

Satguru

Dassan Dass

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## **Satguru**

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## **Introduction**

Articles explaining meanings of words used for the spiritual enlightened ones.

### **1. What is Gur , Guru and Gurbani?**

#### **GUR**

The Shabad ( divine word) “Gur” means

- the Braham (Absolute God),
- the Almighty,
- the Creator,
- the Doer,
- Paar Braham (Supreme Transcendent Being),
- Akal Purakh (Deathless Timeless Being),
- Param Jyot Puran Parkash (Supreme Light Fully Bright),
- Nirgun Saroop (Body of Light) of Dhan Dhan Ek Oankaar (Great Great One God), Satnaam (Named Truth) , Karta Purakh (Cretor Being), Nirbhao (Fearless One), Nirvair (Hate Free), Akal Murat (Deathless Timeless Image), Ajoonie (Unborn), Saibhung (Self Illuminated).

This path is Gurparsaad meaning God - the “Gur” - is obtained by His own eternal blessings. That we can only realise God if God Himself gives His grace to do so.

#### **GURU**

The Guru is that entity which takes away the darkness of our own wisdom - Andh Agyan of the soul and mind and replaces it with the divine light which comes with the penetration of divine

wisdom into our soul and mind, when these words of divine wisdom, which are also divinely known as priceless jewels, diamonds and pearls of divinity and divine wisdom.

The Guru is the entity which shows the path to the truth – Sach Khand, how to become a completely truthful soul and mind, how to eliminate our own wisdom and take the divine wisdom, the Guru is an entity which is full of all the divine wisdom, who has earned and practiced and who knows all the divine laws that are mandatory to follow for achieving the Almighty.

Guru is the entity, who can impart the complete eternal truth in our soul and mind, the one who can institute complete eternal truth in our soul and mind, and what is the complete eternal truth ? It is the Brahm Himself, His Gurparsadi Naam, His Gurparsadi eternal blessings.

The Guru is the entity which carries all the divine wisdom, is completely knowledgeable about all the divinity and about Brahm, and has the power to inculcate that wisdom in our soul and mind, the Guru is that entity which has gathered all the pearls and diamonds of divine wisdom within Himself, and can enlighten our soul and mind with these eternal treasures.

## **GURBANI - ALSO KNOWN AS SHABAD GURU**

Gurbani is Akal Purakh's language – Rag and Ragni – these are divine words and divine knowledge that came from Akal Purakh. It was recited by the Gurus, it is constantly coming from Akal Purakh and will continue to come, it never stops.

The Sants and Bhagats whose Dassam Duaars are open and are always connected with Akal Purakh Paar Brahm Parmeshwar listen to it in various forms. One of the prominently known form is Panch Shabad Anhad Naad Dhunis. Some of these enlightened souls reach that level where they can hear it coming from Akal Purakh in a clear spoken language, like our Six Gurus did hear it in Gurmukhi and put it on a piece of paper, which eventually became Shri Guru Granth Sahib Ji.

Gurbani is a Mansrovar – deep sea of Brahm Gyan, it is Akal Purakh's Gyan Saroop, there are no dimensions or limits of Gurbani. It is infinite like Paar Brahm Parmeshwar, its

interpretation and understanding changes with the spiritual condition – Atmik Awastha of a soul. The meaning gets more and more deeper and more enjoyable as the soul moves up on the spiritual ladder – its meaning changes as the soul moves from Dharam Khand to Gyan Khand, then to Saram Khand, then to Karam Khand, this is where a soul starts to realize this divine knowledge – Braham Gyan in its right perspective. This understanding increases as the soul moves up in Karam Khand to Sach Khand.

The meaning of Gurbani becomes more and more deeper and more enjoyable and more understandable, and when the soul becomes an Atal Awastha in Sach Khand, then the meaning of Gurbani becomes even more and more deeper and clear, and as the soul goes deeper and deeper into this sea of divine knowledge – Mansrover of Braham Gyan, this becomes more and more deeper, and the Bhagats love for Almighty gets more and more deeper and pure and pious.

Then a stage reaches when there remains no difference between the Akal Purakh and His Bhagat, and that stage is Atam Ras – Param Jyot Puran Parkash, at this stage there remains no Naam – He becomes Nirnamey (Namastang Nirnamey). This is what needs to be done to understand the Gurbani, this is what we need to do to get a glimpse of the depth of this Mansarovar of Braham Gyan, it is not just a pure script which can be translated in a layman's grammatical language, it has to be felt and experienced in the real life. It has to be practiced in the real life, that is how we can learn Gurbani, and not by reading translations by various writers who never practiced the Gurbani and never became a Puran Sant, a Puran Brahmigiani.

Dassan Das (Slave Of God's Slaves)

## **2. Relationship between Gurbani , Guru and God ?**

*The Word, the Bani is Guru, and Guru is the Bani.  
Within the Bani, the Ambrosial Nectar is contained.  
If His humble servant believes, and acts according to the Words of the Guru's Bani,  
then the Guru, in person, emancipates him. //5//SGGS 982*

This Shalok explains the divine relationship between the

- *Bani (God's Word),*
- *Guru (Enlightened Soul)*
- *and Dhan Dhan Paar Braham Parmesar (Great Great Supreme Transcendental Lord).*

This Shalok also explains :

the divinity hidden in Bani, the divine jewels, diamonds and pearls

and how a *Sevak Jan* (Devoted Servant) picks up these priceless eternal treasures from the Bani.

The devoted servant then attains all the vital divine and eternal qualities of a Guru and becomes one with the Eternity (God). In order to get a glimpse of and take a dive to get a feel of the unlimited divine depth of this *Mansarovar of Braham Gyan (Mind Ocean Of Divine Wisdom)* we should try to understand the meanings of these divine words very carefully, and with the Gurparsadi Gurkirpa of Dhan Dhan Paar Braham Parmesar let us pray and try to do so in the following text:

What is GurBani ?

Gurbani or Bani means the divine words that are sung in the praise of

- Dhan Dhan Paar Braham Parmesar,
- His Gurparsadi Naam;
- Dhan Dhan Sada Suhagans;
- Dhan Dhan Puran Sants and Bhagats,
- Puran Brahmgianis;

Gurbani is

- the language of Dhan Dhan Paar Braham Parmesar;



- the language Rag Ragni Ragmala of Sach Khand;
- the divine words of Dhan Dhan Paar Braham Parmesar and of those souls which are merged and become one with Akal Purakh;
- Bani is the eternal treasures, priceless jewels and diamonds of divine wisdom that are present in the unlimited sea, Mansarovar of Braham Gyan,
- defines the divine qualities which a soul needs to bring in for achieving the ultimate,
- the definition of all the divine laws that are mandatory to follow to meet the Almighty;
- the food for enlightened souls, that are merged in Paar Braham;
- the road map to Sach Khand.

What is a Guru ?

The Guru is the one who :

- takes away the darkness of our own wisdom (Andh Agyan) and replaces it with the divine light which comes with the penetration of divine wisdom into our soul and mind. These words of divine wisdom are known as priceless jewels, diamonds and pearls.
- shows the path to the Truth – Sach Khand,
- shows how to become a completely truthful soul and mind,
- shows how to eliminate our own wisdom and take the divine wisdom,
- is full of all the divine wisdom,
- has earned and practiced and who knows all the divine laws that are mandatory to follow for achieving the Almighty,
- carries all the divine wisdom,
- is completely knowledgeable about all the divinity and about Braham,
- has the power to inculcate that wisdom into our soul and mind,
- has gathered all the pearls and diamonds of divine wisdom within himself,
- can enlighten our soul and mind with these eternal treasures,
- can impart the complete eternal truth in our soul and mind,
- can institute complete Eternal Truth in our soul and mind.

And what is the complete Eternal Truth? It is the Braham (God) Himself, His Gurparsadi Naam, His Gurparsadi eternal blessings.

The two divine words Bani and Guru are complementary to each other. The two are a part of the same entity which is the Eternity Himself, which is Braham (God) Himself. The Guru is

incomplete without the Bani and Bani comes from the Guru, both are divinely the two phases of the same entity. Bani is the Braham Gyan, it is the Gyan Saroop of Braham and the Guru is the Roop of Braham which also contains all the Braham Gyan. There is a never a detachable relationship between the two and they are absorbed in each other, they are incomplete without each other.

The Bani defines and contains all the Amrits – what is the meaning of Amrits ? Amrit is that divine entity which never dies. Amrits - is a collection and definition of non perishable divine pearls and diamond of eternal wisdom. A collection of divine laws that are mandatory for Puran Bhagtee and for meeting the Almighty. A collection of all the divine truths, and the truth never dies, and only Braham is the truth, His Gurbarsadi Naam – “Ek Oankaar Satnaam” is the Truth, and is the highest Amrit, the Param Jyot Puran Parkash, which is His Nirgun Saroop and which is the Atam Rus is the Highest Amrit. It is surrounded by all the other divine pearls, jewels and diamonds which are all divine commodities which don't die. These divine laws are applied by a Bhagat for Puran Bhagtee. And all these Amrits are defined in the Bani by Dhan Dhan Paar Braham Parmesar through the Dhan Dhan Puran Sant Satgurus. All these Amrits are the yardsticks for the measure of the divinity – Sach Di Takdi – Kanda Tole Traju.

All the souls – “Sevak Jan” who collect all these Amrits and brings them inside their Hirda are measured by Braham on the scale of Truth ( *Sach Di Takdi*)–

*aapae ka(n)ddaa thol tharaajee aapae tholanehaaraa //*  
*You Yourself are the balance, the weights and the scale; You Yourself are the weigher.*

SGGS 731

And those who meet this yardstick of Truth – who pass this “Sach Di Takdi” are eternally blessed by the Akal Purakh with Param Padvi and such souls emerge and appear with the Guru Padvi, which infect is the Param Padvi, the Padvi of a Puran Sant Satguru a Puran Brahmiani.

The masses are living under the illusion (due to misinterpretation of the divine meanings of the Bani all over the world) that Shri Guru Granth Sahib Ji is the only Guru and there is nothing else. If that was true then after 5<sup>th</sup> Guru (Pancham Patshahi) published Shri Guru Granth Sahib Ji then what was the need for the physical bodies of the Sixth to Tenth Gurus?

If we say that Shri Guru Granth Sahib Ji is the only Guru then what is the meaning of –

*Blessed and very fortunate are those happy soul-brides who,  
as Gurmukh, meet their Sovereign Lord King.  
The Light of God shines within them;  
O Nanak, they are absorbed in the Naam, the Name of the Lord. ||1||  
Waaho! Waaho! Blessed and Great is the True SatGuru, the Primal Being,  
who has realized the True Lord.  
Meeting Him, thirst is quenched, and the body and mind are cooled and soothed.*

SGGS 1421

In fact Shri Guru Granth Sahib Ji is the Gyan Saroop of Dhan Dhan Paar Braham Parmesar –

*A Pothi (Holy Book) is about the Transcendent Lord God.  
In the Company of the Holy sing the Glorious Praises of the Lord (from the Pothi)  
(they are the) perfect knowledge of God (Brahm gyaan). ||1||Pause||*

SGGS 1226

SGGS Ji is the Puran Braham Gyan (perfect knowledge of God). And the souls who follow this Puran Braham Gyan in the sangat of such souls who have earned Param Padvi (supreme status – guru status), become Puran Sant Satguru, Puran Brahmigiani by reaching the Param Padvi.

Gurbani has been brought on this earth by the Param Padvi Sant Satgurus for us to practice it and enable us to become like them. So we can merge in Dhan Dhan Paar Braham Parmesar, to obtain Jivan Mukti, and then help others to obtain salvation

aap japahu avaraa naam japaavahu ||  
*Chant the Naam yourself, and inspire others to chant it as well.*

SGGS 289

Gurbani is the praises of God (Mahima of Akal Purakh). Mahima – praise of His Gurbarsadi Naam, Mahima of His Bhagats, divine laws that are mandatory to follow for salvation, and the roadmap to the Sach Khand.

In the end let us take a few minutes to evaluate ourselves in light of the Brahm Gyan of Shri Guru Granth Sahib Ji:

1. Are we living according to the Gurbani?
2. Have we surrendered ourselves to the Guru completely?
3. Are we giving Dasvandh to the Guru?
4. Are we cleaning our inside and trying to become free from 5 thieves (Panj Doots)?
5. Are these Panj Doots under our control?
6. Have we killed our ego?
7. Are we living in full humility?
8. Are we doing Seva, Simran and Parupkaar?
9. Do we love every one and don't hate anybody?
10. Are we committed to the Truth?
11. Are we practicing the Truth?
12. Are we delivering the Truth?
13. Are we serving the Truth?
14. Have we killed our desires?

These questions will surely help us to evaluate our soul and mind and provide us guidance to move on the part of Truth, the path to Sach Khand, the path to salvation and the path to meet the Almighty.

This Gurbarsadi Article has been written with the Gurbarsadi Gurkirpa of Agam Agochar Dhan Dhan Paar Brahm and under His Puran Hukam, and with the Gurbarsadi Gurkirpa of Dhan Dhan Baba Ji – Puran Sant Satguru a Puran Brahmiani.

### 3. The Shabad Guru and the Satguru

The one who knows the True Lord God, is called the True Guru.

SGGS 286

There is a lot of confusion and misunderstanding among the Sangat about the place and role of a Sant, Satguru, Sadh, and Brahmngiani in the spiritual world. For achieving your spiritual goals, it is very important and necessary for the Sangat to understand the definition, role and place of a Satguru, Sant, Sadh and Brahmngiani in the spiritual world.

The misinterpretation of these words creates all kind of confusion, misunderstanding and doubts in the minds of Sangat- Dharam De Bharam - which divert their attention from reality presented in the Gurbani. These doubts - Dharam De Bharam - are serious road blocks to one's spiritual progress - these doubts are defined as Dubidha – double mindedness - distortion of your mind, distraction of your mind, disbelief and take you away from the core of the Gurbani - away from Tat Vastoo - Tat Gyan - deep divine knowledge and understanding and hence keep you in Dharam Khand or below it for ages.

This is the main reason for 99% of the people being in the Dharam Khand or even below it. Dubidha is a very serious mental sickness- Mansik Rog - it blocks your mind and stops you from progressing on the Naam Marg - Sant Marg. As long as you are in Dubidha – in doubts and you are not confident that you are doing the right thing, or you are not aware of the fact that you are not doing the right thing due to the miscommunication to you by various sources, you will not be able to reach anywhere. You need to have crystal clear direction to follow for your spiritual advancements. A lot have been explained in Shri Guru Granth Sahib Ji about Dubidha, however, please try to understand following lines from such a Shlok on page 237:

Gauree, Fifth Mehl:

One who kills this (double-mindedness, doubts, duality) is a spiritual hero.

One who kills this is perfect.

One who kills this obtains glorious greatness.

One who kills this is freed of suffering. ||1||

How rare is such a person, who kills and casts off duality.  
 Killing it, he attains Raja Yoga, the Yoga of meditation and success. ||1||Pause||  
     One who kills this has no fear.  
     One who kills this is absorbed in the Naam.  
     One who kills this has his desires quenched.  
 One who kills this is approved in the Court of the Lord. ||2||  
     One who kills this is wealthy and prosperous.  
     One who kills this is honorable.  
     One who kills this is truly a celibate.  
     One who kills this attains salvation. ||3||  
 One who kills this - his coming is auspicious.  
     One who kills this is steady and wealthy.  
     One who kills this is very fortunate.  
 One who kills this remains awake and aware, night and day. ||4||  
     One who kills this is Jivan Mukta, liberated while yet alive.  
     One who kills this lives a pure lifestyle.  
     One who kills this is spiritually wise.  
     One who kills this meditates intuitively. ||5||  
     Without killing this, one is not acceptable,  
 even though one may perform millions of rituals, chants and austerities.  
     Without killing this, one does not escape the cycle of reincarnation.  
     Without killing this, one does not escape death. ||6||  
     Without killing this, one does not obtain spiritual wisdom.  
     Without killing this, one's impurity is not washed off.  
     Without killing this, everything is filthy.  
     Without killing this, everything is a losing game. ||7||  
 When the Lord, the Treasure of Mercy, bestows His Mercy,  
     one obtains release, and attains total perfection.  
     One whose duality has been killed by the Guru,  
         says Nanak, contemplates God. ||8||5||

SGGS 237

There is an unlimited divine knowledge presented in the Gurbani about how and what these doubts - Dubidha - do to the person, there is not much need to explain these shaloks, the bottom line is that if you are in Dubidha then you can't achieve salvation - jivan mukti no matter what you do. You will never be able to reach anywhere. You will be able to control your mind and go into meditation only if you are with out Dubidha - no doubts.

And how will your Dubidha will go away

One whose duality has been killed by the Guru,  
says Nanak, contemplates God. ||8||5||

Only Satguru will be able to relieve you of this mental. Gurparsadi Naam given by a Satguru can institute a person in Karam Khand Smadhi and worship in Smadhi is the real bhagtee which kills mental sicknesses like Dubidha, Panj Doot, Nindya, Chugli and Bakhili.

The misinterpretation of the Brahm Gyan of Gurbani is counted as a very serious crime in the Dargah of Akal Purakh Ji. This is a very serious matter and requires a lot of attention of the Sangat in understanding these words - Sant, Sadh, Satguru and Brahmngiani, their role in the spiritual world and the entire universe. Developing a good understanding of this subject will be very helpful in advancing your spiritual condition and achieving your spiritual goals. We will very humbly request the Sangat - Sangat de charana vich done haath jod ke benti karde haan ji - to be very patient in listening to what we are going to say in this message and benefit from it.

Basically there is no difference in the meaning of these words in terms of the spirituality - Satgur, Sant, Sadh & Brahmngiani. The word Satgur has been most extensively expressed in Shri Guru Granth Sahib Ji - over 1400 times, the next one is the word Sant which counts over 600 times, then Sadh - over 300 times and then Brahmngiani.

## **What is Shabad Guru?**

Most of the Sikh sangat consider Shri Guru Granth Sahib Ji as the Satguru. However, Shri Guru Granth Sahib Ji is described as :

Pothi (Holy Book) is about the Transcendent Lord God.  
In the Company of the Holy sing the Glorious Praises of the Lord (from the Pothi)  
(they are the) perfect knowledge of God (Brahm gyaan). ||1||Pause||

Which means it is the Braham Gyan and Gyan Saroop of Akal Purakh. It is the ocean of divine knowledge - Mansarovar of Braham Gyan - directly transmitted by the Akal Purakh - Turqi Bani, it represents Par Braham Ki Deh - Pothi Parmeshwar Ka Than- every word contained in Gurbani is a complete truth and tells us how to become truthful, act truthful, serve the truth and if it is so then what is the truth - only Braham - Akal Purakh is the truth everything else is perishable, then isn't the Granth the Gyan Saroop of Akal Purakh.

Some of the sangat understands it as Shabad Guru - or many times it is interpreted as Shabad Guru, which means the same thing as Gyan Guru or the Braham Gyan. The combination of Shabad Guru and a soul is required to realize the Akal Purakh, once a soul realizes the Almighty becomes one with the God by practicing the Shabad Guru – which is Gurparsadi Naam – Satnaam, then such a soul becomes a Pargaty Jyot in the form of a Sant, Satguru, or a Brahmngiani.

This is why Guru Nanak Patshah, who was a Pargaty Jyot Himself, Nirankaar Roop, Puran Brahmngiani, instituted Bhai Lehna Ji with the Jyot, who later on became a Pargaty Jyot Himself with the blessings of Guru Nanak Patshah, and became Guru Angad – a Satguru and a Puran Brahmngiani. This institution of Jyot and Pargaty Jyot continued until the Dassam Patshah (Tenth Guru).

Infact, the word Guru means the person or the entity which takes the darkness of your mind and soul away and enlightens your soul and mind, makes you aware of the truth and puts you on the path to see the truth, speak the truth, hear the truth and serve the truth, and by doing so He puts you in reality on the path to salvation - Jivan Mukti, He institutes in you the divine knowledge and makes you to follow the divine knowledge and divine laws for making your soul and mind free from the Panj Doot, Dubidha, Nindya, Chugli, Bakhili, Asaa, Trishnaa and Manshaa and by doing so prepares you to meet with the Paar Braham Parmeshwar, and become like Him.

This service of the truth and Akal Purakh continued until the Dassam Patshah, and then through the Panj Pyare, who were instituted by Dassam Patshah. Later on this service has also been continued by other Brahmngianis such as Sant Baba Nand Singh Ji, Sant Baba Ishar Singh Ji and other Brahmngianis. The entire Granth sings in various Rags in praise of Akal Purakh, Naam, Sant, Bhagat, Satgur, Brahmngiani & Sadh along with the other truths about the universe and the life on earth.



God lives in a Sant, Sadh, Satgur and Brahmngiani –

naanak saadh n prabh bhaedh n bhaae ||8||7||  
O Nanak, there is no difference between the Holy people and God. ||8||7||

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**Let us concentrate on the word “Satgur” first of all. Who is a Satgur ?**

It is very clearly explained in various Shloks of Gurbani –

The one who knows the True Lord God, is called the TruthGuru (SatGuru).

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The Satguru is the individual who has

- realized the presence of God the Truth Being (Sat Purakh ) in himself,
- been enlightened with the Param Jyot,
- become a Pargatyo Jyot himself,
- been elevated spiritually by the Akal Purakh to the Sach Khand level in spirituality,
- merged in Akal Purakh,
- had their bhagti (devotion) recognized by Akal Purakh as complete
- attained the Param Pad (Highest Spritual status)
- become a Sada Suhagan.

In the company - Sangat - of such a person all the people who become his sevaks will achieve salvation - Jivan Mukti - Satguru has the spiritual power to give Jivan Mukti to His Sangat.

Let us concentrate on following Shalok from page 1421. It is very hard to explain the complete and full meaning of any word of Gurbani, it is unlimited Gyan, no boundaries - Gurbani Beant Hai, it can only be felt, and the person who does it and achieves it, he is the one who feels it, and such a feeling is beyond description, but the following words might help you to feel the depth of the Mansrover - Braham Gyan contained in Gurbani:

Waaho! Waaho! Blessed and Great is the True Guru, the Primal Being,  
who has realized the True Lord.  
Meeting Him, thirst is quenched, and the body and mind are cooled and soothed.

The discovery of the Truth is the key to become a Satguru - a Puran Sachyara, and what is the Truth? The only Truth is Akal Purakh Himself - Sat Naam – the name “Sat/Truth”. Everything else is perishable and a part of the Maya that runs the show. The person who discovers the Truth and reaches the highest levels in spirituality - Sach Khand and above, and merges with Akal Purakh, becomes a Satguru – the person who can teach the truth to the Sangat, who can guide and walk the Sangat through the same path He has followed.

The word “Sat” means the Truth and that is Sat Naam. The word Guru means who takes away the darkness and enlightens the inside of the Sangat with Sat Naam.

## **And how do you recognize a Satguru?**

When you go into His Sangat with full and complete belief and commitment, you will have a very unique feeling that will calm down your mind and body, your inside will feel the difference, your mind will stop flying, distractions of your mind will disappear, you will have a very soothing and contenting feeling, your desires start to disappear, and eventually you achieve a complete contentment.

Waaho! Waaho! Blessed and Great is the Truth Guru, the Truth Primal Being,  
who looks upon all alike.

Sat Purakh is Akal Purakh Himself that means that at that level of spirituality - Atmik Awastha the Satguru becomes a roop (form) of Akal Purakh Himself – that means at that stage of Atmik Awastha there remains no difference between Akal Purakh (Sat Purakh) and the Satguru. He is Single vision - Samat - who sees everyone without any discrimination, for whom everybody is equal - Ek Drisht - that is what a Satguru is. At such a high level of spirituality a bhagat attains or the Akal Purakh fills in him all his vital qualities, and that is what is explained in this Shlok.

Waaho! Waaho! Blessed and Great is the Truth Guru, who has no hatred;  
slander and praise are all the same to Him.

Satguru is with out animosity for any one, Nirvair is one of the most important characteristics of Shri Akal Purakh Ji - please read the Mool Manter - and so is the quality of a Satguru as well, means the Satguru becomes like the Akal Purakh, He inculcates in himself all the qualities of head and heart which are vital attributes of Akal Purakh Himself, for a Satguru the praise and criticism are equal, He doesn't get effected if somebody praises Him or criticizes Him, and such a Satguru is just great - Dhan Dhan Hai.

Waaho! Waaho! Blessed and Great is the All-knowing Truth Guru, who has realized God within.

Dhan Dhan Satguru is a living Granth of Braham Gyan. The person who has completely realized the Almighty, becomes like Him, so by virtue of this achievement of spirituality all the divine knowledge starts to flow in to Him from the Almighty.

Waaho! Waaho! Blessed and Great is the Formless Truth Guru, who has no end or limitation.

Now in this one it has been made absolutely clear that Dhan Dhan Satguru is Nirankaar - means Akal Purakh Himself, who is infinite

Waaho! Waaho! Blessed and Great is the Truth Guru, who implants the Truth within.

Satguru is a great soul because He serves the truth. Serving the truth is the highest service to the Akal Purakh and that is what a Satguru does.

O Nanak, Blessed and Great is the Truth Guru,  
through whom the Naam, the Name of the Lord, is received. ||2||

SGGS 1421

Satguru is great because only He has been blessed by the Almighty to give Gurparsadi Naam to the Sangat. So one can get Gurparsadi Naam from such a Satguru only.

There are numerous other verses which sing the praises of a Satguru. If we understand even just a few of them and develop a commitment and belief in them our spiritual goals can be reached with ease. The bottom line is that a Satguru is a Pargatyee Jyot - living God on Earth.

Dassan Das (Slave Of God's Slaves)

#### 4. What is a Brahm Giani ?

Let us make a very humble and sincere effort to understand what a Brahmgiani (God-conscious being) is. Here it is extremely important to mention that if we the Sangat are able to understand and believe what Gurbani says about a Brahmgiani, then we are sure to benefit and advance in our spiritual journey to Sach Khand. The key is a full and complete understanding and belief, which will lead us to commitment and dedication, which are the mandatory elements of Puran Bhagtee (perfect loving devotion). The divine description of all the divine qualities of a Brahmgiani have been very nicely presented in the 8th Ashtpadi (Canto) of Sukhmani by Guru Arjun Dev ji the fifth Guru. Infact Brahmgiani is the highest spiritual condition - Atmik Awastha that a person can achieve. Such a high spiritual condition can only be achieved by the blessings of the Akal Purakh, and such blessings are bestowed by Him on very rare souls. Or in other words such souls are very rare who are blessed with such a high spiritual condition where there remains no difference between Almighty and such a soul. Such souls are full of divine qualities, which have been described in the 8th Ashtpadi of Sukhmani.

*Shalok:*

*The True One is on his mind, and the True One is upon his lips.*

*He sees only the One.*

*O Nanak, these are the qualities of the Brahm Giani (God-conscious) being. ||1||*

SGGS 272

The BrahmGiani is the person :

- whose soul and mind have become completely truthful,
- who is serving nothing but only truth, sees the truth, listens to the truth,
- whose every action and reaction is truthful,
- who is serving the Akal Purakh Paar Brahm Parmeshwar,
- who is all the time engaged in the praise and service of the Almighty,
- who has attained complete and full divine knowledge and divinity.
- who sees God is everywhere and in every one – that is what the real truth is, everything else is just perishable.

*Ashtapadee:*  
*The God-conscious being is always unattached,*  
*as the lotus in the water remains detached.*  
*The God-conscious being is always unstained,*  
*like the sun, which gives its comfort and warmth to all.*  
*The God-conscious being looks upon all alike,*  
*like the wind, which blows equally upon the king and the poor beggar.*  
*The God-conscious being has a steady patience,*  
*like the earth, which is dug up by one, and anointed with sandal paste by another.*  
*This is the quality of the God-conscious being:*  
*O Nanak, his inherent nature is like a warming fire. ||1||*

SGGS 272

A Brahmngiani is always clean from inside out, just like a lotus flower, which grows in a dirty muddy water and still stays bright, shining and clean of the dirt around it. In the same way living in this dark age of Kalyug, with so much dirt hanging around in the entire world (promoted by the deep mental sicknesses created by Panj Doots (5 thieves – ego, anger, greed, lust, selfish attachments), Nindya (slander), Chugli (gossip), Bakhili (back-biting), Asa (hopes), Trishna (all-consuming desires) and Mansha (wishes), Raj (kingdom), Zaban (youth), Dhan (wealth), Maal, Roop (beauty), Ras (worldly pleasures) and Gandh (filth).

A Brahmngiani stays clean from inside out. His mind and soul is always stable and nothing can distract Him from serving the truth. He is like a sun, which absorbs all the darkness and lightens up the entire universe with its unlimited light. So does a Brahmngiani whose inside is enlightened with divine light, takes away all the darkness of the mind and soul, and all the sins are diminished with the Brahm Parkash.

A Brahmngiani is like air (air is said to be one of the first and foremost creations of Akal Purakh and is termed as Pawan Guru in Gurbani, it is the most essential element of life on this earth, so its importance should be understood in the right perspective). The Brahmngiani like the air doesn't discriminate anybody or anything whatsoever it may be, it reaches all of us equally.

He is a single vision, for Him all are equal, for Him a king or a beggar are same, there is no difference between sorrow and happiness for Him, there is no difference between gold and soil

for Him, means He is always in complete stability, nothing can distract Him for moving on the path of truth.

He is always in a stage of full contentment, not shaken by any acts around Him, He is as unaffected by the worldly affairs as is the earth in this universe. This means his truthful hirda becomes so big and Dana Dina, he gets the power to remain silent under all circumstances.

Brahmgiani is like a fire which burns everything by its very nature, likewise all the sin thoughts, all the distractions, doubts, dubidha, bharams, all of the Panj Doots, and other such mental sicknesses disappear in the presence of such an enlightened soul.

*The God-conscious being is the purest of the pure;  
filth does not stick to water.  
The God-conscious being's mind is enlightened,  
like the sky above the earth.  
To the God-conscious being, friend and foe are the same.  
The God-conscious being has no egotistical pride.  
The God-conscious being is the highest of the high.  
Within his own mind, he is the most humble of all.  
They alone become God-conscious beings,  
O Nanak, whom God Himself makes so. ||2||*

SGGS 272

Brahmgiani is absolutely clean, pure and pious inside out. He is like water, which washes all the dirt of anything whatsoever it may be, eventually it evaporates to stay in its pure form, similarly a Brahmgiani washes all the dirt of our minds and soul, the dirt that has accumulated on our soul and mind from all previous lives, and still stays absolutely clean, pure and pious in its original form completely enlightened with Braham Gyan and Puran Parkash.

His spiritual heart (hirda) and soul always remain lighted by the Almighty like a sun keeps the entire universe lighted with its profound light. Infact a Puran Brahmgiani who resides in Paar Braham Khand will have His Hirda lighted with as much divine light - equivalent up to 21 suns. A Brahmgiani doesn't have any enemies, for Him everybody is equal, He sees everyone with a single vision, He doesn't consider anybody as His enemy.

The Brahmngiani is full of complete humbleness at all the times. His mind and soul are always deep down to earth. He considers Himself as the dust of the feet of the entire universe - Kot Brahamand, this quality of extreme humbleness makes Him spiritually very high in the Dargah of Paar Braham Parmeshwar. Only such a person can reach this level of spirituality and become a Brahmngiani who is blessed by Akal Purakh Himself. In other words Almighty Himself creates a Brahmngiani for the benefit of the Sangat.

*The God-conscious being is the dust of all.  
The God-conscious being knows the nature of the soul.  
The God-conscious being shows kindness to all.  
No evil comes from the God-conscious being.  
The God-conscious being is always impartial.  
Nectar rains down from the glance of the God-conscious being.  
The God-conscious being is free from entanglements.  
The lifestyle of the God-conscious being is spotlessly pure.  
Spiritual wisdom is the food of the God-conscious being.  
O Nanak, the God-conscious being is absorbed in God's meditation. ||3||*

The Brahmngiani always remain very humble, he is so humble that He remains the dust of the feet of all of the Sangat. Infact he remains as the dust of the feet of entire universe, for Him everybody else is higher than Him. This quality of extreme humbleness comes only when one's ego – “Ahankaar” completely vanishes, and this is the key to the Braham Khand (purest part of the realm of Truth Sach Khand) - where a Puran Brahmngiani resides in the charans of Akal Purakh. That is why he recognizes Atam Rus - which is higher than the highest Amrit - Naam Amrit. The Atam Rus is the Param Jyot Puran Parkash - Nirgun Saroop of Akal Purakh and only a Brahmngiani can see and feel it. That is why Khalsa is a Puran Brahmngiani - because according to the tenth Guru Guru Gobind Singh Ji –

*Atam Rus Jeh Janye So Hi Khalas Dev,Prabh Meh Moh Meh Taas Meh Ranchak Nahin Bhed.*

The Brahmngiani showers every one with complete happiness. His face, mind and soul will always remain in complete happiness and He showers this happiness whosoever comes in contact with Him. He never thinks and does bad to anyone. His Hirda is full of divine love for everyone, and never sees anybody with hatred. There is no hatred in His Hirda at all, He loves



everyone as much as He loves the Creator. He is always very kind to everybody - Dana Dina, due to His highest divine quality of single vision. This means he looks at the entire universe with a single vision, one pure and pious thought, one and only one true thought. And that is always with an objective of diminishing the suffering of the others, provide the Sangat with His blessings and help them move on the path to salvation.

His eyes are always full of Amrit - Puran Parkash and He showers this Amrit on whosoever comes to His Sangat. The Brahmngiani is free from all the ties that are created by the Maya. He is not effected by anything that happens around Him. He is above all the worldly ties - Bandhans, whether these are family ties, social ties, or other relations, cast and creed, dharm and karam, in a nutshell nothing can come in between Him and the Creator.

He always stays in complete stability of soul and mind and nothing can distract Him. All His actions and reactions, deeds, and His lifestyle is always pure and pious, all his deeds are truthful. He is always serving the truth. The food for his soul and mind is only the divine knowledge. He is always engaged in distributing this divine knowledge - Brahm Gian that keeps on continuously flowing in to Him from the Almighty.

Basically there is a direct connection of all His five senses at all the times with the Akal Purakh, and whatever he speaks is absolute truth, and are the words of Almighty Himself. By virtue of this divinely blessed quality, he is always one on one with Paar Braham Parmeshwar. His soul and mind are always connected to the Creator.

*The God-conscious being centers his hopes on the One alone.*

*The God-conscious being shall never perish.*

*The God-conscious being is steeped in humility.*

*The God-conscious being delights in doing good to others.*

*The God-conscious being has no worldly entanglements.*

*The God-conscious being holds his wandering mind under control.*

*The God-conscious being acts in the common good.*

*The God-conscious being blossoms in fruitfulness.*

*In the Company of the God-conscious being, all are saved.*

*O Nanak, through the God-conscious being, the whole world meditates on God. ||4||*

Brahmgiani is always one on one with the God, and God loves Him so much that He blesses Him with such blessings which will never destroy Him. The Brahmgiani has a completely humble hirda - his heart is always in a very deep down humility. Such divinely blessed qualities make him think and do only good to others and derive full enjoyment out of this act. His job is through his own bhagtee to bring the Sangat closer and closer to Akal Purakh, and move the Sangat on the path to salvation and to achieve the salvation. His life is to help the Sangat and bless them with salvation is the highest level of service to the God and mankind on this earth.

His mind and soul are always in control and in complete obedience to the Almighty - Puran Hukam. He gets the highest level of happiness by obeying His orders, nothing else can distract his mind. He is always of stable mind and soul. All the Panj Doots serve him and can't distract him. They are under his control. Through his divine actions and deeds by doing good to the others he makes his life sublime. Anybody who comes in contact with a Brahmgiani and becomes a part of his sangat achieves salvation. Akal Purakh is addressing Nanak and telling Him that with the blessings of such a Brahmgiani the entire world unites with the Naam and meditation.

*The God-conscious being loves the One Lord alone.  
The God-conscious being dwells with God.  
The God-conscious being takes the Naam as his Support.  
The God-conscious being has the Naam as his Family.  
The God-conscious being is awake and aware, forever and ever.  
The God-conscious being renounces his proud ego.  
In the mind of the God-conscious being, there is supreme bliss.  
In the home of the God-conscious being, there is everlasting bliss.  
The God-conscious being dwells in peaceful ease.  
O Nanak, the God-conscious being shall never perish. ||5||*

The Brahmgiani is always absorbed in the Almighty. This means his soul and mind is always saturated with Atam Rus, and that God is always within him. This means that the God Himself and a Brahmgiani are one and the same (this has been further clarified in the following verses of Sukhmani). Only Naam is everything for a Brahmgiani. That Naam is His foundation. All his personality and character is built on the Naam – Satnaam. And Naam means God Himself. All the Brahmgiani's sangat is his naam family "Naam Parivaar". This means those people who are united with Naam is his real family and his real congregation.

His soul and mind is always awake. This means he is always in Truth, and is always serving the Truth. All his actions and deeds are to serve the Truth. That means he is always engaged in the service of Satnaam – Paar Braham Parmeswar. Since he is always connected with the Creator there is nothing known as his own wisdom. All the wisdom that comes to him is divine wisdom – Braham Gyan. And all his deeds are based on this divine wisdom. This happens because he kills his ego, and always operates and stays in complete humbleness.

Due to such divine qualities the Brahmngiani is always in the highest state of enjoyment and happiness. Complete silence in his mind and soul. The Brahmngiani is always stable and nothing can distract him from serving the Truth. Nothing can distract his soul and mind. No evil thoughts can even come near him. There is nothing that can harm him or destroy him.

*The God-conscious being knows God.*

*The God-conscious being is in love with the One alone.*

*The God-conscious being is carefree.*

*Pure are the Teachings of the God-conscious being.*

*The God-conscious being is made so by God Himself.*

*The God-conscious being is gloriously great.*

*The Darshan, the Blessed Vision of the God-conscious being, is obtained by great good fortune.*

*To the God-conscious being, I make my life a sacrifice.*

*The God-conscious being is sought by the great god Shiva.*

*O Nanak, the God-conscious being is Himself the Supreme Lord God. ||6||*

The Brahmngiani knows the Almighty. This means he has discovered God. He has learned about Paar Braham Parmeshwar. By virtue of this and other spiritual and divine qualities and spiritual powers he has been blessed with by the Creator, he becomes a representative of God in the Creation. His unlimited love for God takes him to such a high spiritual condition. He is always care free. This means he doesn't think about past or future, he lives in the present, acts in the present and always does so under Hukam of Akal Purakh. All his deeds in the present are truthful and for serving the truth.

All his words and advice is always very pious and pure and spiritually of a very high value. His words are Amrit Vachans (saturated with God's amrit energy). He holds a very high position in the spiritual universe and Dargah (God's court). Only such a soul becomes a Brahmngiani which has been blessed by Akal Purakh Himself. Those people are very fortunate who get to meet such a Brahmngiani. This means only very fortunate people get a chance to be blessed as the Sangat of such an enlightened soul who is a Brahmngiani. So they should always be very very thankful to the Almighty for getting such a golden opportunity. Even the demi-gods like Shiva Ji look for the Sangat of such a Brahmngiani.

The Almighty is telling Nanak that such an enlightened soul is a living God himself on the face of this Earth. This means that He has all the spiritual powers of Akal Purakh Himself.

*The God-conscious being cannot be appraised.  
The God-conscious being has all within his mind.  
Who can know the mystery of the God-conscious being?  
Forever bow to the God-conscious being.  
The God-conscious being cannot be described in words.  
The God-conscious being is the Lord and Master of all.  
Who can describe the limits of the God-conscious being?  
Only the God-conscious being can know the state of the God-conscious being.  
The God-conscious being has no end or limitation.  
O Nanak, to the God-conscious being, bow forever in reverence. ||7||*

The Brahmngiani is blessed with all the divine qualities of Akal Purakh. Such as Akal Purakh has no boundaries and limits. His divine qualities can't be evaluated or estimated by any person, therefore, it is of prime importance to understand that we should all bow before such an enlightened soul.

The Brahmngiani's divine qualities are so many, like the Almighty Himself, that no matter what we say in his praise, we can't describe his divine qualities, because like the Creator Himself, the Brahmngiani is also a God for all.

Nobody can estimate and describe the spiritual powers of a Brahmngiani, only a Brahmngiani can describe such attributes of another Brahmngiani. There is nothing that can describe his divine qualities and spiritual powers, therefore, we should always greet and lie flat (Namaskaar & Dandaut Bandhna) to such an enlightened soul who is one with God Himself.

*The God-conscious being is the Creator of all the world.  
The God-conscious being lives forever, and does not die.  
The God-conscious being is the Giver of the way of liberation of the soul.  
The God-conscious being is the Perfect Supreme Being, who orchestrates all.*

*The God-conscious being is the helper of the helpless.  
The God-conscious being extends his hand to all.  
The God-conscious being owns the entire creation.  
The God-conscious being is himself the Formless Lord.  
The glory of the God-conscious being belongs to the God-conscious being alone.  
O Nanak, the God-conscious being is the Lord of all. ||8||8||*

SGGS 272

The Brahmgiyani himself is the creator of this universe and runs the universe. And who is the One that can run the universe? Akal Purakh. The Brahmgiyani is above the cycle of life and death. He is always alive and existent. He is the Truth. He is the one who can show the path to salvation and giver of high spiritual condition. This means that such a person who is a Brahmgiyani has the capability to institute a person in highest spiritual condition – Sach Khand. And only God can do so. That means that Brahmgiyani is Himself the Almighty. The Brahmgiyani is the father of all of the orphans (and we are all orphans, the persons who are not Suhagans (brides of God) are considered orphans). Everything that we see is owned and operated by the Brahmgiyani, *HE HIMSELF IS THE GOD*.

Only a Brahmgiyani can know a Brahmgiyani's divinity and spirituality, His actions, reactions and deeds, because he is the owner of the entire universe.

*IN A NUTSHELL BRAHMGIANI IS THE RULER OF 14 REALMS OF CREATION (LOK PARLOK). HE OWNS AND RUNS THE ENTIRE UNIVERSE. HE IS THE CREATOR. HE HAS ALL THE SPIRITUAL POWERS OF GOD. INFACIT HE IS MORE POWERFUL THAN GOD HIMSELF BECAUSE GOD HAS GIVEN THE BRAHMGIANI THE POWER TO UNDO GOD'S HUKAM (whatever a brahmgiyani says comes true and overrides what was written in the destiny of the person).*

Dassan Das (Slave Of God's Slaves)

## **5. Combination of Shabad Guru and a Soul**

In the previous section we tried to bring out the truth to the Sangat about what is a Shabad Guru (Knowledge Of God) and what is a Pargatyao Jyot Puran Brahmgiyani (Manifested Light Of God In a perfect God-conscious person) and the relationship with the two. In this

section we are trying to explain another truth - who is greater, the Shabad Guru or the Pargateyo Jyot Puran Brahmngiani, based on the divine knowledge of the Guru Granth Sahib Ji. Please look at these words with a fresh and open mind, we are hopeful that it will help you understand this absolute and pure truth and hopefully you will benefit from this.

The combination of a soul and Shabad Guru makes a Pargateyo Jyot Puran Brahmngiani, this means the combination of divine knowledge and a soul makes a Pargateyo Jyot Puran Brahmngiani. That is what our Ten Gurus did and that is what they became by combining their souls with Shabad Guru they became Pargateyo Jyot – Puran Brahmngiani. But this is a Gurparsadi Game, first of all Guru Nanak Patshah's Guru was Akal Purakh Himself and he received His Gurparsadi Naam from Akal Purakh, then He became a Pargateyo Jyot Puran Brahmngiani Himself.

Then came Bhai Lehna Ji who was instituted by Guru Nanak Patshah with Gurparsadi Naam and subsequently blessed and elevated to the level of a Pargateyo Jyot Puran Brahmngiani Satguru, and like that Guru Ram Dass ji became a Pargateyo Jyot Puran Brahmngiani Satguru. It continued like that until the Tenth Guru. Let us think for a moment – who brought the Shabad Guru on this Earth? It was Guru Nanak Patshah who brought the Shabad Guru on this earth and He was a Puran Brahmngiani. This means that a Pargateyo Jyot Puran Brahmngiani Guru Nanak Patshah brought the Shabad Guru on this earth for us.

The entire Shabad Guru – Guru Granth Sahib was written by the Pargateyo Jyot Puran Brahmngiani Satgurus. According to Gurbani a Pargateyo Jyot – Puran Brahmngiani is the Roop (physical form) of Akal Purakh. He is the custodian of Anmolak Rattan (Priceless jewel)– Gurparsadi Naam. Then who is bigger Akal Purakh's Pargateyo Jyot Roop (God's Light manifested in a person) or His Gyan Saroop Shabad Guru (Knowledge of God)?

When a soul becomes a Pargateyo Jyot Puran Brahmngiani thereby becoming a Roop of Akal Purakh, then there remains no difference between Akal Purakh and the Pargateyo Jyot, then who is bigger the Shabad Guru or Akal Purakh Himself? When a Puran Brahmngiani is himself God –

*The God-conscious being is himself the Formless Lord.  
The glory of the God-conscious being belongs to the God-conscious being alone.  
O Nanak, the God-conscious being is the Lord of all. ||8||8||*

SGGS 272

Then who is bigger? God who is stting fully manifested in the God-conscious person is sending the divine knowledge. So who is bigger the Creator of the knowledge or His created knowledge? Kabir Ji asks the same question :

*Are the Vedas (Scriptures) greater, or the One from which they came? ||2||*

SGGS 331

And the answer is God is bigger than His scriptures:

*He is beyond the world of the Vedas, the Koran and the Bible (i.e. all scriptures).  
The Supreme King of Nanak is here right now and manifest. ||4||3||105||*

SGGS 397

God is Infinite and NOT in the Scriptures or even in this world, but BEYOND THAT. Why are we foolishly limiting GOD to being in Holy Books. The only place God manifests inside His creation is in the heart of His saint. The Supreme King of Nanak was manifest right here right now in his heart. That is the meaning of living Guru.

Obviously if we look at the truth and accept the truth whole heartedly then we will realize that a Pargateyo Jyot Puran Brahmngiani being the Roop of Akal Purakh is a living God on this earth, is definitely greated than the Shabad Guru. The Creator of Shabad Guru is definitely bigger than the Shabad Guru. The Light of God inside the ten Gurus was greater than the Shabad Guru. So too is any other Pargateyo Jyot Puran Brahmngiani Sada Suhagan Sant is bigger than Shabad Guru, because He is the custodian of Shabad Guru.

The Shabad Guru tells us who can give us Gurparsadi Naam but it itself can't give us a Gurparsadi Naam. Only a Pargateyo Jyot Pura Brahmgiani can give us Gurparsadi Naam and salvation. Only the one who has God's light imanifested inside them can ignite another person via the Naam. Shabad Guru tells us where and how to get salvation, but can't alone give us salvation. A Pargateyo Jyot Pura Brahmgiani has all the spiritual powers of Akal Purakh at His disposal and can help the Sangat achieve salvation. A Pargateyo Jyot Brahmgiani Himself is a Shabad Guru and Nirankar, so that is why a Pargateyo Jyot is bigger and more powerful than Shabad Guru alone.

Like a famous poet has said – “Child is the father of a man”, so has been described in Gurbani about the pious relationship between Akal Purakh and His Bhagat. Paar Braham Parmeshwar loves His Bhagats so much that he is their father, mother and son as well -

*bhagath janaa(n) har maa(n) pio baettaa ||  
For bhagats (saints,) God is their mother, father and son all in one.*

*Bhai Gurdaas Ji Vaar 10*

*That means that He gives the love of a father and mother to His Bhagat and asks for the love of a Bhagat as the son of the Bhagat. Almighty considers a Bhagat as His mother and father, and calls Himself as a son of the Bhagat. He loves His Bhagats so much that he bows before a Sant*

*ham sa(n)than kee raen piaarae ham sa(n)than kee saranaa ||  
I am the dust of the feet of the Beloved Saints; I seek the Protection of their Sanctuary.*

*SGGS 614*

*Almighty loves His Bhagats so much that He gives more spiritual power to the Bhagat than He keeps Himself*



*God says (to Sant Naam Dayv): “my slave is devoted only to me; he is in my very image.  
The sight of him, even for an instant, cures the three fevers;  
his touch brings liberation from the deep dark pit of household affairs. ||1||Pause||  
**The devotee can release anyone from my bondage,  
but I cannot release anyone from his.**  
If, at any time, he grabs and binds me, even then, I cannot protest. ||1||  
I am bound by virtue; I am the Life of all. My slaves are my very life  
O Naam Dayv, as is the quality of my slave’s soul, so is my love which illuminates him.  
||2||3|”*

SGGS 1252

*The Sant's words have been given a higher authority over His own words. The Sant has been given the spiritual power to change Akal Purakh's Hukam, but Akal Purakh Himself can't change a Sant's Hukam. The Sant is the one who ties both the ends – one that of the Dargah and the other that of this world, when He brings down the Gurparsadi Game to play among His Sangat*

*He Himself is the Master of both worlds.  
He plays and He enjoys; He is the Inner-knower, the Searcher of hearts.  
SGGS 277*

*God is overpowered by the Bhagat's love for Him, and the Bhagat wins over everything God has and becomes more powerful than God Himself in this world, by becoming a living God in this world. The Bhagat gives everything He has to the Akal Purakh and in turn Akal Purakh gives Him back more than all He has. This what is a Gurparsadi Game and in this game of love, the Sant becomes greater than Akal Purakh in this world, but still remains a Dassan Das (Slave Of God’s Slaves) –*

*The God-conscious being is the dust of all.*

SGGS 272

*The Sant yet remains the lowest of the lowest of the lowest of all creation and in all the ages.*

*Dassan Das (Slave Of God’s Slaves)*

## 6. Do I have a Guru?

This head of the lowest of the lowest bows at the feet of everyone.

### GURMAT

Gurmat means to follow the Divine knowledge of the GURU. Before we explore if one has gurmat or not let us ask ourselves if we have a GURU. Please close your eyes and put these questions to your mind :

Who is Guru?

Do I have a Guru?

Do I follow the path of my Guru?

Open up your mind, look at the big picture and examine it thoroughly. Most of you will say that my GURU is Guru Nanak Dev Ji and/or Guru Gobind Singh Ji and/or Shri Guru Granth Sahib (SGGS}Ji. Some might say that he has ten Gurus. Let us look into the divine wisdom of Great Dhan Dhan Guru's and Bhagat's compiled in SGGS regarding who is the Guru, how one meets the Guru etc.

Meeting Him, the mind is filled with bliss. He is called the True Guru.

SGGS 268

All the beings and creatures which God has created –

on their foreheads, He has written their destiny.

The True Guru implants the Naam within.  
The Divine True Guru is the Embodiment, the Image of the Lord;  
He utters the Ambrosial Word.  
He alone is said to be the True Guru,  
who realizes God, and proclaims the Sermon of the Lord.

SGGS 1263

Blessed, blessed is the father; blessed, blessed is the family;  
blessed, blessed is the mother, who gave birth to the Guru.

SGGS 310

One who tastes the sublime essence of the Lord is the Lord's humble servant.  
He himself is liberated, and he liberates others as well.

SGGS 664

I wash Your Lotus Feet, and drink in this water,  
O my True Guru, O Merciful to the meek. ||3||

SGGS 749

Yoga - Union with the Lord God - is not obtained by wearing religious robes;  
the Lord is found in the Sat Sangat, the True Congregation, and the Guru's Teachings.

The humble Saints throw the doors wide open. ||1||

SGGS 1297

Without the Guru, the Mansion of the Lord's Presence is not found,  
and the Naam is not obtained.

Seek and find such a True Guru,  
who shall lead you to the True Lord.

SGGS 30

Meditation, austere self-discipline and self-restraint are all obtained from the Guru;  
the Naam, the Name of the Lord, comes to abide within the heart.

SGGS 602

saajun bu(n)dhh sumithru so har naam hirudhai dhaee ||  
aougun sabh mittaae kai puroupukaar kuraee ||3|| Page: 218

He is a companion, a relative, and a good friend of mine,  
who implants the Lord's Name within my heart.

He washes off all my demerits, and is so generous to me. ||3||

SGGS 218

From the above mentioned few quotes written in SGGS, it is clear that **Guru**

- **is a living human being who has realized the Omnipresent from within**
- **is giver of Mukht( liberation) and Jugt( shows you the way)**
- **has treasure of the lake of Naam Amrit which brings peace and coolness to the place, mind & body**
- **can and does implant the Naam in your heart chakra ( hirdhey)**
- **has controlled and know how to control five vices( doots)**
- **blesses so that one's emotional attachments, doubts( dubhida/duality), influence of materialism (maya), sins etc. are eradicated or vanishes**
- **guides or helps on the path of meditation( bhagti), self-analysis, self-restraint etc.**
- **is not bound by religion and practices truth**
- **helps/blesses that one can win over the mind**

It is very hard to put into words what a Guru/ Sant-Satguru/ Self-Realized/ Brahmgyani can do for you. Factors such as service (sewa) using body, mind and worldly possessions to Guru and Sangat, love from heart, obeying the Guru's word, total faith & commitment etc. comes into picture.

We all say or know that Parbrahm Parmeswar (Supreme Lord) has no shape, form or color. He needs a human body to communicate on this Earth. The Guru is the medium through which the Lord represents or speaks, communicates and interacts with His creation. Serving the Guru, one is actually doing service to the Parbrahm. There is no difference between God and Servant.

The five vices are living entities and they know who created them. To exercise control over them it is a must that one be united with Parbrahm Permasher. Only Guru who already knows and is one with the Gur (God's Light), who lives by His word, has a illuminated mind, bright and radiant face, has a body of Naam nectar can unite the chosen ones. That is why it is emphasized time and again in SGGS that Naam simran is a Guru blessed game. Although based on the bhagti/meditation in the previous lives their are few that are blessed with Naam from birth, for the rest the divine law of self-realization through Guru is applicable. Among millions, O Nanak, there is scarcely anyone,

who keeps the Lord in his consciousness.

SGGS 1427

It is because of the above SGGS was compiled so that an ordinary person can understand the basic principle of meditation for salvation. Going to gurudwara, bowing to SGGS, reciting Gurbani morning and evening, doing a few noble things etc. a Sikh thinks that he is practicing religion. However SGGS says:

The way of the Saints is the ladder of righteous living,  
found only by great good fortune.

SGGS 621

Hundreds of thousands of divine understandings,  
hundreds of thousands of divine wisdoms  
and meditations and readings of the Vedas and the Puraanas  
before the Creator who created the creation,  
and who ordained coming and going,  
O Nanak, all these things are false.  
True is the Insignia of His Grace. ||2||

SGGS 467

Spiritual wisdom and meditation all come from the Guru.  
Through the lifestyle of Truth, the True Lord comes to dwell in the mind.

SGGS 831

The karma of actions, the Dharma of righteousness,  
social class and status, are contained within Your Name.

SGGS 154

naam dhirraavai naam jupaavai thaa kaa jug mehi dhhurumaa ||1||  
He implants the Naam, and inspires us to chant the Naam;  
this is Dharma, true religion, in this world. ||1||

SGGS 680

From the above it is clear that you have the true religion if you have NAAM. Only an enlightened and living human Guru can implant Naam in your heart chakra (hirdha). Hirdha is located at lower limit of your chest bone where Parbraham resides. Reciting/vibrating on a Naam without the blessings of Guru brings no nectar or peace to mind/body, it is a temporary pleasure.

Serving the True Guru, eternal peace is obtained, and one's light merges into the Light.

Such a person remains blissful forever, day and night. Meeting the Beloved, peace is found.

SGGS 31

Gurbani is the Light to illuminate this world;  
by His Grace, it comes to abide within the mind. ||1||  
Naam Dayv the printer, and Kabeer the weaver,  
obtained salvation through the Perfect Guru.  
The Pandits, the religious scholars,  
read and argue and stir up controversies,  
but without the Guru, they are deluded by doubt.  
In the Sat Sangat, the True Congregation,  
the Name of the Lord wells up, when the True Guru unites us in His Sublime Love.  
God is close at hand;  
He dwells deep within the hearts of all.  
And all of new and How rare are those who, as Gurmukh, know Him.

### SGGS 67

If you do not have the priceless diamond Naam then you can not meditate fully, You can not be liberated because you would not be able to control the Five Doots. As per SGGS only a Guru has the treasure of Naam and only with His blessings it can be installed in you. The SGGS further says that you meet Guru only if it is inscribed on your forehead. Did you meet any of the ten Guru's? Bhai Lehna met Guru Nanak Dev Ji and become Guru Angad. Amru Nithavan met Guru Angad Dev Ji and became Guru Amar Das and so on with all Gurus and bhagats. They physically met the living Guru of their time and place and they got blessed with Naam.

Every Sikh bows to SGGS but do they God in their lifetime? Did any of your ancestors become a sant by just bowing to SGGS? Do you think they you be ferried across just the way you are – without having to sacrifice anything? If you believe only SGGS can save you then what happened to the people who came before Ten Gurus and SGGS? You can't say that none of them got liberated. Furthermore Shabad has been in the universe since its creation. Ved, Puran, Koran, Bible has been in existence for centuries, can they alone lead you to salvation?

But when the Lord God Himself becomes merciful to him, then the True Guru comes to meet him.

In this world, the Saints earn the wealth; they come to meet God through the True Guru.

### SGGS 1092

Suk-deva and Janak meditated on the Naam; following the Guru's Teachings,  
they sought the Sanctuary of the Lord, Har, Har.

Dhroo, Prahlaad and Bidar the slave-girl's son,  
became Gurmukh, and through the Naam, crossed over.

SGGS 995

He alone finds shelter, who has met the Perfect Guru.

SGGS 44

O Nanak, through the Guru, one becomes the Guru; behold,  
His Wondrous Will. This deed was done by the Creator Lord; one's light merges into the Light.

SGGS 490

By the Grace of the Divine Guru, one meets the Lord.  
By the Grace of the Divine Guru, one is carried across to the other side.  
By the Grace of the Divine Guru, one swims across to heaven.

SGGS 1166

Do you ever think:

- **Why we have ten Guru's, one or two could have been enough?**
- **Why Guru Nanak Dev Ji went to Saints, sought dust of their feet, served food etc?**
- **Why Bhai Lehna, Amru Nithavan served their respective Guru by sacrificing everything they had?**
- **Why Guru Ram Das Ji offered His beard for dusting the feet of Baba Shri Chand Ji?**
- **Why the Fifth Guru Arjun Dev Ji sent Mata Ganga Ji to Babba Budha Ji to get blessed for son. He was Guru Himself, SGGS was already on the throne and was a disciple of Guru Ram Dass Ji?**
- **Why Guru Tegh Bahadur Ji sat in samadhi/meditation in bunker for twenty six years with both living and Shabad Guru SGGS in existence?**
- **Why Tenth Guru used a arrow to bow to Samadh of Peer?**
- **Why we had living Guru's After Guru Arjun Dev Ji when Ad Granth was already on the throne ?**
- **Why all the Bhagats/Saints served their respective Gurus:**
  - **Bhagat Fareed Ji went to house of a prostitute to get fire for warming water so that his Guru can take a bath and offered his eye**



- **Fakeer Buleh Shah Ji danced in front of congregation wearing anklets to please His Guru**
- **Bhagat Kabeer Ji went and laid himself on the ground so He can Get Naam so on**

Guru Gobind Singh Ji sent us to SGGS so that we can gain the knowledge required to achieve the forever bliss or salvation. Gurus, Bhagats and Saints give us a total or comprehensive package of living with actual deeds and the paths to be followed. They were living examples of how a disciple becomes a Guru and vice versa, how this act plays itself. The Gurus and Bhagats all bowed to Saints. The importance of serving the true Guru, necessity of receiving and reciting Naam, truthful living, sacrificing yourself, always staying lowest of the lowest (dasaan dass), practicing equality etc. is well documented.

Gurbani tells everyone do not be a hypocrite. Read, understand and implement or bring me into your life. Merely reciting it day and night serves no one.

Collecting the poison of Maya, people think of all sorts of evil.  
But peace is found only by vibrating and meditating on the Lord;  
with the Saints, in the Sangat, the Society of the Saints, meet the true Guru, the Holy Guru.

SGGS 1297

The Guru has given me the medicine of the inexhaustible treasure of the Naam.

SGGS 522

**Waaho! Waaho!** Blessed and Great is the True Guru, the Primal Being,  
who has realized the True Lord. Meeting Him, thirst is quenched,  
and the body and mind are cooled and soothed.

SGGS 1421

If just listening to few stanza of Gurbani from Bibi Amro, a normal person Amroo can go to seek Guru and Himself become Guru Amar Dass Ji by serving a true Living Guru Angad Dev Ji why not you? Need is to have the longing for it, to go out and find one. Don't be restricted by your

worldly religion because you do not know whose name is written on your forehead. It may take years to happen but surely Parbrahm will unite you with the Guru who will ferry you across.

The True Guru is my Friend; if I meet Him, I will offer this mind as a sacrifice to Him.  
He has shown me my Beloved Lord, my Friend, the Creator.

Through the destiny written on my forehead, I have found the Holy Guru; my mind and body are imbued with the Guru's Word. The Lord God has come to meet me; I have found peace, and I am rid of all the sins

SGGS 984

Become pleasing to your True Guru, and you shall be totally beautified;  
otherwise, there is no place of rest.

O Nanak, what is the character of the happy soul-bride?  
Within her, is Truth; her face is bright and radiant,

and she is absorbed in her Lord and Master. ||1||

SGGS 785

I am a sacrifice to that most wonderful time when I came to Your Door.  
God has become compassionate to Nanak; I have found the Perfect True Guru.

SGGS 55

Nanak has found the Guru, O my dear beloved;  
such was the destiny inscribed upon his forehead.

SGGS 452

Searching and examining my mind and body,  
I have found that God, whom I longed for.  
I have found the Guru, the Divine Intermediary,  
who has united me with the Lord God. ||1||

SGGS 313

Naam resides in the hirdha of the saint and they can bless the others with it. The majority of religious preachers and priests including a lot of today's punj pyaras , Granthis and Raagis do not have it so they can not give it to you(go ask them if they have it).

SGGS tell us without the Naam you can not get rid of your evils and only a Guru can implant in you. In the begining of SGGS it is inscribed:

One, the Creator and the Creation. Satnaam(His Name which Is Truth).  
Creative Being who has No Fear, No Hatred, Beyond Death and Birth,  
Self-Existent(a brief description). By Guru's Grace, Chant And Meditate.  
SGGS 1

And near the end it says:

The Naam remains; the Holy Saints remain; the Gur, the Lord of the Universe, remains.  
Says Nanak, how rare are those who chant the Guru Mantra in this world.

SGGS 56

Meeting the Saintly True Guru, I have found peace and tranquility.  
Sins and painful mistakes are totally erased and taken away.

SGGS 1198

Meeting with the True Guru, one comes to know;  
by this meeting, one comes to chant the Name.  
Without the True Guru, God is not found;  
all have grown weary of performing religious rituals.  
SGGS 72

The Saint is a revealed body of SGGS. Every page of says seek the dust of the Charan/feet of those higher being's because they will unite you with the Creator. Guru's could have easily put their Name or SGGS in place of Guru/Satgur if that was case, Instead They put their spiritual experiences in writing about what happened when they met the Guru. Unfortunately Sikh's

forgot the necessity of a living( pargati jyote/revealed) Guru and wasting time in wilderness of worldly religion by merely reciting Bani, visiting religious places, listening/singing Kirten, going after the hypocrite saints(who does not have Naam), etc..

O my friend if after reciting Bani for years, visiting Gurudwara daily, having Amritpaan(five K's) for decades, saying Wahiguru day and night or running after so-called saints you have not found the everlasting happiness, you do not feel the Naam nectar in your body/mind/hirdhey, still keep asking questions & seeking answers, a stanza of Bani/kirten does not hit you like a bullet or intoxicate you Something is definitely wrong.

This article is written based on the personal experiences and with the blessings of my great Sant Satguru Baba Ji. Dass personally went through the above for almost two decades. Meeting my Guru this slave has found the true happiness, being united with the Parbrahm. Now the real meaning of Gurbani comes automatically, Could not understand it before because the real thing Naam was missing. SGGS's Bani was written by the Higher Being's who had Naam nectar.

Neechan da neech, Dog of His door

Dass

## 7.Quotes

jina mastak dhur hari likhai, tina satgur milia ram raje

**Those who are blessed with God's Grace  
Find a spiritual teacher – the Truth Guru, the SatGuru.**

Guru Ramdas - Asa.

Meray Satguraa ma tujh bin avar na koeee. Ma moorakh mugad sarnaagatee  
kar kirpa melay har soee.

**My Satguru, I have no one other than you.  
I am a stupid fool seeking your shelter  
be kind and unite me with God.**

Guru Arjun Dev .

The ones with a spiritual teacher are  
very fortunate people.

## **8. Divine Qualities Of The Satguru**

*The one who knows the True Lord God, is called the True Guru.*

*In His Company, the Sikh is saved, O Nanak, singing the Glorious Praises of the Lord. ||1||*

**SGGS 286**

*One whose mind is a home for the Supreme Lord God*

*- his name is truly Ram Das, the Lord's servant.*

**SGGS 274**

A Puran Satguru is:

1. A Brahmjani, is a living God, and Akal Purakh resides in His Hirda – He is completely absorbed and united with the Almighty, there is no difference between Paar Braham and a Puran Satguru.

*O Nanak, there is no difference between the Holy people and God. ||8||7||*

*SGGS 272*

2. A Puran Satguru can rewrite our fate, He can change our fate, He can give us all kinds of gifts – Daat, He can bless us with happiness forever.

*In the Company of the Holy, no one goes empty-handed.*

SGGS 272

*3. A Puran Satguru can bless us with Gurbarsadi Naam, ignite the divine light inside us, He can bless us with the divine light in our mind and Hirda, He can unite us with the Almighty, by virtue of His divine powers, He can create a Brahmngiani like Himself.*

*The True Guru gives His Sikh the wealth of the Naam.*

SGGS 286

*4. A Puran Satguru can institute with in us the complete silence, complete happiness forever, can implant us with Naam in our mind and Hirda and put us on an autopilot mode – Ajapa Jaap.*

*Nectar rains down from the glance of the God-conscious being.*

SGGS 273

*5. A Puran Satguru is capable of giving instructions to Dharam Raaj, and Dharam Raaj serves Him.*

*In the Company of the Holy, all one's family is saved.*

*In the Company of the Holy, one's friends, acquaintances and relatives are redeemed.*

*In the Company of the Holy, that wealth is obtained.*

*Everyone benefits from that wealth.*

***In the Company of the Holy, the Dharam Raj (Judge of all) serves.***

*In the Company of the Holy, the divine, angelic beings sing God's Praises.*

*In the Company of the Holy, one's sins fly away.  
In the Company of the Holy, one sings the Ambrosial Glories.  
In the Company of the Holy, all places are within reach.  
O Nanak, in the Company of the Holy, one's life becomes fruitful. ||5||*

*SGGS 271*

*6. A Puran Satguru is capable of relieving His Sangat from the five vices – Panj Doot, He can also get them relieved from all the worldly ties, and all the misdeeds and sins committed and thereby giving Jivan Mukti to His Jyots – means the Sangat who have been blessed with the internal light – Param Jyot, can be granted salvation by Him. He can also get His Sangat relieved from all the mental sicknesses and physical sicknesses, He is also capable of moving souls from hell to heaven.*

*In the Company of the Holy, the five passions are brought to rest.*

*SGGS 271*

*The God-conscious being is the Giver of the way of liberation of the soul.*

*SGGS 273*

*In the Company of the Holy, all diseases are cured.*

*SGGS 272*

*7. A Puran Satguru can show the entire universe (brahmanday) within our body (pinday) according to the following quote from Gurbani by Bhagat Peepa Ji:*

*Peepaa:*

*Within the body, the Divine Lord is embodied.  
The body is the temple, the place of pilgrimage, and the pilgrim.  
Within the body are incense, lamps and offerings.  
Within the body are the flower offerings. ||1||  
I searched throughout many realms,  
but I found the nine treasures within the body.  
Nothing comes, and nothing goes;  
I pray to the Lord for Mercy. ||1||Pause||  
The One who pervades the Universe also dwells in the body;  
whoever seeks Him, finds Him there.  
Peepaa prays, the Lord is the supreme essence;  
He reveals Himself through the True Guru. ||2||3||*

*SGGS 695*

*8. A Puran Satguru's words are Akal Purakh's words, and they will always come true for granted.*

*God abides upon the tongues of His Saints.*

*SGGS 263*

*Guru Nanak speaks - it is confirmed in the Court of the Lord. ||2||6||86||*

*SGGS 821*

*9. A Puran Satguru can take the souls of His Jyots and show them the beautiful sites of Sach Khand and Dargah of Akal Purakh. He is capable of getting the sun to bow before His Jyots. All the spiritual powers of the Almighty are always at His disposal.*

*The God-conscious being is the Creator of all the world.*

*SGGS 273*



10. A Puran Satguru is a Pargateyo Jyot Himself. He can turn a Crow to a Swan –means He can convert a person who is totally worthless creature – being controlled by five vices – Panj Doots to a Saint.

*Ashtapadee:*

*The True Guru cherishes His Sikh.*

*The Guru is always merciful to His servant.*

*The Guru washes away the filth of the evil intellect of His Sikh.*

*Through the Guru's Teachings, he chants the Lord's Name.*

*The True Guru cuts away the bonds of His Sikh.*

*The Sikh of the Guru abstains from evil deeds.*

*The True Guru gives His Sikh the wealth of the Naam.*

*The Sikh of the Guru is very fortunate.*

*The True Guru arranges this world and the next for His Sikh.*

*O Nanak, with the fullness of His heart, the True Guru mends His Sikh. ||1||*

SGGS 286

11. A Puran Satguru is full of kindness – Dana Dina – always forgives one's misdeeds and sins. He is always engaged in doing good to other souls – granting salvation to a soul is the highest level of service to the mankind, and that is what He does.

*The God-conscious being is steeped in humility.*

*The God-conscious being delights in doing good to others.*

SGGS 273

*12. A Puran Satguru unites the souls with the Almighty, who have been wandering and departed from the God for ages together. He acts as an attorney to the souls of His Sangat in the Dargah of Akal Purakh.*

*Shalok, Fifth Mehl:*

*As I have heard of the True Guru, so I have seen Him.*

*He re-unites the separated ones with God; He is the Mediator at the Court of the Lord.*

*He implants the Mantra of the Lord's Name, and eradicates the illness of egotism.*

*O Nanak, he alone meets the True Guru, who has such union pre-ordained. ||1||*

### **SGGS 957**

*13. Since a Puran Satguru is completely absorbed in the Almighty, He is always one on one with the God, He is Himself a living God on the earth, therefore, He is infinite like God Himself. It is impossible to describe His all the divine qualities.*

*The God-conscious being cannot be appraised.*

*The God-conscious being has all within his mind.*

*Who can know the mystery of the God-conscious being?*

*Forever bow to the God-conscious being.*

*The God-conscious being cannot be described in words.*

*The God-conscious being is the Lord and Master of all.*

*Who can describe the limits of the God-conscious being?*

*Only the God-conscious being can know the state of the God-conscious being.*

*The God-conscious being has no end or limitation.*

*O Nanak, to the God-conscious being, bow forever in reverence. ||7||*

### **SGGS 273**

*The above words are based on the actual physical experiences of the writer and other Sangat of Baba Ji. Whatever is written in Gurbani has come true to us. Please forgive the writer for any mistakes.*

*Dass.*

## 9. Meaning of One Palm Raised (ASANS)



SatGuru Nanak is portrayed in some famous pictures with his right hand raised palm facing the viewer. That pose is known as an asan – meditation position. More recently, pictures of Sant Ishar Singh Rarawale and Sant Darshan Singh ji also show them with their hand in that asan. The food for the sukhshum sareer is amrit. When Akal Purakh pours so much amrit into the sukhsham sareer, the amrit overflows into the physical body. This amrit flows out from the centre of either palm or the soles of the feet. The spiritual openings are likened to doors and can let amrit in or out. People who have their third eye open see a beam of light flowing from the person's palm, or they feel a lot of energy in their own body around their heart and chest area. If someone does asan then move yourself into the light emanating from their palm as Akal Purakh is sending his amrit to feed your sukhshum sareer. Unfortunately, most people do not understand asans. And start laughing when they see some blessed soul adopt one of these asans.

Dassan Das Ji said that he went to India and his nephew was keen to receive Guprasadi Naam, but wouldn't commit to giving up alcohol, next day Dassan Das Ji was just sitting and his whole day is just a walking samadhi as simran is continuously going on in him, so asans can happen whenever the Lord desires. And Dassan Das Ji noticed his hand went into asan directed by the Lord towards his nephew. The nephew had good previous bhagati and said, "Uncle ji, what is coming from your hand? I can see it glowing with a beam of light coming out." However, even seeing it with his own eyes he could not commit to give up alcohol and was unable to receive Gurprasadi Naam at this time.

When Roma Ji goes into samadhi often goes into many different asans, and her face and hands are glowing with light. Which are directed by Akal Purakh to whoever He wants to bless. When I first saw this a few months ago when she visited UK, I was taken aback, but then recognised many of the asans from the Kundalini Yoga lessons I used to attend. Then I remembered reading that Bhai Gurdas Ji in his vars has called Patanjali a Gurmukh. I used to wonder how Patanjali could be a Gurmukh as he practised yoga and SGGS rejects physical yoga as a way to God – only Guprasadi Naam. Then when I read the history of Patanjali ji it turns out he used to experience the true Yoga – the Union of his soul and the Supreme Soul. And as this

true spiritual yoga happened inside him, the Lord used to fill his body with His presence (perceived as Amrit and Supreme Light). The Lord would then direct his body into different meditation positions asans. Over time Gurmukh Patanjali ji wrote these asans down as well as his philosophy. And all physical yoga classes that are very popular in the west today as well as in India, have their roots in Patanjali's original descriptions. However, in this day and age, the very rare ones experience the true inner yoga and asans as an expression of that. Most of the world is doing it the other way around, going to yoga classes and wondering why they are not experiencing divine union. Without Gurprasadi naam, everything else is just empty. That is the essence of Guru Nanak's teachings and what he explained to the Yogis and Siddhs of his day who had mastered supernatural powers through their asans, but not attained the Lord.

Baba Ji used to experience these asans in the early days of his bhagati when he used to go amritvela at the Gurdwara. The sangat did not understand and often woke him out his samadhi. In Baba Ji's sangat now, many of the sangat have experienced divine union (yoga) and asans. Dassan Das Ji said that in the early days he used start dancing and clapping in spiritual bliss. As the years have passed the Amrit inside has stabilised and now only one or two asans remain with him. One of which is both arms upstretched, palms pressing together above his head. That is automatic and his salutation to the Akal Purakh. I saw this occur when he sat in the presence of Baba Ji. Also saw him clapping his palms together like an excited child when the divine Akal Purakh ji came to him.

Also I saw that Auntie Ji would lovingly smile and have the peaceful Guru Nanak hand asan while we sat at the dinner table or in the lounge. While everyone else talked, her hand was shining in my direction and I could actually feel warm energy (amrit) hit my heart and spreading into chest and back. This happened a few times on the first few days. Dhan Dhan Dhan Dhan Uncle Ji who explained the secrets of the Lord to me and Dhan Dhan Dhan Dhan Auntie Ji ji who quietly sat there while Akal Purakh ji gave a practical blessing to me through her body. Auntie Ji said it is not her who is capable of doing anything, but Akal Purakh who is doing everything through her.

Roma Ji said that she used to do and still does a full reading of SGGS in a year, but she never understood the deeper spiritual meanings and she never achieved the peace of mind her inner soul was looking for. Then the first time Baba ji came to Uncle Ji's house to do sadh sangat she was in the kitchen and caught a glimpse of Baba ji. That was enough to send her into vairag...tears of separation poured and poured she tried to avoid their gaze. Baba ji called her in and she filled with amrit. Brother Ji said, "Roma Ji's heart is a crystal clear lake ... so pure. Its hard enough for a husband to follow this path if the wife and parents and inlaws and relatives criticise it, but for a young mother who is not working and dependent on husband and expected to follow in laws it is even more difficult. Roma Ji said that when God blesses her with an Asan, some people start laughing at her and it used to bother her in the beginning, but not now.

Paa Ji was saying that when an Asan occurs just go with the flow of wherever the Lord takes your hands. Dont resist because it is Akal Purakh who is pouring Amrit into you and as your sukhshum sareer fills the overflow goes out of palms towards someone else who the Lord want to bless - to feed their withering suhsham sareer. If you resist and try to stop the arm raising or going up etc then it will be painful. So if it happens at work or in public and you dont want

it, dont think like that , it is a blessing from the Lord so thank the lord and the Lord knows your dilemma and will ease the Asan quicker. As Paa Ji was telling me this, his right palm went into asan of Guru Nanak and his left palm by his left hip facing up. He laughed in delight! “I was just talking about it and the Lord made it happen.” When Brother Ji drove me to the Ford Museum, his left hand was in the Guru Nanak Asan. He said, “I can never fall asleep when driving with this Asan. It occurs by itself with His grace.”

Roma Ji was asking about certain parts of her body shaking (eg lower leg) when in smadhi and Dassan Das Ji said that it had happened to him alot in the beginning stages. He said, “You get overwhelmed with spiritual energy and it overflows into the physical body. But over time the energy in your body will stablise and these things will stop just as they have for him.”

Brother Ji also said that the first time he had an out of body experience, he was shaking alot in smadhi and was scared. He said that his dasam duar popped open like cracking a coconut and his sukhshum sareer went up and out. Then he observed his physical body from elsewhere in the room. He said that this shaking also happened to a woman blessed by Baba Ji with Gurprasadi Naam. She was doing naam simran in her spare bedroom and she too got really scared and stopped doing naam simran altogether.

These are stages to progress through, so don't give up and be frightened off the path to Akal Purakh.

I am not worthy Parbrahm Parmesar ji, you are Dhan Dhan Dhan.

You are Dhan Dhan Baba Ji, as is your sant sangat.

==

Ik Oankaar Satgur Parsaad

Thanks to Brother Ji for putting these words on Smadhi Assans with the Gur Kirpa of Agam Agochar Paar Braham Parmesar and Baba Ji. These Smadhi Assans are blessed when the soul gets blessed with Ek Boond Amrit and when a person goes in to Smadhi and Sunn Smadhi, at this point the Gur Parsaad Satnaam goes in to the Surat – mind, this happens when the soul gets in to the Karam Khand, the meaning of Karam being the Mehramat, Eternal Blessings, Gur Parsaad, this is the stage when the real Bandgi starts, the Bandgi account is opened in the Dargah of Akal Purakh, the Bajjar Kapaats open, the Dassam Duaar opens, the Anhad Shabad music starts to hear, a direct connection is made with the Almighty. Everyone's Smadhi is unique, means everyone's Smadhi Assans are unique, some people get only a very silent Smadhi, they don't dance at all, others dance a lot, some dance somewhat, but ultimately when the Bandgi gets to the Sach Khand these Smadhi Assans get silent, and by then actually the Naam Simran goes in to Rom Rom and continues on all the time without any break, and so is the Smadhi, it becomes a continuous Smadhi. The Amrit keeps on flowing all the time through the Suksham Sareer, it is heard and felt all over the body.

Dassan Das

## 10. A Word On Sada Suhagan And Suhagan

There is only one “Nar” (Husband) or “Pati Parmesar” (God The Husband) and all of us are the “Nari” soul-brides. We all have been departed from Pati Parmesar, so we should be making efforts to go back to Pati Parmesar and be His Bride – “Suhagan” and then become that for eternity “Sada Suhagan”.

The marriage verse written in the Gurbani is the marriage of the Nar – Pati Parmesar with the Nari.

*In the first round of the marriage ceremony,  
the Lord sets out His Instructions for performing the daily duties of married life.  
SGGS 773*

By listening to these verses at the Gurdwara at our worldly marriage ceremony doesn't mean that we have now automatically become brides of Akal Purakh. The Pati Parmesar will not accept us as His Suhagan until our Bandgi, our loving devotion, takes us to that level, and that level is the Karam Khand. It is the fourth Khand of Bandgi, one below Sach Khan. Karam means Eternal Blessings – Gur Parsaad, this is when we will go in to Smadhi and Sunn Smadhi – Ek Shabad Liv Laagee, this is when Simran goes in to Surat and Hirda and then eventually travels through the seven seas of spiritual energy and blossoms these seven lotuses of spirituality inside our own body, opens all our Bajjar Kapaats including Dassam Dwaar and Trikuti:

*Remembering God, the heart-lotus blossoms forth.  
SGGS 263*

In Karam Khand ( Realm of God's Grace) is when the real devotion (Bandgi) starts and it is counted in God's court (Dargah). Then the Bandgi takes us to the realm of Truth (Sach Khand). The Sada Suhagan – Eternal Bride - is the highest spiritual status (Param Padvi), it is the Sant Padvi, it is the Padvi of a Brahmngiani.

So we become a Suhagan by moving our Bandgi to Karam Khand. We can then become Sada Suhagan when we are instituted in the Sach Khand, when we have completely won over Maya, and ourselves, and completely won over our mind and completely merged in Akal Purakh's Nirgun Saroop. This is the highest spiritual state of a soul when one becomes a Gurmukh, a Sant, a Brahmngiani a Sada Suhagan.

Dassan Das (Slave Of God's Slaves)

## **11. Sant And Jan**

*My body belongs to the Saints,  
my wealth belongs to the Saints,  
and my mind belongs to the Saints.*

*SGGS 610*

*Dear beloved ones of the Guru, with the infinite and unparalleled blessings of great Sant Satguru Baba Ji and great Supreme Transcendent Lord, this servant of yours is trying to disseminate the knowledge of God as appears in Guru Granth Sahib.*

*The following text has been written under the instruction of God and with His blessings will concentrate on the praise of an enlightened being - Puran Sant. The eternal greatness of such a soul is that he has been eternally blessed by Dhan Dhan Paar Braham Parmesar. And been elevated to the spiritual heights where he has :*

- *attained all the vital qualities of Dhan Dhan Akal Purakh, and has become like Him,*
- *been given so many spiritual powers that he becomes the king of all God's creation*
- *the power to change anybody's fate*
- *the sole purpose to bring other seekers close to the Almighty to achieve salvation.*

*Guru Granth Sahib has over 670 verses sung in praise of a Sant and gives us complete wisdom needed for completing our spiritual journey.*

*Let us take this opportunity to understand a few of them as under:*

*Sorat'h, Fifth Mehl:*

*My body belongs to the Saints,  
my wealth belongs to the Saints,  
and my mind belongs to the Saints.*

*By the Grace of the Saints,  
I meditate on the Lord's Name,  
and then, all comforts come to me. ||1||*

*Without the Saints,  
there are no other givers.*

*Whoever takes to the Sanctuary of the Holy Saints is carried across. ||Pause||*

*Millions of sins are erased by serving the humble Saints,  
and singing the Glorious Praises of the Lord with love.*

*One finds peace in this world,  
and one's face is radiant in the next world,*

*by associating with the humble Saints,  
through great good fortune. ||2||*

*I have only one tongue,  
and the Lord's humble servant is filled with countless virtues;  
how can I sing his praises?*

*The inaccessible, unapproachable and eternally unchanging Lord  
is obtained in the Sanctuary of the Saints. ||3||*

*I am worthless, lowly,  
without friends or support, and full of sins;  
I long for the Shelter of the Saints.*

*I am drowning in the deep,  
dark pit of household attachments –  
please save me, Lord! ||4||7||*

SGGS 610

*These divine words of God are in the praise of a Sant – God most beloved one.*

*God is very kindly telling us to surrender everything to such a being whose heart is tht of a saint  
(puran Sant Hirda). The complete surrender to the Sant is the :*

- *surrendering of your body in service to him,*



- *surrendering your mind to eliminate your own wisdom - Munmat and take Guru's wisdom – Gurmat,*
- *surrendering all the wealth at his feet.*

*Only such a soul can bless us with the Gurbarsadi Naam – “Satnaam”. There is no other entity on this earth which has the spiritual powers to bless us with the Gurbarsadi Naam – “Satnaam”.*

*One thing worth mentioning here is that whenever the word Naam is recited in the Gurbani, it means Gurbarsadi Naam “Satnaam”.*

*The complete surrender to such a soul is mandatory for Puran Bhagtee and for obtaining the Gurbarsadi Naam. This is mandatory for Puran Bhagtee and can only be blessed by a Sant upon us. Anybody who follows these divine words and completely surrenders himself at the feet of a Sant and gets the highest eternal gift of Gurbarsadi Naam – Satnaam, is blessed to achieve salvation in this life.*

*By serving such an enlightened soul of a Puran Sant we are relived of millions of sins that we have committed in this life and all the previous lives. How can we serve such a soul – by complete surrender to Him and by earning His words and putting them to practice in our daily life, by Seva (service), Simran (remembrance) and Parupkaar (philanthropist).*

*Such a soul is called a Sant or a JAN. There is no difference between a Sant and Jan and Guru Tegh Bahadur Patshah has described Jan as –*

*har jan har a(n)thar nehee naanak saachee maan ||29||  
There is no difference between the Lord and the humble servant of the Lord;  
O Nanak, know this as true. ||29||*

*So wherever we hear or read the word “Jan” in Guru Granth Sahib, we should respect it as a very high spiritual soul, which is equivalent to Almighty Himself, which means it is same as a Sant, Brahmngiani, Satguru or a Sat Ram Dass.*

*The company (sangat) of such a soul is a Gurparsadi eternal blessing and is showered on us due to our extremely good fortune. In the sangat of such a soul we are able to get all the eternal treasures, eternal happiness in our current life and also after leaving this world and in the Dargah of Akal Purakh.*

*There is no way we can describe the eternal qualities of such a soul, because such a soul achieves all the qualities of Dhan Dhan Paar Braham Parmesar, becomes like Him, gets all the spiritual powers to help His Gursangat in achieving salvation, in a nutshell, such an enlightened soul becomes a living God on earth –*

*O Nanak, the God-conscious being is Himself the Supreme Lord God. ||6||.*

*SGGS 273*

*In the company of such a soul we are able to meet the Almighty, who can't be reached otherwise, because He is Agam – beyond the reach of a common person, Agochar – which can't be felt or achieved through five senses. The eternal treasures can't be felt or seen by the five human senses, the eternal and spiritual treasures can only be felt and seen after the soul is blessed by a Sant, who will open your eternal doors – Bajjar Kapaats, and tenth gate (Dassam Dwaar) –*

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

*SGGS 974*

*When a connection is established between our soul and the Braham, then only we can feel and see the eternal and spiritual treasures, “Sudh Abinaasee” – is which never perishes, which is the only truth, can only be achieved by remaining at the feet of a Sant soul.*

*When we use the word Sant, it doesn't mean the physical body of a person, it is the (heart centre) Hirda and soul that is a Sant, it is the Pargatyee Jyot – Puran Braham Parkash that is the Sant. When we surrender to such a soul we don't surrender to His physical body, but we surrender to His divinity and spirituality, because the body is perishable but the Sant Hirda becomes like Almighty and never dies.*

*We are worthless creatures, without any good qualities of soul and mind, we are orphans, we are full of sins and all kind of mental sicknesses, our mind and soul is being controlled by five vices – Kaam, Karodh, Lobh, Moh and Ahankaar, we are burning in the fire of desires. And due to such a state of our soul we are drenched completely in a scum and filth filled well of insanity – our current life.*

*Only a Sant soul can save us from such an extremely difficult situation. Only a Sant has the capability to save our life from such deep mental sicknesses. Only a Sant can clean our inside and make our Hirda and soul like Himself. He is the only one who can give us Salvation by blessing us with Gurparsadi Naam and getting us involved in the Gurparsadi Game –*

*The Naam is the panacea, the remedy to cure all ills.*

SGGS 274

*Only Gurparsadi Naam – Satnaam can save our life, this is the only prescription for all these mental sicknesses and five vices.*

*In the next verse let us concentrate and try to understand the divinity and divine knowledge hidden in it, the priceless jewels of divine wisdom hidden in this verse provide us the key to the door of Dargah (God's court), which is utmost humbleness and resides under the pious feet of a Sant.*

*Guru Arjun Dev Ji has again very kindly received and written down the divine knowledge and expressed the divine law about where we can find the Key to the Dargah of Akal Purakh. Again this is Akal Purakh's Bani (Gur means Akal Purakh and bani means His divine words) which has come to us through a Dhan Dhan Puran Sant Satguru Arjan Dev Ji, who sacrificed His life for the Hukam of Akal Purakh.*

*The mistake we make while reading this Gurbani is that we don't understand this fact that Akal Purakh Himself is singing these words sitting in a Puran Sant Satguru and in the praise of a Puran Sant, so please keep this in your mind when you read the Gurbani and try to understand what is being said through these divine words.*

*Sorat'h, Fifth Mehl:*

*I am the dust of the feet of the Beloved Saints;*

*I seek the Protection of their Sanctuary.*

*The Saints are my all-powerful Support;*

*the Saints are my ornament and decoration. ||1||*

*I am hand and glove with the Saints.*

*I have realized my pre-ordained destiny.*

*This mind is yours, O Siblings of Destiny. ||Pause||*

*My dealings are with the Saints,*

*and my business is with the Saints.*

*I have earned the profit with the Saints,*

*and the treasure filled to over-flowing with devotion to the Lord. ||2||*

*The Saints entrusted to me the capital,*

*and my mind's delusion was dispelled.*

*What can the Righteous Judge of Dharma do now?*

*All my accounts have been torn up. ||3||*

*I have found the greatest bliss,*

*and I am at peace, by the Grace of the Saints.*

*Says Nanak, my mind is reconciled with the Lord;*

*it is imbued with the wondrous Love of the Lord. ||4||8||19||*

SGGS 614

*Divinity and spirituality exists and lives under the feet of the Sant – in the Sants humility. God in the Sant also lives in the dust of the feet of a Sant. This means that the Hirda of a Sant is where there is extreme humbleness, and the eternal blessings come where such a humbleness resides, the humble the Hirda and the higher is the spirituality, so much so the Akal Purakh*

*loves His Bhagats and Sants so much that He lives under their feet, in the dust under their feet, and that is where a Braham Gyani lives –*

*The God-conscious being is the dust of all.  
The God-conscious being knows the nature of the soul.*

SGGS 272

*The Atam Ras, which is the highest Amrit – Param Jyot Puran parkash comes in to a Sant when He becomes the dust under the feet of entire universe, and such is one of the most vital quality of a Puran Sant, so if we want to bring divinity and spirituality inside us we will have to become the dust under the feet of the entire universe.*

*This means a soul where there is no ego at all, becomes the Sant Hirda. The soul who starts his journey on the path of truth to Sach Khand, on the path of Puran Bhagtee, will find the key to the Dargah in the dust under the feet of such a Puran Sant. The soul that surrenders completely to such a Puran Sant Satguru, and take the words of such a Sant Satguru as priceless diamonds and jewels and follow them with complete belief and commitment will become like Him.*

*The company of such a Sant Satgur is a Gurparsadi Game and is blessed only due to our deeds from the previous lives. This means that even if in this life we are unable to obtain such Gurparsadi blessings of a Sant Satgur, and if we continue to make efforts in that direction and keep on doing Dharam Karams, one day Almighty will definitely bless us with such a Gurparsadi blessing. Dhan Dhan Paar Braham Parmesar deals with our souls only through these Sant souls, because only the Sant souls are blessed with all kinds of eternal treasures and only such souls can distribute these eternal treasures to the Gursangat. We can, therefore, avail of such eternal treasures in the Sangat of such Sant souls –*

*In the Society of the Saints, I see God deep within my being.  
God's Name is sweet to me.*

SGGS 293

*And with the availability of such eternal spiritual and divine treasures all our distractions and mental sicknesses disappear, all our worries disappear, and the five vices will come under the control of our mind, our mind will win over all these big enemies of ours. Not only that such a Sant has the power to destroy all our accounts of misdeeds from all the previous lives, and we will achieve salvation, the finishing of Karam Kand's account is mandatory for achieving salvation – Jivan Mukti. And when that happens even the Dharam Raj will have no powers to retain us in the cycle of life and death.*

*When we are blessed with the Gurparsadi eternal and divine blessings of a Sant and we move on the path to Sach Khand, then eventually we reach the stage of Sach Khand and obtain all the eternal happiness, and all the eternal treasures, we become one with the Almighty, our soul merges with the Origin – Paar Braham Parmesar.*

*These are the eternal and spiritual Gurparsadi rewards that our soul can achieve in the Gursangat of a Sant. There are over 670 verses sung in the praise of a Sant in Guru Granth Sahib. All the Gurus were Sants, all the Bhagats whose Bani has been included in Guru Granth Sahib were Sants too.*

*It is hard to explain all the verses that are sung in the praise of a Sant, so all we can do is bow before such Pargatyeo Jyot Souls, where all the eternal and divine treasures and spirituality and divinity resides, the key to the Dargah is under the feet of such souls.*

*In the company of such souls we can*

- *raise our souls above all the doubts and distractions,*
- *control five vices,*
- *win over our mind and*
- *kill our desires and achieve salvation.*

*Salvation is the purpose of our human life. If we have not achieved salvation then our this life will go waste like many lives we have lost before.*

*And there is no difference between the words Jan, Sant, Brahmigiani and Satguru.*

*Dassan Das (Slave Of God's Slaves)*

## **12. Khalsa**

The word "Khalsa" has been hugely misunderstood by most Sikhs. Please try to understand its real meaning. It is the extremely high spiritual state (Atmik Awastha) of a person that makes him or her a Khalsa:

*In whose heart shines the full Divinely Radiant Light is a true a pure Khalsa.  
That Khalsa meditates on the Ever-radiant Light day and night,  
and rejects all else but the one Lord from the mind.  
That Khalsa is decorated with perfect love and faith,  
and believes not in fasts, tombs, crematoriums and hermit cells, even by mistake.  
That Khalsa KNOWS none other than the one Lord Himself  
(and doesn't need to find God in) the performance of acts of pilgrimage,  
charities, compassion, austerities and self-control.*

### **Guru Gobind Singh in Dasam Paathshaah on Page 1**

The Khalsa is the one who

- has achieved complete enlightenment,
- has lighted in themselves a complete silence – Param Jyot
- has seen their own radiant soul (Puran Parkash) as a golden body
- has become a completely truthful person – Sachyara
- is serving the truth, sees only truth and nothing else, speaks the truth, and lives an absolutely truthful life, has made every single part of their body saturated in "Sat Naam"

- is always drinking the Naam Amrit,
- is in Puran Hukam,
- is a Maha Parupkari,
- is a Param Padvi, and
- a Puran Brahmngiani.

Guru Gobind Singh Ji himself was a Khalsa. That is why he was able to create more like himself , like one candle lights another:

Gur Sangat Kini Khalsa Manmukhi Duhela  
 Waho Waho Gobind Singh Aape Gur Chela  
*From the Guru's Sangat Khalsa was created  
 Wondrous Wondrous Gobind Singh  
 Himself the Guru and the Disciple.  
 Bhai Gurdas the second.*

*This is what Khalsa is that is why the tenth Guru has said:*

*Khalsa is my special form  
 I reside within the Khalsa.*

*Guru Gobind Singh Ji further blessed the Khalsa with unlimited power and called the person who was a Khalsa a Satguru... khalsa mero satguru poora.*

*After giving so much to Khalsa, Guru Gobind Singh Ji defined some divine rules to help the Khalsa keep himself in check:*

*Rehat Pyari Mujh Ko Sikh Pyara Nahi  
 Rehni Rahe Soi Sikh Mera, O Thakur Me Uska Chera*



*Rehat Bina Nahi Sikh Akhawe Rehat Bina Dar Chotan Khawe  
Rehat Bina Sukh Kabhoon Naa Lahe, Taan Te Rehat Su Drid Kar Rahe*

*The Khalsa was created by Guru Gobind Singh under God's divine will (The Hukum of Shri Akal Purakh). If the Khalsa didn't follow these divine laws and keep Himself in check (as per the rules – Rehat) then he would lose all of his spiritual Powers:*

*So what was and still are the rules (Rehat) for the Khalsa:*

*Atam Ras Jeh Janye So Hi Khals Dev  
Prabh Meh Moh Meh Taas Meh Ranchak Nahin Bhed*

*A Khalsa is the one who enjoys the Atam Ras – spiritual bliss – and who has been elevated to such a level that there is no difference between him, the SatGuru and Akal Purakh. A Khalsa is a King of all creation (14 Lok Parlok). He rules over the entire universe*

*The God-conscious being is the Creator of all the world.*

*SGGS 273*

*The Khalsa is a Living God on Earth. He brings both ends together, one end is that of God's court (Dargah) and the other one is on this Earth – the congregation –*

*He Himself is the Master of both worlds.*

*SGGS 277*

*However rather than get big-headed with his spiritual power, the Khalsa remains a slave of God's slaves – a Dassan Das (Slave Of God's Slaves)s. That is what really means when we read "Raj Kare Gaa Khalsa" – The Khalsa will rule. It means that the Truth will prevail and only Truth will rule over the universe.*

*Khalsa sees all equally because the Khalsa sees God in all. He is above all caste prejudices and worldly ties*

*The only religion for him is Akal Purakh, Naam and Seva of Sangat. The Tenth Guru's beloved five (Panj Pyare) were completely enlightened beings (Puran Brahmgiannis). A Khalsa has always and will always rule over the entire universe, because what ever he will say that will happen –*

*Nanak: Whatever the Lord's slave utters with his mouth, proves to be true, here and hereafter.*

#### *SGGS 681*

*Whatever the Khalsa says God will honor it, that is how much God loves His Khalsa. A Puran Brahmgianni is the only one who is a Khalsa, otherwise all other are (Nakhalas) – not a khalsa*

*Guru Gobind Singh Ji never fought for a piece of land. He fought for Truth. He picked up his weapons to protect the people from the criminal acts of the cruel rulers of the time. He sacrificed everything he had his Father – Shri Guru Teg Bahadur Sahib Ji and his sons to end the crime, to serve the Truth, to serve the Sangat, to serve The Naam – The Hukum.*

*Look at Guru Gobind Singh Ji's unlimited contribution to uplift the society. He has squeezed the complete divine wisdom (Puran Gyan) in these few verses, and anybody who follows this will become a Khalsa.*

*Please take Guru Gobind Singh Ji as your role model and try to become a Khalsa. If you sincerely commit yourself to become a Khalsa, you will definitely become one like Him.*

*Similarly the words – Gursikh, Gurmukh, and Jan also signify very high spiritual levels and have very deep meanings. So when we address ourselves and others with these words we should make sure we deserve to be called by these words or not. We should show utmost respect for these words, because these definitions are coming from Gurbani.*

*Please forgive this moorakh (fool) for any misrepresentations made in these words.*

*Very humbly, dusting your feet with self's beard;*

***Dassan Das (Slave Of God's Slaves)***

### **13. Who Is A Jivan Mukh ?**

With the infinite blessings of God and Sant Satguru Baba Ji (who is eternally blessed to be so by God through a blessing from God's court) this servant of the Guru's sangat is sharing a glimpse of the Truth about the divine word "Jivan Mukh" (the Living Liberated). This word is presented in the word from God's realm of Truth as recorded in Guru Granth Sahib (Gurbani).

Gurbani is an unlimited ocean of God's knowledge (Braham Gyan) and we can only attempt to have a glimpse of its infinite dimensions. It can't be explained in its totality by any one. It is something, when practiced in our daily life can be felt inside us. Its effect is very eternal and spiritual, which is hard to explain and can only be experienced in terms of spiritual gains and eternal blessings.

Such souls which are brides and wives (Suhagans and Sada Suhagans) of God the Husband are blessed to experience and feel and see the true meanings of Gurbani in their deep meditation (Smadhi and Sun Smadhi). They receive such glimpses of Gurbani by virtue of their full and complete belief in the Gur and Guru, where they completely surrendered to the Gur and Guru and thus bring Gurbani in their daily life and become a part of the Gurparsadi Khel due to their deeds from previous life. They enjoy this divine and eternal game of Truth, the eternal play, and meet the Primal being.

Such souls get eternally blessed with the Gurbarsadi Gurkirpa and eventually develop all the qualities inside themselves of a Jivan Mukta soul as defined in the Gurbani. Such divine and eternal qualities of a Jivan Mukta soul are defined in the following verse. Let us try to understand it and bring it in our daily life in order to achieve the objective of our human life :

*One who, in his soul, loves the Will of God,  
is said to be Jivan Mukta - liberated while yet alive.  
As is joy, so is sorrow to him.  
He is in eternal bliss, and is not separated from God.  
As is gold, so is dust to him.  
As is ambrosial nectar, so is bitter poison to him.  
As is honor, so is dishonor.  
As is the beggar, so is the king.  
Whatever God ordains, that is his way.  
O Nanak, that being is known as Jivan Mukta. ||7||*

SGGS 274

The soul that does the following will be recognized in the Dargah as a Jivan Mukta:

- the soul that obeys the Will of God (Hukam of Akal Purakh),
- whose unconditional love for God has reached such an eternal height that it sees and recognizes only the Hukam of Almighty,
- who has completely delineated from its own wisdom, and has adopted the complete divine wisdom, the wisdom of the Gur and Guru,
- which resides under the complete Hukam of Akal Purakh every moment of its existence in this world,
- which has reached such levels of eternal blessings, the stage of Sach Khand, where there is nothing but just the complete truth is present, the complete silence and Param Jyot Puran Parkash is present,
- which has become completely truthful,
- which has merged in the Akal Purakh and achieved the Param Padvi

A Jivan Mukta is such a soul :

- for whom there is no difference in worldly sorrows and happiness,
- which can't be distracted by worldly comforts and discomforts,
- which is beyond the effects of the Maya,
- which can't be distracted by the Maya,
- which has conquered over Maya,
- which is served by the Maya and by the Panj Doots,
- that has no desires, is always in the state of highest spiritual and eternal blessings
- that is always in a state of full and complete balance
- that is in full and complete eternal and spiritual internal happiness,
- that always remain one with Almighty
- that can't be separated from the Almighty.

There is no difference between gold and soil for such a highly eternally and spiritually blessed soul. There is no greed for any kind of things in such a soul. He has completely won over the five vices – Panj Doots. There is no difference between Amrit and Poison for him for such a soul. There is no respect and disrespect for Him. There is no Haumai in such a soul. Such a soul reaches a level of so much humbleness inside that no word of disrespect, Nindya – Slander can distract him. He remains in Chad Di Kala – in complete state of eternal and spiritual blessings all the time. No words good or bad can distract him. Such a soul becomes single vision – Ek Drisht, for him everybody is equal. There is no duality inside such a soul. For him all creations of the Creator are equally important. There remains no difference for him between a pauper and a king for Him. Since he is of Single Vision and there is no duality inside such a soul. By virtue of this quality he becomes a friend of all and enemy of none, he is Nirvair.

Such a soul becomes the owner of such divine wisdom and spiritual powers, and is eternally blessed by Dhan Dhan Parbraham Parmesar and authorized by Him to disseminate the Gurparsaadi Blessings to the others. Since he has completed his journey to the Sach Khand – to the Dargah of Dhan Dhan Akal Purakh with the Gurparsadi Gurkirpa, and learned the way to do it, so he becomes guiding light for others. Such a soul delivers the truth to the others and becomes a Guru for others to show this path of Jivan Mukti and help them achieve the Jivan Mukti. Such a soul is a Puran Sant Satguru, a Puran Brahmngiani, and custodian of Gurparsadi Gurkirpa, Prabh Jyot, Gurparsadi Naam – Satnaam.

In the end let us take a few minutes to evaluate ourselves in light of the above explained Braham Gyan of Gurbani, and figure out where do we stand in respect of meeting our objective of achieving the Almighty, which according to Gurbani is the prime objective of our life. That is what for we have been sent in this world by the Akal Purakh, and that is what we can achieve only in the human life. Let us find out about ourselves and ask whether we understand Gurbani or not? Are we doing what Gurbani is telling us to do? How far we are putting Gurbani into

practise in our daily lives? If you can find answers to these questions, we assure you that you will definitely find a way out of the cycle of life and death and become a Jivan Mukht.

**Dassan Das (Slave Of God's Slaves)**

## **15. Who Is Sahib?**

This head of the lowest bows at your feet.

Sahib is a frequently used word in our daily life and religious circles. For example in punjabi circles it is a title of respect for a person:

Sardar sahib,  
Mem Sahib,  
Major Sahib

And in religious circles word is used for people, places and prayers such as

Bhai Sahib,  
Singh Sahib  
Manji Sahib,  
Nishan Sahib,  
Anandpur Sahib,  
Harmandir Sahib,  
Japuji Sahib etc..

Let us have a close examination of the Gurbani to see how the Great Gurus made use of this word:

Great is the SAHIB (Master), Great is His Name.  
Whatever happens is according to His Will.  
SGGS 4

He alone sings Your Ambrosial Naam,  
who is pleasing to Your Mind, O my SAHIB (Lord and Master).  
SGGS 100

If at all times, at each and every moment, they live in the fear of God  
O Nanak, the SAHIB (Lord) dwells within their minds, and their cleansing bath is true.  
SGGS 145

From the above it is clear that word Sahib is primarily used for the Supreme Trancendent Lord (Dhan Dhan Parbrahm Parmeshar). Everything happens according to His Hukam/will and only those who are pleasing to Him sings His praise/Naam. Then Gurbani goes on to say:

Peace is enjoyed, meeting the Guru, the Spiritual Teacher.  
The Lord is the only SAHIB (Master); He is the only Minister.  
SGGS 412

The Master and the servant have become one, with no sense of separation.  
By Guru's Grace, Nanak is absorbed in the True Lord.  
SGGS 524

I carry the water, wave the fan, and grind the grain for the servant of my Lord and Master.  
That which belongs to the Lord and Master, belongs to His servant.  
The servant becomes distinguished in association with his Lord and Master.  
SGGS 101

That servant who enshrines the Lord's Will within his mind,  
becomes just like his SAHIB (Lord and Master).  
SGGS 1287

Meaning the servant who has the Light Of God (Jyot) revealed inside them and who has become one with Him and always lives by His Hukam and truth, is the living representative of Sahib and is no less than the Lord.

Actually Gurbani says Dhan Dhan Parmeshar is Himself in search of such Saints. Such a person does not pray to give him more. He is content and happy with whatever the Lord has given. He has Parmeshar enshrined in his spiritual heart (Hirdhey) and love Him so much

that he sacrifices himself every moment of the time. If one keep asking for more then there is no longing or love for Him.

**Dharmi Dharam Kare Gwawhe Mange Mokh Dwar**

The righteous waste their righteousness, by asking for the door of salvation.

SGGS 469

Only a Brahmngiani or Sant Satguru is such a person. How we can associate Sahib with the people who do not understand the essentials of Bhagti or have not received Naam from a Puran(complete) Sant, have not served the Puran(complete) Guru, have not controlled their five doots/vices and do not live & die for the Truth.

All His creation is great - Dhan Dhan - not a particular object and place. Sacred is the place where your Living Sant Satguru resides now. Do not get stuck in the past, it is the present which you have to make good on.

**Rehni Rahe Soi Sikh Mera; Oh Sahib Mein Uska Chera**

The one who lives committed to God is my Sikh

That Sikh is my Master and I am his servant.

Guru Gobind Singh

So to be a Sahib one must be living in total commitment to the Parbrahm Purmesher. One must not be belonging to a particular sect/cult/panth, which considers them to be better than others (that's ego). One has to be truthful in Kathni(whatever you say) and Karni(whatever you do). One can not be Sahib just by wearing religious dress, they are simply reminding you to follow certain basic principles. Similarly an individual can not become Sahib by merely reciting Bani without the internal cleansing with Naam Amrit. One has to be completely enlightened from inside, be of single vision, completely surrendered with body, mind/soul and wealth. One can not have the complete enlightenment without a Living Sant Satguru for He implants the Naam into the Hirdha and gives His blessings & Kamai so the disciple/learner or sikh can move forward on the Bhagti Marg. He keeps a close eye on the disciple and takes him through various tests to see his progress.

When the current Guru was on the throne, people were not asking the previous Guru for the blessings instead they went to the Guru sitting on the throne/Padhvi and served Him and His



congregation. Siri Guru Granth Sahib Ji can not read what is written on a persons forehead but a Puran Sant can do it and change it also if wishes to do so. Such Saintly persons do not care what the world thinks about them. If they were afraid of the world, new religions/sects would not have come into existence.

Dhan Dhan Purmesher Himself is the creator and destroyer. Sikhy way of life would not be here if Guru Nanak Ji have not fought with the religious elite of that time. New religious movements always stir the muddied waters of the stagnant religion, which gets stuck in the past. People always forget the essence of true religion and get themselves trapped in the web of the physical rituals portrayed by the Preachers.

One must not forget that a vast majority of these people earn the money by asking from congregation for singing/reading/reciting or lecturing(Katha). Consequently enforcing the requirements of true religion works against them. They do not want the people to know the real truth, as they will loose positions of influence and their income. Sahib's are the people who bring about the necessary changes and keep the faith in Lord alive.

They give instructions to others, and then walk away,  
but they deal in Maya themselves.

SGGS 55

Do not forget that God the SAHIB is manifesting Himself inside new saints everyday:

*My SAHIB (Lord and Master) is forever new;*

*He is the Giver, forever and ever. ||1||Pause||*

SGGS 660

New times bring in new Sahib's. One can not be Sahib without the blessings of Dhan Dhan Parbrahm Purmesher. Are you going to let this precious human life run by others or read and

understand the divine wisdom scattered in the Gurbani. Dhan Dhan Great Gurus showed you the way of life by actually doing the service to their Living Gurus (Sahib's of their times), living the truthful and humble life. They showed that one's deeds are real stuff, not the symbols. If one is still stuck in the caste system instead of embracing everyone, their mind is still under the control of five vices, does not live according to His Will/Hukam and keep praying for more worldly possessions, not for His Priceless Naam how you can be a Sahib. One has to walk in their footsteps if want to become a real Sahib not the fake sahib. But do not think that their is a easy way out.

If after three centuries of hard work and truthful living Guru Gobind Singh Ji could find only five out of ninety thousand who were willing to sacrifice themselves for their Sahib, figure out where you stand.

Most of the so called religious followers just talk, can not or won't act. Do not live in past and forget about the future, it is the present you have to make truthful, humble, desireless and free of five vices. The Supreme Lord does not reside in Gurudwara, Mosque, Temple or Church, He lives inside you.

However to be one with Him, to open connection with Him; you have to become compatible by cleansing your inside. For that one needs Naam which is Gurparshadi, a desire-free truthful life and complete submissiveness.

So really their are really two Sahib's, Dhan Dhan Parbrahm Purmesher and Puran Sant/Brahmgianni/Sant Satguru/puran Khalsa. There is no other Sahib beside the them.

Don't be name-sake Sikh/Khalsa/Sahib or have a name-sake Guru. Become a real Sikh/Khalsa and believe and do what as the Guru says and become a real Sahib.

**DO NOT BE DEAF AND BLIND AS BHAI GURDASS JI SAYS**

They listen to the words of the Guru, but do not adopt loving devotion in their heart.  
They are blind and deaf though they have eyes and ears.  
Vaars Bhai Gurdaas Page: 17

## LISTEN, UNDERSTAND AND ACT

Become the dust of the Saints; renounce your selfishness and conceit  
No one is my enemy, and no one is a stranger. I get along with everyone.  
SGGS 468

Some do not understand their origins,  
and without cause, they display their self-conceit.  
I (Guru Nanak) am the Lord's minstrel, of low social status;  
others call themselves high caste.

This article has been written for the purpose of sharing knowledge of Truth and is not aimed at hurting anyone. Dass once again prostrates (dandaout bandhana) to everybody. The above has been written with the blessing's of my SAHIB : Dhan Dhan Parbrahm Parmeswar) and my Dhan Dhan Sant Satguru Baba Ji.

Lowest of the lower, Servant of the servants

Dass

## 16. Guru-Disciple Relationship

Here are interesting quotes relating to the Guru-Disciple relationship, from a Buddhist perspective:

"A good spiritual friend who will help us to stay on the path, with whom we can discuss our difficulties frankly, sure of a compassionate response, provides an important support system which is often lacking. Although people live and practice together, one-upmanship often comes between them. A really good friend is like a mountain guide. The spiritual path is like climbing a mountain: we don't really know what we will find at the summit. We have only heard that it is beautiful, everybody is happy there, the view is magnificent and the air unpolluted. If we have a guide who has already climbed the mountain, he can help us avoid falling into a crevasse, or slipping on loose stones, or getting off the path. The one common antidote for all our hindrances is noble friends and noble conversations, which are health food for the mind."

Ayya Khema

"To find a Buddha, all you have to do is see your nature. Your nature is the Buddha. And the Buddha is the person who's free: free of plans, free of cares. If you don't see your nature and run around all day looking somewhere else, you'll never find a Buddha. The truth is, there's nothing to find. But to reach such an understanding you need a teacher and you need to struggle to make yourself understand..."

Bodhidharma

"If you are only studying Dharma for the sake of study, sake of development of your understanding of Dharma, if you are only studying Dharma intellectually, just intellectually on intellectual level, then I don't think you need a guru-disciple relationship. And also you can study with all kinds of teachers. It's like going to university. You study with different teachers or professors, and you go on, you move on. But if you wish to commit yourself to the path, then it is necessary, because one needs to know how to accomplish the realization, how to practice the Dharma."

Zasep Tulku Rinpoche

'We need help on the spiritual path to guide us finding the right way. Obviously the best person to accompany us as a tour-guide is someone who has already successfully travelled the path. This person can help to quicken our progress and avoid obstacles. '

A proper disciple should avoid the so-called 3 faulty attitudes:

- being like an upside down vessel: refusing to learn and scepticism
- being like a leaking vessel: forgetting everything and showing no interest
- being like a polluted vessel: being very prejudiced and believing to know everything better than the teacher

As Lama Govinda writes in 'A Living Buddhism for the West':

"If a chela (disciple) is accepted by a Guru, he has to approach the teacher with trustful openness and devotion; these are the two basic conditions without which spiritual guidance is impossible. It is just here that many Western chelas make it hard for themselves, because they cannot bring themselves to bow to their teacher, and become upset when their prejudices and opinions are criticised. Even when they profess to love the teacher, they defend their position and defend their standpoint. ... A true guru is not concerned with imposing conformity of thoughts and feelings. He wants to arouse personal recognition and experience in the chela - not to teach him, but inspire him. But he also wants to liberate his chela from the attachments to opinions, prejudices, and dogmas - and this is often a painful process."

But, as Lowenthal and Short comment in 'Opening the Heart of Compassion':

"While respect for and openness to the teacher are important for our growth and freedom, blind devotion fixates us on the person of the teacher. We then become confined by the limitation of the teacher's personality rather than liberated by the teachings."

**WHERE AND WHEN TO FIND A GURU?**

"When we have prayed and aspired and hungered for the truth for a long time, for many, many lives, and when our karma has become sufficiently purified, a kind of miracle takes

place. And this miracle, if we can understand and use it, can lead to the end of ignorance forever: The inner teacher, who has been with us always, manifests in the form of the "outer teacher," whom, almost as if by magic, we actually encounter..."

Sogyal Rinpoche

## **17. The King Of 14 Realms**

QUESTION:-

What does 14 lok parlok mean?

Like when we say, "Baba jee is the king of 14 lok parlok".

ANSWER:-

Ik Oankaar Satnaam Satgur Parsaad  
Dhan Dhan Paar Braham Parmesar  
Dhan Dhan Guru Sangat Jee:

Kottan Kot Dandaut Parvaan Karna Ji, Gur Fateh Parvaan Karna Ji, Shukrana Parvaan Karna Ji

A guru ka pyara has asked a question about 14 lok parlok, so we have tried to answer his question, the entire guru ki sangat should benefit from his question.

Whenever we get a question in our mind the best thing is to pray – so let us pray to dhan dhan agam agochar anant beyant shree paar braham pamesar and dhan dhan guru for their kindness and blessings for us to make us understand the meaning of 14 lok parlok.

14 lok parlok means the entire spiritual world. This phrase basically covers everything related to spirituality, which takes a soul to the heights of the spiritual world – param padvi. There are seven seas of spiritual energy within our body. They are located at: forehead, throat, hirda, nabhi, lower portion of the body (where the sex organs are), lower part of the spine and center of the top of the head – called dassam duaar. Gurbani calls them “sat sarovar”, meaning the seven centers of spiritual energy. These are the 7 LOK realms within the body, pind.

The one in the forehead is also called “trikuti”. This is where the three channels of spiritual energy meet. These three energy channels are called ida, pingla and sukhmana. They originate at the lower part of the spine and meet at the trikuti.

These sat sarovars are the seven centers of spiritual energy. They are the internal sources of amrit which are activated by the gur parsaad of sat naam. When we get the gur parsaad of naam and naam simran and then when we are able to go into smadhee and sunn smaadhee. In these states of meditation the naam travels to the seven seas of spiritual energy and activates them.

Another way to say it is that naam opens the doors of these seven centers of spiritual energy – internal amrit. Then at this point there starts an internal flow of amrit in the entire body and naam goes in to rom rom – every cell of the body. Also an internal mala of the naam jaap which is called ajapaa jaap is formed. Naam simran goes on by itself on a continuous basis.

The flow of naam starts from the forehead down the sarovars and then back up the spine into the dassam duaar. This activates all seven seas of spiritual energy - amrit. This is the internal mala.

When this happens our body becomes full of amrit – called “amrit bhinnie dehurie” in gurbani. During this process our consciousness travels into the higher realms of Truth. There are seven realms of the Truth in the ascending order. They are called the 7 PARLOK realms. When our conscious travels through these realms of Truth then we become knowledgeable about that particular realm of Truth. We develop an understanding of whatever happens in that particular realm. By the time we reach the seventh realm of Truth we have achieved everything and our brain becomes fully active.

These seven realms of Truth are related to the outside world, the brahamand. The seven seas are related to the internal world within the body, pind. When amrit within the body become active in the seven seas and also when the conscious travels through the seven realms of truth, a person becomes a braham gyani. They achieve complete control over their mind, over maya – panj doots and desires. They become a puran san and a puran khalsa. When this happens he gets completely absorbed in the nirgun saroop of Akal Purakh. As a person progresses through his bandgi and as these seas of spiritual energy are activated his understanding and knowledge of the Almighty and the creation becomes higher and higher. When a person becomes puran braham gyani then he becomes knowledgeable about the Creator and creation. He is blessed with all the eternal treasures and divine powers. At this point a person becomes brahmngiani and is called the king of 14 lok parlok.

Dassan Dass

FOLLOW UP QUESTION :

Satnaam sada satnaam

dandauth bandhana ji

thankyou for that divine wisdom, it has cleared up the spiritual path a little more. A few more questions to clarify please:

1) So the 14 LOK PARLOK, means the journey of the soul through the :-

7 LOK = 7 chakras in the body

and then once dassam duar is opened

7 PARLOK = 7 realms of Truth?

2) If the above is correct then can  
LOK be broken down as

LOK 1 = trikuti

LOK 2 = throat

LOK 3= hirda

LOK 4= navel

LOK 5= above sex organ

LOK6= kundalini

LOK7= dassam duar

3) What does the soul learn at each of these chakras? In a lot of literature it says eg solar plexus is where you hold fear and anxiety, you said once anger is in the navel/stomach, and ego is in the head. Could you match up each chakra to an emotion /dhoot?

trikuti / dassam duar = closed due to HANKAR - cant see God. Need to open for dib drisht.  
throat = ?

hirda = closed due to MOH? Need to open to feel God's love, this is Gods temple?

solar plexus= closed due fear/anxiety

navel = anger KRODH

kundalini = closed due to KAAM ? Need to open for ...?

Where does LOBH sit?

4) The 7 PARLOK beyond Dassam Duar.

Are you in Sach Khand as soon as dassam duar is open?

What are the names of each of the 7 PARLOK?

What exactly does your soul learn at each level?

Does this mean there 7 realms withn sachkhand ..the radhosoamis believe in 4 realms.

What is the pitfall at each level?

I know this is a bit techncial and you can easliy say just do bhagati and you'll find out. But you have been through it and would be great if you could write as much as possible. Also because there is so much stiff out on te internet and i dont think anybody really knows.

thanks

FOLLOW UP ANSWER:

If there are images in this attachment, they will not be displayed.

*IK OANKAAR SATNAAM SATGUR PARSAAD*

*DHAN DHAN GURU-GUR-GURBANI-SATGUR-SATNAAM-SAT SANGAT-SAT SAROVAR*

*DHAN DHAN PAAR BRAHAM PITA PARMESAR JI*

*GURU PYARE JEE:*



*GOD BLESS YOU ALL WITH THE DIVINE WISDOM TO KNOW THE DIVINE MEANING OF 14 LOK PARLOK.*

Satnaam sada satnaam

dandauth bandhana ji

thankyou for that divine wisdom, it has cleared up the spiritual path a little more. A few more questions to clarify please:

1) So the 14 LOK PARLOK, means the journey of the soul through the :-

7 LOK = 7 chakras in the body – SAT SAROVAR

and then once dassam duar is opened

*7 PARLOK = 7 realms of Truth? THAT IS TRUE, AS THE CONCIOUS GOES HIGHER AND HIGHER THE TRUTH ABOUT THE OUTSIDE WORLD RUN BY MAYA ARE REVEALED – MAYA MEANS PANJ DOOTS AND DESIRES, SO AS THE SOUL GOES HIGHER IN SPIRITUALITY THESE THINGS RELATED TO MAYA ARE UNFOLDED AND THE AWARENESS ABOUT WATCHING THESE DOOTS AND DESIRES BECOMES SHARPER AND SHARPER WITH THE ADVANCEMENT IN SPIRITUALITY, AND WHEN THE SOUL BECOMES AWARE OF THESE FIVE ENEMIES, AWARENESS ABOUT THESE FIVE MENTAL SICKNESSES STEALING YOUR AMRIT – NEGATIVE FORCES OPERATING AROUND YOU CAUSING TURBULANCES IN YOUR DAILY LIFE, AND YOU OPERATING UNDER THE INFLUENCE OF THESE FIVE ENEMIES OF YOURS AND THE AWARENESS ABOUT DESIRES BEING THE ROOT CAUSE OF ALL SUFFERINGS AND PAINS BECOMES A PART OF YOUR CONCIOUS ON A CONTINUOUS BASIS THEN YOUR UNDERSTANDING OF THESE FIVE DOOTS AND DESIRES BECOMES CRYSTAL CLEAR TO YOU – WHICH KEEPS YOUR MIND AWAKE AT ALL TIMES AND YOUR LEARNING TO STAY IN A STABLE STATE OF MIND KEEPS ON ENHANCING AND GROWING AND EVENTUALLY YOUR MIND BECOMES STABLE – WHICH IS CALLED ATAL AWASTHA – NOTHING CAN SHAKE YOUR MIND – AND YOU WINOVER THE MAYA COMPLETELY. SO THE UNFOLDING OF THE INTERNAL CHAKRAS – SAT SAROVAR AND REALIZATION OF THE DIVINE TRUTH OF THE OUTSIDE WORLD BEING RUN BY MAYA MAKES THE SOULD A KING OF 14 LOK PARLOK.*

2) If the above is correct then can

LOK be broken down as

*LOK 1 = trikuti - WHEN SIMRAN GOES IN TO MIND THE FIRST PART OF THE CHAKRA – SAROVAR IS ACTIVATED – THAT IS WHEN “EK BOOND AMRIT” IS RELEASED IN THIS CHAKRA – “EK BOOND GUR AMRIT DINA TAA ATAL AMAR NAA MUA” THIS HAPPENS WHEN SOUL GETS THE GUR PARSAAD AND GOES IN TO THE “KARAM KHAND”, AT THIS STAGE THE NAAM SIMRAN GOES ON AN AUTO PILOT MODE – AJAPA JAAP AND THE ETERNAL BLISS IS FELT PHYSICALLY – IN JOYOUS MOOD, AND AS SOON AS YOU SIT DOWN FOR SIMRAN YOU GO IN TO THE SMADHEE, WHENEVER YOU HAVE GURBANI OR KIRTAN PLAYING AROUND YOU, YOU CONCENTRATE A LITTLE BIT ON YOUR MIND AND YOU GO IN TO SMADHEE, THE SECOND PART OF THE CHAKRA IS THE TRIKUTI – WHEN THE BALANCE BETWEEN THE ENERGIES OF IDA AND PINGLA – SUN AND MOON – SUN TAKES OVER THE MOON, MEANS NEGATIVE ENERGY IS TAKEN OVER BY THE POSITIVE ENERGY, – WHICH BALANCES YOUR MIND AND TAKES IT TO ATAL AWASTHA EVENTUALLY – BASICALLY THE MIND IS ELIMINATED AND ALL YOUR SENSES COME UNDER THE DIRECT CONTROL OF PARAM JYOT – DIVINE WISDOM, ALL YOUR ACTION REACTIONS DEEDS ARE IN ACCORDANCE WITH THE DIVINE WISDOM – GURBAN. SO THIS BECOMES THE SOURCE OF DIVINE WISDOM, THE SAROVAR OF DIVINE WISDOM, THE DIVINE WISDOM STARTS TO FLOW FROM WITH IN ABOUT EVERYTHING AROUND YOU. PRACTICALLY THE DOOT OF EGO – AHANKAAR – HAUMAI LIVES IN THE HEAD, BUT WHAT TO TALK OF ONLY EGO WHEN THE TRIKUTI OPENS THEN ALL THE DOOTS ARE PHYSICALLY REVEALED AND A SENSE TO STAY IN FULL AWARENESS STATE IS ACHIEVED. FOR SOME PEOPLE THE TRIKUTI OPENS FIRST (BEFORE DASSAM DUAAR OPENS) FOR OTHERS DASSAM DUAAR OPENS FIRST. SO OPENING OF TRIKUTI IS THE CONTINUOUS FLOW OF DIVINE WISDOM AND THERE IS NOTHING THAT STANDS IN THE WAY OF DIVINE WISDOM WHICH COMES FROM WITH IN – NO ROAD BLOCKS.*

*LOK 2 = throat - ALL THAT COMES IN TO US ABOUT THIS SOURCE OF AMRIT IS THE CLEANSING OF THE BODY OF PHYSICAL AND MENTAL AILMENTS, IT SERVES AS A CHANNEL FROM THE FOREHEAD TO THE HIRDA AND A SOURCE OF SPIRITUAL ENERGY THAT CURES THE MENTAL AND PHYSICAL AILMENTS. THIS BRINGS IN THE SOFTNESS AND SWEATNESS IN THE VOICE AND SPOKEN WORDS, COMMUNICATION WITH OTHERS, IN PARTIULAR COMMUNICATION OF THE DIVINE WISDOM TO OTHERS – MAKES YOU MITH BOLRA, NO HATRED NO DISCRIMINATION FOR OTHERS, MAKES YOU EK –DRISHT AND NIRVAIR – LOVE FOR THE ENTIRE CREATION BECOMES YOUR HABIT AND YOU ARE FILLED WITH THIS DIVINE QUALITY, MAKES YOU VARY HUMBLE AND FULL OF HUMILITY.*

LOK 3= hirda – BRINGS IN ALL THE DIVINE QUALITIES AND BEHAVIOR CHANGES IN RESPECT OF OUTSIDE WORLD AND GETS SATURATED WITH ALL THE DIVINE QUALITIES. YOUR OUTLOOK TO THE OUTSIDE WORLD CHANGES COMPLETELY, YOUR HIRDA BECOMES A PURAN SACHYARA HIRDA, IT BECOMES INFINITE – BIG BY ABSORBING ALL THE DIVINE JEWELS AND DIAMONDS OF DIVINE QUALITIES. IT BECOMES A SANT HIRDA AND COMES UNDER PURAN SACHYARI REHAT – INTERNAL COMPLIANCE. THE DIVINE TRUTH – IK OANKAAR SATNAAM – ANMOLAK RATTAN HIRA COMES IN AND MAKES IT A PERMANENT HOME. YOUR UNCONDITIONAL LOVE FOR THE ENTIRE CREATION DEVELOPS, YOU BECOME NIRVAIR AND NIRBHAO, NO ILLUSIONS AND DELUSIONS, NO DUBIDHA AND BHARAMS REMAIN INSIDE YOU. YOUR TRUST AND DEVOTION, YOUR LOVE AND DEDICATION BECOMES INFINITE AND YOU GET ABSORBED IN THE MANSAROVAR COMPLETELY. THIS IS SPIRITUALLY THE MOST IMPORTANT SAROVAR OF AMRIT WITH IN YOUR BODY (AFTER THE DASSAM DUAAR, WHICH IS THE HIGHEST LEVEL OF AMRIT – DIRECT CONNECTION WITH THE NIRGUN SAROOP – HIGHEST AMRIT ALSO CALLED ATAM RUS AMRIT – SOURCE OF ATAM RUS ON A CONTINUOUS BASIS)

LOK 4= navel. THE NABHI KAMAL THAT IS WHAT IT IS KNOWN AS, THESE SAT SAROVARS HAVE ALSO BEEN ADDRESSED AS “KAMAL” – LOTUS FLOWERS IN GURBANI – PRABH KEY SIMRAN KAMAL VIGASSAN – WHEN WE DO NAAM SIMRAN THEN ALL THESE KAMALS BLOSSOM – THE LOTUS FLOWERS BLOSSOM. NOW THE KRODH – ANGER DOOT LIVES IN THIS AREA AND ONCE THIS IS ACTIVATED AND BLOSSOMS THEN THAT WILL FOR SURE DRIVE YOUR ANGER – KRODH OUT – AS THE NAAM GOES IN TO THIS PART OF THE BODY AND CONTINUES TO PURIFY THIS PART OF THE BODY THEN FOR SURE A STAGE COMES WHEN THIS KAMAL GOES TO FULL BLOSSOM STATE AND AT THIS POINT THE DOOT OF KRODH IS DRIVENOUT COMPLETELY FROM YOUR BODY. THE ACTIVATION OF THIS “SAT” SAROVAR WILL EARN YOU THE INTERNAL COMPLIANCE OF WINNING OVER THE DOOT OF ANGER – KRODH AND EGO – BECAUSE THESE TWO COMPLIMENT EACH OTHER, WHEN YOR EGO GETS HURT THEN YOU BECOME ANGRY AND WHEN YOU BECOME ANGRY THEN YOUR EGO GETS HURT, SO THE ACTIVATION OF THIS “SAT” SAROVAR WILL HELP IN KILLING YOUR HAUMAI – EGO AND ANGER BOTH SIMULTANEOUSLY, WHICH IS A VERY IMPORTANT INTERNAL COMPLIANCE – INTERNAL REHAR FOR BECOMING A KHALSA.

LOK5= sex organ. THIS IS THE AREA OF THE SEXUAL ORGANS, WHICH IS THE BASIS OF CREATION BUT IT GETS DIRTY WHEN IT IS ONLY RECOGNIZED AS A PART OF THE LUSTFUL BEHAVIOR OR IN TERMS OF LUST ONLY – THIS IN FACT IS THE MOST VITAL PART OF THE CREATION WHICH IS RESPONSIBLE FOR KEEP ON RUNNING THE CREATION BY REPRODUCTION AND IS ONE OF THE GREATEST BOONS TO THE CREATION BY THE CREATOR, BUT WHEN WE GET TRAPPED IN THE LUST THEN IT BECOMES A CURSE AND LEADS TO OUR MENTAL DOWNFALL – MENTAL DEPRESSION AND MENTAL SICKNESSES, WRONG BEHAVIOR PATTERN AND SO ON. SO WHEN THIS SAT SATOVAR IS ACTIVATED THEN YOUR MIND STARTS TO GET A CONTROL OVER THIS KIND OF A BEHAVIOR, AND WHEN THIS KAMAL BLOSSOMS FULLY THEN YOUR MIND GETS A FULL AND COMPLETE CONTROL OF YOUR OWN SEXUAL BEHAVIOR. AT

*THIS STAGE YOUR MIND CANN'T BE DISTRACTED BY ANY LUSTFUL ENVIRONMENT AROUND YOU. THEN YOU START TO ENJOY THE DIVINITY IN THE BEAUTY OF THE OPPOSITE SEX AND NOT A DESIRE TO OWN AND MISUSE IT. THEN YOU SEE THE GOD AND DIVINELY LOVE IN ALL CREATIONS AROUND YOU AND YOU START TO RESPECT ALL WOMEN AS MOTHERS, SISTERS AND DAUGHTERS EXCEPT YOUR OWN SPOUSE AND FOR WOMEN ALL MEN ARE BROTHERS, FATHERS AND SONS EXCEPT THE SPOUSE. ANY BEHAVIOR WILL BE COUNTED AS A NEGATIVE AND LUSTFUL BEHAVIOR WHEN YOU CROSS THE LIMITS OF YOUR OWN SPOUSE, AND AS LONG AS YOU STAY WITH IN THE LIMITS OF YOUR OWN SPOUSE, YOU ARE OK. THIS IS ONE OF THE MOST IMPORTANT INTERNAL COMPLIANCE – INTERNAL REHAT. KAAM ALSO LEAD TO KAAMNA – MEANS DESIRES, WHICH LEAD TO ALL KINDS OF PROBLEMS IN YOUR LIFE. SO THIS CENTER OF SPIRITUAL ENERGY WHEN ACTIVATED HELPS US CONTROL OUR BEHAVIOR IN RESPECT TO THE OPPOSITE SEX, WHICH IS A DIVINE GIFT – A GUR PARSAAD. THE PERSON WHO ACHIEVES THIS BECOMES A “JATI”*

*LOK6= kundalini IT IS THE LOWER MOST PART OF THE SPINE WHICH IS ALSO CALLED KUNDALINI BY THE YOGIS – GURBANI HAS GIVEN THE NAME OF “SAT” SAROVAR – SOURCE OF AMRIT – SPIRITUAL ENERGY AND THIS “SAT” SAROVAR WHEN ACTIVATED RESULTS IN RELEASE OF THE SECOND BEST LEVELS OF THE SPIRITUAL ENERGIES – THE TOP BEING THE DASSAM DUAAR. THE SOUL BECOMES VERY POWERFUL AND GETS BLESSED WITH A LOT OF SPIRITUAL POWER. THEN THIS AMRIT – WHICH IS REALEASED WITH THE BLOSSOMING OF THIS KAMAL – LOTUS THE AMRIT STARTS TO MOVE UP THE SPINAL CORD – BASICALLY THE ENTIRE NERVOUS SYSTEM IS EFFECTED WITH THIS – IDA, PINGLA AND SUKHMANA NERVES START FROM HERE AND GO ALL THE SAY UP TO THE DASSAM DUAAR AND TRIKUTI, THE FLOW OF AMRIT WHEN REACHES THE DASSAM DUAAR IT OPENS THE DASSAM DUAAR AND THEN IT TRAVELS TO THE TRIKUTI AND COMPLETELY ACTIVATES THE TRIKUTI KAMAL, THIS COMLETES THE MALA OF NAAM – AMRIT – AND THIS IS THE REAL DIVINE MALA OF AMRIT (A LOT OF PEOPLE USE A PHYSICAL MALA TO DO NAAM JAPNA – AND WHEN THEY DO SO THEIR ATTENTION IS CENTERED ON THEIR FINGURES WHERE THEY ARE MOVING THE MALA, THEIR FOCUS IS NOT IN THE SURAT OR MIND, SO UNLESS YOU FOCUS ON SURAT – MIND THEN HOW CAN YOU REALLY DO SIMRAN, BECAUSE SIMRAN IS IN THE SURAT – MIND AND HIRDA AND INTERNALLY NOT EXTERNALLY), WHEN THE TRIKUTI OPENS THEN THE DIVINE EYE OPENS AND THE FLOW OF THE BRAHAM GYAN STARTS WITH THE COMPLETION OF THIS INTERNAL MALA OF AMRIT, THEN FROM THE NERVES THE AMRIT TRAVELS TO THE ENTIRE BODY, EVERY CELL OF THE BODY GETS ILLUMINATED WITH THE DIVINE AMRIT – NIRGUN SAROOP AND AMRIT GOES IN ROM ROM.*

*LOK7= dassam duar. THIS IS THE MOST IMPORTANT ONES – JUST WOULD LIKE TO MENTION HERE THAT NONE OF THESE “SAT” SAROVARs OPEN WITH ANY KIND OF THE EFFORTS, A LOT OF PEOPLE TRY TO OPEN THE DASSAM DUAAR AND THEY END UP IN A PHYSICAL AND MENTAL HEALTH ISSUES BY FORCING THEM TO OPEN THE DASSAM DUAAR, IT IS VERY IMPORTANT TO UNDERSTAND OVER HERE THAT THESE “SAT” SAROVARs OPEN ONLY WITH THE GUR PARSAAD – FOR THAT MATTEER THE NAAM IS A GUR PARSAAD, PURAN BANDGI IS A GUR PARSAAD, NAAM SIMRAN IS A*

*GUR PARSAAD, SEVA IS A GUR PARSAAD, IT IS A GUR PARSAADI KHEL, SO PLEASE DON'T TRY AND OPEN YOUR DASSAM DUAARS AND END UP IN PHYSICAL HEALTH AND MENTAL HEALTH PROBLEMS. DASS'S FATHER-IN-LAW IS A LIVE EXAMPLE WHO TRIED TO DO SO AND ENDED UP IN PHYSICAL HEALTH ISSUES, THERE IS ANOTHER MISHAPPENING IN ONE OF THE FAMILIES KNOWN TO THIS SEVAK, A YOUNGER PERSON TRYING TO DO SO LOST HIS ABILITY TO SPEAK AND SOME OTHER SERIOUS HEALTH ISSUES, SO PLEASE THE BEST THING YOU CAN DO IS TO PRAY FOR THE GUR PARSAAD OF NAAM, PURAN BANDGI, NAAM SIMRAN AND SEVA AND IF YOU ARE FORTUNATE THEN YOU WILL BE BLESSED DIVINELY FOR THIS GUR PARSAAD. WHEN THIS "SAT" SAROVAR IS ACTIVATED THEN YOU START HEARING PANCH SHABAD ANHAD NAAD MUSIC IN THE DASSAM DUAAR AND A PERMANENT CONNECTION IS FORMED WITH THE NIRGUN SAROOP OF DHAN DHAN PAAR BRAHAM PITA PARMESAR JI AND A CONTINUOUS FLOW OF AMRIT STARTS TO FLOW IN FROM THE DASSAM DUAAR – SO 7 INTERNAL LOKS AND 7 EXTERNAL LOKS BECOME UNITED AND BECOME 14 LOK PARLOK, AND THE PERSON WHO REACHES THAT LEVEL OF THE SPIRITUAL WORLD IS CALLED A KING OF 14 LOK PARLOK.*

*THESE CHANGES IN THE SPIRITUAL STATUS OF A PERSON COME WITH THE GUR PARSAAD AND ACCORDING TO THE TOLERATING CAPACITY OF THE BODY, IT IS TERMENDOUS SPIRITUAL POWER WHICH CAN ONLY BE TOLERATED BY THE BODY AS THE BANDGI GOES HIGHER AND SOUL KEEPS ON BECOMING MORE AND MORE PURIFIED, AND AS THE SOUL – HIRDA KEEPS ON IMPROVING THE TOLERANCE OF THE BODY TO TOLERATE THE PURITY – AMRIT KEEPS ON ENHANCING, BY VIRTUE OF THIS THE SAT SAROVARS ARE ACTIVATED IN ACCORDANCE WITH THE TOLERATION POWER OF THE BODY FOR SPIRITUAL ENERGY. SO IT IS ALL GUR PARSAAD AND CAN'T BE DONE BY ONE SELF.*

4) The 7 PARLOK beyond Dassam Duar.

*THIS HAS ALREADY BEEN TALKED ABOUT, SOME ADDITIONAL COMMENTS: WHEN THE DASSAM DUAAR OPENS AND BANDGI GOES HIGHER AND HIGHER AND THEN A STAGE COMES WHEN THE BANDGI IS ACCEPTED BY AKAL PURAKH AS PURAN AND AT THIS STAGE THE SOUL BECOMES A KHALSA SOUL, A SANT SOUL, A BRAHAM GYANI, A SATGUR AND BECOMES UNDER THE PURAN SACHYARI REHAT AND BECOMES A SACH KHAND IN ITSELF.*

Are you in Sach Khand as soon as dassam duar is open?

*NOT NECESSARY, IT NORMALLY OPENS IN KARAM KHAND AND THEN THE BANDGI GOES IN TO THE SACH KHAND AND COMPLETION OF BANDGI HAPPENS IN THE SACH KHAND, MAYA COMES UNDER CONTROL OF YOURS ONLY AFTER THE PURAN BANDGI AND HUKAM FOR SEVA OPENS UP.*

What are the names of each of the 7 PARLOK? – *DON'T KNOW IF THERE ARE ANY NAMES, NOT IN GURBANI, EVEN THE CHAKRAS NAMES ARE NOT IN THE GURBANI. IF YOU USE OTHER TERMINOLOGY THEN WE SHOULD CLARIFY THAT – FROM PATANJALI'S OR SO ON.*

What exactly does your soul learn at each level?

*ALREADY COVERED*

Does this mean there 7 realms withn sachkhand ..the radhosoamis believe in 4 realms.

*DON'T KNOW NOTHING ABOUT WHAT RADHASOAMIS BELIEVE IN, IT IS NOT A QUESTION OF BELIEVING BLINDLY, IT IS A QUESTION OF BEING FORTUNATE TO BE BLESSED WITH ALL THESE GUR PARSAADS AND PHYSICALLY GOING THROUGH THEM AND EXPERIENCING THEM AND BY SO WE MEAN WHATEVER GURBANI SAYS COMING TRUE TO YOU.*

What is the pitfall at each level?

*THE PITFALL IS VERY SERIOUS, YOU CAN EVEN BE DROPPED BACK FROM THE HEIGHTS OF THE SACH KHAND UNTIL YOUR BANDGI IS COMPLETE AND ACCEPTED BY THE AKAL PURAKH AND YOU REACH THE PARAM PADVI AFTER WINNING THE MAYA COMPLETELY, UNTIL THEN YOU CAN FALL BACK VERY EASILY – THAT IS WHY BANDGI IS CALLED TO WALK ON THE EDGE OF KHANDA – IT IS VERY SLIPPERY PATH AND WE HAVE SEEN THAT HAPPEN AROUND US, THERE WERE SO MANY PEOPLE WHO WERE FORTUNATE TO GO IN SMADHEE AND SUNN SMADHEE AND TO VERY ADVANCED SATGES IN KARAM KHAND BUT WHEN THE MAYA CAME TO TEST THEM THEY FELL FLAT ON THEIR BACK AND WENT BACK TO THEIR PREVIOUS LIFE OF MAYA. LOT OF THESE PEOPLE HAD FREQUENT GURU DARSHANS AND PARKASH DARSHANS AND A LOT OF SPIRITUAL EXPERIENCES BUT WHEN MAYA CAME TO TEST THEIR LOVE AND DEVOTION FOR THE GUR AND GURU THEN THEY STARTED THINKING THAT THEY HAVE DONE SOMETHING WRONG AND BECAME NINDAKS AND FELL BACK TO SQUARE ONE. THEY DIDN'T REALIZE THAT THIS IS MAYA THAT IS ATTACKING THEM, THAT THEY HAVE TO PASS THESE TESTS OF NINDYA AND MAYA TO BE ONE WITH GOD FOR EVER BUT THEY LOST EVERYTHING THEY HAD BY NOT REALIZING THIS DIVINE TRUTH. SO WHOSOEVER IS READY TO SACRIFICE EVERYTHING FOR NAAM WILL BE SUCCESSFUL, OTHERWISE THE ATTACHMENT TO WORLDLY MAYA THINGS WILL THROW YOU BACK IN THE SCUM OF MAYA – THAT IS WHY GURBANI SAYS “TUNN MUNN DHAN SABH TERA” AND YOU HAVE TO DO THAT*

*PHYSICALLY. A LOT OF PEOPLE COMPLAIN ABOUT THEIR SIMRAN NOT GOING WELL  
– FOR THEM THE QUESTION IS:*

- 1. HAVE YOU GIVEN YOUR TUNN TO THE GURU?*
- 2. HAVE YOU GIVEN YOUR MUNN TO THE GURU?*
- 3. HAVE YOU GIVEN YOUR DHAN TO THE GURU?*

*UNLESSS YOU GIVE TUNN MUNN AND DHAN TO THE GURU YOU WILL NOT BE  
ENTITLED TO THE GUR PARSAAD OF NAAM, NAAM SIMRAN, PURAN BANDGI  
AND SEVA.*

I know this is a bit technical and you can easily say just do bhagati and you'll find out. But you have been through it and would be great if you could write as much as possible. Also because there is so much stuff out on the internet and I don't think anybody really knows.

thanks

dust of your feet

*WHATEVER GUR AND GURU HAVE GIVEN US WE HAVE NO HESITATION IN GIVING IT  
TO THE TRUTH SEEKERS AND WHATEVER WILL CONTINUE TO COME TO US WE WILL  
CONTINUE TO SHARE WITH THE SANGAT WITH THE GUR KIRPA AND GUR PARSAAD.  
GOD BLESS YOU ALL WITH THE GUR PARSAAD OF NAAM, NAAM SIMRAN, PURAN  
BANDGI AND SEVA. WHOSEVER WILL GIVE HIS TUNN MUNN AND DHAN TO THE  
GURU WILL BECOME A KING OF THE 14 LOK PARLOK, THIS IS OUR DIVINELY  
PROMISE TO YOU ALL – WHOSEVER READS IT AND DOES IT WITHOUT WASTING A  
SINGLE SECOND WILL GO ON THE FAST TRACK TO SACH KHAND.*

*DASSAN DASS*

## 18. Satnaam is the Satguru

We find one of the biggest delusions that has clouded a lot of people's beliefs is that one does not need a 'living' Guru, or that there can be no 'living Guru'. Guru Granth Sahib Jee is the praise of Naam.

Naam is Dhan Dhan Paar Brahm Parmesar's creative power/energy. It is Naam that brought the whole of creation into existence and sustains it every second. This is the same Naam that those wanting to meet God yearn for, we yearn for the Naam to come into our heart to allow us to blossom. We want the Naam to saturate our every cell. We want to realise Truth in our soul. Gurbani tells us that IK OANKAAR SATNAAM - there is one God and His name is Truth, his creative energy is truth (SAT). Gurbani also says:

I am blind; Your Name, O Creator Lord, is my only anchor and support.

SGGS 727

Naam is clearly that energy that will help us find the way. Therefore Naam is the inner spiritual guide – the Guru. Baba Jee said to us that Naam is our Guru and if someone was to ask who our Guru is, we should say 'SATnaam is our Guru.' When Gurbani says

The Word, the Bani is Guru, and Guru is the Bani.

Within the Bani, the Ambrosial Nectar is contained.

If His humble servant believes, and acts according to the Words of the Guru's Bani,

then the Guru, in person, emancipates him. ||5||

SGGS 982

Gurbaani also equals Naam. So in effect this verse is saying that Naam is the Guru and Guru is Naam and all the Amrits are contained within the Naam. The second line says that when a servant listens to what the Naam (SAT - Eternal Truth) says, then the Guru (Naam) will be revealed in person. If we are able to believe that the entire Brahmmand (creation) has manifested out of His Naam (SAT – Truth) - then why is it difficult to believe that this Naam (SAT) can manifest itself in a human being? When this Naam does manifest itself in a human being that person has the SAT inside - therefore he becomes the SATGuru. At this stage it is important to keep in mind that the Guru is still Naam (SAT) but now it is in human form. This person is no longer a mere mortal This is the opportunity for the disciples to interact with Naam, learn from Naam, get direction from Naam in a way that it can be understood.



Naam itself is directing the sevak back to itself. This is why there is so much praise given to the SatGuru in Gurbani.

Unfortunately, it has been misunderstood which has led the masses to believe that they do not need a living Guru. But to be a disciple (meaning of 'Sikh') one needs a teacher, we can have all the manuals - but the value of a teacher who has lived through what is being taught is immeasurable. Please forgive this fool for any mistakes and mis-interpretations,

Kiram Jant

## **19. My Guru is Perfect and Complete**

A greatly blessed spiritual person I know said to me that once she was wondering how Gurbani came to the Guru's. And then many times in her life a shabad would come into her mind and she would just keep reciting it in her mind for days or weeks. And all of a sudden it would go again and she would struggle to even remember it. But it served its purpose for that stage in her life. I love the following shabad, it is so beautiful, it has been going around in my soul for the last couple of months. It is so perfect so humble it contains everything my heart yearns for, I feel like I am listening to Guru Arjun Dev ji himself when I hear it or sing it (in my croaky voice!) . Everytime my mind had any doubts about Baba ji being able to be Satguru then this shabad has given me mind faith and strength. Everything I read in this shabad has been experienced and explained in articles by Dassan Das (Slave Of God's Slaves) and others from the Guru's sangat. The key points of the shabad are

- Serve the Satguru and receive your hearts desires
- Don't have any doubts - the Satguru is perfect
- The real pool of nectar in the body, Amritsar is overflowing ----- and it is overflowing in the satnaam sangat
- Gods feet reside in the heart, the beloved of God, Raam Piaray have the manifested light in them
- the unstruck melody resounds inside
- when the guru is pleased one meets the God the True King and has a peaceful life.

That is everything my heart desires, that is everything that Baba Ji's sangat has experienced and been blessed with

I thank God for my destiny to find the true sangat in the darkness of the world and religion.

*Aasaa, Fifth Mehl:*

*When God shows His Mercy, then this mind is focused on Him.*

*Serving the True Guru, all rewards are obtained. ||1||*

*O my mind, why are you so sad? My True Guru is Perfect.*

*He is the Giver of blessings, the treasure of all comforts; His Ambrosial Pool of Nectar is always overflowing. ||1||Pause||*

*One who enshrines His Lotus Feet within the heart,  
meets the Beloved Lord; the Divine Light is revealed to him. ||2||*

*The five companions have met together to sing the songs of joy.*

*The unstruck melody, the sound current of the Naad, vibrates and resounds. ||3||*

*O Nanak, when the Guru is totally pleased, one meets the Lord, the King.*

*Then, the night of one's life passes in peace and natural ease. ||4||17||*

SGGS 375

**Dust of your feet**

## **20.Satguru is inside you as your Inner Guru**

satnaam sada satnaam ji

Remember everything is inside you.

God can be seen within as the Supreme Light – Param Jyot Puran Prakash. From that Light came a vibration, a ripple on the ocean of God. From that sound Creation came into being. Another name for the sound of God is “The Word” or “Shabad” or “Naam” or “Gods Will” or “Hukam”. That Supreme light is the fibre of the whole creation, everything came out of that seed. And that Supreme Light is already inside each of us as well - our power source. Inside us it is called “the inner Guru” “the inner Satguru” “the Gur Jyot energy.” Inside us is also desires which feed the 5 passions. The sum of our desires and 5 passions feasting is what we call the mind.

The sense of self - EGO, results us in having a mind. But what is the essence of the mind, what is the fibre of the mind ..the Supreme Light – O my mind, you are the embodiment of the Divine

Light – recognize your own origin. SGGS 441 So God, Supreme Light, is already sitting inside you as your inner Guru. Your mind, the sum of your desires doesn't let you realise it. The whole of gurbani tries to tell the MIND to realise the SATGURU sitting inside. EVERYTHING IS INSIDE YOU.

But how do you even know the above ? The one who has already realised it and completely destroyed the mind - meaning become desire free, has the full blown inner Guru - the Satguru - God's Supreme Light shining bright. That person is called a pargatio jyot - manifested light. Like fire is locked in wood but needs someone who knows that to release it. Depending on your pre-ordained destiny , that person will come and help you realise God inside You. They even give you a spark 'Naam' in the form of a Word - "SATNAAM" to get your spiritual fire started. But don't think they are going to do everything for you. No, they earned the NAAM and you have to earn it too. Meaning you have to conquer the mind too, like they did and realise the inner Guru too. And become Satguru to the next generation But by meditating on the Guru's feet inside your mind, the Guru makes an instant spiritual connection with you. He takes away your pains and spiritual obstacles, and sends you more of God's Light to stabilise your soul.

Baba ji said that is why when the great Sikhs were being martyred in front of their Guru Tegh Bahdur Ji, they were able to remain strong. Because while they were being boiled alive, burnt in cotton wool or sawn in half, their mind was firmly fixed on the Naam and fixed on the Guru's feet. The Guru was sitting locked in the cage absorbing their pain and sending them infinite amount of God's light to keep them strong.

Dust of your feet

## **21. Guru Gobind Singh Ji From A Sant Perspective**

“Ek pita ekas ke hum barak –

One Father, One's children.”

Guru Nanak Patshah (King of Kings) was the one who brought the Mool Mantra and so much Brahm Gyan (Knowledge of God) onto this Earth from Dargah (God's court). There is no match with his contributions to uplift the souls on this Earth. He is the one who made Bhagti (path of loving devotional worship) so easy. The one who made it and so easy to achieve Jivan Mukti (liberation while alive) on this Earth. He should always be praised for that, and he did that by unbelievably walking over 82,000 miles - nobody else could do it. Guru Nanak ji is “dhan dhan” (great , great), Guru Gobind Singh ji is “dhan dhan”, Guru Granth Sahib ji is “dhan dhan” and all the patshahis (Ten Guru King of Kings) are “dhan dhan”. The ones who gave us so much

Braham Gyan that we can become Jivan Mukht by following their Primal Words (“dhur kee bani aae ... bani has come from the Primal One”).

Once you reach the stage of Param Padvi (Supreme Status – One with God), the 5 thieves (Panj Doots) serve you. So a Braham Gyani (Enlightened Soul – Knower of God) rules over these Doots and not the other way - the Doots don't rule over him – that was what Guru Gobind Singh Ji was. Anger ridden religious-minded people make a mistake by saying Guru Gobind Singh Ji had anger to be able to fight. (They misunderstand “When the arrow struck, warrior-spirit arose” – “Jabay baan lagio, tabay josh jagio”). They make a mistake by comparing themselves to Guru Gobind Singh Ji (by thinking it is OK for them to get angry when they see things they don't like in their family, in their Gurdwara or other religious people. They don't realise the anger thief is controlling them. Whereas it served Guru ji.)

Guru Gobind Singh Sahib Ji was engaged in diminishing crime from society. That was his destiny. That is why he is known as Dusht Daman (Destroyer of Tyrants). Infact every Sant does it, and every one's service is different. The Sant takes the poison out of you and gives you Amrit (the constant experience of Immortal God inside your mind, body and soul). Infact the Sant drinks your poison and gives you the inner Amrit. By doing so he removes the criminal or even dangerous elements like Panj Doots, desires etc from your inside. He cleans you up from these deadly viruses. For that matter why would the Almighty create Earthquakes and other disasters on the Earth (like the recent Tsunami)? One good example in Sikh history is the attack and demolishing of the Akal Takhat. God does it to correct society. The understanding of these facts and Gyan (divine wisdom) is very important in order to remain unaffected by such situations.

Guru Gobind Singh Ji's unlimited contribution to uplift the society is unquestionable. He was Nirankaar Roop (Form of the Formless One); a Pooran Braham Gyani (Complete and Perfect Knower of God), a Pooran Khalsa (Complete and Perfect Pure Enlightened Soul) and we are all proud to be following his path of Truth and serving the Truth. You should all take him as your role model and try to become like him.

Guru Gobind Singh Ji has been an unmatched spiritual power, so comparison with Him will be a mistake, for that matter comparing yourself with anyone or any Bhagat is kind of a Dargahi Crime (Crime against God's Court), so abstain from doing so.

ON “SANT MARG” (SPIRITUAL PATH) WHERE DOES “SHASTR VIDEEA” (KNOWLEDGE OF WEAPONS) AND “DASAM GRANTH” (TENTH MASTER’S SCRIPTURES) FIT IN?

Nothing is preventing you getting yourselves trained in using weapons, if you like to. But remember Guru Gobind Singh Ji never used his weapons for a piece of land. But Sant Marg doesn't mean to follow a sant - what it means is that you are moving on a path that will make you a sant (the heart in whom God dwells is the Sant – not just a dressing in white and having a following). And all bhagti marg's (paths of loving devotional worship) are sant margs – lead you to becoming a Sant hirda (spiritual heart). We don't have to attach ourselves with the body of a Sant, but we do have to attach ourselves with “pargatyao jyot” (the manifested light of the Supreme Truth within them)- the “Sat naam”. That is what Sant Baba ji says, “don't attach yourselves to my body, but attach yourselves to naam amrit. The body is just made of five elements and will go back to these elements, but Sat Naam will prevail for ever.” So we all need to attach ourselves to Sat Naam.

All you are looking for is jivan mukti (liberated while in human body). And once you become a jivan mukt then you can help others to move on sant marg and achieve jivan mukti. This is maha-parupkaar (great service to humanity). What can be more rewarding than helping some one become a sant and jivan mukt? This is the biggest service of the sangat, nothing can beat this seva and this is service of God named Truth “sat naam ki seva”. Jivan mukti is not just your own jivan mukti, gurbani says that it is “21 kulan ki daat” meaning your following 21 generations will also get jivan mukti. And only at the Sant stage if you get a Hukam (Command from God) to pick up your weapons to protect the Truth then you will have to do that - it all depends upon hukam you get (once you become an enlightened soul).

The sixth and tenth Guru Patshahi (Kings) jis had that Hukam so they were blessed with weapons too to meet the hukam. However, all the other Guru Patshahi's never had any hukam to pickup weapons so they didn't. It was with Akal Purakh's hukam that Guru Teg Bahadur ji worshipped for over 28 years to be blessed with the birth of Guru Gobind Singh Ji - dusht damman (destroyer of tyrants)- dassam pita (tenth father) and that was all in hukam.

For that matter every thing is in hukam - hukme ander sabh ko bahar hukam naa koi. There are no two sants or bhagats alike. Everybody's bhagti is different. So your bhagti will be unique too.

(Whether liberation is possible without receiving Sikh initiation as it is today) confuses a lot of the masses. Stressing on outside discipline only will not take you anywhere. The internal discipline is the key to spirituality. We have not taken any initiation from panj pyare, and yet we have completed our spiritual journey with Sant Baba ji's kirpa. At the time of Guru Gobind Singh Ji it was the hukam to make an army of Singhs so he created the "khande bate da pahul" (initiation of the sword) and panj pyare (5 beloved Khalsas) to spiritually uplift the society and prepare them to fight against crime. However the current situation is alot different, and so is the Hukam of Akal Purakh. For a beginner it is good to have "khande bate da pahul" because everybody is not going to get Gurparsaadi Naam (due to it not being in their destiny yet). Because Guru Gobind Singh Ji knew this he created the system of Panj pyare and "khande bate da pahul" for the masses. But if one gets the highest "naam amrit" i.e "Sat Naam" then he is all set.

Infact the actual "amrit" is already inside everybody – "nanak amrit mane mahe". The pooran Sant just ignites that naam jyot (light of Naam) inside you and takes you through the complete inner pilgrimage. And it all depends upon your "purble janama ke ankur ... preordained destiny from previous lives".

We have seen 11-12 of our previous lives doing Gurbani (reading and reciting Sikh prayers) and other dharam karams (religious actions), but we had connection with Sant Baba ji from our previous lives, so we were destined to meet him.

With the Gurparsadi Gurkirpa of Pargateyo Jyot Puran Braham Gyani Sant Baba Ji, many times in Smadhi and Sun Smadhi – Guru Nanak Dev Ji, Guru Gobind Singh Ji and other Gurus came to bless us. Don't remember how many times but it happened very frequently. In the early stages of our Bandgi we used to feel presence of all the ten Gurus sitting on top of our head in an arc. Guru Nanak Patshah Ji on the right side to Guru Gobind Singh Patshah Ji on the left side. We saw Guru Nanak Patshah Ji several times as well as Guru Gobind Singh Patshah Ji also.

There are several people who can see the divine sangat sitting around us – souls of saints and sadhus from sach khand. In our sangat, they can see a lot of parkash (God's Light) all around. Most people get darshan (sacred vision) of Guru Nanak Patshah and Guru Gobind Singh Patshah

ji. We ourselves must have seen Guru Nanak Dev ji and Guru Gobind Singh Ji several times, and you will see them too when you go in smadhi (deep meditation – loving embrace of the Lord).

Incidentally we also had Darshan of Dhan Dhan Guru Gobind Singh Ji this morning ( 4 Jun 04), don't remember all the incident but remember that we saw Him and then we did Dandaut (prostrated) to Him, and He also did Dandaut to us; this shows how much he loves us:

Khalsa Mero Satgur Pura;  
Khalsa is my Perfect Satguru

The Gurbani has come true to us once again, this is how much he loves the ones who do what He taught us to do. This shows how much he loves those who move on the Khalsa Panth – the Eternally True Path of Eternal Truth, the SAT SAT SAT SAT SAT SAT SAT. Once Sant Baba Ji mentioned that if we don't do what Guru Gobind Singh Ji has told us to do then Guru ji will never be happy. But look what happens when you move on the Khalsa Panth - the Path To Become a Khalsa - he bows before the ones who do so.

(To do what Guru ji has said means you need a heart full of Love and Truth. This is a must. The more love you put in worship, the more the Lord blesses you. Guru Gobind Singh ji says :

swc khoN sun lyhu sBY ijn pRym kIau iqn hI pRBu pwieau ]  
Saach kahon, Sun leho sabhai, Jin prem kiyo, tin hi prabh paiyo.

I tell the Truth, Listen All : Only those who LOVE God realise Him. )

We are thankful to Guru Gobind Singh ji a zillion times with every breath of ours. We are thankful to Sant Baba Ji a zillion times with every breath of ours. We are thankful to Akal Purakh with every breath of ours. We are thankful to all the Guru Sahibans a zillion times with

every breath of ours. We are thankful to all the Sants, Bhagats and Braham Gyans of all ages a zillion times with every breath of ours for their kindness and unlimited “Naam Ki Kamai” (earning of Naam). We are also thankful to you all a zillion times with every breath of ours. We are also thankful to all those who are making sincere efforts to get Gur Parsaadi Naam a zillion times with every breath of ours and we pray for them all a zillion times with every breath of ours to the Almighty to be kind on them and give them the Gur Parsaadi Naam.

Dassan Das (Slave Of God's Slaves)

### **Bhai Nand Lal – Nasaro Mansoor**

Guru Gobind Singh Ji is the helper of others  
Guru Gobind Singh Ji has the help of God (105)

Guru Gobind Singh Ji is the treasurer of God  
Guru Gobind Singh Ji is bestower of merciful gifts (106)

Guru Gobind Singh Ji knows God well  
Guru Gobind Singh Ji is the emperor of emperors (107)

Guru Gobind Singh Ji is the king of both worlds  
Guru Gobind Singh Ji is the warrior who gives life to enemies (108)

Guru Gobind Singh Ji is the giver of great gifts  
Guru Gobind Singh Ji tells the secrets of God (109)



Guru Gobind Singh Ji puts a veil over everyone's sins  
Guru Gobind Singh Ji is a cloud of mercy (110)

Guru Gobind Singh Ji is accepted out of the accepted  
Guru Gobind Singh Ji has reached God (111)

Guru Gobind Singh Ji is a river of divine knowledge  
Guru Gobind Singh Ji is a sea of God's gifts (112)

Guru Gobind Singh Ji is beloved of God Guru Gobind  
Singh Ji is a lover of God (113)

Guru Gobind Singh Ji is an expert with the sword Guru  
Gobind Singh Ji knows the secrets of every heart (114)

Guru Gobind Singh Ji is the master of the crown Guru  
Gobind Singh Ji has God's shade over Him (115)

Guru Gobind Singh Ji is the treasurer of all God's  
treasures Guru Gobind Singh Ji is the cure for all  
pain (116)

Guru Gobind Singh Ji is the master of the world Guru  
Gobind Singh Ji is unequalled in both worlds (117)

Guru Gobind Singh Ji is praised by God Himself Guru  
Gobind Singh Ji has many great virtues (118)

Guru Gobind Singh Ji has very important people falling  
at His feet Guru Gobind Singh Ji gives instruction to  
even demi-gods (119)

Guru Gobind Singh Ji is praised by accepted ones Guru  
Gobind Singh Ji knows what is in everyone's heart  
(120)

Guru Gobind Singh Ji's feet are kissed by the heavens  
Guru Gobind Singh Ji's drum sounds in both worlds  
(121)

Guru Gobind Singh Ji has the three loks(worlds) under  
Him Guru Gobind Singh Ji has the stamp of His command  
all over the world (122)

Sudas is the servant of Guru Gobind Singh Ji Guru  
Gobind Singh Ji slows down the zealous energy of  
enemies (123)

Guru Gobind Singh Ji is holy and free from enmity  
Guru Gobind Singh Ji is a mirror who shows the true  
God (124)

Guru Gobind Singh Ji understands the true God Guru  
Gobind Singh Ji is a king and a saint as-well (125)

Guru Gobind Singh Ji is kind, merciful and wise Guru  
Gobind Singh Ji is the giver who gives great gifts  
(126)

Guru Gobind Singh Ji is the giver of givers Guru  
Gobind Singh Ji is the merciful of merciful (127)

Guru Gobind Singh Ji kindly gives gifts to those who  
give Guru Gobind Singh Ji gives to beneficent people  
(128)

Guru Gobind Singh Ji is forever sound and steady Guru  
Gobind Singh Ji is beautiful and blessed (129)

Guru Gobind Singh Ji is blessed by God Guru Gobind  
Singh Ji is a wonder of the timeless being's light  
(130)

Those who've listened to the name of Guru Gobind Singh  
Ji Have seen God with the grace of Guru Gobind Singh  
Ji (131)

Guru Gobind Singh Ji is a picture of virtues Guru  
Gobind Singh Ji has become one with supernatural  
powers (132)

Those who've sung the praises of Guru Gobind Singh Ji  
Have been kindly blessed by Guru Gobind Singh Ji (133)

Those who have had a sight of Guru Gobind Singh Ji  
Have become intoxicated in the passage of Guru Gobind  
Singh Ji (134)

Those who have kissed the dust of Guru Gobind Singh  
Ji's feet Have been kindly blessed by Guru Gobind Singh  
Ji (135)

Guru Gobind Singh Ji is the doer of all actions Guru  
Gobind Singh Ji is the helper of the weak (136)

Everyone does homage to Guru Gobind Singh Ji Guru  
Gobind Singh Ji is the embodiment of all kindness  
(137)

Guru Gobind Singh Ji is the chief all leaders Guru  
Gobind Singh Ji is the highest of the high (138)

Great demi-gods are servants of Guru Gobind Singh Ji  
They sing the praises of Guru Gobind Singh Ji (139)

Eminent goddesses are under the order of Guru Gobind  
Singh Ji They are the servants of Guru Gobind Singh Ji  
(140)

Nature has the utmost respect for Guru Gobind Singh Ji  
Guru Gobind Singh Ji is the servant of God (141)

The nine cosmos (khand) are the dust of Guru Gobind  
Singh Ji's feet They are the wise servants of Guru  
Gobind Singh Ji (142)

The highest throne is beneath Guru Gobind Singh Ji  
Guru Gobind Singh Ji has God's court within His reach  
(143)

Guru Gobind Singh Ji is excellent in all virtues Guru  
Gobind Singh Ji is the permanent leader (144)

Guru Gobind Singh Ji gives light to the world All  
bodies and souls have blossomed from Guru Gobind Singh  
Ji (145)

Guru Gobind Singh Ji's advancement is improving  
two-fold every day Guru Gobind Singh Ji is the beauty  
of all king's thrones (146)

Guru Gobind Singh Ji is the helper in both worlds Guru  
Gobind Singh Ji is the sight of every eye (147)

Guru Gobind Singh Ji has the whole creation in His  
command Guru Gobind Singh Ji's praise is the highest  
of all (148)

Both worlds are the army of Guru Gobind Singh Ji  
Everyone is in the protection of Guru Gobind Singh Ji  
(149)

Guru Gobind Singh Ji is the giver of givers Guru  
Gobind Singh Ji achieves victory everywhere (150)  
Guru Gobind Singh Ji is of excellent conduct Guru  
Gobind Singh Ji is the soul in every body (151)

Guru Gobind Singh Ji is very loving and affectionate  
Guru Gobind Singh Ji is the light in every eye (152)

Guru Gobind Singh Ji is the giver of daily food to  
everyone Guru Gobind Singh Ji showers the grace of God  
(153)

Even the stars are the beggars of Guru Gobind Singh Ji  
They are the servants of Guru Gobind Singh Ji's darbar  
(154)

The five elements praise Guru Gobind Singh Ji The  
seven spiritual guides are a sacrifice unto Guru  
Gobind Singh Ji (155)

Guru Gobind Singh Ji has His hand on both worlds Guru  
Gobind Singh Ji owns everything high and low (156)

Nand Lal is the slave-dog of Guru Gobind Singh Ji Nand  
Lal is aiming for the name of Guru Gobind Singh Ji  
(157)

I am lower than the dogs of Guru Gobind Singh Ji I  
peck the small pieces in the dishes of Guru Gobind  
Singh Ji (158)

I am a beggar of Guru Gobind Singh Ji For the holy  
dust of the feet of Guru Gobind Singh Ji (159)

May my life be a sacrifice unto Guru Gobind Singh Ji  
And may my head stay at the feet of Guru Gobind Singh  
Ji (160)

Dhan dhan sri guroo gobind singh ji

## 22. Why Are Saints Persecuted?

Questions from Roma Ji , answers from Sant Ji.

**Question :** I have recited ‘Ik Oankar Sat Naam’ (God is One. His Name is ‘Truth’) many times but lately I am actually feeling it inside. And it is a great feeling . It is difficult to break from what you are taught all your life like “Our religion is the best” etc etc. That is a mind set. but that was not Truth and it is not. We are curious about other faith's saints and gods and have a deep respect for other people's faith.

God does not belong to one religion. God is infinite. He is great. I watched the movie "Passion Of The Christ" this weekened. Great movie! I kept thinking about Jesus all night. About what he went through. Then I started thinking about Guru Arjan Dev Ji's feelings when he was sitting on ‘Tatti tavi’ – hot plate (he was tortured for 5 days and nights). I thought about Guru Gobind Singh ji's sons who went through physical torture. I thought also about Bhai Mati Dass ji and the other two Sikhs who were tortured before Guru Tegh Babadur ji’s eyes. What were they going through? What was running in their mind at that time? I am just curious.

**Answer :** All such incidents as you have mentioned are a proof of the immense power of naam, of the immense power of the ‘sat’ – the eternal truth.

The saints who became ‘satnaam’ themselves, became so powerful that they didn't feel any pain while going through all this torture. These people were not ordinary people, they were the living God on this earth. And they came in to show the world the :

- unlimited power of the naam,
  
- unlimited sat santokh (contentment with Truth) they were in,
  
- unlimited patience they had,



- unlimited sense of forgiveness and kindness,

However, even they had all the power to destroy the entire creation by just a word of mouth, they didn't. Instead they chose to remain in Hukam (live as God wanted) with happiness. These people had all the divine qualities and divine powers but still stayed in hukam.

In the history of mankind, we don't think that there is any other example of sacrificing everything as set by Dhan dhan Guru Guru Gobind Singh Ji. This was the new height of the daan (selfless giving) set by the King of Kings Guru Gobind Singh ji. There is no “daan” (gift to God) higher than the “sarbans daan” (gift of giving everything) made by Dhan dhan Guru Gobind Singh ji. This is the height of sacrifice. Sacrifice is unconditional love. The love is God himself, the height of devotion, the height of faith and trust, the height of commitment and belief in the hukam and the hukami (God the one who gives the Hukam).

**Question :** Why dont people recognise the great souls when they are alive?

**Answer:** Because of

their ego and pride,

the influence of maya,

the darkness of the kalyug,

the viruses of the 5 thieves, hopes , wishes desires, slander, jealousy , gossip, thirst for power, intoxication of youth, filthy words, lies and corruption.

The entire world is suffering from these dangerous viruses, so how can people understand the saints? These saints were “puran braham gyanis nirankaar roop sant satgurus” (complete and perfect knowers of God, form of the Formless God the Saint SatGuru) and only they knew what they really were :

‘braham gyani ki gath braham gyani janey’  
only the BrahmGyani knows the extents of the BrahmGyani.

So how can the masses understand the saint’s love for God and His command (hukam)? Only a Brahm Giani can know and appreciate these super souls.

**Question :** Why do they have to go through torture?

**Answer :** Very simple: Hukam of Akal Purakh (God’s command). God gives this command :

- to show the super power of naam to the masses,
- to protect the religion,
- to take the sins of the masses onto the saint,
- to give salvation to a large number of people,
- to set an outstanding and unparalleled standard of sacrifice for the rest of the world,
- to show His saints devotion and love for Him,
- to protect, deliver and serve the Truth.

**Question :** Why when they laid down their lives for preaching that “God is one”, why are

religions still fighting, and saints still being persecuted?

**Answer:** Because the masses are suffering from the viruses of hatred, discrimination, ego, pride, the influence of maya, the darkness of the Age we are living in (Kalyug). The entire world is suffering from these dangerous viruses, so how can the people understand them?

‘jo jo diseey so so rogi. Rog rehat mera satguru jogi.’

Whomsoever I see is (mentally) diseased. Only my Satguru is disease free.

(Guru Arjun Dev Ji)

And how can a crippled mind realize the Eternal Truth? There are as few as one in tens of millions who have the Gur Prasaad (Grace of God) to understand these great soul's :-

sacrifices,  
unlimited store of divine qualities,  
contributions to uplift the spiritual and general standards of the masses.

and you are one of the fortunate one's to have this gur parsaad of divine wisdom.

**Question :** Why are books glorifying them written when they are not alive anymore? Why don't people appreciate them when they are alive?

**Answer:** The answer is same as to the previous question. Maya is the darkness that keeps all the divine doors closed and keeps us revolving in its loop. Of the rare fortunate ones whose divine doors are opened and who have reached the Brahmigian (knowledge of God) stage, only a very few write about their experiences whilst alive. Most only let the full Truth be revealed after their departure, because if the full Truth is revealed while they are alive they know it can cause something like what happened to Jesus Christ for telling the complete truth.

**Question :** Why do they have to go through the test to prove their love which was always there?

**Answer :** To set an example for others.

**Question :** Why does Truth have to wait so long?

**Answer :** Because the Truth (God) gives every chance it can to the untruthful ones to listen to it, adopt it and become Truth. It gives every chance to us to reform ourselves and become truthful.

**Question :** Why? Why? Why?

We hope your questions are answered to some extent. The real answer comes from within yourself. The real answer comes with the internally appeared divine wisdom (Brahm Gian). And the divine wisdom comes with trust and faith, commitment and belief, complete surrender to the Gur (God, the Highest Guru) and Guru (Enlightend soul). And those who do it become Dhan Dhan (great, great greatly blessed) and go in to the "Chad di kala" (realms of spiritual bliss) forever.

Dassan Das (Slave Of God's Slaves)

## **23. True Guru and True Disciple**

### **The True Guru**

The True Guru keeps a follower eternally in the love of the Lord.  
He who follows a True Guru is blessed with the devotion to him  
Within.

Happiness is following the True Guru,  
through which one dwells on God,  
and attains eternal peace.

(Adi Granth, "Sri Guru Granth Sahib" Volume One, Gopal Singh translation, World Sikh Centre)

## The True Disciple

Nanak, among millions there is scarcely one  
who could be called a true devotee.  
Such a one would never allow his tongue to touch a lie,  
His mind being so taken up with the thought of the Immaculate God.  
His ears are not tempted to hear the slander of anyone.  
With the help of the Guru he keeps himself untouched by evil,  
And purges his soul of all low desires. He conquers his flesh and  
keeps himself free from all deadly passions.

A Vaishnav devotee is one whose life is approved by God,  
Who is not corrupted by Maya,  
And who performs his duty without thought of reward;  
Such a Vaishnav's faith is the pure faith.  
He fills his mind with the Lord's praises.  
His body, mind and soul are absorbed in contemplation  
of the earth's Protector,  
And he is merciful to all.  
He contemplates the significance of the Name,  
and causes others to dwell on it.  
Nanak, such a Vaishnav attains  
to the highest state of bliss.

The true devotee is one whose life  
is dedicated to the worship of the Lord,  
Who withdraws himself from all evil attachments,  
And casting away all doubts,  
Realizes the presence of God in all things.

In keeping the company of the holy, all sins are washed away.  
Yes, such is the way of the devotee, his mind held high.  
Day and night he toils in the service of his Lord,  
And dedicates his body and soul to God,  
And his mind is attached to the feet of the Lord.  
Nanak, such a one of the bhakti satsang  
shall obtain the object of his love: that is God.

A devotee is one who instructs his own mind,  
And contemplates the Name of God:

He drinks the essence of His Name.  
The whole world is sustained by the teachings of such a one:  
The teachings of the Lord are ever his companion.  
Such a devotee suffers not the pangs of rebirth.

The seed of the Name is sown in every heart:  
Anyone may repeat the Name.  
Whoever does so shall obtain salvation.  
It is only in the company of the saints  
that one will learn of the Name;  
It is by His grace that the Name comes to dwell in us,  
And by it even brutes, demons and the greatest fools  
are carried across the sea of existence.  
The Lord's Name is the cure for every ill,  
And in reciting the praises of the Lord comes the joy of release.  
By no other means can one attain to God  
except through His Name, O Nanak,  
And such knowledge comes to those whose beings are  
inscribed with it by the finger of grace.

He alone deserves to be called the true servant of God  
In whose mind the Lord lives.  
He who knows the presence of God to be ever near him  
Is the accepted servant at the court of the Lord.  
For he who is touched by the Lord's grace  
Realizes all things within himself.  
He lives among people without attachment;  
Such is the way of God's servant, O Nanak.  
He who has attuned his soul to the Lord's will  
Achieves illumination within his life.

(Adi Granth, "Peace Lagoon" translation -- The Collected Hymns of  
Guru Nanak, Guru Amar Das, Guru Ram Das, Guru Argun and Guru Gobind  
Singh, by Sardarni Premka Kaur, Dr. Kartar Singh Puri and Bibi Inderjit Kaur, G.T  
International)

## 24. Bhagat - God's lover

God is the Creator and is also the giver to all. It is the inner God in ourselves (soul), who we have to liberate through self-realization. A Brahmgyani is totally liberated and is absorbed in the Lord and a state of him in God and God in him occurs. The very nature of a brahmgyani is that of a God. He feels Him everywhere.

We have to remember and worship Him until we are merged (abhed) in Him as is done by His saints or brahmgyanis until they were absorbed in Him.

This is where the Bhagat's worshipping ends as the Bhagat and the Lord are one. The Lord is beyond cycle of death and birth. It is also true that the Lord appears in many forms to give His vision to the saints.

As a child Bhagat Namdev Ji saw Him in a stone statue drinking the milk he had offered to Him. Bhagat Namdev ji also saw Him as a moghul wearing a Turban as quoted in the SGGS ji –

**KUbu qyrI pgrI mITy qyry bol ]**

**dÍwírkw ngrI kwhy ky mgol ]**

"khoob tayree pagree meethay tayray bol"

"davaarikaá nagree kaahay kay magol."|

**Why are there Moghals in the holy city of Dwaarikaá?**

**How handsome is your turban! And how sweet is your speech**

The Lord often appears through the bodies of Bhagats as He did in the case of Bhagat Sain ji and kept his honour by serving on his behalf to the king. Bhagat Sain at that time was in the company of saints including Bhagat Kabir ji. He learnt all this next day when he went to see the king. The following quotes of shabad from SGGS ji clarify:

"Aae Sant Prahunei, hoa keertan rain sabai"

A Humble Servant

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I was reading this article we have to respect all the Gurus and Bhagats. In God's court there is no difference between Gurus and the Bhagats. In God's court we don't have any external uniform. Only those will reach there who's deeds are great. We have to become jivan mukt (liberated) before our soul leaves our body. We have to become the lowest of the lowest on this Earth to become the highest of the highest in God's court. We have to serve all. Because there is only God in all and it is all in One God.

Ek Jot sey sabh jug upjiyo kaun bhaley kaun mandey.

Just continue and become jivan mukt then you also be a true sant in the heart. If we are not becoming God's servant then we are wasting our life. Do Truth and Do Service to everyone. Then we are doing Sikhi.

We have to get knowledge from gyan guru and reach upto wisdom and become Akal Purakh's dog then we are Khalsa otherwise we are Nikhals

Loonharami Neecha da Neech, 14 lok parlok de Vista Da Jant

Pritam Anand

## 25. Without a Satguru no one has realised God

Dhan Dhan Satgur Sachay Patshah Ji Shri Guru Nanak Dev Ji has very kindly sung these divine words in the praise of a Puran Sant Satguru. This Shalok very clearly and loudly explains that Akal Purakh resides inside a Satguru and only such a highly eternally spiritually enlightened soul can get us to meet Dhan Dhan Paar Braham Parmesar and help us achieve the salvation. Let us look at these divine words and try to bring in these priceless jewels and diamonds of divine knowledge – Braham Gyan inside our soul and mind.

*Without the True Guru, no one has obtained the Lord; without the True Guru, no one has obtained the Lord.*

*He has placed Himself within the True Guru; revealing Himself,  
He declares this openly.*

*Meeting the True Guru, eternal liberation is obtained;*

*He has banished attachment from within.*

*This is the highest thought, that one's consciousness is attached to the True Lord.*

*Thus the Lord of the World, the Great Giver is obtained. ||6||*

SGGS 466

Dhan Dhan Guru Nanak Patshah Ji has very clearly and loudly stated that nobody has ever achieved and met the Almighty without a Satguru in the past or in the present time. The definition of a Satguru has been very clearly given to us by Dhan Dhan Pancham Patshah Ji Shri Guru Arjun Dev Ji in Sukhmani Sahib –



*The one who knows the True Lord God, is called the True Guru.*

SGGS 286

Sat Purakh is Akal Purakh Himself and the soul who has recognized and met Akal Purakh, the soul who has merged with Akal Purakh is blessed with the Padvi (spiritual status) of a Satguru by Dhan Dhan Paar Braham Parmesar.

The words “PAA-I-O and PAA-I-AA” in first and second line of the Shalok emphasize that nobody in the past or in the present time has become one with Almighty without a Satguru. This means that without the eternal Gurbarsadi blessings of a Satguru and His Gurbarsadi Gursangat, nobody has ever and will ever become one with God. This the reason it is a Gurbarsadi Khel (game) and depends upon our great good deeds from the previous lives (Purbly Janma Key Ankur) –

**jin har jan sathigur sa(n)gath paaee thin dhhur masathak likhiala likhaas ||**  
*Those humble servants of the Lord  
who have pre-ordained destiny inscribed on their foreheads  
have attained the Company of the True Guru*

SGGS 10

This is how Gurbarsadi Khel works: whatever religious deeds – “Punn Karams” we do they keep on accumulating. These “Punn Karams” are – reading and reciting Gurbani, listening Gurbani, Naam Simran, helping the poor, donations to the poor and charity etc. The accumulation of these good doings are negated by the bad doings. And when our good doings are always more than the bad doings, then the good doings are accumulated and when such accumulations of good doings continue and continue for a long time than at one stage our good doings are accumulated so much that are recognized by God. Then at that level Almighty will get us involved in a Gurbarsadi Khel. This means that He will bless us eternally with His Gurbarsadi Naam – Satnaam, which is the highest eternal gift. This will happen by Him taking us to the Gurbarsadi

Gursangat of a Satguru, who is authorized by Akal Purakh to bless us with Gurbarsadi Naam –  
Satnaam –

**naam amolak rathan hai poorae sathigur paas ||**

*The Naam is a Priceless Jewel; it is with the Perfect True Guru.*

#### SGGS 40

*Because the Almighty has kept and presented Himself only in such a Puran Satguru, and therefore, “Jug Jivan Dataa” the one who gives life to the entire universe, who is the creator and doer, the one who gives the eternal and spiritual life and the one who gives the salvation to our souls, is available to us only in the Satguru.*

*Such a Guru who has won over Maya is the Satguru. It is very important to understand here that the most difficult task in Puran Bhagtee is to win over Maya. This is the last stage of Puran Bhagtee. When the Bhagat wins over the Maya, which keeps on distracting the soul in various forms, and completely contented state of mind and soul – Sat Santokh, is achieved only when the Bhagat wins over the Maya and the Maya becomes under the control of the Bhagat.*

*In other words, complete contentment in Truth – Sat Santokh is the key to win over the Maya. Having no desires will mean you are in the state of “Sat Santokh” and therefore no distractions by Maya. In this fight with Maya a stage comes when Maya is badly beaten up by the Bhagat, at this stage all the plays of the Maya are defeated by the Bhagat, and the Maya is physically beaten up by the Bhagat, at this stage Maya comes under the feet of the Bhagat and then on it starts to serve the Bhagat.*

*The famous story of Sant Kabir is a true example of how Maya was physically beaten by Sant Kabir – when He was weaving a piece of cloth, Maya appeared before him and turned his weaving tool to gold. Sant Kabir knew it was Maya, so He took an knife to cut her nose, the Maya turned the knife also to gold, at this point Sant Kabir cut her nose and ears and that is how He won over the Maya.*

*I have cut off her (Maya's) nose, and cut off her ears,  
and cutting her into bits, I have expelled her.  
Says Kabeer, she is the darling of the three worlds (all beings in creation),*

*but the enemy of the Saints. ||4||4||*

SGGS 476

*Many times Maya will appear in Smadhi and Sun Smadhi of the Bhagat in various forms and will try to distract Him, the Bhagat has to win over every distraction of Maya until she comes and tells the Bhagat that now she will start serving Him.*

*The Satguru, therefore, is that soul who has :*

- *won over the Maya and is a Jivan Mukh,*
- *become a Puran Sant Satgur and completely merged with Paar Braham, and*
- *been blessed by Almighty with eternal spiritual treasures.*

*Only such a soul, who is an apostle of truth, is himself truth, has become a Pargatyee Jyot Himself, will be able to show us the path to meet the Almighty and let us achieve salvation.*

*Let us take a few minutes and think about our soul in the light of the above described divine knowledge and make a truthful judgment about ourselves as to where do we stand. If we do so, we will definitely be able to find the deficiencies in ourselves and once we recognize our shortcomings then we will strive for removing them and by doing so we will move our souls closer to the Gurbarsadi Khel.*

*This message has been written with the Gurbarsadi Gurkirpa of Dhan Dhan Paar Braham Parmesar and Dhan Dhan Sant Satguru Baba Ji.*

*A Humble Servant*

## **26. Can The Satguru exist in a Physical Body?**

The objective of this article is to address the issue whether the Satguru exists in physical body or not. The other aspects of Satguru will be merely touched.

Who is Satguru or Guru:

Satguru and Guru are two interchangeable words used to describe Sat Ramdas (Servant Of God the Eternal Truth) of God. Who, after completing his Bhagti, has successfully blended his soul with God and has become a Pragtyo Jyot (God's Light manifested in a human body). So, his mind is no longer a human mind rather it is the omnipresent mind of God and is prevalent everywhere and in everything, living or dead. His spiritual powers are infinite. He represents God in flesh and blood. He is embodiment of Truth. God or Prabhjot (God's Light) itself is invisible but Satguru is his representative on Earth. Also, Satguru and God are inseparable. Like Jesus said, "I am in father and father is in me, yet, I am servant of God".

He alone is the Guru, and he alone is a Sikh, O Siblings of Destiny,  
whose light merges in the Light. ||1||  
SGGS 602

Other than the physical body there is no difference between Satguru and God:

There is no difference between the Supreme Lord God and the Guru. ||4||11||24||  
SGGS 1142

How does one become Guru or Satguru:

A bhagat after taking Gurbarsadi Naam (Satnaam, the true name of the God, the ultimate Truth) from a Satguru, meditates on the Gurbarsadi Naam, lives truthful life (free of Kaam, Krodh, Lobh, Moh and Hankaar, Desires, Jealousy, Praise or Slander, Doubts and Duality), sacrifices his mind, body and wealth upon his Satguru and remains under complete Hukam of God and Satguru. When the Bhagat has reached complete maturity, then the God blesses the Bhagat with Param Padvi or Atal Padvi. All this happens with the blessings of Satguru.

By the Grace of Guru Nanak and Guru Angad, Guru Amar Das obtained the supreme status.  
SGGS 1142

What is the Primary role of Satguru:

Satguru blesses ordinary people with Gurbarsadi Naam and helps them succeed in their bhagti to create Satgurus like himself. That is the single most important task assigned to the Satguru by God. Satguru spreads God's message to ordinary people. Satguru also eliminates the hollow rituals and hypocrisy (Pakhands) of the existing religions, refines existing religions and, if needed, starts a new religion. Just like Guru Nanak, Jesus Christ or Kabir did. Besides all this, he is the humblest servant of God's kingdom (Dargah da Chaakar). This is the most exalted aspect of four Yugs.

Nanak: the devotee has obtained the Naam from the Guru;  
such is the destiny inscribed upon his forehead. ||4||1||

SGGS 711

Satguru blesses the seeds of Bhagti (Loving Devotion) from the previous lives (Purbale karama ke Ankur) and essentially meets and gathers his family of previous births in the form of his disciples. Satguru comes to clean the earth of sins and purify people to make them Khalsa.

Can every body get Gurparsadi Naam from Satguru and get on the Bhagti Marg (Path of Loving Devotion)?

The answer is no. Only under God's supreme Hukam (His Will) some people get to meet Satguru (Pragtyo Jyot) and get Gurparsadi Naam from him. Out of those who get Gurparsadi Naam, a very small fraction of Bhagats eventually complete the Bhagti while others get stuck at different levels, short of completion because they can't win over their mind completely.

You took pity on me, and blessed me with Your Mercy,  
and I have met the True Guru, my Friend.  
SGGS 1429

So, does Satguru have a physical body like other Human beings?

The answer is yes. Guru or Satguru exists in physical body. He is connected at both ends. On one end with God and on the other end with Human beings. He is connected with the God because his Soul and Mind are infinite and blended with God's soul and mind. He is connected with the human beings because he exists in flesh and blood and can communicate with people at their level. Actually, the Satguru (Pragtyo Jyot) is more powerful and accessible for the Sangat than God, because he is the only one that connects both ends. Sangat can communicate with Satguru but not with God and God communicates back to Sangat and not to Sangat. So, in the relationship of Sangat with God, Satguru plays the most powerful and vital role.

The True Guru saves us at both ends; he alone understands, who is lovingly focused on the One Lord; his inner being remains free of doubt.  
SGGS 992

The devotee(satguru/bhagat) can release anyone from my(God's) bondage,  
but I (God) cannot release anyone from his.  
SGGS 1252

Now, a few things need to be clarified here. God never comes in the cycle of birth and death. Only Guru or Satguru is born as a human being. At the birth he is not Guru or Satguru. It is only after completing bhagti that his soul blends into God and he becomes Satguru. So, two things are separate: Guru's physical body is not significant, the significant thing is his omnipresent Mind and Soul. So his infinite Soul and mind is actually the Godly part of his being. Now, this part is common between God and all Satgurus. This is the part that does not come in birth and death. It only transplants from one soul to another. Like Nanak transplanted his infinite soul into Lehna and he became Guru Angad and this Gurparsadi game continued for the remaining 8 Gurus. Now, the game did not end their because it is a continuous game since the beginning of time (Ad Jugad). Pragtyo Jyots (Manifested Light in a human) have been there in every Age and will continue appearing for ever.

In each and every age, He creates His devotees  
and preserves their honor, O Lord King.  
SGGS 451

So when we read in SGGS JI:

My True Guru, forever and ever, does not come and go.  
SGGS 759

This is a description of the infinite Soul or Mind part of the Satguru which as we explained earlier neither takes birth nor dies. Only Satguru's physical body dies.

On the other side now we will share a few quotes from the Holy SGGS JI which testify that Satguru exists in human body and gives Gurparsadi Naam to people and with his blessing people complete their bhagti.

The Lord Himself is the Protector of the True Guru.  
The Lord saves all those who follow in the footsteps of the True Guru.  
SGGS 312

It means that God is protector of Satguru and because of Satguru, God gives salvation to others.

One who thinks evil of the Perfect True Guru  
- the Creator Lord Himself destroys him.  
SGGS 312

It means whoever thinks bad or does other bad actions about Satguru are eliminated by the God.

The Sikhs listen to the Teachings imparted by the True Guru.  
SGGS 314

It means Satguru preached God's message which has been heard by people with their physical ears.

Whatever the Perfect True Guru says, the Transcendent Lord hears.  
SGGS 854

When Satguru speaks God listens.

When I see the Perfect True Guru, then deep within, my mind is comforted and consoled.  
SGGS 310



It means upon seeing the Satguru your mind starts purifying from inside.

Blessed, blessed is the father; blessed, blessed is the family;  
blessed, blessed is the mother, who gave birth to the Guru.  
SGGS 310

It means great is Father, the dynasty and the mother who gave birth to the man who became Guru. Mind it, God has no Mom or Dad or ancestors. So, it is the human Satguru that is being described here.

All these references from SGGS JI clarify that the Satguru is in human form. And not sacred scriptures or purely another name for the Formless Lord.

Now, what does this mean when we read this from SGGS JI:

The Word, the Bani is Guru, and Guru is the Bani.  
Within the Bani, the Ambrosial Nectar is contained.  
If His humble servant believes, and acts according to the Words of the Guru's Bani,  
then the Guru, in person, emancipates him. ||5||

SGGS 982

It means that Guru Granth Sahib (Pothi Parmesar ka Thaan) has the divine knowledge (Brahm Gyan) that Gurus preached. It is the Gyan (knowledge) Guru. It is only by obeying Guru Granth Sahib 100 percent that a bhagat can eventually unite with God. That is a longer path because you can't talk to Guru Granth and to get answers to your questions or hurdles you need to spend unpractical amount of time. Only if you are willing to do that, then you can eventually reach God. Few Saints have accomplished that but if you explore their life it will reveal that they devoted themselves 100 percent of all their life to Bhagti only then they succeeded. They can be counted on one hand out of all the population of the world. They are typically rare souls who

have lot of Bhagti balance from previous lives and who from the very young age show renunciation (Tyag) of worldly attractions.

The path of taking Gurbarsadi Naam and doing the Bhagti under the supervision of Sant Satguru has been taken by 9 Sikh Gurus, Kabir, Ravidas, Pipa, Sain, Dhanna, Tirlochan etc. It is a much faster path. Lehna became Guru Angad only in 3 – 4 years under the supervision and blessings of Satguru Nanak.

In the light of all that has been mentioned the hierarchy of Bhagti is: God, Pragtyo Jot or Satguru, Gurbarsadi Naam (Satnaam), Gurbani i.e. the description of God and praise of the Saints. All Granths, holy books, actually bow at Brahmgyani Satguru's feet. Saint Satguru is the physical form of the God and the Granth. God and the Granth both need a physical body so they can communicate with people and that is accomplished through Saint Satguru.

This article has been written with the blessings of Baba ji. The author does not claim any physical or mental ability of his own in the creation of this text.

I cannot accomplish anything by myself,  
O my Unapproachable and Infinite Lord and Master. ||2||  
SGGS 738

A Humble Servant

## **27. Isn't Guru Nanak and God the only Giver Of Grace?**

Is the house of Nanak different from other religions?

Let's understand this first. The house of Guru Nanak is Sachkhand - not any different from the house of other Gurus or Brahmgyanis – regardless of the caste, creed, colour or the faith. All

faiths or religions merge in Sachkhand (like all rivers merge in the ocean eventually) if followed truly.

In God's court there is no difference between Gurus and the Bhagats. In God's court we don't have any external uniform. Only those will reach there who's deeds are great. We have to become jivan mukt (liberated) before our soul leaves our body. We have to become the lowest of the lowest on this Earth to become the highest of the highest in God's court. We have to serve all. Because there is only God in all and it is all in One God.

Just continue and become jivan mukt then you also be a true sant in the heart. If we are not becoming God's servant then we are wasting our life. Do Truth and Do Service to everyone. Then we are doing Sikhi.

We have to get knowledge from the Guru of God's Knowledge the Gyan Guru Siri Guru Granth Sahib Ji and reach upto wisdom and become Akal Purakh's dog then we are Khalsa otherwise we are Nikhalas – not Khalsa.

Isn't SGGs Ji relevant today – why do you need a living Sant Satguru?

We should be looking up to Sri Guru Granth Sahib ji for answers to all of our questions. The SGGs Ji itself was compiled in the past for all of us to follow for everyday guidance in complete (not only limited to spirituality). It cannot be classified as "has been", rather it is a total truth and it prevails through all ages. Is it a thing of past for us now? Only if we just bow in front of it and worship it as a stone. It is only relevant if we read it and understand it and surrender our lives to becoming what it says.

What does SGGs Ji say? It urges us to bow to the feet of the Saints or Brahmgyanis, who have revealed Him and are one on one with Him all the time. This is in fact an Honor to His Saints. When we do so, we are in fact Honouring the Almighty within the Saints. The Lord Himself praises and serves His saints.

*The Lord bestows glorious greatness on His devotees, the thirsty, and the humble souls.*

SGGS 90

*He reveals Himself, unto those whom He blesses with His Grace.*

SGGS 931

We have to serve the saints and by no means, we should engage in body worship. The fifth Guru Arjun Dev Ji sent Mata Ganga Ji to Baba Buddha Ji, a brahmgyani mahapurash for the blessings of a child. Mata Ji did so in a very humble manner by walking bare footed and bowed to Baba ji's feet. Baba ji (jaani-jaan) was all aware of what's in Mata Ji's mind. He blessed The Fifth Guru's house with a son, the sixth Guru –Hargobind Sahib ji. It is our Gurus who always honoured the Saints / Brahmgyanis. The Lord Himself does it so. Why should we not honouring and serving the saints if Lord and our Gurus did it?

In fact, this is where the Lord is (in the brahmgyanis) and they are His custodians to serve the humanity. On the other hand, like the Lord Himself, his Puran saints are “Atal”. “Atal” means the one that does not become more or less. Doing any praise of them does not make them any greater, as they already are absorbed in the greatest. And slandering them doesn't make them any less than they actually are.

Can Gurbarsadi Naam be given by a living person - Isn't God alone the Giver of Grace?

Wasn't Bhai Lehna blessed with the Gurbarsadi Naam by Guru Nanak Dev ji? Why did he need grace of a Living Guru – Guru Nanak? The Lord was there for him even before he met Guru Nanak Dev Ji. This is

because he was destined for a Gurbarsadi Naam only through Guru Nanak Dev Ji.

*Shalok, Fifth Mehl:*

*As I have heard of the True Guru, so I have seen Him.*

*He re-unites the separated ones with God; He is the Mediator at the Court of the Lord.*

*He implants the Mantra of the Lord's Name, and eradicates the illness of egotism.  
O Nanak, he alone meets the True Guru, who has such union pre-ordained. //1//*

SGGS 957

Did Gurparsadi Naam not go on through other Gurus the same way? Why did Bhagat Kabir Ji, Bhagat Pipa, Bhagat Sain and others went up to a Living Guru – Bhagat Rama Nand Ji?

*The True Guru gives His Sikh the wealth of the Naam.*

SGGS 286

Now, the fifth Satguru Arjun Dev Ji sent Mata Ganga to a Brahmgyani –Sat-Ram Das Baba Buddha ji for blessings of a son. Was the Guru out of line here in seeking for the blessings of a brahmgyani? Absolutely not. The fifth Guru family was destined without a son. It is His Sat-Ram Das Baba Buddha Ji who blessed the Guru-Ghar, when Mata ji went to seek for his blessings in a extremely humble manner. Gurbani says:

*The devotee can release anyone from my bondage, but I cannot release anyone from his. **The***

SGGS 1252

The brahmgyanis can change the destiny over and above what Lord has written for us. On the other hand, the Lord declines to change the blissful deeds of a saint.

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

SGGS 893

*The Saints are my all-powerful Support;*

*the Saints are my ornament and decoration. ||1||*

SGGS 614

The fifth Guru-family respectfully bowed in front of a Brahmgyani for his blessing. Are we common sikhs (trapped in Maya with our own manmat) superior to the Gurus, and would not do what our Gurus did? If we don't, then we are planting seeds for nothing else but the hell- house of devil.

God is everywhere. This is absolutely true and we need the blessings to realize this. Why do we go to Gurdwaras? Why do we bow in front of SGGS Ji? There must be good reasons to do so. The SGGS Ji represents the Brahmgyan – Dhur ki Bani - that came through the tongues of Gurus and Bhagats. The Lord does not have a physical body or a color or a creed. He is beyond cycle of death and birth. How does he communicate or how will he? He conveys his wisdom and message through his saints, prophets like Jesus Christ, Mohammed, Buddha, Mahavir Jain, Krishna, Guru Nanak, and other Gurus and brahmgyanis. Can we deny it?

*The Saint only keeps the company of the Supreme Lord.*

SGGS 271

*The Supreme Lord God dwells in the hearts of the Holy*

SGGS 272

Why does a religion start with the blessings a saint or a prophet under His will?

*In the Society of the Saints, I see God deep within my being.  
God's Name is sweet to me.*

SGGS 293

*The God-conscious being is the Creator of all the world.*

SGGS 273

When you question the need for Saints you are denouncing the Lord, SGGS Ji - His true wisdom, the Gurus the Bhagats and the Brahmgyanis. Is Sukhmani Sahib incorrect when it praises the enlightened souls (pargatyo jyotes) – brahmgyanis, sadhs, sants?

*One whose mind is a home for the Supreme Lord God  
- his name is Sat Ram Das, the servant of the God of Truth..*

SGGS 274

A Brahmgyani, is a living God Himself on the earth, and Akal Purakh resides in His Hirda – He is completely absorbed and united with the Almighty, there is no difference between Paar Brahm and a Puran Satguru.

*O Nanak, the God-conscious being is Himself the Supreme Lord God. ||6||*

SGGS 273

The individual who cannot appreciate the grace of Sat-Ram Das or Brahmgyanis – Lord's Pargatyo Jyotes has already forfeited his bhagti. The SGGS Ji. clearly defines a "Satguru", and how he blesses in a living form.

*The one who knows the True Lord God, is called the True Guru.  
In His Company, the Sikh is saved, O Nanak, singing the Glorious Praises of the Lord. ||1||*

SGGS 286

The Lord is everywhere all the time. Why did Baba Makhan Shah Lobana look for the ninth Guru? There must be a great need for the Guru. Remember, all this happens under His total will. The Almighty sends his special sons – Brahmgyanis, Prophets, from time to time for a reason. He is going to keep on doing this forever.

*In each and every age, He creates His devotees and preserves their honor, O Lord King.*

SGGS 451

We need to acknowledge Him and His embodiment - Sants and Brahmgyanis. Furthermore, we are blessed if we find one such saint. SGGS Ji says we ought to surrender ourselves (manmat) to serve them. They are absorbed in Him and can give us the true wisdom in a very simplistic manner. When we go to the company of a Sat-Ram Das, we cannot simply be selective for our own selfish desires. We do not

stop with an incomplete knowledge and trap ourselves in the wicked ego. In doing so, we fall into the same trap that 330 Million gods and goddesses fell into (teti crore devtas).

Yet, these gods probably did not slander anyone. We need to go along the total journey. It will not be complete if you turn your back on a Gurparsadi Naam.

*Without the True Guru, the self-willed manmukhs do not find liberation; they wander around like lunatics.*

SGGS 39



If you start slandering the saints, then you dig yourself a deep hole of mental sickness. Once again, He preserves the Honour of His beloved Saints. All the slandering of Sant Satguru Baba Ji has not affected him a bit, yet he is glorified even more with his ever luminous face. SGGS Ji clarifies –

*One who slanders the Saints, O Nanak, shall be reincarnated over and over again. ||1||*

SGGS 279

Furthermore, even not believing that a Sant is the way to God you have failed to understand the total path of Truth. And just by going against the Truth, your bhagti is still forfeited. This advice is still a blessing to help you and others.

We are conveying the message of truth per SGGS Ji and nothing else. We are tasting the amrit - ambrosial nectar (naam-khumari) with the blessings of Sant-Satguru Baba ji, and the grace of the Lord. Baba Ji asks everyone to chant Lord's name "Satnaam". When we say Dhan Dhan Parbrahm Parmeshar, we mean it with luminous faces. If there is any bit of falsehood in what we are doing here, then the Lord within us will not glow our faces, rather He would darken us. You can see it for yourself.

A brahmgyani is beyond what words can describe in any Dharam or Puran, Kuran, Ved Kateb, or even SGGS Ji . The SGGS Ji clearly says so (the absolute truth):

*Through these fifty-two letters, the three worlds and all things are described.  
These letters shall perish; they cannot describe the Imperishable Lord. ||1||*

SGGS 340

If you want to be a Sikh, then please be a true one per SGGS ji. Surrender yourself completely and give up the inferior self-willingness (manmat) or duality (dubidha). This again happens with a Brahmgyani;s kirpa per SGGS ji. If you do not acknowledge a saint or a brahmgyani, then the inner darkness will prevail for ever. If the Sikhi path does not suit you, follow whatever other faith you like but be a true follower of your Guru, and the Lord. The very basics are the same. Essentially all the faiths in pure form lead to the one and the only one God.

This write-up is made possible by the grace of the Lord, and the blessings of a Sant-Satguru.

A Humble Servant