal Peace. 4.*

Majh M.3 [126-127]

Without realizing Satguru, mind and body are inhabited by evil thieves and contained within is smoldering ash of doubts of blind ignorance. Dispelled is all such filth from within on meeting Satguru. Bestowed with Touch-Stone of Shabad Amrit, body is blessed with Spiritual golden hue and is endowed with enchanting place of Self-Abode. Graced by Guru, focus at the target centre place of body interior. With concentrated mind-awareness of Word-Divine, imbued with yearning love they engage in ceaseless Praise Divine. Constant engrossment of mind in Divine-Word, enables devotees to flood their entire being within with Divine-Light. Rising upward towards source of Divine-Light, the soul being envisions Immaculate Lord, WAHEGURU, with enlightening Naam within. Realization of Lord within enhances their engrossment in Naam-recitation and Divine-Love of singing Praise-Divine. Thus they come to enjoy Supreme Eternal Bliss. It is true that initial flashes of Divine-Light and associated bliss are confined to a specific place in body. However more and more meditational practice, floods the entire body-interior.

### Navel - Dasam Duar - Ecstasy

First place to get enlightened with divine-light is navel. The high end, Light-house of Divine-Light is Dasam Duar. There ensues the font of Amrit flow that starts trickling from above. The constant flow of celestial Nectarian Amrit keeps pouring. It becomes extremely ecstatic. Dasam Duar and flourished lotus at navel are joined with this stream of Amrit flow. Within and without, limitless space above, enlightenment of Naam-Amrit engulfs all, forming vast and fathomless ocean. This forms a live enlightenment of ocean of eternal storming waves, most ecstatic, sustainer of all life. These waves are personification of extremely blissful tinglings of enjoyment. Extremely beautiful becomes the body enjoying this supreme spiritual bliss of ecstatic waves of enlightenment, sending tingling sensations. The body also becomes

source of marvelous, ecstatic enjoyment of Nectarian Amrit and indwelling Enjoyer Lord, Husband. Thus attracted, Lord always abides within, making Love of Spiritual Enjoyment at Will. Always in oneness with Divine Lord Husband, the body remains ever blessed bride of Eternal Lord! As the delightful Nectarian Word-Divine causes tingling sensations, churning the entire being, body undergoes limitless ecstasy. The following Gurbani quote illustrates this:

ਕਾਇਆ ਕਾਮਣਿ ਅਤਿ ਸੁਆਲਿਉ ਪਿਰੁ ਵਸੈ ਜਿਸੁ ਨਾਲੇ ॥  
 ਪਿਰ ਸਚੇ ਤੇ ਸਦਾ ਸੁਹਾਗਣਿ ਗੁਰ ਕਾ ਸਬਦੁ ਸਮਾਲੇ ॥  
 ਹਰਿ ਕੀ ਭਗਤਿ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਲੇ ॥ ੧ ॥  
 ਵਾਹੁ ਵਾਹੁ ਪੂਰੇ ਗੁਰ ਕੀ ਬਾਣੀ ॥  
 ਪੂਰੇ ਗੁਰ ਤੇ ਉਪਜੀ ਸਾਚਿ ਸਮਾਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਕਾਇਆ ਅੰਦਰਿ ਸਭੁ ਕਿਛੁ ਵਸੈ ਖੰਡ ਮੰਡਲ ਪਾਤਾਲਾ ॥  
 ਕਾਇਆ ਅੰਦਰਿ ਜਗਜੀਵਨ ਦਾਤਾ ਵਸੈ ਸਭਨਾ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥  
 ਕਾਇਆ ਕਾਮਣਿ ਸਦਾ ਸੁਹੇਲੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਾ ॥ ੨ ॥  
 ਕਾਇਆ ਅੰਦਰਿ ਆਪੇ ਵਸੈ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਈ ॥  
 ਮਨਮੁਖੁ ਮੁਗਧੁ ਬੂਝੈ ਨਾਹੀ ਬਾਹਰਿ ਭਾਲਣਿ ਜਾਈ ॥  
 ਸਤਿਗੁਰੁ ਸੇਵੈ ਸਦਾ ਸੁਖੁ ਪਾਏ ਸਤਿਗੁਰਿ ਅਲਖੁ ਦਿਤਾ ਲਖਾਈ ॥ ੩ ॥  
 ਕਾਇਆ ਅੰਦਰਿ ਰਤਨ ਪਦਾਰਥ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥  
 ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਨਉਖੰਡ ਪ੍ਰਿਥਮੀ ਹਾਟ ਪਟਣ ਬਾਜਾਰਾ ॥  
 ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਾ ॥ ੪ ॥  
 ਕਾਇਆ ਅੰਦਰਿ ਤੋਲਿ ਤੁਲਾਵੈ ਆਪੇ ਤੋਲਣਹਾਰਾ ॥  
 ਇਹੁ ਮਨੁ ਰਤਨੁ ਜਵਾਹਰ ਮਾਣਕੁ ਤਿਸ ਕਾ ਮੋਲੁ ਅਫਾਰਾ ॥  
 ਮੋਲਿ ਕਿਤ ਹੀ ਨਾਮੁ ਪਾਈਐ ਨਾਹੀ ਨਾਮ ਪਾਈਐ ਗੁਰ ਬੀਚਾਰਾ ॥ ੫ ॥  
 ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਾਇਆ ਖੋਜੈ ਹੋਰ ਸਭ ਭਰਮਿ ਭੁਲਾਈ ॥  
 ਜਿਸ ਨੋ ਦੇਇ ਸੋਈ ਜਨੁ ਪਾਵੈ ਹੋਰ ਕਿਆ ਕੋ ਕਰੇ ਚਤੁਰਾਈ ॥  
 ਕਾਇਆ ਅੰਦਰਿ ਭਉ ਭਾਉ ਵਸੈ ਗੁਰ ਪਰਸਾਦੀ ਪਾਈ ॥ ੬ ॥  
 ਕਾਇਆ ਅੰਦਰਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ ਸਭ ਓਪਤਿ ਜਿਤੁ ਸੰਸਾਰਾ ॥  
 ਸਚੈ ਆਪਣਾ ਖੋਲੁ ਰਚਾਇਆ ਆਵਾ ਗਉਣੁ ਪਾਸਾਰਾ ॥  
 ਪੂਰੈ ਸਤਿਗੁਰਿ ਆਪਿ ਦਿਖਾਇਆ ਸਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ ॥ ੭ ॥  
 ਸਾ ਕਾਇਆ ਜੋ ਸਤਿਗੁਰੁ ਸੇਵੈ ਸਚੈ ਆਪਿ ਸਵਾਰੀ ॥  
 ਵਿਣੁ ਨਾਵੈ ਦਰਿ ਢੋਈ ਨਾਹੀ ਤਾ ਜਮੁ ਕਰੇ ਖੁਆਰੀ ॥  
 ਨਾਨਕ ਸਚੁ ਵਡਿਆਈ ਪਾਏ ਜਿਸ ਨੋ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ॥ ੮ ॥ ੨ ॥

*Lord abiding within, human body becomes His extremely beautiful bride. Remembering Word-Divine, bride-Divine is always blessed by Presence of Eternal Lord, Husband. Ever imbued with Love-Divine one is rid of all selfhood. 1. Blessed is Bani of Accomplished Guru! Ensuing from Divine Guru, it merges with Divine source. 1. Pause. Body encompasses all regions, spheres and under worlds, all creation. Body enshrines Benevolent Lord Himself, Sustainer of all life. Remembering Naam through Guru, body, bride of Lord, is ever blissful. 2. Lord abides within the body, but remains incomprehensible. Mind-ward fool, unaware of this, searches for Lord without. Contemplating Satguru, one is always at peace and Satguru bestows vision of Incomprehensible Lord within. 3. Contained within the body are precious Jewels of virtues and treasures of devotion. Also contained is entire world of nine regions, cities, shops and shopping centres. Treasure of all the treasures, Naam-Divine, too abides within! However this is realized contemplating Word of Guru. 4. Lord Himself is the evaluator guiding all evaluation within. Human mind is like most precious jewel that defies evaluation. Naam-commodity is beyond all price and unattainable, realized only by contemplating Guru's teachings. 5. Guru oriented, Gurmukh alone delves into body for Divine search, all others go astray in doubt. Only the graced one comes to Divine-realization, all other pursuits of intellect come to naught. Abides within Divine Fear and Love, bestowed by Grace of Guru. 6. Abides within the body, trinity of Brahma, Vishnu and Shiv and even Creator, Lord of all creation. Lord has created His Own Vast Play of transmigration. Accomplished Satguru has bestowed this vision and redemption of being through Naam-Divine. 7. Body engaged in service of Satguru, Naam-devotion, is beautified with Grace-divine. Without Naam-Wealth, there is no refuge at Door-Divine and Yama disgraces such a mortal being. Says Nanak, truly honored is the one, graced by Lord. 8.2.*

Suhi M. 3 [754]

## Efficacious Bani of Accomplished Guru

Bani of Accomplished Guru, bestows Essence of wisdom and efficacious is the Word, WAHEGURU. This is the Guru's Chant, 'Gurmantar', originating from accomplished Guru and finally merging with Divine. Devotion through this accomplished Bani, devotional meditation, alone bears fruit. This devotion in Divine-Love is efficacious in removing filth of egoism quickly, destroying all doubt. Disappearance of ego, renders body immaculate, of beautiful golden hue. Saffron like, immaculate body enables devotees to envision all the vast creation picturized within.

## Beholding sight of Natural creation within human body

All Godly, natural, creation lands up in human body. All regions, worlds and underworlds appear within. Even Lord, Sustainer of all, comes to abide in body. Abiding within, Lord enjoys Spiritual Union with soul-being. Imbued with Love-Divine, enjoying Spiritual Union with Lord-Divine, body attains Eternal Bliss. Enshrining Naam, bestowed by Guru, body comes to enshrine Lord of Naam, WAHEGURU on His Own. Though Supreme Lord, Immanent, abides in all beings always, but remains Invisible. In the case of Gurmukhs, Naam-Devotees, Lord appears in all His Splendorous Glory. This appearance from within is the transformation of invisibility to Visible-Being, that enables Gurmukh devotees to envision Him. Other mortals cannot comprehend Divine. Mind-ward unaware ignorant beings, unable to envision Lord within, go astray to search for Him in wilderness. They know nothing about state of their inner being. Nothing is found without. Unaware of Gurmat, all delve in futile doubts. Real bliss lies in becoming Sikhs of Guru's House and then labour of Divine-Devotion is rewarded. All their ventures flourish. Adopting Satguru following Gurmat tradition changes faithless beings to the faithful of Satguru. After initiation into House of Satguru, they must devote whole heartedly to ordained practice of

Gurmantar, Naam. Then alone Satguru bestows vision of Invisible, Incomprehensible, Immaculate Lord within their own beings. Practicing ceaseless Naam-devotion, Gurmukh devotees are blessed with countless jewels of virtues and Treasure of devotion in their own interior. Enlightenment through Naam-Jewel enables them to comprehend limitless hidden treasures. All nine regions of the world with all its cities and market places are envisioned within. Practice of Naam-devotion bestows Naam worth all the nine treasures and fathomless WAHEGURU in His Splendid Glory is envisioned. Appearing of His own Grace-Divine, Lord bestows His Own realization. Now the mind rusted with worldliness is transformed into immaculacy of Jewel of Golden-hue. Priceless Naam of Great value is not found else where. This is gift of Guru's Grace for Gurmat living. Contemplating Guru's teachings, living according to ordained practices and induced by Touch-stone of Gurmantar, becoming Guru-oriented, exploring interior through introversion, one finds real Essence of blissful mind, with Divine inheritance. All other worldly mortals delve without in vain. Guided by own intellect, self propelled pursuits or advised rituals bear no fruit. Graced by Guru, blessed by His favorable Glance, such devotees alone reach high spirituality. Godly Fear and Love of dedication are bestowed within through benediction of Guru. Comprehended is the real Truth within about trinity of Brahma, Vishnu and Shiv. Knowledge dawns that Creator Lord Himself is responsible for Divine Play of transmigration. Accomplished Guru bestows vision of all this sight within Gurmukh devotees and redeems them through True Naam-Divine. Blessed is the body, where churning with Naam, ordained by Satguru goes on endlessly. This is adorned by Waheguru Himself. None finds shelter at Door Divine without Naam in the hereafter. The unsheltered ones are controlled and punished by Yamas. Graced by Satguru, in His Limitless Mercy receive real honor at Door-Divine through Naam-Wealth.

Amazing are the miracles of True Naam-Wealth. Churning with Naam practice is an interior process and so miracles of Naam wealth are also experienced within the interior. Breath coming in contact with Touch-stone of Naam during Naam recitation imparts Golden hue to



the body. Engulfed is the interior with Nectarian-Enlightenment of Naam Amrit. Breathing of Naam-recitation produces tingling Nectarian-Enlightenment as churning effect in the entire interior from breast to navel. At times it descends below navel. This interior region serves as the spousal bed of spirituality. Love-intoxicated soul-bride and Lover Husband, Lord, engage in playful spiritual union through churning of Naam, nectarian and splendid Naam. This is extremely ecstatic and blissful. Swinging in unison of Love, Lord and soul-bride bring spiritual joy to climax. Every swing flourishes interior with engulfing nectarian and blissful Naam- enlightenment. Enlightenment spreads both within and without, bestowing unbearable ecstasy and intense experience of flooding with Essence of Spiritual Knowledge. Lord of All Knowledge in real union with soul-being is thus engaged in Play-Divine of Love. Bliss of this union is constant and perpetual as destined relationship of Oneness with Divine. Following Gurbani depicts this:

ਕਾਇਆ ਸੇਜ ਗੁਰ ਸਬਦਿ ਸੁਖਾਲੀ ਗਿਆਨ ਤਤਿ ਕਰਿ ਭੋਗੇ ॥  
ਅਨਦਿਨੁ ਸੁਖਿ ਮਾਣੇ ਨਿਤ ਰਲੀਆ ਨਾਨਕ ਧੁਰਿ ਸੰਜੋਗੇ ॥ ੧ ॥

*Spousal-bed of body-interior becomes blissful with Guru's Word Naam. Imbibed is the Essence of Knowledge through union with Lord Divine. Ever blissful with Divine frolics, says Nanak, is the predestined union. 1.*

Rag Suhi M. 4 [773]

ਗਿਆਨ ਰਾਉ ਜਬ ਸੇਜੈ ਆਵੈ ਤ ਨਾਨਕ ਭੋਗੁ ਕਰੇਈ ॥ ੪ ॥ ੧ ॥ ੩੫ ॥

*Enchanted by virtuous soul-bride, Lord of Knowledge Divine appears at the spousal-bed of body-interior. Says Nanak, thus Lord comes to bless soul bride in Spiritual Union. 4. (1. 35.)*

Aasa M. 1 [359]

The Creator Lord has enacted wonderful Play of endowing body with everything within, including Divine-Knowledge. If a Gurmukh, imbued with Love-Divine, undertakes to concentrate awareness on Word-Divine, piercing his mind with Naam. Splendid Naam-Amrit fills interior with enlightenment and Nectarian Amrit. Soul bride becomes immaculate and then abiding Lord comes to adorn spousal-bed. Thus self-enlightenment attracts presence of Lord Supreme.



ਤਿਨਿ ਕਰਤੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ ॥  
 ਕਾਇਆ ਸਰੀਰੈ ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ॥  
 ਸਬਦਿ ਭੇਦਿ ਕੋਈ ਮਹਲੁ ਪਾਏ ਮਹਲੇ ਮਹਲਿ ਬੁਲਾਵਣਿਆ ॥ ੩ ॥

*Lord creator has enacted this play. Human body is endowed with everything. Envisaging Word-Divine, if a devotee finds Self-Abode then abiding Lord is attracted and appears in Divine Glory. 3.*

Majh M.3 [117]

Enlightening human body within, nectarian Naam becomes the Enjoyer Spouse that engages body in constant enjoyment of Naam-meditation and imparts a golden immaculacy and fragrance. Thus Naam is responsible for establishing a wondrous Abode of enlightenment within the body and helps in making unbearable union of enlightened soul and Divine spirit bearable for Naam-devotee:

ਕੰਚਨ ਦੇਹੀ ਸਬਦੁ ਭਤਾਰੋ ॥ ਅਨਦਿਨੁ ਭੋਗ ਭੋਗੇ ਹਰਿ ਸਿਉ ਪਿਆਰੋ ॥  
 ਮਹਲਾ ਅੰਦਰਿ ਗੈਰ ਮਹਲੁ ਪਾਏ ਭਾਣਾ ਬੁਝਿ ਸਮਾਹਾ ਹੇ ॥ ੧੪ ॥

*Word-Divine, Naam, is Spouse of Immaculate human body. Engaged in Love-Divine, constant is bliss of Naam-Devotion. Lord comes to abide within and comprehending Will-Divine, Devotee merges with Lord. 14.*

Maru M.3 [1058]

At this stage of spirituality, mind reverts to its original state of Divine-Light-Source and becomes powerful. Transformed mind of a Gurmukh owes allegiance to Naam and Gurbani alone, to the exclusion of all useless rituals, evil thoughts and duality of worldliness. Mind dwelling at Dasam Duar of a Gurmukh enjoys bliss of Anhad tinkling of celestial Music all the time. Wondrous Bliss-Eternal of complete engrossment leaves no time for another entanglement. Even while conversing with others, Gurmukhs remain engrossed with Naam Nectarian, just coping up with social obligation. Deep in their minds, they remain imbued with essence of Naam, Eternal Reality. They have no worldly interest. State of being Love-Imbued is always pre-dominant, yearning for Divine. In fact they abide always in abode of Self in introversion.

ਗੁਰਮੁਖਿ ਮਨੁਆ ਉਲਟਿ ਪਰਾਵੈ ॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਦੁ ਵਜਾਵੈ ॥  
ਗੁਰਮੁਖਿ ਸਚਿ ਰਤੇ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਦਾ ॥ ੨ ॥

*Mind of Gurmukh reverts to original state of Divine Essence. Gurmukh is ever engaged in listening to Bani of Celestial Music. Renouncers true, imbued with Love-Divine, Gurmukhs abide in abode of Self always. 2.*

Maru M. 3 [1058]

Naam through Guru, is a Gurmat Formless and Limitless Word. Body, where Guru's Word comes to abide or abides, is even more precious than any Golden Abode. Thus abiding in a Golden body, Gurmukh devotees live in Divine Presence, beholding Lord face to face and remain singing Praise-Divine. They are blessed with true realization of Beloved WAHEGURU, enjoying eternal peace.

ਕਾਇਆ ਕੰਚਨ ਕੋਟੁ ਅਪਾਰਾ ॥ ਜਿਸੁ ਵਿਚਿ ਰਵਿਆ ਸਬਦੁ ਅਪਾਰਾ ॥  
ਗੁਰਮੁਖਿ ਗਾਵੈ ਸਦਾ ਗੁਣ ਸਾਚੇ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਦਾ ॥ ੩ ॥

*Body is transformed into most enchanting precious Golden Abode, where Naam, Fathomless abides. Such a Gurmukh always sings Praise-Divine and enjoys Bliss of Divine-Realization. 3.*

Maru M. 3 [1059]

Blessed with Guru's Word, Naam, Gurmukh devotees make Naam-devotion their sole occupation. Delving deep in their bodies through introversion in Naam-meditation, they come face to face with Lord Supreme within. Body enshrining Lord within, verily becomes Divine-Temple. Bestowed with Grace-Divine, body becomes glorious and enchanting. Righteous living becomes fruitful with Grace-Divine of Merciful Lord:

ਕਾਇਆ ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ॥ ਤਿਸੁ ਵਿਚਿ ਹਰਿ ਜੀਉ ਵਸੈ ਮੁਰਾਰੇ ॥  
ਗੁਰ ਕੈ ਸਬਦਿ ਵਣਜਨਿ ਵਾਪਾਰੀ ਨਦਰੀ ਆਪਿ ਮਿਲਾਇਦਾ ॥ ੪ ॥

*Divine-Temple is the body enshrining Lord, bestowed with glorious beauty, reflection of Abiding Lord within. This is an act of His Own Grace. Blessed with Guru's Word, devotees make Naam contemplation their sole-occupation. Grace-Divine brings about merging with Lord. 4.*

Maru M. 3 [1059]

Contemplation of Guru Shabad as devotional practice renders body immaculate and with inducing quality of Touch-stone and Sandal wood. Fathomless Lord, beyond limit, Supreme and Eternal comes to abide within human body. Bani, True and in likeness of Lord, 'WAHEGURU', when imbibed with devotional practice, becomes efficacious for God-realization, sinking Word deep in awareness. Says Gurbani:

ਕਾਇਆ ਕੰਚਨੁ ਸਬਦੁ ਵੀਚਾਰਾ ॥ ਤਿਥੈ ਹਰਿ ਵਸੈ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥  
ਅਨਦਿਨੁ ਹਰਿ ਸੇਵਿਹੁ ਸਚੀ ਬਾਣੀ ਹਰਿ ਜੀਉ ਸਬਦਿ ਮਿਲਾਇਦਾ ॥ ੧ ॥

*Through contemplation of Word-Divine, body becomes immaculately golden. There comes to abide Limitless Lord. Devote to Gurbani True always for Word-Divine is Efficacious in God-realization. 1.*

Maru M. 3 [1064]

This very human body, considered no more than a mortal frame composed of bones, flesh and intertwined by veins, becomes immaculate and priceless fort, when inhabited by Gurmukh devotees. These dealers of Naam, dealing only in devotional practice, come to gather Priceless commodity of limitless Jewels, most precious within. Naam-Treasure of Precious Jewels is found within the priceless fort, Treasure House within. Those searching for this commodity without the body are real insane. They are going astray like the deer searching for musk that lies within, in the midst of bushes. Such is the fruitless search without for a commodity enshrined within, ridden by doubt and faithlessness.

ਕਾਇਆ ਕੋਟੁ ਅਪਾਰੁ ਹੈ ਅੰਦਰਿ ਹਟਨਾਲੇ ॥  
ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੋ ਕਰੇ ਹਰਿ ਵਸਤੁ ਸਮਾਲੇ ॥  
ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਵਣਜੀਐ ਹੀਰੇ ਪਰਵਾਲੇ ॥  
ਵਿਣੁ ਕਾਇਆ ਜਿ ਹੋਰ ਥੈ ਧਨੁ ਖੋਜਦੇ ਸੇ ਮੂੜ ਬੇਤਾਲੇ ॥  
ਸੇ ਉਝੜਿ ਭਰਮਿ ਭਵਾਈਅਹਿ ਜਿਉ ਝਾੜ ਮਿਰਗੁ ਭਾਲੇ ॥ ੧੫ ॥

*Body is a fort of infinite Treasure of business houses. Gurmukh dealers earn the profit of real commodity, Naam, and gather Naam wealth. Dealing in Treasure of Naam brings reward of precious Jewels, of Divine-virtues. Those searching for Naam Treasure*

*without the body, are foolish insane beings. They are led astray by doubt of mind-wardness, like deer searching for musk that lies within, in bushes. 15.*

Gauri Ki Var M. 4 [309]

‘Business Houses’ within does not imply that body within is compartmentalized into various business sections. When inner being is enlightened with Divine-Light with practice of Naam-devotion, body undergoes transformation and appears enchanting. This change is wrought in all Naam-devotees. When the seed of Naam flourishes within the body hamlet with practice of Naam-contemplation, then the glow-worms enlighten within the farm of ‘Parjat’, blossoming celestial trees. To maintain the blossoming young trees and to nourish these, steady awareness is yoked to Shabad Word-Divine. One has to keep at it day and night. This complete engrossment in Naam provides body nourishment automatically.

**ਕਾਇਆ ਨਗਰ ਮਹਿ ਕਰਮ ਹਰਿ ਬੋਵਹੁ ਹਰਿ ਜਾਮੈ ਹਰਿਆ ਖੇਤੁ ॥  
ਮਨੁਆ ਅਸਥਿਰੁ ਬੈਲੁ ਮਨੁ ਜੋਵਹੁ ਹਰਿ ਸਿੰਚਹੁ ਗੁਰਮਤਿ ਜੇਤੁ ॥ ੩ ॥**

*Sow the seed of Naam-devotion in hamlet of body and Divine produce, Naam, shall then sprout forth. Yoke the steady mind as bullock and irrigate with Love-Divine through Gurmat way of life. 3.*

Rag Aasa M. 4 [368]

All the play is that of magical Gurmat Naam-devotion practice. Those who have gathered merit of Touch-Stone-like Nectarian Naam and enlightenment of Divine-Light, their bodies come to enshrine eternal dealing houses of Naam-Commodity. They are always engrossed in sole occupation of Naam-Contemplation and thus attain highest spirituality. Says Gurbani:

**ਕਾਇਆ ਕੋਟੁ ਪਕੇ ਹਟਨਾਲੇ ॥ ਗੁਰਮੁਖਿ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ ॥  
ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਦਿਨੁ ਰਾਤੀ ਉਤਮ ਪਦਵੀ ਪਾਇਦਾ ॥ ੧੫ ॥**

*Body fort enshrines permanent dealing-houses. Gurmukh being acquires Naam-Commodity from there. Contemplating Naam-Divine day and night, the devotee attains highest spirituality. 15.*

Maru M. 3 [1065]

Mind-ward ignorant fools have not grasped the significance of Gurmat-Naam and the Lotus within their human body has withered away. Divine-Grace alone enables one to become Gurmukh explorer and delve into body through introversion and discover Life-Sustainer Lord within.

ਕਾਇਆ ਕਮਲੁ ਹੈ ਕੁਮਲਾਣਾ ॥ ਮਨਮੁਖੁ ਸਬਦੁ ਨ ਬੁਝੈ ਇਆਣਾ ॥  
ਗੁਰੁ ਪਰਸਾਦੀ ਕਾਇਆ ਖੋਜੇ ਪਾਏ ਜਗਜੀਵਨੁ ਦਾਤਾ ਹੇ ॥ ੮ ॥

*Withered away is Lotus of interior in the body due to incomprehensibility of Word-Divine by ignorant mind-ward fool. Delving into body through Grace-Divine, a devotee finds Sustainer of all life, Lord Supreme within. 8. Maru M. 3 [1051]*

Rendered immaculate by Touch-Stone, Guru, golden human body's beauty is picturized in the following quote as transformation following essence of Gurmat spirituality:

ਗੁਰੁ ਪਾਰਸੁ ਹਮ ਲੋਹੁ ਮਿਲਿ ਕੰਚਨੁ ਹੋਇਆ ਰਾਮੁ ॥  
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਕਾਇਆ ਗੜੁ ਸੋਹਿਆ ਰਾਮੁ ॥  
ਕਾਇਆ ਗੜੁ ਸੋਹਿਆ ਮੇਰੈ ਪ੍ਰਭਿ ਮੋਹਿਆ ਕਿਉਸਾਸਿ ਗਿਰਾਸਿ ਵਿਸਾਰੀਐ ॥  
ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰੁ ਪਕੜਿਆ ਗੁਰੁ ਸਬਦੀ ਹਉ ਸਤਿਗੁਰੁ ਕੈ ਬਲਿਹਾਰੀਐ ॥  
ਸਤਿਗੁਰੁ ਆਗੈ ਸੀਸੁ ਭੇਟ ਦੇਉ ਜੇ ਸਤਿਗੁਰੁ ਸਾਚੇ ਭਾਵੈ ॥  
ਆਪੇ ਦਇਆ ਕਰਹੁ ਪ੍ਰਭੁ ਦਾਤੇ ਨਾਨਕ ਅੰਕਿ ਸਮਾਵੈ ॥ ੪ ॥ ੧ ॥

*Guru is Touch-Stone and I am like rusted iron, base metal. However meeting Guru, I am transformed into gold-like noble spirituality, induced by Guru. Soul merging with Divine-Spirit, beautified is the body fort. Enchanted by Love-Divine, beautified is the body fort. Why should one forsake such Benevolent Lord even for a Single breath or even while ingressing food? Invisible and Incomprehensible Lord is realized through Guru's Word, I am sacrifice unto Satguru. I shall make offering of my head to Satguru, if it so pleases Him. Throw Benevolent Glance on me O'Lord, Benefactor! Thus Nanak may merge into Thee. 4.1. Tukhari M. 4 [1114]*

On meeting Touch-Stone of Shabad-Guru, an egoist being, like rusted useless iron gets transformed into gold-like, spiritual being. Shabad-Guru, 'WAHEGURU', Naam Touch-Stone is efficacious to enlighten interior with Light-Divine through Alchemic action of ceaseless breath by breath practice of Naam-devotion. This enlightenment of interior helps to unite soul with Spirit Divine within itself. Thus body fort is rendered enchanting with beauty, both within and without due to enlightenment with Light-Divine, Lord Supreme abiding within. How can one forsake Splendorous Lord, abiding within beauteous body fort? Lord is present with every breath and intertwined with being in every pore like warp and woof. It is through Word-Chant, Gurmantar, and its inducing ability that Invisible and Incomprehensible Lord is realized within the body fort and comes to abide eternally. One should be sacrifice millions of times unto Satguru, Blessed Guru Nanak-Dasmesh-Sri Guru Granth Sahib! Making an offering of one's own severed head is also a humble offering indeed. At His command one should unhesitatingly offer oneself for burning in fire. It is unique gift of Satguru that He has bestowed Divine-Realization within of Invisible and Incomprehensible Lord and got devotee's mind and body merged with Divine!

CHAPTER IX  
COURT-YARD OF THE BODY INTERIOR

Only the one bestowed with knowledge from Satguru has real insight of the body interior. When Lord graces human frame with Divine Presence, then Real OWNER of Body-Temple enthrones Himself within its courtyard in full Glory. Says Gurbani:

**ਘਰੁ ਦਰੁ ਮੰਦਰੁ ਜਾਣੈ ਸੋਈ ॥ ਜਿਸੁ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ ॥  
ਕਾਇਆ ਗੜ ਮਹਲ ਮਹਲੀ ਪ੍ਰਭੁ ਸਾਚਾ ਸਚੁ ਸਾਚਾ ਤਖਤੁ ਰਚਾਇਆ ॥੧੨॥**

*Awareness of Body Temple within and its Door is gained by the one who is so graced by Satguru. Lord True Comes to abide as Real Owner of Body Fort. Eternal throne is established therein by Eternal Lord. 12.*

Maru M.1 [1039]

Within body there is Abode-Divine and Eternal Throne of the Lord, yet awareness of this Divine Secret is bestowed on a rare destined Gurmukh with Divine Grace. Enshrined within this Divine Temple is Limitless Divine Light. Experience of visioning Light Divine is limited to special devotees of Divine as highest Divine Favour. This Vision of Enlightenment within is Divine way of calling the special devotee closest to Divine Presence and confer Divine-Realization. Says Gurbani:

**ਕਾਇਆ ਮਹਲੁ ਮੰਦਰੁ ਘਰੁ ਹਰਿ ਕਾ ਤਿਸੁ ਮਹਿ ਰਾਖੀ ਜੋਤਿ ਅਪਾਰ ॥  
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਹਲਿ ਬੁਲਾਈਐ ਹਰਿ ਮੇਲੇ ਮੇਲਣਹਾਰ ॥ ੪ ॥ (੫ ॥)**

*Within body is Abode-Divine, that enshrines Limitless Divine Light, Supreme Soul. Says Nanak, Gurmukh is ushered into this Abode-Divine. Thus is realized Lord through Grace-Divine. 4. (5.)*

Malar M.1 [1256]

The above description of body interior does not imply that Lord of Unlimited Splendor and Glory is confined merely to a particular body Fort in Abode-Divine. Abiding Lord is also Transcendent Being, without differentiation. The Gurmukh, beholder of WAHEGURU within is exposed to the vast, unlimited expanse of His Glory, extending to all

universal creation without any barrier. This is astounding experience of Divine Limitlessness. The Glow or Divine Light originating from Dasam Duar merges with Nectarian Ocean like vastness and thus experience of body interior is limitlessly extended outside, to merge with the vibrant boundless ocean of Divine Light. Every vibrant ray of Light-Divine produces unbearable ecstasy in soul bride, enjoying Spiritual Union with Divine. There is onset of most wondrous unstruck Ethereal music. All the other nine body-openings and the evil foes, attacking through these to rob spirituality, yamas as toll collectors, are all shut out and rendered powerless. Opened is the Tenth Door of Dasam Duar, wherein ceaseless Ethereal music is heard and individual soul gets engrossed in Nectarian Divine-meditation without break. Says Gurbani:

ਅੰਮ੍ਰਿਤ ਰਸੁ ਸਤਿਗੁਰੂ ਚੁਆਇਆ ॥ ਦਸਵੈ ਦੁਆਰਿ ਪ੍ਰਗਟੁ ਹੋਇ ਆਇਆ ॥  
ਤਹ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਧੁਨਿ ਬਾਣੀ ਸਹਜੇ ਸਹਜਿ ਸਮਾਈ ਹੇ ॥ ੬ ॥

*Nectarian Amrit starts dripping with Satgurus's Grace and revealed thus is Dasam Duar. Exalting Ethereal Music of Anhad Shabad is heard there and individual soul easily merges with Divine in Equipoise, highest Spiritual State. 6. Maru Solhe M.4 [1069]*

The State of Spiritual Equipoise, Sahaj, is thus bestowed. However, this blessing is reserved for such worthies:

ਜਿਨ ਕਉ ਕਰਤੈ ਧੁਰਿ ਲਿਖਿ ਪਾਈ ॥ ਅਨਦਿਨੁ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਵਿਹਾਈ ॥  
ਬਿਨੁ ਸਤਿਗੁਰ ਕੋ ਸੀਝੈ ਨਾਹੀ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਈ ਹੇ ॥ ੭ ॥

*Divinely graced, destined devotees engage in ceaseless recitation of Naam, 'Gur Gur ...' Without Grace of Satguru, none succeeds spiritually. It therefore is imperative to be devoted to Guru. 7. Maru Solhe M.4 [1069]*

The non-believers in Guru have no place in spiritual domain. They have no awareness about all that goes on within the body fort.

ਇਸੁ ਗੜ ਮਹਿ ਹਰਿ ਰਾਮ ਰਾਇ ਹੈ ਕਿਛੁ ਸਾਦੁ ਨ ਪਾਵੈ ਧੀਠਾ ॥  
ਹਰਿ ਦੀਨ ਦਇਆਲਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਰਿ ਗੁਰ ਸਬਦੀ ਚਖਿ ਡੀਠਾ ॥ ੧ ॥  
ਰਾਮ ਹਰਿ ਕੀਰਤਨੁ ਗੁਰ ਲਿਵ ਮੀਠਾ ॥ ੧ ॥ ਰਹਾਉ ॥



ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਮਿਲਿ ਸਤਿਗੁਰ ਲਾਗਿ ਬਸੀਠਾ ॥  
 ਜਿਨ ਗੁਰ ਬਚਨ ਸੁਖਾਨੈ ਹੀਅਰੈ ਤਿਨ ਆਗੈ ਆਣਿ ਪਰੀਠਾ ॥ ੨ ॥  
 ਮਨਮੁਖ ਹੀਅਰਾ ਅਤਿ ਕਠੋਰੁ ਹੈ ਤਿਨ ਅੰਤਰਿ ਕਾਰ ਕਰੀਠਾ ॥  
 ਬਿਸੀਅਰ ਕਉ ਬਹੁ ਦੂਧੁ ਪੀਆਈਐ ਬਿਖੁ ਨਿਕਸੈ ਫੋਲਿ ਫੁਲੀਠਾ ॥ ੩ ॥  
 ਹਰਿ ਪ੍ਰਭ ਆਨਿ ਮਿਲਾਵਹੁ ਗੁਰੁ ਸਾਧੁ ਘਸਿ ਗਰੁੜੁ ਸਬਦੁ ਮੁਖਿ ਲੀਠਾ ॥  
 ਜਨ ਨਾਨਕ ਗੁਰ ਕੇ ਲਾਲੇ ਗੋਲੇ  
 ਲਗਿ ਸੰਗਤਿ ਕਰੂਆ ਮੀਠਾ ॥ ੪ ॥ ੯ ॥ ੨੩ ॥ ੬੧ ॥

*All Prevalent Lord abides within this body fort, however arrogant fool enjoys not Godly Presence. The Benevolent Lord, Merciful to the meek bestows His Grace and thus one comes to enjoy Nectarian Word of Guru, Naam abiding within. 1. O'Lord! Divine Praise is Sweet with engrossed contemplation of Guru. 1. Pause. Lord is Incomprehensible and Inaccessible, but meeting Emissary Guru, Divine is experienced very close. Those who enshrine Guru's Words in their hearts, enjoy the Spiritual feast of Nectarian Gurbani. 2. Stone-hearted is a mind-ward non-believer and his inner being is full of blackness of deceit. One can never befriend a snake even with offering of lot of milk. Snake can only bring out poison. 3. O'Lord! Bestow the boon of meeting Saintly Guru, repeated recitation of Guru's Word is like ingressing His potion antidote to inner poison. Slave Nanak is at the service of Guru and the Saintly company turns inner bitterness into nectarian sweetness. 4. 9. 23. 61. Gauri Poorbi M.4 [171]*

The Source of inner Enlightenment, Prevalent Lord abides within the body fort, yet only Gurmukhs graced by Guru envision Him and enjoy the bliss. Foolhardy beings neither experience inner enlightenment nor enjoy the ensuing bliss. Abiding in Gurmat, Gurmukh devotees are Divinely Blessed. They are bestowed with Panacea of Guru's Chant at Guru's Door and they devote ceaselessly to this Word Divine, Naam. Thus blessed with Alchemy of self-inducing Word, they enjoy Naam-Nectar within. Engrossed in singing Praise-Divine bestows Nectarian taste of Divine Word and brings one close to Divine Presence. This intervening mediation of Satguru through Word-Divine is responsible for envisioning of the Inaccessible and Incomprehensible Lord within. Those abiding by Guru-ordained words, Gurmat, in thought, word

and deed and believing in their efficacy to bring about serenity are blessed with Nectarian feast with Grace of Guru. The mind-ward mortals can never dream of this. They are stonehearted, unmoved by spiritual thought and thus unworthy of Spiritual Bliss. They have their interior beings blackened and hardened. It is like feeding snake with nectarian milk and yet poison alone issues out. There is no remedy to overcome this blackened hardness except Grace Divine and meeting Accomplished, Sainly Satguru. Thus bestowed is the Alchemic Panacea of Guru's chant. Reciting Guru's chant, Divine Naam, all poison is gone! Routinely reciting Guru's chant at all times, wards off evil of poison from one's mouth permanently. This methodology is associated with earnest faith in House of The Guru and accepting initiation into Gursikhi. Living in Godly Presence at all times through ceaseless recitation of Guru's Word with concentrated mind and body, every pore of the body as serves so many tongues, entire being would feel the vibration of Naam. Ended is all the evil poison replaced by sweetness of Nectarian Naam.

What a Sweetness! It is the most exalting Bliss!! Such is the Alchemic transformation with Panacea of Naam-meditation. It bestows Love of Divine, Spiritual Bliss, union with Supreme Lord and thus Naam-devotee becomes beloved bride blessed in union with Lord Husband. The Play of Spiritual ecstatic Union of Virtuous, beautiful soul bride, in harmony of Word Divine and consciousness, takes place at the Sahaj stage of Spirituality. Light-Divine, WAHEGURU, is actually Visioned face to face eternally with accompaniment of Ethereal music of Anhad Shabad. This is the Supreme Bliss of Naam-meditation! This is ideal contemplation of Lord Supreme, unique to the House of Guru Nanak. Gurbani in Sri Guru Granth Sahib is expression of this Divine Contemplation. One, who hearkens this and practices in life, successfully swims across worldly ocean. Such a one is no more subjected to rebirth. All that is ended for him and he finds eternal refuge in Divine! Says Gurbani:

ਸਹਜ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬਾਧਿਆ ॥ ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਦੁ ਵਾਜਿਆ ॥  
ਮਹਾ ਅਨੰਦੁ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ॥

ਪ੍ਰਿਅ ਸਿਉ ਰਾਤੀ ਧਨ ਸੋਹਗਣਿ ਨਾਰਿ ॥੩॥  
 ਜਨ ਨਾਨਕੁ ਬੋਲੇ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥ ਜੋ ਸੁਣੇ ਕਮਾਵੈ ਸੁ ਉਤਰੈ ਪਾਰਿ ॥  
 ਜਨਮਿ ਨ ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ ॥ ਹਰਿ ਸੇਤੀ ਓਹੁ ਰਹੈ ਸਮਾਇ ॥ ੪ ॥ ੨ ॥  
*Having established oneself in bodily cave of Sahaj at Dasam Duar, devotee envisions Formless, Light Divine accompanied by Ethereal music of Anhad Shabad. Supreme Bliss is Contemplation of Guru's Word! Blessed is soul-bride in Loving Union with Lord Husband. 3. Slave Nanak utters Words of Divine wisdom. One, who listens and practices Naam in life, crosses horrid ocean of worldliness. No more is rebirth of transmigration for such a one. He attains eternal merger with Lord! 4. 2.*

Rag Aasa M.5 [370]

## BOUNTY FROM GURU

All the Gurmukh, Naam-imbued, blessed soul-brides, indulging in playful spiritual Union with Lord Husband, enjoy Ethereal jingling Music of Anhad Shabad from Dasam Duar in ecstatic bliss. One blest by WAHEGURU, Lord True, with His vision is also transformed from unfortunate, separated bride into the blessed, beloved bride of Lord Husband. Such a one, born in House of the Satguru is rid of rebirths of transmigration. Bestowed is the bounty of initiation into Gurmat Naam with birth in Guru's House. This spiritual initiation of Naam enlightenment transforms being of devotee into enchanting adornment as beautiful spiritual bride, rid of all fear of transmigration. From a worldly being one is transformed into self-effaced being, unattached to worldliness, devoted only to Satguru as Spiritual Parent in thought, word and deed. Wedded is this soul-bride, through Guru, to Beloved Lord Supreme, Husband. Spiritual union with Divine is ever blissful and ecstatic, felt throughout the being and this Divine Play is perpetuated. The other devotee friends are amazed by such astounding transformation. All the burning of endless desire is quenched and sense of fulfillment comes to pervade. Darkness of ignorance is shed away after Enlightenment of knowledge bestowed by Guru. Lamp of Gurmat is so bright within, that enlightened is the devotee's interior and exterior with intensity of brightness equivalent to countless suns. The spread of

enlightenment is limitlessly vast and heard too is the enchanting soft jingle of Ethereal Music of Anhad Shabad from Dasam Dwar, adding further to unbearable ecstasy and Bliss. Such is the all-inclusive, complete rich bounty of Accomplished Guru. The one thus Blest in Spiritual Union with Lord Supreme becomes blissful to behold. Even a glance of this Blessed one is gratifying and propitious. One blessed with Satguru's bounty of Naam is in fact blest with treasures of all virtues. One, united with Loving Lord Husband, becomes serene in body and mind and is ever engaged automatically in Naam-meditation. Every pore of the body is in bliss of flourishment. Graced by Divine Presence Gurmukh brides are sought after for dust of their feet by ardent seekers. As illustrated in the following Gurbani quote, depicting similar situation, every such blest soul bride is ever thirsting for more and more of Love-Divine:

ਮੋਹਿ ਦੁਹਾਗਨਿ ਆਪਿ ਸੀਗਾਰੀ ॥ ਰੂਪ ਚੰਗ ਦੇ ਨਾਮਿ ਸਵਾਰੀ ॥  
 ਮਿਟਿਓ ਦੁਖੁ ਅਰੁ ਸਗਲ ਸੰਤਾਪ ॥ ਗੁਰ ਹੋਏ ਮੇਰੇ ਮਾਈ ਬਾਪ ॥ ੧ ॥  
 ਸਖੀ ਸਹੇਰੀ ਮੇਰੈ ਗ੍ਰਸਤਿ ਅਨੰਦ ॥  
 ਕਰਿ ਕਿਰਪਾ ਭੇਟੇ ਮੋਹਿ ਕੰਤ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਤਪਤਿ ਬੁਝੀ ਪੂਰਨ ਸਭ ਆਸਾ ॥ ਮਿਟੇ ਅੰਧੇਰ ਭਏ ਪਰਗਾਸਾ ॥  
 ਅਨਹਦ ਸਬਦ ਅਚਰਜ ਬਿਸਮਾਦ ॥ ਗੁਰੁ ਪੂਰਾ ਪੂਰਾ ਪਰਸਾਦ ॥ ੨ ॥  
 ਜਾ ਕਉ ਪ੍ਰਗਟ ਭਏ ਗੋਪਾਲ ॥ ਤਾ ਕੈ ਦਰਸਨਿ ਸਦਾ ਨਿਹਾਲ ॥  
 ਸਰਬ ਗੁਣਾ ਤਾ ਕੈ ਬਹੁਤੁ ਨਿਧਾਨ ॥ ਜਾ ਕਉ ਸਤਿਗੁਰਿ ਦੀਓ ਨਾਮੁ ॥ ੩ ॥  
 ਜਾ ਕਉ ਭੇਟਿਓ ਠਾਕੁਰੁ ਅਪਨਾ ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹਰਿ ਹਰਿ ਜਪਨਾ ॥  
 ਕਹੁ ਨਾਨਕ ਜੋ ਜਨ ਪ੍ਰਭ ਭਾਏ ॥ ਤਾ ਕੀ ਰੇਨੁ ਬਿਰਲਾ ਕੋ ਪਾਏ ॥ ੪ ॥ ੧੪ ॥ ੨੭ ॥

*I, discarded one, was adorned by Lord, Himself. He bestowed His grace and blessed me with enchanting beauty of Naam-Divine enshrined within. Thus was erased all pain and sorrow. Guru became my caring Parent. 1. O' friend! My life as bride-Divine is blissful. I have met my Lord Husband with His Grace. 1. Pause My burning endless desire is quenched and all is fulfilled. With enlightenment all darkness of ignorance is dispelled. Ecstatic is the wondrous Ethereal music of Anhad Shabad. Such is the fully satiating bounty of Accomplished Guru. 2. Ever blissful is the very sight of the one, graced with vision of Lord Supreme. One blessed with Naam by Satguru comes to possess all treasures of*

*Gurmat Virtues. 3. Meeting one's Lord, body and mind are filled with Serenity through Naam-recitation with all the being. Says Nanak, devotees, beloved of Divine, are sought after by ardent seekers for dust of their feet. 4. 14. 27. Bhairo M.5 [1143]*

In the foregoing Shabad, referred Anhad Naad - Ethereal automatic Music wondrous and ecstatic, is the most Satiating Bounty that only Accomplished Guru can bestow. Such is the House of Guru Nanak alone and none other. All fake gurus, devoid of Gurmat, shall soon lose their deceitful self-conceit. Gurmukhs have to forego all worldly pleasures abiding by ordained discipline. Says Gurbani:

ਗੁਰਮੁਖਿ ਰਾਗ ਸੁਆਦ ਅਨ ਤਿਆਗੇ ॥ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਭਗਤੀ ਜਾਗੇ ॥  
 ਅਨਹਦ ਸੁਣਿ ਮਾਨਿਆ ਸਬਦੁ ਵੀਚਾਰੀ ॥ ਆਤਮੁ ਚੀਨਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥ ੭ ॥  
*Gurmukh devotee gives up all attachment and pleasures. Gurmukh's mind is ever awake in Godly pursuit, of ceaseless devotion. Listening to Ethereal, unstruck music of Anhad, he is totally engrossed in Contemplation of Word-Divine with ardent Faith. Realizing Self, Gurmukh fully devotes to Service of One Formless Lord. 7. Aasa M.1 [415]*

Tireless devotion goes into realizing the complete objective of spirituality and to attain full status as Gurmukhs. They have to shun all music other than Gurbani Kirtan. They give up all pleasures as unsavory except the amazing, ecstatic bliss of Naam-Nectar. As householders, they indulge not in worldly attachments and pleasures. They have no taste for pleasure of cinema shows or eating in hotels and worldly enjoyment. Completely withdrawing from all distracting pleasures, they fully devote to loving-devotion and performance of good deeds day and night with all their concentration and might. Nothing worldly is of any interest. Thus they become complete renouncers and introverts rather than extroverts, looking forward to Divine Grace, bestowing experience of Anhad Shabad. Listening to Anhad Shabad, they become True believers and Contemplators of Divine Word. Realizing Self and Divine-Spirit, they become abiding followers of One-Formless Being in Complete devotion.

## CHAPTER X PLAY AT DASAM DUAR

The place, destined for realizing Self and Divine Spirit and where first glimpse of Divine Light is held, is a Fort within human body, almost inaccessible to common mortal beings. This inaccessible magical Fort can be reached only by special Gurmukh devotees, recognized by the Guru. These are the ones, who have devoted limitlessly to Naam devotion. The heavy Door of this Inaccessible Abode opens in their body interior to instantly flood the being with Divine Light with the intensity of lightening. When Effulgent Lord Supreme Comes to abide within the Fort, the lightening like flooding light that ensues is extremely blissful and flourishing beyond description. When the soul being is engrossed in meditation of Gurmat Naam, rid is the one of suffering with aging and death. Gone is the dark ignorance of doubt and fear. Mortals lost in glamour of worldliness and its attachment of glitter are lost in false love. They may make a show of fake devotion in singing Divine Creator's praise, yet they are drenched in self-conceit. Their deceitful devotion can never lead to Anhad Shabad of inaccessible Divine Play, even in dream. Renouncers of caste and creed and selfish greed, who devote only to True loving devotion of Benevolent Creator and Spirit Divine, are genuine practitioners of ceaseless Naam-meditation. When Lord Supreme is enshrined within in full Effulgent Glory, these Naam-engrossed devotees are blessed with His Vision. These rare Gurmukhs, destined through Grace Divine alone hear the jingling Ethereal Music of Anhad Shabad. The above is fully depicted in the following Gurbani quote:

ਅਗਮ ਦੂਗਮ ਗੜਿ ਰਚਿਓ ਬਾਸ ॥ ਜਾ ਮਹਿ ਜੋਤਿ ਕਰੇ ਪਰਗਾਸ ॥  
 ਬਿਜੁਲੀ ਚਮਕੈ ਹੋਇ ਅਨੰਦੁ ॥ ਜਿਹ ਪਉੜੇ ਪ੍ਰਭ ਬਾਲ ਗੋਬਿੰਦ ॥ ੧ ॥  
 ਇਹੁ ਜੀਉ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੈ ॥ ਜਰਾ ਮਰਨੁ ਛੂਟੈ ਭ੍ਰਮੁ ਭਾਗੈ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਅਬਰਨ ਬਰਨ ਸਿਉ ਮਨ ਹੀ ਪ੍ਰੀਤਿ ॥ ਹਉਮੈ ਗਾਵਨਿ ਗਾਵਹਿ ਗੀਤ ॥  
 ਅਨਹਦ ਸਬਦ ਹੋਤ ਝੁਨਕਾਰ ॥ ਜਿਹ ਪਉੜੇ ਪ੍ਰਭ ਸ੍ਰੀ ਗੋਪਾਲ ॥ ੨ ॥

*Inaccessible and very hard to approach is the Fort within human body, where Lord, Divine-Spirit, abides. There Shines the Effulgent Light-Divine. This lightening like brightness is very blissful in the Abode of Effulgent Lord of Universe, Ever so Young. 1. The mortal engrossed in loving devotion of Naam-Divine is rid of fear of old age and death and gone is all his doubt. 1. Pause. One delving in caste and creed is only faking in Divine-devotion and singing, all in self-conceit. Where Lord abides, heard there is sweet tingling of Ethereal music of Anhad Shabad. 2.*

Bhairo Kabir [1162]

This Gurbani quote further describes:

ਖੰਡਲ ਮੰਡਲ ਮੰਡਲ ਮੰਡਾ ॥ ਤ੍ਰਿਅ ਅਸਥਾਨ ਤੀਨਿ ਤ੍ਰਿਅ ਖੰਡਾ ॥  
 ਅਗਮ ਅਗੋਚਰੁ ਰਹਿਆ ਅਭ ਅੰਤ ॥ ਪਾਰੁ ਨ ਪਾਵੈ ਕੇ ਧਰਨੀਧਰ ਮੰਤ ॥ ੩ ॥  
 ਕਦਲੀ ਪੁਰਪ ਧੂਪ ਪਰਗਾਸ ॥ ਰਜ ਪੰਕਜ ਮਹਿ ਲੀਓ ਨਿਵਾਸ ॥  
 ਦੁਆਦਸ ਦਲ ਅਭ ਅੰਤਰਿ ਮੰਤ ॥ ਜਹ ਪਉੜੇ ਸ੍ਰੀ ਕਮਲਾ ਕੰਤ ॥ ੪ ॥  
 ਅਰਧ ਉਰਧ ਮੁਖਿ ਲਾਗੇ ਕਾਸੁ ॥ ਸੁੰਨ ਮੰਡਲ ਮਹਿ ਕਰਿ ਪਰਗਾਸੁ ॥  
 ਉਹਾਂ ਸੂਰਜ ਨਾਹੀ ਚੰਦ ॥ ਆਦਿ ਨਿਰੰਜਨੁ ਕਰੈ ਅਨੰਦ ॥ ੫ ॥  
 ਸੋ ਬ੍ਰਹਮੰਡਿ ਪਿੰਡਿ ਸੋ ਜਾਨੁ ॥ ਮਾਨ ਸਰੋਵਰਿ ਕਰਿ ਇਸਨਾਨੁ ॥  
 ਸੋਹੰ ਸੋ ਜਾ ਕਉ ਹੈ ਜਾਪ ॥ ਜਾ ਕਉ ਲਿਪਤ ਨ ਹੋਇ ਪੁੰਨ ਅਰੁ ਪਾਪ ॥ ੬ ॥  
 ਅਬਰਨ ਬਰਨ ਘਾਮ ਨਹੀ ਛਾਮ ॥ ਅਵਰ ਨ ਪਾਈਐ ਗੁਰ ਕੀ ਸਾਮ ॥  
 ਟਾਰੀ ਨ ਟਰੈ ਆਵੈ ਨ ਜਾਇ ॥ ਸੁੰਨ ਸਹਜ ਮਹਿ ਰਹਿਓ ਸਮਾਇ ॥ ੭ ॥  
 ਮਨ ਮਧੇ ਜਾਨੈ ਜੇ ਕੋਇ ॥ ਜੋ ਬੋਲੈ ਸੋ ਆਪੈ ਹੋਇ ॥  
 ਜੋਤਿ ਮੰਤ੍ਰਿ ਮਨਿ ਅਸਥਿਰੁ ਕਰੈ ॥ ਕਹਿ ਕਬੀਰ ਸੋ ਪ੍ਰਾਨੀ ਤਰੈ ॥ ੮ ॥ ੧ ॥

*Lord is Creator of all spheres and regions, as also the Destroyer of all three Worlds, three mythological gods and all mortals of three worldly qualities. Invisible and Inaccessible Lord, Cherisher of world, is pervading all the hearts, yet none can, discern His Secret Chant. 3. Like fragrance in a flower and pollen dust in the lotus, Naam Chant abides in the flourished heart, where Waheguru, Lord of all wealth and beauty, is enshrined. 4. Pervading everywhere, below and high above, in Sky, Divine-Light enlightens Sphere of Void at Dasam Duar. This enlightenment outshines sun and moon, where Primordial, Immaculate Lord, Effulgent abides in Bliss. 5. Know that One*



*Lord pervades everywhere throughout Universe and also in mortal being. Purify thyself by bathing in His Mansrover-like indwelling Lake of Naam-Divine. Thus eagerly contemplating merger into Him in Oneness, one transcends all sin and piety, to remain Immaculate Being. 6. Caste and creed, heat of sorrow or shade of cool peace are absent there. No other way except by taking refuge in Guru can one gain access there. Once one attains this state of Void and Sahaj of Equipoise, sense of sameness gets perpetuated eternally. 7. If one knows that Lord is enshrined within, whatever one speaks is Word-Divine. If Effulgent Naam is enshrined within permanently through Naam-meditation, says Kabir, such devotee crosses worldly ocean. 8. 1.*

Bhairo Kabir Ji [1162]

All the regions and spheres of the universe in its vastness are inhabited by three qualities of worldliness, known as Rajo, Tamo and Sato. Bodily eyes, constituted of five elements cannot envision the Creator Lord in this universe of three qualities. Naturalists are engrossed only in the vast creation of these three qualities. In this visible creation, physical eyes are unable to envision Creator Lord. Only when these eyes, blind of dark ignorance, attain super-natural Vision through Alchemic effect of contact with Satguru's Word-Guru, first glimpse of Supreme Effulgent Lord is experienced within one's own being. This is followed by flooding effulgence from within body interior that enables vision of the Effulgent Lord and all His Vast creation with Super-natural eyes. The light emanating from human heart merges with extending Divine Light all over Sky through Dasam Duar. Inner enlightenment of being with Divine-Light is a Boon, bestowed by Guru through Chant of WAHEGURU. There is no other way to it. It is only the magic of enshrined 'Chant' bestowed by Grace of Guru! This magical Power brings to experience many a wondrous astounding events. There ensues an ecstatic fragrance from within, akin to famous 'Kasturi' in the interior of deer. The fragrant Flower within is ever in bloom and there is miraculous supreme essence from within. Then there is sweet smell of 'Karah Prasad', holy pudding of five elements (flour, sugar, Ghee, water and fire) pleasing to mind and heart. This is



experienced even before opening of Dasam Duar. Ceaseless recitation of Gurbani brings about this Alchemic event and then ensues Nectarian Blissful enlightenment. Thus engrossed soul comes to abide blissfully in Lord Supreme, within one's own heart, merging with Divine-Lotus-Foot! At the navel in Anhad stage, Lotus of radiant petals comes to flourish, brought into bloom with breath by breath meditation in heart. This is a sure sign of the forthcoming enshrinement of Lord, 'WAHEGURU'. Devotee reciting Naam with all his being and blessed with enlightened Lotus of twelve petals, gets encompassed by Divine-Light all around, within and without, down below and high above. This direct experience of enlightenment and engrossed meditational state is experienced in the sphere of void of Divine-Light. Treading on Path of Gurmat, devotees attain the highest spiritual goal in the Enlightened Sphere of Void.

### Sphere of Void

Sphere of Void is devoid of any volition and vacillations of mind's way-wardness and mind becomes immaculately free. Thus the name 'Void'. However it is flooded with bright Light-Divine. The intensity of this Light is more than countless suns put together. There is no Sun or moon in this sphere to outshine the prevailing Light. Primordial Lord, Immaculate, Alone enjoys there in Bliss, Shedding His Own Effulgence. Source of this Bliss Supreme of Sphere of Void, Immaculate Lord is Immanent in every being (navel to Void of Dasam Duar). Though present in all beings, yet the experience is gained only by Gurmukh devotees through Panacea of Gurmat Naam and Supernatural Vision bestowed thereby. All other mortals remain unaware of this. In this purifying Enlightenment, ocean-like, Gurmukh Swan-birds enjoy bathing of engrossed Naam-meditation.

### Meaning of Recitation, 'ਸੋਹੰ ਸੋ' - 'Sohung so'

The identity of devotee, personification of Naam through ceaseless practice, and the Lord of Naam merge together in Oneness (The Lord, Named One and the Naam). Thus devotee comes to recite

‘Sohun so’ ‘ਸੋਹੰ ਸੋ’ i.e. With Sameness of identity, Naam is WAHEGURU and WAHEGURU is ‘WAHEGURU’ chant. This is the accepted Foundation. It does not imply that ‘ਸੋਹੰ ਸੋ’ is the accepted ‘Chant’ for recitation. The Immaculate Lord is beyond the pale of acts of piety or sin. In sphere of Void, Abode-Divine there is none equal to Guru - WAHRGURU, Lord Supreme. O’ Lord Supreme! Highest of the High is Thy Status, beyond reckoning. Only His Presence is the Universal Refuge.

**ਵਡੀ ਹੂ ਵਡਾ ਅਪਾਰੁ ਤੇਰਾ ਮਰਤਬਾ ॥**

**ਚੰਗ ਪਰੰਗ ਅਨੇਕ ਨ ਜਾਪਨਿ ਕਰਤਬਾ ॥੧੮॥**

*Limitless, Highest of the high is Thy Status, O’ Lord! Many are Thy astounding Plays in variety. 18. Ramkali Ki Var M.5 [965]*

All Powerful, Lord Supreme Stages Variety of Plays as He Wills. There is none as His rival or equal. The blessed devotee, once engrossed in Love-Divine, enjoys the Bliss eternally in Equipoise abiding in Sphere of Void. Ended is his cycle of rebirths of transmigration. He is totally merged in Bliss of Anhad in Void of Equipoise. In the midst of worldly distraction, he remains focussed on jingle of Anhad shabd alone. This Spirituality of highest State is reached with the Ladder of Gurmantar and devotee enshrining Naam-Light-Divine is fully liberated by crossing horrid worldly ocean. Accomplished Satguru, Guru Nanak Sahib’s House alone has the Capacity for other worldly, Spiritual marvels and Gurmukh-devotees can perform and envision magical events through direct experience. Those blessed with Priceless Gurmantar bounty, have no need for further outside seeking. They search not Lord outside nor do they have faith in ritualistic practices of others. Satguru has graced them with Vision of Divine within their own beings.

They remain ecstatic after this Spiritual direct experience, most wondrous! This event engrosses them Completely ever after, with compelling introversion of mind and enjoying internal Bliss. Where is the question of any more seeking out-side? Having been blessed by saintly Satguru, Gurmukh, Guru-filled devotees, have not only realized

Supreme Lord within their own beings, but have also acquired the boon that subsequent to their own direct experience, they can help others with same experience of envisioning Him and describe the Indescribable Lord. Drunk with most amazing and blissful Nectarian experience of Divine, they cry out in ecstasy to affirm their continuing engrossment and Blissfulness. They hear Anhad Shabad at Dasam Duar and trickling of Nectarian flow of Naam-Amrit from there is most satiating, ending all other desires. They have come to possess the wondrous bounty of 'Unlimited Treasure'. The gushing Source of Amrit is activated within eternally. Having grasped Holy Feet of Satguru in tight grip within their hearts, in loving devotion, their unbridled minds come under control to abide within in Divine engrossment. Now Nectarian Naam Amrit abounds within while they are blessed with Exalted Spirituality of Sahaj. Opened is the door of Enlightenment, banishing all self-doubt, while face to face with Lord within. Says Gurbani:

ਬਾਹਰਿ ਢੁਢਨ ਤੇ ਛੂਟਿ ਪਰੇ ਗੁਰਿ ਘਰ ਹੀ ਮਾਹਿ ਦਿਖਾਇਆ ਥਾ ॥  
 ਅਨਭਉ ਅਚਰਜ ਰੂਪੁ ਪ੍ਰਭ ਪੇਖਿਆ ਣ  
 ਮੇਰਾ ਮਨੁ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਇਆ ਥਾ ॥ ੧ ॥  
 ਮਾਨਕੁ ਪਾਇਓ ਰੇ ਪਾਇਓ ਹਰਿ ਪੂਰਾ ਪਾਇਆ ਥਾ ॥  
 ਮੋਲਿ ਅਮੋਲੁ ਨ ਪਾਇਆ ਜਾਈ  
 ਕਰਿ ਕਿਰਪਾ ਗੁਰੂ ਦਿਵਾਇਆ ਥਾ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਮਿਲਿ ਸਾਧੂ ਅਕਥੁ ਕਥਾਇਆ ਥਾ ॥  
 ਅਨਹਦ ਸਬਦੁ ਦਸਮ ਦੁਆਰਿ ਵਜਿਓ ਤਹ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਚੁਆਇਆ ਥਾ ॥ ੨ ॥  
 ਤੋਟਿ ਨਾਹੀ ਮਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝੀ ਅਖੁਟ ਭੰਡਾਰ ਸਮਾਇਆ ਥਾ ॥  
 ਚਰਣ ਚਰਣ ਚਰਣ ਗੁਰ ਸੇਵੈ ਅਘੜੁ ਘੜਿਓ ਰਸੁ ਪਾਇਆ ਥਾ ॥ ੩ ॥  
 ਸਹਜੇ ਆਵਾ ਸਹਜੇ ਜਾਵਾ ਸਹਜੇ ਮਨੁ ਖੇਲਾਇਆ ਥਾ ॥  
 ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਇਆ  
 ਤਾ ਹਰਿ ਮਹਲੀ ਮਹਲੁ ਪਾਇਆ ਥਾ ॥ ੪ ॥ ੩ ॥ ੧੨ ॥

*Spared am I of search without, as Guru has blessed me with Vision of Lord within my own being. Wondrous is direct Vision of Effulgent Lord. My mind leaves no more for outside wandering, remaining under grip of Bliss-Divine. 1. Blessed am I with Priceless Jewel-Naam! Obtained not at any price, this is bestowed their continuing engrossment and Blissfulness. They hear Anhad Shabad*

*through Grace of Guru. 1. Pause. Invisible and Inaccessible Lord Supreme, though Indescribable is yet described with Guru's Blessing. Ethereal music of Anhad Shabad is heard at Dasam Duar, where from trickles Naam-Amrit. 2. Limitless is this Inexhaustible Treasure and all burning of desires is quenched. With loving devotion of Guru, unbridled mind is controlled and obtained is Nectarian Naam. 3. With attainment of Sahaj of Spirituality, mind is fully tamed. Says Nanak, Guru has banished all doubt and thus Lord comes to abide in Abode-Divine, within. 4..3.12.*

Maru M.1 [1002]

Those who are rid of all doubt with Guru's Grace, are blessed with experience of the Play of Abode-Divine within and abiding Lord at Dasam Duar. However, truly faithful Gursikhs, with firm faith in Gurbani, Revealed Word-Divine, even without direct experience, cannot deny Truth of Anhad Shabad. They only devote more and more ardently to Naam-devotion and one destined day get blessed with their own experience of this Divine Play, most wondrous. Thereafter they enjoy the Bliss as described herein:

ਖਟ ਮਟ ਦੇਹੀ ਮਨੁ ਬੈਰਾਗੀ ॥ ਸੁਰਤਿ ਸਬਦੁ ਧੁਨਿ ਅੰਤਰਿ ਜਾਗੀ ॥  
 ਵਾਜੈ ਅਨਹਦੁ ਮੇਰਾ ਮਨੁ ਲੀਣਾ ॥ ਗੁਰ ਬਚਨੀ ਸਚਿ ਨਾਮਿ ਪਤੀਣਾ ॥ ੧ ॥  
 ਪ੍ਰਾਣੀ ਰਾਮ ਭਗਤਿ ਸੁਖੁ ਪਾਈਐ ॥  
 ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਗੈ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਈਐ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ... ਅਨਹਦੁ ਸਬਦੁ ਵਜੈ ਦਿਨੁ ਰਾਤੀ ॥ ਅਵਿਗਤ ਕੀ ਗਤਿ ਗੁਰਮੁਖਿ ਜਾਤੀ ॥  
 ਤਉ ਜਾਨੀ ਜਾ ਸਬਦਿ ਪਛਾਨੀ ॥ ਏਕੋ ਰਵਿ ਰਹਿਆ ਨਿਰਬਾਨੀ ॥ ੨ ॥  
 ਸੁੰਨ ਸਮਾਧਿ ਸਹਜਿ ਮਨੁ ਰਾਤਾ ॥ ਤਜਿ ਹਉ ਲੋਭਾ ਏਕੋ ਜਾਤਾ ॥  
 ਗੁਰ ਚੇਲੇ ਅਪਨਾ ਮਨੁ ਮਾਨਿਆ ॥ ਨਾਨਕ ਦੂਜਾ ਮੇਟਿ ਸਮਾਨਿਆ ॥ ੮ ॥ ੩ ॥

*Recluse mind abides in human body of six centers. Divine Word's rhythmic awareness is awakened therein. This Ethereal Music of Anhad has won over and engrossed my mind. It is now satiated with Eternal Naam, Guru's Word. 1. O'mortal! Peace lies in Divine devotion. With Guru's blessing one begets Divine Love and thus one merges with Naam-Divine in engrossment. 1. Pause. ... Anhad Shabad is heard perpetually at Abode-Divine. Gurmukh can comprehend Eternal Lord's Play, only after knowing Word-Divine.*

*Lord Supreme is Immanent Sovereign and yet Aloof. 7. Mind is engrossed in meditation of Void in Sahaj, state of Equipoise. Abandoning self-conceit and greed, is realized the One Lord. The devotee with complete Faith in Guru, through effacement of duality, comes to merge with Lord Divine. 8. 3.*

Ramkali M.1 [903-04]

Abiding in the mortal human frame, thirsting for vision-Divine, the being engages in breath by breath Naam-Devotion that is both 'Comforting' and 'Fulfilling' like enjoyable Swing. It is this bodily abode wherein the yearning Soul seeking Divine, engages in meditational engrossment. The pull of Naam-Force invokes through awareness in Word-Divine, tinkling music of Anhad Shabad, Ethereal and nectarian, within body interior. The mind, engrossed in this Sweetness of Bliss, goes in deep meditation. Thus is established the Truth of Gurbani in foregoing quote. The faith in Alchemic Efficacy of Naam is further strengthened, chanting Naam more ardently. Thus is obtained real Bliss of Divine-devotion. Initiation at Guru's Door and devotional practice of Guru's Chant, bring about flourishing of individual Spirit and enjoyment of Nectarian-Naam-Amrit. The devotee gets engrossed in ecstatic bliss of Divine-Contemplation.

## Merging into Naam-Divine

It is here at this stage, that devotee merges into Naam Divine and direct envisioning of Lord of Naam. Thus also established is Oneness of Naam and Named-Divine. Enjoying this High State, Gurmukh devotees hear from their Dasam Duar constant Music of Anhad Shabad. This is how Incomprehensible Lord is comprehended by Gurmukh devotees alone. They have come to appreciate the Secret Power of Naam-devotion. Transcendent Lord comes to abide within them. The devotees then remain engrossed in deep meditation, transcending all effects of destiny, desire and thought, in region of void and in Equipoise. Ego, avarice and evil thought are completely banished. Merged are the Contemplator, Contemplation and the Contemplated Divine into Oneness. This is the experience of sameness of Lord, WAHEGURU,

and the Guru's Chant, 'WAHEGURU'. Word-Divine becomes Guru and mind's awareness of rhythm, its constant recitation engrosses devotee, intermingling like warp and woof. All sense of duality is completely gone. Transcendent and Immaculate, Lord Supreme alone pervades everywhere in every pore, in heart and in the Void of Dasam Duar.

Becoming ardent faithful from a non-believer, a Gursikh of Satguru wins all the glory in its wake. A mortal is transformed from a worldly extrovert to a spiritually seeking introvert. Complete Divine-Devotion comes through transcending all worldliness of attachment and doubt. It is then alone, that flourishing of Divine-devotion leads to perpetual listening to Ethereal jingle of Blissful Anhad Shabad, that is completely engrossing and one abides at Dasam Duar with full spiritual awareness and reaches State of Equipoise, Sahaj:

“ਫਿਰਿ ਧਾਤੁ ਨ ਲਾਗੈ ਆਇ ॥” ਤੇ “ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥”

‘Thereafter one seeks no more without’ and is ‘Ever united with Lord in Oneness’.

Gujri M.3 [490]

In Equipoise of Spirituality all the inexhaustible nine treasures, Naam-Treasure, become accessible. No matter how much one spends, gives freely out of Naam-Treasure, never is there a shortage. All the eighteen supernatural powers are at one's beck and call. This is the bounty of abiding in Abode of Self at Dasam-Duar that follows naturally. Anhad Shabad, most elating is always heard there. One is ever engrossed in Divine-meditation of the Fourth State, Says Gurbani:

ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਨਵ ਨਿਧਿ ਖਰਚਿਉ ਖਾਉ ॥

ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਨਿ ਨਿਜ ਘਰਿ ਵਸੈ ਨਿਜ ਥਾਇ ॥

ਅਨਹਦ ਧੁਨੀ ਸਦ ਵਜਦੇ ਉਨਮਨਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥

*Meeting Satguru mind is transformed into introvert and from worldliness to intensive Divine-Devotion. Thus one is able to access in-exhaustible Divine-Provisioning of all the nine treasures. All the eighteen super-natural powers are at one's beck and call, while abiding at Abode of Self at Dasam Duar. There one always listens*

*to highly elating Anhad shabd, that engrosses elated mind in deep Divine-Meditation.*

Sri Rag ki Var M.3 [91]

Gurmukhs alone tread this spiritual path of highest attainment. No obstacle can come in their way to Door of Abode-Divine and abiding there. All along in their progress, they continue singing Praise-Divine. Never do they slacken in their spiritual endeavor, marching ahead always! They need no rest in their eagerness of Divine yearning. Enshrining Naam in their hearts, they are ever lost in Naam Contemplation. They are always tuned to Ethereal Music of Anhad from Dasam Duar. In Court-Divine they are well received and honoured. Says Gurbani:

ਗੁਰਮੁਖਾ ਨੋ ਪੰਥੁ ਪਰਗਟਾ ਦਰਿ ਠਾਕ ਨ ਕੋਈ ਪਾਇ ॥  
ਹਰਿ ਨਾਮੁ ਸਲਾਹਿਨ ਨਾਮੁ ਮਨਿ ਨਾਮਿ ਰਹਨਿ ਲਿਵ ਲਾਇ ॥  
ਅਨਹਦ ਧੁਨੀ ਦਰਿ ਵਜਦੇ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇ ॥ ੩ ॥

*Gurmukh devotees have clear vision of Door-Divine and they encounter no obstacle enroute. They engage in Praise-Divine of Naam, enshrining Naam in mind and are ever engrossed in Naam-Meditation. Tinkling rhythm of Anhad is heard at Door-Divine, Dasam Duar and there Gurmukhs are adorned with honour. 3.*

Sri Rag M.4 [42]

True elation of wonderment is experienced there with real Blissful Ethereal Anhad music. Says Gurbani:

ਮਾਈ ਰੀ ਪੇਖਿ ਰਹੀ ਬਿਸਮਾਦ ॥  
ਅਨਹਦ ਧੁਨੀ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਅਚਰਜ ਤਾ ਕੇ ਸ੍ਰਾਵ ॥ ੧ ॥ ਰਹਾਉ ॥

*O' Mother! I am witnessing amazing vision of Lord! My mind is enchanted with sweet tinkle of Anhad, the most elating experience. 1. Pause.*

Sarang M.5 [1226]

Direct experience and witness thereof in ecstatic joy of blissful devotees, who can ever deny Reality of Anhad Shabad, as a Gursikh? They endorse further in their ecstasy in terms of the following Gurbani:

ਜੀਵਨੋ ਮੈ ਜੀਵਨੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਭਾਏ ਰਾਮ ॥  
 ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਰਾਮ ॥  
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਸਭੁ ਸੰਸਾ ਦੂਖੁ ਗਵਾਇਆ ॥  
 ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰ ਬਚਨਿ ਧਿਆਇਆ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥  
 ਅਨਹਦ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਗਾਈ ਸਤਿਗੁਰ ਬਾਣੀ ॥  
 ਨਾਨਕ ਦਾਤਿ ਕਰੀ ਪ੍ਰਭਿ ਦਾਤੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ॥ ੧ ॥

*Blessed am I with real spiritual life through Grace of Guru.  
 Satguru has bestowed Naam that has mingled with my life-breath.  
 Naam, thus enshrined with every life-breath, has dispelled all fear  
 and sorrow. Invisible and Incomprehensible Lord is  
 contemplated upon through Guru's Word and attained thus is  
 highest spirituality. Singing Satguru's Bani experienced is  
 Ethereal, enchanting music of Anhad that is ceaseless. O'Nanak!  
 Benevolent Lord has bestowed His Grace and my soul has merged  
 with Spirit-Divine. 1.*

Rag Aasa M. 4 [442]



CHAPTER XI  
GURMAT ANHAD SHABAD IS DISTINCT  
FROM ANHAD SHABAD OF YOGA

In State of Complete engrossment, singing Guru's Amrit-Bani is efficacious to lead one to highest spirituality of Sahaj, and listening to Ethereal Anhad Shabad. In fact Gurbani's Very Source is Anhad of Divine Revelation that proceeds to merge with Divine-Source. Uninterrupted Kirtan of Revealed Gurbani attunes devotees, engrossed in Naam-meditation, to Tinkle of Ethereal Anhad. In accordance with Gurmat, this is Perfect Kirtan heard through elating Ethereal Music of Anhad that is Eternal. In Gurmat, Shabad does not mean mere sounds as is commonly known. Gurmat singing and listening of Shabad means listening and singing of Gurbani Shabad only. It is this same Gurbani that is heard as Soft elating Music of Anhad Shabad at Dasam Duar. Uninterrupted listening of Gurbani, uninterrupted contemplation of Gur-Shabad-Naam and perfect Bliss of Gurbani Kirtan are the only three practices conducive to listening Anhad Shabad. Yogis of faith other than Gurmat struggle for listening to mere Sounds. Hathh Yoga's Anhad Sounds are far superior to buzzing sounds of Radha Soamis, but still far below the Gurmat Standard. These can be heard even before opening of Dasam Duar. Gurmat Sahaj Yogis have no interest in listening to such Sounds, though these can be easily accessible to them like Super-natural powers of 'Ridhis' and 'Sidhis'. Engrossed in bliss of wondrous 'taste of Nectarian Anhad, Gurmukh imbued devotees find these other sounds unsavory that hold no appeal for them.

It so happened, that one Gurmukh friend confided to me, that he hears 'Anhad-Shabad'. The sounds were heard very clearly after he started Naam-meditation in Sangat, with other devotees. He sought to confirm genuineness of his experience by hearing of my own similar experience. I queried about the nature of the sounds heard. Knowing me to be his confidant friend, he explained without reservation in detail. Mostly it was very sweet playing of flute and sounding of a gong.

Cymbals and conchshell sounds were not heard yet. There is occasional perception of cloud-thunder, though not quite clearly. To his surprise, I told him that I had no such experience. He got disappointed due to lack of confirmation that he had sought. It would imply that his experience could be mere figment of imagination. However, he was stating what he believed were truly real sounds. I too never doubted his truthfulness. To probe further, I asked for more details from him. It is then that he told about his reading books on mesmerism and practicing Yoga, taught in the books. He would place cardboard marked with black roundel in front and fix his gaze on it. He had read about the above named, five Sounds in the books that were interpreted as Anhad Shabad. He disclosed that prior to his initiation into Gurmat Naam, all his meditational efforts were fruitless. After his initiation into Naam also he continued to fix his gaze on the marked black roundel, while reciting Nit Nem Banis, Aasa-Di-Var and Sukhmani Sahib. Naam and Bani proved to be efficacious in stabilizing his thoughts and he could now hear the sounds of his craving that he prized so much. Meditation during Ambrosial morning hours also included this craving. He was thrilled on first sound of music of flute and confided to me, "Here, Sir! I have attained the blessing of Anhad Shabad with Glory of Naam." He kept asking me whether I too heard 'Anhad Shabad' with my long experience of Naam-Meditation. However I told him that I had no experience of his description. I asked him whether his experiences include Nectarian taste of Naam Amrit along with inner enlightenment of Divine Spirit. He replied in negative. This confirmed to me that in absence of the Gurmat signs of opening of Dasam Duar, his hearing of sounds was not in conformity with Anhad Shabad of Gurmat. These must be of some preliminary lower stage. One who has still to experience Nectarian taste of Naam Amrit, the Lotus at navel has still to flourish and Enlightenment of Spirit-Divine within is absent, cannot have Bliss of Ethereal Anhad Shabad. However even the basic experience of musical sounds appeared to be blessing of Gurmantar, Guru's Chant. Believing every word of my friend's experience I took my thought away for my evening meditation of inner flourishing of Nectarian-Effulgent Naam for a while and took my awareness little higher for survey. Lo! I could hear distinctly the five

musical sounds that my friend had described. These are mere musical sounds, playing eternally, yet these lack in comparative Bliss of inner flourishing. Engrossment in Nectarian flow of Naam-Amrit within is far more Blissful than tinkling of the faint musical sounds. I had not delved into these earlier so I cannot say at what stage these first appeared. Breaking off from this new discovery, I ran to my friend. I confirmed the truth of his experience with my own hearing of the sounds of five organs. I refrained from saying anything that might discourage him, yet I clearly and vehemently told him that fixing thought on exterior objects does not behoove meditators of Gurmat Naam. Such a practice saps the Spiritual energy that would otherwise be utilized in inner flourishing and experience of Nectarian-Effulgence of Naam within. At the most, external concentration would have converted appearance of Black 'Roundel' to illumined white spot. He immediately agreed to this experience, but insisted, "Sir! Is this is a mean achievement"? I replied, "Viewed, in Gurmat, diversion of thought is a losing proposition during meditation. The Enlightenment that was to be visioned within may have fleeting, minor reflection outside. After a while it is dark again. At the most the illumined Spot would dance about like a moth. Such indulgence is not fruitful for spiritual progress. Gurmat Anhad, Anhad-Kirtan of Gurbani will be missed and become far fetched." The personal experiences talked about between two friends, treading the path of spirituality bring out:

1. Around the Divine play at Dasam Duar, there are other experiences.
2. True 'Anhad Shabad' is only heard after opening of Dasam Duar.

Some people infer wrongly on hearing of mere sounds, that Dasam Duar has opened. Lovers of Gurbani Kirtan are not content with mere play of musical organs. Those, who are used to spiritual nourishment of Kirtan alone and sounding of Naam, are elated by Anhad Kirtan only at Dasam Duar, Inaccessible region. They care not, nor get fascinated by sheer instrumental music.

## CHAPTER XII SUPERB SHABAD (PANCH SHABAD)

Gurmat does not recognize instrumental music of five organs of five musical notes, the yogic concept, as Anhad. Instead it is Kirtan, Superb and Ethereal of Unstruck music and entirely different, most elating. That is the 'Panch Shabad of Dasam Duar', Gurmat Kirtan. Panch stands for superb, super-natural and Gurmat Kirtan is for 'Shabad'. This is Eternal and Unstruck! The Gurmukh Naam-devotees play this music themselves here in this world as also listen to it at their Dasam Duar. Even when they depart for hereafter to Gur Puri, they keep listening to this Divine Music of Gurbani Kirtan for their spiritual sustenance. Sach Khand like Anhad sounds of Kirtan, Super natural and most elating of Tinkling Music is staged in this world on opening of Dasam Duar. This musical Kirtan is subsequently heard through Super natural ears on reaching 'Karam Khand' (Region of Divine Grace) and 'Sach Khand' (Abode-Divine) in the hereafter. This Superb, super-natural Shabad Kirtan is not for the bodily, visible ears. This is accessed by spiritually engrossed devotees through opening of Dasam Duar as Ethereal Echo of Tinkling Music of Kirtan. It is not possible to put it in words and it defies all description, yet one cannot help appreciating this 'Most Ecstatic Bliss'. Truth is known only through personal experience of Blissful listening of the Shabad. The Gurmat Anhad Shabad stands out as distinct, amazing and superb. What a contrast between 'Anhad Shabad' and the sound of the five musical organs! 'Anhad Shabad is echo of countless notes and infinitely super-natural Kirtan! How can it be termed as just five notes? Heavenly spheres, accessible to Guru are known to be blessed with ceaseless Kirtan of Gurmat Naam. Complete symphony of Divine Sound is extremely ecstatic and sweetest that devotees have heard in their full awareness. It is Wonderful, sweet Sound of Naam-Kirtan 'Panch Shabad Anhad' that is recognized as the ultimate in Gurmat. Heavenly Amrit Bani of Divine Source is being sung perpetually in the higher domains. However specified music of five musical notes, Anhad Shabad of yogic description is not heard from Dasam Duar nor recognized.

*May be some God-Graced Gurmukh devotee has better experience, yet this above Truth has been experienced and it is best to confine to personally verified truth.* Indeed Gurmukhs of Divine Realization, blessed with Oneness of merging into Lord, enjoy Playfully wondrous Heavenly Anhad Kirtan Music in ecstatic Bliss. The Divine Play of Anhad Kirtan for Saintly devotees is at Abode-Divine of Sahaj-Bliss. There abide Saintly devotees, with access to ‘Karam Khand’, Region of Grace-Divine and ‘Sach-Khand’, Abode Divine. This is the Divinely Playful Region of indescribable Grandeur. Saintly devotees of many worlds form a unique Satsang. It is far beyond the pale of sorrow and pain, birth and death or time consciousness. Naam Simran in Kirtan of Anhad is eternally going on there. However it is a wondrous Rest-House, restricted to Living-Liberated, complete renouncers of worldliness, Gurmukh Yogis only. Those, who have ascended to this High Spirituality, live by sustenance of Love-Divine-Kirtan alone.

Those, who have crossed through Dasam Duar and come to abide in ‘Sach Khand’, Abode- Divine, close to Formless Lord, are blessed with long, eternal stay there. They are saved from any further fall of spirituality or wavering of Faith and thus eternal is their place in Abode-Divine. However rare is the one to reach Abode-Divine through Grace of Guru, rid fully of doubt, fear and ensnarement of worldliness. These are alien thoughts that never occur there. This is a state of perpetual meditation, free from all thought and engrossed fully in Merciful Lord, Eternal. Envisioned is He in Effulgent Glory, beyond reckoning. His Being a Formless or Visible, Transcendent or Immanent Lord, to go into Solitary State of Being or express Himself through vast creation is all His Own Will:

ਬੀਓ ਪੁਛਿ ਨ ਮਸਲਤਿ ਧਰੈ ॥  
ਜੇ ਕਿਛੁ ਕਰੈ ਸੁ ਆਪਹਿ ਕਰੈ ॥ ੨ ॥

*He keeps no counsel. All that He does, is His Own Will. 2.*

Gaund M.5 [963]

Gurmukhs of high spirituality of Naam-Liberation-State, imbued

renouncers delve not into useless activity of determining limit of the Limitless One. They remain fully submerged in Bliss of Nectarian-Effulgence of Naam and remain unaware, unconcerned with other pursuits. Such is their total engrossment with Door of Abode-Divine and ecstatic Bliss! They are unable to express their own brimful Joy, as illustrated in Gurbani:

ਪੰਚ ਸਬਦ ਤਹ ਪੂਰਨ ਨਾਦ ॥ ਅਨਹਦ ਬਾਜੇ ਅਚਰਜ ਬਿਸਮਾਦ ॥  
 ਕੇਲ ਕਰਹਿ ਸੰਤ ਹਰਿ ਲੋਗ ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਨਿਰਜੋਗ ॥ ੧ ॥  
 ਸੁਖ ਸਹਜ ਆਨੰਦ ਭਵਨ ॥  
 ਸਾਧਸੰਗਿ ਬੈਸਿ ਗੁਣ ਗਾਵਹਿ ਤਹ ਰੋਗ ਸੋਗ ਨਹੀ ਜਨਮ ਮਰਨ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਉਹਾ ਸਿਮਰਹਿ ਕੇਵਲ ਨਾਮੁ ॥ ਬਿਰਲੇ ਪਾਵਹਿ ਉਹੁ ਬਿਸੁਆਮੁ ॥  
 ਭਜਨੁ ਭਾਉ ਕੀਰਤਨ ਆਧਾਰੁ ॥ ਨਿਹਚਲ ਆਸਨੁ ਬੇਸੁਮਾਰੁ ॥ ੨ ॥  
 ਡਿਗਿ ਨ ਡੋਲੈ ਕਤਹੁ ਨ ਧਾਵੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਇਹੁ ਮਹਲੁ ਪਾਵੈ ॥  
 ਭ੍ਰਮ ਭੈ ਮੋਹ ਨ ਮਾਇਆ ਜਾਲ ॥ ਸੁੰਨ ਸਮਾਧਿ ਪ੍ਰਭੂ ਕਿਰਪਾਲ ॥ ੩ ॥  
 ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥ ਆਪੇ ਗੁਪਤੁ ਆਪੇ ਪਾਸਾਰੁ ॥  
 ਜਾ ਕੈ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਸੁਆਦੁ ॥  
 ਕਹਨੁ ਨ ਜਾਈ ਨਾਨਕ ਬਿਸਮਾਦੁ ॥੪॥੯॥੨੦॥

*In the gathering of holy saints, there is Superb Spiritual Kirtan, Panch-Shabad. Wondrous Ecstatic Anhad is heard there. Saints engage in frolics, meeting Transcendent Lord, Supreme. 1. The Abode is bestowed with Bliss of Sahaj, where gathering of Saints sing Praise-Divine. Sorrow of afflictions and birth or death is totally banished there. 1. Pause. There Naam alone is contemplated and rare are the ones to enjoy this spiritual repose. Sustenance of Love-Divine and Kirtan becomes mainstay. Eternal is meditational engrossment of Saints, without limit. 2. Saints of spiritual Sahaj neither waver nor fall nor yield to distraction from single-minded devotion. It is Grace of Guru that such high state is bestowed in Satsang. Doubt or ensnarement of worldly attachment is totally banished. Merciful Lord alone is contemplated, rid of all other thought in perpetual meditation of void. 3. Lord is Limitless and Incomprehensible. He is both Transcendent and Immanent. Devotee, who experiences Lord within, fails to describe, O' Nanak, his ecstatic feeling of Bliss. 4. 9. 20.*

Ramkali M.5 [888-9]

The living-liberated Gurmukhs always abide at Door-Divine of 'Sach Khand', Dasam Duar, listening to Ethereal Tinkle of Anhad Shabad. Even while in this world, they are verily citizens of Paradise. They have no more sense of worldliness. They remain engrossed at Abode of Fearless Lord, Dasam Duar, given only to elating Kirtan impulses of Anhad Shabad, most Nectarian and ecstatic. This amazing experience is attributable to Gurmat Naam-Simran and its Alchemic effect.

**ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਝੁਨਕਾਰ ॥**

*Contemplating Naam-Divine, one listens to Tinkle of Ethereal Anhad.*

Sukhmani M.5 5.7.1 [263]

Unattainable is Essence of Gurmat-Liberation State without Divine-Contemplation. That is why one must keep devoting to Naam-Simran every moment. Says Gurbani:

ਜਿਹ ਸਿਮਰਨਿ ਹੋਇ ਮੁਕਤਿ ਦੁਆਰੁ ॥ ਜਾਹਿ ਬੈਕੁੰਠਿ ਨਹੀ ਸੰਸਾਰਿ ॥  
ਨਿਰਭਉ ਕੈ ਘਰਿ ਬਜਾਵਹਿ ਤੂਰ ॥ ਅਨਹਦ ਬਜਹਿ ਸਦਾ ਭਰਪੂਰ ॥ ੧ ॥  
ਐਸਾ ਸਿਮਰਨੁ ਕਰਿ ਮਨ ਮਾਹਿ ॥  
ਬਿਨੁ ਸਿਮਰਨ ਮੁਕਤਿ ਕਤ ਨਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥

*Contemplation of Lord leads to Door of Liberation. There it is all Paradise, away from worldliness. In Abode- Divine of Fearless Lord is heard Ethereal Music, of Anhad Shabad all the time. 1. Devote to such exclusive Divine-meditation in mind. Never is their liberation from worldliness without Simran. 1. Pause.*

Ramkali Kabir Ji [971]

CHAPTER XIII  
FIRST GLIMPSE OF LIGHT–DIVINE

Those devoting every moment of life to Naam–Simran, experience within their hearts Nectarian-Effulgence as reflection of Divinely-Presence. This is first harbinger, that Beloved Lord, Waheguru, is soon going to be Realized and envisioned. With enshrinement of Lord of All Life within, in His Effulgent Glory, Ethereal Kirtan of Blissful Anhad is heard. Bestowed is Divine Blessing on the Graced, Liberated and Eulogized Devotees to experience most ecstatic and elating joy, beyond description. Says Gurbani:

ਚਰਣ ਕਮਲ ਰਿਦ ਅੰਤਰ ਧਾਰੇ ॥ ਪ੍ਰਗਟੀ ਜੋਤਿ ਮਿਲੈ ਰਾਮ ਪਿਆਰੇ ॥੨॥  
ਪੰਚ ਸਖੀ ਮਿਲਿ ਮੰਗਲ ਗਾਇਆ ॥ ਅਨਹਦ ਬਾਣੀ ਨਾਦੁ ਵਜਾਇਆ ॥੩॥  
ਗੁਰੂ ਨਾਨਕੁ ਤੁਠਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇ ॥  
ਸੁਖ ਰੈਣਿ ਵਿਹਾਣੀ ਸਹਿਜ ਸੁਭਾਇ ॥੪॥ (੧੭॥)

*Enshrining Naam in the heart, Divine Effulgence Spreads within and Beloved Lord is Realized. 2. The five sense organs sing Divine Praise celebrating Blessing of Anhad Ethereal-Kirtan-Music that is Divinely bestowed. 3. Guru Nanak in His Mercy has blessed with Divine-Realization. Thereafter life is all Bliss of Equipoise eternally. 4. (17.)*  
Aasa M.5 [375]

Indeed the onset of God-Realization, wherein soul-bride meets Lord Husband for the first time in Spiritual Union is filled with Nectarian-Pure Joy. Heavenly singing of Paeon (ਸੋਹਿਲਾ) Songs in celebration thereof is heard. This is singing by the large Gurmukh-Family of the newly graced devotee, Liberated Heavenly Souls, joining in celebration of the happy occasion in their soulful happiness! Banished is the limit of human body that acquires Oneness with Unlimited Heavenly Void. Thus Anhad, Ethereal Music of Kirtan is also accessed. Nectarian Amrit of Effulgent Naam starts flowing from Divine-Font at Dasam Duar. This flow assumes proportions of flooding that removes all barriers and restraining limits. Ocean-like Nectarian Effulgent Naam–Amrit is brimful with flooding waves. Devotee comes to abide in



Abode-Divine. Divinely recognized and liberated devotees are provided lodging eternally through Divine Scheme in inspiring immaculate environment by Lord, Friend. This high status is bestowed on newly Liberated, Sainly devotees while still living and practicing Naam-Devotion with inner effulgence of Light-Divine in complete engrossed meditation. The adornment of spiritual enlightenment, real Essence, starts from within. The inner Heavy Door that delineates Abode-Divine within, of His creation is opened with His Grace through Gur-Shabad. It is opening of the Door of Dasam Duar, that individual soul acquires freedom to pervade in Vast Spiritual Expanse. What a Divine-Play it is! Bodily frame is designed to have nine doors in accordance with Grace-Divine. It is only after transcending these nine doors of worldly opening, that Tenth Door at Dasam Duar is opened to unlimited expanse of Divine Vista. Lord in His Effulgent Glory of Supreme Being is then envisioned. Sainly soul-bird, perched at the Divinely Gifted Tree, human body for spiritual rejuvenation is then blessed with much sought after Blessing of Naam-Amrit. Enjoying Divine-Play at Dasam Duar the young swanbird takes to flight in Spiritual Expanse of Void. Worldly glamour does not lure the spiritually high, sainly deovtees. They become Sainly Gurmukh, Swan-Birds of high discrimination, given to Divine-Praise singing within, imbued with Blissful Sahaj State and taking sustenance of Naam-Jewel and Naam-Amrit refreshment.

### GLIMPSE OF LIGHT-DIVINE, THE WONDROUS SCENE

At Dasam Duar dazzles flickering Divine-Light that is brighter than the brightest known Sources of Sun, Moon or stars or even lightening of cloud-thunder. It defies description in words and is without any parallel, even with combination of myriad Light-Sources. Only those with experience of its vision know how amazing it is! With this flood of enlightenment within extending all over the vast Expanse of Limitless Void, heard then is celestial Divine-Music of Anhad Kirtan Tinkle at Abode-Divine of Fearless Lord. All this is Play Divine! Banished is all fear and doubt with Holy Environment of Divine-Presence that comes

to pervade everywhere. Blessed are the rare Gurmukhs enjoying Vision of Enlightenment at Door-Divine, who ceaselessly sing Divine-Virtues. Such devotees of Single-minded devotion never look for or care for duality, whatever be the lure or glitter of worldliness. They are completely sold to Divine-Worship of One Supreme Being, Alone! That is what enchants them with total engrossment and destroys all clouds of egoism. It also brings spiritual immaculacy by removing all filth of doubt. Here is Gurbani:

ਕਾਇਆ ਨਗਰੁ ਨਗਰੁ ਗੜ ਅੰਦਰਿ ॥ ਸਾਚਾ ਵਾਸਾ ਪੁਰਿ ਗਗਨੰਦਰਿ ॥  
 ਅਸਥਿਰੁ ਥਾਨੁ ਸਦਾ ਨਿਰਮਾਇਲੁ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ ॥ ੧ ॥  
 ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ ॥ ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ ॥  
 ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ ॥ ੨ ॥  
 ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ ॥ ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ ॥  
 ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਖੁ ਅਪਾਰੀ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ ॥ ੩ ॥  
 ... ਪੰਖੀ ਪੰਚ ਉਡਰਿ ਨਹੀ ਧਾਵਹਿ ॥ ਸਫਲਿਓ ਬਿਰਖੁ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਵਹਿ ॥  
 ਗੁਰਮੁਖਿ ਸਹਜਿ ਰਵੈ ਗੁਣ ਗਾਵੈ ਹਰਿ ਰਸੁ ਚੋਗ ਚੁਗਾਇਦਾ ॥ ੭ ॥  
 ਝਿਲਮਿਲ ਝਿਲਕੈ ਚੰਦੁ ਨ ਤਾਰਾ ॥ ਸੂਰਜ ਕਿਰਣਿ ਨ ਬਿਜੁਲਿ ਗੈਣਾਰਾ ॥  
 ਅਕਥੀ ਕਥਉ ਚਿਹਨੁ ਨਹੀ ਕੋਈ ਪੂਰਿ ਰਹਿਆ ਮਨਿ ਭਾਇਦਾ ॥ ੮ ॥  
 ਪਸਰੀ ਕਿਰਣਿ ਜੋਤਿ ਉਜਿਆਲਾ ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਆਪਿ ਦਇਆਲਾ ॥  
 ਅਨਹਦ ਰੁਣ ਝੁਣਕਾਰੁ ਸਦਾ ਧੁਨਿ ਨਿਰਭਉ ਕੈ ਘਰਿ ਵਾਇਦਾ ॥ ੯ ॥  
 ਅਨਹਦ ਵਾਜੈ ਭ੍ਰਮੁ ਭਉ ਭਾਜੈ ॥ ਸਗਲ ਬਿਆਪਿ ਰਹਿਆ ਪ੍ਰਭੁ ਛਾਜੈ ॥  
 ਸਭ ਤੇਰੀ ਤੂ ਗੁਰਮੁਖਿ ਜਾਤਾ ਦਰਿ ਸੋਹੈ ਗੁਣ ਗਾਇਦਾ ॥ ੧੦ ॥  
 ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰਮਲੁ ਸੋਈ ॥ ਅਵਰੁ ਨ ਜਾਣਾ ਦੂਜਾ ਕੋਈ ॥  
 ਏਕੰਕਾਰੁ ਵਸੈ ਮਨਿ ਭਾਵੈ ਹਉਮੈ ਗਰਬੁ ਗਵਾਇਦਾ ॥ ੧੧ ॥

*In bodily frame is contained miraculously all myriad objects of creation seen in outside habitation. Wonder of all wonders, even Lord dwells within at high above, Dasam Dwar. This is the most immaculate Eternal Abode of Divine- Creation. 1. Within body-fort there are market places and penthouses. Lord, Himself, is custodian of the Precious Commodity. He delineates His Abode by enclosing with heavy doors that open through Grace-Divine with Guru's Word. 2. Within is Hidden Abode Divine at Dasam Dwar. Body has nine openings, functioning organs Divinely ordained. Abiding at Dasam Dwar, Incomprehensible Lord*

*bestows through Divine-Grace His Own realization on seeking devotees. 3. ... In the case of Gurmukh devotees, their sense organs are lured not by worldliness. They are content with sustenance of Amrit-Naam, fruit of Amrit-Tree flourishing within. God-oriented contemplate Divine in Sahaj, Singing Divine-Virtues as their feed. 7. There is Shimmering flash of Light within that is unlike that from any known sources like moon, star, sun or lightening. This is description of the indescribable Formless Source that engulfs all and is most enchanting to the mind. 8. Spreads ray of Light-Divine, as Lord Benovalent unfolds His Own Play. Heard is the Lilted Tinkle of Anhad Kirtan ceaselessly at the Abode of Fearless Lord. 9. Listening to Anhad, all fears and doubts are banished. Presence-Divine is felt everywhere. All is Thy creation O' Lord! Realized are Thou through Guru's Word. Devotee singing Divine Virtues receives honour at Door-Divine. 10. Primordial, Immaculate is Lord Supreme! I know not any to rival Him. One Lord Supreme is enshrined within that enchants my mind. Destroyed is my pride of self-hood. 11.*

Maru M.1 Dakhni [1033-34]

Human frame bestowed with nine bodily functional openings has a Tenth, Hidden Door, strongly shut off. Opening of this Tenth Door is only with Grace of Guru, strong dedicated Faith and contemplation of Guru's Word, Gurmantar. Opening of the Door is indicated by sound of Ethereal Anhad Music. Immersed in meditation of Gur-Shabad, Anhad is heard automatically. Hearing of Anhad is also accompanied by flooding Divine-Light in body's interior and direct experience of Realizing Waheguru, Lord Supreme. Ceaseless devotional practice of Gurmat alone leads to this Divine Blessing. Says Gurbani:

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥  
 ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥  
 ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥  
 ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥  
 ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥ ੧੫ ॥

*Bodily Fort has nine openings but Tenth Door is Kept secret. But for key of Guru's Shabad the Tenth strong Door cannot be opened. It is with opening of Tenth Door, Dasam Duar that constant Anhad Melody of Gur Shabad can be heard there. Opening of Dasam-Duar, Floods interior of the body with Divine-Light and thus devotion of Gurmat-Naam leads to Realization of Lord Supreme. Lord of all creation pervades all beings. 15.*

Ramkali Ki Var.M3 [954]

Anhad Shabad of great Efficacy is perpetually heard at Dasam Duar of Gurmukh devotees, enjoying Bliss of Sahaj State, Spiritual Equipose. While enjoying their life as house-holders and in the midst of their social duties, they are attuned to spiritual elation of Divine-enchantment within simultaneously. They still remain engrossed in meditation at Abode of Self at Dasam Duar, playfully engaged in Divine-Love. Blest is their High seat of Divine-Meditation at Dasam Duar, highly immaculate. Highly blessed is the life of one, who comes to abide at the Abode of self and thus attains objective of human life. Such a devotee enjoys self-contentment of Sahaj and is always satiated. Satguru has blessed him with direct experience of God-Realization. Says Gurbani:

ਅਨਹਦ ਵਾਜੈ ਸਹਜਿ ਸੁਹੇਲਾ ॥ ਸਬਦਿ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥  
 ਸਹਜ ਗੁਫਾ ਮਹਿ ਤਾੜੀ ਲਾਈ ਆਸਣੁ ਉਚ ਸਵਾਰਿਆ ਜੀਉ ॥ ੧ ॥  
 ਫਿਰਿ ਘਿਰਿ ਅਪੁਨੇ ਗ੍ਰਿਹ ਮਹਿ ਆਇਆ ॥ ਜੇ ਲੋੜੀਦਾ ਸੋਈ ਪਾਇਆ ॥  
 ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹਿਆ ਹੈ ਸੰਤਹੁ  
 ਗੁਰਿ ਅਨਭਉ ਪੁਰਖੁ ਦਿਖਾਰਿਆ ਜੀਉ ॥ ੨ ॥

*Ethereal Anhad is hard perpetually and imbued with Blissful Naam my mind is filled with ecstasy always at the high seat of Dasam Duar in Sahaj meditation. 1. My mind has come to abide at Abode of Self, abandoning worldliness without. The sought commodity of Blissful Naam is found within. O' Saints Fully Satiated is my mind now. Guru has bestowed direct experience of All-Pervading Lord through His Grace. 2.*

Majh M.5. [97]

## CHAPTER XIV

### OPENING OF DASAM DUAR

Practitioners of Gurmat Shabad–Surat Marg, Gurmat way of Naam-Consciousness, are Gurmukh Yogis with full spiritual awareness. They are house-holders and yet renouncers of worldliness. Followers of this Sahaj Yog have no need to delve in other beliefs like Hathh Yoga. Knowledge of much talked about breath carrying veins, ‘Eera, Pingla and Sukhmana’ and their conjunction, comes naturally to practitioners of Naam-Meditation. Flow of Nectarian Naam in State of Equipoise, ‘Sahaj,’ easily opens up ‘Trikuti’, point of confluence of three breath carrying veins, to enjoin with Dasam Duar. Devoid of Naam-Devotion, Yogis delve in practices of self cleaning ‘Neauli Karam’ of Hathh–Yoga and difficult exercises of breath-control. They have to breath-in, hold it and release under yogic discipline that is devoid of Spiritual elation and inner enlightenment. However this comes automatically to a Naam-devotee, contemplating Naam breath by breath. In this natural Bliss, all the requisite acquisitions are automatic for access to Dasam Duar, without any conscious effort. The mystic spiritual Amrit tank at the point of Confluence, ‘Tribeni’, becomes brimful and starts flooding the region between Dasam Duar and navel of the body-interior. It verily becomes a place of ‘Holy Bathing’ for the being within itself! Devotees of Nectarian Effulgent Naam-Amrit, Gurmukhs, remain immersed in this blissful bathing and also envision face to face Effulgent Lord, Immaculate. However, rare of the rarest are the Gurmukhs of this High Spirituality. The Special identification of Abode- Divine within is that access to it leads to hearing of Ethereal Tinkle of Anhad Bani, perpetual Kirtan, most ecstatic. In this region of ‘Void’, sun, moon, air or water are all absent. This ‘Real Scene’ is envisioned by Divinely recognized Gurmukhs as direct experience. They are ‘True Witness’ of Divine Revelation of Essence-Reality. It is this awareness of Divine-Knowledge that totally banishes evil-mindedness and mind gets imbued with Nectarian Amrit from Dasam Duar. One graced with this Divine-Secret, comes face to face with Supreme Enlightener Lord! Dasam

Duar is the place of Abode-Divine that is inaccessible. Only Knowledge-Divine, bestowed by Guru, can lead to this. It is crossing through Dasam Duar that Lord Supreme is envisioned, and thus the name 'Dasam Duar', Tenth Door. It is right at the top of bodily frame that this inaccessible recess is located and barricaded with strong-door. Opened in the rare case with Divine Grace, it reveals Inner-Recess, surrounded by thin membrane that enables vision of the unlimited Void beyond. All that remains now around the open recess is a fine covering, enabling sight beyond with Infinite Light Divine. It is here that the devotee holds his breath, engrossed in meditation of Divine Enlightenment, in Equipoise 'Sahaj Smadhi'. Lord Supreme is seen to pervade within and throughout the vast Expanse without, in His Effulgent Glory as Light-Divine.

This Dasam Duar is the window to the Recess within. Access to this leads devotee to High State of Awareness of Godly Presence, and engrossment in meditation of Divine-Love, enjoying miraculous unlimited vision of entire Universal Panorama. Such is the benevolence of Divine-Grace of Oneness with Lord! At the lotus of navel in body-interior, pierced by the basic Chant, Gurmantar, ecstatic Nectarian Effulgent-Naam-Amrit, Naam- Imbued breath is held. The consciousness enchanted with Naam takes flight to the Vast Expanse through Dasam Duar. In Void of Contemplation, no distracting thought occurs, merged with Divine. This meditation of Equipoise is devoid of utterance. Contemplation of Naam is through mind-consciousness, without using tongue for utterance. Says Gurbani:

ਬਿਨੁ ਜਿਹਵਾ ਜੋ ਜਪੈ ਹਿਆਇ ॥ ਕੋਈ ਜਾਣੈ ਕੈਸਾ ਨਾਉ ॥ ੨ ॥

Devotee contemplating Naam in mind, without using tongue for recitation, alone knows the full ecstasy of Naam. 2.

Malar M.1 [1256]

Thus starts the wondrous recitation of Gurmat Naam. While ingressing breath one should only contemplate on Guru's Chant, Gurmantar, and shun all other distracting evil thoughts. However these stray thoughts are destroyed by Alchemic Efficacy of Naam. There will be no more

tendency or capability for other thoughts. The five sense organs can only be controlled by a Naam-Practitioner, imbued with Nectarian Naam. Only such devotee can bring his sense organs under total submission. He is only devoted to Guru's teachings and always abiding in Gurmat through mind and body with complete self-effacement, offering his all to Divine, he is under Divine-refuge. A devotee, with realization of Essence of Wisdom, considers all thoughts other than abiding in Gurmat as dispensable. He spares no time to indulge in wasteful activity, so as to waste away precious human life. He thus shuts off the very source of the five foes, evil thoughts. Becoming Spiritually strong, he makes the impossible, visioning the Invisible Lord, possible. He gets enlightened with Naam-Contemplation and Effulgence of Naam out-shines countless suns, revealed through Grace-Divine. Bearing this unbearable ecstatic experience Gurmat devotees get flooded with profuse flow of Effulgent-Naam-Amrit from Dasam-Duar-Font. They are also able, as immaculate ones after getting immersed in Naam-Amrit, to converse with Lord Supreme, WAHEGURU and engage in Playful activity with Lord-Divine. Their enlightenment enables them to vision the entire universe around. Such is the Divine-Lamp that lights up all four directions and the Wondrous Scene, envisioned at Dasam Duar that Light-Divine engulfs vast expanse far and wide. These Gurmukhs keep the Lord enshrined within their beings. Divine Effulgence flushes their faces with splendourous Glory like shining Jewels of peerless beauty. Their foreheads are endowed with reflected Divine-Glow, Halo of Divine Glory. This is all due to the in-dwelling Lord of Splendid Glory that far exceeds countless suns, originating as it is from Sun of all Suns. Just before appearance of Lord Supreme within, Ethereal Music of many organs as Divine Kirtan of Godly Praise is clearly heard. Rare few Gurmukhs are blessed with Divine Knowledge that uproots the five deadly foes. This comes as blessing after ceaseless Naam-meditation. That is why True Divine-Seekers always yearn for Naam wealth alone. The above description is fully reflected in Spiritual expression of the following Gurbani quote:



ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ ॥  
 ਬੇਣੀ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ ਮਜਨੁ ਕਰੇ ਤਿਥਾਈ ॥ ੧ ॥  
 ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ ਰਾਮੁ ਹੈ ॥ ਗੁਰ ਗਮਿ ਚੀਨੈ ਬਿਰਲਾ ਕੋਇ ॥  
 ਤਹਾਂ ਨਿਰੰਜਨੁ ਰਮਈਆ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਦੇਵ ਸਥਾਨੈ ਕਿਆ ਨੀਸਾਣੀ ॥ ਤਹ ਬਾਜੇ ਸਬਦ ਅਨਾਹਦ ਬਾਣੀ ॥  
 ਤਹ ਚੰਦੁ ਨ ਸੂਰਜੁ ਪਉਣੁ ਨ ਪਾਣੀ ॥ ਸਾਖੀ ਜਾਗੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ॥ ੨ ॥  
 ਉਪਜੈ ਗਿਆਨੁ ਦੁਰਮਤਿ ਛੀਜੈ ॥ ਅੰਮ੍ਰਿਤ ਰਸਿ ਗਗਨੰਤਰਿ ਭੀਜੈ ॥  
 ਏਸੁ ਕਲਾ ਜੋ ਜਾਣੈ ਭੋਉ ॥ ਭੇਟੈ ਤਾਸੁ ਪਰਮ ਗੁਰਦੇਉ ॥ ੩ ॥  
 ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ ॥  
 ਉਪਰਿ ਹਾਟੁ ਹਾਟੁ ਪਰਿ ਆਲਾ ਆਲੇ ਭੀਤਰਿ ਥਾਤੀ ॥ ੪ ॥  
 ਜਾਗਤੁ ਰਹੈ ਸੁ ਕਬਹੁ ਨ ਸੋਵੈ ॥ ਤੀਨਿ ਤਿਲੋਕ ਸਮਾਧਿ ਪਲੋਵੈ ॥  
 ਬੀਜ ਮੰਤੁ ਲੈ ਹਿਰਦੈ ਰਹੈ ॥ ਮਨੁਆ ਉਲਟਿ ਸੁੰਨ ਮਹਿ ਗਹੈ ॥ ੫ ॥  
 ਜਾਗਤੁ ਰਹੈ ਨ ਅਲੀਆ ਭਾਖੈ ॥ ਪਾਚਉ ਇੰਦ੍ਰੀ ਬਸਿ ਕਰਿ ਰਾਖੈ ॥  
 ਗੁਰ ਕੀ ਸਾਖੀ ਰਾਖੈ ਚੀਤਿ ॥ ਮਨੁ ਤਨੁ ਅਰਪੈ ਕ੍ਰਿਸਨ ਪਰੀਤਿ ॥ ੬ ॥  
 ਕਰ ਪਲਵ ਸਾਖਾ ਬੀਚਾਰੇ ॥ ਅਪਨਾ ਜਨਮੁ ਨ ਜੂਐ ਹਾਰੇ ॥  
 ਅਸੁਰ ਨਦੀ ਕਾ ਬੰਧੈ ਮੂਲੁ ॥ ਪਛਿਮ ਫੇਰਿ ਚੜਾਵੈ ਸੂਰੁ ॥  
 ਅਜਰੁ ਜਰੈ ਸੁ ਨਿਝਰੁ ਝਰੈ ॥ ਜਗੰਨਾਥ ਸਿਉ ਗੋਸਟਿ ਕਰੈ ॥ ੭ ॥  
 ਚਉਮੁਖ ਦੀਵਾ ਜੋਤਿ ਦੁਆਰ ॥ ਪਲੂ ਅਨਤ ਮੂਲੁ ਬਿਚਕਾਰਿ ॥  
 ਸਰਬ ਕਲਾ ਲੇ ਆਪੇ ਰਹੈ ॥ ਮਨੁ ਮਾਣਕੁ ਰਤਨਾ ਮਹਿ ਗੁਹੈ ॥ ੮ ॥  
 ਮਸਤਕਿ ਪਦਮੁ ਦੁਆਲੈ ਮਣੀ ॥ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥  
 ਪੰਚ ਸਬਦ ਨਿਰਮਾਇਲ ਬਾਜੇ ॥ ਢੁਲਕੇ ਚਵਰ ਸੰਖ ਘਨ ਗਾਜੇ ॥  
 ਦਲਿ ਮਲਿ ਦੈਤਹੁ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ॥ ਬੇਣੀ ਜਾਚੈ ਤੇਰਾ ਨਾਮੁ ॥ ੯ ॥ ੧ ॥

*Eera, Pingla and Sukhmna, breath carrying veins are located at the same place. There, at point of their confluence Tribeni, at the holy Prag like shrine, mind takes holy dip in Naam Amrit. 1. O' Saints! There abides Immaculate Lord. This place is accessed by rare few with Guru's Grace. There one experiences Immaculate Divine! 1. Pause. What is the identification of this Abode-Divine? Heard there is Unstruck Ethereal Music, Kirtan of Anhad Shabad. Self-sufficiency of the place excludes moon, sun, air and water. With Guru's teaching, devotee gains full awareness of All-Effacious Lord's Presence there. 2. Divine Knowledge is gained and evil-mindedness is destroyed. Being is fully satiated and imbued with Nectarian Naam-Amrit at Dasam Duar. One, who learns this secret technique, comes to meet Supreme-Enlightener, Divine. 3. Dasam Duar is Inaccessible and beyond*



*Contemplation. It is a place of Abode-Divine. There is a recess at the top of bodily frame, barricaded by Dasam Duar and lies therein Treasure of Light- Divine. 4. A devotee graced with access to Dasam Duar is always Spiritually awake and never indulges in slumber of ignorance. His Complete engrossment in Divine-meditation, shields him from all worldliness. Enshrining basic Chant of Word-Divine in mind, he abides in Region of Void in Godly-Presence after complete withdrawal from worldliness. 5. In spiritual awakeness, he never utters a false-hood. All his five sense organs are under perfect control. Bearing Gurmat teaching always in mind, he offers mind and body in loving devotion to Lord. 6. Using hands as Divine gifts he renders service for Divine Purpose. Thus he wastes not precious human life. Shutting away evil thoughts, he keeps away from dark ignorance to remain in brightness of Divine Knowledge. Bearing the unbearable ecstasy of flow of Naam-Amrit from Dasam Duar Font, he converses with Lord Supreme face to face. 7. Light-Divine enlightens in all four directions at Dasam Duar, spreading all around. All Universal panorama of vast creation is seen as manifestation of the Divine-Source. All-Powerful Lord is the Sole Controller. Immaculate mind of Divine devotee is bejeweled with Divine thoughts. 8. Blessed with Divine Knowledge, forehead shines forth in Divine Halo, as reflection of Divine Glory of In-dwelling Lord. Heard is the Ethereal Divine Music unstruck, Pure Anhad. In divine Worship, fans are waved and Conch shells sounded. Bestowed with Guru's wisdom, Gurmat, devotee annihilates demonic evil foes. Beni humbly seeks Naam-Divine, O' Lord! 9. 1.*

Ramkali Bani Beni Ji [974]

CHAPTER XV  
 RECITATION OF NAAM -  
 BREATH BY BREATH

Treading along Gurmat practice of Naam-devotion, a stage is reached automatically when Guru's chant of Divine-Word recitation breath by breath, churning Nectarian-Effulgent-Blissful Naam, enlightens one's interior within. Imbued with ecstatic bliss of Naam-Amrit, breath is held at navel. Consciousness, rising along the flow of Naam-Amrit, after upward straightening of Lotus of navel reaches Dasam Duar effortlessly. The six-centers of spiritual progress in yogic terminology offer no resistance and are pierced through by Naam-breath like electric-charge, charged with Divine-Love. Ecstatic consciousness of devotee imbued with Naam becomes free of all thought, engrossed in Love-Divine. Transcendent Lord that is never born nor is subject to death, seek Him thou O' ascetic devotee! Look for such Supreme Lord, beyond pale of birth and death to become a seeker of Truth, The Essence! Such a search does not involve delving in yogic six-centers nor suffering 'Pranayama', breath control exercises. Mere breath-control does not signify control over mercurial mind, nor is it rid of stray thoughts. The only way to control mind is the Gurmat way of Naam-devotion. It is then alone, that it reverts to its Origin, Spiritual Source, Divine Spirit and comes to abide in oneness with Divine. This stage is reached through Guru's Grace. Then and then alone Wisdom-Divine dawns that ushers one in to Divine Presence and the unique experience of Divine Realization. Short of this one is always groping in dark ignorance, unaware of Real Being, Deathless Lord. It is Divine Super-intelligence that brings Lord Supreme nearer than the nearest from a far-off Being to be envisioned as Real. Reality and nearness of Divine Being is to be experienced in person for True witness. To know the taste of sweet syrup of sugar-crystals, one has to drink it. Transcendent Supreme Lord is above worldliness, Invisible and Inaccessible. Divine Reality defies all attempts to describe in words. Besides who is there to appreciate such a description? Words alone

fail to carry force of conviction. Faith of True Conviction is always firm up with personal vision and experience. However rare are the ones of Godly experience, incomprehensible to common mortals. Kabir Ji bears True witness on the basis of self-experience that glimpse of Divine Splendor is gained by firing the cannon of Naam-Consciousness imbued with Effluent-Naam Amrit, ignited with the help of self-igniting fuse intense Love-Divine. This Vision is beyond any expression through words. Only the devotee with personal experience knows this unparalleled Blissfulness!

ਉਲਟਤ ਪਵਨ ਚਕ੍ਰ ਖਟੁ ਭੇਦੇ ਸੁਰਤਿ ਸੁੰਨ ਅਨਰਾਗੀ ॥  
ਆਵੈ ਨ ਜਾਇ ਮਰੈ ਨ ਜੀਵੈ ਤਾਸੁ ਖੋਜੁ ਬੈਰਾਗੀ ॥ ੧ ॥  
ਮੇਰੇ ਮਨ ਮਨ ਹੀ ਉਲਟਿ ਸਮਾਨਾ ॥  
ਗੁਰ ਪਰਸਾਦਿ ਅਕਲਿ ਭਈ ਅਵਰੈ ਨਾਤਰੁ ਥਾ ਬੇਗਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥  
ਨਿਵਰੈ ਦੂਰਿ ਦੂਰਿ ਫੁਨਿ ਨਿਵਰੈ ਜਿਨਿ ਜੈਸਾ ਕਰਿ ਮਾਨਿਆ ॥  
ਅਲਉਤੀ ਕਾ ਜੈਸੇ ਭਇਆ ਬਰੇਡਾ ਜਿਨਿ ਪੀਆ ਤਿਨਿ ਜਾਨਿਆ ॥ ੨ ॥  
ਤੇਰੀ ਨਿਰਗੁਨ ਕਥਾ ਕਾਇ ਸਿਉ ਕਹੀਐ ਐਸਾ ਕੋਇ ਬਿਬੇਕੀ ॥  
ਕਹੁ ਕਬੀਰ ਜਿਨਿ ਦੀਆ ਪਲੀਤਾ ਤਿਨਿ ਤੈਸੀ ਝਲ ਦੇਖੀ ॥ ੩ ॥ ੩ ॥ ੪੭ ॥  
*O' renouncer conscious lover of void! Pierce through the six spiritual centers with force of concentrated Naam-breath, abandoning worldliness. Seek thou, instead, Immortal Lord Supreme, beyond the pale of death. 1. My mind has renounced worldliness and its evils, to devote fully to Divine-Love. This is a transformation by Grace of Guru, bestowing on me Gurmat, or else I was unaware of Creator Lord. 1. Pause. Evil inner thoughts that had engrossed my mind, are banished. Now, Lord that had appeared distant, is nearer than the nearest. One, who realizes Godly Presence within, is drunk with ecstatic joy like a person who has tasted syrup of Sugar-Crystals and proof of taste lies only in drinking it! 2. O'Lord! Who is there to share my description of Your Transcendent Being? Rare is the one discerning of Divine. Says Kabir, one, who activates the fuse of his Divine-consciousness in Divine Love, comes to experience glimpse of Divine Presence. 3. 3. 47.*

Gauri Bairagan Kabir Ji [333]

The foregoing Gurbani refers to the High Spirituality of Sahaj, Equipoise. There are many more quotes of similar description. Here is another Shabad from Gurbani:

ਤਹ ਪਾਵਸ ਸਿੰਧੁ ਧੂਪ ਨਹੀ ਛਹੀਆ ਤਹ ਉਤਪਤਿ ਪਰਲਉ ਨਾਹੀ ॥  
 ਜੀਵਨ ਮਿਰਤੁ ਨ ਦੁਖੁ ਸੁਖੁ ਬਿਆਪੈ ਸੁੰਨ ਸਮਾਧਿ ਦੋਉ ਤਹ ਨਾਹੀ ॥੧॥  
 ਸਹਜ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਨਿਰਾਰੀ ॥  
 ਤੁਲਿ ਨਹੀ ਚਵੈ ਜਾਇ ਨ ਮੁਕਾਤੀ ਹਲੁਕੀ ਲਗੈ ਨ ਭਾਰੀ ॥੧॥ ਰਹਾਉ ॥  
 ਅਰਧ ਉਰਧ ਦੋਉ ਤਹ ਨਾਹੀ ਰਾਤਿ ਦਿਨਸੁ ਤਹ ਨਾਹੀ ॥  
 ਜਲੁ ਨਹੀ ਪਵਨੁ ਪਾਵਕੁ ਫੁਨਿ ਨਾਹੀ ਸਤਿਗੁਰ ਤਹ ਸਮਾਹੀ ॥੨॥  
 ਅਗਮ ਅਗੋਚਰੁ ਰਹੈ ਨਿਰੰਤਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀਐ ॥  
 ਕਹੁ ਕਬੀਰ ਬਲਿ ਜਾਉ ਗੁਰ ਅਪੁਨੇ ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ ॥੩॥੪॥੪੮॥

*It neither rains there nor is there an ocean, neither heat of sun nor shade, neither creation nor destruction, neither life nor death, neither is there pain nor pleasure, not even Void or meditation. 1. Amazing is the indescribable Spiritual Equipoise, 'Sahaj'. It is beyond estimation or limit. It is neither over-weighted nor too light, but has sameness. 1. Pause. There is no high or low, neither day-light nor darkness of night, neither is there flooding water of evil thoughts nor flight of fickle mind nor burning fire of desire. Satguru alone dominates there with Divine-Aura. 2. Lord Supreme abides within, though beyond reach and contemplation. Realized is the Indwelling-Divine with Grace of Guru. Says Kabir, I am sacrifice unto my Guru! May I abide in Holy Company, Sat Sangat always. 3. 4. 48.*

Gauri Kabir Ji [333]

## State of Sahaj (Equipoise of Spirituality)

Gurmukhs dwelling in Sahaj and having realized this high spirituality are not prone to experience heavy rainfall of the rainy months. There is no watery ocean, nor heat of sun, nor shady trees. Nothing is created nor destroyed there nor is there life or death. Pleasure or pain is unknown there. There are no meditations of oneness or contemplative thought. Such is the indescribable Sahaj! It is most amazing!! It is endless. There is no question of scaling its weight. There is neither sky high above nor sinking of under world. It is limitlessness. Day and

night are not experienced. Water creating muddy thoughts, fickleness of wind does not trouble mind and there is no burning fire of desire. Satguru alone-pervades there, as Glorious Waheguru in Divine-Aura, Lord-Supreme. This Inaccessible and Incomprehensible Supreme Being is realized through Satguru's Grace alone. I am sacrifice unto such Benevolent Satguru, living always in His Holy Satsangat. In the closet of bodily frame, there exists yet another super-closet, Dasam Duar, enshrined in the walls of this six-centered, breath-controlled structure. Supreme Lord, Himself, has hidden Divine-Light, most bright Divine Spirit Commodity in accordance with Divine-Scheme. This closed Shrine at Dasam Duar is locked and secret Key for its opening lies in technique of Guru-ordained recitation of Naam with each breath. Satguru administers initiation of this technique by bestowing Naam-Divine, as the ordained chant, Gurmantar, efficacious in opening tenth Door, Dasam Duar. This enables access to Wondrous Commodity of Divine-Effulgence.

It does not take long with Gurmat technique for opening of Dasam Duar. However subsequent Treasuring of Effulgent commodity and Divine-Play at Dasam Duar that is like bearing the unbearable takes all out effort and care. With utmost attention and awareness one has to remain engrossed in Naam-recitation breath by breath, without any let-up. In moments of weakness, lowering the guard, any one of the five evil foes can sneak in to loot. Communicating with outside world, the organs of perception, human sense organs supposed to be guarding Divine Commodity are highly unreliable. These are in fact treacherous betrayers of truth, letting the five evil thieves in for a looting spree. It is best to mount the reliable guard of breath-by-breath Naam-Simran in Guru awareness rather than depend on one's sense organs of doubtful reliance. This is sure way of guarding inner Enlightenment of Divine- Effulgence perpetually and even further enhancing it, so much so that Lord Supreme in His Divine Glory is visioned. This inner Enlightenment, within ones' own being, is achieved only after shutting off doubts and delusions of other nine bodily openings of worldly communication. Thus freed, consciousness in seeking Divine Source rises up to Dasam Duar. Delving in sensual pleasures of these

nine openings, one's consciousness remains engrossed in delusion and doubt and is deprived of Wondrous higher spirituality, Precious Commodity. These nine sensual openings are strong-holds of the evil thieves. Amazing Light-Divine, Commodity of real Essence, is safely preserved at Dasam Duar and experienced there alone. Says Gurbani:

ਖਟ ਨੇਮ ਕਰਿ ਕੋਠੜੀ ਬਾਂਧੀ ਬਸਤੁ ਅਨੂਪੁ ਬੀਚ ਪਾਈ ॥  
 ਕੁੰਜੀ ਕੁਲਫੁ ਪ੍ਰਾਨ ਕਰਿ ਰਾਖੇ ਕਰਤੇ ਬਾਰ ਨ ਲਾਈ ॥ ੧ ॥  
 ਅਬ ਮਨ ਜਾਗਤ ਰਹੁ ਰੇ ਭਾਈ ॥  
 ਗਾਫਲੁ ਹੋਇ ਕੈ ਜਨਮੁ ਗਵਾਇਓ ਚੇਰੁ ਮੁਸੈ ਘਰੁ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਪੰਚ ਪਹਰੂਆ ਦਰ ਮਹਿ ਰਹਤੇ ਤਿਨ ਕਾ ਨਹੀ ਪਤੀਆਰਾ ॥  
 ਚੇਤਿ ਸੁਚੇਤ ਚਿਤ ਹੋਇ ਰਹੁ ਤਉ ਲੈ ਪਰਗਾਸੁ ਉਜਾਰਾ ॥ ੨ ॥  
 ਨਉ ਘਰ ਦੇਖਿ ਜੁ ਕਾਮਨਿ ਭੂਲੀ ਬਸਤੁ ਅਨੂਪੁ ਨ ਪਾਈ ॥  
 ਕਹਤੁ ਕਬੀਰ ਨਵੈ ਘਰ ਮੁਸੈ ਦਸਵੈਂ ਤਤੁ ਸਮਾਈ ॥ ੩ ॥ ੨੨ ॥ ੭੩ ॥

*Lord Creator has created bodily closet by bringing together five elements and sixth consciousness. Enshrined therein is Most Wondrous Commodity of Divine-Source. Life breath serves as lock and key to guard Precious Commodity. Lord takes no time at all in this wonderful Creation. 1. O', mind! Remain thou awake in full awareness, on guard. In slumber of ignorance wasted is precious human life. Sneaking evil thieves thereby loot away from your closet all your godliness and virtues. 1. Pause. The five sense organs posted as guards are totally unreliable. Keep fully aware and awake spiritually in Naam-Simran. Thus shall thee experience inner Enlightenment. 2. One lost in pleasurable pursuits of nine openings of worldliness, is unable to attain wondrous commodity at Dasam Duar. Says Kabir, it is only after gaining control over all the nine sensory organs that one is able to access commodity of Real Essence at Dasam Duar. 3. 22. 73.*

Rag Gauri Kabir Ji. [339]

All that forms visible world is subject to destruction. To delve in worldliness completely is utter ignorance. Nothing is gained thereby, but getting only distanced further away from Essence of knowledge. Thus it is woefully wrong to term sensory organs as organs of awareness through speech, touch, vision, taste and smell. These organs entrap

one into the visible world alone. It is useless to remain engrossed in fake awareness of the visible world exclusively. What lies beyond the perception of these 'unaware' organs, is the invisible, inaccessible to the visible world that indeed is the Essence of True knowledge, worthy of serious contemplation and of eternal value. It is therefore essential for those with Gurmat awareness and serious contemplators of Naam to focus their mind on Eternal Lord Supreme. Not heeding to distracting evil influence of nine sensory organs, one must remain engrossed in breath-by-breath Simran and thus find the key to Dasam Duar and gain access to Divine Play beyond. Envisioned then is the Benevolent Timeless Being. However even so, the devotee must maintain Churning of Naam-reciting with every breath, flowing between navel and Dasam Duar. Every breath whether ascending or descending between navel and Dasam Duar should be laced with Gur-mantar of Gurmat Naam. This is the technique to access and open Dasam Duar. Engaging mind in this perpetual exercise of Naam-recitation is the True and Highest Divine worship. Breath imbued with Nectar from Dasam Duar stays there and consciousness along with breath gets enchanted to remain blissful in the effulgent-Nectarian-Naam font. This confluence of the high and low, is extremely ecstatic, Supreme Bliss. Says Gurbani:

ਦਦਾ ਦੇਖਿ ਜੁ ਬਿਨਸਨਹਾਰਾ ॥ ਜਸ ਅਦੇਖਿ ਤਸ ਰਾਖਿ ਬਿਚਾਰਾ ॥  
 ਦਸਵੈ ਦੁਆਰਿ ਕੁੰਚੀ ਜਬ ਦੀਜੈ ॥ ਤਉ ਦਇਆਲ ਕੇ ਦਰਸਨੁ ਕੀਜੈ ॥੨੪॥  
 ਧਧਾ ਅਰਧਹਿ ਉਰਧ ਨਿਬੇਰਾ ॥ ਅਰਧਹਿ ਉਰਧਹ ਮੰਝਿ ਬਸੇਰਾ ॥  
 ਅਰਧਹ ਛਾਡਿ ਉਰਧ ਜਉ ਆਵਾ ॥  
 ਤਉ ਅਰਧਹਿ ਉਰਧ ਮਿਲਿਆ ਸੁਖ ਪਾਵਾ ॥੨੫॥

*The visible is all perishable, Contemplate the Invisible Lord. When Key of Divine-Contemplation is applied to Dasam Duar, then alone is envisioned Benevolent Lord. 24. Lost is the delimit between lowly devotee and Highest Lord, when devotee comes to reside within the Lord. When one attains Highest, abandoning lowly self, merging individual separateness into the Highest Being, Supreme Bliss is experienced. 25.*

Gaurri Purbi Bawan Akhri, Kabir Ji ki [341]

Continuing this spiritual Confluence of Highest and the lowly, a state is



soon reached that Radiant Divine-Light at Dasam Duar bursts forth into the vast expanse. The very Source of Nectarian Divine Light descends into every pore of being in full Effulgent Glory. This is the spiritual state when Ethereal enchanting Shabad-Kirtan tinkling of Anhad Music is heard perpetually all the time. Lord Supreme is now envisioned face to face. Amazing Beauty of Divine is most ecstatic and totally absorbing. Lost is the distinction between Lord and devotee in Oneness. Says Gurbani:

ਬਾਰਸਿ ਬਾਰਹ ਉਗਵੈ ਸੂਰ ॥ ਅਹਿਨਿਸਿ ਬਾਜੇ ਅਨਹਦ ਤੂਰ ॥  
ਦੇਖਿਆ ਤਿਹੂੰ ਲੋਕ ਕਾ ਪੀਉ ॥ ਅਚਰਜੁ ਭਇਆ ਜੀਵ ਤੇ ਸੀਉ ॥ ੧੩ ॥

*Effulgent Light Divine Dawns and perpetually heard is Ethereal Music of Anhad. Envisioned is Lord Supreme of all creation. Wonder of all wonders, mortal devotee becomes one with Benevolent Lord! 13.*

Rag Gauri Thithi Kabir Ji [344]

The Sainly devotees with enlightened Consciousness get imbued with Divine Love. Singing Divine Virtues they enjoy Bliss of Divine-Praise. They have closest, face to face envisioning of Lord Supreme. It is this enchanting vision that ushers Bliss of real essence, total engrossment in divine Praise, Blissful Singing of Gurbani Kirtan. *Until one experiences this, the real flourishment of spirit in Kirtan is not there.* It comes when Divine Love engulfs one-within and without through All-Pervading Vision of Effulgent Lord. Revelation of Divine Musical Gurbani to Divine Sainly Gurus was made while envisioning Effulgent Lord. This is why Kirtan of this Gurbani enacts the similar Alchemic action of divine enchantment on Gurmukh Sikhs. Without this inner flourishment, Sainly devotees, lovers of Kirtan are not satisfied. It is satisfying only when the Sway of musical Kirtan pierces the inner being and its pangs are sweet to bear within. When one acquires the spirituality of Equipoise, Sahaj to cope with amazing bliss, then one is blessed with Tinkle of Ethereal Anhad. The devotee comes to abide at Dasam Duar, where there is font of Naam-Amrit. Envisioned there is Satguru, Divine Enlightener, Deathless Being face to face. All these happenings are coordinated and interweaved in simultaneous action. Where there is Enlightenment of Divine-Effulgence, also heard



there is Tinkling of Anhad shabd and vice versa. This is the last stage of merger into Effulgent Being. This is bestowed by Grace of Guru.

When Naam-Jewel shines forth and flourishes Lotus at navel through magic of Naam Simran then is accessed the closet full of Precious Jewels. Such is the galore of Divine Light that in comparison cloud-lightening fades into insignificance. This is a closest experience. Lightening of clouds is high above while Light-Divine of Divine Spirit is nearer than the nearest. This is the indwelling reality. With onset of Ethereal Music of Anhad, ushered in is the Presence of Effulgent-Divine. The Blaze of Divine Light is continuous Phenomenon. It is bestowed through Divine Grace of Satguru as the rare of rarest, merger in Equipoise of highest spirituality.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਬ ਦੇਖਾ ਤਬ ਗਾਵਾ ॥ ਤਉ ਜਨ ਧੀਰਜੁ ਪਾਵਾ ॥ ੧ ॥

ਨਾਦਿ ਸਮਾਇਲੇ ਰੇ ਸਤਿਗੁਰੁ ਭੋਟਿਲੇ ਦੇਵਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਹ ਤਿਲਿ ਮਿਲਿ ਕਾਰੁ ਦਿਸੰਤਾ ॥ ਤਹ ਅਨਹਦ ਸਬਦ ਬਜੰਤਾ ॥

ਜੋਤੀ ਜੋਤਿ ਸਮਾਨੀ ॥ ਮੈ ਗੁਰ ਪਰਸਾਦੀ ਜਾਨੀ ॥ ੨ ॥

ਰਤਨ ਕਮਲ ਕੋਠਰੀ ॥ ਚਮਕਾਰ ਬੀਜੁਲ ਤਹੀ ॥

ਨੇਰੈ ਨਾਹੀ ਦੂਰਿ ॥ ਨਿਜ ਆਤਮੈ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ੩ ॥

ਜਹ ਅਨਹਤ ਸੂਰ ਉਜਾਰਾ ॥ ਤਹ ਦੀਪਕ ਜਲੈ ਛੰਛਾਰਾ ॥

ਗੁਰ ਪਰਸਾਦੀ ਜਾਨਿਆ ॥ ਜਨੁ ਨਾਮਾ ਸਹਜ ਸਮਾਨਿਆ ॥ ੪ ॥ ੧ ॥

*One Supreme Being, Realized through Grace of Satguru. Only when I experience Divine, I sing Lord's Praises and thus find peace of mind. 1. Meeting Effulgent Satguru, I have merged into His Word. 1. Pause. Where visioned is Shimmering Light-Divine, heard there is Celestial Music of Anhad Shabad. Bestowed is the experience through Grace of Guru that soul being merges into Divine Spirit. 2. This is a Closet of interior Lotus, where shines Light Divine. Immanent Lord is nearby and not far off. He pervades the entire being. 3. Where there is effulgence of Divine-Light, there mind becomes immaculate with enlightenment of knowledge-Divine. All this is bestowed by benevolence of Guru and thus Naama, the devotee, dwells in Equipoise of spirituality.*

4. 1.

Rag Soratth Bhagat Naam Dev Ji [656]

The same phenomenon is illustrated in the next Gurbani quote:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਬਾਰ ਬਾਰ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਉ ॥  
 ਗੁਰ ਗਮਿ ਭੇਦੁ ਸੁ ਹਰਿ ਕਾ ਪਾਵਉ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਆਦਿਤ ਕਰੈ ਭਗਤਿ ਆਰੰਭ ॥ ਕਾਇਆ ਮੰਦਰ ਮਨਸਾ ਬੰਭ ॥  
 ਅਹਿਨਿਸਿ ਅਖੰਡ ਸੁਰਹੀ ਜਾਇ ॥ ਤਉ ਅਨਹਦ ਬੇਣੁ ਸਹਜ ਮਹਿ ਬਾਇ ॥ ੧ ॥  
 ਸੋਮਵਾਰਿ ਸਸਿ ਅੰਮ੍ਰਿਤੁ ਝਰੈ ॥ ਚਾਖਤ ਬੋਗਿ ਸਗਲ ਬਿਖ ਹਰੈ ॥  
 ਬਾਣੀ ਰੋਕਿਆ ਰਹੈ ਦੁਆਰ ॥ ਤਉ ਮਨੁ ਮਤਵਾਰੋ ਪੀਵਨਹਾਰ ॥ ੨ ॥  
 ਮੰਗਲਵਾਰੇ ਲੇ ਮਾਹੀਤਿ ॥ ਪੰਚ ਚੋਰ ਕੀ ਜਾਣੈ ਰੀਤਿ ॥  
 ਘਰ ਛੋਡੋਂ ਬਾਹਰਿ ਜਿਨਿ ਜਾਇ ॥ ਨਾਤਰੁ ਖਰਾ ਰਿਸੈ ਹੈ ਰਾਇ ॥ ੩ ॥  
 ਬੁਧਵਾਰਿ ਬੁਧਿ ਕਰੈ ਪ੍ਰਗਾਸ ॥ ਹਿਰਦੈ ਕਮਲ ਮਹਿ ਹਰਿ ਕਾ ਬਾਸ ॥  
 ਗੁਰ ਮਿਲਿ ਦੇਉ ਏਕ ਸਮ ਧਰੈ ॥ ਉਰਧ ਪੰਕ ਲੈ ਸੁਧਾ ਕਰੈ ॥ ੪ ॥  
 ਬ੍ਰਿਹਸਪਤਿ ਬਿਖਿਆ ਦੇਇ ਬਹਾਇ ॥ ਤੀਨਿ ਦੇਵ ਏਕ ਸੰਗਿ ਲਾਇ ॥  
 ਤੀਨਿ ਨਦੀ ਤਹ ਤ੍ਰਿਕੂਟੀ ਮਾਹਿ ॥ ਅਹਿਨਿਸਿ ਕਸਮਲ ਧੋਵਹਿ ਨਾਹਿ ॥ ੫ ॥  
 ਸੁਕ੍ਰਿਤੁ ਸਹਾਰੈ ਸੁ ਇਹ ਬ੍ਰੁਤਿ ਚੜੈ ॥ ਅਨਦਿਨ ਆਪਿ ਆਪ ਸਿਉ ਲੜੈ ॥  
 ਸੁਰਖੀ ਪਾਂਚਉ ਰਾਖੈ ਸਬੈ ॥ ਤਉ ਦੂਜੀ ਦ੍ਰਿਸਟਿ ਨ ਪੈਸੈ ਕਬੈ ॥ ੬ ॥  
 ਥਾਵਰ ਥਿਰੁ ਕਰਿ ਰਾਖੈ ਸੋਇ ॥ ਜੋਤਿ ਦੀ ਵਟੀ ਘਟ ਮਹਿ ਜੋਇ ॥  
 ਬਾਹਰਿ ਭੀਤਰਿ ਭਇਆ ਪ੍ਰਗਾਸੁ ॥ ਤਬ ਹੂਆ ਸਗਲ ਕਰਮ ਕਾ ਨਾਸੁ ॥ ੭ ॥  
 ਜਬ ਲਗੁ ਘਟ ਮਹਿ ਦੂਜੀ ਆਨ ॥ ਤਉ ਲਉ ਮਹਲਿ ਨ ਲਾਭੈ ਜਾਨ ॥  
 ਰਮਤ ਰਾਮ ਸਿਉ ਲਾਗੋ ਰੰਗੁ ॥ ਕਹਿ ਕਬੀਰ ਤਬ ਨਿਰਮਲ ਅੰਗ ॥ ੮ ॥ ੧ ॥

*One Supreme Being, Realized through Satguru's Grace. Through Guru, I am bestowed with Knowledge—Divine of Gurmat. Thus I remain ever Singing Divine-Virtues. 1. Pause. [On Sunday] Commencing Divine-devotion, body becomes a Shrine of Divine-Abode and the vacillating desire of mercurial mind is transformed into the very steady pillar of bodily shrine. Ever imbued with Naam, consciousness remains engrossed in Divine-devotion and then heard is the celestial music of Anhad of Sahaj spirituality. 1. [Monday] Blissful moon-like Kirtan of Anhad showers Amrit. Imbibing this, banishes all inner poison. Enchanting with Gurbani, mind abandons worldliness of nine sense organs and comes to abide within at Dasam Dwar, drinking Naam-Amrit. 2. [TUESDAY] Knowing essence of Truth, one should familiarize with designs of five thieving foes (lust, anger, greed, attachment and self-hood). Keeping Constant vigil one must not relax against thieving of spirituality or else Lord will be severely displeased. 3.*

*[Wednesday] One should enlighten one's intellect with Divine Virtues, so that Lord comes to abide at the interior Lotus. Meeting Guru one should realize oneness of individual soul and its Divine Source and thus engrossed in Naam-meditation inverted Lotus may be upturned in flourishment. 4. [Thursday] Poisonous ignorance of worldliness must be rid off. Instead of belief in Trinity of gods, one must put Faith in One Supreme Lord. Three holy rivers of good deeds, Divine knowledge and devotion have their point of confluence in Supreme Being. Why not then concentrate on Godly-devotion all the time to wash away filth of sins and become immaculate? 5. [Friday] Holy fasting is to remain unaffected by praise of good deeds. One must fight cravings of one's own mind and keep self-control over the five senses. Thus one is saved from yielding to duality. 6. [Saturday] One must be firm in Faith. Envisioning Light- Divine within, Divine- Light comes to engulf within and without with intense effulgence. Ended then is accounting of all personal deeds. 7. As long as one delves in duality, one finds not Abode Divine. Says Kabir, one reciting Naam in Love-Divine is rendered immaculate in mind and body. 8.*

Rag Gaurri Var Kabir Ji Ke [344]

**Elucidation:** All the days are alike and auspicious while engaged in singing Divine-Praise, through 'Revealed Gurbani'. Thus one is bestowed with Spiritual access and enlightenment within. Gained is Divine-Knowledge that leads to Comprehending Supreme Lord in the very being. There is no short cut to complete dedication to Gurmat.

Only that Sunday is Superb and fully accounted for when started is Guru-ordained devotion. This beginning should turn into total engrossment to ceaseless Naam-contemplation. Targeting the objective of human life of God-Realization, one must lose oneself so much in it that nothing else should matter. Nothing may distract the devotee from single-minded Naam-Simran. One's mind must be totally enchanted and imbued with Nectarian Naam. Such should be the pillar of Naam-pierced craving mind, dying to behold Divine that supports bodily

Temple, to enshrine Lord. With rock-steady mind, holding breath, laced with Nectarian Naam, at navel in enchantment, entire body becomes effulgent with Divine-Light and immaculately pure of golden hue. It verily becomes the abiding Temple-Divine perpetually. Thus the devotee, enjoying Sahaj of Spirituality, is blessed with hearing of ecstatic tinkling of Ethereal Anhad Kirtan of Revealed Bani. Manifested now at Dasam Duar is the Blissful Moon-Light that brings Nectarian peace to every pore of the body.

Blessed is the Monday when ceaseless Naam-meditation leads to constant flow of Amrit from the font at Dasam Duar. Imbibing Amrit banishes all poison within. Imbued with Nectarian-Nam-Amrit, engrossed in Divine-Love, contemplator of Naam abides at Dasam Duar to enjoy Ethereal Anhad Bani, lost to all outside world. Drinking Amrit, mind is ever enchanted.

Happy is a Tuesday when one acquires full control over the five deadly foes through Gurmat technique and makes them his subdued prisoners. Fully engrossed at self- Abode of Dasam Duar in Divine-Love, one never abandons this source of Bliss or else the Envisioned Lord, Our Sustainer, Independent Sovereign will get estranged to become Invisible.

Wednesday is auspicious when one's intellect becomes highly sharpened and discriminating through enlightenment of Naam-Simran and Effulgent Lord comes to abide at the interior Lotus forever. This technique is learnt through Grace of Guru. Presence of Effulgent Lord, WAHEGURU, bestows radiance of Light- Divine on Lotus of interior and causes it to flourish fully. Both mind and Lotus are shaped to new amazing appearance with Divine Alchemy of Naam-recitation of Gur-Mantar, Naam, in untiring devotion. Breath of Naam-Simran in loving Divine-devotion causes the inverted lotus to upturn in flourishment and get enlightened like electric lamp. This Divine-Light spreads to engulf the entire interior.

That Thursday is most welcome, when evil thoughts of mind are flushed

out. Worship of gods of Trinity is not efficacious for this inner cleansing. Devotion to One Supreme Lord alone can bring about this miraculous change of inner purification. Gurmat ordained devotional Love is the unique technique that brings access to confluence of Eera, Pingla and Sukhmana at Dasam Duar naturally while engaged in Naam–Contemplation, leading to Sahaj of spirituality. It is constant bathing at the Font of Dasam Duar Amrit that cleanses the filth of countless horrid sins of many births. No other fake worshipping rituals are of any avail, nor are the yogic practices like ‘Tribeni’ or Trikuti effective to wash away filth of past sins. Gurmat ordained devotion of One Supreme Lord, Sahaj yog of breath-by-breath recitation of Naam, is most effective in becoming immaculately pure instead of delving in bothersome Hathh Yoga without any result.

Fruitful is the Friday when, after undergoing discipline of righteous deed of Simran with every breath, abiding strictly by Gurmat, one gains access to Shrine at Dasam Duar. It is here that holy confluence of ‘Real Tribeni’ font of Amrit is located and devotee takes purifying bath constantly and yet, bearing the unbearable, desists from showing off his high spirituality of highest immaculacy. Such a Sahaj Yogi keeps reciting Naam ceaselessly to guard himself against lurking foes and maintain complete self-control.

Excellent is the Saturday, when one is able to keep single–minded concentration on Naam-Contemplation in God–devotion. Complete engrossment in Love-Divine ushers in Effulgent Divine Presence, that enlightens all within and without. When Divine Light engulfs both within and without with brightest Effulgence, then all the accumulated actions of past deeds are ended. Says Gurbani:

ਫਲੁ ਲਾਗਾ ਤਬ ਫੂਲੁ ਬਿਲਾਇ ॥ ਗਿਆਨੁ ਭਇਆ ਤਹ ਕਰਮਹ ਨਾਸੁ ॥ ੩ ॥

*Just as on appearance of fruit, the flower withers away; onset of Divine Enlightenment destroys all accumulated actions of past deeds.*

Bhairon Ravidas Ji [1167]

### Constant Propitious Act

In accordance with Gurbani, all the accumulated effect of past sins of many previous births is ended, when Light of Knowledge-Divine is bestowed through Grace-Divine. There is neither fear of rebirths of transmigration nor need for redeeming actions for past sins. Mortals perform rituals to gain Divine-knowledge, yet nothing works except Gurmat prescribed Loving, Divine-Devotion. Delving in other life long practices prove to be exercises in futility. Gurmat Gian, True dawning of Divine Wisdom, comes only through Naam-devotion. Gurmat Gian is also efficacious to destroy accumulated effect of past rituals that lead to rebirths and there is no more need for any acts for redemption. Thus Gurmat Naam-devotion is the fuse to ignite the Torch of Divine-Knowledge that ever remains intact forever, while accumulated past sins alone are destroyed. Thus one is saved from the retributive effect of past sins. Real spiritual Gurmat ideal is unique and Gurmat Naam-Simran and Kirtan of Gurbani is the highest act of piety that is never changed but ever abiding. Says Gurbani:

ਨਿਹਚਲੁ ਏਕੁ ਨਰਾਇਣੇ ਹਰਿ ਅਗਮ ਅਗਾਧਾ ॥  
 ਨਿਹਚਲੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਜਿਸੁ ਸਿਮਰਤ ਹਰਿ ਲਾਧਾ ॥  
 ਨਿਹਚਲੁ ਕੀਰਤਨੁ ਗੁਣ ਗੋਬਿੰਦ ਗੁਰਮੁਖਿ ਗਾਵਾਧਾ ॥  
 ਸਚੁ ਧਰਮੁ ਤਪੁ ਨਿਹਚਲੇ ਦਿਨੁ ਰੋਨਿ ਅਰਾਧਾ ॥  
 ਦਇਆ ਧਰਮੁ ਤਪੁ ਨਿਹਚਲੇ ਜਿਸੁ ਕਰਮਿ ਲਿਖਾਧਾ ॥  
 ਨਿਹਚਲੁ ਮਸਤਿਕ ਲੇਖੁ ਲਿਖਿਆ ਸੇ ਟਲੈ ਨ ਟਲਾਧਾ ॥  
 ਨਿਹਚਲੁ ਸੰਗਤਿ ਸਾਧ ਜਨ ਬਚਨ ਨਿਹਚਲੁ ਗੁਰ ਸਾਧਾ ॥  
 ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਸਦਾ ਸਦਾ ਆਰਾਧਾ ॥ ੧੯ ॥

*Abiding and Eternal is One Lord Supreme, Inaccessible and Limitless. Abiding is Treasure of Naam and contemplating Naam, Divine Being is Realized. Abiding too is Kirtan, Singing Divine-Virtues, by a Gurmukh devotee. True worship and penance of continuous God-Contemplation is abiding. Compassion, righteousness and penance of ceaseless devotion are abiding too, practiced by destined devotees. The preordained fate that is inevitable is also abiding. Abiding is the Company of the holy and Word of Saintly Guru is immortal. The predestined devotees*

*always remain engrossed in Divine-Contemplation. 19.*

Var Dakhne M.5. [1101]

The foregoing quote clearly establishes, that penance of ceaseless contemplation and singing Divine-Virtues of Gurmat is ever abiding, constant action. Life-giving True Gurmat of Compassionate righteousness and penance of loving devotion to acquire these virtues are abiding. Thus Gurbani does not proscribe Kirtan and Naam-contemplation at any stage. Elucidation refers to what acts are banished after dawn of Divine-knowledge. So long as there is even an iota of duality in mind, Abode of Lord Supreme cannot be accessed nor is the path to it known. It is only complete dedication and engrossment in Divine-Love of Naam-devotion that brings about immaculate purification of the entire being. Only such immaculate devotees are admitted to Abode-Divine to enjoy perfect Bliss.

## Abode-Divine - Shrine of Peace

Gurbani described Abode-Divine is 'Shrine of Peace' as in the following Shabad:

ਸੂਖ ਮਹਲ ਜਾ ਕੇ ਉਚ ਦੁਆਰੇ ॥ ਤਾ ਮਹਿ ਵਾਸਹਿ ਭਗਤ ਪਿਆਰੇ ॥੧॥  
 ਸਹਜ ਕਥਾ ਪ੍ਰਭ ਕੀ ਅਤਿ ਮੀਠੀ ॥ ਵਿਰਲੈ ਕਾਹੂ ਨੇੜਹੁ ਡੀਠੀ ॥੧॥ ਰਹਾਉ ॥  
 ਤਹ ਗੀਤ ਨਾਦ ਅਖਾਰੇ ਸੰਗਾ ॥ ਉਹਾ ਸੰਤ ਕਰਹਿ ਹਰਿ ਰੰਗਾ ॥੨॥  
 ਤਹ ਮਰਣੁ ਨ ਜੀਵਣੁ ਸੋਗੁ ਨ ਹਰਖਾ ॥ ਸਾਚ ਨਾਮ ਕੀ ਅੰਮ੍ਰਿਤ ਵਰਖਾ ॥੩॥  
 ਗੁਰਜ ਕਥਾ ਇਹ ਗੁਰ ਤੇ ਜਾਣੀ ॥ ਨਾਨਕੁ ਬੋਲੈ ਹਰਿ ਹਰਿ ਬਾਣੀ ॥੪॥੬॥੧੨॥

*Shrine of Peace with elegant high doors, is the Abode-Divine where abide devotees, beloved of the Lord. 1. Narration of Sahaj, highest spirituality state of Divinity is most pleasing However rare is the one, who enjoys this first hand. 1. Pause. There are gatherings of holy music and singing, where Saints get engrossed in Divine-Love. 2. Amrit of Eternal Naam rains there incessantly. Life or death, grief or joy, are excluded in Region of Eternal Equipoise. 3. Guru has revealed, this secret Reality of Abode-*



*Divine. Nanak always recites Revealed Truth, in wonderment. 4.  
6. 12.* Suhi M.5. [739]

Thus, narration of Abode-Divine of Formless Lord is extremely ecstatic. Rare devotees, enjoying spirituality of Sahaj, alone are blessed with this Supernatural vision. In this very life, abiding at Self-Abode at Dasam Duar, they gain this indescribable experience directly. Heard there perpetually is Tinkling Ethereal Gurmat Kirtan, without break. Divinely recognized Saints remain enchanted with Divine Music, Source of constant Bliss. This most amazing Glory defies description. Ended there is all earthly business of life and death nor are there any ups and downs of grief and joy. There is but constant sameness of ecstatic Bliss. Amrit-Naam rains there, as steady downpour from Divine-Font. Satguru alone unfolds this mystery of 'Sach Khand', Abode-Divine. Fifth Nanak, Guru Arjan Dev Ji, has explicated only the 'Revealed Truth'. Says Gurbani:

**ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ ॥ ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ ਆਖੀ ॥ ...**

*Hearken the true witness of saints. They explicate only what  
they personally vision...*

Ramkali M.5 [894]

It is through Guru's Grace that the Living-Liberated, Gurmukh Naam-devotees also come to have the 'Guru-Envisioned' experience directly of Abode-Divine and Divine-Play there. This is all replicated at their Dasam-Duar in full detail. Gurmukhs who enjoy this Blissful experience, have no more fear of transmigration or any doubts about their rock-like Faith. They ever remain engrossed in visioning Supreme Lord in all His Amazing Glory. This is their perpetual 'Meditation of Void' in human life. Their being radiates the Self-enlightenment of Guru's Blessing. Thus, they are merged with Divine-Spirit in this life and their souls remain immersed in Supreme Being even after ending life's sojourn. Music of bronze instruments, originating from the instrument source, travels to merge in Anhad of Void. Even when the musical instrument is broken up, its notes remain merged with Anhad of Void. Similarly Spiritually awake Gurmukhs, Accomplished Yogis, merge their souls in their Divine-Source, Divine Spirit of their Enlightener



Creator, Formless Being in their life time and when they depart from earth, abandoning bodily cage, they abide in their Lord eternally.

### Soul and Supreme Being, Divine–Spirit Unification - A Glimpse:

Divine Effulgent Spirit of Supreme Lord is clearly envisioned by Gurmukh Yogis, bestowed with Gurmat, Guru’s Divine-Wisdom at the point of Confluence, ‘Trikuti’ Dasam–Duar. Such devotees, graced by Guru bear true witness of their visioning. First they experience Divine-Enlightenment within their interior. Subsequent to appearing at Dasam–Duar, it becomes all-engulfing, all-pervading, in all bodies, ethereal Spheres, galaxies, etc. Soul, as Divine-spark is always engrossed in Divine-Spirit and yet displays its own separate hue of blissful-nectarian-effulgence while in human body and also on abandoning the bodily cage. The soul is merged into Supreme Being and yet makes its unique individual appearance occasionally. This Divine-Secret is known only when Incomprehensible and Inaccessible, Formless Lord is directly experienced and mind is satisfied, beyond doubt. Says Gurbani:

ਜਨਮ ਮਰਨ ਕਾ ਭ੍ਰਮੁ ਗਇਆ ਗੋਬਿੰਦ ਲਿਵ ਲਾਗੀ ॥  
ਜੀਵਤ ਸੁੰਨਿ ਸਮਾਨਿਆ ਗੁਰ ਸਾਖੀ ਜਾਗੀ ॥ ੧ ॥ ਰਹਾਉ ॥  
ਕਾਸੀ ਤੇ ਧੁਨਿ ਉਪਜੈ ਧੁਨਿ ਕਾਸੀ ਜਾਈ ॥  
ਕਾਸੀ ਫੂਟੀ ਪੰਡਿਤਾ ਧੁਨਿ ਕਹਾਂ ਸਮਾਈ ॥ ੧ ॥  
ਤ੍ਰਿਕੁਟੀ ਸੰਧਿ ਮੈ ਪੇਖਿਆ ਘਟ ਹੁ ਘਟ ਜਾਗੀ ॥  
ਐਸੀ ਬੁਧਿ ਸਮਾਚਰੀ ਘਟ ਮਾਹਿ ਤਿਆਗੀ ॥ ੨ ॥  
ਆਪੁ ਆਪ ਤੇ ਜਾਨਿਆ ਤੇਜ ਤੇਜੁ ਸਮਾਨਾ ॥  
ਕਹੁ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਗੋਬਿੰਦ ਮਨੁ ਮਾਨਾ ॥ ੩ ॥ ੧੧ ॥

*Gone is the self-doubt of rebirths with engrossment in Divine-Love. Awakened in Gurmat, I have merged into State of Void, free of worldliness, while still living in this world. 1. Pause. When instrument of bronze is sounded, originated Sound ceases to merge back. O’ learned one! When instrument is destroyed, where does the sound go to reside? 1. Concentrating deeply, I envisioned Divine-Light within, crossing three states of worldliness. Such*

*wisdom dawned on me, that I became a true Renouncer within my mind. 2. With self-conviction of Reality, Soul merges into Divine-Spirit. Says Kabir, now that I have realized Lord, my mind is at peace and satisfied. 3.11.*

Bilawal Kabir Ji [857]

## CHAPTER XVI

## ‘PARJAT’ - AMRIT-TREE

This is a unique blessing of Guru Nanak’s House that God- Realization and envisioning Supreme Lord is made possible through Gurmat Naam–Devotion for seeking devotees, Gurumukhs, within their own beings. Any spiritual seeking without is unnecessary and futile. When inner enlightenment with Divine-Light of Beloved Supreme Being is first experienced, it is like a Light- ray Flicker. However, the Light- ray is laden with ecstatic Bliss, saturated with Naam–Amrit, extremely enchanting and most amazing to envision, beyond words to describe. As Naam-Simran is intensified, the spread of Nectarian-Light becomes more and more engulfing, so much so that body of the devotee radiates golden hue and gets imbued with Naam Amrit. Within newly enriched body, there grows a Glorious Ethereal Tree of Nectarian-Amrit-Effulgence, blissfully cool that would be envy of countless moons and far superior to sandalwood. The fragrance is more enchanting than countless scented flowers. The taste of this inner flourishment is better than any honey or crystal-sugar. Its brilliance surpasses that of countless suns. Following Gurbani describes this ‘Parjat Tree’:

ਬਿਰਖੁ ਜਮਿਓ ਹੈ ਪਾਰਜਾਤ ॥ ਫੂਲ ਲਗੇ ਫਲ ਰਤਨ ਭਾਂਤਿ ॥ ੪ ॥ ੧ ॥

*Grown is ‘Tree–Parjat’, that has flowered with flowers of many hues and its fruit is Precious Gem-like. 4.1. Basant M.5 [1180]*

**Explanation:** Gurmukh Naam- devotees are blessed with growth in the interior of their bodies of Parjat Tree that satiates all cherished desires (ਕਲਪ ਬਿਰਛ). This is laden with countless flowers and fruit of effulgent, most precious gem-like variety. It is amazing to behold in its Effulgent Glory. There is yet another Gurbani quote:

ਪਾਰਜਾਤੁ ਘਰਿ ਆਗਨਿ ਮੇਰੈ ਪੁਹਪ ਪੜੁ ਤਤੁ ਡਾਲਾ ॥  
ਸਰਬ ਜੋਤਿ ਨਿਰੰਜਨ ਸੰਭੂ ਛੋਡਹੁ ਬਹੁਤੁ ਜੰਜਾਲਾ ॥ ੩ ॥

*In Courtyard of bodily abode is grown Parjat celestial Tree, laden with amazing rich foliage, flowers and fruit of real Essence. Contemplate on Lord, Source of all life, Immaculate and Self-Created and abandon all otherworldly entanglements. 3.*

Gujri Ashtpadian M.1 [503]

**Explanation:** The Gurmukh devotee, a Saint of Guru’s House, Divinely recognized, is blessed with blooming Amrit-Tree-Celestial, laden with Nectarian-fruit in the Courtyard of his bodily abode within. Brimming with Divine-Love, in gratitude of inner flourishing, the devotee bursts forth with song of Divine Praise. This bears true witness of Divine-Play within, of the growth of Parjat Tree of Celestial origin that meets all cherished desires of the devotee. Rich foliage of this Tree is Effulgent of Divine-Essence that is in the likeness of Divine-Glory of Effulgent, Immaculate, Self-Created Lord. Thus O’ seekers of Divine-Spirituality! Make efforts to win Divine Grace for such a celestial Parjat Tree within your own being. Abandon all unnecessary entanglements of worldliness. The Guru ordains that all those desirous of ‘Parjat’, must engage in devotion of the Alchemic– Naam and remain a dedicated Sikh of Satguru Nanak Sahib. Such a devotee is further blessed with ‘Kamdhaen’, Celestial Cow efficacious in satiating all cherished desires. Thus real satiation and contentment lies in dedicated devotion of Alchemic Naam. Says Gurbani:

ਪਾਰਜਾਤੁ ਲੋੜਹਿ ਮਨ ਪਿਆਰੇ ॥ ਕਾਮਧੇਨੁ ਸੋਹੀ ਦਰਬਾਰੇ ॥  
ਤ੍ਰਿਪਤਿ ਸੰਤੋਖੁ ਸੇਵਾ ਗੁਰ ਪੂਰੇ ਨਾਮੁ ਕਮਾਇ ਰਸਾਇਣਾ ॥ ੬ ॥

*O’ dear mind of mine! If you desire ‘Parjat Tree’ and further desire to see Celestial Cow ‘Kam Dhaen’ at your door, remember, all Satiation and Gift of Contentment comes with dedication to Guru and Simran of Alchemic Naam. 6.*

Maru Sohe M.5 [1078]

ਚਾਰਿ ਪਦਾਰਥ ਹਰਿ ਕੀ ਸੇਵਾ ॥ ਪਾਰਜਾਤੁ ਜਪਿ ਅਲਖ ਅਭੇਵਾ ॥੩॥

*The four Commodities of Kam (objective) Arth (worldly wealth), Dharam (performing good deeds) and Mokh (Liberation) are all contained in Godly-devotion. Parjat, Celestial Tree is bestowed*

*by Contemplation of the Incomprehensible Lord. 3.*

Majh M.5 [108]

**ਪਾਰਜਾਤੁ ਇਹੁ ਹਰਿ ਕੇ ਨਾਮ ॥ ਕਾਮਧੇਨ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਮ ॥**

*Parjat, for all Satiation, is Naam-Divine. Kamdhaen, Celestial Cow, that materializes desired Commodities, is Singing of Divine Virtues. 8.2.*

Gaurri Sukhmani M.5 [265]

All that is said in Gurbani is not mere figurative expression, but what really comes to pass within, as true Spiritual experience. Truly Divinely-lit, amazing Amrit-Tree grows within interior of body and flourishes into source of Nectarian-Amrit and its foliage is more effulgent than precious gems. Here is yet another quote, reaffirming this:

ਤਰਵਰੁ ਏਕੁ ਅਨੰਤ ਡਾਰ ਸਾਖਾ ਪੁਹਪ ਪੜੁ ਰਸ ਭਰੀਆ ॥  
ਇਹ ਅੰਮ੍ਰਿਤ ਕੀ ਬਾੜੀ ਹੈ ਰੇ ਤਿਨਿ ਹਰਿ ਪੂਰੈ ਕਰੀਆ ॥ ੧ ॥  
ਜਾਨੀ ਜਾਨੀ ਰੇ ਰਾਜਾ ਰਾਮ ਕੀ ਕਹਾਨੀ ॥  
ਅੰਤਰਿ ਜੋਤਿ ਰਾਮ ਪਰਗਾਸਾ ਗੁਰਮੁਖਿ ਬਿਰਲੈ ਜਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥  
ਭਵਰੁ ਏਕੁ ਪੁਹਪ ਰਸ ਬੀਧਾ ਬਾਰਹ ਲੇ ਉਰ ਧਰਿਆ ॥  
ਸੋਰਹ ਮਧੇ ਪਵਨੁ ਝਕੋਰਿਆ ਆਕਾਸੇ ਫਰੁ ਫਰਿਆ ॥ ੨ ॥  
ਸਹਜ ਸੁੰਨਿ ਇਕੁ ਬਿਰਵਾ ਉਪਜਿਆ ਧਰਤੀ ਜਲਹਰੁ ਸੋਖਿਆ ॥  
ਕਹਿ ਕਬੀਰ ਹਉ ਤਾ ਕਾ ਸੇਵਕੁ ਜਿਨਿ ਇਹੁ ਬਿਰਵਾ ਦੇਖਿਆ ॥ ੩ ॥ ੬ ॥

*Human-body of Gurmukh Naam devotee is blessed with a tree, with countless branches and off-shoots and its flowers and leaves are saturated with Nectarian-Amrit. It is verily an orchard of the Lord, bestowed with His Grace. 1. Unfolds on me this episode of Divine- Play! Human body is illumined inside with Divine-Light, of Godly Presence. However rare Guru-oriented devotees experience this. 1. Pause. Mind of such a devotee, like a bumble-bee enchanted by Nectarin-Amrit of inner flourishment comes to abide at Lotus of the navel. In ecstatic bliss, consciousness imbued with Amrit takes flight along with Naam-laden breath to Dasam Duar. 2. In the high spirituality of 'Sahaj-Void', Splendid Tree in Effulgent Glory, Divine Being is envisioned. This is Ocean-like Lord coming to abide at earthly Abode of Dasam Duar. Says Kabir, I am slave unto the devotee, who has envisioned*

*the splendrous Tree, Lord Supreme. 3.6.*

Ramkali Bani Bhagat Kabir Ji [970]

Explanation: Gurmukh devotees are blessed with Alchemic Parjat Tree within their own being that is blooming with Nectarian–Amrit. It has lot of effulgent foliage, laden with gem–like flowers, leaves, imbued with Amrit. Their entire being is flourished and brimming with Amrit, like flowing canals. The body is transformed into Orchard of Amrit, flourished by Supreme Lord, True and Perfect Gardner. This direct experience of most ecstatic Divine- Play of Supreme Pervading Lord, is duly acknowledged by grateful, blessed devotee. The fragrance of Amrit-imbued flowers of scented Parjat Tree is most enchanting for bumble-bee-like mind. Engrossed in breath-by-breath meditation of Naam and imbued with Naam–Amrit, it comes to abide at Lotus of navel. Enjoying this bliss–Divine, mind on its own takes to flight along with the rising Naam–imbued–breath of meditation and thus lands up at Dasam Duar. This is the occasion for State of Sahaj Void Realizing Divine Being. Now Lord Supreme appears as Magnificent Divine Tree of Effulgent Glory. How Blissful! It is most amazing Ocean like Formless Lord coming to abide within the being at Abode of Dasam Duar.

“ਸਿੰਧ ਸਮਾਇਓ ਘਟਕੇ ਮਾਹਿ ॥੩॥”

“Ocean–like Lord Supreme is contained within interior of body.  
3.”

Ramkali M.5 [899]

It is most befitting to remain a humble slave of such Blessed Gurmukh devotees, who envision Tree–like Effulgent appearance of Magnificent Lord.

CHAPTER XVII  
SUPREME SPIRITUAL BLISSFUL STATE

Gurmukh saintly devotees, firm in their faith, always behold Satguru, True King, nearer than the nearest. Says Gurbani:

**ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਸਦਾ ਨਾ ਆਵੈ ਨਾ ਜਾਇ॥  
ਓਹੁ ਅਬਨਾਸੀ ਪੁਰਖੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥**

*Eternal Satguru of mine is ever abiding. Deathless Being is Immanent, pervading in all.* Rag Suhi M.4 [759]

Divine Being is always there and everywhere protective of His devotees, extending help in all situations. In Naam Contemplation too, He is the source of inspiration and bestows necessary amenability on the devotees, paving way to success in spirituality. The practitioners of Naam-Simran come to have Divine-promptings on various secret breathing techniques during recitation. Truth is that faithful devoted seekers, Gurmukhs, are bestowed by Satguru with Supernatural powers to tread along the arduous spiritual path. If a humble beginning is made with ardent Faith to seek refuge in Satguru, Satguru advances all the way to meet and extend His blessings. Just a single utterance of Naam-Recitation of Gurmantar by enthused Gurmukh devotee, is blessed with loving Naam recitation of countless times. Says Bhai Gurdas Jee:

**ਚਰਨ ਸਰਨ ਗੁਰੁ ਏਕ ਪੈਂਡਾ ਜਾਏ ਚਲ ਸਤਿਗੁਰੁ ਕੋਟਿ ਪੈਂਡਾ ਆਗੇ ਹੋਇ ਲੇਤ ਹੈ ॥  
ਏਕ ਬਾਰ ਸਤਿਗੁਰ ਮੰਤ੍ਰੁ ਸਿਮਰਨ ਮਾਤ੍ਰੁ ਸਿਮਰਨ ਤਾਂਹਿ ਬਾਰੰ ਬਾਰ ਗੁਰੁ ਹੇਤ ਹੈ ॥**

*A single step towards seeking refuge in Guru, is blessed by Satguru, advancing in welcome all the way to meet the devotee. Even a single recitation of Satguru's Mantar, Naam, is blessed with countless Naam recitation by devotee in ardent love.*

Kabit Swayeae No. 111

Satguru helps on His Own in Gurmantar-Simran, Naam-Recitation. Such is the magical force of Gurmantar-Simran that amazing techniques of breath-by-breath recitation of marvelous Sahaj Yog, come to

devotee through Divine-promptings. Hathh Yog and Pranayam of Yogis are reduced to insignificance in comparison. Following Gurbani quote explains the technique of Sahaj Yog:

ਬੰਧਿਚ ਬੰਧਨੁ ਪਾਇਆ ॥ ਮੁਕਤੈ ਗੁਰਿ ਅਨਲੁ ਬੁਝਾਇਆ ॥  
 ਜਬ ਨਖ ਸਿਖ ਇਹੁ ਮਨੁ ਚੀਨ੍ ॥ ਤਬ ਅੰਤਰਿ ਮਜਨੁ ਕੀਨ੍ ॥੧॥  
 ਪਵਨਪਤਿ ਓਨਮਨਿ ਰਹਨੁ ਖਰਾ ॥ ਨਹੀ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ ॥੧॥ ਰਹਾਉ ॥  
 ਉਲਟੀ ਲੇ ਸਕਤਿ ਸਹਾਰੰ ॥ ਪੈਸੀਲੇ ਗਗਨ ਮਝਾਰੰ ॥  
 ਬੇਧੀਅਲੇ ਚਕ੍ਰ ਭੁਅੰਗਾ ॥ ਭੇਟੀਅਲੇ ਰਾਇ ਨਿਸੰਗਾ ॥੨॥  
 ਚੂਕੀਅਲੇ ਮੋਹ ਮਇਆਸਾ ॥ ਸਸਿ ਕੀਨੋ ਸੂਰ ਗਿਰਾਸਾ ॥  
 ਜਬ ਕੁੰਭਕੁ ਭਰਿਪੁਰਿ ਲੀਣਾ ॥ ਤਹ ਬਾਜੇ ਅਨਹਦ ਬੀਣਾ ॥੩॥  
 ਬਕਤੈ ਬਕਿ ਸਬਦੁ ਸੁਨਾਇਆ ॥ ਸੁਨਤੈ ਸੁਨਿ ਮੰਨਿ ਬਸਾਇਆ ॥  
 ਕਰਿ ਕਰਤਾ ਉਤਰਸਿ ਪਾਰੰ ॥ ਕਹੈ ਕਬੀਰਾ ਸਾਰੰ ॥ ੪ ॥ ੧ ॥ ੧੦ ॥

*Arresting worldliness has entangled a mortal. Redeeming Guru has put off the fire of endless desire. When reality of mind is thoroughly understood with Guru's Grace from top to bottom, bringing it under complete control, then being becomes immaculate, bathing at inner shrine. 1. Soul, master of fickle mind, has now come to abide in Blissful State. No more is there death, birth or old-age, but eternal rejuvenation of Sahaj. 1. Pause. Reverting from worldliness, my consciousness rises to Dasam Dwar. Crossed are the coils of Snake like Vein, 'Kundlani' and thus met is the Lord- Supreme. 2. Renounced is the worldly attachment and inner moon-like coolness of Peace has overcome the Sun-like burning hot worldly desires. Consciousness drawn upwards merges with Lord in Bliss. There heard is Ethereal Music of Anhad. 3. Guru Sermonized Word-Divine. Listening, devotee enshrined the Word in mind. Reciting Naam, Word-Divine, I shall cross worldly ocean. Kabir states the essence of spiritual knowledge. 4.10.*

Ramkali Bani Kabir Ji [971-72]

Explanation: Ever abiding close by, liberated Satguru free of worldly entanglements, Eternal without fear of transmigration, helps Gurmukh devotees along spiritual path. They are bestowed with all the knowledge and technique of breath-by-breath Naam-Recitation and breath control of ingressing, stopping and exhaling. Mind comes to abide steadily at



Lotus of the navel consciously contemplating Naam and enchanted in Divine-Love. Envisioning all enlightenment within, revealing Divine Play, it is learnt: O' mind! Thou are a spark of Divine-Spirit'. Soul being bathes in the brimming tank of Amrit within, in bliss of repeated dips, to become immaculately clean. This is Bliss of Sahaj most ecstatic. It is most befitting Abode for self, in spiritual Bliss. This Fourth-State, 'Turiya-Pad' or 'Unman-State' of Supreme Bliss is free from fear of transmigration and afflictions of old age. Says Gurbani:

ਗੁਰਮੁਖਿ ਬੁਢੇ ਕਦੇ ਨਾਹੀ ਜਿਨ੍ਹ ਅੰਤਰਿ ਸੁਰਤਿ ਗਿਆਨੁ ॥  
 ਸਦਾ ਸਦਾ ਹਰਿ ਗੁਣ ਰਵਹਿ ਅੰਤਰਿ ਸਹਜ ਧਿਆਨੁ ॥  
 ਓਇ ਸਦਾ ਅਨੰਦਿ ਬਿਬੇਕ ਰਹਹਿ ਦੁਖਿ ਸੁਖਿ ਏਕ ਸਮਾਨਿ ॥  
 ਤਿਨਾ ਨਦਰੀ ਇਕੋ ਆਇਆ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨੁ ॥ ੪੪ ॥

*Gurmukhs never become incapacitated old, blessed as they are with consciousness of rejuvenating Divine-knowledge. They are ever singing Divine- virtues, in contemplation of Sahaj. They are always blissful with Divine Discernment, treating pain and pleasure alike. They envision One Lord, pervading in all. 44.*

Slok M.3 [1418]

In this Sahaj State of Bliss, a devotee has full control over his breathing. At his will, enchanted by Nectarian-Naam-Amrit, he may reverse the breathing with the help of continuous Naam-Simran meditational force, taking forcefully his regular breath and the functional wind at lower region of excreta (Apaan Vayu) upward, are crossed the coils of 'Kundlani,' snake-like, vein, to reach Dasam Duar. The coils of coiled snake, forming six-coils are easily crossed, without much time. At Dasam, Duar Supreme Lord is envisioned. Ended is all worldly attachment and endless evil desires. Mind is rendered free of all desire. Cool of Naam-meditation has overcome the burning of evil desires. Engrossed in Nectarian-Naam at Dasam Duar, Font of Naam-Amrit starts flowing and Dasam Duar Amrit Tank is filled to the brim. This brings onset of Ethereal Tinkling Music of Anhad Bani, that is most Blissful. All the above stated methodology comes into operation only when one is duly initiated with Gurmantar by Satguru. Such blessed devotee should then engage in ardent devotion of Gurmantar, Naam.

It is this ceaseless and single minded Naam-devotion and Grace of Enlightener, Creator Lord that helps Spiritual seeker, Gurmukh to cross the horrid worldly ocean. This is the tried and successfully experimented testimony of Highly Blessed Bhagat Kabir Ji and verily the essence of Spirituality.

The notable believers of Gurmat Faith, mature Naam-Imbued renouncers have no interest in scriptural studies of other faiths. For them Gurbani is the Highest Revealed Truth. They equate not other scriptural text with Gurbani, nor do they contemplate nor sing of it. Fully dedicated lover of Gurbani, enjoying spiritual flights of Divine thoughts, a Gursikh does not lower his standard to delve in unsavory, barren and muddy thoughts. He is blissful in perfect environment of Divine-Abode, engrossed in enchanting Anhad Bani of tinkling celestial Music. He attains Oneness with Immanent, Formless, Immaculate, Splendrous Lord, enjoying Anhad Kirtan. Renouncing worldly glamour of cheap enjoyment, he finds solace and fulfillment in singing Divine-Virtues. This renouncement of thought, word and deed comes after Gurmantar-devotion and dedicated Faith. Detached from worldliness, yearning devotee engages in spiritual pursuit alone of Naam-Devotion and engrossment in Anhad-Naam-Kirtan. Thus oriented, he finds himself face to face with Glorious Lord Supreme in Abode-Divine, lost in enchanting play of Divine-Love. There was never a conscious effort to indulge in yogic practices of breath-control-meditation of Prana Yama or self torture of Hatth Yoga. The breath control of Nectarian–Naam imbued-breath is entirely in the hands of Naam-devotee. He engages in breath-by-breath Simran imbued with Nectarian-Nam and in Sahaj Yog of Gurmat, crossing all the stages without conscious effort and merges with Divine. There is never a need for him to go to shrines of Pirag and holy confluence of three rivers, 'Tribeni', for bathing and causing nuisance to aquatic life. Satguru has bestowed on His devotee realization of all such sixty-eight shrines within the body itself. Thus he is enjoying holy spiritual bath in Amrit within all the time, to remain immaculately pure. He pays no heed to worldly recognition and fame of holiness. All his being remains ever engrossed in Divine-Love, in meditation of Void. Says Gurbani:

ਬੇਦ ਪੁਰਾਨ ਸਾਸਤ੍ਰ ਆਨੰਤਾ ਗੀਤ ਕਬਿਤ ਨ ਗਾਵਉਗੇ ॥  
 ਅਖੰਡ ਮੰਡਲ ਨਿਰੰਕਾਰ ਮਹਿ ਅਨਹਦ ਬੇਨੁ ਬਜਾਵਉਗੇ ॥ ੧ ॥  
 ਬੈਰਾਗੀ ਰਾਮਹਿ ਗਾਵਉਗੇ ॥  
 ਸਬਦਿ ਅਤੀਤ ਅਨਾਹਦਿ ਰਾਤਾ ਆਕੁਲ ਕੈ ਘਰਿ ਜਾਉਗੇ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰੁ ਸੁਖਮਨਾ ਪਉਨੈ ਬੰਧਿ ਰਹਾਉਗੇ ॥  
 ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਸਮ ਕਰਿ ਰਾਖਉ ਬ੍ਰਹਮ ਜੋਤਿ ਮਿਲਿ ਜਾਉਗੇ ॥ ੨ ॥  
 ਤੀਰਥ ਦੇਖਿ ਨ ਜਲ ਮਹਿ ਪੈਸਉ ਜੀਅ ਜੰਤ ਨ ਸਤਾਵਉਗੇ ॥  
 ਅਠਸਠਿ ਤੀਰਥ ਗੁਰੂ ਦਿਖਾਏ ਘਟ ਹੀ ਭੀਤਰਿ ਨਾਉਗੇ ॥ ੩ ॥  
 ਪੰਚ ਸਹਾਈ ਜਨ ਕੀ ਸੋਭਾ ਭਲੇ ਭਲੇ ਨ ਕਹਾਵਉਗੇ ॥  
 ਨਾਮਾ ਕਹੈ ਚਿਤੁ ਹਰਿ ਸਿਉ ਰਾਤਾ ਸੁੰਨ ਸਮਾਧਿ ਸਮਾਉਗੇ ॥ ੪ ॥ ੨ ॥

*Countless songs of holy scriptures I do not sing. Abiding in Eternal Sphere of Formless Lord, I enjoy Ethereal Music of Anhad. 1. Yearning for Love-Divine, I sing of Lord Supreme. Rising above worldliness imbued with Word-Divine, Anhad, I shall proceed to Abode of casteless Being. 1. Pause. I have no need to consciously indulge in practices of Prana Yama. For me Eera and Pingla are same and I shall effortlessly merge with Divine-Spirit. 2. Finding a bathing Shrine, I do not go for holy dip and cause nuisance to aquatic life. Guru has brought awareness in me of all the sixty-eight holy shrines within my own body and thus I take purifying bath within. -3 I seek not worldly applause for my holiness. Says Naam Dev, my mind is engrossed in Love of Supreme Lord. Thus I shall remain in meditation of Void. 4. 2.*

Bani Naam Dev Ji Ki Ramkali Ghar 1 [972-73]

After realizing Sahaj of Dasam Duar, true cool Bliss of Blissful Moon is experienced and real tinkling of enchanting Ethereal Anhad is heard. It is just like sounding of Conch-Shell in real life and Resplendent Glory of Real Sun is directly envisioned that is brighter than countless suns. The five sturdy evil foes are subdued and rendered powerless. Fickle mind is made steady and abiding within enchanted with Nectarian Naam. Naam-Imbued mind is reshaped into most uncommon mould of True Mint, in golden hue. It is endowed with Alchemic property of Touch-Stone and fragrant Sandal wood, saturated with Nectarian-Amrit, fully Satiated. Primordial Lord, Eternal Being and Real is realized beyond doubt.

“ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ, ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ...”

*‘True from the very beginning, True throughout the ages, True now and O’ Nanak! True shall He ever Be...’*

Experience of Virtuous Lord, banishes all doubts of mind and duality. Worthy of contemplation has been contemplated and deserving of all grateful Praise has been praised. Thus oriented and sanctified, individual being acquires sameness to merge into Divine-Spirit, like water mixing with water soul merges with Divine-Light, through Grace-Divine. Bestowing Divine-Gift of Revealed Bani, Bhagat Jai Dev speaks thus with Guru’s Grace, that one, who has realized splendid Lord Supreme, has acquired the Liberated State of merging into Him.

ਚੰਦਸਤ ਭੇਦਿਆ ਨਾਦਸਤ ਪੂਰਿਆ ਸੂਰਸਤ ਖੋੜਸਾਦਤੁ ਕੀਆ ॥  
 ਅਬਲ ਬਲੁ ਤੋੜਿਆ ਅਚਲ ਚਲੁ ਥਪਿਆ ਅਘੜੁ ਘੜਿਆ ਤਹ ਅਪਿਉ ਪੀਆ ॥੧॥  
 ਮਨ ਆਦਿ ਗੁਣ ਆਦਿ ਵਖਾਣਿਆ ॥  
 ਤੇਰੀ ਦੁਬਿਧਾ ਦ੍ਰਿਸਟਿ ਸੰਮਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥  
 ਅਰਧਿ ਕਉ ਅਰਧਿਆ ਸਰਧਿ ਕਉ ਸਰਧਿਆ  
 ਸਲਲ ਕਉ ਸਲਲਿ ਸੰਮਾਨਿ ਆਇਆ ॥  
 ਬਦਤਿ ਜੈਦੇਉ ਜੈਦੇਵ ਕਉ ਰੰਮਿਆ ਬ੍ਰਹਮੁ ਨਿਰਬਾਣੁ ਲਿਵ ਲੀਣੁ ਪਾਇਆ ॥ ੨ ॥ ੧ ॥  
*(Using terminology of yogic Pranayama) Devotee has realized Dasam Duar through Naam devotion. The force of evil-indulgence is weakened and fickle mind is made stable Subduing fickle mind, one is blessed with drink of Amrit. 1. Mind comprehending Virtues of Primordial Lord, has lost all sense of duality. 1. Pause. Contemplating Lord Worthy of contemplation and Praising Praise-Worthy Lord with devotion, being of devotee acquires sameness as Divine Being and comes to merge with Divine Lord, like water mixing with water. Says Jai dev, singing Praise of Sovereign Lord Supreme, I have become immaculate to merge with Immaculate Lord. 2. 1.*

Maru Bani Jai Dev Ji Ki [1106]

Intoxicated with Alchemic-Naam, realizing Dasam Duar, Sahaj State of listening to Anhad Shabad is easily attained with ceaseless devotion of Naam alone. Those dedicated to single minded Naam-recitation,

abandon all their selfhood to devote to Naam-recitation and thus remain enchanted in Naam-Love. Says Gurbani:

ਰੀ ਕਲਵਾਰਿ ਗਵਾਰਿ ਮੂਢ ਮਤਿ ਉਲਟੋ ਪਵਨੁ ਫਿਰਾਵਉ ॥  
 ਮਨੁ ਮਤਵਾਰ ਮੇਰ ਸਰ ਭਾਠੀ ਅੰਮ੍ਰਿਤ ਧਾਰ ਚੁਆਵਉ ॥ ੧ ॥  
 ਬੋਲਹੁ ਭਈਆ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥  
 ਪੀਵਹੁ ਸੰਤ ਸਦਾ ਮਤਿ ਦੁਰਲਭ ਸਹਜੇ ਪਿਆਸ ਬੁਝਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਭੈ ਬਿਚਿ ਭਾਉ ਭਾਇ ਕੋਉ ਬੁਝਹਿ ਹਰਿ ਰਸੁ ਪਾਵੈ ਭਾਈ ॥  
 ਜੇਤੇ ਘਟ ਅੰਮ੍ਰਿਤੁ ਸਭ ਹੀ ਮਹਿ ਭਾਵੈ ਤਿਸਹਿ ਪੀਆਈ ॥ ੨ ॥  
 ਨਗਰੀ ਏਕੈ ਨਉ ਦਰਵਾਜੇ ਧਾਵਤੁ ਬਰਜਿ ਰਹਾਈ ॥  
 ਤ੍ਰਿਕੁਟੀ ਛੂਟੈ ਦਸਵਾ ਦਰੁ ਖੁਲੈ ਤਾ ਮਨੁ ਖੀਵਾ ਭਾਈ ॥ ੩ ॥  
 ਅਭੈ ਪਦ ਪੁਰਿ ਤਾਪ ਤਹ ਨਾਸੇ ਕਹਿ ਕਬੀਰ ਬੀਚਾਰੀ ॥  
 ਉਬਟ ਚਲੰਤੋ ਇਹੁ ਮਦੁ ਪਾਇਆ ਜੈਸੇ ਖੋਂਦ ਖੁਮਾਰੀ ॥ ੪ ॥ ੩ ॥

*O' barmaid, my awareness, ignorant fool! Revert your attention from intoxication of worldliness and let your Naam imbued breath ascends upwards. Making Dasam Duar a still, distil Amrit to intoxicate mind with godliness. 1. Chant, O brother! Naam-Divine aloud. Keep drinking always Naam-Amrit, O'Saints! This will bring precious awareness of spirituality and all your worldly thirst of unending desires shall be satiated. 1. Pause. Rare is the one to grasp Divine-Love in Holy Fear. Such a one is blest with Nectarian-Naam-Divine. All beings enshrine Amrit, yet only Divinely graced come to drink it. 2. Abode of body has nine doors of worldly communication. Keep your mind under restraint from wandering in worldliness. Rising above worldliness alone brings about realization of Dasam Duar. Then and then alone mind gets intoxicated with Naam-Amrit. 3. Brimming with fearlessness in spiritual awareness, (after intoxication of Naam-Amrit) all the malady is banished, says Kabir with all thoughtfulness. Treading this difficult path of realizing Dasam Duar, Naam-intoxicant Amrit is obtained, real nourishment enchantment of Bliss. 4. 3. Rag Kedara Bani Kabir Ji [1123-24]*

**Explication:** This is a call to individual awareness that is worth bringing to the notice of a genuine spiritual seeker. Forsaking intoxication of worldliness, here is a way to find spiritual intoxication. Even the most

ignorant being can benefit through initiation into Gurmat and devoting to Gurmantar, Naam. One can distil one's own spiritual wine for self consumption. First, one has to undertake Naam-recitation day and night. In seclusion one can recite Naam aloud, in forceful sessions. This is real cry of supplication to Divine. After some ardent practice of Naam devotion, a magic comes into play that Alchemic Naam acquires Nectarian taste of Naam-Amrit. With onset of this Naam enchantment, devotee is Divinely prompted that Naam-Imbued breath be held at navel, then a jet of this forceful breath, laden with Nectarian-Amrit, gets directed to Dasam Duar. Thus Dasam Duar of high pedestal becomes still for distilling Amrit. A flow of ecstatic Nectarian-Amrit starts trickling, which is then drunk breath-by-breath and mind remains enchanted. This is a perpetual spiritual intoxication day and night of Amrit, partaken by rare Saintly devotees of Guru's House, endowed with high Gurmat. Those who have enjoyed this rarest of drinks, have no taste for frivolous alcoholic drink. In fact they are satiated fully and have no more worldly thirst of any kind.

All mortals cannot obtain this Precious Amrit of spiritual intoxication. Only a rare fortunate Gurmukh, graced by Guru, abiding in Holy fear and Love for Satguru, accepting cheerfully His Will of ordained Naam-Simran, can comprehend this secret and have access. The one blest with Divine-mark of Grace, can alone enjoy this Supreme Bliss. Though Amrit is enshrined in all beings, yet only the graced Gurmukh devotee comes to enjoy this through its awareness. This Divine Grace is bestowed on ardent devotee of Gurmat Naam. Powerful influence of this high spirituality subdues the mind to refrain from worldliness of other nine sensory organs. Enchanted by Naam-Amrit, mind consciousness and breath abandon 'Trikuti', three states of worldly afflictions and come to abide at Dasam Duar, realized in this high state of Supreme Bliss.

Three types of maladies:

੧. ਉਪਾਧਿ - Afflictions through deeds, perpetrated by State or individuals.

੨. ਆਧਿ - Afflictions of mind.
੩. ਬਿਐਧਿ - Bodily afflictions.

Dasam Duar is Abode of the self now for enjoying engrossment in Divine Bliss, drinking Amrit and remain enchanted. Those who attain this state of utter fearlessness are rid of Three maladies of body, mind and evil deeds. The foregoing experiences of Gurmukh Yogis of Divine awareness are truly trustworthy, stated here after enduring experience. They are ever abiding at Abode of Dasam Duar in Naam-enchancement and have become other-worldly. They can hardly contain their ecstatic Bliss! Such is the intoxication of Naam-Amrit.

CHAPTER XVIII  
DIFFERENCE BETWEEN HATTH YOG  
AND SAHAJ YOG OF GURMAT

Comparatively Gurmat Sahaj Yog is Sky-high above Hatth yoga. Hatth yoga is life long engrossment in yogic practices of inner self-cleaning like 'Neuli Karam,' 'Teti', 'Dhoti', etc., yet that real commodity remains illusive. Mere holding of plain breath at a spot is not at all beneficial. Some yogis believe that straightening of the Serpentine coils of 'Kundalini' can bring realization of Dasam Dwar, some others imagine access to Dasam Dwar through following the passage of back-bone, leads to longer holding of breath there, while breath taken there via 'Kundalini' is held for shorter duration. Accessing through any of these routes takes Hatth Yogis very hard practices. In the case of 'Kundalini' passage, one has to deal with the six coils. This serpentine passage is proceeding upwards through six coils. Some Yogis take their breath via this passage. Yogis of 'Mer-Dand' use the passage through back-bone, stretching from anus right up to skull, for ascending breath. To check breath leaking through anus, they block outlet of anus with their heel. Air of breath and 'Appan Vayu', functional wind at lower region of excreta, both are taken upward. All the bodily bones contain marrow, so is the back-bone filled with marrow from one end to the other. Marrow blocks the passage of air. To clear the passage for air of breath, they breath through right nostril 'Pingla,' breathing vein of Sun. Hatth yogis claim that breathing through Sun-vein of 'Pingla', heat is generated to melt down marrow in the back-bone and air passage is created for breath to rise up. However body gets heated with this process. Yogis have then to activate 'Eera' of left nostril, breathing through it to normalize body heat. Now again marrow solidifies and air passage gets blocked. Once again Sun Vein, 'Pingla' is activated to recreate air passage, for rise of breath. At the top end of back-bone at the skull, breath is blocked by a thin piece of flesh, Known as 'Sil', Slab, in Yogic terminology. The ascending breath, with a forceful flow, removes this obstruction. Next to this fleshy obstruction and above it, there is yet another flap of flesh, known as



‘Khirki’, window. This too is opened by forceful breath and thus accessed is Dasam Duar of the Yogic parlance. Dasam Duar of Yogis is only a source of air flow. Neither do they experience any gleam of light nor is there a flow of Nectrain–Amrit. They do not engross themselves in Divine-Meditation nor are their past sins expiated.

### **Gurmat Sahaj Yog**

All the stages to access Dasam Duar are easily crossed by Sahaj Yogis of Gurmat. Devotees of Gurmat Naam endowed with high Divine-awareness, envision Supreme Lord at the Divine–Abode of Dasam Duar face to face and abide there. There is no other purpose of their stay at Dasam Duar. Those, who have realized Dasam Duar, have really envisioned ‘Waheguru’, Lord Supreme. All those desirous of such vision, should avail of the company of the so Blessed Gurmukhs and follow their excellent technique of Gurmat. Thus one can find discerning path of Gurmat, essence of Spirituality. Realizing this state alone brings the True awareness of this world and the hereafter. Leaving High–way of True Devotion of ‘Raj Yog’ Saintly Sovereignty, who would like to delve in arduous practices of Hathh Yog that only takes one deeper into egotism of worldliness?

Gurmukh yogis of idealistic spiritual awareness put all their faith in the spirituality of Sahaj. All Pervading Lord’s Naam–Divine, Effulgent and Precious, is the Essence of Divine-knowledge for them. Gurmat Devotional Yog is thus different from Hathh Yog. This is ever abiding Real Awareness of Enlightenment, described below:

When Naam-Simran leads to flourishing of Lotus from inverted position to bloom of upturning with Alchemy of Divine-Light, it serves as bridge leading to Dasam Duar. Soul abiding in blooming Lotus of navel in Nectarian–Effulgent–Bliss, engaging in breath-by-breath Naam Simran, Churning effort, Sun-like Divine-Light appears that is blissful like moon-light, of Nectarian–Coolness. Even before accessing Dasam Duar, Gurmukh yogis, on devotional path of Gurmat, experience engulfing enlightenment, bright like Sunlight yet with coolness of moon-light that is amazing. The ecstatic Gurmukhs express themselves thus:

ਰਵਿ ਉਪਰਿ ਗਹਿ ਰਖਿਆ ਚੰਦੁ ॥ ੨ ॥ (੩।੨।੧੦।।)

*Above the bright Sun is held blissful moon. 2. (3. 2. 10.)*

Bhairo Bani Kabir Ji [1159]

### **Opening of Dasam Duar**

The engulfing Divine–Light is brightest towards the top-end of backbone (Mer-Dand). The entire back–bone is lighted up like the fluorescent tube of electrical lighting. However the round brightest Source of enlightenment is at the top end that indicates the sought Dasam Duar, beckoning like a Light–House. This is most exciting. The mixed moon-sun-like Light source of round form, circles around Dasam Duar, enlightening all parts forming the skull within and without in transparency all around. Finally it makes entry from top end of backbone into Dasam Duar, opening the aperture–like window. Thus is opened the Dasam Duar aperture that can only be experienced but defies explanation in words. This is onset of Play at the Dasam Duar. Here soul-being is engrossed in ecstatic Nectarian–Bliss of Effulgence, witnessing the wondrous Play involved in Supreme-Bliss and yet staying apart. Dasam Duar is now enlightened within, as if flooded with countless bright suns and countless cool moons without a parallel in Bliss. Following Gurbani picturizes this:

ਸਿਵ ਕੀ ਪੁਰੀ ਬਸੈ ਬੁਧਿ ਸਾਰੁ ॥ ਤਹ ਤੁਮ੍ ਮਿਲਿ ਕੈ ਕਰਹੁ ਬਿਚਾਰੁ ॥  
 ਈਤ ਉਤ ਕੀ ਸੋਝੀ ਪਰੈ ॥ ਕਉਨੁ ਕਰਮ ਮੇਰਾ ਕਰਿ ਕਰਿ ਮਰੈ ॥ ੧ ॥  
 ਨਿਜ ਪਦ ਉਪਰਿ ਲਾਗੇ ਧਿਆਨੁ ॥  
 ਰਾਜਾ ਰਾਮ ਨਾਮੁ ਮੇਰਾ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਮੂਲ ਦੁਆਰੈ ਬੰਧਿਆ ਬੰਧੁ ॥ ਰਵਿ ਉਪਰਿ ਗਹਿ ਰਾਖਿਆ ਚੰਦੁ ॥  
 ਪਛਮ ਦੁਆਰੈ ਸੂਰਜੁ ਤਪੈ ॥ ਮੇਰ ਡੰਡ ਸਿਰ ਉਪਰਿ ਬਸੈ ॥ ੨ ॥  
 ਪਸਚਮ ਦੁਆਰੇ ਕੀ ਸਿਲ ਓੜ ॥ ਤਿਹ ਸਿਲ ਉਪਰਿ ਖਿੜਕੀ ਅਉਰ ॥  
 ਖਿੜਕੀ ਉਪਰਿ ਦਸਵਾ ਦੁਆਰੁ ॥  
 ਕਹਿ ਕਬੀਰ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥ ੩ ॥ ੨ ॥ ੧੦ ॥

*Those with enlightened mind come to abide at Abode-Divine. Meet such a person to contemplate Lord of Divine Abode. This will bring True awareness of both here and hereafter, revealing futility of egoistic worldly pride and attachment. 1. I am now engrossed in self-realization. Immanent Lord's Naam is Knowledge-Divine*

*for me. 1. Pause. With inner enlightenment of bright Sunshine, tempered with blissful coolness of moon-light, mixed Divine–Light, my inner Lotus is flourished and thus a bridge is formed to reach Abode–Divine at Dasam Duar. At the top end of backbone Sun-like Source of Divine-Light Shines in splendid Glory, above the back-bone end in skull. 2. Opening of backbone is covered with slab like thin flesh. Yet above and adjoining this slab, there is another flap covering aperture, like a window. Beyond this window is Dasam Duar. Says Kabir, Splendorous Glory at Dasam–Duar is beyond words. 3. 2. 10. Bhairo Bani Kabir Ji [1159]*

On treading path of Gurmat Sahaj Yog, neither is there body heat nor any hardship nor any serpentine passage encountered. Never is there any obstruction or hindrance of slab or shutter that one must overcome. In revelation of Dasam Duar of Sahaj yog, one finds splendid enlightenment and tinkling of Ethereal Anhad Shabad, nowhere else. At this confluence of ‘Tirbeni’, Dasam Duar, Gurmat Sahaj yogis go into trance of Divine-meditation and abide at the valley of ‘Sunn’, Void, establishing ‘Mut’ – Abode of yogis. Many ascetics go about in search of this in vain. Says Gurbani:

**ਕਬੀਰ ਗੰਗ ਜਮੁਨ ਕੇ ਅੰਤਰੇ ਸਹਜ ਸੁੰਨ ਕੇ ਘਾਟ ॥  
ਤਹਾ ਕਬੀਰੈ ਮਟੁ ਕੀਆ ਖੋਜਤ ਮੁਨਿ ਜਨ ਬਾਟ ॥ ੧੫੨ ॥**

*O' Kabir! In between 'Eera' and 'Pingla' of breath carrying veins, at Dasam-Duar, is the Valley of 'Sunn', Void, free of worldliness, Kabir has set up there his 'Mut' yogic Abode, while many ascetics roam about searching the way in vain. 152.*

Slok Bhagat Kabir [1372]

The search for Dasam Duar in other beliefs is very intricate, like arduous Hatth Yog, yet all that is achieved is a supernatural power of holding breath there. Hard yogic practices like ‘Neuli Karam, clear the veins. ‘Pranayam’ helps to control breath, but not sensuality. As long as breathing is stopped, the sensory organs are unable to function. However as soon as breathing is restored, organs will resume sensual activity and fickle mind will resume its wander-lust. The place, where

breath is held, is Dasam–Duar for yogis. Their version of Anhad Shabad is mere music of musical organs like flute, cymbals, etc. The Supernatural powers of ‘Ridhis’ and Sidhis’ are mere attachments of worldliness. Yogis abandon their homes and hearths to take up Hatthh Yoga. They leave their occupations, refrain from food and observe many forms of self-denial. Gurmat Sahaj Yog has no prescribed hard practices of self-torture. Indeed Gurmat Sahaj Yog is the only way to access Dasam Duar, to realize Supreme Lord - WaheGuru and to listen to Tinkling of Anhad Kirtan of Word-Divine. Other than Guru’s House nowhere can one learn the technique of realizing Real Dasam Duar and Real Anhad Shabad.

**Foot Note:**

Bhai Sahib Bhai Randhir Singh Ji has dwelt in detail to delineate difference of Hatthh Yoga and Gurmat Sahaj Yog. Here is a simile for easy understanding by considering the example of a metallic furnace. The lower portion of furnace, where ash of burning coal falls could be considered Dasam Duar of yogis, while the top portion of burning coals is the Real Dasam Duar. Thus Dasam Duar of yogis is a lower region, where flute, cymbals, cloud thunder, conch-shell and bell sounds are heard. Higher still is Real Dasam Duar, where Ethereal music of Naam and Bani tinkling of Real Anhad Shabad is heard. Also visioned is the splendidous Glory of Supreme Lord, linking one with Abode-Divine, ‘Sach Khand’.

It will be befitting to include here witness of a yogi. This will confirm that real essence is found in Guru’s House. Personal experience of Swamy Nitya Nand of Rikhi Kesh was published in weekly edition of paper ‘Gur Sewak’, published at Amritsar in February, 1937. It also appears in the beginning of his book, ‘Gur Gian’ under the title ‘Apni Baat’, Self-Experience. Here is the narration:

**Self–Experience**

I was born in Bengal. A yogi used to visit our town occasionally. His Naame was Sri Swamy Brahma Nand Ji. His life was very mystical. He had Supernatural power of his words coming true. Whatever he

happened to say, would prove to be a real happening soon. Today my age is over 135. I have rarely seen a yogi of his stature. My father was his ardent follower. One day the yogi visited our house and stood at the door. He asked in a loud voice, "Bring me my commodity, entrusted to you". He had never visited the town prior to this. Seeing him all the family was taken aback, particularly by his pronouncement. My father failed to interpret his words. He had never entrusted anything, so what could he be asking? The yogi repeated twice again, "Bring me my commodity entrusted to you." My father caught hold of his feet and begged, "Which entrusted commodity are you asking?" Yogi entered the house and placed his hand on my shoulder, saying, "This boy is held in trust by you and belongs to me. He shall not stay in your house, so give him to me. We were four sibling brothers, but parting with a son was no easy matter, yet it was difficult to deny the yogi. All family members stared at each other in confusion, without uttering a word. Yogi Ji left for his hermitage, instructing, "Return my entrusted commodity soon to me." In the evening, my parents visited the yogi. What transpired there was not revealed to me. Early next morning I was brought to the yogi in his hermitage. After six months, yogi left the place along with me. Yogi Ji was renowned Sanskrit Scholar of significant fame. He bestowed knowledge through theory and practice unto me. Wherever he found another accomplished yogi, he would stay there to let me benefit from him. Passing through Madras, Bihar, Orissa, Bombay, Kanpur, Agra and Paryag, on our pilgrimage to holy places we reached Punjab. Here we met a great Ascetic considerably old in years. Many days passed in Spiritual discussions. His name was 'Swamy Satya Nand Ji'. He explicated Sikh ideology and practice in such an impressive way that Swamy Brahma Nand Ji felt enamoured of it. Visiting Amritsar 'Guru-Darbar', Golden Temple, he was so much impressed that he put all his Faith in it. Spending some time in Punjab, we moved on to Haridwar. He was in normal health there, when one day I noticed tears of remorse in his eyes. On enquiry, he replied, "All my life has gone in vain roaming in wilderness, while Real commodity of Spiritual Essence is found in Guru's House. I have to take one more birth to avail of True Liberation." Saying this, his soul abandoned his mortal frame.

I am also a devotee of 'Waheguru' Mantra of Guru Nanak's House after a long practice of yogic meditations learnt from accomplished yogis. The bliss experienced now is far greater than any earlier experience. Methodology of Guru is flawless. Divine-Word, 'Waheguru', is excellent in spiritual efficacy. Guru Nanak to Guru Gobind Singh have imparted Gurmat teaching that is Pure Amrit. There is no bani better than the Revealed Gurbani, source of Bliss!

The Yogi gave me his departing message that I am duty bound to spread: "The accomplishment made easily possible by recitation of Naam, 'Waheguru' is not obtained even with arduous practices. This is True and experimented and a Truth beyond doubt."

I am past the age of writing a book. I have offered my personally experienced events with promptings of some loving friends. Even if a single individual is able to derive benefit from this, my labour shall be rewarded.

Sd. NITYANAND,  
NEELGARHI  
(NOW RISHIKESH)

Swamy Brahma Nand Ji, Perceptor of Swamy Nitya Nand in Yoga, spent a life time in practice and experiments of spirituality. He concluded that 'Essence of spirituality' lies in the House of Guru Nanak Sahib. It can therefore be inferred that devotion to Gurmat Naam and abiding by ordained spiritual discipline are the only means to achieve True Liberation, while other recitations, penances, restraints, Yogic practices, etc., are of no avail except going astray in wilderness. This truthful conclusion is illustrated in Bani of Sri Guru Arjan Sahib in Soratth Rag, given below. The essence is that Divine-Praise sung in Sadh Sangat of holy Gurmukhs is most propitious. However Divine Kirtan, Superb duty, is Divinely bestowed and pre-ordained, that comprises of singing Gurbani and Simran of Gurmantar, 'WAHEGURU'.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
 ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥  
 ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥ ੧ ॥  
 ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥  
 ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ ਰਹਾਉ ॥  
 ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ ॥  
 ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ ॥ ੨ ॥  
 ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥  
 ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥ ੩ ॥  
 ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ ॥  
 ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ ॥ ੪ ॥  
 ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ ॥  
 ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥ ੫ ॥  
 ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ ॥  
 ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ ॥ ੬ ॥  
 ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ ॥  
 ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ ॥ ੭ ॥  
 ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥  
 ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥ ੮ ॥  
 ਤੇਰੇ ਸੇਵਕੁ ਇਹ ਰੰਗਿ ਮਾਤਾ ॥  
 ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ  
 ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ॥ ਰਹਾਉ ਦੂਜਾ ॥ ੧ ॥ ੩ ॥

*One Lord Supreme, Realized through Satguru's Grace. Read are the holy scriptures and contemplated are Vedas, Yogic practices of 'Neuli', cleaning of arteries and straightening of Serpentine coils of 'Kundalini' are performed. Yet the five foes of lust, anger, greed, attachment and self-pride give me no respite and I remain entangled in sway of my own self-conceit. 1. O' Dear! This is not how to Realize Beloved Lord, I am tired of performing many acts of piety. At last, I beseech at the Door-Divine, to bestow on me intellect of spiritual discernment. Pause. Observing silence, using hands for plates, I have roamed with bare body in wilderness. I have been on long pilgrimage to holy places and banks of holy rivers, yet sense of duality keeps lurking. 2. In pursuit of mind's desire, I resided at holy shrines and offered penance of being Sawn by placing saw over the head. Yet filth of mind is not washed*

*away with such countless deeds. 3. Giving in charity gold, one's own wife, steeds and elephants, bestowing all kinds of donations, offering food clothing and even lot of lands, yet Lord's Abode is not realized. 4. Performing worship, offering essence, lying flat in obeisance and abiding by six scriptural duties with devotion, yet only self-conceit is fuelled, sinking deeper in worldliness. This is not how to Realize Divine Being. 5. Delving in yoga and practicing all eighty four difficult postures, I have become tired of long practice. This has led only to long life and repeated rebirths. But Lord has remained illusive. 6. Kingly life and its environment, issuing undeniable orders, enjoying lovely bed, fragrant with spray of essence is only door to dark hell. 7. Most propitious is singing Divine-Praise in Sadh- Sangat, says Nanak, this is bestowed on those, who are Divinely predestined. 8. Your devotee, O' Lord, is lovingly engrossed in singing Your-Praise. Graced by Lord, Dispeller of all malady, devotee's mind is always engaged in Divine-Praise. Second Pause. 1.3.*

Sorath M.5 Ashtpadian [641-42]

**Giani Nahar Singh**



## CHAPTER XIX TRUE SATGURU

Guru Nanak and His nine successors, embodiment of the same Spirit, following same methodology and Sri Guru Granth Sahib, enshrining Revealed Gurbani and Spirit- Divine, are Divinely Appointed True Gurus. Never was there a true Guru, before or after besides them in person, nor shall there ever be. True Satguru is one, who can bestow realization of Dasam Duar and Divine-Play there of Ethereal Anhad Shabad tinkling. In the present Kalyug and for all times to come Guru Nanak – Dasmesh Patshah, Tenth King, has entrusted the Spirit and Methodology to the group of Five Beloved Ones, Guided by and in Presence of Sri Guru Granth Sahib they will exercise Gurmat-Sahaj-Yog-Spirit methodology, in the same way. From the period of Guru Dasmesh Ji, fermenting process of Sahaj-Yog-Spirit has been evolved from person to person and shall carry on. Other than Guru's House, persons exercising Gurudom make tall claims and shall carry on doing so. However, they are not effective in imparting any spirituality nor shall it ever be possible. All Divine-Power is bestowed in Guru's House. Searching outside for Divine-Blessing will only be straying into wilderness of doubt and futility. While preparing Amrit for ceremony of initiation, The Five Gurmukh Beloveds of Guru's House are bestowed Divinely all Powers with Divine-Grace of accomplished Satguru. Blessed by Five Beloveds of Guru's House following Gurmat technique in full, many initiated Gurmukh devotees are present today, who enjoy their High Spirituality Secretly. Such a Spiritual status is quite within reach, if full Gurmat discipline is followed in personal living. All are welcome to undertake this experiment personally for true testimony. There cannot be true Faith without personal experience. Without True Faith, there can be no gratification of Bliss. True Satguru is Eternal and very much Present now and working through Five Beloveds, His performance is demonstrated by successful initiation of many as a testimony. Says Gurbani:

ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਸਦਾ ਨਾ ਆਵੈ ਨ ਜਾਇ ॥  
ਓਹੁ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥ ੧੩ ॥

*My Satguru is Eternal, not subject to birth or death. He is a Deathless-Being, pervading in all. 13. [759]*

Satguru in Oneness with Supreme Lord, Waheguru is Immanent, present in all and shall ever be so. However, only Naam-imbued Guurmukhs, abiding at Dasam-Duar Abode, listeners of Nectarian-Effulgent-Anhad-Shabad, envision Him. As a testimony of His Real Existence, He helps His Gurmukh devotees even now to realize Dasam Duar and to listen to Anhad Shabad. Following Gurbani endorses this:

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥  
ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥  
ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੈਰਾਨੁ ॥  
ਤਾਰ ਘੋਰ ਬਾਜਿੰਤੁ ਤਹ ਸਾਚਿ ਤਖਤਿ ਸੁਲਤਾਨੁ ॥  
ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨਿ ਸੁੰਨਿ ਮੰਡਲਿ ਲਿਵ ਲਾਇ ॥  
ਅਕਥ ਕਥਾ ਬੀਚਾਰੀਐ ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ॥  
ਉਲਟਿ ਕਮਲੁ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥  
ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥  
ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥  
ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥ ੧ ॥

*Accomplished Satguru is the one who can bestow vision of Abode-Divine within bodily frame of the devotee. The celebrated tinkling Ethereal Music of Anhad Shabad is playing there. Envisioned there is wondrous sight of islands, worlds, under worlds and galaxies. Supreme Lord is seated there on His Eternal Throne, while ecstatic Music of many musical organs is heard in Divine-Praise. In the Abode of Bliss, enjoy Celestial Blissful Music and get engrossed in meditation of Void, 'Sunn Mandal'. Contemplating indescribable Play at Dasam Duar, all the desires of worldly thirst of mind are banished. Upturned is the inverted Lotus with inner flourishment and filled to brim with Amrit of Dasam Duar. Enchanted mind no more goes to stray outside. Automatic is Naam Simran that is ceaseless and eternal. All the Blessed Gurmukh devotees, Divinely graced, come to abide in*

*self-Abode of Dasam Duar. Ardent Seekers, Naam-Devotees find this Divine-Abode. Says Nanak, I am slave unto such Accomplished Gurmukhs. 1. 27. Var Malar Ki. Slok M.1 [1290-91]*

Explication: Accomplished, Sagacious Satguru, of real Efficacy, is the one, who can initiate His faithful and ardent devotees with Gurmantar, goad them into ceaseless Simran of Gurmantar Naam and thus lead them unto the Highway of Spirituality. He should then be able to bestow on His worthy followers the vision of Dasam-Duar-Abode within their own bodies. Blessed are the Gurmukh devotees, who follow Gurmat of ceaseless Naam-Simran, and vision this Divine-Abode. They bear true witness of their direct experience.

At Dasam Duar is heard the most enchanting, wondrous Ethereal Music, characteristic Gur-Shabad Bani, Tinkling Anhad. There appears amazing scene of countless Divine Creation in the forms of islands, worlds, under-worlds and galaxies. Even reality of a ‘Sach- Khand’, Divine-Abode, is also envisioned, where Supreme Lord, ‘WAHEGURU’, Emperor of all Creation, sits on His Splendorous Seat in His Majestic Glory. Thus All-Pervading, Glorious Lord is realized face to face. It is due to His Divine-Presence, that most ecstatic Music of many stringed organs, singing His Praises is heard, in His adjoining Courtyard at Dasam Duar. Hearing this Blissful music one goes into ecstatic meditation at the region of Void. Contemplating in this state of Sahaj, Supreme Bliss, there is no more any room for mind’s worldly desires. The inverted Lotus at navel gets flourished and straightens up in bloom with Nectarian-Amrit. Enchanted mind comes to abide in this like a honey-bee, straying no more without. Drinking Naam-Amrit at inner Lotus in extreme Bliss, meditating in Sahaj at Dasam Duar and abiding in Abode-Divine, devotee continues devotion of Naam-Simran, without break or respite, even after merging of soul with Divine- Spirit of Primordial Lord:

“True from the very beginning, True through the ages.  
True now and True in the past, O’Nanak, ever True shall He be.”

One continues Naam–Simran as abiding duty. Met are the like-minded friends by Gurmukh devotees, coming to abide in Abode-Divine at Dasam Duar as Divinely recognized ones:

“Divinely selected and recognized are the leaders.  
They receive honour at Divine Court.  
They contemplate only of One Supreme Lord.”

Such Divinely accepted are the ones fit to officiate as Five Beloved Ones for initiation ceremony. Those blessed with receiving Amrit from them, following Gurmat methodology, are bestowed with Gurmantar. Such devotees of Naam, after ceaseless Naam-Simran as true seekers, realize abode of Sahaj at Dasam Duar. It behoves a Gursikh to be slave unto these Accomplished Gurmukhs. However Guru’s Singhs should keep away even from the shadow of fake persons, devoid of Gurmat, without a place in Guru’s House, yet making tall claims of gurudom. Having any dealings with such persons is out of question.

CHAPTER XX  
EXPLICATION OF GURBANI QUOTATIONS  
IN SIDH GOST

*Where does Shabad reside? Where does the writing of Shabad –  
after abandoning mind and body go to reside?*

In Gurbani, Guru Nanak's discussion with accomplished yogis named 'Sidh Gost', Dasam Duar and Sahaj Yog are described thus:

ਸੁ ਸਬਦ ਕਉ ਨਿਰੰਤਰਿ ਵਾਸੁ ਅਲਖੰ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ ॥  
ਪਵਨ ਕਾ ਵਾਸਾ ਸੁੰਨ ਨਿਵਾਸਾ ਅਕਲ ਕਲਾ ਧਰ ਸੋਈ ॥  
ਨਦਰਿ ਕਰੇ ਸਬਦੁ ਘਟ ਮਹਿ ਵਸੈ ਵਿਚਹੁ ਭਰਮੁ ਗਵਾਏ ॥  
ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਨਾਮੋ ਮੰਨਿ ਵਸਾਏ ॥  
ਸਬਦਿ ਗੁਰੂ ਭਵਸਾਗਰੁ ਤਰੀਐ ਇਤ ਉਤ ਏਕੋ ਜਾਣੈ ॥  
ਚਿਹਨੁ ਵਰਨੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੈ ॥ ੫੯ ॥  
ਤੂੰ ਸਤ ਅੰਗੁਲ ਵਾਈ ਅਉਧੁ ਸੁੰਨ ਸਚੁ ਆਹਾਰੋ ॥  
ਗੁਰਮੁਖਿ ਬੋਲੈ ਤਤੁ ਬਿਰੋਲੈ ਚੀਨੈ ਅਲਖ ਅਪਾਰੋ ॥  
ਤੂੰ ਗੁਣ ਮੇਟੈ ਸਬਦੁ ਵਸਾਏ ਤਾ ਮਨਿ ਚੂਕੈ ਅਹੰਕਾਰੋ ॥  
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਰਿ ਨਾਮਿ ਲਗੈ ਪਿਆਰੋ ॥  
ਸੁਖਮਨਾ ਇੜਾ ਪਿੰਗੁਲਾ ਬੂਝੈ ਜਾ ਆਪੇ ਅਲਖੁ ਲਖਾਏ ॥  
ਨਾਨਕ ਤਿਹੁ ਤੇ ਉਪਰਿ ਸਾਚਾ ਸਤਿਗੁਰ ਸਬਦਿ ਸਮਾਏ ॥ ੬੦ ॥

*Word–Divine, Shabad, resides within the Incomprehensible Lord, Pervading everywhere I look. Life-breath also resides within the Unmanifested Lord, All-Powerful. Through Divine-Grace, Shabad comes to abide within a devotee and destroys all doubt. Naam enshrined in the mind makes body and mind immaculately pure through singing Immaculate Gurbani. Guru's Word, Naam, helps a devotee to cross horrid worldly ocean with awareness of One Supreme Lord everywhere. Formeless Lord, beyond the pale of worldliness, O'Nanak! is comprehended through 'Shabad, Naam. 59. Life breath that is breathed in and out extending up to, ten-finger length is sustained by True nourishment of Naam. A Gurmukh devotee reciting Naam is churning Essence of Naam*

*and realizes Incomprehensible Supreme Lord. Banishing worldliness and enshrining Naam, all egoistic pride of self-hood is rid of. Realizing One Supreme-Lord within and without, one is enchanted by Naam. Engaged in Naam-Devotion of Sahaj, Lord Himself bestows knowledge of 'Sukhmana', 'Eera' and 'Pingla' of yogic terminology, without a special effort. Says Nanak, Lord is above worldliness of Prana-Yama and Satguru's Shabad, Naam, alone helps to merge in Him. 60. Ramkali M.1 Sidh Gosht [944]*

Before dawning in Guru's House and prior to Divine-Revelation, the Redeeming Naam abided in the Incomprehensible Lord, All-Pervading. Except Satguru, Word- Divine was beyond any body's comprehension and remains so till now. This Divine-Revelation has come through Satguru, as Gurbani. After all, Divine-Word could have been revealed only through a Divine-Messenger, Guru. Thus Gurbani only explicated 'Naam' to the world. Prior to this Shabad resided within Formless, Immanent Lord. Life-breath, churning of Naam, normally abides at the navel within human body and is engaged in breathing-in and breathing-out. It can be sustained by the Shabad- Amrit of Dasam Duar, when held there in-meditation. When body was non-existent, life-breath too abided in and was sustained by All-Powerful Lord. The one graced by the Lord, is blessed with Naam abiding within that banishes all his doubts. Immaculate Word-Divine, Gurbani, with Alchemic Efficacy, renders both mind and body immaculately pure and then Naam and Naam alone comes to pervade within. Naam-Devotion ferries one across horrid worldly ocean and True Gurmat Awareness brings the Realization of Godly-Presence both here and hereafter, pervading in all and everywhere. Supreme Lord is Formless, without a visible body of worldly elements or any hue. Thus He remains beyond comprehension of bodily senses. Divine State, above worldliness, Pure Awareness, Universal Spirit-Divine can be comprehended through Divine Guru-Shabad only. Life-breath, when abiding within, without breathing in and out, at Dasam Duar engrossed in meditation of Void, is sustained by nourishment of Naam-Effulgent-Amrit. Reciting Alchemic Gurmantar, "WAHEGURU" bestows Comprehension of Lord and face to face Realization. Naam, enshrined within, destroys

all worldliness, the associated past deeds and their effects. When one is rendered absolutely pure and all worldly filth is washed away, egoism of self-pride is completely rid of. Visioning One Supreme Lord, both within and without, everywhere, one's love for Divine becomes more ardent. Having realized the Lord, Pranayama and all its rigmarole becomes a child's play, at the beck and call of Divinely recognized Gurmukhs of Sahaj Yoga. Lord Supreme and Sahaj-Pad of His Realization are much above delving in 'Sukhmana,' 'Eera' and 'Pingla'. Merging with Essence of Divine-Spirit is possible only with Naam-devotion.

The following Pauris of 'Sidh Gosht' further explicate this intricacy and dwell on the secret of Sahaj-Yog-Path:

ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ ਗੁਰਮੁਖਿ ਮੂਲੁ ਪਛਾਣਿ ਰਹੈ ॥  
 ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ ਲਹੈ ॥  
 ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਸੁ ਸਬਦਿ ਲਹੈ ॥  
 ਖਾਵੈ ਦੂਖ ਭੂਖ ਸਾਚੇ ਕੀ ਸਾਚੇ ਹੀ ਤ੍ਰਿਪਤਾਸਿ ਰਹੈ ॥  
 ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ਬਿਰਲੇ ਕੇ ਅਰਥਾਵੈ ॥  
 ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਭਾਖੈ ਸਚਿ ਰਪੈ ਰੰਗੁ ਕਬਹੂ ਨ ਜਾਵੈ ॥ ੬੫ ॥

*One's mind comes to abide within the interior and seeking according to Gurmat one finds the Source. Mind abiding at the Seat of navel-Lotus, consciousness takes flight to Dasam Duar to find Essence. Shabad, 'Naam', that abides at Self-Abode is Efficacious in Realizing Divine-Spirit, pervading all the three worlds. Hunger for Divine-Realization ends all other worldly hungers and consequent sufferings, remaining satiated with Naam. Ethereal Music of Anhad Bani is revealed to seeking Gurmukhs and rare one can explicate this phenomenon. Says Nanak, uttering Truth-Divine, that one imbued with Naam, remain ever so imbued eternally. 65. Ramkali M.1.Sidh Gosht [945]*

**Explication: Mind is like intoxicated elephant**

ਹਸਤੀ ਕੁੰਡੇ ਬਾਹਰਾ ਫਿਰ ਫਿਰ ਉਝੜਿ ਪਾਏ ॥

*"Elephant-like mind without control of the goad of shabd, goes astray again and again."* Gujri ki Var, Slok M.3 P.20 [516]

To control this wayward mind, like intoxicated elephant, needs to be Struck time and again with the goad of Divine-Word, Shabad. Un-controlled mind neither stays within the body interior nor does it stick to the world of its own imagination without. The Source of mind's origin, Divine-Spirit, is known only after initiation into Gurmat. Gurmantar is bestowed by Satguru, and breath-by-breath, recitation of Alchemic Naam-Mantar brings about inner flourishing of Naam-Amrit. This ends wanderlust of mind. Enchanted by Naam-Amrit mind comes to abide within perpetually, without any special effort. Naam recitation breath-by-breath leads to Naam-imbued breath taking up residence within the collected pool of Amrit at navel, Abode of the interior. Mind, engrossed with Naam-Amrit and pierced with life-breath, stays put at the navel while consciousness takes flight to Dasam Duar and thus searching Gurmukh finds Supreme Lord, The Essence. So Gumantar, Naam-Shabad, through hard devotion becomes efficacious to realize Universal-Spirit, the Essence. Enjoying this state of spirituality, Immaculate Gurmukhs are sustained by Naam-nourishment that is never exhausted, ever flourishing. There is more and more need to imbibe Naam-Amrit. This true yearning and Naam-hunger banishes all worldly hungers and their consequent maladies. Gurmukh devotee sustained by Naam-Nourishment is fully satiated and looks forward only to this satiation and rejuvenation. This is when Anhad Bani is heard. Bliss Supreme of Anhad Bani is Known only to Gurmukhs. Naam- Devotees are very rare indeed, with Realization of Essence, Supreme Lord. Guru Nanak testifies that reciting Naam faithfully, leads one to remain imbued with Divine-Love for ever.

ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਅਉਧੂ ਤਉ ਮਨੁ ਸੁੰਨਿ ਰਹੈ ਬੈਰਾਗੀ ॥  
 ਨਾਭਿ ਕਮਲੁ ਅਸਥੰਭੁ ਨ ਹੋਤੋ ਤਾ ਨਿਜ ਘਰਿ ਬਸਤਉ ਪਵਨੁ ਅਨਰਾਗੀ ॥  
 ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਨ ਹੋਤੀ ਤਉ ਅਕੁਲੀਣਿ ਰਹਤਉ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥  
 ਗਉਨੁ ਗਗਨੁ ਜਬ ਤਬਹਿ ਨ ਹੋਤਉ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਆਪੇ ਨਿਰੰਕਾਰੁ ॥  
 ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਸੁ ਏਕੋ ਏਕੋ ਸਬਦੁ ਵਿਡਾਣੀ ॥  
 ਸਾਚ ਬਿਨਾ ਸੁਚਾ ਕੋ ਨਾਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਣੀ ॥ ੬੭ ॥

*When individual soul abandons mortal frame that served as Abode of self, then mind goes back to the Source, Divine- Spirit, to abide in eternal bliss. When there is no more support of Lotus,*



*of navel, then Divine-Lover's, mind resides blissfully merged with Unmanifested Lord. When bodies of various form were not created, the Essence of Naam was abiding within Unmanifested Lord. When creation of world and sky did not exist the spirit pervading all three worlds was contained in Formless Being. There existed only one Formless Being and Amazing Word-Divine His only Support. None is ever pure without Immaculate Shabad, O' Nanak! This is beyond words to describe working of Alchemic, Immaculate Shabad. 67. Ramkali M.1 Sidh Gosht [945]*

ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ ॥  
 ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ ॥  
 ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥  
 ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲੁ ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ ॥  
 ਨਾਮੇ ਨਾਮਿ ਰਹੈ ਬੈਰਾਗੀ ਸਾਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰੇ ॥  
 ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਕਦੇ ਨ ਹੋਵੈ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੇ ॥ ੬੮ ॥  
*What causes, worldly creation and what malady causes its destruction? World comes into being in manifestation of self-ego. Forsaking Naam, Sustainer of life, it suffers. A Gurmukh being contemplates Essence of Naam and thus burns away all egoistic selfhood. Immaculate Gurbani renders body and mind immaculately pure and thus Gurmukh devotee remains in Oneness with Lord. Enshrining Naam within, renouncer of Worldliness is always engrossed in Naam. Says Nanak, there is no realization of Lord without Naam-Devotion. Find this Truth in your own heart through contemplation. 68.*

Ramkali M.1 Sidh Gosht [945]

**Explication:** When abandoning the body and its Abode of interior, soul of a Gurmukh devotee takes flight in Void. It takes refuge in Fathomless Lord in loving devotional meditation. There it enjoys Supreme eternal Bliss. Leaving the residence of Lotus at navel, where it remained enchanted with sustenance of Naam-Amrit-Essence soul now comes to abide in the Source, Divine-Spirit of Lord Supreme, eternally rejuvenated. Leaving body of visible form, the soul, originated from the Source of Lord Supreme, Formless Being, returns to unite

with splendid Spirit-Divine. When there was no worldliness of births and deaths or vast sky overhead, or time limitations of past, future and present, then All Pervading, Formless Spirit of Unmanifested Lord was the Abode for soul in complete Oneness. The only sustenance was wondrous Shabad-Divine. Without the True Shabad, none can become pure. Even if one becomes immaculately pure through Alchemy of Shabad, he cannot put in words the glory of engrossment in splendid Naam Shabad, or explicate Naam. Such is the Glory of Naam, beyond all words.

How this world comes into being and what maladies cause its ruination? Answer lies in the next line of Shabad. In manifestation of self-hood is the worldly creation created and in egoism it keeps dying. Personal ego is a chronic disease and is banished through Panacea of Naam. Forsaking Naam one suffers the malady and keeps dying and reborn in transmigration. The Gurmukh devotees of Guru's House enjoy different state, distinct from the mortals suffering transmigration. They engage in contemplation of Gurmat, Essence of Divine knowledge, to remain ever engrossed in Naam. Their ego of selfhood is destroyed by Alchemy of Naam and they become absolutely pure in mind and body with glory of Naam. Such blessed Gurmukhs attain Oneness with Supreme Lord. They are brimming with Naam through all their pores. Engrossed in Divine all the time they shun all worldliness. Naam alone is the all time occupation of their hearts.

The conclusion is that without Naam—devotion there can be no Yog of Divine-Realization. All Divine seekers should imprint this Truth in their minds. In seventy-second Pauri of Sidh Gosht, it is finally concluded thus:

ਸਬਦੈ ਕਾ ਨਿਬੇੜਾ ਸੁਣਿ ਤੂ ਅਉਧੂ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਨ ਹੋਈ ॥  
 ਨਾਮੈ ਰਾਤੇ ਅਨਦਿਨੁ ਮਾਤੇ ਨਾਮੈ ਤੇ ਸੁਖੁ ਹੋਈ ॥  
 ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਪਰਗਟੁ ਹੋਵੈ ਨਾਮੈ ਸੋਝੀ ਪਾਈ ॥  
 ਬਿਨੁ ਨਾਵੈ ਭੇਖ ਕਰਹਿ ਬਹੁਤੇਰੇ ਸਚੈ ਆਪਿ ਖੁਆਈ ॥  
 ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਅਉਧੂ ਜੋਗੁ ਜੁਗਤਿ ਤਾ ਹੋਈ ॥  
 ਕਰਿ ਬੀਚਾਰੁ ਮਨਿ ਦੇਖਹੁ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਈ ॥ ੨੨ ॥

*Hearken, O'Yogi! to this conclusion about Word-Divine, that without Naam devotion there can be no Yog of Divine-Realization. Naam-imbued devotees, ever engrossed in Naam, remain Blissful. Naam is revealer of all Truth and Naam brings True awareness. Those devoid of Naam, delving in fake garbs, are disgraced by True Lord. Satguru bestows Naam, O'Yogi! That alone leads to real technique of Yog of Divine-Realization. Says Nanak, come to think in your own minds, without Redeeming Naam there is no Liberation. 72.*

Ramkali M.1 Sidh Gosht [946]

This Gurbani quote makes clear the Divine-Verdict, particularly addressed to the yogis, that there can be no yoga without Naam-devotion. All other delvings in yoga are fake embroilments and wasteful efforts. Beyond feeding to personal ego and gloating about, these are barren pretensions. It is possible only for Naam-imbued Gurmukhs, ever engrossed in Naam, to attain Bliss of True Sahaj Yog. Naam devotion of Sahaj Yog alone is efficacious to reveal the secret Play of highest spirituality. This is the Highway to practice Real Yoga and gain True awareness. All other delvings in the name of Yoga are fake, that bear no fruit. Undesirable activity of fake yoga deprives one of Faith in Real Path of Gurmat and Reality of Supreme Being. Waste goes such a life in needless tribulations. Conclusion is that there is no Liberation without Naam. However bestower of Naam is Satguru. There is no Guru other than Divinely appointed Satguru, Guru Nanak!

CHAPTER XXI  
STATUS OF SATGURU AND SIKH

The Emissary Guru enjoys status of Oneness with Creator Lord and is thus in the likeness of Lord, Divine-Being.

**ਸਤਿਗੁਰੁ ਦੇਉ ਪਰਤਖਿ ਹਰਿ ਮੂਰਤਿ ਜੋ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਣਾਵੈ ॥ ੫ ॥ ੪ ॥**

*Satguru is embodiment of Divine Being, uttering His Amrit-Word. 5.4.*

Malar M. 4 [1264]

Satguru is truly benevolent and bestows gift of real saintly life on the deserving mortals. Many are the souls so lit by Divine-Spirit of Guru and yet His Own Spiritual Enlightenment is ever on the increase in Divine-Love. Satguru gives freely and His Gurmat is Perfectly Divine. Unlike the fake, self-appointed guru, He never runs out of Divinity, but always maintaining Oneness with Supreme Lord. This is the high mark of Accomplished Satguru. The Status of Divinely recognized Gursikhs, Naam–devotees is also very high, beyond reckoning. The main difference is that a Gursikh can never be a bestower of Naam on others all by himself. He is not vested with such an authority. At times a Gursikh might fall short of supreme continuous bliss. The comparative Status of Satguru and a Saintly Gursikh is described thus by Bhai Gurdas Ji in his Var:

**ਸੌ ਵਿਚ ਵਰਤੇ ਸਿਖ ਸੰਤ ਇਕੁਤਰ ਸੌ ਸਤਿਗੁਰੁ ਅਬਿਨਾਸੀ ॥੪੦॥੨੧॥**

*A Saintly Gursikh is rare, spiritually graded up to one in hundred, while Immortal Satguru is rarest of the rare and graded the highest. 40. 21.*

My Benevolent Satguru has the plus point, that like the flowing river, He nourishes spiritually all those, who come across Him and yet loses not even the least in His Own engrossment with Divine, always brimful! He is constantly face to face with His Divine–Guru, in Spiritual contact, without break. Again in Gurbani:

ਮੇਰਾ ਗੁਰੂ ਦਇਆਲੂ ਸਦਾ ਰੰਗਿ ਲੀਣਾ ॥  
ਅਹਿਨਿਸਿ ਰਹੈ ਏਕ ਲਿਵ ਲਾਗੀ ਸਾਚੇ ਦੇਖਿ ਪਤੀਣਾ ॥ ੧ ॥

*My Benignant Guru is always imbued with Divine-Love. There is ceaseless engrossment in Divine Contemplation and peace beholding Lord. 1.*  
Ramkali Dakhni. M.1[907]

Remaining engrossed all the time in Divine–Contemplation, so much so that Lord is constantly beheld. Sight Divine alone gives peaceful satisfaction and inner flourishing. True Satguru bestows upon His Gursikhs:

“ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਾਚੁ ਦ੍ਰਿੜਾਇਆ...” - “*Virtues of Purity, Truthfulness and Self-control are bestowed by Satguru...*”

Thus True Naam of real purity, truthfulness and self-control, is bestowed by Satguru, while

“ਸਾਚ ਸਬਦਿ ਰਸਿ ਲੀਣਾ...” - “*He is engrossed in Shabad-Amrit all the time...*”

Such is the marking of True Guru’s Sublime spirituality that is eternal. Being One with Supreme Lord, “WAHEGURU”, spreading True Naam of the Mystic Lord among true Naam-seekers, Satguru remains fully absorbed in Naam–Contemplation and face to face with His Lord. Satguru, abiding at Abode–Divine of Dasam Duar lives in eternal awareness. For Him all are alike, endowed with Spark of same Divine-Spirit. Satguru enjoys Tinkling Ethereal music of Anhad-shabd to remain spiritually rejuvenated.

“ਰਹੈ ਗਗਨਪੁਰ ਦ੍ਰਿਸਟਿ ਸਮੈਸਰਿ ਅਨਹਦ ਸਬਦਿ ਰੰਗੀਣਾ ॥” - “*Abiding at Abode of Dasam Duar, visioning sameness in all mortals, Satguru remains enchanted with Anhad–Shabad.*”

Eternal Abode’s residence, mark of Supreme state of spirituality is bestowed on True Satguru and He brings Divine Gift of Naam-Amrit for general distribution without distinction. He, Himself is always brimful

with Naam-Amrit.

“ਸਤੁ ਬੰਧਿ ਕੁਪੀਨ ਭਰਪੁਰਿ ਲੀਣਾ ਜਿਹਵਾ ਰੰਗਿ ਦਸੀਣਾ ॥” - *“Living in highest morality, Satguru is brimming with Amrit while tongue recites Naam-Amrit.”*

The font of Naam-Amrit is always flowing through His tongue. The Blessed Gursikh of Satguru gets thoroughly soaked in Naam-Amrit of Supreme Bliss. With such personal experience of Spirituality, rock-like Faith is developed in the beloved Gurmukh. Envisioning all creation within the Supreme Creator Lord, Fathomless Being, Satguru bestows the same vision on His Gursikhs. Satguru, after witnessing Play-Divine Himself, helps His Gursikhs to envision the same, otherwise Supreme Lord is Incomprehensible to all mortals. This phenomenon is akin to another lamp being lit by the lighted lamp. For the Gurmukh devotee, this is Divine- Enlightenment within his own being that engulfs all creation to make it visible. This is a unique direct experience to envision Supreme Lord in All His Splendorous Glory sitting on His Eternal Seat in Abode-Divine in Fearless Meditation. Devotees with this most ecstatic experience, remain always yearning for ever more Divine Love. They leave all worldliness for this single-minded engrossment. With Ceaseless devotion of Gurmantar, Naam, and merging with Supreme Being, brings about True Liberation. Thus the Gurbani quote:

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਾਚੁ ਦ੍ਰਿੜਾਇਆ ਸਾਚ ਸਬਦਿ ਰਸਿ ਲੀਣਾ ॥ ੧ ॥  
 ਮੇਰਾ ਗੁਰੁ ਦਇਆਲੁ ਸਦਾ ਰੰਗਿ ਲੀਣਾ ॥  
 ਅਹਿਨਿਸਿ ਰਹੈ ਏਕ ਲਿਵ ਲਾਗੀ ਸਾਚੇ ਦੇਖਿ ਪਤੀਣਾ ॥ ੧ ॥ ਰਹਾਉ ॥  
 ਰਹੈ ਗਗਨ ਪੁਰਿ ਦ੍ਰਿਸਟਿ ਸਮੈਸਰਿ ਅਨਹਤ ਸਬਦਿ ਰੰਗੀਣਾ ॥ ੨ ॥  
 ਸਤੁ ਬੰਧਿ ਕੁਪੀਨ ਭਰਪੁਰਿ ਲੀਣਾ ਜਿਹਵਾ ਰੰਗਿ ਰਸੀਣਾ ॥ ੩ ॥  
 ਮਿਲੈ ਗੁਰ ਸਾਚੇ ਜਿਨਿ ਰਚੁ ਰਾਚੇ ਕਿਰਤੁ ਵੀਚਾਰਿ ਪਤੀਣਾ ॥ ੪ ॥  
 ਏਕ ਮਹਿ ਸਰਬ ਸਰਬ ਮਹਿ ਏਕਾ ਏਹ ਸਤਿਗੁਰਿ ਦੇਖਿ ਦਿਖਾਈ ॥ ੫ ॥  
 ਜਿਨਿ ਕੀਏ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਸੋ ਪ੍ਰਭੁ ਲਖਨੁ ਨ ਜਾਈ ॥ ੬ ॥  
 ਦੀਪਕ ਤੇ ਦੀਪਕੁ ਪਰਗਾਸਿਆ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਦਿਖਾਈ ॥ ੭ ॥  
 ਸਚੈ ਤਖਤਿ ਸਚ ਮਹਲੀ ਬੈਠੇ ਨਿਰਭਉ ਤਾੜੀ ਲਾਈ ॥ ੮ ॥  
 ਮੋਹਿ ਗਇਆ ਬੈਰਾਗੀ ਜੋਗੀ ਘਟਿ ਘਟਿ ਕਿੰਗੁਰੀ ਵਾਈ ॥ ੯ ॥  
 ਨਾਨਕ ਸਰਣਿ ਪ੍ਰਭੁ ਕੀ ਛੁਟੇ ਸਤਿਗੁਰ ਸਚੁ ਸਖਾਈ ॥ ੧੦ ॥ ੮ ॥

*Satguru bestowed Virtues of Purity, High True Morality and self control on Gursikhs and Himself remained engrossed in Nectarian-Naam. My Benevolent Guru is ever imbued with Love-Divine. Engrossed in Divine-Contemplation always, He derives bliss envisioning Lord. 1. Pause. He abides at Dasam Duar-Abode in Equipose of sameness, enchanted with Anhad Shabad. 2. Equipped with High Morality, He is brimming with Naam-Amrit and His speech is imbued with Nectarian-Naam. 3. Devotee of true Guru is bestowed brimfulness of Naam and impressed by miraculous change wrought by Him, one is steeped in Faith. 4. All Creation exists within the Creator Lord as also Lord pervades in all. This vision is bestowed by Satguru after envisioning this Reality Himself. 5. Lord, Creator of all the worlds and galaxies is beyond comprehension. 6. Lighting a lamp with the lit lamp, same Spirit-Divine is envisioned in creation of all three worlds. 7. True Lord is Seated on His Eternal Throne in Abode-Divine in Fearless Self meditation. 8. I am enchanted by Lord, Unattached and yet abiding in all. His Ethereal Tinkle of Naam pervades in all beings. 9. Says Nanak, Satguru has taught the Truth, that Liberation lies under the Shelter of Supreme Lord. 10.*

Ramkali Dakhni M.1 [907]

Thus Naam can be bestowed only through initiation in Guru's House. Spirituality of Oneness with Lord, enjoyed by Satguru, is explained in the foregoing Gurbani Shabad. He is truly Bestower of the technique of self-enlightenment, as Divine-Gift. Guru Nanak has finally concluded:

“ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਈ...” - “*There is no Liberation without Naam devotion...*”

Ramkali M.1. Sidh Gost [946]

It takes ceaseless Naam-devotion to be graced with true Liberation. Seeking liberation through Hatth Yoga is fool-hardiness. Liberation according to Gurmat, is merging with Divine-Spirit. The awareness of Supreme-Lord's Vision follows awareness of self first. Individual spirit gets flourished only with Naam. Enshrining Divine-

Light of Splendorous Lord Supreme, spirit of a being comes to bloom in Supreme Bliss. Thus in Divine-Contemplation enjoying Divine-Bliss one merges with Envisioned Lord. Says Gurbani:

ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੋਈ ॥  
ਏਕੋ ਅਮ੍ਰਿਤ ਬਿਰਖੁ ਹੈ ਫਲੁ ਅਮ੍ਰਿਤੁ ਹੋਈ॥ ੬॥

*Those, who realized their 'self', individual spirit come to know that it is but a tiny spark of Divine-Spirit in sameness. There is but one Amrit-Tree, bearing Amrit-Fruit within that comes to bloom with Naam-devotion. 6.*

Aasa M.1 [421]

There is only one Amrit-Tree that bears Amrit-Fruit. The Fruit tastes most Nectarian, of ecstatic Bliss. It is experience of tasting the Fruit and envisioning the Amrit-Tree that is most wondrous and unique, defying description through words. It is therefore appropriate to conclude:

ਕਹਿਬੇ ਕਉ ਸੋਭਾ ਨਹੀ ਦੇਖਾ ਹੀ ਪਰਵਾਨੁ ॥ ੧੨੧ ॥ - *"Glory is beyond words, only direct perception brings true realization. 121."*

Slok Bhagat Kabir Ji [1370]



CHAPTER XXII  
FLIGHT TO SUPREME BLISS  
OF DASAM DUAR

ਸੂਰ ਸਰੁ ਸੋਸਿ ਲੈ ਸੋਮ ਸਰੁ ਪੋਖਿ ਲੈ ਜੁਗਤਿ ਕਰਿ ਮਰਤੁ ਸੁ ਸਨਬੰਧੁ ਕੀਜੈ ॥  
ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥ ੧ ॥  
ਮੂੜੇ ਕਾਇਚੇ ਭਰਮਿ ਭੁਲਾ ॥ ਨਹ ਚੀਨਿਆ ਪਰਮਾਨੰਦੁ ਬੈਰਾਗੀ ॥ ੧ ॥ ਰਹਾਉ ॥  
ਅਜਰ ਗਹੁ ਜਾਰਿ ਲੈ ਅਮਰ ਗਹੁ ਮਾਰਿ ਲੈ ਭ੍ਰਾਤਿ ਤਜਿ ਛੋਡਿ ਤਉ ਅਪਿਉ ਪੀਜੈ ॥  
ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥ ੨ ॥  
ਭਣਤਿ ਨਾਨਕੁ ਜਨੇ ਰਵੈ ਜੇ ਹਰਿ ਮਨੋ ਮਨ ਪਵਨ ਸਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥  
ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥ ੩ ॥ ੯ ॥

*Expel all darknes of 'Tamogun of 'Pingla' and gather all peacefulness 'Satogun' of 'Eera'. Lead life, breathing Naam is the blissful technique. Reverse the tide of life flow away from worldliness like inverted powerful dive of a fish, to control mind. Thus body is saved from decay and soul keeps abiding in peace. 1. O'fool! Why are you dwelling in doubt? Thou have not realized the transcendent Lord of Supreme Bliss, withdrawing from worldliness. 1. Pause. Burn away the unbearable vice and subdue the subtle mind. Abandon evil mindedness and come to drink Amrit-Divine. Inverting the tide of life, like fish in water, gain control of mind. Thus body is saved from decay and soul keeps abiding in peace. 2. Says Nanak, if you engage in Divine-Contemplation, then your mind shall become blissful, imbibing Amrit with every Naam-imbued breath. Thus invert your life of worldliness to follow Godliness, like inverted swim of fish in water. Soul abides in peace and body is saved from pining away. 3. 9.*

Maru M.1 [991-92]

The above Gurbani quote in its central thought is a pointer to futility of Hatthh yoga and delineates the Gurmat way of Sahaj Yog:

O'Hatthh Yogi! You may delve in Yogic practice to your heart's content in efforts to dry up the pond of 'Pingla', 'Tamogun' and strive hard to

add to the pond of 'Eera', Satogun, yet this shall all be futile. There is no redemption without Sahaj Yog of Gurmat, efficacious for instant success. Gurmat calls for Naam-Contemplation. The Naam- imbued breath when held at navel, flourishes Lotus at navel. The stored Naam-imbued breath along with one's consciousness takes sudden flight from navel to Dasam Duar, just like fish taking long powerful leap in reverse-direction in water. The fish does not run out of breath, while staying submerged in water for hours, blessed thus by nature in biological system. It can take plunge with one swift move to go deep down in water. This action is discerned with sound of disturbed water. Similarly devotee of Naam-awareness, Gurmukh, enchanted with Nectarian-Naam flushed with Divine-spirit, engaged in breath by breath Naam-recitation, holds breath at navel and then with one jolt goes into highest flight to Dasam Duar. It is entirely discretionary to stay there as long as one may wish and enjoy peaceful Bliss. This technique of Sahaj Yog does not involve worrying about their soul abandoning the body nor of body's destruction, because of breathlessness or shortness of life-breath. In fact life-breath is blissfully flourished with Naam-Amrit remaining within the body, enchanted by Spirit-Divine. Thus consciousness in calmness, imbued with Naam, enjoys flight in Void of Dasam Duar. Guru Sahib, therefore, advises poor Hathh Yogis in His mercy, that those desirous of pursuing True Sahaj Yog should adopt the Gurmat technique 'Like briskness of fish, mind should revert from worldliness to Supreme Spiritual Bliss'. Following this technique, 'Neither soul abandons body nor is body self-destructed.' Delving in fake Hatthh Yoga, foolish yogis stray into wilderness of doubt. They never come to realize Limitless Supreme Lord, not even their own individual self. It is only Gurmat technique that leads to realizing True Sahaj Yog. This way burnt away is the evil-mindedness of self-conceit, that countless practices of Hatth yoga even fail to touch. Banished is the worldly attachment of endless desires of human weakness easily with Naam-devotion. It is not worthwhile to pine away life in futilities of Hatth yoga, straying into fear and doubt. It is best to leave all that in favour of Gurmat devotional technique and thus come to imbibe Nectarian- Amrit within oneself. This is 'Fish-like sharp reversion of mind...' sudden flight of mind's awareness to Dasam Duar of a blessed

soul. Guru Nanak bears testimony that this is the only way for one's mind to access Dasam-Duar. All that is involved is, striving with a determined Faith. Consciousness takes a leap from navel to highest Dasam-Duar. With Naam-recitation and the magic of Alchemic Naam, Naam-imbued breath in enchantment abides at the navel effortlessly. This continues as long as there is splendour of Effulgent-Nectarian-Naam Amrit. Engrossed in Naam-Amrit, mind abandons all hankering after worldliness. With passage of time, while engaged in practice of Naam, enchanted breath abiding at navel becoming blissful suddenly a stage is reached that taking a big leap, fish-like inverted swimming in water, Naam- imbued breath and consciousness take flight to Dasam Duar. Supreme State of Sahaj is bestowed with Naam, Gurmantar practice, initiated by Satguru. At this stage all constituents of Pranayama of Hatthh yoga of Eera, Pingla, Sukhmana, and breath carrying veins and their associated tanks of 'Som-Sar and 'Soor-Sar' (cool bliss and heat) are all flooded with Effulgent-Naam-Amrit and become resplendent. All the region from navel to Dasam-Duar is engulfed with most resplendent Light-Divine, brighter than countless suns. With tank of Nectarian Bliss ('Som-Sar') becoming brimful, breath is held up within and Amrit is drunk greedily all day and night. Just as similar commodities merging into each other in oneness:

“ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥ ਤਿਉਂ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥”  
*“Just as water mingling with water, similarly individual soul-being merges into Divine-Spirit.”*  
 Gaudi Sukhmani M.5 [278]

Realized soul merges into Supreme Spirit in Oneness. Bhai Gurdas Ji's Bani describes this very aptly thus:

ਉਲਟ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਗਤਿ ਸਤਿਗੁਰ ਪਰਚੇ ਪਰਮ ਪਦ ਪਾਏ ਹੈਂ ॥  
 ਸੂਰ ਸਰ ਸੋਖ ਪੋਖ ਸੋਮਸਰ ਪੂਰਨ ਕੈ ਬੰਧਨ ਦੈ ਮ੍ਰਿਤਸਰ ਅਪਿਅ ਪੀਆਏ ॥  
 ਅਜਰਹਿ ਹਾਰਿ ਮਾਰਿ ਅਮਰਹਿ ਭਰਾਤਿ ਛੋਡਿ  
 ਅਸਥਿਰ ਕੰਧ ਹੰਸ ਅਨਤ ਨ ਧਾਏ ਹੈਂ ॥  
 ਆਦੈ ਆਦਿ ਨਾਦੈ ਨਾਦਿ ਸਲਿਲੇ ਸਲਿਲ ਮਿਲਿ  
 ਬ੍ਰਹਮੈ ਬ੍ਰਹਮ ਮਿਲਿ ਸਹਜ ਸਮਾਏ ਹੈਂ ॥ ੧੬ ॥ ੮ ॥

*Reverting breath flow along with mind take flight to Dasam Duar, like inverted plunge of fish in water. Realizing Satguru, devotee attains highest spirituality. Drying up hot breath tank of Pingla and filling up tank of cool Bliss of Eera, holding up breath at Sukhmana one drinks eep of Amrit of Dasam Duar Font. Burn away never ending self-conceit and subdue deathless mind to get rid of worldly doubts. Thus body is preserved and soul being rests in peace, abandoning restless pursuits. The constituting elements of sky, sound and water mingle with their sources of sky, air and water. Similarly individual soul comes to unite with Divine-Spirit in Oneness and dwell in Peace of Sahaj. 16.8.*

Var 37, Bhai Gurdas Ji

Engrossment of consciousness in shabd is efficacious in effortless inversion of breath from navel leaping to Dasam Duar, like a deep inverted plunge of fish in water. Fish can stay submerged in water as long as it may wish, endowed thus by nature, without running short of breath. Similarly Naam-devotees with mind engrossed in Naam have such a control over their breathing that with one leap they land up at Dasam Duar and stay there as long as they wish in Supreme Bliss. This is depicted thus:

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰਸਿਖ ਸੰਧਿ ਮਿਲੈ  
 ਸਸਿ ਘਰ ਸੂਰ ਪੈਰ ਨਿਜ ਘਰਿ ਆਏ ਹੈਂ ॥  
 ਉਲਟ ਪਵਨ ਮਨ ਮੀਨ ਤ੍ਰਿਬੇਨੀ ਪ੍ਰਸੰਗ ਤ੍ਰਿਕੁਟੀ ਉਲੰਘ ਸੁਖ ਸਾਗਰ ਸਮਾਏ ਹੈਂ ॥  
 ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਚਤੁਰਥ ਪਦ ਗੰਮਿਤਾ ਕੈ ਝਿਰ ਅਪਾਰ ਧਾਰ ਅਮਿਅ ਚੁਆਏ ਹੈਂ ॥  
 ਚਕਈ ਚਕੋਰ ਮੋਰ ਚਾਤ੍ਰਕ ਅਨੰਦਮਈ ਕਮਲ ਸਕਦਲੀ ਬਿਮਲ ਜਲ ਛਾਏ ਹੈਂ ॥੨੮॥

*With consciousness engrossed in Shabad, Sun of knowledge comes to shine in House of Blissful moon. Inverted leap of Naam-Imbued mind, like fish in water, crosses confluence of breathing veins, 'Tribeni', coming to abide at Dasam Duar, Ocean of Bliss! Abandoning characteristic States of worldly existence, one accesses Forth State of Sahaj, Equipoise of Spirituality, there flows constantly Font of Amrit at Dasam Duar in abundance. This is Supreme Bliss, like sun-bird with sun, moon-bird with moon, peacock and rain bird with cloud appearance, remaining*

*flourished like Lotus and plantain in pure water. 28.*

Kabit Swaiye Bhai Gurdas Ji

In the foregoing Kabit, Bhai Gurdas Ji describes unique efficacy of Gurmat engrossment of consciousness in Naam of Sahaj Yog. All the co-ordination takes place automatically, without special effort, like ‘Sun of Divine knowledge shines with full splendour in House of Cool Blissful moon at the Self-Abode. There is no need to delve in torturous practices of Pranayama of Hathh Yog. Just as fish, swimming in a mirthful jaunt, at ‘Tirbeni’ confluence of three holy rivers, can cross ‘Tribeni’ in inverted swim without a problem, similarly Gurmukh Naam-devotees, with mind ardently engrossed in Naam Simran, through a determined leap of Naam-imbued strong breath take flight from navel to Dasam Duar, comfortably Crossing confluence of breathing veins, ‘Tribeni’ of Eera, Pingla and Sukhmnana. There mind comes to abide in Ocean of Bliss. There is never a need for hard practices of Hathh Yoga to open ‘Tribeni’. Thus Gurmukh Sahaj Yogi, engrossed in Naam-Simran breath-by-breath, detached from worldliness of Rajo, Tamo, Sato, effortlessly realizes Dasam–Duar and Fourth State of Sahaj. There Amrit-Font is constantly flowing to usher Supreme Blissfulness of ecstatic taste. It is impossible to put all this in words. The nearest similies in life-situation are those of blissfulness enjoyed by sun-bird, moon-bird, peacock and rain-bird on realizing their most cherished objectives of sun, moon and cloud with promise of rain. Supreme Bliss experienced by Naam–Devotees of fourth State of Spirituality, Sahaj, is limited only to blessed ones realizing this indescribable ecstasy. Plantain and lotus are flourished with blissfulness in water alone, not otherwise.

The Naam-devoted Gurmukhs easily realize Abode–Divine, without undergoing tortures of Hathh yoga Practices. Abiding at Abode-Divine in Supreme Bliss comes to them as an act of Divine Grace. Remaining submerged in Oneness with Divine Spirit for them is like water of rivulets mingling with its source, ocean and a thundering cloud disappearing into the Sky. They are lost in Blissful devotional engrossment of their Lord in Sahaj, focusing only on Embodiment of

Essence of Gurmat. They come to form part, in Oneness, of the Splendorous Lord, Waheguru. In this state heard too is Ethereal Tinkle of most enchanting Anhad Shabad and rain of Naam Amrit is incessant. Devotees engaged in fruitful Naam-devotion, with all their beings, come to realize all that they could wish for, all cherished treasures! Bhai Gurdas picturizes the forgoing thus in Kabit:

ਉਲਟ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਗਤਿ ਸੁਖਮਨਾ ਸੰਗਮ ਕੈ ਬ੍ਰਹਮ ਸਥਾਨ ਹੈ ॥  
 ਸਾਗਰ ਸਲਿਲ ਗਹਿ ਗਗਨ ਘਟਾ ਘਮੰਡ ਉਨਮਨ ਮਗਨ ਲਗਨ ਗੁਰ ਗਯਾਨ ਹੈ ॥  
 ਜੋਤਿ ਮੈ ਜੋਤੀ ਸਰੂਪ ਦਾਮਿਨੀ ਚਮਤਕਾਰ ਗਰਜਤ ਅਨਹਦ ਸਬਦ ਨੀਸਾਨ ਹੈ ॥  
 ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਬਰਖਾ ਅਮ੍ਰਿਤ ਜਲ  
 ਸੇਵਕ ਸਕਲ ਫਲ ਸਰਬ ਨਿਧਾਨ ਹੈ ॥ ੨੫ ॥ ੫੯ ॥

*Inverting Naam-imbued breath, like inverted swim of a fish, mind crosses confluence of breathing veins to access Dasam Duar. Just as water comes to mingle with ocean and thundering cloud is lost in Sky, Gurmukh devotee is focused on realizing Supreme Bliss of Gurmat. Thus soul comes to merge in Splendorous Lord, Divine-Spirit, hearing too the beat of enchanting Ethereal Anhad Shabad as indication. Nectarian- Amrit rains there incessantly. Thus Gurmukh devotee is blessed with all that is cherishable and all Treasures. 25. 59.*

Var 37, Bhai Gurdas Ji

Yet again, here is another Kabit in the same vein:

ਉਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਗਤਿ ਦਸਮ ਦੁਆਰ ਪਾਰ ਅਗਮ ਨਿਵਾਸ ਹੈ ॥  
 ਤਹ ਨ ਪਾਵਕ ਪਵਨ ਜਲ ਪ੍ਰਿਥਵੀ ਅਕਾਸ  
 ਨਾਹਿ ਸਸਿ ਸੂਰ ਉਤਪਤਿ ਨ ਬਿਨਾਸ ਹੈ ॥  
 ਨਾਹਿ ਪਰਕਿਰਤ ਬਿਰਤਿ ਪਿੰਡ ਪ੍ਰਾਨ ਗਿਆਨ  
 ਸਬਦੁ ਸੁਰਤਿ ਨਾਹਿ ਦ੍ਰਿਸਟਿ ਨ ਪ੍ਰਗਾਸ ਹੈ ॥  
 ਸਵਾਮੀ ਨਾ ਸੇਵਕ ਉਨਮਾਨ ਅਨਹਦਿ  
 ਪਰੈ ਨਿਰਾਲੰਭ ਸੁੰਨ ਮੈਂ ਨ ਬਿਸਮ ਬਿਸਵਾਸ ਹੈ ॥ ੫੨੯ ॥

*Inverting Naam-breath in ardent Simran like inverted plunge of a fish in water, mind goes to Inaccessible Abode-Divine beyond Dasam Duar. There five elements of creation, fire, air, water, earth and sky are not found. Nor is there a moon or sun, nor*

*creation and destruction. Lost is all worldliness of mind so also care for body and life breath. Divine Shabad consciousness or visioning enlightenment are missing. There is no distinction of Lord and devotee; it is even beyond Supreme Bliss of Anhad. In this self-sustained region of Void, there is no yearning for wonderment. 529.*

Var 37, Bhai Gurdas Ji

Highest, ultimate Spirituality depicted here is beyond explication. It is only matter of inner experience. In Simran of Naam with concentrated awareness, in the likeness of fish enjoying inverted plunge in deep waters, a Gurmukh devotee accesses, across Dasam Duar, inaccessible Abode-Divine. There disappear all five elements of fire, air, water, earth and sky. Moon and sun, creation and its annihilation are absent. Minds' overt and pervert thinking, body, life-breath and all delving in knowledge become irrelevant. Lost too in the self-supported region of Void is consciousness, Shabad, experiencing self and even the distinction of envisioning devotee and the Envisioned Supreme Lord. Naam-Devotee and Divine Being, WAHEGURU, unite in Oneness beyond the state of supreme Bliss of Anhad. Meditation of Void, Self-supported, is Incomprehensible and there is a mingling of wondering and the wondrous, without a particular feeling.

## (2)

In an environment of Akhand Kirtan, singing Pure Divine-Praises, is an Abode of Guru, yearning consciousness of Gurmukh engrossed in ardent single minded Naam-devotion, there easily realizes Dasam Duar. This is Play of ascension of Naam-Consciousness, comparable to mirthful jaunt of a fish taking inverted plunge in deep waters in a flash. It is all a matter of great yearning of Naam-imbued consciousness, making a determined bid in one go to realize Gurmat objective of Dasam Duar. Engaged in Naam-Simran, Alchemy of Naam-Force-recitation produces in interior of the body a ray of Divine-Light, without any premonition. It is not easy to withstand the experience of first Enlightenment, most ecstatic and flourishing. Only a prayer to Divine is efficacious in bearing this unbearable brimful joy. It is extremely



testing to withstand the first ecstasy of Blissful tinglings of automatic uncontrollable Naam-Simran, imaging Divine-Play at Dasam Duar. Great is the enchantment of flourishing Nectarian-Sweetness within. In normal course with up and down flow of Nectarian-Naam-breath established in the body's interior, automatic Naam-Simran gets established. It is important to keep this going till the unbearable experience is fully within control. This is not just a short period of ecstasy, but the onset of wondrous Spiritual-Union, Divine-Realization. The devotee's mind is thoroughly intoxicated and pierced, all the engrossment is focused on this amazing magnetic Amrit and playful soul-union. This extra ordinary one-point focusing throws out all other distracting thoughts. Naam-Simran of Naam-Amrit-Imbued breath becomes slow in enchantment, and the breath, is held up at Lotus of navel for long, without breathing in and out. The Blissful and the enchanted consciousness remains at Centre of Bliss, The Lotus of navel for as long as desired, enjoying ecstatic tingling of Nectarian-Naam-Amrit in spiritual flourishing . As long as consciousness remains thus engrossed at the Lotus, breath will be held up. When this state of spirituality is stabilized, a time comes that breath stored at Lotus can be shot like an arrow with goading of Love-Divine and taking flight from navel lands up at Dasam Duar. Thus it takes just one big leap! The Love-yearning to realize Divine at Lotus of navel provides such a force that results in inversion of Naam-Imbued-Breath and consciousness to land at Dasam Duar. The Divine-Enlightenment within the interior engulfs the entire region from navel up to Dasam Duar and its Blissfulness increases manifold. Even the region at Dasam Duar goes on extending with each flight to Dasam Duar. At navel pressure of Nectarian-Breath will be maintained. Life-Breath with Spiritual-Tingling-Effulgence will rise up. In a sudden leap, like lightening, of engrossed pull of Nectarian-Effulgence, devotee can access Ocean of Limitless Effulgence of Void. Descending below with own discretion, one comes to the engrossment of interior, continuing enchanting Naam-Simran. Now the connection between Dasam Duar and navel region remains established as One. The spiritual play at Dasam Duar or in the region below of interior does not spell any danger to life-breath. All this goes on with flourishing of Nectar-Naam-Effulgence in Sahaj



of spirituality with a sense of blissful enjoyment. Only when devotee gets full spiritual flourishing and a strong yearning of Divine-Love, one may think of higher experience of ascension to Dasam Duar, till then it is fool-hardiness of Hathh yoga, against Gurmat. Sahaj Yog comes naturally in fullness of blissful flourishing. Having realized Sahaj of spirituality one comes to know real essence of Mind:

“ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥” - “O’ Mind! Thou are but part of Spirit–Divine. Realize thy origin.”

Aasa M. 3. Chhant [441]

Thus Divine–Spark, mind, and Lord Supreme, Divine-Spirit are the same in Essence. Without this realization, the alga of doubt is not rid of. Gurmat Naam-devotee, with flourished spirit, alone comes to True self-realization and thus establishes relationship with Supreme Lord of Common Essence and comes to hold Vision of WAHEGURU, in all Glorious Splendor. This way self comes to Realize Itself, finding ‘I am He’, One-ness with Supreme Lord. However it does not imply that ‘Sohan-So’ is Mantar for continuous recitation. Gurmat Naam–Devotee, having realized ‘self’, continues to remain engrossed in Naam-Devotion of Gurmantar, ‘WAHEGURU’.

So, ‘I am Lord Supreme’ (ਅਹੰਬ੍ਰਮੀ) is not recognized for Contemplation or recitation nor any devotional feelings accrue from this. Gurmukh Naaam–Devotees, after realizing ‘self’, keep enjoying enlightenment and Supreme-Bliss in their Naam-Devotion. They do not get stuck after realization of ‘self’ nor do they gloat over the feeling ‘I am Supreme Lord!’ Once enlightened with Glory of Supreme Bliss and enthused in Spirituality, where is the question of let up in devotion? Never do they boast of ‘I am Supreme Lord!’ The conceited ones do not even experience self-enlightenment nor Supreme Bliss of high spirituality. The road leads further beyond self-realization. In complete surrender, loving devotion becomes the sole occupation. Thus the Supreme Bliss and self-enlightenment keep enhancing. This is Play-Divine at Dasam Duar. Beyond the characteristics of worldliness this is Fourth State known as ‘Unman Avastha’, State of Supreme Bliss of

Sahaj. There one experiences Flashes of Divine-Light. This Effulgence grows to be ever more engulfing. Further, Ethereal enchanting tinkle of Music of Anhad is heard. There is incessant rain of Amrit from font of Dasam Duar limitlessly as implied by ‘Nijhar’ and not mere trickling. Similarly ‘Ajapa Jaap’ is misconstrued ‘Jaap’ that cannot be recited with tongue.’ How can a ‘Jaap’ be thus construed? This becomes contradictory in terms. It is logical to conclude that ‘Ajapa Jaap’ in reality means ‘continuous recitation.’ In the same way ‘Nijhar Jharn’ should be understood as font of continuous flow. Some other learned ones interpret ‘Ajapa Jaap’ as the one without use of tongue for utterance, but ‘Jaap’ by the heart. Even so, how is the negativity to ‘Jaap’ satisfied with ‘Jaap’ by heart? Is the heart more suited for ‘Jaap’ and not the tongue? Their reasoning is that it implies no movement of lips or tongue or a movement in the regions of throat or palatal. However can ‘Jaap of heart be without any involved stirring of the heart? Is movement alone so inauspicious, that it must be avoided for ‘Ajapa Jaap’? What is so great about avoiding a stirring or movement for keeping sanctity of ‘Jaap’? Try hard how-so-ever one may, ‘Jaap’ cannot be fully devoid of a movement. Even the heart will be stirred up and down during ‘Jaap’, because it shall be related with breathing of up and down movement for ‘Jaap’. Yes, consciousness does not involve a movement for ‘Simran’, contemplation. But then it cannot be termed ‘Jaap.’ Thus a devotee muttering with heart alone and not with tongue, comes to know what ‘Jaap’ without the tongue is. Says Gurbani:

**ਬਿਨੁ ਜਿਹਵਾ ਜਪੈ ਹਿਆਏ ॥ ਕੋਈ ਜਾਣੈ ਕੈਸਾ ਨਾਉ ॥ ੧੨੫੬ ॥**

*“The one muttering with heart, without us of tongue, such a one knows how ecstatic Naam is.”*

Malar M.1 [1256]

Even the foregoing quote does not refer to ‘Jaap’ that cannot be muttered or recited. ‘Jaap’ is not limited to tongue alone. It is out of place here to infer that ‘Ajapa’ does not involve any movement. However devotional experience at Dasam Duar is most astonishing. The Kabit of Bhai Gurdas Ji portraying this is as follows:

ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧ ਸੰਗ ਉਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਹੈ ॥  
 ਸੋਹੰ ਸੋ ਅਜਪਾ ਜਾਪ ਚੀਨੀਅਤਿ ਆਪਾ ਆਪ  
 ਉਨਮਨੀ ਜੋਤਿ ਕੋ ਉਦੋਤ ਹੁਇ ਪ੍ਰਬਲ ਹੈ ॥  
 ਅਨਹਦ ਨਾਦ ਬਿਸਮਾਦ ਰੁਣ ਝੁਣ ਸੁਣਿ ਨਿਜਰ ਝਰਨ ਬਰਖਾ ਅੰਮ੍ਰਿਤ ਜਲ ਹੈ ॥  
 ਅਨਭੈ ਅਭਿਆਸ ਕੋ ਪ੍ਰਗਾਸੋ ਅਚਰਜ ਮੈ  
 ਬਿਸਮ ਬਿਸਵਾਸ ਬਾਸ ਬ੍ਰਹਮ ਸਬਲ ਹੈ ॥ ੨੫੧ ॥

*Gurmat Sahaj yogi deeply conscious of Naam in Holy company with Divine-Love yearning takes his mind in flight to Dasam-Duar with a forceful Naam-breath. This is akin to a fish going in deep plunge in reverse flow with a thud of disturbed water. Ceaseless recitation of Naam of Parent-Divine source, one is blessed with self-realization and strong is the dazzle of supreme state enlightenment of Divine-Light. Hearing Celestial Music, most enchanting tinkling, there is incessant rain of Naam-Amrit from Dasam-Duar. The experience of Effulgent-Naam-Devotion is wondrous and astounding is the Faith of abiding at Divine-Abode. 251.*

Var 37, Bhai Gurdas Ji

The following Kabit of Bhai Gurdas Ji is in line with my personal glimpse, as reflected in the translated version:

ਸਬਦ ਸੁਰਤ ਲਿਵ ਲੀਨ ਜਲ ਮੀਨ ਗਤਿ ਸੁਖਮਨਾ ਸੰਗਮ ਹੁਇ ਉਲਟ ਪਵਨ ਕੈ ॥  
 ਬਿਸਮ ਬਿਸਵਾਸ ਬਿਖੈ ਅਨਭੈ ਅਭਿਆਸ ਰਸ  
 ਪ੍ਰੋਮ ਮਧੁ ਅਪਿਉ ਪੀਵੈ ਗੁਹਜ ਗਵਨ ਕੈ ॥  
 ਸਬਦ ਕੈ ਅਨਹਦ ਸੁਰਤਿ ਕੈ ਉਨਮਨੀ ਪ੍ਰੋਮ ਕੈ ਨਿਝਰਧਾਰ ਸਹਜ ਰਵਨ ਕੈ ॥  
 ਤ੍ਰਿਕੁਟੀ ਉਲੰਘਿ ਸੁਖ ਸਾਗਰ ਸੰਜੋਗ ਭੋਗ ਦਸਮ ਸਬਲ ਨਿਹਕੇਵਲ ਭਵਨ ਕੈ ॥੨੯੧॥

*In Gurmat-Sahaj-Yog ascension of Naam-Breath in flight to Dasam-Duar is akin to forceful deep plunge of fish with a thud in reverse. Here thrust is provided by total engrossment of consciousness in Naam that not only reaches confluence of Eera, Pingla and Sukhmana, breath carrier veins but also cross easily the point of confluence, termed 'Trikuti'. Beyond 'Trikuti' lies Dasam-Duar, where the being of devotee lands up like thud of dazzling steep reverse plunge of fish in water, without bothering about the rigmarole of tedious Hatth yoga. Suddenly the reversed Naam-breath of high spirituality Sahaj in Gurmat awareness of*

*Shabad establishes Nectarian flow in wonderment and yet more astounding reality of Ethereal Anhad materializes. Now with this high accomplishment through Divine-Grace, there is incessant rain of Naam-Amrit bestowing secretive drink of most exalting Namm-Amrit with each breath. Ecstatic state of Supreme Bliss is now perpetuated in enjoyment of Shabad, enchanting Anhad Music and flooding of nectarian Naam-Amrit. In Divine- Occurrence, having crossed 'Trikuti', one is graced with Ocean of Bliss, the most ecstatic union of soul with Supreme Being. Dasam-Duar is the exclusive Immaculate Abode of this spiritual union, ultimate objective!*