

# Know Your Enemy

Dassan Dass

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## **Know Your Enemy**

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## **Introduction**

Articles about the negative forces on the path of loving devotion.

### **1. Overcoming The Five Enemies**

A PRACTICAL GUIDE TO MAXIMIZE BENEFITS OF SIMRAN

JAP SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SADA SADA SAT  
NAAM

To maximize the rewards of SIMRAN you must watch your actions and reactions during the day and night. The divine laws laid out by the GURBANI tell you to become a truthful person, to live truthfully, to act and react truthfully, practice truth, abide by truth and serve the truth. All the non-truthful actions-and reactions –ASAT KARAM – are carried under the influence of Five Thieves (PANJ DOOT) :

KAAM - Lust,

KRODH - Anger,

LOBH - Greed,

MOH – Selfish Love & Attachments

AHANKAAR– Self Pride.

These Five Thieves reside inside your body and steal your lifeforce, you inner spiritual energy known as AMRIT. And they steal God's NAAM the source that generates your inner Amrit.

eis dhaehee a(n)dhar pa(n)ch chor vasehi kaam krodhh lobh mohu aha(n)kaaraa ||

Within this body dwell the five thieves:

sexual desire, anger, greed, emotional attachment and egotism.

a(n)mrith loottehi manamukh nehee boojhehi koe n sunai pookaaraa ||  
They plunder the Amrit Nectar, but the self-willed manmukh does not realize it;  
no one hears the screams.

a(n)dhaa jagath a(n)dhh varathaaraa baajh guroo gubaaraa ||2||  
The world is blind, and its dealings are blind as well;

without the Guru, there is only pitch darkness. ||2||

SGGS 600

pa(n)ch chor mil laagae nagareeaa raam naam dhhan hiriaa ||  
The five thieves join together and plunder the body-village,

stealing the wealth of the Lord's Name.

SGGS 1178

KAAM Lust, resides in the lower portion of your body around the sexual organs.

KRODH Anger resides in the stomach area.

LOBH AND MOH reside in the chest-heart area.

And AHANKAAR self pride, the biggest enemy, lives in your head and the most difficult to control.

A normal person's daily actions and reactions are controlled by these PANJ DOOTS. The mind of a normal person works under the direct control of PANJ DOOTS. Your past life has a very big influence on how you conduct yourself in your day-to-day activities. And your this life's

character is greatly influenced by all the previous lives. The idea is to get yourself away from the influence of your past life's and previous lives' in your daily conduct to be free from the control of the PANJ DOOTS. This is the most difficult task to accomplish, it is easy to do SIMRAN but you need to bring these enemies of yours under your control –

pa(n)ch dhooth thudhh vas keethae kaal ka(n)ttak maariaa ||  
Through You, we subdue the five demons of desire, and slay Death, the torturer.

SGGS 917

This is how you are going to win over your mind,

man jeethae jag jeethiaa jaa(n) thae bikhiaa thae hoe oudhaas ||2||  
Conquering the mind, one conquers the world,

and then remains detached from corruption. ||2||

SGGS 1103

The most difficult war is to win over these PANJ DOOTS, and how you will accomplish that?

## 1. AHANKAAR - SELF PRIDE

Let us consider the most difficult and the most distracting one first– AHANKAAR self pride. This is the biggest enemy standing in the way of the Human Soul (JEEV ATMA) on its spiritual journey to become a Supreme Soul (PARAM-ATMA). The distance between the PARAM-ATMA and JEEV ATMA is the creation of the man himself due to his ego and pride (HAUME – AHANKAAR).

mehalaa 2 ||  
Second Mehl:

houmai eaehaa jaath hai houmai karam kamaahi ||  
This is the nature of ego, that people perform their actions in ego.

houmai eaeee ba(n)dhhanaa fir fir jonee paahi ||  
This is the bondage of ego, that time and time again, they are reborn.

houmai kithhahu oopajai kith sa(n)jam eih jaae ||  
Where does ego come from? How can it be removed?

houmai eaeho hukam hai paeiai kirath firaahi ||  
This ego exists by the Lord's Order; people wander according to their past actions.

houmai dheeragh rog hai dhaaroo bhee eis maahi ||  
Ego is a chronic disease, but it contains its own cure as well.

kirapaa karae jae aapanee thaa gur kaa sabadh kamaahi ||  
If the Lord grants His Grace, one acts according to the Teachings of the Guru's Shabad.

naanak kehahi sunahu janahu eith sa(n)jam dhukh jaahi ||2||  
Nanak says, listen, people: in this way, troubles depart. ||2||

SGGS 466

vaddeha(n)s mehalaa 3 ||  
Wadahans, Third Mehl:

houmai naavai naal virodhh hai dhue n vasehi eik t(h)aae ||  
Ego is opposed to the Name of the Lord; the two do not dwell in the same place.

houmai vich saevaa n hovee thaa man birathhaa jaae ||1||  
In egotism, selfless service cannot be performed, and so the soul goes unfulfilled. ||1||

har chaeth man maerae thoo gur kaa sabadh kamaae ||  
O my mind, think of the Lord, and practice the Word of the Guru's Shabad.

hukam ma(n)nehi thaa har milai thaa vichahu houmai jaae || rehaao ||  
If you submit to the Hukam of the Lord's Command, then you shall meet with the Lord; only then will your ego depart from within. ||Pause||

houmai sabh sareer hai houmai oupath hoe ||  
Egotism is within all bodies; through egotism, we come to be born.

houmai vaddaa gubaa hai houmai vich bujh n sakai koe ||2||  
Egotism is total darkness; in egotism, no one can understand anything. ||2||

houmai vich bhagath n hovee hukam n bujhiaa jaae ||  
In egotism, devotional worship cannot be performed,  
and the Hukam of the Lord's Command cannot be understood.

houmai vich jeeo ba(n)dhh hai naam n vasai man aae ||3||  
In egotism, the soul is in bondage, and the Naam,  
the Name of the Lord, does not come to abide in the mind. ||3||

naanak sathagur miliai houmai gee thaa sach vasiaa man aae ||  
O Nanak, meeting with the True Guru, egotism is eliminated,  
and then, the True Lord comes to dwell in the mind||

sach kamaavai sach rehai sachae saev samaae ||4||9||12||  
One starts practicing truth, abides in truth

and by serving the True One gets absorbed in Him. ||4||9||12||

## SGGS 560

One thing more to understand to make it easier to understand is that KRODH anger and AHANKAAR self-pride are complementary to each other. AHANKAAR causes KRODH. KRODH comes because of AHANKAAR. So if you are able to over power AHANKAAR then KRODH will diminish automatically. The opposite of AHANKAAR is the utmost humbleness-NIMRATA, and this is a very powerful weapon to kill AHANKAAR. In order to kill your HAUME EGO try following things:

- Cleaning of your kitchen utensils - seva starts from your home.
- Cleaning of your family's shoes - seva starts from serving your own family members first.



- Do DANDAOT BANDHNA (prostrating to SGGS) when you go to the gurudwara – KAR DANDAOT PUN WADDA HAI, this produces wonderful results.
- Clean langar's utensils, no match with this seva.
- Clean gurudwara.
- Dust sangat's shoes, does wonders.
- AND IF YOU REALLY WANT TO EARN IT FAST DUST SANGAT'S SHOES WITH YOUR BEARD OR HAIR (ego women's pony tail).

Believe it, if you do these things you will definitely feel the difference within your self instantaneously. These have been very successfully experienced by this servant (sevak) of yours and some of the other gursikhs known to this sevak. It does wonders, just do it and reap the rewards instantaneously. The more the NIMRATA the more the AMRIT.

SAT GURUS were extremely humble - they were servants of Gods servants (DASSAN DAAS).

The SUPREME SPIRITUAL STATUS (PARAM PADVI) is to become DASSAN DAAS. So you have to bring this attribute in yourself, you have to become DASSAN DAAS then only the MASTER will be pleased at you.

Consider everybody else is higher than you, be they your spouse, son, daughter, father, mother, your subordinate, your servant. You are the lowest of the lowest of the lowest, you have to become so low that you want to be lower than the a worm in manure (BISHTA KA KIDA). This is what DASSAN DAAS is.

sagal purakh mehi purakh pradhhaan ||  
Among all persons, the supreme person is the one

saadhhasa(n)g jaa kaa mittai abhimaan ||  
who gives up his egotistical pride in the Company of the Holy.

aapas ko jo jaanai neechaa ||  
One who sees himself as lowly,

sooo ganeeai sabh thae oochaa ||  
shall be accounted as the highest of all.

jaa kaa man hoe sagal kee reena ||  
One whose mind is the dust of all,

har har naam thin ghatt ghatt cheena ||  
recognizes the Name of the Lord, Har, Har, in each and every heart.

man apunae thae buraa mittaanaa ||  
One who eradicates cruelty from within his own mind,

paekhai sagal srisatt saajanaa ||  
looks upon all the world as his friend.

sookh dhookh jan sam dhrisattaethaa ||  
One who looks upon pleasure and pain as one and the same,

naanak paap pu(n)n nehee laepaa ||6||  
O Nanak, is not affected by sin or virtue. ||6||

SGGS 266

## 2. MOH – SELFISH LOVE AND ATTACHMENT

What is the difference between MOH and LOVE? If you love your neighbour's daughter as much as much as you love your own daughter, then you can say you truly LOVE your daughter free from attachments and expectations. If you love you daughter more than you love any other child than that is MOH – selfish love. MOH is being selfish. When a person only thinks about

their blood relations, and don't care about everybody else. MOH is the root cause of all the family disputes, the very concept of the so called family is due to MOH.

mithhiala than dhhan kutta(n)ba sabaaeiaa ||  
False are body, wealth, and all relations.

SGGS 268

The real family is where there is only LOVE and nothing else but pure LOVE for each other. The key is to love all his creations equally, your love for AKAL PURAKH is not a true love if you don't love all HIS creations as much as you LOVE HIM. You need to develop a SINGLE VISION – EK DRISHT - TO SEE EVERY ONE WITH ONE EYE, ALL ARE EQUAL:

sabh eak dhriat samath kar dhaekhai sabh aatham raam pashhaan jeeo ||  
They look upon all with equality, and recognize the Supreme Soul, the Lord, pervading among all.

SGGS 446

You need to bring this great attribute in your character, this will inculcate in you the sense of doing good to others, helping the poor, and so on and eventually your heart centre (HIRDEY) will become a philanthropist's heart (PARUPKARI HIRDEY).

It is very difficult to leave your own dear and near family and start caring for others, so how do you accomplish it ? Start from your family. Don't see them as your family members anymore. See everybody in the family as SANGAT. Now the rules will change, all the rules applicable to the SANGAT will be applied to your family members.

Help your family members as you would help the SANGAT with an attitude of service (SEVA BHAVNA). Treat your family members as you would treat the SANGAT. In this way your

house will become a DHARAM SHAAL meaning "A PLACE FULL OF LOVE AND SACRIFICE AND SEVA, A GURUDWARA"

ghar ghar a(n)dhar dharamasaal hovai keerathan sadhaa visoa||  
Everyhome has become a place of religion where God's praises are always sung.

Bhai Gurdas Var 1

This was our GREAT GURU NANAK DEV JI'S dream, don't you think that will start to come true. This way you will start to realize and see GOD in all your family members. You will stop thinking badly about your family members. The family disputes will start to disappear. Your home will become a real SWEET HOME. This will turn your home into a heaven. If you are the only one on this path, please start following these steps, and others in the family will start to follow you slowly and slowly everybody will become a new person, full of love, sacrifice and seva bhawna. And you will start moving to become EK DRISHT, SINGLE VISION AND LOVE THE ENTIRE UNIVERSE, and on a path of PARUPKAR. Again believe it, and do it, it works, it has worked in our families, it will work in your family as well.

### 3. LOBH – GREED

The next enemy in the hierarchy is LOBH – GREED to own and possess everything. There is a part of the human brain that contains a reptilians brain. That reptilian brain in us creates the "grab and run" mentality. MAYA is the evil behind the greedy nature of a man. Man wants to become rich by hook or crook, adopting bad or good means, bribery, dishonesty, cheating, hiding, lying, killing and all kind of bad deeds.

MAYA makes a man do all unimaginably bad acts to make him rich. Has anybody taken any MAYA along with him when he died ? No. Then why do we all run after MAYA? Because this is another one of the PANJ DOOTS, that stands in the way in the path to spirituality. So how do we get a control over this evil force of MAYA? With Truth and Contentment (SAT SANTOKH).

thhaal vich thi(n)n vasathoo peeou sath sa(n)thokh veechaaro ||  
Upon this Plate, three things have been placed: (SAT SANTOKH) Truth Contentment and Contemplation.

SGGS 1429

SAT SANTOKH is the strongest weapon that will kill all urges to make MAYA by bad means. The only good way to do so is by a honest job. Be contented with what you have. Never long for more, whatever is in store for you will automatically come to you, just be truthful and honest in your day today actions and while doing your job, use good means to advance your career goals, HE will surely help you.

Give DASWANDH – one tenth of your earnings to your Guru, Gurudwara or donate to the poor people, to the homeless, feed the birds and animals, to the sick people, orphans, and other needy people. Giving DASWANDH is mandatory, it is the DIVINE LAW, if you want to get a control over MAYA then you have to do it:

than man dhhan sabh soup gur ko hukam ma(n)niai paaeeai ||  
Surrender body, mind, wealth, and everything to the Guru;  
obey the Order of His Will, and you will find Him.

SGGS 918

If you really want to do it fast (and you have never given daswand before) then CALCULATE YOUR NET WORTH AND DONATE ONE TENTH OF THE NET WORTH FOR A WORTHY CAUSE. The MAYA will start serving you instead of you running after MAYA. The greed will disappear and you will always be in SAT SANTOKH.

4. KAAM- the sexual desire, lust.

The next enemy is the KAAM- the sexual desire, lust. As long as sexual activity and thoughts are limited to your spouse it is not considered to be spiritually damaging. However as soon as you step out of that boundary, then you have been overpowered by this big enemy of yours. This kind of a desire is very deadly and NAAM doesn't work with it. Instead of seeing others as potential sex partners, see them as a sister, daughter a mother or brother, father and son.

par thria roop n paekhai naethr ||  
(The saint is the one) whose eyes do not gaze upon the beauty of others' wives

SGGS 274

akhee soothak vaekhanaa par thria par dhhan roop ||  
The impurity of the eyes is to gaze upon the beauty of another man's wife, and his wealth.

SGGS 472

This one is not as hard to control, call every woman you meet or see as bhehn ji, mata ji, or beti. If you get a lousy feeling, a lustful feeling in your inside when you see some body else, then look at her feet, say SAT NAAM WAHEGURU FIVE TIMES, bow to her and ask her for her forgiveness inside your heart. Accept your misdeed right away and you will be pardoned by the GOD. Slowly and slowly you will start to realize and feel the difference in your attitude, and your vision will change, you will start to realize they are your sisters, mothers and daughters.

In spite of your best efforts, there is always a strong possibility of you being hit by one or more of these BIG FIVE ENEMIES of yours every now and then, so what do you do to encounter them:

THE STRONGEST WEAPON IS – "SAT NAAM WAHE GURU", SO SAY "SAT NAAM WAHE GURU" FIVE TIMES, THIS WILL CRUSH THE HEAD OF YOUR ENEMY RIGHT AWAY and you will be relieved of that moment. The next thing is for keeping your accounts of good and bad actions (CHITER GUPT) clean all the time we will request you to perform the following ardaas as many time as many you can during the day and night:

AASI BEANT PAAPI HAAN, PAKHANDI HAAN, KAAMI HAAN, KRODHI HAAN,  
LOBHI HAAN, MOHI HAAN, AHANKAARI HAAN, we accept all our mis deeds-GUNAH,  
AASI GUNEH GAAR HAAN KOOD KAPTI HAAN, LOON HARAMI HAAN, KIRPA KAR  
KE SANOO BAKHASH DEY.

“I am an endless sinner. A hypocrite. Lustful. Angry. Greedy. Attached and proud. I accept all my misdeeds. I am a great offender. Full of falseness and take what belongs to others. O Lord show your mercy and kindness and please forgive me.”

This is basically accepting all your mis deeds, an open confession to confess all your sins, and once you confess them your sins are pardoned by HIM, since he is very very kind.

Believe in it, it does work and it works great, repeat it every 10-15 minutes during the day at least. Slowly and slowly when you start to have control on these five enemies, your frequency of this ardaas will automatically go down, and eventually it will be reduced to almost none, when you will become completely truthful person.

If you really want to do it the fast way then standup in the full congregation and accept all your misdeeds. Repeat the above prayer, it will do wonders to you, you will just be cleaned very quickly from inside, if you do it repeatedly in SANGAT then the result will be unbelievable, so beloved ones of the Guru (Guru Ke Pyareo), pick up your courage and do it, it will boost your spirituality at a supersonic speed.

This servant of yours will ask for forgiveness to the SANGAT AND GURU for anything that was not said right and for his misdeeds.

Dassan Das

## **2. Ego Is The Chronic Disease**

**haumai deeragh rog ha -**

### **EGO IS A CHRONIC DISEASE**

With the Gurbarsadi Gurkirpa of Agam Agochar Dhan Dhan Paar Braham Parmesar and Dhan Dhan Baba Ji, this kookar of the Guru and Gursangat has put some words together based on the Puran Braham Gyan for Puran Bhagtee as very kindly presented by Dhan Dhan Guru Patshahians, and all the Sants and Bhagats in Shabad Guru Shri Guru Granth Sahib Ji, to explain the Deeragh Mansik Rog – Haumai – Deep and Chronic Mental Sickness – Ego and how it is responsible for the separation of our soul from Almighty.

This text is being written under the Puran Hukam of Dhan Dhan Paar Braham Parmesar, and this servant of the Guru and Gursangat will urge the Shree Sangat to take some time and read it and bring in to your daily life, practice it in your daily life, and by doing so with complete commitment and belief your soul will become Dhan Dhan and for sure your soul will get involved in the Gurbarsadi Game, because this text is a pure Gurbarsadi one, please accept this service from your kookar.

The worst enemy of our soul is our Ego – Haumai – Ahankaar - this is the worst enemy of our soul because this is the one that has kept us apart from the Param Jyot Puran Parkash Dhan Dhan Paar Braham Parmesar for ages together. It is the most tough and difficult to control and also gives birth to so many other enemies and mental sicknesses that reside in our physical body, and control our mind and soul. One of the worst enemies is the Maya that has been born through the Haumai, and the Maya has appeared in different forms around us in our daily life in various forms, including our own physical body, blood relationships, worldly comforts, countless material objects and the list goes on. In other words the effect of Maya on our soul and mind is due to our own Haumai, and if there is no Haumai, there is no effect of Maya on our deeds and behavior, our dealings and our actions and reactions. The next difficult Doot that sustains the status of the Doot is the Moh, and the existence of this form of Maya is responsible for all our sorrows and misdeeds, which are complementary to each other. The next form of Maya is the Lobh – the greed, the desire to own wealth by fair or foul means, there is a reptilian brain that resides inside the human brain, the mentality to grab and run, which takes us mentally so much down that we don't hesitate to do any heinous act to grab and become rich and richer at any cost. Again if we are free of Haumai, the Lobh – greed form of Maya will not be able to distract us, because nothing belongs to us except the Almighty, everything else is perishable only, only divinity and spirituality will go with us, so why keep attached to these forms of Maya.



The next enemy of our soul is Anger – Krodh – which is again due to ego, Haumai, whenever our ego gets hurt we get hurt emotionally and we become angry, these are again complementary things. Kaam is also born from Maya and is another enemy of our soul. In a nutshell the Ego – Haumai – Ahankaar is our worst enemy, is worst mental sickness, is responsible for our separation from the Almighty for ages together, and is a major roadblock in the path to Sach Khand.

Dhan Dhan Guru Nanak Patshah Ji has been very kind on us who brought this divine and eternal treasures of Braham Gyan on this earth from the Dargah of Dhan Dhan Paar Braham Parmesar. Let us look at some of these priceless diamonds and jewels of divinity and divine knowledge and try to pickup such diamonds and jewels and carve them in our inside forever, and how can we do that – by practicing them in our daily life. Dhan Dhan Guru Nanak Patshah has disseminated Puran Gyan for Puran Bhagtee in the divine words of Asa Di Vaar, and at this time let us look at the following Shaloks sung on Haumai in Turqi Bani, where He has been very kind on us to tell us what is the effect of haumai on our daily life and how it works through our daily life through our thoughts, actions and deeds:

salok ma 1 ||

ho vich **aeiaa** ho vich **gaeiaa** ||  
 ho vich **ja(n)miaa** ho vich **muua** ||  
 ho vich **dhithaa** ho vich **laeiaa** ||  
 ho vich **khattiaa** ho vich **gaeiaa** ||  
 ho vich **sachiaar** **koorriaar** ||  
 ho vich **paap** **pu(n)n** **veechar** ||  
 ho vich **narak** **surag** **avathaar** ||  
 ho vich **hasai** ho vich **rovai** ||  
 ho vich **bhareeai** ho vich **dhhovai** ||  
 ho vich **jaathee** **jinasee** **khovai** ||  
 ho vich **moorakh** ho vich **siaanaa** ||  
**mokh** **mukath** **kee** **saar** **n** **jaanaa** ||  
 ho vich **maaeiaa** ho vich **shhaaeiaa** ||  
**houmai** **kar** **kar** **ja(n)th** **oupaeiaa** ||  
**houmai** **boojhai** **thaa** **dhar** **soojhai** ||  
**giaan** **vihoonaa** **kathh** **kathh** **loojhai** ||  
**naanak** **hukamee** **likheeai** **laekh** ||  
**jaehaa** **vaekhehi** **thaehaa** **vaekh** ||1||

*Shalok, First Mehl:*

*In ego they come, and in ego they go.  
 In ego they are born, and in ego they die.  
 In ego they give, and in ego they take.  
 In ego they earn, and in ego they lose.*

*In ego they become truthful or false.  
 In ego they reflect on virtue and sin.  
 In ego they go to heaven or hell.  
 In ego they laugh, and in ego they weep.  
 In ego they become dirty, and in ego they are washed clean.  
 In ego they lose social status and class.  
 In ego they are ignorant, and in ego they are wise.  
 They do not know the value of salvation and liberation.  
 In ego they love Maya, and in ego they are kept in darkness by it.  
 Living in ego, mortal beings are created.  
 When one understands ego, then the Lord's gate is known.  
 Without spiritual wisdom, they babble and argue.  
 O Nanak, by the Lord's Command, destiny is recorded.  
 As the Lord sees us, so are we seen. ||1||*

SGGS 466

The soul has been separated from *the Origin – The Seed (Beej) that is called*

*Ek Oankaar Satnaam – One God Named “Truth”*

The Almighty – Param Jyot Purn Parkash Dhan Dhan Paar Braham Parmesar due to the creation of ME, MY AND MINE within our mind and soul. There is a strong wall built between the Almighty and our soul due to these three words, where the man thinks, acts and does everything under the influence of these three words, and this is Haumai – Ahankaar, where the man thinks nothing else but for his own selfishness, he has totally forgotten that there is a divine light in him due to which he has been born -

*man thoo(n) joth saroop hai aapanaa mool pashhaan ||  
 man har jee thaerai naal hai guramathee ra(n)g maan ||  
 mool pashhaanehi thaa(n) sahu jaanehi maran jeevan kee sojhee hoee ||  
 gur parasaadhee eaeko jaanehi thaa(n) dhoojaa bhaao n hoee ||  
 man saa(n)th aae vaje vadhhaae thaa hoaa paravaan ||  
 eio kehai naanak man thoo(n) joth saroop hai apanaa mool pashhaan ||5||*

*O my mind, you are the embodiment of the Divine Light - recognize your own origin.  
O my mind, the Dear Lord is with you; through the Guru's Teachings, enjoy His Love.  
Acknowledge your origin, and then you shall know your Husband Lord,  
and so understand death and birth.  
By Guru's Grace, know the One; then, you shall not love any other.  
Peace comes to the mind, and gladness resounds; then, you shall be acclaimed.  
Thus says Nanak: O my mind, you are the very image of the Luminous Lord; recognize the true  
origin of your self. ||5||*

SGGS 440

And given this priceless human life which only provides a chance to go back and merge with the Origin –

*bhee paraapath maanukh dhaehureeaa ||  
gobi(n)dh milan kee eih thaeree bareeaa ||  
avar kaaj thaerai kithai n kaam ||  
mil saadhhasa(n)gath bhaj kaeval naam ||1||*

*This human body has been given to you.  
This is your chance to meet the Lord of the Universe.  
Nothing else will work.  
Join the Saadh Sangat, the Company of the Holy;  
vibrate and meditate on the Jewel of the Naam. ||1||*

SGGS 12

Due to his own selfishness by involving himself in this Maya of the world, he has completely delineated his soul from the Almighty and due to which he keeps on coming in this world time and again, is revolving in the cycle of birth and death for ever, which is the biggest sorrow – Dukh – Rog he is drenched in, going through the same cycle again and again. Everything he does is in Haumai – giving and taking, earning and loosing, in the eye of the Almighty sometimes he is truthful and sometimes he is involved in the untruthful deeds, and so is in the eye of other human beings sometimes he is truthful and sometimes he is untruthful, sometimes he is engaged in counting his own good deeds and sometimes his own bad deeds, due to his Haumai he is sometimes born in the hell and sometimes in the heaven, all the sorrows and happiness he goes through is due to his Haumai, sometimes he is drenched in the scum of his own sins and sometimes he tries to wash this dirt of his own sins, sometimes he is engaged in the self esteem of being born in a higher cast and considers himself higher than others due to his birth in a higher cast, due to his own Haumai sometimes he considers himself (based on the public opinion and appreciation and depreciation) very wise and sometimes a very unwise, and as long as he is involved in such acts and deeds as described in this Shalok, which is nothing but just a description of what he does in his daily life, he will never be able to get the divine wisdom of how he can get out of this never ending vicious circle of life and death and the divine wisdom of how to get out of this cycle of birth and death will never enlighten him.

As long as he is separated from the Almighty, he is engaged and is being used by the Maya life after life, there is nothing more than Maya in his life, all his deeds revolve around the Maya, and due to this he is running through this cycle of birth and death. Such a condition prevails until he understands his condition of separation from Almighty, until he understand that he has been constantly engaged in the deeds under the influence of Haumai and Maya, all his deeds are untrue and unjust, and when such divine wisdom comes and enlightens him from inside then he realizes that his birth was for merging with the Origin – Almighty and not loose it like that, and until this divine wisdom strikes him, he remains without this divine wisdom and keeps on revolving in the cycle of death and birth. When the soul is enlightened with this divine wisdom about the existence of Haumai, then the Door to the divinity becomes visible.

Basically our deeds as described above, which are conducted under the Hukam of Akal Purakh, and which are also determined and predestined due to our deeds in the previous lives, which build the basis of our character and behavior in this life, which form the basis of our nature – good or bad in this life.

Basically our deeds build our own unique selfish character, selfish personality and selfish nature, and this is based on all our deeds conducted under the influence of Haumai, which separates us from the Akal Purakh. This is how everybody's deeds are different, this is how everybody is unique, there are no two alike, and this why everybody's bhagtee is different too. This is why

everyone has a unique personality, character and behavior. The key here is that everything is under the Hukam of Akal Purakh –

**hukamee hovan aakaar hukam n kehiaa jaaee ||**  
**hukamee hovan jeea hukam milai vaddiaaee ||**  
**hukamee outham neech hukam likh dhukh sukh paaeeahi ||**  
**eikanaa hukamee bakhasees eik hukamee sadhaa bhavaaeeahi ||**  
**hukamai a(n)dhara sabh ko baahar hukam n koe ||**  
**naanak hukamai jae bujhai th houmai kehai n koe ||2||**

hkam hvan kr hkam n keh j ||hkam hvan ja hkam ml vadd ||hkam otham nch hkam lkh dhkh skh  
pah ||ekan hkam bakhass ek hkam sadh bhavah ||hkam a(n)dhara sabh k bhar hkam n ke ||nnak  
hkam j bjh th hom keh n ke ||2||

*By His Command, bodies are created; His Command cannot be described.*

*By His Command, souls come into being;*

*by His Command, glory and greatness are obtained.*

*By His Command, some are high and some are low;*

*by His Written Command, pain and pleasure are obtained.*

*Some, by His Command, are blessed and forgiven; others,*

*by His Command, wander aimlessly forever.*

*Everyone is subject to His Command; no one is beyond His Command.*

*O Nanak, one who understands His Command, does not speak in ego. ||2||*

## SGGS 1

When we do some truthful deeds going through this cycle of birth and death, and keep on accumulating such good deeds – Punn Karams, then a time comes when we have accumulated so much good deeds at this point of time we are picked up by the Almighty and eternally blessed by Him, and this is when the Gurbarsadi Game begins, at this point of time He will take us to a Puran Sant Satgur, a Puran Brahm Gyani and get us blessed with Gurbarsadi Naam.

**mehalaa 2 ||**

**houmai eaehaa jaath hai houmai karam kamaahi ||**

**houmai eaeee ba(n)dhanaa fir fir jonee paahi ||**

houmai kithhahu oopajai kith sa(n)jam eih jaae ||  
houmai eaeho hukam hai paeiai kirath firaahi ||  
houmai dheeragh rog hai dhaaroo bhee eis maahi ||  
kirapaa karae jae aapanee thaa gur kaa sabadh kamaahi ||  
naanak kehahi sunahu janahu eith sa(n)jam dhukh jaahi ||2||

*Second Mehl:*

*This is the nature of ego, that people perform their actions in ego.*

*This is the bondage of ego, that time and time again, they are reborn.*

*Where does ego come from? How can it be removed?*

*This ego exists by the Lord's Order; people wander according to their past actions.*

*Ego is a chronic disease, but it contains its own cure as well.*

*If the Lord grants His Grace, one acts according to the Teachings of the Guru's Shabad.*

*Nanak says, listen, people: in this way, troubles depart. ||2||*

SGGS 466

This is the typical characteristic and nature of Haumai, which is built in to his character, personality, nature and behavior and which is responsible for his daily deeds, which molds him in such a way that he keeps on doing similar deeds, it becomes his nature and he becomes bound by his habits and character to keep on repeating similar deeds, this explains that a good natured person will always try to do good to others, a thief will always try to steal, an untruthful person will always speak the lies, a truthful person will always stand by the truth, a greedy person will always try to amass wealth by foul means, and so on, and these qualities are all built inside of his mind and soul due to his deeds in the previous lives conducted under the influence of Haumai and Maya. All this is responsible for his separation from the Origin – Almighty.

All of a sudden (when the Gurparsadi Game starts) he is struck with the thought as to how has he established as a separate entity from Almighty, what is the reason behind his unique selfish character, personality and nature, and how this mental sickness of Haumai and Maya has dragged him in this never ending cycle of birth and death. The answer is very simple – everything is under His Hukam, and the creation of his separate entity from Akal Purakh is also under His Hukam, and the urge and habit of moving back to similar deeds under the Haumai is also under His Hukam, but he is very fortunate to have this thought popped up in his mind about how any why this thing is happening, and then comes the remedy phase under Gurparsadi Hukam of this chronic mental sickness, and the remedy is Gur Ka Shabad, and what is it – the divine wisdom, the divine knowledge – of Dhan Dhan Shabad Guru Shri Guru Granth Sahib Ji, take one Hukamnama and just earn it, by bringing it in to the daily life, and what is the central idea of each and every Hukamnama – Naam – Gurparsadi Naam and its Mahima, and that is

what is the Mool Manter – Gurbarsadi Naam – Satnaam, which is the prescription to cure our soul and mind from the deep mental sickness of Haumai –

sarab rog kaa aoukhadh naam ||  
*The Naam is the panacea, the remedy to cure all ills.*

SGGS 274

*Then if we completely surrender ourselves to the Guru and Akal Purakh, and follow the Puran Gyan for Puran Bhagtee we can eliminate these mental sicknesses from our soul and mind and we can win over our mind.*

*After we have been blessed with the Gurbarsadi Naam – Satnaam, and when we go into meditation and then deep meditation during the Amrit Vela (Smadhi and Sun Smadhi), at this stage we should start our Naam Simran with*

***HAUMAI NAHIN TU HI TU, HAUMAI NAHIN TU HI TU***  
***No Ego only You, No Ego only You***

*and continue like this until we automatically get switched to Satnaam Simran. This will be very helpful in killing your Haumai.*

*ho naahee thoo hovehi thudhh hee saajiaa ||*  
*When there is no ego, there You are; You fashioned all of this.*

SGGS 752

*In addition to this practice in your daily Naam Simran you should also try the following practice:*

*The Haumai has become a way of life for us and has become absorbed in our body like blood in our body, it has become an integral part of our body and Suksham Dehi – our soul and mind, and now we have to burn this disease which has gone into our blood and every bit of our body. We will have to burn this disease in the fire, along with Gurbarsadi Naam Simran for faster results we will need to put ourselves in to fire for burning this chronic disease. In order to do so when we start our Naam Simran with **Haumai Nahin Tu Hi Tu** and continue like this for a few minutes, then say*

***BAND BAND KUT AGNEE MEH SARI , BAND BAND KUT AGNEE MEH SARI***  
***Joint by joint burn in the fire, Joint by joint burn in the fire***

*Imagine cutting every piece of your body like arms, legs, lower body, head and burn it in the fire, for doing so imagine your funeral pyre has been set on fire and you have to cut every piece of your body and burn it in the fire in your imagination only, and when you are sitting in Smadhi and you do this you will feel that your body parts are burning in the fire, and eventually they have turned in to ashes.*

*To start with it will be difficult to do so, but practice again and again and eventually you will be successful in doing so, you will physically feel the heat of fire, and by doing so your soul – Suksham Dehi will become pure and pure.*

*Mind it, it might take a few weeks, a few months or a few years before you are successful in burning your entire body in the fire and purify it completely, but it will happen. You can also imagine sitting or laying like a dead body on the funeral pyre and keep on repeating – **Band Band Kut Agnee Meh Sari**, and you will see your body burning and turning into ashes eventually. This practice has been very successfully tried in our Sangat.*

*The utmost humbleness – Nimrata is also a very strong weapon to kill our Haumai, where ever there is humbleness, there will be no Haumai, so let us learn to be humble in our daily deeds and in our behavior with others. For learning to be humble we will suggest a few things to put in your daily practice – cleaning of utensils, cleaning of the Gurudwara, dusting Sangat's shoes*



*and applying the dust on our forehead, dusting Sangat's shoes with our beard and kesh – for sisters, mothers and daughters brings phenomenal results, whenever we go to the Gurudwara do dandaut bandhna (prostrate)*

*kar dda(n)ddouth pun vaddaa hae ||1|| rehaao ||  
Prostrate down before the Holy Saint; this is a virtuous action indeed.*

SGGS 13

*Always consider yourself as the lowest of the lowest.*

*The death of our Haumai will bring us in to the real and spiritual life, it will bring us Salvation – Jivan Mukti, it will free our soul from the cycle of birth and death, and it will bring our soul in to and merge with the Origin – Ek Oankaar Satnaam – Param Jyot Puran Parkash Dhan Dhan Paar Braham Parmesar.*

*Dassan Das*

### **3. Doubts - A Deep Mental Sickness**

**aisaa koe j dhubidhhaa maar gavaavai ||**  
*How rare is such a person, who kills and casts off duality.*

SGGS 237

*Most of the Sangat lacks a clear direction and guidance to achieve their spiritual goals. This is due to lack of practicing the divine knowledge – Braham Gyan of Shri Guru Granth Sahib Ji, which is the Gyan Saroop of Paar Braham Parmeshwar, in our daily lives. There is 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 supreme 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 **Path to Eternity – Salvation – Jivan Mukti – Meeting the Almighty**. 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. Please read and try to understand the following Shalok on page 238 to understand the effect of **Dubidha** :

gourree mehalaa 5 ||  
jo eis maarae soee sooraa ||  
jo eis maarae soee pooraa ||  
jo eis maarae thisehi vaddiaaee ||  
jo eis maarae this kaa dhukh jaaee ||1||  
aisaa koe j dhubidhhaa maar gavaavai ||  
eisehi maar raaj jog kamaavai ||1|| rehaao ||  
jo eis maarae this ko bho naahi ||  
jo eis maarae s naam samaahi ||  
jo eis maarae this kee thrisanaa bujhai ||  
jo eis maarae s dharageh sijhai ||2||  
jo eis maarae so dhhanava(n)thaa ||  
jo eis maarae so pathiva(n)thaa ||  
jo eis maarae soee jathee ||  
jo eis maarae this hovai gathee ||3||  
jo eis maarae this kaa aaeiaa ganee ||  
jo eis maarae s nihachal dhhanee ||  
jo eis maarae so vaddabhaagaa ||  
jo eis maarae s anadhin jaagaa ||4||  
jo eis maarae s jeevan mukathaa ||  
jo eis maarae this kee niramal jugathaa ||  
jo eis maarae soee sugiaanee ||  
jo eis maarae s sehaj dhhiaanee ||5||  
eis maaree bin thhaae n parai || kott karam jaap thap karai ||  
eis maaree bin janam n mittai ||  
eis maaree bin jam thae nehee shhuttai ||6||  
eis maaree bin giaan n hoee ||  
eis maaree bin joot(h) n dhhoee ||  
eis maaree bin sabh kishh mailaa ||

*eis maaree bin sabh kishh joulaa ||7||  
jaa ko bheae kirapaal kirapaa nidhh ||  
this bhee khalaasee hoee sagal sidhh ||  
gur dhubidhhaa jaa kee hai maaree ||  
kahu naanak so breham beechaaree ||8||5||*

*Gauree, Fifth Mehl:*

*One who kills this 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||*

*gorr mehal 5 ||j es mr s sr ||j es mr s pr ||j es mr thseh vadd ||j es mr ths k dhkh j ||1||s ke j  
dhbdhh mr gavv ||eseh mr rj jg kamv ||1|| reho ||j es mr ths ko bho nh ||j es mr s nm samh ||j es  
mr ths k thrsan bjh ||j es mr s dharageh sjh ||2||j es mr s dhanava(n)th ||j es mr s pathva(n)th ||j  
es mr s jath ||j es mr ths hv gath ||3||j es mr ths k e gan ||j es mr s nhachal dhan ||j es mr s  
vaddabhg ||j es mr s anadhn jg ||4||j es mr s jvan mkath ||j es mr ths k nramal jgath ||j es mr s*

sgn ||j es mr s sehaj dhhn ||5||es mr bn thhe n par || ktt karam jp thap kar ||es mr bn janam n mtt  
||es mr bn jam th neh shhtt ||6||es mr bn gn n h ||es mr bn jt(h) n dhh ||es mr bn sabh kshh ml ||es  
mr bn sabh kshh jol ||7||j ko bhe krapl krap ndhh ||ths bh khals h sagal sdhh ||gr dhbdhh j k h mr  
||kah nnak s breham bchr ||8||5||

## SGGS 237

*In this verse “ES” means “Dubidha”. “Killing this” means “killing doubts”. Killing Dubidha is very rewarding – the person who kills his Dubidha is considered a very brave and complete person – by completeness means he has attained all the qualities of high spiritual attainment, all his sorrows are diminished, obtains the highest level of happiness – which is complete silence of mind, wins over his mind and becomes honorable in the Dargah of Akal Purakh. Such a person who kills his Dubidha – clears all doubts of his mind, follows the Gurbani in its totality and completeness will become a Raj Yogi – living a family life and a Jivan Mukti in this life – will achieve salvation in this life.*

*The person who kills Dubidha is never fearful, he becomes fearless, his mind concentrates on Naam, he unites with Naam, all his desires vanish and he becomes successfully accepted in Paar Brahm's Dargah.*

*Such a person becomes the owner of the biggest treasure Naam Dhan, he becomes very respectful, kills his Kaam and other Doots, becomes absolutely truthful and pure and enjoys a very high spiritual condition.*

*Such a person's present life is considered successful who kills his Dubidha, he owns the real treasure of spirituality, he is very lucky and always in high spirits – Chad Di Kala, he can't be shaken by any kind of distractions, he is always in control of his mind, and Maya can't do any harm to him.*

*Such a person whose mind is very clear and have complete direction, and have killed his Dubidha will become a Jivan Mukti – achieve salvation, all his actions and reactions will be truthful, he will always be full of divine knowledge, the divine knowledge will start to flow inside him, the more he practices the divine knowledge in his daily life more blessed he will be, he will*

*always be absorbed in Braham Bhagtee. All his actions and reactions will become truthful and he will see, hear and serve the truth. He will always remain peaceful and stable mind.*

*If we are unable to kill our Dubidha then we will find no place anywhere in the entire universe, we will be wandering aimlessly, no matter whatever religious actions we perform, as long as we are in doubts and Bharams, we will remain recycling through the cycle of life and death. It is therefore, mandatory to kill your Dubidha to achieve salvation.*

*The person in Dubidha will never be able to achieve enlightenment of divine knowledge, he will always live a life of untruthfulness, his mind will be covered with all kind of dirt and mental sicknesses, and he will never be able to get relieved of these mental sicknesses.*

*Such a person who kills his Dubidha with Gurkirpa is blessed by the Almighty and is full of divinity and divine knowledge, he can understand the divine knowledge and help himself achieve his spiritual goals.*

*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.*

***dhubidhhaa maarae eikas sio liv laaeae ||  
subduing the sense of duality, they are in love with the One.***

SGGS 119

*You will be able to control your mind and go into meditation only if you are with out Dubidha – no doubts. And how your Dubidha will go away*

*sathigur milai th dhubidhhaa bhaagai //*  
*Meeting the True Guru, duality is dispelled.*

*SGGS 153*

*Only Satguru will be able to relieve you of this mental sickness.*

*gur sathigur naam dhrirraaeiaa thin ha(n)oumai dhubidhhaa bha(n)nee //*  
*The Guru, the True Guru, implants the Naam within them, and their egotism and duality are silenced.*

*SGGS 590*

*Dassan Das*

#### **4. Hopes And Desires**

“Asa” means simple desires, hope of having something accomplished,

“Trishna”: means the desires which we long for fulfilling at any cost and

“Mansha” also means the internal desires, all our deeds or at least we can say that most of our deeds are directed towards the accomplishment of these kinds of desires.

Many times when we are unable to achieve these desires then we become disappointed which some times leads us in to deep sorrows, unpleasantness and unhappiness, and if certain desires are accomplished then we feel satisfied and happy for a period of time, and then again mind goes back in to same state of affairs, our mind is constantly battling to achieve or accomplish these desires, and many a times we go in to very mean and unfair means to accomplish these desires, like bribery, dishonesty, cheating, stealing, lying, misbehavior, hurting others, killing others, and so on to fulfill our desires.

The entire life of ours is spent being deeply involved in this never ending spree of meeting our desires through fair or foul means. Infact we don't know how many such human lives we have spent in just being lost in meeting our desires.

These desires are categorized as a part of the Maya, the desires fall under the Rajo Guns (qualities) of Maya the other two are:

Tamo: Kaam Karodh Lobh Moh Ahankaar Nindya Chugli Bakhili,

Sato: Dharam -religion, Dayaa – kindness, Santokh – contentment and other such deeds)

and we are being constantly influenced by this quality of Maya in our day today behavior and deeds. Obviously operating under this quality of Maya doesn't do any good to our spiritual life or divine advancement of our soul, these desires divert our Karni – deeds in a direction that is opposite to the divinity, the desires take us away from the Almighty, they keeps us involved in the loop of Maya forever, it is a never ending cycle of Maya in which the entire world is revolving from ages, from the beginning and will remain doing so for all ages to come, it is a never ending process.

The soul, which wins over these three qualities of the Maya (Rajo, Tamo and Sato) merges in to the Almighty, such a soul will come out of this loop of Maya and go back to the Origin – Ik Oankaar Satnaam.

Such a soul will achieve the Param Padvi, will reside in Sach Khand, will become a walking and live encyclopedia of divine wisdom – a Braham Gyani, and will also be known as or respected as a Puran Sant, a Satgur in the Dargah of Akal Purakh. Such a soul will become beyond the reach of these three qualities of Maya and by virtue of being so will become a part of the Param Jyot and so will become a Pargatyee Jyot, will go into complete silence, and will completely merge in the Almighty.

Dassan Das

## 5. Maya

*“Maya is COMPLEXITY, it's best to be SIMPLICITY... only GURU'S kirpa can help us achieve this.” Baba Ji*

### MAYA'S THREE ATTRIBUTES (TREH GUN)

Omni Present, Infinite Part of the Only Creator and the Only Doer, Dhan Dhan Paar Braham Parmesar is His Nirgun Saroop, Param Jyot, Puran Parkash,

- which is beyond the boundaries of time and space,
- which has no shape size or color,
- which is self created and self supported,
- which never dies and is never born, was always present and will always be present

everywhere,

- which cannot be seen with the normal human eye,
- which can only be seen with the Divine Eye,
- which can only be experienced and felt with in inside,
- which can only be felt and experienced in Smadhee and Sun Smadhee,
- which can only be realized with full commitment and belief,
- which can only be met with complete surrender to Him and the Guru,
- which can't be seen with the five human senses,
- which can only be achieved through Gur Parsaadee Gur Kirpa – Eternal Blessings and Gur Parsaadee Naam – Ik Oankaar Satnaam,
- which can be easily realized in the Gur Sangat of a Puran Sant Satguru, a Puran Braham Gyani, Amrit Ka Data, Puran Purakh Vidhata.

Such an unlimited Eternal Power – Dhan Dhan Shree Paar Braham is beyond the three qualities of Maya. Shape, size and color; everything else is Maya, anything that is visible with the human eye due to its size, shape and color is nothing but Maya.

A deep understanding of this divine wisdom is absolutely necessary and mandatory for a merger in to the Braham Parkash Dhan Dhan Shree Satnaam Paar Braham Parmesar. The winning over the Maya is mandatory divine law to become one with Almighty, to obtain the Param Padvi, and to become a Puran Sant Satguru, a Puran Braham Gyani, a Khalsa.

The salvation while living in this world is the salvation from Maya – Mukti from Maya, winning over the Maya, and having a control over the Maya. The biggest enemy of the Sants and Bhagats has been defined as Maya in Gurbani:

- Maya is the biggest road block in the way of spirituality;
- Maya is the biggest and most serious hurdle between our soul and the Almighty;
- Maya will try to distract us from moving on this path to Sach Khand at every moment.

Everything that is visible with the naked eye is defined as Maya. Be it a material object, or our own human body, our family members, for that matter anything that has shape, size and color is the Maya.



Let us try to understand what is the mode of operation of Maya, how it works, and how exactly it hinders our soul from moving on the path to Sach Khand.

There are three properties of the Maya that needs to be understood for developing a complete understanding of the mode of operation of Maya, and how it affects and acts as a major roadblock in between us and the Almighty. These three qualities of the Maya were also produced by Akal Purakh.

Basically Maya is the creation of Dhan Dhan Akal Purakh Jee, which runs the normal person's life, only the Puran Sants are not under Maya, they always remain one with Akal Purakh, and Maya serves them instead of directing them.

Maya remains under the feet of such Puran Sants, Puran Braham Gyanis.

There are three distinct properties (Gun) of Maya:

**Tamo Gun are:**

Panj Doots

- Kaam lust;
- Krodh anger
- Lobh greed
- Moh family attachments and
- Ahankaar - ego;

Duality,

Hatred,

Raj – worldly positions;

Joban – attractions due to bodily beauty;

Dhan – money;

Maal – material things;

Roop – beauty;

Rus – taste of tongue;

Gandh – smell;

Spursh – feel of touching something exciting:

**Rajo Gun are:**

Asa – desire;

Trishna – a deeper desire; thrust for worldly things; desperation to own something,

Mansha – desire;

**Sato Gun are:**

Daeyaa – kindness,

Santokh – contentment,

Dharam – religion,

Jat – control over lust,

Sat – the truth.

Most people consider Maya only as money, which is untrue, everything is Maya as explained above, so please remove this illusion from your mind that money is only Maya and whatever is visible is Maya and operates as explained above.

The soul which concentrates and operates under the Sato Guns of the Maya, eventually is eternally blessed and gets involved in the Gur Parsaadee Game, then does Puran Bhagtee, and breaks all barriers of Maya, wins over Maya and goes back to the Infinite Part of the Braham, becomes one with Braham.

There is no price for Infinity, nobody can buy it with whatever, except pure, pious and unconditional love, sacrifice and service to Him, and only such a soul understands His Puran Hukam and speak the complete truth, see the truth, hear the truth and serve the truth.

Let us look at some of the Shaloks from Dhan Dhan Shree Guru Granth Sahib Jee that tell us the story of Maya's three qualities as described above;

**thrihu gun ba(n)dhhee dhaehuree jo aaeiaa jag so khael ||**

*The three qualities hold the body in bondage; whoever comes into the world is subject to their play.*

SGGS 21

*All the deeds of a normal person are bonded with in the three qualities of Maya, all the actions and reactions, daily routine and daily life of a person operates under these three qualities of the Maya; (Tamo Gun, Rajo Gun and Sato Gun), and this is how every one is engaged in the play of the Maya, and this is how the entire world is playing in the hands of Maya.*

**thrihu gunaa vich sehaj n paaeeai thrai gun bharam bhulaae ||**

*In the three qualities, intuitive balance is not obtained; the three qualities lead to delusion and doubt.*

SGGS 68

*We can never obtained a balance of mind as long as we are being played at the hands of Maya, means our mind control is not possible as long as we are operating under these three qualities of Maya; all our illusions, delusions and doubts are due to the influence of these three qualities of Maya.*

**roop n raekh n ra(n)g kishh thrihu gun thae prabh bhi(n)n ||**

*He has no form, no shape, no color; God is beyond the three qualities.*

SGGS 283

*Almighty is beyond these three qualities of Maya, there is no shape size or color of Shree Paar Braham Parmesar. His Nirgun Saroop, which is the infinite part of Braham, is just a Unique Divine Light; Param Jyot; Puran Parkash, Jyot Saroop, which can't be seen with a normal human eye, but can only be seen with a Divine Eye – Div Drishtee.*

*Anything that has a shape, size or color and is visible runs under the control of Maya, and it's mode of operation falls under the three qualities of Maya - Tamo Gun, Rajo Gun and Sato Gun.*

***aasaa manasaa dhooo binaasath thrihu gun aas niraas bhee //**  
Hope and desire have both been dispelled; I have renounced my longing for the three qualities.*

SGGS 356

*All the desires, desperation to own worldly comforts can only be dispelled from our inside, if we understand how Maya controls all our deeds, how Maya is controlling our daily life, and by denouncing these three qualities of Maya. Breaking our bondage with the Maya is mandatory to win over the Maya.*

***thrihu gun mehi varathai sa(n)saaraa //**  
The world is under the influence of the three qualities.*

SGGS 389

*The entire world is being run by these three properties of Maya, everything that is visible is operating at all the times under the influence of Maya.*

***thrihu gun oupajai binasai dhoorae //**  
Trapped by the three qualities, people come and go, far from the Lord.*

SGGS 832

*Our departure and distance from the Almighty is due to our soul being trapped in the Maya, this is the reason for our continuation in the cycle of life and death, means as long as we are under*

*the control of Maya, we will continue to remain in the cycle of life and death and will not be able to achieve salvation.*

*thrihu gun a(n)thar khapehi khapaavehi naahee paar outhaaraa hae ||14||  
In the three qualities, they are destroyed; they cannot cross over to the other side. ||14||*

SGGS 1029

*As long as we are trapped in this loop of Maya, we will never be able to achieve the salvation, we will never be able to meet the Almighty, means we will have to break the barriers of Maya to merge in the Infinite Part of the Brahm, which is the Nirgun Saroop.*

*sagal biaadhh mittee thrihu gun kee dhaas kae hoeae pooran kaam ||1|| rehaao ||  
All the diseases of the three gunas - the three qualities - are cured, and tasks of the Lord's slaves are perfectly accomplished. ||1||Pause||*

SGGS 1151

*When we break the barriers of the Maya, and all our mental sickness are cured then only we can meet the Almighty. When we win over Maya, then only we will be able to achieve salvation.*

*In the end we will make a humble request to all the readers and listeners, all the Gursangat, to kindly spend some time in self evaluation of our deeds in light of above divine wisdom and find out where do we stand now and where do we have to go, with this analysis and affair self assessment, we will definitely be able to find a way out of this loop of Maya, we will be able to break these barriers of Maya and be able to unite with the Param Jyot Nirgun Saroop Akal Purakh.*

*The solution to this problem of cycling inside the Loop of Maya, means the cycle of life and death, remaining under the control of Maya for ever, is the Gur Parsaad and Gur Parsaadi (for*

*understanding the meaning of these divine words please read our article "GUR PARSAAD AND GUR PARSAADI"), which has been described in the Braham Gyan of Dhan Dhan Shree Guru Granth Sahib Jee in hundreds of Shaloks.*

*But every one can't be blessed eternally right away, because it is all pre destined depending upon our deeds in the previous lives, if our good deeds – Punn Karams, from previous lives and also in this life have accumulated to that level when the Gur – Akal Purakh is pleased and He recognizes them and this is the point when our Gurparsaadi Game begins, at this point Akal Purakh blesses us eternally by Himself, which is done to a very rare soul like Guru Nanak Patshah Ji, or with the Gur Parsaadi Gur Sangat of a Puran Sant, a Puran Braham Gyani, like Bhai Lehna Ji was blessed with the Gursangat of Dhan Dhan Guru Nanak Patshah Ji, and so He became Guru Angad Dev Ji with the Gur Parsaadee Gur Kirpa of Dhan Dhan Guru Nanak Patshah Ji.*

*Only such a Puran Sant Satguru can give us Gur Parsaadi Naam – Ik Oankaar Satnaam, and can eternally bless us, can open our Bajjar Kapaats, and enlighten us with the Gur Parsaadi Prabh Jyot, can make us Suhagan and Sada Suhagan, by helping us complete our Bhagtee, and bless us with Braham Gyan by opening of the Dassam Dwaar, and help us achieve the salvation, win over Panj Doots and eventually win over Maya completely, and obtain the Param Padvi, thus break the Loop of Maya and go back in to the Infinite part of the Infinity – Braham.*

*We have been very fortunate to be a part of this Gur Parsaadi Game under the eternal blessings of Dhan Dhan Baba Ji, this is how we have been able to break this Loop of Maya and merged in Dhan Dhan Shree Paar Braham Parmesar.*

*Since this is a Gur Parsaadee Game and every body's deeds are different and so is their fate and soul, so in order to be a part of the Gur Parsaadee Game, we should all pray to the Almighty to eternally bless us with His Gur Parsaadi Gur Kirpa, and keep on doing the Naam Simran, listening Gurbani and understanding Gurbani, practicing Gurbani in our daily life, earning humbleness, and follow all the mandatory divine laws, such as complete surrender to the Guru, and we will definitely be one day blessed with the Gur Parsaadi Game and so with Gur Parsaadi Gur Sangat and Gur Parsaadi Naam – Ik Oankaar Satnaam.*

*Dassan Das*

## 6. Overcoming a Lustful Mind

REQUEST FROM A LUSTFUL MIND:

Dearest Satnaam ji ,

dhan dhan pyare prabh-satkirpal,satgobind,dindayalsad rakhwal,sat sad kirpal, pyare satnaam ji ,satGuru Prabh abnashi, ghat ghat nivasi ji, agam aghad anoop, ramia , khaleen khel ekela, oh pyare Satguru and pyaree satsangat ji,

This papi, maham moorakh, manmukhi is always races towards maya and keeps on finding chances to see some porn or keeps on generating lustful thoughts, greedy thoughts and our actions are at neech and we are at neech maha papi, disobedient lot and Lazy no.1 , please all forgive us we are at ur pawan feet oh dindayale pyare satgobind Sat raam Satnaam ji , please give us strength to fight with these sickness, although u have given such Blessed blessed blessing of participation in this game of urs , we are atmost thankful to u in words in deeds we do not know . Pyare satguru-satnaam-satsangat ji please Baksh us from theses Rog , and give us strength to win , as SATNAAM JI KA KHALSA , SATNAAM JI KI FATEH. so all dear satsangat this papi confesses here of all lust ful karam he is doing , with thoughts and actions. Pyare satsangat ji please forgive us for masturbating with thoughts of those porns this papi hirda is calling for u dindayal sat kirpal please forgive us our misdeeds and all asat karams we cannot remeber our all karams of asat nature , but as you said Satguru dindayale we are here to ask for forgiveness from you, please relive us din dayale, please let us be at ur charan kamals Sada Sada .

oh pyaree Sadh Sat Sangat Satnaam Satguru,

Please forgive us for any offending,

this bistha ka kira loon harami is bound to make.

please forgive this fooling who doesnt knw hw to behave, hw to write , hw to do good, hw to recite ur truthful Naam, hw to be merged in u always.

Dandot to all Puran Sachyara Satguru dindayala-Satgopal-aap Nirankar- Agam Agochar -Pritam Pyara's Satsangat.



RESPONSE FROM DASSAN DAS JI:

PART 1:

Ik oankaar sat naam satgur parsaad

Dhan dhan paar braham pita parmesar ji

Dhan dhan gur-guru-satgur-gurbani-sat sangat-sat naam

Dhan dhan sat sangat ji:

Kottan kot dandaut parvaan karna ji, shukrana parvaan karna ji, seva parvaan karna ji.

Panj karam indrees are parts of your physical body which you actually physically perform your deeds. These are: two arms/hands, two legs/feet, tounge/mouth, anus and sex organ. The creation of a human being is the most beautiful creation of the almighty. Look at these five super divine powers given to you to make use of your physical body and be a part of the creation and participate in the process of creation.

At the same time there are panj gyan indrees that are also called five senses which a human is blessed with to interact with the rest of the creation and enjoy the creation. These are: eyes -

seeing, ears - hearing, nose - smelling, skin - feeling and tongue – tasting. Infact these are super divine powers that are given to us by the akal purakh ji to live this life and enjoy the nature in its correct perspective and in accordance with the divine wisdom – gurmat.

Incidentally at the same there are panj doots as well – kaam, krodh, lobh, moh and ahankaar and the sixth one is the desires – trishna, which make your usage of these panj karam indrees and panj gyan indrees very complex, infact these doots and desires prompt you to misuse these super divine gifts – super divine powers – super divine blessings and that is where you get trapped in by misusing them. This is where gur parsaad helps.

Dassan dass

PART 2:

Ik oankaar sat naam satgur parsaad

Dhan dhan gur-guru-satgur-gurbani-sat sangat- sat naam

Dhan dhan guru pyare jee:

Kottan kot dandaut parvaan karna ji.

Your panj karam indrees are responsible for your actions or deeds or karams, the panj karam indrees are directed by your panj gyan indrees – five senses, which are controlled by your mind, and your mind is controlled by your own wisdom, your own wisdom is your self wisdom, the worldly wisdom or durmat – bad wisdom, all three kinds of wisdom are a creation of human mind. This is how this cycle of behaviour continues for ever. Your own wisdom is all governed by panj doots and desires – that is why all your daily karams fall under either panj doots or desires or your mind is controlled by panj doots and desires. Above your mind resides the param jyot, which has lost connection with your mind – this param jyot is the super divine power which is basically running your breath and gives you life, however, your mind doesn't recognize this super divine power or param jyot and thinks that he is the incharge and runs everything, by doing so your mind is trapped in maya and is therefore, operating under maya and not directly under the param jyot. So your mind is the culprit – is refusing to recognize the param jyot running your breath and giving you an opportunity to recognize and realize this param jyot. So what is the remedy – to eliminate this mind and elimination of mind will provide a direct connection of param jyot with the panj gyan indrees and panj karam indrees. By eliminating your mind you will come out of the trap of maya and will realize that you are the real divine power – breath and life, who is running this body, and not the body that is running you. Your body's existence is due to this breath and life super divine power, and not otherwise. So when the mind is eliminated then your panj gyan indrees and panj karam indrees come under direct control of param jyot – super divine power and once that happens then all your karams will become sat karams. So elimination of mind is the key to success and this will be achieved by gur parsaad – naam simran, naam ki kamai, puran bandgi and seva. Puran bandgi is the stage when the mind gets eliminated and param padvi is achieved. All other methods and techniques are again self wisdom, worldly wisdom or durmat – and will not take you out of the trap of maya, only puran braham gyan, puran tatt gyan and puran bandgi will take you beyond maya, where there are no panj doots and no desires. Until your mind is eliminated prayer for forgiveness is a divine blessing – so you should be praying –

hum maha paapi hain ( I am a great sinner), maha pakhandi hain (a great hypocrite), maha kaami hain (greatly lustful), maha krodhi hain (full of anger), maha lobhi hain (full of greed), maha mohi hain (full of selfish attachment) , maha ahankari hain (full of self-pride), You are kind and forgiving, please forgive my bad deeds and sins.

A more frequent prayer like this will help you a great deal.

Dassan dass

## **7. From Attachment to Hatred in one easy step**

satnaam sada satnaam

dandauth bandhana ji

From Attachment to Hatred in one easy step ...

=====

Going from attachment to hatred takes one easy step ... FEAR.

Fear of losing what you think you love.

A great soul said "Where there is attachment, there is hatred, which is a reflection of fear. Fear is born out of attachment, the fear of losing what one has. Attachment and fear breed hatred. These three vices lead a person to stray from the virtues of earnestness and faith. Hence, attachment, hatred and fear have to be brought under control."

In the words of the 1980s singer Annie Lennox "You hurt me, I hate you." This song was a top ten best seller, showing many people related to the words.

But can I really blame anyone else for hurting me emotionally?

Ask well is that statement true, "You hurt me" ?

And I may say "Yes, its true, the one I loved with all my heart hurt me."

But is it absolutely true, "You hurt me?"

Am I not responsible for how I feel? Instead of blaming others, is it not more true to say "I let myself be hurt?"

How did I let myself be hurt? I had a natural feeling that I needed love. I needed attention and I needed affection. I couldn't stand loneliness. I needed someone to love and someone to love me. When I let that person into my life, I felt complete, I felt happy, I was in what I thought was love. But then I started feeling jealous everytime they gave someone else attention. Over time I started saying "You don't love me, you don't care about me." I was so full of fear of losing that person, that I started trying to control them and manipulate them to stay with me. When that didn't work then I felt despair at losing them, but that soon changed into hatred for their betrayal.

And now how does it make you feel, when you have that thought, "You hurt me"?

It makes me feel like I was used and abused, that what was most precious to me – my heart, was given to someone else in trust and they broke it. It fills me with anger and hatred.

How would I be if I never had that thought "You hurt me"?

Well, I would be peaceful and calm. I would feel happy and contented.

Have I ever thought that the opposite might be true, that rather than "You hurt me", it was actually "I hurt myself."

I know all the love I need is already inside me – God's Light. I know that my Guru has taught me not to blame anyone else for anything, that the only enemies I have are my five thieves. The thief that has stolen my amrit-lifeforce this time is MOH – selfish attachment. It was my MOH that got attached to that person, but when FEAR of losing them came into my mind then I began filling with HATRED because I felt they had hurt me. Infact, know I understand, it was my own MOH that hurt me. Baba Ji said to overcome MOH I don't leave contact with all people and live like a recluse in the mountains. No, I just take the selfish aspect out of it. And what is left? The caring part, the loving part, the serving part, the living for the God in the other part. When I am in MOH I think only of my own happiness, of being served, of being loved, of being the centre of attention and affection. In the words of another pop song, "If you love someone, set them free." That is the greatest love. To love with all your heart the God in their heart and in every heart. Baba Ji said that that is what God did on making the Creation, He loved each soul so much that He let us all go – set us all free. And if we are really His lovers we will come back. Which is the greatest joy for God, but if we don't come back then God does not fill with anger or hatred towards us. Deep within us He still loves us, fills us with our amrit-lifeforce and patiently waits for us – lifetimes in most cases.

Baba Ji said, "If you love someone set them free, if they are to be with you then they will come back." So trust in God, let the selfish part of MOH go, keep the loving serving part for yourself. Come into peace and let hatred go. Meditate on God's Light – God's Name : Satnaam under the blessing of your personal Guru. And realise that all the love you need is already dormant within.

Perhaps the words should be "Moh hurt me, I still love you."

Dust of your feet

Harjit

[www.satnaam.info](http://www.satnaam.info)

## 8. Doubts, Delusions And Illusions

The doubts, illusions and delusions are like cracks in the foundation of the Mansion of Bandhagee, which is the belief, commitment and trust on the Gur and Guru. These cracks are very dangerous and responsible for the downfall of a lot of people from the heights of spirituality. These cracks in the foundation of the Mansion of Bandhagee are formed by the little doubts and illusions and keep on widening until the entire Mansion of Bandhagee falls down, unless something is done to rebuild the belief, commitment and trust in the Guru.

What can we do to keep our trust, commitment and belief intact and indestructible?

Always pray to the Guru and Akal Purakh to give us the diamonds and jewels of Trust, Commitment and Belief in Gur and Guru. Pray every day, every morning and evening, every hour, probably every fifteen minutes to please give us these priceless jewels of trust, commitment and belief on the Gur and Guru. And continue these prayers until your Bandhagee is complete and the Mansion of your Bandhagee has been built on a strong foundation of trust, commitment and belief. And you have reached that level of Bandhagee where nothing can distract you, when we say nothing means nothing and this is called the Atal Awastha, the Sahaj Awastha.

Whenever a doubt or illusion enters in to your mind immediately pray for forgiveness and for the restoration of the belief and trust inside you for the Gur and Guru. Keep in mind always: if the trust and belief on the Guru is broken or is falling through the cracks then your trust and belief on the Gur is also falling through the cracks simultaneously.

Basically these cracks form holes in your soul and mind and the Amrit starts to drain out through these holes. And as the Amrit keep on draining, the five vices – Panj Doots keep on taking the place of the Amrit inside your soul mind and body.

Basically, everything that

- takes you away from the Gur and Guru,
- takes you away from the divinity and spirituality,
- takes you away from the Bandhagee and Amrit,
- makes you unstable and prone to distractions, illusions and delusions,
- comes in your way while doing your Bandhagee is the creation of Maya.

Maya is sitting like a Cobra Snake on your head to bite you when ever you give it a chance and all the time until your Bandhagee is complete.

When your Mansion of Bandhagee has been built on a very strong foundation of trust, belief and commitment then the Maya crumbles and falls on your feet at this point she becomes your servant. But until this point you have to stay alert day and night, awake or sleeping. Be alert at all times for this Cobra Snake and ready to counter it at any cost. If you do so then you will be

able to find out very quickly when these cracks are starting to form in the foundation of our Mansion of Bandhagee.

"Always remember whenever you start to have negative feeling or start to feel negativity inside your soul and mind, whenever you are not able to concentrate on Naam Simran, the cracks are starting to form and the Amrit has started to flow out through these cracks and again the remedy is the prayer as mentioned above."

Dassan Das

## **9. Confused and Broken Hearted**

*Ik Oankaar Sat Naam Satgur Parsaad*

*Guru Pyare Jee:*

*Whenever you have a problem turn your face towards your Guru and Akal Purakh with your head at their feet and with folded hands, with full humility, humbleness, trust, faith, devotion and love and pray to them for giving you the guidance to solve the problem you are in, if you do so you will for sure find a way out of the problem you are facing. So let us do the same over here – pray to the Agam Agochar Anant Beyant Dhan Dhan Paar Braham Pita Parmesar and Dhan Dhan Guru Ji with Kottan Kot Dandaut Bandhna at their lotus feet for helping us understand the situation we are in and give us the divine wisdom to help us get out of this situation.*

Sat Sri AKal

i have a question...

well i love you articles ...they help in clearing some of the

confusions about life.

*Thanks for being truthful to us with your current situation, thanks a zillion times to the Almighty for provoking you to communicate with us. We appreciate you reading the articles. This is all very simple – the whole world is run by the Maya and Maya is eating the entire humanity on a continuous basis – the Panj Doots and desires make you do all kinds of ASAT KARAMS – and your pains and sorrows are nothing but a result of your own deeds in the past of this life and all previous lives you have been through, so blaming anyone for your own deeds is not wise. The best thing is to accept your own UNTRUE DEEDS – ASAT KARAMS and concentrate at the present in not performing any ASAT KARAMS, AND PERFORM ONLY SAT KARAMS – TRUE DEEDS and true deeds are performed under the SATO – QUALITY OF MAYA, bottom line you need to understand how the Maya works in your life and you can learn this only by praying to*



*the Almighty to give you the divine wisdom and divine wisdom will come in when your divine doors open. This can happen only by focusing yourself on Naam Simran so we will try to answer your concerns in the following text but the solution to this issue is only winning over Maya – that will calm you down completely from inside and you will be blessed with the Gur Parsaad of Chad Di Kala. Now this is not going to happen just like that so you need to start praying for the Gur Parsaad of Naam, Naam Simran and Puran bandgi and Seva and then a time will come when you will be blessed with this Gur Parsaad and you will start moving on this path to Sach Khand. Harjit Ji please send her the Gur Parsaadi writings on Maya and deeds.*

im confused about one thing in my life, which i need help with.

well i see...or at least try to see everyone as one Jot of God. now i

have met some people who are just ...they lie a lot , or try to hide

things. i can sense them and i know what they are up to. what should i do with those people? as a sikh we are suppose to be humble and all....so is there a good way to help the people who do that? who you can't trust but can't say to their face that they are liars. i see that its because of attachment. may be that i dont wana hurt them... else they will go away or not talk to me. so i donot know how to go about this part of life.

*Your problem is confusion and confusion is darkness – no passage in sight – no light at the end of the tunnel, it is all darkness, no path to the truth is visible to you – and that happens without the divine wisdom. But one thing you are blessed with is that you can understand when people lie to you, which is a blessing. You are right everyone has a Jyot inside which is keeping the life going – Jyot is the life element which keeps the body going, but at the same time this divine light is giving you a test as to how far can you go in understanding this divine Jyot inside every one of us. So you go so far only where you understand that the people are lying to you but then you are stuck there and get confused about what should you do or how should you deal with these folks. Weather you should get angry with them or hate them or whatever? You are also blessed with the divine wisdom that this is happening because you are attached with these people, which infact are trying to hurt you by being untruthful to you or if you stop communicating with them they will get hurt and so on, and you should be thankful to the God for giving you this divine thinking. So how do we resolve this situation? Where people are being untruthful to you – so this is a part of the Karni – deeds as we said whatever we receive or get is a result of our own Karni in the past of this life and all previous lives, once you understand this divine law then you will stop blaming people for your own Karni. The next question is how do we get rid of this confusion and of the effects of our Karni and make our life sublime – full of bliss and happiness, how do we get out of this effect of our Karni – the answer is very simple and easy – ONLY GUR PARSAAD OF NAAM, NAAM SIMRAN, PURAN BANDGI AND SEVA can take you out of this effect of the Karni.*

*Your confusion is obvious without understanding how this entire creation works. The readings on Maya will make you understand how this entire creation works. Also take time to read about Naam, How To Do Naam Simran and other writings – everything written pertains to making*

*your mind stable and calm, that is what Bandgi is all about – stop the mind – remove the mind – replace the mind with Puran Param Jyot.*

my trust has broken by many people many times...and i feel that even

though people might think i trust them...i know inside that i feel empty and feel unsafe thinking there is no point in trusting anyone. i try not to connect with anyone....but think about waheguru. but sometimes i feel that i am going in the wrong direction. i should see waheguru in them and not isolate my self.

*The entire world operates under the influence of Maya and only a person who has won over the Maya is beyond Maya and only the one who is beyond Maya is trustable – the one who has merged in God – Nirgun Saroop is trustable – the one who is operating under the direct Hukam of Akal Purakh is trustable and truthful, everything else is untrustable, so how can you trust a common person who is drenched in the scum of Maya – a normal person is drenched in 40 feet deep scum of Maya and expecting him to be trustworthee is a mistake, a serious mistake, so we can trust a person who is completely truthful, sees, speaks, hears, serves and delivers the truth and nothing but the truth and sach a person is called Khalsa – a Puran Braham Gyani, who has earned a Puran Sachyari Rehat – so you are right when you say – no point in trusting anyone and only think about the Waheguru, so you have that divine knowledge but there is a lack of trust on the Akal Purakh, so develop your trust in the Akal Purakh, develop your devotion and love for the God and then God will take over and help you guide through every situation, not only that when you become fully enlighten then people will look at you to get help and guidance. Seeing God in everyone is a divine quality and can't be wrong, but isolating doesn't mean isolating God in them, but isolation means detachment – internal detachment and convert the attachment in to true love, and praying for them rather than hating them and feeling hurt, feel piety on them and pray for their betterment. Be kind in your heart, be humble and full of humility – these are all divine qualities, when your heart gets filled up with these divine qualities – unconditional love, devotion, trust, faith, love, humbleness, humility and kindness then your heart will become infinite lime him and you will become a Sant Hirda where these things will not be able to distract you.*

i dont know what to do.

*Do you still don't know what to do – just concentrate on Sat Naam Simran and you will learn more and more and will earn more and more divine wisdom.*

i get the feeling that this started when a guy who liked me totally

betrayed me. i was kind of into religion and felt guilty just being with him and talking to him. but i guess we were in "love" later on as our talks progressed....and then its jus i dont know what happend. he lied to me from the begining and then told me someof teh truth about his life. and then from their we were on and off about talking to each other and missing each other.

*Religion teaches love, no relegion teaches not to talk to others, so there is or there was nothing wrong with your relationship and there is nothing to feel guilty about, and if he betrayed you*

*then he is guilty and not you, if you were sincere in your love – if it was love and not the lust then you are truthful – and we know that your love was love and not the lust, but his love was not love and it was just lust – Kaam, that is why he was not truthful to you and how can he like you if he is not truthful to you, he never loved you but his heart was full of Kaam and only Kaam, never loved you which lead you to brake off from him, which is something good happened, so why even worry about it or why even think about it, just forget about it and get on with your life. He was not for you and you are not for him. And again that is a part of your destiny based on your previous Karni as explained earlier.*

i really want to stop thinking about him and want a clouser. i tellmy

self that he is not worth it think about all teh wrong things he has

done in his life...and how he is not much into religion where as i am. i still talk to him sometimes, but it always end up messin my whole

thinking and peace. we do have feelings for each other ..i can feel um...i can hear and feel how he feels about me. they are strong feelings, but he is married. i just can't understand how i got into this mess. nd my mind blocks all of the thought baout him being horrible human being. i know that he is wrong, that its all wrong, but i dont know how to detach my self from him.

*When you know that you should stop communicating with him then why are you thinking and even talking about him. When you know that you should put a closure to it – again your inside wisdom, so why not just do it – forget the past, don't think about future and just sieze the current moment and be truthful in the current – present and the effect of your past Karni will start to diminish. Sat Naam simran will remove your confusion and will give you mental streangth to get out of this fast, so please concentrate on Sat Naam Simran and stay calm and stop thinking and talking to him then you will do a lot better.*

we dont talk much, because once i told him that if it was someone else

who had donethat to me i would have slapped them so hard. but my heart

always melts and can't think about doing that to him. He got really mad

and said that i was a fool, and i act like a little kid!

why isit at one point i am all free from all this, and at somepoint im

all thinking about him.

i wana pucke atthese thoughts. what kind of person am i? no respect for

my self? no standards? no grace? how do i bring my self back...

i dont even knwo where i am suppose to bring my self back to. a person

who is clean and can hear the hukum and follow it

*When you know that you have to be internally clean then what is holding you back from doing so, when you know that he has been and is wrong and your relationship with him is not based on trust and love then what is keeping you back from giving up on him. Only one answer to all your issues and problems is Sat Naam Simran and understand your own karni and the game of Maya and once that happens then you will get out of this mess.*

please help me to understand this whole mess.

*There is no other magic to have a control over your mind and win over your mind, only Gur Parsaad of Naam, Naam Simran, Puran Bandgi and Seva can elevate you to such higher levels of spirituality where you realize the presence of God inside you physically and win over the Maya completely and reach Atal Awastha so please keep on concentrating on Sat Naam Simran and praying for the Gur Parsaad of Naam, Naam Simran, Puran Bandgi and Seva.*

*Dassan Dass*

## **10. Bandgi - Waging War Against Maya**

kar ba(n)dhae thoo ba(n)dgi jichar ghatt mehi saahu ||3||  
*O human being, do (bandgi) loving worship on the Lord,*

*as long as there is breath in your body. ||3||*

SGGS 724

Bandgi means 'loving worship of the Lord'.

Why do we do Bandgi?

Why do we need to do Bandgi?

And what exactly is doing Bandgi like?

These are some very important questions which we need to understand in a little bit of depth in terms of divinity and spirituality.

We do Bandgi to :

- get out of the cycle of birth and death,
- to clean us up from inside,
- to cure us of all the mental sicknesses,
- to win over Panj Doots (5 Thieves) and all the desires,
- to win over Maya (mammon) completely,
- to win over our mind,
- to clean our soul up so that we can meet the Almighty,
- to obtain salvation,
- to be able to see, speak, hear, deliver and serve the Eternal Truth,

- to be one with Akal Purakh,
- to become a Sant Hirda,
- to obtain and achieve all the qualities of Akal Purakh,
- and once you become Jivan Mukht then serve others, help others to obtain salvation.

There are some other by products of doing Bandgi:

- It makes our daily life cleaner and smoother,
- brings inside peace in our daily routine,
- keeps our mind balanced,
- we don't get excited,
- we get the mental strength to deal with the ups and downs in our daily life
- helps us to deal with the sorrows we face in our normal life,

- it keeps us aware of not to speak or do untruthful acts or deeds,
- it makes our conscious clear and clean,
- we don't hurt anybody,
- our efforts are directed to do everything truthfully,
- the obstacles in our daily life are minimized
- everything starts to fall in the right place for us,
- we don't get angry towards others,
- our heart becomes kind,
- we become humble and earn humility,
- our character becomes cleaner,
- we earn respect in the family, friends and society,
- our wisdom gets better and better,

- we start to understand the divine wisdom and put it in to practice in our daily life,
- and slowly and slowly we keep on marching closer to the Almighty.

We are very fortunate to be born as human beings in this life of ours. The human life is very precious, it is very difficult to get, because only in a human life we can do Bandgi and get advantage of all the above narrated benefits. The basic purpose of human life as described in Gurbani is :

- to achieve salvation,
- to meet the Almighty,
- to be one with Him,
- to merge with Him.

All the human deeds, actions and reactions are performed under the control of and due to five human senses: seeing, speaking, hearing, touching and smelling.

These five senses operate under the direct control of human mind.

The human mind gets all the directions from the human wisdom.



The human wisdom is the worldly wisdom, the wisdom that operates under the influence of the three attributes of Maya:

1. Tamo : DARKNESS

These five enemies of our soul reside inside our body, they are also called the Panj Doots (5 Thieves that steal our inner energy “amrit”).

- Kaam (Lust)
- Krodh (Anger)
- Lobh (Greed)
- Moh (selfish Attachment)
- Ahankaar (Ego).

In addition to these attributes which are called mental sicknesses there are a few others –

- Nindya Chugli Bakhili (Slandering of all kind),
- Raj (Kingdom, worldly positions brings ego in us),
- Joban (Youthful Beauty that promotes the feeling of lust ),
- Dhan (Money cause of greed and corruption),
- Maal (Material things cause of greed and corruption),
- Roop (Beauty of the opposite sex causing attraction of mind and bringing in feeling of lust),
- Ras (Tastes of the tongue)
- Gandh (Smell that distracts your mind with a feeling of lust) ;

## 2. Rajo : DESIRES

Asa - hopes

Trishna - longing

Mansha - desires;

## 3. Sato: GOODNESS

- Daya (Kindness & forgiveness),
- Dharam (Religious Acts),
- Daan (Charity donations- Dasvandh donations),
- Santokh (Contentment),
- Sanjam (Patience, Humbleness, Humility).

Some people take the literal meaning of Maya as only money, which is not true, the divine meaning of Maya is described as these three attributes.

In Gurbani Maya has been called :

- the darkness,
- the scum,

- the mud we are living in,
- the Nagni – snake cobra sitting on our head at all the times ready to bite.

You can at any time do a self evaluation of any deed you perform and you will find that all your deeds fall under one of the above attributes of Maya. Only a Sant, a Sadh, or a Braham Gyani or a Puran Khalsa is beyond these attributes of Maya. Only the one :

- who has merged in Akal Purakh,
- who has a Puran Jyot Parkash inside,
- who has reached the Param Padvi,
- who has completed inside pilgrimage,
- who has win over the mind and Maya,
- who is living in Puran Sachyari Rehit,
- who is living in Sach Khand,
- who sees, speaks, hears , delivers and serves the Eternal Truth

is beyond these attributes of Maya.

The entire world operates under the directions of the Maya. As long as we keep on following our own wisdom, we will be under the dire influence of Maya; and mind it and take it for granted as long as we are operating under the Tamo and Rajo attributes of Maya, we will never be able to achieve our objective of human life, which is Jivan Mukti – Salvation.

The salvation is beyond these three attributes of Maya. Salvation is not operating under the influence of the Maya but to win over Maya and be beyond these three qualities of Maya. Salvation is nothing but to liberate our soul from the shackles of Maya. It is the Mukti from Maya, and it can happen only by eliminating our own and worldly wisdom. Eliminating our own mind and bringing the five human senses under direct control of divinity and follow the divine wisdom.

Where as two qualities of Maya (Rajo and Tamo) are anti divinity, the third quality (Sato) is pro divinity and this quality of Maya helps us move towards salvation. The Sato quality of Maya helps us defeat the other two and reach a level where we can receive the Gur Parsaad – Eternal Blessings, and move on to the path to Sach Khand, do our Bandgi and be one with Almighty.

So for moving towards salvation and get all the other benefits in our current life as explained earlier we will need to wage a war against the Rajo and Tamo qualities of Maya with the third quality – Sato on our side. As we practice and perform under the influence of the Sato quality of Maya we keep on winning and winning and winning. When we reach a stage when we receive the Gur Parsaad our progress in winning the war against Maya becomes much faster. When a concerted effort is made on a constant and consistent basis then success is bound to come. Eventually we will be able to win this war against the Rajo and Tamo qualities of Maya, and reach the salvation stage, the liberation stage, and liberate our soul from the Shackles of Maya.

The important thing is to understand what weapons we should be using and what weapons will help us the best and very effectively to fight against the Rajo and Tamo enemies of ours and win them in a very efficient manner. The most important thing in the commencement of Bandgi is to develop a complete and full belief, commitment, trust and faith in the Gur, Guru and Gurbani. The higher the degree of trust, belief, faith and commitment the easier and faster it will be to win this war against Maya.

The first and the foremost weapon is the Naam; concerted, consistent and constant efforts on Naam Simran will bring the best rewards. This is the highest service of Almighty: Prabh Kaa Simran Sabh Tey Oonchaa. Read first Ashtpadi of Sukhmani Bani for the benefits of the Naam Simran. Guru Arjun Dev Ji has very kindly presented all the benefits in the First Ashtpadi of Sukhmani Sahib.

Naam is the highest Hukam of Akal Purakh, Gurbani says everything else except Naam is false (Kood), which means everything else, all the other deeds are untrue (even the true deeds are not rewarding unless we do the Naam Simran). If we do do the Naam simran, Naam Amrit takes us through the internal pilgrimage which is the highest spiritual and divine pilgrimage. When the Naam Amrit comes inside our Surat - mind and Hirda then only we can complete our inside pilgrimage.

Naam Simran opens the inner spiritual doors (Bajjar Kapats) including the tenth gate (Dassam Dwaar). Naam Simran activates the seven centers of spiritual energy in side our body which are called as Sat Sarovar in Gurbani. This brings Naam Amrit inside our soul and mind, and helps us go through the inside pilgrimage. The real and the divine pilgrimage which takes us closer to the Almighty.

Naam Amrit is the Dori, the rope which when held and used for climbing up this path to the eternity will lead us to the Ultimate.

Naam Amrit is the ladder that takes us in to the Sach Khand, means that makes us completely truthful from inside and outside. It makes us single vision, fearless, kind, humble, sacrificing, loving, helping others and brings in us all the divine qualities. And when this starts to happen then all the mental sicknesses of Maya start to leave our body, mind and soul and eventually our soul and mind is liberated from the shackles of Maya.

Wherever there is Naam there is no effect of Maya, the soul and mind, which is drenched in Naam Amrit becomes so stable that can't be distracted by Maya at all.

Naam Amrit is the Gur Parsaad and is defined in the very first line of Gurbani – which is called the Mool Manter: Ik Oankaar Satnaam.

All the other religious actions and deeds, the true deeds, which form a part of the Sato quality of Maya brings us closer to the achievement of the Gur Parsaad, and when we have accumulated enough of these truthful deeds and by virtue of our religious actions and deeds, we are blessed with the Gur Parsaad; the real Bandgi starts after the achievement of the Gur Parsaad.

In fact the man is responsible for building his own destiny, whatever we sow today we will reap at some point later in this life or in future lives. Whatever we have sowed in our previous lives, we are reaping today, so if we sow only good deeds, truthful deeds, Sato deeds, and sow Naam by doing Naam Simran, we are bound to finish our account of all the bad deeds of the past and eligible for receiving the Gur Parsaad.

And once we receive the Gur Parsaad and then commit ourselves completely to the Gur and Guru, surrender ourselves completely to the Gur and Guru, then we are bound to keep on going up and up the spiritual ladder and we will be able to beat the Maya and win over its Rajo and Tamo qualities.

Therefore, until the time we reach a point where we will receive the Gur Parsaad, we should

- keep on accumulating the Sato Karams
  
- keep on praying for the Gur Parsaad
  
- concentrate on our daily life activities and try to make them as truthful as we can,
  
- watch all our actions and deeds and make sure that they are not prompted by any of the Rajo and Tamo qualities of Maya

- engage ourselves in continuous prayers, repeated prayers during the day and night time asking for forgiveness of the untrue deeds or the deeds performed under the Rajo and Tamo qualities of Maya during our day to day life,

- slowly and slowly our behavior will start to improve, our actions and deeds will start to become more and more truthful and eventually we will become completely truthful.

Practicing Gurbani in our daily life is also very important, it brings in us :

- humbleness,

- humility to kill our ego,

- a sense of forgiveness that will diminish our anger,

- love for our family as if they are Gursangat, that will relieve us from the selfish attachment,

- loving and respecting everybody as Sangat will eliminate Moh from our inside and convert it to pure and pious love for the entire creation and will bring a single vision ness in us,

- kindness that will relieve us from the greed for the money and selfishness,

- giving Dasvandh to the Guru will relieve us from the attachment and greed for money and worldly possessions,

- contentment and not craving for worldly things will bring our desires under control,
- restraint from slandering anybody else that will remove hatred from our inside and will develop a sense of respect for everyone in the society,
- looking at our own bad qualities and not pointing fingers to others will make us realize how bad we are and what do we need to do to improve ourselves,
- earning poverty of inside – Garibi Ves Hirda will make us Nimana and will bring humility inside our soul and mind,
- considering ourselves lower than everybody else will bring humbleness in our mind and soul,
- helping poor and giving charity donations will bring kindness in side us,
- placing Gur, Guru and Gursangat above everything else and developing unconditional devotion and love for them will bring tremendous spirituality inside us.

The practice of these weapons described above and the golden rules cited above will help you win the war against Maya without much difficulty.

Dassan Das



## 11. Sexual Fantasy

QUESTION FROM A Ji :

I am in a great problem. Whenever I see any young lady, sexual fantasy take place in my mind. I always do simran for little time. please enlighten me. I am 27 yr old bachelor.

REPLY 1 FROM DASSAN DAS Ji:

*IK OANKAAR SAT NAAM SATGUR PARSAAD*

*GOD BLESS YOU WITH DEEPER AND LONGER SESSIONS OF SAT NAAM SIMRAN*

*Thanks for being honest, bold and courageous by bringing your serious mental problem up for resolution. This is called lust, which is a deep mental sickness. This has been called Kaam in Gurbani and is one of the Panj Doots – Kaam, Krodh, Lobh, Moh and Ahankaar. These doots are a part of the Maya, which has three attributes: Tamo, Rajo and Sato. Please read the following Gur Parsaadee writings on the Maya, Panj Doots and Spiritual Cleaning.*

[http://www.satnaam.info/index.php?option=com\\_content&task=view&id=88&Itemid=0](http://www.satnaam.info/index.php?option=com_content&task=view&id=88&Itemid=0)

[http://www.satnaam.info/index.php?option=com\\_content&task=view&id=230&Itemid=0](http://www.satnaam.info/index.php?option=com_content&task=view&id=230&Itemid=0)

*The Panj Doots fall under the Tamo attribute of Maya and Kaam – Lust is one of these Panj Doots, which is the problem you are facing. The truth is that almost all the people suffer from this mental sickness – or we can say a majority of the population suffers from this serious mental sickness. This mental sickness destroys a person mentally and physically. For that matter except the Sato attributes of Maya, the other two are very serious and damaging mental sicknesses. Only Sato attributes take you higher in spirituality and help you bring all the divine qualities inside you and delete all the bad qualities from your inside and help you balance your mind and bring it to stability. So concentrating on Sato attributes helps in bringing your mind under control and the best of the best Sato attributes is the Naam Simran – so we will very humbly request you to start focusing on Sat Naam Simran and you will start to have a control on your mind. Longer sessions of Sat Naam simran will eliminate your problem altogether – and whenever you see a woman just try to see your own mother, your sister or your daughter in her, consider them as your mother, sister or daughter, and at the same time look at their feet and keep on reciting Sat Naam and your mind will start to become more and more stable. Getting married will also help you a great deal. We will pray to the Akal Purakh for blessing you with the Gur Parsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva.*

*Dassan Dass*

REPLY 2 FROM H :

Satnaam

Veer ji,

*I can relate to what you are saying , i think many young single sikh men experience the same feelings. I spent many years feeling guilty about my sexual thoughts and urges. And religion only made me feel even more guilty. But the more I suppressed my sexual urges the more guilty I felt when I masturbated. Even though I was wearing religious uniform and praying all the time I couldn't beat the sexual desires and the fantasy and would end up watching late night soft porn movies. Then feeling even more guilty the next day, running to the gurdwara doing more prayers. Then even though i was trying to be pure and humble and looking the part with my religious uniform and respect from religious people and religious girls, no one wanted to marry me. If i was attracted to anyone I thought it was lust and didn't approach them to get to know them. And that just led me to feeling more lonely and inflamed the sexual desires even more. I used to not try to masturbate for as long as possible - managing 3 weeks once, but then the mind rebelled.*

*So this is not an easy path and religious preaching by the mainstream does not help much. God has created MAYA - attractions and temptations to things of the world. And KAAM or sexual desire operates in each of us for a reason...to keep the creation going and to allow our karmic dues to be repaid.*

*There are three parts of maya that run the creation - sato, rajo , tamo. There are three parts of the mind that operate under their influence. I call them DESIRE PART, DESTRUCTIVE PART, and GOD-PART. First you have to start observing your mind to see where your thoughts are coming from. Sexual fantasy is coming from the DESIRE side. You accept that inside yourself, When you repress it it become destructive..so now you feel guilty for your sexual fantasy. So you are on the other side of the mind. And for most people in the world they go from one side to the other and get torn apart in the process ..as you are. IT drains you of all your energy, self-belief, self-confidence. That's why these 5 passions are called 5 thieves - panj dhoots - they steal your life force - your inner amrit.*

*How do you conquer lust? You don't, only Guru's grace does. When i finally realised that I couldn't beat lust, not even by looking like a tough saint-soldier on the outside and filling my head with stories of the brave sikhs of the past, then the verse from gurbani from dhan dha guru nanak dev ji came "vaho vaho sachay ma teree tek, hau papee thoo nirmal ek" meaning "Wondrous wondrous True Lord, I seek Your refuge, for I am a sinner and You are the Perfect One." What a revelation. I finally realised that only God and the Guru are perfect everyone else is imperfect. And trying to become perfect by my own means was trying to do it under the*

*influence of my own ego. And it was my own ego saying on one side "to be perfect you have to see sex as impure, a barrier to spirituality, hence sex and masturbation is evil." And when succumbing to those sexual desires then ego would say from the other side of the mind "you are such a bad person, you are a pervert, you are weak, you a fake - looking like a good sikh on the outside full of sex on the inside."*

*Ego can only be beaten with Guru Grace - GurPrasad. Dassan Das ji can give you GurPrasad because you have done the first thing to expose your ego and that is too really express from your heart how you are beaten down by ego making you feel bad about sexual desire. Ego loves to hide in secret dark corners of your mind. Meaning how many people would have confessed what you did in your email? Or even thought what they were doing was bad? Not many. How many would have told you what I have told you about how my own mind operated? Not many, because it is ruining our reputation in respectable society. But it is the only way to expose and beat your ego. You confess how you feel, what darkest thoughts are coming into your mind - instead of identifying with them, just observe them like they are someone else's thought, like you watch TV. And let them come and go like clouds floating through the sky of your mind. Don't let them stick by letting your ego say "you are such a bad person for having those thoughts." and don't let your ego do the other side by saying "so what, it's natural to have sexual fantasy - and I don't need God or religion to make me feel guilty"*

*Keep emailing Dassan Das ji with the thoughts that are coming, keep offering and exposing them to God and Guru and enlightened souls. Keep falling at the feet of God and Guru and Dassan Das ji and saying "waho waho sachay ma teree tek, hau papee thoo nirmal ek."*

*That will free your mind, free you of guilt. And with blessing of gurprasadi naam you will keep your mind in the third part - the GOD part. And when you stabilise here and fill with love, you will see all as great, all sexual union as God keeping Creation going - all as purely and innocently as a child sees the world. The simplicity and purity of God in everything - desire free and destruction free. But to get to this stage you need to overcome sexual desire, so you have Dassan Das ji's blessing, keep confessing and keep praying for the gift of gurprasadi naam from Dassan Das ji. On a practical note, nature in you wants your genes to carry on and by still being single you are not going with the flow of nature, the HUKAM RAJAE CHALNAA meaning you are not listening to your body and mind and getting married and reproducing and having a family. So that is another reason why you are in mental turmoil. Guru Gobind Singh ji said love your wife more and more every day and don't look at another woman even in a dream. So for most people on the spiritual path we are not going to beat lust overnight, but by containing it and giving it an outlet within marriage it can be slowly drained of its power over us. And that is what has happened to me over the last 8 years of being married. Sex does not bother me. IF it happens with my wife then that is God's will but I don't desire it nor chase it nor get attracted by other women. Even in the act of sexual union keep doing naam simran and you see the god-part of sex. God in the male loving the God in the female, God doing everything to Himself.*

*Baba Ji says that At one level nature is driving everything forward to reproduce, and sexual union in a divine sense is the temple of creation. It is where God - the Creator Being - KartaPurakh is fashioning His creation. This is the Highest Truth of Sex, and is what is meant by Tantric sex. But this state of understanding and experience is only really understood and experienced by the enlightened souls. For every one else sex is either driven by desire, what is called LUST. The animal nature in us, the Lower Mind*

*So it is a journey for you to take from going from your lower mind, your animalistic mind comprised of the Desire and destructive parts, getting Dassan Das ji's grace confessing what your ego and lust and other thieves are doing inside you and exposing them of any power they have over you, moving more into the God-part of you - the higher mind by meditating on the SATNAAM mantra and stabilising into the Light of God, where you will experience the divine meaning of sexual union.*

*dust of your feet*

**REPLY FROM DASSAN DAS JI:**

*H Ji:*

*Thanks for being so explicit, this is an excellent piece of divine wisdom you have earned, A Ji will definitely benefit from this, please publish this one for the benefit of other truth seekers as well, this is Gur Parsaad - deep divine wisdom, and how it is earned by Bhagat Ji your Seva is incredible. God bless you with the Sada Suhag, this is our prayer for you day and night, with every breath of ours - God bless you with the Sada Suhaag and make you a Sada Suhagan. Sat Naam will not only help in winning over the Kaam, it will win over the Maya completely. Please send some detailed Gur Parsaadi writings on Maya and its operation, mind and its operation and Sat Naam to A Jee as well. God bless him with the Gur Parsaad.*

*Thanks again, Dassan Dass*

==

**CONFESSION OF LUSTFUL MIND:**

*Satnaam ji,*

*forgive us sangat ji for betraying Satguru ji and ourself and committing heinous crimes under kaam's control. this loon-haraami forgot the words of Satguru ji that Dargah is watching us and masturbated yesterday. Although wanted to watch ugly stuff but Satguru ji saved us once again and we didn't do that.*

*keep your feet on our head ji.*

*beat us with chittars and leather belts ji. blacken our face and make this gadha sit on another gadha and punish us hard ji. give us the hardest kick, smash our face ji.*

*we apologise for sending such words and negativity to all the Sant-brahmgyaani satsangat ji. this is all we have ji. we*

*r sorry.*

**REPLY FROM H:**

*SatNaam Veer ji,*

*God Bless you. Good way to get over lust, is to go to sleep early, stay away from late night tv, porn websites. Become solid in your amritvela 2.5 hrs. If you are not married, then marriage helps alot, after you have kids lust naturally reduces. Plus within marriage sex is not considered as lust as Dassan Dass ji has written, so there is no guilt and shame attached to it. If you are not married and are young, then masturbation is your only outlet for this powerful energy within you. Baba ji said that "masturbation is God playing with himself, teaching you about sex. Otherwise your parents never taught you, so He teaches you himself." It is not shameful or to be feeling guilty about it. It is made by the creator , it is part of your body and energy. It is lust when the sexual energy, urges and cravings and desires RUN YOU, control you, make you into a slave. Best thing we found was avoid external infulences like late night TV, porn websites, friends who are lustful. Spend more time on amritvela and seva. get married have kids. And if you do masturbate once in a while as an outlet, then just do your Satnaam simran, rather than fantasising about anything else. Keep your mind in the moment, keep doing Satnaam and then*

*desire goes. Baba ji said sex is not bad, it is man's desire that is bad. Baba ji said even during sex keep donig your Satnaam, dont become a slave to the enjoyment of sexual pleasure.*

*This path is not about making sex and masturbation as bad, then feeling it is a shameful act for which we must be punished. you wont be able to stop masturbating, until much further into your bhagti when the job of sex is done. so are you going to keep on feeling guilt and shame (destructive qualities) until that day?*

*Dust of your feet.*

*Dandaut bandna ji.*

*REPLY FROM K:*

*Satnam ji,*

*In the begining these attacks are common. we need to be really strong internaly, with simran otherwise we will always loose to these evils.*

*As our first step in bhagti is dharam khand. thats when we bring our life into discipline.*

*talking, eating, sleeping and all your daily routines should be in discipline.*

*there are only 2 ways to control the kaam that is by simran, and by eating in limits . overeating always creates kaam energy.*

*whenever we open the leash of mind( means not doing simran) it will be attacked from these evils. always ties a leash to the mind with simran and stay in present.*

*rest its natural that when ever this energy increases in your body then it has to come out either by night fall or other ways. So when ever we leave our mind ideal from simran it will either dream about porn when you are at young age or money, or arguments in your mind.*

*i think only weakness in ourself is lack of simran. when ever they attack try to fight back with naam simran, don't surrender.*

*These r few thoughts from my donkey brain, rest sangat is wise they may help you in better way.*

*sewak*

**REPLY FROM H:**

*Dandauth Bandhna ji*

*Tanraj ji is only in his 20s when lust is most active in most young men, but he told us a while back, and we hope we understood correctly, that the way to overcome lust is whilst having a good amritvela routine and daily discipline as described above, is to hold off from masturbation for as long as you can, so perhaps 3 weeks before you succumb. Then try again , maybe you hold off for 6 weeks and succumb. Then hold for 9 weeks next time and you succumb. Then hold off for 12 weeks and finally your mind gives in and you win over it. Tanraj ji is dhan dhan. When we were his age and doing our bhagti we couldn't hold off for more than 3 weeks at a time and by then we were getting really lustful and on masturbating enjoying the release but feeling full of guilt and feelings of failure. Then running to the Gurdwara to do our sevan and simran to get cleaned up again - peace of mind again. In the end we realised we can never beat lust, its only ego to think so - akhan jor chupa na jor - no power to speak no power to be quiet as Baba Nanak ji writes. Realised we have no power and we sung a shabad of Baba Nanak ji in which he wrote, "waho waheo sachay ma teree tek. Hau papee tu nirmal ek - wondrous wondrous true One, I am sinner You are the Pure One." Which made us realise that we will always be asinner, a papee, no matter what we do , we are full of filth. We then feel at SatGuru ji's feet and gave in, realised we are always a sinner and HE is the only Pure One. Battling with lust broke our ego that we could beat lust. Great lesson that took years to learn.*

*Baba ji said that to overcome any desire there are two ways, either get the divine wisdom and give it up as Tanraj ji did. Or to indulge in that desire so much so that you see the heaven and then the hell of it and finally get sick and tired of it. Then it can never bother you again. Baba ji gave the example that if a drunk comes to him and wants to give up, he says to him, "well just give it up, or if you can;t do that, then drink so much that you drink yourself to near destruction. After which you will say "god please save me - NO MORE DRINK PLEASE."*

*So that is why on this spiritual path, for most people, the path of denial as Tanraj ji did, is very , very tough. So the other path of getting married and then only having sex with your partner,*

*have kids and as you get older the lust energy diminishes and fades away. Or in your unmarried days at least masturbation is better than sleeping around or sexually abusing someone. When we were in our teenage years and 20s we could not hold off lust very well. Now in our 40s after 12 years of marriage and two kids, it hardly bothers us. We don't desire for sex, but as Baba ji says if it happens with our partner then that is hukam and a healthy marriage and natural cycle is having sex about once a month. Baba ji also explained that masturbating often is using up a lot of blood cells to create semen, which uses up your spiritual energy and wastes it in desire. It is a tough one to beat - Lust - but it can be done with GurParsaad. May take longer than our ego wants, that's all, but learn to accept the hukam and natural cycle of sex energy in this body. And come to peace with yourself and your sexual behaviour.*

*Dust of your feet.*

## **12. Personal Problems**

*Ik oankaar satnaam satgur parsaad  
Dhan dhan paar braham pamesar  
Dhan dhan gur-guru-satgur-gurbani-sat sangat*

*Kottan kot dandaut parvaan karna ji; ik oankaar shri satnaam ji ki fateh parvaan karna ji, shukrana parvaan karna ji, apney charna di Dhool bakshna ji, aap sabh dhan dhan ho, tey dhan dhan raho, chad di  
Kala vich raho, naam vich raho, sat vich raho, sat vich smaoo ji, sat Saroop ban jaaoo ji, amrit ishnan karo ji.*

*Bhajee has asked some questions, it is all the gur kirpa and gur parsaad that make things happen, a continuous prayer is the key to success, concentration on naam simran and seva and by doing so bringing in all the divine qualities is the key to the dargah, the complete dedication and, surrender to the gur and guru is the key to the dargah and winning over maya, we have tried to answer his questions, please don't hesitate to add to it, you are all dhan dhan and by doing so will be serving the truth and helping everyone else, your spiritual experiences and words of divine wisdom will help everyone. Our (dassan dass) responses are in capitals for your convenience.*

**Dhan Dhan Ik Oan Kar Sat Naam sri Vaheguru  
dhan dhan Sat Sat naam Sat guru, Gurbani**



Dear Sat naam ji,

ap ji charna vich dandaut..

You are dhan dhan, and the true one. I am false and foolish and dirty and gunda. please forgive this gunda paapi for all his sins and paapi thoughts towards you and the sat naam parivaar sangat Hari.

*We are nothing, we don't deserve any praise, all the dandaut and praise goes to the gur and guru, we are just another worthless creature on the face of this earth capable of doing nothing, there is no existence of me, my mine in this universe, only thing that exists is the ik oankaar satnaam, that is the only and only eternal truth, rest is all garbage, he is the only karta purakh, he is the only doer, he does everything, he is one supreme power that makes thing happen, it is all his gur parsaad that makes things happen.*

*Everything is under his hukam – his supreme command, even his naam is In his supreme command, the supreme hukam, the supreme command is ik Oankaar satnaam, and only this naam's simran with shardhaa, preet, humility, garibi ves in hirda, the full and complete belief and commitment to him, the full and complete trust and faith in him can make things happen, can fill us with the gur parsaad.*

*Only our prayers to him can make things happen for us, can straighten our Minds, can transform our minds from the control of maya to the control of param jyot, only a continuous prayer from the inside most part of the heart, the prayer that comes from concentrated mind, the prayer that comes out with full belief, devotion and love, the prayer that comes with the full sense of completely sacrificing ourselves to him, a complete surrender to him, surrendering everything we do or perform at his shree charans can bring the gur parsaad of divine control to our mischievous mind.*

*Let us all pray to him on a continuous basis, repeating this prayer every five minutes inside us, and continue to do so until our mind stops the mischief and gets absorbed in him completely and is replaced by param jyot and wins over maya. We have very humbly requested at the charans of all of you many a times and will repeat this prayer – ardaas once again, and it is our dargahi*

*promise to you all that whosoever does this ardaas on a continuous basis will win over maya and be free from the bandhans – shackles of maya forever.*

*There is an article that was written on cleaning of the mind – spiritual cleaning – explaining how to get rid of the previously committed asat karams, please keep on reading that article every week to remind every one to do the practice explained in this article, and again we need to put all this divine wisdom in to practice with love, devotion, faith and trust then only we will be able to cleanup our inside and reach at the stability stage.*

*We have to keep on accepting our misdeeds on a continuous basis to stay Unaffected by maya until maya is completely defeated.*

*Ardaas:*

*Hum neechan key neech gunehgaar kood kapati loonharami hum maha paapi  
Hain, maha pakhandi hain, maha kaami hain maha krodhi hain maha lobhi  
Hain maha mohi hain maha ahankaari hain, asee apney sarey gunah tey  
Awwgun kabool kardey haan kirpa karkey sadhey gunah baksh dey.*

*The moment you repeat this ardas your concious and mind will become Clear, your attention will go back in to naam, your mind will stay focused on naam all through the day (this ardaas is very rewarding during the day time, while at work, driving, shopping, or doing other things) it will keep you focused on the sat karams, and when you start repeating this ardaas then whenever you get any distracting thought you will be absorbed in this ardaas right away and your chitergupt will be cleaned, the only thing is that it should be performed with the real thirst of cleaning you from inside, with belief, trust and faith, with love and devotion.*

Dass needs your help, past few weeks we've been kinda struggling, simran has been difficult in the sense that we've had bad thoughts, and found it hard to get peace, we've also been Struggling in personal and work life. Please help us in explaining what we need to do.

*We will stress again and again on longer sessions of naam simran, infact when you sit for simran it takes a few minutes – depending upon individual's state of mind and spiritual state of soul, it might take only a few minutes or it might take half an hour or more for arriving at concentration of the mind, and after the concentration have been achieved and you start to feel the intensity of the amrit increasing then its continuation for long hours will be very rewarding, when we sit down for naam simran, the first two hours are counted on earth and the third hour onwards the simran is counted in the dargah, imagine when we give 10% - dasvandh, he puts in remaining 90%, when we give 20% he puts in 180%, when we give 30% he puts in 360%, the reward keeps on multiplying like that, that is why gurbani Says:*

*Satgur kot penda aagey hoye leyt hai,*

*You go one step and he will take ten million steps towards you, so would you like to collect only 90% or 1000% or higher it all depends on your love and devotion. The more time you put in, the more you will gain in terms of*

*Concentration, amrit and winning over maya. Everything have been explained in the gur parsadi writings, this will happen only when you earn it, when you perform, when you practically do and experience the change, then only the divine wisdom and divinity will come inside you, just by reading books and articles you don't gain much, these things are there to motivate you and tell you what happens when you perform in the real life, and unless you perform and experience you will not be able to earn the rewards.*

1. Ardas for forgiveness: please advise us on where we are going wrong, as we are getting stuck in when we do a sin, other sins can come and we can end up being in a while in asking for forgiveness, also we are getting in rituals when asking for forgiveness.. please advise us of the best procedure..? Lets say x, y, and z sins happened.. what do we do/say next in the mind..?

*Please re-read the articles pertaining to the ardaas and spiritual cleaning and controlling the mind, and please keep on repeating them, let us start publishing at least one article every other day, it seems like people are forgetting and we need to keep on sending the reminders to them. We will once again stress on reading the article on spiritual cleaning again and again and put that in to practice, that is the only fastest way of cleaning your mind of the effects of the previous life as well the previous janams.*

1. Do you need to repeat God's name 5 times after you have sinned, is once enough, or is it not even required.?

*It is not repeating the naam, it is the naam simran with shardha, preet, devotion, love, faith and trust, you should be doing naam simran all the time, you should not let your mind stay idle even for a second, as soon as your mind gets free from the work you are performing, you should automatically switch to the satnaam inside you, then where is the chance of committing a sin, and even if you did committ a sin it will be washed right away: hari kaa naam kot paap par harey.*

3. What is causing our problems in not getting peace and our problems in simran?

*Your inadequate commitment, belief, trust and faith are the reasons  
For your distractions, your lack of practising the gurbani in the real life is the cause of problems, your not spending enough time in naam simran is causing you the problems, your dubidha is causing you the problems, your illusions and delusions are causing you the problems, your not complete surrender to the gur and guru is the root cause of the problems, the lack of complete surrender is causing the problems, if you want to do puran bandgi then you have to surrender yourself completely and come under his hukam, unless there is me, my, mine the problems will remain, you have to stop doing me, my and mine and remove all delusions and illusions from your mind, as long as you are in dubidha you will keep on facing such problems.*

4. Why are we getting so many negative thoughts towards other people and in our mind (e.g. sometimes the Rape word comes into our mind)... what can we do overcome these problems..? please give us light in terms of wisdom what we should be doing..

*There is a lot of divine wisdom given to you, the lack of practicing  
The divine wisdom is the cause of the bad thoughts, we keep on getting more and more divine wisdom in the form of articles and words, there is every kind of divine wisdom, on every topic that has been sent to you all from time to time, bhajee has now very kindly put them in to the form of books as well, but it seems like there is a lack of reading the words of divine wisdom and practicing them in our day today life, these are not mere articles or a piefe of writing, it is all gur parsaad based on the actual physical experiences, if you treat it as mere articles or reading material then nothing happens, if you bring it inside you by putting it in to practice then only you*

*will be advancing on this spiritual path – karni is very important, unless you bring the divine wisdom in your karni and make it a sat ki karni nothing will happen – sat karni sat jaaki rehit.*

5. You know when a negative thought comes into our mind.. is it ok not to ask for forgiveness i.e. just God you did that.. thank you for that thought.. whatever comes in the mind, you are doing.. are we surrendering in this way?.. or is this not a good approach to use for negative words?

*The negative thoughts are under the rajo and tamo control of maya, They are not created by the divinity, god doesn't tell you to bring bad thoughts inside you, maya does, the panj doot do that to you, the desires do that, the feeling of roop, rus, gandh, sparsh do that to you, these are the distraction causing elements, god doesn't tell you to do asat karams, he tells you to do sat ki karni, don't blame god for your bad thoughts, blame yourselves, your own karni, surrendering is by munn, tan and dhan – not by holding him responsible for your asat karni, you are the one who write your own future by virtue of your own good or bad karni, you write your own fortune by virtue of your karni, if your karni is sat, the future will be sat too, if your karni is asat, the future will be full of sorrows, sat karni will bring in peace, love, devotion, faith, trust, eternal happiness and comforts, the asat karni will bring sorrows and depressions, distractions and illusions, disruptions and dubidha.*

6. Does giving Maya (i.e. money) to charity give any peace or positivity to the mind, what are the benefits to the mind of giving dhan to charity in the form of money..?

*Giving dasvandh is a mandatory divine law, there is a lot of divine wisdom available in the form of the written material published so far. We should not be looking for any benefits, the love and devotion have to be unconditional, if we say if we give to charity this or that should or will happen to me is foolishness, there is no value for the naam, bandgi and seva, the divinity is not weighed in these terms, you have to do it and then without asking for any rewards the rewards will come by themselves,*

*The rewards will depend upon your love and devotion, humility and humbleness, garibi in hirda means utmost humbleness nimrata, it all depends upon how much you dedicate yourself, how much you surrender*

*Or give up yourself to the gur and guru, the rewards are proportional.*

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ps Thanks so much for the Amrit water (in the bottle given) and thanks for all your blessings .. always thanks to you ji.. please bless us so that we may be at your charans... sat naam. i am nothing,  
I cannot do nothing..

you are sada dhan dhan dhan.

*Thanks to you all for being so kind and patient, we pray for you all To win over maya completely and be in chad di kal on a continuous basis.*

Dassan Das

### **13. Stealing Is A Dargahi Crime**

These writings are in continuation of this sevak's Benti for disseminating the wealth of divine wisdom accumulated during the readings from the books written by Sant Baba Waryam Singh Ji and on Sant Baba Nand Singh Ji and Sant Baba Ishar Singh Ji. In fact nothing belongs to this bishta ka kira, everything is Guru's property, all the praise is for the Gur and Guru, for the Guru Sahibans, Sants and Bhagats, Braham Gyanis and Sant Satgurus who have taken on their shoulders the weight of the entire Kalyug's operations and made this earth a livable place from time to time in the past and those who are currently doing the same Seva for the betterment of the mankind.

This is a divine wealth of divine qualities which you all can practice in your daily life and become a part and parcel of the divinity by doing so. Become one with the eternity by losing your own identity – the body and mind, your own wisdom and replace it with Puran Param Jyot Parkash. These divine qualities are a fuel of the Puran Param Jyot and the assimilation of these qualities will make your Jyot more powerful and brighter, will enhance your Amrit, will enhance your Bandgi and will make your Hirda a Sant Hirda.

With the Gur Parsaadi Gurkirpa of Dhan Dhan Gur and Guru let us pray to understand the stealing part of the human nature. Stealing is a major distracting element of the human brain and

mind and takes us away from the Almighty and closer to the hell. Stealing of anything is an ASAT KARAM and will never bring happiness and peace to your mind body and soul. There is a portion of the human brain that is called the reptilian brain. The function of this reptilian brain is to prompt you to snatch and run. This part of the brain prompts you to be jealous about the possessions of the others and develops in you a sense of owning other people's possessions. This also develops in you the feelings of why the others are in possession and you are not. This takes you away from the contentment (divine quality) and prompts you to adopt foul means like extortion, bribery, black marketing, stealing, snatching, killing, cheating, deceiving, discrimination, to strive yourself to possess the things you don't have but the others known to you have. All these foul means are Asaat Karams and make your mind, brain, soul and body a Dargahi Criminal for sure.

Anything earned by foul means will never be rewarding, it will spoil your future of the current life as well as the future lives. All these foul means adopted and practiced for increasing your possessions are prompted by the LOBH – Greed, which lives in the chest portion of your body. Lobh – greed is very dangerous, and even more dangerous is LABH – the greed to accumulate the possessions such as money, property for that matter anything in your possession which is extra to your needs including the food is counted as possessed under LABH.

Sant Baba Nand Singh Ji never build a permanent place for himself. He never accumulated anything for Himself and His close followers. Whenever He used to move from one spot to the other spot He will destroy the place (by burning) being left and build a new temporary shed or Zhuggi for Himself at the new place. So much so He would only carry a couple of clothes only with Him and no food either, the left overs were either distributed among poor people or thrown away.

Once TATA (owner of the famous TATA Group of Industries in India) came to see Sant Baba Nand Singh Ji when He was visiting Delhi and offered Sant Baba Nand Singh Ji to build a Gurudwara for Him, obviously TATA was a very rich man and could easily build a place for Sant Baba Nand Singh Ji, but He refused to do so. And when TATA insisted and said that He (Sant Baba Nand Singh Ji) can't find a donator like TATA then Sant Baba Nand Singh Ji refused to take any donation from TATA and told that he cant find a TYAAGI (person who has sacrificed everything) like Him (Sant Baba Nand Singh Ji).

There is another famous story in the history of India – Mohammad Gajnavi was a Moghul Empror who attacked India 17 times and looted all the wealth from India (India was a very rich country in those times and was known as Golden Bird), including the wealth from the famous temples of India and accumulated a unimaginable quantity of wealth (diamonds and jewelry) in

his capital – Gajni (which is some place in the middle east). This was the height of his LABH, and when he did so the last time and went back to Gajni, his body got paralyzed and he was handicapped physically. His sons were not successful rulers and were not able to protect the wealth accumulated by Gajnvi, and when he realized that then he repented a lot but what could be done, he had to bear the rewards of his Asat Karams. But when he realized his mistake he wanted to correct it but his physical condition was very poor and he could not do much. But he did come out openly to the public and criticized himself for his bad deeds and told his countrymen to learn a lesson from his deeds.

There are couple more examples of LABH in the history of the world – Alexander the Great and Hitler. These two people are famous for their LABH for acquiring more and more land to rule over. When Alexander (Sikandar – known as in Punjabi) was returning home (after facing a strong resistance from the Indian King) he got sick on his way back and with all the land and wealth accumulated by him could not save his life, he was desperate to see his mother but could not get a few weeks or months of life extended even when he was prepared to give half of his kingdom in lieu of his death. Hitler met even a worse end of his life by being forced by the circumstances to commit a suicide.

LOBH leads to the LABH – greed leads to the accumulation of the wealth by foul means. Nothing except Naam Bandgi and Seva goes with you at the end. We need to concentrate only on collecting the eternal treasure of Naam by doing Bandgi and Seva.

There is another form of stealing that needs to be watched. Stealing somebody's writings and words and presenting them as your own words or writings. This kind of a stealing is dangerous because this is done to achieve false public praise and any kind of praise will bring in the element of ego in you. Never steal anybody's writings and present it as your own writings, however, you can quote the writer while using others writings to communicate with others. So any kind of stealing is a Dargahi Crime and leads to the destruction of the soul mind and body.

Dassan Das

#### **14. What is Bhav-sagar ?**

There was a question asked by one of the folks about what is BHAVSAGAR [TERRIBLE-OCEAN]?



Whenever we face a question or a problem we should always pray for the Gur Parsaad. In fact we should be always praying for the Gur Parsaad:

“Dhan Dhan Paar Braham Pita Parmesar,  
Kirpa Karo Kirpa Karo Kirpa Karo Deen Key Datey.”

So let us do it once again with folded hands and with Kottan Kot Dandaut and Kottan Kot Shukrana to Dhan Dhan Guru and Dhan Dhan Agam Agochar Anant Beyant Aprampar Suaami Paar Braham Parmesar, “Kirpa Karo Kirpa karo Kirpa Karo Deen Key Datey; please give us the Gur Parsaad to give us a deep dive in to the true eternal meaning of the Shabad Bhavsagar.”

Praying with utmost humbleness and with complete trust and faith, devotion and love, commitment and belief, with complete surrender brings in tremendous rewards in terms of the priceless diamonds and jewels of the Braham Gyan and our Amrit keeps on enhancing with the carving of these Gyan Key Moti.

Let us look at the deep divine meaning of this very important Shabad "Bhavsagar": The simplest meaning of the Shabad "Bhavsagar" as it comes to this slave of the slaves, slave of you all, the slave of the entire creation is that is "Maya".

Maya is the Bhavsagar [terrible ocean], whatever is visible with your naked eye is the Bhavsagar. The Panj Doots – Kaam Krodh Lobh Moh Ahankaar, Asa Trishna Mansha Roop Rus Gandh Raaj Joban Dhan Maal, Shabad Sparsh and even the Sato attributes of Maya-Daya Dharam Daan Sanjam come under the perview of the Bhavsagar.

In a nutshell anything that is beyond the three qualities of the Maya – “Trihu Gun Tey Parey” is not Bhavsagar and everything else is the "Bhavsagar".

Your selfish attachment with the family is the Bhavsagar, the family itself is a Bhavsagar, the entire society, the entire world is a Bhavsagar, anything that is operated under the influence of Maya is a part of the Bhavsagar.

Dassan Das

## **15. Intoxicants**

Use of any kind of substances which distort your mind and body are prohibited in the Gurmat.

Drinking and use of any kind of narcotics and intoxicating substances are totally forbidden on the path of Parmarath - Naam Seva and Bandgi, this is characterized as a very dangerous and heinous Dargahi crime, worse than killing somebody.

The person who drinks alcohol destroys his seven generations, the person who drinks alcohol is the killer of his seven generations. The person who uses tobacco products is even a more serious Dargahi criminal, he is the destroyer of his 100 generations, he is the killer of his 100 generations. The use of tobacco products, or even touching them is a Dargahi crime. Once Guru Dassam Patshah Ji were very kindly conducting his normal discourse to the Sat Sangat Ji, when He was explaining to the Sat Sangat that the Gods and Goddesses - all Devi Devtas and the spirits that are stuck below the Sach Khand (in Fourth Khand) come in at the place where such Sat Sangat is conducted, when the Sat Sangat requested the Dassam Patshah Ji to let them be able to see these Devi Devtas, Guru Dassam Patshah Ji provided them all with the Divine Vision – Dib Drishtee – so that they could see these souls of Devi Devtas and appreciate the importance of Sat Sangat, even Vishnu Bhagvaan Ji were also sitting in this Sat Sangat way back in the congregation on bare land, and when the Sat Sangat saw this happening they were overwhelmed by the divine importance of the Sat Sangat because the participation in such a Sat Sangat where there is a Puran Sant Satguru sitting, where there is a Puran Braham Gyani sitting, these things happen on a daily basis, the same kind of experiences have been encountered by many people in Baba Ji's Sat Sangat as well, so much so in Baba Ji's Sangat many people had Guru Patshahian's Darshans as well.

So when Guru Dassam Patshah Ji were explaining the importance of the Sat Sangat to His Sat Sangat a king came in to greet the Guru Patshah Ji, and as soon as this king came in, all the Devi and Devtas started to leave the Sat Sangat, at this the Sat Sangat was surprised and questioned

Guru Patshah to know the reason for the departure of these souls of Devi and Devtas, then Guru Patshah Ji told the Sat Sangat that this king who walked in the Durbaar used tobacco three days back and the souls of the Devi and Devtas could not withstand his smell, the rotten smell of the tobacco coming from a human being. The worst and the most heinous Dargahi Crime is the Nindya, and the Nindayaa of a Sant is the worst, because the Nindak kills an unlimited number of his generations and receives all the punishments as explained by Dhan Dhan Pancham Patshah Ji in the 13th Ashtpadi of Sukhmani Bani.

So it is our earnest request at the Shree Charans of the Sat Sangat to follow this divine piece of wisdom and make your life neat and clean from inside and help yourself by doing so on this path to Sach Khand.

YOU ARE VERY FORTUNATE TO MEET TOGETHER AND HAVE THE SAT SANGAT,  
SO PLEASE INCREASE AND ENHANCE YOUR SAT SANGAT PARTICIPATION  
WHICH WILL HELP YOU A GREAT DEAL ON THIS PATH OF ETERNAL TRUTH – SAT  
SAT SAT SAT SAT SAT SAT . . . . . THERE IS NO LIMIT IT IS INFINITE.

Dassan Das

## 16. Me, My and Mine

**kabeer maeraa mujh mehi kishh nehee jo kishh hai so thaeraa ||**  
**thaeraa thujh ko soupathae kiaa laagai maeraa ||203||**  
*Kabeer, nothing is mine. Whatever there is, is Yours, O Lord.*  
*If I surrender to You what is already Yours, what does it cost me? ||203||*

Let us pray to the Gur and Guru for giving us the Gur Parsaad of understanding the Non-Truth element behind the meaning of "Me, My and Mine" which is the biggest source of ego generation in our mind and body.

"Me, My and Mine" is the physical representation (it is physically reflected in our deeds, actions, reactions and thoughts) of the ego-Ahankaar-Haumai, which is the most serious and chronic & poisonous virus which has infected the entire human race. This virus is so serious and dangerous that it keeps the masses involved in the cycle of death and birth for an unimaginably long period

in time and space. The "Me My and Mine" has created a dark screen between the eternal truth (Param Jyot Atma) and the non-truth (Maya) element. So if we can understand the "Me My and Mine" aspect of our behavior then it will become easier to eliminate our ego or Haumai, because this is the root of the Haumai – ego – Ahankaar.

The biggest source of ego generation is the body of the person. And the mind controls the body. In this way it effects the mind. In other words we can also say that there is no difference between the mind and the body. The existence of the mind is due to the body. And ego lives in the brain part of the body. In more simpler and practical way we can say that mind is body and body is mind.

Let us look at the "Me" first of all, what is "Me"?

When we say "Me" we refer to our physical body. This body is made from five elements: air, water, earth, fire and sky. Now look at these five elements are these your body's creation or the body is created from these elements? The answer is the body is created with the combination of these five elements. So the next question is who is the creator of these five elements? Are you as "Me" the physical body creator of these five elements or there is some other super power behind the creation of these five elements? The answer is obviously the super power is the creator of these five elements. And if these five elements are not your creation and they are created by the superpower then who is the creator of the body? Obviously the superpower is the creator of the body. Then how does this body becomes "Me" - it should be His (God's) because He is the creator.

Let us look at it further. The body is created by the combination of five elements: air, water, earth, fire and sky. Now can you take these five elements physically and combine them? Can you mix all of them together? The fire will burn everything, the water will dissolve everything, the air will blow away everything, the sky is not accessible to you, in other words is it physically possible to combine these five elements by a normal human being? The answer is obviously NO. These elements are physically not compatible with each other, their physical properties don't let them be together in any circumstances. But in spite of the non compatibility of these five elements in the human body these five elements are held together, and what is it that is holding these five elements together? The answer is the Super Power is holding them together. What is that Super Power that is holding these five non compatible substances together in the form of your body? The Super Power is the Param Jyot Atma, the life element. It keeps the body going by breathing. It is the Jyot (Supreme Light) that keeps these five non compatible elements together and this Jyot is the God Himself. There is no difference between Atma (individual soul) and Param Atma (God, Supreme Soul). The soul that goes beyond the three-

sided maya (Trihu Gun Tey Parey) becomes Param Atma. This body is only a house for this Param Atma to live and spend some time in. Like we buy a house or a car and then after using it for a number of years we sell the old home and buy a new home or sell the old car and buy a new car. In the same way this Param Atma lives in the body for a life time and then leaves it and enters in a new home to live another life. And this cycle continues until this Param Atma recognizes Himself and distinguishes Himself from the rest of this play of Maya and detaches itself from the Maya and finds His Eternal Home – the Nirgun Saroop. Like a drop of ocean goes back to the ocean.

This wonderful act of holding these five non compatible elements together in the form of the body is the "KUDRAT KA KRISHMA", it is a miracle and this miracle happens due to the Hukam, the will of Akal Purakh, there is no parallel power that can perform this miracle.

So in the real eternal sense the real "Me" is this Krishma, the "Me" is this Super Power, the Param Atma, the Param Jyot, the Life and not the physical body, and the physical body belongs to the creator and not the "Me" that is normally understood by the masses as the physical body.

Since the body is mind and mind is body and that is what is normally understood in the physical sense as "Me" by the human beings, is replaced by the Super Power, the Param Atma, the Param Jyot, the Life in the real eternal sense. In the end there is no "Me", there is only the Super Power, the Param Atma, the Param Jyot, the Life.

Similarly let us look at "My and Mine", which again for all practical purposes on the physical planes of the Maya World is understood as the stuff belonging to your physical body. Such as your clothes, your house, your car and so on. Let us take an example of a brick used for building the home – which is made by mixing the clay with water then molding it in to the proper shape and then baked in the fire before it is used for building the home for you. Now think for a moment – does the earth or the clay belong to you or created by you, the answer is no the Creator has created this element and by virtue of that this is the property of the Creator.

The second element that goes into making the brick is the water – does the water belong to you? Are you the Creator of the water? The answer is obviously no. The Creator has created the water so the water belongs to the Creator. So the brick, the clay mixed with water, belongs to the Creator. Then the fire is used to bake the brick. Again the question is who created the fire? Was it not created by the Hukam of the God, the only Creator? Then where is the question of you claiming that the brick belongs to you and how can you claim that the home built of these

bricks belongs to you? Will it be wrong if we say that everything is created by the Creator and so everything belongs to the Creator and not "My and Mine".

Understand this divine wisdom that every thing belongs to the Creator and there is nothing that belongs to you – the soul. The physical body doesn't belong to you so detach yourself ( your soul) from all these physical elements whatsoever they may be – house, clothes, household goods, family members and so on. For that matter everything that is physically seen with human body eyes is not yours (not the souls, not the Param Atma the Jyot inside you). Then you will be able to win over your ego – Haumai – Ahankaar and by doing so you will be able to win over your mind completely and win over Maya completely.

Once that happens then you (soul) will go beyond the three attributes (Raj - desire, Tam – darkness, Sat - goodness ) of Maya and go back to your (the soul's) eternal home and never be born again to live in the house made from these five non compatible elements – your physical body. You, the soul, will find your eternal home - the Dargah (Supreme Court) of Akal Purakh and stay there forever and enjoy the highest and most blissful place in time and space.

The above description explains what is meant by:

*Kabeer, nothing is mine. Whatever there is, is Yours, O Lord.  
If I surrender to You what is already Yours, what does it cost me? ||203||*

The person who understand this wonderful piece of divine wisdom given in the Gurbani will be able to achieve the Jivan Mukti (salvation while alive). Because Jivan Mukti is the Mukti (freedom) from Haumai (ego). Jivan Mukti is Mukti (freedom) from Maya (mammon). And by deleting "Me, My and Mine" from your inside you will be able to do so.

Just an understanding and acceptance of this piece of divine wisdom will make you go beyond the three-parts of Maya (Trihu Gun Tey Parey) and merge your soul back in to the Nirgun Saroop (Suprem Light of God). Please delete the "Me, My and Mine" from your speech, mind and Hirda and you will reach heights of the spiritual world.

## 17. The Illusion Of Discrimination

It is an illusion (bharam) in itself to discriminate between good and bad. Eg It is an illusion to think that meat is bad but lentils are good. Or that men are better than woman. Or that religious looking Sikhs are better than cut-haired Sikhs. Discrimination gives birth to desire and duality. For example with meat, the animal dies according to its pre-destined life cycle. The Guru's teach that life and death is all under the Command of God. As long as you are not killing the animal with cravings for the taste or for the thrill of the kill you are not doing a bad deed. God has given each being the right to kill for food. But not the right to kill for desires – meaning you are doing a bad deed if you kill for pleasure or for sport or for cravings for the taste. One can opt not to eat meat if it disturbs the mental state. Again, it is in the mind and not in seeing one food as good and another as impure.

We have to conquer the dualities, the doubts and illusions. We have to essentially merge the three minds (trikuti : creating, destroying , balancing) to a single God-like mind (Embodiment of Light). The Trikuti (third eye) opens after dwelling with one mind in meditation. It is the spiritual state of a devotee in the highest realm "SACH KHAND" – God's Realm Of Truth. It signifies a singular vision of a bhagat, as he or she becomes the embodiment of the Lord. This is where bhagat chants–

"Tohi Mohi anter kaisa"

**O'Lord, there is no distance between two of us,  
you - the Highest of the Highest  
and your very humble servant  
are absorbed in each other.**

This state is difficult to understand for a common being. The Lord is going to make you do the things you probably wouldn't want to do. The true bhagats recognize His will, and sacrifice everything without any self. It is impossible to completely understand the infinite nature of the Lord.

Bhagat Sadna Ji got the wisdom through a goat, as he (a butcher by profession) was ready to cut its head. The Lord gave him the message that he is killing the goat in this birth, and the goat is going to repeat the same with him in the next birth.

It is also true that the meal offerings from ill-earnings do corrupt your mind. This is true for common beings, but the Saints have the ability to sanitize the food, as they pray before eating it. Baba Nanak did not eat the rich food from Malak Bhago probably to convey the message to his Sikhs.

There is similar history related to Bhagat Ravidass Ji from his previous birth. Ravidass ji was cursed by his Guru Bhagat Rama Nand ji to be a low caste in his next birth because he chose to bring the whole food from a nearby rich man's house instead of collecting from common people's houses (Bhagat Ravidass ji used to go door to door and collect food for his Guru and other followers. He was instructed by his Guru to bring the food from common people's houses. He was specifically told not to go to one particular person's house. This person was an affluent person, but he was making his living out of ill deeds).

One should not interpret Bhagat Rama Nand ji's intentions as discriminatory. He was totally against the caste-system, and he did this perhaps to communicate the message to his followers and others. Without going into further details, we would like to mention that Bhagat Rama Nand ji was Guru to many so-called low caste bhagats – Ravidass Ji, Namdev Ji, Sain Ji, and many more. The bani quoted through Bhagat Rama Nand ji is a part of SGGS Ji.

Baba ji eats meat if offered. That is probably unique to the traditions. Every bhagat is unique and has a unique charisma. The Lord has not created things or people alike. Looking at the history, Baba Farid ji was destined to live in a saint's rough rags, and he used to chew on chippattis made out of wood to kill his desires and needs. Yet the sixth Guru Hargobind Sahib and Dasam Patshah lived in royal dress-up.

**jio thoo raakhehi thiv hee rehanaa thumharaa painaih khaae ||1||**  
*As You keep me, so do I survive; I eat and I wear whatever You give me. ||1||*



*In the recent past, Brahmgyani Baba Nand Singh ji lived in temporarily built soil-huts throughout. He used to demolish these and would relocate often, and do the same again. Whereas Baba Ishar Singh Ji Rarewale, lived in an affluent manner. An example - Baba Ji had several hundreds (if not thousands) of pairs of shoes. This is how he was served by the devotees. Maya is the servant of Saints, yet it runs the common beings. All of the above mentioned bhagats or Gurus were under Lord's total will, and they served only the truth.*

*Once again, the Almighty is beyond any judgment or limits, and so are His bhagats. We cannot put any assessment on Brahmgyanis.*

*Baba ji advises everyone to be truthful, and remember the Lord. He does not force anyone to put on a turban, or take the same off. According to him, the key importance should always go to the internal discipline (anderly rehat). Baba Ji does not encourage or discourage to change from being clean-shaven to an amritdhari or vice-versa. According to him, be puran sachiara (completely truthful) first, and if your internal guru inspires you to put on a turban or be amritdhari – then do it. SGGS Ji clarifies –*

*sarab dhharam mehi sraesatt dhharam //*  
*Of all religions, the best religion*

*sarab dhharam meh srsatt dhharam //*  
*har ko naam jap niramal karam //*  
*is to chant the Name of the Lord and maintain pure conduct.*

SGGS 266

*sabh thae ootham eihu karam //*  
*This is the most exalted deed.*

*sabh th tham eh karam //*

*sagal dhharam mehi sraesatt dhharam ||  
Of all faiths, this is the most sublime and excellent faith.*

*har simaran thaeraa hoe oudhhaar ||  
Meditating in remembrance on the Lord, you shall be saved.*

*janam janam kaa outharai bhaar ||3||  
You shall be rid of the burden of countless incarnations. ||3||*

SGGS 895

*Khande da Pahul (Sikh Initiation Ceremony) was introduced by Dasam Patshah under His (The Almighty) Hukam. It is a initiation Amrit that brings you to the Dharam Khand. Or you can consider it a Panthak Amrit or Baptizing Amrit. It is good way of showing your commitment to God . But remember it is just the beginning.*

*One should not consider him (her) self the "Khalsa" here. It is a sin to even think like this because you have to completely (tan-man-dhan) surrender and accomplish this Padvī in Sachkhand-the fifth khand. This is where the puran Jyote dwells in the hirda of the devotee. The tenth Guru Gobind Singh Ji quoted*

*very clearly:*

***"Pooran Jyote jage ghat mein, tab Khalas Tahe Nakhalas janei"***

*Only the one within who's heart the Perfect Light shines is the KHALSA,*

*Recognise all others as NOT KHALSA."*

*Guru Gobind Singh*

*The very soul that is enlightened with His divine Jyote (light) is a Khalsa and whoever is not, is a Na-khalas: not a Khalsa. A very fine line (no room for any confusion) laid out by the tenth Guru here that whoever is totally committed to the Almighty and is one on one with the Lord, is a Khalsa. It does not talk about Bana (dress code) or Shasters (weapons) here at all.*

*An Amritdhari has to be extremely humble and respectful to all. Consider thyself the lowest of the all (people from your faith, other faiths, animals, birds and so on). Control your five vices and monitor it for progress on your Ego-gram, Lust-o-gram, Greed-o-gram, Anger-o-gram etc.. If at anytime your score on the vice-grams is deteriorating then it implies that you are heading back on the path of falsehood. It doesn't matter if you are Amritdhari or not – this applies to all. You can be an amritdhari, and if you do not stay the course of true internal discipline, you are not any more religious or spiritual than anyone else. Instead, if you gained any ego out of it and start slandering others, it is going to take you backwards. Bhagat Kabir ji very bluntly quoted in SGGS Ji –*

*kabeer preeth eik sio keeae aan dhubidhhaa jaae ||  
Kabeer, when you are in love with the One Lord, duality and alienation depart.*

*bhaavai laa(n)bae kaes kar bhaavai gharar muddaae ||25||  
You may have long hair, or you may shave your head bald. ||25||*

SGGS 1365

*There are many in Baba ji's sangat who have changed from being clean-shaven to keshdhari.*

*breham giaanee sa(n)g sagal oudhhaar ||  
In the Company of the God-conscious being, all are saved.*

*naanak breham giaanee japai sagal sa(n)saar ||4||  
O Nanak, through the God-conscious being, the whole world meditates on God. ||4||*

SGGS 273

*A brahmgyani is an enlightened soul, and he ignites the spark in others through his blessings and wisdom of the truth.*

*breham giaanee kaa bhojan giaan //*  
*Spiritual wisdom is the food of the God-conscious being.*

*SGGS 273*

*The brahmgyani is constantly in the company of the Lord, and he tastes the holy nectar all the time. The Brahmgyani's teachings and blessings do the same for others.*

*breham giaanee sadhaa samadharasee //*  
*The God-conscious being is always impartial.*

*breham gn sadh samadharas //*

*breham giaanee kee dhriatt a(n)mrith barasee //*  
*Nectar rains down from the glance of the God-conscious being.*

*SGGS 273*

*Eventually, anything that is visible is going to vanish, and it is the `Naam' itself that gets you the salvation forever. All the religions if truly followed lead to the same destination – Sachkhand, and all disciplines / rituals related to the religions are external to the Sachkhand.*

*One has to detach from all the bonds at the end (Sachkhand). SGGS Ji says –*

*breham giaanee ba(n)dhhan thae mukathaa //*  
*The God-conscious being is free from entanglements.*

*SGGS 273*

*A Humble Servant*

## **18. God, the perfect Truth and Maya, the perfect Illusion**

God, the Parbrahm Parmeshar is the complete and Infinite Truth. Has always been Truth and always will be the Truth.

**aadh sach jugaadh sach ||**  
*True In The Primal Beginning. True Throughout The Ages.*

**hai bhee sach naanak hosee bhee sach ||1||**  
*True Here And Now. O Nanak, Forever And Ever True. ||1||*

SGGS 1

God is Infinite Truth, nobody knows God's limits. Satgurus like Nanak, even though in union with the God, the Truth, admitted:

**balihaaree kudharath vasiaa ||**  
*I am a sacrifice to Your almighty creative power which is pervading everywhere.*

thaeraa a(n)th n jaaee lakhiaa ||1|| rehaao ||  
*Your limits cannot be known. //1//Pause//*

SGGS 469

Maya is the complete and unlimited Illusion. Maya, that is, everything that you see in this world with your eyes, is a complete, perfect and infinite illusion. Illusion is opposite of Truth. Maya is a shadow of God. Since God is infinite, so is Maya. Illusions are not long lasting and vanish eventually. So is Maya and all things associated with Maya.

Everything in this world, people, all other life forms, things, wealth, Stars, Moon, Sun, Air, Water, Fire, Sky, Dust, Shiva, Brahma, Vishnu and all 330 million demi-gods (devi devtas in hinduism and other paths), are all controlled by Maya the illusion. They all have limited life and eventually they all perish. The Soul, however, is a separated part of God, and hence is not perishable. With the demise of one body the soul gets transplanted in another body, and thus goes on, the cycle of reincarnation.

Illusions are attractive to children and adults alike. The attraction causes the desire to have them. The inability to achieve the illusion results in grief. So, all of us attracted to various forms of Maya, are attracted to it, we want to have all those forms of Maya. Since we do not succeed always other than what is destined, we suffer in the unfulfilled desires. Typically desires fall in the following categories:

- **Possessions:** We like to accumulate things, wealth etc (Because of Lobh and Trishna). We want to possess or control people also, as if they were things (Because of Kaam, Moh and Hankaar).

· **Pride:** We want to look wise, impressive and capable to others. Most of us want to look bigger than life. This is all because of our out of control Ego ( Hankaar and Haumai). Any time we feel our pride or status is being threatened, we lose our calm and composure ( Sat, Santokh) and we get agitated (under the influence of anger i.e. Krodh)

Even after knowing all that has been mentioned, getting out of the cob web of Maya is next to impossible. To escape illusion you need to follow your movement relative to a point of Truth (God) using a vehicle (Satnaam) that can propel you against the resistance of Maya using the navigation or guidance of a True Master (Brahmgyani Sant Satguru) who knows how to get out of Maya and unite with Truth.

Also, you have to stay away from faltering by staying on path by Truthful living (Sachiyari Rehat)

sachahu ourai sabh ko oupar sach aachaar ||5||  
*Truth is higher than everything; but higher still is truthful living. ||5||*

SGGS 62

*No one can escape the illusion of Maya by using human intellect (under the influence of Maya), worldly rituals of Karam Dharam(governed by Maya) or using any other means that are based upon Maya. The definitions of True and False based on Maya are also illusion. All justice based on Maya is actually illusion.*

*After the death, each individual is judged in Dargah (Supreme court of Truth) relative to the scale of Truth. The ones who are closer to Truth but not completely Truth yet are reborn to a superior life form, the ones who are substantially away from Truth are given the birth of lower life form.*

*karamee aapo aapanee kae naerrai kae dhoor //*

*According to their own actions, some are drawn closer, and some are driven farther away.*

SGGS 8

*The ones who become complete Truth, do so while they are still alive. The journey to Truth must be completed before death. The God, complete Truth and the Truth seeker, who became the pure Truth combine into one like a drop combines with the ocean. Says Sant Kabir:*

*ab tho jaae chadae si(n)ghaasan milae hai saari(n)gapaanee //*

*Now, I have mounted to the throne of the Lord; I have met the Lord, the Sustainer of the World.*

*raam kabeeraa eaek bhae hai koe n sakai pashhaanee //6//3//*

*The Lord and Kabeer have become one. No one can tell them apart. //6//3//*

SGGS 969

*kabeer man niramal bhaeiaa jaisaa ga(n)gaa neer //*

*Kabeer, my mind has become immaculate, like the waters of the Ganges.*



*paashhai laago har firai kehath kabeer kabeer ||55||  
The Lord follows after me, calling, ""Kabeer! Kabeer!""||55||*

SGGS 1367

*Nothing comes without price. Journey to the Truth is an extremely difficult and tricky one.  
Several try. Few in a million succeed. One has to win over everything that is under Maya. One  
has to be prepared to sacrifice anything and everything if needed for Truth.*

*jo tho praem khaelan kaa chaa ||  
If you desire to play this game of love with Me,*

*sir dhar thalee galee maeree aao ||  
then step onto My Path with your head in hand.*

*eith maarag pair dharejai ||  
When you place your feet on this Path,*

*sir dheejai kaan n keejai ||20||  
give Me your head, and do not pay any attention to public opinion. ||20||*

SGGS 1412

*All the above written has happened due to the grace of Almighty and Sant Baba Ji*

*A Humble Servant*

## **19. Why Do We Slander And Criticise Others?**

With our souls lost to Maya (mammon) and Punj Doots (5 Thieves : Anger, greed, Lust, Attachment, Pride), we do not understand the Hukam (God's Will). So, all that happens in the universe, though in Hukam, does not appear to us that way.

**keethaa karanaa sarab rajaae ||2||**  
*Whatever He has done, or will do, is all by His Own Will. ||2||*  
**SGGS 463**  
**hukamai a(n)dhar sabh ko baahar hukam n koe ||**  
*Everyone is subject to His Command; no one is beyond His Command.*

*SGGS 1*

*As a result, we, lost in Maya, fault others and sometimes even God for the happenings that do not fit the framework of our liking. We do not understand that what we call True or False in Maya is actually all false because the basis, Maya itself, is an illusion or Falsehood.*

**ho vich sachiaar koorriaar ||**  
*In ego they become truthful or false.*

*SGGS 466*

*naanak mathee mithhiala karam sachaa neesaan ||2||  
O Nanak, all these things are false. True is the Insignia of His Grace. ||2||*

SGGS 467

*Since, Maya and Doots are a perpetual illusion, under their influence, We can never see the Truth (Parbrahm, Brahmgyani Satguru, Gurparsadi Naam, God's Will or Hukam). The illusion will distort the reality and make it look ugly.*

*· We fail to recognize that "Satnaam (or equivalent in other languages)" is the primal name of God.*

*kiratham naam kathhae thaerae jhabaa ||  
With my tongue I chant the Names given to You.*

*kratham nm kathh thr jhab ||*

*sath naam thaeraa paraa poorabalaa ||  
'Sat Naam' is Your perfect, primal Name.*

SGGS 1082

*Satnaam means a complete and infinite Truth. On the other hand, the praise (Kirtam) names take one characteristic of God and praise him for that eg :*

*-Peetambar (God, wearer of saffron clothes),*

*-Keshav (God, wearer of Hair),*

*-Madho (God, sweet as Honey),*

*-Waheguru (God, you are great) etc.*

*Whereas Satnaam (Truth) is the ever encompassing umbrella over all other Kirtam names of God. But our false pride in our own limited Maya intellect does not let us accept the reality.*

*· Society, existing religions, empires have invariably misunderstood Enlightened souls (Brahmgyani*

*Pragtyo Jyots). Nanak, Jesus, Mohammad, Kabir and almost any other Saint suffered percecution at the hands of these categories of the people, during their lifetimes. People called Guru Nanak insane :*

*koe aakhai bhoothanaa ko kehahi baethaala ||  
Some call him a ghost; some say that he is a demon.*

*k kh bhthan k keh bthl ||*

*koe aakhai aadhamee naanak vaecharaa ||1||  
Some call him a mere mortal; O, poor Nanak! ||1||*

*SGGS 991*

*After the Saint dies (talking about the physical body, the Soul of Saint-Satguru Jyot is God himself and never dies) people construct Gurduaras or Samadhs, shrines in their remeberance.*

· *And do we believe in God or Parbrahm ? No, under our Maya intellect we even think God is just a toy and don't take it seriously.*

*logan raam khilounaa jaanaa(n) ||1||  
Some people think that the Lord is a play-thing. ||1||*

SGGS 1158

· *Everyone, on this earth, by Mind, body and wealth belongs to the Supreme Lord (Parbrahm). None of*

*these three things actually belong to us.*

· *We criticize people for their color, race, gender, their appearance etc and even curse our own bodies.*

*Truly we are cursing the God, the owner of that body.*

· *We criticize or slander others for their actions. Now all actions are controlled by the mind. Now, who*

*controls our mind? God, who else? So, when we criticize others actions we are criticizing or slandering Parbrahm himself. When we do "ustat" i.e. praise of our actions or someone else's actions. We say, "look what I accomplished?" or Gopal Singh did a wonderful task. Who are we praising- I (Maya), Gopal Singh (Maya). Whereas the worthy of praise is actually the controller of minds i.e. Parbrahm Parmeshar. So Gurbaani in SGGS says,*

*ousathath ni(n)dhaa dhooo thiaagai khojai padh nirabaanaa ||  
Renounce both praise and blame; seek instead the state of Nirvaanaa.*

SGGS 218

*Instead indulge in the praise of True Lord. We should always believe others to be the creation of God and Trust that God resides in every body's Heart and consider ourselves lower than the lowest.*

*ham nehee cha(n)gae buraa nehee koe ||  
I am not good; no one is bad.*

SGGS 728

*kabeer sabh thae ham burae ham thaj bhalo sabh koe ||  
Kabeer, I am the worst of all. Everyone else is good.*

SGGS 1364

*We should not analyze behavior of God or his Saints. God and his Saints are all one entity*

*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||*

SGGS 1428

*Why get into a match of infinite inequality. We are not going to win it. On one side it is infinite God and on the other side we have our minuscule Maya mind. Why do we question and judge our Guru's actions, when Gurbani says for us not to judge anyone, but to put the Guru's teachings into practise?*

*gur kehiaa saa kaar kamaavahu //*  
*Do those deeds which the Guru has ordained.*

*gr keh s kr kamvah //*

*gur kee karanee kaahae dhhaavahu //*  
*Why are you chasing after (questioning) the Guru's actions?*

*naanak guramath saach samaavahu ||27||*  
*O Nanak, through the Guru's Teachings, merge in the True Lord. ||27||*

SGGS 929

· *In the light of all that has been mentioned above, then, there is no sense in doing Ninda or criticizing.*

*But under God's "Will or Hukam", very few of the human beings will worship the Lord, honour God's will, detach themselves from the bondage of Maya and as a result progress towards Sachkhand. A vast majority will leave this world without any significant gain or loss. But a small minority "Nindaks" (slanderers) will not understand the play of God and by doing Ninda will sink in the Bhavsagar (Ocean Of Terror – The Mind) deeper and deeper. Our deeds(Kirat) is destined from the Dargah by God and then is played on this earth with our minds controlled by none else but by the God.*

*kirath ni(n)dhak kaa dhur hee paeiaa //*  
*The fate of the slanderer is pre-ordained from the very beginning of time.*

*So, the few of us, who are slanderers (Nindaks), should learn from this that what they are doing is all destined from God's court (Dargah). Yet, if they start admitting to God :*

*-that their deeds are bad, and they want to get out of it,*

*-that they want to do truthful acts (sachiyari rehat),*

*-that they want to praise God and Brahmgyani's,*

*-that they want union with God,*

*I am sure he will listen to your prayers.*

*He is not far from you, he is residing within you, in your Hirda (spiritual heart centre). He always answers prayers done with a pure heart (Shudh, sahiyara Hirda). Then, once he listens to your plea (pukar), he is going to create means for your correction and elevation.*

*A Humble Servant*



## 20. Slander & Flattery

*NINDYA – EK MANSIK ROG*

*SLANDER – A MENTAL SICKNESS*

“Nindya” (Slander) means negative criticism of somebody – to deliberate on somebody else's actions, character, integrity, lifestyle, behavior or other attributes in the negative sense, to discuss the presumably bad qualities and doings of another person, it can be in his absence or in his presence. This is a common fashion in today's society to either praise or criticize somebody else's character, actions, doings or behavior, or for that matter anything connected to the person being criticized.

This criticism is normally created to let down the person being criticized in the society and in certain cases will go to extent of eliminating the person from the day today dealings and disrespect him in the society. However, this criticism can also be positive in some cases, where the group exclaims over the good qualities of a person beyond the reality, again it can be in his absence or presence – such actions are to praise somebody for his good qualities beyond the reality– this is known as “Ustat “(flattery) in the divine language.

The interesting thing is that Nindya is very enjoyable by the common people, in all practical situations you will note that people give a lot of attention to the negative criticism of somebody else, rather than gaining from that person's good qualities. In all such discussions propagating Ustat (flattery) and Nindya (Slander), you will observe that for such a criticism the participants won't mind spending a lot of their time. There will be a very few people whom you will find avoiding such negative criticism, and concentrate and learn from the good qualities of another person. The Ustat and Nindya have been a part of the human character from times immemorial.

Let us evaluate and look at these qualities from the spirituality and Gurbani point of view. According to Gurbani there is no place for Nindya and Ustat in a Gursikh's (disciple of the Guru) life. Nindya - negative criticism of somebody else is a very serious mental sickness – “Mansik Rog” and so is the Ustat.

Guru Tegh Bahadr ji writes on Siri Guru GRanth Sahib (SGGS Ji) page 218 :

ousathath ni(n)dhaa dhooo thiaagai khojai padh nirabaanaa ||  
jan naanak eihu khael kat(h)an hai kinahoo(n) guramukh jaanaa ||2||1||

osathath n(n)dh dh thg khj padh nrabn ||jan nnak eh khl kat(h)an h kneh(n) gramkh jn ||2||1||

*Renounce both praise and blame; seek instead the state of Nirvaanaa.  
O servant Nanak, this is such a difficult game; only a few Gurmukhs understand it! ||2||1||*

#### SGGS 218

Though both Nindya and Ustat are prohibited in Gurmat (Guru's Wisdom), however, Nindya is a more dangerous and serious mental sickness – Mansik Rog. We should therefore not restore to Nindya of anybody, whether he or she is a common person being controlled by the 5 Thieves (Panj Doot) (Anger, Greed < lust, Attachment, Self-Pride) or a holy person (Sant, Sadh or a Braham Gyani). The consequences of Nindya are very serious and are sure to cause an irreparable damage to your spirituality as well as to your physical being.

A Nindak (slanderer) is the person who is doing Nindya is a Selfish Worldly Person (Manmukh) and a great fool (Maha Moorakh). Such a person might be reading a lot of Guru's divine words (Gurbani) but never understood them. Such a person has a blackened face in God's court (Kala Mookh in the Dargah). And will be very heavily punished in the court of God (Dargah of Paar Braham Parmeshwar). He will be living in a hell (Narak) for a long time.

ni(n)dhaa bhalee kisai kee naahee manamukh mugadhh kara(n)n ||  
muh kaalae thin ni(n)dhakaa narakae ghor pava(n)n ||6||

*It is not good to slander anyone, but the foolish, self-willed manmukhs still do it.  
The faces of the slanderers turn black, and they fall into the most horrible hell. ||6||*

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Whereas the Nindak will undergo such punishment as described above, the person who is being criticized will at the same time be heavily benefited from his Nindya. According to Gurbani for the person being criticized, the Nindak is better than the mother and father of the person being criticized. Mother washes the dirt of the clothes of her child, whereas the Nindak by doing Nindya will clean the dirt of the previous lives of a person – Janam Janam Ki Mun Ki Maile, with his tongue. Nindak destroys his current life and as well his coming many lives, before he can recover from the punishment given by Dargah and he lives in hell until then.

janam janam kee mal dhhovai paraaee aapanaa keethaa paavai ||  
eehaa sukh nehee dharageh dtoee jam pur jaae pachaavai ||1|| *He washes off the filth of other  
peoples' incarnations,  
but he obtains the rewards of his own actions.  
He has no peace in this world, and he has no place in the Court of the Lord.  
In the City of Death, he is tortured. ||1||*

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SANT KI NINDA (SLANDER OF A SAINT) – is a very serious mental sickness as described earlier. The slanderer of a holy person is thrown back into the cycle of reincarnation. He is surrounded by very serious mental and physical sicknesses. He continues in the cycle of life and death for a very long time and goes through all the punishments defined by Guru Arjun Dev Ji (in Ashtpadi 13 of Sukhmani Sahib)

This Shabad is by Guru Arjan Dev Ji in Raag Bhairao on Pannaa 1145

bhairo mehalaa 5 ||  
sa(n)th kee ni(n)dhaa jonee bhavanaa ||  
sa(n)th kee ni(n)dhaa rogee karanaa ||  
sa(n)th kee ni(n)dhaa dhookh sehaam ||

ddaan dhaith ni(n)dhak ko jaam ||1||  
 sa(n)thasa(n)g karehi jo baadh ||  
 thin ni(n)dhak naahee kishh saadh ||1|| rehaao ||  
 bhagath kee ni(n)dhaa ka(n)dhh shhaedhaavai ||  
 bhagath kee ni(n)dhaa narak bhu(n)chaavai ||  
 bhagath kee ni(n)dhaa garabh mehi galai ||  
 bhagath kee ni(n)dhaa raaj thae ttalai ||2||  
 ni(n)dhak kee gath kathehoo naahi ||  
 aap beej aapae hee khaahi ||  
 chor jaar jooaar thae buraa ||  
 anehodhaa bhaar ni(n)dhak sir dhharaa ||3||  
 paarabreham kae bhagath niravair ||  
 so nisatharai jo poojai pair ||  
 aadh purakh ni(n)dhak bholaeeiaa ||  
 naanak kirath n jae mittaeiaa ||4||21||34||

*Bhairao, Fifth Mehl:*

*Slandering the Saints, the mortal wanders in reincarnation.*

*Slandering the Saints, he is diseased.*

*Slandering the Saints, he suffers in pain.*

*The slanderer is punished by the Messenger of Death. ||1||*

*Those who argue and fight with the Saints*

*- those slanderers find no happiness at all. ||1||Pause||*

*Slandering the devotees, the wall of the mortal's body is shattered.*

*Slandering the devotees, he suffers in hell.*

*Slandering the devotees, he rots in the womb.*

*Slandering the devotees, he loses his realm and power. ||2||*

*The slanderer finds no salvation at all.*

*He eats only that which he himself has planted.*

*He is worse than a thief, a lecher, or a gambler.*

*The slanderer places an unbearable burden upon his head. ||3||*

*The devotees of the Supreme Lord God are beyond hate and vengeance.*

*Whoever worships their feet is emancipated.*

*The Primal Lord God has deluded and confused the slanderer.*

*O Nanak, the record of one's past actions cannot be erased. ||4||21||34||*

bhro mehal 5 ||sa(n)th k n(n)dh jn bhavan ||sa(n)th k n(n)dh rg karan ||sa(n)th k n(n)dh dhkh  
 sehm ||ddn dhth n(n)dhak ko jm ||1||sa(n)thasa(n)g kareh j bdh ||thn n(n)dhak nh kshh sdh ||1||  
 reho ||bhagath k n(n)dh ka(n)dhh shhdhv ||bhagath k n(n)dh narak bh(n)chv ||bhagath k n(n)dh  
 garabh meh gal ||bhagath k n(n)dh rj th ttal ||2||n(n)dhak k gath katheh nh ||p bj p h khh ||chr jr jr  
 th br ||anehdh bhr n(n)dhak sr dhhar ||3||prabreham k bhagath nraavr ||s nsathar j pj pr ||dh prakh  
 n(n)dhak bhle ||nnak krath n je mtte ||4||21||34||

Slanderer of a Saint will never be able to achieve Liberation (Jivan Mukti), no matter whatever religious acts he performs (Dharam Karams). The more the slanderer slanders, the more the Sant will enjoy more and more Amrit and will be more and more elevated in spirituality. All the spiritual earnings of the slanderer are transferred to the Sant by God's Court (the Dargah), and the slanderer totally loses his spirituality.

aasaa mehalaa 5 ||  
 janam janam kee mal dhhovai paraaee aapanaa keethaa paavai ||  
 eehee sukh nehee dharageh dtoee jam pur jaae pachaavai ||1||  
 ni(n)dhak ahilaa janam gavaaeiaa ||  
 pahuch n saakai kaahoo baathai aagai t(h)our n paaeiaa ||1|| rehaao ||  
 kirath paeiaa ni(n)dhak bapurae kaa kiaa ouhu karai bichaaraa ||  
 thehaa bigoothaa jeh koe n raakhai ouhu kis pehi karae pukaaraa ||2||  
 ni(n)dhak kee gath kathehoo(n) naahee khasamai eaevai bhaanaa ||  
 jo jo ni(n)dh karae sa(n)than kee thio sa(n)than sukh maanaa ||3||  
 sa(n)thaa ttaek thumaaree suaamee thoo(n) sa(n)than kaa sehaae ||  
 kahu naanak sa(n)th har raakhae ni(n)dhak dheeeae ruraaee ||4||2||41||

*Aasaa, Fifth Mehl:*

*He washes off the filth of other peoples' incarnations, but he obtains the rewards of his own actions.*

*He has no peace in this world, and he has no place in the Court of the Lord. In the City of Death, he is tortured. ||1||*

*The slanderer loses his life in vain.*

*He cannot succeed in anything, and in the world hereafter, he finds no place at all. ||1||Pause||  
 Such is the fate of the wretched slanderer - what can the poor creature do?*

*He is ruined there, where no one can protect him; with whom should he lodge his complaint?  
 ||2||*

*The slanderer shall never attain emancipation; this is the Will of the Lord and Master.*

*The more the Saints are slandered, the more they dwell in peace. ||3||*

*The Saints have Your Support, O Lord and Master; You are the Saints' Help and Support.*

*Says Nanak, the Saints are saved by the Lord; the slanderers are drowned in the deep.*

*||4||2||41||*

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s mehal 5 ||janam janam k mal dhhv par pan kth pv ||h skh neh dharageh dt jam pr je pachv  
 ||1||n(n)dhak ahl janam gave ||pahch n sk kh bth g t(h)or n pe ||1|| reho ||krath pae n(n)dhak bapr k  
 k ouh kar bchr ||theh bgth jeh ke n rkh ouh ks peh kar pkr ||2||n(n)dhak k gath katheh(n) nh  
 khasam ev bhv ||j j n(n)dh kar sa(n)than k tho sa(n)than skh mn ||3||sa(n)th ttk thmr sm th(n)  
 sa(n)than k seh ||kah nnak sa(n)th har rkh n(n)dhak dhe rrr ||4||2||41||

Sant Kabir's neighbor died, at his death Sant Kabir cried a lot, he didn't cry when his parents died, even at the death of his wife Loyee He didn't cry, but people living around were surprised when Sant Kabir cried over the death of this neighbor. This neighbor of Sant Kabir was a very severe slanderer of Sant Kabir, not only himself but a lot of other people were prompted by this person in the entire Kashi who became slanderers of Sant Kabir like his neighbor. So other people living around Sant Kabir asked Him why is he crying over His neighbor's death who was a very severe slanderer of his. And you know what Sant Kabir replied – this neighbor had made His devotional worship (bhagti) very easy, he was very helpful in his (Sant Kabir) bhagti, and not only that all the other slanderers in the entire town of Kashi those who were prompted by him, were helping his bhagti due to his neighbor, so the death of this neighbor caused a big loss to Him (Sant Kabir), and that is why he is crying.

*Bhagat Kabir Ji writes the following in praise of his slanderer on SGGS 339*

*gourree ||*  
*ni(n)dho ni(n)dho mo ko log ni(n)dho ||*  
*ni(n)dhaa jan ko kharee piaaree ||*  
*ni(n)dhaa baap ni(n)dhaa mehathaaree ||1|| rehaao ||*  
*ni(n)dhaa hoe th baiku(n)t(h) jaaeeai ||*  
*naam padhaarathh manehi basaaeeai ||*  
*ridhai sudhh jo ni(n)dhaa hoe ||*  
*hamarae kaparae ni(n)dhak dhho ||1||*  
*ni(n)dhaa karai s hamaraa meeth ||*  
*ni(n)dhak maahi hamaaraa cheeth ||*  
*ni(n)dhak so jo ni(n)dhaa horai ||*  
*hamaraa jeevan ni(n)dhak lorai ||2||*  
*ni(n)dhaa hamaree praem piaar ||*  
*ni(n)dhaa hamaraa karai oudhhaar ||*  
*jan kabeer ko ni(n)dhaa saar ||*  
*ni(n)dhak ddoobaa ham outharae paar ||3||20||71||*

*Gauree:*

*Slander me, slander me - go ahead, people, and slander me.*  
*Slander is pleasing to the Lord's humble servant.*  
*Slander is my father, slander is my mother. ||1||Pause||*  
*If I am slandered, I go to heaven;*  
*the wealth of the Naam, the Name of the Lord, abides within my mind.*  
*If my heart is pure, and I am slandered,*  
*then the slanderer washes my clothes. ||1||*  
*One who slanders me is my friend;*  
*the slanderer is in my thoughts.*  
*The slanderer is the one who prevents me from being slandered.*

*The slanderer wishes me long life. ||2||  
I have love and affection for the slanderer.  
Slander is my salvation.  
Slander is the best thing for servant Kabeer.  
The slanderer is drowned, while I am carried across. ||3||20||71||*

gorr ||n(n)dho n(n)dho m ko lg n(n)dho ||n(n)dh jan ko khar pr ||n(n)dh bp n(n)dh mehathr ||1||  
reho ||n(n)dh he th bk(n)t(h) j ||nm padhrathh maneh bas ||rdh sdhh jo n(n)dh he ||hamar kapar  
n(n)dhak dhhe ||1||n(n)dh kar s hamar mth ||n(n)dhak mh hamr chth ||n(n)dhak s j n(n)dh hr  
||hamar jvan n(n)dhak lr ||2||n(n)dh hamar prm pr ||n(n)dh hamar kar odhhr ||jan kabr ko n(n)dh sr  
||n(n)dhak ddb ham othar pr ||3||20||71||

### SGGS 339

A slanderer of a Saint has a heart that is full of dirty thoughts, his actions, words, and reactions are all controlled by the 5 thieves. His mental condition is very weak and he is carried away by bad thoughts very easily and quickly. The bad thoughts and words go inside him very quickly. He is always restless and longs for finding opportunities where he can do some slander (Nindya). He is mentally very sick person. He never gets out of bonds of reincarnation (Jaman Maran Ke Bandhan). He stays in the cycle of 8.4 million life forms reincarnation for a long time. He can't be saved anybody except the Sant whose slander was done by him. No other Guru or Sant or even God (Akal Purakh) can save this person from the punishments allotted to him by God's court (the Dargah). He can only be saved from such punishments if he goes back to the Sant he has criticized and asks for His forgiveness. And if that Sant forgives him for his slander then all is well, otherwise the slanderer of a Sant will fall into the lives of snake, and other animals. He commands no respect at all. There are so many such punishments he has to go through and all such punishments are defined in 13<sup>th</sup> Ashtpadi of Sukhmani (see translation above).

Kabir ji has very strongly warned people to restrain from slandering the saint in his following verse. There is no difference between Sant and the Almighty – the Creator, the Akal Purakh resides in the spiritual heart of a Saint.

sa(n)thaa ko math koe ni(n)dhahu sa(n)th raam hai eaekuo ||  
*Let no one slander the Saints, because the Saints and the Lord are as one.*

sa(n)th ko math k n(n)dhah sa(n)th rm h ek ||

kahu kabeer mai so gur paaeiaa jaa kaa naao bibaekuo ||4||5||  
*Says Kabeer, I have found that Guru, whose Name is Clear Understanding. ||4||5||*  
SGGS 793

We will very sincerely hope that the respected congregation will listen to the above wisdom of God (Gyaan of Gurbani) and will very sincerely follow the divine advice which have been brought to us through Shri Guru Granth Sahib Ji (Gyaan Saroop of Shree Akal Purakh Jee – the Shabad Guru).

A Humble Servant