

Satsangat

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Satsangat

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Introduction

Articles about the importance of associating with the enlightened ones.

1. Good And Bad Sangat

“Sat Sangat” is the group of people (sangat) that are engaged in the praise of the Truth (Sat). Through the the praise of the Name of Truth (Sat Naam) under the guidance of the Guru of Truth (Sat Guru). “Sat Sangat” is also called “Sadh Sangat” (Company of the Saint) and “Gur Sangat” (Comany of the Guru). Or for short it just called “Sangat”.

How is the Society of Truth to be known?

There, the Name of the One Lord is chanted.

The One Name is the Lord's Command;

O Nanak, the True Guru has given me this understanding. ||5||

SGGS 72

“Sangat” is the congregation of two or more people who :

- are engaged in the service of Truth,
- see the Truth,
- speak the Truth
- serve the Truth,
- are serving Satnaam – Paar Braham Parmeshwar – God named Truth
- are serving the Guru with their truthful actions and reactions,
- are sharing divine knowledge (***Braham Vichaar***) with each other.

Sangat is where :

- we meet enlightened souls as Sants, Sadhs, Satguru and Braham Gyani
- we are blessed with the sant's divine grace (sant prasad),
- get Gurbarsaadi Naam,
- all our inner spiritual doors are opened – Bazaar Kapaats - with Gurus' kirpa,
- we go into deep meditation and experience union with God (Smadhi and Sunn Smadhi),
- our devotional (Bhagtee) account is opened in God's court (Dargah),
- we clean our mind and spiritual heart centre (Hirda) of the effects of the mental sicknesses of the 5 thieves, slander, gossip, hopes, wishes, desires, jealousy
- a worldly crow(kaag) becomes transformed into a spritual swan (Hans),
- a Manmukh, Bemukh and Pakhandi becomes a Sikh, a Gurmukh, a Gursikh and Puran Sachyara,
- the Naam saturates in the mind, Hirda and every bit of the body
- we get **Puran Gyan** – complete divine knowledge **for Puran Bhagtee** – total worshipping needed for achieving salvation – **Jivan Mukti**,
- an ordinary person's soul and Hirda is transformed into a Sant Hirda
- we try to adopt the vital qualities of Paar Braham Parmeshwar with the Gurkirpa.
- we cleanup our mind and soul of the karmic dirt attached from all the previous lives,
- we learn to live in complete spritual silence (sunn smadhi),
- we enjoy complete happiness and become free from all kinds of doubts – Dubidha
- we can become free from all the worldly ties (Mukt from all Bandhans).

The glory of the Sangat has no end, furthermore the sangat is where :

- we love each and every thing of the universe,
- there is no place for hatred in Sangat
- we learn to be humble – utmost humbleness is the key to the Dargah
- we kill our ego – Ahankaar,
- we completely surrender to the Guru – **Tan Munn Dhan Sabh Saup Guru Ko.**
- we receive the divine gift of divine knowledge from the Guru and follow the Guru's divinely charged words – (Amrit Bachans),
- we feel the presence of Paar Braham Parmeshwar,
- we see the Puran Parkash – Param Jyot Darshan
- we meet Paar Braham Parmeshwar
- Paar Braham Parmeshwar comes in and plays with His and in His Bhagats
- we win over our own mind – Munn Jeete Jag Jeet,
- we recognize our self and rise above all the caste and other prejudices (Jaat Paat Ke Bandhans) and unite with Paar Braham Parmeshwar.
- we advance towards Sach Khand, reach Sach Khand, and become Jivan Mukti – achieve salvation,
- we learn to and become a great philanthropist (maha parupkaari)

- we learn to help the poor, adopt the sorrows of the others, become an apostle of sacrifice for others and bring complete happiness and silence in others.
- we become one with Paar Braham Parmeshwar.

Ku-sangat means bad company. It is exactly the opposite of Sat Sangat. Ku-sangat is :

- anything that takes you away from Naam, Paar Braham Parmeshwar and Guru
- anything that is not true
- anything that harms the society in anyway
- anything that comes between you and the Guru and Akal Purakh
- anything that promotes the distortion of mind and body
- the breeding ground of slander, gossip, back-biting, doubts, 5 thieves, hopes, desires and wishes,
- responsible for stubbornness, narrow mindedness, hatred, abuse and misuse
- the reason why the karmic dirt of all the previous hardens on the mind and becomes the root cause for their mental instability
- responsible for all the sins a person commits, whether they are committed physically or mentally.
- any actions and reactions of a person that keep him in the cycle of life and death
- responsible for all the mental sicknesses (mansik rog)
- responsible for making a person into a hypocrite, untruthful, self-centred and not a Sikh,
- the reason why a person turns against his Guru because his actions and reactions will hardly be truthful in bad company.

It takes a lot of effort to clean something up, but it only takes one tiny drop of dirt to make it dirty again. One dirty fish can spoil the entire pool of clean water. So untrue and dirty words and actions effect a person's mind very easily. However nobody can deny how hard it is to clean up your mindwin over it. The effects of Ku-sangat are always catastrophic. Bad company destroys you completely in a few seconds and to be aware of these destructive forces and destruction, your mind needs to become stable – Atal Awastha. Only then will it be capable of not being destroyed, destructed and distracted by the effects of Ku-sangat.

Sat Sangat can help you in preparing yourself to be saved from the devastating effects of Ku-sangat. Only Gurparsaadi Naam can make your Hirda and mind strong enough not to be distracted, destroyed and devastated from the effects of all the Ku-sangat you have been living so far.

Dassan Das (Slave Of God's Slaves)

2. In The Company Of The Saint

This is in continuation of our effort to bring the divine truth about the glories of a Sant, a Braham Gyani, a Satguru and a Sadh from the divine knowledge hidden in Shri Guru Granth Sahib Ji – Shabad Guru, which is the Ocean of Divinity (Mansarover of Puran Braham Gyan).

All of us Sikhs call Shri Guru Granth Sahib Ji our Guru – but let us take a few minutes and look inside ourselves and analyze our own behavior and ask a few questions to ourselves –

Do we sincerely believe in what the Guru Granth Sahib Ji is telling us?

Do we exercise what the Guru Granth Sahib Ji is telling us to do?

Do we understand at all what the Guru Granth Sahib Ji is telling us?

And if we know what Guru Granth Sahib Ji is telling us, then do we believe in it or not?

Are we trying to do what the Guru Granth Sahib Ji is telling us to do?

And if we are not doing what the Guru Granth Sahib Ji is telling us to do then are we really honoring the Guru Granth Sahib Ji as a Guru?

And if the answers to any of these questions or all the questions are negative then we are doing what our mind is telling us to do. We are not doing what the Guru is telling us to do. If that is true then we are Manmukhs (self-centred). Our mind is being controlled by and run by the 5 thieves plus jealousy, gossip and slander. Since our mind acts and reacts under the influence of these enemies of ours, then it will not be wrong to say that these enemies are our Gurus and not Guru Granth Sahib Ji.

All our efforts are focused to tell the Sangat what we all should be doing for turning us from a Mankukh Hirda to a Sant Hirda, to a Gurmukh Hirda, to a Sadh Hirda. This message is one of the very important links in the process of moving us from our current situation to a path that goes to discover the Truth – Akal Purakh – Sach Khand and achieve our spiritual goals.

The word “Sadh” means a Hirda (spiritual heart) which has been straightened out. That means it has been modified, changed, cleaned and molded in such a condition that there is no effect of the 5 thieves, slander, gossip, hopes, wishes, desires, jealousy. It can't be distracted by any of the worldly Maya things. It has become completely truthful, it sees the truth, listens the truth, speaks the truth and serves the truth. Such a soul who has won over his mind and by doing so has

conquered the entire universe –“Munn Jeetey Jag Jeet”, becomes a Sadh. Such a Hirda is a Gurmukh Hirda.

It is not possible to transform a Manmukh to Gurmukh with out practicing the divine knowledge given to us by the Almighty in the form of Shabad Guru – Shri Guru Granth Sahib Ji.

The 5 thieves, slander, gossip, hopes, wishes, desires and jealousy are the deep mental sicknesses and Shabad Guru prescribes the medication to get rid of these sicknesses. If we don't take the prescriptions, and the way they are prescribed to be taken, then we have not accepted Shri Guru Granth Sahib Ji as our Guru. We are just in a state of illusion, and our inside will not get cured completely unless we take the prescriptions given by the Shabad Guru. Our act of not taking the divine prescriptions as prescribed by the Shabad Guru is responsible for not achieving our spiritual goals. This is the reason why most of the Sangat remains in or below Dharam Khand as described in Jap Ji by Guru Nanak ji.

One of the prescriptions as explained by Guru Arjun Dev Ji in the prayer “Sukhmani” is about the greatness of an enlightened soul - a Sadh. Let us try to understand what does this verse of Sukhmani is telling us.

Unapproachable and Unfathomable is the Supreme Lord God;
whoever speaks of Him shall be liberated.

Nanak prays : Listen, O friends, to the wonderful story of the Holy. ||1||
SGGS 271

The divine relationship between a Sadh and Paarbham has been explained in this Ashtpadi and we will learn that when we go through the complete discussion on this divine knowledge given in Sukhmani Bani. How one can reach the Almighty is given in few words of this divine shalok –

Paarbham is Agam – Supreme God can't be reached by an ordinary person,

Paarbham is Agadh – Supreme God is unlimited – infinite and can't be measured.

How can we reach Him?

When we recite His Naam – Satnaam (as very clearly explained in Mool Manter) – we can attain the unattainable Lord. This can be realised by whosoever praises Him and whosoever serves Him. The highest service of Akal Purakh is in His Naam Simran (the first verse explains that Naam Simran is the highest level of service of Almighty). And whosoever becomes capable of serving the Truth by controlling the 5 thieves and killing their desire, hopes and wishes and restraining from doing slander, gossip and jealousy becomes a Sadh soul.

Such souls are very rare and their spiritual stories and achievements become very unique and surprising in nature. They get absorbed in Almighty and become one with Him and only such souls are Gurmukh souls.

In the Company of the Holy, one's face becomes radiant.
In the Company of the Holy, all filth is removed.
In the Company of the Holy, egotism is eliminated.
In the Company of the Holy, spiritual wisdom is revealed.
In the Company of the Holy, God is understood to be near at hand.
In the Company of the Holy, all conflicts are settled.
In the Company of the Holy, one obtains the jewel of the Naam.
In the Company of the Holy, one's efforts are directed toward the One Lord.
What mortal can speak of the Glorious Praises of the Holy?
O Nanak, the glory of the Holy people merges into God. ||1||
SGGS 271

In the Sangat of such souls who have won their mind and have become a Sadh Hirda. We can make our lives sublime. That is where we can be relieved of the effect of the all of the mental sicknesses. These mental sicknesses have made our mind filthy and all our day today actions and reactions are conducted under the influence of these enemies of ours.

The Sangat of such a soul will help us in cleaning our inside and win over our mind, and by doing so we will be respected in the Dargah of Shri Akal Purakh Ji.

As long as we are operated by these 5 thieves and other mental sicknesses we can't become a Gurmukh, a Sadh. Only the Sangat of a Sadh can turn us from a Manmukh to a Gurmukh. Only such a Sangat will help us in killing our ego – and how does that happen? The Sadh has killed His own ego and knows the way to do so and only He can teach us and bless us to kill ours.

Our souls will not be receptive to the perfect divine wisdom (Puran Tat Gyan) as long as we are suffering from ego. Once the mind and inside becomes clean and self-pride has gone, then our own wisdom becomes zero and at that point the Puran Tat Gyan starts to flow in ourselves. This is the point where we start to understand the Gurbani. But only such a soul who has become a Sadh – Gurmukh will be able to stir the Gurbani and take out the jewels and diamonds of divine knowledge and divinity from the Gurbani.

This is what is Suhagan and how it appears in our souls and mind. God appears physically in the Sangat of such souls when Suhagans do Naam Simran. And is physically felt by such Suhagans in their Smadhi. The spiritual power and vibrations are felt physically by such Suhagan souls who are blessed in Karam Khand – Smadhi.

When we reach such a state in spirituality, which again happens in the Sangat of Sadh, Sant, Braham Gyani and Gurmukhs, at that point all our mental sicknesses as described above start to disappear and eventually our mind and inside becomes absolutely clean and free from the effect of all these enemies of ours.

The Naam is a priceless diamond, which can be obtained in the Sangat of such souls who have become a Sadh, a Puran Sant, a Puran Braham Gyani, a Puran Satguru. This is the point when the journey to Sach Khand, the journey to meet our beloved Paarbham Parmeshwar begins. That is why it is called a Gurparsadi Game, which starts with the planting of Naam in the mind of ours

by such a Sant who himself has become absorbed in Akal Purakh Himself and obtained His blessings to give Gurbarsadi Naam to His Sangat.

Nobody can explain such souls, who have become a Sadh Hirda, because such souls become one with Almighty and their Mahima becomes as unlimited, as un-measurable, as unexplainable as Almighty Himself.

In the Company of the Holy, one meets the Incomprehensible Lord.

In the Company of the Holy, one flourishes forever.

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

In the Company of the Holy, one enjoys the essence of ambrosia.

In the Company of the Holy, one becomes the dust of all.

In the Company of the Holy, one's speech is enticing.

In the Company of the Holy, the mind does not wander.

In the Company of the Holy, the mind becomes stable.

In the Company of the Holy, one is rid of Maya.

In the Company of the Holy, O Nanak, God is totally pleased. ||2||

SGGS 271

Agochar – is the one who is beyond the reach of our five senses – Panj Gyan Inderey. There is only one who is Agochar and that is Paarbraham Parmeshwar.

Where we can meet Him? In the Sangat of a Sadh. That is what happens by doing Sangat of such souls we realize the Almighty. Once we do that then there is an achievement of eternal happiness and eternal silence inside our mind and soul. We will be able to control over the Panj Doots in the Sangat of such souls who have become a Sadh Hirda. By doing so we will also taste the Amrit Ras which means is that we will be continuously enjoying the Naam Amrit when we go into Smadhi. Some of you who are already achieved that state of spirituality must be feeling the physical presence of Almighty and Amrit Ras coming in when sitting in Smadhi and doing the Naam Simran.

Such experiences can occur in the Sangat of Sada Suhagans and Suhagans. When we participate in the Sangat of Sada Suhagans and Suhagans then we learn how to kill our ego as described earlier. By killing our ego we become very humble, we become so humble that we become dust of the feet of everybody, and that is what a Sada Suhagan or a Puran Sant is.

Such a soul lives in the dust of the feet of the entire universe, and by such a virtue enjoys the Atam Ras –which is the highest level of enjoyment and eternal happiness. A never ending eternal happiness – “Sat Chit Anand” and pure light of the Lord (Param Jyot Puran Parkash Darshan). The utmost humbleness is the key to the Dargah of Akal Purakh and Sach Khand, which comes when the ego is completely killed, and that happens in the Sangat of Suhagans and Sada Suhagans with Guru’s grace (Gurkirpa).

When we achieve such a humbleness by killing our ego, then we become Nirvair :

- we don't have any animosity with anybody,
- we treat friends and foes the same – with single vision,
- we never hurt anybody,
- we always speak sweet words - which is one of the vital qualities of Akal Purakh

My Dear Lord and Master, my Friend, speaks so sweetly.
SGGS 784

At this level our words will do wonders to others. They will be effective. People will like to listen to these words and put them into practice. And this is the trademark of a Sant, this is how we can recognize a Sant.

In the Sangat of such souls our mind will become stable. It will not be distracted by any of the mental enemies of ours. It can't be carried away by any untrue happenings around us. We will be able to recognize the difference between truth and non-truth deeds. We will restrain from doing any non-truth deeds (Asat Karams). Our mind always remain absorbed in the lotus feet of Akal Purakh, absorbed in Naam. We will never do any such actions which will drain us of the Amrit.

In the Sangat of such souls we will not be affected by any worldly distractions. Our mind will be stable, absorbed in Almighty and this will be the highest service of the Almighty. He will be very happy on us and kind on us and will take us up closer and closer to Him.

In the Company of the Holy, all one's enemies become friends.

In the Company of the Holy, there is great purity.

In the Company of the Holy, no one is hated.

In the Company of the Holy, one's feet do not wander.

In the Company of the Holy, no one seems evil.

In the Company of the Holy, supreme bliss is known.

In the Company of the Holy, the fever of ego departs.

In the Company of the Holy, one renounces all selfishness.

He Himself knows the greatness of the Holy.

O Nanak, the Holy are at one with God. ||3||

SGGS 271

In the Sangat of such souls who have become a Sadh Hirda, Sada Suhagans and Suhagans, who enjoy the Amrit on a continuous basis, our mind and soul will also become absolutely clean, pure and pious. Once that happens then for us everybody will be equal, then nobody appears to be our enemy, we start to love each and everyone, there is no hatred, there is love every where, all our actions and reactions are full of love and sacrifice for others.

One becomes a single vision – Ek Drisht, there is no animosity anywhere in the life of such a soul. Every body is a friend, no enemies, nobody is bad, every soul appears to have the Light (Jyot) of Akal Purakh, we love every body as much as much we love Akal Purakh and this is the true love.

In the Sangat of such souls the effect of bad company (Ku-sangat) disappears. We don't step into the distractions and bad deeds. All our deeds become true and good for others. We develop a sense of sacrifice for others, we like to live for others and do good to others.

This is the extreme humbleness, no ego, and which brings in us the eternal happiness – “Paramanand” and “Sat Chit Anand” and “Atam Ras” eventually. In the Sangat of such souls our ego is killed. This has been defined as a deep mental sickness. It forces us to operate under the influence of our own mind governed by five thives. When we are cured of this deep mental sickness, then we surrender ourselves completely to the Guru and so we become a Gurmukh.

At this stage the Guru's command is all we do (Guru's Hukam is our Karni). And due to the humbleness achieved as a result of winning over this deep mental sickness of ego, our Hirda will become a Sadh Hirda.

Such souls are praised in God's court (the Dargah of Akal Purakh), because they develop a never breaking relationship of eternal love with the Almighty.

In the Company of the Holy, the mind never wanders.
In the Company of the Holy, one obtains everlasting peace.
In the Company of the Holy, one grasps the Incomprehensible.
In the Company of the Holy, one can endure the unendurable.
In the Company of the Holy, one abides in the loftiest place.
In the Company of the Holy, one attains the Mansion of the Lord's Presence.
In the Company of the Holy, one's Dharmic faith is firmly established.
In the Company of the Holy, one dwells with the Supreme Lord God.
In the Company of the Holy, one obtains the treasure of the Naam.
O Nanak, I am a sacrifice to the Holy. ||4||
SGGS 271

In the Sangat of such souls who have become Sadh Hirda, who have become Suhagans and Sada Suhagans, we will obtain the “Basat Agochar”. This is the Naam of Akal Purakh which is beyond the boundaries of five senses of ours (five Gyan Indereys).

Due to the blessings of such souls and being in the Sangat of such souls our tolerance power is enhanced to a very high level and we can tolerate any kind of un-tolerable situation for a common person.

Due to the Sangat of such spiritually elevated and enlightened souls, we can also achieve such high spiritual conditions which are highly regarded in the Dargah, and we will remain absorbed in the lotus feet of our beloved Almighty.

We learn the real religion in the Sangat of such souls or we learn what is the real religion from such souls, and the highest and most pious and pure religion is Akal Purakh Himself, His Naam is the highest level of religion, that is why remembering the Lord is the highest.

The Naam Amrit, which is the biggest eternal treasure of all ages in the past and all ages to come, is blessed upon the Sangat by such souls who have become a Sadh Hirda.

We should all therefore, surrender to such souls who have become a Sadh.

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 Lord of Dharma 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

The Sangat of such Sadh souls is so powerful and fruitful that we can achieve salvation - Jivan Mukti for our entire family, for 21 generations to come and also our friends by participating in the Sangat of Sada Suhagans and Suhagans.

The achievement of the highest level of eternal treasures, which is the Naam Dhan can only be obtained in such a Sangat, and only such souls who become Sadh Hirda Sada Suhagans, get the spiritual powers and authority to distribute this eternal treasure of Naam to the other Sangat.

The Sangat of such enlightened souls will take us to those heights of spirituality where even the Divine Judge (Dharam Raj) will serve us. This means that once we become a Sadh Hirda , or Sada Suhagan, then our word will be honored by Dharam Raj as well. We will be dignified and honored by the other Devtas (demi-gods).

These things are physically experienced by the people who go in to deep meditation – Sun Smadhi, and whose tenth gate (Dassam Duaar) and inner eye (Gyan Netter) are opened.

There are a number of people in our Sangat who had such experiences. All our sins disappear and we develop all kind of good qualities of head and heart in ourselves in the Sangat of such souls whose Hirda has become a Sadh Hirda, we achieve high spiritual level and thus we achieve the divine objective our life and we achieve salvation, come out of the cycle of death and birth.

In the Company of the Holy, there is no suffering.

The Blessed Vision of their Darshan brings a sublime, happy peace.

In the Company of the Holy, blemishes are removed.

In the Company of the Holy, hell is far away.

In the Company of the Holy, one is happy here and hereafter.

In the Company of the Holy, the separated ones are reunited with the Lord.

The fruits of one's desires are obtained.

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

The Supreme Lord God dwells in the hearts of the Holy.
O Nanak, listening to the sweet words of the Holy, one is saved. ||6||
SGGS 272

We can easily do our meditation on loving devotion (Bhagtee) in the Sangat of Gurmukh souls, where we will not have to do very hard work to complete our Bhagtee. In other words the Sangat of Sada Suhagans and Suhagans is so powerful that we are able to win over our mind with great ease. This how Bhai Lehna Ji completed His Bhagtee, in the Sangat of Guru Nanak Patshah Ji in a much shorter time of about three and a half years, due to Guru Nanak Patshah's blessings and became Guru Angad Patshah Himself. Otherwise it might take a lot longer time to complete our Bhagtee.

The Darshan of such souls alone is very fruitful –

The Darshan, the Blessed Vision of the God-conscious being,
is obtained by great good fortune.
SGGS 273

Seeing and meeting such great souls help us a great deal in cleaning our inside and winning over our mind. We are able to clean up all the dirt which is clinging to our inside mind and soul from all our previous lives. Thereby, we can save ourselves from the dirty life we have been living in, the life of hell for all ages to come. By doing so we will enjoy our remaining life on this earth as a completely truthful person, always engaged and absorbed in the good deeds and Almighty.

We will also enjoy a very dignified life after our soul leaves this body eventually, and live in Sach Khand for all ages to come. This way our soul which have been separated from the God for ages will go back and live with Him for all times to come.

We will be relieved of the cycle of life and death which is regarded the biggest sorrow of our lives. The souls who go to such a Sangat will be able to realize their spiritual goals and spiritual desires and desires of becoming a Sadh Hirda, and other desires as well. But for Puran Bhagtee it is mandatory to kill your hopes, wishes and desires (Asa, Trishna and Mansha). So the desires should be limited to Bhagtee and Seva of others.

Paarbraham (God) lives in the Hirda (spiritual heart) of a Sadh (Saint), and speaks on the tongue of such a soul. The Sadh's words are same as Almighty's words, and we should all listen to them and bring them in our daily lives to make our lives sublime and achieve our goal of salvation.

In the Company of the Holy, listen to the Name of the Lord.
In the Company of the Holy, sing the Glorious Praises of the Lord.
In the Company of the Holy, do not forget Him from your mind.
In the Company of the Holy, you shall surely be saved.
In the Company of the Holy, God seems very sweet.
In the Company of the Holy, He is seen in each and every heart.
In the Company of the Holy, we become obedient to the Lord.

In the Company of the Holy, we obtain the state of salvation.
In the Company of the Holy, all diseases are cured.
O Nanak, one meets with the Holy, by highest destiny. ||7||
SGGS 272

The Naam Simran and the Kirtan of the Gurbani has a very powerful effect on the Sangat where such Gurmukh – Sadh souls are present. The eternal enjoyment of such religious acts is unbelievable, under such circumstances, we remain in constant remembrance of the Akal Purakh. His Naam never disappears from our mind, it always stays inside us and eventually makes a permanent house inside our soul and mind, which is how and why we are able to win over our mind by getting it cured from all kinds of mental sicknesses.

The Naam becomes our spiritual food for the soul and becomes an essential ingredient of our daily life, and we feel the eternal enjoyment all the time emanating from His Naam. We see God in everyone around us, that means we love everyone around us, we don't hurt anybody and feel the presence of God in each and every soul.

We operate under divine will of God (Puran Hukam of Akal Purakh). All our deeds become true deeds (Sat Karams). We start to serve the truth, and by doing so we achieve a very high spiritual condition, which achieves us salvation.

All our mental weaknesses, all our mental sicknesses are cured and our mind and inside becomes absolutely clean and truthful. Only very fortunate people get to the Sangat of such souls who have a Sadh Hirda, Sada Suhagans and completely absorbed in Akal Purakh.

The glory of the Holy people is not known to the Vedas.
They can describe only what they have heard.
The greatness of the Holy people is beyond the three qualities.
The greatness of the Holy people is all-pervading.
The glory of the Holy people has no limit.
The glory of the Holy people is infinite and eternal.
The glory of the Holy people is the highest of the high.
The glory of the Holy people is the greatest of the great.
The glory of the Holy people is theirs alone;
O Nanak, there is no difference between the Holy people and God. ||8||7||
SGGS 272

There is no words that can completely describe the glories a Sadh Hirda. All the Vedas (hindu holy books) also don't know the greatness of such a soul who is a Sadh Hirda. The praise of a Sadh is beyond description, because such a soul is beyond the three dimensions which create the definition of matter (beyond the three parts of maya). Meaning that there is nobody on this earth who can completely describe the greatness of a Sadh Hirda.

Because the Sadh's greatness is unlimited, can't be measured, there are no dimensions of the powers of such a soul and Hirda, it is infinite, it is the highest of the highest in the entire

universe. Only a Sadh can understand the glories of a Sadh and can try to describe it. All these vital qualities of a Sadh Hirda are same as that of Akal Purakh, so there remains no difference between Almighty and a Sadh.

The bottom line is that we can really achieve our spiritual goals in the Sangat of a Sadh, a Sant, a Braham Gyani, a Sant Satguru much easier and without putting in a lot of efforts, and that is what Gurbani is telling us through the divine knowledge of Shri Guru Granth Sahib Ji (SGGS).

We can involve ourselves in a Gurparsadi Game and meet our beloved Paarbraham with Gurkirpa. We can transform ourselves from a Manmukh soul to a Gurmukh Hirda, a Sadh Hirda, a Sant Hirda and achieve the objective of our life and become a Puran Khalsa.

Dassan Das (Slave Of God's Slaves)

3. Sangat

“Sat Sangat” and “Sadh Sangat” are the two divine words (shabads) which are very commonly used amongs Sikhs all over the world. These divine words have a very significant and deep eternal meaning. There is a dire need to understand the deep divine wisdom hidden in these words for :

- our spiritual progress,
- undertaking the Puran Bandgi (the spiritual journey),
- meeting Dhan Dhan Paar Braham Parmesar,
- becoming His Suhagan and Sada Suhagan,
- achieving the very aim and objective of our this human life which is Jivan Mukti,
- getting out of the cycle of life and death and be one with the Almighty,
- winning over your mind,
- winning over the five thieves and desires,
- winning over the Maya,
- merging in the Nirgun Saroop Param Jyot Puran Parkash.

These words are a mandatory part of the spiritual journey (Puran Bandgi) and it is very hard to complete without understanding and following the divine wisdom hidden in them.

Let us try to take a little deeper dive in to the ocean of knowledge (Gyan Sarovar) and look at these words in light of the divinity and their divine meaning. The phrase “Sat Sangat” comprises of three words

1. “SAT”,
2. “SANG” and
3. “GAT”.

“SAT” means Paar Braham Parmesar (God). It means the entity which is the only “ETERNAL TRUTH”. This word has been taken from the Mool Manter “IK OANKAAR SAT NAAM”. “SAT” therefore signifies the Nirgun Saroop of Akal Purakh, this is the Param Jyot Puran Parkash part of the Paar Braham Parmesar, this is the Atum Rus part of the Almighty. It also signifies that part of the Sargun which has become “SAT SAROOP” – which has become completely truthful from inside out, which can only see, speak, hear, deliver and serve the Eternal Truth.

“SAT” also represents that part of a human soul which has been Eternally Blessed and with the Gur Parsaad has cleaned himself up completely from inside. The soul which has won over the five thieves, desires and Maya completely. That part of the soul which has gone beyond time and space and beyond the three qualities of Maya: Rajo, Tamo and Sato, and such a soul is known as a Sant, Sadh, Braham Gyani, Khalsa, Satgur in Gurbani.

The next word is “SANG”, which means in the company of such souls which have become ”SAT”. Sitting with such souls and listening to them and then do whatever they tell you to do, to have full and complete faith and trust in such souls and then follow their words of divine wisdom. Sitting under the divine umbrella (Chattar) of such souls and adopt all their divine qualities and divine character, do their Seva, do Naam Simran in their company. Such souls are authorized by the Akal Purakh to give Gur Parsaad to those who have full and complete belief on them, Akal Purakh and Gurbani.

Such souls are capable of :-

- instituting your soul up in the Karam Khand and carving “Ik Oankaar Satnaam” in your Hirda,

- opening all your spiritual doors (Bajjar Kapaat) including Dassam Dwaar to divine wisdom and divinity, giving Amrit to you, the real Amrit, the Naam Amrit, the Atam Rus Amrit, the Param Jyot Puran Parkash in your Hirda,
- making you like them by cleaning you completely from inside of all the mental sicknesses,
- clearing all your doubts,
- getting your Bandgi in to Sach Khand,
- making you merge with Akal Purakh and becoming Jivan Mukht.

Amrit flows on a continuous basis under the umbrella (Chattar) of such souls and flows to those who sit and do their Bandgi with full commitment, belief, faith and trust. Reaching this level of Jivan Mukti and becoming a Sant Hirda is the meaning of the third word “GAT”. It means salvation, it means relieving of our soul of the shackles of Maya, wining over mind and Maya completely, merge in Almighty forever.

The second phrase “SADH SANGAT” also means the same thing as explained above. This also comprises of three divine words: “SADH”, “SANG” and “GAT”. Here the divine meaning of “SADH” is very simple: the human soul who has straightened itself out completely and aligned itself in line with all the divine qualities of Paar Braham Parmesar. Straightening means taking out all the non-divine qualities and fill oneself up with all the divine qualities. The person who has :-

- is completely purified from inside out,
- who has become totally stable “Atal Awastha”
- lets nothing distract him,
- gone beyond the three qualities of Maya,
- become unlimited like God himself,
- become Ik Drisht – single vision,
- become Nirvair – no animosity with anybody,
- loved equally all the creations of the Creator,
- been relieved of the cycle of birth and death,
- become completely enlightened from inside with Param Jyot.

At that level there remains no difference between a “SADH” and Akal Purakh. That is the kind of respect and recognition in Gods’ court (the Dargah) that is achieved by such a soul.

Dassan Das (Slave Of God's Slaves)

4. The Company Of Saints by Bhai Nand Lal Ji

Thought you may enjoy this. Bhai Nand Lal Ji was not even initiated as Khalsa-warrior (what we commonly call amritdharee) but he showed us what the true spiritual path was - love for God, SatGuru and the Saint. Once he came dressed as a khalsa warrior and requested Guru Gobind Singh Ji to join the Khalsa army and go to war. SatGuru Ji told him that was not his order in life (hukam) for he was to wield the pen, not the sword. Realise that SatGuru Ji said that the ones who love will realise the Lord and that love is inside you. Teach that to the masses and become the saint who Bhai Nand Lal Ji is talking about and tell me who will NOT want to be in your company?

This verse is from the Sikh hymn book (Amrit-Kirtan) on pages 311-314 - translation is from the internet:-

The biggest gain in the life comes from the company of the Saints,
and the basic purpose of the human birth is to worship the Lord. (157)

You want to be the devotee of the Lord,
and eventually be the one to know the Lord in depth. (158)

Every human on this earth is sent to be
in the company of His saints. (159)

The best part of the life is spent in the company of the saints.
The blessings of the Lord in the human life
come from the company of the saints. (160)

Anyone who comes to the company of the saints,
gets blessed with the precious maala of jewels (naam-maala) in his heart.
Or the most precious jewel of all:
naam-amrit is attained through the company of saints. (161)

The very nature of saints is to keep happiness around them,
and by all means maintain the true relationship with the Lord. (190)

How can an individual acquire this precious wealth of ultimate bliss. One gets intimate to this
unlimited wealth of his glory through the company of His saints. (191)

All this is accomplished through the company of the saints.
They have complete access to the wealth of both ends - Maya serves them

on this earth, and they are the custodians of the most precious jewel of all - `Naam'. (192)

One gets the most benefits from the company of the saints. Their company showers the worthless human (part of the soil) with the precious fruit of His `Naam'. (193)

The saints appear as the living Lord on the earth. Truly they are the ones to run the both worlds - on the earth, and in the Dragah (God's Court). (230)

The saints come across as extremely humble analogous to a minute particle of dust (lowest of the lowest). Truly, they are the most competent warriors of the Lord. (231)

They live through the worldly deeds of life, but they are completely aloof of the effect of materialism. They spend every breath of their life in the remembrance of the Lord. (232)

The saints consider themselves as small as an ant, yet they are brave and powerful than the most powerful elephant. (233)

Anyone who comes across them, gets surprised with the taste of the ambrosial nectar. Their glory flourishes at the times when someone doubts them. (234)

The company of saints is acquired only with the blessings of the Lord. And then one does not worry about materials anymore. (235)

The saints appear to be materialistic, but in reality, they are aloof of the worldly attachments. They are envisioning the purest divine light of the Lord for each and every moment. (333)

In the eyes of common people, they appear absorbed in the worldly deeds. In reality, they are absorbed in the Lord all the time. (334)

A common person views them as very involved in the family (sons-daughters), but in fact their true relationship is with the Almighty Himself. (335)

They appear to be lost in the greed, but truly, they have become pure by remembering Him (or reciting his `Naam') all the time. (336)

In the eyes of common folks, they appear as trapped in the materialistic dealings, Yet, in reality, they are far above the materialistic attachments. (337)

They appear to be busy in accumulating the wealth (gold-silver),
but truly they are intensely absorbed with the Creator of water-earth-wealth. (338)

With the time, their real life becomes apparent,
and they bless the environment with the aroma of their holy presence. (339)

Their spiritual state goes totally transparent with the Almighty,
and one can envision the total truth in the saints.
The both worlds (Lok-Parlok) work under the total will of the saints. (340)

They remember the Lord with their tongue, and mind all the time. In remembering the Lord,
their tongue emerges as the mind, and the mind becomes the tongue. (341)

The devotees absorbed in the Lord quote that the
saints find the total happiness and enjoyment only through the company of the Lord. (342)

The saint, whose mind is embedded in nothing but Lord,
accomplishes the highest status of all. (370)

This secret is realized only by the saints who are totally immersed in the truth themselves.
They do not like to get trapped in any wasteful conversations. (371)

If you are seeking for the company of the Lord,
fall flat to the feet of true saints (puran sant), and follow their wisdom of Truth. (372)

A true saint will make you truthful, and complete (puran) just like him.
You will accomplish whatever you wish for in their company. (373)

Dust of your feet

5. Meeting The Sangat One Is Saved

satnaam,satnaam,satnaam,satnaam,satnaam sada sada satnaam ji.

Last wednesday I woke up and had this line on my lips

*O my Dear Lord of souls,
one who joins the Sat Sangat, the True Congregation, is saved.
By Guru's Grace, the supreme status is obtained,
and the dry wood (human mind and body) blossoms forth
in lush greenery (rejuvenated with naam amrit). ||1||*

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I kept doing simran of this line the whole day. I felt like calling Baba ji . I called Baba ji he was out of town. Felt very good the whole day. Called Baba ji again. Talked to him about lots of things. Baba ji said, "CHALI CHAL – Keep on Going". Babaji also said, "people walking on the streets is sangat. People you meet at work is sangat. People on freeways is sangat."

Now where can you get wisdom like this? And people still slander him?

In 1999 our Pabi ji (sister-in-law) introduced us to a lady saint in India. She asked us to come to her Gurudwara and stay there for few days and listen to the prayers (paath) the whole day. She said that it would give me the peace of mind that I was looking for. But, I didn't feel like staying there but did so as I did not want to hurt Pabi ji's feelings. But I felt no peace. I did not get what I was looking for. I felt very depressed and felt I will never get what I am looking for.

Then in 2000 met Baba ji and immediately felt that peace of mind that I was looking for. Now when any one says how can you call someone your guru who did this and that etc etc? I dont argue and dont even feel like doing so. Because what I have got inside I cant show to anyone - can only feel it. And a person who can feel the same will not ask this question?

I see God in them too because they are actually helping me to be even stronger in what I believe in. I say
thankyou to them all the times for doing so. I love them and thank them from the bottom of my heart .

love always

neecha di neech (lowest of the low)

Bibi Ji.

6. Why Is Sangat So Important?

Why is the society of “Truth” within the saint (sat sangat) so important?

Because in the Sat Sangat you get to do 2 things

1) increase your naam amrit

2) decrease your ego.

With Guru ji's kindness the following image came to mind :

Imagine a scale, on one side is naam on the other side is ego.

When you come to the Sangat the ego side is heavier.

You come in and touch others feet, do dandauth, serve others food, bring food for the sangat, you wash their feet. All this reduces the ego.

And meanwhile you are doing “satnaam” simran. You sit and meditate and blessings from God flow through the saints to all around. Naam amrit increases.

So when you leave the Sangat, the naam side is heavier.

The whole path of prema bhagati (loving devotion) is just about replacing EGO with NAAM.

Gurbani says that EGO and NAAM are exact opposites and the two cannot reside in the same vessel at the same time.

*How is the Society of Truth to be known?
There, the Name of the One Lord is chanted.
The One Name is the Lord's Command;
O Nanak, the True Guru has given me this understanding. ||5||*

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So pray to God and Gur for the gift of going to regular Sangat and empty out the ego, fill up with naam amrit.

dust of your feet

7. Yearning for the Sangat

Trying to get to a place where all is love and all is truth. To a place where no one is a stranger even when meeting for the first time. Is there such a place where all walk, meet and greet in harmonious love?

Fear is not known in this place. Ignorance is outcasted from this place. Truth is not hidden, it is open and free to all - it is all there is, it gives birth to a cool breeze that is love.

This air current of love is used as transport to go to where one yearns to be. This truth gives birth to the flowers of compassion with their delicate velvet petals with all the beautiful colours and more.

To sit in the presence of a flower with utmost reverence and humility, to watch it move to the current of love and to learn on how to do the same. To learn that even if a petal should fall to continue to keep moving to the current of love with no sorrow, just love.

Oh to gaze at a soul who sits in this awe of a flower one feels emancipated. Every place one looks one sees each soul sitting, standing, walking, laughing, dancing, playing and singing in their own perfect peace.

How beautiful this community is, this company lives in the heart - when one recognises this, it becomes so on the outside...

...Dhan Dhan SatSangat jee,

forever yearning to be at your feet

Kiram Jant

8. Premee's Poem Sat Jans?

*Raag Bairaaree, Fifth Mehl, First House:
One Universal Creator God.
By The Grace Of The True Guru:*

*Meeting with the humble Saints (Sant Janaa), sing the Praises of the Lord.
The pains of millions of incarnations shall be eradicated. ||1||Pause||*

*Whatever your mind desires, that you shall obtain.
By His Kind Mercy, the Lord blesses us with His Name. ||1||*

*All happiness and greatness are in the Lord's Name.
By Guru's Grace, Nanak has gained this understanding. ||2||1||7||*

This poem was written by Premee Ji after her first meeting with the sangat.

Sat jans – Devotees of Truth

The Satjans send out cosmic energy.
Penetrating I can't contain its intensity.
The Satjans are robed in the court of Sach.
The pure holy saints all comes to watch.

The Satjans face shines day and night.
Gazing at them I destroyed spite.

The Satjans have taught me to love the truth.
By their true actions my goal doesn't seem aloof.

The Satjans have shown me pure affection.
By which I burnt the filthy garb of deception.

The Satjans have given me the priceless boon.
And with it I remain continuously attuned.

The Satjans make me fall in love again and again.
And everytime the arrow of love pierces deeper within.

The Satjans inspire me to laugh and sing.
And so my soul does, rapturous in him.

The Satjans sow truth and truth they reap.
I beg Satnaam ji to give me a place at their feet.

Thank you to the Satnaam Family this week end - it was beautiful.

Please keep me near your charan (feet), under your saran (protection) and inspired to practise Sat
Karams (truthful deeds).

Tusi sarai dhan Sat Jan ho (you are all great great)

Premee

9. Obstacles to coming to Sat Sangat

To all those who are getting slandered and criticised for coming to sat sangat, Guru Arjun Dev ji says this :

O Nanak, break away from the false, and seek out the Saints, your true friends.

The false shall leave you, even while you are still alive;

but the Saints shall not forsake you,

even when you are dead. ||1||

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dust of your feet