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Sat Naam



The Explanation of
SRI SUKHMANI SAHIB

THE DIVINE PATH TO ACHIEVE COMPLETE SILENCE OF MIND

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By
Dassan Dass

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Through the divine piece of knowledge called Sukhmani (Complete Silence Of Mind), Akal Purakh (Immortal Being) has very kindly blessed us with the way to realize our spiritual dreams. Sukhmani was brought to the world by Dhan Dhan (Blessed Blessed) Pancham Patshah (fifth king of kings) SatGuru (Guru Of Truth) Arjun Dev Ji. Dhan Dhan SatGur Pancham Patshah Ji being blessed with the Infinite Divine Power very kindly told us His own story in Sukhmani. Whatever SatGuru Ji realized and experienced during His Bandgi (devotional) process he very kindly gave it to us by writing it in the form of Sukhmani. GurBani (Divine Word) is the story of the SatGuru Sahibs (Guru Masters), Sants (Saints) and Bhagats (Lovers of God). All of these Paar Braham Roop (form of the Supreme) souls very kindly tried to enlighten us with their own Puran Braham Gyan (complete divine wisdom).

The divine knowledge discussed in this brand new book "The Explanation of Sri Sukhmani Sahib - The Divine Path To Achieve Complete Silence Of Mind" is a tremendous source of motivation for everyone. By reading it you will be able to develop the kind of belief and commitment required to progress on your path to Eternity. The explanations given in this book go much deeper than just the literal translation. Whatever this Sevak (divine servant) has learned and experienced during the completion of the Bandgi process is brought to the service of the Sangat (congregation) in this book.

This Sevak is not capable of writing or telling anybody anything. This Sevak is just a worthless creature on the face of this Earth. It is the Infinite Divine Power that is doing everything and making everything happen. This book was written with the GurParsaad (eternal blessings) of this Infinite Divine Power. Please accept this service.

www.SatNaam.info

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The Explanation Of
Sri Sukhmani Sahib

The Divine Path To Achieve Complete Silence Of Mind

“Sri Sukhmani Sahib

Param Jyot Pura Parkash – Pura Braham Gyan – Atam Ras Amrit”

Is:-

- The Divine Path To Achieve
Complete Silence Of Mind.
- The Divine Path To Achieve Eternity
– The Infinite Divine Power.
- The Divine Path To Achieve
Complete Silence Of Mind.
- The Divine Path
To Defeat Maya.
- The Divine Path To
Win Over Your Mind.
- The Divine Path
To Salvation.
- The Divine Path To Achieve The GurParsaad Of Naam,
Naam Ki Kamai, Pura Bandgi And Seva
– Parupkaar & Maha Parupkaar

The Explanation Of
Sri Sukhmani Sahib

Param Jyot Puran Parkash – Puran Braham Gyan – Atam Ras Amrit

Dassan Dass



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The Explanation of Sri Sukhmani Sahib

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DEDICATION

The book is dedicated to the ones who are drenched in Maya. This book is dedicated to those who are the slaves of Maya. This book is dedicated to the entire human race for all ages to come. This book is a GurParsaad and is dedicated to those who are in search of the GurParsaad. This book is dedicated to the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. Above all, this book is dedicated to the service and delivery of the Eternal Truth – Sat Naam.

GREETING

Ik Oankaar Satnaam Satgur Parsaad.

Dhan-Dhan Paar Braham Parmesar.

Dhan-Dhan Gur-Guru, SatGur, Gurbani, Sat Sangat, Sat Naam.

Dhan-Dhan Shri Guru Granth Sahib Ji.

Dhan-Dhan Guru Sahiban Ji and Dhan-Dhan Their Waddi Kamai.

Dhan-Dhan all the Braham Gyani, Sants and Bhagats of all Ages.

Dhan-Dhan Guru Sangat Ji.

Kottan Kot Dandaut and Shukrana Parvaan Karna Ji.

Gur Fateh Parvaan Karna Ji.

Ik Oankaar - One God, named "Truth" – Sat Naam.

Realised by the Guru of Truth's grace.

Great, great Supreme Lord and Master.

Great, great God-Guru, Truth Guru, Guru's words, Guru's congregation
and God's name "Sat Naam".

Great, great holy GurBani of God, the Master.

Supremely blessed are all of the Guru Masters and great their spiritual
efforts.

Supremely blessed are all the knowers of God, the saints and the lovers
of God.

Supremely blessed is the congregation of the Guru.

Countless, countless prostrations and thanks are offered at your feet,
please accept them.

Please accept this greeting of the Guru.

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INTRODUCTION

When we say Sukhmani we mean achieving:-

- Puran Awastha - state of perfection,
- Atal Awastha - unshakable state,
- Param Padvi - supreme status,
- Puran Braham Gyan - perfect divine wisdom,
- Puran Tat Gyan – highest supreme wisdom,
- Atam Rus Amrit – enjoyment of the highest Amrit,
- Param Jyot Puran Parkash – pure Divine Light,
- “*Trihu gun tey parey*” – going beyond Maya,
- becoming one and merging with Nirgun Saroop – Divine Light, of Dhan Dhan Paar Braham Pita Parmesar Ji – Supreme God.

This is the real divine meaning of Sukhmani and when achieved makes you Sukhmani.

The soul that attains Sukhmani becomes a Puran Sant, a Puran Braham Gyani, a Satgur, a Puran Khalsa and an AmritDhari. He becomes a source of all of the eternal treasures. Such a soul becomes a source of GurParsaad – eternal blessings, for others. Sukhmani, therefore, is the highest spiritual stage of Bandgi and in fact is Puran Bandgi. Bandgi becomes Puran when Maya is conquered. Sukhmani is a continuous and never ending Sehaj Samadhi – the state of merger with God. This spiritual state of the highest order can only be achieved, experienced and realized, but cannot be explained.

The real Divinity is in becoming Sukhmani by doing what Sukhmani is telling us to do and not just in reading Sukhmani every day and even multiple times a day. Only those great souls who do what Sukhmani says become Sukhmani – become Divine.

When the Infinite Divine Power takes over us, then we are blessed with divine understanding of how the entire creation was created and also how the Infinite Divine Power of the Creator operates it. This divine wisdom springs up from within our self. We become the source of this divine wisdom. This divine wisdom doesn't come by reading GurBani or any religious writings, or following any outside rituals. Doing Gurbani is the key to spiritual success. Gurbani is the GurMat – divine wisdom, and only by following the GurMat in your daily life will spiritual success come to you. However, this book will help to motivate you to dedicate yourself to the Gur and Guru and to focus on Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. These will lead you on your path to this Infinite Divine

wisdom.

Whatever we have tried to explain in this book, is whatever GurBani says, plus whatever we have actually physically experienced with all of our divine senses. For us there is nothing known as “our understanding.” In fact, it is not appropriate to use the word “understanding” as this is Haumai. It is only the GurParsaad, that makes these things happen.

Braham Gyan cannot be understood or accepted easily when we are under the influence of ego. Whilst we are in ego we look for logic, but there is no logic on this path of Divinity. There is only complete trust that whatever the Guru says are Sat Bachans. These Sat Bachans can be practiced and earned and converted into our divine wisdom only with the GurParsaad.

Every Shabad is a Hukam – divine command, and by following the Hukam we become truly wiser by gaining divine wisdom. This divine wisdom has to be earned by applying the divine knowledge we read to our life and not just gathered by accepting or understanding under the influence of logic. Accepting and understanding divine writings only leads to intellectual ego. Because, it is the ego that has applied logic and decided what it understands and hence, what it accepts or not. Logic is all part of Maya, but the GurParsaad is beyond Maya and logic. The GurParsaad is the Infinite Divine Power.

We fail miserably when we start applying acceptance criteria and logic to what the Guru says. Where there is infinite unconditional love, where there is infinite trust, where there is infinite devotion for the Guru there is no logic. The ones who are deprived of these infinite divine powers of unconditional love, trust and devotion remain drenched in the scum of Maya.

Divine wisdom doesn't come by reading books including this one. Nor does divine wisdom come just by reading or listening to GurBani. Braham Gyan is a GurParsaad and comes only after winning over Maya completely. Tat Gyan comes only after winning over Maya and winning over Maya is a GurParsaad. So there should be no attempt to find logic in the Braham Gyan. Just bring your full trust and devotion into what you read in this book. Then start putting it into practice and begin earning and experiencing the divine wisdom within yourself. Doing Gurbani will pave your way to the Sach Khand and not just reading it.

The bottom line is do what Gurbani says and become Gurbani. Do what Sukhmani says and become Sukhmani.

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ABOUT THE AUTHOR

Dassan Dass is just a normal human being, a family man. Whilst fulfilling his worldly duties, he has been eternally blessed and lives to serve. This is what he would like to share with you about himself.

“We are just a slave of the slaves. Kot Brahamand Key Charna Key Dass Dassan Dass. Charan Dhool of the entire creation. Bishta Key Kirey Key Bhi Dass and Sagal Ki Reena. Just a worthless creature on the face of this Earth.

Everything is due to the GurKirpa and the GurParsaad. We are just a humble servant of the entire creation. God bless everyone with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva.”

ABOUT THE WEBSITE



This book was first published on the website *www.SatNaam.info*. There are many more online books in English and Punjabi on there for your benefit too. The GurParsaadi objective of the website, forum and mailing list is to unite the Sangat with Naam, GurBani, Akal Purakh, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. Gurbani has laid down a road map to Sach Khand and when we follow this road map we start to move on this path to Eternity. Without following GurBani it is very difficult to move on this path to Sach Khand. Following the Gurbani is the KEY to your spiritual success.

Whatever we have experienced physically and whatever has happened to us spiritually has happened only because we did what GurBani says. Whatever is written in this book and on the website is based on the actual physical experiences in accordance with GurBani and is an absolute Eternal Divine Truth and nothing less than that.

We humbly request at the Shri Charans of the entire Sangat Ji to have an open mind when reading the books on the website. Then and only then will you be able to see the Eternal Divine Truth. It is our continuous prayer to Dhan-Dhan, Agam, Agochar, Anant, Beant, Shri Paar Braham Pita Parmesar ji to give the GurParsaad of Naam, Puran Bandgi and Seva to everyone who reads this book or visits the website even once.

Dassan Dass

(Please email DassanDas@gmail.com to discuss any aspect of your spiritual journey, or any question, problems or concerns you may have. Also email if you would like to become part of the worldwide web sangat to help each other on this path of Bhagti.)

ASTPADI 1: NAAM SIMRAN

SatGuru Arjun Dev Ji has established in the first Astpadi (eight verse poem) of Sukhmani that Naam Simran (remembrance of God's name – “*Sat Naam*”) is the highest level of service to Akal Purakh (Immortal Being). Through the divine piece of knowledge called Sukhmani, Akal Purakh has very kindly blessed us. We are told in plain and simple words that Naam Simran is the only way to:-

- achieve Eternity,
- experience the Almighty,
- come out of the cycle of life and death,
- achieve eternal silence and happiness,
- achieve salvation, and
- become a Sant Hirda (heart chakra in which God fully resides).

The purpose of this book is to reinforce the Braham Gyan (divine knowledge) that if we do Naam Simran with complete belief and commitment we will realize our spiritual dreams.

Only Naam Simran brings us the highest level of spirituality. That is called Jivan Mukti (salvation whilst alive). A person who has achieved this is called a Jivan Mukti. They live in a state of complete eternal bliss – Chad Di Khaal. This is the highest level of comfort. It takes us out of the cycle of life and death which is the highest level of sorrow. “*Janam maran ka bandhan*” - the bondage of birth and death, is the worst sorrow.

Only Naam Simran takes us out of it and bring us up to the highest level of Param Anand (supreme divine joy) and Sat Chit Anand (bliss of being in Truth consciousness). Today we see the Sikh Sangat (congregation) all over the world engaged in various kinds of Dharam Karams (religious acts) such as:-

- reading GurBani (God-Guru's words),
- listening to Kirtan (singing of GurBani),
- going to the Gurdwara,
- performing pilgrimages,
- making donations to religious places,
- helping the poor and so on.

There is nothing wrong in doing these acts of a religious nature. However, only if these acts are combined with Naam Simran do the spiritual results become phenomenal because, “*Prabh ka simran sabh thae oochaa.*” This means that doing Naam Simran is the highest service to

Akal Purakh, Paar Braham Parmesar (Supreme Transcendent Lord). This is written in Sri Guru Granth Sahib (SGGS) on page 263.

Naam Simran brings:-

- the highest level of comfort and happiness right now and for all Ages to come,
- a complete peace of mind - a complete silence,
- victory over the mind forever,
- control over Trishna (desires), Asa (hopes), Mansha (wishes) and the Panj Doots which are the five thieves, namely:-
 1. Krodh (anger),
 2. Lobh (greed),
 3. Kaam (lust),
 4. Moh (attachment) and
 5. Haumai/Ahankaar (ego and pride).
- enlightenment of the soul with Param Jyot (Supreme Light Of God) transforming us into a Pargateyo Jyot (fully manifested Light Of God shining bright in an enlightened soul),
- Jivan Mukti.

If you are reading Sukhmani everyday, but don't follow it in your daily life then you will not be able to achieve your spiritual goals as fast as you could. The key is to believe in these divine words and dedicate yourself completely to do whatever is being told to you through these words. The first Astpadi of Sukhmani very clearly explains the greatness of Naam Simran. If you read and understand these divine words and bring them into your daily life you will be rendering a very high service to the Almighty.

In the following text we have tried to explain the greatness of Naam Simran as presented in the first Astpadi of Sukhmani. The explanations given go beyond the literal translation. Whatever we have learned and experienced is presented in service of the Sangat. Please accept this service.

Salok.

Ad gureae nameh.
Jugad gureae nameh.
Satgureae nameh.
Sree guradhaeveae nameh.1.

SGGS 262

This divine opening verse is telling us how we start Naam Simran. Whenever we start Naam Simran we should first bow before Akal Purakh and greet Him with Namaskaar (pressed palms). An even more complete way is to do Dandauth Bandhna to Him. Dandauth means lying as flat as a stick. Bandhna means greeting. Dandauth Bandhna literally means to lie

face down with folded hands on the Charan (feet) of the Guru. SatGuru Arjun Dev Ji has also written, “*Prabh ji thoo maerae praan adhhaarai. Namaskaar dandauth bandhna anik baar jaa baarai.*” Dandauth Bandhna has been recognized as an act of great goodness for us, “*Kar dandauth punn wadda hai.*”

In the deepest sense, Dandauth Bandhna means to surrender our self completely at the feet of the Guru. By doing so we move forward spiritually. By offering everything we have to the Guru we start to kill our Haumai. This is our worst enemy and by doing Dandauth Bandhna in full Sangat at the Gurdwara we win over Haumai. Do it time and again in front of the Guru and in front of the Sangat. The more we do it the more we are cleaned from inside. We become more humble every time we do it.

He is the One who is the complete Truth, everything else is perishable. Whatever we see is perishable. Only Akal Purakh is the Truth that lives forever. He is never born and He never dies. He is the Truth from the beginning, has remained Truth throughout the Ages and remains the Truth for all Ages to come. So the first Namaskaar and Dandauth Bandhna should go to Akal Purakh. The next Namaskaar and Dandauth Bandhna should be performed to the SatGuru.

We also request the Sangat to Namaskaar and do Dandauth Bandhna to Sri Guru Granth Sahib Ji (divine Guru scriptures), to the ten Gurus, to all Sants (divine souls) and Bhagats (lovers of God) and to all of the Brahm Gyanis (knowers of God) and Maha Purakhs (great beings) of the past and present. The best thing to do is to bow before everybody who is connected with Naam. This brings humbleness to this soul of ours and extreme humbleness is the key to the Dargah (divine court) of Akal Purakh. So, before we start Naam Simran it is of paramount importance that we perform our Namaskaar as described above.

Astpadi.

*Simrau simar simar sukh paawau.
Kal kalesh tunn mahi metaawau.
Simrau jaas bisambhar ekey.
Naam jappat agnat anekey.
Bed puraan simrat sudhakhur.
Kiney raam naam ek aakhar.
Kinkaa ek jis jee basaawey.
Taa kee mahimaa gani naa aawey.
Kaankhee ekay daras tuharo.
Nanak un sang mohe udhaaro. 1.*

Naam Simran brings us the highest level of happiness. All of our sorrows disappear and we are forever filled with complete joy and

happiness. The Hindu religious books – Ved, Puraan and Simritees also tell us that Akal Purakh's Naam is the most pious and pure. That it is the only Truth that prevails.

However, the GurParsaad (eternal blessings) cannot be achieved just by reading these religious books or even just by reading GurBani. By following the Vedas in the past or Gurbani now we keep moving towards the GurParsaad by accumulation of Sat Karams (true deeds) which then leads to us receiving the GurParsaad. With the GurParsaad we are able to win over Maya. Reading and following the Vedas in this day and age is a very difficult task to perform for an ordinary person. That is why later on the Gita and GurBani came into existence. Following them is a much easier task as compared to following the Vedas and other old Granths (scriptures) and books.

Actually, Gurbani has made it easiest of all in Kal Yug (the Dark Age) because it teaches us that just by doing Naam we can achieve Jivan Mukti. It is obvious that reading and following any religious books will help a person to become better and purer as they guide the reader to accumulate Sat Karams, which is the key to receiving the GurParsaad from a Sant. And it is the GurParsaad that paves our way to the Dargah (God's court).

The real divine secrets of the Infinite Divine Power are felt and experienced only by a Puran Sant. The Vedas were written by Brahma, but whether Brahma had the Puran Braham Gyan (divine knowledge of Perfect God) is questionable. If Brahma was a Puran Braham Gyani then He would have written something like Gurbani or Gita and would have made it simpler. According to GurBani, Brahma was not a Puran Braham Gyani. Brahma is one of God's three powers – that is the power of Creation, the other two powers being held by Vishnu – Palan Hara (sustainer) and Shiva Shankar (destroyer). But a Puran Braham Gyani is considered above these individuals according to Gurbani, because there is no difference between a Puran Braham Gyani and God.

The olden day sages followed the Vedas by doing what they said. By doing so they become known as Rishis and Munis and achieved a lot of supernatural powers, but did they achieve Jivan Mukti? Probably not. That is why Guru Nanak Patshah Ji had to go to Sumer Parbat (the Sumer Mountain) to bring the Sidhas (sages) on to the right path. There is a famous story of Muni Sukhdev, who even being the son of a Rishi had to go to King Janak for getting the GurParsaad because King Janak was a Puran Braham Gyani.

The Vedas are all written in Sanskrit, therefore, reading them is a very difficult task nowadays and why bother when Bandgi has been made so simple in GurBani? The Vedas way of life was very common in Sat Yug but has diminished with time through Treta and Dwapper Yugs and is

practically non-existent now in Kal Yug. That is why Guru Nanak has blessed the creation with Naam in Kal Yug.

There are countless creatures which do Naam Simran because they have learned the benefits of Naam Simran. Therefore, we should also do Naam Simran and receive the fruits of this highest level of service to the Almighty.

Naam is unlimited - it is Agam (Unreachable), Apaar (Immeasurable), Anant (Unending) and Beant (Infinite) just like Akal Purakh Himself. It is the origin of the universe. It is Akal Purakh's Aad-Jugaadi (Primal) Naam created by Himself. If a person is able to plant even a little bit of Naam in the Hirda (heart chakra), then it become impossible to explain the Mahima (divine quality) of such a soul. This is because such a soul has become a Sant Hirda and has become unlimited like the Almighty Himself. Such a soul will become a Pargateyo Jyot Braham Gyani and a Puran Sant (perfect divine soul), a Puran Khalsa (perfect pure being).

The Sangat of such a soul is the greatest boon to the ones who become a part of it. This is because such a soul is always absorbed in Akal Purakh; resides in Sach Khand (Realm of Truth); has discovered the complete Truth; has become completely truthful and serves the Truth and nothing else. If we are lucky and have "*Purbly janma kay sanjog*" (preordained destiny to meet our Sant), then we will be blessed with such a Sangat enabling us to achieve salvation – Jivan Mukti. So pray for becoming a part of such a GurParsaadi (eternally blessed) Sangat, where you can achieve your spiritual goals and get released from the cycle of death and birth.

*Sukhmani sukh amrit prabh naam.
Bhagat junnaa kay munn bisraam. Rahau.*

The real happiness and enjoyment is in the Naam of Akal Purakh which is "*Sat Naam.*" The highest level of happiness is complete silence, "*Param Jyot Puran Parkash*" and is achieved through Naam Simran. Naam first goes into the Chit (mind), then into our Hirda (spiritual heart chakra, not biological heart) and then into every bit of our body (Rom-Rom), "*Gurmukh rom rom har dhiayaa.*"

This is the state which brings in us this highest level of happiness. Then Naam remains forever in the Hirda of His Bhagat. This is the reason why Sri Guru Granth Sahib Ji is full of praise for the souls who have become His Bhagats, Puran Sants, Pargateyo Jyot Braham Gyanis and SatGurus (Guru of Truth). Such souls are the custodians of Naam Amrit (divine energy) and are blessed with the powers to give Naam and salvation to their Sangat.

*Prabh kay simran garabh naa bassey.
Prabh kay simran dookh jam nassey.
Prabh kay simran kaal par harey.*

Astpadi 1: Naam Simran / 17

*Prabh kay simran dusman tarrey.
Prabh simran kichu bighan naa laagey.
Prabh kay simran andin jaagey.
Prabh kay simran bhau naa beaapey.
Prabh kay simran dukh naa santaapey.
Prabh ka simran sadh kay sang.
Sarabh nidhaan nanak har rang.2.*

This verse and the following ones are telling us in very simple language what the fruits of Naam Simran are. The highest level of sorrow is the involvement in the cycle of birth and death. We have all been involved in this cycle for an unknown amount of time. We do not know how many times we have been through birth and death. Nor do we know how many times we have been reincarnated through the Lakh Charasee Junee (8.4 million life-forms).

Naam Simran is the only power which can take us out of the cycle of life and death. We can get ourselves out of the fear of death only by doing Naam Simran. This means that we achieve Jivan Mukti only through Naam Simran.

The biggest fear is the fear of death. This is a universal truth which no one can deny. The fear of death only vanishes with Naam Simran. Naam Simran is so powerful that it saves us from all of our enemies. What are these enemies? These are the Panj Doots - Kaam, Krodh, Lobh, Moh and Ahankaar. They are the deepest mental sicknesses. Along with them we have Asa, Trishna and Mansha, Nindya (slander), Chugli (gossip) and Bakhili (back-biting). Naam is the prescription to cure our heart from these deep mental sicknesses.

All of these enemies of our soul form a barrier between us and the Almighty. Naam Simran is the most powerful weapon to kill all of these enemies. These enemies are road blocks on the path to Sach Khand. Naam Simran removes these road blocks. Naam Simran keeps our mind alert and restrains us from doing bad deeds under the influence of these enemies. In this way our mind remains awake all of the time. We are then able to deal with these enemies in our daily life. We can then defeat them every time they try to cheat us and rob us of the Amrit (our inner life force, God's energy within us).

Naam Simran makes us fearless in our day to day activities. With Naam Simran we keep on becoming more and more truthful to ourselves, to others and to the Almighty. We are given the strength to speak the Truth, to see the Truth and to serve the Truth. We are not afraid of speaking and serving the Truth. We start to see the difference between Truth and non-Truth. We are able to save ourselves from untruthful deeds.

Naam Simran eliminates all of the sorrows in our life. We become so

strong mentally that we are able to tolerate all kinds of sorrows. There remains no difference between sorrow and happiness. We see everything with Ik Drisht (equal vision). We enjoy the complete, pure and pious happiness called Sat Chit Anand. This is the enjoyment of merging with the Param Jyot Puran Parkash, Akal Purakhs's Nirgun Saroop (the Infinite Divine Power that is beyond three attributes of Maya). Such enjoyment of Naam Simran is attained by the blessings received in the Sangat of a Puran Sant Puran Braham Gyani. Naam can only be given by the souls who are involved in GurParsaadi Game. These Sant souls are engaged only in Naam Simran. This is the highest service to the Almighty. They and their Sangat who do Naam Simran are blessed by Akal Purakh with all of the treasures, such as eternal happiness, silence of mind and unlimited spiritual powers.

*Prabh kay simran ridh sidh nao nidh.
Prabh kay simran gyan dhyaan tat budh.
Prabh kay simran jap tap poojaa.
Prabh kay simran binsey doojaa.
Prabh kay simran teerath isnaanee.
Prabh kay simran dargeh maanee.
Prabh kay simran hoye su bhalaa.
Prabh kay simran sufal flaa.
Sey simrehy jin aap simraye.
Nanak taakey lago paaye.3.*

Naam Simran brings all of the treasures comprising of Ridhis and Sidhis (supernatural powers). Please keep in mind that these treasures give us all kinds of powers to create Karamaats – surprising acts. These Karamaats can unfortunately attract a large number of people towards us. By using these powers we can fulfill the worldly desires of people and become famous. We can make a lot of money and have all kinds of worldly comforts. However, keep in mind that if we use these powers even once, our spiritual progress will stop right there and then and we will never be able to achieve salvation.

Naam Simran brings us Braham Gyan and Tat Gyan (highest level of Braham Gyan). We start to listen to GurBani and start to understand it from within. This motivates us to further adopt GurBani in our daily life. Our commitment and belief in the Guru, GurBani and Akal Purakh just keeps on enhancing.

Naam Simran is the real way of worshipping the Almighty. This means that Naam Simran is the highest level of service of the Almighty. Serving like this we realize and establish inside our Hirda the fact that there is no one like the Almighty. That He is the Supreme Creator of the entire universe. We develop a total belief and commitment to the Almighty.

The real pilgrimage is in doing Naam Simran. This pilgrimage takes place inside us as we go through different spiritual stages. When we do Naam Simran in Samadhi we go through different stages of spirituality as described in Jap Ji. They are:- Dharam Khand, Gyan Khand, Saram Khand, Karam Khand and Sach Khand. When we do Naam Simran in Samadhi we actually see and experience Divinity through Puran Parkash, Guru Darshan, Sach Khand Darshan and so on. This is the real inner pilgrimage.

When we pass through such stages of spirituality and go into Samadhi and Sunn Samadhi then we are recognized by the Dargah for this highest level of service to Akal Purakh. We remain satisfied and contented in all circumstances and everything that happens around us appears to be due to the will of God - the Hukam. This means that we are able to recognize the Hukam of Akal Purakh. We don't complain for any reason and thus remain silent and peaceful under all circumstances. By doing so we are able to achieve our spiritual objectives - "*Hukam bhooj param pad payee.*"

Naam Simran is a priceless gift which is given to us only with the blessings of Akal Purakh - that is what GurParsaadi means. There is nothing more precious than Naam Simran. We should all bow to such souls who have been blessed with Naam Simran.

*Prabh ka simran sabh tey uncha.
Prabh kay simran udhrey moochaa.
Prabh kay simran trishnaa boojhey.
Prabh kay simran sabh kichu sujhey.
Prabh kay simran naahi jam traasaa.
Prabh kay simran puran aasaa.
Prabh kay simran munn kee mul jaye.
Amrit naam ridh mahin samaye.
Prabh jee bassey sadh ki rasnaa.
Nanak junn ka dassan das naa.4.*

Here, the Almighty has made it absolutely clear so there should remain no doubt in anybody's mind whatsoever, that Naam Simran is the highest service of Akal Purakh. This means that all of the other Dharam Karams are of a lower value than Naam Simran. So why don't you devote your time to Naam Simran? When Naam Simran is going to bring you the highest and the sweetest fruits, highest level of happiness, complete silence, Param Jyot and Puran Parkash Darshan, then why don't you concentrate on Naam Simran? We have learned this fact from Sukhmani that just reading Sukhmani is not the highest level of the service of Akal Purakh, but Naam Simran is the highest service of Almighty. This is a part of Puran Tat Gyan and is mandatory for Puran Bhagti (devotional worship). People who don't practise this Gyan never move up from Dharam Khand.

Naam Simran is the only weapon which can kill all of the enemies of our soul. These enemies stand between us and Akal Purakh. These enemies are the serious mental sicknesses and have already been defined earlier on. However, we will name them again, they are the Panj Doot, Nindya, Chugli, Bakhili, Asa, Trishna and Mansha.

Trishna means desire - mainly the desire to amass wealth and worldly comforts and material goods. It can only be overcome by Naam Simran. Desire is seen as the highest level of mental sickness. Desire gives birth to all kinds of Asat Karams (untruthful deeds). Desire causes us to perform actions that lead us into Maya. Desire is the hardest enemy of ours to kill. Only Naam Simran can kill it because only Naam Simran can bring us enlightenment and Brahm Gyan. When we are constantly on the alert for these deep mental sicknesses we do not perform any Asat Karams in our daily life under their influence.

This powerful divine weapon of Naam Simran fulfils all of our desires. This means that we are relieved of all of the desires with Naam Simran as well as the fear of death. Naam Simran is the only weapon with which we can conquer death. This means we get released from the cycle of birth and death.

Only Naam Simran can clean our inside which has been superimposed with the Karmic dirt of all of our Asat Karams from all of our previous lives. The mind is full of dirt from previous lives. That is why it is unable to concentrate on Naam Simran. However, by being consistent and persistent, Naam Simran eventually cleans all of the dirt from the mind and within. The mind becomes stable and gets absorbed in Naam Amrit forever.

Naam eventually goes into the Hirda and resides there forever. Such souls become a Sant Hirda and the Almighty always lives in them. We should all bow before the souls who have become stable in their mind, who have won over their mind and who have absorbed themselves into the Almighty. Such souls are full of humbleness. Their extreme humbleness takes them to the height of spirituality. They become the dust of the feet of Kot Brahmmand (the entire universe) and we should all bow at their feet. Such humbleness comes only with Naam Simran. Humbleness is the key to the Dargah of Akal Purakh.

*Prabh ko simrehy se dhan wantey.
Prabh ko simrehy sey patwantey.
Prabh ko simrehy sey junn parwaan.
Prabh ko simrehy sey purakh pardhaan.
Prabh ko simrehy sey bemuhtaajey.
Prabh ko simrehy sey sarabh key raajey.
Prabh ko simrehy sey sukhwaasee.
Prabh ko simrehy sada abinaasee.*

*Simran tey laagey jin aap deyaalaa.
Nanak junn ki mangey rwaalaa.5.*

The biggest treasure is Akal Purakh's Naam – Sat Naam. Through Naam Simran we eventually become the owner of this priceless treasure of Akal Purakh. We own this priceless jewel when it goes into our mind and Hirda, then we become honorable in the Dargah of Akal Purakh.

The one who owns this priceless jewel of Naam is the richest soul in the whole universe. There is nothing above this treasure. That soul is known as a Sant SatGuru Puran Braham Gyani. Such a soul becomes honorable and is respected everywhere in the universe. Such a soul has completed their pilgrimage and is accepted as successful in Dargah. Such a soul is always in a very high spiritual state and doesn't search for anything more. He has obtained everything. He has achieved Eternity and become the king of the entire universe - king of Chaudha Lok Parlok.

Whatever such a soul says will happen, does happen. Their words are honored by the Almighty. Such a soul never dies. He has achieved eternal happiness and eternal silence. He has won over everything. He is always absorbed in the Almighty. Such a soul is blessed by Akal Purakh and He brings them in for achieving the highest levels of spirituality. That is why this is known as a GurParsaadi Khel – an Eternally Blessed Game. We should all pray for the dust of the feet of such a soul. By doing so Akal Purakh blesses us and involves us in this GurParsaadi Game. None of this can happen without the GurKirpa (God-Guru's grace). We should all pray for GurKirpa and ask for the eternal treasure of Naam Simran.

*Prabh ko simrehy se parupkaari.
Prabh ko simrehy tin sad balihaaree.
Prabh ko simrehy sey mukh suhawey.
Prabh ko simrehy tin sukh behaawey.
Prabh ko simrehy tin atam jeeta.
Prabh ko simrehy tin nirmal reetaa.
Prabh ko simrehy tin anand ghanerey.
Prabh ko simrehy bassehy hari nere.
Sant kirpa the andin jaag.
Nanak simran purey bhaag.6.*

With this eternal treasure of Naam Simran our Hirda becomes very powerful and very vast. It develops in us the highest qualities of head and heart: selflessness; sacrifice for others; helping the poor and needy; doing good to others; thinking about the well being of others and no longer living for our self, but now living for the upliftment of others. Such qualities make our life more and more meaningful within society.

Just imagine if everyone becomes like this. Would it not be an Age of Truth – Sat Yug? These are the vital signs of a Sant Hirda and such souls

are highly regarded in the Dargah and in the universe. Such souls always have bright and shining faces in society and in Dargah. They always enjoy the highest level of eternal comforts and happiness inside. Such souls win over their minds and their life becomes very pure and pious, truthful and dignified. Such souls are constantly engaged in Naam Simran and always stay very close to the Almighty. They stay in eternal happiness, everlasting happiness – Sat Chit Anand. Such souls live with the Almighty. Every moment they remain in awareness of the things happening around them. For that matter, they remain aware of things happening in the entire universe.

How can you become like a soul that has been described above? You can only do so with the blessings of a Sant. It means that such a high spiritual treasure can only be obtained from a Puran Sant SatGuru Puran Braham Gyani, a Pargateyo Jyot, who has absorbed Himself in the Almighty and become one with Him. This is the reason why we have been calling this Eternal Game a GurParsaadi Game. We can only play this GurParsaadi Game if we are very fortunate and come across such a soul who is a Puran Sant and get His GurParsaadi blessings. Only a Puran Sant can give the eternal treasure of Naam to us and put us on this path to Eternity and salvation, to Sach Khand and closer to the Almighty and eventually make us a Sant Hirda.

*Prabh kay simran karaj poorey.
Prabh kay simran kabhoon naa jhoorey.
Prabh kay simran hari gun baanee.
Prabh kay simran sehaj samanee.
Prabh kay simran nehchal aasaan.
Prabh kay simran kamal bigaassan.
Prabh kay simran anhad zhunkaar.
Sukh prabh simran ka ant naa paar.
Simrehy sey junn jin ko prabh mayeaa.
Nanak tin junn sarnee payaa.7.*

The soul and mind which absorbs itself in Naam Simran no longer remains under the need of worldly desires. He will always be in a state of complete satisfaction. He will never feel that He is lacking anything. No worldly comforts can distract him. All of His worries disappear. This happens to Him because all of His actions are under the Hukam of Akal Purakh. Basically, His mind and soul become totally stable. This is a very high spiritual condition the soul remains in. Such a condition comes only in Sach Khand. This is when a person becomes completely truthful, speaks the Truth, listens to the Truth and only serves the Truth.

Such a soul is always engaged in the praise of Akal Purakh and is always in the service of the Guru and Sangat. Such a soul always remain

stable and absorbed in the Almighty. Nothing can distract such a soul as He always stays in the state of complete eternal peace and happiness. His heart is always blossoming like a lotus flower.

Such souls continuously enjoy the eternal music vibrations in their body. They remain in an unending eternal happiness. Only such people who are blessed by Akal Purakh Himself can get this eternal treasure of Naam Simran. Again this means it is a GurParsaadi Game.

We are very fortunate if we get the Sangat of such souls who have been blessed with GurParsaadi Naam Simran (remembrance of the eternally blessed name – “*Sat Naam*”) and we should all bow before such souls. Here again humbleness is the key to success.

*Hari simran kar bhagat pargataye.
Hari simran lag baid upaye.
Har simran bhaye sidh jatee daatey.
Harsimran neech chahoon kunt jaatey.
Hari simran dhaari sabh dharnaa.
Simar simar sabh kaaran karnaa.
Hari simran keeoo sagal akaaraa.
Hari simran meh aap nirankaaraa.
Kar kirpa jis aap bujhayea.
Nanak gurmukh hari simran tin payeaa. 8.1.*

All of the Sants and Bhagats have become existent only through Naam Simran. Such souls reached these highest levels of spirituality only because of the eternal treasure of Naam Simran they obtained and performed on a regular basis in their lives. This is how these souls became so spiritually powerful and became one on one with Almighty.

There are a number of such souls whose Bani (divine word) is included in Sri Guru Granth Sahib Ji. Alongwith our great Gurus, some of them are Sant Kabir Ji, Bhagat Ravi Dass Ji, Bhagat Nam Dev Ji, Bhagat Baba Farid Ji, Bhagat Peepa Ji, Bhagat Sain Naai Ji, Bhagat Benney Ji and many others.

All of these souls reached the highest levels in spirituality, became absorbed in Akal Purakh and obtained Param Padvi and became Puran Braham Gyanis. Such souls are also known as Pargateyo Jyot Puran Braham Gyanis.

Such souls have continued to come to this world after Dassam Patshah Ji (Guru Gobind Singh Ji), some of them are Sant Baba Nand Singh Ji, Sant Baba Ishar Singh Ji and Sant Baba Attar Singh Ji. There are such souls who are living in the world now and engaged in this highest level of service to the Almighty. They are serving the Sangat and such souls will continue to come to this world in all Ages to come – “*Har yug yug bhagat upayea.*”

It was due to the power of the eternal treasure of Naam Simran that various Rishis (Hindu Sages) and Munnis (Silent Saints) attained the Braham Gyan and wrote their religious books – Ved, Puraans and other Dharam Granths (religious books) as well. Only Naam Simran could produce such souls who became Sidh – the souls that live at very high levels of spirituality. Only Naam Simran could produce such souls who became Jati – the ones who controlled the Panj Doots. Only Naam Simran could produce such souls who became Daatey (givers).

This Earth and the life on it is supported and run by the souls who reach such high levels of spirituality and become Puran Sant Puran Braham Gyani. God has created this world for us as human beings to be involved in this eternal game and make our lives sublime by achieving salvation. This is the highest eternal objective of this precious life as a human being given to us by the Almighty. Akal Purakh is present and reveals His presence wherever there is Naam Simran and in whoever is engaged in this eternal treasure of Naam Simran.

Here it has been made absolutely crystal clear that if we do Naam Simran with complete and full belief and commitment, then God will reveal His presence in us and believe us we do experience this every moment continuously. This is an Eternal Truth. However, it is mentioned again here in very clear words that only a Gurmukh - the Puran Sant, can help us and put us on this path of Naam Simran. Remember that only happens with the blessings of Akal Purakh Paar Braham Parmesar. This means again that it is a GurParsaadi Game.

In the end, we very humbly request you to seriously look into your daily life and make a fair judgement as to whether any efforts are being made by you on this path to Eternity. Naam Simran is the highest service of the Almighty and is mandatory for us to follow to meet our spiritual objectives and goals. If you find that you are not devoting any time to Naam Simran then start doing so right away. If you are putting in sometime then increase your efforts and time. Try to do at least two and half hours of Naam Simran every morning. If you are not doing so, then pray to reach that level. If you have already reached that level then try to go beyond that and go on for longer hours. If you have obtained the GurParsaadi Naam (“*Sat Naam*” given to us under the blessing of God-Guru) then you are already very fortunate to be involved in the GurParsaadi game. If you are not yet blessed with the GurParsaadi Naam then pray for that.

Only the GurParsaadi Naam can take us to these high levels of eternal peace and happiness. Only the GurParsaadi Naam can take us closer to the Almighty. Only the GurParsaadi Naam can help us in achieving our spiritual goals in a much shorter period of time. Then we can make our life sublime.

The divine knowledge discussed above is a tremendous source of motivation for all of us. We should be able to develop the kind of belief and commitment we need to move on this path to Eternity. Naam Simran is the only eternal treasure which can transform us into a Puran Khalsa – *“Puran jyot jage ghat meh tab khalas, tahi nakhalas janey.”*

The Puran Jyot can be ignited inside us only through the GurParsaadi Naam and then through the practice of Naam Simran. Naam Amrit is the highest Amrit and only the GurParsaadi Naam leads us into Sach Khand.

ASTPADI 2: GOD'S DEVOTEE

In the second Astpadi, Dhan-Dhan (supremely blessed) SatGur (Guru of Truth) Sachey Patshah Ji (True King) Sri Guru Arjun Dev Ji has very kindly shown us the Mahima (divine quality) of Naam and the Mahima of Junn (enlightened soul – devotee of the Lord). The first Astpadi explained the:-

- Mahima of Naam Simran,
- benefits of Naam Simran,
- super powers of Naam Simran, and
- the gifts we receive as a result of taking refuge in Naam Simran.

Now we need to dedicate ourselves to Naam Simran on a regular basis. When we say regular basis we mean everyday, early in the morning and for as long as possible without taking a break. The early morning hours start after midnight. Have a shower, preferably a complete shower including the hair and then get absorbed in long sessions of Naam Simran. It will be very difficult to do long hours when you first start, but with sustained efforts and prayers for GurParsaad you will eventually be able to go into long sessions of Naam Simran.

The minimum target should be at least two and a half hours every morning, but the longer the better. Some of the Maha Purakhs have given the following example to show how much more powerful Naam Simran is earlier than later. They compare the benefits of Naam Simran in the early hours as follows:-

- 1 am to 2 am, will bring as much reward as donating 40 kg of diamonds,
- 2 am to 3 am, the rewards will be like donating 40 kg of gold,
- 3 am to 4 am, it becomes 40 kg of silver,
- after 4am, it becomes copper and then steel and the benefit is reduced to a minimum after 6 am.

Many are sceptical about doing Naam Simran in the early hours. They worry that they will get tired and will not be able to perform their daily job. However, believe us that by doing Naam Simran in the early hours we get so much Naam Amrit that we never feel tired during the day.

We were talking about the second Astpadi of Sukhmani Bani which explains to us what Naam does to us and the Mahima of those who do Naam Ki Seva. Such souls have been called Junn in GurBani. Junn is a very high spiritual state.

Let us try and dive deep into this part of the Sukhmani Bani and help our souls by collecting these priceless diamonds of Braham Gyan given to us by Dhan-Dhan Pancham Patshah Ji (supremely blessed fifth King) Guru Arjun Dev Ji.

Salok.

*Deen darad dukh bhanjnaa ghat ghat naath anaath.
Sharan tumhaaree aa-i-o nanak kay prabh saath. 1.*

There are various ways which have been practiced by the Yogis (practitioners of yoga), Rishis and Munis and a large number of Bhagats, Sants, Braham Gyanis around the globe to reach the Almighty. However, Guru Nanak Patshah Ji has very kindly shown us the most easy and practical way is Bandgi (divine slavery). This way is for an ordinary person to reach the Almighty whilst:-

- living in this world which is being run under Maya,
- living with the family and fulfilling all of their family and worldly responsibilities,
- living in this Maha Kaal (worst period) of Kal Yug (the Age of Darkness).

This path of Bandgi (divine slavery) or Bhagti (spirituality) is called the “Sharnagat (seeking the shelter of the Guru) Bhagti” or the “Prema (loving devotional) Bhagti.” It is the path based upon the fundamental divine law of unconditional devotional love for the Gur (God, the Highest Guru) and Guru (God manifested in a divine heart). It requires full and complete belief and commitment, faith and trust in the Gur, Guru and GurBani. Having that attitude we can bring into our self utmost humbleness and innocence. We can leave all of the worldly wisdom and self wisdom. And by taking the Guru’s wisdom, the divine wisdom and practising it in our daily life we can bring in all of the divine qualities. These make our Hirda a pure and pious place, a Puran Sachyara (perfectly truthful) Hirda, a place where the Gur and Guru reside forever.

By doing Bhagti like this, all of our sorrows and mental sicknesses (Panj Doot and Trishna) disappear and we have victory over the mind and Maya. God is “*Deen darad dukh bhanjnaa*” meaning He takes away all of our pains and sorrows. All of the diseases and discomforts of our life disappear when our soul and Hirda become a place for Him to come and reside in.

We have been an orphan for an unlimited time in space. Our soul is an orphan which has been separated from its owner, its Creator - Akal Purakh for a long time. Long time means many, many lifetimes. However, even though He lives in each and every one of us, in every living being, we still have been separated from Him for Ages due to our own Karni (deeds) done

under the influence of Maya.

The main reason of this separation is Haumai (ego – our sense of “I AM SOMEONE”) which makes us a separate identity from its source. Everything belongs to the Source and remains a part of the Source but we see our self as a separate identity due to Haumai. This Haumai can only be killed by going into the sanctuary of the lotus feet of the Owner, the Creator – Akal Purakh. This means leaving aside all of our own existence, our own identity, our own wisdom and completely surrendering to the Gur and Guru with full and complete unconditional love and devotion - Sachee Preet and Sachee Shardha. This promotes Sharnagat Bhagti and Prema Bhagti within us.

Based on GurBani it is believed that Haumai is the deepest mental sickness and is the most difficult one to be killed besides desires. The one who wins over Haumai and desires wins over His mind. Guru Nanak Patshah Ji was a Puran Sant SatGuru. He was a Puran Braham Gyani. He was Nirankaar (Formless One) Himself who appeared on this Earth in the form of Guru Nanak Patshah. He has been one of the most spiritually powerful super souls that ever visited this Earth for uplifting the spiritual and social standards of mankind. If we are fortunate enough and can get the Sangat of such a soul, or the Sangat of a Puran Braham Gyani, then with GurParsaad we go into the Sharnagat Bhagti and Prema Bhagti. Then we can make our life sublime.

Astpadi.

*Jah maat pitaa sut meet na bhaa-ee.
Man oohaa naam tayrai sang sahaa-ee.
Jah mahaa bha-i-aan Doot jam dalai.
Tah kayval naam sang tayrai chalai.
Jah muskal hovai at bhaaree.
Har ko naam khin maahi udhaaree.
Anik punahcharan karat nahee tarai.
Har ko naam kot paap parharai.
Gurmukh naam japahu man mayray.
Nanak paavhu sookh ghanayray.1.*

When the soul departs from the body at the time of death, then all of our worldly relations are proven to be false. GurBani tells us again and again that all of our worldly relations are false. However, only at the time of death does the soul actually experience that nobody including father, mother or siblings go with us. Nor can any of them help us in any way when our soul leaves the body at the end of our journey in this world.

Some people do have near death experiences. This is when their soul leaves the body and travels through the after-death realms. This is when they find out that what really happens when the soul leaves the body. Some

people while doing Bandgi and Naam Simran get similar experiences when their soul leaves the body (out of body experiences) and travels through various realms of the universe. A stage comes in Bandgi when we can leave our body at will and travel in the universe and come back at will. However, there is a difference between the experiences of the normal person and a person engaged in Naam Simran.

The normal person's out of body experience only reveals the near death experience. Whereas a person engaged in Naam Simran travels to the higher realms of Truth and meets with the highly elevated spiritual souls and gets their blessings. However, for a normal person who has never had any such experiences it might seem weird. But, this is an absolute Truth, that such experiences happen in Bandgi.

When we dedicate our self to the Gur and Guru and completely surrender our self and go into Samadhi, then such visions and experiences become routine for us. This means that only Naam Simran and Seva (selfless service) which comprises of Parupkaar (altruism) and Maha Parupkaar (giving salvation) helps at the time of death.

For a normal person, death is very painful, but for a person dedicated to Naam Simran it becomes a really excellent journey without any pain. All of the other kinds of service like donations and such stuff only help us in our coming lives. This means when we give in charity now, we will receive it back plus more in future lives. However, Naam Dhann (wealth of Naam) takes us through to Jivan Mukti. Only the person who enjoys Naam in the Hirda becomes Jivan Mukti.

Those who are dedicated to Naam Simran are respected by Dharam Raj. Dharam Raj is the divine judge who weighs up our good and bad deeds and sends us into the next appropriate life form. However, Dharam Raj doesn't judge the ones who did Naam Simran. Instead he escorts them to the higher realms of Truth.

Whenever we are in trouble or faced with a severe problem only Naam helps to put us back on the right track. Our dedication to Naam Simran makes us mentally so strong and stable that such problems and troubles are unable to shake us. The people who get absorbed in Naam reach the Atal Awastha (totally stable state) and are never distracted by Maya's worldly distractions. Naam will always guide us and help us when we are in deep trouble. Naam will show us the right path and take us out of trouble.

We may perform all kinds of religious deeds and rituals throughout our life, but if we don't have Naam then we will not be able to swim across and meet God, the Master. However, if we have the GurParsaad of Naam then all of our sins are washed away instantaneously and we are ferried across to salvation.

The process of death is amazing. It is a true and divine law that when

the soul leaves the body at the time of death, it leaves the body behind, but carries with it all of the true and untrue deeds performed during life. It carries with it the account of all of the Punn Karams (virtuous deeds) and Paap Karams (sinful deeds) with it. Our future course is decided by these deeds of ours, not just from the current life, but also from past lives that we haven't cleared. So at any point in time we are carrying the burden of all of the unaccounted for, true and untrue deeds. The true deeds will bring us better things in future, but the untrue deeds – Paap Karams will bring in sorrows and pains for us.

The effect of all of these hundreds of millions of Paap Karams are neutralized by Naam. Naam is so powerful that when we get the GurParsaad of Naam and by virtue of our dedication and Bandgi if we bring this Naam inside our mind and Hirda then all of our hundreds of millions of Paap Karams are washed away right there and then.

All of the outer rituals and outer religious acts do not help us eliminate the effect of all of our untrue deeds. Only Naam washes all of our sins away, such is the Mahima of Naam. Such is the power of Naam.

Who is the holder of the GurParsaadi Naam? The Gurmukh is the holder of GurParsaad of Naam. The person who has surrendered completely to the Gur and Guru, who has given everything to the Gur and Guru and dedicated Himself to the service of the Gur and Guru is a Gurmukh. And only the Gurmukh has the GurParsaad and will be absorbed in Naam.

Gurmukh is a very high spiritual state of a person who has the GurParsaad and always remains absorbed in Naam and such a Gurmukh soul will always enjoy the highest level of happiness and comfort – the eternal treasures.

*Sagal sarisat ko raajaa dukhee-aa.
Har ka naam japat ho-ay sukhee-aa.
Laakh karoree bandh na parai.
Har ka naam japat nistarai.
Anik maa-i-aa rang tikh na bujhaavai.
Har ka naam japat aaghaavai.
Jih maarag ih jaat ikaylaa.
Tah har naam sang hot suhaylaa.
Aisaa naam man sada dhi-aa-ee-ai.
Nanak gurmukh param Gat paa-ee-ai. 2.*

Even if we are a king of the entire universe we will not be happy. No worldly comforts and worldly possessions can ever make us happy. The happiness that comes from worldly achievements is short lived. That happiness soon vanishes and we are taken over again by the circumstances around us. However, the happiness we get with Naam is the eternal

happiness. It is an everlasting happiness. This happiness never fades and remains with us for all Ages to come. The people who have achieved Naam have become Sat Chit Anand. This is:-

- the true happiness,
- a complete stability,
- a complete silence,
- no distractions,
- no illusions,
- no Dubidha (doubts and double-mindedness),
- no pains and sorrows.

This is the kind of happiness that comes with Naam. Mohammad Gajnavi was a Mogul emperor who attacked India seventeen times. He looted its gold and diamonds and took them back to Gajni – his capital. He amassed a large quantity of wealth in his royal treasury. When he returned home for the seventeenth time with the looted wealth, he was really proud of his achievement. However, guess what happened to him then? He became paralyzed.

He had been a very powerful ruler all his life, but now he was crippled with an incurable paralysis. He had a son who was not as powerful as him and who could not protect the wealth collected by him. Then he realized his mistake, “Why did I collect all this wealth which cannot do anything for me now?” While he was collecting the wealth, he didn’t realise that in amassing the wealth by unfair means he was also collecting loads of Paap Karams.

The collection of wealth by unfair means is greed – Lobh, as defined in GurBani. And the collection of wealth over and above our own needs is called Labh, which is even more dangerous. So Mohammad Gajnavi collected his wealth under the Labh and Lobh aspects of Maya. He used all kinds of unfair means in looting this wealth from the temples and all over the country. He killed innocent people and looted the wealth of the innocent people. In this process he collected loads of Paap Karams and when His mind and body vessel got filled with these sins then he was punished. There and then he was crippled with paralysis.

At this time he was lucky enough to realise that he had committed many sins and that was the reason for his suffering. Getting this kind of feeling is also a GurParsaad, which takes us closer to the Almighty. For that matter anything that gets us closer to the Almighty is considered an eternal blessing. So He came out openly and criticized himself and all his Paap Karams. He told people to learn from his mistakes and to never indulge in the untrue acts like he did. He wanted them to learn a lesson from his wrong doings.

There is another example in history of Alexander the Great (Sikandar).

In His pursuit to conquer the world look at what happened to him. When returning from India to his native Greece, he fell sick and could not even buy a few weeks worth of extra time to be able to see his mother before he died. He even offered half of his kingdom to anyone who could help him live long enough to meet his mother one last time.

Hitler also became so tormented by his sins that he had to commit suicide in order to end his mental suffering. The only kings that have been able to live a happy life were the ones blessed with the GurParsaad of Naam like Raja Janak, the Braham Gyani. There is no end to the desires of a human being. Desires never end. Desires are a part of the Rajo aspect of Maya and will never be able to create satisfaction in our Hirda.

It is a very strange behavior of a human being that he always wants to have more. He is never satisfied with what he has. Desires are the root cause for your discontentment. One desire leads to another. When a desire is fulfilled then you get temporary happiness. When the desire is unfulfilled then you get disappointed. When such disappointments keep on accumulating over a long period of time then this leads to depression and to all kinds of mental sicknesses and bodily sicknesses. Desires are the root cause for all of your sufferings.

There is only one way that you can win over your desires and that is contentment. Yes, when your mind and soul goes into the contentment state then that is the point when all of your desires are diminished. That is why the state of contentment has been called a divine quality. It is a mandatory divine quality to win over our mind – Sat Santokh (contentment with Truth) – it makes our mind go into complete silence. How will this Sat Santokh come inside us? Only Naam can bring the Sat Santokh inside our Hirda. The person who reaches this state of mind and soul achieves Salvation.

Everyone's destiny is unique, which also makes everyone's Bandgi unique. That also makes everyone's fortune unique. Each one of us has to reach the Param Dhaam one day, meaning every one has to go back to the Origin one day. This Origin is "*Ik Oankaar Sat Naam*" – that is why it is called the Beej Manter (original seed Manter). And every single one of us has to return to the Origin in our original form (pure soul). Nothing material is going to go with us when our soul leaves this Panch Bhootak Dehi meaning our five element body. Our physical body comprises of five basic elements of nature. They are sky (space/ether), air, water, earth and fire. On the face of it, these five elements cannot be held together due to their incompatible nature with each other. However, look at God's Hukam which is so powerful and super that it holds these five incompatible elements together with the element of life. This life is nothing but the Jyot of Akal Purakh that keeps these five incompatible elements together. When

this Jyot is withdrawn then the body dies and goes back to these five elements.

Our unique destiny is a result of our own Karni, which decides our future destiny. We only reap what we have sown – “*Aapay beej apaay he khao.*” In a way, we shape our own destiny. Whatever we do is weighed on the Sach Di Takdi (scale of Truth). According to these divine laws and our Karni, our destiny is formed. And later in this life and in our next life or lives we have to bear the rewards of this destiny. Family relations and all of the surroundings relationships are formed as a part of this destiny.

When our soul leaves this physical body as explained earlier, nothing goes with us. This means nothing that is a part of Maya goes with us. Everything that is visible with the worldly eyes is a part of Maya including all relationships and material goods. Only Naam goes with us. Only with Naam are we able to wash all of our sins and make our soul clean and pure. So the burden of the sins is left behind us due to Naam Ki Kamai (earning of Naam). This makes our soul pure and pious and this purity as a result of Naam Ki Kamai fills us with all of the divine qualities. These go with us and our future destiny becomes a very happy and fruitful one.

If we are fortunate and have collected enough Naam Dhann by becoming a Gurmukh, then and only then will we be able to get salvation - the Param Gat (Supreme State). We are then out of the cycle of birth and death and live in Sach Khand forever to enjoy the eternal happiness forever.

It is very important to understand that Gurmukh is a very high spiritual stage of a person or a soul. The one who has completely realized the Almighty and is always absorbed in Akal Purakh is the Gurmukh. A Gurmukh is the one who lives in Sach Khand.

*Chhootat nahee kot lakh baahee.
Naam japat tah paar paraahee.
Anik bighan jah aa-ay sanghaarai.
Har ka naam tatkaal udhaarai.
Anik jon janmai mar jaam.
Naam japat paavai bisraam.
Ha-o mailaa mal kabahu na dhovai.
Har ka naam kot paap khovai.
Aisaa naam japahu man rang.
Nanak paa-ee-ai sadh kai sang.3.*

There will come a time when we will not be able to be saved even by millions of helping hands. Many of us experience during our daily life that when a problem comes in our way there are family and friends who come and rescue us. However, when our soul leaves this physical body then even if we have millions of helping hands come to save us, they will not be able

to do so. At this time, only Naam Ki Kamai will be able to help us. At the time when we exit this world of Maya, only Naam has the power to help us. Naam is so powerful that it is able to guide us and take us in the right destination.

Naam is not just a few words, or just a Shabad (divine word) of GurBani. When we say Naam it is the Nirgun Saroop Puran Jyot Parkash of Akal Purakh (God's immaculate body of light) which makes our Hirda (heart chakra) a place for Akal Purakh to reside. Which makes our astral body (Suksham Dehi) into a Kanchan Dehi (golden inner body). We become a purified entity without any dirt of sins clinging to us. Our Kanchan Dehi takes us through this final phase of our journey back to our original home – Dargah of Akal Purakh (royal court of God).

Many times in our life we are surrounded by a lot of problems as a result of our misfortune. The reason for this misfortune is however our own deeds - Karni, from earlier in this lifetime or from past lives as well. However, this misfortune is washed away by carving Naam in our Surat (thoughts and mind) and Hirda. Naam is so powerful that it washes all of our untrue deeds from the past and all previous lives.

When Naam goes into our Surat and Hirda we become a Suhaagan (bride of God) and then a Sada Suhaagan (eternal wife of God the Husband). When we go into Karam Khand (Realm of Grace) and are accepted as a Suhaagan, then Naam goes first into our Surat and then gradually it travels into the Hirda, then Nabhi (navel chakra). Then into the other areas of the body including the base of spine (root chakra) where the Kundalini energy resides and up the spine into the Dassam Dwaar (crown chakra) and back to the Trikuti (brow chakra) the center of the forehead. Naam enlightens and activates all seven major centers of spiritual energy in our body. These seven centers of spiritual energy are called Sat Sarovar (seven lakes of Amrit) in GurBani. This happens in Karam Khand when we go into Samadhi and then into Sunn Samadhi – a stage of complete trance – no thoughts - complete silence. Eventually Naam goes into Rom-Rom – every bit of our body vibrates with Naam and the entire body gets filled with Naam Amrit and not only that it starts to overflow.

Now ask our self, when one is blessed with so much GurParsaad what adversities of life can come near us? None, as all of our sins are washed away and our soul merges in the Nirgun Saroop Sat Saroop (Light Body Of God, Truth Body of God). The restlessness of our soul vanishes. Our restless soul had been travelling through unlimited and unknown periods of time through so many cycles of life. It travelled through so many pains of birth and death. It burned in the fire of Maya for so many Ages in the past. Finally, the restlessness of the soul vanished with GurParsaad of Naam Ki Kamai.

Consider what life is. We are born and go through the entire cycle of life – birth, childhood, education, job, marriage, children and their upbringing and helping them build their future. This is then followed by retirement, old age and death. We leave the world to restart our journey again in another body. During this cycle of one lifetime we go through so many pains and sufferings as well as some happy moments too. However, we are never able to get an everlasting state of happiness.

If we are fortunate and have collected enough Sat Karams – true deeds, then we might get human birth again. However, if we have led an untruthful life and our Chitter-Gupt (record of our deeds) is full of Asat Karams, then we might go back into the 8.4 million life forms and take a long time to come back into the human life. The cycle of birth and death continues like this for an unknown period of time until our Sat Karams accumulate above a certain limit.

In human life, when our Sat Karams finally outweigh all of our Asat Karams, then we become fortunate enough to be blessed with GurParsaad of Naam. Having done so many good deeds and stopped our bad deeds, God looks kindly upon our soul and gives His grace – His GurParsaad. God comes to give us His Naam in the form of an enlightened soul. We then begin the final part of our spiritual journey home.

This GurParsaad of Naam can be blessed to us by a Sadh (divine Soul) – a Puran Sant Puran Braham Gyani. Then Naam Ki Kamai can be done under their Chattar (divine umbrella of their aura). With this Naam Ki Kamai we can wash all of our sins and win over Panj Doots and desires. This Naam Ki Kamai makes a Puran Jyot Parkash inside our Hirda. It brings in all of the divine qualities and makes it a Beant Hirda (infinitely open heart), a Khalsa Hirda (pure immaculate heart). Our ego is washed away and we are saved from going through the pains and sufferings of another birth and death cycle.

*Jih maarag kay ganay jaahi na kosaa.
Har ka naam oohaa sang tosaa.
Jih paidai mahaa andh gubaaraa.
Har ka naam sang ujee-aaraa.
Jahaa panth tayraa ko na sinjaanoo.
Har ka naam tah naal pachhaanoo.
Jah mahaa bha-i-aan tapat baho ghaam.
Tah har kay naam kee tum oopar chhaam.
Jahaa tarikhaa man tujh aakrakhai.
Tah nanak har har amrit barkhai.4.*

Pancham Patshah SatGuru Arjun Dev Ji has very kindly explained to us that we are on a very long journey back to our original home. We have been separated for a very long time. The length of this journey cannot be

measured. It takes a large number of lives full of Bandgi and Seva just to qualify for the GurParsaad. This journey can only be completed in a human life in this world of Maya.

In Maya, we have been burning our soul for a long period of time in the fire created by the mental sicknesses ruled by the Panj Doots and desires. It is believed and it is practically true that time goes very fast when we are in a state of happiness, but it feels real slow when we are in pain and suffering. That makes this journey even more difficult and long.

This world of Maya is currently going through a period of darkness which is called Kal Yug. This darkness is caused by the untrue deeds of the masses, the Asat Karams of the masses. The current society is going through the peak period of this darkness due to the absence of the practice of the divine values and moral values. The lack of practice of truthful deeds is the cause of all of the crime, sins, bribery, extortion, hatred, discrimination, abuse, terrorism, rape and so on.

The worst kind of things happening in the world around us today is all due to this darkness. The general behavior and character of society is responsible for this never ending fire. The entire humanity is lost in this world of Maya and is burning in the fire of the Panj Doots. This is also known in GurBani as the Bhavjal or Bhavsagar – a vast sea of darkness caused by the influence of Maya. A sea of Maya where there is a complete lack of the practice of the divine knowledge and earning of the diamonds and jewels of the divine wisdom and carving them into our Hirda and making it a Sant Hirda. Instead, humanity is bearing this unbearable heat and darkness caused by the lack of living according to the divine principles based on Sat Karams, devotion, love, compassion, commitment and belief, faith and trust in the Gur and Guru.

However, once we are blessed with the GurParsaad of Naam and do Naam Ki Kamai we collect Naam Dhann. Then when this Naam goes into our Hirda then all of this darkness is washed away. Enlightenment is achieved. A Puran Jyot Parkash inside our Hirda is achieved. Then with the opening of the divine eye, this long passage through the darkness of Kal Yug, becomes blessed with the divine light and divine wisdom.

We reach a stage where we understand this play of the world of Maya and our soul reaches a state of never ending eternal happiness. We are declared a winner over Maya and desires. We are recognized in the Dargah of Akal Purakh as a Jivan Mukht. With this happening to us with Naam, the Amrit Barkha (shower) keeps on pouring within us continuously. All of our seven spiritual centers are activated. All of our Bajjar Kapaats – divine doors (around the head) including the Dassam Duaar (crown chakra) are opened. Then there is Naam all over our soul, mind and body. We are completely absorbed in Naam. Naam saves us from the burning heat being

generated through the influence of the Rajo (passion) and Tamo (ignorance) aspects of Maya.

*Bhagat junnaa kee bartan naam.
Sant junnaa kai man bisraam.
Har ka naam daas kee ot.
Har kai naam udhray junn kot.
Har jas karat sant din raat.
Har har a-ukhadh sadh kamaat.
Har junn kai har naam nidhaan.
Paar Braham junn keeno daan.
Man tunn rang ratay rang aykai.
Nanak junn kai birat bibaykai.5.*

With Naam Ki Kamai one becomes a Bhagat and Naam becomes an integral part of the Bhagat. Naam becomes a priceless diamond carved in the Hirda of the Bhagat. The enlightened soul is regarded as a Sant, Junn and Bhagat in the Dargah of Akal Purakh. Naam becomes an item of daily use for them. In fact, these enlightened souls are always absorbed in Naam. Their Rom-Rom does Naam Simran and hears Naam vibrations physically in each and every part of their physical body as well. In fact, they become 100% Naam themselves – “*Har ka naam junn ka roop rang.*” Naam flows out from their entire body continuously. They become the slave of Naam. Naam becomes their only hope and base and support. They basically, become the dealers of Naam. They become authorized to deal in Naam. They become Naam Key Beopari (merchants of Naam).

This GurParsaad of Naam has been able to bring salvation to millions of Bhagats like this. It comes to us through the Sant Hirda. The Shabad Sant actually is not a name or title of a holy man. Sant actually refers to a Hirda that permanently resides in God’s court. In a Sant Hirda only God resides 100% in the form of Naam. The soul of a Sant is always absorbed in the Mahima of Naam. They become a custodian of this medicine of Naam and they are given the authority by God to give this prescription of Naam to the deserving candidates.

Naam is a universal cure because it cures us from the deadly viruses of Kaam, Krodh, Lobh, Moh, Ahankaar and desires. Naam cures us from all kinds of mental ailments and cleans us up inside and out. It relieves us of all of the sins and crimes and Asat Karams we have done in the past and all past lives. That is why GurBani says – “*Sarabh rog ka aoukhadh Naam.*”

Naam is the highest eternal treasure and this treasure is given to the Sants and Bhagats by the Almighty and becomes their property. Such souls are always absorbed in the divine love and compassion, devotion and dedication to the service of the Almighty. They are always enlightened with the divine wisdom and stay in a state of eternal happiness forever.

They can never be distracted by anything no matter what it is. By virtue of the attainment of the divine wisdom they become Braham Gyanis and the divine wisdom becomes their food. The divine wisdom becomes their Birti – state. They are always and forever absorbed in the Mahima of Naam. The divine wisdom is like a ball of divine wisdom with its center as Naam. The entire divine wisdom – GurBani, revolves around the center of Naam. Naam becomes a pivot and these souls are always like a pivot–center of this ball of divine wisdom and the divine wisdom evolves from them continuously.

*Har ka naam junn ka-o mukat jugat.
Har kai naam junn ka-o taripat bhugat.
Har ka naam junn ka roop rang.
Har naam japat kab parai na bhang.
Har ka naam junn kee vadi-aa-ee..
Har kai naam junn sobhaa paa-ee.
Har ka naam junn ka-o bhog jog.
Har naam japat kachh naahi bi-og.
Jan raataa har naam kee sayvaa.
Nanak poojai har har dayvaa.6.*

Guru Pancham Patshah Guru Arjun Dev Ji has very kindly shown us the Mahima of the Junn and Naam in this Astpadi. This piece of divine wisdom explains how high the spiritual status of an entity called Junn is in GurBani and how it is so with GurParsaad of Naam.

Naam is so powerful that it is the means of bringing salvation to the ones who are absorbed in Naam and liberates them from the shackles of Maya forever. They by virtue of being absorbed in Naam they become Jivan Mukta, meaning they are liberated whilst still alive in the human body. Naam becomes their food which keeps them always contented. Meaning that Naam eradicates all of their desires and they become desire free. They become so satisfied and contented inside their Hirda that nothing but Naam retains any importance for them.

Such beings become Naam's physical form in the world. When Naam goes into every bit of the body and the soul becomes so purified, then Naam becomes their delight and beauty for ever. Actually, such beings emit so much Divine Light, that the ones who have divine eyes to see it can see that they are brighter than thousands of suns shining at the same time. This is what is shown normally as an aura of Divine Light around the Guru Sahibs and Sants and Bhagats on their pictures.

Some people who are blessed with the divine eye (inner vision – Dib Drisht) and whose visual senses are very strong can physically see this wonderful aura of divine light around such souls. This is what happens to those who do Naam Simran and all of their difficulties and problems are

taken care of by the Almighty Himself. They never face any misfortune or distractions, illusions and delusions, Dubidha and problems. Naam becomes their praise and they are respected everywhere in the universe. They are highly regarded in the Dargah of Akal Purakh and they find a permanent place at the Charans (holy feet) of Akal Purakh. Naam becomes their Bhog (enjoyment) and Jog (divine union). They are merged in God forever by virtue of their Naam Ki Kamai and an inseparable connection is formed with God.

Actually when our Dassam Duaar opens then a permanent connection is formed with the Almighty – *“Dassam duaaraa agam apaaraa param purakh kee ghaattee.”* A continuous stream of Amrit flows uninterrupted from the Nirgun Saroop of Akal Purakh to us. At this point we also start hearing the Panch Shabad Anhad Naad (divine music being played by five different spiritual musical instruments) music continuously – *“Anhad sabad dassam duaar vajiou theh amrit naam chuuaaeiaa thhaa.”* This is the real divine Amrit.

After this there is no separation of the Bhagat from Bhagwan (God). They get absorbed in each other. The Bhagat praises Bhagwan and Bhagwan praises the Bhagat. Then they cannot live without each other. Once this happens then the Bhagat absorbs Himself into the service of the Almighty. He sees, speaks, hears, serves and delivers the Eternal Truth – Naam. This is the highest service of Akal Purakh. Serving His Naam becomes His only job – *“Nanak kai ghar kaeval Naam.”*

*Har har junn kai maal khajeenaa.
Har dhan junn ka-o aap prabh deenaa.
Har har junn kai ot sataanee.
Har partaap junn avar na jaanee.
Ot pot junn har ras raatay.
Sunn samaadh naam ras maatay.
Aath pahar junn har har japai.
Har ka bhagat pargat nahee chhapai.
Har kee bhagat mukat baho karay.
Nanak junn sang kaytay taray.7.*

Finally, our Bandgi reaches an extremely high level. This happens when our soul goes into the highest realm of Truth – Sach Khand. There are five phases of Bandgi:-

1. DHARAM KHAND (Stage of pursuing divine union). When we realizes that the objective of life is to achieve salvation and switch to doing Paath (reading religious texts) and Pooja (showing devotion).
2. GYAN KHAND (Stage of practicing divine knowledge). When we listen to GurBani, accept GurBani and put it into practice in our

daily life we convert divine knowledge into our own personal divine wisdom.

3. SARAM KHAND (Stage of making spiritual effort). When we start to work really hard to realize the objective of life – salvation and dedicate our self to the Gur and Guru with full commitment, belief, faith, trust, devotion and love. In short, we surrender our self completely to the Gur and Guru and dedicate our self to Naam Simran.
4. KARAM KHAND (Stage of receiving grace). When we get the GurParsaad – the eternal blessings and eternal grace, then all of our Bajjar Kapaats – divine doors are opened. We enter into Samadhi and then into Sunn Samadhi during our long sessions of Naam Simran. We are accepted as a Suhaagan of Akal Purakh and our Bhagti account opens in the Dargah of Akal Purakh – this is a very high spiritual stage. This is when the real Bandgi starts and the Panj Doots and desires start to come under our control. The real fight with Maya starts and eventually with GurParsaad we are able to win over Maya and our mind. Naam goes into our Rom-Rom. Our Dassam Duaar opens and a direct and permanent connection is formed with Akal Purakh.
5. SACH KHAND (Stage of Ultimate Truth). When we win over Maya and reach the salvation stage. We become Nirbhao and Nirvair – single vision – Ik Drisht and fearless. We can see, hear, speak, deliver and serve the complete truth, then our Bandgi is considered as completed by Akal Purakh and we are given the GurParsaad of Sada Suhaag (Supreme State) and we become a Sada Suhaagan - inseparable from Akal Purakh. At this stage Akal Purakh gives us all of the eternal treasures and authorizes us to give this GurParsaad of eternal treasures to the Sangat. We become Amrit Ka Daata (giver of Amrit). We become Bandgi Ka Daata and Seva Ka Daata (giver of the gifts of Bandgi and Seva). We become GurParsaad Ka Daata (giver of GurParsaad) and we are then absorbed in the service of these eternal treasures by helping others do Bandgi and to achieve salvation.

Those people who start preaching before reaching this stage of Sach Khand, mislead the Sangat and become a source of Dubidha, Bharams (false beliefs), illusions and delusions and are not helpful to the Sangat in any way. They become responsible for the spiritual downfall of the Sangat.

The souls that reach Sach Khand are always absorbed in devotional love for their Lord and become very powerful with all of the eternal treasures at their disposal. Such souls are always absorbed in the Almighty continuously and enjoy the highest level of their union with Akal Purakh by sitting in Sunn Samadhi – a state of complete silence, no thoughts. Such

souls can never hide. They are brought out by the Almighty Himself amongst the masses. They deliver the message of Eternal Grace and Eternal Truth to the masses. Such souls don't belong to a particular sect of society though. Even though they may have started off in a particular path, they outgrow it, evolve further and they help everyone who is destined to meet them. Whoever goes into their Sangat gets transformed. Such souls deliver GurParsaad to their Sangat and with this GurParsaad a large number of people are blessed with Naam, Bandgi and Seva and thus reach salvation. Such souls enter this world to take a large number of people with them and ferry them across this Bhavsagar – ocean of Maya, into their permanent home by bringing them salvation. Such souls have been called Junn in GurBani.

*Paarjaat ih har ko naam.
 Kaamdhayn har har gun gaam.
 Sabh tay ootam har kee katha.
 Naam sunat darad dukh lathaa.
 Naam kee mahimaa sant rid vasai.
 Sant partaap durat sabh nasai.
 Sant ka sang vadbhaagee paa-ee-ai.
 Sant kee sayvaa naam dhi-aa-ee-ai.
 Naam tul kachh avar na ho-ay.
 Nanak gurmukh naam paavai junn ko-ay.8.2.*

It is believed that there are five trees in heaven which deliver all kinds of comforts to the people who do Naam Ki Kamai – truth seekers. Paarjaat is one of these five trees which fulfils all of the desires of the seekers. Similarly Kaamdhen is a cow in the heaven which also fulfils all of the desires. However, actually Naam contains all of the eternal treasures. Naam is the highest treasure and Paarjaat and Kaamdhen are also a part of Naam. Meaning that when Naam goes into our Hirda then we get all comforts and desires taken care of by Naam.

Practically speaking, when a soul reaches that high level of Bandgi, then there remains no desire at all. The mind goes into a state of complete contentment and never demands anything. However, most people don't do Bandgi to reach the salvation stage. They only do Bandgi (going to the Gurdwara, making donations, doing ritual readings etc) to fulfill their desires and achieve worldly comforts. However, it is a wasted effort because regardless of their misguided efforts, they only receive what is destined for them due to their past deeds. The only thing that changes what we receive is the GurParsaad. If a Sant blesses us then only His divine words to God change our destiny.

In Puran Bandgi there is no place for any demands for worldly items and comforts. When a soul reaches that high state of spirituality then all of

the comforts and needs are taken care of by Naam without him having to chase those desires. Chasing after desires is Maya. If we are engaged in asking and praying for worldly comforts and material things then we will not be able to reach the salvation stage. So the best thing to do is Naam Ki Kamai to reach salvation and get relieved of the highest level of sorrow - reincarnating in the cycle of birth and death.

The eternal treasures can be achieved with Naam Ki Kamai. This is the highest service of the Almighty. To understand, feel and experience the story of the Indescribable in all physical senses, is the best thing for us to do. Naam Ki Kamai washes all of our sins and mental sicknesses and salvation is achieved. Naam Ki Mahima lives in the Hirda of a Sant, or in other words, a Sant Hirda is the one where Naam lives forever. Meaning, the Charans of Akal Purakh live in the Hirda of a Sant. This means that a Sant Hirda becomes a pure and pious place. A Puran Sachyara where God comes in and lives forever.

A Sant Hirda is Naam Ki Mahima (praise of Naam). A Sant Hirda carves in all of the divine qualities and by virtue of doing so becomes Naam Ki Mahima or Akal Purakh Ki Mahima (praise of God). This means that the Sants, Bhagats, Braham Gyanis and SatGurus are the Mahima (praise) of Naam and the Mahima of Akal Purakh in all practical and physical senses. With the grace of these great souls and with the eternal blessings of these souls we can get GurParsaad which eradicates all of the dirt of our mind and erases all of the DurMat – bad wisdom, self wisdom and worldly wisdom and replaces it with the divine wisdom.

The Sangat of a Sant is a sign of good fortune. The people who get the Sangat of a Sant become eligible for doing Naam Ki Kamai. The GurParsaad of Naam can only be obtained from a Sant as the Sant is the custodian of all of the eternal treasures and only He can give the GurParsaad of Naam to us and institute us in the Karam Khand where the real Bandgi starts as explained earlier.

Doing Naam Ki Kamai is the real service of a Sant, because this is the highest level of service to Akal Purakh. Doing Naam Simran with GurParsaad, taking Naam into the Surat, mind and Rom-Rom is the real service of a Sant and Akal Purakh.

Naam is the most powerful thing. It is GurParsaad which is the highest of the high and there is nothing like Naam. The person who receives Naam, absorbs this GurParsaad, does Naam Ki Kamai and reaches Sach Khand is a rare Gurmukh soul. This means that it is a rare soul that is able to become a Gurmukh, a Sant Hirda, a Braham Gyani.

ASTPADI 3: THE TRUE RELIGION IS NAAM

Guru Pancham Patshah Guru Arjun Dev Ji has very kindly continued to elaborate on the Mahima of Naam in this Astpadi. However, the Mahima of Naam is unlimited. It is Beant like Akal Purakh Himself. Saying that Akal Purakh and Naam are Beant means that they are:-

- beyond all of the boundaries we can think of,
- beyond the three aspects of Maya,
- indescribable,
- beyond any description, and
- priceless.

Naam's price cannot be quoted. Nobody knows its value and price, but even so, Guru Arjun Dev Ji has been very kind upon us by giving us a glimpse of the Mahima of Naam through these divine words.

Salok.

*Baho saastar baho simritee paykhay sarabh dhadhol.
Poojas naahee har haray nanak naam amol. 1.*

There are a number of religious books which are known as the Shasters and Simritees. They are part of the Hindu religion. In addition to these Dharam Granths there are a number of other books which are known as Vedas, Puraans and Upanishads. All of these religious books are full of the descriptions of the rituals and Manters regarding how to live a comfortable human life. They describe the religious rituals and so on which help in leading a good and truthful life. These books also contain stories of the olden time Rishis and Munis and how they lived and what they did and what they achieved. These books also describe the Dharam Karams and so on.

The basic foundation of these books is also the GurParsaad of Naam, "Naam key dharey simrant bayd puran." However, Guru Patshah Guru Arjun Dev Ji is telling us that He has searched all of these religious books and found that just by reading these religious books the GurParsaad is not achieved. God is not worshipped just by reading these or any religious books. Only by receiving the GurParsaad is Bandgi done. The GurParsaad of Naam, Naam Simran, Naam Ki Kamai is the Bandgi which is not achieved just by reading these books or even by just reading Gurbani. Bandgi is only achieved by doing what these books and Gurbani tells us to do.

There is only one thing that takes us to the Ultimate and helps us to merge into the Nirgun Saroop of Akal Purakh. This priceless diamond is Naam – the GurParsaad of Naam – the “*Ik Oankaar Sat Naam*” (One God Named “Truth”) as described in the Mool Manter.

The bottom line is that only the GurParsaad of Naam can take us back to the Almighty. No matter what else we do to realize Akal Purakh, we will be unable to reach and merge into Him unless we get the GurParsaad of Naam and then meditate upon it. Then this GurParsaad will help us clean up from inside making our Hirda a Puran Sachyara Hirda. This results in our Suksham Dehi (astral body) becoming as pure as gold and getting filled with all of the divine qualities of a Sada Suhaagan. It becomes a place where the Sachyaar (True One) – Akal Purakh can come and reside forever.

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*jaap taap gi-aan sabh dhi-aan.
khat saastar simrit vakhi-aan.
jog abhi-aas karam dharam kiri-aa.
sagal ti-aag ban madhay firi-aa.
anik parkaar kee-ay baho jatnaa.
punn daan homay baho ratnaa.
sareer kataa-ay homai kar raatee.
varat naym karai baho bhaatee.
nahee tul raam naam beechaar.
nanak gurmukh naam japee-ai ik baar. 1.*

We will still not be able to achieve the Almighty even if we:-

- practice the wisdom in our daily life as described in the six Shasters and six Simritees,
- perform all of the rituals and meditate on the Manters given in these religious books,
- concentrate on these Manters daily,
- live our life according to the rules written in these religious books,
- perform all of the Yoga Asans (postures) as described in these holy scriptures,
- perform all of the Dharam Karams,
- leave our family and house,
- sacrifice everything we have and go into the forests and stay there and absorb ourselves in the practice of these rituals as described and explained in these religious scriptures,
- torture our physical body,
- donate everything we can or we have at our disposal,
- perform all kinds of Havans (Hindu ritual that is performed by reciting the Manters sitting around a fire and feeding the fire with

the clarified butter – Desi Ghee),

- cut our body into pieces and offer it for burning in these Havans. Meaning if we torture ourselves to death in order to realize our spiritual dreams of meeting the Paar Braham Parmesar, and
- starve our body by fasting and perform such rituals endlessly.

None of these methods bring salvation. This means that whatever is written in these six Shasters and Simritees, even when performed with full faith and trust, will not bring us salvation. Only the GurParsaad of Naam brings us salvation. There is nothing like the GurParsaad of Naam and by doing Naam Simran we achieve salvation in just one life - this life. If we dedicate ourselves to Naam Simran in this life then we will succeed in realizing our spiritual dreams. Such souls are Gurmukh souls. They have surrendered everything they have to the Gur and Guru – mind, body and wealth. Such Gurmukh souls get the GurParsaad of Naam, Bandgi and Seva and merge into the Nirgun Saroop of Akal Purakh.

Even by sacrificing everything we have - our family our physical belongings, our body, mind and soul, we still cannot pay for the GurParsaad of Naam, because there is no price for this diamond. The GurParsaad of Naam is a priceless jewel which the Gurmukh souls carve into their Hirda. They bring salvation to 21 past generations of their family. This does not mean that as soon as they become Gurmukh that 21 past generations are also instantly saved without making any effort. No, it means that the souls of these past family generations that have taken human birth again will now come to the Gurmukh for salvation. Every Gurmukh's Sangat is actually their past family who are now coming to them for the GurParsaad of Naam. That is how 21 past generations are saved along with the Gurmukh.

We don't have to engage ourselves in the difficult and torturous ways as defined and explained in these Shasters and Simritees. We don't need to and we don't have to sacrifice our family life and runaway from our worldly responsibilities either. We can live life in a normal way, but dedicate ourselves to Naam and do Naam Ki Kamai. Naam Ki Kamai will bring us salvation because there is nothing like Naam and doing Naam Ki Kamai. This is the highest service of Akal Purakh. It is the easiest way to realize our spiritual dreams, because Naam is the highest eternal treasure. Naam eradicates all of our mental sicknesses and desires and fills our Hirda with all of the divine qualities. Naam makes us Nirbhao and Nirvair and merges us back into the Origin - Akal Purakh.

*Na-o khand parithmee firai chir jeevai.
Mahaa udaas tapeesar theevai.
Agan maahi homat paraan.
Kanik asav haivar bhoom daan.
Ni-ulee karam karai baho aasan.*

*Jain maarag sanjam at sadhan.
Nimakh nimakh kar sareer kataavai.
Ta-o bhee ha-umai mail na jaavai.
Har kay naam samsar kachh naahi.
Nanak gurmukh naam japat Gat paahi. 2.*

Some people who practice Yoga and these Mantras and rituals as described in these religious books achieve some supernatural powers. These are called *Ridhis* and *Sidhis* in GurBani. One of these supernatural powers is when such people (*Sidhs*) enhance their life span through the practice of Yoga. These *Sidhs* were the masters of spiritual powers and had been living on the Himalayas for a long time by increasing their life spans. They were living on the mountains through the practice of these supernatural powers. The famous Bani called *Sidh Gosht* (Baba Nanak Ji's conversation with the *Sidhs*, SGGGS 938), explains a real divine story in which Guru Nanak Patshah very kindly gave the *Sidhs* the divine wisdom on how to achieve salvation purely through the GurParsaad of Naam.

In GurMat (divine wisdom), these supernatural powers come at a very early stage of *Bandgi*. If indulged, they halt further spiritual progress. They are considered a major roadblock in the passage to *Sach Khand*. These supernatural powers are used by Akal Purakh for His administration of the universe and the use of such powers by individuals is considered a violation of the *Hukam* of Akal Purakh. However, when the Bhagat's *Bandgi* reaches its heights and the Bhagat and Bhagwan become one, then all of these powers and all of the eternal treasures are at the disposal of the Bhagat for the benefit of others. Then sometimes miracles happen by themselves under the *Puran Hukam* of Akal Purakh to:-

- enhance the Mahima of a Bhagat,
- help the Sangat understand Divinity and follow the divine laws,
- help the Sangat develop their trust and faith in the Bhagat as their spiritual mentor.

Salvation is not attained by achieving long lives and being able to live all over the Earth. There are nine parts or continents of the Earth as defined in GurBani. Practicing these rituals over long lifetimes and all over these continents as defined in these religious books will not bring us salvation. The *Sidhs* that were blessed with divine wisdom about the GurParsaadi Naam by Dhan-Dhan Guru Nanak Patshah, had been living for hundreds of years by practicing their powers, but were unable to reach salvation.

Salvation is not attained even if we burn our self in fire, meaning torturing our self to death through the practice of these rituals. Nor is salvation attained just by donating gold, horses and land. Baba Farid Ji tortured himself for almost two decades, but could not reach salvation. Even though He achieved the *Ridhis* and *Sidhis* He still could not meet Parmesar. Ultimately He had to go to a SatGur – Murshad, whom He

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accepted as a Guru and received the GurParsaadi Naam from and surrendered completely to. Only then could Baba Farid Ji achieve salvation.

Neoli Karam, which means swallowing a strip of cloth which is then used to clean the intestine, is a very difficult Yog Asan (yogic practice). There are a large number of other Yog Asans which are performed by the Yogis. These Yog Asans are thought to maintain good physical health, but just by doing these difficult Yog Asans we cannot achieve salvation either.

In the Jain religion similar rituals are also followed. In fact, Jains are even more strict in their conduct. They leave the house and family and live a very hard life. They travel barefoot, pluck each hair from their head, follow an extremely strict vegetarian diet, sleep on the ground and so on. However, even by performing these acts to the extreme of torturing their body to death they still do not get salvation. Why? Because, the dirt of Haumai doesn't leave.

By living in isolation, we aren't relieved of the mental sickness of Haumai. Unless Haumai is eradicated completely salvation doesn't come. In fact, people who become Yogis and perform these rituals as defined in these religious books become more isolated. Then after working so hard for so many years and failing to get what they wanted, they become angry. Anger complements Haumai. Anger comes because of Haumai, and Haumai is shown in our anger. It is the worst enemy of a person. That is why many of the stories about Yogis, Rishis and Munis tell that they became angry and then cursed the people. This means that their ego still had not left them.

Jivan Mukti is the death of Haumai. Jivan Mukti is the Mukti (liberation) from Maya. So if the influence of Maya on the mind is still present, then what good is the performance of these rituals, Manters and living a very hard life? If the influence of Maya on the mind is still present, then what use is it to run away into the jungles and leave our family and worldly things and still not reach where we wanted to?

Guru Patshah Guru Arjun Dev Ji is telling us that none of the acts and deeds recommended by the Shasters and Simritees bring us salvation. Only the GurParsaad of Naam can bring us salvation. Naam is so powerful that it kills our Haumai. Not only that, but Naam frees us from all of the Panj Doots and desires and enables us to win over our mind and merge with the Almighty. There is nothing like Naam and Naam Ki Kamai. The ones who do Naam Ki Kamai with full and complete dedication, commitment, belief, trust, faith, love and devotion become a Gurmukh Hirda filled with all of the divine qualities and achieve salvation.

*Man kaamnaa teerath dayh chhutai.
Garab gumaan na man tay hutai.*

*Soch karai dinas ar raat.
Man kee mail na tunn tay jaat.
Is dayhee ka-o baho sadhnaa karai.
Man tay kabhoo na bikhi-aa tarai.
Jal dhovai baho dayh aneet.
Sudh kaha ho-ay kaachee bheet.
Man har kay naam kee mahimaa ooch.
Nanak naam udhray patit baho mooch.3.*

Many perform the outer pilgrimage (Teerath). Meaning they visit temples and places of religious importance with the hope that by doing so they will be able to achieve salvation. Some people even desire that they should die whilst visiting such places. Because they believe that dying at a place of religious importance such as the ancient temples of Devi-Devtas (gods and goddesses), Hardwar, Har Ki Pauri and so on, their soul will be freed, but this is not true. The real pilgrimage is the inner pilgrimage. The outer Teerath is the Atsath Teerath (ritualistic pilgrimage - this phrase comes from the false belief that by bathing at the 68 holy places of Hinduism one gets salvation). The outer Teerath does not wash the dirt of Haumai and the dirt of millions and millions of sins from our soul, which have been clinging to our soul for Ages. The outer pilgrimage to any religious place is not able to wash the inside of our Hirda enabling us to win over Maya – Panj Doots and desires. Only the inner Teerath – inside pilgrimage cleans our Hirda and fills it with Naam and all of the divine qualities. Only then do we achieve salvation.

The performance of these outer rituals in the name of religion and the observance of outer compliance to the religion (e.g. merely wearing religious dress and symbols) is of no spiritual value at all. Only the internal compliance by winning over the mind and Maya by bringing the Panj Doots and desires under our control brings salvation.

Keeping our physical body clean does not wash our soul and mind of all of the sins and karmic dirt of Haumai. Whatever we do to our body physically to keep it clean does not free our mind and soul of the Panj Doots and desires. The internal pilgrimage, internal Teerath, can only commence when our soul becomes blessed with the GurParsaad. Then we go into Samadhi, Sunn Samadhi and do Naam Ki Kamai. This washes off all of our internal dirt and sins that have been clinging to our soul and mind for Ages. When this happens then all of our divine doors open including the Trikuti (third eye) and Dassam Dwaar. Then Naam goes into our Surat and Hirda. All of the seven centers of spiritual energy become activated and a continuous flow of Amrit starts flowing from our body. Our soul becomes absolutely clean and pure. It becomes a Khalsa soul and Naam goes into our Rom-Rom bringing us Jivan Mukti.

The poison of Maya is only washed away by the Amrit of Naam and not by performing and adhering to any external compliance. Internal compliance is:-

- how we gain salvation,
- winning over Panj Doots,
- winning over desires,
- winning over Maya,
- a continuous flow of Amrit through our entire body,
- how we enter Rom-Rom Simran,
- the path to becoming a Sant Hirda filled with all of the divine qualities,
- how we become a Sada Suhaagan, Nirbhao (without fear) and Nirvair (without hate), Ik Drisht and a Puran Braham Gyani.

The physical body is like a mud wall. It is perishable so washing it is not going to diminish the effect of all of the sins and misdeeds. The real thing is the Atma (individual soul) which is not diminishable. It is part of the Param Atma (Supreme Soul). The Atma has to become one with the Param Atma in order to be liberated from the shackles of Maya. So just washing the physical body by taking sacred dips at pilgrimage centers is just an act of Maya.

The real washing is the washing of the soul and mind with Naam Amrit. That is the real Ishnaan (holy bath) with Gyan (divine knowledge) and Dhyaan (complete surrender). The Ishnaan with Naam Amrit is going to eat all of our poison of Maya. Naam Amrit relieves us of all of the sins and misdeeds and makes our inside like a clean piece of cloth without any karmic dirt clinging to it. Naam Amrit makes us completely truthful and pure – Khalas and creates a Puran Jyot Parkash (Perfect Divine Light) inside our Hirda and makes it a Khalsa by converting our Atma into Param Atma.

Just by practicing the external compliance we do not straighten our inside and make it a Sadh (Saint) Hirda. Only internal compliance which can be earned by the GurParsaad of Naam Ki Kamai helps us.

Guru Arjun Dev Ji Patshah has very kindly shown us the path of Naam, Bandgi and Seva done with devotion, love, faith and trust. This GurParsaad has liberated many souls from the shackles of Maya and uplifted them so much so, that they have become honorable in the Dargah of Akal Purakh.

Only the GurParsaad of Naam, Naam Ki Kamai and internal compliance brings us liberation and salvation. There is no other way.

*Bahut si-aanap jam ka bha-o bi-aapai.
Anik jatan kar tarisan naa dharaapai.
Bhaykh anayk agan nahee bujhai.
Kot upaav dargeh nahee sijhai.*

*Chhootas naahee oobh pa-i-aal.
Mohi bi-aapahi maa-i-aa jaal.
Avar kartoot saglee jam daanai.
Govind bhajan bin til nahee maanai.
Har ka naam japat dukh jaa-ay.
Nanak bolai sehaj subhaa-ay.4.*

To become Nirbhao is a mandatory divine quality. Unless we are completely fearless we will not be able to serve the Truth. Being Nirbhao is one of the most important divine attribute of Dhan-Dhan Paar Braham Parmesar. Unless we become totally fearless we will not be able to speak the complete Truth. We will not be able to deliver and serve the Truth. We will not be able to become Sat Saroop (embodiment of Truth).

What is the greatest fear? The fear of death. This fear always clings on to us no matter what we do unless we become completely fearless. The divine quality of fearlessness can only be achieved by serving Divinity - by serving Akal Purakh. The greatest service of Akal Purakh is Naam Ki Kamai.

There are four kinds of wisdom:-

1. MunnMat (self wisdom). This is acquired as a result of our own intelligence, education and learning;
2. Sansarik Mat (worldly wisdom). This pertains to the customs, rules and regulations or the norms that are followed by the society in which we live;
3. DurMat (bad wisdom) such as abuse, Nindya, Chugli, Bakhili; and
4. the most important GurMat (divine wisdom). This is the word of Akal Purakh, the word of the Guru and includes GurBani.

The practice of self wisdom, worldly wisdom and bad wisdom will never be able to make us fearless and relieve us from the fear of death, because these promote Haumai, anger, hatred, discrimination and take us away from the Almighty. Whereas the practice of GurMat brings Naam inside our Hirda and replaces all of the mental sicknesses and desires with all of the divine qualities. This makes us fearless and relieves us of the fear of death forever.

Trishna is the desire to amass wealth and worldly comforts and material goods. It is under one of the three parts of Maya - the Rajo aspect. It constantly provokes you to engage in the acts of collecting worldly material things, money and worldly comforts to make your living more and more comfortable. One desire leads to another desire and so on and this chain never breaks. With this your Karam Kand (accumulation of actions that result in being reborn) keeps on expanding.

The next important thing to say is, that most of the time, you engage yourself in meeting your desires by foul means. This makes your future life

more and more painful. In this way you keep yourself always burning in the fire of desires which never extinguishes. No matter what you do, this fire of desires never stops. What can really extinguish this fire of desires? The answer is very simple – contentment can stop this fire of desires. Sat Santokh can stop this ever-burning fire of desires. However, contentment is a divine quality and can only be achieved by Naam Ki Kamai.

External compliance is not be able to extinguish this fire of desires. Wearing all kinds of outside robes and religious looking dresses do not take us to the Dargah of Akal Purakh. Only internal compliance by way of practicing divine wisdom and doing Naam Kamai ake us honorable in the court of the Almighty.

Moh means attachment to the family and worldly possessions. This is one of the most poisonous weapons of Maya which diverts us from the Almighty. Moh is known to be the basic reason behind all of the sorrows. It is selfish attachment. This means that you only want to do things that help your family and close relations and you ignore the rest of the world. This makes you selfish. Selfishness is the opposite of unconditional or devotional love, therefore, attachment takes you away from Akal Purakh.

Unconditional devotional love for each and every creation of the Creator is a mandatory divine quality. God is love and compassion for others. Parupkaar and Maha Parupkaar are the divine qualities that make us help others unconditionally, selflessly and without expectation of any returns. That is the real service to humanity and only that is counted as true Seva. Attachment draws us towards our own close ones. That is selfishness and against the divine rules. Moh is a serious mental sickness. However, to beat it doesn't mean that we have to leave our family members. No, just love everyone as we love our own family. Love all elders as we love our parents. Love all children as we love our own children. In this way we take out the selfish aspect and transform Moh into divine love.

In addition to loving others as we love our own family, we can also treat our own family members as a Sangat. Serve them as if we are serving the Sangat. Help them as if we are helping the Sangat. Respect them as if we are respecting the Sangat. This makes us humble from inside and inculcates in us the habit of treating everyone as a Sangat. By doing so we are treating everyone we come across equally.

Becoming Ik Drisht – single vision and Nirvair is a mandatory divine quality for achieving salvation. However, Moh is a major roadblock in the way of developing this divine quality inside our Hirda. Internal detachment and conversion of attachment into unconditional selfless devotional love and compassion for everyone makes us Ik Drisht. This means we have no animosity, see all as equal, lovable and respectable. Each and every one has Akal Purakh Ki Jyot (Divine Light) and the Jyot should be respected and

loved equally in each and every human being.

As long as you are operating under the influence of Maya - Panj Doots and desires, you cannot make it into the realms of the Eternal Truth. You cannot reach Sach Khand and cannot achieve salvation. No matter what you do, no matter whatever Dharam Karams and Punn Daan (charitable donations) you engage in, no matter whatever Atsath Teerath you do, no matter whatever religious places you go and take a bath in. Nothing but Naam takes us beyond the three aspects of Maya, because God lives beyond the three aspects of Maya so we also have to be able to go beyond them to have His Darshan.

Only the GurParsaad of Naam, Bandgi and Seva takes us beyond Maya. Only Naam Ki Kamai eliminates all of these mental sicknesses of Panj Doots and Trishna. Only then do we reach the salvation stage.

When we win over Maya then we go beyond Maya and this is the Sehaj Awastha (sublime state of mind absorbed in God's Love). Guru Nanak Patshah was a Puran Brahm Gyani (Perfect Knower of God) Nirankaar Roop (Form of the Formless One) and always stayed in Sehaj Awastha. So Sehaj Awastha is a very high spiritual stage, it is reached only after bringing Maya under our control.

Maya served Guru Nanak Patshah. When we win over our mind and Maya, then Maya becomes our servant, Panj Doots and desires operate under our command. These things become our slaves and we rule over them. This is what Sehaj Awastha is. Since Guru Nanak Patshah was always in Sehaj Awastha whatever He spoke was and still is an absolute pure and pious Eternal Truth. When a person goes into Sehaj Awastha then His words are carved in stone, they are the words of Almighty that is why it is Dhur Ki Bani (Primal Word).

Whoever listens, believes and performs according to the Bani of such souls who reach the Sehaj Awastha become Dhan-Dhan and they meet the objective of their human life – salvation.

*Chaar padaarath jay ko maagai.
Sadh junnaa kee sayvaa laagai.
Jay ko aapunaa dookh mitaavai.
Har har naam ridai sad gaavai.
Jay ko apunee sobhaa lorai.
Sadhsang ih ha-umai chhorai.
Jay ko janam maran tay darai.
Sadh junnaa kee sarnee parai.
Jis junn ka-o prabh daras pi-aasaa.
Nanak taa kai bal bal jaasaa.5.*

Guru Nanak Patshah has been very kind upon us all. He has given us a wonderful way to live our life which is whilst enjoying a family

environment we can meet the real objective of our human life - salvation. So for living a happy and comfortable life and reaching salvation what are the necessities? The four essential elements needed are called Chaar Padarath, they are:-

1. Dharam (following divine wisdom to achieve divine union). We need Dharam to be able to live a truthful life. To become a Puran Sachyara. To be able to see, speak, hear, serve and deliver the Truth. To listen to, accept, learn and practice the divine laws. This makes our life eternally happy and allows us to operate beyond the three aspects of Maya. We win over our mind and Maya completely. We earn the GurParsaad of Naam Simran; engage ourselves in Bandgi and Seva, Parupkaar and Maha Parupkaar. This is the gift of Dharam.
2. Arath (money). We need money to meet our physical needs. Money for shelter, food, clothes and all of the amenities for living a comfortable life. However, always keep in mind that money is only good so long as it is earned by fair and truthful means. And then is also used for a good purpose and truthfully. Money becomes a deadly weapon if misused or earned by unfair means.
3. Kaam. Kaam here refers to Kamna which means – fulfillment of desires, fulfillment of all of our needs, provide us all of the worldly pleasures and comforts including our family. We need Kaam to live a happy and comfortable married life. Kaam for procreation is a very powerful tool which Akal Purakh has created to continue reproduction of the generations after generations to keep the universe going forever. Without this evolution was not possible. If it is used according to the divine laws it brings in happiness and evolution of the universe. However, if misused, Kaam as lust becomes a serious crime and ruins our life. In fact, it ruins our character and murders our human values. It completely destroys our human life. So it should be controlled used only between us and our spouse and should not go beyond that relationship. If Kaam goes beyond our spousal relationship it is a curse. If it stays within our marriage it is a boon. So don't let Kaam become a curse, that is when Kaam is named as one of the five thieves. However, Kaam within marriage can be enjoyed as a boon.
4. Mokh (Salvation). This is Jivan Mukti, meaning merger into Akal Purakh whilst alive. Then at the time of death when leaving the physical body, the soul permanently merges to live in the real home – Sach Khand – Dargah of Akal Purakh.

Guru Pancham Patshah Guru Arjun Dev Ji has very kindly given us this divine wisdom and guided us as to where we can find these four essential elements to make our life sublime. These Chaar Padarath can only

be found at the Charans of a Puran Sant, a Puran Sadh, a Puran Braham Gyani, because these souls are the custodians of these treasures and all of the eternal treasures. Maya is their servant and lives under the Charans of these Saints. That is why Guru Patshah has very kindly advised us to go to the Sharan (shelter) of such a Puran Sadh, a Puran Braham Gyani for getting blessed with these four essential elements of living a happy and prosperous human life and at the same time achieve salvation.

The stage of salvation is reached when Naam goes into our Hirda. When we become a Jivan Mukht then all of our sorrows and mental sicknesses disappear. In fact, as our Bandgi progresses all of our sorrows and Panj Doots start to disappear and eventually we reach the Sehaj Awastha or the Atal Awastha where nothing can distract us or bother us.

Haumai has been defined as a very deep mental sickness and the worst one to be controlled in order to win over Maya and mind. Only Naam and Naam Ki Kamai can help us control this very serious mental sickness. The GurParsaad of Naam can only be obtained from a Puran Sant. The GurParsaad of Bandgi and Seva can only be achieved and earned in the Sangat of a Puran Braham Gyani. When we do so and go through the complete Bandgi cycle then our soul reaches Sach Khand and we receive the highest level of respect and honor in the Dargah of Akal Purakh. We are respected and honored everywhere. The cycle of birth and death has been defined as the deepest sorrow one has to go through time and again. Only the Sangat of a Puran Sant can help us to get out of the cycle of birth and death.

Bandgi can only be given to us and done by us under the blessings of a Puran Sant and salvation can only be achieved by the blessings of a Puran Sant. Those who have realized the objective of their human life are very honorable and respectable in the Dargah and are honored by the Guru and Akal Purakh. They have worked through Maya to realize their spiritual dreams and are engaged in Naam Ki Kamai, Seva, Parupkaar and Maha Parupkaar. The Guru and Akal Purakh become a sacrifice to such souls. The Guru and Akal Purakh then serve such souls. There remains no difference between Bhagwan and His Bhagat at the stage of salvation.

*Sagal purakh meh purakh pardhaan.
Sadhsang jaa ka mitai abhimaan.
Aapas ka-o jo jaanai neechaa.
So-oo ganee-ai sabh tay oochaa.
Jaa ka man ho-ay sagal kee reena.
Har har naam tin ghat ghat cheena.
Man apunay tay buraa mitaana.
Paykhai sagal sarisat saajna.
Sookh dookh junn sam daristaytaa.
Nanak paap punn nahee laypaa.6.*

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Humbleness is a mandatory divine quality. Gareebi Ves Hirda is the utmost humbleness in the Hirda and is a very important and mandatory internal compliance divine law. Without achieving utmost humbleness we cannot reach the Almighty. Humbleness (Nimrata) is the only way to kill our ego. This is a deep mental sickness and lives in our head and is the most difficult to kill. In fact, all of the Panj Doots live in our body:-

- Kaam (lust) lives in the lower part of the body around our sex organ;
- Krodh (anger) lives in the abdomen area;
- Lobh (greed) and Moh (family attachment) live in the chest area, and
- Ahankaar / Haumai lives in the head.

These are called the Panj Doots or Panj Chors (five thieves) in GurBani because they steal your inner Amrit and drain you of spiritual energy. They always urge you to perform under their influence. These Doots are very important weapons of Maya and lead to your spiritual destruction by robbing you of your spiritual progress continuously. So Guru Patshah Guru Arjun Dev Ji is talking about killing your ego and earning the utmost humbleness. Humbleness is a mandatory divine quality. It is a GurParsaad and is available from a Puran Sant only. Only with GurParsaad do we reach that stage of utmost humbleness which makes us a Purakh Pardhaan (wise person). This means utmost humbleness makes us a very wise person. GurBani goes deeper into our Hirda. Naam goes deeper inside our soul, mind and body. Naam goes into our Rom-Rom and we become a Puran Braham Gyani – Purakh Pardhaan and this happens only with the Sangat of a Puran Sant Puran Braham Gyani.

The person who becomes the lowest of the low is honored and respected in the Dargah of Akal Purakh and also respected and honored everywhere in this universe. Such a person is the slave of God's slaves and Charan Dhool (foot dust) of the entire creation. A person who really becomes very humble and whose Hirda gets filled with this divine quality of utmost humbleness gets absorbed in Naam and becomes one with the Almighty. Akal Purakh and His Naam live only in such a Hirda. A continuous flow of the Amrit is given to the one who:-

- becomes Sagal Ki Reena (dust of all creatures) of the entire creation,
- becomes Single Vision – Ik Drisht and sees the entire creation with the same level of love and compassion,
- sees all as equal,
- sees all as friends and sees no enemy,
- doesn't have animosity with anybody and loves everyone the same way,

- sees all of humanity as Sangat and never thinks or does any harm to anybody at all,
- only does good to all,
- sees no difference between happiness and sorrow, meaning there is no effect of sorrow or happiness upon them,
- remains stable and in Sehaj Awastha under all circumstances,
- is beyond the Punn and Paap Karams and not effected by Paap and Punn Karams, and
- becomes a Purakh Pardhaan.

When a person reaches the stage of Puran Bandgi and becomes a Puran Sant Puran Braham Gyani then all of His deeds are true deeds. He goes beyond the three aspects of Maya and becomes a Nirankaar Roop (a human form of the Formless Lord), so sorrow and happiness, Paap and Punn Karams don't mean anything. There is no effect of these things on such a soul. Sand and gold is the same for Him. Utmost humbleness takes us to the heights of the spiritual world and transforms our soul into the soul of a Purakh Pardhaan.

*Nirdhann ka-o dhann tayro naa-o.
Nithaavay ka-o naa-o tayraa thaa-o.
Nimaanay ka-o prabh tayro maan.
Sagal ghataa ka-o dayvhu daan.
Karan karaavanhaar su-aamee.
Sagal ghataa kay antarjaamee.
Apnee Gat mit jaanhu aapay.
Aapan sang aap prabh raatay.
Tumhree ustat tum tay ho-ay.
Nanak avar na jaanas ko-ay.7.*

In these divine words, Guru Pancham Patshah Guru Arjun Dev Ji is continuing to give us the divine wisdom about humbleness. Nirdhann (the ones without wealth) doesn't mean that God lives in those hearts who are financially poor. Rather, it means the Nirdhannta of Hirda (attitude of gratitude). It means Gareebi (poverty) in Hirda (humbleness of heart). The poverty of Hirda is the utmost humbleness – Nimrata in the Hirda. Wherever there is Nirdhannta of Hirda, then Naam lives in that Hirda. It means that only down to Earth humbleness can bring Puran Jyot Parkash in our Hirda. It means where there is no Haumai there is God. Where there is no Ahankaar, Akal Purakh lives in that Hirda.

Nithawan (homeless) doesn't mean the person who doesn't have a place to live. Nithawan means the person who has given back everything to the Giver – Akal Purakh. The one who has surrendered everything to Akal Purakh and has accepted that everything belongs to Akal Purakh and nothing belongs to Him. A complete sacrifice and detachment from the worldly things, that is the Hirda where Almighty makes His permanent

home and lives and forever.

Nimaana means the one who has no Maan, meaning the who doesn't care about respect from the society He is living in. Nimaana is the one who has completely eradicated ego from His head, for whom there is no difference between Maan and Apmaan – respect or abuse. Respect or abuse do not effect Him at all and He is in a state of complete control over these things. Such is a soul who is in Atal Awastha – Param Padvi and is respected and honored in the court of Akal Purakh.

The ones who realize His Kirpa and become detached from the world of Maya and make a place for Him in their Hirda, the Almighty is infinite and unlimited and gives them everything they need to live a happy and prosperous life. Now imagine when you do the same and God comes and lives in your Hirda then what else would you want? When the Creator and Doer Himself has given us Himself then what more do we want? This is what happens when our Hirda becomes filled with Nirdhannta.

Akal Purakh is the only Doer and He knows everything that is in our Hirda and nothing can be kept hidden from Him. He will know the moment our Hirda is filled with Nirdhannta – utmost humbleness. He will come in right there and then.

The emphasis here is on the inside and outside behavior of a person. If our outside looks different, meaning our outside behavior doesn't reflect what we think, then there is a difference in the Karni and thinking which is not good. We should look, think and do the same. The people who are engaged in the practice of "*Mukh hore munn hore*" – saying some thing and doing something else, should know that they are under the constant watch of Akal Purakh. All of our deeds are being recorded and these deeds form the basis of our future. Our behavior should reflect our thinking and by doing so we will be performing truthfully and our deeds will be more truthful.

Always keep in mind that nothing can be hidden from Akal Purakh since He is Anter Jaami (Inner Knower). This quality of reading the mind comes in as a divine gift to the people those who dedicate themselves to Naam Ki Kamai and reach the Karam Khand and Sach Khand stage. At the same time we cannot understand His Mahima completely. We only know whatever we experience and see, but His Mahima is beyond description and cannot be described by anybody, whomsoever He may be.

Only He knows what His Mahima is, what His powers are and what He is capable of doing. He can do anything in the blink of an eye. His capacity and capabilities are beyond doubt and unquestionable. The most important thing to learn here is that we can meet Him or reach Him or experience Him only with His own GurKirpa with His own GurParsaad with His own Nadar (look of grace). Guru Patshah Ji is telling us that nobody is even

capable of praising Him or singing His Mahima or singing about His grace, but only with His own Kirpa and GurParsaad is His Praise and Mahima possible.

*Sarabh dharam meh saraysat dharam.
Har ko naam jap nirmal karam.
Sagal kir-aa meh ootam kiri-aa.
Sadhsang dur mat mal hiri-aa.
Sagal udam meh udam bhalaa.
Har ka naam japahu jee-a sada.
Sagal baanee meh amrit baanee.
Har ko jas sun rasan bakhaanee.
Sagal thaan tay oh ootam thaan.
Nanak jih ghat vasai har naam.8.3.*

Guru Pancham Patshah Guru Arjun Dev Ji has very beautifully explained to us in the above divine words the Mahima of Naam and Naam Ki Kamai. Most people merely read Sukhmani, but there is only one in tens of millions who practices what he reads and actually becomes Sukhmani. That is what Guru Patshah Guru Arjun Dev Ji was - a walking encyclopaedia of the Braham Gyan. Braham Gyan only comes into us by putting into practice what we read and not just by reading.

All of the Guru Patshahs were Puran Braham Gyanis and so where all of the Sants and Bhagats who contributed their Bani to Sri Guru Granth Sahib Ji. All of these entities became GurBani by themselves. Meaning, whatever GurBani said they became so. GurBani came true for these souls. Even now there are Puran Braham Gyanis on the face of this Earth. In fact, the world runs on the shoulders of such souls who reach the heights of the spiritual world.

Sri Guru Arjun Dev Sahib Ji has very kindly made some divine conclusions in this piece of divine wisdom. Sikhs, Hindus, Muslims and people from various ethnic groups and so called religions keep on fighting with each other endlessly. Guru Patshah Guru Arjun Dev Ji has very kindly told us to follow the real religion which is Naam Japna, Naam Ki Kamai and Nirmal Karam (pure deeds). Sat Karams are the deeds which are performed under the Sato Birti of Maya (goodness aspect of Maya). The highest religion in the entire universe is to do Naam Simran and perform all of our actions and reactions according to the Sato aspect.

What is our behavior and our conduct? Only with the Sangat of a Sadhu can we clean up our Hirda. Only with the Sangat of a Sadhu can we wash all of our sins and the negative effects of Asat Karams conducted in all of our previous lives.

DurMat is the bad wisdom which prompts us to perform Asat Karams – like Nindya, Chugli, Bakhili – negative criticism; stealing,

abusing, extortion, bribery, dishonesty, telling lies, hurting others, killing, beating and so on. Washing all of our sins is possible only by doing Sat Sangat. What is Sat Sangat? It is where there is presence of Sat – Param Jyot Puran Parkash. This happens only in the Hirda of a Puran Sadh, Puran Sant Puran Braham Gyani.

The highest and the purest task is to do Naam Simran, collect Naam Dhann and do Naam Ki Kamai. This will eventually lead us to the GurParsaad of salvation. The highest and purest divine words are those which are used in singing the Mahima of Akal Purakh. The most pious and pure place is the place where God lives and that is the Hirda of a Puran Sant Puran Braham Gyani.

In other words, once we are blessed by a Puran Sant, Puran Braham Gyani with the GurParsaad of Naam, Bandgi and Seva then we are able to dedicate our self with Tunn, Munn and Dhann (body, mind and wealth) with complete surrender to the Gur and Guru. Then we can do Naam Ki Kamai. Eventually, our Hirda becomes a place where Naam Amolak Rattan (Naam the priceless jewel) is carved. Our Hirda becomes filled with all of the divine qualities, we reach salvation and fulfill the objective of our human life.

ASTPADI 4: MAYA

Before we begin to discuss this Astpadi, there are some very important spiritual points to understand. We do Bandgi to:-

- get out of the cycle of birth and death,
- clean us up from inside,
- cure us of all of the mental sicknesses,
- win over Panj Doots and all desires,
- win over Maya completely,
- win over our mind,
- clean our soul up so that we can meet the Almighty and obtain salvation,
- be able to see, speak, hear, deliver and serve the Eternal Truth,
- be one with Akal Purakh, and
- become a Sant Hirda.

In the first three Astpadis of Sukhmani Guru Pancham Patshah Ji has very kindly given us the divine wisdom which explains the Mahima of Naam and of Naam Ki Kamai. Now, in the next three Astpadis Guru Patshah Ji has very kindly given us the divine wisdom about Maya. This is the most important thing to understand on the Puran Bandgi Marg (divine slavery path leading to Perfection). Puran Bandgi is nothing but waging and winning a war against Maya.

Those who get the GurParsaad of Naam, Bandgi and Seva and commit themselves to Puran Bandgi. They do so with complete surrender to the Gur and Guru and move forward with full and complete commitment, belief, faith, trust, devotion and love. They realize the Ultimate and merge in Akal Purakh. Here are some insights into the relationship between Maya and Puran Bandgi which this Dass has experienced and learned with GurParsaad and GurKirpa and wants to share with the respected GurSangat (Sangat of God-Guru).

Why do we do Bandgi? Why do we need to do Bandgi? And what exactly is doing Bandgi like? We do it to bring in all of the qualities of Akal Purakh into us. Once we become Jivan Mukht then we serve others (Parupkaar) and help others to obtain salvation too (Maha Parupkaar). There are some other by-products of doing Bandgi, such as:

- makes our daily life cleaner and smoother,
- brings us inner peace all through our daily living,
- keeps our mind balanced,
- we don't get over excited, or depressed,

- we get the mental strength to deal with the ups and downs in our daily life,
- being able to deal with the sorrows we face in our normal life,
- it keeps us aware to not speak or do untruthful acts or deeds,
- it makes our conscience 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 at others,
- our heart becomes kind,
- we become humble and earn humility,
- our character becomes cleaner,
- we earn respect from our family, friends and society,
- our wisdom gets better and better,
- we start to understand the divine wisdom and put it into practice in our daily life, and
- slowly, but surely, we keep on marching closer to the Almighty.

We are very fortunate to be born as human beings in this life of ours. This human life is very precious as it is very difficult to get. Only in a human life can we do Bandgi and get the advantages of all of 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 and to merge with Him.

All of the human deeds, actions and reactions are performed under the control of and due to the five human senses of seeing, speaking, hearing, touching and smelling. These five senses operate under the direct control of the human mind. The human mind gets all of its directions from human wisdom. The human wisdom is the worldly wisdom, the wisdom that operates under the influence of the three aspects of Maya. They are:-

1. TAMO (Ignorance):-
 - Kaam (lust),
 - Krodh (anger),
 - Lobh (greed),
 - Moh (family attachment),
 - Ahankaar / Haumai (pride and ego).

These five enemies of our soul reside inside our body. They are also called the Panj Doots or Chors (thieves). In addition to these attributes which are called mental sicknesses there are a few others:-

- Nindya, Chugli and Bakhili (slandering, gossiping and back-biting),
- Raj (kingdom i.e. ego of worldly positions and power),

- Joban (youthful beauty that promotes the feeling of lust),
 - Dhann (money that causes greed and corruption),
 - Maal (material things that cause greed and corruption),
 - Roop (beauty of others that causes attraction of mind and bringing in the feeling of lust),
 - Ras (tastes of the tongue),
 - Gandh (smells that distracts our mind with a feeling of lust e.g. perfumes),
 - Dubidha (duality), and
 - Hatred.
2. RAJO (Passions):-
- Asa (hopes),
 - Trishna (the strong desire to amass wealth and worldly comforts and material goods) and
 - Mansha (wishes; expectations; lesser desires);
3. SATO (Goodness):-
- Daya (kindness and forgiveness),
 - Dharam (religious acts),
 - Daan (charity donations eg Dasvandh),
 - Santokh (contentment),
 - Sanjam (patience; humbleness; humility),
 - Jat (control over lust).

Some people take Maya to mean just money, which is incorrect. The divine meaning of Maya is described as being the sum of these three aspects – Rajo, Tamo and Sato. In GurBani, Maya has been called the darkness, it has also been called the scum, the mud you are living in. It has also been called the Nagni, the cobra sitting on your head at all of the times ready to bite. At any time you can do a self evaluation of any deed you perform and find that it falls under one of the above aspects of Maya. Only a Sant, a Sadh, a Braham Gyani, a Puran Khalsa is beyond these aspects of Maya. That one:-

- has merged in Akal Purakh,
- has a Puran Jyot Parkash inside,
- has reached the Param Padvi,
- has completed inside pilgrimage,
- has won over the mind and Maya,
- is living in Puran Sachyari Rehat (truthful inner compliance to Perfect God),
- is living in Sach Khand,
- sees, speaks, hears, delivers and serves the Eternal Truth.

Only such a divine soul is beyond these three aspects of Maya. The rest of the world operates under the directions of Maya. As long as you keep on

following your own wisdom you are under the dire influence of Maya. As long as you are operating under the Tamo and Rajo aspects of Maya you will never be able to achieve your objective of human life, which is Jivan Mukti – salvation. Salvation is beyond these three aspects of Maya.

Salvation is to win over Maya and to go beyond its three aspects. Salvation is to liberate our soul from the shackles of Maya - it is the Mukti from Maya. Salvation can happen only by eliminating our own and worldly wisdom. By eliminating our own mind and bringing the five human senses under the direct control of Divinity and to follow the divine wisdom.

Whereas two qualities of Maya, Rajo and Tamo, are anti-Divinity, the third quality of Sato is pro-Divinity. This Sato quality of Maya helps us move towards salvation. This Sato quality of Maya helps us defeat the other two and reach a level where we can receive the GurParsaad – the Eternal Blessings. Then we can move on to the path to Sach Khand, do our Bandgi and be one with Almighty.

For moving towards salvation and to gain all of the benefits in our life as explained earlier, we need to wage a war. 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 high stage of goodness we receive the GurParsaad. Then our progress in winning the war against Maya becomes much faster. Then if a concerted effort is made on a constant and consistent basis, success comes. We win this war against the Rajo and Tamo qualities of Maya and reach the salvation stage, the liberation stage. We liberate our soul from the shackles of Maya.

The important thing to ask now is which weapons should be using in this war? Which weapons will help us the most? Which weapons are the most effective in fighting against the Rajo and Tamo enemies? Which weapons will help us to win in the most efficient manner? The most important thing in the commencement of Bandgi is to develop a complete and full belief in the Gur, Guru and GurBani with commitment, trust and faith. 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 foremost weapon is Naam. Concerted, consistent and constant efforts on Naam Simran bring the best rewards. This is the highest service of Almighty, "*Prabh ka simran sabh tey oochaa.*" Naam is the highest Hukam of Akal Purakh. GurBani says that everything else except Naam is Kood (false). This means all other deeds are untrue. Even good deeds are not spiritually rewarding unless we do Naam Simran. If we do Naam Simran then Naam Amrit takes us through the internal pilgrimage which is the highest spiritual and divine pilgrimage. When Naam Amrit

comes inside our Surat and Hirda then and only then do we complete our inner pilgrimage.

Naam Simran opens the Bajjar Kapaats including the Dassam Dwaar. Naam Simran activates the seven centers of spiritual energy inside our body which are called the Sat Sarovar in GurBani. This brings Naam Amrit inside our soul and mind. Naam Amrit helps us through the inner pilgrimage, the real and the divine pilgrimage. This takes us closer to the Almighty.

Naam Amrit is the Dori, the inner rope, which when held and used for climbing up leads us to the Ultimate. Naam Amrit is the ladder that takes us into Sach Khand. Naam Amrit makes us completely truthful from inside and out. It makes us Ik Drisht, fearless, kind, humble, self-sacrificing, loving, helpful. Naam Amrit brings in us all of the divine qualities. When this starts to happen then all of the mental sicknesses of Maya start to leave our body, mind and soul. Eventually our soul and mind is liberated from the shackles of Maya.

Wherever there is Naam there is no effect of Maya. That soul and mind which is drenched in Naam Amrit becomes so stable that it cannot be distracted by Maya at all. Naam Amrit is a GurParsaad, an Eternal blessing and is defined in the very first line of GurBani which is called the Mool Manter and begins *“Ik Oankaar Sat Naam...”*

All of 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 GurParsaad. When we have accumulated enough of these truthful deeds and by virtue of our religious actions and deeds, we are blessed with the GurParsaad of Naam. The real Bandgi starts after receiving the first weapon against Maya, the GurParsaad of Naam from a Puran Sant Puran Braham Gyani (Guru).

How do we please God so that He bestows the GurParsaad of Naam on us through His Puran Sant Puran Braham Gyani? Well, we have to acknowledge that we are responsible for building our own destiny. Whatever we sow today we will reap at some point later in this life or in future lives. Whatever we have sown in our previous lives we are reaping today. 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 of the bad deeds of the past and become eligible for receiving GurParsaad.

Therefore, until the time you receive the GurParsaad, you should:

- keep on accumulating the Sato Karams,
- keep on praying for the GurParsaad,
- focus on performing your daily activities as truthfully as you can,
- watch all of your actions and deeds and make sure that they are not prompted by any of the Rajo and Tamo aspects of Maya,

- engage yourself in continuous repeated prayers during the day and night asking for forgiveness of the untrue deeds performed under the Rajo and Tamo qualities of Maya during your day.

In this way, slowly, but surely our behavior begins to improve. Our actions and deeds become more and more truthful. God looks kindly upon us and says it is time to bless us with the GurParsaad so that eventually we too may become completely truthful.

Once we receive the GurParsaad of Naam we need to commit ourselves completely to the Gur and Guru who gave us this priceless diamond. This is the second weapon to fight against Maya. We need to surrender ourselves completely to the Gur and Guru. Then we keep on going up and up the spiritual ladder. We will be able to beat Maya and win over its Rajo and Tamo qualities.

The remaining weapons to fight Maya are:

- Practising GurBani in our daily life is very important. It brings in us humbleness and that humility kills our ego. Just reading or listening to GurBani and thinking that in itself is a good deed is not right. Read, sing or listen to GurBani then put it into practice – then it is a good deed.
- Developing a sense of forgiveness will diminish our Krodh.
- Loving our family as if they are GurSangat will relieve us from Moh. 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 within us.
- Bringing in kindness relieves us from greed and selfishness.
- Giving Dasvandh to the Guru also relieves us from the greed for money and attachment to worldly possessions.
- Bringing in contentment and conquering craving for worldly things, brings our desires under control.
- Prohibiting ourselves from slandering others removes hatred from within us. It also develops a sense of respect for everyone in society.
- Focusing on our own bad qualities and not pointing the finger at others' faults, makes us realize how bad we are and what we need to do to improve ourselves.
- Earning inner poverty, Gareebi Ves Hirda, makes us Nimaana and brings humility inside our soul and mind.
- Considering ourselves lower than everybody else brings humbleness into our mind and soul.
- Helping the poor and giving charity donations brings kindness inside us just as long as we do it as NishKaam (desire free) Seva (service), without any desire for reward or recognition. Desires can only die by doing Naam Simran. So do Naam Simran whilst

doing Seva, then it becomes NishKaam Seva.

- Placing Gur, Guru and GurSangat above everything else and developing unconditional devotion and love for them brings tremendous spirituality inside us.

By using these divine weapons and golden rules we win the war against Maya without much difficulty.

Salok.

*Nirgunee-aar i-aani-aa so prabh sada samaal.
Jin kee-aa tis cheet rakh nanak nibhee naal. 1.*

Almost all of the world, with the exception of those who are really into the Puran Bandgi Marg, is dependent upon their own wisdom. They rely on their worldly wisdom for conducting themselves in daily responsibilities and activities. However, Guru Patshah Ji has ruled it as a divine Hukam and divine law that the self wisdom and worldly wisdom do not work on the path of Puran Bandgi.

For doing Puran Bandgi we have to leave our own MunnMat, worldly wisdom. Only then can we realize our spiritual dreams and fulfill our objective of achieving salvation in this human life. We have to replace MunnMat with GurMat - the Guru's wisdom. By taking on board the Guru's wisdom and putting the Guru's wisdom into practice in our daily life we are surrendering our mind to the Guru.

Whatever we have learned and achieved through our education and experiences and whatever we have learned and experienced by way of interacting with people around us in the family, society and work environment, will not qualify us for Puran Bandgi. The only way is to call our self a "nirgunee-aar i-aani-aa," meaning a worthless and ignorant fool, and pray to the Almighty for the GurParsaad of Naam, Puran Bandgi and Seva.

The Shabad Puran here is of paramount importance, because without doing Puran Bandgi we are unable to reach the Ultimate and may end up having to go through another cycle of birth and death. So the only way is to call our self a worthless, ignorant fool and to keep on dwelling on Naam and keep on collecting Naam Ki Kamai – the earnings of Naam.

The Creator has been very kind upon us, that is why He has given us this human life. God can be realized only in a human life and no other form of life. Bringing God inside our Hirda is possible only in this human life. So let us all pray for the GurParsaad of Naam, Puran Bandgi and Seva. Once we are blessed with these priceless diamonds and jewels then we have to dedicate ourselves to Naam Ki Kamai. Eventually Naam will saturate our Hirda and we reach the salvation stage.

Only Naam Ki Kamai will go with us when we leave this world,

nothing else goes with us. Everything else is Maya. Maya's place is the world and Naam's place is the Dargah of Akal Purakh.

Astpadi.

*Rama-ee-aa kay gun chayt paraanee.
Kavan mool tay kavan daristaanee.
Jintoon saaj savaar seegaari-aa.
Garabh agan meh jineh ubaari-aa.
Baar bivasthaa tujheh pi-aarai doodh.
Bhar joban bhojan sukh soodh.
Biradh bha-i-aa oopar saak sain.
Mukh api-aa-o baith ka-o dain.
Ih nirgun gun kachhoo na boojhai.
Bakhas layho ta-o nanak seejhai.1.*

Akal Purakh is an unlimited sea, Mansarovar, of divine qualities and divine powers, "Sarabh Klaa Bharpoor." This means that whatever we need to become a Sant Hirida is contained within the Mansarovar. All divine qualities and divine powers are contained within the Mansarovar. This Mansarovar is the Origin from where our soul has been created. By virtue of this, Akal Purakh becomes the owner of our soul or we can say that our soul is a part of Akal Purakh. This Mansarovar is also called the Gur Sagar or the Nirgun Saroop of Paar Braham Parmesar. Every creation has emanated from this Nirgun Saroop of Akal Purakh.

When our soul was created it contained all of the divine qualities and supernatural powers. It was like a clean piece of white cloth and was instructed by the Almighty to remain as white and as clean a piece of cloth as it could without gathering any stains whatsoever. Then Akal Purakh sent our soul into this world and for doing so it had to enter a human body. However, within a few years after birth, slowly but surely Maya took over and the white piece of cloth started to bear some stains.

In a new born baby there are no Doots. The infant's Dassam Dwaar is open and is connected with Akal Purakh. However, as the child grows and starts to come under the influence of Maya, then the connection with Akal Purakh is slowly lost. The white piece of cloth becomes stained. With the passage of time and under the influence of Maya, the cloth keeps on collecting more and more stains. Until finally Maya takes over completely.

Ideally, we should not let ourselves get stained, but that only happens in very rare cases. Perhaps one soul in tens of millions is born with the blessed destiny of keeping this piece of white cloth stainless. They remain spotless and fully absorbed in all of the divine qualities and supernatural powers. They retain a direct and deep connection with Mansarovar. However, most people lose the ability to keep this piece of white cloth stainless.

The hard influence of Maya has been called a poison in GurBani, as well as mud or scum. It is a sweet poison which we take willingly. However, it poisons the soul with its Tamo and Rajo aspects. It stains the purity of the soul with its mud and scum. Operating under the influence of Maya has buried almost the entire population of the world under forty feet of Maya's scum. Please believe us when we say this. After we receive the GurParsaad of Naam, then we go into Samadhi - deep meditation, then we see this scum in its physical form clinging to our body. This happens in the realm of Karam Khand. We only see our own filth by God's grace, in the realm of grace. Then Akal Purakh comes to us in the form of a Sant soul which cleans it up for us.

When we are blessed with the GurParsaad of Samadhi and Sunn Samadhi and we completely surrender our self to the Gur and Guru then it becomes the responsibility of the Guru to take care of us. He removes all of the stains from the whiteness of this cloth and purifies the soul to its original level. As we keep on collecting Naam Ki Kamai and eventually restore this white piece of cloth to perfect purity, then we are accepted as a Sada Suhaagan of Akal Purakh in the Dargah.

It is believed that the human being is the highest creation of Akal Purakh. Just look at the history of mankind. There has been surprising progress made in every sphere of life. Look at the progress made in just the fields of education, science, technology and medicine. This shows us that the human being is the best creation of Akal Purakh. That is what Guru Patshah Ji is telling us here, that Akal Purakh has crowned the human with all of the powers that have lead us up to the modern day living standards we currently enjoy. He takes care of the human in the womb of the mother, after the birth, in childhood, during youth and through old age too. He meets all of our physical and mental needs according to our Karni – what we have sown in the past. He is the only Doer, Karta Purakh and does everything for us to keep us going through all of these stages of life. However, He can only give us according to our Karni from the previous lives and so on.

Most people get deluded here. Due to their Haumai they think they are doing everything for themselves. They forget the One who has created them and fulfils all of their physical and mental needs according to their Karni. They think they survive due to their own wisdom and worldly wisdom. Without giving any thought to the existence of the Almighty and His divine wisdom, they exit the world having wasted their life. However, the awareness to understand the existence and powers of the Creator comes only with the GurParsaad.

We should all be always praying for getting blessed with the GurParsaad of Naam, Puran Bandgi and Seva in order to reach the Ultimate and break the shackles of Maya.

*Jih parsaad dhar oopar sukh baseh.
 Sut bharaat meet banitaa sang haseh.
 Jih parsaad peeveh seetal jalaa.
 Sukh-daa-ee pavan paavak amulaa.
 Jih parsaad bhogeh sabh rasaa.
 Sagal samagree sang saath basaa.
 Deenay hasat paav karan naytar rasnaa.
 Tiseh ti-aag avar sang rachnaa.
 Aisay dokh moorh andh bi-aapay.
 Nanak kaadh layho prabh aapay.2.*

Guru Pancham Patshah Ji is continuing to give us divine wisdom about the unlimited grace of the Almighty on us for our survival in this world. Look at the GurKirpa and GurParsaad we already have:-

- The first and the foremost Kirpa is that we have been given the human life to realize our spiritual goals.
- Next, He has created all of the basic elements necessary for our survival. These are priceless natural resources – air, water and fire. He has given them to us in abundance and free of cost. The air is available to us all of the time and everywhere we go in abundance. It is the essential for keeping life going on. The supply of water is free from all natural resources. However, man has now started putting a price tag on it in the big cities. Water is necessary for the Earth to grow the food needed for our survival. We need water for our survival and the survival of the entire universe.
- God is now giving us this divine wisdom through Sri Guru Sahibs via Sri Guru Granth Sahib Ji. He has been very kind upon us and given us all of the divine rules and laws which if followed will make our life worthy and useful to everybody else. It will bring us salvation and unite us with the Almighty when our time to exit comes.
- He has given us all of the amenities for leading and enjoying a comfortable life according to our Karni in the past lives.
- He has given us a wonderful family to live with.
- He has given us various kinds of foods to sustain us.
- When He created us He gave us a beautiful body consisting of hands, legs and feet, ears, eyes and tongue to really make use of this life to its fullest extent. It is worth noting here that without all of these things our life would have been a curse. Look at a person who is handicapped. Imagine a blind person, a lame person, a deaf and dumb person and compare our life with this kind of a person. Then think how fortunate we are to be having all of these elements of our body intact. In fact, the ones people who are handicapped in this life are because of their Karni in the previous lives. Similarly

poverty comes because of our Karni in previous lives. One of the great Saints said that all of the beggars we see around were kings or very rich people in their previous lives, but they didn't do any Punn Daan (giving of Daswandh), so they became beggars in this life. That is what GurBani says - "*Jeyha bijey so luney karma sandra khey.*"

That is why it is necessary for all of us to concentrate ourselves on Sat Karni which will bring a comfortable and prosperous life to us in future.

In summary, there is an unlimited amount of happiness, comfort and all kinds of amenities that are available to us. However, it all depends on our Karni as to what we get. If our Karni is good then we get more and more. If it is bad then we can become handicapped, a beggar and so on. However, people are so selfish and idiotic that they have forgotten the one who is giving us all of these things. Forgotten the One who has been very kind on us and given us this human life to enjoy all of these things and still be able to reach salvation. He has given us a golden opportunity to live a happy and prosperous life and meet the Almighty, but unfortunately people have forgotten Him. However, it is not too late. Even now if you wake up and realize the superpower behind all of this and start praying to Him for the GurParsaad of Naam, Puran Bandgi and Seva, then He is very kind. He will give you His grace and you will be able to realize your spiritual dreams as well whilst enjoying the human life to its full extent. Only the GurParsaad of Naam, Puran Bandgi and Seva enables you to win over Maya and reach the salvation stage.

*Aad ant jo raakhanhaar:
Tis si-o pareet na karai gavaar.
Jaa kee sayvaa nav nidh paavai.
Taa si-o moorhaa man nahee laavai.
Jo thaakur sad sada hajoaray.
Taa ka-o andhaa jaanat dooray.
Jaa kee tahal paavai dargeh maan.
Tiseh bisaarai mugadh ajaan.
Sada sada ih bhoolanhaar.
Nanak raakhanhaar apaar.3.*

Guru Sahib Ji continues to tell people about their unscrupulous nature, their ignorant nature, their idiotic behavior and their selfishness. Guru Sahib Ji reminds them how they are being unfaithful and ungrateful to the Almighty, the One who has given us so much and continues giving us everything we need for running our human life.

The basic reason behind this human nature is the influence of Maya – which is a sweet poison as explained earlier. Whilst living in this world most people are absorbed in Maya so much so, that they have altogether

forgotten about His unlimited super powers. They have forgotten that He has been showering His eternal grace since before their creation and will continue to do so forever and till the end of the universe. They have also forgotten that He has a lot more to give them if they remember Him. By His unlimited grace He has been taking care of us all for many ages. If we develop devotion and love for Him, if we commit ourselves to His service, if we believe in Him, if we have trust and faith in Him, if we surrender ourselves completely to Him and dedicate ourselves to His service and ask for Naam, Puran Bandgi and Seva, then He can and does give us all of the eternal treasures. We will also receive a lot more from Him than we can even ask for. He can basically save us from the shackles of Maya, bring salvation to us and give us a place in His Dargah.

It is believed that until a child is born he remembers his previous lives history and knows that he has to work towards gaining the GurParsaad. He knows he has to work for achieving salvation and promises the Almighty that in this lifetime he is going to live only for Him. However, once the child is born then the effect of Maya comes into the picture and the child forgets his promise to God. He comes under the strong influence of Maya and turns his back, becomes blindfolded and loses all of his loyalty to God. The One who has very kindly given him the human life along with everything he needs for achieving salvation. The child forgets the grace of the Almighty and becomes trapped in the web of Maya.

Fortunately, God doesn't forget the child. God keeps on giving him chance after chance to work towards getting the GurParsaad and then to achieve the highest eternal treasures. The Almighty is Beant meaning He is beyond any limits and boundaries. We should always and forever be thankful to the Almighty for giving us everything we have and keep on thanking him forever. Keep on praying Him and asking Him for the GurParsaad of Naam, Puran Bandgi and Seva. He is very kind and gives His GurParsaad and take us out of the web of Maya.

*Ratan ti-aag ka-udee sang rachai.
Saach chhod jhooth sang machai.
Jo chhadnaa so asthir kar maanai.
Jo hovan so door paraanai.
Chhod jaa-ay tis ka saram karai.
Sang sahaa-ee tis parharai.
Chandan layp utarai dho-ay.
Gardhab pareet bhasam sang ho-ay.
Andh koop meh patit bikraal.
Nanak kaadh layho prabh da-i-aal.4*

Worldly possessions have no value in the spiritual world. Whatever we might have or are struggling to collect has no value at all in the real eternal

sense. All of the properties, money, bank balances, jewellery, gold and diamonds collected by us have no value in reality. In truth, when we leave the world everything remains here. Nothing goes with us at all except our Karni. If our Karni is good then our future birth and life will be good. If our Karni is bad then our future will be formed accordingly. If our Karni is mixed then so will our future be. It all depends upon our Karni.

Sat Karni and Sat Rehat is the best way to make our future bright and happy, otherwise the outcome is obvious. Worldly possessions, properties, money, family, in fact whatever is visible to the naked eye, whatever is perceived through the senses, is Maya. The Eternal Truth is beyond the reach of the naked eye, beyond the senses, it is beyond Maya. Maya will not accompany us when our soul leaves the body. Despite knowing this, people are still attached madly to all of these worldly possessions. People are very deeply attached to this world of Maya, even though they know that all of these things have no real eternal value. We have to win over Maya to go beyond Maya and merge in the Almighty.

The human life has been called a diamond, "*Hirey Jaisa Janam.*" Naam has also been called a Rattan. This means Naam is a priceless diamond, but people have discarded it for the scum of Maya. We were given a human life to dedicate ourselves to Naam and Naam Ki Kamai, Puran Bandgi and Seva. However, people have completely ignored their spiritual life and instead drenched themselves in the quicksand of Maya. They are living under the illusion that these worldly possessions are theirs and that they should not leave them ever. However, they will leave them. When the soul leaves this body at the time of death, they will not go with them. So these people need to ask themselves, "Why am I so in love with things that are not mine in the real sense?"

We need to understand that everything belongs to the Almighty and He has given us these things to use for living. And when our life is over then He will take all of these things back and give them to somebody else. When we realize that nothing belongs to us then there is an internal detachment. Then we are able to concentrate more on that which will actually be going with us – our Karni, Naam Dhann, Naam Ki Kamai, Bandgi, Seva, Parupkaar and Maha Parupkaar. These are the things that go with us and ensure a good future for us.

God has been very kind to us by giving us the human life and all of the amenities of life, but people have forgotten His kindness and His grace, His Naam, Bandgi and Seva. Instead they have absorbed themselves in Maya like a donkey who loves to roll around in the mud. They are no better than a donkey. They have left the sandalwood paste. Sandalwood is a special wood whose fragrance is very charming. Any other trees which grow in the vicinity of a sandalwood tree also become fragrant like sandalwood. Sandalwood paste is very fragrant and was used by ancient Saints who

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applied it to their forehead. But people have left the sandalwood paste and become like a donkey who loves to roll around in the mud. They are buried in the scum of Maya and have left the priceless diamond of Naam, “*Naam rattan anmolak hira.*”

They have not done Naam Ki Kamai, Puran Bandgi and Seva. So have fallen into the deep dark pit filled with the mud of Maya. Only God can take them out of this dark, deep pit filled with the mud of Maya. Only His GurParsaad of Naam, Puran Bandgi and Seva can take them out. However, even now it is not too late. Better late than never. Just pray to the Almighty for His grace, GurParsaad, Naam, Bandgi and Seva. He is very kind and showers His eternal grace to take people out of this scum web of Maya.

*Kartoot pasoo kee maanas jaat.
Lok pacharaa karai din raat.
Baahar bhaykh antar mal maa-i-aa.
Chhapas naahi kachh karai chhapaa-i-aa.
Baahar gi-aan dhi-aan isnaan.
Antar bi-aapai lobh su-aan.
Antar agan baahar tunn su-aah.
Gal paathar kaisay tarai athaah.
Jaa kai antar basai prabh aap.
Nanak tay junn sehaj samaat.5.*

Guru Pancham Patshah Ji has very kindly continued to give us the divine wisdom that will enable us to look inside to see what we truly are compared to what we think we are. Most people’s outer appearance and conduct is very different from their inner behavior and thinking. Understanding the difference between them is of paramount importance. The difference is the duality of our personality and has a profound effect on our Karni. Wherever there is duality, there is discrimination and hatred, which takes us away from the Almighty. Duality is hypocrisy, duality is Pakhand. Only by becoming Ik Drisht, single vision, can we go beyond duality, animosity and hypocrisy – Pakhand.

As long as we are in duality, Pakhand, we cannot be in Sach Khand. Only by having a single vision, Ik Drisht, can we become Nirvair. The Guru is telling us that God has been very kind to us and has given us this human life to live truthfully, seeing all as equal and without any duality. This human life is for us to be with the Creator, to remain united with the Creator. Just take a moment to look at your own Karni, is it full of duality and untruthful, hypocritical behavior?

Behavior under the Rajo and Tamo aspects is considered worse than animal behavior. However, that is what people are engaged in their daily life. They have become more materialistic and full of hatred, abuse, discrimination and selfishness. They make money by unfair means, by

cheating, stealing, extortion, bribery and dishonesty. They indulge in wrong sexual behavior which then makes their daughters, sisters and mothers lives very difficult. This is the reason why in GurBani Guru Nanak Patshah Ji has very kindly explained that wherever He looks He finds only ghosts. All human beings look to him like ghosts - *“Kali ander nanaka jinna daa avatar.”*

If we are engaged in wrong activities then can we be called human beings? Human behavior should be filled with all divine qualities such as, love, compassion, sacrifice, selflessness, helping others, donating to serve the poor, serving and respecting our elders, utmost humbleness, kindness, humility, fearlessness, no animosity and single vision. All of these qualities should be reflected in our behavior.

We should be pointing the finger of criticism at our own self and not towards anybody else. But, people do the opposite. They enjoy pointing out other people's faults, but defend or cover up their own ones. By doing so they think that they are protecting their image and status in society, but actually they are becoming further drenched in the scum of Maya.

Physical cleanliness and looking good on the outside doesn't make us clean from the inside. Although that is the image people are trying to present to others. Unless the Panj Doots leave your body, you will remain wrapped in the scum of Maya. Just by wearing religious robes you do not become clean from the inside. Just by complying to the outer Rehats, rules and regulations, of religion, you will never attain Jivan Mukti. Unless you meet the mandatory divine requirements of the inside cleansing of Panj Doots and desires, and then win over your own mind, you will not be able to meet the inner Rehat, internal compliance required by God.

No matter what you do to keep yourself clean on the outside, for example by wearing all kinds of religious robes, the dirt sticking to you tells your real inside story to the rest of the world. From the outside you may be able to show others that you are very knowledgeable and engage yourself in meditation. You may be able to show others that you are able to torture your physical body by performing religious rituals. But, still inside you are burning in the fire of desires and the greed of a dog.

Maya is like a great big stone attached to your neck. It will not allow you to swim across the terrible ocean of the mind. It keeps drowning you under forty feet of scum that you have accumulated by your bad Karni. In order to get out of this web of Maya only the Creator can help. Only the GurParsaad of His Naam can help you. Only His eternal blessings can help you. We should all pray for His GurKirpa and the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva. When we get all of these divine blessings and move on this path to complete realization then we are able to clean up our inside. Then we are able to adhere to the inner Rehat, inner

compliance required by God. Then we free our inside from the Panj Doots and desires, win over our mind and Maya and make our Hirda a Puran Sachyara Hirda. Only then does Paar Braham Parmesar come and live in our Hirda. Only then do we merge into Him and remain forever in Sehaj Awastha.

*Sun andhaa kaisay maarag paavai.
Kar geh layho orh nibhaavai.
Kahaa bujhaarat boojhai doraa.
Nis kahee-ai ta-o samjhai bhoraa.
Kahaa bisanpad gaavai gung.
Jatan karai ta-o bhee sur bhang.
Kah pingul parbat par bhavan.
Nahee hot oohaa us gavan.
Kartaar karunaa mai deen bayntee karai.
Nanak tumree kirpa tarai.6.*

Guru Patshah Ji has been very kind on us by giving us the divine wisdom about the status of our human life under the dangerous influence of Maya. Maya has been called a snake, “*Nagni jin bin danta yug khaayeeaa.*” Maya is such a cobra that it is eating the entire world whilst having no teeth.

The poison of Maya has crippled people completely. Under the influence of Maya they have been blindfolded. Their eyes don't see the Eternal Truth. Look at a blind person, unless somebody holds his hand he cannot easily go from one place to another, so it is with most people. They are blind to the Eternal Truth. They are blind to the purpose of human life and hence cannot reach their destination - salvation. We all need somebody to hold our hand and guide us through this dark age of Kal Yug.

If you are drenched in the world of Maya, then you have become deaf and dumb. You cant hear the Eternal Truth due to the disinformation being provided by religions. Or if you are fortunate enough to meet someone who tells you the Eternal Truth, you still cannot hear it because you cannot tolerate what they are saying. It maybe going against your man-made religious beliefs. Drenched in the world of Maya, you cant speak the Eternal Truth, because you don't understand the difference between the darkness of Kal Yug and the Divine Light - Param Jyot Puran Parkash.

When you are drenched in the world of Maya, you cannot understand the difference between MunnMat, the worldly wisdom and GurMat, the divine wisdom. You cannot understand the difference between DurMat, the bad wisdom and Gurmat, the divine wisdom. You are just following your own wisdom, MunnMat, combined with worldly wisdom, Sansarik Mat, and DurMat, bad wisdom. You have lost all ability to move in the right direction to realize your goal of achieving salvation. This is due to the

crippling effect of Maya on your life. Your spiritual condition is like a blind person, whose limbs have been crippled and who is deaf and dumb. You don't have any divine wisdom to distinguish between good and bad, truth and non-truth, Divine Light and the darkness of Kal Yug, Divine Light and the dark scum of Maya. You are totally lost in this world of Maya and have forgotten your Creator altogether. You have forgotten the objective of your human life, which is to unite with the Almighty.

The question that then arises is, "what should I be doing to get out of this situation?" The answer is very simple and straightforward. God, the Doer, is very kind and listens if we call Him with full and complete belief, trust, faith, devotion and love. He does listen if you pray to Him and ask Him to help you out of this deep well of scum that you have been sinking in for such a long time. God is full of kindness and gives us the GurParsaad of His Naam, Puran Bandgi and Seva. With this we bring Maya under our control, win over our own mind, clean up our Hirda completely, fill it with Naam and all of the divine qualities and make it a Sant Hirda.

*Sang sahaa-ee so aavai na cheet.
Jo bairaa-ee taa si-o pareet.
Baloo-aa kay garih bheetar basai.
Anad kayl maa-i-aa rang rasai.
Darirh kar maanai maneh parteet.
Kaal na aavai moorhay cheet.
Bair birodh kaam krodh moh.
Jhooth bikaar mahaa lobh dharoh.
I-aahoo jugat bihaanay ka-ee janam.
Nanak raakh layho aapan kar karam.7.*

Guru Patshah Ji is continuing to tell us the status of a crippled mind and soul that is under the influence of Maya. The influence of Maya upon the mind is a deep mental sickness. Kaam, Krodh, Lobh, Moh, Ahankaar and desires are all deep mental sicknesses that are the weapons of Maya. All of these Doots form the scum and the mud of Maya in which people are buried and mentally crippled. Due to constant attacks from the Doots they have forgotten the One who is always with them and is ever ready to take them out of this quicksand of Maya. Maya has been called an enemy of our soul, mind and body. Maya is a sweet poison which people are willingly absorbed in. Because of Maya they are not paying any attention to the Jyot that is present within them.

The life element in our body is the Illahi Jyot (Divine Light) of Akal Purakh, but people have totally forgotten about it and have absorbed themselves in to the scum of Maya. This world of Maya is a castle of sand, but they think it is permanent. They are dancing whilst attached to the puppet strings of Maya. Whatever Maya wants them to do they are doing without understanding the divine truth behind the whole game of Maya.

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People have become accustomed to life being this way. They have taken their life for granted and think this is the truth. But, they have forgotten death. Forgotten that death is the reality.

Under Maya's influence, people have forgotten that they have been taking birth and dying for a long time in space and time. And will continue to do so whilst under the influence of Maya. Maya uses people throughout their life then throws them into the hands of the Jam Doots (couriers of death). When the soul is reborn, Maya does the same thing again and this cycle continues. People have been living for so many ages under the illusion that Maya is the reality that they have totally forgotten the Truth that death is the reality. Naam, Bandgi and Seva is the real eternal Truth that takes us back to the Almighty. Maya is just an illusion and is totally false.

People have absorbed themselves in so much animosity, hate, conflict, sexual desire, anger, emotional attachment, falsehood, corruption, immense greed and deceit that these things have become their way of life. Hence, they are being forced to go through the cycle of birth and death for a long, long time. Now the question to ask yourself is, "how can I be free from the poisonous shackles of Maya?" The answer is that you can be freed by the GurKirpa and the GurParsaad of Naam Bandgi and Seva. Only Akal Purakh can give us all this through the Guru. That will happen only if you pray to Him with full and complete commitment, belief, faith, trust, devotion and love. Then completely surrender yourself to the Gur and Guru. In the next Pauri (verse) Guru Patshah Ji is telling us how to pray for GurParsaad.

*Too thaakur tum peh ardas.
Jee-o pind sabh tayree raas.
Tum maat pitaa ham baarik tayray.
Tumree kirpa meh sookh ghanayray.
Ko-ay na jaanai tumraa ant.
Oochay tay oochaa bhagvant.
Sagal samagree tumrai sutir dhaaree.
Tum tay ho-ay so aagi-aakaaree.
Tumree Gat mit tum hee jaanee.
Nanak daas sada kurbaanee.8.4.*

Guru Pancham Patshah Ji is very kindly giving us the divine wisdom on how to pray to the Almighty for the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva and how to unite with Him. Utmost humbleness - Puran Nimrata, is the key to success in making a successful prayer. If our prayer is not made with utmost humbleness then it will not be accepted. If our prayer is not made with full and complete belief and commitment, faith and trust in Gur, Guru and GurBani and if it is not made

with devotion and love, then the chances of acceptance are very remote. But, if we do so with full surrender to the Gur and Guru, then even a one-off prayer will bring unbelievable rewards. So what should the prayer contain?

First of all, with pressed palms and with full humility do Kottan Kot (countless many) Dandauth Bandana and Shukrana (thanks) to the Almighty and the Guru. Remember and believe that these highest divine entities are omnipresent. Then do the same thing to the Guru Sahibs (Masters), Sants and Bhagats, Braham Gyans of all Ages and of the present time. Then do the same thing to Sri Guru Granth Sahib Ji. Then do the same thing to the entire creation. Unless we become the Charan Dhool of the entire creation we cannot achieve the utmost humbleness.

Next, start your Ardas (prayer) as follows, “Agam, Agochar, Anant, Beant, Alikh, Adikh (Invisible) Dhan-Dhan Paar Braham Parmesar Ji, please accept our prayer. Everything belongs to You. Nothing belong to us. This body mind and soul is all of ours. You are the Creator. You are the Doer. You are our father and mother and we are just Your humble children. We are just Your humble servants. Only Your eternal grace can bring us the real eternal and unending happiness. Nobody has been able to find out Your unlimited super powers and nobody has the power to do so. You are the Highest of the High. You are the Supreme. You take care of all of us. You are the Giver of Everything. You give us everything to live this life. You have given us this life with our great kindness. The entire universe is our creation and belongs to You only. You are the only owner of everything that exists in this universe. Everything happens under Your command – Hukam. Only You can know Your own super powers. Only You can know Your capacity and limits. We are a sacrifice to Your kindness and for everything You have given us. Only Your kindness can bring us GurParsaad of Your Naam, Puran Bandgi and Seva. Only Your grace can only take us out of this deep well full of the scum and mud of Maya. Please help us achieve the objective of this human life and attain salvation. Please give us the GurParsaad of Naam, Puran Bandgi and Seva and unite us with Yourself.”

ASTPADI 5: MAYA CONTINUED

Salok.

*Daynhaar prabh chhod kai laageh aan su-aa-ay.
Nanak kahoo na seejh-ee bin naavai pat jaa-ay. 1.*

Guru Pancham Patshah Ji is continuing to give us the divine wisdom about the operation of Maya in daily life. He is very kindly explaining to us as to how daily life is effected by the influence of Maya. If you understand the three aspects of Maya and then analyze everything you do in your daily life, then you will find that everything you perform is some how connected to at least one aspect of Maya – Rajo, Tamo or Sato.

Once you understand the game of Maya you only work towards salvation of your soul. This game of Maya has been created by the Almighty. Battling with Maya gives us the chance to:-

- see and measure how much we love our Creator,
- see how much we love the only Doer, Karta Purakh,
- see how much we care about the only Giver, and
- measure our level of commitment, belief, faith, trust, devotion and love for Him.

The entire world operates under the influence of Maya. The only one who is beyond the control of Maya is a Puran Sant, a Sant SatGur, a Puran Braham Gyani. Everything else in the world works for Maya. Only a Puran Sant, a Sant SatGur, a Pargateyo Jyot Puran Braham Gyani, a Puran Khalsa is always absorbed in the Almighty. That one is served by Maya. Maya lives under the Charans of a Puran Sant, a Puran SatGur, a Puran Braham Gyani. Only they find a place in the Dargah of Akal Purakh. Everyone else keeps on going through the cycle of birth and death. Everyone else is drenched under a forty foot thick scum of Maya.

Only those who perform and operate under the Sato aspect eventually get the GurParsaad of Naam, Puran Bandgi and Seva. Then after working through their Puran Bandgi process become a Puran Sant and win over Maya. Where do you stand? Almost everyone has left the One who is the only Giver. Left the One who gives us all of the amenities for living a comfortable life based on our Karni. Left that One and absorbed themselves in the deep scum of Maya. By doing so they never succeed in achieving their spiritual goal of reaching salvation in this human life. Therefore, once we understand this game of Maya we need to perform good deeds under the Sato aspect. We need to dedicate our life to Naam, Puran Bandgi and Seva in order to attain salvation.

Astpadi.

*Das bastoo lay paachhai paavai.
Ayk basat kaaran bikhot gavaavai.
Ayk bhee na day-ay das bhee hir lay-ay.
Ta-o moorhaa kaho kaha karay-i.
Jis thaakur si-o naahee chaaraa.
Taa ka-o keejai sad namaskaaraa.
Jaa kai man laagaa prabh meethaa.
Sarabh sookh taahoo man voothaa.
Jis junn apnaa hukam manaa-i-aa.
Sarabh thok nanak tin paa-i-aa.1.*

Guru Patshah Ji is very kindly telling us how people think and act when under the influence of the Rajo aspect of Maya. Their desires never end. Even when one desire is fulfilled then a few more pop up, making a never ending stream of desires. Please look inside and notice that you are always working under the Rajo aspect which comprises of Asa, Trishna and Mansha.

When some desires remain unfulfilled people forget to thank the Almighty for the ones that were fulfilled. They start complaining to God about this. This has become the way of their life. People take the credit for whatever good happens in their life, but blame God for whatever happens for the worse. They rarely thank the Almighty for all of the good things, but never hesitate to complain when things go against their wishes. But, guess who is to be blamed for the bad things happening in their life? It is not God who is to be blamed, it is the person who is responsible. The finger should be pointing inwards towards their own bad deeds in the past and previous lives. The law of Karma comes into the picture. Whatever we have sown in the past and previous lives we now have to reap. It is our own Karni that matters and decides our future under the divine laws. Guru Patshah Ji is very kind to us by telling us about this divine law of Karni. So instead of complaining always be thankful to the Almighty for all He has given us and all He continues to give us. Stop complaining to Him about the bad things happening in your life. Instead, you just need to criticize your own self and learn the lesson of how to improve yourself to avoid this happening again. Constant complaining never does anyone any good. Complaining only drenches people further under the scum of Maya and ruins their future. Complaining doesn't help. Only changing your ways helps.

The basic reason behind all of your sorrows is desire. When desires remain continuously unfulfilled it can lead to mental depression. Mental ailments can then lead to physical ailments. The best thing to do is to remain contented with whatever we have. Focus on truthful Karni without any desires. Thank the Almighty for whatever He has given us. Don't

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complain about sorrows and try to amend your own self. Most importantly pray for the GurParsaad of Naam, Puran Bandgi and Seva.

Once we start doing good deeds under the Sato aspect and stop doing bad deeds including complaining about unfulfilled desires, then eventually our Sat Karams outweigh our Asat Karams. Our Sat Karams accumulate and peak to the point where they are recognized by God. At that time we are blessed by God in a Sant Hirda with the GurParsaad of Naam, Puran Bandgi and Seva. The door to the Dargah opens for us and we are able to find a permanent place in there.

When we find a permanent place in Dargah, then all of the divine qualities become carved in our Hirda. Naam is carved in our Hirda. We remain absorbed in the Almighty forever and enjoy the highest level of divine bliss – Chad Di Klaa. This is the state of everlasting happiness where there are no sorrows at all. We get blessed with all of the eternal treasures. Naam is the highest Hukam. Puran Bandgi and Seva follow the GurParsaad of Naam. When we earn Naam we find a permanent place at the Charans of Akal Purakh.

*Agnat saahu apnee day raas.
Khaat peet bartai anad ulaas.
Apunee amaan kachh bahur saahu lay-ay.
Agi-aanee man ros karay-i.
Apnee parteet aap hee khovai.
Bahur us ka bisvaas na hovai.
Jis kee basat tis aagai raakhai.
Prabh kee aagi-aa maanai maathai.
Us tay cha-ugun karai nihaal.
Nanak saahib sada da-i-aal.2.*

When God sent us into this world He gave us the most priceless jewel of human life. He gave us the wealth of the Swaas (breath) to keep this life element going. He tasked us to spend this wealth of Swaas in order to collect the wealth of eternal treasures. We were tasked to spend this wealth of breaths in dealing with the GurParsaad of Naam, Puran Bandgi and Seva. In this way we were to make the best use of this human life. We would unite with the Almighty and earn respect from the court of God.

But, look what most people have done instead? They have been wastefully spending this priceless wealth of life - the Swaas, in just the pleasures of eating, drinking and worldly comforts. They have so far been spending this priceless wealth of life just for the accumulation of worldly possessions, buying properties, collecting and saving money, raising our families and spending all of their time in taking care of them and so on. They have been spending all of the wealth of life in serving Maya and have totally forgotten the One who has given them this priceless wealth of life –

Swaas.

While serving Maya in this way, whenever they lose something in terms of money, property, relationships and other worldly possessions, they get angry and blame God. They never remember and thank the One who gives us all these comforts of life. The One who gives us the priceless wealth of life in order to collect Naam Ki Kamai – eternal treasures. They also forget that whatever happens in their life is due to their own Karams. So instead of taking responsibility for what happened, they blame the One who gives them everything.

When you blame God and ignore your own Karni then what happens to you? Imagine if you were to blame your friends or family when bad things happen, what would the result be? Would your relationship with them remain normal? Would you still think good of them? Would their feelings towards you remain good? Would they still trust you, love you and be compassionate towards you? The answer to all of these questions is negative. By blaming others you spoil your relationship.

The divine law operates in a similar way. Criticising, blaming and complaining about God is also punishable by the divine law. We lose our integrity. God will let us lose our trust in Him. We are pushed away from the Almighty Which means that the preordained time we were to receive the GurParsaad of Naam, Puran Bandgi and Seva is pushed drastically into the future.

Our ability to realize the objective of human life is greatly reduced. Our trust and faith in God will be diminished. Our devotion and love for God will vanish. But, if we are thankful to Him with every breath of ours, if we dedicate ourselves and operate under the Sato aspect then gradually we keep on advancing in spirituality. Eventually we receive the GurParsaad of Naam, Puran Bandgi and Seva in order to reach salvation. We are able to do this even whilst living in this world of family and other responsibilities.

If we dedicate just even ten percent of our time to Naam, Bandgi and Seva then we are still able to bring in all of Divinity inside us. When we donate just ten percent of our earnings to the Guru then we are still able to detach ourselves from greed and Maya. The Guru is very kind upon us. He takes only ten percent from us and puts the remaining ninety percent from His own pocket. Keeping in view the need to meet the family and other responsibilities Guru Patshahs have very kindly amended the rule of giving everything. They have made it the Rule of Dasvandh. Just by giving one tenth of what we have to the Guru, the Guru will take care of us.

But, those who do dedicate themselves one hundred percent are very rare souls, one in tens of millions. They give one hundred percent to the Gur and Guru. They completely surrender themselves to the Gur and Guru. By doing so, they go on the fast track and reach salvation rapidly. The Guru

is advising us to give everything back to the original Giver – Akal Purakh. Return whatever we have to the Giver. If we are not ready to do that then at least start by giving Dasvandh to the Giver. This is the Gur and Guru's Hukam. Anybody who abides by this divine law becomes Dhan-Dhan (supremely blessed). The Gur and Guru is very kind and when they are happy about our love, compassion, devotion, faith, trust and belief then they give us all of the eternal treasures. They fill us with all of the priceless diamonds and jewels of Naam, Puran Bandgi and Seva and we reach the heights of the spiritual world.

*Anik bhaat maa-i-aa kay hayt.
Sarpar hovat jaan anayt.
Birakh kee chhaa-i-aa si-o rang laavai.
Oh binsai uho man pachhutaavai.
Jo deesai so chaalanhaar.
Lapat rahi-o tah andh andhaar.
Bataa-oo si-o jo laavai nayh.
Taa ka-o haath na aavai kayh.
Man har kay naam kee pareet sukh-daa-ee.
Kar kirpa nanak aap la-ay laa-ee.3.*

Guru Patshah Ji is continuing to give us the divine wisdom about Maya. Maya is nothing but an illusion. Maya is nothing but a sweet poison. Maya is nothing but a commodity which has been given to us for meeting our daily physical needs.

We encounter Maya in our daily life in various forms. Let us try to understand this aspect of Maya in a little more detail. We need to understand that everything except the Nirgun Saroop of Akal Purakh is Maya. Anything that exists and operates under the influence of Maya is also Maya. Anything that exists and performs under the three aspects Rajo, Tamo and Sato is Maya. Everything that is visible with the normal human eye is Maya.

First of all our physical body is Maya. Secondly, our family is Maya - parents, brothers, sisters, siblings are all Maya. All of our worldly relationships are Maya. The house we live in is Maya. All of our belongings and possessions are Maya. Kaam, Krodh, Lobh, Moh and Ahankaar are Maya. Desires are Maya. Asa, Trishna and Mansha are Maya. Raj (worldly positions), Joban (human beauty), Dhann (Money), Maal (our personal belongings), Roop (human beauty), Ras (Tastes of tongue), Gandh (smell – fragrance), Sparash (lustful touch) and Shabad (bad language) are all Maya too. They are Maya if they lead our attention away from salvation. They are Maya if they cause us to do deeds under the influence of Panj Doots and desires. They are the weapons of Maya.

Everything that is prone to change is Maya. Everything that changes is

Maya. The only thing that doesn't change is the Eternal Truth, the Nirgun Saroop of Akal Purakh Paar Braham Parmesar. The only thing that doesn't change, has never changed, and will never change is the Param Tat (Supreme Divine Essence) - Dhan-Dhan Paar Braham Pita Parmesar.

Maya allures us in various forms and ways in our daily life, but it never becomes ours permanently. It is like the shadow of a tree, which comes and goes and is always in darkness. What stays with us is the One who never changes - Param Jyot Puran Parkash and that is Dhan-Dhan Paar Braham Parmesar.

Our soul is a part of this divine entity called Param Tat and has to go back and unite with Him. Our soul returns and not the physical body as it is part of Maya. Whatever is visible is Maya. Whatever changes to the extent that it vanishes and diminishes completely is Maya.

Maya doesn't go with our soul when it leaves the physical body, but even knowing this people are still absorbed in Maya. Maya is just a commodity. Learn to use it and let it go. Just like we drink a cup of coffee or tea in a paper cup, then throw the cup away. Do the same with Maya. Just use it and let it go. Don't attach the mind to Maya. Just treat it like a commodity and don't get absorbed in it. Don't live for Maya. Life is not provided to us for living for Maya. Maya should not be ruling over us. We have to learn how to rule over Maya.

Maya is like the shadow of a tree which people are trying to catch and hold forever. But, they will never be able to catch it and make it their own. They will only be disappointed when they try to catch it, collect it, save it and live for it because in the end nothing will remain in their hands. When the time comes to leave this world they go empty handed. The only thing that will go with us, the only thing that will always remain with us and help us after leaving this world is Naam Ki Kamai, Puran Bandgi and Seva. These bring us eternal happiness forever. People only want Maya because they think it will make them happy. But, that is why Maya is called an illusion. It doesn't bring the happiness they thought it would. It may do at first, but in the end it always results in disappointment.

The GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi, Seva, Parupkaar and Maha Parupkaar can only be granted by the Almighty. We need to focus ourselves in praying for this GurParsaad. The real Bandgi starts when the person goes into Samadhi and this happens in Karam Khand with GurParsaad only. Only the Gur and Guru can give us this GurParsaad. God is very kind to us. If we pray to him for the gift of GurParsaad with full and complete belief, faith, trust, devotion and love then He will give it to us. Then we relieve our self from the fire of Maya, from the scum of Maya and find a place at the Charans of Akal Purakh.

*Mithi-aa tunn dhan kutamb sabaa-i-aa.
Mithi-aa ha-umai mamtaa maa-i-aa.
Mithi-aa raaj joban dhan maal.
Mithi-aa kaam krodh bikraal.
Mithi-aa rath hastee asav bastaraa.
Mithi-aa rang sang maa-i-aa paykh hastaa.
Mithi-aa dharoh moh abhimaan.
Mithi-aa aapas oopar karat gumaan.
Asthir bhagat sadh kee sharan.
Nanak jap jap jeevai har kay charan.4.*

Guru Patshah Ji is continuing to reinforce the divine wisdom - the Braham Gyan, about the falsehood of Maya. He is very kindly telling us that this physical body of ours is Mithya. This means false; that it will vanish; it will die; it is prone to change and that it changes with time.

Look at how our own body has changed. How we looked when we were born and drank only milk. Then we started to sit, walk, talk and eat other foods. We grew into a bigger child, became a healthy youth. Then got married, had children and became middle-aged. But, then physical problems set in and only get worse in old age. We become old, weak and sick and finally leave the world. We are all aware of the changes that happen in our physical body. We are aware our body will not last forever. That is why it has been called Maya.

Similarly Dhann, meaning wealth, money, gold, jewellery, diamonds and so on are all false too. For some time we may possess them, but then they leave us. Our wealth never stays the same. It is prone to change - it grows and diminishes.

All of our family and family relations are false too. They are a part of Maya. Anything that changes or diminishes and doesn't go with us, means doesn't go with our soul at the time of death is false. The only Truth is Sat – Akal Purakh – “*Ik Oankaar Sat Naam.*”

Other forms of Maya are Mithya too, such as Haumai. This means thinking and believing that we are the doer rather than God. Forgetting that Sat is the only Doer - Karta Purakh.

Selfish love for our own family, sons, daughters and siblings is false too if we work only for their benefit and don't care about others and God. This is also called attachment – Moh, of the family. This selfish affection for the family is Moh. It converts to love when it expands to encompass others. Everybody takes care of the self and family, but Dhan-Dhan are those who take care of others and help others too. This is called Parupkaar and helping others achieve Jivan Mukti is called Maha Parupkaar.

All of the worldly positions earned by way of educational qualifications and so on are all false, because they too don't go with our

soul. False too is Joban, the youthful time of our life. At a young age we have a lot of energy and force to make things happen. We can work harder physically and so on, but youth doesn't last forever.

One thing we would like to bring to the attention of the Sangat Ji is that the young time of our life is a better time to dedicate our self to Naam, Bandgi and Seva. Many wait until old age before dedicating themselves to achieve the real eternal goal of their human life which is achieving salvation. This is not good. It is very difficult to do so in old age. By the time old age comes, the Panj Doots have a very strong hold over us. Old age is full of ailments and physical impairments which make it harder to meditate. The best thing is to dedicate our self in childhood. Children are more innocent and not influenced as much by the Panj Doots. As we grow, the Panj Doots keep strengthening their hold over us. It becomes more and more difficult to win over Maya. Children can go into Samadhi very easily, whereas older people never go into Samadhi or very rarely go into Samadhi. So the best age for Naam Japna is childhood and in the early age and not in the old age.

Kaam means the feeling of lust for the opposite sex and is considered to be a mental sickness. It is one of the Panj Doots that influence daily life. However, within our marriage it is considered a boon to be enjoyed. But, outside our marriage it is called Kaam. It destroys us from the inside. Guru Patshah Ji is telling us that Kaam is Mithya too. That it gives a false sense of pleasure and destroys our character and integrity.

Krodh - anger and rage, also destroy us. Anger and ego complement each other. Anger is generated due to our ego and ego causes us to be angry. Anger is considered to be the worst enemy of ours. We lose control of our senses when we are angry and are liable to cause destruction to our own self and others. That is why anger has also been called false by the Guru Sahib Ji.

All of the worldly possessions, such as horses and elephants, or nowadays cars and other modes of transport we own, expensive clothes, savings and expensive items are all false too if they bring a feeling of ego and attachment inside us. This is against the laws of Divinity. These things will keep us burning in the fire of desires and absorb us further into the web of Maya.

Deception, emotional attachment and egotistical pride are all Doots and part of Maya so they are also false. Our own ego and pride are a serious mental sickness. GurBani calls ego a deep mental sickness - "*Haumai Deeragh Rog Hai.*" It is the most dangerous part of Maya and so it is false too. Only devotional worship, Naam Ki Kamai, and the sanctuary of the Sants is permanent. Only Naam, Puran Bandgi and Seva, Parupkaar and Maha Parupkaar prevails. Everything else is false. Our life becomes eternal

only with the GurParsaad of Naam, Puran Bandgi and Seva. Only God's Naam and its service transforms us into an eternal divine entity.

*Mithi-aa sarvan par nindaa suneh.
Mithi-aa hasat par darab ka-o hireh.
Mithi-aa naytar paykhat par tari-a roopaad.
Mithi-aa rasnaa bhojan an savaad.
Mithi-aa charan par bikaar ka-o dhaaveh.
Mithi-aa man par lobh lubhaaveh.
Mithi-aa tunn nahee par-upkaaraa.
Mithi-aa baas layt bikaaraa.
Bin boojhay mithi-aa sabh bha-ay.
Safal dayh nanak har har naam la-ay.5.*

Guru Pantham Patshah Ji is continuing to give us the Brahm Gyan about what else in our life is Mithya. Nindya, meaning negative criticism and slandering of others, is a very dangerous thing to do. It is a deep mental sickness. By slandering others people become more sinful. When people do somebody's Nindya they are washing their target's sins and getting those sins transferred into their own account – Lekha. The Nindak (slanderer) gets penalized and the person who is being criticized gets rewarded.

God has given us the sense of hearing through our ears. The divine purpose of this sense is to hear only the Truth and nothing else. By Truth we mean Naam, Mahima and Jas (praises) of Akal Purakh, the praises of God, in order to make our life sublime. But, people keep on using our ears for hearing all sorts of negative things and untrue things and by doing so this gift of hearing has become false. Our ears and the sense of hearing will remain divine only as long as we keep on hearing the Truth, praise of God, GurBani and Kirtan. However, if we use our ears to hear the slander of others, then this divine gift of hearing sense becomes false.

Similarly, our hands were given to us for doing good to others, to engage ourselves in helping others. However, if we use our hands for stealing the wealth of others then these hands become false too. If we use our eyes to look lustfully at others then the sense of sight becomes a curse. Except for our spouse, see all others as sisters, daughters, mothers, brothers, fathers and sons. If we deviate from this divine law and look lustfully at others, then our eyes are also false. Sight is probably the most important sense, a divine gift that have been given to us to see the Truth only.

The tongue is another very important sense organ provided to us by the Almighty. We should use our tongue for speaking the Truth. For singing the praises of Naam, Akal Purakh and Sants and Bhagats. For doing Naam Jaap and so on. However, if we are only using it for enjoying the taste of

various foods then it also becomes false.

God has also given us two feet. This is an outstanding feature of our physical body. It would be hard to get around without our feet. God gave us these two feet to take us in the right direction. To step towards doing truthful acts and deeds and to step away from doing bad deeds. Once we use them for bad purposes, for doing harm to others, then they also become false.

Our mind directs all of our actions and reactions. The mind interprets all of the signals from our senses and responds to these external signals in the form of our actions and reactions. If our mind operates under the influence of Maya, then its responses will also be under the influence of Maya. If our mind operates under the influence of Naam and divine wisdom, then its responses will be according to Naam and divine wisdom. The mind should operate under the influence of Naam and divine wisdom, rather than worldly wisdom, self wisdom and bad wisdom to accumulate the Sat Karams.

If our mind operates under the influence of Maya's Panj Doots, then it will be characterized as false. If it operates under the influence of Naam and divine wisdom then it will help us to operate under the divine Hukam. This will eventually unite us with the Param Jyot Puran Parkash - the Nirgun Saroop of Dhan-Dhan Paar Braham Parmesar.

Similarly, each limb of our body is a gift to us. The entire human body is a gift for us to use for doing good to others. For helping others unite with Naam and to do Puran Bandgi and Seva - Parupkaar and Maha Parupkaar. If this physical body is not used in this way, then it becomes false.

Our physical body is false if we are operating under the influence of various distracting elements such as - Nindya, Chugli, Bakhili, Raj, Joban, Dhan, Maal, Roop, Ras, Gandh, Sparash, Shabad. Shabad here means using bad language.

Without divine enlightenment and earning this divine wisdom after understanding how the use of our senses and body become false, you will not be able to turn yourself towards the Eternal Truth. You will not be able to do Naam, Naam Ki Kamai and Puran Bandgi, Seva, Parupkaar, Maha Parupkaar and complete the objective of this human life to attain salvation - Jivan Mukti. The only path to success is the path to Sach Khand. The path of Naam, Puran Bandgi and Seva, Parupkaar and Maha Parupkaar. This is the only path that brings us divine enlightenment and divine wisdom uniting us with the Almighty.

Birthee saakat kee aarjaa.
Saach binaa kah hovat soochaa.
Birthaa naam binaa tunn andh.
Mukh aavat taa kai durgandh.

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*Bin simran din rain baritha bihaa-ay.
Maygh binaa ji-o khaytee jaa-ay.
Gobind bhajan bin barithay sabh kaam.
Ji-o kirpan kay niraarath daam.
Dhan-Dhan tay junn jih ghat basi-o har naa-o.
Nanak taa kai bal bal jaa-o.6.*

A Sakat is a person who is totally ignorant about his responsibility towards the Creator. His ignorance is not innocent, it is intentional. It is not that he never had a chance to know about God, it is that he just doesn't want to know about God. A Sakat will make no effort to do any of the Sato Karams. A Sakat is always absorbed in the Rajo and Tamo aspects of Maya. He will never remember God. He has no belief, faith and trust in God. He has no devotion and love for God. A Sakat believes that there is no God.

Guru Patshah Ji is explaining to us in His divine words, that a Sakat's life is a complete waste. He is not at all interested in knowing even the basic objective of his human life. The Sakat will continue going through the cycle of birth and death until he does enough Sato Karams to get a human life again. Then he may realize the real goal of human life is to achieve salvation.

The Sakat's life is composed of untruthful deeds. He is a dedicated slave of Maya. Without truthful living, a person cannot become truthful. Without GurParsaad of "*Ik Oankaar Sat Naam*" (One God named "Sat"), which is the only Eternal Truth as explained in the Mool Manter, and without meditation on Sat Naam, a person cannot become truthful.

Ik Oankaar Sat Naam tells us that the One God is named "Sat." That Sat is the Naam – Sat Naam. This is the GurParsaadi Naam. Without this GurParsaad and Naam Ki Kamai, Puran Bandgi and Seva, we cannot become Sat Saroop. Only Sat can make us Sat Saroop, which means make us completely truthful inside and out. Only when we become completely truthful can we see, speak, hear, serve and deliver the Eternal Truth. That is what is called a Puran Sachyara, a Puran Khalsa. But, without a Puran Jyot Parkash in the Hirda, one cannot become a Puran Sachyara. And remember God lives only in a Puran Sachyara Hirda.

When we become Puran Sachyara, a Puran Khalsa then our Suksham Dehi (astral body), becomes pure like 24 carat gold. This means our Suksham Dehi is purified of all of the Doots and desires. Nothing can distract us. Maya has no effect on us. But, without the GurParsaad of Naam in our body, our body becomes useless. The Doots live in different parts of our body. Kaam lives in the lower part around the sex organ. Krodh lives in the stomach area. Lobh and Moh live in the chest area and Ahankaar/Haumai, the most dangerous, lives in the head. With these Doots living in

our body we become spiritually blind. These Doots don't allow our body to become pure.

How can we purify our body and get released from the grip of these Doots? The answer is very simple - we get released from the Doots by the GurParsaad of Naam, Puran Bandgi and Seva. When Naam goes inside us, all of the Doots run away and our Dehi (body) becomes filled with Amrit. All seven centers (chakras) of spiritual energy are activated. In GurBani these are called Sat Sarovars. Amrit is felt in these seven areas of the body - top of the head (Dassam Dwaar), middle of the forehead (third eye), throat, center of the chest (Hirda), navel (Nabhi), sex organ and the base of the spine (Kundalini). When Naam goes inside us, all of our Bajjar Kapaats, divine doors are also opened and we are connected to the spiritual realms. These are in the forehead (third eye), the back of the head, above each ear and the top of the head (Dassam Dwaar). When Naam Amrit overflows from these Sat Sarovars it flows into and each and every cell, Rom-Rom. In GurBani this is called "*Gurmukh rom rom har dhiayaa.*"

But, none of this can happen when you are drenched in the scum of Doots. None of this can happen when your mouth spits out foul language instead of praises, when your body is involved in wrong deeds, instead of Seva. This means your mouth and body are useless, they are false. Without Naam Simran and collecting Naam Ki Kamai, your days and nights are wasted. In this way your whole life is wasted just as without rain the crops are destroyed. Naam Amrit serves as the spiritual food for your soul, mind and body. Naam Amrit takes us to the heights of complete silence – which is the Absolute state of God.

The wealth of a miser doesn't go with him. He spends his whole life collecting wealth, but hardly spends it. When the end comes all of the wealth stays here, nothing goes with him. In the same way without the GurParsaad of Naam, Puran Bandgi and Seva all other actions and deeds are false and useless. When we are absorbed in Naam we become Dhan-Dhan. This means we become super great, supremely blessed, because we have reached the heights of the spiritual world. We become so important and honorable, that Nirankaar Roop Dhan-Dhan Guru Nanak Patshah Ji is a sacrifice to us. It means the souls who are absorbed in Naam Amrit are in Chad Di Klaa and even the Guru is a sacrifice to such souls.

*Rehat avar kachh avar kamaavat.
Man nahee pareet mukhahu gandh laavat.
Jaananhaar parabhoo parbeen.
Baahar bhaykh na kaahoo bheen.
Avar updaysai aap na karai.
Aavat jaavat janmai marai.
Jis kai antar basai nirankaar.
Tis kee seekh tarai sansaar.*

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*Jo tum bhaanay tin prabh jaataa.
Nanak un junn charan paraataa.7.*

Guru Pancham Patshah Ji is very kindly giving us the Braham Gyan – divine wisdom about the importance of the inside compliance (Anderli Rehat). Guru Ji is condemning the external compliance (Baharli Rehat). Inside compliance is everything. Only that elevates our spiritual level and take us to the ONE KHAND – SACH KHAND. Whereas adhering just to the externals and totally ignoring the inside compliance is hypocrisy. This makes us a Pakhandi (hypocrite).

It is the internal compliance which leads us on the internal pilgrimage and makes a real eternal difference by taking us closer to the Almighty. The outer pilgrimages and external compliance is of hardly any use in uplifting our spiritual levels. Internal compliance means:-

- complete internal purification,
- winning over our mind,
- winning over Panj Doots,
- becoming desire free,
- coming under the Hukam, and
- filling our Hirda with all of the divine qualities.

Divine qualities such as:-

- utmost humbleness,
- Sat Santokh – contentment,
- forgiveness,
- fearlessness,
- Ik Drisht – single vision,
- Nirvair – no animosity with anybody,
- love and compassion,
- devotion and trust, and
- faith and belief in Gur, Guru and GurBani.

Internal compliance further means:-

- becoming what GurBani says,
- becoming a Sant Hirda,
- Naam in Rom-Rom,
- Naam in Hirda,
- enjoying the Atam Ras Amrit (inner bliss) continuously,
- opening all of the divine doors, Trikuti and Dassam Dwaar,
- making a permanent direct connection with God, and
- hearing Anhad Shabad Naad Kirtan continuously.

When we achieve this internal compliance, we become a Dhan-Dhan Pargateyo Jyot Puran Braham Gyani, a Puran Sant, a Puran SatGur with a Puran Jyot Param Jyot Parkash in our Hirda. When we become like this, God Himself lives within us. God Himself within us is known as the Puran

Sant. God Himself within us is known as the Puran Braham Gyani and gives GurParsaad of divine wisdom - Braham Gyan, to everybody who comes in contact with the Puran Sant. Whoever listens and practices these divine words with faith and trust, devotion and love, reaches salvation. External compliance doesn't take us anywhere.

The external compliance, Baharli Rehat is:-

- wearing religious robes,
- conducting rituals and customs,
- "*Munn hore mukh hore,*" meaning showing others one thing, but doing something else,
- advising others, but not practicing it our self,
- outside ritualistic pilgrimage, which is called Atsath Teerath in GurBani.

If we are engaged in the external compliance, we will continue to get reincarnated in the cycle of birth and death.

All of our actions, reactions, deeds and performances are being constantly watched by the Almighty at every single moment. This is one of the superpowers of the Sarabh Klaa Bharpoor Dhan-Dhan Paar Braham Parmesar. The One who is, "*Gat gat anter ki janat.*" The One who is Anter Jaami. When God knows our every thought, then do we really believe that we will be able to attain salvation just by performing external compliance acts? The answer is obviously no. It is better that we start working towards earning the inside compliance as explained above.

Unless we dedicate ourselves and commit ourselves to earning the internal compliance we will not get the GurParsaad of Naam, Puran Bandgi and Seva, Parupkaar and Maha Parupkaar. Only when we get the GurParsaad are we able to discover God within our self. Only then does the Jyot inside us become the Param Jyot. Only when we do Naam Ki Kamai do we achieve all of the internal compliances. Only then doe we complete our internal pilgrimage and unite with God.

Internal pilgrimage is the travelling of our soul through the various realms of the Eternal Truth to ultimately find its place in Sach Khand. When we dedicate our self to Puran Bandgi and go into Samadhi and Sunn Samadhi, we see the Divine Light, the Puran Jyot Parkash, have the Nirgun Saroop Darshan and Guru Darshans. Only then do we have very surprising and Alokik (out of this world) experiences. Physically, we hear Naam in our Rom-Rom. We see our golden Suksham Sareer. We hear the Panch Shabad Anhad Naad (divine music) in the Dassam Dwaar. We feel Amrit flowing through our entire body continuously. We hear Naam vibrating in our entire body. Whatever GurBani says happens, does happen to us physically. When we reach this stage, the Gurus come to bless us. Paar Braham Parmesar Himself comes to bless us. We become very highly

respected in the Dargah.

External compliance brings minimal spiritual gain. Whereas internal compliance brings salvation, eternal treasures and takes us to the heights of the spiritual world, to Sach Khand.

*Kara-o bayntee Paar Braham sabh jaanai.
Apnaa kee-aa aapeh maanai.
Aapeh aap aap karat nibayraa.
Kisai door janaavat kisai bujhaavat nayraa.
Upaav si-aanap sagal tay rahat.
Sabh kachh jaanai aatam kee rahat.
Jis bhaavai tis la-ay larh laa-ay.
Thaan thanantar rahi-aa samaa-ay.
So sayvak jis kirpa karee.
Nimakh nimakh jap nanak haree.8.5.*

Guru Pantham Patshah Ji is very kindly giving us the Braham Gyan about how we can become Akal Purakh inspired beings. How can we attract Him to our soul, mind and body? How can we get the eternal blessings - the GurParsaad, from Dhan-Dhan Paar Braham Parmesar? How can we get a drop of Amrit from the unlimited sea of Amrit - the Mansarovar, the Gur Sagar and make our life sublime?

Guru Ji is also giving us the divine wisdom about the unlimited super powers such as Anter Jaamta. This power keeps a record of all of our performances in our daily life. This power keeps a record of our internal story continuously.

So what should we do to get the eternal blessings and the GurParsaad of Naam, Puran Bandgi and Seva? This is what Guru Ji is explaining to us here. We should pray to Akal Purakh for His GurKirpa, His GurParsaad. Only He can give it, we cannot give it to our self by our own means and methods. Only He can keep us close to Him or push us away from Him. Everything happens under His Hukam. God's Will is Supreme. Nothing happens outside His Hukam.

There is one and only one way to realize our spiritual dreams and that is by getting His GurKirpa and GurParsaad. Our own wisdom, worldly wisdom and any other wisdom except the divine wisdom does not work at all. Divine wisdom is telling us to pray for GurParsaad.

What is the way to do a Benti, a prayer request? Do it with:-

- utmost humbleness,
- complete belief in the existence of the Creator and Doer, Karta Purakh,
- full faith and trust in Gur, Guru and GurBani,
- full devotion,

- love and enter into the Charan Sharan (Shelter of the Holy Feet) of Dhan-Dhan Paar Braham Parmesar,
- keep on asking for His GurKirpa, the GurParsaad of Naam, Puran Bandgi and Seva.

When He is moved by our love and devotion, our trust and faith, then He listens to our prayer and accepts it and gives us the GurParsaad of Naam, Puran Bandgi and Seva. He takes us under His direct shelter. Then we become a Sevak (God's servant). We are accepted as a Sevak and He keeps us under His Eternal Blessings forever.

If we then stay dedicated to Him and do Puran Bandgi, we reach the Param Padvi. Our Rom-Rom - each and every cell, becomes drenched in Amrit. He continuously showers us with Atam Ras Amrit. Our physical body is filled with Amrit at all times. We achieve all of the eternal treasures and become a Puran Sant Hirda.

ASTPADI 6: GURPARSAAD

Salok.

*Kaam krodh ar lobh moh binas jaa-ay ahanmayv.
Nanak prabh sarnaagatee kar parsaad gurdayv.1.*

Dhan-Dhan Sri Guru Arjun Dev Ji is very kindly giving us the divine wisdom about the Mahima of GurKirpa and GurParsaad in this Astpadi. The very base of our life is the GurKirpa. Under GurKirpa everything happens in our life for the best. Because of the GurKirpa we can win over the Panj Doots.

The Karams we have done under the influence of the Panj Doots in this life and in past lives greatly effect our fortune, behavior and performance in the remainder of this life and future lives. So we can see how important it is to win over the Panj Doots.

Let us talk about a few ways to get rid of the negative influence of our past actions on our present life. First of all, what is the aim of our life? We want to become a truthful person - a Sachyara, a person full of Truth – “*Kiv sachyara hoiaa. Kiv kuray tutay paal.*”

The Sachyaar (True One) - Paar Braham Parmesar, lives only in a Sachyara. A Sachyara is a soul and mind which is:-

- beyond the three aspects of Maya,
- beyond the shackles of Maya,
- a Jivan Mukht,
- a truthful person - a person full of Truth,
- the one who serves the Truth and delivers the Truth,
- the one who sees the difference between Truth and non-Truth,
- the one who speaks the Truth,
- always truthful in their actions and reactions,
- truthful from inside and outside, and
- completely absorbed in Eternal Truth.

Secondly, we know that everyday our life is being influenced by what we have sown in the past. All of our actions, decisions, reactions, the way we conduct our self in daily activities, the way we interact with others, our habits, our character, our way of communicating with others, our outlook for others, our intelligence level, our bent of mind, our preferences and priorities are all greatly influenced by the way we have been behaving, acting, doing, speaking, living, interacting, performing in the past of this life and more importantly in past lives.

Apart from a Puran Sant, everyone's actions and reactions are carried under the direct control of their mind and the mind itself works under the direct control of the Panj Doot – Kaam, Krodh, Lobh, Moh and Ahankaar. These are the Tamo aspects of Maya. Asa, Trishna, Mansha are the Rajo aspects of Maya that also influence the mind.

Even though we maybe trying to become truthful and actively avoid doing Asat Karams - the untrue deeds in our current life, we still get effected by our previous good or bad habits - Sanskars. Our habits are not just a result of our present environment in which we have been raised, but are also more greatly influenced by our previous lives.

Our wisdom is based on our own instincts, experiences, the rules of the society, the norms of the society and the environment in which we operate. This in turn greatly influences our mind's behavior. Our mind is reflected in our actions and deeds.

In order to understand the mechanism of how we come to perform good or bad actions in our daily life please read the following text very carefully. We will show how the different parts of our body come together to perform various deeds, actions and reactions in our daily life.

How We Perform An Action

A. ELEMENTS OF THE PHYSICAL BODY

Panj Karam Indrees (Five physical parts)

These are the parts of our physical body with which we physically perform our deeds. Namely:-

1. arms and hands,
2. legs and feet,
3. tongue and mouth,
4. anus and
5. 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 us to make use of our physical body and be a part of the creation and participate in the process of creation.

Panj Gyan Indrees (Five organs of perception)

These five organs are used by the five senses which a human is blessed with to interact with the rest of the creation and enjoy the creation. These are:-

1. eyes - vision,
2. ears - hearing,
3. nose - smell,

4. skin – touch, and
5. tongue – taste.

These are super divine powers that are given to us by Akal Purakh to live this life and enjoy nature in its correct perspective and in accordance with the divine wisdom – GurMat.

Panj Doots (Five thieves)

These are the most powerful emotions within us. They are:-

1. Kaam (lust),
2. Krodh (anger),
3. Lobh (greed),
4. Moh (selfish attachment), and
5. Ahankaar / Haumai (pride and ego).

The power behind these Panj Doots is Trishna (strong material desires) and its lesser forms Asa (hopes) and Mansha (wishes; expectations; lesser desires). For example, we desire to be rich, but instead of working honestly, we become greedy and Lobh controls us. Someone may hurt us and we desire revenge, so anger runs us.

Trishna drives our Panj Doots which determine the actions we take. In fact, these Doots and desires prompt us to misuse our Panj Karam Indrees and our Panj Gyan Indrees. We forget they were meant to be used for good as they are the super divine gifts, the super divine powers, the super divine blessings given to us by Akal Purakh. Misusing them is how we get trapped in Maya. This is where the GurParsaad is essential to breaking free.

Dimaag (Brain)

Our brain stores our own wisdom. Our own wisdom is based on our formal education, our education through our family and friends and our education from society. All of these wisdoms are considered as operating under the three aspects of Maya.

Munn (Mind)

GurBani says that our mind, just like the body, is born from Panj Tat, the five essential elements:-

1. water,
2. fire,
3. air,
4. Earth and
5. sky (space/ether).

From that perspective the mind resides in every cell of the body. The mind directs the body.

B. HOW THE PHYSICAL BODY PERFORMS AN ACTION, A KARAM

1. The five sense organs send signals to our brain.
2. The five thieves and desires feed our brain.
3. Past wisdom is stored in the brain.
4. Parts 1+2+3 results in the brain thinking.
5. The Mind processes the thoughts and decides what action to take.
6. The Mind directs the brain by sending it thoughts.
7. The Brain sends electrical signals to the body parts to perform the action.

The input comes from the senses, the wisdom comes from brain, the decision is taken by the mind based on desires, the action is performed by the body. As long as the decisions taken by our mind are based on the information it receives from our brain's wisdom, we are operating under the influence of the three aspects of Maya. That is the main reason for the instability of the mind. Instability means a continuous speaking of the mind through a never ending series of thoughts.

So how do we make our mind stable? We need to understand our spiritual body.

C. ELEMENTS OF THE SPIRITUAL BODY

Jyot (Soul/Divine Light)

This resides inside our body. It is the base for the divine wisdom. Our life is due to this divine Jyot. Our life element is our Atma - soul. It is a divine element. Our breath and life are due to the presence of this eternal light, Jyot, inside us. We were born due to this divine light, Jyot, inside. When this divine light is withdrawn from our body, we die. The problem here is that we become absorbed in an attitude of "me, my and mine." We forget about this divine light inside. This is due to Haumai. This division between the Divine Light and our mind is Haumai. Haumai is nothing but Maya.

Suksham Sareer/Dehi (Astral body)

The Suksham is part of the soul. It is the source of life energy and power that keeps the physical body in senses and operation. All of the energy and breathing process, running of blood in the veins plus all other operations of the body are run by this life energy which comes from these seven sources of spiritual energy. These are called Sat Sarovars in GurBani. Sat Sarovar is the true divine definition of these Chakras. Sat Sarovar means seven sources of spiritual energy – or seven sources of life energy, or seven integral parts of the soul, this life energy is called the Amrit.

Some people think that the Sat Sarovars are part of the physical body, that they can be mapped to points in the nervous or endocrine systems.

These nerves and glands are physical parts of the body, whereas the Chakras have no physical existence. They are all in Suksham. They are part of the soul. The Sat Sarovars are located within the Suksham Sareer in the areas at the top of the head, third eye, throat, Hirda, navel, sex organ and Kundalini. Some people say Solar Plexus instead of above the sex organ, but that is not correct.

D. HOW DO WE MAKE OUR MIND STABLE?

Our Panj Karam Indrees are responsible for our actions or deeds or Karams. The Panj Karam Indrees are directed by our brain, the control center. The brain is directed by the decisions of the mind. And remember, our mind bases its decisions on the wisdom stored in the brain. Our own wisdom is a combination of self wisdom, worldly wisdom and DurMat – bad wisdom. All three of these wisdoms are a result of our experiences whilst living in Maya.

Our own wisdom is a result of our life lived under the Panj Doots and desires. That is why all of our daily Karams fall under either Panj Doots or desires. This is how the decisions of the mind are controlled by Panj Doots and desires.

But, there is a way to be free. Above our mind resides the Param Jyot – Supreme Light – the source of our soul. However, this has lost connection with our mind. This Param Jyot is the super divine power which is basically, running our breath and gives us life. However, our mind doesn't recognize this super divine power, the Param Jyot. Our mind has decided that it is the one in charge and the one that is deciding everything. By doing this, our mind is trapped in Maya and is therefore, operating under Maya and not directly under the Param Jyot. So our mind is the culprit. It is stubbornly refusing to recognize the Param Jyot that is running our breath and giving us an opportunity to recognize and realize this Param Jyot.

What is the remedy? How do we eliminate this stubborn mind? The elimination of the mind will provide a direct connection to Param Jyot with the Panj Gyan Indrees and Panj Karam Indrees. By eliminating our mind we come out of the trap of Maya. We realize the real divine power within us. Our body, thoughts and actions are now run completely by that real divine power and not by desires and Doots.

Our body's very existence is due to the breath and life provided by the super divine power, the Param Jyot and not otherwise. So when the mind is eliminated then our Panj Gyan Indrees and Panj Karam Indrees come under direct control of Param Jyot. Once that happens then all of our Karams become Sat Karams. Elimination of mind is the key to success and this is achieved by the GurParsaad of 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 do not take us out of the trap of Maya. Only Puran Braham Gyan, Puran Tat Gyan and Puran Bandgi takes us beyond Maya, where there are no Panj Doots and no desires. Until our mind is eliminated, Ardas for forgiveness is a divine blessing. Let us always be praying like this:-

“Hum maha paapi hain, maha pakhandi hain, maha kaami hain, maha krodhi hain, maha lobhi hain, maha mohi hain, maha ahankari hain... I am a great sinner, a great hypocrite, full of lust, full of anger, full of greed and full of pride. You are kind and forgiving. Please forgive my bad deeds and sins.” Praying like this all through the day and night, whenever we remember, helps us a great deal.

So we become Sachyara when whatever we do is NOT done under the influence of the three qualities of Maya, especially the Panj Doot. We become Sachyara when our mind is NOT operating under our own wisdom and we are no longer completely separated from the divine wisdom. We become Sachyara when the Divine Light, Jyot, inside us is no longer trapped under the very powerful and dark curtain of Maya.

How To Clean Up Your Past Deeds

The only way this Jyot will become a Param Jyot and unite with the Supreme God, is to go beyond the three qualities of Maya. The Param Jyot gives us the divine wisdom, Braham Gyan. Braham Gyan replaces our own wisdom and hence our mind. In this way all of our deeds, actions and reactions come under the direct control of Param Jyot. Which is the divine wisdom. The Sant and Braham Gyani Maha Purakhs (great souls) don't have any of their own wisdom. They are under the direct control of divine wisdom which is the Hukam. Their mind is 100% absorbed in Mansarovar, God's Mind. They are liberated from the shackles of Maya. That is why they are called Braham Gyani because they have realized the essence of Paar Braham. They have learned the definition and existence of the Param Tat. They have experienced the Infinite. They have felt and experienced the Akath Ki Katha (Indescribable Lord). The existence of Paar Braham Parmesar inside them is the reason why they know everything past, present and future. However, this divine wisdom is used only for the good and betterment of humanity. If it is used for any other purpose it will result in loss of this Agami power.

Though it is a very difficult task to eliminate our mind and wisdom, in order to bring us under Hukam, but believe us it can be done. It has been done by the Bhagats, Sants, Gurus and Braham Gyanis in the past. It is still being done in the present time, and will continue to be done in the future.

We will have to completely clean up inside in order to become

completely truthful, to become Sachyara. This is the only way to progress in our spirituality and to reach the level where our mind and our own wisdom is eliminated. Then we obtain the divine wisdom. How will we do it? By receiving the GurParsaad, the eternal blessings of Naam, Naam Ki Kamai, Puran Bandgi and Seva. Then work towards accepting responsibility for all of our past misdeeds.

One very important thing to understand here, is that as a new born child we were completely pious, pure and truthful. We were unaffected by the Panj Doot. Our Dassam Dwaar was open. All of our actions and reactions were under the direct control of Param Jyot, the Hukam. But, as we grew up a year or so later and started to say, “my mummy, my daddy, my bottle, my toy...” then that is where the Panj Doot showed they had become active. Our habits, our nature and attitude to life we developed were not just down to this life, but greatly influenced by our deeds from our past lives.

If we are able to clear our mind, our Chitter-Gupt (karmic records), from the influence of our past lives then we will be able to clean up our soul from the negative effect of all of the past bad deeds. What we have to do is very simple and easy. We will take one Doot at a time. Let us start with Kaam first of all. It is the easiest one to handle.

Tomorrow morning after doing Ardas and after doing Simran for about 15 minutes to settle the mind down, say:-

*“Kirpa kar ke KAAM vas kite sadhe sare gunah sanoo dekha de,
Aasi apne sare gunah kubool karne ha ji –*

Please with Your kindness show me all my sins that I have committed under KAAM in my whole life.”

Then scan through our entire life. You will see all of your sins appear before your eyes, like a film. First of all you will see the most serious or most recent sin. Followed by another one and another. Keep on accepting responsibility for these sins of yours. Ask for forgiveness with your whole heart and it will be pardoned. Keep doing this until you feel completely cleansed. It may take a few hours. It may take a few hours for a few days. It may even take more than a week or even a month. No matter how long it takes, just keep doing it and don't stop until you are sure that your mind has been completely cleansed.

Then repeat the process for each of the remaining Doots - Krodh, Lobh, Moh and Ahankaar/Haumai. Deal with only one at a time. It may take a few weeks or even a few months or even longer before you are completely done. But, stick with it. Following that stay alert by watching your daily deeds, actions and reactions continuously. Remain focused on the Truth. Make all of our deeds truthful. Every morning after doing Ardas and starting Simran, it is a good idea to scan through all of the previous

days deeds to see if they were done under the influence of the Panj Doots. Then to accept responsibility, ask forgiveness and cleanse the mind.

If you want to make it even quicker and more effective, then confess and accept your misdeeds in front of the Sangat. Even with the best care exercised in our daily routine, you are still bound to make mistakes. To remove the effect of these mistakes you will have to keep on accepting your misdeeds and pray for forgiveness. These prayers should be conducted several times in a day in addition to the one you are doing at the commencement of your morning and evening Naam Simran. The requirement here is to make your Karni a truthful Karni and once your Karni becomes truthful, then your inside will also be cleaned completely and eventually you become a Sachyara.

This process will work best only if you are dedicated and fully surrendered to the Gur and Guru. You need to be giving Dasvandh to the Guru, which means giving ten percent of your time every morning to Naam Simran and also ten percent of your earnings to the Guru and to charity. This process, once complete, will completely change your behavior. You will become very cautious in your daily activities. You will notice the moment a bad thought enters your mind and will stop it right there and then. Believe us, this does wonders for your daily life. Your spiritual journey goes on a fast track. You feel the difference within yourself. Your family sees the change in you too. Your family and friends are also effected for the best with the improvements in your character and behavior.

The key to success is the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva, Parupkaar and Maha Parupkaar. This is granted only when we go to the sanctuary of the Gur and Guru. This is granted only when we go to the Charan Sharan of the Gur and Guru and earn GurBani by practicing it in our daily life. When this happens then the real Bandgi starts and with GurParsaad and GurKirpa, all of the Panj Doots and desires come under control. Then we no longer remain under their control. This is what is meant by winning over the mind. Then the mind comes under direct control of the Param Jyot and all of our senses and body part operate under Puran Hukam of Akal Purakh. There is no self wisdom left, only divine wisdom prevails.

Astpadi.

*Jih parsaad chhateeh amrit khaahi.
Tis thaakur ka-o rakh man maahi.
Jih parsaad sugandhat tunn laaveh.
Tis ka-o simrat param Gat paavahi.
Jih parsaad baseh sukh mandar.
Tiseh dhi-aa-ay sada man andar.
Jih parsaad garih sang sukh basnaa.*

*Aath pahar simrahu tis rasnaa.
Jih parsaad rang ras bhog.
Nanak sada dhi-aa-ee-ai dhi-aavan jog.1.*

When we are under the GurKirpa - the eternal blessings of Akal Purakh, then everything that happens in our daily life is good. When we are under Haumai we say “I am doing it,” or “I am capable of doing it.” When we are under GurKirpa we realise Haumai doesn’t do anything, neither is Haumai capable of doing anything. It is very simple, ask yourself, “if He is the Karta Purakh, the only Doer, then how can Haumai, the “I”, be doing anything at all?”

We need to reach this understanding that everything good happening in our life is all thanks to God’s grace and not by any other means. Then the sense of self, the “me, my and mine” attitude, will start to disappear from our life. This will kill our Haumai completely. We are eventually relieved of the serious and chronic mental sickness of Haumai. Once this happens there remains no difference between us and the Almighty Himself.

The Panj Doots only exist whilst we have a sense of our own presence, our Haumai. Haumai is the hardest to kill or go. Haumai and Ahankaar go together hand-in-hand.. Ahankaar is pride of yourself, your achievements, your status in society, your name and your wealth. Haumai / Ahankaar is the hardest to win over. But, once we do win over them, we go into to a complete and utmost humble state of mind. This is a mandatory divine quality necessary for the union with God.

When something good happens, most people under the influence of Haumai, will take the credit for it and don’t thank the Almighty for His grace. They don’t recognize that He has been very kind to them and has given them everything they need to live a good life. Instead, they engage themselves in self-praise or self-recommendation. This is all Ahankaar (pride) as a result of Haumai (ego).

Conversely, when anything bad happens in your daily life, under Haumai, people start complaining to God and hold God responsible for it. They blame God for all of the bad things that have happened in their life. In some cases they will curse their fate and blame God for writing that destiny for them. The truth is that whatever happens is a result of their own Karni in the past and previous lives.

The way to deal with Haumai is this: whenever something good happens thank God for His kind grace. But, whenever something bad happens, just accept responsibility and see it as something you can learn from. By blaming God, they forget that God is very kind and never does bad to anybody. But, it is their own Karma that is teaching them again and again when bad thing happen, that they should stop doing Asat Karams and start doing Sat Karams. By planting good deeds your future is trouble free.

By taking credit for all of the good and cursing God for all of the misfortune people become deeply drenched in the scum of ego. They fall victim to the deep mental sickness of Haumai. This is the main reason for their soul reincarnating through birth and death.

Guru Pancham Patshah Ji is very kindly giving us Braham Gyan that allows us to eliminate Ahankaar from our head. This will free us from the deepest mental sickness of Haumai and allow us to be one with God.

Guru Sahib Ji is very kindly reminding us that whatever good happens in our daily life is only due to the divine grace. We should remember and practice thanking God in our daily life. By doing so, whatever delicacies we eat become Amrit. By thanking God for His grace we become blessed to remember God continuously. We never forget Him and eventually He goes into our mind. This replaces our ego mind with Paar Braham Parmesar, the Param Jyot, Puran Parkash. We go into a state of Ajapa Jaap (automatic) Naam Simran. The mind is replaced with the Param Jyot itself.

Due to the divine grace of the Almighty, we have products to keep our physical body clean and smelling good. But, how do we clean our Suksham Sareer - astral body? By firmly believing in the grace of God and remembering Him continuously. We reach that level of spirituality where our astral body becomes pure like 24 carrot gold, Kanchan Suksham Dehi. The Amrit keeps on flowing continuously. Naam vibrates over the entire body continuously. When this happens then we reach the Param Gat stage. This is Param Padvi. The GurParsaad of Param Pad is achieved.

The One by whose grace we have been given a nice place to live and all of the facilities to enjoy our human life, should be kept in our mind all the time. We should never forget that whatever we have is all due to the grace of God. The One by whose eternal grace we enjoy all of our relationships, we should always keep His Naam on our tongue. It is impossible to physically recite God's name with the tongue at every moment day and night. What this means is that whilst living with the comforts of this world, we should always keep the Giver of all of these luxuries and comforts close to heart by doing Naam Simran internally. We should keep on thanking Him continuously.

The One who gives us all of the things to eat, and life to live and to enjoy should always be remembered. He is the only One who is taking care of all of our needs and His grace should always be recognized and praised. He is the only One we can trust and depend on. This is worth everything and keeps us going. So never forget that He is the foundation of our very existence and survival.

*Jih parsaad paat patambar hadhaaveh.
Tiseh ti-aag kat avar lubhaaveh.
Jih parsaad sukh sayj so-eejai.*

*Man aath pahar taa ka jas gaaveejai.
Jih parsaad tujh sabh ko-oo maanai.
Mukh taa ko jas rasan bakhaanai.
Jih parsaad tayro rahtaa dharam.
Man sada dhi-aa-ay kayval Paar Braham.
Prabh jee japat dargeh maan paavahi.
Nanak pat saytee ghar jaaveh.2.*

Guru Patshah Ji is very kindly continuing to remind us about the eternal grace of the Almighty. With the grace of God people wear beautiful and expensive clothes, but forget that they have already been blessed with more than they deserve. Due to their greed they need to constantly decorate their physical body. Hence, they always go after more and more. They are never satisfied with what they already have and long for more.

To accumulate more than you need is a very dangerous mental sickness. The urge, or the desire, to accumulate more and more is a deep mental sickness. The entire life is spent on doing this without any spiritual gains. Desires are the basic reason for unhappiness, sorrows and pains. If fulfilled they may bring a short lived happiness, but if not fulfilled they bring sorrows and pains. The accumulating effect of unfulfilled desires is mental depression, mental sickness and physical ailments.

We should always remain contented with our belongings and possessions and remain thankful to the Almighty for whatever He has given. Only contentment in Truth, Sat Santokh, can bring an end to our desires and hence bring an end to all of our pains and sorrows.

We should always remember deep inside our Hirda, that it is only by the grace of the Almighty we get to sleep on cosy beds. He is the only One who takes care of us at all times. When we do so then we will always be in a remembrance stage. Remembering God is the Simran. That is what Guru Patshah Ji is telling us to do. To remember the Giver of everything continuously. When we do so, then eventually the Simran goes into an autopilot mode inside our Hirda and mind. Meaning that Simran happens without our conscious efforts. Then it goes into each and every cell, the Rom-Rom. This all happens with the GurParsaad. Nothing is possible without His GurKirpa - eternal grace.

All of the respect we receive from the society we live in, is only by the grace of God. We need to remember that we are just nothing - a worthless creature on the face of this Earth. He is the only Doer and Giver. He takes care of all of our needs, so we need to always keep on praising Him by all means. Only by His grace are we able to walk on the path of religion. The real path of religion is the path of Truth. The Shabad Dharam has a very deep, divine and eternal meaning. Please read the following explanation for understanding the Shabad Dharam.

The Real Divine Meaning Of The Shabad Dharam

Let us pray to Paar Braham Parmesar (Supreme Transcendent God) who is:-

- Agam (Unreachable),
- Agaadh (Immeasurable),
- Agochar (Beyond the five senses),
- Aprampar (Dimensionless),
- Anant (Without Limits),
- Beant (Infinite),
- Param Dyalu (Supremely Compassionate), and
- Param Kirpalu (Supremely Merciful),

and the Guru for their GurKirpa (Eternal Mercy) and GurParsaad (Eternal Blessings). To make us all capable of understanding the true and divine meaning of the Shabad (divine word) Dharam. This has been grossly misunderstood and misinterpreted by the masses all around the globe. Let us try to understand and remove the confusion about Dharam based on:-

- divine wisdom – GurMat,
- the Dargahi (God's Court) definition,
- the presence of the eternal essence in the word Dharam,
- presence of the Param Tat – Sat Tat (Supreme Truth Essence)
- and what was understood, exercised, explained, written and promoted by the Guru Sahibs, Sants, Bhagats and Braham Gyanis.

Each and every Shabad of GurBani tells us a divine truth (Sat) about the Param Tat Paar Braham Parmesar (essence of Supreme God):-

- either His Naam, or
- His praise, or
- the praise of Sants, Bhagats, Braham Gyanis or SatGur.

Each and every Shabad of GurBani removes the darkness of our mind and soul. It gives us the divine light through the divine wisdom present in every Shabad. By such virtues each Shabad of GurBani is called a Shabad Guru. The word Dharam is also a Guru. Each word:-

- contains the presence of Param Tat Puran Braham Gyan (Supreme God's highest divine wisdom) hidden in it,
- has the dimensions and the depth of Akal Purakh Himself,
- is unlimited and infinite like Paar Braham Parmesar, and
- is an integral part of the Almighty Himself.

The word Dharam represents all of the divine essence of Paar Braham Himself. A Sant Hirda is the person who follows the word Dharam and brings into Himself:-

- its essence,
- the Eternal Truth hidden in it, and

- the Braham Gyan hidden in it.

By practicing Dharam in His daily life He becomes:-

- a Pargateyo Jyot, (God's Light manifests inside him)
- one with Almighty, and
- merges in the Almighty.

To most people the word Dharam means religion and heavily influences their:-

- particular group – normally what they are born into e.g. Sikh, Hindu and so on,
- sacred language,
- dress,
- customs, and
- eating habits and so on.

To most people Dharam defines a particular group's rules and regulations. These are used to govern an individual's social values, religious behavior and lifestyle. A person is born into a family and will be raised in the cultural set up of the environment surrounded by his own family. The family in turn operates under the umbrella of the particular sect of the society. That is what is responsible for building the values and concepts of an individual as far as the character, behavior, the outlook, the religious values and other social behavior patterns are concerned.

For example, a baby born into a Sikh family is given a Sikh Dharam. If the same baby had been born into a Hindu family he would have been called a Hindu. Then the baby would have been brought up with the family's religious values and practices. The baby would grow up with the particular group's:-

- social behavior,
- social values,
- language,
- eating habits, and
- dressing patterns and so on.

The baby has been taught to become part of one particular group. His practices and beliefs will be different to other groups. Each group gives themselves a name e.g. Hindu religion, Sikh religion, Christian religion, Islam and so on. These divisions of society, or to be more accurate, these divisions of humanity into various sects are just man-made creations. These divisions are never present in Divinity and divine wisdom. Divine wisdom says, "*Manas ki jaat sabhey ek hi pechanbo.*"

In the real sense of Divinity and spirituality, in the real sense of GurMat – the divine wisdom, there is no eternal Truth in the man-made boundaries. The only eternal Truth is that humanity or the human race or

the human life is the most precious and most beautiful creation of the Creator. The eternal Truth is that we are all human beings born from the same Jyot – Light of God, “*Ek noor theh sabh yug upjiaayaa.*”

Ek Noor means that the One Light is the Creator and all of us are born from the same Creator. So why have divisions based on the sects of society when the Creator created us all as human beings? Why have different religions all over the world, when the Creator has created only one race – the Human Race? When the Creator recognizes us all as one Jaat (race), “*Manas Ki Jaat*” meaning human race, then why are there divisions into different religions or Dharams?

There is only one religion, there is only one Dharam and that Dharam is the Almighty Himself. And He is the One who creates the rules and laws under which the human being is required to exist, live, perform, act and react.

His constitution is the divine commandments, which are the divine laws framed by Him for us “THE HUMAN RACE.” The foundation of His Kingdom or the foundation of Himself, or the foundation of this most beautiful and precious creation of His –human race is the Eternal Truth – Sat. He is Sat Roop because He Himself is the Eternal Truth. He is the only one who is the Truth. Absolutely everything else is perishable and is just a part of Maya. Only He is the One who is beyond the three aspects of Maya, “*Trihu gun tey parey.*” His divine rules and laws direct the human race to be absorbed into the Eternal Truth, to stay as His “*Sat Saroop*” and nothing less than that. To stay beyond the three aspects of Maya, to be like Him. This is the true and divine meaning of Dharam.

To be like Him is the Dharam. To be Truthful is the Dharam. To be a Sachyara is the Dharam. To be able to see, speak, hear, deliver and serve the Truth is the Dharam. To stay as a human being in its eternal true essence is the Dharam. To always stay as one with Him is the Dharam. To remain merged in Him is the Dharam and this is the religion in eternal reality. The true religion exists in that soul and mind which is beyond the three aspects of Maya. The word Dharam therefore, signifies that Akal Purakh Himself is the definition of Dharam. This is the Sat Tat - the Eternal Truth behind the meaning of Dharam. To follow Dharam we therefore need to become like Him, become a Sachyara - a completely truthful person:-

- from inside out,
- without any hypocrisy,
- no duality,
- no Pakhand,
- no animosity, and
- single vision.

The real and divine meaning of Dharam is to follow the real divine

religion of becoming a Sat Saroop (Embodiment of Truth) and that is the soul and mind wherein the Almighty resides.

In light of the above discussion, the divine meaning of Dharam is to follow the divine wisdom direct from God and not the man-made divisions of religion. The eternal essence (Sat Tat) of the word Dharam is a set of rules, regulations and divine laws for us to remain under the:-

- unlimited kingdom of the Almighty,
- the kingdom of Eternal Truth,
- the kingdom of spirituality, and
- the kingdom of Divinity.

These divine laws have been here from the beginning. They are here now. And they will remain here forever. Anybody who follows these laws of Eternity will be able to enjoy this kingdom of Akal Purakh. They will be able to enjoy the eternal blessings and the real eternal Dharam - the real religion. These divine laws are very clear and well defined in GurBani. They were exercised by the Guru Sahibs, Sants and Bhagats and promoted to be used by the masses. They were compiled in the form of a “Constitution of Eternity’s Kingdom” in Sri Guru Granth Sahib Ji.

The whole of GurBani is the definition and very detailed description of these divine laws. For ease of understanding and without getting into the details of the entire GurBani, we have written down some of these divine laws as formulated and kept in the Mansarovar – unlimited sea of Divine Light – Puran Param Jyot Puran Param Parkash. These divine gifts are available to everyone around the entire creation. They are same for all of us. They never change. They will remain intact forever and they are listed below:-

- Full and complete belief, trust, faith, Shardha and Preet (devotion with unconditional love) and commitment in and to the Gur, Guru and GurBani.
- Full and complete surrender to the Gur and Guru, “*Tunn, Munn Dhann Sabh Tera*”; “*Tunn, Munn Dhann Sabh Saup Guru Ko*”. The Guru is great and very kind, if we give 10% of our time and earnings to the Guru and follow His words, He will pay for the remaining 90% from His own pocket.
- Giving 10% of our time to the Guru. Spend this time in Amrit Vela (early hours) to do Naam Simran, “*Prabh kaa simran sabh tey oochaa.*” This is the highest service of the Almighty and this is the only means of cleaning us up from inside and keeping us like that eventually taking us beyond the three aspects of Maya. This is the only way we can win over our mind. Win over the five thieves and desires and win over Maya completely.
- Always pray for GurParsaad. Nothing can be done by us.

Everything that happens is in Hukam. The will of God prevails no matter what happens. Only by having the GurParsaad can we live under the Will of God without any issues. The GurParsaad brings Naam inside us. It takes us to Jivan Mukti - salvation.

- Always see, speak, hear, deliver and serve the Truth. This is the highest service to Almighty.
- Exercise utmost humbleness in our communication with others. Consider our self the lowest of the lowest, "*Aapas ko jo janey neecha so hi ganye sabh tey oocha.*" Consider everybody else as being above us. Concentrate on self-reformation. Don't point the finger at others. Keep the finger firmly pointed at our own self. Humbleness is the only weapon to kill our Haumai. Utmost humbleness and humility – Gareebi Ves Hirda. Utmost Nimrata (humility) inside is the key to the kingdom of Akal Purakh – Dargah of Akal Purakh.
- Delete "me, mine and my" from our conversations and communications. Always keep in mind that our existence is due to the life element inside us. And this is due to the Eternal Jyot inside us. There is God inside us. Always keep this Eternal Jyot element which is the Sat Tat and the Param Tat above us. Use "we, ours and us" in our communications by keeping this divine element recognized all of the time inside us.
- Accept our sins and bad deeds. Open confession in the Sangat is the way to wash our sins and clean us up from inside. To make us truthful and take us closer to the Creator.
- Do not involve our self in any kind of negative criticism, gossip and jealousy.
- Do not hurt anybody's Hirda. Unconditional love for all His creations will determine how much we love Him. There is no place for hatred for anybody in the Mansarovar – Amrit Sagar Nirgun Saroop. Unconditional love with devotion and sacrifice is the language of Almighty. Only love, sacrifice and service with devotion can bring us closer to the Almighty.
- Don't crave for anything. Thank the Almighty for everything He has given us and keeps on giving us. Remain contented in whatever we have and whatever we are getting. Desires are the root cause of all of the problems.
- Exercise forgiveness in our day to day communications with others. This is the way to control our anger. Wherever there is forgiveness there is God. Forgiveness is a divine quality and brings kindness inside us. Together these divine qualities make our heart very vital. We have no hatred or animosity with anyone. This makes us single vision – Ik Drisht. We become Nirvair which is

one of the most vital qualities of Divinity. Forgiveness makes us anger free. Anger and ego are complementary to each other. Anger comes due to ego and ego brings in anger. So both of these mental sicknesses become our slaves, they no longer hurt us.

- When we give 10% (Dasvandh) of our earnings to our Guru and charity, we eventually become free of greed. The feeling of greed which then prompted untrue deeds starts to diminish. Our heart becomes kind, loving and self-sacrificing. We serve the poor and needy. This eventually relieves us of the deep mental sickness of greed.
- Consider our family and friends, our parents and children as a Sangat and serve them with the same feeling and in the same way we serve the GurSangat. Love them and respect them the same way we do in GurSangat. This removes Moh from within us and converts it to the real deep, divine love with compassion, full of sharing, selflessness and sacrifice in our Hirda.
- Other than our wife, respect every woman as either our sister, mother or daughter. Other than our husband, respect every male as either brother, father and son. This removes the feeling of Kaam from within. This is a deep mental sickness and is cured by exercising this rule.
- Delete the past, don't think about the future and seize the current moment. Be truthful in this current moment. Engage our self in truthful and only truthful deeds in each moment. Once our current moment is truthful our future will be truthful. Eventually this erases all of the negative effects of the past from our Karni. Truthful deeds are the key to shape our own destiny. To shape our own future. When our present is truthful our future will eventually come very rewarding.
- Practice GurBani in our daily life. Whatever little bit we understand, please bring that eternal essence inside our self right away by practicing it in our daily life. GurBani is an eternal prescription for all of our problems and mental and physical ailments. By doing Naam Ki Kamai and practicing GurBani we eliminate all of these sicknesses from our mind, soul and body. This makes them absolutely free from the scum of Maya.
- Watch our daily deeds in light of GurBani and keep on reforming it forever. There is no end to the divine qualities. By practicing them we bring these priceless jewels of Divinity within us. This reforms us completely from inside and out. Eventually we become a Puran Sachyara (completely Truthful one) and the Sachyaar (True One) comes inside our Hirda forever.
- Involve our self in Seva with devotion and love. Do selfless service for the benefit of others. Serve the poor and needy. Serve

the orphans – the ones who are still separated from God. Serve the sick. Serve our own family with love and devotion.

Always remember that the highest service to the Almighty is Naam Simran. And all of the above points when exercised with Naam Simran bring tremendous rewards and results and make our life:-

- sublime,
- full of eternal enjoyment,
- full of happiness,
- full of eternal blessings, and
- eventually our spiritual dreams come true.

We then become a Sant Hirda. We become Jivan Mukta and achieve our objective by becoming one with Almighty and this is the real Dharam. This can only happen with the eternal grace - GurParsaad, of Dhan-Dhan Paar Braham Parmesar.

*Jih parsaad aarog kanchan dayhee.
Liv laavhu tis raam sanayhee.
Jih parsaad tayraa olaa rahat.
Man sukh paavahi har har jas kahat.
Jih parsaad tayray sagal chhidar dhaakay.
Man sarnee par thaakur prabh taa kai.
Jih parsaad tujh ko na pahoochai.
Man saas saas simrahu prabh oochay.
Jih parsaad paa-ee darulabh dayh.
Nanak taa kee bhagat karayh.3.*

Guru Pantham Patshah Ji is very kindly giving us the divine wisdom about the “Arog Kanchan Dehi” – the body free of all mental sicknesses. These mental sicknesses are due to the Rajo and Tamo aspect of Maya - namely the Panj Doots and desires.

The human body is considered to be a pot to collect Amrit, but the Panj Doots and desires act as holes in this pot. Whatever Amrit is collected is drained out through these holes. In addition to these holes in the pot, there is the karmic dirt of sins sticking to it forever. The net effect is that Amrit collected by doing Sat Karams does not last long as it is eaten up by the dirt and the holes.

The holes in the pot are chronic in nature and can only be repaired by the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva - Parupkaar and Maha Parupkaar. Only after getting the GurParsaad of Naam and Bandgi can we go into Samadhi (Liv Lagee – union of Shabad and Surat) and Sunn Samadhi. Meaning only with the GurParsaad of Naam can we go into meditation and deep meditation. Then Naam goes into the Surat (mind) and Hirda. Only then do these Doots leave our body, leaving our body free of these mental sicknesses. Only then does the pot get

cleaned and the holes filled by Naam. This is why GurBani says that Naam is the cure for all of the diseases. GurBani is the prescription for curing these chronic mental ailments and filling these holes in the pot and make it worthy of collecting Amrit.

When we win over the Panj Doots and desires we become completely clean inside and out. We become a Sachyara to house the Sachyaar inside this Hirda. Sachyaar, meaning Akal Purakh, the Param Jyot, the Puran Parkash. The Nirgun Saroop lives only in a Sachyara. This cleaning process of the human body, mind and soul happens only with the GurParsaad of doing Naam Simran in Samadhi.

When the GurParsaad of Naam and Samadhi comes to us only then is our Bhagti account opened in the Dargah of Akal Purakh. The real Bandgi only starts with the GurParsaad of Samadhi and Sunn Samadhi. This happens when we are accepted by God into Karam Khand (Realm of grace). This is just one step before Sach Khand. The astral body starts to become an Arog (disease free) Kanchan (golden) Dehi (astral body) in Karam Khand and becomes complete in Sach Khand. Guru Panoram Patshah Ji has touched upon a very important part of Bandgi in these divine words. He is telling us that if we follow these divine words then we can reach that stage. We can be relieved of all of the chronic mental sicknesses and be one with God.

When we become the lowest of the low on the face of the Earth, when we become very humble and full of humility, then we are respected in the Dargah of Akal Purakh. Achievement of utmost humbleness results in the death of Haumai. This is the spiritual achievement of the highest order. Utmost humbleness takes us to the heights of spiritual world. Becoming the Charan Dhool of the entire creation and seeing none as lower than us, seeing our self as the lowest of the low, as the slave of the slaves – Sagal Ki Reena, takes us to the continuous GurParsaad of the Atam Ras – the highest Amrit. It takes us to the Dargah of Akal Purakh and we become very highly respected in the Dargah of Akal Purakh.

The highest level of humbleness results in the death of Haumai. This happens only with GurParsaad. The One and only One who gives us this GurParsaad of the highest order, should always be remembered and praised. By doing so we reach that level of Bandgi where we are blessed with the GurParsaad of utmost humbleness. We become Sagal Ki Reena and by doing so we reach the Param Padvi.

When we take permanent refuge at His Charans and saturate our Hirda with only His Charans the Almighty becomes so happy with us. He comes and lives in our Hirda by making the Jyot inside us a Param Jyot. He then takes care of us completely. Everywhere He is our saviour. He keeps us above all pains and sorrows. He saves our honor and respect. With His

eternal grace nobody can go against us. Nothing goes against us. Everything falls in place for us. All of this happens only by doing Naam Simran continuously.

In fact, the Maha Purakhs who reach this level are on an autopilot mode. They are always doing Naam Simran. Naam goes on in the entire body at all of the times. Anhad Naad – divine music is heard in the Dassam Duaar continuously. Amrit keeps on flowing throughout the body continuously. All of this only happens with GurParsaad. So keep on praying for the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi, Seva, Parupkaar and Maha Parupkaar.

This human life is a priceless gift because only in this human life do we have the ability to unite with the Almighty. The very birth of ours in this human life is a GurParsaad in itself. We have already been most fortunate to be given a chance to be one with Almighty. So why waste this human life when it was very hard to get? God has given us the GurParsaad of this human life and He has also given us the chance to be united with Him. This can only be achieved by doing Puran Bandgi so let us all dedicate ourselves to Puran Bandgi and make our life sublime.

*Jih parsaad aabhookhan pehreejai.
Man tis simrat ki-o aalas keejai.
Jih parsaad asav hasat asvaaree.
Man tis prabh ka-o kabhoo na bisaaree.
Jih parsaad baag milakh dhanaa.
Raakh paro-ay prabh apunay manaa.
Jin tayree man banat banaa-ee.
Oothat baithat sad tiseh dhi-aa-ee.
Tiseh dhi-aa-ay jo ayk alkhai.
Eehaa oohaa nanak tayree rakhai.4.*

Guru Pancham Patshah Ji is very kindly continuing to give us the divine wisdom about how we can eliminate our own self completely and be one with the One who is beyond description and Infinite. Let us dive a little deeper into the Mansarovar and try to get a glimpse of this unique quality of the Almighty.

It is of prime importance for a person to develop an understanding about the process of human life and death. Here is an outline:-

- our soul left the Origin, “*Ik Oankaar Sat Naam*” – the One God named “Truth,”
- sooner or later our soul entered and remained in the human mother’s womb for nine months,
- took birth,
- entered the world of Maha Kaal (darkest period) of Kal Yug - the Dark Age,

- involved itself in the game of Maya (Maya Da Khel),
- burned in the fire of desires,
- became controlled and run by the Panj Doots – Kaam, Krodh, Lobh, Moh and Ahankaar,
- spent its whole life in the illusion of Haumai and other chronic mental sicknesses,
- became totally over powered by Maya and fell far from the Origin,
- physical death came and the soul went back either into the 8.4 million life-forms (Lakh Charasee Juni) or to reborn as a human depending upon the deeds during the previous life.

By understanding this cycle of life and death we can learn how to escape from it. This cycle of life and death has been defined as the worst sorrow in GurBani. We have all been going through this for Ages. By learning how to escape from this cycle of life and death, we can be free from this highest sorrow forever. Let us try to understand the entire process in more detail.

In the beginning our soul came from the Origin - the Mool, as defined in the beginning of the Mool Manter - "*Ik Oankaar Sat Naam.*" This Origin is also called the Braham (God), the Param Jyot, the Puran Parkash, the Ik Ras (One Amrit – Infinite Divine Power), the Atam Ras, the Amrit. Therefore, to begin with, our soul was part of the Origin. If we consider the moment of original departure from the Origin, we see there was no difference in purity between our soul and the Braham. Since it was a part of the Braham so it is like Him. Our soul was like the Param Atma, the Eternal Truth. Being part of the Origin, our soul still has all of the divine qualities of the Origin, the Paar Braham, although they maybe dormant at the moment as those qualities have not been used.

As our soul departed from the Almighty it made the transition into this world of Maya. As our soul is a part of the Creator, it may live in any form of creation. It is not known, or at least not known to us, nor explained anywhere in GurBani as to what the first form the soul was born in. It is unknown what sequence the creation followed or whether the entire creation was created at the same time. This is all infinite, there is no beginning or end. So how can we or anybody say that how was it done or who was created first. It is impossible to find an answer to this question, because it is infinite. Where, when and what happened or happens is unknown to us and only known to Akal Purakh.

After leaving the Origin, whether we came directly into the human mother's womb or went through various other life cycles is unknown. But, it is true that our soul is a part of the Creator, the Sargun Saroop of the Paar Braham Parmesar Ji. Sooner or later it is has come through the womb of the human mother.

At the time of departing and also during its stay in the womb of the mother, the soul pledged to Paar Braham Parmesar that it would perform deeds according to the mandatory divine laws during its stay in the world. The soul was like a clean piece of paper, the soul was as clean as Braham Himself. Our soul promised Braham that during its stay in this world, it would:-

- stay as pure as Him during our stay in the world,
- remain free from the distractions of Maya,
- keep control over the Panj Doots,
- abide by all of the divine laws,
- perform all its worldly duties without being affected by their outcome,
- keep to all of the divine qualities of the Braham,
- perform deeds according to the will of God,
- perform all actions and reactions under Puran Hukam,
- work to serve humanity,
- try and unite the rest of the population with the Almighty,
- live a Puran Sachyari Rehat,
- see the Truth,
- speak the Truth,
- hear the Truth and serve the Truth,
- remain absorbed in the Almighty,
- move and stay on the path of Truth, Seva, Simran and Parupkaar.

By keeping our promise, when the end comes and our soul leaves the body, it will be as clean as it was at the time of original separation. The Almighty will accept it back and absorb it in Himself and give it a place at His feet in the Dargah. Such a clean soul will always remain at the Charans of Dhan-Dhan Paar Braham Parmesar. By virtue of such divine qualities such a soul is called a Pargateyo Jyot Puran Braham Gyani, a Puran Sant SatGuru.

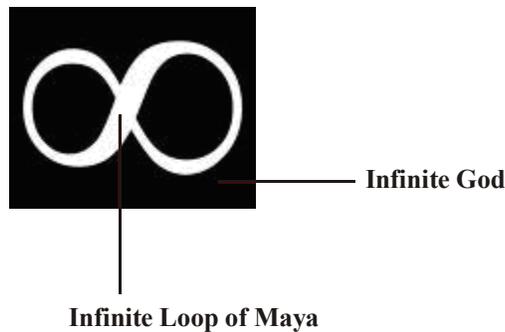
These are some of the infinite qualities of Dhan-Dhan Sri Akal Purakh. We should have remained absorbed in the Infinite part of Himself. This was the destination of our soul. This was how we should have performed and remained. This was how we should have lived our life. This was how we should have remained one with Almighty, but instead what happened to our soul?

As soon as we were born and our soul entered into this new body, the Maha Kaal, Ghore Kal Yug, Dark Age surrounded us. What is prevalent in this Dark Age? The deadly and negative forces of Maya and the resulting deep mental sicknesses. Even in our own family, our own parents, brothers and sisters, those who are not absorbed in the Almighty, are absorbed in the Panj Doots and desires. These are the deceiving and cheating illusions.

They appear sweet and attractive, but they are not so in the real sense, because they are responsible for taking our soul away from the Almighty.

The entire environment is polluted with these mental sicknesses, so how could we survive these deadly and poisonous mental viruses floating around us? When we were born, we were considered to be the Roop (physical form) of Dhan-Dhan Paar Braham Parmesar. As we progressed in living in Maya, our soul started disassociating from the Braham Jyot - Divine Light.

Maya's servants are the Panj Doots, Asa, Trishna, Mansha, Raj, Joban, Dhan, Maal, Roop, Ras and Gandh. Until we become Sant Hirda, we operate under the control and influence of these thugs. They cheat and delude us. This part of the Infinite God is called the Infinite Loop Of Maya, because our soul keeps reincarnating around in birth and death infinite times within this loop, with seemingly no escape. The mathematical symbol of infinity is a good way to visualise the Infinite Loop of Maya that all souls are reincarnating through:-



Outside of this loop is the Infinite God, the Braham, Puran Parkash, Param Jyot. This is called the Nirgun Saroop of Braham. Our soul was originally part of the Nirgun Saroop and entered into the Sargun Saroop – a soul. When the soul received a body, it entered into the Infinite Loop of Maya.

The Nirgun Saroop is outside the Infinite Loop of Maya. The closed loop is Maya. Outside the loop is Braham and is in Puran Hukam. But, the closed loop is being run by three aspects of Maya. Maya is not the Sargun Saroop. The matter is Maya. The life element, the divine power, that keeps the creation together is the Sargun Saroop. For example, the life element in us is the Sargun Saroop. Our soul, which keeps our breath and blood running, is the Sargun Saroop. All of the Sat Sarovar in our soul is Sargun Saroop. But, our physical body is Maya, it is matter, so it is Maya. Anything that is visible to the naked eye is Maya, so Maya is visible and the Sargun Saroop is not visible through the normal eyes.

As long as we operate under the three aspects of Maya and don't know the Braham part of our existence, then our body is running under the influence of the three aspects of Maya. This is the Infinite Loop of Maya. As soon as we achieve the Braham Gyan and become Jivan Mukta, we no longer remain under the influence of the three aspects of Maya and hence we go outside the Infinite Loop of Maya. Then we go and merge into Infinity and become a part of the Infinite One. This is when Nirgun and Sargun become one, when the soul and God become one.

When we were born our Dassam Dwaar was open. Our soul was in direct contact with the infinite part of Braham. Overtime we were overpowered by Maya and the Dassam Dwaar closed. Our soul came under the complete rule of Maya. The closing of Dassam Dwaar normally happens between the second and third year after birth. If we can keep the child absorbed in GurBani, by playing Kirtan and GurBani by His side continuously, then the child can be saved for longer from the effect of Maya.

However, once our soul has been overpowered by Maya, getting out becomes very difficult. This is exactly the situation with most people. Almost the entire population is operating under the control of Maya. Only a few rare souls which are eternally blessed are not under the control of Maya. In fact, Maya is under their control, Maya comes to serve them. These rare souls are the Puran Sant SatGurus, the Puran Braham Gyani. They remain one with the Almighty. They are served by Maya and Maya remains at their feet. This is because there is no difference between the Almighty and them. The Almighty is greater than Maya. The Creator is always greater than His creation.

Whilst your soul remains under the control of Maya, it keeps reincarnating in the Infinite Loop of Maya forever. That is true for everyone except the Braham Gyani. All souls that are not in Sach Khand, remain either in Heaven, Hell or Lakh Charasee Juni (8.4 million life-forms). Swarag (heaven) is the place where the Devi-Devatas (demi-gods) reside. It is one step below the Dargah, Sach Khand – Realm of Truth. Narak (hell) is where those souls who did really bad deeds go to bear the results before they are sent back to the Juni (life-form). Lakh Charasee Juni are the creations with life in the universe. Reincarnation takes place into life bearing creations and not stones. Stone and other materials are part of the Earth. However, trees and plants are life bearing creations so souls can be reincarnated there.

We have all been through this reincarnation process many times. For example, this Kookar (dog) of Gur, Guru and GurSangat has been reincarnated 236 times just in human lives and for an unknown number of times through the Lakh Charasee Juni. The most important questions to ask

now are:-

- What is the solution to this problem?
- How we can break out of this Infinite Loop of Maya?
- How does Maya's control over our soul go?
- How do we break the barriers of Maya?
- How do we win over Maya and go back to the Origin, the infinite part of the Braham and obtain salvation - Jivan Mukti?

Let us try to find an answer to this question, because the answer to this will determine the fate of your soul, so please listen carefully. This Kookar of the Gur, Guru and GurSangat will give some solutions to this very serious issue. These solutions are not just mere words. They are based on our actual physical and spiritual experiences under the Agam, Anant, Apaar, Beant, GurParsaadi, GurKirpa of Dhan-Dhan Sri Paar Braham Parmesar and the Guru.

The solution to coming out of the Infinite Loop of Maya is GurParsaad. But, everyone cannot be eternally blessed immediately, because it is all predestined depending upon our deeds in previous lives. The Gur - Akal Purakh, is pleased when we have accumulated enough good deeds, Punn Karams. This is when our GurParsaadi Game begins. This is when Akal Purakh Himself eternally blesses us. Some very, very special souls like Guru Nanak Patshah Ji were blessed directly by Akal Purakh. Most others though receive the GurParsaad through the GurSangat of a Puran Sant Puran Braham Gyani. Just like Bhai Lehna Ji was blessed by Akal Purakh through the GurSangat of Dhan-Dhan Guru Nanak Patshah Ji. With the GurParsaad He became Guru Angad Dev Ji. Only such a Puran Sant SatGuru can:-

- give us the GurParsaadi Naam,
- eternally bless us,
- open our Bajjar Kapaats,
- enlighten us with GurParsaadi Prabh Jyot,
- make us Suhaagan and Sada Suhaagan,
- help us complete our Bhagti,
- bless us with Braham Gyan by opening of the Dassam Dwaar,
- help us achieve salvation,
- show us how to win over Panj Doots,
- lead us to eventually winning over Maya completely,
- helps us to obtain the Param Padvi,
- break us out of the Infinite Loop of Maya, and
- take us back into the Infinite Braham.

This is how we break free from the Infinite Loop of Maya and merge into Dhan-Dhan Sri Paar Braham Parmesar. So how do we begin to please Akal Purakh so that He will be pleased and bless us with GurParsaad? We

need to:-

- pray to the Almighty to eternally bless us with His GurParsaadi GurKirpa,
- keep on doing Naam Simran,
- keep listening to GurBani,
- make efforts to understand GurBani,
- start practicing GurBani in our daily life,
- earn humbleness,
- follow all of the mandatory divine laws, and
- completely surrender to the Guru.

In this way we will accumulate enough Punn Karams to definitely be blessed one day with the GurParsaadi Game. We will be blessed with GurParsaadi GurSangat. And with the GurSangat of the Puran Braham Gyani we receive the GurParsaadi Naam.

In the end, it is our most humble and earnest request at the Charans of the GurSangat, to evaluate yourself in light of the above divine wisdom. To look inside and find out exactly where you stand. If you are already a part of the GurParsaadi Game, then you are very fortunate and are well on your way to break the Infinite Loop of Maya. Otherwise, you should concentrate and do whatever you can do, to make your life truthful. Start by practicing GurBani and doing Simran, Seva and Parupkaar. You will definitely be getting closer to the GurParsaadi Game by doing so.

The above words have given us a glimpse of the Shabad “*ayk alkhai.*” This shows us how deep the meaning of a Shabad of GurBani can go. This is just a glimpse and if we practice what Sukhmani says then we physically experience this state of “*ayk alkhai.*” We become Dhan-Dhan. It cannot be explained, it can only be experienced. But, still we have made an attempt to give a glimpse of the depth of the Mansarovar.

Everything we have is by the grace of the Almighty. He has been very kind to us and given us this human life. Only by His eternal grace was the human being created. Only by His eternal grace can we:-

- decorate ourselves,
- use facilities to make our life comfortable,
- have land, gardens and properties,
- replace our limited mind with His Param Jyot Puran Parkash,
- bring our mind under control,
- win over Maya and go under the Puran Hukam and unite with Him,
- be saved and respected in the Dargah.

Everything that happens to make us comfortable is only by His eternal grace. So understand that His eternal grace is very important. Realize that everything that happens in our life to make us happy is all His eternal

grace. By doing so we realize that we need to dedicate ourselves to His service. Such a deep and loving devotion that He Himself comes and lives in our Hirda, mind and Rom-Rom. Such a deep and loving devotion is achieved by complete surrender at His Charans. Give Tunn, Munn and Dhann back to Him. Absorb ourselves in His Bandgi, Seva, Parupkaar and Maha Parupkaar. By doing so we become the Shabad “*tiseh Dhi-aa-ay.*”

*Jih parsaad karahi punn baho daan.
 Man aath pahar kar tis ka dhi-aan.
 Jih parsaad too aachaar bi-uhaaree.
 Tis prabh ka-o saas saas chitaaree.
 Jih parsaad tayraa sundar roop.
 So prabh simrahu sada anoop.
 Jih parsaad tayree neekee jaat.
 So prabh simar sada din raat.
 Jih parsaad tayree pat rahai.
 Gur parsaad nanak jas kahai.5.*

Guru Pancham Patshah Ji is continuing to give us the divine wisdom about the unlimited eternal grace of the Almighty. The Almighty is the One who has very kindly given us this human life for achieving our most important objective. Which is to reach the salvation stage, to come out of the Infinite Loop of Maya and to go back and unite with the infinite part of Dhan-Dhan Paar Braham Parmesar.

Our human life is considered to be the most beautiful creation of the Almighty. Why? Because this is the only opportunity:-

- given to a Jiv Atma (living being's soul) to unite with God,
- for to us for reaching salvation,
- given to us by the Almighty to reach the Param Padvi,
- to attain a respectful status in the Dargah of Akal Purakh,
- when we can win over Maya completely and make her a servant of ours,
- for us to become a Sant Hirda, a Sada Suhaagan and fill our Hirda with all of the divine qualities,
- for us to reach the Tat Gyan - the highest level of Braham Gyan,
- for us to become Apras Aparas, meaning to be able to help others unite with the Almighty,
- when we can get GurParsaad of Gyan, Dhyaan and Ishnaan and complete our internal pilgrimage,
- we have been given by the eternal grace of God when we can win over the Panj Doots and our desires,
- to reach the highest level of peace and happiness,
- we have been given by the grace of God when we can absorb ourselves completely in Naam Ki Seva, Akal Purakh Ki Seva, Sat

Ki Seva,

- we can serve the Truth and deliver the Truth to the masses and make their lives also sublime.

This is why this human life has been called Sundar Roop (beautiful form) and Neekee Jaat (sublime form). All this can happen only with GurParsaad. Everything we have and everything that happens for our benefit and comfort is the eternal grace of God. We are not capable of doing anything at all. We are all just worthless creatures on the face of this Earth. With His grace we have been born as human beings and given a chance to worship Him continuously. A chance to give everything back to Him, to dedicate ourselves 100% to Him and to do Naam Simran, Seva, Parupkaar and Maha Parupkaar.

All of the Punn Daan we do happens only with the grace of God. All of our Sat Karams and our daily chores are performed due to His grace only. All of the respect we command and everything good that happens in our daily life is due to the eternal grace only. Nothing happens without the grace of God. When we get this understanding that everything that happens is under the Hukam and grace of Almighty then our ego vanishes and we become very humble and full of humility. This takes our Surat, mind and soul into the depths of the Mansarovar and we become a swan – Hans – a Sant Hirda. And a Hans can only reside by the Mansarovar so we are absorbed in the Mansarovar continuously. We enjoy the Atam Ras continuously and this is what is the meaning of Shabad “Dhyaan.”

We are never deprived of the divine grace – GurParsaad. We are always be absorbed in the Seva of Akal Purakh. This puts an end to our reincarnating in the cycle of birth and death and we become Jivan Mukht.

*Jih parsaad suneh karan naad.
Jih parsaad paykheh bismaad.
Jih parsaad boleh amrit rasnaa.
Jih parsaad sukh sehjay basnaa.
Jih parsaad hasat kar chaleh.
Jih parsaad sampooran faleh.
Jih parsaad param Gat paavahi.
Jih parsaad sukh sehaj samaaveh.
Aisaa prabh ti-aag avar kat laagahu.
Gur parsaad nanak man jaagahu.6.*

When we want to learn or achieve anything in our life the best way is to pray to the Almighty. So let us pray to the Almighty now so that we may understand and get a glimpse and feel the depth of the Mansarovar. With GurParsaad let us all thank countless times with every breath of ours the Primal Being, the One Supreme Lord, the Agam, Agochar, Dhan-Dhan Paar Braham Parmesar and the Dhan-Dhan Guru. Let us thank them with

pressed palms, with our head at their lotus feet and with complete surrender. Let us thank them:-

- countless times for their unlimited eternal blessings,
- with full and complete belief, commitment, trust and full faith in their existence,
- for their unlimited spiritual powers, love, devotion, kindness, humility and all of their divine qualities, their Divinity and their divine wisdom,
- for their sacrifices and patience,
- for their forgiveness of our misdeeds,
- for blessing us with GurParsaad Naam, Bandgi and Seva, their GurSangat and Amrit Bachans (divine Words), and
- for the wealth of this human life.

With all this Agami GurParsaad let us try to understand the most complicated yet, very simple mechanism behind the existence and operation of our mind. “Our” doesn’t just mean our physical body, it means our soul - the Atma; the Jyot; the Parkash. Let us understand the most powerful enemy and cheat known as “THE MIND” and what happens when the condition of “*Gur parsaad nanak man jaagahu*” is achieved and how it is achieved.

The mind is a non-visible part of the physical body of a person. The mind is like a distorted mad horse. It is very difficult to control. Just like a mad horse jumps around and keeps on doing so. This means that the mind is very unstable. It moves around at a very high speed. It never stops as there is a continuous stream of thoughts, good and bad. These keep the mind running and jumping around like a mad horse continuously.

Another way to understand the operation of mind is as follows. Consider our physical body is a chariot which is being pulled by the five horses. These five horses represent the five senses. The reins of these five horses are being held in the hands of the driver of the chariot. The driver is mind. The reins represent the nerves, body and brain that carry and process the signals. Ultimately, the driving directions of this chariot are being given by the mind.

Now, under the influence of Maya, the five sense-horses get bombarded by worldly attractions. The mind-driver receives these signals from the sense-horses via the reins. The mind-driver becomes instantly active, decides how to react and forms the thoughts that trigger a physical action. The five mad sense-horses are responsible for a continuous stream of thoughts in the mind. In order to relieve the mind-driver from these thoughts, all five sense-horses will have to be controlled.

The owner of this chariot is the Sleeping Giant. This is the Jyot – the Divine Light of the soul (Atma). The power of the owner, the Sleeping

Giant, is immensely more than the driver of the chariot. The power of the owner is beyond description. It is a part of the Braham. It is the Divine Light. It is the life element in the body which keeps the body breathing and alive. It is the divine entity. It is the Amrit. But, since it is not activated, the Sleeping Giant is sleeping under the curtain of darkness. This is created by the mind being prompted by these five mad horses. The mind-driver doesn't let the Sleeping Giant do anything. The mind-driver lets Maya take its toll forever and keeps itself separate from the Nirgun, the Paar Braham Parmesar.

If we are fortunate and our deeds from previous lives are good. Which means that if we have accumulated some Sat Karams and if we have done some Bandgi in the past, then this Sleeping Giant will start feeling the pinch of the darkness. This means the soul will start to wake up. Now and again at first, but then more frequently. The soul will feel the importance of controlling these five mad sense-horses. Then by accumulating more Sat Karams a breakthrough happens. We receive the eternal blessings, GurParsaad. This can only be given either directly by the Almighty, or by the Almighty through a SatGur, a Braham Gyani or a Puran Sant. This is why GurBani says, *"Ik Oankaar Sat Naam GurParsaad."*

When the Sleeping Giant is awakened more often and for longer it receives more and more GurParsaad. This is in the form of Seva, Simran and Parupkaar. The soul keeps on accumulating Amrit. It gains more and more Divinity, divine wisdom and divine awareness. Eventually, the Bajjar Kapaats and the Sat Sarovars are activated. Then a direct and continuous contact is established with the Nirgun Saroop of Akal Purakh. The Anhad Shabad is received as GurParsaad continuously. The Sleeping Giant goes into the full awakened state. The Jyot grows to become a Param Jyot.

The soul becomes very powerful and at this point the driver of the chariot – the mind, is put aside. It is eliminated practically and the soul, the Param Jyot takes over the reins of the five mad horses and obtains the full control over these mad horses. These mad horses then don't remain mad anymore, they become the servants of the Soul, servant of the Param Jyot. This stage has been described in GurBani as, *"Munn jeetey jug jeet."*

The key here is to exercise Sat Karams, to do Naam Simran, Seva and Parupkaar and to receive the GurParsaad. The GurParsaad is the only way. There is no other way to have control over the mind, to win over it, to defeat it and to replace it with the Param Jyot. The soul that is constantly awake is in the awakened stage known as the Param Gat. This is also known as Param Padvi, or Puran Braham Gyan Awastha, or the Sehaj Awastha, or the Puran Sukh Awastha. It is the stage of complete silence, complete eternal happiness, no thoughts and always absorbed in the Mansarovar. The rewards at this stage are beyond description. The physical

and practical experiences are beyond description and are very surprising. Some examples are:-

- seeing Divine Light – Puran Parkash,
- telepathically communicating with plants and animals,
- hearing divine music continuously,
- having Guru Darshans and Darshans of Sants and Bhagats, and
- having Paar Braham Parmesar Darshans.

When one reaches this stage then whatever He speaks is called Amrit Bachans, the complete Eternal Truth. Whatever that person says will happen, definitely does happen. His words always come true. That is why they are called Amrit Bachans. All of these things happen with the GurParsaad of Akal Purakh. So why do people keep themselves deprived of all of these eternal treasures by drowning themselves in the scum of Maya? We should all work towards the awakening of our soul and stay in this awakened stage continuously. In this way we help ourselves achieve the benefits of this highly spiritual stage.

*Jih parsaad too pargat sansaar.
Tis prabh ka-o mool na manhu bisaar.
Jih parsaad tayraa partaap.
Ray man moorh too taa ka-o jaap.
Jih parsaad tayray kaaraj pooray.
Tiseh jaan man sada hajoaray.
Jih parsaad too paavahi saach.
Ray man mayray too taa si-o raach.
Jih parsaad sabh kee Gat ho-ay.
Nanak jaap japai jap so-ay.7.*

God is the Origin - the Mool, of the creation. Everything has come from the Almighty. The basis of the entire creation is Naam and so is the basis of the human life. The life element in the human is God in the form of the Jyot – soul. The Jyot keeps the five elements of the physical body held together. These five elements are – air, water, fire, Earth and sky (space/ ether). They are held together by the divine Jyot.

When the Jyot leaves the body, the physical body dies and the five elements go back to nature. When we keep the divine basis of the creation - Naam, in our mind, then eventually it replaces the mind with its full presence which is the Param Jyot. When this happens the soul reaches the heights of the spiritual world. God himself appears in the world in the form of a Puran Sant, a Puran Braham Gyani, a Puran Khalsa.

The person who is blessed with the GurParsaad of Naam will try and keep Naam in His mind continuously. This means when he starts doing Naam Simran, Naam goes into His mind, Surat, Hirda and then Rom-Rom. All Sat Sarovars are activated within the body. All of the Bajjar Kapaats

open and a permanent connection is formed between the soul and the Mansarovar. This is the benefit of keeping Naam in the mind so let us all practice it.

The meaning of the Shabad “*prabh ka-o mool*” is the GurParsaad of Naam. God first created Himself and then created His Naam, which became the Mool (Origin). Naam forms the basis of the creation. Everything has originated from Naam. It is so powerful that it contains all of the eternal treasures. Once Naam replaces our mind then we become the custodian of all of these eternal treasures. Then our Wadyaaee (praise) spreads all over starting from the Dargah of Akal Purakh. All of our tasks are done successfully, when God comes and lives in our Hirda. God lives in a Sant Hirda. There remains no difference between God and a Puran Braham Gyani. There remains no difference between God and a Puran Sant. A Puran Khalsa is a Nirankaar Roop. By virtue of achieving the highest status of spirituality a Puran Sant is authorized to deliver the Truth, to deliver the GurParsaad of Naam to others. A Puran Sant is authorised because He has achieved the complete Eternal Truth by practicing it in His daily life. A Puran Sant is absorbed in the Sat, the Eternal Truth, the Nirgun Saroop of Dhan-Dhan Paar Braham Parmesar forever.

There is only one thing that can save every one of us and that is for a Puran Sant to bless us with the GurParsaad of Naam, Naam Ki Kamai, Seva, Parupkaar and Maha Parupkaar. Then we can attain Jivan Mukti.

*Aap japaa-ay japai so naa-o.
Aap gaavaa-ai so har gun gaa-o.
Prabh kirpa tay ho-ay pargaas.
Parabhoo da-i-aa tay kamal bigaas.
Prabh suparsan basai man so-ay.
Prabh da-i-aa tay mat ootam ho-ay.
Sarabh nidhaan prabh tayree ma-i-aa.
Aaphu kachhoo na kinhoo la-i-aa.
Jit jit laavhu tit lageh har naath.
Nanak in kai kachhoo na haath.8.6.*

Guru Panoram Patshah Ji has very kindly summed up the divine wisdom in this Pauri. We are told that our spiritual progress is due only to the grace of God. It is only the GurParsaad that elevates our spiritual levels and eventually takes us back to unite with Him. Naam Japna, Naam Simran, Naam Ki Kamai, Naam Ki Seva, Parupkaar and Maha Parupkaar only happens for us with the GurKirpa. The Tat Gyan and the Braham Gyan come only with the GurParsaad. Enlightenment comes only with the GurParsaad. Sift Salah (praise) of Akal Purakh is an eternal blessing to us.

When God is pleased with us He gives His own eternal blessings. Activation of the Sat Sarovars in our body is only due to the eternal

blessings and grace of the Almighty. Blossoming of the Hirda Kamal, the lotus of the heart and lotus of the belly button, Nabhi Kamal only happens with His eternal blessings. All of the Bajjar Kapaats - the divine doors, only open with His eternal blessings. The Dassam Dwaar only opens with His eternal blessings. Anhad Naad - divine music is only heard with His divine and eternal blessings. Our Hirda becomes a house for all of the divine qualities and makes us a Sada Suhaagan only with the eternal blessings of Akal Purakh. All of the eternal treasures are achieved only with His eternal blessings and grace. There is nothing that we as human beings can take credit for. All spiritual progress is by His grace and eternal blessings.

In summary, we human beings have nothing in our hands. There is only one Doer and He does everything for us and around us. We should all engage in Naam Simran, Naam Ki Kamai, Naam Ki Seva, Parupkaar and Maha Parupkaar. By doing so we will be able to get all of these GurParsaads and achieve the objective of our human life - Jivan Mukti.

ASTPADI 7: SANGAT OF A SADH

In this Astpadi we receive the divine truth about the glories of a Sant, a Braham Gyani, a SatGuru and a Sadh. This is from the divine knowledge hidden in Sri Guru Granth Sahib Ji. Sri Guru Granth Sahib Ji is the Shabad Guru. It is the Mansarovar of Puran Braham Gyan, the Ocean of Divinity.

As Sikhs, we all call Sri Guru Granth Sahib Ji our Guru. But, let us take a few minutes and truly look inside ourselves. Let us truly analyze our behavior by asking a few questions. Do we understand at all what the Sri Guru Granth Sahib Ji is telling us? If we do understand, then do we believe it? If we do understand and believe it, then are we trying to put it into practice? If we are not doing what Sri Guru Granth Sahib Ji is telling us, then are we really honoring it as a Guru?

If the answers to any of these questions or all of the questions are negative, then you are still doing what your mind is telling us to do. You are not doing what the Guru is telling you to do. You are still a Munnmukh (self-centered). Your mind is being controlled by and run by the five thieves plus jealousy, slander and gossip (Eerka, Nindya and Chugalee). Since your mind acts and reacts under the influence of these enemies of yours, then these are your real Gurus and not Sri Guru Granth Sahib Ji.

This book is focused on showing you what you need to do for transforming your Hirda from Munnmukh to Gurmukh. Understanding, believing and practising the message contained in this Astpadi is one of the most important for you to achieve your spiritual goals. It shows you the process of moving from your current Munnmukh situation onto a path that leads you to discover the Truth - Akal Purakh and Sach Khand.

The word Sadh means a Hirda which has been straightened out. It has been modified, changed, cleaned and moulded by Truth. There is no longer any effect of the five thieves, slander, gossip, hopes, wishes, desires and jealousy. A Sadh cannot be distracted by any aspect of Maya. A Sadh Hirda has become completely truthful. It sees the Truth, listens to the Truth, speaks the Truth and serves the Truth. A Sadh has won over His mind and by doing so has conquered the entire universe, "*Munn jeetey jag jeet.*" A Sadh is also known as a Gurmukh. To transform from Munnmukh to Gurmukh, we need to practice the divine knowledge given to us by the Almighty in the form of the Shabad Guru, the Sri Guru Granth Sahib Ji.

The five thieves plus slander, gossip, hopes, wishes, desires and jealousy are deep mental sicknesses. The Shabad Guru prescribes the medication to get rid of these sicknesses. If we keep reading the

prescription, but never take the prescribed medicine, then we have not accepted Sri Guru Granth Sahib Ji as our Guru. Just by reading, listening, singing and bowing to the prescription, we are just in a state of illusion. Why? Because our mind will not be cured unless we take the prescribed medicine. This is why people fail to achieve their spiritual goals because they are not doing what the Shabad Guru is telling them. This is the foremost reason for most of the Sangat remaining in or below Dharam Khand as described in Jap Ji by Guru Nanak Dev Ji.

One of the prescriptions given to a sick mind by Guru Arjun Dev Ji in this Astpadi is about the greatness of an enlightened soul, the Sadh. Let us try to understand what this verse is telling us.

Salok.

*Agam agaadh paarabreham soe.
Jo jo kehai so mukathaa hoe.
Sun meetha Nanak binvanta.
Sadh junaa kee achraj katha.*

The divine relationship between a Sadh and Paar Braham has been explained in this Astpadi. How we reach the One who is beyond a normal person's reach is explained very simply in few divine words of this verse. Paar Braham is Agam, meaning that Supreme God cannot be reached by an ordinary person. Paar Braham is Agaadh, meaning that Supreme God is unlimited, infinite and cannot be measured. So how can we reach the normally Unreachable, Infinite and Unlimited One?

When we recite His Naam - Sat Naam, we can attain the normally unattainable Lord. This can be realised by whoever praises Him and whoever serves Him. The highest service of Akal Purakh is in doing Naam Simran. Whoever serves the Truth, controls their five thieves, kills their desires, hopes and wishes and refrains from slander, gossip and jealousy becomes a Sadh. Such souls are very rare and their spiritual stories and achievements become very unique and surprising. They are absorbed in the Almighty and become one with Him. Only such ones can truly be called Gurmukh.

Astpadi.

*Sadh kai sang mukh oojal hoth.
Sadh sang mal sagalee koth.
Sadh kai sang mittai abhimaan.
Sadh kai sang pragattai sugiaan.
Sadh kai sang bujhai prabh naeraa.
Sadh sang sabh hoth nibaeraa.
Sadh kai sang paaeae naam rathan.
Sadh kai sang eaek oopar jathan.*

*Sadh kee mehima baranai koun praanee.
Nanak sadh kee sobhaa prabh maahi samaanee.1.*

You make your life sublime in the Sangat of such souls who have won over their mind and have become a Sadh. In the Sangat of the Sadh, the Sadh Sangat, you are relieved of the mental sicknesses. These mental sicknesses have made your mind filthy because all of your daily actions and reactions have been conducted under the influence of these enemies of yours. The Sangat of the Sadh helps you in cleaning up inside by winning over your mind. By doing so you become respected in the Dargah of Sri Akal Purakh Ji.

As long as you are controlled by these five thieves and other mental sicknesses you cannot become a Gurmukh. Only the Sangat of a Sadh can turn you from a Munnmukh to a Gurmukh. Only the Sadh Sangat helps you to kill your ego. How? The Sadh has already killed His own ego. He knows how to do it and He teaches you and blesses you to kill yours too.

As long as you are suffering from ego, your soul will not be receptive to the Sadh's perfect divine wisdom, Puran Tat Gyan. Once the mind becomes clean and self-pride has completely gone, then your own wisdom is erased. At that point the Puran Tat Gyan starts to flow inside you. At this time you begin to truly understand GurBani. However, only a Sadh will be able to fully extract all of the jewels and diamonds of divine knowledge.

In the Sangat of the Sadh, we are blessed by the Sadh. We are elevated into Karam Khand, the Realm of grace. The Sadh has become our Vichola (marriage arranger), "*Har dargah ka baseet*" and God the Husband has accepted our soul as a bride. We become known as a Suhaagan. We begin to experience Samadhi. God appears physically in the Sangat of the Sadh when Suhaagans do Naam Simran. God is physically felt by such Suhaagans in their Samadhi. The spiritual power and vibrations are felt physically by such Suhaagans. When we reach this level of spirituality all of our mental sicknesses disappear further and eventually our mind and inside become absolutely clean and free from the effect of all of these enemies of ours.

Naam is a priceless diamond, which can be obtained in the Sangat of such souls who have become a Sadh, a Puran Sant Puran Braham Gyani, a Puran SatGuru. This is the point when the journey to Sach Khand, the journey to meet our beloved Paar Braham Parmesar begins. That is why it is called a GurParsaadi Game. This Game starts with the planting of Naam into our mind by the Sadh. The Sadh is such a Sant who has become absorbed in Akal Purakh Himself and has obtained His blessings to give the GurParsaadi Naam to the Sangat. Nobody can completely describe a Sadh, because such souls become one with Almighty and their Mahima becomes as unlimited, as immeasurable and as unexplainable as the

Almighty Himself.

*Sadh kai sang agochar milai.
Sadh kai sang sadhaa parafulai.
Sadh kai sang aavehi bas panchaa.
Sadh sang anmrith ras bhunchaa.
Sadh sang hoe sabh kee raen.
Sadh kai sang manohar bain.
Sadh kai sang n kathehoon dhhaavai.
Sadh sang asathhith man paavai.
Sadh kai sang maaeiaa thae bhinn.
Sadh sang nanak prabh suprasann.2.*

Agochar mean the One who is beyond the reach of our five senses - Panj Gyan Indrees. There is only one who is Agochar and that is Paar Braham Parmesar. Where can we meet Him? In the Sangat of a Sadh. By doing Sangat of such souls we realize the Almighty. Once we do that then there is an achievement of eternal happiness and eternal silence inside our mind and soul. We are able to control the Panj Doots in the Sangat of a Sadh. By doing so we also taste the Amrit Ras. This means we continuously enjoy Naam Amrit when we go into Samadhi. Some of us who have already achieved this state of spirituality are already feeling the physical presence of the Almighty through the Amrit Ras when sitting in Samadhi and doing Naam Simran.

Such experiences can occur in the Sangat of Suhaagans and Sada Suhaagans. We become Suhaagan in Karam Khand when we are accepted as a bride of God under the blessings of our Sadh. We become Sada Suhaagan when our marriage with Akal Purakh takes place. Then we stay in Sach Khand. When we participate in the Sangat of these Sada Suhaagans and Suhaagans we learn how to kill our ego. By killing our ego we become very humble. We become so humble that we become the dust of the feet of everybody. That is what a Sada Suhaagan is or a Puran Sant is.

A Sadh lives in the dust of the feet of the entire universe and thereby enjoys the Atam Ras. Atam Ras is the highest level of enjoyment and eternal happiness. A never ending eternal happiness - Sat Chit Anand and the pure light of the Lord - Param Jyot Puran Parkash Darshan. Utmost humbleness is the key to the Dargah of Akal Purakh and Sach Khand. This happens only when the ego is completely killed. And that only happens in the Sangat of Suhaagans and Sada Suhaagans with the Guru's grace - GurKirpa. When we achieve such a humbleness by killing our ego, then we become Nirvair. This means that:-

- we have no animosity with anybody,
- we treat friends and foes the same, as we see all equally,
- we never hurt anybody,

- we always speak sweet words - one of the vital qualities of Akal Purakh.

At this level our words do wonders for others. Our words are effective. People like to listen to these words and put them into practice. This is the trademark of a Sant. This is how we can recognize a Sant.

In the Sangat of a Sadh our mind becomes stable. It is not distracted by any of our mental enemies. It cannot be carried away by any untrue happenings around us. We are able to recognize the difference between truthful and untruthful deeds. We can restrain our mind from triggering any untruthful deeds - Asat Karams. Our mind always remains absorbed in the lotus feet of Akal Purakh, absorbed in Naam. We never do any actions which drain us of the Amrit.

In the Sangat of the Sadh we are not effected by worldly distractions. Our mind is stable and absorbed in the Almighty. This is the highest service of the Almighty. He is very happy with us and kind upon us. He brings us closer and closer to Himself.

*Sadh sang dhusaman sabh meeth.
Sadhoo kai sang mehaa puneeth.
Sadh sang kis sio nehee bair.
Sadh kai sang n beegaa pair.
Sadh kai sang naahee ko mandhaa.
Sadh sang jaanae paramaanandhaa.
Sadh kai sang naahee ho thaap.
Sadh kai sang thajai sabh aap.
Aapae jaanai sadh baddaaee.
Nanak sadh prabhoo ban aae.3.*

In the Sangat of such souls who have become a Sadh Hirda - the Sada Suhaagans and Suhaagans who enjoy the Amrit continuously, our mind and soul also become absolutely clean, pure and pious. Once that happens then everybody is equal for us. Then nobody appears to be our enemy. We start to love each and everyone. There is no hatred. There is love everywhere. All of our actions and reactions are full of love and sacrifice for others.

In the Sangat of a Sadh we become single vision - Ik Drisht, meaning we see everyone equally. There is no animosity anywhere in the life of such a soul. Everybody is a friend, no-one is regarded as an enemy, nobody is seen as bad. Every soul appears to have the light (Jyot) of Akal Purakh. A Sadh loves everybody as much as much they love Akal Purakh and this is the true love.

In the Sangat of such souls the effect of bad company - KuSangat, disappears. We don't step into worldly distractions and bad deeds. All of our deeds become true and good and for the benefit of others. We develop

a sense of sacrifice for others. We like to live for others and love to do good for others.

Ego is erased by extreme humbleness. This brings in us the eternal happiness - Param Anand and Sat Chit Anand and eventually Atam Ras. In the Sangat of such souls our ego is killed. Ego has been defined as a deep mental sickness, “*Haumai deerag rog ha.*” It forces us to operate under the influence of our own mind governed by the five thieves. When we are cured of this deep mental sickness we surrender ourselves completely to the Guru and become a Gurmukh. At this stage the Guru’s command is all we do, the Guru’s Hukam is our Karni. Due to the humbleness achieved as a result of winning over this deep mental sickness of ego, our Hirda becomes a Sadh. Sadh souls are praised in God’s court, the Dargah of Akal Purakh, because they develop a never breaking relationship of eternal love with the Almighty.

*Sadh kai sang n kabehoo dhhaavai.
Sadh kai sang sadhaa sukh paavai.
Sadh sang basath agochar lehai.
Sadhoo kai sang ajar sehai.
Sadh kai sang basai thhaan oochai.
Sadhoo kai sang mehal pehoochai.
Sadh kai sang dhrirrai sabh dharam.
Sadh kai sang kaeval paarabreham.
Sadh kai sang paaeae naam nidhhaan.
Nanak sadhoo kai kurabaan.4.*

In the Sangat of a Hirda that has become Sadh we obtain the Basat Agochar. This is the Naam of Akal Purakh which is beyond the boundaries of our five senses - Panj Gyan Indrees. Due to the blessings of such souls and being in the Sangat of such souls our tolerance is enhanced to a very high level. We are able to tolerate the intolerable. Due to the Sangat of such spiritually elevated and enlightened souls we can also achieve the spiritual conditions which are highly regarded in Dargah. Due to the Sangat of the Sadh we remain absorbed in the lotus feet of our beloved Almighty.

From a Sadh we learn what the real religion is. We learn that the highest and most pious and pure religion is Akal Purakh Himself. His Naam is the highest level of religion. That is why remembering the Lord is the highest. Naam Amrit, which is the biggest eternal treasure of all Ages in the past and all Ages to come, is blessed upon the Sangat by the Hirda that has become a Sadh. We should all surrender to the Hirda that has become a Sadh.

*Sadh kai sang sabh kul oudhhaarai.
Sadh sang saajan meeth kuttanb nisathaarai.
Sadhoo kai sang so dhhan paavai.*

*Jis dhhan thae sabh ko varasaavai.
Sadh sang dhharam raae karae saevaa.
Sadh kai sang sobhaa suradhaevaa.
Sadhoo kai sang paap palaaein.
Sadh sang anmrith gun gaaein.
Sadh kai sang srab thhaan ganm.
Nanak sadh kai sang safal janam.5.*

The Sangat of a Sadh is so powerful and fruitful that we can achieve salvation - Jivan Mukti, for generations of our family and friends past, present and future. This doesn't mean that by becoming a Sadh our self we automatically make everyone in our family Jivan Mukti as well. It means either our family and friends in the present will also get the blessings from our Sadh and then earn their Jivan Mukti. Or that once we become a Sadh and are given blessings by Akal Purakh to give Naam, then Sangat will come to us. And that Sangat is comprised of souls from our past life families and past life friends. Also spirits of our ancestors that are stuck in time as space as ghosts also come to the Sadh and beg to be released. The Sadh takes some of His own Bhagti and deposits it into their empty spiritual account. The Sadh asks Akal Purakh to release the spirit and to send them to the Light. From there they get a chance to be reborn as a human, perhaps in the Sadh's future generation, to then meet a Sadh of their own time, to get Naam and to achieve Jivan Mukti.

The achievement of the highest level of eternal treasures, which is Naam Dhann, can only be obtained in such a Sangat. Only the Hirda that becomes a Sadh gets the spiritual powers and authority to distribute this eternal treasure of Naam to the other Sangat. The Sangat of such an enlightened soul takes us to those heights of spirituality where even the divine judge - Dharam Raj serves us. This means that once we become a Sadh Hirda, or Sada Suhaagan, then our word is honored by Dharam Raj as well. We are dignified and honored by the other Devi-Devtas too. These things are physically experienced by the people who go into deep meditation - Sunn Samadhi and whose tenth gate - Dassam Duar and inner eye - Gyan Netter are opened. There are a number of people in our Sangat who have had such experiences.

All of our sins disappear and we develop all kinds of good qualities of head and heart. We achieve high spiritual level and thus we achieve the divine objective our life. We achieve salvation and come out of the cycle of death and birth.

*Sadh kai sang nehee kashh ghaal.
Dharasan bhaettath hoth nihaal.
Sadh kai sang kalookhath harai.
Sadh kai sang narak pareharai.*

*Sadh kai sang eeaa oohaa suhaelaa.
Sadh sang bishhurath har maelaa.
Jo eishhai soee fal paavai.
Sadh kai sang n birathhaa jaavai.
Paarabreham sadh ridh basai.
Nanak oudhharai sadh sun rasai.6.*

We can easily do our Bhagti in the Sangat of a Sadh. In other words, the Sangat of Sada Suhaagans and Suhaagans is so powerful that we are able to win over our mind with great ease. This is how Bhai Lehna Ji completed His Bhagti in just three and a half years. This was due to Guru Nanak Patshah's blessings and He became Guru Angad Patshah. Otherwise, the way He was going by himself, it would have taken a lot longer, perhaps many more lifetimes.

Even just having the Darshan of a Sadh is very fruitful. Seeing and meeting such great souls help us a great deal in cleaning our inside and winning over our mind. We are able to clean up all of the dirt which is clinging to our mind and soul from all of our previous lives. Thereby, we save our self from the dirty life we have been living in. We save our self from the future life of hell we have sown for our self. By cleaning up on the inside we enjoy our remaining life on this Earth as a completely truthful person. We are always engaged in doing good deeds and we remain absorbed in the love of the Almighty.

We will also enjoy a very dignified life after our soul leaves this body. We will live in Sach Khand for all Ages to come. In this way our soul, which has been separated from God, will go back and live with Him for all times to come. We will be relieved of the cycle of life and death which is regarded the biggest sorrow of our lives.

The souls who go to the Sangat of the Sadh are able to realize their spiritual goals and desires of becoming a Sadh Hirda and other desires as well. But, for Puran Bhagti it is mandatory to kill our hopes, wishes and desires. So the desires should be limited to Bhagti and Seva of others, not for worldly wants.

Paar Brahma lives in the Hirda of a Sadh and speaks from their tongue. The Sadh's words are the same as the Almighty's words and we should all listen to them. By bringing those words practically into our daily life, our life becomes sublime and we achieve our goal of salvation.

*Sadh kai sang suno har naao.
Sadh sang har kae gun gaao.
Sadh kai sang n man thae bisarai.
Sadh sang sarapar nisatharai.
Sadh kai sang lagai prabh meet(h)aa.
Sadhoo kai sang ghatt ghatt ddeet(h)aa.*

*Sadh sang bheae aagiaakaaree.
Sadh sang gath bhee hamaaree.
Sadh kai sang mittae sabh rog.
Nanak sadh bhaettae sanjog.7.*

In the presence of the Sadh, GurBani Kirtan (singing divine words) has a very powerful effect on the Sangat doing Naam Simran. In the presence of the Sadh, the spiritual benefit of good religious acts are unbelievable. Otherwise religious acts don't benefit us much, if at all. But, in the presence of the Sadh, even whilst performing religious acts we remain in constant remembrance of Akal Purakh. His Naam never disappears from our mind. It always stays inside us and eventually makes a permanent house inside our soul and mind. This is how and why we are able to win over our mind and how we get it cured from all kinds of mental sicknesses.

Naam becomes spiritual food for our soul and becomes an essential ingredient of our daily life. We feel the eternal enjoyment all of the time emanating from His Naam. We see God in everyone around us. That means we love everyone around us. We don't hurt anybody and feel the presence of God in each and every soul. We operate under the divine will of God, Puran Hukam of Akal Purakh. All of our deeds become true deeds, Sat Karams. We start to serve the Truth and by doing so, we achieve a very high spiritual condition, which gives us salvation.

All of our mental weaknesses and all of our mental sicknesses are cured. Our mind becomes absolutely clean and truthful. Only very fortunate people get to the Sangat of a Hirda that has become a Sadh - a Sada Suhaagan completely absorbed in Akal Purakh.

*Sadh kee mehima baedh n jaanehi.
Jaethaa sunehi thaethaa bakhiaanehi.
Sadh kee oupamaa thihu gun thae dhoor.
Sadh kee oupamaa rehee bharapoor.
Sadh kee sobhaa ka naahee anth.
Sadh kee sobhaa sadhaa baeanth.
Sadh kee sobhaa ooch thae oochee.
Sadh kee sobhaa mooch thae moochee.
Sadh kee sobhaa sadh ban aae.
Nanak sadh prabh bhaedh n bhaaee.8.7.*

There are no words that can completely describe the glories a Sadh. The Vedas - Hindu holy books, don't know the greatness of such a Hirda that is a Sadh. The praise of a Sadh is beyond description, because such a soul is beyond the three dimensions which create the definition of matter, beyond the three parts of Maya. Meaning that there is nobody on this Earth who can completely describe the greatness of a Sadh.

The Sadh's greatness is unlimited. It cannot be measured. There are no

limits to the powers of such a soul and Hirda. It is infinite. It is the highest of the high across the entire universe. Only a Sadh can understand the glories of a Sadh and can try to describe it. All of these vital qualities of the Hirda that has become a Sadh are the same as that of Akal Purakh. So there remains no difference between the Almighty and the Sadh.

We really can achieve our spiritual goals in the Sangat of a Sadh, a Sant, a Braham Gyani, a Sant SatGuru much easier than by our self. That is what GurBani is telling us through the divine knowledge of Sri Guru Granth Sahib Ji. We can involve ourselves in the GurParsaadi Game and meet our beloved Paar Braham with GurKirpa. We can transform our Hirda from being a Munnmukh into being a Sadh, a Gurmukh, a Sant and achieve the objective of our life and become a Puran Khalsa.

ASTPADI 8: BRAHAM GYANI - THE HIGHEST SPIRITUAL STATUS

With the GurParsaadi GurKirpa of the Anant, Beant, Agam, Agochar, Aprampar, Dhan-Dhan Sri Paar Braham Parmesar and the Guru let us pray to them to give us all the GurParsaad - the Eternal Blessings, for understanding the eighth Astpadi of Sukhmani Bani.

In this Astpadi, Dhan-Dhan Pancham Patshah Ji has very kindly given us the Braham Gyan - the divine wisdom, about the Mahima of a Braham Gyani. Guru Patshah Ji has explained what a Braham Gyani is and what His super spiritual powers are.

Let us make a very humble and sincere effort to understand what a Braham Gyani is. It is extremely important to mention that if we are able to understand and believe what GurBani says about a Braham Gyani, then we are sure to benefit and advance in our spiritual journey to Sach Khand. The key is to have a full and complete understanding and belief, which then leads us to commitment and dedication, devotion and love, trust and faith. These are all the mandatory elements of Puran Bhagti.

The divine qualities of a Braham Gyani have been very nicely presented here by Pancham Patshah Ji. Braham Gyani is the highest spiritual status of a soul - Atmik Awastha, that a person can achieve. Such a high spiritual condition can only be achieved by receiving the GurParsaad, the eternal blessings of Akal Purakh. Eternal blessings are bestowed by Him upon very rare souls. There remains no difference between the Almighty and such a soul. Such souls are Sada Suhaagans and are full of divine qualities. Here is a glimpse of these divine qualities.

Thirty-Two Divine Qualities Of The Sada Suhaagan

In GurBani, the Guru Patshahs have used the imagery of all souls being female and God being male. The union of the soul and God is described as the divine marriage, that is the real Anand Karaj. Every soul starts as a Duhagan, unmarried. When she meets her Guru Vichola and is blessed with the GurParsaadi Naam she becomes a Suhaagan and gets elevated to Karam Khand, the realm of grace. When she completes her marriage to God the Husband, Kasam, she becomes a Sada Suhaagan in Sach Khand, realm of Truth. Let us look at this in more detail as this is the journey that lies ahead of your soul.

A soul becomes a Suhaagan when she:-

- receives “*Ek Boond Amrit*” in the Trikuti, “*Eaek boondh gur amrit dheeno thaa attal amar na muua,*” and
- all of her Bajjar Kapaats are opened, “*Bin vakhar soono ghar haatt. Gur mil kholae bajar kapaat.*”

This is what happens in more detail:-

1. The Jyot inside is ignited by the Guru when He gives us the GurParsaadi Naam.
2. Naam Amrit goes into the Surat - mind.
3. The mind starts to recite Naam continuously.
4. The Amrit starts to flow into the body from the divine doors, Bajjar Kapaats. There are four doors in the head:- one in the forehead, one on each on side of the head and one in the back of the head. Whenever the mind concentrates on Naam Simran, these doors draw in the cosmic energy, the Amrit.
5. The blessed person then goes into Samadhi in a matter of minutes. This also happens when the blessed person becomes absorbed in GurBani or Kirtan, or when they are in the presence of a divine soul.

In the beginning, a blessed person goes into Samadhi within a matter of minutes. Eventually they go into Samadhi instantly. In spirituality, this state of the soul is called Suhaagan. The Almighty has accepted this soul as His Suhaagan by giving her the eternal blessings, GurParsaad, through the Hirda of a Braham Gyani.

At this stage of Bandgi, the Bhagti account is opened in the Dargah of Akal Purakh. The real Bandgi starts at this stage. This all happens in Karam Khand, the fourth stage as described in Jap Ji. This is a very high spiritual stage. The soul is well on her way to Sach Khand now.

The soul reaches Sach Khand when she:-

- becomes one with Akal Purakh,
- merges totally in the Nirgun Saroop of Akal Purakh and
- she reaches the Param Padvi.

This is when the Suhaagan soul is accepted as being a Sada Suhaagan, an Eternal wife of God, the Husband. A Puran Braham Gyani is a Sada Suhaagan, Nirankaar Roop.

Whilst going through the five stages of Bandgi and particularly the last two, Karam Khand and Sach Khand, the Suhaagan has to acquire all of the divine qualities mandated by Paar Braham Parmesar. The Suhaagan has to pass all of the tests of Bandgi to reach the highest level of Bandgi. The Suhaagan has to prove she has deeply ingrained all of the divine qualities in the course of her Bandgi. The Almighty uses these divine qualities as a yardstick for measuring the performance of the Suhaagan and Sada

Suhaagan. The divine qualities are measured against Sach Di Takdi (benchmark of Truth), *“Aapae kanddaa thol tharaajee aapae tholanehaaraa.”*

These divine qualities are also seen as 32 beads of the necklace that the Sada Suhaagan wears. In GurBani, the Sada Suhaagan is also called a Gunvanti, the virtuous bride. She has collected the 32 virtues and strung each one onto her necklace to please God, her Husband. This means we have to bring each of these divine qualities into our daily life. The best way to do so is to remember that as soon as we gain new knowledge to bring it into our actions. When we act upon it, it becomes our wisdom. We have earned it, *“Karanee kaaman jae thheei jae man dhhaagaa hoe. Maanak mul n paaeei leejai chith paroe.”* What are these divine qualities that our soul is being measured against? What are these 32 beads of virtue? We will now make a humble effort to explain these.

1. Eternal Blessings – GurParsaad

This is the beginning point of Bandgi in the divine and eternal sense. Without GurParsaad the following becomes impossible:-

- Bandgi,
- control over Maya,
- the death of Haumai,
- control over the Panj Doots,
- killing of desires,
- elimination of Dubidha – illusions and delusions,
- winning of the mind,
- Samadhi and Sunn Samadhi, and
- earning of all of the divine qualities is not possible.

The bottom line is that without GurParsaad, none of the 32 virtues of a Sada Suhaagan are possible. The GurParsaad is a continuous process. Once we have realized GurParsaad and follow Bandgi Marg then GurParsaad is prayed for continuously. It keeps us going on Bandgi Marg. Even after completion of Bandgi and becoming a Sada Suhaagan, GurParsaad becomes a permanent part of our soul and mind. It is the priceless diamond that walks us through the entire process of Bandgi and takes us to the heights of spirituality. Eventually it will make us a dealer of GurParsaad. It is GurParsaad that will make us, *“Har kae naam kae biaapaaree.”*

2. Complete Surrender to the Gur and Guru

This is the key to the door of God’s Court (the Dargah). The Sada Suhaagan has the priceless jewel of SURRENDER carved in her crown for ever. She gives everything she has to God and Guru. This is only made possible due to the GurParsaad she is blessed with continuously. The spiritual progress of our soul and mind depends upon how much we give to

the Gur and Guru. This is the most powerful divine law which helps us in overcoming our Haumai. The more we give to the Gur and Guru the rewards are multiplied by ten million and returned to us. This is how the Gur and Guru take all of our chronic mental diseases and clean us from inside and make us a Puran Sachyara. God – The Truth (Sachyaar) can live only in a Completely True person (Puran Sachyara).

3. Faith, Trust, Commitment and Belief in Gur, Guru and GurBani

This is another priceless diamond that the Sada Suhaagan earns in her crown of jewels of Braham Gyan – divine wisdom – GurMat. Bandgi is not possible without the practice of this most important mandatory divine law. Our spiritual gains are proportionate to our faith, trust, commitment and belief in the Gur, Guru and GurBani.

These attributes know no boundaries. These traits of a Sada Suhaagans are unlimited like Akal Purakh Himself. Like God Himself there are no limits. These qualities are immeasurable and unquantifiable. The higher the faith, trust, commitment and belief the higher is the spiritual condition of the soul bride. In fact faith, trust, commitment and belief is the second name of Bandgi.

4. Naam Amrit

This is the priceless diamond, Anmolak Rattan Hira. The GurParsaad – “*Ik Oankaar Sat Naam*” as defined in Mool Manter. The journey towards becoming a Suhaagan starts with the GurParsaad of Naam Amrit.

5. Ek Boond Amrit

GurParsaad brings this divine Amrit inside a soul and then the soul becomes a Suhaagan after wearing this jewel in her forehead, Trikuti. The activation of this spiritual energy center in the forehead takes Naam Simran into the mind - Surat, and converts a Duhagan to a Suhaagan. This is the second eternal gift of GurParsaad that the Duhagan gets and becomes a Suhaagan. This is that priceless diamond which initiates the advent of Naam Amrit inside and starts to clean her up from inside out.

6. Samadhi

This is the next eternally blessed gift the Suhaagan receives from the Almighty. After Naam Amrit has gone into the Surat, it then goes into the Hirda, “*Eikas sio liv laagee sadh hee har naam mann vasaavaniaa.*” The Amrit starts to come inside. The inside cleaning process starts. The eternal happiness and enjoyment starts to flow inside the soul and mind. This is another priceless diamond the Suhaagan is blessed within her crown. The moment Kirtan or GurBani or Simran starts the Suhaagan goes into Samadhi within a few minutes. The cosmic energy and spiritual energy

starts to flow inside the body. The soul is instituted in Karam Khand, her Bandgi account opens in the Dargah and the real Bandgi starts.

7. Sunn Samadhi

This is the next highly blessed GurParsaad - the state of complete trance – deepest state of meditation. No thoughts. No distractions. This is the highest state of Naam Simran, “*Sunn samaadhh mehaa paramaarathh theen bhavan path naaman.*”

Most of the spiritual experiences are encountered in long sessions of Sunn Samadhi. When we do Naam Simran in Samadhi and Sunn Samadhi the first two hours are counted as still sitting on the Earth. After that the soul goes into Dargah, the Simran is counted in the Dargah.

8. Inner Doors (Bajjar Kapaats) Open

These are the doors in the astral body, Suksham Dehi. The astral body receives the spiritual energy through these doors:-

- there are four such doors in the head – one in forehead, two on the sides above both ears, and one in the rear above the end point of spinal cord,
- there are two doors in the palm of each hand, and
- there are two doors in the souls of our feet.

When a soul becomes a Suhaagan, all of these doors to the soul are opened and she starts to receive the spiritual energy from these doors inside. This spiritual energy comes in as a result of Naam Simran in Samadhi and Sunn Samadhi in the beginning. When the person goes into higher stages of Naam Simran then there is a continuous flow of spiritual energies into the body. This spiritual energy cleans us up completely from inside and we move very fast to the achievement of the Ultimate. Opening of these spiritual doors is a major milestone in Bandgi. This is another priceless jewel in the crown of a Suhaagan.

9. Golden Astral Body, Kanchan Suksham Dehi and Purification of Soul

When the Suhaagan goes into long deep meditation sessions in Samadhi and Sunn Samadhi every day then her soul starts to clean up. All of the mental sicknesses start to disappear. All of the holes created by these chronic mental sicknesses in the Suksham Dehi are repaired. The Amrit starts to collect in the Suksham Dehi and eventually the Suksham Dehi becomes pure like 24 carrot gold. It is then completely filled by Naam Amrit. It is completely filled by the spirituality and eventually the Amrit starts to overflow from the Suksham Dehi. This is the saturation, super saturation and super, super saturation, never ending saturation of Naam Amrit in the entire body, which is the most priceless diamond carved in the

crown of the Sada Suhaagan.

10. Control over Panj Doot

When the Suhaagan goes into long sessions of deep meditations on a daily basis. Then continuously throughout the day and night by Ajapa Jaap and Rom-Rom Naam Simran, then these five thieves - Kaam, Krodh, Lobh, Moh and Ahankaar leave the body. When the body is relieved of these five chronic mental sicknesses the Suhaagan wins over her mind and earns another priceless jewel in her crown.

11. Control over Asa, Trishna and Mansha

When the Suhaagans goes into long deep meditation sessions in Samadhi and Sunn Samadhi every day then all of the desires go. The Suhaagan wins over her mind and she is blessed and decorated with another priceless jewel in her crown.

12. Control over Raj, Joban, Dhan, Maal, Roop, Ras, Gandh and Sparash

These are the distraction causing elements in addition to the Panj Doot and desires, which cause the normal person to live under the influence of Maya. But, a Suhaagan with GurParsaad, and filling herself with Naam Amrit by sitting in Samadhi and Sunn Samadhi relieves herself from the influence of these distractions. Eventually she wins over Panj Doots, desires and distractions. She overcomes mental sicknesses, wins over Maya completely and by virtue of this victory wins over her mind completely and becomes one with Almighty.

13. No Dubidha

All of the illusions, doubts and delusions are replaced by total commitment, belief, faith and trust in the Gur, Guru and GurBani. The Suhaagans and Sada Suhaagans rise above all of these distracting elements and nothing can cause the unlimited bond of devotion an unconditional love between them and the Almighty. A soul which is blessed with this GurParsaad becomes Jivan Mukh.

14. Humbleness

Utmost humbleness, Nimrata, is the key to the Dargah of Akal Purakh. The Suhaagans and Sada Suhaagans earn this priceless diamond in their Hirda. Their Hirda becomes a Gareebi Ves Hirda. They always remain at the Charans of the entire creation. This keeps them always in Chad Di Klaat. There is no respect and disrespect for a Sada Suhaagan. There is no effect of praise or slandering on a Sada Suhaagan.

15. Kindness

Utmost kindness makes the Hirda of a Suhaagan and a Sada Suhaagan very large. The kind heartedness makes them capable of helping the others with all of the spiritual powers at their disposal. The Suhaagans and Sada Suhaagans take the pains of the others and give them the Amrit. They drink the poison of their Sangat and give them the Amrit.

16. Unconditional Love with Devotion

There is no limit for these vital qualities of Suhaagans and Sada Suhaagans. Sacrifice brings peace. Where there is peace there is God Himself in His Nirgun Saroop. That is why the Almighty remains in the Sada Suhaagans in His Nirgun Saroop always and forever. This is another very high order of GurParsaad that the Suhaagans and Sada Suhaagans are blessed with.

17. Forgiveness

Forgiveness and kindness are complementary to each other. These are the deep divine qualities that take a deep place in the Hirda of a Sada Suhaagan and makes her Hirda large and unbounded. Where there is forgiveness there is no anger. Where there is no anger there is no ego. Where there is no ego there is God Himself in His Nirgun Saroop. This is GurParsaad that is available to the Sada Suhaagans.

18. Fearless

Fearlessness is another priceless jewel in the crown of a Sada Suhaagan. She has no enemies, everyone is a friend for her. She loves the entire creation as much as she loves the Almighty Himself. She is beyond the fear of death. Being fearless allows her to be a totally truthful person. She is never afraid of promoting Sat – the Eternal Truth.

19. Contentment

This is another divine attribute. A completely contented state of mind and soul. Always in Hukam. Always accepting everything as the will of the Almighty. No desires. Completely balanced state of mind. No greed at all. No cravings for any worldly comforts or materials. Always absorbed in the Eternal Bliss. Peaceful, calm and full of eternal joy and happiness.

20. Continuous Simran, Ajapa Jaap, Rom-Rom

These are even higher stages of Naam Simran that the Suhaagans and Sada Suhaagans are eternally blessed with. This is a GurParsaad of a very high spiritual order available to them. Their entire body pulses with Naam Simran. They are always filled with Naam Amrit continuously as they are always in state of Samadhi.

21. Atam Ras Amrit, Param Jyot Puran Parkash Nirgun Saroop

Atam Ras is the highest Amrit available to the Sada Suhaagans, *“Braham gyani sagal ki reena atam ras braham gyani cheena.”* And, *“Atam ras jeh janye so hi khalas dev.”* This is the purest form of God’s Nirgun Saroop that the Sada Suhaagan remains absorbed in continuously and forever. There is no description for this Amrit, it can only be experienced and felt and seen with spiritual eye. This is the highest level GurParsaad available to the Sada Suhaagans.

22. Dassam Duaar

This is the spiritual door situated in the crown area of the head. When it opens it connects the Suhaagan to Akal Purakh on a continuous basis. This continuously brings Amrit into the body, *“Dassam duaara agam apara param purakh ki gati.”* This GurParsaad is available to the Suhaagans and Sada Suhaagans continuously. The divine wisdom starts to pour into our brain once the Dassam Duaar opens. GurBani starts to come inside after the Dassam Duaar opens. The functionality of the brain starts to increase with the opening of the Dassam Duaar.

23. Anhad Naad Shabad

After the Dassam Duaar is open there is a continuous connection formed between a Suhaagan and Akal Purakh. There is a continuous flow of Amrit from the Dassam Duaar to the body. And at the same time there is divine music that starts to sound in the Dassam Duaar. This divine music is the Amrit and continuous divine Kirtan coming directly from Akal Purakh. It is heard in the form of music being played by five different musical instruments. *“Anhad shabad dassam duaar vajjyaaa. Taa amrit naam chuaayea thaa.”*

Some of the Sada Suhaagans are blessed to be able to listen to it as Kirtan and to write it and play it in this world. This is what six of the Guru Masters did and the fifteen Bhagats in GurBani. They sung those divine verses from God and then wrote them down. That was compiled in what now is commonly known as Sri Guru Granth Sahib Ji. This is another high level of GurParsaad available to the Sada Suhaagans.

24. Sat Sarovar (Seven Lakes Of Amrit)

These are seven centers of spiritual energy within human body. These are located at (the Vedica names are also given in brackets):-

1. Mid-Forehead. (Trikuti; Gyan Netter; Dib Drisht; Agyaa Chakkar).
2. Throat. (Visudhi Chakkar).
3. Middle of the chest (Hirda; Anhat Chakkar).
4. Navel area (Nabhi; Manipuri Chakkar).

5. Above the sex organ. (Swadhisthan Chakkar).
6. Base of the spine (Mooladhaar Chakkar. Source of the Kundalini Shakti).
7. Top of the head. (Dassam Dwaar. Sahansar Dall kanwal – thousand petal lotus).

They are activated by Naam Amrit. Once that happens then there is an internal generation of the spiritual energy in the human body. This GurParsaad is available to the Suhaagans and Sada Suhaagans.

25. Braham Gyan

This is the complete divine knowledge about Paar Braham Parmesar required for completing Bandgi. We need complete divine knowledge, Puran Gyan, for completing the journey, Puran Bandgi. Braham Gyan is also known as:-

- the Tat Gyan (the divine knowledge about the essence of Akal Purakh),
- the Param Tat (essence of the Supreme);
- the Infinite,
- the Eternal Truth,
- the Amrit,
- Param Jyot,
- Puran Parkash, and
- Nirgun Saroop.

This very high level of GurParsaad is available to the Sada Suhaagans. All of the diamonds and jewels of divine knowledge are available and carved into the crown to the Sada Suhaagans.

26. Winning of Mind By Winning over Maya, “Trihu gun tey parey”

This is the hardest part of Bandgi to win completely over Maya. Bandgi is basically winning a war against Maya. A Suhaagan becomes a Sada Suhaagan when she wins this fight with Maya and goes beyond the three aspects of Maya. Then she becomes one with Akal Purakh. She merges into the Paar Braham Parmesar, into His Nirgun Saroop. This is again a very high level of GurParsaad the Sada Suhaagans are blessed with and by virtue of this GurParsaad Maya becomes a servant of Sada Suhaagans.

27. Ik Drisht – Single Vision

A Sada Suhaagan is blessed with GurParsaad of single vision. This means that all are equal for her. There is no duality in her vision. She sees every body with a single vision. There is no discrimination in her vision. For a Sada Suhaagan there is no difference between worldly sorrow and

happiness. There is no difference between sand and gold for her. There is no difference for her between her own family and the entire world, she belongs to the entire creation.

28. Nirvair – No Animosity

A Sada Suhaagan is blessed with GurParsaad of having no animosity with anybody. She has no enemies, she has no hatred for anybody, no feeling of revenge. She loves all as much as she loves the Almighty.

29. Param Padvi, Supreme Status

A Sada Suhaagan is eternally blessed with this highest spiritual position in the Dargah of Akal Purakh. She stays in Hukam and follows the Hukam continuously. All her deeds, actions and service is in Puran Hukam of Akal Purakh. After being blessed by Akal Purakh with the Param Padvi she becomes the Giver of Amrit, Giver of Naam and the Giver of GurParsaad. She becomes a Puran Sant and a Puran Braham Gyani. Then her job becomes to disseminate Braham Gyan. To distribute the Amrit to the Sangat and lead them on to Bandgi Marg to Sach Khand.

30. Soft and Sweet Spoken, Mith Bolra

Sada Suhaagans are all very sweet spoken. All of their words are Amrit Bachans. Each word is full of Amrit and people go into Samadhi just listening to them. They never hurt anybody's heart. They will always absorb the sorrows of the others and give them Amrit.

31. Doing Good To Others (Parupkaar) and Saving Others (Maha Parupkaar).

A Sada Suhaagan's job is to help others become like her by giving them GurParsaad and motivating them to move on Bandgi Marg to Sach Khand. They do this by:-

- blessing others with the GurParsaadi Naam,
- giving them Amrit,
- helping them earn all of GurParsaads as described earlier, and
- bringing them Jivan Mukti.

Uniting a person with Naam thus giving them Jivan Mukti is the greatest selfless deed one can do. That is called Maha Parupkaar. Maha Parupkaar is the job of a Sada Suhaagan. Maha Parupkaar is:-

- diminishing the sorrows of others,
- diminishing their mental sicknesses,
- helping them win over their mind,
- winning over Maya,
- giving Naam, Bandgi, Seva and
- Jivan Mukti is the highest level of the service of humanity.

32. Completely Truthful

The Sada Suhaagans always see, speak, hear, deliver and serve the Eternal Truth. They always remain absorbed in the Eternal Truth. Delivering and serving the Eternal Truth is the highest service to mankind.

The Mahima, the divine qualities and the spiritual powers of the Sada Suhaagan are beyond description. This was just an attempt to give a glimpse of some of the divine qualities of a Sada Suhaagan. These qualities can only be felt and experienced when we move on this Bandgi Marg and get blessed with these kinds of divine qualities through GurParsaad.

If you are destined and preordained for achieving these qualities you will make it for sure. But, don't sit idly, start making efforts now. Start praying for GurParsaad. Start surrendering to the Gur and Guru. Develop faith, trust, commitment and belief in Gur, Guru and GurBani. Start doing Naam Simran and see it happen.

Salok.

*Man saachaa mukh saachaa so-ay.
Avar na paykhai aykas bin ko-ay.
Nanak ih lachhan braham gyani ho-ay. 1.*

These are some of the divine qualities of a Puran Braham Gyani. He is a person:-

- whose soul and mind has become completely truthful,
- who is serving nothing but Truth,
- who is seeing the Truth, listening to the Truth, speaking the Truth and delivering the Truth,
- whose actions and reactions are Truthful,
- who is in Puran Sachyari Rehat - the internal compliance of winning over Maya,
- who is beyond Maya, because Maya is all non-Truth,
- is an absolutely purified soul who has Puran Parkash in His Hirda. Only Puran Parkash in Hirda by the Nirgun Saroop of Akal Purakh can purify the Hirda and produce a Sada Suhaagan. Only such a Hirda that has been eternally blessed with Puran Param Jyot Parkash can be a Khalsa. Only such a soul can get the GurParsaad of Braham Gyan and become a Puran Braham Gyani,
- who is serving Akal Purakh Paar Braham Parmesar continuously,
- who engages Himself in the praise of the Almighty,
- who is completely in the service of the Almighty,
- who is delivering the Eternal Truth to everyone,
- who is giving the GurParsaad of Naam, Puran Bandgi and Seva,
- who sees God everywhere and in everyone,
- who is Nirvair – without animosity,

- who is Ik Drisht – single vision,
- who is Nirbhao – fearless, and
- who has experienced and achieved complete and full divine wisdom and Divinity.

That is what the Truth is, everything else is just perishable.

Astpadi.

*Braham gyani sada nirlayp.
 Jaisay jal meh kamal alayp.
 Braham gyani sada nirdokh.
 Jaisay soor sarabh ka-o sokh.
 Braham gyani kai darisat samaan.
 Jaisay raaj rank ka-o laagai tul pavaan.
 Braham gyani kai dheeraj ayk.
 Ji-o basudhaa ko-oo khodai ko-oo chandan layp.
 Braham gyani ka ihai gunaa-o.
 Nanak ji-o paavak ka sehaj subhaa-o.1.*

The Braham Gyani is beyond the three aspects of Maya – Rajo, Tamo and Sato. Just as the Nirgun Saroop is beyond the three aspects of Maya, so is a Braham Gyani. He has completely won over Maya. Maya serves a Braham Gyani. Whereas everybody else in this world serves Maya.

The Braham Gyani is forever pure from inside and out. Just like a lotus flower which grows in dirty muddy water, yet still stays bright, shining and clean. Living in this dark age of Kal Yug, with so much dirt hanging around in the entire world due to the deep mental sicknesses, a Braham Gyani stays clean inside and out.

The Braham Gyani's mind and soul are always stable and nothing can distract Him from serving the Truth. He is like a sun which absorbs all of the darkness and lightens up the entire universe with its unlimited light. The Braham Gyani whose inside is full of Divine Light, takes away all of the darkness of the mind and soul and all of the sins are diminished with the Braham Parkash.

The Braham Gyani is like the air. The air is said to be one of the first and foremost creations of Akal Purakh and is termed as Pawan Guru in GurBani. It is the most essential element of life on this Earth. We cannot survive without air for more than a few minutes. Life exists because of air, so its importance should be understood. The Braham Gyani is like the air which doesn't discriminate against anybody or anything whatever it may be. The air reaches all of us equally, so does the Braham Gyani. He is single vision, meaning for Him all are equal. For Him a king or a beggar are the same. For Him there is no difference between sorrow and happiness. There is no difference between gold and the soil for Him. This means He is always in complete stability and nothing can distract Him from moving on

the path of Truth.

The Braham Gyani is always in full contentment. He is not shaken by any distractions around Him. He is as unaffected by the worldly affairs as is the Earth in this universe. This means His truthful Hirda becomes so big and Dana Dina (always kind to everyone) that He gets the power to remain silent – meaning stable, under all circumstances.

The Braham Gyani is like a fire which burns everything by its very nature. In the presence of such an enlightened soul, all of the sinful thoughts, all of the distractions, doubts, Dubidha, Bharams, all of the Panj Doots and other such mental sicknesses are burnt away.

Wherever a Braham Gyani is present there is absolutely no effect of Maya. The place and Sangat of a Braham Gyani remains beyond the effect of Maya. The Sangat of a Braham Gyani is where we can experience the Dargah of Akal Purakh here on Earth.

*Braham gyani nirmal tay nirmalaa.
Jaisay mail na laagai jalaa.
Braham gyani kai man ho-ay pargaas.
Jaisay dhar oopar aakaas.
Braham gyani kai mitar satar samaan.
Braham gyani kai naahee abhimaan.
Braham gyani ooch tay oochaa.
Man apnai hai sabh tay neechaa.
Braham gyani say junn bha-ay.
Nanak jin prabh aap karay-i.2.*

The Braham Gyani is absolutely clean, pure and pious inside and out. He is a Puran Sachyara from inside and out. His Hirda is a Puran Sachyara Hirda, full of the divine qualities of a Sada Suhaagan. This makes His Hirda as infinite as Akal Purakh Himself.

A Braham Gyani is like the water which washes away the dirt, but upon evaporating returns to its pure form. Similarly, the Braham Gyani washes all of the dirt from our mind and soul. The dirt that has accumulated on our soul and mind from all of our previous lives. The Braham Gyani washes all of the dirt from our mind and soul and still stays absolutely clean, pure and pious. He remains in His original form, completely enlightened with Braham Gyan and Puran Parkash.

The Braham Gyani is the source of the GurParsaad of Naam - the Nirgun Saroop Puran Parkash. The Braham Gyani has infinite spiritual powers and has the capacity to wash and clean up all of the people that go into His Sangat with full belief and commitment, faith and trust, devotion and love.

His Hirda and soul remain lit by the Almighty, like a sun that keeps the

entire universe lit. In fact, a Puran Braham Gyani who resides in Paar Braham Khand, (the part of Sach Khand where there is complete silence) will have His Hirda lit with as much divine light as 21 spiritual suns.

The Braham Gyani doesn't regard anyone as an enemy. He doesn't have any kind of animosity with anyone at all. For Him everybody is equal. He sees everyone with a single vision. He is full of complete humbleness at all times. His mind and soul are always down to Earth. He considers Himself as the dust of the feet of the entire universe, Kot Brahmand. This quality of extreme humbleness makes Him spiritually very high in the Dargah of Paar Braham Parmesar.

Humbleness is the key element in the life of a Sikh. A person doesn't deserve to be called a Sikh if he is not full of utmost humbleness and humility. Gareebi Ves Hirda is the mandatory divine quality of a Sikh, a GurSikh and a Gurmukh. Humbleness and humility of the mind and soul is the key to the Dargah of Akal Purakh. At many places in GurBani, Guru Nanak Patshah Ji has even called Himself a Neech, "*Nanak neech kahey veechaar.*"

Guru Nanak Patshah Ji has called Himself a Dassan Dass too. It means "slave of the slaves." That is the kind of humbleness Guru Nanak Patshah Ji has taught us we should be earning in our soul and mind. The Gurus envisioned GurSikhi (the way of Guru and Sikh) as a Halimi Raj - a society full of love and respect for each other. The utmost humbleness and humility brings in the sense of respect and love for everyone in the society and eliminates the feelings of hatred and animosity. Ego is the worst enemy of a person. It is also called Haumai or Ahankaar in GurBani. This is the deep mental sickness as described in GurBani, "*Haumai deeragh rog hai.*"

Ego brings in and promotes anger in our mind and body which is our worst enemy. Anger leads to hatred, fighting, war, revenge and selfishness. Anger is also a deep mental sickness. Ego resides in the head of a person. It takes us away from the Almighty, whereas humbleness and humility brings us closer to the Almighty. Love is the essence of spirituality and Divinity. Love is the Truth. Love prevails forever. Love is the language of Akal Purakh, "*Bhakhyeaa bhao apaar.*"

This means:-

- Bhakhyeaa – language; way of communication; way of talking to each other; dialogue.
- Bhao - unconditional love; love with sacrifice; love for giving; love for removing others sufferings and pains.
- Apaar – the One who is limitless and Infinite.

LOVE

Love is Supreme.

Love is Infinite.

Love has no dimensions.

Love has no boundaries.

Love is the sacrifice.

Love is selfless living.

Love is to give.

Love is to surrender everything to Akal Purakh.

Love is to serve others.

Love is to diminish the suffering and pain of others.

Love is to give Amrit and take out the poison from the heart of a person.

Love is to give our heart to the Gur, Guru and GurSangat.

Humbleness and humility will remove ego, anger, revenge,

hatred, animosity, adverse feelings

and brings in love,

brings God inside us.

GurBani says, “*Jin prem keeo tin hi prabh paayeo.*” Meaning only love can make us realize God. Our love for God is not complete if we have not loved all of His creations as much as we love Him. Only love can take us out of the shackles of Maya and unite us with Almighty and that is the purpose of the life of a Sikh.

We should all exercise utmost humility and humbleness in all of our deeds, actions, reactions, communications – written or oral. By doing so we will learn the language of love, sacrifice, faith and trust in the Gur, Guru and GurBani and become closer and closer to the Almighty by eliminating ego and anger from our soul mind and body.

This is a GurParsaadi game so only such a person can reach this level of spirituality and become a Braham Gyani who is eternally blessed with the GurParsaad of Naam, Puran Bandgi, Seva - Parupkaar and Maha Parupkaar. In other words, the Almighty Himself creates a Braham Gyani for the benefit of the Sangat. A Braham Gyani is the Mahima of Akal Purakh Himself.

Braham gyani sagal kee reena.

Aatam ras braham gyani cheena.

Braham gyani kee sabh oopar ma-i-aa.

Braham gyani tay kachh buraa na bha-i-aa.

Braham gyani sada samadrasee.

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*Braham gyani kee darisat amrit barsee.
Braham gyani bandhan tay muktaa.
Braham gyani kee nirmal jugtaa.
Braham gyani ka bhojan gi-aan.
Nanak braham gyani ka braham dhi-aan.3.*

The Braham Gyani always remain very humble. He is so humble that He remains the dust of the feet of the entire creation. In fact, He remains the dust of the feet of entire universe. For Him everybody else is higher than Him. His Hirda is full of Gareebi - full of utmost humbleness. This quality of extreme humbleness comes only when one's ego completely vanishes. This is the key to the Paar Braham Khand where a Puran Braham Gyani resides in the Charans of Akal Purakh.

That is why He enjoys Atam Ras which is higher than Naam Amrit. The Atam Ras is the Param Jyot Puran Parkash - Nirgun Saroop of Akal Purakh and only a Braham Gyani can see, feel and enjoy it continuously. That is why the word Khalsa refers to a Puran Braham Gyani, because according to Dassam Patshah, "*Atam ras jeh janye so hi khalas dev. Prabh meh moh meh taas meh ranchak nahin bhed.*" Atam Ras is the real internal compliance - Rehat. Puran Jyot Parkash inside the Hirda is the real Rehat. Internal compliance makes a person a Khalsa or a Braham Gyani.

The Braham Gyani showers every one with complete happiness. His face, mind and soul always remains in complete happiness and He showers this happiness upon all who come into contact with Him. The real happiness is in winning over Maya and desires. That is what happens in the Sangat of a Puran Braham Gyani. In their Sangat we can get the GurParsaad of Naam, Puran Bandgi and Seva and eventually become like Him and achieve the everlasting eternal happiness.

The Braham Gyani never thinks bad of nor does bad to anyone. His Hirda is full of divine love for everyone. He never sees anybody with hatred. There is no hatred in His Hirda at all. He loves everyone as much as He loves the Creator. He is always very kind to everybody, Dana Dina, due to His highest divine quality of single vision. He sees the entire universe with single vision. He has one pure and pious thought, one and only one true thought and that is to diminish the suffering of others. He provides the Sangat with His blessings and helps them move on the path to salvation.

His eyes are always full of Amrit and Puran Parkash and He showers this Amrit on all those who come to His Sangat. The Braham Gyani is free from all of the worldly ties that are created by Maya. He is not affected by anything that happens around Him. He is above all worldly ties - Bandhans, whether these are family ties, social ties, or other relations, caste and creed, Dharam and Karam. In summary, nothing can come between Him and the Creator.

He always stays in complete stability of soul and mind and nothing can distract Him. All of His actions and reactions, deeds, and His lifestyle are pure and pious. All of His deeds are truthful. He is always serving the Truth. The food for His soul and mind is the divine knowledge. He is always engaged in distributing this divine knowledge - Braham Gyan, that keeps on continuously flowing into Him from the Almighty. Basically, there is a direct connection of all His five senses at all times with Akal Purakh.

Whatever He speaks is absolute Truth and are the words of the Almighty Himself. By virtue of this divinely blessed quality, He is always one on one with Paar Braham Parmesar. His soul and mind are always connected to the Creator.

*Braham gyani ayk oopar aas.
 Braham gyani ka nahee binaas.
 Braham gyani kai gareebee samaahaa.
 Braham gyani par-upkaar omaahaa.
 Braham gyani kai naahee dhandhaa.
 Braham gyani lay dhaavat bandhaa.
 Braham gyani kai ho-ay so bhalaa.
 Braham gyani sufal falaa.
 Braham gyani sang sagal udhaar.
 Nanak braham gyani japai sagal sansaar.4.*

The Braham Gyani is always one on one with God. God loves Him so much that He blesses Him to never be destroyed. The one who gets enlightened with Tat Gyan can never be destroyed. No evil force can hurt or destroy such a soul. The Braham Gyani has a completely humble Hirda. His heart is always steeped in deep humility, Gareebi Ves Hirda. Such divinely blessed qualities make him think and do only good for others. He derives full enjoyment out of this. His job is to bring the Sangat together and bring them closer and closer to Akal Purakh through Bhagti. His job is to move the Sangat on the path to salvation and to achieve salvation. He does everything to help the Sangat and blesses them with salvation. This is the highest level of service to God and mankind on this Earth. That is what a Braham Gyani does.

His mind and soul are always in control and in complete obedience to the Almighty, Puran Hukam. He gets the highest level of happiness by obeying His orders. Nothing else can distract His mind. He is always of stable mind and soul. The Panj Doots all serve him and cannot distract Him. They are under His control.

Through His divine actions and deeds of doing good for others, He makes His life sublime. Anybody who comes in contact with a Braham Gyani and becomes a part of His Sangat with trust and faith, love and

devotion, achieves salvation. Akal Purakh is addressing Nanak and telling him that with the blessings of such a Braham Gyani the entire world unites with Naam and meditation.

*Braham gyani kai aykai rang.
Braham gyani kai basai prabh sang.
Braham gyani kai naam aadhaar.
Braham gyani kai naam parvaar.
Braham gyani sada sad jaagat.
Braham gyani ahan-budh ti-aagat.
Braham gyani kai man parmaanand.
Braham gyani kai ghar sada anand.
Braham gyani sukh sehaj nivaas.
Nanak braham gyani ka nahee binaas.5.*

The Braham Gyani is always absorbed in the Almighty. This means His soul and mind are always saturated with Atam Ras and God is always within Him. God and the Braham Gyani are one and the same. This has been further clarified in the following Saloks of Sukhmani. Naam is everything for a Braham Gyani. That is His foundation. His personality and character are built on Naam and Naam means God Himself. All of His Sangat is Naam Pariah, meaning His real congregation. Those people who are united with Naam are His real family. His soul and mind are always awake, meaning He is always in Truth and is always serving the Truth. All of His actions and deeds are to serve the Truth. He is always engaged in the service of Sat Naam, of Paar Braham Parmesar.

Since the Braham Gyani is always connected to the Creator, there is nothing left of His own wisdom. All of the wisdom that comes to Him is divine wisdom, Braham Gyan. All His deeds are based on this divine wisdom. This happens because He kills His Haumai. Hence, He always operates and stays in complete humbleness.

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

*Braham gyani braham ka baytaa.
Braham gyani ayk sang haytaa.
Braham gyani kai ho-ay achint.
Braham gyani ka nirmal mant.
Braham gyani jis karai prabh aap.
Braham gyani ka bad partaap.
Braham gyani ka daras badbhaagee paa-ee-ai.*

*Braham gyani ka-o bal bal jaa-ee-ai.
Braham gyani ka-o khojeh mahaysur.
Nanak braham gyani aap parmaysur.6.*

The Braham Gyani knows the Almighty. He has discovered God. He has learned about Paar Braham Parmesar. By virtue of this and other spiritual and divine qualities and spiritual powers that have been blessed by the Creator to Him, He becomes a representative of God. His unlimited love for God takes Him to a high spiritual condition. He is always carefree, meaning He doesn't think about the past or future. He lives in the present, acts in the present and always does so under Hukam of Akal Purakh.

All of His deeds in the present are truthful and for serving the Truth. All of His words and advice are always very pious and pure and spiritually of a very high value. His words are Amrit Bachans. He holds a very high position in the spiritual universe and Dargah. Only that soul becomes a Braham Gyani which has been blessed by Akal Purakh Himself. Those people are very fortunate who get to meet such a Braham Gyani. Only very fortunate people get blessed to be in the Sangat of such an enlightened soul. So they should always be very, very thankful to the Almighty for getting such a golden opportunity. Even the Devtas like Shiv Ji look for the Sangat of such a Braham Gyani. The Almighty is telling Nanak that such an enlightened soul is a living God Himself on the face of this Earth. This means that He has all of the spiritual powers of Akal Purakh Himself.

*Braham gyani kee keemat naahi.
Braham gyani kai sagal man maahi.
Braham gyani ka ka-un jaanai bhayd.
Braham gyani ka-o sada adays.
Braham gyani ka kathi-aa na jaa-ay adhaakh-yar.
Braham gyani sarabh ka thaakur.
Braham gyani kee mit ka-un bakhaanai.
Braham gyani kee Gat braham gyani jaanai.
Braham gyani ka ant na paar.
Nanak braham gyani ka-o sada namaskaar.7.*

The Braham Gyani is blessed with all of the divine qualities of Akal Purakh, such as having no boundaries and limits. His divine qualities cannot be evaluated or estimated by any person, therefore, it is of prime importance to understand that we should all bow before such an enlightened soul. The Braham Gyani's Mahima, divine qualities, are so many just like the Almighty Himself, that no matter what we say in His praise, we cannot describe His divine qualities. The Braham Gyani is like the Creator Himself. The Braham Gyani is also God for all. Nobody can estimate and describe the spiritual powers of a Braham Gyani. Only a Braham Gyani can describe another Braham Gyani. Otherwise, there is no-

one that can describe His divine qualities and spiritual powers. Therefore, we should always offer our Namaskaar and Dandauth Bandhna when greeting such an enlightened soul who is one with God Himself.

*Braham gyani sabh sarisat ka kartaa.
Braham gyani sad jeevai nahee martaa.
Braham gyani mukat jugat jee-a ka daataa.
Braham gyani puran purakh bidhaataa.
Braham gyani anaath ka naath.
Braham gyani ka sabh oopar haath.
Braham gyani ka sagal akaar.
Braham gyani aap nirankaar.
Braham gyani kee sobhaa braham gyani banee.
Nanak braham gyani sarabh ka dhanee.8. 8.*

The Braham Gyani Himself is the Creator of this universe and runs the universe and who can run the universe? Only Akal Purakh. The Braham Gyani is above the cycle of life and death. He is always alive and existent. He is the Truth. He is the one who can show the path to salvation and the giver of the highest spiritual condition. This means that a Braham Gyani has the capability to institute a person into the highest spiritual condition – Sach Khand. Only God can do this so that means the Braham Gyani is Himself the Almighty.

Braham Gyani is the father of all of the orphans. Apart from the Sant, we are all orphans. The ones who are not Suhaagans are considered to be orphans. Everything that we see is owned and operated by the Braham Gyani. HE HIMSELF IS LIKE GOD. Only a Braham Gyani can know a Braham Gyani's Divinity and spirituality, His actions, reactions and deeds, because He is the owner of the entire universe.

ASTPADI 9: APRAS : IN PRAISE OF A PURE SOUL

Salok.

*Ur dhaarai jo antar naam.
Sarabh mai paykhai bhagvaan.
Nimakh nimakh thaakur namaskaarai.
Nanak oh apras sagal nistaarai.1.*

Guru Pantham Patshah Ji has very kindly explained to us the place of a Sadh and a Braham Gyani in the previous two Astpadis. This Astpadi now describes a soul that is called an Apras. This Astpadi deals with one of the most important mandatory divine principles pertaining to the Mahima of a Sadh and a Braham Gyani. The principle is that the Shabad and Surat must combine inside a person to make them into an Apras soul. Shabad and Surat only combine with the GurParsaad of a Puran Braham Gyani. When they combine it transforms an ordinary soul into a Pargateyo Jyot Puran Braham Gyani and such a soul has been called an Apras. We need to understand and practice this principle of transformation in our daily life if we really want to benefit from the divine wisdom in this Astpadi.

Many read Sukhmani Sahib on a daily basis. Some even do multiple readings everyday, but the sad fact is that the majority of those who read the Bani don't actually do what the Bani teaches. They are convinced that merely reading Sukhmani Sahib is a good deed that pleases God. Reading Bani is of no use if we don't practice Bani in our daily life. Practice of Bani in our daily life is the key to success. Reading Bani is following the status quo, but practising what we read is following the real eternal teachings. Reading Bani without understanding is an empty ritual, but applying GurBani to our life brings all of the divine qualities in our Hirda. So applying Bani in our life is the key to success.

There is much confusion among the Sangat about the meaning of Shabad Guru and the role of a Braham Gyani, a Pargateyo Jyot, a SatGuru. The reason for this confusion is due to the misunderstanding about the human element of a Braham Gyani, a Pargateyo Jyot. With the blessings of the Guru and Akal Purakh we are making an attempt to remove this confusion from the minds of the Sangat. Please look at these words with a fresh and open mind. We are hopeful that it will help you remove or diminish any confusion you may have on this subject and hopefully benefit you.

COMBINATION OF THE SHABAD GURU AND A SOUL

The Shabad Guru is Sri Guru Granth Sahib Ji. It has been very clearly mentioned in GurBani that Sri Guru Granth Sahib Ji is the Gyan Saroop of Akal Purakh, "*Pothi parmashwar ka thaan. Sadh sang gao gun gobind puran braham gyan.*" The Granth represents the Gyan Saroop of the Almighty. It defines what a Guru is, what a Sant is, what a SatGuru is, what a Braham Gyani is.

The word Guru means the person or the entity who can enlighten us from inside and take the darkness away. Sri Guru Granth Sahib Ji gives us all of this divine knowledge. Once this divine knowledge is put into practice by us with full commitment and belief then one can become a Sant, a Braham Gyani. And there is no difference between a Sant and Akal Purakh Himself. A Braham Gyani and the Almighty are the same, "*Ram sant dohen ek hain,*" and "*Braham gyani aap parmashwar.*"

The Shabad Guru is the Gyan Guru and the Pargateyo Jyot is the Braham Gyani. If the Shabad Guru was everything and could give salvation by itself to an ordinary person, then what was the need for Guru Nanak Patshah to institute Bhai Lehna Ji as Guru Angad Dev Ji and further Gurus too? What was the need of Guru Dassam Patshah Ji instituting five Puran Khalsas, each one of which was a Puran Braham Gyani? Each one of them was called a SatGur Poora (Perfect SatGuru), "*Khalsa mera satgur poora.*"

It was a combination of the Shabad Guru and a soul that created Dhan-Dhan Guru Angad Patshah Ji and Guru Angad Patshah Ji's Guru was Dhan-Dhan Guru Nanak Patshah Ji who was a Pargateyo Jyot Puran Braham Gyani. Guru Amar Dass Ji's Guru was Guru Angad Patshah Ji and so on. A soul was required to continue the Pargateyo Jyot in Guru Angad Patshah, then in Guru Amar Dass and so on. That is why and how it continued. The question then is why did this stop after the tenth Guru? The answer is very simple and is written in GurBani repeatedly, "*Har yug yug bhagat upayea.*"

The answer is that it didn't stop. The GurParsaadi game didn't stop and has never stopped and will never stop. It continues and will continue in a different form at a different place for all times. There are no two Braham Gyanis or Bhagats or Sants alike. There has never been and never will be. Everyone's Bhagti is different. That is why every Bhagat's style is different, "*Chaal nirali bhagta keru bikham marg chalna.*"

After Guru Dassam Patshah there have been a number of Braham Gyanis. In fact, Guru Dassam Patshah Ji created five Puran Braham Gyanis, known today as the Panj Pyare. He called them "*Khalsa mera satgur poora.*" After them there has been a continuous stream of such Braham Gyanis. They are here today as well and they will continue to

nurture spirituality for all times and Ages to come. The creation survives only because of the existence of such spiritual souls on this Earth.

This divine system is the creation of Akal Purakh and nobody can change it. Actually, it is not a system, it is complete and pure Truth and Truth is Truth. Truth has only one identity and cannot be changed by anybody. It was Truth and has remained Truth throughout all Ages past present and future, *“Aad sach jugaad sach. Habi sach nanak hosi bhi sach.”*

Everything explained here is what the Shabad Guru teaches us. The divine laws have never changed since their inception and will never change. They were the same when brought out from the Dargah by Guru Nanak Patshah and will always remain the same when brought out by other Braham Gyanis.

Guru Granth Sahib Ji is the divine knowledge sung in the praise of Naam, Akal Purakh, Sant, Bhagat, Gurmukh, GurSikh, Junn, Bhai (brother of the Guru i.e. a Brahm Gyani), Sadh, SatGuru, Braham Gyani and Khalsa. There is a large content of GurBani that concentrates on the praise of this human element. Stop for a moment to ask yourself why that was? You will realise that it is not right to discard the importance of the human element in our spiritual development.

Even within the human element, a person who is a Guru does not mean that their physical body is the Guru. The Guru is the Pargateyo Jyot in the body that represents the divine element. The Param Jyot, God, needs a physical body to appear in this world to help others in marching towards the complete realization. Those who disregard this Eternal Truth remain in Dharam Khand or lower and are never able to progress in spirituality.

Guru Nanak Patshah Ji was Nirankaar Roop – the Roop of Akal Purakh Himself. It is not adequate to call Him a Guru when He was Nirankaar Roop Himself. He was the living God on Earth. We can follow the same direct and difficult path as was followed by Nirankaar Roop Nanak Patshah Ji to become a Pargateyo Jyot Puran Braham Gyani and realize our spiritual goals. But, there is an alternative route too that was instituted by Nirankaar Roop Nanak Patshah Ji. And that is to become like Bhai Lehna Ji and do it faster, in fact much faster. What Nirankaar Roop Nanak Patshah Ji started preaching at the age of 34 years, Bhai Lehna Ji achieved in few years. It is up to us what route we choose. Everybody cannot be like Guru Nanak Patshah Ji. There are very few souls born like that on this Earth. There is nothing wrong in becoming like Bhai Lehna Ji to achieve our spiritual goals.

Let us look at the verse, *“Shabad guru surat dhun chela.”* The Shabad Guru is the Gyan Saroop of Akal Purakh, the divine knowledge, the Braham Gyan. Since it teaches us all of the divine laws it is known as the

Guru. Also it is Guru because it takes away darkness from inside us and enlightens us with the true meaning of spirituality. It provides us with guidance to follow the Truth and become Truthful and serve the Truth.

Now what does Surat mean? It means the soul, the mind, the Hirda within a human body. Dhun means the commitment, the Shardha, the Lagan which comes with belief. Chela is again the human element. The relationship between Guru and His disciple.

Now if we put into practice just this one line from Guru Nanak Patshah Ji then we will reach Sach Khand and become a Jivan Mukta, a Sant, a Brahm Gyani. Is it not appropriate to say that now we can help others to realize their spiritual goals? This is exactly what has been repeatedly said in the Shabad Guru, the Dhan-Dhan Sri Guru Granth Sahib Ji. That is exactly what was done by the ten Gurus. That is exactly what has been done by other Brahm Gyanis around the world. That is exactly what will continue to happen forever. Again there may be unlimited ways to realize the Almighty, but based on the history of our Gurus these are the paths we can choose to follow. One Nirankaar Roop Nanak Patshah Ji followed and the other one that was followed by Bhai Lehna Ji. Remember, the path followed by Bhai Lehna Ji was much easier and quicker.

Now, the question is what about the path that most people follow nowadays i.e. the path of taking Khande Batta Ki Pahul (Sikh Initiation) from the Panj Pyare (five beloved ones)? It is fine to follow this path and the majority of the Sangat does that. The only thing is that for the majority it takes too long to realize their spiritual goals, that is if they do indeed realize them. Why is that? It is very important to understand that the Panj Pyare instituted by the Dassam Guru were Puran Brahm Gyanis. They were Puran Khalsa and according to GurBani, Khalsa is a Puran Brahm Gyani. Dassam Patshah said, "*Khalsa mera satgur poora.*"

Now here is the human element again – Khalsa. So are the Panj Pyares who give Khande Batta Ki Pahul five Puran Khalsas? Is even one of them a Puran Brahm Gyani who meets the standard set by Dhan-Dhan Dassam Patshah Ji? Unless we can find even one Puran Khalsa in the Panj Pyare we cannot expect to get the GurParsaad of Naam Amrit, Seva and Puran Bandgi. Even if we can find one Puran Khalsa that is more than enough, because He can give us the GurParsaad of Naam, Puran Bandgi and Seva, Parupkaar and Maha Parupkaar.

Another very important point to understand is the fact that Guru Dassam Patshah Ji Himself gave GurParsaad of Amrit to the first five and by virtue of this GurParsaad these fortunate five became Puran Khalsas. After that Guru Patshah Ji gave them the Wadyaee and called them SatGur Poora. Another illusion is that these five together become the SatGur. This is not true because each one was a Puran Khalsa and being so each one of

them became SatGur Poora.

There is another very important point to understand. When Guru Dassam Patshah Ji created these five Puran Khalsas, they were five out of out of tens of thousands. Only the five who really loved the Guru came forward. Only five out of thousands of Sangat present there came forward to give absolutely everything to the Guru. Only five fortunate ones completely surrendered to the Guru and that is how they achieved the GurParsaad and became Puran Khalsas. The rest of the Sangat did not come true to the standards of the GurParsaad of Naam, Puran Bandgi and Seva, Parupkaar and Maha Parupkaar.

Imagine if all of the Sangat had completely surrendered to the Guru, then all of them would have become Puran Khalsas. But, it is very difficult to completely surrender to the Guru. The ones who do it though, get the GurParsaad and become Gurmukhs. All others are Munnmukhs.

If you have already been following this path for a long time and have not realized anything then there is obviously something wrong. Now it is up to you to remove the illusions from your mind and soul and learn and follow GurBani in its real eternal sense and benefit from it.

We have shown how the Shabad and Surat combine together with the GurParsaad blessed by a Puran Braham Gyani. Shabad and Surat combined transforms an ordinary soul into a Pargateyo Jyot Puran Braham Gyani. And such a soul has been called an Apras in this divine Salok. Only a soul that has become an Apras can only transform an ordinary person and make Him like Him – Apras.

There is a mythical stone called Paras Pathat (philosopher's stone). The very special thing about this stone is that if we touch a piece of iron to this stone, the iron turns into gold. Similarly, whoever comes under the Chhattar, the eternal blessings of such an Apras and gets the GurParsaad of Naam Bandgi and Seva, eventually becomes Jivan Mukht and becomes Apras too. They will always and forever remain absorbed in the Amrit – Nirgun Saroop Puran Parkash and will feel the presence of the Nirgun in the Sargun. They will feel the presence of God everywhere. In summary, only an Apras can transform an ordinary person into an Apras.

Astpadi.

*Mithi-aa naahee rasnaa paras.
Man meh pareet niranjan daras.
Par tari-a roop na paykhai naytar.
Sadh kee tahal sat sang hayt.
Karan na sunai kaahoo kee nindaa.
Sabh tay jaanai aapas ka-o mandaa.
Gur parsaad bikhi-aa parharai.
Man kee baasnaa man tay tarai.*

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*Indree jit panch dokh tay rahat.
Nanak kot madhay ko aisaa apras.1.*

Guru Pancham Patshah Ji is very kindly continuing to give us the divine wisdom about the attributes and qualities of a person who becomes an Apras. Again it is of paramount importance for us to understand this part of the Sukhmani Bani. By putting it into practice in our daily life we reap unbelievable rewards. Unfortunately most people are not following this part of the divine wisdom. The same message has been presented by the Guru Sahibs not only in the Sukhmani Bani, but in the entire Sri Guru Granth Sahib Ji.

What are the divine qualities that make a person an Apras? The most important thing is that such a soul has freed himself from the shackles of Maya. All His senses are free from the influence of Maya and they are under Puran Hukam of Dhan-Dhan Paar Braham Parmesar. Such a soul is a completely truthful person. He lives a completely truthful life. Such a soul acts and reacts truthfully, practices Truth, abides by Truth, delivers the Truth and serves the Truth.

All of the untruthful actions and reactions – the Asat Karams, are carried out under the influence of the Panj Doots. These Panj Doots reside inside our body:-

- KAAM resides in the lower portion of our body around the sex organ.
- KRODH resides in the stomach area.
- LOBH and MOH reside in the chest area, and
- AHANKAAR/HAUMAI is the biggest enemy and lives in our head. It is the most difficult to control.

Most people's daily actions and reactions are controlled by the Panj Doots and desires. Their mind works under the direct control of the Panj Doots. Our past life has a very big influence on how we conduct ourselves in our day to day activities. And our current life's character is greatly influenced by our character that prevailed in all of the previous lives.

The idea is to get away from the influence of our past life and previous lives in our daily conduct to be free from the control of the Panj Doots. This is the most difficult task to accomplish. To win over the Panj Doots and all desires is winning over the mind and bringing all your senses under the control of Param Jyot – in Puran Hukam. The person who does that becomes an Apras. Winning over the mind and desires is the most difficult task and when a person does that He becomes an Apras. This is the most important divine quality of a person who becomes Apras.

When a person becomes Apras all of the Doots leave His body and His body becomes as pure as gold. Then nothing can distract Him. No illusion, delusions, no Dubidha, no effect of Maya. In fact, Maya comes under His

control. Maya lives under His Charans and serves Him. There is only one person in tens of millions who reaches this state of spirituality and achieves the Param Padvi.

The next very important and mandatory divine quality of such a person who becomes an Apras is utmost humbleness. Humbleness is the key element in the life of an Apras. He is full of utmost humbleness and humility, Gareebi Ves Hirda. Humility of the mind and soul is the key to the Dargah of Akal Purakh.

The next very important and mandatory divine quality of a person who becomes an Apras is that He doesn't listen to nor indulge in the Nindya - the slandering of others. Nindya 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 put down the person being criticized in society. In certain cases it will go to extent of excluding the person from daily dealings then completely disrespecting him in 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, or flattery in the divine language. The interesting thing is that doing Nindya is enjoyable for ordinary people. We have seen that people give much more time and attention to negative criticism of somebody, than trying to gain from that person's good qualities.

In all such discussions propagating Ustat and Nindya, we have observed that the participants don't mind spending a lot of time. There are only a few rare ones who avoid such negative criticism and flattery to concentrate and learn from the good qualities of another person.

Ustat and Nindya have been a part of the human character since the beginning. Though both Nindya and Ustat are prohibited in GurMat, it is Nindya that is much more dangerous. It is a serious mental sickness – Mansik Rog. We should therefore, not resort to doing Nindya of anybody, whether He or she is an ordinary person being controlled by the Panj Doot or a Sant. The consequences of Nindya are very serious and are sure to cause irreparable damage to our spirituality as well as to our physical being.

A Nindak, the person who is doing Nindya, is a Munnmukh and Maha

Moorakh (great fool) according to GurBani. A Nindak may even be reading a lot of GurBani, but has never truly understood or applied it. A Nindak has a blackened face, Kala Mooh, in the Dargah and is heavily punished in the Dargah of Paar Braham Parmesar. A Nindak is in a living hell - Narak, for a long time. An Apras never indulges in Nindya of others and keeps Himself clean inside and free from this serious mental sickness.

Such an Apras is always absorbed in the Amrit and drinks the Atam Ras continuously. For Him all women, except His own spouse, are sisters, daughters and mothers. All men are brothers, fathers and sons. He is always absorbed in the Sat Sang and in the act of uniting His Sat Sangat with the Almighty. This is the highest service of the Sat, the only Eternal Truth which lives and prevails forever, the Aad Sach Jugaad Sach. By doing so, He serves His Guru, GurSangat and the Gur. All this happens only with GurParsaad. Nobody can achieve this spiritual state without the GurParsaad. Winning over the Panj Doots and Asa, Trishna and Mansha happens only with the GurParsaad. Winning over all of the mental corruptions and sicknesses happens only with the GurParsaad. Achievement of all of these divine qualities happens only with the GurParsaad. The one who is fortunate is one in tens of millions and only they get the GurParsaad of these divine qualities and become an Apras.

*Baisno so jis oopar suparsan.
Bisan kee maa-i-aa tay ho-ay bhinn.
Karam karat hovai nihkaram.
Tis baisno ka nirmal dharam.
Kaahoo jal kee ichhaa nahee baachhai.
Kayval bhagat keertan sang raachai.
Man tunn antar simran gopaal.
Sabh oopar hovai kirpal.
Aap darirhai avrah naam japaavai.
Nanak oh baisno param Gat paavai.2.*

Guru Pantham Patshah Ji is very kindly continuing to reinforce in us the divine attributes and qualities of a person who becomes an Apras. Here again Guru Patshah Ji has reiterated the relationship of Maya with an Apras. The basic meaning of the Shabad Apras is “which cannot be touched by Maya.” This means which cannot be harmed or distracted by Maya.

The person who keeps on working on the Sato Karams and pleases God, gets the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva - Parupkaar and Maha Parupkaar. They reach the heights of the spiritual world and become an Apras. They get relieved from the shackles of Maya, they win over Maya completely. They win over desires completely and reach the Param Padvi.

The Real Eternal Meaning Of The Shabad Kirtan

An Apras soul is always absorbed in Kirtan. The Shabad Kirtan is a divine word which is very commonly used in day to day religious life. The true eternal and divine source of any word in GurBani is the Eternal Truth, the Dargahi Truth, Nirankaar's Hukam. The divine word basically represents the Param Tat; the Braham Tat; the divine essence; the divine Jyot; the divine light. That is what the phrase "*Shabad Guru*" means. The Eternal Truth part of any word is the Guru part - the divine Jyot. The Param Tat part of any word is the Guru part as it enlightens us from inside and removes the darkness of the Maha Kaal – Kal Age – the Dark Age from our Hirda and soul and unites us with the Almighty, Paar Braham Parmesar. Due to the unlimited spiritual power of the Shabad, the Param Jyot and Atam Ras Amrit continuously forever - for all Ages to come.

Every Shabad has a divine essence in it that is why it is called the Shabad Guru. Each and every word of GurBani is a Shabad Guru due to the presence of the Sat Tat; the Braham Tat; the Eternal Truth; the Divine Light and Divinity in it. That is why every word is a Guru because it tells us and provides us with the divine wisdom to achieve the highest status in Divinity, which is merger in the Almighty Himself and thus become Jivan Mukh.

The Shabad is the Hukam. And the mother of all Shabads is the Shabad Naam, the GurParsaad. This is the highest Hukam of Akal Purakh. There is a deep divine connection of this Highest Hukam with each and every word that is in GurBani, because this Highest Hukam of Naam, the GurParsaad, is the Origin. Everything has emanated from this Origin. The entire GurBani is the explanation of this Origin. This Origin is Akal Purakh Himself and His GurParsaadi Naam. Let us see how the word Kirtan is connected with this Highest Hukam of Akal Purakh which is the Naam. The word Kirtan comprises of two words:- Kir and Tunn. Kir means:-

- to stabilize (in Punjabi it means Keelna),
- to become stable,
- to keep it away from all kinds of distractions, delusions and illusions,
- to control,
- to keep in a stable position,
- to keep it tied,
- motionless,
- no movements,
- silent,
- calm,
- no thoughts,
- emptiness of thoughts,

- concentrated around a pivot,
- become a pivot,
- become still, and
- no effect of any outside worldly things.

The second word Tunn means the physical body. Under normal daily circumstances the mind is directed by our own wisdom, the worldly wisdom, the wisdom of the society around us, our own education and so on. The mind is behind all of our actions and reactions. All of our physical deeds and mental thoughts are governed by the self-wisdom or the worldly wisdom. In summary, we can say that the physical body is directed by the mind which itself is based upon self or worldly wisdom.

The existence of our Tunn – the physical body is due to the life element in it. This life element comes in our physical body due to the presence of the divine element which is the soul – Atma. This is a part of the Param Atma the Almighty, the Braham Tat, the Param Tat, the divine Jyot, the divine light. We breath and remain alive due to this divine element. The moment the soul leaves the body, the body dies and goes back into its respective elements in the universe.

Combining these deep divine meanings of these two words Kir and Tunn will give us the deep divine meaning of the word Kirtan. By virtue of these divine meanings the essence of this word comes out to be, “stabilization of our mind,” meaning:-

- no effect of any outside worldly things.
- make the mind calm and motionless,
- keep the mind away from thoughts,
- keep the mind out of distractions, illusions and delusions,
- keep the mind calm and empty (of any kind of thoughts) without any effect of the outside world,
- have a complete control over the mind, and
- in fact, win over the mind.

When such a status of mind comes into being, then the divine element comes in to control everything. The divine light and Divinity gains control of everything. The Param Tat, the Braham Tat comes in to control the mind. And under the control of the divine mind, the body also acts and reacts according to the divine wisdom. This means that the mind and body start to operate according to the divine wisdom. This is known as the Puran Hukam state of the soul and mind. Such a state is described as the Kirtan state of the mind and soul.

Such a state of mind and soul comes in when Naam takes over the mind and soul and so the body comes under the highest Hukam – Naam Hukam, which is the GurParsaad. Such a state is called Samadhi and Sunn Samadhi. This comes when we are instituted in Karam Khand and Sach

Khand. When GurParsaad goes into the Surat and Hirda, the mind and soul are filled with Naam Amrit and we continuously recite inside our Surat and Hirda and eventually in every bit of our body, the GurParsaadi Naam.

Kirtan is the state of our soul and mind when we win over the mind; when we conquer our mind; when we conquer over the five vices and all of our desires; when Naam Simran goes on automatically and continuously inside our mind and Hirda. This is what Kirtan means in a divine sense and since at this stage of spirituality the Dassam Dwaar also opens and all of the seven centers of spiritual energy are activated and also the Anhad Naad word is heard in the Dassam Dwaar continuously, it becomes the real Akhand Kirtan because it never stops, it goes on 24 hours a day for ever.

Listening to Kirtan means listening to the Anhad Naad word in the Dassam Dwaar. Singing Kirtan means the Rom-Rom Naam Simran, which is the Amrit Ras, and the Atam Ras and is the divine pilgrimage - the inner pilgrimage. The singing of GurBani with the tongue is the Rasna Ras (enjoyment of the tongue) and listening to GurBani with the ears is Kanni Ras (enjoyment of the ears), this is all the Atsath Teerath – outer pilgrimage and of little spiritual value. So in this way an Apras is always absorbed in the Kirtan, the Akhand Kirtan.

The essence of the Shabad Dharam is that Karams are performed without any desires. The Apras does not expect any rewards for His deeds. An Apras becomes the true definition of Dharam. An Apras has brought into His Hirda all of the divine qualities. That is the real Dharam. Becoming Sat Saroop is the Dharam and that is an Apras.

An Apras is very kind and this is a mandatory divine quality. Utmost kindness is a deep divine quality. In fact, there is no limit to kindness. It cannot be measured. It is without boundaries, that is why it is called a deep divine quality. Utmost kindness promotes true eternal love and is a divine quality of Paar Braham Parmesar – Dana Dina (Always Kind), Param Dyaloo (Supremely Merciful), Dayal Bakshind (Merciful Forgiver), Bakshanhara (Forgiver Of Sins). That is what makes Him Nirvair. That is what makes Him Mith Bolra - always soft and sweetly spoken. He never hurts anybody. Our sorrows and troubles are due to our own past deeds. When we sincerely pray and ask for forgiveness, He always overlooks our bad deeds and forgives us for all of our bad deeds and bad habits and gives us chance after chance to reform ourselves.

Utmost kindness is a mandatory deep divine quality of a Sant, a Bhagat, a Gurmukh, a SatGur and a Braham Gyani. All of these entities are also called Apras. This is what makes such an entity Ik Drisht – single vision. For such a soul all are equal, there is no discrimination, no hatred no duality in a person who is kind, as kind as Akal Purakh Himself. Forgiveness is His nature, forgiveness is the Dharam, kindness is the

Dharam, being Nirvair is the Dharam. All of these things promote true love and compassion for others, which is unlimited like Braham Himself.

Kindness and forgiveness go hand in hand and are very powerful as far as Divinity and spirituality is concerned. They bring us eternal peace. They take us closer to the Almighty and remove ego from within us. They promote sacrifice and service for others, feeling the pain of others and working towards relieving the pain of others, thereby promoting the true service of humanity and hence of Akal Purakh.

Such an Apras is always absorbed in Naam. Naam goes into His Rom-Rom. Rom-Rom Simran is a very high spiritual and eternal stage. It comes in us when our soul is instituted in Sach Khand. This is the last stage of Naam Simran. It is when Naam Simran goes into every cell of our body. Each and every cell does Naam Simran. In every fraction of a second the body recites Naam with every cell. This happens when the Suksham Sareer, which is also called the soul, is completely cleaned and is filled with Amrit. In fact, it becomes Amrit by itself. It gets filled with the Nirgun Saroop Param Jyot Puran Parkash and then it gets over filled. In fact, the Amrit starts to flow out of the Suksham Dehi and starts to effect the physical body. We actually physically feel and experience that each and every part of our body is vibrating with Naam. That each and every cell of our body is vibrating with Naam.

Rom-Rom Simran is the real Akhand Kirtan, it is the real Kirtan, it is the real Akhand Paath. It is the real Amrit, the highest Amrit, the Atam Ras Amrit, the Atam Ras Kirtan, the Puran Jyot Puran Parkash Amrit, the Nirgun Saroop Amrit. Rom-Rom Simran is when every cell of our body becomes Sat Naam, when every cell becomes Amrit, when the Param Jyot flows through every cell of our body, and that is what happens physically and is experienced physically.

It is felt and experienced very prominently in the more sensitive parts of the body like hands, head, forehead, spine, feet, but it can be felt and experienced like a pulse in all parts of the body. When we reach this stage then every cell of our body becomes so sensitive that when we listen to Kirtan and GurBani, our Rom-Rom hears, feels and experiences GurBani and the music. The Anand becomes the greatest when GurBani is sung in the Raag (musical measure) in which it is written. This is the height of Naam Simran, when each and every cell sings in praise of Akal Purakh, His Naam. That is what an Apras enjoys continuously.

An Apras becomes Naam Ka Daata, Amrit Ka Daata. He absorbs himself in Parupkaar and Maha Parupkaar of helping others unite with Naam by giving them the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva. He helps others to walk through the entire course of their internal pilgrimage and complete realization. He helps to transform them

into becoming just like Himself. He helps them to become an Apras as well by helping them to reach the Param Gat status which is the achievement of the Param Padvi – the highest spiritual status.

*Bhag-utee bhagvant bhagat ka rang.
Sagal ti-aagai dusat ka sang.
Man tay binsai saglaa bharam.
Kar poojai sagal Paar Braham.
Sadhsang paapaa mal khovai.
Tis bhag-utee kee mat ootam hovai.
Bhagvant kee tahal karai nit neet.
Man tunn arpai bisan pareet.
Har kay charan hirdai basaavai.
Nanak aisa bhag-utee bhagvant ka-o paavai.3.*

Guru Pantham Patshah Ji is very kindly continuing to reinforce in us the divine attributes and qualities of a person who becomes an Apras. Guru Patshah Ji is describing some of the other qualities of an Apras and how a person can become Apras.

The true Bhagautee, the devotee of Adi Shakti, loves the devotional worship of God. The true devotion is to surrender everything we have to the Gur and Guru. Everything belongs to Him. The Bhagat worships Bhagwant and Bhagwant worships the Bhagat. Just as the Bhagat does Dhyaan of Bhagwant with full and complete Sachee Shardha, Sachee Preet, full and complete commitment, trust, devotion, faith and love then Bhagwant is so pleased with His Bhagat that the Bhagwant does His Bhagat's Dhyaan. This means as much as we give back to Him so much and much more the Bhagwant will return back to us.

There is no limit to these divine qualities - Sachee Preet, Sachee Shardha, trust, faith, commitment, belief, devotion and love. As much as we give of these to Bhagwant, He multiplies these many times and give them back to us. This is the divine law pronounced by Him and all of the divine laws pronounced by Him are automatically implemented when we follow them with commitment, belief, trust, faith, devotion and love towards Him.

All of these divine traits have no limits. Let us think for a second can anybody measure love? Can anybody measure commitment and belief? Can anybody measure trust? Can anybody define a yardstick for devotion? Can anybody define a yardstick for Shardha and Preet? These divine traits are limitless. There is no measurable depth of these divine traits and qualities. They are infinite like Akal Purakh. When we practice these divine qualities and bring them inside our Hirda, then our Hirda becomes infinite too. It becomes a place where the Infinite resides. This is all Bhagat Ka Rang (the divine qualities of the Bhagat):-

- Fearlessness - Nirbhao,
- Ik Drisht,
- Nirvair,
- Karta Purakh – the only Doer,
- Akal – beyond the Kaal, beyond time and space,
- Ajuni – beyond the cycle of birth and death,
- Saibhun(g) – self created self supported,
- Sat Santokh – contentment, no desires, utmost humbleness.

This is all Bhagat Ka Rang. The Bhagat gets absorbed in all of these divine qualities. These divine qualities becomes an inseparable part of the Bhagat's Hirda. There remains no difference between Bhagwaan and the Bhagat. The Bhagat praises Bhagwant and Bhagwant praises the Bhagat. Everything that belongs to Bhagwant, belongs to the Bhagat.

An Apras forsakes the company of all that is wicked. What is wickedness? What is the meaning of Dusht (sinner) in a human being? The Panj Doot part is the wicked part, the Dusht part. It is Trishna that forces a person to become wicked. Desires are the basic reason for making a person mentally sick. When desires are fulfilled according to our Karams, then you get a short lived happiness. But, when desires are not fulfilled then it brings sorrow and pain. Unfulfilled desires cause you to start complaining and not accepting God's Hukam. The accumulation of these sorrows and pains leads to mental depression which leads to mental sicknesses. So Dusht is that part of a human being which is influenced by Kaam, Krodh, Lobh, Moh and Ahankaar. These things are nowhere near the Apras.

All doubts are removed from the mind of the Apras. These doubts, the Dharam Ke Bharam, are serious road blocks to your spiritual progress. These doubts are defined as Dubidha. Dubidha means double mindedness, distortion of our mind, distraction of our mind, disbelief. Dubidha takes us away from the core of GurBani, away from Tat Vastoo, the Tat Gyan, the deep divine knowledge and understanding. Without divine understanding, Dubidha keeps us in Dharam Khand or below for ages. This is the main reason for 99% of the people being in Dharam Khand or below.

Dubidha is a very serious mental sickness, Mansik Rog. It blocks our mind and stops us from progressing on the path to Eternity, to salvation, to Jivan Mukti, to meeting the Almighty. As long as we are in Dubidha we have doubts that make us lose our confidence in the correct spiritual path. We even ignore what GurBani tells us, for example that we need a Braham Gyani, Sant, Apras to give us GurParsaad. We doubt what GurBani says due to the miscommunication to us from various sources. Dubidha will not allow us to reach anywhere spiritually.

For our spiritual advancement we need to have a crystal clear direction to follow. That is what we are blessed with when we do eventually

eradicate all of the doubts, delusions, illusions from our mind. This leads us to become an Apras. Or in other words an Apras is never in any kind of Dubidha, delusions, illusions or Bharams.

The Apras performs devotional service to the Supreme Lord God in all. For Him, Nirgun and Sargun becomes one. He sees the presence of the divine Jyot in every creation. He sees God all over and that is how He becomes Nirvair. This is how He becomes Ik Drisht.

In the company of the holy, the filth of sin is washed away. The filth and scum of the mental sicknesses created by the Panj Doots and Trishna can only be washed in the company of an Apras. Only the one who has already done so can be called our teacher, our Guru. Only the one who has achieved the supreme spiritual status and won over His mind completely and won over Maya completely has the authority to give us the GurParsaad of Naam, Naam Ki Kamai, Seva, Parupkaar and Maha Parupkaar. And only Naam and Naam Ki Kamai can wash off all of the scum and dirt of our mind. Only the Sangat of such an Apras can help us wash the dirt of our mind and clean us up completely from inside. Only the Sangat of such an Apras can make us completely truthful on the inside and fill up our Hirda with all of the divine traits and qualities.

The wisdom of such a Bhagaatee becomes Supreme. This means the Bhagaatee becomes a Braham Gyani. A Braham Gyani is a walking encyclopaedia of divine wisdom. He has earned the divine wisdom through practice of GurBani in His daily life. He constantly performs the service of the Supreme Lord God by seeing the Truth, speaking the Truth, hearing the Truth, serving the Truth and delivering the Truth. He becomes the custodian of the Amrit and can deliver the GurParsaad of Naam, Naam Ki Kamai, Seva, Parupkaar and Maha Parupkaar to the others. In this way He makes their lives sublime by getting them to realize their spiritual objectives. He dedicates His mind and body to the service and love of God. Dedication of the physical body to the Almighty means:-

- the dedication to Naam Simran,
- collecting Naam Ki Kamai,
- doing Seva of others,
- involving our self in Parupkaar, such as:-
 - doing good for others,
 - helping others,
 - serving the poor and down trodden,
 - donations,
 - service,
 - charity and similar activities.

Maha Parupkaar means:-

- helping others in uniting with God,

- giving the GurParsaad of Naam, Naam Ki Kamai and Seva to others,
- helping others to complete there internal pilgrimage,
- leading others to complete realization,
- guiding others in how to achieve Jivan Mukti and to become an Apras themselves.

The mind of an Apras does not exist any more. He doesn't follow the worldly wisdom - Sansarik Mat, the self wisdom - MunnMat, nor the bad wisdom - DurMat. The only thing He follows is the divine wisdom - GurMat. Eventually, His mind is replaced by the Param Jyot. This is when His body is directed by the divine wisdom and He is completely enlightened. Then the Lotus Feet of the Lord abide in His heart. The Charans of Akal Purakh are saturated in His Hirda. Such a Bhagaautee attains the Lord God. Such an Apras gets united with God.

*So pandit jo man parbodhai.
Raam naam aatam meh sodhai.
Raam naam saar ras peevai.
Us pandit kai updays jag jeevai.
Har kee katha hirdai basaavai.
So pandit fir jon na aavai.
Bayd puraan simrit boojhai mool.
Sookham meh jaanai asthool.
Chahu varnaa ka-o day updays.
Nanak us pandit ka-o sada adays.4.*

Guru Panoram Patshah Ji is very kindly telling us how a person can become Apras. His astral body, the Suksham Dehi, becomes absorbed in the GurParsaad of Naam. This begins to happen when we dedicate ourselves to Naam Simran and start collecting Naam Ki Kamai. Then slowly and surely with GurParsaad, our soul - the Atma, the Suksham Dehi, becomes pure and clean. It becomes Kanchan Dehi, meaning as pure as gold. Our body and soul are relieved of the Panj Doots and Trishna. All of our sins are washed away. The effect of all of the sins committed thus far including all of the previous lives are washed away. In this way an ordinary person becomes an Apras.

The Apras enjoys Naam Ras - the Amrit, continuously. His entire body physically feels the vibrations of Naam. This is the presence of the super power of God inside Him. A continuous stream of cosmic energy, Amrit, keeps on flowing through His physical body. This is a very special divine feeling and keeps the Apras absorbed in enjoying this continuously flowing Amrit, enjoying the Atam Ras.

Some people are also given the GurParsaad of seeing Parkash, meaning seeing the Nirgun Saroop (Divine Light) with their eyes open.

Some people see the Divine Light when they close their eyes. These blessed people see the Divine Light all around an Apras.

It is worth mentioning here a very most important point concerning GurParsaad of Naam. Everything that makes spiritual advancement happens is GurParsaad. Nothing is going to happen by our own efforts. Everything happens by GurParsaad only. However, it is crucial that along with praying for the continuous flow of the GurParsaad of Naam, we need also to be praying for GurParsaad of Puran Bandgi. Puran Bandgi means doing Naam Ki Kamai and Seva. And Seva means doing Parupkaar and Maha Parupkaar. Pray for winning over Maya completely, for winning over desires completely, for filling our Hirda with all of the divine qualities, for exercising GurBani in our daily life.

Such an Apras dives into the Mansarovar - the Nirgun Saroop, and carves all of the divine qualities inside His Hirda and becomes a Braham Gyani and becomes a custodian of the GurParsaad of Naam, Puran Bandgi and Seva. The Apras can help us go through the same process which He has been through and takes us to the heights of the spiritual world and make us and Apras as well.

The words and teachings of such a soul who becomes an Apras is called the word of God. This is because there remains no difference between God and Him. The words and teachings of such a person provide life to the entire creation. The GurParsaad of Naam and Puran Bandgi from the Apras provides life to the seekers.

In the real divine sense, real life is beyond Maya. As long as we are in Maya we will continue to die a constant death. When we get out of the shackles of Maya then we really wake up and become alive forever. The real life is in Jivan Mukti, in becoming an Apras. The Apras implants the sermon of the Lord in His heart. Har Kee Katha (God's Katha) is Akath Katha. Akath Katha is when the Apras unites with the Almighty and feels in His Hirda what is indescribable in words. The Apras experiences Akath Katha when He:-

- merges with the Almighty,
- has Darshan, vision, of the Nirgun Saroop of Akal Purakh,
- meets Paar Braham Parmesar and talks to Him,
- takes a deep dive into the Mansarovar.

The experience of Akath Katha is beyond description and cannot be described in words. Only the Apras and His Hirda knows the physical experiences He goes through during this process of union with God. All of these incidents of His union with God become carved into His Hirda. The Sri Charan Kamal of Dhan-Dhan Paar Braham Parmesar are carved and saturated in His Hirda. Naam goes into each and every bit of His physical body. Rom-Rom Naam vibrations are heard continuously. Anhad Shabad

music goes on continuously. Amrit keeps on flowing through His entire body continuously. He goes into full eternal enjoyment and happiness. When this happens and He is united with God then nothing can separate Him from God. Maya becomes His servant and He becomes Jivan Mukh. No more reincarnating through the cycle of birth and death. He becomes alive forever. Such a person is the real Pandit, meaning a Puran Sant Puran Braham Gyani, an Apras.

An Apras carves the fundamental essence of the Vedas, the Puraans and the Simritees into His Hirda. The fundamental essence is the GurParsaad of Naam. The Mool is the basis of the entire creation. It is the origin of the creation. It is the Beej, the seed of the creation. It is Naam, the GurParsaad of Naam. It is Sat Naam as presented by Dhan-Dhan Guru Nanak Patshah Ji in the Mool Manter. The first line of the Shabad Guru Sri Guru Granth Sahib Ji up to GurParsaad is called the Mool Manter. The Mool or the Beej contains everything including the Tat Gyan, the Braham Gyan, the divine knowledge. The person who is blessed with GurParsaad of understanding the Mool or the Beej and carves this in His Hirda is blessed with GurParsaad of the Tat Gyan and becomes a source of divine knowledge for others.

Within the creation where God is seemingly not accessible, the Apras manifest's God in His Hirda. The life element of the creation is the divine Jyot. That is what keeps life going. The Apras feels the presence of this eternal essence in the entire creation. Sookham is the divine element and Asthool is Maya element. So it is the divine element that provides life to the creation. The bottom line is that such an Apras feels the presence of the Divine Jyot running the entire universe.

The Apras gives His blessings to people of all castes and social classes. A Sant, a Braham Gyani, a SatGur doesn't belong to any particular sect of society. He belongs to all parts of society. There is nothing known as cast or creed for an Apras. For Him all are human beings. They are not Shoodras, Vaish, Khatri or Brahmans. Hindu society is still unfortunately divided into four man-made categories of people called castes:-

1. Brahmans – the so called highest class of the people who are engaged in the worship of God and control the places of worship.
2. Khatri – who are given the responsibility of maintaining the defence of the kingdom;
3. Vaish – engaged in business activities;
4. Shoodras – the so called untouchables doing menial jobs, considered to be the lowest;

In olden times, Shoodras were not even allowed to enter the temples. This division of society has been a major drawback for Indian society. Let us make it very clear, there is no such division of society for an Apras. He

is single vision, Ik Drisht and Nirvair, so for Him all are equal. They are all human beings and are treated equally. His teachings are for all people of all societies. Anybody can be His disciple and can follow His teachings. In fact, a Sant, a Braham Gyani, a SatGur belongs to the entire creation. There is no duality in His mind. For Him a beggar is as important and lovable as a king is. His love for the entire creation is the same as His love for God.

All of the Guru Sahibs were Apras. They were Puran Sant SatGurus, Puran Braham Gyanis and their teachings are carved in divine words in the Shabad Guru, Sri Guru Granth Sahib Ji. The entire creation is benefiting from the divine GurBani. The entire creation bows in salutation to GurBani and Guru Sahibs. In the same way, anybody who becomes an Apras becomes a Puran Sant, a Puran SatGur, a Puran Braham Gyani and gets the same respect from the entire creation.

*Beej manter sarabh ko gi-aan.
Chahu varnaa meh japai ko-oo naam.
Jo jo japai tis kee gat ho-ay.
Sadhsang paavai junn ko-ay.
Kar kirpa antar ur dhaarai.
Pas parayt mughad paathar ka-o taarai.
Sarabh rog ka a-ukhad naam.
Kali-aan roop mangal gun gaam.
Kaahoo jugat kitai na paa-ee-ai dharam.
Nanak tis milai jis likhi-aa dhur karam.5.*

The one who becomes an Apras sows the Beej Manter into His Hirda. The Beej Manter - the Seed Mantra, is the source of spirituality, Divinity, spiritual wisdom, divine wisdom, Tat Gyan, Braham Gyan about the entire creation. Beej Manter is “Ik Oankar Sat Naam.” The Mool Manter is the description of and further expansion of the Beej Manter. And the Beej Manter itself is just a longer form of the Gur Manter “Sat Naam,” but means the same thing “One God whose name is Truth (Sat).” Sat is the Naam and Sat is the focus of the Gur Manter, Beej Manter and Mool Manter. They are all centered around Sat so don’t get confused by the different terminology, all of these Manters take the mind to the Naam – Sat – Eternal Truth.

The person who carves the Beej Manter into His Hirda becomes a Braham Gyani. Beej means the Primal Seed or Origin which is the Creator and the source of creation, from where all of the creation has been born from. So when the Beej is sown into the Hirda then the person becomes enriched with the complete divine wisdom - the Puran Braham Gyan about the Creator and creation.

Just as a huge tree is contained within a very small seed. The seed is planted in the soil and becomes a plant. When properly nurtured over time

it becomes a huge tree, with many branches and leaves. In a similar way, the Beej Manter is like the seed of the tree. It is planted in the human Hirda. It is nurtured with the food of surrendering Tunn, Munn and Dhann to the Gur and Guru. It requires dedicating our self to Naam Simran in Samadhi and Sunn Samadhi, Seva, Parupkaar and Maha Parupkaar. This takes us through the process of Puran Bandgi with Gyan, Dhyaan, Ishnaan in accordance with the divine laws. This seed grows into an unimaginably huge spiritual tree with all of the diamonds and jewels of divine wisdom, Braham Gyan and all of the divine qualities and unlimited divine powers. It transforms an ordinary person into an Apras.

This is just a glimpse of the Mahima of the Beej Manter. The Mahima of the Beej Manter is beyond description. It can only be physically experienced through the GurParsaad. The Mahima of the Beej Manter is a Puran Sant, a Puran SatGur, a Puran Braham Gyani and "*Braham gyani ki gat braham gyani janey*". Anyone, regardless of the groupings of society, who gets the GurParsaad of the Beej Manter planted in their Hirda and does Puran Bandgi becomes an Apras. But, remember that only one in tens of millions gets the GurParsaad of the Beej Manter and Puran Bandgi and reaches the spiritual heights. So we should all keep on continuously praying for the GurParsaad of the Beej Manter, Puran Bandgi, Seva, Parupkaar and Maha Parupkaar.

The GurParsaad of the Beej Manter lives in a Puran Braham Gyani. The Amrit lives in a Puran Sant. The GurParsaad can only be obtained from the ones who have gone beyond the three aspects of Maya, "*Trihu gun tey parey*." Only they become a Puran Sant, a SatGur, a Puran Braham Gyani and only they are the custodians of the GurParsaad of the Beej Manter and authorized by Akal Purakh to give the GurParsaad to the Sangat. It is a rare soul who gets the GurParsaad of the Beej Manter, Puran Bandgi and Seva from a Puran Sant SatGur Braham Gyani and completes His Bandgi and becomes an Apras. It is all GurParsaad that makes these divine things happen. It is the eternal grace and blessings that gets us the GurParsaad of Beej Manter, Puran Bandgi and Seva. Then the Amrit goes into our Rom-Rom and all of our Bajjar Kapaats are opened. It is the GurParsaad that also opens our Dassam Dwaar and forms our permanent connection with Akal Purakh. Then we are blessed with the GurParsaad of Panch Shabad Anhad Naad music and Amrit continuously.

When we go through this process of Puran Bandgi and become an Apras then we are blessed with all of the eternal treasures. A Puran Braham Gyani becomes the owner of all of the eternal treasures and becomes capable of giving salvation to the birds, ghosts and even the stone-hearted ones. They are the ones who have never done any Bandgi or any Sato Karams. But, in the Sat Sangat of an Apras, we can get Jivan Mukti very easily. We can reach the spiritual heights in a short period of time.

Naam is an eternal prescription for all of our sorrows, pains, physical ailments and mental ailments. Naam Simran eliminates all of the sorrows in our life. We become so strong mentally that we are able to tolerate all kind of sorrows and diseases including the chronic mental diseases caused by the Panj Doots. There remains no difference between sorrow and happiness. We become single vision and enjoy the complete, pure and pious happiness – Sat Chit Anand – which is Param Jyot Puran Parkash – Nirgun Saroop of Akal Purakh. This stage of spirituality cannot be obtained by any kind of external rituals. It is internal pilgrimage that cleans us up from within and makes our Hirda a Puran Sachyara Hirda. Then we are able to achieve Puran Sachyari Rehat. This internal compliance is the key to spiritual success. External compliance is of no use at all if we have not earned the internal compliance. Unless we become internally compliant our Hirda will not become Puran Sachyara and the Sachyaar - God, lives only in a Hirda which has become Puran Sachyara.

The GurParsaad of Naam, Puran Bandgi and Seva is only obtained through the accumulation of Sato Karams - truthful actions and behavior. By putting GurBani into practice we keep on accumulating Sato Karams. Eventually when God is pleased by our Sato Karams we are awarded the GurParsaad of Naam, Puran Bandgi and Seva. The addiction to Sato Karams changes our fate in the future and makes us fortunate enough to receive the GurParsaad of Naam, Puran Bandgi and Seva and makes our life sublime by achieving salvation.

*Jis kai man Paar Braham ka nivaas.
Tis ka naam sat raamdaas.
Aatam raam tis nadree aa-i-aa.
Daas dasantan bhaa-ay tin paa-i-aa.
Sada nikat nikat har jaan.
So daas dargeh parvaan.
Apunay daas ka-o aap kirpa karai.
Tis daas ka-o sabh sojhee parai.
Sagal sang aatam udaas.
Aisee jugat nanak raamdaas.6.*

Guru Sahib Ji Pancham Patshah Ji has very kindly given the title Sat Ram Dass to a person who becomes an Apras. Sat Ram Dass means “the true servant of God”, because such a person becomes Puran Sachyara. The Hirda of such a person becomes Puran Sachyara. It becomes completely truthful from inside and out. Only in a Puran Sachyara Hirda does the Sachyaar - the Dhan-Dhan Paar Braham Parmesar come in and live.

Such a person becomes Sat Saroop as they have defeated Maya. They are always and continuously absorbed in the service of the Almighty and unite their Sangat with the Eternal Truth, the Sat, the Nirgun Saroop of

Dhan-Dhan Paar Braham Parmesar. In other words the Sat Ram Dass is a Puran Khalsa, a Puran Braham Gyani, a Puran Sant, SatGur.

The soul of such a true servant of the Dhan-Dhan Paar Braham Parmesar becomes saturated with Naam Amrit. The Amrit keeps on flowing through the body of such a person continuously. The Amrit starts to over flow physically from the body of such a person. That is how He delivers the Amrit to others. The person who with full faith and trust, devotion and love goes into His Sangat and completely surrenders to Him, gets the GurParsaad of this Amrit. The receiver of the Amrit cools down inside from the fire of Maya and Kal Yug. The receiver of Amrit gets enlightened and starts to move on the path of Puran Bandgi and service to others. Eventually, they become an Apras too.

The Sat Ram Dass becomes the apostle of utmost humbleness with the GurParsaad of Gareebi Ves Hirda. A Puran Sachyara Hirda becomes a Gareebi Ves Hirda - full of utmost humbleness. He calls Himself a slave of the slaves. He becomes the dust of the feet of the entire creation and calls Himself with the very humble name of Dassan Dass. God lives in such souls and appears in such souls who become Dassan Dass.

God speaks through such souls who become Apras. They become Nirankaar Roop and see and feel the presence of God in them and around them in every creation continuously. They are always and forever absorbed in God - the Nirgun Saroop of Dhan-Dhan Paar Braham Parmesar. Such souls are honored in the Dargah of Akal Purakh. They are given a Dargahi Hukam (command from God's Court - a mission) and authority to give the GurParsaad of Naam, Puran Bandgi and Seva to others and help them achieve salvation.

We should all keep on praying for the GurParsaad and pray for God to keep us engaged in the Sato Karams – truthful deeds. Only then will God accept us as His servant and give us the GurParsaad of enlightenment. Give us the GurParsaad of understanding the divine wisdom and of following it religiously. Eventually, only with His mercy and grace do we get the GurParsaad of Naam, Puran Bandgi and Seva.

By getting the Sangat of an Apras we are ferried across the ocean of Maya and desires, the ocean of darkness and taken into the ocean of Divine Light - the Mansarovar. The Apras is a Dassan Dass and always remains detached from Maya. Always remains attached to the Param Jyot Nirgun Saroop. Only such a soul can help us become an Apras. The Sangat of such a Puran Braham Gyani - Sat Ram Dass is the only way to get salvation.

*Prabh kee aagi-aa aatam hitaavai.
Jeevan mukat so-oo kahaavai.
Taisaa harakh taisaa us sog.
Sada anand tah nahee bi-og.*

Taisaa suvran taisee us maatee.
Taisaa amrit taisee bikh khaatee.
Taisaa maan taisaa abhimaan.
Taisaa rank taisaa raajaan.
Jo vartaa-ay saa-ee jugat.
Nanak oh purakh kahee-ai jeevan mukat.7.

Guru Pancham Patshah Ji has with utter kindness given this divine wisdom for us to understand the meaning of the Shabad Jivan Mukht. A Jivan Mukht is an Apras. In fact, a Jivan Mukht is the one who has won over Maya and has relieved Himself from the shackles of Maya. Jivan Mukti is Mukti from Maya. A Jivan Mukht is a Puran Brahm Gyani who is beyond the three aspects of Maya. They have become an inseparable part of the Nirgun Saroop. They have merged in the Nirgun Saroop. There remains no difference between God and an Apras.

A Jivan Mukht obeys the Hukam of Akal Purakh. The soul which lives by the Hukam of Akal Purakh, all of His senses are directly under the Puran Hukam of Dhan-Dhan Paar Brahm Parmesar. All of His deeds - Karams, are Sat Karams. He is always absorbed in the Amrit - the Nirgun Saroop Param Jyot Puran Parkash.

The soul is recognized in the Dargah as a Jivan Mukht when it:-

- has unconditional love for Dhan-Dhan Paar Brahm Parmesar that has reached such an eternal height that it sees and recognizes only the Hukam of Almighty,
- has completely detached from its own wisdom,
- has adopted the complete divine wisdom - the wisdom of the Gur and Guru,
- resides under the complete Hukam of Akal Purakh every moment of its existence in this world,
- has reached such levels of eternal blessings that it is at the stage of Sach Khand.

At the stage of Sach Khand there is nothing but complete Truth. The complete silence and Param Jyot Puran Parkash is all that is present. Such a soul has become completely truthful and by virtue of being so, has merged in Akal Purakh and achieved the Param Padvi. A Jivan Mukht is such a soul:-

- for whom there is no difference in worldly sorrows and happiness,
- which cannot be distracted by worldly comforts and discomforts,
- which is beyond the effects of Maya,
- which cannot be distracted by Maya,
- which has conquered over Maya,
- which is served by Maya and by the Panj Doots,
- who has no desires,

- is always in the state of highest spiritual and eternal blessings,
- which is always in a state of full and complete balance,
- which is always in full and complete eternal and spiritual internal happiness,
- always remains one with the Almighty and
- cannot be separated from the Almighty.

For such a highly eternally and spiritually blessed soul that is Jivan Mukti, there is:-

- no difference between gold and dirt,
- no greed for anything,
- no five vices – Panj Doots,
- no difference between Amrit and poison (the Jivan Mukti drinks the poison of the Sangat's sins and gives them Amrit in return),
- no respect and disrespect for Him,
- there is no Haumai,
- such a high level of humbleness inside Him that no word of disrespect or Nindya – slander, can distract Him,
- constant Chad Di Khaal - the complete state of eternal and spiritual blessings all of the time,
- no distraction from words good or bad,
- only single vision – Ik Drishti meaning that everybody is equal for Him, there is no duality inside such a soul. For Him all creations of the Creator are equally important. There remains no difference for Him between a poor person and a king. Since He is of single vision, there is no duality inside. By virtue of this quality He becomes a friend of all and enemy of none. He is Nirvair.

The Jivan Mukti soul becomes:-

- the owner of divine wisdom and spiritual powers,
- eternally blessed by Dhan-Dhan Paar Brahm Parmesar and is authorized by Him to disseminate the GurParsaadi Blessings to the others,
- the guiding light for others. He has completed His journey to Sach Khand, Dargah of Dhan-Dhan Akal Purakh with the GurParsaadi GurKirpa. He knows the way to do it,
- the deliverer of the Truth,
- a Guru for others to show them this path of Jivan Mukti and to help them achieve it as well,
- Puran Sant SatGuru, a Puran Brahm Gyani,
- the custodian of the GurParsaadi GurKirpa, Prabh Jyot (Divine Light), the GurParsaadi Naam.

The bottom line is that when a person is given the GurParsaad of Jivan Mukti - salvation, then everything appears to be a Maya Khel (game of

Maya), a Jagat Tamasha (worldly show) and nothing else.

*Paar Braham kay saglay thaa-o.
Jit jit ghar raakhai taisaa tin naa-o.
Aapay karan karaavan jog.
Prabh bhaavai so-ee fun hog.
Pasri-o aap ho-ay anat tarang.
Lakhay na jaahi Paar Braham kay rang.
Jaisee mat day-ay taisaa pargaas.
Paar Braham kartaa abinaas.
Sada sada sada da-i-aal.
Simar simar nanak bha-ay nihaal.8.9.*

Dhan-Dhan Paar Braham Pita Parmesar is Omnipresent. This means He is everywhere, that there is absolutely no place without His presence. It means we are under the constant watch of Dhan-Dhan Param Pita Paar Braham Parmesar Ji. Due to His infinite super powers, Sarabh Klau Bharpoor, He is present everywhere and keeps us all under His continuous observation. Our deeds are being constantly watched by Him. We cannot hide anything from Him. And according to His divine laws whatever we sow today in terms of our deeds so shall we reap in terms of the rewards in the future. All of our sorrows, pains or sufferings are a result of our own deeds in the past. Whatever the state our life is in today is a result of our own doings in the past. If we have success and happiness in our life, it is because of our good deeds in the past lives. If we have problems, pains and sorrows, sickness or troubles in our current life then that is a result of our misdeeds in the past or previous lives.

In order to make our future happier and pain free, suffering free, trouble free, healthy and happy we should watch our own deeds at the present time. We need to ensure that our performance is truthful in the present and that we are conducting ourselves in a truthful manner. This makes all of our Karams into Sato Karams. Then for sure, according to the divine law of Karma, we are rewarded for our good deeds and our life is happy and trouble free, pain free, suffering free and smooth and nice.

The performance of Sato Karams eventually brings us to a level where we become eternally blessed by Dhan-Dhan Paar Braham Parmesar with the GurParsaad of Naam, Puran Bandgi and Seva. We are then able to achieve the objective of this human life - Jivan Mukti. Meaning Mukti from Maya, winning over Maya and going beyond the three aspects of Maya.

We should all understand very clearly that there is only one Doer and He is Dhan-Dhan Paar Braham Pita Parmesar Himself. Whatever happens with all of us is His will and nothing else. Everything happens in His Hukam, nothing happens outside the Hukam. If we understand this thing

and take this Braham Gyan - divine wisdom, inside our Hirda then our ego and pride will vanish.

There is nothing under our control. Everything is commanded and controlled by God Himself. Whatever pleases Him that happens. From the beginning to now and for all Ages to come, only Eternal Truth prevails. Maya doesn't prevail, only God prevails. His Naam prevails. Ik Oankaar Sat Naam prevails. Everything else has either perished or is perishable and will perish. Except for God, everything else is prone to change and changes with time. There is a definite effect of time on everything else and eventually everything else vanishes and doesn't prevail. But, God - Dhan-Dhan Paar Braham Parmesar is non-perishable, always stable, self created, self supported, beyond the effect of time and remains the same forever.

The infinite superpowers of Nirgun Saroop Dhan-Dhan Paar Braham Parmesar cannot be described. Nobody has ever been able to measure the nature and super powers of God and nobody can do so. God is infinite and immeasurable. There are no limiting dimensions of Mansarovar. There is unlimited depth to the Mansarovar. We can only get a glimpse of the depth of the Mansarovar if we are fortunate to get the GurParsaad of Naam, Puran Bandgi and Seva.

Our understanding of Divinity and divine wisdom depends upon our own Karni. Those who concentrate on the Sato Karams and those who keep on accumulating the Sato Karams eventually become fortunate to get the GurKirpa and the GurParsaad of Naam, Puran Bandgi and Seva and make their life sublime by achieving salvation. But, those who are always engaged in the Rajo and Tamo Karams remain deprived of the GurKirpa and GurParsaad and keep on reincarnating through the birth and death. They go through this cycle for an indefinite period of time until by His eternal grace they start to participate in the Sato Karams. They start building an account of Sato Karams and move towards the next stage of getting GurParsaad.

The level of our divine wisdom is governed by our participation in the Sato Karams. The higher the number the better our spiritual level. Eventually we receive the GurParsaad. Further accumulation of the Sato Karams means more and more detachment from Maya and more and more attachment with God. When we do cross the line where God is pleased with our Karni, He pulls us out and gives us the GurParsaad of Naam, Puran Bandgi and Seva. This leads us on the path to Sach Khand and eventually makes us an Apras.

God is very kind. We cannot even imagine how kind He is towards us. He keeps on giving us chance after chance to unite with Him and get relieved of the cycle of life and death. So we should all keep our focus on doing Sato Karams and keep on working for getting the GurParsaad of

Naam, Puran Bandgi and Seva. Firmly believe that He is very kind. When we show our unconditional devotional love for Him, when we completely surrender to Him with Tunn, Munn and Dhann with full belief and commitment, faith and trust, devotion and love, then He takes care of us. He takes us in His lap and blesses us with an everlasting eternal happiness. He gives us a place in His Dargah.

ASTPADI 10 :

THE INFINITE NATURE OF THE OMNIPRESENT GOD

Salok.

*Ustat karahi anayk junn ant na paaraavaar.
Nanak rachnaa prabh rachee baho bidh anik parkaar. 1.*

Guru Pantham Patshah Ji has very kindly explained the infinite nature of the omnipresent – Sarav Viapak Dhan-Dhan Paar Braham Pita Parmesar in this piece of divine wisdom. The one and only Creator is the owner and user of the Infinite Super Powers – Sarabh KLaa Bharpoor.

Sarabh means all kinds of; in entirety. The entire universe is covered under this Shabad of GurBani. Anything that happens anywhere in the universe is covered by this Shabad. It means everything that happens anywhere is under the will of Almighty.

KLaa means supernatural powers. Not just Ridhis and Sidhis, but also the super powers infinitely beyond the Ridhis and Sidhis.

Bharpoor means full of. So Sarabh KLaa Bharpoor means that God is saturated with all kinds of super powers. It means in less than the twinkling of an eye He has the capacity and capability to make anything happen that is unimaginable by the human mind. A recent example is the Tsunami in the Indian Ocean.

The creation of all of the supernatural powers, the Ridhis and Sidhis as they are known in GurMat, is for the running of the universe by the Creator. People get trapped in the use of these supernatural powers which are achieved in the fairly early stages of Bandgi. In fact, this is the most important test given to the Bhagat. Akal Purakh is weighing up the Bhagat's love for Him against the Bhagat's hunger for power and fame in the world. The ones who go after using these powers get stuck in their Bandgi and don't get Jivan Mukti. Whereas those Bhagats who have the real divine Bairaag, the real divine love for Akal Purakh go far beyond these supernatural powers. Those beloved Bhagats complete their Bandgi and are accepted by the Almighty as Sada Suhaagans . Therefore, there is no place for the use of these supernatural powers in Puran Bandgi.

Everything that comes into existence in this entire universe is created by the Creator. Everything that exists in this universe is due to the infinite supernatural powers. Everything that is a part of creation derives all of its

power for existence and survival from this source of infinite super powers, from Dhan-Dhan Paar Braham Parmesar. Therefore, the key here is to understand the nature of the Creator as meant by “*ant na paaraavaar*.”

The existence of everything that physically exists in this world is recognized and is always known by its attributes; its capacity to perform; its usefulness; its positive and negative properties and so on. Similarly, the existence of the Creator is defined by its unmatched and unique attributes and infinite super powers as defined in the Mool Manter. It is absolutely impossible to make any judgments about the infinite nature of Akal Purakh, but we can try to get a glimpse of “*ant na paaraavaar*” in the following text.

Our physical body is made from the five elements - air, water, earth, fire and sky (space/ether). Who is the Creator of these five elements? Is it us humans or is there some other super power behind the creation of these five elements? The answer is obviously the Superpower is the Creator of these five elements. If these five elements are not of our 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. Let us look at it further. The body is created by the combination of these five elements. But, try and combine these five elements our self. Can we combine them? Fire will burn everything. Water will dissolve everything. Air will blow away everything. The sky is not accessible to us. 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 incompatible with each other under normal circumstances. But, despite their non-compatibility these five elements are held together in our physical body. What is it that is holding them together? The answer is the Superpower. What is that Superpower? The Param Jyot Atma, the life element. This Jyot keeps these five incompatible elements together, it keeps us breathing and this Jyot is God Himself.

There is no difference between Atma and Param Atma. The soul - Jyot, that goes beyond the three aspects of 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 one and buy a new one. In a similar way, this Param Atma lives in the body for a lifetime and then leaves it and enters in a new home to live another life. This cycle continues until this Param Atma recognizes Himself and distinguishes Himself from the rest of this play of Maya. It then detaches itself from Maya and finds its Eternal Home, the Nirgun Saroop, like a drop goes back to the ocean.

This wonderful and very surprising act of holding these five

incompatible 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, due to the will of Akal Purakh. There is no parallel power that can perform this miracle. If we start looking around us at every creation from this perspective, we will get dive deeply into the infinite part of Dhan-Dhan Paar Braham Parmesar, the Mansarovar, the Nirgun Saroop, the Sarabh Klaa Bharpoor.

Here is another example. Fire is contained in the wood. Burning the wood creates fire. So fire is contained within the wood, but how? Only the Superpower of Dhan-Dhan Paar Braham Parmesar is holding fire inside the wood. Another wonderful and very surprising part of the creation is the entire system of various planets and stars. Imagine what is holding each one of them in their respective spots. What is making them move around, but without hitting each other? What is rotating the Earth around its own axis and around the sun? What is moving the moon around the Earth? What makes the weather change? Yes, science says its due to gravitational forces. But, what is the power behind the gravitational forces? What is running the entire universe? In GurMat there is only one answer behind all of these surprising and wonderful acts of the nature and that is the ONE AND ONLY SUPREME SUPER POWER, THE ONLY CREATOR, DHAN-DHAN PAAR BRAHAM PARMESHWAR, IK OANKAAR SAT NAAM. This has been very kindly explained by Guru Nanak Patshah Ji in the very first Salok of Jap Ji Bani, the very first line of Dhan-Dhan Sri Guru Granth Sahib, the Mool Manter.

The bottom line is that everything is the creation of the Creator and no one else. When we look at every creation with the divine eye then we can get a glimpse of the unlimited super powers of Dhan-Dhan Paar Braham Parmesar and how He has created the creation.

If we look at every creation with a divine eye then we will find that each one is a Kudrat Ka Krishma – a divine miracle. There are an unimaginable number of miracles that explain the infinite nature of Dhan-Dhan Paar Braham Parmesar. This means behind every creation there is a surprising background or story and there are millions of creations and millions of miracles which are beyond the comprehension of the brain of a normal human being. Only a Puran Sant SatGuru can understand and know this infinite nature of the Creator.

There have been and there still still are millions and millions of human beings who are engaged in praising the Almighty for His miraculous creations and His super powers, but nobody has been able to gage the dimensions of Akal Purakh. He is infinite and we can get only a glimpse of the depth of the Mansarovar. The Mansarovar is the source of all super powers behind the creation.

Astpadi

*Ka-ee kot ho-ay poojaari.
Ka-ee kot aachaar bi-uhaaree.
Ka-ee kot bha-ay Teerath vaasee.
Ka-ee kot ban bharmeh udaasee.
Ka-ee kot bayd kay sarotay.
Ka-ee kot tapeesur hotay.
Ka-ee kot aatam dhi-aan dhaareh.
Ka-ee kot kab kaab beechaareh.
Ka-ee kot navtan naam dhi-aavahi.
Nanak kartay ka ant na paavahi.1.*

Guru Sahib Sri Guru Pancham Patshah Ji has very kindly given us the divine wisdom about the different types of people who are engaged in worshipping Akal Purakh . Guru Ji has described the different ways that these people try to get a glimpse of His Super Powers, but none has been able to find or realize Him completely. This means that no one has been able to reach and measure the depth and dimensions of His Super Powers. All that any one has been able to say is that He is infinite and they don't know more than that.

There are millions of devotees who have in the past devoted themselves to Bandgi. The Shabad Bandgi has been derived from the Shabad Banda. The Shabad Banda means the slave and the Shabad Bandgi means Ghulami – slavery. Now who is a slave? Obviously, it is the one who remains and performs under the command or under the will of His master. Similarly, a Banda remains and performs under the will of the Almighty. The one who remains under the Hukam of Akal Purakh is a Banda. The person whose five Gyan Indrees, the five senses are under the Puran Hukam is a Banda. The person whose five senses are not governed by the Panj Doots and are governed directly by the Param Jyot Puran Parkash is a Banda. The one who enters into Ghulami (the enslavement) of Akal Purakh, Gur and Guru and follows His Hukam does Bandgi. By virtue of doing this He becomes a Banda.

When our Bandgi is performed with the GurParsaad and reaches the heights, then it is recognized in the Dargah of Dhan-Dhan Paar Braham Parmesar as Puran Bandgi. Then the Banda reaches the Param Padvi and becomes a Puran Braham Gyani after merging with the Nirgun Saroop. Similarly, doing Pooja (worship) is Bandgi and the Poojaari (worshipper) is the person who does the Pooja. The Poojaari is a Banda and Guru Pancham Patshah Ji is telling us that there have been millions of such people who have done Bandgi or Pooja, but not one has been able to find or measure the dimensions of the Infinite – Dhan-Dhan Paar Braham Parmesar. So when we do Bandgi and reach the Puran Bandgi stage as well,

even then whatever we know or learn or experience is still only a glimpse of the infinite super powers of Dhan-Dhan Paar Braham Parmesar.

Guru Sahib Ji is very kindly continuing to give us the divine wisdom about the construction of the creation. As a part of His super creation there are millions of people who perform religious rituals and worldly duties. If we look around, we find that there are many who are engaged in these kinds of activities on a daily basis. One thing that is very important to understand is what constitutes a ritual? What is the use of engaging oneself in any kind of rituals?

Let us pray to Dhan-Dhan Paar Braham Parmesar and Dhan-Dhan Guru Sahib Ji to give us GurParsaad of understanding the meaning and implications of performing any kind of rituals. Whenever we don't understand anything or we feel that we are blocked or stuck and we cannot move any further or we don't know what to do, then the best thing to perform is an Ardas (humble prayer) as this one, with full and complete faith and trust, devotion and love at the Charans of Dhan-Dhan Guru Sahib and Dhan-Dhan Paar Braham Parmesar and we are sure to find a way out of the situation.

The performance of rituals and usage of outside symbols has a very severe impact on the spiritual progress of any human being. Most of the people engaged in the outer rituals and engaged in the usage of outside symbols absorb themselves in these things to such an extent that they start to believe that only this is the way to reach the Almighty. The outer rituals and usage of symbols and outside dress codes becomes the top priority for them. It becomes an inseparable part of their daily life. Any kind of actions that are connected with the outside performances, the so called religious actions, are not really Sat Karams – true deeds. The real pilgrimage is the internal pilgrimage, the real Teerath is the internal Teerath – discovering the Eternal Truth within our own self.

God lives inside our Hirda. It is believed as written in the Katho Upanishad (ancient scriptures) that after God created His most beautiful creation, which is a human, He then wanted to find the safest place to hide all of the eternal treasures. God knew that if these eternal treasures were hidden some place else then it would be easy for the human to discover them and show and tell others, but then God decided to hide all of the eternal treasures within the human being. And look at the beauty of this divine action of hiding all of the eternal treasures within the human Hirda. These eternal treasures could be discovered only by oneself.

More importantly every human being keeps on searching the entire creation for these eternal treasures. As part of this search they go on external pilgrimages, perform outer rituals and get attached to religious symbols. These outer expressions distract them from searching within their

own self. It is so difficult for them to search within. The inner search is done by a very few human beings and even fewer are successful in realizing these eternal treasures. Perhaps only one in tens of millions is able to complete the internal search and reach these eternal treasures.

Since these eternal treasures are placed inside our Hirda, how can we reach them and discover them by conducting the outside pilgrimage, by performing outer rituals and by using outside symbols? No external compliance, whatever it may be, can ever take us higher in spirituality. Only internal compliance is able to clean us up from the inside and make our Hirda a Puran Sachyara Hirda. When this happens then the Sachyaar, God Himself, physically appears from within our own self. We are able to see Nirgun, the Puran Parkash in Sargun, in our own physical body.

Many millions that have been here in all previous Ages and many millions that are present now as well, are the dwellers at sacred shrines. This is believed by them all to be the true pilgrimage. The entire religious world is trapped in this kind of thinking. It is one of religion's biggest illusions that God can be realized by the performance of the outside pilgrimage. The outside pilgrimage will not bring in the eternal peace and eternal happiness. The outside pilgrimage will never be able to result in the complete realization of the Almighty.

The real pilgrimage is the inside pilgrimage. And the inside pilgrimage happens with GurParsaad of Naam, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. The inside pilgrimage happens by winning over the Panj Doots – Kaam, Krodh, Lobh, Moh and Ahankaar and winning over our desires – Asa, Trishna and Mansha. The internal pilgrimage happens with GurParsaad of winning over our mind completely, which is then replaced by the Param Jyot Puran Parkash Nirgun Saroop of Dhan-Dhan Sri Paar Braham Parmesar Ji. The internal pilgrimage happens with GurParsaad of becoming a Puran Sachyara Hirda. When this happens then all of the eternal treasures become ours and the physical experiences we go through are unexplainable and unbelievable. The real pilgrimage is the internal pilgrimage, the complete realization of God inside our Hirda, when our Hirda becomes a Sant Hirda – Puran Sachyara Hirda then God comes in physically and lives in our Hirda.

There are many millions who wander as mendicants in the wilderness by leaving their families and home to discover the Eternal Truth, to meet the Almighty. They do so because they believe that they will be away from their worldly ties, away from their attachment to their family. Hence, they will be able to win over Maya easily. But, this is also an illusion that in order to search for God we have to leave the family and home and run away from our family responsibilities. This is actually the disobedience of the Hukam.

The true realization of God is achieved by living a truthful life within our normal circumstances. We just need to conduct our self according to the divine laws of GurMat. We just need to surrender to the Gur and Guru and achieve the GurParsaad of Naam, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar.

By living a normal family life we encounter our enemy, Maya, on a constant and consistent basis. And unless we encounter our enemy and fight with it, how can we conquer it? Living in the family we encounter our desires on a daily basis. But, until we learn to live a desire free life, how can we become desire free? Remember that when we become desire free and win over Maya, then the entire universe belongs to us. This is because when we reach that level in the spiritual world we become one with the Almighty and there remains no difference between us and God. Achieving salvation, Jivan Mukti, in a family life is much easier and faster than any other method.

There are many millions of people who are engaged in listening to the Vedas. There are four Vedas that are followed in the Hinduism. These are Rig Ved, Saam Ved, Yazur Ved and Ayur Ved. These Vedas basically, lay down some divine principals to be used in leading a good balanced and healthy human life. These Vedas are supposed to be written by Brahma, one of the Hindu gods. But, basically, listening to these Vedas and following them religiously will not give us any idea about the infinite super powers of Dhan-Dhan Paar Braham Parmesar.

According to GurBani, Brahma could not win over Maya, which means that Brahma could not go beyond the three aspects of Maya. He could not go beyond *“Trihu gun tey parey.”* So obviously following his writings will not take us *“Trihu gun tey parey”* – beyond the three aspects of Maya. This means that listening to the Vedas and following the Vedas will not help us to win over Maya and become Jivan Mukti.

The only way we can reach salvation is with the GurParsaad of Naam, Puran Bandgi and Seva, *“Simrat ved puran pukaran pothyaan. Naam bina sabh koodh gaali hochyaan.”* This means that everything else except Naam is not beyond Maya, not *“Trihu gun tey parey.”* Only Naam is beyond the three aspects of Maya and only Naam can take us beyond Maya.

There are many millions who become austere penitents. They are absorbed in worshipping God. There are many millions who enshrine meditation within their souls. Atam Dhyaan is a Shabad with a very deep divine meaning. Atam means our soul is a part the Nirgun Saroop Puran Parkash Dhan-Dhan Paar Braham Parmesar and Shabad Dhyaan means leaving everything up to God. Whenever we say God we mean Nirgun Saroop Dhan-Dhan Paar Braham Parmesar. Dhyaan means:-

- follow God's Hukam - "*Hukam rajai chalna,*"
- complete surrender to God - "*Tunn, munn dhan sabh tera,*"
- no me, my and mine,
- no Haumai,
- everything is done by the ONE SUPREME DOER – KARTA PURAKH. If your Haumai is very strong then please start doing Jaap of "*Karta Purakh Sat Naam*" and your Haumai will start to diminish and will finally go away,
- a continuous Naam Simran,
- Simran in Hirda,
- Simran in Surat, and
- Simran in Rom-Rom.

Therefore, a person who goes into the spiritual stage of Dhyaan gets uplifted so high spiritually, that He reaches the Sach Khand Awastha.

Many, many millions of poets contemplate God through their poetry. There are many millions who meditate on His eternally new Naam – meaning that Naam is always fresh and new, never ages, never gets old and stale. The meaning of the Shabad Dhyaan and Shabad Dhiaavahi is the same. These people reach the heights of the spiritual worlds, but still cannot find the limits of the Creator. The bottom line is that nobody can find the limits of the Creator.

*Ka-ee kot bha-ay abhimaanee.
 Ka-ee kot andh agi-aanee.
 Ka-ee kot kirpan kathor.
 Ka-ee kot abhig aatam nikor.
 Ka-ee kot par darab ka-o hireh.
 Ka-ee kot par dookhnaa karahi.
 Ka-ee kot maa-i-aa saram maahi.
 Ka-ee kot pardays bharmaahi.
 Jit jit laavhu tit tit lagnaa.
 Nanak kartay kee jaanai kartaa rachnaa.2.*

Dhan-Dhan Guru Pancham Patshah Ji is continuing to give us the divine wisdom about the human race since its beginning. Remember, that it has been a really long time since the human race came into existence. It started in Sat Yug. Continued through Treta Yug and Dwapper Yug. Now the human race is going through Kal Yug. Each Yug lasts hundreds of thousands of years. This gives us an idea of the length of time that the human race has been evolving.

There are many millions of people who become self-centered and egotistic. Abhimanee means full of ego, full of Ahankaar, full of Haumai. In fact, if you look at yourself and your society, are you able to find even a single person who is not egotistic? Apart from the Sant Hirda, there is not a

single person who is not suffering from this mental sickness of ego. This is a deep mental sickness which is one of the Panj Doots. It is the most difficult one to control. In fact, the whole world is being run by this Doot of Haumai. The very existence of this world is due to Haumai. If there was no Haumai in anybody on this Earth then everybody would be Jivan Mukta. Therefore, only those ones who are free of Haumai are not called Abhimanee. They are called Sant souls, everyone else is Abhimanee – full of Haumai. Killing Haumai is a GurParsaadi game and happens with the GurParsaad of Naam, Naam Simran, Puran Bandgi and Seva.

This world is full of people who are blinded by ignorance. The ignorance is a curse and divine wisdom is a boon. A normal person who is deeply drenched in the scum of Maya and who is being ruled by Maya in every day life becomes blind to the divine wisdom. Even those who read GurBani on a daily basis, read Panj Bani Paath (daily ritual reading of Sikh religious texts) and so on, even they are living under this curse of ignorance. The real thing is to put the Paath (reading of the religious texts) into practice and not just read it. The real thing is to follow the divine knowledge and convert it into our own divine wisdom by putting it into practice. Unfortunately, this doesn't happen very much and people mainly follow the tradition of reading, reading and reading. But, unless we do what GurBani is telling us, we won't get anywhere and we will remain an Andhagiaani - ignorant of the real spiritual world.

To a very large extent the modern day preachers are responsible for this dire situation. They know that they don't have the divine wisdom - the Brahm Gyan, but that doesn't stop them from advising others. They preach things that they don't even do in their own lives. Only a person who is internally enlightened and whose Bajjar Kapaats are open including the Dassam Dwaar and who has reached the Brahm Gyan due to His Naam Ki Kamai and earned the divine wisdom is capable of helping others and nobody else.

So the fault lies in the society where anybody can become a preacher without achieving the Brahm Gyan. When the preachers themselves are Andhagiaanis then how can they give the wisdom to others to help transform their lives?

There are many millions who are stone-hearted misers with no kindness for others. They have no helping attitude for the poor and needy. Look inside yourself and look at the society around you. Everybody is working to collect money and to build properties. They do this fully aware that all of their money, bank balances and properties will not go with them when they die. They do this even knowing that their wealth cannot buy them Jivan Mukti and get them out of reincarnation.

Many tell us that they are not able to concentrate on Naam Simran. Our

question to such people is, “Have you given your Tunn to the Guru? Have you given your Munn to the Guru? Have you given your Dhan to the Guru?” The answer is a resounding, “no, no and no.” Giving all three – Tunn, Munn and Dhann to the Guru is mandatory and unless we do so, our Simran will not go higher, our Seva will not go higher.

Some people spend a lot of time reading GurBani and doing Naam Simran as well, which means that they have given their Tunn to the Guru. But, since they have not given the other two, Munn and Dhann, to the Guru they make no spiritual gains. Some people give Tunn and partial Munn to the Guru so they do make some progress. But, they are still locked out from further progress because they don’t do what the Guru tells them to do. However, only those who completely give their Tunn, Munn and Dhann to the Guru go into the state of Chad Di Klaa. This is our guarantee, that if you give your Tunn, Munn and Dhann to the Guru, then you will definitely go into Chad Di Klaa.

When we say Chad Di Klaa that means in Sach Khand. Chad Di Klaa happens in Sach Khand and not less than that. It happens when Naam goes into the Hirda and Rom-Rom. In summary, this world is full of people who are selfish, self-centered, misers who are blind to the Guru’s word.

There are many millions who are heartless, with dry, withered souls. A person without a kind heart will have no feelings for others, no kindness, no forgiveness, no humbleness, no such divine qualities, no love for others. Such souls have been called the dry, withered souls and this world is full of such souls. God lives in a Hirda which is full of love and obviously such souls are deprived of the opportunity to experience God in their hearts.

There are many millions who steal the wealth of others. Corruption has become a way of life in modern day society. Particularly in Indian society, where there is hardly any soul who does not try to become wealthy by foul means. Inside the human brain there is a portion which is called the reptilian brain. This part of the brain prompts us to perform “grab and run” kinds of actions. We all have these thoughts crossing our mind that tell us to give up our ethical standards in order to gain wealth by fair or foul means. Means such as corruption, stealing, deceiving, cheating, adultery, extortion, misuse of political power and force, misuse of position and power and so on. Corruption starts at the top levels of society, from politicians and then eats away society to the lowest level in some way or the other, directly or indirectly. Sincerity and honesty have become a very scarce commodity in modern day society. Materialism has taken over. This is a deep mental sickness and is eating modern day society day and night.

There are many millions who are engaged in the lowest action of slandering others. Hatred and discrimination has become the way of life. Everybody wants to be superior in one way or another to everybody else.

Everybody wants to prove himself richer and superior than everybody else in modern day society. No moral and ethical values are left in society in their real divine sense.

Even in the name of Dharam there is a lot of slandering going on all around the Globe. There are a lot of campaigns going on against the Sants and Bhagats all over the world. This is the most unfortunate part of modern society. These people engage in the slandering of the ones who are Nirvair – without hate. Even though they get slandered, the Sant still loves the slanderer as much they love God. Because the Sant is full of kindness, humbleness, forgiveness and all divine qualities. The souls who are Sant Hirdas are being slandered in an organized way by the so called modern day preachers around the globe.

As a divine rule, only the one who is Puran Sant Puran Braham Gyani is authorized by the Dargah to preach to others. Even in the time of the Gurus only the Gurus or the Gurmukhs who were Puran were blessed by the Gurus to preach. But, in today's world there are thousands of people who have become so called preachers. This is a shame and many of these so called preachers indulge in slandering the Sants and Bhagats.

There are many millions who struggle in Maya. Maya is running the entire world. Everything that is visible with the naked eye is Maya. The mind's of billions of people are being eaten by Maya. However, the ones who get blessed with this understanding that Maya is eating them away, start to make efforts to get out of the shackles of Maya.

There are many millions who wander in foreign lands. They leave their own home and family and go to the forests in search of peace and meeting with God without realizing that God is living in their own Hirda and can only be realized through self-realization. Bandgi can be done more easily staying and living in the family than by leaving everything and wandering in the wilderness. It is easier to fight and defeat Maya whilst living in the family, than in the wilderness where there is no direct encounter with Maya. In the forests there is hardly any or no opportunity to encounter Maya and fight with it. Wandering in the wilderness does not help in self-realization.

The most important thing is to develop this divine understanding that everything runs under the divine laws. The most prominent being the law of Karma. Our Karma is based on our Karni and our destiny is formed. When we follow that destiny then we perform new deeds and write more of our future destiny. This continues forever or until we realize that we have to get out of this cycle of death and birth. Then we start working towards achieving salvation.

The law of Karma is the Hukam, one of the highest Hukams, which decides our destiny. The entire creation is so complex that it is beyond the

capacity of a normal human being to understand it. Only the Creator knows the workings of His creation.

*Ka-ee kot sidh jatee jogee.
Ka-ee kot raajay ras bhogee.
Ka-ee kot pankhee sarap upaa-ay.
Ka-ee kot paathar birakh nipjaa-ay.
Ka-ee kot pavan paanee baisantar.
Ka-ee kot days bhoo mandal.
Ka-ee kot sasee-ar soor nakh-yatar.
Ka-ee kot dayv daanav indar sir chhatar.
Sagal samagree apnai soot dhaarai.
Nanak jis jis bhaavai tis tis nistaarai.3.*

Dhan-Dhan Pancham Patshah Ji is very kindly continuing to give us the divine wisdom about the complexity and construction of the creation as created by the Creator. There are many millions of people who are Sidhs, celibates and Yogis. Sidhs are those who have achieved the Sidhis. Sidhis are some of the supernatural powers they have obtained during the course of their Bandgi. However, when they receive these Sidhis they start using them for their own benefit and also to attract people. When they do this their Bandgi is blocked. They cannot go any further and remain at that level for the remainder of their life. They don't reach salvation.

The Jati is the one who has achieved control over Kaam. The people who practice Yoga are called Yogis and they also control Kaam through their techniques. With the help of Yogic exercises they can also increase their life span and stay healthy for a long life. Some of these types of people were addressed by Dhan-Dhan Guru Nanak Patshah Ji as described in the GurBani called Sidh Gosht. They tried to lure Dhan-Dhan Guru Nanak Patshah Ji by using their Sidhis, but Guru Patshah Ji was way above these things as He was Nirankaar Roop – God on Earth. He helped these Sidhs to understand the real meaning and objective of the life – salvation. The entire Yogic method is a very complex and difficult method to reach complete realization, whereas GurMat lays down a very easy and accessible method of reaching salvation.

There are many millions who are kings enjoying worldly pleasures. All of the worldly pleasures are Maya as their source is fulfilling desires under Maya's Rajo aspect. These pleasures are temporary and lead to ever increasing desires - a never ending stream of desires. Working to fulfill desires and then more desires never allow you to be free from the shackles of Maya. You only sink deeper and deeper into the scum of Maya and continue to burn yourself in the fire of desires.

When you die, your unfulfilled desires are carried along with your soul. Not only that, all of your good and bad deeds are also carried along

with your soul. Therefore, you continue to go through the cycle of birth and death to pay for these deeds and for the fulfillment of unrealized desires. Your deeds and desires form your destiny in the future. Fulfillment of desires gives a temporary pleasure, but non-realization of desires leads to disappointment and then to depression and then to mental sicknesses and physical ailments.

The next part of the creation is the animal kingdom. There are many millions of birds and snakes that have been created. Again based on your deeds in this and previous lives your future destiny is decided in accordance with the divine laws and many are reborn as snakes and birds.

According to GurBani, it is believed you will be reborn as a human being again if you engage yourself in Sato Karams such as:-

- Daya – kindness,
- Daan – charity,
- Dharam – religious activities such as reading and doing GurBani and Naam Simran,
- Sanjam – patience,
- Sat Santokh – contentment,
- Serving the Almighty, and
- Bandgi.

Even if you don't reach salvation then at least by doing Sato Karams you will be saved from going into the animal kingdom. You will still be reborn as a human being and get another chance to achieve salvation. Therefore, focus on Sato Karams as stated above.

The next area of the creation is the other parts of nature such as stones, trees and the creatures that are formed from the land. There are many millions of such creations. GurBani says that there are 8.4 million species of animals and vegetation. Of which half are on the land and half in the water.

The next part of the creation provides the most important elements that are essential for providing life to the living creations – human beings, animals and vegetation. These elements are air, water and fire. Basically, life cannot exist without these three essential elements. Air provides the gases necessary for both plants and animals including human beings. Water is the next natural source of life. Life cannot exist without air and water. Both of these elements are available in free abundance. There is no limit on the availability of these elements. Fire is the next necessity for life. Imagine what our life would be like without fire? How long could we live without air and water?

The next part of the creation is the planetary systems where all of these above described creations are born, live and survive. There are many millions of planets like the Earth and realms of the world, where these

creations are born, live and survive. There is a limited knowledge about the solar system and of all of the other planets known to the human race, but in the divine sense there is no end to these kinds of creations. We are part of only one Solar and planetary system, but in the divine sense there are many millions of such systems. There is no end to the creation. There are many millions of Earths, suns, moons, stars and other planets connected with these systems and there is no end to the creation.

The next part of the creation is the demi-gods, demons and Indras. Indra is known as the king of the gods, whereas demons represent the evil spirits. The Devi-Devtas represent the good part of the creation and they protect the creation from going under the influence of the evil side. The demons represent the evil side and try to convert the good side. This battle of good versus evil is happening within us. Our existence is due to the divine Jyot inside us. Our life is provided by the Jyot which is the divine part. But, our life is being eaten up by the demons of the Panj Doots and desires. The Doots live in our body and prompt us to perform under their influence.

The basis of the entire complex structure of the creation, which is beyond the understanding of a normal human being, is the Creator Himself. He Himself is holding the entire creation and running the entire creation Himself and only He can do so. It is beyond the understanding of an ordinary person to understand the complexity of the entire universe and how it is run, only God knows. However, those who are eternally blessed by God can know about the complexity of the entire universal creation and how it is run. These fortunate souls who reach those heights of the spiritual world can feel and physically experience these creations. A lot of the people who are blessed with the GurParsaad of Puran Bandgi go into Samadhi and Sunn Samadhi, meditation and deep meditation. They get out of body experiences and then they go through these creations and see them and experience them and so GurBani comes true to them like this. But, this is all the GurParsaad and can happen only with the GurParsaad. Only those get the GurParsaad whom He blesses with it.

*Ka-ee kot rajus tamus satuk.
 Ka-ee kot bayd puraan simrit ar saasat.
 Ka-ee kot kee-ay ratan samud.
 Ka -ee kot naanaa parkaar jant.
 Ka-ee kot kee-ay chir jeevay.
 Ka-ee kot giree mayr suvran theevay.
 Ka-ee kot jakh-y kinnar pisaach.
 Ka-ee kot bhoot parayt sookar marigaach.
 Sabh tay nayrai sabhhoo tay door.
 Nanak aap alipat rahi-aa bharpoor.4.*

Only the ones who are Puran, who have reached Param Padvi and have merged in the Nirgun Saroop of the Creator have gone beyond Maya. The remainder of the creation is operating under the influence of Maya. There are three aspects of Maya:-

1. Rajo: Asa, Trishna and Mansha – desires,
2. Tamo: Panj Doots – Kaam, Krodh, Lobh, Moh and Ahankaar;
3. Sato: Daan, Daya, Dharam, Sanjam, Sat Santokh – religious activities.

The deeds performed under the Rajo and Tamo aspects of Maya are untrue deeds and take us away from God. The deeds performed under the Sato aspect of Maya are true deeds and take us closer to God. The people who operate under Rajo are called Rajus. The people who operate under Tamo are called Tamus and the people who operate under Sato are called Satuks.

The entire creation is operating under these three aspects of Maya. There are many millions who are Rajus, many millions who are Tamus and many millions who are Satuk. Some people wonder how can Satuks be under the influence of Maya? But, this is a divine truth that even the Satuks fall under the influence of Maya until they are rewarded with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. Then and only then can these souls win over Maya and merge in the Nirgun Saroop and become one with the Almighty and go beyond Maya. Then Maya becomes their servant. So except for the Puran Sant, the remainder of the world can be categorized as Rajus, Tamus and Satuks.

The next part of the creation are the Dharam Granths. These are the books of religion. There are many millions of Vedas, Puraans, Simritees and Shastras. These are the Dharam Shastras, the religious books of Hinduism. Saying there are millions of them may seem strange to us. But, the idea here is to understand that there are countless creations, countless life forms, countless religions and millions of religious books to go with them and that it is all part of His creation.

The next part of the creation is the oceans and the precious stones and things that are found in these oceans. There are many millions of such oceans known to the life just on Earth and all of these millions of oceans contain many millions of precious stones and things that are found in these unlimited numbers of oceans. There are millions of species of insects, animals, and living creatures in these oceans. Again the bottom line is that there is no end to the creation and nobody knows its limits.

There are many millions who have very long lives. There are many millions of hills and mountains that have been made of gold. There are many millions of souls which are called Yakhshas - the servants of the god of wealth, the Kinnars - gods of celestial music, and the evil spirits of the

Pisaach. As a part of the animal kingdom of the creation there are many millions which are pigs and tigers. There are also many millions of evil natured beings such as spirits and ghosts.

God is Omnipresent meaning that He is present everywhere and in every creation. As an ordinary person is unable to realize Him, they feel that He is too far away. However, the life element in us and all living creatures is the God element. Without this divine element death of the physical body occurs. But, we cannot realize this divine truth unless we go through the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. God doesn't appear and is not realized in all physical senses unless we earn Puran Sachyari Rehat – internal compliance, the compliance of winning over Maya. Unless we do so and have complete realization we cannot feel this nearness, hence we feel the distance between us and God. The presence of God is revealed only to those who bring in all of the divine qualities and go through the Puran Bandgi process. God is present everywhere and in every one of us and all creations, but cannot be experienced physically unless we become as pure as He is, only then can we go and become one with Him.

*Ka-ee kot paataal kay vaasee.
Ka-ee kot narak surag nivaasee.
Ka-ee kot janmeh jeeveh mareh.
Ka-ee kot baho jonee fireh.
Ka-ee kot baithat hee khaahi.
Ka-ee kot ghaaleh thak paahi.
Ka-ee kot kee-ay dhanvant.
Ka-ee kot maa-i-aa meh chint.
Jah jah bhaanaa tah tah raakhay.
Nanak sabh kichh prabh kai haathay.5.*

Guru Pancham Patshah Ji is very kindly continuing to give us the divine wisdom about the structure of the creation and basically, He is emphasizing that God is the Only Creator. God is responsible for creating the entire creation. On the path to Puran Bandgi, it is of immense divine importance to trust and believe that there is only one unique Creator and Doer – Karta Purakh, who is responsible for creating the entire creation and doing everything. Everything is created and run by Karta Purakh, the one who is called Ik Oankaar Sat Naam.

When we trust and believe that every creation is created by the Creator, by Akal Purakh and runs under His will - His Hukam, then we develop an unconditional love for every creation. The feeling of hatred, discrimination, misbehavior, animosity and selfishness disappears and everything seems to belong to us. The entire creation seems to become a part of our own family. The person who realizes God due to Puran Bandgi,

which is a GurParsaad and becomes one with God, then every creation, becomes a part of Him. He develops a sense of belonging to every creation. In other words, when we merge in God and reach the full realization stage then the entire creation becomes as dear to us as God Himself is. This is a deep divine quality and makes us Nirvair – and Nirvair is Ik Drisht.

The entire creation has been born out of the Seed, the Beej Manter “*Ik Oankaar Sat Naam*” which is part of and further described by the Mool Manter. And the entire GurBani is a description of the Mool Manter. So we can take any Shabad and when we look at it in deep divine sense, it will take us to the Mool, the Origin, which is nothing but Mool Manter and Beej Manter – the basis of which is Sat meaning Eternal Truth.

Let us look at it from another perspective. God is the Only Creator which means that everything has originated from God. God’s definition is contained in the Mool Manter, so every creation has originated from the Mool Manter. Mool Manter is the basis of every creation. Mool Manter gives the definition of the Mansarovar – the Amrit – the Nirgun Jyot – Dhan-Dhan Paar Braham Parmesar. Mansarovar is purely the collection of all of the divine qualities that form the basis of the spiritual world – Eternal Truth. Collection of all of the divine attributes of Akal Purakh which take the name of Nirgun Saroop. Everything has originated from the Mansarovar and the Mansarovar is the origin of everything and this is the Only Eternal Truth. Everything else is perishable and prone to change, the Mansarovar doesn’t change. It has been, “*Aad Sach. Jugaad Sach. Hai Bhi Sach. Nanak Hosi Bhi Sach.*” So a soul which brings in all of the mandatory divine attributes of Akal Purakh becomes a Suhaagan and then a Sada Suhaagan and merges in the Mansarovar. That soul always and forever remains in the Mansarovar and drinks the Mansarovar continuously. Drinks the never ending stream of Atam Ras Amrit – the highest Amrit – Dhan-Dhan Mansarovar.

Guru Pancham Patshah Ji has taken a drop of the Mansarovar and tried to explain the eternal super powers of the Mansarovar, the Nirgun Saroop of Dhan-Dhan Paar Braham Pita Parmesar Ji in the Sukhmani Bani. Since Bani has come from the Mansarovar that is why it is Amrit Bani. So the basis of the entire creation is Mansarovar, but due to the lack of the divine wisdom that there is only One Creator, there is only One Doer – in spite of being connected to the Mansarovar we are not connected to the Mansarovar. We are missing a link that shows us that we are all connected to the Mansarovar. That our existence is only due to this connection to the Mansarovar. Mansarovar is the One which is providing life in this physical body, “*Jaat meh jyot, jot meh jataa,*” Jaat means the physical body. Jyot is the Mansarovar and Jataa is Akal Purakh. The above line means that the physical body resides within the Jyot/Mansarovar. And the Jyot/Mansarovar resides within Akal Purakh.

Another part of the creation has many millions who inhabit the nether regions. There are many millions who dwell in heaven and hell. There are many millions who keep on taking birth, live their life and then die and just keep on reincarnating over and over again. There are many millions who according to their destiny eat while sitting at ease. They don't have to do anything and keep on receiving all of the comforts of life due to their Karni in the past lives. There are many millions who have to work really very hard to survive in this world due to their Karni in their previous lives. There are many millions who are born with a silver spoon in their mouth. They are born rich due to their Karni in their previous lives. In their previous lives they have been very generous to others and have shared their earnings with charities and with the needy. However, there are many millions who are rolling in wealth, but are still full of worries. All this shows that only the divine laws prevail. The divine laws decide our destiny. The divine laws are responsible for creating our destiny and fate. The divine laws form the Hukam and everything that happens to us happens under these divine laws. So in this life we should devote ourselves to such a Karni which will make our future destiny good. Sat Karams will make it good. Asat Karams will make it bad.

*Ka-ee kot bha-ay bairaagee.
Raam naam sang tin liv laagee.
Ka-ee kot prabh ka-o khojantay.
Aatam meh paar braham lahantay.
Ka-ee kot darsan prabh pi-aas.
Tin ka-o mili-o prabh abinaas.
Ka-ee kot maageh sat sang.
Paar braham tin laagaa rang.
Jin ka-o ho-ay aap suparsan.
Nanak tay junn sada dhan dhan.6.*

Guru Pancham Patshah Ji Dhan-Dhan Sri Guru Arjun Dev Ji is continuing to give us the divine wisdom about the next part of the structure of the creation. This part describes the people engaged in Bandgi. The ones who have realized that the objective of their human life is to work towards salvation. The ones who have realized the importance of this human life is to work towards getting the GurParsaad of Jivan Mukti. The purpose of the human life is to achieve the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva and reach the heights of the spiritual world.

The ones described in this verse are the ones who absorb themselves in Naam. Absorb themselves in Naam Simran, Naam Simran in Hirda, Naam Simran in Surat, Naam Simran in Rom-Rom. Such people become Bairaagee. They are the ones who are above the three aspects of Maya. They are beyond Maya. They win over their mind and Maya completely and this universe is full of such souls who have achieved this level in

spirituality. There are many millions who have achieved this status in the spiritual world.

The next group of people are the ones who are searching for God. The ones who are making every effort to reach the complete realization of the Almighty and there are many millions of such souls who are moving on this path of Bandgi – the path of Puran Bandgi. Only the GurParsaad of Puran Bandgi can really take us to the complete realization of God. Those who are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar – those who completely surrender themselves to the Gur and Guru reach these heights of the spiritual world – Dargah of Dhan-Dhan Paar Braham Pita Parmesar. There are many millions of such souls who achieve this level of spirituality. The realization of God is called self-realization. God resides in our Hirda, but appears physically when our Hirda becomes a Puran Sachyara Hirda. Then it is filled with all of the divine qualities and becomes Beant and ready for the Beant – Infinite God, to reside in it permanently.

When we come under the Puran Sachyari Rehat – the real internal compliance – the compliance of winning over the Panj Doots and desires then our Hirda becomes a Puran Sachyara Hirda and makes a house for the Infinite – God Himself. The people engaged in the process of Puran Bandgi are blessed with the GurParsaad of the thirst to seek the Darshan of Dhan-Dhan Paar Braham Pita Parmesar.

Darshan of Paar Braham Pita Parmesar is the highest achievement as a part of the Puran Bandgi process and the ones who are fortunate to reach that level are really so fortunate that there is nothing more fortunate than that – Darshan of Paar Braham Pita Parmesar Ji. It comes only after completely winning over Maya and then going beyond the three aspects of Maya. At this point Bandgi becomes Puran and Darshan of Dhan-Dhan Paar Braham Pita Parmesar happens and there is nothing beyond that. There is nothing higher than that, that is Sach Khand. The Hirda becomes Sach Khand and Guru Paar Braham Pita Parmesar Ji takes us and merges us inside Him completely. There remains no difference between the Bhagat and Akal Purakh. Guru Patshah Ji is telling us that there are many millions of such souls who have achieved and continue to achieve this level of Puran Bandgi.

The people who get blessed with the GurParsaad of understanding the purpose of their human life and the divine wisdom of how to achieve the objective of human life, which is salvation, start to pray for the Sat Sangat and Sadh Sangat. There are many millions of such souls. Let us try to understand the divine meaning of Sat Sangat and Sadh Sangat.

The Divine Meaning Of Sat Sangat And Sadh Sangat

Sat Sangat and Sadh Sangat are divine Shabads which are very commonly used amongst Sikhs all over the world. These divine Shabads have a very significant and deep eternal meaning. There is a dire need to understand the deep divine wisdom hidden in these words for:-

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

These Shabads are a mandatory part of Puran Bandgi and it is very hard to complete your Bandgi without understanding and following the divine wisdom hidden in them. Let us take a deeper dive into the Gyan Sarovar (ocean of wisdom) and look at these words in light of their divine meaning. The phrase Sat Sangat comprises of three words:-

1. Sat,
2. Sang and
3. Gat.

Sat means Paar Braham Parmesar - God. It means the entity which is the only Eternal Truth. This word has been taken from the Beej Manter "*Ik Oankaar Sat Naam*". Sat therefore, signifies the Nirgun Saroop of Akal Purakh. This is the Param Jyot Puran Parkash part of Paar Braham Parmesar. This is the Atam Ras part of the Almighty. It also signifies that part of the Sargun which has become Sat Saroop, meaning the one who has become completely truthful and only sees, speaks, hears, delivers and serves the Eternal Truth. The one who has been eternally blessed with the GurParsaad and has cleaned himself up completely from inside. The soul which has won over the five thieves, desires and Maya completely. The soul which has gone beyond time and space and beyond the three qualities of Maya. A Sat Saroop soul is known as a Sant, Sadh, Braham Gyani, Khalsa and SatGur in GurBani.

The next word is Sang. This means in the company of such souls which have become Sat. Sitting with such souls and listening to them and then do whatever they tell us to do, to have full and complete faith and trust in such souls and then following their words of divine wisdom. Sitting under the

Chattar of such souls and adopting all of their divine qualities and divine character, doing their Seva and doing Naam Simran in their company. Such souls are authorized by Akal Purakh to give the GurParsaad to those who have full and complete belief in them, Akal Purakh and GurBani. Such souls are capable of:-

- instituting our soul in Karam Khand and carving “*Ik Oankaar Sat Naam*” into our Hirda,
- opening all of our Bajjar Kapaats to divine wisdom and Divinity,
- giving Amrit to us, the real Amrit, Naam Amrit, the Atam Ras Amrit, the Param Jyot Puran Parkash in our Hirda,
- making us like them by cleaning us completely from inside of all of the mental sicknesses,
- clearing all of our doubts,
- getting our Bandgi into Sach Khand,
- making us merge with Akal Purakh and becoming Jivan Mukh.

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

The second phrase Sadh Sangat also means the same thing as explained above. This also comprises of three divine words - Sadh, Sang and Gat. Here the divine meaning of Sadh is very simple, it is the human soul who has straightened itself out completely and aligned itself with all of the divine qualities of Paar Braham Parmesar. Straightening means taking out all of the non-divine qualities and filling oneself up with all of the divine qualities. The person who :-

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

At that level there remains no difference between a Sadh and Akal Purakh. That is the kind of respect and recognition in the Dargah that is achieved by such a soul. All of this is GurParsaad. This is a GurParsaadi Khel and happens only with the eternal grace of Akal Purakh. Those who

get blessed with GurParsaad become Dhan-Dhan. They are blessed forever and they always stay in the state of supreme bliss.

*Ka-ee kot khaanee ar khand.
Ka-ee kot akaas barahmand.
Ka-ee kot ho-ay avtar.
Ka-ee jugat keeno bistaar.
Ka-ee baar pasri-o paasaar.
Sada sada ik aykankaar.
Ka-ee kot keenay baho bhaat.
Prabh tay ho-ay prabh maahi samaat.
Taa ka ant na jaanai ko-ay.
Aapay aap nanak prabh so-ay.7.*

There is one very important point that must be understood and that is that all of the GurParsaad of GurBani came to six Guru Sahibs and other Sants and Bhagats. However, when Dhan-Dhan Guru Pancham Patshah Ji created the GurParsaad of the Shabad Guru in the form of Dhan-Dhan Sri Guru Granth Sahib Ji, He gave the praise of this GurParsaadi writing to Dhan-Dhan SatGur Puran Braham Gyani Dhan-Dhan Sri Guru Nanak Dev Ji. This is shown by the use of Shabad Nanak very frequently throughout the entire GurParsaad of Dhan-Dhan GurBani – Shabad Guru.

So whenever the Shabad Nanak comes in GurBani it means that Dhan-Dhan Paar Braham Pita Parmesar is addressing Nanak with that particular piece of divine wisdom. It means that all ten of the Guru Patshah Ji listened to this divine wisdom. Then by virtue of their Puran Bandgi and Puran Seva they actually physically experienced that particular piece of divine wisdom and earned that particular piece of divine wisdom.

Dhan-Dhan Shabad Nanak is a divine Shabad and has a real deep divine meaning. This Shabad Nanak comprises of two Shabads. Na means not and Anak means many. So Nanak means “Not Many.” It means the ONE UNIQUE, Ik Oankaar Sat Naam. It means that the Shabad Nanak unites us with the “Na Anak”, unites us with the One, the Ik Oankaar Sat Naam. So the Shabad Nanak means Ik Oankaar Sat Naam in the real divine sense.

There is another very important and outstandingly fruitful and rewarding thing to do. What is it? It is to do the Kamai (putting into practice) of Shabad Guru. Many just limit their understanding of the phrase “*Shabad Guru*” as meaning the word Vahiguru or whatever else they meditate on. This means the “*Shabad Guru*” for them is only the Shabad on which they meditate on and thus they understand and believe that they are doing the Kamai of the Shabad Guru by reciting that one word Vahiguru. But, in the real divine sense that is a very limited way to believe and understand the meaning of the phrase “*Shabad Guru*” and the “Kamai of

the Shabad Guru.”

Let us look at it with under a much broader divine spectrum. The entire GurBani is Shabad Guru. Every Shabad of GurBani is the Shabad Guru and the Kamai of the Shabad Guru is the Kamai of GurBani as well. This means that whatever GurBani tells us to do we should perform in our daily life. It is undoubtedly very important to meditate on Naam, on “*Sat Naam*” and that is the highest Seva of Akal Purakh until Bandgi reaches the Puran Awastha and then the Jee-a Daan Seva (saving souls service) starts. But, we need to and we have to collect and carve all of the divine pearls and jewels into our Hirda. This means we need to bring in all of the divine qualities and attributes into our Hirda to become Puran and reach the Puran Bandgi stage. So Shabad Ki Kamai is not just limited to Naam Ki Kamai, but it also covers the entire spectrum of the divine attributes and qualities given to us in the entire GurBani.

Gunni Nidhanaa means to absorb all of the divine qualities and attributes in our Hirda to make it a Puran Sachyara Hirda. So in the real divine sense the Shabad Ki Kamai or Shabad Guru Ki Kamai or Gur Shabad Ki Kamai is the Puran Bandgi. Dhan-Dhan Guru Patshahs were all Puran Sant SatGurus. They became so due to the Gur Shabad Ki Kamai or Shabad Guru Ki Kamai. They were blessed eternally with GurParsaad of Puran Bandgi and Seva. The Seva of the highest order, “*Jee-a Daan dey bhagti layen har siun leyn melaaye.*”

In this Pauri, Guru Pancham Patshah Ji continues to give us the divine wisdom concerning the structure of the universe. There are many million sources of the creations. Khaanee means the sources of the creations. There are many millions of them, but they can be classed into four types - Andaj (egg), Jeyraj (placenta), Utbhuj (earth) and Seytaj (sweat). These Khaanees form the basis of the creation or the field of the creations. These Khaanees exist on many millions of the Khands – planets or galaxies.

There are many millions of skies and the solar systems like the one known to us. There are many millions who have been born as divine incarnations. Basically, divine incarnations are the Braham Gyanis, Sants, Bhagats, SatGurus and Sadhus.

There are unlimited ways in which the Infinite – Akal Purakh, has unfolded Himself. It is beyond the imagination of ordinary human beings to understand and see in how many ways the Almighty has expanded Himself, He is Infinite. The creations keep on changing and diminishing, but the Infinite Super Powers of Ik Oankaar – One Universal Creator, remains in place forever. Everything emanates from God and goes back to Him and gets absorbed in Him. Only God can know His own limits and none of the creation can ever know His limits. He is the Creator of Self and the entire universe – entire creation.

*Ka-ee kot Paar Braham kay daas.
 Tin hovat aatam pargaas.
 Ka-ee kot tat kay baytay.
 Sada nihaarahi ayko naytaray.
 Ka-ee kot naam ras peeveh.
 Amar bha-ay sad sad hee jeeveh.
 Ka-ee kot naam gun gaavahi.
 Aatam ras sukh sehaj samaaveh.
 Apunay junn ka-o saas saas samaaray.
 Nanak o-ay parmaysur kay pi-aaray.8.10.*

Dhan-Dhan Guru Pancham Patshah Ji is now vey kindly talking about the most beautiful part of the creation - those souls who are absorbed in the Creator. These divine souls have:-

- the state of eternal bliss – Chad Di Klaa,
- a completely balanced mind,
- won over their mind,
- won over Maya,
- won over Panj Doots,
- no desires,
- total stability of mind,
- absorbed all of the divine qualities and attributes in their Hirda,
- all of the diamonds and jewels of the Braham Gyan earned and carved in their Hirda,
- Puran Jyot Parkash in their Hirda,
- Puran Sachyara Hirda under Puran Sachyari Rehat – complete internal compliance – Anderli Rehat,
- Rom-Rom Naam Simran,
- absorbed themselves into the Nirgun Saroop Param Jyot Puran Parkash,
- Puran Braham Gyan, and
- done Puran Bandgi and Seva – Parupkaar and Maha Parupkaar.

There are many millions of such souls in the universe who become true servants of Dhan-Dhan Paar Braham Pita Parmesar. Servants who see the Truth, hear the Truth, speak the Truth, serve the Truth and deliver the Truth to humanity. Such souls are the real servants of Dhan-Dhan Paar Braham Pita Parmesar. Such souls are fully enlightened and by virtue of their Puran Bandgi they become “*Tat Key Baytay*” meaning they are absorbed in the essence of the Eternal Truth, Tat Gyan. Tat Gyan is the highest level of Braham Gyan. The person who reaches this level of Braham Gyan can never slip back. Until we are blessed with the GurParsaad of Tat Gyan and we become Tat Key Baytay, we are very likely to slip back. So the people absorbed in Bandgi should always pray for GurParsaad of Puran Bandgi and Tat Gyan. This is the Puran Braham Gyan stage.

Such souls are blessed with GurParsaad of single vision – Ik Drisht – for them everybody becomes equal, no discrimination, no animosity and just divine love, love and only love and divine sense of giving and giving and giving only, unconditional love for everyone and nothing else.

Such souls have all of the internal sources of divine Amrit activated, the Sat Sarovar. All of their divine doors are open including the tenth door – Dassam Duaar. They have a permanent connection formed with the Nirgun Saroop. They are always drenched in Amrit, the Atam Ras and become immortal for ever and live like that forever.

Such souls are always absorbed in the eternal bliss. A constant state of pleasure and eternal happiness. No sorrows, no pains, no distractions, no distortion, no Dubidha – illusions, no delusions, always in Chad Di Klaa. This is the stage when a person goes into the Chad Di Klaa – *“Nanak naam chad di klaa.”* They are always and forever absorbed in Rom-Rom singing of Naam and the divine qualities of Naam, praise of Naam and Katha of Naam. They are absorbed in divine Panch Shabad Anhad Naad music in the Dassam Duaar continuously.

Such souls are created by the GurParsaad, *“Saas saas smaray.”* There is continuous recitation of Naam by every cell. Every cell of their body brings in all of the divine qualities and attributes, Tat Gyan – Braham Gyan. They are in a state of supreme bliss, eternal pleasure and happiness and a complete merger, unity with God. There remains no difference between such souls and Akal Purakh Himself. They become one with Him. They are loved so much by Him that they are blessed with all of the eternal treasures. In summary, the most beautiful creation of the Creator is a Puran Sant Puran Braham Gyani, a Puran SatGur.

ASTPADI 11

THERE IS ONLY ONE DOER - KARTA PURAKH

Salok.

*Karan kaaran prabh ayk hai doosar naahee ko-ay.
Nanak tis balihaarnai jal thal mahee-al so-ay.1.*

Guru Pancham Patshah Ji Dhan-Dhan Sri Guru Arjun Dev Ji is very kindly giving us this eternal piece of divine wisdom about the operation of the entire universe. Wisdom about the divine Super Power which is behind the creation and its operation. The Super Power that keeps everything going has been experienced and described in this Astpadi.

It is of paramount importance for us to understand the operation of nature. Once we understand this divine piece of wisdom and apply it in our daily life then we will be able to diminish our ego. Ego which has been defined in GurBani as a deep and chronic mental sickness. By curing this chronic mental sickness we can go to Jivan Mukti. Haumai is a chronic mental sickness because it makes us believe that we are the performers, that we are the doers. This kind of ego thinking keeps us away from the Eternal Truth. We need to realize that it is not our physical body which performs the deeds, but it is the Super Power running this physical body of ours that makes everything happen in and around us.

For understanding this divine piece of wisdom (for that matter to get an answer to any questions which pop up in our mind at any point of time) let us pray with pressed palms. Let us pray with Kottan Kot Dandauth Bandhna at the Sri Charans of Dhan-Dhan Paar Braham Parmesar and Dhan-Dhan Guru. Let us pray with Kottan Kot Shukrana at the Sri Charans of Dhan-Dhan Guru and Dhan-Dhan Paar Braham Pita Parmesar. Let us pray with a Gareebi Ves Hirda, in full humbleness, with belief, faith, trust, devotion and love. Let us pray for help to understand this priceless piece of divine wisdom. Let us pray for help to bring this divine wisdom into our daily life so we may achieve the very objective of our human life – Jivan Mukti.

Please always remember that doing GurBani is the key to success and not just reading GurBani. Whenever we pray as explained above we are sure to be blessed with the GurParsaad of earning the divine wisdom presented by Dhan-Dhan Guru Sahib Ji in the entire GurBani. Even if we take just one Gur Shabad and put it into practice in our daily life, it opens

up the passage to Sach Khand for us and leads us to Jivan Mukti. These divine Shabads presented in the Shabad Guru – GurBani, are not just mere words or a scripture, but it is the divine promise of Dhan-Dhan Guru and Dhan-Dhan Paar Braham Pita Parmesar to us all. So if we perform what we are told through these divine Shabad Guru then we are bound to reap the rewards and become what GurBani tells us to become.

Gur Shabad Ki Kamai is the key to the Dargah, not only the key, but a license to stay in the Dargah forever. The Gur Shabad Ki Kamai means to perform whatever GurBani is telling us to do, to bring all of the divine qualities inside us and to delete all of the bad qualities from our inside. The Gur Shabad Ki Kamai means to earn Puran Sachyari Rehat, to win over the mind, to win over Maya, to win over the Panj Doots, to win over all of the desires and to be one with God, to merge in God.

Deletion of bad qualities and addition of all of the divine qualities inside our Hirda is the key to success. Filling our Hirda with all of the divine qualities is what we call Bandgi. Filling in our Hirda with all of the divine qualities makes our Hirda a Sant Hirda. It is the Hirda that is the Sant and not the outside dress or outside symbols and rituals. It is a matter of internal transformation and not external transformation. Internal transformation happens when we carve all of the divine qualities inside our Hirda. This can only happen only if we practice them in our daily life.

Basically, the Gur Shabad is the Hukam, the will of God, that prevails. The one who follows the Hukam and doesn't fight with the Hukam, prevails. The one who doesn't follow the Hukam and fights with the Hukam, loses. The one who follows the Hukam and remains calm under all circumstances is a spiritual gainer. The one who fights with the Hukam is a loser and remains a loser until he starts to follow the Hukam. Following the Hukam is a GurParsaad. It only happens with the GurParsaad. Recognition of this fact that following the Hukam comes only with the GurParsaad, builds the foundation of the divine wisdom that there is only one Doer – Karta Purakh and that everything happens according to the will of God and not anything else.

The key to the spiritual success is the recognition of the Hukam and following the Hukam. By doing so we will eliminate our Haumai and reach the Param Padvi and become a Puran Braham Gyani. But, at the same time this power of recognizing the Hukam is a GurParsaadi super power. So until the divine gift - the GurParsaadi power of recognition, is blessed upon us by Dhan-Dhan Gur and Guru, we should keep on praying continuously to Dhan-Dhan Gur and Guru. The best and the highest way of praying is by doing Naam Simran - Sat Naam Simran. In fact, we need to keep on praying to Dhan-Dhan Gur and Guru for the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. The ones who are

blessed with this GurParsaad become Dhan-Dhan and reach the Param Padvi.

The key to Dargahi success can also be described as a complete surrender to the Gur and Guru with Tunn, Munn and Dhann. Give up everything to the Almighty and you are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. The real divine heart is a Parupkaari and Maha Parupkaari Hirda – a heart full of love and devotion. A heart full of love for the entire creation because it is Ik Drisht and has no animosity. In this way every Gur Shabad takes us deep into the Mansarovar. In Mansarovar there is Divinity, Divinity, Divinity only and nothing else. Mansarovar is the Nirgun Saroop Param Jyot Puran Parkash, it fills a Hirda with divine qualities, that is called a Sant Hirda.

In simple words, the key to spiritual success is in believing in all of our physical and practical senses throughout our daily life, that there is One Doer. Whenever in GurBani One is referred to, it means God - Dhan-Dhan Paar Braham Pita Parmesar. Since God is the only Doer, so He is the only operator of the entire creation. The entire creation is run by the infinite super divine powers of the Almighty and if we trust and follow this Gur Shabad then there remains no place for Haumai. Ego is eliminated and when that happens we reach the salvation stage as our separation from God is only due to our Haumai.

Guru Pancham Patshah Ji is very kindly giving us the divine wisdom to sacrifice everything we have in the service of the only Doer – Dhan-Dhan Paar Braham Pita Parmesar. Once we do so and earn this divine Gur Shabad then we kill our Haumai and once that happens then we come under the Puran Hukam of Dhan-Dhan Paar Braham Pita Parmesar. By doing so we achieve the objective of our human life which is salvation.

The elimination of Haumai is a mandatory divine requirement for reaching the spiritual heights. As long as we are in Haumai we are unable to reach a complete realization of the Almighty. But, as soon as we break the barrier of Haumai and earn this Tat Gyan that our reincarnating is due to our Haumai, then we break all of the barriers and go back and merge into the Nirgun Saroop of Dhan-Dhan Paar Braham Pita Parmesar. It is of paramount divine importance to earn this divine wisdom which tells us that the life power behind every creation is the divine power and is run by Akal Purakh Himself and nobody else.

In the remainder of this Astpadi, Dhan-Dhan Pancham Patshah Ji has very kindly elaborated on this divine law, that there is only One Doer. Let us pray to the Almighty again for giving us the GurParsaad of absorbing the divine wisdom into our daily life by putting it into practice.

Astpadi.

*Karan karaavan karnai jog.
Jo tis bhaavai so-ee hog.
Khin meh thaap uthaapanhaaraa.
Ant nahee kichh paaraavaaraa.
Hukmay dhaar adhar rahaavai.
Hukmay upjai hukam samaavai.
Hukmay ooch neech bi-uhaar.
Hukmay anik rang parkaar.
Kar kar daykhai apnee vadi-aa-ee.
Nanak sabh meh rahi-aa samaa-ee.1.*

Dhan-Dhan SatGuru Ji Sri Guru Arjun Dev Ji continues in giving us the divine wisdom about the Creator and the only Doer – Karta Purakh. Being the Karta is the supreme divine quality of Dhan-Dhan Paar Braham Pita Parmesar Ji. The entire creation is infinite in nature. There is no limit to the creation. The entire creation cannot be measured. It is His Sargun Saroop. Since He is infinite so is His Sargun Saroop. Has anybody seen the beginning and end of His creation? Do we know how many Earth like planets there are? How many planets are there? How many moons are there? How many suns are there? How many stars and galaxies are there? The answer is, “no we do not know!” How can anybody see the beginning and end of something that is infinite? That is why GurBani describes this as Sargun Saroop of Dhan-Dhan Paar Braham Pita Parmesar Ji.

Nobody, no brain nor science has established the beginning and the end of the creation. No Sant, Bhagat, Braham Gyani, SatGur has been able to see the beginning and end of the entire creation. The entire creation has been created by the divine will – Hukam of Dhan-Dhan Paar Braham Pita Parmesar Ji and is operated under the divine will – Hukam of Dhan-Dhan Paar Braham Pita Parmesar Ji. So where is the beginning and end of the Hukam? The answer is that we do not know. There is no beginning or end to the Hukam either. His Hukam is also infinite and anybody who follows His Hukam will become a part of the Infinite by merging in the Infinite.

Whenever we refer to the word infinite in these writings with GurParsaad, we mean Infinite God Himself. So the creation is infinite, has been created by the Infinite and the reason behind creating the creation is infinite too. For understanding it better and in a practical way please look around, look at every object around you right now wherever you are. For example, whilst bringing this GurParsaad to you, this Sevak is sitting in a room with a laptop on a wooden desk. When we look at the wooden desk we see that this wood has come from a tree. What was the origin of the tree? How was it created? What was the force behind the creation of the tree? The tree has been born from a seed in the Earth. It is amazing to think just

how big a tree was hidden in that small seed. The seed that fell under the crest of the earth, came out and grew by drawing its food from the Earth. It grew so big and in doing so it served the other parts of the creation in countless ways. What is the force behind the universal fact that a mango will grow only on mango tree, banana will grow only on a banana tree and so on? What is the logic behind a rose flower being red or pink or yellow or white? And when the logic fails the divine power takes over. Also it is impossible to find the primal origin of the seed.

Now look at the desk wood itself. Fire is contained in the wood. Isn't that amazing! Wood is flammable yet contains the fire in it. Both of these incompatible elements are being held together, but by what force? Is it not the divine super power or the Hukam of Dhan-Dhan Paar Braham Pita Parmesar Ji that is keeping these two incompatible elements together? Which means that there is the presence of the divine super power in this piece of wood. That is why it is a part of the Sargun Saroop, because it has been created and present in its present form under the divine will, the Hukam of Akal Purakh.

Another most wondrous example of the divine will – Hukam of the Infinite is water. Its elements are hydrogen and oxygen, which are highly incompatible in nature. Hydrogen is extremely inflammable and oxygen is a catalyst and helps in burning. Yet, these two highly incompatible elements are being held together to form water which is used to extinguish fire and it gives life to the rest of the creation. So what is the force behind holding these two highly incompatible elements together which is essential for survival? Is there any scientific explanation behind it? Is there any scientific logic behind it? Is there any scientific reason or theory behind it? At least it is beyond the comprehension of a human mind in the physical senses or five senses. Only the sixth sense or the divine sense can realize this hidden super divine Infinite power which is holding these two highly incompatible elements together which transforms them into water which is essential for survival. That is why GurBani calls Pani (water) as Pita (father), "*Pawan guru pani pita,*" because both are essential for survival.

If we further look around us then we will realize that everything has come from nature – Sargun Saroop and is for serving the Sargun Saroop. The biggest and most refined example of the Hukam is the creation of the human body which consists of the Panj Tat. These are the five elements - air, water, fire, Earth and sky (space/ether). All of these five elements are again highly incompatible. Fire and water are incompatible. Fire is extinguished by water. Earth and water are incompatible as earth dissolves in water. Air and fire are incompatible as fire is enhanced by air and so on. So the bottom line is that all of these five elements are highly incompatible and cannot be held together in all physical senses. So what is it that is holding these five highly incompatible elements together? What is the

force behind it that is keeping these five highly incompatible elements together? Is it not the Infinite Divine Force – the force of life, the Jyot inside us is holding these elements together? And as soon as the Jyot leaves the body these five elements go back to their respective places.

This is what is meant by “*Nanak sabh meh rahi-aa samaa-ee.*” Everything is created under His Infinite Hukam, lives under His Infinite Hukam, works under His Infinite Hukam, grows under His infinite Hukam, changes under His Infinite Hukam, diminishes under His Infinite Hukam and vanishes under His Infinite Hukam. The creation and destruction is all carried under His Infinite Hukam. This is His job – to create and to destroy, creation and destruction. To create, change, diminish and destroy are all carried out under His Infinite Hukam. His divine will – Infinite Hukam is His Mahima. Only His Infinite Hukam prevails – nothing else prevails, and those who recognize Him as Karta – the Doer – the Creator – the Infinite Hukam go back and merge with Him and become one with Him.

Please keep in mind this is only a glimpse of His Infinite Hukam, which we have physically sensed and tried to put into words with GurParsaad. But, the key is the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva which will take us to the heights of spiritual world when we will be able to see and physically experience and sense Nirgun Saroop in Sargun Saroop under the Infinite Hukam.

*Prabh bhaavai maanukh Gat paavai.
Prabh bhaavai taa paathar taraavai.
Prabh bhaavai bin saas tay raakhai.
Prabh bhaavai taa har gun bhaakhai.
Prabh bhaavai taa patit udhaarai.
Aap karai aapan beechaarai.
Duhaa Sri-aa ka aap su-aamee.
Khaylai bigsai antarjaamee.
Jo bhaavai so kaar karaavai.
Nanak daristee avar na aavai.2.*

When we realize the Infinite Hukam of Dhan-Dhan Paar Braham Pita Parmesar Ji then salvation – Jivan Mukti becomes easy for us. Salvation is a GurParsaad, it is the divine will – Infinite Hukam that makes salvation possible. When we realize that there is only one Karta Purakh – Doer and His Hukam prevails then that brings the death of our ego - Haumai. Death of is Jivan Mukti. Jivan Mukti is basically, Mukti from Maya – Panj Doots and desires. So Jivan Mukti is winning over the Panj Doots and desires.

When we win over the Panj Doots then there remains no desire to achieve anything else. Once all of the five senses come under the divine will and the Hukam is realized and followed then there remains no desire to accomplish anything. Then all of the five senses come under the infinite

Hukam – the sixth sense – the divine sense. Then all of the Karams become Sat Karams, then there is no Paap or Punn, there remains no difference between gold and sand, then there remains no difference between Sukh and Dukh – pains, sorrows and happiness become one. When this happens then God is pleased by the fact that we are now living according to His mandatory divine laws – a eternally truthful life. We become Truth by our self, we see, hear, speak, deliver and serve only and only Truth – which is called becoming Sat Saroop. By doing so we please God and become eligible to receive His eternal happiness – Sat Chit Anand. By doing so we achieve salvation.

A man living under the influence of Maya – Panj Doots and desires is like a stone lying in the deep sea of scum – that is what is Bhavsagar – sea of the scum of Maya. The man is like a stone staying drenched deep in this Bhavsagar – sea of Maya. It is all the will of God that makes it possible for us to get the GurParsaad of salvation through the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. The bottom line is to please God so we should always keep on praying for the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar.

Look inside, don't we feel happy if somebody sitting far from us remembers us with love and devotion? It is the divine law, the law of love and devotion, the law of faith and trust, the law of commitment and belief, which prompts the GurParsaad of Naam and Naam Simran. In the same way we can make God happy by dedicating ourselves to His true selfless divine devotion and love with faith and trust.

Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva is the divine path that make us Sat Saroop and this way brings into us all of the divine qualities and makes our Hirda a pure Sant Hirda under Puran Sachyari Rehat – the Rehat of conquering Panj Doots and desires. Thereby making our Hirda a place for Akal Purakh to appear in. In this way He makes a stone drenched deep in the scum of Maya, cross over this Bhavsagar with the GurParsaad.

We need to realize and understand that GurParsaad has two ends. One end is the Dargah of Akal Purakh and other end is this Bhavsagar. The understanding of Bhavsagar and three attributes of Maya – Rajo, Tamo and Sato makes it possible to start moving towards the other end of Dargah. Once we start doing this and start moving on this path to Eternity then with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva we can make both ends meet and completely realize God within our own self.

This Bhavsagar people are currently living in, which is being governed by the three aspects of Maya: Rajo, Tamo and Sato, is a game of the

Creator. Those who remain under the Rajo and Tamo aspects of Maya don't find their way out of this Bhavsagar. But, those who work and operate under the Sato aspect eventually find a way out when they are picked up by God and given the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. Eventually they swim across the Bhavsagar and go back and merge with God.

When God is pleased then anything can happen. When God is pleased then unbelievably strange things can and do happen. There have been many instances in the history of various Sants and Bhagats when these kind of divinely wondrous – Bismaad, things have happened and they continue to happen in the present and will continue to happen in future as well. When God is pleased we achieve Jivan Mukti – salvation. No matter how much of a sinner we are, no matter how bad we have been, no matter how deeply we are drenched in the scum of Maya, it only takes a fraction of a second to turn us around with the GurParsaad and GurKirpa.

When God is pleased then our body can stay alive without breathing. This means some people can come back to life after death. When God is pleased then He bestows His Infinite GurKirpa and GurParsaad upon His Bhagats and delegates them all or some (depending upon their level of Bandgi and Seva) of His super divine powers.

Singing His praises is a GurParsaad and GurKirpa as well. Everything that happens to us is a GurKirpa and GurParsaad. In everything that happens to us there is some goodness hidden for us. His GurKirpa is Infinite like Him. So please never complain and just accept our destiny as it is and keep on praying for the GurParsaad and GurKirpa of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva and focus on doing Sat Karams. We are then bound to succeed in achieving the objective of the human life which is salvation. So please always and forever keep this in mind that there is only one Doer – Karta Purakh and everything happens according to His Infinite Hukam. He is sitting right in our Hirda and watches us every moment, so we cannot hide anything from Him, He knows everything that goes through our mind and Hirda.

*Kaho maanukh tay ki-aa ho-ay aavai.
Jo tis bhaavai so-ee karaavai.
Is kai haath ho-ay taa sabh kichh lay-ay.
Jo tis bhaavai so-ee karay-i.
Anjaanat bikhi-aa meh rachai.
Jay jaanat aapan aap bachai.
Bharmay bhooolaa dah dis dhaavai.
Nimakh maahi chaar kunt fir aavai.
Kar kirpa jis apnee bhagat day-ay.
Nanak tay junn naam milay-ay.3.*

Whatever we sow so shall we reap. Whatever we get and whatever happens in our lives is in accordance with the destiny we built based on our past deeds. That is basically what is meant by Karta – the Divine Law Maker, who has written all of the mandatory divine laws. Such as in this world our physical life is governed by the law of the land, the spiritual life is governed by the laws of the Dargah of Akal Purakh. If human beings had the power to write their own spiritual laws as well, then man would become supreme and try to grab everything he could.

More specifically, in this dark age of Kal Yug, even the people at the helm of power are more interested in themselves and building an empire of their own wealth rather than looking after the interest of others by way of their moral and constitutional responsibilities. This has become human nature in the Dark Age of Kal Yug to collect worldly possessions by fair or foul means. That is why it is true that an ordinary person is drenched in the scum of Maya (the poison of Rajo and Tamo aspects) unaware of the consequences of being so in the future.

Believing and living in this world of Maya under the Rajo and Tamo aspects and just engaged in the collection of the worldly possessions in whatever way people can collect, by fair or foul means, forms the basis of the biggest illusion people are living in this Dark Age of Kal Yug. The darkness of Kal Yug doesn't let people peep through and look at this Eternal Truth that none of these worldly possessions are going to go with us when we exit from this world. Only our deeds, good or bad are going to go with us, which are going to form our future destiny. We can peep through this darkness of the Kal Yug by focusing on our deeds and make them truthful deeds – Sat Karams. Then we can see through this darkness and learn a way out from this illusion caused by the influence of Rajo and Tamo aspects of Maya. This illusion keeps people trapped forever in the shackles of Maya.

There is an unending stream of untrue (we say untrue because these thoughts are not going to get us anywhere, but keep us drenched in this scum of Rajo and Tamo aspects of Maya forever) thoughts and these thoughts prompting us to indulge in the untrue deeds. Only awareness can help us come out of this illusion, only divine wisdom can help us come out of this status of our mind. Only Gyan can help us bring our mind to rest. The awareness, the divine wisdom, the Gyan will come only with the GurParsaad of Naam Simran and Naam Ki Kamai, Puran Bandgi and Seva, *“Prabh key simran gyan dhyan tat budh.”*

Those who are blessed with GurParsaad go through this process of Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. Such souls are taken out of the scum of Rajo and Tamo aspects of Maya and move on the Sato aspect of Maya. With the

GurParsaad they go beyond Maya and win over Maya completely and go back and merge in the Nirgun Saroop – and become Sat Saroop. Therefore, we should all be praying for the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva, then only we can get out of this poisonous scum of Maya and illusions we have been living for all ages in the past. This is a golden opportunity for us to understand and start moving on this Bandgi Marg.

*Khin meh neech keet ka-o raaj.
Paar Braham gareeb nivaaj.
Jaa ka darisat kachhoo na aavai.
Tis tatkaal dah dis paragtaavai.
Jaa ka-o apunee karai bakhsees.
Taa ka laykhaa na ganai jagdees.
Jee-o pind sabh tis kee raas.
Gat ghat puran braham pargaas.
Apnee banat aap banaa-ee.
Nanak jeevai daykh badaa-ee.4.*

Dhan-Dhan Guru Pantham Patshah Ji is continuing to give us the divine wisdom about the infinite and super divine powers of Dhan-Dhan Paar Braham Pita Parmesar Ji. Please always and forever keep in mind these scriptures are not just words pulled out of thin air. These things were physically realized by the Dhan-Dhan Guru Sahibs in all physical senses and in all practical senses. They experienced it in all of their divine and physical senses and then wrote them down in the form of these scriptures for people of all coming ages to benefit from. Those who believe these scriptures and trust them and act upon them in their daily life with devotion and love experience them the same way as Dhan-Dhan Guru Sahibs did and become Dhan-Dhan.

The key to the Dargah is the Gareebi in Hirda - utmost humbleness. Gareebi in the Hirda opens up the door to the Dargah of Akal Purakh. With Gareebi Ves Hirda a person who is nothing more than a lowly worm, or the person who thinks himself as low as a lowly worm, a Kiram Jant, is greeted by God in His Dargah and becomes a king of Chaudha Lok Parlok. Humbleness is a mandatory divine quality, it is immeasurable. There are no dimensions to humbleness, it is infinite like God Himself. There is no limit to humbleness. By continuously enhancing our humbleness we keep on enhancing our Bandgi.

Please keep in mind there is no end to Bandgi. After complete realization, Seva – Parupkaar and Maha Parupkaar, becomes our Bandgi and continues for ever. The liberated souls come back on Earth again according to the Hukam to help people achieve their salvation. Our humbleness should touch that level where we can call ourselves slaves of

the entire creation. Where we can call ourselves the Charan Dhool of the entire creation. Where we can say everything else is above us, even Bishta Ka Kiraa (maggot in manure) is above us, we are just lowest of the lowest in all physical and practical senses. This is called Gareebi and when we become so Gareeb then Paar Braham Pita Parmesar gives us so much respect that He makes us a king of Chaudha Lok Parlok. So if we can become slave of the Bishta Ka Kiraa then we can enter the Dargah of Akal Purakh. Only the one who earns so much humbleness that He becomes the slave of the slaves, the slave of the Bishta Ka Kiraa, Charan Dhool of the entire creation and becomes Gareebi Ves Hirda and who was never known to anybody else all around the world, becomes a king of the Chaudha Lok Parlok. That one becomes famous instantly all over the world and not only that becomes known and respected by the entire creation. That is what is meant by “*dah dis paragtaavai.*”

The person who gets this GurParsaad of Chaudha Lok Parlok kingdom becomes Jivan Mukta. Mukta from Maya, Mukta from all kinds of Bandhans, Mukta from the Bandhans of destiny and Karams. His account of the Karams is closed down and He is liberated completely. He goes back and becomes an integral part of the Infinite.

Please look at the kindness of Dhan-Dhan Paar Braham Pita Parmesar Ji. He has very kindly put Puran Jyot Parkash (pure divine light) inside everybody's Hirda. The life element in us is this Puran Jyot Parkash. Our physical body works as long as this Puran Jyot Parkash remains in the body and when this Jyot is withdrawn then the body dies. All we need to do is realize it within our own Hirda. This means that even though Infinite God is sitting with His infinite powers inside your Hirda, you are not aware of this divine truth. Instead you are being ruled by the three aspects of Maya. You are not being ruled by the Puran Jyot Parkash sitting inside your Hirda due to your lack of awareness – lack of divine wisdom, lack of Gyan. You are not aware of your own super divine powers and because you have mistaken this physical body as your own you run under the influence of Maya. You have completely ignored the Puran Jyot Parkash inside. This is what is meant by “*Ghat ghat puran braham pargaas.*” Maya has taken over you and as a result of this you have become totally ignorant about the Puran Jyot Parkash in your Hirda.

Those who give everything back to God, give Tunn, Munn and Dhann to the Gur and Guru, are blessed with GurParsaad of this Braham Gyan. Only they go beyond Maya and completely realize this Puran Jyot Parkash inside their Hirda in all physical and practical senses. The human is the most beautiful creation of God so think for a moment how much He has given us by way of sitting in the Puran Jyot Parkash form in our Hirda!

Look at the creation around us and focus on the kindness of God.

Focus on divine qualities of God: Karta Purakh, Nirbhao, Nirvair, Akal Murat, Ajuni, Saibhun(g) – which are beyond description. Focus as much as we can. By realizing this Puran Jyot Parkash inside our Hirda we find how caring and loving He is. And how much He wants to give us. Look at what He can make us – king of Chaudha Lok Parlok. How can we explain His Mahima? How can we explain His Wadyaaee - greatness? We should all try to realize this GurParsaad of Puran Jyot Parkash inside our Hirda and just keep our self engaged in praising His Mahima and Wadyaaee.

Delivering the Mahima of Dhan-Dhan Paar Braham Pita Parmesar Ji is the way the Sants and Braham Gyans use to serve Akal Purakh. They see, hear, speak, deliver and serve only and only Eternal Truth to the people. By doing so they become the Mahima of Akal Purakh. Sants, Bhagats, Gurmukhs, Junn, Braham Gyans, SatGurus are all of the Mahima of Akal Purakh. God has given us all this human life to become His Mahima and not let it remain lying in the scum of Maya.

*Is ka bal naahee is haath.
Karan karaavan sarabh ko naath.
Aagi-aakaaree bapuraa jee-o.
Jo tis bhaavai so-ee fun thee-o.
Kabhoo ooch neech meh basai.
Kabhoo sog harakh rang hasai.
Kabhoo nind chind bi-uhaar.
Kabhoo oobh akaas pa-i-aal.
Kabhoo baytaa braham beechar.
Nanak aap milaavanhaar.5.*

Dhan-Dhan Guru Sahib Ji Pancham Patshah Ji is very kindly continuing to give us the divine wisdom about the Karta Purakh – THE ONLY DOER. It is of paramount importance for us all to understand and carve this priceless jewel of divine wisdom in our Hirda forever.

Look at all this from the perspective of the following divine fact: we are so fortunate to have the divine word of the Guru to lead us to the heights of the spiritual world. The word of the Guru is a divine promise that will come true for us. All we have to do is to listen to this divine word with full and complete commitment and belief, faith and trust, devotion and love. Then put it into practice in our daily life.

Note that doing GurBani is the key to success. Those who perform what GurBani says become what GurBani describes. They become Mahima of Akal Purakh. They become Sant. They become Braham Gyani. They achieve Param Padvi. They are given a place in the Dargah of Akal Purakh. They become Puran Khalsa.

The entire creation is being operated by the infinite super divine powers of Dhan-Dhan Paar Braham Pita Parmesar Ji. All of the divine laws

are framed by Dhan-Dhan Paar Braham Pita Parmesar Ji. All of the Dargahi Kanoons – divine laws, are made by the Almighty and when we follow these divine laws and live our life according to these divine laws then we succeed in reaching salvation.

The normal behavior and actions are governed by the divine law of Karma. Our destiny so far was formed due to our past Karni and our future destiny is carved due to our present Karni. This is the divine law that prevails forever, there is nothing in our control. Everything that happens in and around us is due to the divine super powers. Thinking or saying, “I am doing it” meaning that MY physical body is doing it is ego. If we say, “I” meaning “me, the physical body” then that is ego – Haumai. There is no “I.” There is no me. There is no mine. Everything that happens is due to the divine power. Our breathing is due the divine power. The beating of our heart and pumping of our blood is all thanks to the divine power. Moving our limbs and doing any physical work is all due to the divine power. The entire creation and each and every creation is operating due to the divine power. Thinking or saying that “I am” doing it or making it happen is ego, Haumai. As long as we live in Haumai we cannot progress on this spiritual path. This is a part of the surrendering completely process to Akal Purakh. The ones who completely surrender themselves to Akal Purakh and the Guru with Tunn, Munn and Dhann – get salvation.

Salvation is nothing but Mukti from Haumai. Salvation is nothing but Mukti from Maya. Going beyond Maya is Jivan Mukti. Going beyond Maya merges us in Akal Purakh. God is the Creator so to whom do we belong? God is the Creator so who is our boss? God is the Creator so who is the Master? Is it not necessary to obey and remain within the command of the Master? Those who remain in the command of the Master are welcomed back by Him when they leave the physical body. Those who don't live according to His command and fight with His command build up their future destiny according to their deeds and keep on reincarnating until they come under the direct command of God. The Master will take us back as long as we are following the rules made by the Master. But, if we disobey His command or fight with His command then that becomes our destiny and we have to come back time and again to carry out our destiny.

Our Karni forces us to keep on reincarnating through death and birth for an indefinite period of time until we realize the importance of the Creator and the Doer. When our physical body dies and our soul leaves the body then all of our Karni – our deeds, good or bad are carried along with our soul and basically, these deeds make us come back again and again to pay for these deeds. It is basically, our deeds that are born again and again. It is our destiny that forces our soul to come back and pay for these deeds. We have to finish this account of deeds and that can only be done by reaching salvation – Jivan Mukti. When we are enlightened with Puran

Braham Gyan and we go into a mode where we live our remaining life not under the influence of Maya, but beyond Maya. That is the real life – living under the direct Hukam of Akal Purakh is the real living. Operating all of our five senses under the Hukam of Akal Purakh is the real divine living.

When our Hirda is enlightened with Puran Jyot Parkash, our self wisdom or worldly wisdom or DurMat is eliminated then only divine wisdom remains. When our mind is eliminated then our body comes under the Hukam of Puran Jyot Parkash and then all of the deeds become true deeds – Sat Karams. All of our wisdom becomes divine wisdom and such people live the Hukam and they live forever in the Dargah of Akal Purakh.

Only the divine command prevails and so the ones who follow the divine command prevail too. Divine commands are Sat and the ones who live in the divine command become Sat too. Everything else lives in Maya, in illusions, delusions, depressions, mental sicknesses – Kaam, Krodh, Lobh, Moh, Ahankaar, Asa, Trishna, Mansha. Everything else lives in Nindya, Chugli, Bakhili – slandering, Pakhand. If we are not in Sach Khand then we are in Pakhand. Only in Sach Khand is there no Pakhand. Everything else is Pakhand. Everything else lives in pains and sorrows, in worries and problems, physical and mental ailments.

Those who get themselves involved in Bandgi become a Banda. Banda means the one who is in Bandgi. Bandgi is a life of slavery under Akal Purakh. To become His Sevak is Bandgi. To live in His Hukam is Bandgi. To give everything to Him is Bandgi. The ones who do so get GurParsaad and GurKirpa and this GurParsaad takes them into the Sach Khand and makes them meet and merge in Akal Purakh. Such people become Puran Braham Gyanis. They are the slaves of God and the entire creation.

*Kabhoo nirat karai baho bhaat.
Kabhoo so-ay rahai din raat.
Kabhoo mahaa krodh bikraal.
Kabahoon sarabh kee hot ravaal.
Kabhoo ho-ay bahai bad raajaa.
Kabahu bhaykhaaree neech ka saajaa.
Kabhoo apkeerat meh aavai.
Kabhoo bhalaa bhalaa kahaavai.
Ji-o prabh raakhai tiv hee rahai.
Gur parsaad nanak sach kahai.6.*

Dhan-Dhan Guru Pancham Patshah Ji Sri Guru Arjun Dev Ji Maharaj with His Anant, Beant and Apaar GurKirpa is giving us a description of the state of mind and state of deeds of various persons living on this Earth.

Apart from a Puran Sant, everybody is dancing the way Maya makes them. Which means that everyone is operating under the influence of Maya. If, for example, you take any of your daily deeds and analyze it, you

will very easily find which aspect of Maya has influenced your particular action. In other words, all of your actions can be attributed to the influence of Maya. The entire world is being run by Maya except the one who has conquered over Maya. Such a soul has gone beyond Maya and is operating under the direct divine command – Hukam.

People living under the influence of the Tamo aspect have a Tamo state of mind and are greatly influenced by the Kaam, Krodh, Lobh, Moh and Ahankaar. People living under the Rajo aspect develop the Rajo state of mind – and become desirous of accumulating all worldly possessions by fair or foul means. People living under the influence of Sato aspect engage themselves in religious activities that promote good deeds and stop bad deeds.

So people living with a Rajo or Tamo state of mind remain drenched in the scum of Maya forever until they start to operate under the Sato aspect. People operating under the Sato aspect are more focused on true actions and deeds and when they collect enough of such deeds then they are blessed with GurParsaad to get out of the shackles of Maya. Some rare ones move towards Puran Bandgi. Some rare ones are fortunate enough to complete their Bandgi process and go beyond Maya. Such people purify their Hirda and fill their Hirda with all of the divine qualities and by virtue of earning the Puran Sachyari Rehat, which is the internal compliance of the five vices, desires and the Rehat of Atam Ras – the highest Amrit. They get the Puran Jyot Parkash in their Hirda. Naam goes into their Rom-Rom – every bit of their body vibrates with Naam. They become a part of the Nirgun Saroop. They get completely and forever absorbed in the Nirgun Saroop of Dhan-Dhan Paar Braham Pita Parmesar Ji. Such souls become Puran Braham Gyanis and full of all of the divine qualities of utmost humbleness, fearlessness, and are only absorbed in Parupkaar and Maha Parupkaar of humanity.

This is all GurParsaad that makes this happen. This is all of the Hukam of Akal Purakh that makes this happen. The people being ruled by Maya stay in a state of unawareness for an indefinite period of time until their destiny changes the course of their future. They just remain in a state of sleep - a sleep of mind that lasts for an indefinite period of time until their destiny changes their deeds to go into the Sato aspect.

People operating under the Rajo and Tamo aspects remain drenched in these mental sicknesses and keep on earning Asat Karams and by doing so just keep on suffering with pains and sorrows. They have no eternal happiness and keep on reincarnating. These people exist at all levels of society. Such as people who are kings or beggars, people working to earn the fame and appreciation, people living to make a place in the society, people trying to earn all of the worldly possessions and pleasures, people engaged in self praise and building an image in today's society.

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All kinds of people are living in this world under the rule of Maya. They are living an untruthful life, because everything will crumble, everything will collapse, everything is perishable, everything is an illusion. Being untrue, anything that is diminishable and prone to change is not true. There is only one Truth and this Truth is revealed to the fortunate ones with GurParsaad. So please keep on praying on a constant and continuous basis to Akal Purakh Ji to please bless you with this GurParsaad of the Truth – “*Sat Naam*”, because only this Truth will set you free from the shackles of Maya.

*Kabhoo ho-ay pandit karay bakh-yaan.
 Kabhoo monidhaaree laavai dhi-aan.
 Kabhoo tat teerath isnaan.
 Kabhoo sidh sadhik mukh gi-aan.
 Kabhoo keet hasat patang ho-ay jee-aa.
 Anik jon bharmai bharmee-aa.
 Naanaa roop ji-o savaagee dikhaavai.
 Ji-o prabh bhaavai tivai nachaavai.
 Jo tis bhaavai so-ee ho-ay.
 Nanak doojaa avar na ko-ay.7.*

Dhan-Dhan Guru Sahib Ji is giving us the divine wisdom about how our deeds are spread over a large spectrum of activities throughout our life. Almost everyone is living under the Rajo and Tamo aspects. A life of illusions, delusions, Bharams and Dubidha. They have not figured out what the Truth is and what the difference is between Truth and untruth. They have not been able to get anywhere spiritually. That is the reason for most people not being able to make much headway on the spiritual path.

We have personally seen people who are still unable to progress because they are living in a lot of illusions, delusions, Bharams and Dubidha. Only the ones who get out of it make progress on this path to eternal happiness – Sach Khand. Therefore, the reason for reincarnating in birth and death is living a life full of illusions, delusions, Bharams and Dubidha.

Based on the destiny carved by their own deeds in the past of this life and all previous lives, reincarnating in 8.4 millions life forms becomes a Dargahi Hukam – divine command for them. It is described in GurBani that there are 8.4 millions forms of life that exist on this globe. Half exist on the land and half exist in water. So based on your deeds you may return in human life or you may become a worm, or an elephant or whatever the Dargahi Hukam – command from the Court of Divinity is. And it is implemented right away.

Please be sure to understand that there is no argument against the Dargahi Hukam, it is the divine Hukam that gets implemented without

getting any chance to defend our self unlike the chance given to a criminal who breaks the law of the land in the court of the land.

The real Pandit is a person who has acquired the status of Braham Gyan. Or in other words a Braham Gyani is also called a Pandit in GurBani. The one who is beyond three aspects of Maya, or who is beyond Maya, or who has won over Maya. Please understand that the Katha of such a Pandit or a Braham Gyani is not planned in advance. The Katha, or the advice that comes out of such an entity who has reached the Braham Gyan stage depends upon what the people sitting in His Sangat at a particular point of time need.

Also please understand that the Braham Gyan doesn't come by reading Dharam Shasters (religious books) or by reading GurBani, or by reading any kind of spiritual books, but it is a GurParsaad. It is the Amrit that comes from within when the Sat Sarovars are opened, when Dassam Dwaar opens, when there is a permanent contact made with the Almighty, only then does the divine wisdom start to flow out of a Braham Gyani. So whenever we get a chance to listen to a Braham Gyani by way of sitting in His Sat Sangat then please be sure that all His divine words are for us and only for us to follow. The ones who follow these words with Tunn and Munn go on the fast track and their progress in spirituality is unbelievably fast.

Moni-dharee is similarly a very high stage of Bandgi. It means the person who is sitting in complete silence of mind, there are no thoughts in the mind, thought free status of mind, this is also called Sunn Samadhi and is a very high stage in the spirituality. It comes when the person goes into Karam Khand – it is GurParsaad. It continues when Bandgi progresses through the Sach Khand as well and further on. In fact, there is no end to Bandgi. Even after merger into the Nirgun Saroop Bandgi continues and it continues forever, never stops.

Similarly Dhyaan is a very high stage of Bandgi. It is when there remains only one thing inside our soul and body. And mind is replaced by Naam – Nirgun Saroop – Rom-Rom Naam Simran. There is nothing else left, just absorbed in Anhad Naad, Rom-Rom Naam Simran, Amrit, Atam Ras, Nirgun Saroop.

The real Teerath is the internal Teerath – internal pilgrimage – Puran Sachyari Rehat of Hirda. Only then does the body gets filled with Amrit. The Sat Sarovars are activated and the Kundalini is awakened. All of the Bajjar Kapaats are opened. The Dassam Dwaar is opened. This is the real divine Ishnaan – drenched in Amrit – Atam Ras – Nirgun Saroop forever. This is the real divine Teerath. All other Teeraths are just outside things and don't help much on the spiritual path. So internal compliance is the real compliance. External compliance is not important and doesn't help much

on the spiritual path.

Sidhs are those people whose Bandgi reaches the levels where they achieve Sidhis – supernatural powers. Some of them achieve all 18 Sidhis, some of them achieve only a few. However, when they start using these Sidhis then their Bandgi stops right there and then and they cannot go any further. They cannot achieve Jivan Mukti and have to be born again to reach salvation stage. Puran Bandgi is a GurParsaad and when we are blessed with GurParsaad then we should leave everything up to God. If we do so, then God takes us out of all of these things. Then Ridhis and Sidhis cannot do any harm to us. Then we don't get prompted to use these supernatural powers for our own benefit. These supernatural powers have been created by the Akal for running the creation. These powers are at the disposal of Akal Purakh only. But, when the person reaches Puran Bandgi Stage and merges with Akal Purakh then these supernatural powers are gifted to such a person and they remain under the feet of such a person. Basically, these supernatural powers are a part of Maya and Maya becomes a slave of such a person who becomes a Puran Braham Gyani. Such Braham Gyanis don't use these supernatural powers as by doing so they will become a competitor of Akal Purakh, which they are not and they will never be. They leave these supernatural powers to be operated under Puran Hukam of Akal Purakh for the benefit of the creation. Such souls remain in full patience and Shukrana – giving thanks to Akal Purakh for His Anant Beant Apaar GurKirpa and GurParsaad. So a Sidh is the one who is under the control of Maya and not under the Puran Hukam of Akal Purakh as Ridhis and Sidhis are nothing but still Maya.

Sadhik is a person who is a seeker, a seeker of the Eternal Truth, who is engaged in Bandgi. However, He may or may not get to Puran Bandgi. He may become a Sidh, but He will only become a Puran Sant Puran Braham Gyani, a Puran Khalsa, if He wins over Maya by ignoring Ridhis and Sidhis.

There are many who start disseminating so called divine wisdom without having reached the Puran Braham Gyan by becoming a Puran Braham Gyani. Without the GurParsaad of Akal Purakh and without authorization of Akal Purakh Ji they start preaching. That is what most of the modern day preachers are doing. It is a Dargahi crime which leads them into lower life forms when they reincarnate. Such people preach for achieving their own worldly fame and name and by doing so they ruin their future destiny. In the times of the Guru Sahibs, only the Guru Sahibs and the ones who reached the Puran Braham Gyan stage were authorized and blessed with GurParsaad to preach, but now a days we will find all kinds of lesser preachers all over the world doing more harm than good.

The seekers should only be seeking and not become preachers until

they are blessed with Puran Braham Gyan Amrit, Atam Ras Amrit and authorized with GurParsaad by Dhan-Dhan Paar Braham Pita Parmesar Ji or by a Puran Sant Puran Braham Gyani to do so. They are the ones who have earned this divine wisdom in their life in all practical senses. They are they ones who have experienced that there is only one super divine power that makes everything happen become Dhan-Dhan. All of the Wadyaeee – praise goes to the Gur and Guru, there is nothing that is done by us, it is all GurKirpa and GurParsaad.

*Kabhoo sadhsangat ih paavai.
Us asthaan tay bahur na aavai.
Antar ho-ay gi-aan pargaas.
Us asthaan ka nahee binaas.
Man tunn naam ratay ik rang.
Sada baseh paar braham kai sang.
Ji-o jal meh jal aa-ay khataanaa.
Ti-o jotee sang jot samaanaa.
Mit ga-ay gavan paa-ay bisraam.
Nanak prabh kai sad kurbaan.8.11.*

Sadh Sangat is a GurParsaad. Sadh-Sang-Gat means salvation can be achieved within the company of a Sadh. What is a Sadh? Sadh is the one who has straightened out himself. Who has straightened out His Hirda. Means the one who has purified His Hirda. Sadh is the one who:-

- has taken out all of the bad qualities out of His Hirda and replaced them with all of the divine qualities, and
- has gone into Puran Sachyari Rehat of the Hirda.

The Puran Sachyari Rehat is the Rehat of:-

- winning over Panj Doots – Kaam, Krodh, Lobh, Moh and Ahankaar and desires – Asa, Trishna and Mansha, and
- overcoming Maya – no influence of Maya.

A Puran Sachyara Hirda is the one that:-

- rules over Maya,
- rules over the mind,
- has Puran Jyot Parkash,
- is under the Puran Hukam of Akal Purakh,
- is a Sant Hirda, a Sadh Hirda, a Hirda of a Puran Braham Gyani.

Sometimes, you attain the company of the holy and gain salvation – Jivan Mukti – Gat. Gat is obtained in the company of such a soul, who is a Puran Sant Puran Braham Gyani. Therefore, the Sangat of such a person is GurParsaad and helps us to achieve salvation. Only a person who is a Puran Sant Puran Braham Gyani can give us the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha

Parupkaar.

Therefore, the Sangat of a Sadh is very important and there are a few fortunate ones who can get this GurParsaad and there are even fewer fortunate ones who earn this GurParsaad and go through Bandgi process and achieve salvation. Once salvation is achieved then there is no more reincarnating in the cycle of birth and death. Once we reach the Puran Awastha then there is no coming back, such souls come back only on this Earth to take more and more people back with them by getting them salvation. The Braham Gyan Amrit is the highest Amrit and once we reach the stage of Puran Braham Gyan then there is no coming back, there is no falling back. All of our Karni becomes Sat Ki Karni. We are only engaged in the Parupkaar and Maha Parupkaar.

Some people start judging a Puran Sant Puran Braham Gyani by His Karni and start to slander Him accordingly. However, such a person is never harmed by such slandering, instead He benefits from such a slander more and more, but the slanderers become worse and worse. They ruin their destiny forever by slandering. When the Hirda gets enlightened with the Puran Jyot Parkash and Puran Braham Gyan Parkash then nothing can destroy that Hirda, whatever it may be, a Puran Sant Puran Braham Gyani can never be destroyed. Anybody who thinks so on account of anything is totally mistaken. Anybody who slanders a Puran Sant is punished by the Dargah of Akal Purakh. Such souls are absorbed in Naam – Naam goes into their Rom-Rom, they are always and forever absorbed in Naam Amrit, Braham Gyan Amrit and Atam Ras Amrit – Nirgun Saroop. They cannot be harmed by anything or by anybody.

Such souls become one with Dhan-Dhan Paar Braham Parmesar Ji forever, inseparable, never destroyable and can never be harmed by anything or anyone. Their one and only job is Parupkaar and Maha Parupkaar. Whatever they do is for the good of the others. They are engaged in just giving, giving and only giving. The soul is like a drop which has separated from the ocean.

Atma (soul) is a drop of the Amrit. Atma is Jyot, a part of the Param Atma – Param Jyot - Nirgun Saroop of Akal Purakh. The Soul has separated from Akal Purakh due to its destiny based on His Karni and when the effect of His Karni finishes then there is no destiny left. At that point the separated drop goes back and merges with the ocean. The Atma - the Jyot, goes back and unites with the Param Atma, with Param Jyot, which is the Nirgun Saroop, the Mansarovar, the Gur Sagar, the Dhan-Dhan Paar Braham Pita Parmesar Ji. When this happens then the cycle of reincarnation comes to an end and the soul goes into complete silence after merging into the Nirgun Saroop forever. This puts an end to the cycle of birth and death. This is all GurParsaad and GurKirpa that makes this

happen.

The course of destiny changes in the direction of Sach Khand and eventually there is an end to the destiny when Puran Braham Gyan stage is achieved. Therefore, the key is to sacrifice everything to Akal Purakh and merge in Him forever. Nothing belongs to us anyway, so why bother, just accept it, come under Puran Hukam and become one with God.

ASTPADI 12: NAAM SIMRAN

AHANKAAR IS THE BIGGEST LOSER.
NIMRATA IS THE BIGGEST WINNER.

AHANKAAR IS A CURSE.
NIMRATA IS A BOON, IT IS A GUR PARSAAD.
AHANKKAAR WILL TAKE US BACK INTO JUNI.
NIMRATA WILL TAKE US BACK TO DARGAH.

Salok.

*Sukhee basai maskeenee-aa aap nivaar talay.
Baday baday ahankaaree-aa nanak garab galay.1.*

Dhan-Dhan Guru Sahib Ji Guru Pancham Patshah is very kindly continuing to give us the most priceless jewels of the Braham Gyan about Ahankaar and Gareebi Ves Hirda in this Astpadi. Guru Patshah Ji with His utmost kindness for all of us is explaining to us the dangerously damaging and killing effects of Ahankaar and the ways and means to erase this chronic and deadly mental sickness.

Doing GurBani is the key to success and not just reading GurBani. Paath Karna in Punjabi means doing GurBani and not reading GurBani. Most people are engaged in just reading GurBani. There are very few fortunate ones who engage themselves in the practice of GurBani in their daily lives. The ones who do so become Dhan-Dhan. The others just keep on reading it and reading it and reading it everyday, but don't engage themselves in carving these priceless jewels of Braham Gyan into their Hirda. Only the fortunate ones carve these priceless jewels of divine wisdom into their Hirda. Those who don't remain for an indefinite period of time at the same level where they are today.

EGO MAKES US THE BIGGEST LOSER AND UTMOST HUMBLENESS MAKES US THE BIGGEST GAINER ON THIS PATH OF SPIRITUALITY. Ego is the deepest and most chronic mental sickness and keeps us reincarnating through the biggest pain of birth and death for a indefinite period of time until we realize the nature of this mental sickness.

It is believed that cycle of death and birth is the biggest pain and sorrow one has to go through until this cycle stops. Let us look at it more closely to understand why the cycle of birth and death is considered to be the biggest Rog (disease), the biggest sorrow and pain. Let us look back on our current life, this Janam. From our birth, then childhood, growing through youth, working for building one's so called life – schooling,

college, then finding a job and working to support our self. Then perhaps getting married and having children and to support them keeping on working throughout our life. Growing older then looking after the grandchildren and helping them grow go through the same cycle. Then the end comes. Everything is left behind. The soul leaves carrying the good and bad deeds – Asat and Sat Karams. It is basically, our deeds - Karams, that take the shape of the new birth. Karams appearing in the form of a new physical body carrying the same soul, but a new body and with a load of destiny due to the Karams. The newly born is nothing but Karams born to continue paying for past Karams.

Above all look back and see how many ups and downs, pains and sufferings, sorrows and short lived achievements and happiness, problems and troubles, hard times and failures, successes and good times, all mixed with no ultimate gain at the end. The body dies, but the Karams don't die. They are reborn in the form of a new body some place in time and space depending upon our Karni. If we are fortunate we might get a human body again and if not then look around us right now. There are 8.4 million Junis - life forms. Half on land and half in water and who knows what Juni we will end up in and how long we are going to continue through that process before we are reborn in a human body.

So please ask this question. Do we really want to be born again and go through another similar life again and again? Or do we want to rest in peace forever? Do we want to find a place in the Dargah of Akal Purakh and live there forever? Do we want to be blessed with the Param Padvi and make for our self a permanent place in the Dargah of Akal Purakh? Do we want to become Jivan Mukht and help others in becoming Jivan Mukht too until we exit this body and rest in peace forever?

Dhan-Dhan Guru Pancham Patshah Ji with all His kindness is telling us that if we live in Ahankaar then we will end up in this biggest pain and sorrow of reincarnation. But, if we live in utmost humbleness, a Gareebi Ves Hirda then we will find a permanent place in the Dargah of Akal Purakh. Trusting and following the Hukam – THERE IS ONLY ONE DOER, and everything that happens is due to His Super divine Powers and not due to my physical body, and this physical body is run by the Super divine Powers of God – Karta Purakh, will bring us Jivan Mukti. It will bring us Param Padvi. It will make our Hirda a Sant Hirda which will be filled with all of the divine qualities. We will become one with Almighty, go and merge in the Nirgun Saroop and we will physically start seeing the Nirgun in Sargun.

The Maskeenee-aa is :-

- the one who lives in utmost humbleness – Gareebi Ves Hirda,
- the lowest of the lowest, “*Att neechan ke att neech,*”

- full of humility - Bharpoor Nimrata, and
- the one for whom everything else is higher.

They become Kot Brahmmand Kee Charan Dhool - the Charan Dhool of the entire creation, the slave of the slaves – Dassan Dass. The Maskeenee-aa is the one who reaches the stage of Param Anand, Sat Chit Anand, the stage of Puran Awastha, Puran Bandgi, Param Padvi. He is the winner over Ahankaar and becomes a Puran Sant. The one who is a slave of the Ahankaar remains reincarnating through the cycle of birth and death forever – or at least for an indefinite period of time until he realizes and is blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva.

There are many who are blessed with Naam, but not with Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. So please always pray for the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. Parupkaar means uniting others with Naam. Maha Parupkaar means Jee-a Daan – Bhagti Daan and Jivan Mukti Daan. The highest level of Seva is Jee-a Daan, meaning Daan of Puran Bandgi and Seva. A Parupkaari Hirda is a Sant Hirda. So we should all pray to the Almighty to bless us with a Parupkaari Hirda. A Parupkaari Hirda is the one who drinks the sorrows and pains of others and gives Amrit to the Sangat. Trust us when we can do that then we become eligible for the infinite treasures of Dhan-Dhan Paar Braham Pita Parmesar and a Sada Sukh – eternal bliss and happiness over here on this Earth and also after exiting this world.

Astpadi.

*Jis kai antar raaj abhimaan.
So narakpaatee hovat su-aan.
Jo jaanai mai jobanvant.
So hovat bistaa ka jant.
Aapas ka-o karamvant kahaavai.
Janam marai baho jon bharmavai.
Dhan bhoom ka jo karai gumaan.
So moorakh andhaa agi-aan.
Kar kirpa jis kai hirdai gareebee basaavai.
Nanak eehee mukat aagai sukh paavai.1.*

Dhan-Dhan Guru Pancham Patshah Ji Sri Guru Arjun Dev Ji is very kindly giving us examples of Ahankaar. Ahankaar of any kind is a chronic mental sickness and forces a man to go away from spirituality. “Raj Abhimaan” is one of the forms of Ahankaar – a very dangerous one. Abhimaan and Ahankaar are two names of the same thing – ego. The ones who are intoxicated with the power of being in worldly positions are living in “Raj Abhimaan.” The people who have the power to rule over others

should never misuse their powers. They should always remain in utmost humbleness and execute their responsibilities in a completely judicial way.

These kind of people will be able to make good use of their power if they use their powers for doing good to the concerned people and not hurt them. These kind of people can derive tremendous pleasure and blessings if they exercise their powers for helping others and for the betterment of the society. But, if these people ignore the betterment of others and work for their own betterment or the betterment of their own family, then they misuse their executive powers and they do so under the chronic sickness of not only being Ahankaari, but also under the chronic sickness of Lobh and Moh.

If you ever get in such a position where you are given certain executive powers under the law of the land then you should not misuse those powers resulting in going away from spirituality and hurting yourself. See it as though you have been given an opportunity to serve others with full honesty by executing these powers truthfully. By doing so you won't lose your truthfulness. In fact, you can make use of such an opportunity to go closer to the Almighty by serving and protecting the people in such a way that makes your Karni a Sat Ki Karni and not Asat Karni by any means. This will not let you become a slave of Ahankaar, rather it will bring humbleness in your Hirda. Your Hirda will get filled with the divine quality of humbleness, the rewards of which are unbelievable. Always remember you have been given this super divine power by the Almighty to be truthful in your own deeds. By using this divine super power you will do tremendous good to yourself.

Being born as a human being, we have also been blessed with this super divine power to stay in humbleness, Nimrata. By using this super divine power we can kill our Ahankaar. By doing so we can become one with God. If you get absorbed in "Raj Abhimaan" then you will for sure, and we say for sure, because it is Guru word – it is God's word so it is sure to happen in, you will for sure go into the Juni of a dog. You will be reincarnated as a dog living in hell. The life of a stray dog is called hell by Dhan-Dhan Guru Sahib Ji and that is what you will end up in by misusing your executive powers. Who would like to become a dog and live a hellish life like that? Definitely not the one who has been fortunate enough to understand this word of the Guru, but may be the unfortunate one who has not been blessed with this divine wisdom.

That is why reading GurBani is good, but doing GurBani is the key to success. There are still a lot of unfortunate ones who do read GurBani every day, but don't really put it into practice in their daily life. Similarly the person who is proud of his looks, his youth - Jawani will go into the Juni of a Bishta Ka Kiraa. These are the insects that live in human waste.

The person who is proud of being beautiful or handsome and looks down upon others in this kind of Ahankaar, or mistreat others, or abuses others, or discriminate against others, gets the life of Bishta Ka Kiraa.

The real divine beauty is the beauty of the Hirda. The real divine beauty is the inner beauty. The real divine beauty is the beauty of all of the divine qualities that are filled inside of a human being. The real divine beauty is the collection of the highest treasure comprising of all of the super divine qualities - Gun Nidhaan. These bless us with infinite divine super powers in the form of these divine qualities. Utmost humbleness is the super divine power, a super divine quality, which when used and exercised eliminates the Abhimaan – Ahankaar – ego and gives us place in the Dargah of Dhan-Dhan Paar Braham Pita Parmesar Ji.

By eliminating Ahankaar we automatically eliminate Krodh as well. This is another one of the deep mental sicknesses. So the benefit of exercising our super divine power of utmost humbleness is the elimination of two powerful Doots, Ahankaar and Krodh.

The person whose Hirda gets filled with all of the super divine qualities never claims to be a super human being. The super divine quality of utmost humbleness helps Him to stay at the lowest level in His Hirda. Such a soul will always be blessed with Gareebi Ves Hirda. This means such a soul will always and forever stay in utmost humbleness. The person who is superficial and boasts in ego about his so called divine qualities and claims to be doing good to others is in fact of no use to society, nor does he do any real good for society. Such a person is never able to get out of the cycle of death and birth.

Even after acquiring all of the super divine qualities and carving them inside our Hirda a person should always stay in utmost humbleness and remain Charan Dhool of the entire creation. Stay lowest of the lowest, slave of the slaves, slave of the Bishta Ka Kiraa then we will continue to enjoy the Atam Ras Amrit. The highest Amrit – Atam Ras Amrit is in being the Charan Dhool of the entire creation and nothing less than that. When a person reaches that stage then He never comes back or never falls back. All His Karams become Sat Karams, truthful deeds, all His deeds are for the good of others.

Sometime people indulge in the Nindya of such a person without realizing that their eyes under the influence of Maya are not capable of seeing the meaning of His truthful deeds. Only the divine eye can see the real divine purpose behind His truthful deeds. So please never, never and never indulge in the slandering of anybody, because we may not know the Truth behind anybody's deeds. Always stay in utmost humbleness no matter what position we may have in the society, or what may be our achievements in life, staying down to earth will always and forever help us.

There is another kind of Ahankaar that makes a place in a person's head. By the way, the Doot of Ahankaar lives in the head. The Panj Doots live inside the body - Ahankaar lives in the head; Lobh and Moh live in the chest; Krodh lives in the stomach and Kaam lives in the lower portion of the upper body. Ahankaar is in the head that is why it is so powerful. That is why it always lets you down spiritually. It never lets you go higher in spirituality. It is the major road block to let any kind of divine qualities go into your Hirda. This kind of Ahankaar is connected with your possessions – money, land, property or any kind of precious possessions we have. Your deep attachment to these possessions is actually due to your deep fear of losing them. For that matter if you look around at others and look back on your own life you will find that you are surrounded by people who have spent all of their life in collecting worldly possessions, which is nothing but Maya.

We personally know someone who came into our Sangat with a lot of Shardha and Vishvaas – devotion and trust. Baba Ji was sitting on the floor and another person sitting in Sangat asked this gentleman to hold the big toe of Baba Ji's right foot and he did so. He started reciting "Vahiguru." Baba Ji asked Him to recite "*Sat Naam*" on doing so, this person got energised with Amrit right away. So much Amrit started to flow inside him that he started shouting "*Sat Naam*" and his face became flushed with redness right away. His divine doors were opened right away and he was blessed with GurParsaad. He was blessed so much that he wanted his wife to be blessed right away with the GurParsaad as well. Baba Ji gave it to her as well. But, later on when we asked him if he was coming to the Sangat, he backed out and said he cannot do Naam as he has to raise his children and take care of his family. He said that his family was the priority for him and not Naam at this time. He said that he would come back at a later time in his life as he was still very young. He went back to his old lifestyle and engaged himself in the collection of the worldly possessions, as he was taken back by the fear of losing these worldly possessions and so on.

Losing spirituality at the cost of worldly things like property, money and family attachments is the most unwise thing he did. But, this is being done by most people and such people have been called fools, blind and ignorant in this Pauri.

This means that the collection of money and property and attachment to the same is the worst foolishness. Such a person is blindfolded to the divine world and is ignorant of the real divine wealth which he has been born to collect. Collect it and keep it forever, Naam Dhann, Naam Ki Kamai, Puran Bandgi and all of the divine qualities. These can never be lost and remain with us and keep on multiplying forever. Whereas money and property will keep on coming and going. They will never be yours forever. They were never yours in the past. They are not even yours right

now and will never be yours in the future. Whatever has been born or created in time and space will be swallowed by time and space, but Bandgi will be yours forever. So please never be proud of your worldly possessions, it is one of the worst kinds of Ahankaar and will kill us for a long time. Meaning it will take us a very long time to recover from this mental sickness. Utmost humility is the real divine way to live in this world and discharge your responsibilities at work, for your family and for your society.

Humility is a divine gift, it is the super divine Kirpa – which means super divine power. Kirpa means divine power. The GurParsaad also means the super divine power. Kirpa and GurParsaad are synonyms for the super Infinite Divine Power. They make our Hirda full of humbleness, full of humility and lets us lead a lifestyle full of humility, utmost humbleness and lead us to the ultimate eternal bliss and eternal happiness, a never ending happiness – Sat Chit Anand. Such a person who has carved His Hirda with utmost humbleness, utmost humility, which has no dimensions, which cannot be measured, which has infinite depth, which is infinite in nature, becomes infinite Hirda and merges in the infinite, becomes Jivan Mukta – becomes a Sant Hirda. There is no Ahankaar where there is humility and where there is humility God lives in there.

*Dhanvantaa ho-ay kar garbaavai.
Tarin samaan kachh sang na jaavai.
Baho laskar maanukh oopar karay aas.
Pal bheetar taa ka ho-ay binaas.
Sabh tay aap jaanai balvant.
Khin meh ho-ay jaa-ay bhasmant.
Kisai na badai aap ahankaaree.
Dharam raa-ay tis karay khu-aaree.
Gur parsaad jaa ka mitai abhimaan.
So junn nanak dargeh parvaan.2.*

Money doesn't go with us when we leave the physical body. No material possessions will be carried along with us when we leave this physical body. We are not a physical body, we are just a pure soul. This body is given to us to pay for our deeds. Good deeds and bad deeds from previous lives take the shape of the physical body. Our Karams from previous lives are reborn in the form of our current body. If there are no Karams left to repay then we will not be born again. Our soul will not need any physical body to come back on this Earth. If there are no Karams left or if our account of the Karams is closed then we become Jivan Mukta and will not be born again. However, until that happens, we will keep on reincarnating in the cycle of death and birth to pay for our Karams.

The most interesting thing is that only our Karams – our deeds, good or

bad, will go with us when we leave the physical body. So if we are a rich person in this life that doesn't mean that we will not be reborn. We still will keep on going through the cycle of death and birth until our Karams are all paid for and we become Jivan Mukti. Our riches, our properties, everything that we think is ours in all physical senses, will not go with us. We will not even be able to take even a piece of straw with us when we leave this physical body. Let us repeat it again, we are not the physical body, we are just a soul, a pure soul and nothing else. The ones who realize this divine wisdom, their Haumai is killed and they are enlightened. They realize that we are part of the Nirgun Saroop, and when we are enlightened with this divine wisdom then our Karams are paid off and we become Jivan Mukti.

This means that if nothing is going to go with us when we leave the physical body, the physical body dies and we don't die and we don't carry anything in physical form with us, but only our deeds – Karams go with us and then our Karams keep on taking birth after birth to keep paying for our Karams, then what is the use of collection? We keep on collecting property, money, material things all of our life. We keep on working all of our life for collection of these things then at the end we are not allowed to take anything with us. Only the deeds we performed for collection of these things go with us, which may be untrue deeds – Asat Karams or true deeds – Sat Karams. If only deeds are going to go with us then it makes sense to focus on our deeds and make them true deeds. Don't perform any deeds under the influence of Panj Doots and desires. They only give us pain and sorrows in our future destiny.

Perform deeds only under the influence of the Sato aspect – Sato Karams – Daya, Dharam, Santokh and Sanjam which will keep on bringing us closer towards the Almighty. These keep on bringing us closer towards the closing of our account of Karams and will eventually lead to the finishing of this account and bring us Jivan Mukti.

Please keep on working to develop your Sato aspect. Develop it to the extent that even in your dreams you only talk about Sato Karams. This is what is meant by "*Munn Ka Jagna*" – having full awareness that you are just a pure soul and that you should be focused only on Sat Karams – truthful deeds. The goal is to see the Truth, to speak the Truth, to hear the Truth, to serve the Truth and to deliver the Truth, when that happens then you will go into full awareness and will never be hurt by any untruthful deeds.

Whatever has been born in time and space will be swallowed by time and space. Whatever is visible with the naked eye is definitely going to vanish one day. This has happened with everybody in the past and so will happen with everybody at the present time and with everything and everybody in time and space in all coming ages. This is the law of nature – divine law and nobody can change it. That is why many big kingdoms,

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with big armies came into existence in time and space and vanished within no time, nothing survived. Powerful people like Hitler and Alexander and many more like them vanished within no time. A more recent example is the collapse of Russian communism – the entire nation collapsed, which means that nothing and nothing and nothing that is created in time and space will survive for ever. Everything will vanish one day, so hoping they wont vanish is nothing but ignorance. Only awareness can remove this sheet of ignorance from our mind and make us realize this divine and universal truth that only awareness can take us out of this net of Maya. The net of Maya is the Bhavsagar – the world of material possessions. Pursuing the collection of such possessions which will neither go with us nor will they remain forever.

Considering our self as very powerful is like committing suicide in the spiritual world. Even if we have achieved all of the worldly powers under the law of the land such as becoming king or head of state and then we just do whatever we like, such as Hitler did, then it is killing our spirit. It is a serious violation of the divine law. The law that defines that it is the super divine power of God which makes everything happen in the entire creation. Our body is just a medium through which this super divine and infinite power acts.

Those who made this mistake of considering themselves the source of such infinite power did not survive. Those who thought that they would conquer the world by using their power, did not survive. They were provided that role to do a good for others, but instead they got intoxicated with the power they had and considered themselves the source of this infinite power. They made the mistake of using their power for destruction rather than using their power or authority to help mankind. Alexander the Great, Hitler, Aurangzeb, Baber, Mohammed Gajnavi and many others in history are examples of such lives. Saddam Hussain is also a recent example in the history of the world.

All such people have fallen victim to their own Ahankaar. When their untrue deeds, Asat Karams and criminal actions peak then there is a quick turn around in their lives and it takes hardly any time for these people to be reduced to ashes. They are lost in their own ego. They think only about themselves and by doing so they get intoxicated with their own ego. All of their wisdom is lost. When the wisdom is lost then all of their deeds become untruthful deeds. They are all performed under the deep influence of Ahankaar. All of their Karni becomes Asat Ki Karni. Then there remains no chance for them to come back into the human life and instead they are thrown by Dharam Raj into hell and other such Junis – life forms where they are punished for an indefinite period of time.

However, with GurParsaad the ones whose ego vanishes and whose

Hirda becomes a Gareebi Ves Hirda are accepted in the Dargah of Dhan-Dhan Paar Braham Pita Parmesar Ji. We will repeat it again that it happens only with GurParsaad. There is one and only one super divine power that makes it happen or can make it happen. So then what should we do to be blessed with this GurParsaad? The answer is very simple – pray for the GurParsaad.

Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva are all GurParsaad and can only be achieved by walking on Sato Karams and praying for GurParsaad. If we do so then we are bound to succeed as this is the divine promise, the divine Hukam, the divine wisdom that has been very kindly given to us by the Gurus, Bhagats, Sants and Braham Gyanis in the form of GurBani.

*Kot karam karai ha-o dhaaray.
Saram paavai saglay birthaaray.
Anik tapasi-aa karay ahankaar.
Narak surag fir fir avtar.
Anik jatan kar aatam nahee darvai.
Har dargeh kaho kaisay gavai.
Aapas ka-o jo bhalaa kahaavai.
Tiseh bhalaa-ee nikat na aavai.
Sarabh kee rayn jaa ka man ho-ay.
Kaho nanak taa kee nirmal so-ay.3.*

Becoming the Charan Dhool of the entire creation is the key to the Dargah. Becoming a Gareebi Ves Hirda is the key to the Dargah. Utmost humility and utmost humbleness, Nimrata is the key to the Dargah. Elimination of ego is the key to the Dargah. Even ten million good deeds, Kot Karams, done under the influence of ego are still regarded as untrue deeds. They all go to waste. There is no reward for ten million good deeds if they are performed under the influence of ego. Or if they are done for gaining worldly fame. A truthful Hirda never looks for any kind of gains, not even spiritual gains. A truthful Hirda just does it for the sake of giving, giving and giving and never expects anything in return. Anything performed with a desire in mind for a return is futile. Even Bandgi is futile if done with the purpose of meeting the desires.

Humility, humbleness, Nimrata are the same name of this most important divine quality which itself is infinite in nature. All of the divine qualities are infinite in nature. There is no limit to such divine qualities. There is no depth limit to devotion. There is no depth limit to love. Unconditional love is the real divine love, where there is giving, giving and giving only and no wishes. Such a love is infinite like God Himself.

In the same way fearlessness comes when the fear of losing vanishes. When nothing belongs to us then why there should be the fear of losing?

When we are a pure soul and we are not going to carry anything of physical dimensions that is visible with naked eyes, then why do we live under the fear of losing that which is not ours? It was never ours and will never be ours. Fearlessness is infinite in nature. Only a fearless person can serve the Truth. Only a fearless person can deliver the Truth. A fearless person in fact merges in the Infinite and becomes Infinite himself. Fearlessness has so much power that it can make us infinite too.

Similarly, a person who is Nirvair is Ik Drisht and has no animosity. Again unconditional love knows only to give and desires nothing in return. That is why there is a divine law of giving Tunn, Munn and Dhann to the Gur and Guru. The one who does so become Infinite. There is nothing to lose. Becoming a part of the Infinite, merging into the Infinite is definitely not a bad deal. It is for sure the best deal. By giving everything to Him He becomes ours and by doing so the entire creation becomes ours. So is it a bad deal?

Humility makes our Hirda infinite and absorbs all of the divine qualities in it. Humility makes our Hirda a pure Hirda, a Khalsa Hirda, a Hirda where Param Jyot Puran Parkash comes and lives in. Our Rom-Rom gets filled with Amrit and starts flowing out and wherever we sit. The entire surrounding gets filled with the Amrit. Please make it a habit to stay in utmost humility no matter what we do just dedicate it to the Gur and Guru with utmost humility without expecting any returns for it and believe us the rewards will be unbelievable.

Performance of any kind of Bandgi or Dharam Karams under the influence of ego is a complete and utter waste. There is no reward whatsoever for such Karams. Performance of Dharam Karams to satisfy the ego will not bring us GurParsaad of Jivan Mukti and we will still keep on reincarnating through the cycle of death and birth. Our account for the Karams will not be closed. Therefore, it is necessary to perform all Dharam Karams in full humility and with a dedication to the Gur and Guru and without expecting any rewards. The performance of the Dharam Karams is most rewarding when performed in full humility and for the benefit of others and not for our own benefit.

Kindness is another infinite divine quality. Forgiveness is another divine quality. Both of these qualities have a deep connection with the cleansing of our Hirda. Just as do the divine qualities of humility, humbleness, fearlessness, no animosity, no hatred just pure and unconditional love for the entire creation and devotion – Sachee Shardha and Sachee Preet. All of these are infinite in nature and will make our Hirda an Infinite Hirda. Therefore, cleansing of our Hirda is of prime importance. Only then does it become infinite with all of the infinite divine qualities coming in.

We call them super divine powers which we can exercise in our daily life and by doing so we keep on enhancing these divine super powers and divine qualities. We keep on moving closer to Divinity by using these divine powers in our daily life. The use of these super divine powers brings us closer to the Dargah and one day the door of the Dargah opens for us and we go inside and sit in there in Sat Chit Anand forever.

Performance of Dharam Karams under the influence of ego will not clean our Hirda, it will make it dirtier. Performance of Dharam Karams in full humility will bring us GurParsaad and our Hirda will be cleaned up to the levels of purity where God appears in full and complete practical senses as recently happened to a devotee. She has now been physically in all senses been blessed with Paar Braham Nirgun Saroop Darshan and she has merged in the Nirgun Saroop. She was awarded GurParsaad of Seva – Parupkaar and Maha Parupkaar. Further more Dhan-Dhan Paar Braham Pita Parmesar Ji told her that He is waiting for everyone in the Sat Naam Parivaar (all of the devotees who have been blessed with GurParsaad of Sat Naam) to become like her. That He loves all of us so much that He is waiting for the entire Sat Naam Parivaar to come and become one with Him. So this is a practical example of how she has been so fortunate to earn the word of the Gur and Guru. She reached these heights in the spiritual world where her Hirda became so pure that Dhan-Dhan Paar Braham Pita Parmesar Ji was so pleased that He appeared before her. He appeared in His Nirgun Saroop and embraced her in Himself forever. He gave her GurParsaad of Seva – Parupkaar and Maha Parupkaar. She has done an incredible service of Sat Naam. We wish for all of the Sat Naam Parivaar to become like her. We pray that all of the Sat Naam Parivaar do the same kind of Sachee Preet that they all are embraced by Akal Purakh like her. We need to become apostles of utmost humility and all other divine qualities as described above and then we all will be embraced by the Almighty and get blessed with His Darshans.

The ones who do good to others for the purpose of satisfying their own ego are no good. Any Dharam Karams done for the purpose of getting recognition in society is a mere waste of efforts. The one who does good to others without expecting any rewards or recognition is called Parupkaari. That one is the real Parupkaari. A Parupkaari Hirda is:-

- a Gareebi Ves Hirda,
- full of humility and all of the other divine qualities,
- one that lives for others,
- beyond Maya,
- an infinite Hirda,
- one that takes the pains of others and gives them peace,
- one that takes the poison out of others and gives them Amrit and by doing so becomes a Maha Parupkaari Hirda,

- one that only gives, gives and gives.

Whenever we perform any such Dharam Karams, please perform them with full humility and dedicate them to the Gur and Guru and then they will become our Sat Karams. These Sat Karams eventually bring us the GurParsaad. Therefore, becoming “*sarabh kee rayn*” – Charan Dhool of the entire creation is the key to the purification. Acceptance of our misdeeds and sins is the key to purification. Becoming lowest of the lowest is the key to make our Hirda a Khalsa – a pure and clean Hirda. Becoming a slave of the Bishta Ka Kiraa is the key to purification. Utmost humility is the key to purification. So please replace our mind with humility and our Hirda will be purified.

*Jab lag jaanai mujh tay kachh ho-ay.
 Tab is ka-o sukh naahee ko-ay.
 Jab ih jaanai mai kichh kartaa.
 Tab lag garabh jon meh firtaa.
 Jab dhaarai ko-oo bairee meet.
 Tab lag nihchal naahee cheet.
 Jab lag moh magan sang maa-ay.
 Tab lag dharam raa-ay day-ay sajaa-ay.
 Prabh kirpa tay bandhan tootai.
 Gur parsaad nanak ha-o chhootai.4.*

Maya keeps people drenched in it so deep that it is very difficult to come out and win over it. Whatever is visible with the naked eye is Maya. The Param Tat is not visible to a normal human being. We need to open our third eye, or divine eye to see what is Maya and what is beyond Maya. We need to open all of our divine doors to see the Truth, to hear the Truth, to speak the Truth, to serve the Truth and to deliver the Truth – Sat.

Param Tat is beyond Maya so in order to merge with the Param Tat we need to go beyond Maya. That is difficult. The reason why when many of you sit for Naam Simran it is difficult to concentrate is because Maya becomes very active. Maya knows that there is somebody sitting there trying to win over her. That there is someone who is trying to become her enemy and trying to get out of her influence. That there is someone who doesn't want to remain her servant any more. The only way to get out of Maya's grip is with GurParsaad. If we are blessed with GurParsaad then we are the very fortunate ones and should never take it for granted. We need to remain humble and remember that it has taken many Janams to reach this level. But, even reaching this level if we do not serve GurParsaad, then it is nothing but foolishness. When we stay focused on serving GurParsaad then Maya will not be able to distract us and do any harm to our Bandgi. We continue to move forward until we win over Maya.

Humility is the weapon which kills our ego. Humbleness is the weapon

that will kill our ego. Killing the ego is the key to the Dargah, the real eternal happiness and the divine eternal bliss. Happiness forever is in winning over Maya. But, as long as we continue to be slaves of Maya we will never be able to realize this eternal never ending happiness.

The real divine life is beyond Maya. The real divine happiness forever is beyond Maya and not being a slave under Maya. We should become a ruler of Maya and not remain a slave of Maya. As long as you are a slave of Maya, you continue to go through the cycle of death and birth. Considering yourself as the Karta – Doer, is ego. It is Maya's slavery. By doing so you are punished to go through the cycle of death and birth for an indefinite period of time. Considering yourself as the Kiaa – that everything is happening due to the divine powers and your physical body is nothing more than a medium – is living in humility. This attitude brings us GurParsaad and opens up all of the inner channels for us to move on the spiritual path to salvation.

A pure Hirda is a Khalsa Hirda. A pure Hirda is a Sant Hirda and in a pure Hirda there is no animosity for anyone. A pure Hirda is blessed with GurParsaad of single vision – Ik Drisht. This means the pure Hirda is a source of unconditional infinite love for each and every person and for the entire creation. There is no place for any kind of discrimination or hatred in a pure Hirda. But, as long as we have any kind of hatred, discrimination or animosity for anyone, our Hirda will not become a pure Hirda.

A pure Hirda is an apostle of kindness and forgiveness. A pure Hirda doesn't look at the bad qualities of others. A pure Hirda will not think of harming even those who slander, abuse or hurt Him in any way. All a pure Hirda does is Parupkaar and Maha Parupkaar. Only such a mind goes into complete silence, thought free stage, elimination of mind - Sunn Samadhi, which is a very high spiritual stage. So being Nirvair, which is a infinite divine quality, takes us into this stage of Sunn Samadhi.

Attachment is Maya. Attachment is being a slave of Maya. Attachment is the fear of losing your physical possessions and relationships. Attachment is the adherence to the scum of Maya. Attachment to Maya means your Karni is Maya Ki Karni. Your Maya Ki Karni results in you continuing to be punished by Dharam Raj.

The shackles of Maya are broken by the GurParsaad of exercising the divine super powers of humility, fearlessness, kindness, forgiveness, devotion, unconditional love, Sachee Shardha, Sachee Preet and so on. The bonds of attachment are broken only by the GurParsaad and with the GurKirpa, which is the Infinite Divine Power. Only then does Maya become our slave. Our ego is then shattered by GurParsaad and GurKirpa. So please keep on praying continuously for GurParsaad and GurKirpa.

*Sahas khatay lakh ka-o uth dhaavai.
Taripat na aavai maa-i-aa paachhai paavai.
Anik bhog bikhi-aa kay karai.
Nah tariptaavai khap khap marai.
Binaa santokh nahee ko-oo raajai.
Supan manorath barithay sabh kaajai.
Naam rang sarabh sukh ho-ay.
Badbhaagee kisai paraapat ho-ay.
Karan karaavan aapay aap.
Sada sada nanak har jaap.5.*

Lobh is a very powerful and negative Doot. It lives inside your body in the chest area. This Doot of Maya is responsible for instigating you to do deeds under its influence on a daily basis. The deeds so conducted are untrue deeds – Asat Karams. Lobh means to make money by any kind of untrue means. For example, through extortion, cheating, stealing, fraud, unfair means and corruption. This way of making money is very prevalent in Indian bureaucracy, politics and at various levels of the administration. Because of Lobh some people misuse their authority. Instead of using it for the betterment of the people and making their job, their Kirat, a pure and pious one, a Punn Karam, they take the opposite course and make their Kirat an Asat Karam. They do Asat Karams just for the sake of money which in any case will not be going with them when they exit this physical body.

A lot of people collect money and become rich in this untrue way, but it doesn't stop there. The urge to become richer and richer doesn't stop. It continues to grow and never ends, which leads to making heaps of money by corrupt means. This urge to do this is called Labh. Labh is the higher stage of greed. The thirst to accumulate more and more is never completely satisfied. They are always looking out for more opportunities to collect more and more without any end in sight. Actually, this thirst will never be satisfied no matter how much wealth is accumulated. This thirst will never make them peaceful inside. This Doot of Maya keeps them running in this direction forever.

Corruption, cheating, extortion and fraud never bring your mind to rest. Whilst under the influence of Lobh and Labh people are unable to understand the game of Maya. Maya is nothing but poison and this poison brings people into the mode of a slow death. Their whole life becomes a slow and painful death. Their life has lost sight of the real objective. Life becomes a slow death because they are unaware of the real eternal pleasures of satisfaction and the wonderful gift of union with God.

Their life which has been like a slow death eventually brings their spiritually down to such a level where they are not even considered as being worthy of going back into the human life again. Then they are left to

wander in 8.4 million life forms for a indefinite period of time.

The greed to get and the greed to collect is a poison for the soul. However, staying in Sat Santokh, in divine peace of mind, brings salvation. There is no enjoyment and pleasure in extortion, stealing, fraud and corruption. But, there is the highest level of eternal peace, eternal blessings and eternal treasures in contentment. Only contentment quenches the thirst for worldly possessions. Only contentment brings an end to the urge and desire for the collection of worldly comforts by fair or foul means.

Contentment is a divine quality. Contentment is a super divine power. Contentment is a GurParsaad. Contentment is a divine super power that brings us union with God. It brings us all of the eternal treasures. By diminishing all desires we become a custodian of all of the eternal treasures. This is not a bad deal at all. It is probably the best and most rewarding deal. All efforts towards the fulfillment of the desires by chasing Maya are nothing but in vain and will bring no gains in the real divine sense. But, all efforts made to achieve contentment bring us all kinds of divine gifts and unimaginable spiritual rewards. It brings us salvation – union with God. So please let us focus our efforts in achieving contentment and reaping the unimaginably wonderful rewards of the spiritual world.

The ones who are blessed with the GurParsaad of contentment are extremely fortunate, they are infinitely fortunate. The entire spirituality is a GurParsaad. This is the highest and biggest fortune. All of the divine powers and divine qualities are achieved by the divine grace. In fact, they are not achieved, but they are given to us as we are not capable of doing anything. There is only one Doer and His super Infinite Divine Powers make it happen. It happens only with the GurKirpa and those who are blessed with this GurParsaad are absorbed in Naam – “*Sat Naam.*” Their Rom-Rom does Naam Simran. They are absorbed in the Nirgun Saroop of Dhan-Dhan Paar Braham Pita Parmesar Ji forever. Such a fortune is a divine power in itself. Contentment is an infinite super divine power which brings us the eternal bliss and eternal happiness forever.

This fills up our Hirda with all of the divine qualities and makes it an infinite Hirda. All of the divine qualities are Infinite Divine Powers. When we are blessed with all of these Infinite Divine Powers it is called Naam Rang. When this happens then we don't chase Maya, instead Maya serves us. Such a person is called a very fortunate one – Vadbhaagi.

*Karan karaavan karnaihaar.
Is kai haath kahaa beechaar.
Jaisee darisat karay taisaa ho-ay.
Aapay aap aap prabh so-ay.
Jo kichh keeno so apnai rang.
Sabh tay door sabhhoo kai sang.*

*Boojhai daykhai karai bibayk.
Aapeh ayk aapeh anayk.
Marai na binsai aavai na jaa-ay.
Nanak sad hee rahi-aa samaa-ay.6.*

When the Creator Lord created this creation, He created certain divine laws to run it. These divine laws are the word of God and they govern and manage the entire creation. These divine laws form the constitution of the creation and by virtue of being the divine word become the will of the Almighty, or the Hukam of Akal Purakh Ji.

Just as in any country the rulers create the law of the land to govern and manage the affairs of the country. Just as people living in any particular country have to follow and observe the laws of the land to live in that country. Such laws form the command of the rulers. We can say such laws are the Hukam of the rulers and everybody living in that country has to follow these commandments formed by the ruler and such laws form the constitution of the country. So is the case of the infinite kingdom of Dhan-Dhan Paar Braham Pita Parmesar Ji. This is the real divine kingdom and nobody can escape the commandments of this unique and One Ruler of the entire creation.

Whereas the rulers of the country deal with the law of the land and external things as related to the human beings, the ruler of the entire creation deals with the laws pertaining to the divine super power that is responsible for running of the entire creation. This includes the running of the internal things as related to human beings. Basically, the internal things as related to human beings form the basis of the destiny or are responsible for the destiny.

These internal things are governed under the constitution of the Almighty. Even the rulers of the time cannot escape these divine laws which form the divine constitution. Every one of us is answerable to the divine laws for our internal and external actions. Those of us who recognize these divine laws and try to follow them keep on moving towards the union with God. Those of us who follow these divine laws with utmost devotion, love, trust and faith in these divine laws keep on moving on this path to eternal happiness. Eventually, we go and merge into the Nirgun Saroop of Dhan-Dhan Akal Purakh Ji.

These divine laws form the basis of the creation. So to survive as a true part of the creation, we have to understand and follow these divine laws. To realize the Creator we have to follow these divine laws and meet the requirements of the Almighty. These divine laws form the basis of our destiny. For example, the Law of Karma means we reap what we sow. Whatever we do forms our destiny. Everything we are doing is all under God's Law and there is nothing in our hands in all physical and divine

senses.

Everything that happens around us and to us and by us is all under these divine laws. There is basically, nothing that we can do. Everything that happens is done by the divine super power Himself. Therefore, whatever is in store for us in the future or whatever is our future destiny can only be changed by the Creator or the Doer – Karta Purakh Ji. How can that be done? It is only and we repeat ONLY by the divine grace of the Almighty. Only He can give us a deviation from our destiny. How can we get His grace or how can we get this deviation where our destiny can change or can be made to change is by only focusing on Sat Karams and constant prayer. By focusing on using our divine powers of:-

- doing Sat Naam Simran,
- enhancing our unconditional love,
- staying in utmost humbleness,
- being more and more kind and forgiving,
- becoming more and more fearless,
- enhancing our trust, commitment, faith and belief on these divine laws.

How much of his kindness is upon us depends upon how we conduct ourselves in following these divine laws in our daily lives. One of the divine laws pertains to His presence and that law says that He is Omnipresent – He is inside us. He is running our breath and heart. So by virtue of being everywhere including our inside as well, He has access to all of our doings. That is how He is constantly watching us whatever we may be doing.

Not only that, the next divine law says that whatever we do is being recorded and our destiny will be based on these deeds. If we are following these divine laws and are performing according to these divine laws then we are moving forward towards getting blessed with His grace – GurParsaad. Then we can hope to realize the objective of this human life. Complete internal realization is the realization of God, because our physical body and our soul is being run by God Himself. Our soul is nothing but an integral part of the Nirgun Saroop of Dhan-Dhan Paar Braham Pita Parmesar Ji. The life element that runs our physical body, our breaths, the pumping of blood in us is the divine super power and nothing else. Life is nothing but the divine super power and this divine super power is running all life - plant, animal, human being and any other life form. It is just a matter of recognition of this life element and nothing else. This recognition brings the death of “me, my and mine.” It brings the death of Haumai and merges us with the Almighty.

Furthermore, when we go higher up in the spiritual world, we find that this divine super power is behind everything. Life or not, every creation is

His creation. So when every creation is His creation then doesn't every creation belong to Him? What remains ours? (This has been discussed and presented with GurParsaad in the previous Astpadi of Sri Sukhmani Sahib Ji with various examples of living and non-living creations).

This is called complete realisation. This comes when a person achieves the Param Padvi and Brahm Gyan Amrit, the Atam Ras Amrit. This level is not achieved by reading books or Shasters (Hindu scriptures) or any writings, but by following these divine laws. The key to success is earning the internal compliance. The compliance of overcoming the Panj Doots and the compliance of desire free living. When we earn this compliance then we win over Maya. Our Hirda becomes a Puran Sachyara Hirda. It becomes an infinite Hirda. The Infinite comes in and resides in this Hirda. The Infinite resides and operates from this Hirda, because this Hirda becomes Sat Roop. It does not perish. It never dies and lives forever, for all Ages to come.

*Aap updaysai samjhai aap.
Aapay rachi-aa sabh kai saath.
Aap keeno aapan bistaar.
Sabh kachh us ka oh karnaihaar.
Us tay bhinn kahhu kichh ho-ay.
Thaan thanantar aykai so-ay.
Apunay chalit aap karnaihaar.
Ka-utak karai rang aapaar.
Man meh aap man apunay maahi.
Nanak keemat kahan na jaa-ay.7.*

Dhan-Dhan Guru Pantham Patshah Ji is very kindly continuing to give this GurParsaad to us all through his Bani. GurBani is a GurParsaad. Sukhmani Bani is a GurParsaad given to us by Dhan-Dhan Guru Arjun Dev Ji Maharaj. Remember this whenever we recite or listen to Sukhmani, that it is coming from Dhan-Dhan Guru Pantham Patshah Ji. These are the divine words of Dhan-Dhan Guru Pantham Patshah Ji coming directly to us. We should all believe this with full trust and devotion. When we do we will feel very humble and find that these divine words start coming into our Hirda. If our devotion and love is very deep, then these words will pierce our Hirda and we start feeling that the Amrit Bani is flowing inside our Hirda.

We can only feel Amrit Bani flowing in our Hirda when we go into Samadhi or Sunn Samadhi. We can only go into Samadhi when all of our Bajjar Kapaats are opened including the tenth door – Dassam Dwaar, and when all of our Sat Sarovars are activated. Then whenever we sit down and focus on listening to Kirtan or GurBani we start to feel the flow of this Amrit inside our body physically. We are able to sense this Amrit flowing

through our body physically.

When Sat Naam goes into Rom-Rom then there is an unbelievable flow of Amrit inside the body. It flows from the inside to the outside of the body and to the surroundings. At this stage when we listen to GurBani or Kirtan our entire body, each and every cell, dances with the joy of Amrit. It feels like each and every cell of our body has become an ear and is drinking this Amrit continuously. Or every cell of our body has become a mouth and is reciting Sat Naam. This is called Akhand Kirtan – the Kirtan that never stops.

This flow of the Amrit from the body to the surroundings forms our aura. It is difficult to gauge the dimensions of this aura. This is the reason whenever there is a Sant sitting in the Sangat there is a special kind of a blissful and peaceful feeling the Sangat gets. Because this aura of the Sant, or the Amrit Chattar as it is called, removes the effect of Maya. When there is no Maya the entire Sangat goes into a state of eternal bliss. That is why it is said that wherever there is a Sant sitting there is Mansarovar and this is the real divine sign of a Sant.

Similarly, when we are reading or listening to GurBani, don't take it lightly. Take it for granted that the Guru is sitting with us. The Guru is actually sitting inside us and listening to GurBani. This level of trust and devotion does wonders for us. We start to carve GurBani inside our Hirda by getting motivated to practice GurBani in our daily life. In this way we go higher and higher in Bandgi and we start to realize the presence of the Almighty. This is how His divine power makes everything happen in and around us. But, until that happens we have to take the Guru's word for granted and work on it. Then we reach that level where we become one with God and realize all of these things in all practical and physical senses.

Whatever is written in GurBani is a Puran Sat that is why it is called the Gyan Saroop of Akal Purakh Ji. That is why it is called Dhur Ki Bani. Everything that is written in GurBani will happen to us physically as we progress in our Bandgi. The origin of everything is Akal Purakh Himself. Every creation is created by Him and every creation is run by His divine powers. Nothing is possible without His super divine powers. Nothing can be done by any other power. There is no other power that exists. He is the one and only Doer – Karnaihaar. Everything works under His command – Hukam. His Hukam is not limited to the Earth we live on, but His Hukam prevails over the entire universe. The entire universe is run by His super divine powers. He is the Origin. He is the Creator and He is the Doer.

He is unique and there is nobody else who is as powerful as Him. Who has the power to estimate His worth? Is there is any one of us who can judge His worth or judge His super divine powers? All we can say is that He is omnipresent and that we can physically feel His presence only with

the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. The GurParsaad takes us beyond Maya and that is where and how we will be able to see Him and feel Him.

*Sat sat sat prabh su-aamee.
Gur parsaad kinai vakhi-aanee.
Sach sach sach sabh keenaa.
Kot madhay kinai birlai cheenaa.
Bhalaa bhalaa bhalaa tayraa roop.
At sundar apaar anoop.
Nirmal nirmal nirmal tayree banee.
Gat ghat sunee sarvan bakh-yaanee.
Pavitar pavitar pavitar puneet.
Naam japai nanak man pareet.8.12.*

The Real Divine Meaning Of The Shabad Sat

This Shabad Sat is the key Shabad and describes the state, the basis and the foundation on which Braham created Himself. In fact, Braham is holding Himself in His Atal Awastha, in His Nirgun Saroop on this foundation . This foundation is the one and only Eternal Truth and this foundation is defined by the Shabad Sat.

This divine Shabad Sat tells us what the meaning of Braham Himself is. It tells us what the meaning of His Nirgun Saroop is. It tells us the meaning of His Roop that is beyond the three qualities of Maya, “*Trihugun tey parey.*”

To be more explicit the word Sat defines the element of the Eternal Truth within Braham Himself. Ik Oankaar Sat Naam means that the Shabad Sat is the Eternal Truth and that is His Naam. The Naam of Ik Oankaar is the Nirgun Saroop of Braham. It is the Param Jyot Saroop of Braham. It is the Param Jyot Puran Parkash Saroop of Braham. That is what is beyond the three qualities of Maya. That is what is Agam Agochar and which cannot be seen or experienced or felt with the five senses and can only be experienced or felt by the divine sense which is called Dib Drishti. This part of the Braham which is Sat is Anant, Apaar, Beant, Aprampar and Sarabh Klaa Bharpoor.

The Shabad Sat describes the Amrit. Sat is the One that never dies. The One that prevails forever, that has prevailed from its beginning, is prevailing now and will continue to prevail for all Ages to come, “*Aad sach jugaad sach. Hai bhi sach nanak hosi bhi sach.*” Even if we take the literal meaning of the word Sat which means Truth, the Truth always wins, the lie cannot stand before the Truth. Ultimately only the Truth prevails, the lie dies, the lie never wins. Everything operating under the influence of the three qualities of Maya is perishable and is non-truth and is revolving in

the cycle of life and death.

The only Primal Eternal Truth is the Almighty Himself and His very existence has emanated from Sat. He has been standing from the beginning, is currently standing and will remain standing forever on the foundation of this Primal Eternal Truth Sat. This is the one which is Ajuni - never dies, beyond the cycle of time and space, beyond the cycle of birth and death. This is the unlimited and unique spiritual power which:-

- has created the entire universe,
- is running the entire universe,
- is self created and self supported on the foundation of Sat,
- is beyond any animosity,
- loves each and every creation of His so much that He has kept a tiny portion of Himself in each and every creation of His,
- is omnipresent,
- is in each of us,
- is the only doer, and
- is the unlimited spiritual power.

Sarabh KLaal Bharpoor means that He is the owner of all kinds of unlimited powers, capable of doing anything beyond the imagination of a human mind, beyond the five senses of a human being. The foundation of this unlimited power is the Shabad Sat - the Eternal Truth and nothing else.

The Sat element is therefore the Guru element because the Guru is the one who takes away the darkness and enlightens us from inside about Divinity and divine wisdom. The Guru is the one we follow in our daily deeds. There is nothing bigger and better than Sat and once we start to practice this divine Shabad then slowly and slowly we start to become truthful and eventually we become completely truthful.

At that stage we merge in this part of the Braham and become one with Him. At that stage we see the Truth, we speak the Truth, we do the Truth, we deliver the Truth and above all by doing so we serve the Truth and that is the highest service of the Almighty. That is the highest service to the Sat. Sat is the Atam Ras Amrit- the highest Amrit, which is the Nirgun Saroop Param Jyot Puran Parkash.

The practice of Sat makes a soul merge in the Sat and the one who becomes one with Sat becomes a Braham Roop. By doing so it means that such a soul becomes a source of Braham Gyan. That soul becomes a source of Sat, a source of Amrit for others and is called a Braham Gyani. Even in the Shabad SatGur or SatGuru, the Guru part is the Sat and the one who merges and becomes one with Sat, becomes a Guru. The soul who becomes SatGur does so because He is capable of seeing the Eternal Truth, speaking the Eternal Truth, hearing the Eternal Truth, delivering the Eternal Truth, serving the Eternal Truth and above all has become the Eternal Truth

Himself by merging in Braham. Such a soul becomes a Guru because such a soul can enlighten us from inside and can give us Amrit, can remove our doubts and distractions, can lead us on Bandgi Marg to Sach Khand and can eventually lead us to Jivan Mukti.

Let us consider the divine wisdom – GurBani as well. Sat is GurBani as well. GurBani is the divine wisdom. Its every word is nothing but the description of Sat and by this virtue GurBani itself becomes a Sat. GurBani itself says that we should become GurBani, which also means that we should become Sat. This means that we should become one with the Braham and nothing else.

The practicing of GurBani is practicing the Sat. It means practicing the Eternal Truth, which is the GurMat. By practicing Eternal Truth on a continuous basis we ourselves become Sat. That is what GurBani tells us to become. GurBani also has the element of Sat - the element of Eternal Truth, which makes GurBani a Guru. It is the Sat in GurBani which makes it Nirankaar, which makes GurBani a Saroop of Nirankaar.

The Shabad is the Hukam, it is the Primal and Eternal Truth, it is therefore, Sat. This is the highest Hukam of Akal Purakh Himself. To become Sat is the highest Hukam of Akal Purakh, it is the highest Mahima of Akal Purakh, it is the highest service of Akal Purakh.

The key therefore is in following the Sat with complete and full belief, commitment and trust. By completely dedicating and surrendering our self to the Sat - the Primal Being, the Eternal Truth, the Amrit, the Braham, we become Sat too. Therefore, the Guru is the Sat. This means the Guru is the Braham Himself. Even in a Braham Gyani, in a Sant, in a Bhagat, it is the Sat part that is beyond the three qualities of Maya and is the Guru part, the divine part, the part of Divinity, the part of divine wisdom, which is the Param Jyot Puran Parkash.

So the Shabad Sat is:-

- God,
- the owner of the entire creation,
- the father of the entire creation, and
- beyond description.

Even though the Shabad Sat is beyond description, a glimpse can only be tried to be explained with the GurParsaad by the one who has completely merged in Him and become one with Him. All His Karni is true. So is the Karni of the one who merges in Him and becomes Sat Roop because such a person can see, hear, speak, serve and deliver Truth and only Truth. These are some of the divine qualities of Dhan-Dhan Paar Braham Pita Parmesar Ji. He is:-

- Sat.

- God.
- The Owner.
- GurParsaad.
- Full of all of the divine qualities and all of the super divine powers, so what can be more beautiful than Him?
- Purer than everything else.
- Realized only by one in tens of millions.
- Indescribable. His super divine powers are indescribable. His creation is indescribable.
- Super and unique.

Whatever He says is the divine law. When His Bani, His divine law, is followed with love and devotion and trust and faith by completely surrendering to Him then He can be realized. But, this is all GurParsaad. So please keep on praying for His grace, His Kirpa, His GurParsaad. We can all realize Him by getting the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva.

ASTPADI 13 : SANT KI NINDYA – SLANDER OF A DIVINE HUMAN BEING

Salok.

*Sant sharan jo junn parai so junn udhranhaar.
Sant kee nindaa naankaa bahur bahur avtar.1.*

Let us pray to the Gur and Guru with pressed palms and our head at the Charans of Dhan-Dhan SatGuru Patshah Ji and Dhan-Dhan Agam, Agochar, Anant, Beant Paar Braham Pita Parmesar Ji and with Kottan Kot Dandauth and Kottan Kot Shukrana to bless us with the divine wisdom of understanding one of the most important aspects of Puran Bandgi, which has been very kindly presented by Dhan-Dhan Guru Sahib Ji Panoram Patshah Ji in Astpadi 13 of Sukhmani Bani.

We emphasize here the importance in Puran Bandgi not to slander anyone at all. With the GurParsaadi GurKirpa it is very important for the Sangat to understand the mandatory divine laws as very kindly presented in GurBani by Dhan-Dhan Guru Sahibs. One such mandatory divine law is about understanding the real divine meaning and serious consequences of Nindya (slander). Anybody who follows these divine laws diligently and with full and complete commitment and belief, faith and trust, love and devotion becomes Dhan-Dhan.

Nindya – Slandering, A Deep Mental Sickness

Nindya means:-

- negative criticism of somebody in order to put them down,
- to deliberate on somebody else's actions, character, integrity, lifestyle, behavior or other attributes in the negative sense,
- to discuss the seemingly bad qualities and actions of another person, it can be in their absence or presence.

It is in common fashion today to either praise or criticize somebody's character, behavior or for that matter anything connected to the person being criticized. This criticism is normally created to put down the person in society – Nindya (slander). In certain cases it will go to the extent of eliminating the person from daily dealings after completely discrediting them in public.

However, this criticism can also be positive in some cases, where the group exaggerates the good qualities of a person way beyond the reality.

Again it can be in his absence or presence. This is known as Ustat (flattery) in the divine language. The interesting thing is that Nindya is very enjoyable by ordinary people. We have noticed that people give a lot of attention to negative criticism of somebody else, rather than gaining from that person's good qualities.

In all such discussions propagating Ustat and Nindya, we observe that the participants are quite happy to indulge in it for hours on end. There are only a few rare ones who avoid such negative criticism and concentrate and learn from the good qualities of another person.

Ustat and Nindya have been a part of the human character since the beginning. Though both Nindya and Ustat are prohibited in GurMat, it is Nindya that is much more dangerous. It is a serious mental sickness – Mansik Rog. We should therefore not resort to doing Nindya of anybody, whether he or she is an ordinary person being controlled by the Panj Doot or a Sant being controlled by God. The consequences of Nindya are very serious and are sure to cause irreparable damage to our spirituality as well as to our physical being.

A Nindak is the person who is doing Nindya. He is a Munnmukh and Maha Moorakh (great fool) according to GurBani. A Nindak may even be reading a lot of GurBani, but has never truly understood or applied it. A Nindak has a blackened face - Kala Mooh, in the Dargah and is heavily punished in the Dargah of Paar Braham Parmesar. A Nindak is in a living hell – Narak, for a long time.

Whereas the Nindak will undergo punishment, the person who is being criticized will at the same time be heavily benefited. According to GurBani for the person being criticized, the Nindak is even more valuable than their own parents. Just as the mother washes the dirt of the clothes of her child, the Nindak by doing Nindya cleans the dirt of the previous lives of the one who he is slandering with his tongue, "*Janam janam ki munn ki maile.*" The Nindak destroys his current life as well his future lives as punishment given to him from the Dargah. He lives in hell for the duration of his punishment.

Sant Ki Nindya – the slander of a Sant, is a much more serious and dangerous thing to do. Dhan-Dhan Guru Pancham Patshah Ji has very kindly presented the consequences which a Sant Ka Nindak (slanderer of a Sant) will have to face in this Astpadi of Sukhmani Bani.

The Sant Ka Nindak will never be able to achieve Jivan Mukti no matter what religious acts he performs – Dharam Karams. As the Nindak continues the Nindya, the Sant will enjoy more and more Amrit and becomes more and more elevated in spirituality. All of the spiritual earnings of the Nindak are transferred to the Sant by order of Dargah and the Nindak totally loses his spirituality.

Astpadi 13 : Sant Ki Nindya – Slander Of A Divine Human Being / 257

There is the story of when Sant Kabir Ji's neighbor died and Sant Kabir ji cried a lot. However, He hadn't cried when His parents died. Even at the death of His wife Loyee He hadn't cried. So people living around Him were surprised when He cried over the death of this neighbor. It turned out that this neighbor was a very severe Nindak of Sant Kabir Ji. He had also inspired many other people in His town of Kashi to become Nindak of Sant Kabir Ji as well. When Sant Kabir Ji's neighbours asked Him why He was crying, Sant Kabir Ji replied that this neighbor had made His Bhagti very easy. That this Nindak was very helpful in His Bhagti. Not only that, but all of the other Nindak in Kashi who were prompted by Him, were helping His Bhagti too!

With the GurParsaad and GurKirpa let us have a deep divine look at the divine wisdom given to us by Dhan-Dhan Pancham Patshah Ji and understand the serious and damaging effects of Sant Ki Nindya. A Sant Ka Nindak:-

- has a mind full of dirty thoughts,
- has all of his actions, words, and reactions controlled by the Panj Doots,
- has a very weak mental condition,
- is carried away by bad thoughts very easily and quickly,
- has bad thoughts and words that go inside him very quickly,
- is always restless and longs for finding opportunities where he can do some Nindya,
- is mentally very sick,
- never gets out of Janam Maran Ke Bandhan – the ties of birth and death,
- stays in the cycle of Lakh Charasee Juni for a long time,
- will fall into the lives of snakes and other animals,
- commands no respect at all,
- has so many such punishments to go through and all such punishments are defined in this 13th Astpadi of Sukhmani,
- can only be saved from such punishments if he goes back to the Sant he has done Nindya of and asks for His forgiveness and gains forgiveness. Or if that Sant is no longer accessible (e.g. has passed away), then he has to go to another Sant with higher spirituality and beg for forgiveness.

A Sant is a soul who:-

- has achieved Jivan Mukti,
- is a Puran Braham Gyani,
- has Puran Jyot Parkash in His Hirda,
- has won over Maya – Panj Doots and Asa, Trishna and Mansha,
- is served by Maya as Maya lives under the feet of the Sant,

- is beyond Maya – “Trihu gun tey parey,”
- has won over His mind completely,
- is a Sada Suhaagan,
- has become one with the Nirgun Saroop,
- has merged in Dhan-Dhan Paar Braham Pita Parmesar,
- has filled His Hirda with all of the divine qualities,
- has achieved Puran Braham Gyan,
- is always absorbed in Bandgi and Seva – Rom-Rom Naam Simran,
- has all of the Ridhis and Sidhis sitting under His feet,
- is the Daata (Giver) of GurParsaad,
- is Ik Drisht – Nirbhao and Nirvair,
- is no different from Akal Purakh Himself,
- is Sat Roop (Form of Sat),
- is always and forever engaged in the Parupkaar and Maha Parupkaar of the Sat Sangat,
- never ever does anything bad to anybody,
- gives us Jivan Mukti if we come under their Sharan - refuge,
- if we surrender completely to, with Tunn, Munn and Dhann will give Jivan Mukti to us,
- if we surrender ourselves completely to, will make us like Him,
- creates a Sangat that is Sach Khand meaning that He makes that place the Dargah of Akal Purakh,
- only does good for others, and
- takes the poison out of the Sangat and gives Amrit to them.

Words cannot fully describe Sant Ki Mahima. Sant is the Mahima of Akal Purakh. So what can anyone gain from slandering a Sant? Nindya of a Sant is the Nindya of Paar Braham Parmesar Himself and such an act is a heinous Dargahi crime. Nindya is the highest level of Asat Karam – MAHA PAAP (greatest sin). Nindya is the sin of the highest order because it washes away all of the Nindak’s hard earned Sat Karams. That is the reason why a person who becomes a Sant Ka Nindak will keep on reincarnating in the 8.4 million Juni. Not only that, a Sant Ka Nindak ruins the future of all his coming generations. The damage caused by Sant Ki Nindya is beyond repair unless he gains forgiveness from the Sant he did Nindya of.

Astpadi.

*Sant kai dookhan aarjaa ghatai.
Sant kai dookhan jam tay nahee chhutai.
Sant kai dookhan sukh sabh jaa-ay.
Sant kai dookhan narak meh paa-ay.
Sant kai dookhan mat ho-ay maleen.
Sant kai dookhan sobhaa tay heen.
Sant kay hatay ka-o rakhai na ko-ay.*

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*Sant kai dookhan thaan bharsat ho-ay.
Sant kirpal kirpa jay karai.
Nanak sat sang nindak bhee tarai.1.*

Sant Ki Nindya is a deep mental sickness. This mental sickness becomes the root cause for physical ailments and causes all kinds of further mental and bodily disorders. When this happens then the life of the Nindak is cut short.

The life element is the divine element in a human being. The life element is the Jyot, "*Jaat meh jyot, jyot meh jataa.*" The human body is the house of the divine Jyot. It is the divine Jyot that keeps the human body running. It is the divine Jyot that keeps the blood running in our veins. It is the Jyot which keep us breathing and keeps the human body performing all of the physical functions. So a person who indulges in Sant Ki Nindya, how can their Jyot be happy? The Jyot decides to leave the body as early as possible, thereby reducing the age of the body. It is not only the Nindak that suffers, but all his coming generations also suffer as a result of his Asat Karam of doing Nindya of a Sant.

Jealousy with the Sant is also deemed as Sant Ki Nindya. Since Sant Ki Nindya washes out the effect of all of the Nindak's Punn Karams – their hard earned Sat Karams, then all that remains in their spiritual account is their negative deeds, Asat Karams. The destiny of such a person takes shape accordingly and as a result of such a destiny such a soul will keep on reincarnating and will never be able to escape the curse of the messenger of death. This is the most severe punishment one can get by doing Sant Ki Nindya.

Remember that Sant Ki Mahima means that the Sant is Akal Purakh Ki Mahima. And Akal Purakh Ki Mahima is beyond description, so Sant Ki Mahima is also beyond description. So how can one remain happy if one becomes a Sant Ka Nindak? Sant Ki Nindya is an Asat Karam of the very highest order. It erases the goodness gathered by doing all previous Sat Karams and leaves the Nindak with misfortune and darkness and all of the punishments listed in this Astpadi.

There are only sorrows and pains to reap for a Sant Ka Nindak. The destiny of a Sant Ka Nindak is to go into hell whilst alive (mental hell) and after death (realm of hell). The Sant Ka Nindak lives in hell here and hereafter. In light of all of the punishments that are listed in this Bani by Dhan-Dhan Guru Pantham Patshah Ji how can a person be happy and live comfortably in this life and after death? Hell is the only one place for a Sant Ka Nindak.

By slandering a Sant, one loses all his senses. By slandering a Sant one loses all his GurMat - divine wisdom. The divine wisdom is replaced by DurMat, bad wisdom. Meaning that when we try to explain to a Nindak the

mistake he has made, he will never accept it. He will never accept that he is doing Nindya and has become a Nindak. He will carry on justifying it. He will keep on giving all kinds of arguments based on his MunnMat - own wisdom, and Sansarik Mat - worldly wisdom. He will not understand the divine wisdom any more and will lose all of the divine qualities and peace and Bandgi which he earned whilst being a part of the Sat Sangat.

This Sevak of the Sangat has seen this physically and practically happening to many people who were blessed with GurParsaad and went up on the spiritual ladder very fast. They then got trapped in the tests of Maya and lost their faith and trust in the Puran Braham Gyani who gave them the GurParsaad. They became His slanderers and lost everything they had been given. As and when the time came the results of their Nindya started happening in their life. However, we always and forever and on a daily basis are praying for these Nindaks and wish that they at least realize the MAHA PAAP they have earned by becoming Sant Ki Nindak.

The loss of GurMat causes them to believe that they are doing the right thing and thus a stubborn attitude develops. Their mind and brain is blocked to the Eternal Truth and all of their Karams become ineffective. The benefit of their Sat Karams goes into the account of the Sant they are slandering. All of their Bandgi and collection of Naam Dhann goes into the account of the person they have slandered. Since Sant Ki Nindya is a Dargahi crime, the slanderers of the Sant lose all of their Bandgi and Sat Karams, thereby losing all of their stake in the Dargah of Akal Purakh.

Many Nindaks say they have lost nothing. They see their life in terms of worldly things and look at the outside gains. They say they have made no worldly losses. However, they are ignoring the internal divine losses and get trapped in Maya. By doing so, they lose all of their divine senses and get deeper into the slandering activities. They keep on going away from the GurMat and keep on diving deep into the scum of DurMat. Eventually they start to feel the impact of their slandering.

The effect of the slandering keeps on accumulating and is carried over into the future and thus they lose everything they have accumulated so far. The slanderer is completely destroyed and nobody has any authority to save the slanderer of a Sant. The slanderer of the Sant cannot be saved even by the Almighty Himself. That is the kind of love and bondage that takes place between Bhagwan and the Bhagat. Bhagwan loves His Bhagat so much that He has given all of the super divine powers to the Bhagat so only the Bhagat can save His slanderer. The slanderer can only be saved by the GurKirpa of the Sant. The slanderer can only be saved by the kindness and forgiveness of the Sant. There is no other way the slanderer can be saved. God has given this power to the Sant only and nobody else. Only the Sant can save His slanderer.

*Sant kay dookhan tay mukh bhavai.
 Santan kai dookhan kaag ji-o lavai.
 Santan kai dookhan sarap jon paa-ay.
 Sant kai dookhan tarigad jon kirmaa-ay.
 Santan kai dookhan tarisnaa meh jalai.
 Sant kai dookhan sabh ko chhalai.
 Sant kai dookhan tayj sabh jaa-ay.
 Sant kai dookhan neech neechaa-ay.
 Sant dokhee ka thaa-o ko naahi.
 Nanak sant bhaavai taa o-ay bhee Gat paahi.2.*

The mouth of a person who slanders a Sant becomes extremely abusive. He forgets the effect this ill face will have on him so everywhere he goes he indulges in bad mouthing. He becomes so unfortunate that all he does is Nindya and nothing else. He is considered to be barking like a dog everywhere he goes. He is considered to be shouting like a crow all of the time. In Punjabi, such a person is described as, “*Moh phitkaaryeaa janda ha,*” or “*Kutteh wangoo bhaonkda firda hai,*” or “*Kaan wangoo kaan kaan karda firda ha.*” This basically means that all of his deeds become untrue deeds – Asat Karams and he loses all of his Sat Karams. So his destiny due to his Karni makes him a snake in his next life. Guru Pyare Ji (dearly beloved of the Guru) please look at the life of a snake, how pitiable is the life of a snake. A poisonous animal who has to live in the worst places. Always in darkness and gets only insects to eat and so on.

A Nindak by way of his misfortune collects all that poison by doing Nindya. He collects all that garbage which he has to eat as a snake. He collects the darkness that he has to live in and so on. That punishment to become a snake in the next life is not enough for a Sant Ka Nindak. Dhan-Dhan Guru Patshah Ji has announced another very severe punishment for a Sant Ka Nindak. That he becomes, “*tarigad jon kirmaa-ay*” – the insect (called a Chichaad in Punjabi) that sticks around the neck and ears of a stray dog and drinks its blood. How horrible are all of these punishments and what their effect is needs no explaining.

Slandering the Sant one always and forever keeps on burning in the fire of desires. Desires are the root cause of all of the pains and sorrows, sufferings and depressions. Basically, desires are responsible for all of our daily problems in life. A person who is burning in desires cannot be contented and hence can never be at peace. There is a constant and never ending battle going on in the mind to find means and ways to fulfill the desires by fair or by foul means. When a desire is fulfilled then there is a short lived happiness and if a desire is not fulfilled then there is frustration. A continuous stream of unfulfilled desires becomes the cause of mental depressions and further mental and physical ailments. So a Sant Ka Nindak will never be able to find peace of mind or a stable internal happiness.

In order to fulfill their desires, the Sant Ka Nindak will adopt all kinds of unfair means such as cheating, deceiving, extortion, abuse, corruption and so on. He will always be in a cheating frame of mind without realizing the detrimental effect of these kinds of untrue deeds on his future destiny. His wisdom becomes so covered with these kinds of misdeeds that he becomes blind to the consequences of his stupid behavior.

It takes a lot of effort and good fortune of many lives based on the collection of our Punn Karams to build our destiny in the right direction, to be closer and closer to the Almighty and to prepare our self for receiving the GurParsaad. It is like building the foundation of a mansion. The construction of a mansion requires a lot of effort and work, but to demolish the mansion takes only a few minutes or a few seconds. It takes only one word of Nindya about a Sant to destroy everything. Not only that, but the Nindak may also lose every chance of making up the loss.

Our Sat Karams build positivity in and around us. This is also referred to as a field of positive energy around us. It is also called an aura. It surrounds our body. People always like to talk to a person who has a very strong and pure aura. When the Bandgi of a person goes into Karam Khand and Sach Khand then this aura becomes very strong. That is why the people who attain the stage of Puran Braham Gyan have a very strong aura, or a very strong field of positive energy around them. In all spiritual senses, this aura is the field of spiritual energy. In all deeper divine spiritual senses this field of energy is called the Puran Parkash. In all deeper divine spiritual senses this field of energy is called the Amrit. In even more deeper divine senses this field of divine spiritual energy is called the Nirgun (the Nirgun in Sargun) Saroop of Dhan-Dhan Paar Braham Pita Parmesar.

That is why people sitting in the Sangat of such a Puran Braham Gyani enjoy this unique peace without any influence of Maya and this is how the benefit of the deep divine spirituals senses is transmitted to the seekers. So much so that in certain cases this divine GurParsaad transmitted by such a Puran Braham Gyani has no limits and is received by the Truth seekers sitting anywhere in the world which transforms their lives all together. The GurParsaad goes into their Hirda and into their Rom-Rom as well. The deeper the trust and devotion of the devotee or the seeker, the deeper this transmission of GurParsaad becomes and the deeper it pierces through the Hirda of the divine Truth seeker. The physical distance between such a Puran Braham Gyani and the Truth seeker doesn't remain as any kind of barrier at all to receiving the spiritual benefits of their Sangat. So when we move on the Sat Panth – path of Truth, and do Punn Karams – Sat Karams, then this field of positive energy called the aura is built up in and around us. This is called Tayj in GurBani and as explained above, look at how much effort and good fortune it takes to build up your Tayj. But, with Sant Ki Nindya this Tayj is lost within a very short time, almost instantly.

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By slandering a Sant one loses all of their good, divine qualities. Again it takes Punn Karams of many lives to bring in good, divine qualities. It takes a long time to bring them inside our Hirda, but all this is lost instantly by indulging in slandering a Sant. When one loses all of the divine qualities then their Hirda becomes empty and gets refilled with the filth of Nindya. When that happens then there remains even no place for them but mental hell. Their current life becomes hell. Their destiny becomes mental hell and it becomes impossible for them to recover from this damage.

A Sant Ka Nindak will never and can never find peace anywhere in the entire universe. Actually, there is only one way he can find peace and regain his glory, regain his divine qualities, regain his Tayj, regain the GurParsaad. And that is by going back to the Charan Sharan of the Sant. Then to humbly accept all of the misdeeds he has done. Sincerely accept his Neech Karam - lowly act, of Nindya. Accept his sins of doing Nindya sincerely from within his Hirda and ask for forgiveness from the Sant. A Puran Sant is very kind and his Hirda is full of kindness so He will not even take a moment to forgive and accept the Nindak back not only at His Charans, but will also give him a place in His Hirda. The yearning for acceptance of Nindya and asking for forgiveness has to come from inside the Nindak's Hirda and as soon as he does so he is forgiven.

*Sant ka nindak mahaa attaa-ee.
Sant ka nindak khin tikan na paa-ee.
Sant ka nindak mahaa hati-aaraa.
Sant ka nindak parmaysur maaraa.
Sant ka nindak raaj tay heen.
Sant ka nindak dukhee-aa ar deen.
Sant kay nindak ka-o sarabh rog.
Sant kay nindak ka-o sada bijog.
Sant kee nindaa dokh meh dokh.
Nanak sant bhaavai taa us ka bhee ho-ay mokh.3.*

Dhan-Dhan Guru Pancham Patshah Ji is very kindly continuing to give us the divine wisdom about the qualities of a Sant Ka Nindak. One such quality that a Sant Ka Nindak is cursed with is that he becomes the worst evil doer. He cannot and will not be of any use to society because all of his deeds become evil deeds. He cannot and will not do any good to anybody else because all of his deeds become black deeds. There is nothing but negativity from his presence in society. He becomes a blot on the face of society. In Punjabi we say, "*Isney att chucki hoyee hai.*" This means he can only damage the people and society around him.

Such a person is cursed by the Dargah of Akal Purakh and is punished with another very severe punishment – "*khin tikan na paa-ee.*" At some point in his life he will be physically impaired with so many physical

ailments that he will not be able to get any physical rest, never mind mental peace. The physical body of such a person becomes full of physical ailments. Whenever we see a person who becomes terminally ill we should always keep in mind that he must have done something really stupid at some point in time and space either in the current life or in some of his previous lives such as this act of Sant Ki Nindya. That is why he is being punished, therefore, for such persons it is always advisable to seek shelter at the Charans of a Puran Sant and pray for forgiveness. Or at least if he doesn't have access to a Puran Sant then he should keep on accepting his unknown misdeeds and keep on praying for forgiveness from Dhan-Dhan Paar Braham Pita Parmesar. This will for sure diminish their suffering and in some cases will even cure the person. This is the reason why some people get cured of their serious illnesses when they go to the Charan Sharan of such a Puran Sant.

The Puran Sant has been blessed with the super divine powers to forgive such Dargahi criminals, which helps and becomes a reason for the cure of their physical ailments. In many cases such people get the GurParsaad as well and develop an unimaginable love, devotion and trust in such a Puran Sant that they also get cured of their mental ailments as well and become successful in winning over Maya. So please always and forever keep in mind that going into the Charan Sharan of a Puran Sant is a GurParsaad for us.

Looking further at the misfortune of a Sant Ka Nindak, he has been called a brutal butcher. He has been called a killer. Meaning his destiny will be as bad as that of a killer. Sant Ka Nindak is called a Dargahi criminal because he is cursed directly by Dhan-Dhan Paar Braham Pita Parmesar, who loves His Bhagats more than anything else. Pita Parmesar's love is unimaginable. The Bhagat's divine love is unconditional as well, but Pita Parmesar's love is beyond description. It is infinite, so do we think that God will spare the slanderer of His Bhagat? That is why all of the punishments for the Sant Ka Nindak come directly from the Dargah of Akal Purakh.

By going into the Charan Sharan of a Puran Sant we can get Chaudha Lok Parlok Ka Raj (reign of all worlds). A Puran Sant enjoys the Chaudha Lok Parlok Ka Raj and has the super divine power to make us like Him if we surrender completely to Him. Give our Tunn, Munn and Dhann to Him and by doing so we can achieve Jivan Mukti and Chaudha Lok Parlok Ka Raj.

The Meaning Of Chaudha Lok Parlok

Chaudha Lok Parlok means the entire spiritual world. This phrase covers everything related to spirituality, which takes a soul to the heights of the spiritual world – Param Padvi. There are seven seas of spiritual energy

within our body – Sat Sarovars. They are located at the forehead (Trikuti), throat, Hirda (center of chest), Nabhi (navel), sex organ, base of the spine (Kundalini) and center of the top of the head – called Dassam Dwaar. GurBani calls them the Sat Sarovar, meaning the seven centers of spiritual energy. These are the 7 Lok realms within the body, Pind.

The one in the forehead is also called Trikuti. This is where the three channels of spiritual energy meet. These three energy channels are called Ida, Pingla and Sushmana. They originate at the base of the spine, go up the spine, through the Dassam Dwaar area and converge at the Trikuti.

These Sat Sarovars are the seven centers of spiritual energy. They are the internal sources of Amrit which are activated by GurParsaad of Sat Naam. When we get the GurParsaad of Naam and Naam Simran we are able to go into Samadhi and Sunn Samadhi. In these states of meditation Naam travels to the seven seas of spiritual energy and activates them. Another way to say it is that Naam opens the doors of these seven centers of spiritual energy – internal Amrit. Then at this point there starts an internal flow of Amrit in the entire body and Naam goes into Rom-Rom – every cell of the body. Also an internal mala of Naam Jaap which is called Ajapa Jaap is formed. Naam Simran goes on by itself on a continuous basis.

The flow of Naam starts from the forehead down the Sarovars and then back up the spine into the Dassam Dwaar. This activates all seven seas of spiritual energy - Amrit. This is the internal mala. When this happens our body becomes full of Amrit. This is called, “*Amrit bhinnie dehurie*” in GurBani.

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

These seven realms of Truth are related to Parlok. The seven seas are related to Lok - the spiritual world within the body, Pind. When Amrit within the body become active in the seven seas and also when the conscious travels through the seven realms of Truth, a person becomes a Brahm Gyani. They achieve complete control over their mind, over Maya – Panj Doots and desires. They become a Puran Sant and a Puran Khalsa. When this happens they get completely absorbed in the Nirgun Saroop of Akal Purakh. As a person progresses through His Bandgi and as these seas of spiritual energy are activated His understanding and knowledge of the Almighty and the creation becomes higher and higher.

When a person becomes a Puran Braham Gyani then He becomes knowledgeable about the Creator and the creation. He is blessed with all of the eternal treasures and divine powers. At this point a person becomes a Braham Gyani and is called the king of Chaudha Lok Parlok.

Now coming back to the topic of Nindya, by indulging in Nindya of such a Puran Sant we lose everything. We lose the chance to get this Chaudha Lok Parlok Ka Raj. We lose the chance to get Jivan Mukti. We are even left to rot in hell and suffer through all of the punishments described in this Astpadi. The life of the slanderer of the Sant becomes miserable. Whenever we see a person in poverty always keep in mind that he must have done something stupid like Sant Ki Nindya in their past lives. Whenever we see a person in misery please take it for granted that he must have done something horrible like Sant Ki Nindya. Whenever we see a person who is in misery and is poverty stricken urge him to pray to the Almighty for forgiveness of his unknown or known sins in the current life and also in the past lives. By doing so, he will start the process of becoming relieved of all of his pains and sufferings and will start moving in the positive direction. Along with praying, if he also is able to go to the Charan Sharan of a Puran Sant and get blessed he will also get out of his misery and poverty even more rapidly.

The next curse as described by Dhan-Dhan Guru Patshah Arjun Dev Ji is very serious. The slanderer of a Sant has been cursed to contract all diseases, meaning all physical and mental ailments. Sant Ka Nindak is going to suffer all of the diseases that exist. He will have to take birth after birth and will continue to cycle in 8.4 million Juni forever until he goes through all of the punishments and ailments, physical and mental. He will continue to do so for an indefinite period of time. He will never be able to come back to where he left when he became Sant Ka Nindak. He will never be able to unite with Almighty.

Sant Ki Nindya is the highest level of sin. Sant Ka Nindak is a sinner of the highest order and there is only one way for him to get relieved of all of these punishments and sins and that is the acceptance of his sins and misdeed of Sant Ki Nindya inside his Hirda and then by going into the Charan Sharan of the Sant and praying for forgiveness. The Sant's Hirda is full of kindness, infinitely big and He will not even take a moment to forgive his Nindak and help him recover from all of these sins and punishments and get the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva and achieve Jivan Mukti.

*Sant ka dokhee sada apvit.
Sant ka dokhee kisai ka nahee mit.
Sant kay dokhee ka-o daan laagai.
Sant kay dokhee ka-o sabh ti-aagai.*

*Sant ka dokhee mahaa ahankaaree.
Sant ka dokhee sada bikaaree.
Sant ka dokhee janmai marai.
Sant kee dookhnaa sukh tay tarai.
Sant kay dokhee ka-o naahee thaa-o.
Nanak sant bhaavai taa la-ay milaa-ay.4.*

God Himself is pure and pious and lives in a Puran Sachyara Hirda. When we do Bandgi and go into the spiritually high stages of Bandgi such as Karam Khand and Sach Khand, then with the GurKirpa and GurParsaad the Suksham Dehi becomes pure like gold. The Hirda becomes pure like gold. For absorbing all of the divine qualities it is mandatory to get our soul, mind and Hirda purified. It takes a lot of effort and time in terms of many Janams to move on the path of Bandgi, but it takes a very short time to lose everything by indulging in Sant Ki Nindya.

Puran Sachyari Rehat is the real Rehat. Internal compliance is the real compliance. Compliance of winning over the Panj Doots and Maya is the real compliance and real internal pilgrimage, because God comes in and reveals Himself only in a person who goes into the Puran Sachyari Rehat. This Sevak of the Sat Sangat has seen many people who were blessed with the GurParsaad and as a result their Bandgi went into Karam Khand. But, when the tests of Maya came they fell from grace and started doing Nindya of the Sant who gave them GurParsaad. Thereby losing everything and getting drenched in all kinds of illusions and delusions.

The soul, mind, body and Hirda of a slanderer of the Sant gets filled with filth and becomes impure forever, thereby losing every chance of him becoming pure again. He remains in the Nindya mode. All of the divine qualities earned by means of his Punn Karams are washed away and replaced by the scum of negative – untrue deeds, misdeeds and sins. Such a person is no longer capable of doing anything good for others and hence cannot remain anybody's friend. The person who cannot do good to himself, cannot do good to anybody else, so doesn't remain anybody's friend. This is the essence of this entire Astpadi. The Sant Ka Nindak is a Dargahi criminal so gets all of the punishments as described in this piece of divine wisdom.

Nobody likes a Sant Ka Nindak. He is abandoned by the entire universe. Such a person is not good for anything and becomes the enemy of the entire creation. "*Sabh ti-aagai*" means that the entire creation doesn't like Sant Ka Nindak. Even nature doesn't like a Sant Ka Nindak – trees, animals, earth, plants, water streams, mountains, flowers, nothing likes a Sant Ka Nindak. He is punished by the entire creation for His misdeeds.

Sant Ka Nindak is full of Ahankaar. He is Maha Ahankaari. Ahankaar is a deep mental sickness. The toughest one of the Panj Doots and it lives in

the head of a person. The Sant Ka Nindak is cursed with all of the bad omens, the faults of Kaam, Krodh, Lobh, Moh, Ahankaar, Asa, Trishna, Mansha, Nindya, Chugli, and Bakhili. He is easily carried away by elements like Raj (power), Joban (youth), Dhann (wealth), Maal (material possessions), Shabad (doesn't mean Guru Ka Shabad – it means the bad words), Sparash (lustful touch), cheating, deceiving, extortion, abuse, stealing, lying, corruption, misuse, misconduct and so on. He contracts all ill habits and doings. He becomes a source of all possible misdeeds. Due to these reasons and punishments as described above and with the additional curse from the Dargah, being a Dargahi criminal, there is no end to his births and he keeps on reincarnating in the Lakh Charasee Juni forever.

He is devoid of peace forever. The peace or Sukh here means the complete silence mode of mind, Sunn Samadhi, thought free state of mind. When that happens God appears. When the mind goes into complete silence, complete peace then it becomes mandatory for God to appear in the Bhagat. This is all that Bandgi is about. This is the highest level of Bandgi. This is the highest level of eternal happiness when God appears in our own self physically and in all practical senses. This is when God appears in the Nirgun form in Sargun. This is the kind of unimaginable loss Sant Ka Nindak has to suffer from. What an incredible loss it is. Losing the chance to be one with God. So please, please, please take it to heart and make a promise that we will never, never ever indulge in any kind of a Nindya of anybody let alone a Sant. Anybody who understands this will never fall back in spirituality and will find a way to Eternity without any problem.

Innocence is the best gift one can have. Innocence makes the path to Eternity very easy and accessible without much effort and there is no place for any kind of cunningness, “*Chaturaaee sianphaan kitey kaam naa aayeeaan.*” An innocent person, Bhola Bhala Banda, is the real Banda and can do Bandgi easily. So how a Sant Ka Nindak can find a place anywhere in the universe? There is no place for a Sant Ka Nindak anywhere in the universe, not even in hell. He can never and will never find any peace anywhere he goes. There is only and we repeat only one place where he can find peace and be pardoned for his Dusht (sinful) Karam (action) of Nindya and be relieved of all of the curses and punishments, ill doings and misdeeds and sins. That place is the Charan Sharan of the Sant. By going to the Charan Sharan of the Sant not only will He be forgiven for His Nindya and its curses and punishments, but the Sant with the GurParsaad, GurKirpa and His utmost kindness will bless him with Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar and will make Him merge and become one with God.

Sant ka dokhee adh beech tay tootai.

Sant ka dokhee kitai kaaj na pahoochai.

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Sant kay dokhee ka-o udi-aan bharmaa-ee-ai.
Sant ka dokhee ujharh paa-ee-ai.
Sant ka dokhee antar tay thothea.
Ji-o saas binaa mirtak kee lothaa.
Sant kay dokhee kee jarh kichh naahi.
Aapan beej aapay hee khaahi.
Sant kay dokhee ka-o avar na raakhanhaar.
Nanak sant bhaavai taa la-ay ubaar.5.

When we meet a Sant Maha Purakh in our life it is because we are destined to meet them due to our previously accumulated Punn Karams – Sat Karams, “*Purab janam ankur jab pargatey taa bheteyo purakh rasik bairaagee.*” Rasik (the one who enjoys Ik Ras - Amrit) Bairaagee (free from Maya) is a Sant. A Puran Sant is the one who has gone beyond Maya – “*Trihu gun tey parey.*” Many people misinterpret the Shabad Bairaagee. It means Mukht (free) from Raag. And Raag means attachment, the Moh Maya. So the person who has won over Maya completely becomes a Purakh Bairaagee, a Puran Sant. It takes the hard work of many lives to collect enough Punn Karams to bring our self to that level when we become destined to meet a Puran Sant Maha Purakh. Darshans of such a Maha Purakh are achieved with great good fortune. It is a matter of very good fortune to be able to meet such a Maha Purakh. When we do meet them we should ask for the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva - Parupkaar and Maha Parupkaar.

Many people are satisfied just when they get the GurParsaad of Naam. Then they stop praying for Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. That is why they don’t make much progress on the path of spirituality. Only a few get the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. This enables them to go higher in spirituality. So please make a note here to pray for the GurParsaad of Naam, Naam Simran, Samadhi, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar to meet our objective of achieving the Jivan Mukti.

Those who are fortunate enough to meet a Sant, but then slander Him, ruin their opportunity to progress spiritually. Instead of getting GurParsaad from the Sant, they indulge in Nindya and effectively erase of all of their hard earned Punn Karams instantly. Instead of blessings, they are cursed with all of the punishments which have been described in this Astpadi. In this way their spiritual path is broken. They are left stuck halfway. That is what is meant by “*adh beech tay tootai.*”

Nindya causes the destruction of all of our Sat Karams following which all Karams become Asat Karams. Even by performing any Sat Karams the benefit goes to the person the Nindak has slandered. Going a

step further, misfortune takes over so much so, that the Nindak is never able to achieve any of his tasks. Whatever he does he is not rewarded for. All his work goes to waste without any results. Going to the Charan Sharan of a Sant is a GurParsaad. It the opportunity of many lifetimes to save our self with this GurParsaad. Whereas slandering of a Sant causes irreparable damage.

On the path to Eternity as long as we are drenched in Dubidha, we cannot make any progress. Being 100% committed to the objective of becoming Jivan Mukht and of obeying the mandatory divine laws is the key to success on the path to Sach Khand. This is a mandatory divine law that there should be an end to all of the illusions and delusions for achieving the spiritual goal of salvation. As long as we stay in illusions and delusions, we cannot make much progress. By just following religion without trying to discover the Eternal Truth by applying the mandatory divine laws, the majority of people remain lost in the illusions and delusions and don't make any real spiritual progress. Similarly, the Sant Ka Nindak remains lost in the illusions and delusions and never gets a chance to come out of these road blocks.

These illusions and delusions are like the web of a spider which never lets the trapped fly escape. This is what is meant by "*udi-aan bharmaa-ee-ai,*" – remaining lost in the jungle of illusions, delusions and Dubidha. Those people who don't make any progress on the spiritual path are liable to be suffering from these kind of things. At some point in time and space they must have done something stupid like this. That is why they remain lost in the jungle of illusions, delusions and Dubidha. Without getting out of these illusions, delusions and Dubidha they will never be able to make any spiritual progress. They never make any spiritual progress even though they may be putting in a lot of effort and spending all of their life doing so.

The Sant is the one and only entity, the spiritual being, who can take us out of these kind of illusions, delusions and Dubidha. By doing Nindya we sink deeper into this curse of remaining in illusions, delusions and Dubidha. As a result of this misfortune the slanderer of the Sant is completely destroyed from inside and out. He loses all of his divine qualities. His Hirda becomes empty of anything good and Divinity and he becomes spiritually dead. Without any divine life he is like a dead body. This means that all his deeds become worthless and fruitless and he goes into a state of sorrows and pains, sufferings and depressions for an indefinite period of time.

There remains no divine essence in the life of a slanderer of a Sant. He becomes worthy of nothing. All his deeds become worthless. All his deeds become untrue, Asat Karams. This causes a ripple effect on his future destiny and that continues for an indefinite period of time.

These are the basic reasons for most people being trapped in the cycle of death and birth for an indefinite amount of time. The slanderer of the Sant cannot be saved by anybody else except the Sant. Only the Sant has the divine power to forgive the Nindak and clean him up from the crime of slandering. Dhan-Dhan Paar Braham Pita Parmesar Ji has given that authority only to the Sant who has been slandered. Even God cannot forgive the slanderer and that is a mandatory divine law – Dargahi Kanoon that the slanderer can only be forgiven by a Sant and nobody else.

Please keep in mind that it all depends upon the slanderer. All he has to do is realize in his Hirda that he has made a serious mistake and committed a sin of a very high order. Only then will he be able to get pardoned by the Sant. Also, please keep in mind that the Sant is an infinite Hirda filled with the Infinite Divine Powers of kindness and forgiveness, so it doesn't even take a fraction of a second for Him to forgive the slanderer. Therefore, the slanderer should not feel shy to go into the Charan Sharan of the Sant and get the benefit of forgiveness. Not only that, he can also get the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva and get salvation along with forgiveness. So please always and forever keep in mind that slandering of a Sant brings all kinds of sorrows, pains, sufferings, depressions, ailments and so on and going into the Charan Sharan of the Sant brings in all eternal treasures inside our Hirda.

*Sant ka dokhee i-o billaa-ay.
 Ji-o jal bihoon machhulee tarhafraa-ay.
 Sant ka dokhee bhookhaa nahee raajai.
 Ji-o paavak eedhan nahee dharaapai.
 Sant ka dokhee chhutai ikaylaa.
 Ji-o boo-aarh til khayt maahi duhaylaa.
 Sant ka dokhee dharam tay rahat.
 Sant ka dokhee sad mithi-aa kahat.
 Kirat nindak ka dhur hee pa-i-aa.
 Nanak jo tis bhaavai so-ee thi-aa.6.*

Our future destiny is built based upon our current deeds. All of our current habits, outlook, character, behavior, way of communicating, actions, reactions, performance in various places and social circles are based on our past deeds. If we have been fortunate enough to understand the importance of our Karni and we focus on Sat Ki Karni, then our future destiny will be very bright and shining. We will keep on reaping the rewards of all of our Sat Karams and by doing so and staying focused on Sat Karams forever we will keep on moving closer and closer to the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva. When we get GurParsaad then we get the chance to move on this path to achieving salvation.

However, when our Karni is Asat Ki Karni, then our future destiny is built based on this Asat Ki Karni. This results in our future destiny becoming full of pains and sorrows, depressions and ailments, problems and issues, and so on. Under such circumstances if you are involved in slandering a Sant then your destiny will become like a fish out of water. Your life will become no life and you will burn in the agony of pains and sorrows, sufferings and ailments, depressions and all kinds of mental diseases. Please keep in mind and we repeat it a zillion times, please always and forever keep in mind that if you are suffering from any of these mental sicknesses of Kaam, Krodh, Lobh, Moh and Ahankaar then please take it for granted that at some point of time in your life or in previous lives you must and we repeat it again, you must have done something really stupid like slandering of a Sant. This is causing you to burn in the fire of the Panj Doots and even more importantly being consumed in the fire of desires.

For most people their entire life is already consumed by the fire of Panj Doots and Trishna. For a slanderer of a Sant this becomes even more intense. They are cursed with burning in a never ending fire of Panj Doots and desires. Desires are the main reason for our pains and sorrows, sufferings and ailments, depressions and mental sicknesses. Please keep in mind that we will get what we need, but we will not always get what we want. We may never get what we want, because desires are like a stream of never ending demands for material things.

It is desire which keeps us involved in the game of Maya forever with no end in sight. Take the example of fire. There is no end to the fire as long as we keep on providing the fuel. There is only one way to put out the fire and that is to withdraw the fuel. Similarly, there is only one thing that can fulfill all of our desires and that is contentment, Sat Santokh. This comes by going into the Charan Sharan of a Sant and not by slandering Him.

A life of desires that remained unfulfilled leads to frustration and then depression which then leads to mental sickness and physical ailments. The slanderer of the Sant is therefore cursed with the never ending stream of desires that will remain unfulfilled. This will result in pains and sorrows, sufferings, depressions, ailments and so on. He is left all alone in the never ending fire of desires and never ending fire of all of the physical and mental sicknesses and ailments. He has nobody to help him. Or to be more precise, there is nobody capable of helping him out of the fire of desires and Panj Doots. The Rajo and Tamo aspects of Maya become his life and he is absorbed in this scum of Maya forever. All of his Karams are Asat Karams. All of his deeds are untrue deeds, thereby filling his destiny with more pains, sufferings, ailments, depressions, mental sicknesses and so on. He is cursed with all of the punishments defined in this Astpadi. He is nowhere near the Eternal Truth. He is nowhere near the real divine religion of Dhan-Dhan Paar Braham Pita Parmesar Ji. He is left with no faith and

trust, no devotion and love for the Gur and Guru. Whatever he does is untrue and nothing else. He lives in the untrue world of Maya forever. As a result of His Karni from previous lives he becomes a Nindak – a slanderer of the Sant, this is a mandatory divine law.

Only going to the Charan Sharan of a Sant can wash all of his sins and allow him to be blessed back onto the path to Eternity. So please keep in mind that you all may have slandered a Sant in the past of this life as well as in previous lives, as most people are for sure suffering from these kinds of mental sicknesses, pains and sorrows, sufferings and depressions. So to correct your destiny and change your course of life towards God you must pray for the Sat Sangat of a Sant who can help you wash out all of your sins and give you the GurParsaad to move on this path to salvation. Your prayers will for sure bring you in contact with such a Puran Sant who will give you the GurParsaad and guide you through this world of Maya on the path to salvation.

*Sant ka dokhee bigarh roop ho-ay jaa-ay.
Sant kay dokhee ka-o dargeh milai sajaa-ay.
Sant ka dokhee sada sahkaa-ee-ai.
Sant ka dokhee na marai na jeevaa-ee-ai.
Sant kay dokhee kee pujai na aasaa.
Sant ka dokhee uth chalai niraasaa.
Sant kai dokh na taristai ko-ay.
Jaisaa bhaavai taisaa ko-ee ho-ay.
Pa-i-aa kirat na maytai ko-ay.
Nanak jaanai sachaa so-ay.7.*

The slanderer of the Sant becomes deformed both from inside and outside. The Hirda becomes deformed internally from the effects of burning in the Panj Doots and desires. As a result of this he becomes physically distorted as well with all kinds of physical ailments and sicknesses. The people we see with distorted bodies and with chronic diseases are due to a result of such slandering activities at some point in time and space. So if you by any chance have the same kind of problem then please, in your Hirda, you should keep on praying for the GurParsaad of the Sat Sangat of a Sant who can really help you turn around and bring you back on the right track.

Only a Sant can put an end to all of your miseries. Only a Sant can give us Chaar Padarath (the four necessities):-

1. Kaam. Kaam here doesn't mean lust as in one of the Panj Doots. Kaam here means Kamna which is the fulfillment of desires; fulfillment of all of our needs; provide us all of the worldly pleasures and comforts including having a family and children.
2. Arath – means the material things, the capacity to buy the material

things we need for a comfortable living, the necessities of living a comfortable life.

3. Dharam – the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva, and
4. Mokh – salvation, Jivan Mukti.

A Sant can provide everything we need for living a comfortable life and at the same time keeps us united with Akal Purakh and in the end gets us salvation. All of this can be obtained by engaging ourselves in the service of a Sant. Serving a Sant will bring us everything and slandering a Sant will lose us everything irreparably, “*Chaar padaarath je ko mangay. Sadh jana kee seva lagay.*”

The slanderer of the Sant receives all his punishments in the court of the Lord, Dargah. This is a mandatory divine law as described in this Astpadi of Sukhmani Bani. Every Bani has Puran Braham Gyan, but in the Sukhmani Bani Dhan-Dhan Sri Guru Arjun Dev Ji has very kindly explained this in great detail. Please take this divine knowledge into your daily life. Practice it and bring it inside yourself as divine wisdom by not indulging in any kind of slandering at all. It is not just that you shouldn't slander the Sant, you should not be slandering anybody at all. We should never ever say anything bad, or hurt anyone or be negative to anyone. Instead, we should be praying for the betterment and goodness of the people who are indulging in such activities.

When a Nindak's life starts falling apart after slandering a Sant, they then start accusing the Sant of cursing them, but a Sant never curses anybody. He loves every creation as much as He loves God. This is exactly what happened in our Sat Sangat as well. The ones who forgot about the GurKirpa and GurParsaad entered into illusions, delusions and Dubidha. They started judging the one who gave them the GurParsaad and then could not stand the tests of Maya and fell flat on their face due to the slandering they indulged in. Then when they started to have trouble in their lives they started blaming the Sant who gave them the GurParsaad. Some of them even called it black magic. Their divine wisdom went so blank that they even called Sat Naam a Kala Manter (Mantra of Darkness).

We would like to make a very important point here, that an ordinary person is not equipped to judge a Sant. Only one Sant can know another Sant, “*Braham gyani ki gat braham gyani jaaney.*” So if we meet a Sant and start making progress on the spiritual path then we should take it for granted that the person is a Sant. Another way to know the Sant is that our mind will start to feel peace and will not be distracted while sitting in His Sangat. Otherwise there is no yardstick in the ordinary person's hand which can tell him who a Sant is. Therefore, the best policy is to stay quiet and not indulge in any kind of a criticism. The bottom line is that the

punishments to the slanderer come from the Dargah and not from the Sant.

Due to the pains and sorrows, sufferings and ailments, physical and mental sicknesses as a part of his fate and as directed by the court of God – Dargah, the slanderer of the Sant is always and forever in limbo. When death of ego comes then the Atma is released forever from the shackles of Maya and from the cycle of physical death and birth. The death of ego is a stage of Puran Braham Gyan. The death of ego is salvation. Death of ego is Jivan Mukti. Death of ego is the Param Jyot Puran Parkash in Hirda. Death of ego is merger in the Nirgun Saroop. Death of ego is to live in Dargah forever. Death of ego is beyond description and the slanderer of the Sant will never be able to experience the death of ego. And as such he will never be able to achieve the status that comes with the death of ego. So he remains at a stage where he is nowhere. Where there is no way out. Where there is no possibility of any relief and no chance to put an end to his miseries, pains, sorrows, sufferings, depressions, mental and physical sicknesses. Please look at it like this, that by going to the Charan Sharan of a Sant the death of ego occurs. This is also called Shabad Marey and Sad Sad Hi Jeevey.

Slandering the Sant will lead us nowhere. The Nindak will never get what he needs and what he wants. All of his desires go unfulfilled. There is only one and we repeat only one way that desires can be fulfilled and that is to go into the stage of Sat Santokh. Or in other words, only when the Hirda gets filled with the divine quality of Sat Santokh is there an end to desires. The slanderer of a Sant will never be able to achieve the divine quality of Sat Santokh and will always and forever remain burning in the fire of desires.

When you die and the soul leaves the body then all of the deeds and unfulfilled desires go with it. They form your future destiny. Another very important point to know is that the death of a person who lives life under the Panj Doots and desires is very painful. But, the death of a person who lives the life of a Sant is very easy and pleasant. In fact, for a Sant the death of the body is a boon, because that takes Him to the Dargah of Akal Purakh forever. When death comes then your soul is reminded what it did and how much of that time was spent in the Sat and Asat Karams. Your soul also finds out the repercussions of these Karams on its future destiny. At this point your soul repents and wants to go back and correct its Karni and make it good in the next life. But, after taking birth again, it forgets everything and is taken over by Maya again and goes back into same cycle of life and death again and again and again.

Only the GurParsaad can help you improve your performance and the GurParsaad comes from a Sant. By going to the Charan Sharan of a Sant you can change your destiny for the good, but slandering takes you in the

opposite direction. A place which you will be unable to get out of because you are trapped in the most dangerous and damaging cycle where you get only disappointments and nothing else. You will never be able to get your sins washed like this. This is a mandatory divine law that only a Sant will be able to help a slanderer to get out of this vicious cycle – the most damaging and dangerous cycle of his misdeeds which will keep on multiplying the negative effect in his future destiny.

*Sabh ghat tis kay oh karnaihaar.
Sada sada tis ka-o namaskaar.
Prabh kee ustat karahu din raat.
Tiseh dhi-aavahu saas giraas.
Sabh kachh vartai tis ka kee-aa.
Jaisaa karay taisaa ko thee-aa.
Apnaa khayl aap karnaihaar.
Doosar ka-un kahai beechaar.
Jis no kirpa karai tis aapan naam day-ay.
Badbhaagee nanak junn say-ay.8.13.*

God lives in the Hirda. Hirda is the house of God. Hirda is a place where God lives. Hirda is the true Gurdwara. But, what has been happening is that the Hirda has been suppressed and has been covered by the scum of Maya. But, when the Hirda becomes cleansed of the scum of Maya then God appears in that Hirda. In all practical and physical senses there comes a Puran Jyot Parkash (pure divine light) and it becomes a Puran Sachyara Hirda. A place that resides under the Puran Sachyari Rehat, the internal compliance of winning over Maya.

Each and every Hirda has the super divine power to become a Puran Sachyara Hirda and has the hidden ability to allow God to appear in the creation with all His super divine powers. That is how the Creator has created the Hirda. He is hiding Himself. This means the Creator is hiding Himself in every Hirda. He is revealed by going beyond Maya. That is a mandatory divine law and that is how the entire creation operates – under His Puran Hukam.

He is the Creator and the only Doer – Karta Purakh, and this is the key to win over Maya. Why would we not want to worship Him? Why would we not want to Namaskaar Him? He is so kind that He is sitting in our Hirda and ready to reveal Himself at all times. So why would we not want to pray for His GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva? Why would we not want to work on realizing Him completely inside our Hirda and thereby gaining salvation forever?

Namaskaar, Katha, Kirtan, Paath, doing GurBani, Ustat (in this case Ustat means singing the praises, not flattery), Dhyaan (giving up everything to Him with Tunn, Munn and Dhann), Naam Simran, Nishkaam

Seva and Parupkaar - these are all of the Bhagti Margs (ways to worship Him). So why not dedicate ourselves to His Bandgi by following these Bhagti Margs and realize Him inside our Hirda?

The most effective and rewarding Bhagti Marg is Naam Simran and collection of Naam Ki Kamai, "*Prabh kaa simran sabh tey oonchaa.*" So why not engage ourselves in "*Prabh kaa simran*" and make our life sublime? When we give up our Tunn, Munn and Dhann to Him then He goes into our Rom-Rom – Naam Amrit goes into Rom-Rom. Not only the Hirda, but the entire body becomes Naam, "*Har kaa naam junn kaa roop rang.*" And this comes true for us.

Saas Giraas Simran is a very high spiritual stage and when that happens Naam Simran goes on in autopilot mode. It never stops. It continues day and night at every moment asleep or awake. Eventually, it goes into Rom-Rom. Every cell of the body breaths with Naam Amrit and the Dehi becomes "*Amrit bhinnee dehurie.*" This happens by meditating - doing Naam Simran, with complete and full commitment and belief, faith and trust, devotion and love and above all with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva.

Please keep in mind that the Sant is the Daata of GurParsaad. Since the bottom line is GurParsaad so how do we get the GurParsaad? When we focus our daily Karni on Sat Karams then we keep on collecting the Sat Karams. Sat Karams are Punn Karams and Asat Karams are Paap Karams. When we collect enough Sat Karams that outweigh the Asat Karams and when we reach that level of Sat Karams when God is pleased, then He puts us in contact with a Sant, a Braham Gyani or a SatGur. The Sant then blesses us with GurParsaad.

Those who save this GurParsaad and dedicate themselves with Tunn, Munn and Dhann to the Gur and Guru and with full and complete belief and commitment, faith and trust, devotion and love dedicate themselves to the Gur and Guru and throw themselves into Bandgi with full force, go through very easily. They make it to salvation. But, those who fall into the jungle of illusions, delusions, Dubidha and so on don't make much progress and are left out to follow a different course in their destiny. Only those who are very fortunate get the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. And only those are extremely fortunate use this GurParsaad to go through the Bandgi process successfully and become one with God.

Those who understand, practice and earn the divine wisdom make it to Him, others are just left out for another point in time and space to follow the same path again. But, the slanderer of the Sant is lost forever or at least for an indefinite period in time and space.

The divine laws of Bandgi and Karma prevail. Divine Hukam prevails.

Divine wisdom prevails. Divine GurParsaad prevails. Divine Will prevails. Those people are very fortunate who are blessed with the GurParsaad and the divine wisdom to understand, practice and earn this divine wisdom.

Going to the Charan Sharan of the Sant makes us a Sant. Slandering a Sant leaves us with sorrows, sufferings, pains, ailments, mental sicknesses and with all of the punishments very kindly presented by Dhan-Dhan Guru Pancham Patshah Ji. Therefore, we should never slander and we should go to the Charan Sharan of a Sant.

ASTPADI 14: WISDOM

SELF WISDOM IS A KILLER.
DIVINE WISDOM GIVES US LIFE .

Salok.

*Tajahu si-aanap sur janhu simrahu har har raa-ay.
Ayk aas har man rakhahu nanak dookh bharam bha-o jaa-ay.1.*

Dhan-Dhan Guru Pancham Patshah Ji, with the GurKirpa and GurParsaad, is continuing to give us divine wisdom. If we can bring it into our daily life we can carve it as a wonderful piece of Divinity inside our Hirda and make it an infinite Hirda.

Guru Patshah Ji is talking of self wisdom and as long as we are living in self wisdom we will always remain in sorrow and pain. Sorrow and pain are caused by the doubts, illusions, delusions and fear and are the normal way of life for most people. This is an incredible piece of divine wisdom from Guru Arjun Dev Ji. We would say that it is actually infinite divine wisdom. It is not wrong to say that divine wisdom is infinite in itself as it takes us from wherever we are sitting now to the heights of the spiritual world, to the depths of the Mansarovar, to inside the Nirgun Saroop. Infinite divine wisdom makes our Hirda an infinite Hirda and fills it with all of the infinite divine superpowers and super divine qualities.

We earn GurBani in our life by putting it into daily practice. Then we can become what GurBani wants us to become. GurBani wants us to:-

- become a Sant Hirda,
- become Jivan Mukht,
- win over Panj Doots and desires,
- win over Maya,
- win over our own mind,
- merge in the Nirgun Saroop,
- reach the Param Padvi,
- find a permanent place in the Dargah of Dhan-Dhan Paar Braham Pita Parmesar Ji,
- become a Parupkaari and Maha Parupkaari, and
- do all of this in the current life we are living through.

In this Salok, GurBani is telling us to leave our self wisdom. GurBani is telling us to:-

- come out of all of the pains and sorrows,
- come out of all of the doubts, illusions, delusions, and

- become fearless.

Becoming fearless means to break all of the shackles of Maya. Becoming fearless means becoming capable of serving and delivering the Truth. Only a fearless Hirda can speak, deliver and serve the complete Truth. How can we do it? By focussing on the ONE UNIQUE – IK OANKAAR SAT NAAM.

There are four kinds of wisdom as follows:-

1. MunnMat or Self Wisdom. This is the wisdom that we have gained as a result of our own education and learning through educational institutions and from our parents, family and friends.
2. Sansarik Mat or Worldly Wisdom. This is what is based on how the society and other people in the community perform and behave. It consists of the norms followed by the community we are living in. The rules and traditions followed by the society we are living in.
3. DurMat or Bad Wisdom. This is the kind of wisdom which prompts us to perform Asat Karams. It is mostly based on the worldly wisdom and self wisdom.
4. GurMat or Divine Wisdom. The words of a SatGur, Sant, Braham Gyani are the GurParsaad. This wisdom is the divine gift. This divine wisdom is the GurParsaad. We we call this divine wisdom GurBani. Anything outside the divine wisdom is not GurMat.

Non-GurMat holds us back. It keeps us reincarnating to keep us paying for our deeds forever. It never allows us to get a chance to be free or liberate our self from reincarnation to achieve salvation. But, by following GurMat we become focussed on Sat Karams and a time will come when we have accumulated enough of them and that will be recognized by the Dargah of Akal Purakh Ji. When that happens then we are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. Our passage to Sach Khand opens up.

There are many who get blessed with this GurParsaad, but they are either not able to recognize this super divine grace. Or they know that they have been blessed, but they are not able to earn it or serve it to reap the rewards. There are only a rare few who really work towards it and realize it partially or completely. In fact, there is only one in tens of millions who makes it through completely. Others are just trapped again in Maya, to be reborn and continue working on this path.

This is where a Sant comes into the picture. A Puran Sant can help ferry us across this ocean of Maya. Whenever we get a chance to see a Puran Sant never take it lightly. Give our Tunn, Munn and Dhann to Him. Follow His words and serve Him as much as we possibly can do. Attend His Sat Sangat on a regular basis. A Puran Sant is able to answer all of our

questions, remove all of our illusions, delusions, Bharams, Dubidha and clear our passage to Puran Bandgi. He gives us the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva. However, our spiritual progress is based on our dedication. How much can we dedicate our self to this Puran Sant? How deep is our devotion and love towards our Puran Sant? How strong is our trust and faith in Him? All of this divine wisdom and guidance comes from within us when we dedicate our self to the Sat Naam Simran. Removal of all doubts, illusions and delusions relieves us of all of the pains and sorrows and we are able to reach an everlasting happiness - the internal divine happiness.

Astpadi.

*Maanukh kee tayk barithee sabh jaan.
Dayvan ka-o aykai bhagvaan.
Jis kai dee-ai rahai aghaa-ay.
Bahur na tarisnaa laagai aa-ay.
Maarai raakhai ayko aap.
Maanukh kai kichh naahee haath.
Tis ka hukam boojh sukh ho-ay.
Tis ka naam rakh kanth paro-ay.
Simar simar simar prabh so-ay.
Nanak bighan na laagai ko-ay.1.*

Everything that happens to us and around us is due to the super divine powers of Dhan-Dhan Paar Braham Pita Parmesar Ji. It is very simple to understand. Let us take the example of the human body. Guru Sahib Ji is referring to the human body when He says Maanukh.

The human body is made from five highly incompatible elements - water, fire, air, earth and sky (space/ether). Under normal circumstances these five elements cannot stay together. Water and fire cannot stay together, fire and air cannot stay together, sky and earth cannot stay together and so on. We can do any amount of permutations and combinations for these elements and for each one of them we will find that these elements are highly incompatible and they cannot stay together. So think for a moment how these five highly incompatible elements are being held together. What is it that holds them together and makes them function as a human being?

Some people try to find the logic behind it, but has anybody been able to find that logic? Probably not, or at least not known to the world so far. As far as logic is concerned it only goes as far as the human mind can go or will continue to go under normal circumstances. But, beyond a certain point the human mind fails to find a scientific logic behind this and many more situations. When logic ends then Divinity takes over. Then there remains only one logic and that logic is that some kind of a hidden super

divine power keeps these five highly incompatible elements together and makes them function as a human being. Please bear in mind that as soon as this super divine power is withdrawn, the body dies and all of these five elements go back and merge with their origins.

Anything and everything, any creation and every creation that has been created in time and space comes and goes in this universe. This is due to the divine law that everything operates according to the super divine power of Dhan-Dhan Paar Braham Pita Parmesar Ji. That is why Akal Purakh has been designated as Karta Purakh by Dhan-Dhan Guru Nanak Patshah Ji in the Mool Manter. This puts an end to this logic that a physical body such as a human being is capable of doing anything at all. The divine law is that there is only one super divine power that is the Creator and operator of every creation and the entire universe. Only His divine laws prevail and the entire creation operates under His divine laws.

Let us understand it very clearly that the highest and most important divine law is to become a completely truthful person inside and out. This means to come under the completely truthful internal compliance. To come under the Puran Sachyari Rehat of Hirda. To become a Puran Sachyara Hirda. That then makes us capable of seeing, hearing, speaking, serving and delivering the Truth. Only when we comply ourselves with this divine law – Dargahi Kanoon do all of our deeds become truthful - Punn Karams. When that happens then there is no pain, no sorrow, there is everlasting happiness. Then contentment comes as a divine gift. Desires don't bother us and Panj Doots cannot do us any harm. These are super divine gifts. Maya serves us. Maya becomes our slave. Understanding these divine laws and following them turns our life around. Then we really understand the real divine meaning of our life. When that happens then there is only utmost happiness, Param Anand, Sat Chit Anand forever - the state of eternal bliss.

He is the only Doer. He is the only Giver. The Giver of life, the Giver of all of the amenities needed for living and the Giver of all comforts. He is the Giver of everything and ultimately He is the Giver of the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. This GurParsaad takes us into the Puran Sachyari Rehat – complete truthfulness compliance of inside and outside and then everything that happens to us is just incredible. It is unimaginable. It is beyond description. It can only be experienced physically by the one who goes into Bandgi with GurParsaad.

Spiritual experiences start with the opening of the divine doors, the Bajar Kapaats and the awakening of the Kundalini Shakti (power) and the activation of the Sat Sarovars. When Naam goes into the Surat and travels to the Sat Sarovars one goes into Samadhi and into Ajapa Jaap. Then into

deep meditation, which is called Sunn Samadhi. This is the complete silence stage. This is all GurParsaad and is based on our past Karni from previous lives and as well from the current life. Please keep on praying for the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. Whatever GurBani says actually physically does happen to us when we follow GurBani and do what GurBani says.

*Ustat man meh kar nirankaar.
 Kar man mayray sat bi-uhaar.
 Nirmal rasnaa amrit pee-o.
 Sada suhaylaa kar layhi jee-o.
 Nainhu paykh thaakur ka rang.
 Sadhsang binsai sabh sang.
 Charan chala-o maarag gobind.
 Miteh paap japee-ai har bind.
 Kar har karam sarvan har katha.
 Har dargeh nanak oojal mathaa.2.*

Sat Bi-uhaar is the key to success. Let us talk about what is Sat Bi-uhaar. It means Sat Ki Karni i.e. doing Sat Karams. This means being truthful in all of our actions and reactions and in all of our deeds and behavior. It means becoming the same from inside and outside. There are three categories that our deeds can be fall into. These are nothing but the three aspects of Maya:-

1. Rajo: Desires i.e. Asa Trishna Mansha;
2. Tamo: Five Thieves i.e. Kaam, Krodh, Lobh, Moh and Ahankaar;
3. Sato: Religious acts i.e. Daya, Dharam, Santokh, Sanjam – theses are basically, Dharam Karams – anything connected with Dharam – the real divine meaning of Dharam is union with God – or to unite with God.

Anything performed unconditionally in the direction of union with God is considered a Sat Karam. Please keep in mind the deed should not be attached with any kind of demand. So do Simran and Seva without any condition whatever it may be. Whenever there is a condition attached with any kind of a Dharam Karam – that is not Bandgi, but that is considered to be some kind of business deal.

Unconditional means devotion and love, conditional means selfishness. So in selfishness there is no Bandgi and no true Dharam Karam. But, in the unconditional state, love is a divine quality and devotion is a divine quality. So there should not be any strings attached to the Dharam Karam. Only then does it becomes a Sat Karam, a Sat Bi-uhaar.

The deeds performed to meet our desires are not Sat Karams. Deeds performed to meet our Asa, Trishna and Mansha are not truthful deeds.

They are all Asat Karams. Similarly, deeds performed under the Kaam, Krodh, Lobh, Moh and Ahankaar are all Asat Karams – not truthful deeds. So the deeds performed under the influence of the Rajo and Tamo aspects of Maya don't fall under the Sat Bi-uhaar, but they are regarded as Asat Karams – untruthful deeds.

Mostly people confuse the Shabad Maya with money, which is not true. The Shabad Maya comprises of these three aspects as explained. But, when the accumulation of our Sat Karams – truthful deeds crosses a certain limit then we are blessed with GurParsaad. We then need to recognize this GurParsaad and dedicate ourselves with Tunn, Munn and Dhann. With complete surrender to the Gur and Guru we go into Naam Simran and do Naam Ki Kamai and Puran Bandgi then a stage comes when we meet God and go and merge in God. Our Hirda is filled with all of the divine qualities and divine powers, then we go beyond Maya, "*Trihu gun tey parey,*" because God is beyond Maya. So to become one with God we have to go beyond Maya and Sat Bi-uhaar makes this merger with God possible. That is why being truthful in our daily performance is so important as it opens up and paves the way for us to become one with God. So praising God is a Sat Bi-uhaar.

The highest level of Sat Bi-uhaar is doing Sat Naam Simran. For an ordinary person who is a Truth seeker or wants to become a Truth seeker or wants to become a Sat Seeker, or wants to discover God or wants to discover the Sat - the Nirgun Saroop of Dhan-Dhan Paar Braham Pita Parmesar Ji, then the HIGHEST LEVEL OF SAT BI-UHAAR IS SAT NAAM SIMRAN.

The true divine meaning of Sat Bi-uhaar is bringing in all of the divine qualities of Dhan-Dhan Paar Braham Pita Parmesar Ji into our Hirda and filling it with the infinite power of Divinity. To bring in all of the infinite divine qualities of a Sada Suhaagan inside our Hirda and become a Sada Suhaagan – a Puran Sant Puran Braham Gyani It is not possible to define all of the divine super powers – divine qualities of the Dhan-Dhan Paar Braham Pita Parmesar Ji, but some of the super divine qualities have been described earlier on in Astpadi 8.

This means that one Shabad of GurBani can take us deep into the Mansarovar. The Shabad Sat Bi-uhaar as described above with GurParsaad has taken us deep into the Mansarovar. This means that the Kamai of just one Shabad Sat Bi-uhaar will take us to the heights of the spiritual world. When we do Sat Bi-uhaar then our Rom-Rom goes into Naam Simran and gets filled with Amrit physically. This Infinite Divine energy is physically felt inside and around us. Every bit of our body vibrates with Sat Naam and so does our tongue.

The human body is like a pot and when we become a Sada Suhaagan

then this pot gets filled with Amrit and starts to overflow. When this happens then the Sada Suhaagan gives it to others. The Hirda goes into complete silence. This means that eternal peace takes over forever whilst living in the physical body and even after leaving the physical body.

The Shabad Sada is very important to understand in GurBani, this means forever, non-stop, for all Ages to come. So when we are blessed with the Sada Suhaag (acceptance by God) then we go into a state of Sada Anand, Sat Chit Anand, always and forever in an eternal blissful stage. This is the Param Padvi, the Puran Braham Gyan Stage, the Puran Tat Gyan stage when we never fall back. This is also called Atal Awastha.

This is all possible only with Sadh Sang. It is very important to understand this Shabad Sadh Sang. The one who has become a Sada Suhaagan is a Sadh. It means the one who has straightened His Hirda completely. The Sadh's mind, Karam Indrees and Gyan Indrees are under the direct control of the Param Jyot Puran Parkash – Dhan-Dhan Sri Paar Braham Pita Parmesar Ji. The Sadh is the one who has completely conquered Maya and has gone beyond Maya. The company - the Sang, of the Sadh can take us to this stage in spirituality too.

In the Sadh Sang we become detached from everything else. We become fearless. The fear of losing disappears. We are detached from Maya and go beyond Maya. God is beyond Maya so to unite with Him it is mandatory that we are beyond Maya. Then and only then will we be able to unite with God. When this happens then we physically see that the entire creation is His creation and is being run by His divine super powers.

The GurParsaad of Naam i.e. Sat Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva makes us move along on this path to Eternity. Then all of our deeds become truthful deeds. Whatever we do becomes His Seva. We get absorbed in His Mahima and become His Mahima. We earn a permanent place in the Dargah of Dhan-Dhan Paar Braham Pita Parmesar Ji.

*Badbhaagee tay junn jag maahi.
Sada sada har kay gun gaahi.
Raam naam jo karahi beechaar.
Say dhanvant ganee sansaar.
Man tunn mukh boleh har mukhee.
Sada sada jaanhu tay sukhee.
Ayko ayk ayk pachhaanai.
It ut kee oh sojhee jaanai.
Naam sang jis ka man maani-aa.
Nanak tineh niranjan jaani-aa.3.*

Dhan-Dhan Guru Pancham Patshah Ji, with the GurParsaad, is very kindly continuing to give us the divine wisdom about the super divine

powers of the Naam. Please take it for granted that whenever a Puran Sant speaks, He will speak only complete truth – Eternal Truth. So the words of a SatGur, Sant, Braham Gyani are the GurParsaad.

The ones who give up their Tunn, Munn and Dhann to such souls who have become Sada Suhaagans (Sant, SatGur, Braham Gyani are just different names given to the Sada Suhaagan) become eligible for receiving the GurParsaad. Naam is the GurParsaad. Naam Simran is the GurParsaad. Naam Ki Kamai is the GurParsaad. Puran Bandgi and then Seva – Parupkaar and Maha Parupkaar is all the GurParsaad. Those who have been blessed with the GurParsaad are absorbed in the Mahima of Dhan-Dhan Paar Braham Pita Parmesar and are Sada Suhaagans. Being blessed they are very fortunate, they are the most fortunate ones in this world. In fact, this world runs on their shoulders. Such souls who become Sada Suhaagans are one in tens of millions, so obviously they are extremely fortunate.

Those who focus on Sat Ki Karni – on doing Sat Karams, eventually become eligible for receiving the GurParsaad. When they completely surrender to the Guru with Tunn, Munn and Dhann and focus on their Bandgi then they reach the heights of the spiritual world and become Sada Suhaagans.

The Shabad Junn is a very important one and its divine meaning should not be misunderstood. The real divine meaning of this divine Shabad is Sada Suhaagan. The ones who are referred to as Junn in GurBani are Sada Suhaagans. The entire GurBani is the Mahima of Akal Purakh, His Naam, His Sants and Bhagats. GurBani is the language of Sach Khand. It is Puran Sat, that is why it is called Nirankaar and Guru because Sat is the Guru.

The Shabad SatGur means Sat is Akal Purakh, Sat is the Guru. The ones who do what GurBani says in their daily life eventually become what GurBani wants them to be. It can be said in even simpler words: those who do what GurBani says, become Sants, Braham Gyanis, SatGurus, they become Sada Suhaagans. It is so simple do what GurBani says and become what GurBani wants us to become.

The Sada Suhaagans are absorbed in Naam, in the Mahima of Naam, in the Mahima of Akal Purakh and become the Mahima of Naam and Akal Purakh themselves. Sada Suhaagan is nothing but Mahima of Akal Purakh Ji and Mahima of His Naam – Sat Naam. The most precious and priceless treasure is Naam Dhann, which is collected by doing Naam Ki Kamai. That is why those who become Sada Suhaagans are very fortunate. They are the most fortunate as they remain in complete eternal bliss.

Dhan-Dhan Paar Braham Pita Parmesar Ji is Niranjan. This Shabad Niranjan is a very important divine Shabad and if we go into the depth of this Shabad we will end up deep in the Mansarovar. The divine meaning of

this Shabad is beyond the darkness of Maya. Anjan is the darkness of Maya. Niranjan is beyond the three aspects of Maya. God is beyond Maya. Therefore, to reach Him or to unite with Him, we have to go beyond Maya. Only those who are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva go beyond and are able to reach Him.

Jivan Mukti is Mukti from Maya, which means complete eternal freedom and no more reincarnating. The fortunate ones who are blessed with this divine wisdom of working towards achieving GurParsaad, start moving on this path to Eternity. Naam is the ladder to the Dargah and Naam Simran and collecting Naam Ki Kamai keeps on removing all of the distractions and obstacles on the way to Eternity. Eventually, when we reach the Puran Bandgi stage the door to the Dargah opens up by itself. Again complete surrender to the Guru makes it real easy and fast, but if we don't surrender to the Guru with Tunn, Munn and Dhann – then we don't make much progress.

The ones who do surrender go on the fast track and realize their dreams very quickly. The reason for failure to achieve the Ultimate is because people don't completely surrender to the Guru. All of us see people around us and it may include you as well, that have been engaged in reading GurBani and other religious deeds for their whole life, but have made little or no headway. Only those who are blessed with this divine wisdom of the super divine infinite power of Naam are able to discover the Eternal Truth and achieve complete realization.

Self-realization is the height of the spiritual world. The one who has realized himself has realized God. Self-realization is basically, realization that it is the super divine power that runs our body. It is realization that we are not a physical body, but we are the super divine power that runs this body.

*Gur parsaad aa an aap sujhai.
Tis kee jaanhu tarisnaa bujhai.
Sadhsang har har jas kahat.
Sarabh rog tay oh har junn rahat.
Andin kirtan kayval bakh-yaan.
Garihsat meh so-ee nirbaan.
Ayk oopar jis junn kee aasaa.
Tis kee katee-ai jam kee faasaa.
Paar Braham kee jis man bhookh.
Nanak tiseh na laageh dookh.4.*

The GurParsaad is the key to spiritual success. The GurParsaad is the divine super power of the highest order. It is the Infinite Divine Power that makes our spiritual progress possible. There is no way that we will be able

to progress spiritually without the GurParsaad.

When God made His most beautiful creation, the human being, He gave us the super infinite divine power. He instituted this infinite super divine power within the human being himself. This is the main reason why the human being is called the most beautiful creation of God.

Let us assume for the sake of understanding that if this Infinite Divine Power of spirituality was out in the open people wouldn't work for it. People would pay others to go and get it for them. People wouldn't change and would want others to do the hard work on their behalf. But, God has been very innovative in hiding this super divine power within the human being himself, so that each of us has to earn it for our self. If we want to discover this Eternal Truth then we have to work on our own self to achieve this super Infinite Divine Power. And at the same time it makes it impossible for others to take it. However, we can help others to do the same.

Our own soul is basically the Amrit. The life element is the Amrit. It is the Amrit that breathes inside our physical body and keeps it going. Bandgi is nothing but discovery of this Amrit within our own physical body and this can only be achieved through the GurParsaad. And GurParsaad is the Amrit that has been realized by a Puran Braham Gyani. By virtue of this realization of the Amrit, such a Puran Braham Gyani Himself becomes a source of the GurParsaad, a source of the Amrit. When this Amrit is given to us then this Amrit activates all of our internal sources of Amrit, the Sat Sarovars, which opens all of our divine doors.

The only issue is that this Amrit cannot be given to anybody and everybody. It can only be received by those who are destined to receive it, or the ones who are capable to receive and retain this Amrit. The condition that makes us eligible for this Amrit is to reach a stage where we can completely surrender to the Guru with Tunn, Munn and Dhann.

The Guru is the source of this GurParsaad – a Puran Braham Gyani. When we get this GurParsaad and then do Naam Ki Kamai then our consciousness keeps on going higher and higher and a time comes when we physically realize this super divine power within our own self and are blessed with the Puran Braham Gyan. When this happens we merge in the Nirgun Saroop of Dhan-Dhan Paar Braham Parmesar Ji. Once we achieve God then what more do we want to achieve? Then there remains no desire. The mind goes into peace and desires are eliminated. We become a desire free person. When this happens then we actually physically feel the Amrit flowing through our body. We actually physically see Divine Light coming out of our own physical body. We actually physically hear every bit of our body vibrating with Naam. Whatever GurBani says has come true for us.

Trishna means desires. These are the most difficult to win over, but we

must become desire free. Desiring is a continuous process and never ends. One after another desires keep on coming in a never ending stream. They keep on prompting us to do fair and unfair things in order to fulfill them. There is only one way to eliminate desires and that is to go into a state of Sat Santokh, divine contentment. Sat Santokh comes only with Naam Simran, Naam Ki Kamai and Puran Bandgi, which again is a GurParsaad.

Desires are the root cause of all of the problems and will never let our mind go into the mode of peace and contentment. So please stay focused on Sat Ki Karni and Sat Naam Simran, because only Sat can bring peace to our mind and replace it with Param Jyot Puran Parkash and give us the GurParsaad of Puran Braham Gyan. This is the only way we can win over our own mind. Winning over the mind is winning over Maya. Winning over Maya is winning over Panj Doots and desires. The Panj Doots and desires are the highest level of mental sicknesses. Only a SatGur is Rog Rehat, meaning that only the SatGur doesn't suffer from any such sickness at all, *"Jo jo disej so so rogi. Rog rehat mera satgur jogi."*

Andin Kirtan is Akhand Kirtan. It is continuous Kirtan. It is the Rom-Rom Naam Simran. It is Ajapa Jaap. It is the Panch Shabad Anhad Naad music heard in Dassam Dwaar and such a divine gift is available to only the ones who go into Karam Khand. And Karam is nothing but GurParsaad. The other divine meaning of Kirtan is Tunn Ka Keelna. This means straightening our inside and outside. It means winning over Maya. People who go into Karam Khand and then into Sach Khand reach Puran Bandgi and enjoy this GurParsaad of Andin Kirtan. This is the Puran Sat and this is what a Puran Braham Gyani who enjoys this divine gift, explains and describes to His Sat Sangat.

Girahst means living a family life – getting married, having children and living a normal family life. Nirban means achieving Jivan Mukti. *"Girahst meh soee nirbhan,"* means achieving Jivan Mukti while living and enjoying the family life. That is right, family life is the easiest way to achieve Jivan Mukti. That is what Dhan-Dhan Guru Patshahs have preached to us in GurBani. Look at their lives they also had families and lived a life of a Sant SatGur and so is that is what they have preached for us to do.

We encounter Maya continuously living in a family life and Bandgi is nothing but fighting with Maya in order to win it over. Fighting with Maya is fighting with Panj Doots and desires whilst in the family life. We have been provided with an opportunity to fight with these enemies and defeat them. It is in fact a GurParsaad that we have been blessed with this human life and the family life in this lifetime where we can defeat our enemies and win over them.

Leaving the world and going into isolation is a very difficult way of

exploring the Eternal Truth. Giving up everything is much more difficult than living a family life where we have been blessed with the GurParsaad and can achieve Jivan Mukti. All we need to do is complete surrender to our Guru with Tunn, Munn and Dhann. Surrender with unconditional love, devotion, faith and trust and then watch the rewards.

Bhookh means the desperation to meet God and what should a desperate person do? Unconditional love, devotion and trust is the key to meet with Him. The person who surrenders to the Guru with unconditional love, devotion and trust wins and is blessed with the GurParsaad and thus the path to Eternity opens. When such a blessed person starts doing Naam Simran, Naam Ki Kamai and Puran Bandgi then He finally defeats Maya and goes beyond Maya where He meets and merges in the Nirgun Saroop of Dhan-Dhan Paar Braham Parmesar Ji.

However, until this happens there is always a chance that YOU CAN SLIP BACK. In our Sangat there were many people who were blessed in the Karam Khand and went up spiritually. But, then these people became Beymukh (traitor) to the Guru and indulged in the slandering of the Guru. They lost everything they had earned because they could not stand the tests of Maya. They failed badly and fell flat on their face. Please always keep in mind to never think that we have earned everything and can handle it by our self. We should NEVER and we repeat NEVER become Beymukh to the Guru who gives us the GurParsaad. This will put a lock on our spiritual progress. Once we start doubting our Guru then we are finished. There is no more spiritual progress. We should always and forever follow the Guru's advice and never go outside His advice or words. If He tells us to serve others then we should start doing it right away. We should continue to GIVE DASVANDH TO OUR GURU UNTIL HE TELLS US TO STOP DOING SO.

Bandgi is nothing but devotion, unconditional love, trust and faith and with these divine superpowers we will be able to defeat Maya with the GurParsaad and get out of the cycle of birth and death.

*Jis ka-o har prabh man chit aavai.
So sant suhaylaa nahee dulaavai.
Jis prabh apunaa kirpa karai.
So sayvak kaho kis tay darai.
Jaisaa saa taisaa daristaa-i-aa.
Apunay kaaraj meh aap samaa-i-aa.
Sodhat sodhat sodhat seejhi-aa.
Gur parsaad tat sabh boojhi-aa.
Jab daykh-a-u tab sabh kichh mool.
Nanak so sookham so-ee asthool.5.*

Our Sant plays the most important role in our spiritual journey. Sant

means the person who has diminished Himself or has lost His own identity and merged Himself in the Sat. Ending our own existence means ending our Haumai. Once there is an end to ego, it means the door to Dargah opens. In other spiritual terms the Shabad Sant means a Pargateyo Jyot, a Puran Braham Gyani, a SatGur, the one who has won over Maya and has gone beyond Maya and merged with Dhan-Dhan Paar Braham Parmesar Swami (Master) Ji. The Sant has achieved the Param Padvi and achieved Atal Awastha – complete silence of inside. The Sant is the one whose Hirda becomes a place by virtue of going into Puran Sachyari Rehat – complete internal compliance, the compliance of winning over the Panj Doots and desires. Such a soul can never be disturbed by anything that happens around Him whatever it may be, because He goes into Puran Hukam and realizes in all practical senses that everything that happens is in the Hukam and only Hukam prevails. That is what Atal Awastha means. So for going to a state of complete silence of mind means elimination of mind and replacing the mind with Param Jyot Puran Parkash – Puran Tat Gyan – Puran Braham Gyan.

Achieving Sant Padvi is a GurParsaad or it is GurParsaad that makes our Hirda a Sant Hirda. Please be sure to understand that the physical body is not the Sant, the Hirda is the Sant. The Sant is full of all of the infinite divine qualities, the qualities of a Sada Suhaagan, an infinite Hirda. The Sant is the Beant Hirda full of all divine super powers. Being fearless is one of these divine qualities. Becoming fearless means detachment from Maya. Fearless means an end to the fear of losing worldly things, relationships, health and even physical death. Another important point to understand is that only a fearless Hirda can see, speak, serve and deliver the Eternal Truth. Becoming fearless means winning over the Doots of Moh and Lobh.

The GurParsaad makes a person a Sant and GurParsaad is achieved in the Sat Sangat of a Sant. The GurParsaad makes a Sant infinite like God. The Eternal Truth is that there remains no difference between God Himself and a Sant. So a Sant is a living God on this Earth. All we need to do is surrender our self with Tunn, Munn and Dhann at the Charans of a Sant with devotion, unconditional love and trust as our spiritual success depends upon it. Please understand that this is a mandatory divine law, this is not something we are saying, in fact we are not saying anything at all, it is all written in GurBani. The need is to understand, believe and do it in your daily life. The ones who do make it to the GurParsaad but then don't do it, carry on following their own wisdom and reach nowhere despite reading and listening to GurBani on a daily basis.

Doing GurBani is the key to success, but reading without doing leads nowhere. This is the reason why millions of people all over the world from various religions are just doing reading rituals, but not getting anywhere. By not putting into practice what we read, we reach nowhere despite a

lifetime of dedication to reading.

Please start doing GurBani from today and start reaping the rewards - the rewards are unimaginable. Just do it and achieve these divine rewards. When we achieve the GurParsaad then the Guru takes us through the Bandgi process if we completely surrender. Then Dhan-Dhan Paar Braham Pita Parmesar takes care of us at every step and continuously until we become one with Him.

This divine power of GurParsaad means, “*Apunay kaaraj meh aap samaa-i-aa.*” The real divine Karaj that we have been given this human life is to become a Sant Hirda. When we completely surrender to the Guru then the Guru takes care of us completely and forever. This is what the meaning of GurParsaad is. There is nothing in our hands, everything works under His commandment – Hukam. Once we realize this divine super power of the Hukam then our Bandgi becomes really simple and easy because then He is taking care of us completely and takes us all the way to becoming a Sant Hirda and attaining Param Padvi.

Then as our Bandgi progresses He slowly straightens us out and clean us from the inside and make our Hirda a Puran Sachyara Hirda. He takes all of the bad qualities out of our Hirda and fills it with the divine qualities and eventually our Hirda becomes a Sant Hirda. This is the meaning of the Shabad Sodhat. This makes our Hirda so powerful that Maya comes and bows in front of us. Infinite trust in Him enlightens our Hirda with the Puran Tat Gyan – Puran Braham Gyan. Bandgi is incomplete until we are blessed with the Puran Tat Gyan – Puran Braham Gyan and we achieve the Atam Ras Amrit. This is the highest level Amrit. Then God transforms us and makes us like Himself. This is what is meant by, “*Jaisaa saa taisaa daristaa-i-aa.*”

This is the complete realization stage – when we merge in the Nirgun Saroop of Dhan-Dhan Paar Braham Pita Parmesar Ji which is all the GurParsaad. This is when we physically start to see His Nirgun and Sargun Saroop are one. Which physically means that everything is His creation and operates with His divine power. The bottom line is that the GurParsaad is the key to success and the Sant has the GurParsaad. Complete surrender at the Charans of the Sant brings us the GurParsaad and helps us to achieve the real divine objective of this “*Heera janam amol ... priceless diamond life*” – Jivan Mukti.

*Nah kichh janmai nah kichh marai.
Aapan chalit aap hee karai.
Aavan jaavan darisat an-darisat.
Aagi-aakaaree dhaaree sabh sarisat.
Aapay aap sagal meh aap.
Anik jugat rach thaap uthaap.*

*Abinaasee naahee kichh khand.
Dhaaran dhaar rahi-o barahmand.
Alakh abhayv purakh partaap.
Aap japaa-ay ta nanak jaap.6.*

The soul never dies and is never born. It is the physical body that is born and dies, that is created from the elements and goes back to them. The soul is an eternal part of Divinity. Through the soul Divinity plays in its creation. The soul is the life portion of the creation. Everything that is living and grows has a soul inside it which makes it work in all of the physical senses. Removal of the soul causes the death of the physical body.

This is a divine law that whatever is created in time and space will go through change continuously and eventually die the physical death. Birth brings the soul into the body and death happens when the soul leaves the body to go into a new body. This applies to every piece of creation. The soul is the divine power that keeps the entire creation alive. The soul goes through the changes whilst in the body of some creation. Then when the physical death happens the soul leaves the created body. This means that the divine power stops working on that creation and after death all its elements go back to the individual parts from where and which it was created.

For example, Divinity created a human body using five elements, the Panj Tats of air, water, fire, earth and sky (space/ether) and when a person dies all of these five elements go back to their origin. So, the soul is the divine power that keeps everything going around the entire creation. The soul is the divine power that is powering each and every living creation including all of the internal processes of any creation as well as the interaction between various creations all around in the creation. This is a glimpse of the divine wisdom, “*Nah kichh janmai nah kichh marai ... nothing is born and nothing dies*”

The origin of every creation is this soul element and this soul is nothing but the super divine power IK OANKAAR SAT NAAM. When this is the power behind every creation and its operation then the questions are, “who is responsible for all of the physical happenings all around the creation?” And “what is the power that creates and then runs the creation?” To find an answer to these questions is beyond the wisdom of a human being because there is no logic behind it. The human mind is fond of looking for logic for everything, but there is no logic behind the existence of Divinity and how it creates and runs the creation.

This is where the divine wisdom comes into picture. It is said that the portion of an ordinary human brain that is active and functional is only 6-8%, so what is the rest of the brain doing? It is in sleep mode and remains so until it is activated. With just a 6-8% functional brain the human race has

made so much progress in today's modern world of science and technology. Imagine if the entire brain became functional, then what would happen? And how can a human brain become 100% functional? Obviously it has the power to become 100% functional. This is where the logic ends and Divinity takes over, as there is no way science and technology can do it.

Divinity has the super divine power to make the human brain 100% functional or at least increase the functionality of the human brain to a very high level. This is what Guru Patshahs were blessed with, the brain of a Puran Sant. A Puran Braham Gyani becomes functional to a much higher limit than a normal human being and realizes the super divine powers contained in the human brain. When we reach that level then we discover the secrets of Divinity. This is one of the secrets of Divinity to realize how Divinity creates and runs the creation. Dhan-Dhan Guru Pancham Patshah Ji realized this divine wisdom and is so kind on us that He is sharing this with us to help us get motivated and start focusing on this super divine power, "*Ik Oankaar Sat Naam*" - Dhan-Dhan Paar Braham Pita Parmesar Ji.

But, this is GurParsaad and will be blessed upon us only when we focus on Sat Karams and surrender completely at the Charans of the Guru with unconditional love. Unconditional love means no demands. As demands make it a business transaction. There is no love in any kind of business. If we do this we are bound to succeed for sure and be blessed with GurParsaad.

The foundation of the creation and its operation is this super divine power in the form of a soul. The soul never dies and is indestructible. Through the medium of the soul and His divine power, the entire creation is created and goes through a continuous change and eventually diminishes and loses its identity and meets its physical end.

This super Infinite Divine Power lives in every creation, but appears only in the one who becomes Sat or in other words the Hirda that becomes Sat Saroop. This Hirda lives in one Khand and that is Sach Khand. This is the Hirda which comes under Puran Sachyari Rehat – complete internal compliance. Anything below that is multi-Khand and multi-Khand is Pakhand. Only one Khand is Sach Khand and ONE here means God – Ik, as in Ik Oankaar. So, God appears in Ik Khand and not the multi Khand Hirda which is also called Pakhand.

Bringing our Hirda in Ik Khand is the key to success. And the entire creation's existence is due to this Ik Khand. The creation of the Creator is infinite like the Creator Himself. There is no end to His creation. It cannot be measured and defined in its physical form completely. Nobody has been able to discover all of the divine secrets so far. Nobody will ever be able to

do so. This makes the glory of God indescribable, so just focusing on the GurParsaad is enough for us. Please keep on praying for the GurParsaad and once you are blessed with it then focus on doing Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva and you will be able to achieve the heights of the spirituality and realize God.

*Jin prabh jataa so sobhaavant.
Sagal sansaar udhrai tin mant.
Prabh ka sevak sagal udhaaran.
Prabh ka sevak dookh bisaaran.
Aapay mayl la-ay kirpal.
Gur ka sabad jap bha-ay nihaal.
Un kee sayvaa so-ee laagai.
Jis no kirpa karahi badbhaagai.
Naam japat paavahi bisraam.
Nanak tin purakh ka-o ootam kar maan.7.*

The glory of the Sants, Bhagats, Braham Gyanis and SatGurus is unmatched and has remained shining throughout all Ages so far and will continue to be so in all Ages to come. Look at the glory of Jesus Christ, it is as shining as ever even now after several thousand years. Look at the glory of Mohammed, it is as shining as ever after such a long time in the history of this world. Look at the glory of :-

1. Dhan-Dhan SatGuru Nanak Patshah Ji,
2. Dhan-Dhan SatGuru Angad Dev Sahib Ji,
3. Dhan-Dhan SatGuru Amar Dass Sahib Ji,
4. Dhan-Dhan SatGuru Ram Dass Sahib Ji,
5. Dhan-Dhan SatGuru Arjun Dev Sahib Ji,
6. Dhan-Dhan SatGuru Har Gobind Sahib Ji,
7. Dhan-Dhan SatGuru Har Krishan Sahib Ji,
8. Dhan-Dhan SatGuru Har Rai Sahib Ji,
9. Dhan-Dhan SatGuru Tegh Bahadur Sahib Ji, and
10. Dhan-Dhan Sri Guru Gobind Sahib Ji.

Their glory is as shining as ever and will continue to be so in all Ages to come. But, if we look at the glory of any highly positioned people in this world like Kings and Presidents, we find that their glory was temporary.

Humanity will always remember the Sants, Bhagats, Braham Gyanis and SatGurus and will get direction to make their life sublime from these great souls of all times. Their wisdom is followed world over and makes this world a liveable place in this Age of darkness. Their teachings help us all become like them. Their wisdom is a GurParsaad of the highest spiritual order. When we follow their words written in the scriptures, we are bound to make unimaginable spiritual progress. Their divine wisdom brings salvation to the entire world.

Those who follow the words of a Sant, a Puran Braham Gyani with faith and trust, with devotion and love, eventually are blessed with the GurParsaad and go into Bandgi mode, do Simran, Naam Ki Kamai and achieve Jivan Mukti. If everyone on this Earth starts to follow the Sants words as Sat Bachans then there is no doubt that this dark age of Kal Yug will be converted into Sat Yug. This is what is meant by the Shabad Sobhaavant. The Sants become glorious. Their job is to lead the world through this dark age into enlightenment where people around the world can change their destiny and become capable of seeing, speaking, hearing, serving and delivering the Truth. They become glorious by bringing an end to the sufferings and pains of the masses. Delivering the GurParsaad and bringing salvation to the masses is their glory.

Please always and forever keep in our mind or carve inside our Hirda that when a Sant gives us the the GurParsaad then He takes away our poison and gives Amrit to us. He takes all of our sins upon Himself. So whatever service we do for Him, we will still never be able to pay Him back for what He has done and is still doing at every moment for us. Actually, the only true way to pay Him back is to become like Him and help the masses by doing what He has been doing. Those are unimaginably fortunate who are blessed with the GurParsaad of bringing salvation to the masses and those who keep on working to diminish the pains and sufferings of the masses.

The biggest sickness is the Janam Maran Ka Rog – reincarnating through birth and death for an indefinite period of time. Along with this the other chronic and mental sicknesses are Kaam, Krodh, Lobh, Moh, Ahankaar and desires and the Sant helps us to be free of these biggest enemies of ours. The question arises then, how and when can you meet such a Sant who will give you the GurParsaad and take you on this eternal journey to Sach Khand? Meeting such a Sant is part of your destiny based upon your past deeds, both from this life and all previous lives. If you are fortunate enough that you have accumulated adequate amount of Sat Karams – truthful deeds in your account, then you will be blessed with this opportunity to meet such a Sant who will bring you the GurParsaad and hold your arm on this Eternal journey.

If we are not yet eligible for this GurParsaad in accordance with this divine law then become focused on Sat Ki Karni – Daya, Dharam, Santokh, Sanjam, Simran, Seva and so on. At the same time, it is an excellent idea for everyone to always stay focused on Sat Ki Karni to keep on building a strong base for a bright future destiny. When you are blessed with the GurParsaad please don't take it lightly and completely surrender yourself at the Charans of the Sant. Such souls are full of kindness, in fact delivering kindness to the Truth seekers is their divine job. This is all due to the kindness of the Almighty that we are chosen to be a part of GurParsaadi

game. His kindness is infinite like Himself and the same is true for a Sant. So please stay focused on the words of the Sant, practice them in your daily life and you will not believe the rewards you get. But, your Bandgi should be unconditional – no demands, otherwise you will not make any progress spiritually.

Please keep in mind that a Sant is a living God on Earth. He has achieved Atal Awastha and so His words are also Atal. They come true for sure. All you need to do is trust in whatever He tells you to do and do it as soon as you hear His words without any delay.

Achieving the GurParsaad of Naam and focusing on Naam Simran will take your mind to complete silence. Then when you go into long sessions of Naam Simran such as 2, 3, 4, 5 hours or more then you are blessed with deep meditation – Samadhi and Sunn Samadhi which are very high spiritual conditions. Then your mind will go into the complete thought free stage and your spiritual progress becomes very rewarding.

The Sant who gives you the GurParsaad takes you to the Dargah provided you completely surrender to Him and consider Him no less than the living God, “*Braham gyani aap nirankaara. Braham gyani puran purakh vidhata.*” In this way you will be able to realize all of your spiritual dreams and achieve salvation.

*Jo kichh karai so prabh kai rang.
Sada sada basai har sang.
Sehaj subhaa-ay hovai so ho-ay.
Karnaihaar pachhaanai so-ay.
Prabh ka kee-aa junn meeth lagaanaa.
Jaisaa saa taisaa daristaanaa.
Jis tay upjay tis maahi samaa-ay.
O-ay sukh nidhaan unhoo ban aa-ay.
Aapas ka-o aap deeno maan.
Nanak prabh junn ayko jaan.8.14.*

As described earlier with GurParsaad, this is the most important thing to understand and truly believe, that a Puran Sant Puran Braham Gyani, a SatGur is a living God on this Earth. The key here is a Puran, meaning the one who has:-

- achieved the Param Padvi,
- Puran Jyot Parkash in His Hirda,
- won over Maya,
- merged in Akal Purakh, and
- been authorized either by another Puran Braham Gyani or by Akal Purakh Himself to deliver the GurParsaad to the masses.

There is no difference between God Himself and such a Puran Sant Puran Braham Gyani, a SatGur. These are the spiritual names for the same

person. He can be called a SatGur, a Sant or a Braham Gyani. Don't treat such a person like an ordinary person, but treat Him with unconditional love, devotion, trust, faith and belief. The difficulty is in knowing that He is a Puran Sant Puran Braham Gyani - a SatGur? An ordinary person is not capable of recognizing such a person. A Braham Gyani can only be recognized by a Puran Braham Gyani and not by anybody else. So still the question remains how will you know that the one you are following or the one that crosses paths with you is a Puran Braham Gyani? There is only one way you can recognize such a person and that is to go into His Sangat with Sachee Shardha and Sachee Preet and do Dandauth to Him and don't say anything and sit down quietly. If your mind goes into peace then think that He is the right person for us, the one we were destined to meet with.

In the Sangat of a Puran Sant there is no effect of Maya. It means Maya cannot come close to Him and anywhere under His Chattar. The Sangat is sitting under His Chattar, so Maya cannot really do any harm to anybody. Sitting in the Sangat of a Puran Sant is the same as sitting in the Dargah, in the Mansarovar. Those people who go with Puran Sachee Shardha, Sachee Preet, Sacha Vishvaas are blessed with the GurParsaad just by going into the Sangat of such a soul and their mind goes into peace. Naam goes into their mind and they go into Naam Simran. This is what is called, "*Sehaj subhaa-ay hovai so ho-ay.*"

A Puran Braham Gyani is always in a state of Sehaj – Atal Awastha. There is so much peace under His Chattar that anybody who goes under His Chattar is bound to enjoy this eternal peace. Where there is peace there is God. Where there is peace there is Naam. All of the silly thoughts are replaced by Naam. This is exactly what happened to us and many people in our Sangat. It will happen to you too, provided you completely surrender to a Puran Sant with Sachee Shardha, Sachee Preet and Sacha Vishvaas and follow His words as the words of God. Then nobody can stop your spiritual progress.

A lot of very surprising spiritual things start happening to those people who surrender themselves completely and are blessed with the GurParsaad. Some of the examples are:-

- Guru Darshans,
- Darshans of other Braham Gyanis,
- Darshans of Devi Devtas,
- seeing Parkash,
- opening of the Bajjar Kapaats,
- opening of Dassam Dwaar and so on.

This is another sign of the Sat Sangat where there is a Puran Braham Gyani sitting. These happenings will be fairly common. This is what is called, "*Jo kichh karai so prabh kai rang.*" Akal Purakh delivers the

Eternal blessings and Eternal Truth in the Sangat of a Puran Braham Gyani. The Ridhis and Sidhis sit in front of a Puran Braham Gyani and whatever He says is obeyed by these Ridhis and Sidhis automatically and brought to a practical shape. This is why such Puran Braham Gyanis don't talk too much because whatever they say is bound to happen. We find Suhaagans and may be some Sada Suhaagans too in the Sat Sangat of a Puran Braham Gyani. There is no place anywhere in the entire universe better place than the Sat Sangat of a Puran Braham Gyani. This place is Gur Sagar, Mansarovar, Dargah and whatever we can think of in spiritual terms. That is why the Sat Sangat has been given a very high importance in the spiritual world.

The meaning of, "*Nanak prabh junn ayko jaa*" is as follows. Junn is a Puran Braham Gyani, a Puran Sant, a SatGur. A Junn is the one who has gone back and merged in God. Eventually, each of us has to become a Junn, the question is when? The answer is that it depends on our destiny. So work on doing Sat Karams to shape your destiny to reach this level and be one with God and the sooner the better. This will bring you into the Hukam and enable you to realize the Hukam and always stay in a state of eternal happiness. You will be blessed with all of the eternal treasures. When that happens then you will truly understand what has been said in this GurParsaadi writing.

ASTPADI 15 : SOURCE OF ALL POWERS

NAAM SIMRAN IS THE SOURCE OF ALL
SUPER INFINITE DIVINE POWERS.

Salok.

*Sarabh klaa bharpoor prabh birthaa jaananhaar:
Jaa kai simran udhree-ai nanak tis balihaar.1.*

Dhan-Dhan Pancham Patshah Ji with His Hirda full of kindness and unconditional love for all of us, for the entire creation, for all of humanity, continues to give us the divine wisdom. In this Astpadi He is describing the Mahima of Akal Purakh Dhan-Dhan Paar Braham Pita Parmesar Ji.

When we reach this level of divine wisdom which is called Puran Braham Gyan, then our Hirda is filled with all of the super divine qualities. Puran Braham Gyan is also called Puran Tat Gyan which is also called the Atam Ras Amrit and is the highest level of Amrit. It is available only to the Puran Braham Gyanis.

Kindness - Daya, is one of these infinite super divine qualities and forms the basis of Dharam. Dharam means union with God and it is the son of kindness, “*Dholl dharam daya kaa poot.*” Where there is no kindness there is no Dharam. The Hirda which has kindness is in Dharam. The Hirda where there is no kindness has no Dharam. We may do a million rituals, but if our Hirda is not blessed with kindness then we have not done any truly useful Dharam Karam. A true Dharam Karam is one that is a Sat Karam and paves our way for achieving the GurParsaad.

Let us look further at the divine quality of kindness. Is there any limit to kindness? Can we measure kindness? Can we say how kind a person is? Is there any depth to kindness? When we ask these questions then we realize that there is no limit to kindness. It has no boundaries. Its depth cannot be gauged, it is infinite. Kindness is an infinite super divine quality.

Dhan-Dhan Sri Sant Kabir Ji has described in GurBani that, “*Har junn aisaa chaahye jaisaa har hee hoye.*” Dhan-Dhan Guru Tegh Bahadur Sahib Ji has made it absolutely clear that, “*Har junn har anter nahin.*” So what does this mean to us? The meaning of these divine Shabads tells us that there is no difference between a Puran Braham Gyani and God Himself. A Puran Braham Gyani is a living God on the Earth. Those who believe in this divine wisdom and dedicate themselves to the service of a Puran Braham Gyani achieve the GurParsaad which makes them realize

the objective of their human life. And that is Jivan Mukti. Mukti from Maya.

The real divine meaning of this human life is achieving Jivan Mukti. That is the prime objective of this human life. This is the only reason why we have been provided with this human life. This is the golden opportunity to go into the Charan Sharan of a Puran Sant Puran Braham Gyani and achieve the GurParsaad of Jivan Mukti. Which means that we are relieved of the cycle of birth and death and forever live in eternal peace.

Kindness is one of the divine infinite super powers. Look at the kindness of God that He Himself fills the Hirda of such souls who dedicate themselves to His Bandgi and achieve the Puran Braham Gyan. They are blessed with all of the divine qualities. They are blessed with all of the divine super powers such as kindness, forgiveness, humbleness, devotion, trust, unconditional love, fearlessness and so on. There is no end to these divine qualities. These super divine infinite powers.

All of these super divine powers are called the Klaa. Sarabh Klaa means all of the super divine infinite powers. Please pause and focus on these powers. We will find that we have all of these powers blessed in us as well. Are we not capable of being kind to others? Are we not blessed with the capacity to have unconditional love with others? Being without any wishes is unconditional love. Are we not capable of trusting God, trusting the presence of God in His Sargun Saroop everywhere? Are we not capable of being humble? Humbleness is the most powerful weapon that we have been blessed with which we will kill our Haumai.

Being kind to others fills our Hirda with patience and contentment, which are again super divine infinite powers. Imagine when our Hirda gets filled with contentment then we win over our desires easily. That is a super divine eternal blessing. Winning over our desires or becoming desire free is an extremely divine achievement and paves our way to winning over Maya. In fact, when we become desire free then we have won over Maya. So being kind to others fills our Hirda with contentment and patience.

Just ask for a second, is there a limit to patience? Is there a limit to contentment? Can they be measured? Do we not think that they are infinite? The more we exercise these divine qualities, the more we gain in spirituality. By exercising kindness we keep on enhancing our kindness. Similarly being humble and continuing to be humble enhances our capacity and capability of being humble. Becoming more and more humble by the minute, a time comes when we cross that fine line and there is no longer any Haumai and only humbleness remains in our Hirda. By doing this we make our self capable of defeating Maya. Ego is Maya and humbleness is Divinity. By leaving Haumai we open the door to the Dargah for our self and we eventually enter the Dargah and win it to stay there

forever.

It is the same with fearlessness. There is no limit to fearlessness. And only a fearless soul can deliver the complete Truth. Only a fearless soul can serve and speak the complete Truth. Unless we become fearless we are unable to detach our self from the worldly things. Fearlessness makes us capable of erasing the fear of losing our relationships, the fear of losing our worldly possessions and so on.

There are two divine infinite super powers that are born when we become fearless. They are detachment from Moh and becoming completely Truthful. These make us capable of delivering the Eternal Truth and serving the Eternal Truth.

It is also the same with forgiveness. This is another divine infinite super power that we have been born to serve others with. By doing so we are eliminating the effect of any misdoings in the past of this life and previous lives. It is the same with the powers of trust, devotion and unconditional love. These are all names of Divinity. Each of these divine qualities is an infinite divine super power that defines Divinity.

Let us think for a second what would happen if we devote our self with trust and devotion to the Guru? In fact, there is no devotion without trust, there is no devotion without unconditional love and to be love it must be unconditional. Love with conditions becomes a business. There is no trust without unconditional love. These are all complementary. In fact, all super divine qualities supplement and compliment each other. They are the various faces of the same super divine infinite power which we call God.

By using these divine powers we are able to eliminate the effect of our misdoings in the past of this life and all previous lives and a time will come when our account of all previous deeds will be closed. Not only that, but this will have such a powerful effect on our destiny that it will drastically change our destiny. We are then able to achieve the GurParsaad very easily.

You may be wondering why we use the Shabad GurParsaad so often? Please look at GurBani and count the number of times in GurBani this Shabad has been used. We find that this divine Shabad has been used in almost every Salok and in some Shabads it has been used multiple times. The Shabad GurParsaad is the key to spiritual success. When we understand this then our spiritual progress can go to unbelievable heights within no time.

GurBani calls these super divine infinite powers Sarabh Klaa. These are only some examples of these Klaas of Dhan-Dhan Paar Braham Parmesar Ji and it is practically not possible to describe all of the Klaas as Divinity is infinite and there is no end in sight so how can they be explained? This writing gives only a glimpse of the super divine powers of Dhan-Dhan Paar Braham Pita Parmesar Ji. The key is the GurParsaad of

Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. When we work on our self and focus on Sat Ki Karni – truthful deeds, then a time comes when we are blessed with the GurParsaad and then we go into Naam Simran. Then our consciousness travels through Karam Khand and Sach Khand and we achieve all of these divine qualities and infinite super divine powers.

Eventually we are blessed with the Atam Ras Amrit – Puran Braham Gyan – Puran Tat Gyan. We then receive Jivan Mukti, thus reaching our objective in this human life. When this happens we become a source of Amrit for others. That is why Dhan-Dhan Guru Nanak Patshah Ji is a sacrifice to us if we reach that level in spirituality. This is what is meant by the Shabad Udhree-ai:-

- achieving Jivan Mukti,
- winning over Maya,
- achieving Param Jyot Puran Parkash in the Hirda,
- achieving Puran Braham Gyan – Puran Tat Gyan,
- filling our Hirda with all of the super divine qualities – super Infinite Divine Powers,
- opening of all of the Bajjar Kapaats
- achieving Panch Shabad Anhad Naad
- Rom-Rom Naam Simran,
- merger with the Nirgun Saroop,
- go beyond Maya, “Trihu gun tey parey,” and
- achieving Param Padvi.

Astpadi.

*Tootee gaadhanhaar gopaal.
Sarabh jee-aa aapay partipaal.
Sagal kee chintaa jis man maahi.
Tis tay birthaa ko-ee naahi.
Ray man mayray sada har jaap.
Abinaasee prabh aapay aap.
Aapan kee-aa kachhoo na ho-ay.
Jay sa-o paraanee lochai ko-ay.
Tis bin naahee tayrai kichh kaam.
Gat nanak jap ayk har naam.1.*

Kindness is the parent of religion, “Dholl Dharam Daya Ka Poot.” Jap Ji Bani explains this divine wisdom of the highest order. This means that kindness gives birth to religion. This means that kindness is the foundation for union with God as the Shabad Dharam (religion) actually means union with God.

We are kind by nature. We have a naturally kind Hirda. Union with God means we become part of nature. Nature is God. Nature is another

meaning of the word religion. So following our natural habit of kindness, makes us full of kindness. This means that kindness is the mother of all of the super divine infinite powers as described earlier. So by nature, God is extremely kind and He is so kind that He takes care of every creation. He provides everything to every creation that is needed for survival of each and every creation.

Please always keep in mind God will always provide us with what we need according to our Karma, but we may not get what we desire. People are greedy by nature due to the influence of Maya. People are run by Panj Doots and desires and hence are the slaves of Maya. Are you happy to work as a slave of Maya and be governed by Maya? Most people don't mind, but there will always be a handful of people who do not like the idea of being commanded by the Panj Doots. If we are contented then we are not operating under the influence of Maya, but are under the direct Hukam of Akal Purakh. Then He saves us whenever we need help. Despite everyone else being slaves of Maya, He still takes care of them as well due to His kindness. Or in other words kindness is another name of God. Or kindness is the most important face of God. This type of kindness and saving us whenever we need help is why He is called Gopaal and Partipaal by Guru Sahib Ji. By virtue of this nature of God, He takes care of all of our needs and keeps on removing our worries. We need to dedicate ourselves to the use of these infinite super divine powers which are hidden in all of us. Our Hirda contains all of these super divine infinite powers. Using them we start to work against Maya and start moving towards God.

Naam Simran is another super divine infinite power that we have been blessed with as human beings. This is the most powerful divine super power that we are blessed with as doing Naam Simran brings us all of the eternal treasures. All of these eternal treasures have already been described in the first Astpadi of Sukhmani Bani. The GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva takes us to the heights of the spiritual world and we achieve all of these divine qualities, divine super powers. When that happens then Akal Purakh takes care of us completely.

We cannot imagine the benefits of this, so please dedicate yourself to Sat Naam Simran and reap the rewards of this super divine infinite power. Then God comes to our rescue in every difficult situation and eventually makes our life full of eternal peace and all of the things around us fall in place by themselves. This is what is meant by, *"tootee gaadhanhaar gopaal."*

When we dedicate our self to the Guru with Tunn, Munn and Dhann with trust, devotion and unconditional love then we become a candidate for the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. When we are blessed with the GurParsaad then our progress is

beyond our imagination. Complete surrender to the Guru is a mandatory divine law.

The Guru is the one who is a Puran Sant, SatGur, Puran Braham Gyani a Puran Khalsa. When we completely surrender to the Guru, all of our obstacles are taken care of by Him. Then the Guru and God guide us through the process of Bandgi. Please keep in mind when we are blessed with the GurParsaad by any such Puran Sant Puran Braham Gyani then unless we completely surrender to Him, our progress will not be appreciable. That is why this is a mandatory divine law and those who follow this go to the spiritual heights. Lack of complete surrender to the Guru is the main reason behind slow spiritual progress being made by a large number of people. Those who do surrender achieve Jivan Mukti. This is what is meant by, “*Gat nanak jap ayk har Naam.*”

When this happens then our Hirda becomes infinite – Beant and is filled in with all of these super divine qualities which are all super divine infinite powers. So please focus on Sat Ki Karni and Sat Naam Simran and become blessed with the GurParsaad which take us to Sach Khand and earns us complete internal compliance, which is the compliance of:-

- winning over Maya,
- Atam Ras,
- Puran Sachyari Rehat of Hirda,
- filling our Hirda with all of these infinite super divine powers and above all achieving the Param Padvi.

*Roopvant ho-ay naahee mohai.
Prabh kee jot sagal ghat sohai.
Dhanvantaa ho-ay ki-aa ko garbai.
Aa sabh kichh tis ka dee-aa darbai.
At sooraa jay ko-oo kahaavai.
Prabh kee klaa binaa kah dhaavai.
Jay ko ho-ay bahai daataar.
Tis daynhaar jaanai gaavaar.
Jis gur parsaad tootai ha-o rog.
Nanak so junn sada arog.2.*

Elimination of Haumai from our Hirda is the key to success. Elimination of Haumai means opening the door to Dargah. Death of Haumai is Jivan Mukti, or Jivan Mukti is nothing but Mukti from Haumai. Those who are blessed with the GurParsaad of this divine wisdom are divinely blessed souls and such souls pave their way to the Dargah of Dhan-Dhan Paar Braham Parmesar Ji.

Haumai is the deepest and most chronic mental sickness. It is the cause of separation from the Creator. Haumai is the cause of reincarnation. Only blessed ones have the GurParsaad of this divine wisdom. Haumai is the

worst out of all of the mental sicknesses known as the Panj Doots. The real divine meaning of the Shabad Haumai is connected with the self wisdom that makes us believe that we are just the physical body and that this physical body is responsible for everything that happens within us and around us. The physical body takes over the soul power. “I, me and mine” takes over the super divine infinite power and indulges in Asat Karams under the influence of the Panj Doots and desires. Haumai makes us leave aside the divine wisdom that the soul is the Infinite Divine Power which is responsible for the creation and operation of this physical body.

The Shabad Haumai consists of two Shabads – Hau and Mai. The Shabad Hau means in the physical presence, the existence, and the Shabad Mai means “I, me, my and mine.” Haumai makes people believe that I, the physical body:-

- am in existence,
- am present,
- am responsible for all of the actions and reactions,
- am doing everything that happens in and around me.

So within people, the “I, me, my and mine” attitude takes over the super Infinite Divine Power which is the Creator and Operator of the creation.

Self wisdom makes people believe that I, the physical body, is making everything happen in and around me. But, when we leave our self wisdom and look at it from the perspective of divine wisdom then we find that this is not the Truth. This divine wisdom is the GurParsaad and has been very kindly explained in these Shabads of GurBani, “*Gur parsaaadi haumai bhoojey,*” and “*Haumai bhoojey taan dar soojhey. Gyan vihuna kath kath loojhey.*”

When we are blessed with this divine wisdom then we realize that everything is being taken care of by the super divine infinite power. For those who don’t believe or even think about it for a second then take a moment to focus on our breath. If our breath stops then what happens? Obviously, it will result in the death of the physical body, which is a universal truth. And we cannot breath forever. Think what will happen when that moment comes and our breath stops? What kind of control do we have over this physical body? We don’t even know when we are going to stop breathing. We don’t even know if we will be able to take the next breath until we try to take that breath. So where is our control?

Do we really have any control over this physical body? The eternal divine truth is that we don’t have any control over anything, but we think we do. So we try to control everything. But, again the Truth is that it is our destiny that makes things happen. And destiny works in accordance with the divine law of Karma. In a nutshell, our self wisdom is untrue and the

true wisdom is the divine wisdom is the one which prevails. That is the Eternal Truth, which cannot be altered, which is not prone to change, which is the super Infinite Divine Power.

Our breath is just running automatically within us and is the life element. That is why GurBani calls Pawan – Air, the Guru. Pawan gives our body life. Once this divine power is withdrawn then the physical death comes. The GurParsaad prevails and self wisdom meets its end. This is what is meant by the Shabad, “*Prabh kee jot sagal ghat sohai.*”

This Jyot is the Creator and operator of this physical body. This is the Jyot that breathes in our body. This is the Jyot that runs the blood in our veins and runs our heart and all of the systems of our body. This Jyot is our soul. This Jyot is us in all divine senses and not the physical body. But, we are unable to realize this because of our own self wisdom due to our Haumai. This Jyot is “*Prabh ki klaa.*” Klaa means the divine power, and this Jyot is “*Prabh ki klaa*” that runs the physical body and gives us the chance to realize this divine wisdom, the GurParsaad in this human life. This human life is when we can realize this the GurParsaad of divine wisdom and where we can realize this Jyot. Eliminating Haumai from our self and achieving Jivan Mukti.

We don’t have any control over “our” breath, or “our” blood or “our” heart - nothing is ours. Do we have control over anything else? Nothing belongs to us. Even this physical body is not ours. It is just like a cloth that we wear and throw away when it gets worn out. If our physical body doesn’t own anything then how can we give anything to others? When everything belongs to God and is His creation, then how can we, the physical body own anything and be capable of giving to anybody else?

The “I, me and mine” attitude leads to attachment and the fear of losing, which is called the Doot of Moh. But, think for a second, that as we are the soul and the soul is the Jyot – Prabh Ki Klaa – the super Infinite Divine Power and everything belongs to this divine power, then don’t we think that everything belongs to us at the spiritual level? And no matter what happens to this physical body, then everything is ours. The entire creation is ours. This divine wisdom will eliminate Haumai and attachment and take us into detachment and fearlessness. It makes our Hirda an infinite Hirda and fills it with divine unconditional love. Animosity is erased from our Hirda and makes us single vision – Ik Drisht. This is a super divine quality, a super divine power.

This human life is the divine gift that has been given to us for the realization of God. Similarly, all of the other things given to us are the divine gifts belonging to the Almighty. This includes the relationships, family, job, business, Roop, Joban, Dhan, Maal, and so on. All of these things are given to us to live our life comfortably. These things in their

physical form have no real everlasting divine relationship or purpose. These are just commodities given to us to live this life. Keeping this divine truth in mind allows us to lead a Sat Ka Jivan (Life of Truth) with truthful deeds. Then God gives us this divine the GurParsaad, the divine wisdom about how Haumai operates. Once we understand this we are able to eliminate this from our Hirda and are able to open the door to the Dargah and find a place there in forever.

Elimination of Haumai blesses us with all of the super divine infinite powers. We become one with God. The entire creation becomes our home. Our Hirda becomes infinite and is filled with all of the divine qualities, all of the super Infinite Divine Powers and that is the objective of our human life. Please dedicate this life towards the achievement of this divine gift. God is waiting for us to make our self worthy of receiving it. He greets us with this divine gift as soon as we decide to implement this divine wisdom of eliminating Haumai from our Hirda.

*Ji-o mandar ka-o thaamai thamman.
Ti-o gur ka shabad maneh asthamman.
Ji-o paakhaan naav charh tarai.
Paraanee gur charan lagat nistarai.
Ji-o andhkaar deepak pargaas.
Gur darsan daykh man ho-ay bigaas.
Ji-o mahaa udi-aan meh maarag paavai.
Ti-o sadhu sang mil jot paragtaavai.
Tin santan kee baachha-o dhoor.
Nanak kee har lochaa poor.3.*

Dhan-Dhan Guru Pancham Patshah Ji is very kindly giving us the divine wisdom about how to achieve the GurParsaad for the elimination of Haumai from our Hirda. This is necessary for achieving Jivan Mukti and filling our Hirda with all of the super divine qualities, the super divine powers.

Gur Ka Shabad is the key to the GurParsaad. Where do we get this Gur Ka Shabad? The Sadhu Sang is the source of this GurParsaad of Gur Ka Shabad and this GurParsaad will make the Jyot appear in us in all physical senses. Sadhu is the one who has become one with God and has been blessed and authorized by God to give this Gur Ka Shabad to us. What is this Gur Ka Shabad? It is the GurParsaad of Sat Naam. This Gur Ka Shabad takes us to the Charan Sharan of the Dhan-Dhan Paar Braham Pita Parmesar Ji, which then take us to the heights of the spiritual world.

The Jyot in our Hirda has been side-tracked due to our Haumai. It has been hidden due to our Haumai under the scum of Maya. It has become lost in some place due to our indulgence in this web of Maya. Due to the fact that we have been lost in this web of Maya, we have been buried under

forty foot of deep scum called Maya,

The Sadhu Sang is the GurParsaad and is a divine gift due to our previous Karni which forms our destiny to meet a Puran Sant Puran Braham Gyani, who is the Amrit Dhari and is Amrit Ka Daata. This Gur Ka Shabad is the Amrit and is given by this Amrit Dhari, the Amrit Ka Daata. This GurParsaad of Amrit ignites the Jyot inside us and takes us under His Chattar where the effect of Maya diminishes. As we follow the Gur Ka Shabad then it becomes impossible for Maya to distract us. Please keep in mind that when we meet such a Puran Sant Puran Braham Gyani then completely surrender to Him with Tunn, Munn and Dhann. Then nothing can stop us from getting to the Param Jyot Puran Parkash in our Hirda. Also please keep in mind that a Puran Sant Puran Braham Gyani's Chattar is an infinite Chattar. There is infinite Parkash under His Chattar and under His Charans. There is a Parkash of seven suns in His Hirda. Seven suns Parkash over His Head and one thousand suns Parkash under His Charans. So imagine how fortunate we are to meet a Puran Sant Puran Braham Gyani. Getting an opportunity to get His Charan Dhool does wonders for our spiritual life. Maya cannot do anything to us when we are at the Charan Sharan of such a Puran Sant Puran Braham Gyani. Complete surrender to such a Sant is a rare opportunity. Only one in tens of millions receives this opportunity and is very fortunate, probably the most fortunate. There is nothing more fortunate than getting the GurParsaad from such a Puran Sant Puran Braham Gyani.

The Gur Ka Shabad reforms us inside and out. It eliminates our mind. Our mind is replaced by the Param Jyot Puran Parkash. Maya comes and bows before us. Maya becomes our slave. Our Hirda is filled with all of the divine qualities. We become a Suhaagan and then a Sada Suhaagan. Our Hirda becomes an infinite Hirda and we are blessed with infinite super divine powers. Ridhis and Sidhis come and sit under our Charans and follow our words when we become a Sada Suhaagan. It is a divine gift of the highest order. We bring Jivan Mukti not only to our self, but to our entire family and coming 21 generations. It is a Daat – gift, of the highest order. There is no Daat bigger than this Daat. So please focus on the Sangat of a Puran Sant Puran Braham Gyani. This is a very easy way to achieve Jivan Mukti. This is probably the easiest way to meet Akal Purakh and merge in His Nirgun Saroop.

*Man moorakh kaahay billaa-ee-ai.
Purab likhay ka likhi-aa paa-ee-ai.
Dookh sookh prabh dayvanhaar.
Avar ti-aag too tiseh chitaar.
Jo kachh karai so-ee sukh maan.
Bhoolaa kaahay fireh ajaan.
Ka-un basat aa-ee tayrai sang.*

*Lapat rahi-o ras lobhee patang.
Raam naam jap hirday maahi.
Nanak pat saytee ghar jaahi.4.*

As we don't have any control over anything as explained earlier, what can we do? We have no capacity and capability. Is it not foolish then to cry when there is pain and sufferings and feel happy when there are better circumstances? This means that our physical body is not capable of doing anything and has no capacity without the divine power of soul. So why are we saying "I, me, my and mine"? Doing so is not the Truth. The Truth is that the soul prevails and the body dies. Which one is the Truth, the soul or the body? The one that prevails or the one that dies?

Anything that is going to meet its end one day in time and space is called Kood in GurBani. This means untrue. Anything that changes with time, deteriorates with time and meets its end one day is called Kood. As only the soul prevails, then the soul is the Truth. This truth is what we call Sat. By virtue of this nature of the soul, it is a part of the Nirgun Saroop of Dhan-Dhan Paar Braham Parmesar Ji – Ik Oankaar Sat Naam. As everything is untrue and is perishable, then why is the entire world, the entire human race busy day and night in the pursuit of everything that is untrue and doing it in an untrue fashion? It is because people are under the influence of Maya and desires.

The feeling that something belongs to us and the subsequent fear of losing it is not true. It is false to focus on something that is perishable and is not going to go with us. We are not going to gain anything spiritually by focusing on what is untrue. So what should we focus on? Focusing on something that is true is rewarding both during our presence in the physical body and after the soul leaves this body. So don't we think that focusing on the soul is the way to go? When we do so, we are focusing on Sat as the soul is Sat. Please keep in mind that this is the GurParsaad that is why it is has been defined as Naam by Dhan-Dhan Paar Braham Pita Parmesar Ji – Sat Naam. So focusing on Sat Naam is the key to the success. The GurParsaad of Sat Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva.

When we get this GurParsaad from a Puran Sant Puran Braham Gyani, the Amrit Dhari, the Amrit Ka Daata and when we focus on this GurParsaad - Gur Ka Shabad and do Naam Ki Kamai and go into meditation and deep meditation – Samadhi and Sunn Samadhi, then Naam goes into our Surat – mind, Hirda and in our Rom-Rom and our Hirda gets filled with Amrit. Our entire body gets filled with Amrit and when this happens then we earn the highest honor in Dargah and we go back and live there forever. We achieve the Param Padvi. So it makes sense for us to focus on Sat and not Asat. This paves the way for us to reach the stage

where we become Jivan Mukht. We are able to live comfortably in our current life and enjoy all of the commodities given to us by treating them as just that, commodities. And not living in fear of losing them. This divine wisdom helps others to do the same thing.

The physical comforts and commodities we get in this life class us being rich or poor. It is all due to our destiny that has been carved based on our past of this life and previous lives. The ones who are rich have done a lot of charity in their previous lives and it is coming back to them multiplied. The ones who are poor have not done so and not much is coming back to them. No matter what we do we will only get what is allotted to us according to our destiny. But, this doesn't mean that we should stop working honestly for our betterment. We should do it by all means, but not using dishonesty, as we will end up paying for it at some time in future. Focusing on Sat Ki Karni and staying contented with what we have is the key to success. For making our future more comfortable or our coming lives more filled with such worldly comforts as riches can buy, we should focus on giving charity in this life. Whatever we make in this life give 10% as Dasvandh to the Guru and to poor and needy as we feel appropriate. Whilst doing our Sat Ki Kirat (truthful work) please always and forever stay focused on the GurParsaad as this takes us through our spiritual journey. When we stay focused on the GurParsaad and do our Naam Simran then we are automatically entitled to all of the benefits of Naam Simran described in the first Astpadi.

*Jis vakhar ka-o laintoo aa-i-aa.
Raam naam santan ghar paa-i-aa.
Taj abhimaan layho man mol.
Raam naam hirday meh tol.
Laad khayp santeh sang chaal.
Avar ti-aag bikhi-aa janjaal.
Dhan dhan kahai sabh ko-ay.
Mukh oojal har dargeh so-ay.
Eh vaapaar virlaa vaapaarai.
Nanak taa kai sad balihaarai.5.*

Dhan-Dhan Guru Pantham Patshah Ji Sri SatGur Arjun Dev Ji has very kindly revealed the source of the GurParsaad of Naam. He has very clearly named a Puran Sant as the divine source of the GurParsaad of Naam. Naam is the priceless jewel and lives in the Hirda of a Puran Sant Puran Brahm Gyani. The Daat of Naam is priceless, it cannot be measured, it is the Infinite Divine Power, the GurKirpa and the GurParsaad. That is what it means. When we say the GurParsaad it means this Infinite Divine Power. So this Infinite Divine Power lives in the Hirda of a Puran Sant Puran Brahm Gyani and can only and we repeat only be given by a Puran Sant Puran Brahm Gyani.

A Puran Khalsa is a Puran Braham Gyani and nothing less than that, those who think and call of themselves a Khalsa without reaching the Puran Braham Gyan Stage are mistaken and are fooling themselves and the masses. A Puran Khalsa is the one who has achieved the Param Padvi, who has a Puran Jyot Parkash and is a Pargateyo Jyot Puran Braham Gyani. Only such a soul is Amrit Ka Daata, "*Har key naam key beopari,*" meaning whose business is to trade Naam. Those who call of themselves a Khalsa without achieving the Param Padvi are Dargahi criminals and we repeat are Dargahi criminals and are misleading the masses. A Puran Khalsa has the Infinite Divine Power and is capable and authorized to give the GurParsaad to the Sangat. So please be aware of these fake Khalsas who without knowing what the true meaning of Khalsa involve themselves in Naam giving practices. This is by no means GurMat, it is a Sansarik Mat – worldly wisdom or self wisdom.

In order to meet the objective of our current human life, which is to achieve Jivan Mukti, we have to go to the Charan Sharan of a Puran Sant Puran Braham Gyani. However, the majority of people nowadays don't believe this and are adamant about not going anywhere except Sri Guru Granth Sahib Ji. But, just look at what Sri Guru Granth Sahib Ji is telling us to do. Look at what Sri Guru Arjun Dev Ji is telling us to do in this Astpadi of Sukhmani Bani. He is saying that the basis of eternal happiness, Sat Chit Anand, is Naam and Naam is given by a Puran Sant Puran Braham Gyani. Our Guru is telling us to go to a Puran Sant Puran Braham Gyani and this is not the only place where GurBani Guru has given us the divine wisdom to go to the Charan Sharan of a Puran Sant Puran Braham Gyani. This divine wisdom has been given to us many times throughout GurBani.

The majority of people have this belief that, "*Guru Manyo Granth*" and this is correct, but then look at what our Guru is telling us to do and then follow it. Don't get stuck with this notion of not going to any Sant or a Braham Gyani, which is a totally wrong belief. The belief should be in what GurBani tells us to do and then to do it. Doing GurBani is the key to success. The person who gets the GurParsaad is a very fortunate one, but there is only one in tens of millions who gets the divine wisdom to see and feel God in a Puran Sant Puran Braham Gyani.

According to the GurBani Guru, the Dhan-Dhan Sri Guru Granth Sahib Ji, a Puran Sant Puran Braham Gyani is a living God on Earth. But, unfortunately there is only one in tens of millions who gets that kind of a trust in a Puran Braham Gyani. The one who has that kind of a trust makes unbelievable spiritual progress and the truth is that such a person reaches the heights of the spiritual world. So please put your trust in the GurBani Guru and just do what it tells you to do and see what happens.

Dhan-Dhan Guru Sahib Ji is asking us to live in the Sat Sangat of a soul

that is a Puran Sant Puran Braham Gyani and to focus on the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. Deleting Haumai fills our Hirda with the GurParsaad of Naam. Earning humbleness - Nimrata, fills our Hirda with the GurParsaad of Naam and we keep on collecting Naam Dhann by doing Naam Ki Kamai. Actually, when we are blessed with the GurParsaad and we surrender our self completely at the Charans of the Puran Braham Gyani who gives us the GurParsaad then our spiritual progress is unbelievable. We go into Samadhi and Sunn Samadhi very quickly as the GurParsaad takes us into Karam Khand. We hear and feel Naam vibrating in our Surat and then in our Hirda and eventually everywhere in our body – this is called Ajapa Jaap or Rom-Rom Naam Simran. The entire body gets filled with Naam Amrit. All of our Bajjar Kapaats open and this Infinite Divine Power of Amrit takes over.

When our Bandgi goes into Karam Khand then our Bandgi account is opened in the Dargah and our Naam Ki Kamai starts. This is what is meant by, *“Laad khayp santeh sang chaal.”* Then we continue to collect Naam Ki Kamai and then a stage comes when our Hirda is filled with all of the divine qualities – super Infinite Divine Powers and we are blessed with defeating Maya and go beyond Maya and merge in Akal Purakh.

Maya is basically, *“bikhi-aa janjaal”* – the poisonous web and with the GurParsaad we are able to break free. It is a poison because it is responsible for killing us time after time until we learn how to break free. The Panj Doots and desires are the poisonous elements of Maya.

Guru Sahib Ji is a sacrifice to those who are blessed with the GurParsaad and complete their Bandgi process, win over Maya and become one with Akal Purakh Ji. By becoming a person like that we earn a permanent place in the Dargah of Dhan-Dhan Paar Braham Pita Parmesar Ji and that is what our GurBani Guru wants us to do. Please always and forever keep in mind there are tens of millions of people who get side tracked by the religious illusions and delusions – Dharam Key Bharam, which are nothing but believing in the worldly wisdom and self wisdom. Some of the most important ones have been described in the GurParsaadi writing – “10 Religious Illusions” available on the website www.SatNaam.info. That is why they don’t make any spiritual progress despite being religious according to the prevailing practices in the current society. A quick outline of these top ten religious illusions that the masses incorrectly believe in is given here:-

1. A living SatGuru is against Sikhism because Sri Guru Granth Sahib is the only Guru,
2. Giving Dasvandh is not necessary because we already pay income tax,

3. External compliance (Rehat) is essential because God cares about us having long hair and 5Ks,
4. Just reading and listening to GurBani is enough, so paying for Akhand Paats (ritual reading of whole of Sri Guru Granth Sahib Ji) and doing Nitnem (daily ritual readings) means we do not have to bother putting into practice GurBani,
5. Old age is for Bhagti because we need to accumulate wealth and bring up a family in our younger age,
6. Only money is Maya, so beating the Panj Doots and desires is not required,
7. Sikh initiation makes a person a Khalsa so we can call each other Khalsa without having become a pure soul within,
8. Sikh initiation makes a person an Amrit Dhari, because drinking the holy water which is wrongly called Amrit (should be called “*Khande Batta Ke Pahul*”) makes us so,
9. Khalsa Panth is an organisation, when actually Khalsa Panth is the path to become a pure soul regardless of religious groupings,
10. Vahiguru is the Naam, when it is actually Sat Naam - Truth.

There is only one in tens of millions who is blessed with this GurParsaad of divine wisdom from a Puran Sant Puran Braham Gyani and works on it to make himself merge with Akal Purakh Ji by being blessed under the Chattar of such a Puran Braham Gyani.

*Charan sadh kay dho-ay dho-ay pee-o.
Arap sadh ka-o apnaa jee-o.
Sadh kee dhoor karahu isnaan.
Sadh oopar jaa-ee-ai kurbaan.
Sadh sayvaa vadbhaagee paa-ee-ai.
Sadhsang har keertan gaa-ee-ai.
Anik bighan tay sadhu raakhai.
Har gun gaa-ay amrit ras chaakhai.
Ot gahee santeh dar aa-i-aa.
Sarabh sookh nanak tih paa-i-aa.6.*

Look at this excellent piece of divine wisdom, Dhan-Dhan SatGur Arjun Dev Ji is telling us to live at the Charans of a Sadh. He is telling us to take the Charan Amrit of such a soul who has become a Puran Sant Puran Braham Gyani.

A Sadh is the one who has straightened himself out from inside and out. That means He has gone beyond Maya and desires. His deeds and actions are not conducted under the influence of the Panj Doots and desires. All of His Gyan Indrees and Karam Indrees are operating under the direct Hukam of Dhan-Dhan Paar Braham Pita Parmesar Ji.

During the time of SatGuru Sahibs, those Guru Ke Pyare (beloved of

the Guru) who had given their Tunn, Munn and Dhann to their SatGuru used to prepare Charan Amrit by washing the Charans of the SatGurus. They used to drink it and distribute it among the Sat Sangat who would drink it with Sachee Shardha and Sachee Preet and become Dhan-Dhan. The same divine wisdom applies now as well. The divine wisdom has not changed, only the thinking of people nowadays has changed. People have been lost in the illusions and delusions and think it is not right to take the Charan Amrit of a Puran Sant Puran Braham Gyani. They think that it is against this divine wisdom. Actually, they are going away from the divine wisdom and that is the reason for the downfall of their society. Just imagine for a second the one who has 1000 suns Parkash in His Charans, the one whose entire body is filled with Amrit and who is absorbed in Sat Naam always and forever, don't we think that just a touch from Him would bring miraculous results? So just imagine the power in drinking the Charan Amrit.

The dust of the Sant's feet – Charan Dhool is the most pious thing one can achieve, there is Jivan Mukti hidden in this Charan Dhool, there is infinite divine super power hidden in the Charan Dhool of a Puran Sant Puran Braham Gyani. We are just telling you what GurBani says and that is what is the Eternal Truth. But, there are many people who think and say that we are twisting GurBani and describing it for our own benefit. They need to understand that their thinking is absolutely wrong and not what GurBani says and tells us to do, because we will never get where we want to be unless we do what GurBani is telling us to do.

Just look at what GurBani Guru is telling us to do next. This is an incredible piece of divine wisdom – give our mind to the Sadh. This means don't do what our mind is telling us to do, but do what the Sadh is telling us to do. Earn the words of a Puran Sant Puran Braham Gyani. This means give our Munn to the Guru and do what the Guru is telling us to do and right now GurBani Guru is telling us to give our Munn to the Sadh we meet according to our destiny. Sadh means a Puran Sant Puran Braham Gyani. By doing so we are doing what the divine wisdom is saying. In this way our own wisdom and worldly wisdom is eliminated and our spiritual progress is unbelievable. This is a mandatory divine law – give our Munn to the Guru. There is infinite super divine power in the words of a Puran Sant Puran Braham Gyani and when followed with Sachee Shardha and Sachee Preet does wonders to our spiritual life.

The word of a Puran Sant Puran Braham Gyani is nothing less than the word of God. It is the word of God and those who follow this divine wisdom are Dhan-Dhan and very fortunate. Such souls are one in tens of millions, whereas others just remain side-tracked and lost in religious illusions and delusions.

The GurBani Guru is next telling us to take the Charan Dhool of a

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Puran Sant Puran Braham Gyani and take a bath with that. As said earlier, the Mahima of this Charan Dhool is beyond description. We can only do this and enjoy the benefit otherwise we will never be able to see what happens when we do so. This is true for every Shabad of GurBani Guru, unless we do it we will never be able to realize the benefit and reward and those who do so become Dhan-Dhan.

The GurBani Guru is further telling us to give everything we have to the Sadh – give our Tunn, Munn and Dhann. Do we think that we have anything else to give? Probably not. Look at the beauty and divine power of the divine wisdom, it has covered everything in just three words – Tunn, Munn and Dhann. By doing so we will have given everything to the Sadhu. But, Guru Sahibs are very kind to us and made a rule in their times for the GurSikhs, that they can give just one tenth of their time and earnings to the Guru and the Guru will make up for the remaining 90% of it. This rule is still good and prevails because this was done by the Gurus. So if we give 10% of our earnings and time to the Guru, we can consider that we have given our Tunn and Dhan to the Guru.

Giving our Munn is however the most difficult thing to do and the ones who do so along with Tunn and Dhann become Dhan-Dhan. Their spiritual progress is beyond the imagination of an ordinary person. Again, we can only realize spiritual progress by doing so and not just by living in illusions and delusions.

Sadh Ki Seva - serving a Sadh, is a very fortunate thing to be doing. Its Mahima cannot be described as along with doing Naam Simran it is the highest Seva one can do. The highest level of Sadh Ki Seva is giving your Tunn, Munn and Dhann at the Charans of the Sadhu. Sadh Ki Seva's Mahima is that it:-

- makes us a Sadh,
- makes us a Suhaagan and a Sada Suhaagan,
- takes us to the Param Padvi and Puran Braham Gyan. This is just beyond description and beyond somebody's comprehension to understand. Just do it and taste it, achieve it, see it, feel it and enjoy it by giving our life at Sadh Ki Seva,
- takes us beyond Maya,
- gives us a permanent place in Dargah,
- fills us up with Amrit,
- takes all of our pains and sorrows away,
- relieves us from the Panj Doots and desires,
- brings us the divine Akhand Kirtan – Panch Shabad Anhad Naad, Ajapa Jaap and Rom-Rom Naam Simran.
- fills our Hirda with infinite super divine qualities and powers, and
- brings us Jivan Mukti.

So please do it and enjoy its benefits.

*Mirtak ka-o jeevaalanhaar.
Bhookhay ka-o dayvat adhaar.
Sarabh nidhaan jaa kee daristee maahi.
Purab likhay ka lahnaa paahi.
Sabh kichh tis ka oh karnai jog.
Tis bin doosar ho-aa na hog.
Jap junn sada sada din rainee.
Sabh tay ooch nirmal ih karnee.
Kar kirpa jis ka-o naam dee-aa.
Nanak so junn nirmal thee-aa.7.*

Guru Patshah Ji has very kindly given these further priceless jewels of divine wisdom – Puran Braham Gyan. Many people ask about the Nitnem, about what prayers we should do daily. For most people the Shabad Nitnem nowadays means Panj Bani Paath. Reading Panj Bani Paath everyday has been a very common thing amongst the masses for a very long time now. But, please look at what is being said by GurBani Guru. And that is to do Naam Simran. Naam going into the mind – Surat, is called Naam Simran. As Bandgi progresses, Naam goes into various parts of the body. Naam Simran is the highest level of Seva we can do for the Gur and Guru. So which is more rewarding, reading GurBani or doing GurBani? Just reading doesn't bring much spirituality inside us, but doing GurBani brings unimaginable spiritual progress in our life. This is the promise from GurBani. Naam is the GurParsaad, hence so is Naam Simran, Naam Ki Kamai, Seva and Puran Bandgi. These are all the GurParsaad and there is only one in tens of millions who is blessed with this GurParsaad. The one who achieves this GurParsaad is an extremely fortunate soul.

When people go to the Sat Sangat of a Puran Sant Puran Braham Gyani then many of them are blessed with the GurParsaad. The Sant is open to all, for Him all are equal, as He is Ik Drisht, so under His Chattar there is Amrit Barkha – a shower of Amrit, going on continuously. There are many people who get blessed with this GurParsaad, but those who actually cherish the GurParsaad and dedicate themselves to the Sant with Tunn, Munn and Dhann are rare souls. So whenever we go to the Sat Sangat of such a Puran Sant Puran Braham Gyani then if our Shardha and Preet is Sachee then we are sure to be blessed with the GurParsaad. But, the hard part is to continue with the same level or higher level of Sachee Preet and Sachee Shardha – as these are divine qualities and there is no limit to them. Those who keep on enhancing their Sachee Preet and Sachee Shardha continue to progress in their spiritual life and those who are over taken by illusions and delusions go back to their old life style.

The GurParsaad is achieved as a result of our previous deeds - from our

Karni in our previous lives. We can only achieve the GurParsaad if it is part of our destiny due to our Karni. If we are blessed with the GurParsaad in this life then we are very fortunate and we must have done some really truthful deeds in our previous lives. If we ever get a chance to receive the GurParsaad from the Sant SatGuru we are preordained to meet, “*Bhaag hoa gur sant milaayiaa,*” then please, please truly appreciate how fortunate we are and don’t waste the opportunity that we have worked towards over many, many lifetimes of truthful deeds. Always and forever, please keep in mind forever, that only the GurParsaad opens the door for us to achieve all of the eternal treasures. When Sachey Patshah Ji (Dear True King) does this kind of Kirpa upon us then He opens the doors for us to enable us to achieve all of the eternal treasures including a permanent place in His Dargah. These treasures constitute His super Infinite Divine Powers. He gives us divine life by way of the GurParsaad. This is the real divine power of the GurParsaad that it brings us back to the divine world by giving us divine life.

The ones who have developed their hunger and thirst for Divinity are blessed with this GurParsaad and this becomes a food for them. The GurParsaad is the real divine food for the soul. So once we are blessed with the GurParsaad then dedicate our self with Tunn, Munn and Dhann at the Charans of the Sant SatGuru who has blessed us with the GurParsaad. Everything that happens is by the grace of God, it is the GurKirpa. He is the only Doer and everything is a result of His super Infinite Divine Powers.

*Jaa kai man gur kee parteet.
Tis junn aavai har prabh cheet.
Bhagat bhagat sunee-ai tihu lo-ay.
Jaa kai hirdai ayko ho-ay.
Sach karnee sach taa kee rahat.
Sach hirdai sat mukh kahat.
Saachee darisat saachaa aakaar.
Sach vartai saachaa paasaar.
Paar braham jin sach kar jaataa.
Nanak so junn sach samaataa.8.15.*

It is essential to have trust, devotion, unconditional love, faith, commitment – Sachedi Preet and Sachedi Sharda for the Guru, the Puran Sant Puran Braham Gyani we meet according to our preordained destiny. We need to consider our Guru as a living God on this Earth and consider His word as the word of God for us. Giving our Tunn, Munn and Dhann to our Guru is a function of Gur Ki Parteet.

Bandgi is nothing but trust, devotion, unconditional love, faith and belief in the Guru. Combined with these divine qualities we also need to completely surrender to the Guru. This is what is meant by Gur Ki Parteet.

It is a deeply rooted divine feeling within us that my Guru is everything for me and He is my savior. The one who is blessed with this kind of a Gur Ki Parteet is the most fortunate one and probably one in tens of millions. The ones who reach that level of Gur Ki Parteet eventually become like their Guru.

It is all about Sat, Sat Ki Karni, Sat Ki Rehat, Sat Ki Bani, Sat Ki Rehni-Behni (lifestyle). Compliance to Truth is the key to spiritual success. The real divine meaning of Sat Ki Karni is the Parupkaar and Maha Parupkaar – which is the highest level of the Karni. Sat Ki Karni is blessed to the Puran Sant Puran Braham Gyani. These ones have focused on Sat, Paar Braham Parmesar Ji and have become Dhan-Dhan. They have become His Roop – Sat Roop.

Just imagine for a second what happens to us when our Rom-Rom (Rom doesn't mean hair, it means every cell of our body, every bit of our body) does Sat Naam Simran. Our entire body then becomes Sat Naam, *“Har ka naam junn ka roop rang.”* Then what happens to us? We become a Sat Roop. But, this happens only to those who are blessed with Gur Ki Parteet and those who are blessed with Sat Ki Karni. Sat Ki Rehat is:-

- the Rehat of winning over Maya and desires,
- Sat Ki Drisht – only seeing Sat in one and all,
- Sat Ki Rehni-Behni – speaking, hearing, serving and delivering Sat and only Sat.

Sat Ki Rehat is the real Rehat. It is also called:-

- the Puran Sachyari Rehat of the Hirda,
- Gareebi Ves Hirda,
- Rom-Rom Sat Naam Simran,
- the Hirda filled with all of the divine qualities,
- the Hirda that does the highest level of Seva - Parupkaar and Maha Parupkaar which is to unite others with Sat Naam – God.

The ones who are blessed with Gur Ki Parteet, their Hirda goes into complete silence, their mind goes into complete silence and where there is complete silence God appears there and lives their forever. Silence is another name for divine love and Divinity Himself. Peace means divine love, divine trust, divine devotion and divine belief. These are all of the faces of the super Infinite Divine Power which is Sat.

Sat Ki Rehni-Behni is living a life of Parupkaar, living every moment in Truth. Living in Truth means not living under the influence of Panj Doots and desires, but living under the Puran Hukam of Dhan-Dhan Paar Braham Pita Parmesar Ji.

The internal pilgrimage is the real divine pilgrimage, the Anderli Teerath as it is called in Punjabi. This internal pilgrimage is not completed

and realized until our Hirda goes into Puran Sachyari Rehat which is:-

- the Rehat of winning over Maya,
- the Rehat of achieving the Atam Ras Amrit,
- the Rehat of Puran Jyot Parkash in the Hirda,
- the Rehat of becoming a Puran Khalsa - a Puran Sant Puran Braham Gyani - Guru.

Only the ones who focus on Sat and are blessed with the GurParsaad become Dhan-Dhan and earn all of these divine blessings and find a permanent place in the Dargah of Akal Purakh Ji. Therefore, Gur Ki Parteet, Sat Ki Karni, Sat Ki Rehni-Behni, Sat Ki Rehat, Sat Ki Drisht, Sat Ki Bani is the key to success. By focusing on Sat Naam Simran we earn all of these divine blessings. We make our life sublime and achieve the objective of this human life which is Jivan Mukti. We are very thankful to Dhan-Dhan Guru Sahib Ji. He has been so kind upon us all because out of His infinite divine wisdom He has given us these very clearly defined jewels of Puran Braham Gyan. These completely change our life by making us a better person in society, whilst also enabling us to meet our spiritual goal of achieving union with God.

It is very hard and almost impossible to show a true divine picture of GurBani Guru, but we have always been trying to give a glimpse of what it means and what can it do to our life if we practice it. The practice of GurBani in our daily life is the one and only way to realize this Eternal Truth.

ASTPADI 16 : FORMLESS AND INFINITE AKAL PURAKH, BEYOND MAYA, IS THE GURPARSAAD

Salok.

*Roop na raykh na rang kichh tarihu gun tay prabh bhinn.
Tiseh bujhaa-ay naankaa jis hovai suparsan.1.*

Dhan-Dhan are all SatGuru Sahibaans.

Dhan-Dhan are all Sants.

Dhan-Dhan are all Bhagats.

Dhan-Dhan are all Sant Maha Purakhs.

Dhan-Dhan are all Braham Gyanis.

These divine souls may come from any place in the world. They may have come from any community around the globe, be it Hindu, Muslim, Christian, Buddhist, Sikh or any other known or unknown community around the world. But actually, these divine souls did not and still do not belong to these communities. They were and still are beyond all of these manmade divisions of the human race. They were and they still are and they will continue to be here for the service of humanity as a whole. These divine souls were, are and will continue to be beyond the, “*Jaat paat key bandhan.*” They belong to the entire human race. The entire creation is their family. Kot Brahmānd – countless worlds, are their house. They are Ik Drisht, of single vision and they see all and belong to all equally.

These divine souls have dedicated all of their lives in the Seva of Dhan-Dhan, Agam, Agochar, Anant, Beant, Paar Braham Pita Parmesar Ji. Whilst doing this Agami Seva – service which is beyond description, whatever they have physically experienced in their lives they have written in the Agami Scriptures in the form of GurBani and their Agami discourses, some of which are available outside of GurBani.

Sukhmani Bani is such a wonderful and incredibly rewarding piece of divine wisdom which has been very kindly given to us by Dhan-Dhan Pancham SatGur Arjun Dev Ji Maharaj. He achieved the divine Shaheedi (martyrdom) that was unique in the history of mankind. He did so for the sake of serving the Eternal Truth – Ik Oankaar Sat Naam Sat GurParsaad. He did so for serving Dhan-Dhan, Agam, Agochar, Anant, Beant, Paar Braham Pita Parmesar Ji’s Hukam.

Every Shabad of GurBani is a Hukam and the highest Hukam is Naam, “*Eko naam hukam hai.*” If we look closely at GurBani, we discover that every Shabad takes us to Naam, the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. The ones who go through their Bandgi to the Puran stage, meaning whose Bandgi is accepted by Dhan-Dhan Paar Braham Pita Parmesar Ji, reach the heights in spirituality. They are blessed by Akal Purakh to deliver the GurParsaad to the masses and that is what SatGur Sahibans have done for all of us. This is the GurParsaad and we need to serve this GurParsaad with complete surrender to the Guru with Tunn, Munn and Dhann, because this is the only way to go through the Puran Bandgi process. So understanding this process of Puran Bandgi and the GurParsaad is the key to success.

When Dhan-Dhan SatGur Patshah Ji Nanak Dev Ji disappeared for three days in the water of the river in Sultanpur Lodhi, it is truthfully believed that Dhan-Dhan SatGur Patshah Ji was with Akal Purakh in His Dargah. He was blessed with the GurParsaad of Mool Manter, “*Ik Oankaar Sat Naam Karta Purakh Nirbhao Nirvair Akal Murat Ajuni Saibhun(g) GurParsaad.*” Based on the descriptions given in Guru Nanak Parkash Granth, which is a collection of all of the original dialogues and Janam Sakhis of Dhan-Dhan, Nirankaar Roop, Param Jyot, Puran Parkash, SatGur Nanak Dev Patshah Ji Maharaj, it is also believed that Dhan-Dhan, Paar Braham Pita, Akal Purakh Ji, Sabh Rajan Key Raja, Gareeb Nivaj directed Guru Patshah Ji to deliver this GurParsaad of Mool Manter and Sat Naam to the masses for relieving them from the pains and sorrows and to save them from reincarnating through death and birth forever.

The divine meaning of Dhan-Dhan Shabad “Oankaar” is the Formless. Which means:-

- He has no dimensions,
- He cannot be measured,
- He cannot be assessed,
- He is beyond any physical measurements.

This means that Oankaar is the One who is Formless and hence Infinite. This is how He is omnipresent – Sarav Viapak. Everything that is finite and is visible with the naked human eye is Maya. The One who is formless is infinite and is not ruled by Maya. So the Formless, Infinite One is beyond Maya. Being beyond Maya means He is not defined by the three aspects of Maya – “*Trihu Gun.*”

The divine truth is that He is the Creator of everything including Maya. By being the Creator of Maya, Maya is His slave and serves Him. The ones who merge in Him are also served by Maya because they go beyond Maya as well. In order to meet and become one with the One who is infinite and beyond Maya, we all have to go beyond Maya too. This is where the

GurParsaad of Puran Bandgi process comes into play, as this is the only way to go beyond Maya. This means that there is Maya between us and Akal Purakh Ji which is preventing us going and meeting Him. We have to win over Maya to go beyond Maya and meet Him.

To win over Maya we have to fight with Maya. Fighting with Maya is only done with the GurParsaad of Puran Bandgi. This GurParsaad is contained in the souls who have already gone beyond Maya. The ones who have already been through this fight with Maya and have won over Maya are called by any of the following names:- Puran Sant, Puran Braham Gyani, SatGur, Puran Khalsa, Bhagat and so on.

All of these souls are also served by Maya, as Maya becomes their slave as well. This fight begins with the achievement of the GurParsaad because this is a mandatory divine law that this war with Maya cannot be won without the GurParsaad. Like in order to win any war it is very important and mandatory to know everything in detail about our enemy. In the same way to win this war against Maya it is very important to know and understand what this Maya is and how it operates. This divine understanding of Maya is also the GurParsaad and comes with the Sat Sangat of these victorious souls. The ones who are fortunate and have accumulated enough Sat Karams from their previous lives are blessed with this GurParsaad of the Sat Sangat of these victorious souls. These fortunate ones are blessed with this divine wisdom to go to the Charan Sharan of these victorious souls.

Astpadi.

*Abinaasee prabh man meh raakh.
Maanukh kee too pareet ti-aag.
Is tay parai naahee kichh ko-ay.
Sarabh nirantar ayko so-ay.
Aapay beenaa aapay daanaa.
Gahir gambheer gaheer sujaanaa.
Paar braham parmaysur gobind.
Kirpa nidhaan da-i-aal bakhsand.
Sadh tayray kee charnee paa-o.
Nanak kai man ih anraa-o.1.*

Dhan-Dhan SatGur Sachey Patshah Arjun Dev Ji is very kindly telling us that detachment is the key to spiritual success. Attachment causes fear in us of losing our worldly comforts, possessions, relationships and anything that physically belongs to us in the world. But, we have to realize that our attachment is to things that are going to perish one day, things which we can lose at any time in our lifetime.

Please always and forever keep in mind that whatever has been created in time and space will come to an end one day. Such things which are

constantly changing and slowly moving towards meeting their end, can and do slip away from us at some point in time and space. Attachment is the false feeling that things belong to us along with the fear of losing them. This attachment is called Moh in GurBani. Moh is part of the Tamo aspect of Maya and is one of the Panj Doots.

There is only one thing that is really divine, non-perishable and lives forever and that is the soul. This soul is responsible for running our body. Remember that we are not the body, but we are the soul and the soul is Abinaasee. This means it is not prone to change. It never changes. It remains the same and never dies. Only the physical body dies when the soul leaves the body, the soul doesn't die.

Realize that everything we are attached to is actually just attached to our physical body. When there is no body left then how is this attachment going to last? The element that prevails is the soul. The soul is a part of the Infinite and Formless Dhan-Dhan Paar Braham Pita Parmesar Ji.

This soul is the life element that keeps the body running until the time comes when this body meets its end. The soul is the Infinite Divine Power that makes everything happen and not the physical body. The body just operates under the Hukam of this Infinite Divine Power. So attachment to the Infinite Divine Power prevails and the attachment to the worldly possessions, comforts and relations is false and doesn't prevail. Realization of this divine truth is the key to spiritual success. Therefore, living for worldly possessions, comforts and relationships is false and untruthful, but living for the Infinite Divine Power – soul is the truthful deed. This bears unimaginable eternal happiness and super divine powers in our life when we realize this Eternal Truth. Therefore, the real divine purpose of this human life is to live for the infinite super divine power and not attachment to the falseness of the worldly comforts, possessions and relationships.

Loving our own soul is loving this infinite super divine power, which is omnipresent – Sarabh Nirantar. This means He is everywhere. There is no place without Him. His divine power prevails everywhere. He is the Creator and Operator of everything in which all of the super divine infinite powers are contained. Loving Him is the truthful act of the highest order.

When the soul leaves the body, the body meets its end. But, whatever has been performed by the body under the illusion of Maya, which we call as our Karni or Karams, bad or good, are all carried along with the soul to the next life. The soul continues to carry the weight of all of these deeds – Karams, until complete realization of the Eternal Truth after going beyond Maya, or winning this war against Maya. This is called Jivan Mukti, which is nothing but Mukti from Maya. Therefore, becoming weightless is the key to the Dargah and detachment or becoming fearless paves the way to weightlessness.

Astpadi 16: Formless And Infinite Akal Purakh, Beyond Maya, Is The GurParsaad / 325

When we pay off all of our Karams that is the point where we become weightless and so win over Maya and become Jivan Mukht. Another very important point to understand here is that after we merge in the Infinite then what happens? Then everything belongs to us, because everything belongs to the Creator and the Creator becomes ours. We become one with the Creator and by virtue of that happening the entire creation becomes ours. Entire humanity becomes our family. Everything belongs to us. This is what is called the highest stage of love – the unconditional love, single vision – Ik Drisht. So don't we think that this is the best deal we can ever strike? Detachment brings everything at our disposal with the super Infinite Divine Power.

When some people go into Bandgi after achieving the GurParsaad, they have a perception that they will have to leave their families and everything else in their possession. Under this illusion in their mind they leave the GurParsaad aside and go back to their previous ways. This happens due to attachment. But, look at the bigger divine picture. Is it a bad deal to achieve detachment and be blessed with the entire creation as our family? However, for proving our self through the process of Puran Bandgi we do have to go through some tests of Maya. Sometimes these tests are very severe and shake us so much that we cannot bear the pain. But, those who keep enhancing their devotion and trust eventually win over Maya. Whereas the ones whose trust and devotion is shaken leave and return to their same old life.

Puran Bandgi is the war against Maya and in this war just as in any other war, we will see some real serious attacks by Maya. But, the GurParsaad is the weapon we have and if we remain devoted to the GurParsaad with trust and faith then Maya will not be able to damage us. We come out of this war as a winner. It is our trust, faith, devotion and unconditional love i.e. love without any worldly demands, that makes us the winner of this war. The rewards to the winner of this war are beyond description, the rewards are the achievement of all eternal treasures.

Maya runs an ordinary person's mind, or we can say their mind is controlled by Maya. But, if the mind is replaced by the GurParsaad of Sat Naam, or in other words, when Sat Naam goes into our mind, then we start this journey to fight with Maya. This GurParsaad of Sat Naam in our mind takes us through this war and makes us a winner.

When Sat Naam goes into our mind, then the mind is controlled by the Param Jyot Puran Parkash. When this happens then all of our actions and deeds become truthful. That is why everywhere in GurBani it has been repeatedly said to bring Naam into the mind and then after some time Naam goes into the Hirda which is the highest stage of Simran. When Naam goes into our Hirda then the Hirda gets enlightened with Param Jyot Puran Parkash and eventually goes into Puran Sachyari Rehat. This is the

point when we meet with God and merge in His Nirgun Saroop. Our Hirda is filled with all of the divine qualities, divine infinite powers.

The GurParsaad is the key to the Dargah and the source of the GurParsaad is the one who has reached that stage of Puran Braham Gyan – Puran Tat Gyan – Param Jyot Puran Parkash – Pargateyo Jyot. And as described earlier such souls are called - Sadh, Sant, Bhagat, SatGur, Braham Gyani or Khalsa. We can achieve the GurParsaad by going into the Charan Sharan of such a soul and start our journey to Sach Khand. We start waging our war against Maya under the Chattar of a Puran Sant Puran Braham Gyani.

Those who surrender completely with Tunn, Munn and Dhann to such souls and believe and do what they are told to do with full innocence make it through very easily and fast. That means they win the war against Maya very easily and fast. There is no effect of Maya under the Chattar of such a Puran Sant Puran Braham Gyani. The ones who completely surrender themselves to these souls cannot be harmed by Maya. But, the ones who don't completely surrender are trapped in their own wisdom and so see some real severe tests of Maya and don't make it through and lose this war against Maya.

Therefore, the key to success is complete surrender to the Sant who gives us the GurParsaad. He is our Guru so give our Tunn, Munn and Dhann to Him. Just follow His words and reap the rewards of becoming weightless and fearless and winning over Maya.

Dhan-Dhan SatGur Patshah Ji is further explaining some of the other divine qualities of Dhan-Dhan Paar Braham Pita Parmesar Ji such as:-

- *Gahir* – unfathomable.
- *Gambheer* – profoundness; cannot be measured; infinite.
- *Gaheer* – deep; that which is present in its every creation.
- *Sujaanaa* – knows everything. A normal human brain is supposed to be only 6-8% functional so imagine if it becomes 100% functional! Akal Purakh's wisdom is beyond measurement as its creation is infinite, so is His wisdom.
- *Kirpa Nidhaan* – treasure of divinity. Kirpa is the super divine power that makes everything happen. Nidhaan is the treasure which is infinite. He is infinite so His treasure is infinite too. Kirpa cannot be measured so it is infinite and Kirpa is the treasure, so Kirpa is infinite treasure.
- Dayal is kind. Kindness cannot be measured so it is infinite. Compassion cannot be quantified.
- *Bakshand* - forgiveness cannot be quantified either. So He is infinite and so are His divine qualities.
- *Beena* - the Maker; the Creator. His creation is infinite.

- *Deena Palan Hara* - the one who takes care of His creation. How He takes care of His creation also cannot be quantified or measured, so everything that is connected to Him is infinite.

Therefore, the GurParsaad is the key to conquer Maya and the GurParsaad is given by the one who has been blessed to give it to the masses and that is a Sadh, a Sant, SatGur, Braham Gyani, Khalsa - basically the one who has united with God.

*Mansaa puran sarnaa jog.
 Jo kar paa-i-aa so-ee hog.
 Haran bharan jaa ka naytar for.
 Tis ka manter na jaanai hor.
 Anad roop mangal sad jaa kai.
 Sarabh thok sunee-ah ghar taa kai.
 Raaj meh raaj jog meh jogee.
 Tap meh tapeesar garihsat meh bhogee.
 Dhi-aa-ay dhi-aa-ay bhagtah sukh paa-i-aa.
 Nanak tis purakh ka kinai ant na paa-i-aa. 2.*

Dhan-Dhan SatGur Sachey Patshah Arjun Dev Ji has used the name of Dhan-Dhan SatGur Sachey Patshah Nanak Dev Ji Maharaj in every Pauri of every Astpadi. Look at His humbleness, He has recited the Sukhmani Bani Himself, but given the praise, the Wadyaaee, to Dhan-Dhan SatGur Nanak Ji Maharaj. Please keep in mind that since this is Dhur Ki Bani, meaning that it has come from Akal Purakh, it means that wherever Dhan-Dhan SatGur Nanak Patshah Ji's name comes, it is Akal Purakh addressing Dhan-Dhan SatGur Nanak Patshah Ji.

SatGur Pancham Patshah Ji has in this way given the Wadyaaee to both Dhan-Dhan SatGur Nanak Ji and Dhan-Dhan Paar Braham Parmesar Ji. That is the lesson we should learn from this divine quality of SatGur Sahib Ji Maharaj. Always giving the Wadyaaee to the Gur and Guru. If anything good happens it is the Wadyaaee of the Gur and Guru and if anything bad happens it is not Gur or Guru's fault, it is our fault, so take the fault on our own self. This is a great divine quality and believe us, by doing so we delete the effect of the wrong deed and there remains only the effect of the good action. This is an extremely truthful behavior that we should all adopt.

There is no limit to the Wadyaaee of Dhan-Dhan Paar Braham Pita Parmesar Ji. There is no end to His divine qualities. When we dedicate everything at His Charans and completely surrender to Him and go deep into His Bandgi, then a stage comes when our inside is purified so much that whatever we desire, provided the desire is truthful and for the betterment of others, will come true.

In His Charan Sharan there is Jog. Jog means union with God. In other

words, when we give up everything to Him, then He takes good care of us. In fact, a stage comes when all of our desires vanish and He continues to give us an excellent life and everything we need. Everything happens according to the divine law of His Hukam and our Karni. Our destiny is carved based on our Karni according to the mandatory law of Karma. So whatever we sow so shall we reap. If we sow truthful deeds then our future will obviously be bright and shining. If we sow untruthful deeds then our future will be full of sorrows and pains. Whenever sorrows and pains come in life that means that we must have done something really stupid at some point in time in space, that is why we have to see hardships, pains and sorrows.

His super divine powers cannot be challenged. He can do anything in the twinkling of an eye. Nobody has been able to judge His divine powers so far and nobody means absolutely nobody. Nobody has been able to know Him completely, that is why He is Formless – Infinite. We can expect anything or any change of any unimaginable proportions to happen at any point of time in space. Only He knows what He is capable of doing. Only He knows what is behind His Infinite Divine Powers. Leaving everything up to Him is the key to the success. That is what the Bhagats have done in all past Ages and they are doing so continuously at the present time and will continue to do so in all Ages to come. By doing so we can really merge in Him to become One with Him. We can go into a state of ecstasy and eternal bliss forever and we really do mean forever - for all ages to come.

This blissful and stable stage is the highest stage of Bandgi – which is called Atal Awastha or Sehaj Awastha – continuous Samadhi, never ending Samadhi. This is when we get filled up with Amrit – Rom-Rom Naam Simran, Panch Shabad Anhad Naad continuously, non-stop around the clock. This is also called Param Padvi and Jivan Mukti or Param Jyot Puran Parkash, or Puran Braham Gyan – Atam Ras Amrit or Pargateyo Jyot. This is also called Anand Saroop or Sat Chit Anand Awastha. This is the reason why God is called Anand Saroop as well. This is the highest level of the eternal never ending happiness.

Jog means union with God, to become one with God. When that happens then we become a Jogi. So when we become a Jogi then we are blessed with all of the eternal treasures. We also become a winner of Maya. Then Maya serves us. So Maya runs the world and at the same time Maya serves us.

It is the divine truth that when we go to this high level of spiritual achievement then we are blessed with the Raj of Chaudha Lok Parlok. Therefore, this is the highest kingdom. Dhan-Dhan SatGur Patshah Ji is telling us that this the Raj Jog. This means being united with God and at the same time enjoying all of the worldly comforts without being attached to

them internally and to use all of the divine powers and eternal treasures for the betterment of mankind. This is true for an ordinary family person too. Unite with God, become one with Akal Purakh Ji and at the same time live your life on Earth without attachment to any anything that is false and unreal as that will die in time and space.

Tap is Bandgi and the one who does Bandgi is a Tapeesar. Tap is fighting with Maya, fighting with Panj Doots and desires. So a Tapeesar is the one who is fighting with Maya and eventually wins, but what exactly wins? Who really wins? It is the divine infinite power in the Tapeesar that wins and defeats Maya. This is also true for a Girahst, meaning the one who is a family person. Basically, all three – Jogi, Tapeesar and Girahst are engaged in the fight against Maya and emerge as winners over Maya. They go beyond the three aspects of Maya and merge with Akal Purakh.

Please be sure that when we look at any Shabad or Salok of GurBani, that we look at it with the divine eye. Then we will find that every Shabad will take us to the ultimate – Mansarovar – Gur Sagar – Dhan-Dhan Paar Braham Pita Parmesar Ji. The divine eye is also called the third eye, or the Gyan Netter and it opens when Naam goes into it and our Sat Sarovars are enlightened with Sat Naam. This is the GurParsaad of a very high order and is given to those who are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai. When such souls, while collecting Naam Dhann, go into Samadhi and Sunn Samadhi then Naam travels to all of the Sat Sarovars. This GurParsaad is achieved by those who completely surrender themselves to their Guru with Tunn, Munn and Dhann and follow His words as Sat Bachan.

Many people believe that to reach such a level in Bandgi they will have to give up a lot of things. This is an absolutely wrong understanding and is an illusion of a very high order. There is nothing like that. All we have to do is achieve the GurParsaad and to completely surrender to our Guru with Tunn, Munn and Dhann. Giving Dasvandh of time and earnings is the surrender to the Guru. Guru is very kind and He will pay for the remaining 90% of our share from His pocket. Just watch our daily Karni that we don't do anything stupid, especially avoiding any Asat Karams, just focus on Sat Karams. Just follow the Guru's words and then we can make it very easily. Two and half hours of Naam Simran plus giving one tenth of our take home earnings to the Guru and focus on Sat Karams. That is all we need to do to realize these unimaginable benefits of Naam Simran. We promise the Guru will take good care of you when you do this. Your devotion, trust and unconditional love for the Guru makes you a winner.

*Jaa kee leelaa kee mit naahi.
Sagal dayv haaray avgaahi.
Pitaa ka janam ke jaanai poot.*

*Sagal paro-ee apunai soot.
Sumat gi-aan dhi-aan jin day-ay.
Jan daas naam dhi-aavahi say-ay.
Tihu gun meh jaa ka-o bharmaa-ay.
Janam marai fir aavai jaa-ay.
Ooch neech tis kay asthaan.
Jaisaa janaavai taisaa nanak jaan.3.*

The entire universe is His Khel – a divine game that He plays. There is only one rule in His game that prevails and that rule is truthfulness. Truthfulness wins and falsehood or untruthfulness loses. Truthfulness is the key to our spiritual success. We need to have so much truthfulness that whatever we perform reflects truthfulness. Seeing the Truth, speaking the Truth, hearing the Truth, serving the Truth and delivering the Truth through all of our actions, reactions and deeds in our daily life provide us with truthful living. This is basically the Sato aspect of Maya.

Living in the Sato aspect of Maya is the real divine way of living. When we do so, our present will be great. This makes our future the greatest. Truth is what remains and prevails, never changes, is not prone to any changes, was the same from the beginning, is the same now and will remain the same for all ages to come. Therefore, God has given Himself Truth as His Name – Sat Naam, as explained in GurBani.

The highest service of the Truth is to focus on Sat Naam Simran and to give up everything to Sat Naam. This means to dedicate our self 100% to Sat Naam. This eventually makes us Sat Roop when we become a completely truthful person from inside and out and Truth goes into our every cell of the body. Our Suksham Dehi becomes 100% pure like 24 carat gold – Kanchan Dehi as described in GurBani. By virtue of becoming a Kanchan Dehi, our Suksham Dehi becomes a source of Amrit for others and we are blessed with the highest order of the divine wisdom - Tat Gyan. This is called Sumat – Sat Naam is the Sumat. Focusing on Sat Naam Simran is the Sumat and giving up everything to the Gur and Guru is the Dhyaan or Dhyanaa. To drench Rom-Rom in the Sat is the Dhyaan or Dhyanaa and Sat is the highest Sumat.

As explained earlier, the Trihu Gun Maya – three aspects of Maya, are keeping the entire world away from Truth. Only the ones who become one with Sat are not involved in Maya. Otherwise everybody is drenched in the scum of the Rajo and Tamo aspects of Maya. The ones who go beyond the three aspects of Maya are called Junn in GurBani. So becoming a Junn is a very high spiritual stage. They have merged in the Nirgun Saroop of Dhan-Dhan Paar Braham Pita Parmesar Ji. The ones who remain drenched in the scum of Maya remain in the cycle of birth and death for an indefinite period of time. Only the ones who focus on the Sato aspect make their way

to the GurParsaad.

Only the Creator knows how and why He created the creation. There is no way the creation by itself can know what the origin of the Creator is. Only with the GurParsaad of the Creator, can the creation know anything about its origin. The origin of every creation is the Creator. So we are all His creation and how can we know about the creation of the Creator? How can we know how and when the Creator was created and by whom? But, this thing has been shown by Dhan-Dhan Guru Sahibans in GurBani that the Creator created Himself and gave His Naam to Himself.

Look at His unbelievable super divine power with which He could create Himself. It is so surprising with the limited knowledge of the human beings to understand how one can create oneself in the worldly senses. But, it has been very clearly described in the Asa Di Vaar Bani that the Creator created Himself and gave His Naam to Himself, "*Aap he ney aap saajeyo aap hi ney rachyeyo nao. Duee kudrat saajey kar asan ditho chao.*" Therefore, it is beyond our comprehension. It is even beyond the comprehension of all of the Sants, Bhagats, Braham Gyanis, Guru Avatars, SatGurus and Khalsas to find out the origin of the Creator. So when the beginning of His Khel is so Bismaad Janak – meaning so full of surprise, then how can we know and fully understand His Khel? Therefore, it is beyond human comprehension to know Him in His entirety.

It is not that people or Devi-Devtas have not attempted to comprehend God fully, they have tried but failed miserably. It is truthfully believed and explained in GurBani as well, that once Lord Brahma – who rides on a lotus flower, wanted to know about the origin of the Creator. When he tried to do so he was pulled into the stem of the lotus flower that he was riding on and got trapped there for an indefinite period of time until he realized that he had done something really stupid. It is therefore stupid to think about trying to comprehend him fully.

Everything runs under His Hukam. His will prevails and His will is the truthfulness – Sat Naam, the Sumat which will transform us to a Junn. Only His divine laws govern His Kingdom of the entire universe. Pains and sorrows, happiness and difficulties, good and bad events - absolutely everything follows His divine laws. His divine laws are called Hukam in GurBani. There is only one way we can understand and recognize the Hukam and that is by His own will or His grace, which can happen only by focusing on truthfulness – Sat, and Sat Naam is the Sumat.

*Naanaa roop naanaa jaa kay rang.
Naanaa bhaykh karahi ik rang.
Naanaa bidh keeno bistaar.
Prabh abhinaasee aykankaar.
Naanaa chalit karay khin maahi.*

*Poor rahi-o puran sabh thaa-ay.
Naanaa bidh kar banat banaa-ee.
Apnee keemat aapay paa-ee.
Sabh ghat tis kay sabh tis kay thaa-o.
Jap jap jeevai Nanak har naa-o.4.*

Dhan-Dhan SatGur Pancham Patshah Ji is very kindly telling us that the creation of the Creator is also infinite like Him and that we can realize the Creator only by focusing on the Naam of the Creator. Only the Creator prevails and therefore, the ones who become one with Him will prevail with Him. The Eternal Truth prevails. The Creator is the Eternal Truth and the ones who merge in this Truth will prevail. Everything else is unreal and false in the sense that it doesn't prevail. Therefore, focusing on this aspect of the Creator is the real divine way to live our current life.

The entire creation is also infinite like the Creator Himself, so trying to fully comprehend the creation is not the right thing to do either. However, focusing on the Creator Himself is the right thing to do. Focusing on the Creator means focusing on His Naam – Sat Naam. Focusing on Sat Naam carves our path to become Sat Roop and merge in Akal Purakh. Once that happens we are blessed with the divine wisdom – the highest Amrit Puran Braham Gyan – Atam Ras Amrit. But, our Bandgi should be desire free, don't ask for anything, just drench our self in His unconditional love, trust and devotion – Sachee Shardha, Sachee Preet and this will take you to unimaginable spiritual heights and only He knows what is He going to give us. Whatever happens will just be incredibly rewarding, that is for sure.

Due to His Infinite nature, His everything is infinite and so is His Naam – Sat Naam. There is no price that can define His Naam, this is a priceless jewel, which when carved into our Hirda makes it a Sant Hirda, a Beant Hirda – infinite Hirda. He will not appear in our Hirda unless it becomes infinite, because He is infinite and needs an infinite place to reside. Therefore, a Sant Hirda is an infinite – Beant Hirda, the one which comes under the complete internal compliance of Maya and Atam Ras Amrit – which we call as Puran Sachyari Rehat.

Infinite is the One and this One is Formless and only this Formless One prevails. This Infinite One cannot be seen with the human eye that is why He is called Agam and Agochar. That means He cannot be felt or seen by a human's five senses. As explained earlier, a super divine sense is required to see Him and this super divine sense comes with the opening of the divine eye. God is:-

- Formless,
- Infinite,
- Omnipresent,
- beyond the three aspects of Maya,

- Anand Saroop,
- Sat Saroop – Nirgun Saroop,
- Param Jyot Puran Parkash, and
- Abinaasee – the one who prevails.

These are some of the unimaginable qualities of God that make it almost impossible to describe Him in any way. God is called Gunni Nidhaan – meaning the treasure of the divine qualities. He and His creation are beyond the comprehension of a human being. Focusing on His creation is not rewarding, but focusing on the Creator is unbelievably rewarding. Focusing on the Creator means focusing on His Naam – Sat Naam, which is a priceless jewel. Only He knows the price of His Naam, which when carved into our Hirda make it an infinite Hirda and paves our way to Sach Khand.

*Naam kay dhaaray saglay jant.
Naam kay dhaaray khand barahmand.
Naam kay dhaaray simrit bayd puraan.
Naam kay dhaaray sunan gi-aan dhi-aan.
Naam kay dhaaray aagaas paataal.
Naam kay dhaaray sagal aakaar.
Naam kay dhaaray puree-aa sabh bhavan.
Naam kai sang udhray sun sarvan.
Kar kirpa jis aapnai naam laa-ay.
Nanak cha-uthay pad meh so junn Gat paa-ay.5.*

Look at this great piece of divine wisdom, it is incredible, it is so profound, amazing and full of surprise, Bismaad Janak. Dhan-Dhan SatGur Pancham Patshah Ji is telling us further about the Mahima of the Naam of Akal Purakh, which has already been defined as infinite.

The foundation of every creation is Naam. The basis of every creation is Naam. Every creation has emanated from Naam. The Origin of every creation is Naam. All of the life bearing creatures are created from Naam. All of the planets, sun, stars and everything that is in the Khand Brahmand – means everything in the universe has originated from Naam. The foundation of all of the religious books – Simritees, Ved, Puraan (these are the religious books written by ancient Yogis, Rishis and Munis) is Naam. Everything in Lok Parlok has emanated from Naam. The basic foundation of everything in Lok Parlok is Naam. No wonder only Naam can take us to Akal Purakh. The entire divine wisdom has also sprouted from Naam.

In those individuals who dedicate themselves to Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva, a stage in their Bandgi comes when all of the Sat Sarovars are illuminated with Naam. God has placed all of the eternal treasures in our soul itself. The Sat Sarovars which are

integral parts of our soul are the sources of all kinds of eternal treasures and divine powers. When these Sat Sarovars are illuminated and our Kundalini is awakened then we are blessed with Rom-Rom Naam Simran, opening of all of the Bajjar Kapaats, direct connection with the Nirgun Saroop through the Dassam Dwaar, illumination of the Hirda with Param Jyot Puran Parkash.

Some of the Sat Sarovars contain the super divine power of the Braham Gyan and when the Sat Sarovars are illuminated with Naam then we are blessed with Puran Braham Gyan, Puran Tat Gyan. This is the highest level of divine wisdom and doesn't come by reading or reciting GurBani. It doesn't come by reading any amount of books or studying any number of writings. This will not come in even by reading these writings either. It will only come when our Sat Sarovars are illuminated by Naam. Therefore, the GurParsaad of Puran Braham Gyan – Puran Tat Gyan also comes from Naam to the ones who go into the Puran Dhyaan. This means the ones who achieve the GurParsaad and then completely surrender themselves to the Gur and Guru with Tunn, Munn and Dhann with full trust, devotion and love. Therefore, divine wisdom comes from Naam by going into Dhyaan – which means going into Samadhi and Sunn Samadhi in the early stages of Bandgi followed by the highest stage of Sehaj Samadhi – which is a 24 hours non-stop continuous Samadhi.

It is the same with the Panch Shabad Anhad Naad which is the continuous divine music heard in the Dassam Dwaar continuously, it also comes from Naam. This divine music is a GurParsaad of a very high order and is blessed upon us as soon as our Dassam Dwaar opens. This divine music is the Akhand Kirtan, non-stop day and night forever. Naam is the GurParsaad and is available only to those who have gone beyond Maya and merged with God. Such souls are called a Puran Sant, a SatGur, a Puran Braham Gyani or a Puran Khalsa.

The one who lives under the influence of the three aspects of Maya remains under its influence. Whereas the ones who are fortunate and are blessed with the GurParsaad and go through the Puran Bandgi process go beyond Maya. This stage of going beyond Maya's three aspects is called the Chauthaa Pad. When we defeat Maya then we go into the Chauthaa Pad, where we are blessed with Jivan Mukti – Param Padvi. The bottom line is that Naam takes us from Maya to Chauthaa Pad, which is Jivan Mukti. Therefore, Naam has Infinite Divine Power. The ones who are blessed with Naam should not take it lightly. This is a divine gift, the GurParsaad of infinite value and will take them to the Chauthaa Pad. For those who have not been blessed with Naam, start to focus on Sat Naam Simran and on doing Sat Karams and they too will for sure, one day, be blessed with the GurParsaad.

*Roop sat jaa ka sat asthaan.
Purakh sat kayval pardhaan.
Kartoot sat sat jaa kee banee.
Sat purakh sabh maahi samaanee.
Sat karam jaa kee rachnaa sat.
Mool sat sat utpat.
Sat karnee nirmal nirmalee.
Jisahi bujhaa-ay tiseh sabh bhalee.
Sat naam prabh ka sukh-daa-ee.
Bisvaas sat nanak gur tay paa-ee.6.*

This is one of the most interesting parts of the Sukhmani Bani and presents a divine wisdom of the highest order. Dhan-Dhan SatGur Sachey Patshah Ji has placed these kind of deepest and most priceless jewels of Puran Brahm Gyan at various places in GurBani, which are read by millions every day, but are ignored at the same time. Their non-practice of these priceless jewels is a proof of their ignorance or their ability to keep sticking with the prevailing religious practices. This is the reason for them not achieving any spiritual progress. The irony is that they think that just by reading GurBani they have done their duty. They don't really pay any attention to what they have been reading and what GurBani is telling them to do. It is important to mention this because by reading this there may be people who will break their routine and bring a change to their way of looking at GurBani.

Look at this incredible piece of divine wisdom where SatGuru Ji is telling us the Mahima of the Shabad Sat. Those who understand this divine wisdom and put into practise will make their lives worthy of living and will meet the objective of this human life.

The Mahima Of The Shabad Sat

Dhan-Dhan SatGur Sachey Patshah Ji Nanak Dev Ji said the Mool Manter as the first Salok of GurBani. Mool Manter starts with "*Ik Oankaar Sat Naam.*" The Shabad Sat is the key Shabad of the Mool Manter and describes the state and the basis, the very foundation on which Brahm created Himself. In fact, Brahm is holding Himself in His Atal Awastha, in His Nirgun Saroop on this foundation and this foundation is the ONE AND ONLY ETERNAL TRUTH. This foundation is defined by the Shabad Sat.

The Shabad Sat means that Ik Oankaar is the Eternal Truth and that is His Naam. That means that Sat is His Naam. Sat is the Naam of Ik Oankaar – the Nirgun Saroop of Brahm. This is the Param Jyot Saroop of Brahm. This is the Param Jyot Puran Parkash Saroop of Brahm. This is what is beyond the three qualities of Maya. This is what is Agam Agochar - which cannot be seen or experienced or felt with the five senses and can

only be experienced or felt by the divine sense which is called Dib Drisht. This part of the Braham which is Sat - Eternal Truth, is Anant, Apara, Beant, Aprampar and Sarabh Kala Bharpoor.

The Shabad Sat describes the Amrit. Sat is the one which never dies as it prevails forever. It has prevailed from its beginning, is prevailing now and will continue to prevail for all Ages to come, "*Aad Sach Jugaad Sach. Hai Bhi Sach Nanak Hosi Bhi Sach.*" Even if we take the literal meaning of the word Sat which means Truth, the Truth always wins as the lie cannot stand before the Truth. Ultimately only the Truth prevails, the lie dies, the lie never wins. Everything operating under the influence of the three qualities of Maya is perishable, is non-Truth and is revolving in the cycle of life and death.

The only Primal Eternal Truth is the Almighty Himself and His very existence has emanated from Sat. He has been standing from the beginning, is currently standing and will remain standing forever on the foundation of this Primal Eternal Truth – Sat. He is the one who is Ajuni - never dies, beyond the cycle of time and space, beyond the cycle of birth and death.

He is Karta Purakh, the unlimited and unique spiritual power who has created the entire universe and is running it. He is Saibhun(g) – the One who is self-created and self-supported on the foundation of Sat. He is Nirvair – the One who is beyond any animosity and who loves each and every creation of His so much that He has kept a little portion of Himself in each and every creation of His. This makes Him omnipresent as He is in each of us. He is the only Doer and is the unlimited spiritual power – the Sarabh Kala Bharpoor. This means He is the owner of all kinds of unlimited powers, capable of doing anything beyond the imagination of a human mind, beyond the five senses of a human being. The foundation of all this unlimited power is the Shabad Sat - the Eternal Truth and nothing else.

Sat is the Guru. The Guru is the one who takes away the darkness and enlightens us from inside about Divinity and divine wisdom. The Guru is the one we follow in our daily deeds and there is nothing bigger and better than having Sat as our Guru. Once we start to practice this divine Shabad in our life by doing Sat deeds then slowly but surely we start to become truthful and eventually we become completely truthful.

At this stage we merge in this Sat part of Braham and become one with Him. At this stage we see the Truth, we speak the Truth, we do the Truth, we deliver the Truth and above all by doing so, we serve the Truth and this is the highest service of the Almighty. This is the highest service to the Sat which is the Atam Ras Amrit - the highest Amrit, the Nirgun Saroop Param Jyot Pura Parkash.

The practice of Sat makes a soul merge in the Sat and the one who becomes one with Sat becomes a Braham Roop. By doing so it means that such a soul becomes a source of the Braham Gyan. Becomes a source of Sat, a source of Amrit for others and is therefore called a Braham Gyani.

Even in the Shabad SatGur or SatGuru, it means that Sat is the Guru. This means that the one who merges and becomes one with Sat, becomes a Guru. SatGuru is the soul who becomes capable of seeing the Eternal Truth, speaking the Eternal Truth, hearing the Eternal Truth, delivering the Eternal Truth and serving the Eternal Truth. Above all that soul becomes the Eternal Truth Himself by merging in Braham. Such a soul becomes a Guru because such a soul can enlighten us from inside and can give us Amrit, can remove our doubts and distractions, can lead us on the Bandgi Marg to Sach Khand and can eventually lead us to Jivan Mukti.

Let us consider GurBani for a brief discussion as well. The Shabad Sat is the Gurbani as well. Gurbani is the divine wisdom, its every word is nothing but the description of Sat and by this virtue the Gurbani itself is Sat. Gurbani itself says that we should become Gurbani which also means that we should become Sat. This means that we should become one with the Braham and nothing else.

The practicing of Gurbani will be practicing the Sat - practicing the Eternal Truth and this is GurMat. By practicing Eternal Truth on a continuous basis we become Sat and that is what Gurbani tells us to become. In Gurbani it is the element of Sat, the element of Eternal Truth which makes Gurbani a Guru too. It is the Sat in Gurbani which makes it Nirankaar, which makes Gurbani a Saroop of Nirankaar.

Each and every Shabad is the Hukam. It is the Primal and Eternal Truth, it is therefore Sat, which is the highest Hukam of Akal Purakh Himself. To become Sat is the highest Hukam of Akal Purakh. It is the highest Mahima of Akal Purakh. It is the highest service of Akal Purakh.

The key is to follow the Sat with complete and full belief, with commitment and trust. By completely dedicating and surrendering our self to the Sat - the Primal Being - the Eternal Truth - the Amrit - the Braham, we become Sat too. Therefore, the Guru is the Sat, meaning that the Guru is the Braham Himself. Even in a Braham Gyani or a Sant or a Bhagat, it is the Sat part that is beyond the three qualities of Maya and is the Guru part. The Sat part is the divine part, the part of Divinity, the part of divine wisdom and the Param Jyot Puran Parkash (Pure Divine Light).

Nirankaar is Sat Roop when the Hirda He resides in becomes Sat. That Hirda comes into full internal compliance of winning Maya, the internal compliance of Atam Ras and goes into Puran Sachyari Rehat. Those who earn the Puran Sachyari Rehat of the Hirda are called Purakh Pardhaan. Param Padvī is the Purakh Pardhaan. Param Jyot Puran Parkash in Hirda is

the Purakh Pardhaan. The one who goes beyond Maya is Purakh Pardhaan, a Puran Sant, SatGur, Puran Braham Gyani, a Puran Khalsa. All of their Karni is Sat Ki Karni. The highest level of Sat Ki Karni is Parupkaar and Maha Parupkaar – uniting people with Naam and helping them walk on this path to Eternity is their Karni and Seva, “*Junn parupkaari aaye, Jee-a Daan dey bhagti layan har siun leyn milaayen.*” Their words are Puran Sat and the ones who follow their words merge in the Sat Purakh – Akal Purakh.

The origin is Sat and everything has originated from Sat. Sat Naam is the key to Sada Sukh, this means Sat Naam is the key to never ending eternal bliss – Sehaj Awastha, Atal Awastha – 24x7 Samadhi which is a GurParsaad and comes only with infinite trust in the Infinite with unconditional love and devotion.

Please keep on praying for the GurParsaad of Sat Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. This is why we have been blessed with this human life, don't let it go to waste serving Maya, start focusing on Sat Naam and pave your way to Jivan Mukti.

*Sat bachan sadhu updays.
Sat tay junn jaa kai ridai parvays.
Sat nirat boojhai jay ko-ay.
Naam japat taa kee Gat ho-ay.
Aap sat kee-aa sabh sat.
Aapay jaanai apnee mit Gat.
Jis kee sarisat so karnaihaar.
Avar na boojh karat beechaar.
Kartay kee mit na jaanai kee-aa.
Nanak jo tis bhaavai so vartee-aa.7.*

SatGur Sachey Patshah Ji is very kindly giving us more divine wisdom regarding the Mahima of a Sadhu and His divine words. SatGuru Ji keeps on repeating the same divine wisdom throughout the entire GurBani. The divine reason behind it is to give us a chance to understand it again if we missed it the last time. SatGuru Patshah Ji's patience has no limit, it is infinite, that is why He very kindly keeps on giving us chance after chance to make sure that we take any of these opportunities to carve these priceless jewels into our life.

Please take it for granted that the one who has merged in Sat and has become Sat will only say Sat and nothing but Sat. This is the Mahima of a Sadhu that whatever a Sadhu says is Sat. All His words are Sat so they come true. The important thing is to carve the Sadhu's words into our Hirda and follow them in our daily life to benefit from them. The Sadhu is the one whose Hirda has gone into Puran Sachyari Rehat and has become Sat

Roop. He has merged with Akal Purakh and has become one with Him. His words have been charged with the Infinite Divine Power of Sat and bring a change in our life if followed with trust, devotion and love.

The Sat Bachans of a Sadhu have Infinite Divine Power. When these words pierce through our Hirda they make us a Sat Junn. Sat Junn is an unbelievably high spiritual stage, it makes us Sat Roop. There are some people who go into the Sat Sangat of a Puran Sant Puran Braham Gyani with so much devotion, love and trust that Naam goes into their mind right away. Such people are blessed with the GurParsaad right away. These kind of people who are so blessed right away are very innocent people. They don't question at all and take for granted whatever they hear in such a Sat Sangat. They don't have any of their self wisdom or worldly wisdom, illusions or delusions - no Bharams or Dubidha. They just have infinite trust, love and devotion. The Shabad, "*Sat nirat boojhai jay ko-ay,*" describe such people. For such innocent people the Sant is a living God on Earth. They take the Sat Bachans of the Sadhu as the word coming out of the mouth of God directly. When that happens the Sat Bachans pierce their Hirda and then there is nothing that can stop their transformation. Sat goes into their Surat and Hirda right away and Dhan-Dhan SatGur Patshah Ji has very kindly said these Sat Bachans for such people, "*Sat tay junn jaa kai ridai parvays.*" Such people become Sat Junn.

The Shabad Sat has given birth to the Shabad Satta, which means the super divine infinite power. This is what this super Infinite Divine Power does to such people who are so blessed with this GurParsaad. Such people go into Naam Simran, do Naam Ki Kamai, reach the Puran Bandgi stage and become Sat Roop themselves. This is the meaning of , "*Naam japat taa kee gat ho-ay.*" Such people achieve the Jivan Mukti.

As explained in the previous Pauri, Akal Purakh is Sat and whatever He does is Sat. The entire creation has originated from Sat. Sat is the super divine infinite power which is the only Doer – Karta Purakh. He is the Creator and there is no way for the creation – Kiaa to achieve complete divine wisdom about this infinite super divine power. He is infinite so how can we know about something which is infinite. Only the Karta – the Creator, knows about His own super divine infinite powers. He is the only Creator, the only Doer and everything happens according to His Hukam.

*Bisman bisam bha-ay bismaad.
Jin boojhi-aa tis aa-i-aa savaad.
Prabh kai rang raach junn rahay.
Gur kai bachan padaarath lahay.
O-ay daatay dukh kaatanhaar.
Jaa kai sang tarai sansaar.
Jan ka sayvak so vadbhaagee.*

*Jan kai sang ayk liv laagee.
Gun gobind keertan junn gaavai.
Gurparsaad nanak fal paavai.8.16.*

Dhan-Dhan SatGur Sachey Patshah Ji is continuing to give us the divine wisdom about the Mahima of a Junn. A Junn is:-

- Sat Roop,
- Param Padvi,
- Puran Sant,
- Puran Braham Gyani,
- Puran Khalsa,
- the Hirda containing Puran Jyot Parkash,
- a blessed soul with Rom-Rom Naam Simran,
- a blessed soul whose Bajjar Kapaats are all open including the Dassam Dwaar,
- blessed with Panch Shabad Anhad Naad divine music on a non-stop basis,
- the one who has defeated Maya and Maya serves Him,
- the one who is always and forever absorbed in praising Akal Purakh,
- the one whose entire body is full of Amrit and the Amrit is flowing out of His body,
- the one who is the custodian of the Amrit,
- the one who is absorbed completely in Akal Purakh,
- the one who is the Daata of the GurParsaad,
- the one who is the Daata of the Amrit,
- the one whose Sat Sangat we can realize all of our spiritual dreams,
- a living God on the Earth,
- the one in whose Sat Sangat people achieve Jivan Mukti and become like Him.

Look at this super divine power, that by going into the Sat Sangat of a Junn and following His words we will become a Junn. A Junn is the one who is blessed with the highest Seva – Parupkaar and Maha Parupkaar – giving the GurParsaad and walking us through the GurParsaadi Khel in order for us to also achieve Jivan Mukti.

The one who surrenders to the Junn with Tunn, Munn and Dhann and with full trust, unconditional love and devotion goes into Samadhi. Some people who are blessed with the full trust, devotion and love for the Guru are very fortunate and they go instantaneously into Samadhi. Samadhi begins to happen to a soul in Karam Khand. Karam means the GurParsaad – Eternal Blessing, and this GurParsaad takes such people into Samadhi right away. All previous Khands (Dharam, Gyan and Saram) are skipped through rapidly for such souls who are so blessed with the GurParsaad.

Astpadi 16: Formless And Infinite Akal Purakh, Beyond Maya, Is The GurParsaad / 341

When GurBani says surrender Tunn, Munn and Dhann, it means that it is a mandatory divine law to give up everything to the Guru. A Junn is the Guru and we can really benefit from His Sat Sangat. Those who get the Sat Sangat of a Junn are very fortunate. Going into the Sat Sangat of a Puran Sant Puran Braham Gyani is achieved only due to our Karni from previous lives. The Sat Sangat of a Puran Sant is itself a GurParsaad.

However, there are many that go to the Sat Sangat of a Puran Sant but do not benefit that much. The reason for their non-progress on the spiritual front is that they go to the Sat Sangat with demands and they don't surrender themselves with Tunn, Munn and Dhann. They don't even regard the Junn as their Guru and remain involved more in the rituals and external compliance. The entire spiritual game is a GurParsaadi Khel and only the ones who are blessed with this GurParsaad really enjoy this most wondrous and amazing Khel of Dhan-Dhan Paar Braham Pita Parmesar Ji. When our Sat Sarovars are illuminated with Naam and when we are blessed with the Puran Braham Gyan, only then do we see and enjoy this wondrous play of Dhan-Dhan Paar Braham Pita Parmesar Ji.

Formless Infinite Akal Purakh is beyond the three aspects of Maya and going beyond Maya is a GurParsaad. Puran Sant Ki Sangat, Puran Braham Gyani Ki Sangat, SatGur Ki Sangat, Junn Ki Sangat is a GurParsaad that does wonders for our spiritual life. Complete surrender to such souls is the key to success.

Sat Naam is the Naam of Akal Purakh and focusing on Sat Naam Simran paves our way to Jivan Mukti. Jivan Mukti is nothing but Mukti from Maya, winning over Maya. Sat Shabad is an Infinite Divine Power. Sat is the Guru. Sat is the Naam and Nirgun Saroop of Akal Purakh. By focusing on Sat Naam we eventually become Sat Roop and realize our spiritual goals. This is a GurParsaad and a Puran Sant Puran Braham Gyani, a SatGur, a Junn, a Puran Khalsa has this divine power to place this infinite priceless jewel in our mind and Hirda.

Sat Ki Karni is the highest level of Karni and for all of us this carves a path to Eternity. The entire creation has originated from Sat. Sat IS THE HIGHEST DIVINE INFINITE POWER WHICH IS BEYOND DESCRIPTION.

ASTPADI 17 : THE ETERNAL TRUTH - DHAN-DHAN PAAR BRAHAM PITA PARMESAR

Salok.

*Aad sach jugaad sach.
Hai bhe sach nanak hosee bhe sach. 1.*

Dhan-Dhan SatGur Pancham Patshah Ji is very kindly continuing to give us the divine wisdom regarding the Mahima of the Shabad Sat, the eternally true, unique and formless identity of Sri Akal Purakh Ji. Many have been caught in the confusion of questions like:-

- What is the Naam of Akal Purakh?
- What Shabad defines the identity of Dhan-Dhan Sri Paar Braham Pita Parmesar Ji in its unique and formless state?
- What Shabad should we meditate upon?
- What Shabad should we focus on when doing Naam Simran?

Many preachers have said that the Shabad “Vahiguru” should be meditated upon. Some have said “*Sat Naam Sri Vahiguru,*” but only a rare few have correctly said that the Shabad “Sat Naam” is the one to meditate upon. These varied preachings have caused great confusion amongst the Truth seekers as to what is the GurParsaad of Naam and what we should be meditating upon.

Most preachers incorrectly give the meaning of the Shabad Sat as true and hence the meaning of the Shabad SatGur or SatGuru as the true Guru and the meaning of the Shabad Sat Naam as the true Naam. This leads to many incorrectly believing that the meaning of the Shabad “*Sat Naam Sri Vahiguru*” is “the true Naam is Vahiguru.”

This incorrect understanding and interpretation of the Shabad Sat by various preachers is due to their incomplete levels of spirituality and divine intelligence. This article is not written to undermine anybody’s trust and belief, but to explain with the GurParsaad, the true divine meaning of the Shabad Sat.

The Shabad Sat represents Dhan-Dhan Paar Braham Pita Parmesar Ji in its unique, formless, omnipresent state. Therefore, the true divine meaning of the Shabad Sat is not true, but the Truth. This means the one which remains the same from its beginning which is unknown, through the

present time and for all ages to come, the end of which is neither defined nor can be defined.

The Mahima of the Shabad Sat has already been covered in Astpadi 16 in a lot more detail. Sat is the one which doesn't change, is not prone to any changes and has been so from the beginning, through the present and for all ages to come. This is nothing but God Himself. The super divine infinite power that is unique, formless and omnipresent. The Creator and the only Doer – Karta and the only giver – Daata.

Everything runs according to His divine laws and in accordance with His Hukam. Therefore, the true divine meaning of the Shabad Sat Naam is that Sat is the Naam. The true divine meaning of the Shabad SatGur is that Sat is the Guru. The true divine meaning of the Shabad "*Sat Naam Sri Vahiguru*" is that Sat is the Naam and this Sat is Dhan-Dhan. The Shabad Vahiguru is the Mahima of Akal Purakh Ji and not the Naam.

Anything and everything that is changing with time is false and is an illusion of Maya and not Sat. This is the reason the Shabad Sat is in the lead, the correct and more appropriate way to say it is, "*Sri Sat Naam Vahiguru*." On a more practical note for those who have been meditating on the Shabad Vahiguru, we will humbly request them to start meditating on the Shabad Sat Naam and then see the difference. Those who do so with trust and faith, devotion and love are sure to succeed in their spiritual life.

God is beyond time and space and so is His existence. He is immeasurable. No one has been able to define Him completely and nobody has been able to realize Him completely. No one has known Him completely and no one will ever be able to.

His Mahima is beyond words. It cannot be described or inscribed. It cannot even be felt and experienced in its totality. Even a bit of His description is beyond description. We cannot fully describe even the smallest detail of the indescribable Lord. All we can do is take a moment to praise Akal Purakh, the One who is:-

- Dhan-Dhan Paar Braham Parmesar,
- non-perishable,
- everlasting,
- ever present,
- omnipresent,
- Eternal Truth,
- the Param Tat,
- the Sat Tat,
- the Ik Ras Amrit,
- the Atam Ras Amrit,
- the Nirgun Saroop,
- the Param Jyot, and

- the Puran Parkash.

At the very beginning of Sri Guru Granth Sahib Ji are the most important Shabads known as the Mool Manter: *“Ik Oankaar Sat Naam Karta Purakh Nirbhao Nirvair Akal Murat Ajuni Saibhun(g) GurParsaad.”* The Mool Manter gives a definition of Akal Purakh. It tells us of the vital qualities and infinite divine super spiritual powers of Akal Purakh, the Origin of this universe and from where the entire creation has emanated.

The next Shabad after the Mool Manter is Jap. This is the instruction to recite. Recite what? Recite the name Eternal Truth - Sat Naam, which is known as the Naam Amrit. Sat means Eternal Truth. Sat Naam means God’s Name is Eternal Truth. By doing recitation - Jap, of the Naam we are getting in tune with the Sat, the Eternal Truth inside us.

Recitation is a form of Simran. Simran means:-

- carving Sat into our memory,
- inscribing Sat into our mind and thoughts - Surat,
- remembering Sat with love in our spiritual heart center - Hirda,
- absorbing Sat into every bit of the body, into every single cell.

The next Shabad after Jap is *“Aad Sach Jugaad Sach. Hai bhee Sach Nanak hosee bhee Sach.”* This means the entity defined in the Mool Manter and whom we should Jap upon continuously, is the only Eternal Truth that existed from unknown beginning, throughout the Ages, right now, and in the future.

Aad means from the unknown beginning. God existed before the inception of the universe. GurBani says that Akal Purakh was in deep silence - Sunn Samadhi, for 36 Ages. Meaning for an unknown period of time because the length of the 36 Ages is unknown. The Shabad Aad means the primal beginning. There is no definition of the beginning of His existence as He is unlimited, Beant, Anant and Aprampar.

Jugaad means that God exists throughout all Ages. There is no definition of all of the Ages as far as timing is concerned as each Age can be hundreds of thousands of years long. The creation of a Yug – Age, is based on the following qualities of the human race:-

- behavior,
- prevalent thoughts,
- religious beliefs,
- character, and
- deeds.

When there is a major drift in these attributes the Age changes. So the time span of any Age cannot be defined accurately. The meaning here is that the existence of the eternal essence of the Truth, Param Tat Paar

Braham Parmesar, has been existent for all times in the past, present and will remain so in future. It is believed and is said so in GurBani that there have been four ages so far from the inception of the universe. But, the existence of Akal Purakh has been beyond these four ages.

Hai Bhi means that the Eternal Truth as described in the Mool Manter is existent now. Hosi Bhi means that God will remain existent during all ages to come. This means that Akal Purakh:-

- is the only Eternal Truth that has existed before creation at the unknown beginning - Aad,
- has existed from the beginning of the creation - Jugad,
- is the only Eternal Truth at the present time - Hai Bhi, and
- is the only Eternal Truth that will remain forever - Hosi Bhi.

The rest of GurBani is the detailed description of this Eternal Truth as described in the above Shabads. It is the Mahima, meaning that GurBani:-

- is the description and the praise of the Mool Manter which itself is the description and praise of the vital qualities of the Eternal Truth - Sat,
- tells us what happens to us when we follow this Eternal Truth,
- tell us what happens to those souls who get absorbed in this Eternal Truth,
- tells us that those souls are the temple of Truth,
- tells us that such souls have full access to the Braham Gyan - divine wisdom,
- tells us how to reach Sach Khand - the Realm Of Truth,
- tells us how to become one with the Eternal Being, and
- tells us how to become His very own form (Roop).

Astpadi.

*Charan sat sat pearsanhaar.
Poojaa sat sat sayvdaar.
Darsan sat sat paykhanhaar.
Naam sat sat dhi-aavanhaar.
Aap sat sat sabh dhaaree.
Aapay gun aapay gunkaaree.
Sabad sat sat prabh baktaa.
Surat sat sat jas suntaa.
Bujhanhaar ka-o sat sabh ho-ay.
Nanak sat sat prabh so-ay.1.*

This is an incredible piece of divine wisdom of the highest order. It has been given to us with the GurKirpa and the GurParsaad. Yes, given to us with the GurKirpa and the GurParsaad. The real divine meaning of the Shabad GurParsaad and GurKirpa is nothing but the super divine infinite

super power itself and that is Dhan-Dhan Paar Braham Parmesar Ji Himself. This is proof of the utmost kindness of SatGur Sachey Patshah Ji Dhan-Dhan SatGur Arjun Dev Ji. SatGur Ji has gifted us and filled us with this super divine infinite power, the Puran Braham Gyan, the Puran Tat Gyan of how to reach and be one with this super divine infinite power – Sat, which is the Nirgun Saroop of Akal Purakh Ji.

It is the Eternal Truth when we say that the ones who are born into Sikh families are potentially very fortunate. As a result of the infinite service - Atut Kamai, of all of the SatGur Sahibs Ji, the ones born into Sikh families are in a great position to receive this easily available and unmatched divine wisdom.

There is a very important divine lesson to be learned in this verse and that is of utmost humbleness. How do we learn utmost humbleness? By focusing on the Charans - holy feet. Whose Charans?

- The Sri Charans of Dhan-Dhan Paar Braham Pita Parmesar Ji,
- the Charans of the SatGur,
- the Charans of a Puran Sant,
- the Charans of a Puran Braham Gyani, and
- above all of the Charans of the entire creation.

We focus on the Charans of the entire creation as Dhan-Dhan Paar Braham Pita Parmesar Ji is omnipresent and is therefore, present in every creation of His. Or in other words, every creation of His operates with His divine super infinite powers.

The one who has become Sat Saroop – which is a Puran Sant, a SatGur, a Puran Braham Gyani, or a Puran Khalsa, His Charans also become Sat. Therefore, the ones who just go and surrender completely at the Charans of such an entity, eventually become Sat Saroop themselves.

Another thing to understand about the humbleness and humility part of the divine wisdom is that when we are engaged in the Puran Bandgi process with the GurParsaad, please take it for granted that we have to fill up our Hirda with this divine quality of utmost humbleness and humility. Our humility level should reach so high that we become the Charan Dhool of the entire creation, that we become a servant of even a Bishta Ka Kiraa and regard everything as being above us, whatever it may be.

Most people are living under the illusion that they don't have to bow to anyone. This is nothing but ego, the height of ego. GurBani is telling us to become so humble and full of humility that we become a slave of the entire creation, a servant of the entire creation, Charan Dhool of the entire creation and fill our Hirda with the mandatory divine quality of utmost humbleness and humility.

Many people are under the illusion that the Guru Sahibs said not to

bow in front of anyone and only to bow to Sri Guru Granth Sahib Ji. It is right to say that the Gurus never wanted us to bow to criminals and bad elements and that is an Eternal Truth. However, there is a difference in bowing in full humility to the entire creation and bowing to a specific criminal or bad element, or bowing to an untrue situation. Bowing here means bowing to the Sat, bowing to the eternally truthful elements. Meaning bowing to gain humbleness and humility and not bowing as a sign of giving in to bad and criminal elements.

Many people refuse to bow to a Puran Sant Puran Braham Gyani, a SatGur, a Bhagat, a Gurmukh, a Junn, a GurSikh, which is not right. Bowing to such entities is a GurParsaad, whereas bowing to bad and criminal elements is cowardly and caused by fear of them. Please remove this illusion from within yourself and work towards earning this excellent divine quality of filling your Hirda with the utmost humbleness and humility, which is the key to the Dargah.

Therefore, by surrendering completely at the Charans of the one who has become Sat by Himself, we also become Sat. Make it an integral part of our Bandgi to just look at the Charans of the ones who are Sat and live at the Charans of those who are Sat. Whenever we meet such people who are Sat Saroop do Dandauth Bandhna to them. By doing so we earn the Punn Karam of the highest order according to the Shabad, "*Kar sadhu anjuli punn wadda hai. Kar dandauth punn wadda hai.*" By doing Dandauth to them, all of your sins are washed away in the fraction of a second, our Hirda fills up with the Amrit and our inside is cleansed tremendously. Just do so and reap the rewards.

Some of you will ask, "where do we find a person who has become Sat?" The question is a legitimate one as it is very difficult to find a person who is Sat Saroop. However, the answer is very simple. For a start, whenever you go to the Gurdwara do Dandauth Bandhna instead of the normal Matha Tekna to Sri Guru Granth Sahib Ji and you will begin to reap the same rewards. Bear in mind that this is a very difficult thing to do as your ego comes to block you, but override this by killing the ego at any cost. Don't worry about what people will say about it, just do it and reap the rewards of washing millions and millions of sins and cleanse your Hirda. This is a divine weapon to kill your Haumai and you are equipped with this weapon. Understanding this is a GurParsaad and you have been blessed with this understanding now. So save and enhance this eternal blessing by doing Dandauth to the Guru and fill up your Hirda with utmost humbleness and humility.

If anybody questions you just tell them to do the same and explain to them that the Shabad Guru GurBani wants us to do this Dandauth Bandhna to the Guru. This kind of bowing is not a bowing to the physical matter,

which is nothing but Maya, but this bowing is a divine gift and it is done to the Sat Tat present everywhere and in everyone and this Sat Tat is the Guru Tat which is omnipresent.

This is just a glimpse of the Mahima of the Charans of the Sat Saroop. It is so profound that by doing so we become Sat Saroop too. The real divine worship starts with the complete surrender at the Charans of the one who has become Sat Saroop. Let us look at the meaning of complete surrender. Complete surrender is giving, giving, giving and giving up everything at the Charans of such a Sat Saroop – a Puran Sant Puran Braham Gyani, a SatGur, a Puran Khalsa with Tunn, Munn and Dhann. Giving up our self into the service of such an entity who is Sat Saroop.

Giving Tunn means doing Seva by giving at least one tenth of your time in the Seva of such an entity. The highest Seva of such a soul will be to dedicate yourself to Naam Simran as directed by Him and also whatever other Seva He tells you to do.

Giving Munn means leaving your own wisdom and worldly wisdom aside and to just follow the divine wisdom, the GurMat – GurBani and the words of the one to whom we have surrendered completely. Earning His words in your life on a daily basis will do wonders for your spiritual uplift. Consider the words of such an entity as Sat Bachans and just follow them with trust, faith, devotion and love on a continuous basis. By following these Sat Bachans you will for sure become Sat Saroop.

The third thing you need to surrender to your Guru is your Dhann by giving at least one tenth of your earnings to your Guru, to the Puran Sant you have surrendered to, to the Puran Braham Gyani whom you have surrendered to. Giving Dasvandh of your earnings moves you forward towards detachment and away from greed. Therefore, the real divine worship - Pooja, is the Pooja of the Sat and this Pooja starts with the complete surrender at the Charans of the Sat Saroop. This is the highest level of Seva and makes you a truthful servant of the Sat Saroop and will eventually make you a Sat Saroop too. This is the GurParsaad of the highest order and is available only to those who worship Sat by completely surrendering themselves unconditionally with trust, faith, devotion and unconditional love.

Please understand this clearly in the inner core of your Hirda, that the ones who become Sat Saroop, just having their Darshan is so blessed that the ones who are blessed with it whilst in complete surrender, instantly go into Naam Simran and enter deep meditation – Samadhi and Sunn Samadhi and are blessed with the GurParsaad of Puran Bandgi. Therefore, the ones who trust in GurBani, which tells us that a Puran Sant Puran Braham Gyani, a SatGur, is a Sat Saroop and the ones who surrender to such souls are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai,

Puran Bandgi and Seva and such fortunate people become Sat Saroop by going through the Puran Bandgi Process.

Bandgi reaches the Puran state with winning over Maya. The ones who win over their own mind win over Maya and are accepted in the Dargah of Dhan-Dhan Paar Braham Pita Parmesar Ji as Puran and are decorated with the Param Jyot Puran Parkash Atam Ras Amrit and are merged in the Sat forever.

Dhan-Dhan SatGur Sachey Patshah Ji has very kindly made it very clear that the Naam of Akal Purakh is also Sat. This does not mean that Naam is true, but means that Sat is the Naam, Sat is the Guru, Sat is the Param Jyot Puran Parkash, Sat is the ultimate infinite super divine power that prevails, whereas everything else falls victim to Maya.

The ones who dedicate themselves to Sat Naam, become Sat Saroop. Dedication to Sat Naam means complete surrender with Tunn, Munn and Dhann. Please take it for granted that complete surrender with Tunn, Munn and Dhann is mandatory, if you don't do so then your spiritual progress will be extremely slow and will stay like that until you get this divine understanding to completely surrender yourself with Tunn, Munn and Dhann.

Non-surrender or incomplete surrender by a large number of the Sangat is the reason for zero or minimal spiritual progress. We all see many people around us who have been doing Nitnem for their entire life, but have made minimal spiritual progress. Therefore, complete surrender with Tunn, Munn and Dhann is very important for success in your spiritual life.

Dhan-Dhan Paar Braham Pita Parmesar Ji is beyond Maya and is Sat Himself – Dhan-Dhan Nirgun Saroop is the super Infinite Divine Power, therefore, He will not appear in any place less than that level of spirituality. He will appear only in the Hirda which goes beyond Maya, wins over Maya and becomes Sat Saroop. Only a completely cleansed Hirda – the ones which goes in to Puran Sachyari Rehat will be able to make a place in His Hirda for Sat to appear. Sat only appears in a Hirda which goes into full and complete internal compliance which is the compliance of:-

- winning over Maya,
- filling His Hirda with all of the divine qualities,
- achieving the Atam Ras Amrit,
- Puran Braham Gyan, Puran Tat Gyan, and the
- Param Jyot Puran Parkash.

Therefore, if you want to meet God then you will have to become a Sat Saroop, which will happen only when your Hirda goes into Puran Sachyari Rehat.

The Sada Suhaagan is full of the divine qualities. Akal Purakh Himself

is the infinite treasure of these divine qualities, that is why He is called Gunni Nidhanaa. For a Suhaagan to achieve the Sada Suhaag, she has to become like Akal Purakh, that is why it is said, “*Aap sat sat sabh dharee.*” Unless we achieve all of those divine qualities and fill up our Hirda with them, Sat will not appear in our Hirda. Please keep in mind that this is all the GurParsaad, so as soon as we realize this divine wisdom then our ego is gone, our Haumai is gone and then the super divine infinite power takes over and our Hirda automatically gets filled with this GurParsaad of the highest order – filling it with all of the divine qualities. All we need to do is completely surrender. This is the key to our spiritual success.

GurBani is the Shabad, or Gur Shabad, or Shabad Guru. GurBani is the Gyan Saroop of Dhan-Dhan Paar Braham Parmesar Ji. Therefore, GurBani is Sat, because it has come from Akal Purakh Himself. Let us try to learn how that is true. We call GurBani Dhur Ki Bani – Primal Word. As discussed earlier the one who becomes Sat Saroop then all His actions, deeds and whatever He says are all Sat. Whatever He says is the Eternal Truth. Since such a soul is merged in Akal Purakh and has all His Gyan and Karam Indrees in Puran Hukam, so whatever He says is GurBani. It is actually God speaking through such a soul. And all of the Guru Sahibs were Sat Saroop so whatever they have said is the word of Paar Braham Parmesar Ji. This is why GurBani is the Gyan Saroop of Akal Purakh and is Sat. So GurBani is Sat and has come from Sat. Therefore, please take it for granted that whatever is written in GurBani is the word from God. It is a promise from God directly and if we follow this word of God which is Sat then we will become Sat Saroop.

The ones who do GurBani become what GurBani says. The ones who do what GurBani says become the Mahima of Akal Purakh Ji. And the most wonderful Mahima of Akal Purakh Ji is to become Sat Saroop, to be blessed with the Param Padvi, to be blessed with Atam Ras Amrit, to be blessed with Puran Braham Gyan, Puran Tat Gyan. Therefore, a Puran Sant, a Puran SatGur, a Puran Braham Gyani, a Puran Khalsa is the most wonderful Mahima of Akal Purakh. The ones who focus on Sat become this most wonderful Mahima of Akal Purakh. Those who listen to GurBani, which is Sat, and by listening we mean to put it into our daily practice, become Sat.

Those who do Sat Naam Simran in their Surat becomes Sat. When Sat Naam goes into the Surat then the Surat becomes Sat, and as Sat Naam Simran progresses it goes in to other spiritual centers – Sat Sarovars and activates these Sat Sarovars inside the Suksham Dehi. These seven centers of spiritual energy are contained within our own Suksham Dehi and are illuminated with Sat Naam and all of our Bajjar Kapaats open up, including the Dassam Dwaar and a permanent connection with the Param Jyot is established. This is how our entire Suksham Dehi and physical body is

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filled with Amrit and goes into a stage when our entire body is filled with Amrit and our Rom-Rom goes in to Sat Naam – or our Rom-Rom becomes Sat. That is why it is said in GurBani, “*Har ka naam junn ka roop rang.*”

The ones who are fortunate and are blessed with this divine wisdom about Sat as explained are blessed, blessed, blessed with the GurParsaad of Sat and become Sat. Therefore, Akal Purakh is Sat, His Naam is Sat Naam and the ones who focus on Sat and completely surrender themselves to Sat with Tunn, Munn and Dhann and with trust, faith, devotion and unconditional love become Sat Saroop.

*Sat saroop ridai jin maani-aa.
Karan karaavan tin mool pachhaani-aa.
Jaa kai ridai bisvaas prabh aa-i-aa.
Tat gi-aan tis man paragtaa-i-aa.
Bhai tay nirbha-o ho-ay basaanaa.
Jis tay upji-aa tis maahi samaanaa.
Basat maahi lay basat gadaa-ee.
Taa ka-o bhinn na kahnaa jaa-ee.
Boojhai boojhanhaar bibayk.
Naaraa-in milay Nanak ayk.2.*

Dhan-Dhan SatGur Sachey Patshah Ji has now very clearly given us this divine wisdom of the highest order about the transformation of the Hirda into a Sat Hirda. Dhan-Dhan SatGuru Sahibs have been extremely kind to all of us. By virtue of their infinite kindness they have placed these priceless jewels of Puran Braham Gyan throughout GurBani. The ones who listen to these divine words and catch them in their Hirda get pierced with the divine love and devotion. They are carried away into the Mansarovar by way of a complete transformation of their Hirda in to a Sat Hirda.

Therefore, the ones who are fortunate to be blessed with this GurParsaad of Puran Braham Gyan just give up everything to the super Infinite Divine Power of Dhan-Dhan Paar Braham Pita Parmesar Ji with complete surrender. They place infinite trust, faith, devotion and unconditional love in their Guru and undergo the transformation of their Hirda into a Sat Hirda.

Maani-aa is a very high spiritual stage. When one gets to this stage He reaches Jivan Mukti as very clearly presented by Dhan-Dhan SatGur Sachey Patshah Ji Nanak Patshah Ji in Jap Ji Sahib, “*Manney paawey mokh duaar.*” Maani-aa is going in to Mannan – deep meditation – Samadhi and Sunn Samadhi. That is the meaning of this divine Shabad. The ones who reach this stage go into infinite trust, faith, devotion and love for the Guru and transform their Hirda as Sat Hirda. When this happens then all of the Panj Karam Indrees and Panj Gyan Indrees go under the

divine Hukam. Then the soul realizes in all of the senses the presence of the omnipresent in every creation and how everything operates under the Hukam of Dhan-Dhan Paar Braham Parmesar Ji and that the Sat is the origin of every creation.

When the Hirda is transformed and becomes a Sat Hirda under Puran Sachyari Rehat, then the Hirda is blessed with the GurParsaad of infinite trust, faith, devotion and love in the Gur and Guru. When this level of trust is reached then such a soul is blessed with the GurParsaad of the highest order which is Puran Tat Gyan. This is the highest level of the spirituality and the ones who reach this level are very fortunate and are saved by the divine infinite powers of Dhan-Dhan Paar Braham Parmesar Ji. They never fall back into Maya. They are blessed with the GurParsaad of winning over Maya and reach Jivan Mukti. Until this happens there is always a possibility of slipping back into lower levels due to the tests given by Maya.

Until Bandgi reaches this Puran Stage we are under constant scrutiny by Akal Purakh through the tests of Maya. Until the Hirda is transformed into a Sat Hirda, there is always the possibility of slipping back. To be honest and upfront this happens very often. There are a lot of people who keep on falling back and going back and forth until they realize this super infinite divine level of spirituality. So watching your daily Karni is very important and you need to make sure that you don't commit any Asat Karams. This means that all of your Karni should be under the Sato aspect and not Rajo and Tamo aspects of Maya. Sato consciousness will eventually take you beyond Maya and your Hirda will be completely transformed and become a Sat Hirda.

Winning over Maya makes us fearless. Unless we win over Maya we cannot become fearless and until we become fearless our Hirda cannot be transformed completely to a Sat Hirda. Becoming fearless means becoming detached or freed from Moh. Fearlessness is nothing but getting relieved of the fear of losing our worldly possessions, including our relationships. Anything that is visible is Maya and the fear of losing any such thing that is visible is Moh and attachment. Fearlessness is freedom from this kind of attachment and becoming detached to all of these things which are being run by Maya. These are illusions, false and have no identity. These are just commodities that are given to us for living our life and will not go with us when our soul leaves the body. Our body is not even going to go with us. After death it will go back to the Panj Tat that it came from. Therefore, fearlessness is a divine quality of a very high order and without becoming fearless we cannot defeat Maya and become a Sat Hirda.

Since God is Nirbhao - Fearless, we need to become fearless too in order to be one with Him. This is the way that leads us to go beyond Maya

to become one with the Almighty. It is a mandatory divine quality to become fearless. This divine quality along with other divine qualities transform our Hirda and make it into a Sat Hirda. When that happens then we merge with the Origin, the Creator, the super Infinite Divine Power of Dhan-Dhan Paar Braham Pita Parmesar Ji. Therefore, transformation of your Hirda into a Sat Hirda is the key to success and this will make it a place for Sat to appear in all physical senses and get filled with all of the GurParsaadi divine qualities the super Infinite Divine Powers.

Trust, faith, devotion and love for the Gur and Guru makes this happen along with complete surrender to the Gur and Guru. It is so simple, yet people say it is very difficult to do, but look at it how simple it is to become a Sat Hirda. Just follow these divine words and you will reach the heights of the spiritual world and be one with the Master.

The Master is infinitely simple and the one who is infinitely innocent and simple becomes a candidate for merger into the Master without any complications. Our simplicity and innocence pave our way to be one with our Master. When we are simple and innocent then the Master Himself takes us through the Puran Bandgi process. The more we are away from innocence and simplicity, the more difficult is our journey to Sach Khand. The ones who are extremely innocent and simple are very fortunate ones and make this journey to the Sach Khand very easily.

Sach Khand is nothing but the transformed Sat Hirda. Sach Khand is the Hirda in which Truth, God, appears and fills it up with all of His super infinite divine qualities and powers. At that stage there remains no difference between God Himself and the soul that has become Sat. This soul merges with the Nirgun Saroop of Akal Purakh, which is the Sat and the Origin of the creation. When this divine merger happens then no doubts remain and there is no more separation. God and the soul become one and there remains no difference between the soul and God Himself. This is a divine event and is called meeting with Akal Purakh. Therefore, the key to success is to become a Sat Hirda, which can be achieved by focusing on Sat and Sat Naam Simran.

*Thaakur ka sayvak aagi-aakaaree.
Thaakur ka sayvak sada poojaari.
Thaakur ka sevak kai man parteet.
Thaakur ka sevak kee nirmal reet.
Thaakur ka-o sayvak jaanai sang.
Prabh ka sayvak naam kai rang.
Sayvak ka-o prabh paalanhaaraa.
Sayvak kee raakhai nirankaaraa.
So sayvak jis da-i-aa prabh dhaarai.
Nanak so sayvak saas saas samaarai.3.*

Dhan-Dhan SatGur Sachey Patshah Ji is giving us the divine wisdom about the Mahima of the one who becomes the Sat Hirda. Such souls have been called Thaakur Ka Sevak (Master's Servant) as after becoming the Sat Saroop these souls go into the complete service of Dhan-Dhan Paar Braham Parmesar Ji. All of their Karam Indrees and Gyan Indrees go under the direct control of Param Jyot Puran Parkash and in to Puran Hukam of Dhan-Dhan Paar Braham Parmesar Ji.

Whatever such souls do or perform whilst living in the world is for the betterment of the entire world and in particular for the human race. Such souls just carry out the direct Hukam of Akal Purakh. Whatever they say, speak, do, write or deliver is the GurParsaad and for the benefit of the Sat Sangat. They are continuously absorbed in the Amrit. Their Rom-Rom gets filled with Amrit on a continuous basis, non-stop and they hear the divine music Panch Shabad Anhad Naad – Akhand Kirtan on a continuous basis and forever – for all ages to come.

Such a Thaakur Ka Sevak is blessed with the divine gift of infinite trust, faith, devotion and love in Gur and Guru. Whatever such souls do all are Sat Karams and for the betterment of the Sat Sangat. Such souls speak, hear, serve and deliver the Sat – the Eternal Truth, and nothing else. Their life goes into the service of the Sat. Their Sat Saroop Hirda is always and forever absorbed in Dhan-Dhan Paar Braham Pita Parmesar Ji and all of their Karni is pure and pious and for the benefit for the Sat Sangat.

God stands by the Thaakur Ka Sevak on a continuous basis. Whatever He does is under the Puran Hukam and is for the benefit for the ones who form His Sat Sangat. One thing we would like to say here regarding the Katha of a Puran Braham Gyani is that it is never planned as it is under the Puran Hukam of Akal Purakh Ji. So whatever comes out of the mouth of such a soul is what is needed by the Sat Sangat sitting in His presence. Only those words will be delivered by Him which are needed to be learned and acted upon by the present Sat Sangat Ji. Therefore, whenever you go to such a Sat Sangat of a Puran Sant Puran Braham Gyani please pay attention to what He is saying and follow His words, this will do wonders for your spiritual life.

Becoming a Thaakur Ka Sevak is a GurParsaad of very high level. Whatever such a soul says is the Eternal Truth and is sure to happen to us if we follow His words with complete surrender of Tunn, Munn and Dhann. Dhan-Dhan Sri Akal Purakh Ji takes care of these souls by all means under all kinds of circumstances. The ones who earn the GurParsaad of God's infinite kindness are very fortunate ones because God Himself takes care of everything for them.

There is a very interesting and unique relationship between God and the Sevak. Even though in the eyes of the people He is merely a Sevak, for

God He is everything. God is so kind that He places all His eternal treasures at the disposal of a Sevak. But, at the same time the Sevak spends every breath under the Hukam of Dhan-Dhan Paar Braham Parmesar Ji. This is the infinite kindness on the part of God that makes everything happen for the Sevak and gives Him all of the Wadyaaee, but at the same time the Sevak gives back the Wadyaaee to God Himself, in His infinite love, trust, faith and devotion. The two of them are same, yet keep on playing this interesting and surprising game with each other.

Whatever words are said by such a Sevak are honored by God. It is believed that all of the Ridhis and Sidhis are sitting at the feet of such souls and what words they say are put into action by these Ridhis and Sidhis. There is just so much divine power, Infinite Divine Power that is given to the Sevak.

There is another very important fact about Seva that needs to be understood and that is only those deeds conducted without any wishes or pay back are regarded as Seva. This is called Nishkaam Seva, meaning the Seva behind which there is no desire - no Kamna. Only Nishkaam Seva helps us to become a Sevak.

*Apunay junn ka pardaa dhaakai.
 Apnay sayvak kee sarpar raakhai.
 Apnay daas ka-o day-ay vadaa-ee.
 Apnay sayvak ka-o naam japaa-ee.
 Apnay sayvak kee aap pat raakhai.
 Taa kee Gat mit ko-ay na laakhai.
 Prabh ka sevak ka-o ko na pahoochai.
 Prabh ka sevak ooch tay oochay.
 Jo prabh apnee sayvaa laa-i-aa.
 Nanak so sayvak dah dis paragtaa-i-aa.4.*

Dhan-Dhan SatGur Sachey Patshah Ji Arjun Dev Ji is very kindly describing the ones who become Sat Hirda – Sat Saroop. This is the height of the divine love between God and His Bhagat. God’s love is infinite and is beyond description. It is not possible to measure this divine love. The same is true for the Bhagat. There is no limit on the divine love that fills up the Sat Hirda.

The love between God and the Bhagat is infinite and is beyond description. This can only be experienced and not described. It is very simple to get a glimpse of this divine love. Just surrender completely at the Charans of a Sat Hirda and start to experience this divine love. This happens the moment our Hirda goes in to complete surrender mode. From this point onward our spiritual journey goes on a fast track and we have such spiritual experiences that we are not even be able to describe. The spiritual realizations cannot be described in words, these divine

achievements can only be personally experienced.

When one reaches this divine stage of complete transformation of the Hirda into a Sat Hirda then this Sat Hirda is bound to become known in all directions, all over the world, this is a divine Hukam and it has to happen. There is no way that such a soul can confine Himself and not reveal Himself to the outside world. God is so kind that He makes such a soul's Mahima appear all over in all directions in the entire universe.

There is an incorrect belief in the minds of many people that by sharing their spiritual experiences with others they will lose their spiritual progress. It is true that we need to stay in utmost humbleness and humility, but there is no way that we will lose our spirituality by sharing our spiritual experiences with other people. However, we should not be boasting about our spiritual experiences and we should stay away from ego. By remaining in utmost humility and humbleness we can share our spiritual experiences in order to motivate others to get united with Naam and dedicate themselves with complete surrender to the Gur and Guru. This piece of divine wisdom shows that this is an incorrect belief and only an illusion and there is no truth in it.

Many people who take Khande Batta Ki Pahul from the Panj Pyare go into a state of ego instead of going into humbleness. They think that they have become superior because they have become so called Amrit Dhari without knowing the real divine of being an Amrit Dhari.

In the real divine sense, the Amrit Dhari is the one who has become a Sat Hirda and has reached the Puran Braham Gyan Stage, Puran Tat Gyan stage and has been blessed with the Param Padvi. A Puran Braham Gyani is an Amrit Dhari. A Puran Sant is an Amrit Dhari. A SatGur is an Amrit Dhari. Becoming an Amrit Dhari is the last stage of Puran Bandgi. The false sense of becoming an Amrit Dhari just by taking Khande Batta Ki Pahul has plagued the entire community. It is a dangerous illusion.

The Mahima of a Sat Hirda cannot be hidden. It is bound to come out and appear all over the entire universe. This is the height of divine love that Akal Purakh Ji has for His Bhagat. When the Bhagat appears all over due to this Hukam of Akal Purakh, then there are a lot of negative elements that come into the picture against such a soul. However, whenever someone does anything to harm the Bhagat, then God appears in some form or another and protects the Bhagat. Such as when Bhagat Prahlad Ji was protected by Bhagwan Narsingh. Bhagat Naamdev Ji was protected by God too when the temple was turned around. As was Sant Kabir Ji when people tied Him up with a chain and threw Him into the river Ganga. Similarly, if anybody tries to create trouble for a Bhagat then have no doubt that God takes care of His Bhagat.

No ordinary human being can compare himself to the Bhagat. Nobody

can compete with the Bhagat. How can somebody compete with somebody who has become an infinite Hirda? Due to prejudice and malice, some people try to harm the Bhagat, but there is no way anybody can harm a Bhagat as God is always and forever with Him and in Him.

God makes the Mahima of a Bhagat appear in the world to show people that He is no different than God Himself. The Mahima of the Sat Hirda is infinite. It is beyond description. Becoming a Sat Hirda is a GurParsaad of a very high level, therefore, we should pray for the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. If we find a Sat Hirda then we should completely surrender to such a soul with Tunn, Munn and Dhann and with trust, faith, devotion and love and achieve the GurParsaad. The ones who are blessed with this GurParsaad go into Naam Simran, Samadhi, Sunn Samadhi and eventually become Sat Hirda and a Sat Hirda is a Sevak, a Sat Hirda is a Junn.

*Neekee keeree meh kal raakhai.
Bhasam karai laskar kot laakhai.
Jis ka saas na kaadhat aap.
Taa ka-o raakhat day kar haath.
Maanas jatan karat baho bhaat.
Tis kay kartab birthay jaat.
Maarai na raakhai avar na ko-ay.
Sarabh jee-aa ka raakhaa so-ay.
Kaahay soch karahi ray paraanee.
Jap Nanak prabh alakh vidaanee.5.*

Life is the real divine wealth that has been given to us by Dhan-Dhan Paar Braham Pita Parmesar Ji. This divine wealth of life is like a blank check that has been signed by Akal Purakh Ji in our name. This is the divine super infinite power that is called life that runs our physical body. It keeps it together and powers us to perform and live in this world.

We all are very fortunate to be born with human lives on this Earth. The question is how this is a blank check and how can we cash it? The answer is simple. Each breath we take is priceless. Ask a dying man if he can buy just one additional breath? Even if he is willing to pay the sum total of all of the worldly wealth accumulated in his lifetime, can he purchase one additional breath? No. There is an example from history of Alexander the Great. When he returned from India on his way back to Greece to see his mother he fell ill and was near to death. There was now no chance of him seeing his mother before he died. In life, he had amassed the wealth of half the world, but in sickness he became powerless. He announced that if somebody could give him some more time to live he would give his entire kingdom to them. But, there was nothing that could change the Hukam for him. He died broken and unfulfilled without reaching his mother.

A similar thing happened to King Gajnavi, who attacked India 17 times, stole the wealth and brought it back to Kabul. In the pursuit of wealth he didn't even spare the temples and looted all of them. He raped young girls and performed further heinous crimes too. He was successful in collecting much wealth. When he came back for the seventeenth time, after looting and raping, he felt great and proud of his achievement. However, he had only one son and heir who unfortunately for him had no interest in his wealth. Gajnavi became very worried about who would take care of the wealth after he died. He was in this state of mind when he was blessed, yes blessed, with a curse of unimaginable proportions. He became physically paralyzed and became totally handicapped. He was blessed with this curse so he could realize that he had committed so many heinous crimes in pursuit of wealth. He realised his wealth had absolutely no value for him now. He realised that all this great wealth could not cure him of his paralysis and that he had been punished by Allah for all his crimes.

Both of these men were great heroes of their time. They were famous because of their wealth and power, but in the end they were turned into real beggars. However, even begging could not get them what they wanted. They were not granted what they needed, but at least they realized their wrongdoings. They bore the punishment for their wrongdoings and began clearing their Karma.

The lesson to be learned here is that this life is a priceless gift that has been given to us. This human life is the real divine wealth and should be spent in collecting the treasures that will bring us Divinity and spirituality, that will bring us Jivan Mukti, that will bring us a union with God and make us a King of Chaudha Lok Parlok.

The divine way in which we can cash this blank check is by achieving the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. With the GurParsaad, God will protect us and will make sure that our life stays intact and is used for serving and delivering the Truth to the masses and is not wasted as the lives of these two heroes were.

This Sevak would like to share the following personal experience with the Sat Sangat Ji. This incident was the turning point towards spirituality. This happened to us at about 35 years old and involved an almost fatal road accident. Early that morning this Sevak had a strange dream. Some people with black robes came and told us that they had come to take us with them. We walked out of the house with them. However, just still outside the house a group of people with white robes stopped the people with black robes and told them, "You cannot take him away. Let him stay here." Then they brought us back to the house. Later that day, around mid-morning we met with an almost fatal road accident, but everybody thanked the Almighty for forgiving us and saving our life.

Whilst in hospital our Bhoora Ji (Aunt) came to see us and told us that God has saved our life. Her exact words were, “*Rub ney tenu haath dey key rakh leya hai.*” (God has protected you by giving His hand). From that moment onwards we have always remembered her words. Later on when we started reciting Sukhmani we read these divine words and always have remembered them too, “*Jis ka saas naa kadhat aap. Tis ko rakhat dey kar haath.*”

That is what happened with us and from that moment onward we have very sincerely remembered these words. As a result of this accident we had to stay home for almost three months to recover from the physical injuries. That was the time when we started reading Jap Ji for the first time. It became a daily practice, we enjoyed reading Jap Ji. It gave us a lot of mental and physical strength. After some weeks we started reading Sukhmani Sahib as well and it became a daily routine during that time. The good thing was that with Akal Purakh’s Kirpa, the trust and belief in GurBani became better and better. It was a blessing in disguise. The suffering became a prescription for the soul, as described by Guru Nanak Dev Ji, “*Dukh daru sukh rog bhayea,*” meaning that pain is the remedy, pleasure had become the disease. This verse became true for us and the spiritual journey began.

The underlying divine truth behind these true stories is that whatever is written in GurBani does happen to us in our daily life. The ones who learn from these happenings and change their course accordingly move on the path of Truth. They take advantage and go higher in spirituality. The ones who don’t learn any lessons and just carry on as they are, remain drenched in the scum of Maya forever.

The divine truth is that everything that happens is under the Hukam of Dhan-Dhan Paar Braham Pita Parmesar Ji. He has written the divine laws to run His infinite kingdom. Our deeds are judged on the basis of these divine laws and form the course for our future destiny. We all try to do things our way and sometimes when there is success we feel happy, but many times when things don’t go as we wanted, we feel disappointed. Continuous disappointments lead to mental depressions and other ailments. However, even the happiness from success is short lived and we begin to pursue more desires hoping for another glimpse of happiness. In this way our entire life passes away and the end comes.

The important thing to understand is this divine wisdom, that everything happens in accordance with the divine laws and these divine laws are nothing but the Hukam of Akal Purakh. He can place all His divine powers in an ant and make it so powerful that nothing can equal the ant and it can become so powerful that a small ant can reduce millions to ashes. This means that His super divine infinite power should not be under

estimated and should not be taken for granted. This is a known truth that when an ant goes inside the trunk of an elephant, it can be so powerful that it can kill the elephant.

Creation and destruction is a part of His divine play and anything that is absolutely unimaginable to the human mind can and does happen. Look at the Tsunami that hit the Indian Ocean a couple of years ago and if we look back in history we find so many more examples of natural disasters. Therefore, the solution to all of these issues is only one and that is to become a Sat Hirda. This transformation can only happen with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva - Parupkaar and Maha Parupkaar.

Whenever we refer to the Shabad Hirda we don't mean the physical heart that pumps our blood. The Hirda is one of the Sat Sarovars that is a part of our soul – Suksham Dehi and not the physical body. The Hirda is located in the spine area right behind the middle of our chest. This Sat Sarovar is illuminated with the GurParsaad of Naam Amrit – Sat Naam. This is a source of Infinite Divine Powers and is a place for all of the divine qualities, which are nothing but all of the divine powers. When the Hirda becomes a Sat Hirda then it gets filled with all of these divine powers and takes us to the heights of the spiritual world.

*Baaran baar baar prabh japee-ai.
Pee amrit ih man tunn dharpee-ai.
Naam ratan jin gurmukh paa-i-aa.
Tis kichh avar naahee daristaa-i-aa.
Naam dhann naamo roop rang.
Naamo sukh har naam ka sang.
Naam ras jo junn tariptaaney.
Man tunn naameh naam samaaney.
Oothat baithat sovat naam.
Kaho nanak junn kai sad kaam.6.*

Dhan-Dhan SatGur Sachey Patshah Ji is very kindly giving us the divine wisdom about the Mahima of Naam in this Pauri. The entire GurBani is the Mahima of Akal Purakh Ji, Mahima of His Naam, Mahima of the Sants and Bhagats. Mahima of Naam transforms those who are blessed with the GurParsaad of Naam and the ones who save this GurParsaad and completely surrender themselves with Tunn, Munn and Dhann to their Guru with trust, faith, devotion and love. Such a soul's Hirda is transformed to a Sat Hirda and those who become Sat Hirda are called Gurmukhs.

Gurmukh is a very high spiritual state of the Hirda. It is a Sat Hirda, it is a Sant Hirda. A Puran Braham Gyani is a Gurmukh. Please be careful when we are using this divine Shabad for anybody because this divine

Shabad Gurmukh is used very loosely amongst the Sangat. Therefore, the Mahima of Naam is a Gurmukh, who is nothing but a Puran Sant Puran Braham Gyani, a Puran Khalsa.

The Shabad Amrit comprises of the two Shabads 'A' and 'Mrit.' The Shabad Mrit means:-

- the one that is dead,
- that which is perishable,
- that which has a limited life and will diminish when the life is over,
- that which is under the control of the cycle of time and space,
- that which takes birth in time and space and vanishes or dies in time and space when its life is over,
- the one who dies will also take birth, will keep reincarnating to take birth and to die again and again.

The Shabad 'A' means no. So A-Mrit means the One who:-

- doesn't die,
- is beyond time and space,
- is beyond the cycle of birth and death, and
- is never born and never dies.

Therefore, the Shabad Amrit is not just a Shabad, it is:-

- The identity of Dhan-Dhan Paar Braham Parmesar Ji.
- Naam of Dhan-Dhan Nirankaar and nothing less.
- Naam of the Nirgun Saroop Dhan-Dhan Paar Braham Parmesar.
- Naam of Param Jyot Puran Parkash.
- The divine music Anhad Shabad of Dhan-Dhan Sat Purakh.

Therefore, only God Himself is the Amrit and nothing less than that is Amrit . Everything else is Mrit. This Amrit resides within us. This means that our human life is existent only due to this Amrit. The life in us is due to this Jyot. The moment this Jyot is pulled by the Almighty, our body becomes dead. The breath and blood flow in our body is due to this Jyot only. And after the Jyot leaves, the body becomes just a piece of dirt, it becomes lifeless, becomes a hazard for the others, so it has to be cremated.

The Jyot in the real sense is the life or the Eternal Truth. This Jyot inside is us is ignited with the GurParsaad of Naam. This Naam Rattan Amrit is a GurParsaad and when blessed with this GurParsaad our Hirda goes into divine peace. We go into deep meditation, which is called Samadhi and Sunn Samadhi and this GurParsaad eventually transforms us completely and makes us a Sat Hirda and makes us a Gurmukh. Therefore, focusing on the GurParsaad of Naam is the key to success.

There are many people who are not blessed with this GurParsaad, but that doesn't mean that they should not focus on Naam and do Naam Simran. They should also focus on Naam Simran and keep on praying for

the GurParsaad. They will, eventually depending on their Karni, also be blessed with the GurParsaad. But, the ones who are blessed with the GurParsaad should dedicate themselves to their Guru with Tunn, Munn and Dhann with trust, faith, devotion and love and stay focused on their Bandgi and eventually be blessed with Sat Hirda and become a Gurmukh.

The blessing of the GurParsaad takes us to Karam Khand and our real Bandgi starts from there. Our Bandgi account is be opened in the Dargah and whenever we go into Naam Simran our Simran is counted in the Dargah and we collect Naam Dhann. This Naam Dhann is the real divine treasure that paves our way to complete realization and transformation of our Hirda into a Sat Hirda.

A Sat Hirda sees the omnipresent God everywhere. For seeing God in every creation, the third eye which is also called the divine eye is necessary. It is also called Gyan Netter. When all of the Sat Sarovars are illuminated with the Amrit and all of the Bajjar Kapaats open, then through the tenth door – Dassam Duvar there is a permanent connection formed with the Mansarovar, the Gur Sagar, the Amrit Sagar. The Hirda brightens with the Param Jyot Puran Parkash and the soul is enlightened with the Atam Ras – Puran Braham Gyan – Puran Tat Gyan.

The Tat Gyan or Puran Braham Gyan doesn't come to us by reading GurBani or by reading any amount of writings. The Gyan comes from within our own soul, from various Sat Sarovars from within our own Suksham Dehi. This is all due to the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. It is believed and it is a divine truth that the Bandgi process cannot be completed without doing Seva of Parupkaar. And then after completion of Bandgi, winning over Maya, doing Seva of Maha Parupkaar, which is serving and delivering the Truth to the masses and help them do their Bandgi and achieve union with God.

*Bolhu jas jihbaa din raat.
Prabh apnai junn keenee daat.
Karahi bhagat aatam kai chaa-ay.
Prabh apnay si-o raheh samaa-ay.
Jo ho-aa hovat so jaanai.
Prabh apnay ka hukam pachhaanai.
Tis kee mahimaa ka-un bakhaana-o.
Tis ka gun kahi ayk na jaan-o.
Aath pahar prabh baseh hajoaray.
Kaho nanak say-ee junn pooray.7.*

Dhan-Dhan SatGur Sachey Patshah Ji is very kindly giving us the divine wisdom about the Mahima of a Sat Hirda which SatGuru Ji has also decorated with the noun of Junn Pooray. This also means a Puran Purakh. Junn Pooray or Puran Purakh is the one:-

- who with the GurKirpa and the GurParsaad is enlightened with Param Jyot Puran Parkash in the Hirda,
- whose Rom-Rom goes into Naam,
- whose entire body gets filled with Amrit then overflows out of the body to the surroundings,
- who has defeated Maya and won over their own mind,
- whose mind is eliminated and have their five senses and five Karam Indrees under the direct Hukam of Akal Purakh,
- who has reached the Puran Braham Gyan, Puran Tat Gyan stage and is blessed with Atam Ras Amrit - the highest Amrit,
- who is blessed with Param Padvi and has become Jivan Mukht,
- whose Hirda is full with all of the divine powers of divine qualities, and
- who has become one with God and merged in Him.

Such souls are always absorbed in the Mahima of Akal Purakh with the GurParsaad. Their trust in God is infinite, their faith in the Almighty is infinite, their devotion is infinite, their love is infinite and keeps on enhancing with every second that passes. They just remain absorbed in God on a continuous basis. The Puran Braham Gyan stage is the highest stage of the Bandgi process and the ones who are blessed with the Puran Braham Gyan live their lives in Puran Hukam. Their words always come true, provided our trust, faith, devotion and love for them is intact. Their divine wisdom is phenomenal and is unmatched. They have access to all kinds of divine wisdom and can tap into the Mansarovar whenever needed and bring out the required wisdom to the Sat Sangat.

The Mahima of such souls is beyond description, they cannot be judged. Many people make the mistake of judging a Puran Sant and by doing so they create trouble for themselves. Many people become slanderers when they try to judge a Puran Sant and by doing so they invite a lot of trouble. Slandering of a Puran Sant is a heinous Dargahi crime of the highest order and results with all of the punishments described in Astpadi 13. Therefore, please always and forever keep in mind not to judge a Puran Sant and to never ever slander such a soul. In fact, slandering anybody or any part of the creation is bad. By slandering we wash the sins of the one who is being slandered. We basically clean the dirt of the one who is being slandered with our tongue.

The only thing we need to know and feel is the peace in our mind when we go into the Sat Sangat of such a soul. If our mind goes into peace under the Chattar of such a soul then it means that we can benefit from His Sat Sangat. It is the divine truth that anybody who goes under the Chattar of a Puran Purakh with trust, faith, devotion and love is sure to go into peace. The ones who surrender completely to such a soul with Tunn, Munn and Dhann go into Karam Khand and Naam goes into their Surat instantly.

Some people go into Samadhi and Sunn Samadhi right there and then.

The Hirda of a Puran Purakh is filled with all of the divine qualities and there remains no difference between Him and God. A Puran Purakh is a living God on Earth. We need to keep this divine wisdom in our mind forever, that only a Puran Braham Gyani can know another Puran Braham Gyani. In fact, they don't even need to talk to each other for knowing each other. It is beyond the comprehension of a common person to judge a Puran Braham Gyani. Therefore, even the slightest thought of making a judgment is a criminal act and we should all stay away from doing so.

It is a divine truth that there is an infinite Chattar – aura, around the head of a Puran Purakh. There is so much Parkash – Light, even more than the brightness of seven suns, both in and around the head and Hirda of a Puran Purakh. And the brightness of 1000 suns Parkash at the Charans of such a soul. That is why so much divine importance is given to the Charans of a Puran Purakh. That is why the Mahima of such a soul is beyond description, it is infinite, so how can it be described?

*Man mayray tin kee ot layhi.
Man tunn apnaa tin junn deh.
Jin junn apnaa parabho pachhaataa.
So junn sarabh thok ka daataa.
Tis kee sharan sarabh sukh paavahi.
Tis kai daras sabh paap mitaaveh.
Avar si-aanap saglee chhaad.
Tis junn kee too sayvaa laag.
Aavan jaan na hovee tayraa.
Nanak tis junn kay poojahu sad pairaa.8.17.*

Dhan-Dhan SatGur Sachey Patshah Ji Arjun Dev Ji is giving us this priceless jewel of divine wisdom about what we need to do in order to be blessed with the GurParsaad of Naam, Naam Simran, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar.

SatGuru Ji is very kindly telling us that the Seva of such souls who are called Puran Purakh, Puran Sant, Puran Braham Gyani or Puran Khalsa will help us in achieving this GurParsaad. He has made it very clear that we should completely surrender to such a soul whom we have learned about in this Astpadi, the one who is called a Puran Purakh. This is the same as a Puran Sant Puran Braham Gyani, a Puran Khalsa.

Please always and forever keep in mind that this surrender should be with trust, faith, devotion and love. Otherwise it is no surrender at all. By surrendering completely our Bandgi process goes into the fast track and we are blessed with Karam - the GurParsaad, and our Bandgi goes directly into Karam Khand. Then we go into Samadhi very soon afterwards. Our Bandgi account is opened instantantly in the Dargah.

Astpadi 17: The Eternal Truth - Dhan-Dhan Paar Braham Pita Parmesar / 365

When we go into complete surrender then just listen to the words of the Puran Purakh to whom we have surrendered with Tunn, Munn and Dhann and just follow His words as being Sat Bachans. Once we do that we start feeling the difference right away and our spiritual progress is very rewarding and unimaginable.

Leaving aside our own mind or more appropriately killing our own mind, means leaving aside our own wisdom and the worldly wisdom and following the Sat Bachans of such a Puran Purakh. This does wonders for our spiritual progress. Leaving aside or killing our own wisdom and worldly wisdom and following the Sat Bachans of a Puran Purakh is the key to success.

A lot of people start looking at the logic behind what they hear from such a Puran Purakh and they start to make a judgment about what He says. Such people don't gain anything by sitting in the Sat Sangat and come back blank and make no progress. Please keep in mind that there is no logic behind spirituality. There is no logic behind the presence of the Infinite Divine Power. There is no logic behind what GurBani says. The logic is a limitation of the human brain and Divinity is beyond logic. Where logic ends Divinity takes over, so never ever look for any logic. Just follow the words of a Puran Purakh and see what happens and see how your spiritual progress is effected.

Just having the Darshan of such a soul is so rewarding that it cannot be described. Provided we go with a complete surrender of Tunn, Munn and Dhann and with trust, faith, devotion and love, then just with the Darshans all of our sins are washed away. Once we do so and go under the Chattar of such a soul, then Maya doesn't come near us. In fact, Maya doesn't dare come near us and that is how we go into peace and Samadhi instantly. The Darshans of such a soul are so rewarding they are beyond the comprehension of an ordinary person. But, here are a few of the rewards of having the Darshan of such a soul:-

- achieving the GurParsaad instantly,
- washing all of the sins instantly,
- going in to Naam Simran instantly,
- going in to Samadhi instantly,
- no effect of Maya,
- being blessed with the GurParsaad of Naam Ki Kamai, Puran Bandgi and Seva,
- being blessed with the Suhaag – acceptance by God, and becoming a Suhaagan and so on.

The Mahima of the Darshans of such souls is beyond description. These rewards are proportional to our degree of surrender and level of trust, faith, devotion and love for such a Puran Purakh. We are given access

to all of the eternal treasures and it is up to us how many of these eternal treasures we can collect.

For Puran Bandgi, Puran Sacha Vishvaas - true faith, Puran Sacha Shardha - true devotion and Puran Sachee Preet - true love, are mandatory. It is not possible to measure these divine attributes, but as these are enhanced in our Bandgi process, then we do cross that fine line and go to the other side, which is Dargah and take a dip in the Mansarovar.

In an ordinary life we follow our own wisdom and the worldly wisdom, but for Puran Samarpan - for complete surrender, we have to leave these aside and give up everything at the Charans of a Puran Purakh and then see what happens to us. The end result of this surrender is that we become like the one to whom we surrendered. We become Jivan Mukti and are released from the cycle of birth and death. That is the objective of this human life and that is why this human life has been given to us.

Such a Puran Purakh has been called, "*sarabh thok ka daata.*" This is the living God on Earth who has Infinite Divine Powers, who owns all of the eternal treasures and who becomes capable of giving us Jivan Mukti. The only thing is that we have to go into is complete surrender at His Charans. So please look at yourself and make a judgment as to where you stand as of now and work towards making this life meet its objective of achieving Jivan Mukti by achieving the GurParsaad.

ASTPADI 18: MAHIMA OF A SATGUR

Salok.

*Sat purakh jin jaani-aa satgur tis ka naa-o.
Tis kai sang sikh udhrai nanak har gun gaa-o.1.*

Dhan-Dhan SatGur Sachey Patshah Guru Arjun Dev Maharaj Ji has been so kind by giving these priceless jewels of Puran Braham Gyan. By understanding them with the GurKirpa and the GurParsaad we achieve the objective of this human life - Jivan Mukti.

A Jivan Mukti is a Puran Sant Puran Braham Gyani, a SatGur, a Puran Khalsa. All of these are different divine names given to the same soul. There is no difference between them as they are all spiritually the same. In this Astpadi, Dhan-Dhan SatGur Pancham Patshah Ji has very kindly given us the divine wisdom and divine truth about who a SatGur or SatGuru is.

Many people around the globe are living in the biggest illusion that there is no SatGuru after Dassam Patshah Sri Guru Gobind Singh Ji Maharaj. The preachers have made the present Sangat believe that Dhan-Dhan SatGuru Dassam Patshah Ji only pronounced Sri Guru Granth Sahib Ji as the SatGuru after Him and told the Sangat to only to follow Sri Guru Granth Sahib Ji as the Guru. Whereas, the truth is that He Himself also created five Puran Braham Gyans – five Puran Khalsas, and called each one of them a Satgur Poora, “*Khalsa mera satguru poora.*”

There has never been any doubt whatsoever about the divine truth that GurBani is the Guru. There has never been any doubt about the divine truth that GurBani is Sat. There has never been any doubt about the divine truth that GurBani is the Gyan Saroop of Dhan-Dhan Paar Braham Pita Parmesar Ji. There has never been any doubt about the divine truth that GurBani has come from Akal Purakh, through Sants, Bhagats and SatGuru Sahibans and that Gurbani is Sat. Therefore, there has never been any doubt about this divine truth that Gurbani contained in Dhan-Dhan Sri Guru Granth Sahib Ji is the SatGuru.

However, the SatGuru is not the physical body nor the physical matter. SatGuru means that Sat is the Guru. Sat is both Puran Braham Gyan – divine wisdom, and Param Jyot – Supreme Light. These are the two parts of the divinity. Gyan – wisdom, and Jyot – Light, both appear in a Puran Sant Puran Braham Gyani as He is merged with Sat – Eternal Truth – God. The Gyan and the Jyot both appeared in the Guru Sahibs.

When we refer to Sri Guru Granth Sahib Ji then we mean Gurbani.

Gurbani is Sat and the Sat is the Guru. In a Puran Sant Puran Braham Gyani, the Param Jyot Puran Parkash and the Puran Braham Gyan are Sat and this Sat is the Guru and not the physical body. But, at the same time a body is needed for a Param Jyot and Puran Braham Gyan to appear, that is why Gurbani calls such a soul a Pargateyo Jyot – manifested light, as well.

The body of a Puran Sant Puran Braham Gyani is filled with Amrit and the Amrit flows out continuously from their body. Akal Purakh communicates to the masses through a Puran Sant Puran Braham Gyani, that is why He has been called a living God on Earth by Dhan-Dhan Pancham Patshah Ji.

Sat is the Puran Braham Gyan and Sat is the Param Jyot Puran Parkash. By saying that we mean that the Gyan is Sat and this Sat is the Guru. It is basically Gyan that is the Guru, whether it is from a live Braham Gyani or Gurbani. Even Gurbani calls Gurbani as Nirankaar - Formless God, *“Waho waho bani nirankar ha.”* Meaning that Gurbani is Sat and so it is Nirankaar. That is why Gurbani is Nirankaar or Gurbani is the Gyan Saroop of Nirankaar.

A more precise way to express this divine wisdom would be to call Gurbani the Sat Gyan Guru, but regardless of how we say it, the Guru is always and only Sat. At the same time, as explained in Gurbani time and again, the presence of Gurbani being contained in Sri Guru Granth Sahib Ji doesn't reduce the importance of a Puran Sant or a Puran Braham Gyani or a Puran Khalsa, which is the source of the Amrit, or Amrit Ka Daata and Daata of the GurParsaad.

The entire Gurbani is the Mahima of Naam, Akal Purakh Ji, Sants, Bhagats, SatGurus, Braham Gyanis and Sadhs. Puran Braham Gyan and Puran Jyot Parkash in the Hirda is achieved only and we stress only after complete realization of Akal Purakh Ji. Puran Braham Gyan and Puran Jyot Parkash in the Hirda is achieved only after becoming one with Akal Purakh. Puran Braham Gyan and Puran Jyot Parkash in the Hirda is achieved only with complete merger with Paar Braham Pita Parmesar – the Infinite Divine Power. This merger only happens when Gurbani is practiced in our daily life and not just by reading it or indulging in any other kinds of outside rituals.

Dhan-Dhan Sri Guru Granth Sahib Ji has always been the Gyan Saroop of Dhan-Dhan Akal Purakh Ji, the Gyan Guru, the Gur Shabad, the Shabad Guru. This means that Dhan-Dhan Sri Guru Granth Sahib Ji is the Puran Braham Gyan and we have all been very kindly blessed with this Gyan Saroop of Dhan-Dhan Paar Braham Pita Parmesar Ji since its inception that was again very kindly blessed by Dhan-Dhan Pancham Patshah Ji.

However, we undermine Sri Guru Granth Sahib Ji, the GurBani, when we refuse to abide by it. GurBani is the Puran Braham Gyan, divine

wisdom, which tells us the Mahima of Naam. GurBani is the Puran Braham Gyan that tells us the Mahima of Akal Purakh or at least gives us the glimpse of Akal Purakh's Mahima. GurBani is the Puran Braham Gyan that tells us the Mahima of Puran Sant, Puran Bhagat, Puran Braham Gyani, Puran Khalsa, SatGur, Gurmukh, Junn, GurSikh, Puran Purakh and such entities who are blessed with the Param Padvi and become one with Almighty. The ones who merge into Akal Purakh and become Jivan Mukh. GurBani tells us repeatedly:-

- to follow a Puran Sant,
- to follow a Puran Braham Gyani,
- to follow a Puran Khalsa,
- to follow a SatGur,
- to completely surrender at the Charans a Puran Sant,
- to dedicate ourselves at the Charans of a Puran Braham Gyani with Tunn, Munn and Dhann, and
- that the key to the success is a complete surrender at the Charans of a SatGur - a Puran Khalsa.

Therefore, it is absolutely clearly explained in GurBani that our spiritual success is dependent upon our dedication to a Puran Sant Puran Braham Gyani, a Puran Khalsa, a SatGur. Our spiritual progress will depend upon how much we surrender at the Charans of a Sat Roop Puran Sant, a SatGur, a Puran Braham Gyani, a Puran Khalsa.

The source of the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi is a Puran Sant Puran Braham Gyani, a SatGur, a Puran Khalsa and without such an entity we cannot succeed in our Bandgi. Ultimately, we will have to go to the Charans of such a soul and completely surrender our self for getting blessed with the GurParsaad for achieving Jivan Mukti. Therefore, it is a false belief that we bow only to Sri Guru Granth Sahib Ji and no one else. The biggest illusion that has plagued most of the Sangat is that there is no need to follow a Puran Sant Puran Braham Gyani, a SatGur, a Puran Khalsa.

It is only a illusion that there has not been any SatGur after Dassam Patshah Ji. Yes, it is a divine truth that all of the Gurus were Guru Avatars and their spiritual levels are unmatched and nobody can claim or can be at their spiritual levels and nobody may ever be able to do the things that were done by Dhan-Dhan Guru Sahibs. But, that doesn't tell us that there cannot be any more Puran Sants, Puran Braham Gyanis, Puran Khalsas, SatGurus during the time after SatGuru Sahibs.

SatGur Dassam Patshah Ji has called a Puran Khalsa a SatGur and so much so that He has very kindly said that Khalsa is His Roop. He, with His utmost kindness, created five Puran Khalsas – Puran Braham Gyanis who were called the Panj Pyare. They were Panj Puran Khalsas, Puran Braham

Gyanis and there have been so many Puran Braham Gyani following these Panj Puran Khalsas and continuing their line that even in today's world there are Puran Braham Gyani. Dhan-Dhan SatGur Pancham Patshah Ji has very kindly called a Puran Braham Gyani Nirankara, Parmesar, Puran Purakh Vidhataa, Sarabh Shristi Ka Karta, Sadhu. There is no difference between God and the Sadhu.

Dhan-Dhan SatGur Nanak Ji Maharaj has given so much divine importance to a GurSikh, a Gurmukh, a Junn, a Bhagat, a Sant and so on. Dhan-Dhan SatGuru Sahibs have repeatedly urged us to go to the Charans of such souls as Puran Sant, Puran Braham Gyani, SatGur. Dhan-Dhan Sant Kabir Ji has said that there is no difference between a Sant and God Himself. Astpadi six, seven and eight explain the Mahima of a Sadh, Mahima of a Braham Gyani and the Mahima of an Apras - the one who makes us like Him if we dedicate everything to Him. That is what was done by the five Puran Khalsas that were created and blessed by Dassam Pita Ji. They gave everything to the SatGur. They gave their heads to their SatGur. They completely surrendered themselves to their SatGuru and were blessed with the GurParsaad instantaneously and their souls were elevated to the levels of a Puran Braham Gyani, they became Puran Khalsas.

Fortunately, five came forward at that time to surrender themselves to the SatGur Sachey Patshah Ji. However, it was unfortunate for the remaining thousands, as they missed the divine opportunity to become Puran Khalsas too at that time. Had more come immediately forward and surrendered completely to the SatGur at the time when the Guru was asking for a head, they would also have become Puran Khalsas. And look at the kindness of the SatGur, He offered a divine opportunity to thousands of them who were in the Sat Sangat at that time, but only five were fortunate to become Puran Khalsas. Therefore, in light of the Puran Braham Gyan of Sri Guru Granth Sahib Ji it is just an illusion not to follow such souls which are called by GurBani a Puran Sant, Puran Braham Gyani, SatGur, Puran Khalsa and so on.

By not following such souls people undermine the Guruship of Sri Guru Granth Sahib Ji and are not respecting Sri Guru Granth Sahib Ji as a Guru. So in the real divine sense we only accept Sri Guru Granth Sahib Ji as our Guru if we follow what the Guru is telling us to do and not the untrue and distorted prevailing practices in the society which have been wrongfully preached by those who are not even authorized to preach.

Please note this very important divine truth, that just by doing Matha Tekna to Sri Guru Granth Sahib Ji you are not automatically accepted as a true disciple and you are not authorized to call it your Guru. In the real divine sense, Sri Guru Granth Sahib Ji will only become your Guru when and if you follow GurBani in your daily life by living according to the

GurMat within it. Nothing less than that will make you a true disciple of the Guru. Doing GurBani in your daily life will make you a true disciple and not just by doing Matha Tekna or reading or listening to GurBani. Becoming GurBani by doing GurBani is the key to success and this is the only way to respect Sri Guru Granth Sahib as the Guru.

According to GurBani, only the ones who reach the Puran Awastha in the Puran Bandgi stage and are blessed by Dhan-Dhan Paar Braham Pita Parmesar Ji to preach to the Sangat are authorized to preach and not anybody else. The ones who become preachers without reaching the Puran Awastha are Dargahi criminals and don't do any good to anybody. They only put the innocent Sangat in these kinds of illusions by their false preaching practices.

In this divine Salok, SatGur Pancham Patshah Ji is very kindly giving us the divine wisdom – Puran Braham Gyan, about the one called SatGur. What He is and what we need to do to reach Jivan Mukti in this human life. Sat Purakh is the divine noun given to Dhan-Dhan Paar Braham Pita Parmesar Ji and the one who merges in the Sat Purakh becomes a SatGur. The one who reaches the Param Padvi is a SatGur. The one who reaches the Puran Braham Gyan stage is the SatGur. The one who reaches the Puran Tat Gyan stage becomes a SatGur. The one who is blessed with the Atam Ras becomes a SatGur. The one who becomes a Sat Hirda with Puran Param Jyot Parkash becomes a SatGur. The one who becomes a Puran Sant Hirda is a SatGur.

Please always and forever keep this thing in mind and have a clear understanding of this divine truth, that only Sat is the Guru. The Dehi is not the Guru. This means that the physical body is not the Guru, the physical body is Maya and is perishable. So the physical body is not and cannot be the Guru, the Param Jyot Puran Parkash is the Guru. So whenever we bow and follow these souls we don't follow their physical body, but we follow their Sat Roop and that is Puran Braham Gyan, Atam Ras, Puran Tat Gyan, Puran Parkash Param Jyot.

God needs a Hirda to appear in as He is Ajuni - outside of reincarnation. The closest the Creator comes into the creation is by appearing in the Hirda that has become Sat. That is why God appears in the Hirda within the physical body of a Puran Sant Puran Braham Gyani, a SatGur, a Puran Khalsa. Please remove the incorrect phrase Dehdhari Guru from your mind and the incorrect preaching that is associated with it to prevent people from seeking out a Sant. Deh is never the Guru, but the Sat in the Hirda is the Guru.

SatGur Pancham Patshah Ji is very kindly giving us the divine wisdom to follow these souls. The Sangat of such souls is called Sat Sangat. In their Sat Sangat we become a Sat Roop. Our Hirda becomes a Sat Hirda. Our

Hirda becomes a Sant Hirda. Following these souls means complete surrender with Tunn, Munn and Dhann at their Charans with complete trust, faith, devotion and love. By doing so, we pave a path for our self to Jivan Mukti. The ones who do so achieve Jivan Mukti. Therefore, please open up the closed minds and use your common sense to follow the Shabad Guru and not just what is being preached by those who are not even authorized by God. Just do what GurBani is telling you to do and realize the unimaginable benefits. Just do it and see what happens inside you. We promise you that when you do GurBani in your daily life you will for sure become whatever GurBani says. To be more explicit you will become the Mahima of Akal Purakh.

Astpadi.

*Sat gur sikh kee karai partipaal.
 Sayvak ka-o gur sada da-i-aal.
 Sikh kee gur dur mat mal hirai.
 Gur bachnee har naam uchrai.
 SatGur sikh kay bandhan kaatai.
 Gur ka sikh bikaar tay haatai.
 SatGur sikh ka-o naam dhann day-ay.
 Gur ka sikh vadbhaagee hay.
 SatGur sikh ka halat palat savaarai.
 Nanak SatGur sikh ka-o jee-a naal samaarai.1.*

Dhan-Dhan Pancham Patshah Ji is very kindly telling us these divine words which give us a glimpse of the Mahima of a SatGur. However, the Mahima of a SatGur is beyond description, it is infinite and can only be experienced with the GurParsaad. The key to our spiritual success is with our SatGur. SatGur is the Amrit Dhari and by being so is Amrit Ka Daata. The people who take Khande Batta Ki Pahul call themselves Amrit Dhari, but that is another illusion that plagues them as soon as they take it. They need to understand that this is their first step entering in the spiritual world, but they become so intoxicated with ego that they think they have become Amrit Dhari. This is a totally false and untrue belief.

We totally ignore this divine truth that the one who gave Amrit to the Panj Pyare was a Puran Sant SatGur Himself and the ones who came forward with their heads at the Charans of their SatGur were blessed with the GurParsaad. So please and we repeatedly request at all of your Charans, please keep in mind that the Creator of these Panj Pyare was Himself an Amrit Ka Daata, a Puran Braham Gyani, a Puran Sant SatGur. So there were eligible candidates and there was a giver of the Amrit. There were divinely blessed recipients and there was a divine giver of the Amrit and that is how they became Panj Pyare – Panj Puran Khalsas – Panj Puran Braham Gyanis and that there is no other short cut to create Panj Pyare.

Only the ones who are Puran Khalsas, Puran Braham Gyanis are Amrit Ka Daata and can give Amrit to the Sat Sangat and nothing less than that. Everything else is just a false and untrue practice that is why the people who take Khande Batta Ki Pahul from modern day Panj Pyare don't make much, if any spiritual progress.

This Khande Batta Ki Pahul process unfortunately has been reduced just to a ritual only which has no divine value without the existence of Puran Khalsas, Puran Braham Gyanis, Amrit Ka Daata, who are blessed with this divine authority to give Amrit to the Sangat. For those who have been lost in a stream of outer rituals please come back with an open mind and look at these divine words of Dhan-Dhan Pancham Patshah Ji. The divine laws never change they remain the same through all Ages. It is the same divine law that was followed by all the SatGurus including Dassam Patshah Ji.

SatGuru Ji is telling us that only a SatGur can give the treasure of Naam to the Sikh, only a SatGur can give Amrit to the Sikh, only a SatGur can give the GurParsaad to the Sikh. And who is a Sikh? A Sikh is a learner, a Sikh is a disciple of the Guru, a Sikh is the one who has been blessed with the divine wisdom of surrendering completely at the Charans of the SatGur, a Sikh is the one who is ready to receive the GurParsaad from the SatGur. This GurParsaad is an infinite blessings, this GurParsaad does wonders to the Sikh, this GurParsaad cleans up the Sikh from inside out and transform Him from an ordinary person to a Sant Hirda.

This GurParsaad transform a normal person to a Sat Hirda. This GurParsaad washes all of the dirt from our mind and makes us of stable mind. This GurParsaad actually kills our mind and replaces it with the Param Jyot Puran Parkash. This GurParsaad takes us into Naam Simran. This GurParsaad takes us into Samadhi and Sunn Samadhi. This GurParsaad takes our DurMat away and fills our Hirda with the GurMat – divine wisdom. This GurParsaad relieves us from the shackles of Maya and brings us victory over Maya. This GurParsaad washes all of our sins and removes all of our bad attributes and fills us up with all of the divine qualities. This GurParsaad takes us to the heights of the spiritual world. This GurParsaad is the result of the utmost kindness on the part of the SatGur. His kindness is infinite and the ones who surrender completely at the Sat Charans of a SatGur are blessed with this GurParsaad.

Complete surrender at the Sat Charans of the SatGur makes us a true disciple of the SatGur – a Gur Ka Sikh. Once we become a Gur Ka Sikh then SatGur takes complete care of us in this world and beyond the world and that is in the Dargah of Akal Purakh Ji. Once we completely surrender at the Sat Charans of a SatGur with Tunn, Munn and Dhann and with trust and faith in Him and with devotion and love then it becomes our SatGur's

divine responsibility to take care of us. And He does so with a million times more love towards us. So much so, that He absorbs all of our poison in Him and gives us the GurParsaad and takes us to the heights of the spiritual world.

SatGuru's devotion, trust and faith in us is millions of times more than what we offer Him. For every step we take towards the SatGur, He takes millions of steps towards us. The degree to which we surrender at His Charans determines the level of benefit we receive from Him, but for sure our gains will be millions of times more than our dedication towards Him.

Therefore, the key to our spiritual success is in the hands of our SatGur and our devotion and dedication at His Sat Charans. We can tell you for sure that we can realize our spiritual dreams by completely surrendering at the Sat Charans of a SatGur and this is a mandatory divine law as repeatedly presented in GurBani by all of the SatGur Sahibs. If we call GurBani our Guru then it becomes our moral responsibility to follow these words of the Guru and benefit from doing so.

*Gur kai garihi sayvak jo rahai.
Gur kee aagi-aa man meh sahai.
Aapas ka-o kar kachh na janaavai.
Har har naam ridai sad dhi-aavai.
Man baychai SatGur kai paas.
Tis sayvak kay kaaraj raas.
Sayvaa karat ho-ay nihkaamee.
Tis ka-o hot paraapat su-aamee.s
apnee kirpa jis aap karay-i.
Nanak so sayvak gur kee mat lay-ay.2.*

Dhan-Dhan SatGur Pancham Patshah Ji is very kindly continuing to give us the divine wisdom about the Mahima of a SatGur. Giving us this piece of divine wisdom is also pure Mahima of the SatGur. Disseminating the divine wisdom to the Sat Sangat for their spiritual uplift is a very important part of the Mahima of a SatGur. In even simpler words, it is the job of a SatGur to give the divine wisdom to His Sat Sangat.

When we are blessed with the GurParsaad it becomes our divine responsibility to focus on the GurParsaad of Naam and dedicate our self to Naam Simran. Sitting in long Naam Simran session takes us into Samadhi and Sunn Samadhi in a short period of time. The real Bandgi starts when Naam goes into our Surat and this is when our Bandgi account is opened in the Dargah.

For the beginners, the first two hours are counted on Earth, but after that their Simran goes into Dargah. However, later on when Naam has penetrated our Surat, then our Simran goes quickly into Dargah every time we sit for Naam Simran. Going into Dargah means that when we focus on

Naam we go into Samadhi. Therefore, please focus on long sessions of Naam Simran of at least 2.5 hours. Longer sessions of Naam Simran will do wonders for you.

When we dedicate our self to Naam Simran then Naam travels to our Surat and then to our Hirda. In fact, Naam enlightens all of the Sat Sarovars and then it goes into the Dassam Duvar and opens up all of the Bajjar Kapaats including the Dassam Duvar.

The cleansing of our Hirda is the key to success and when Naam goes into Hirda, the Hirda is cleansed and becomes eligible to fill with Amrit. When the entire Suksham Dehi is cleansed then it becomes Kanchan Dehi as pure as 24 carat gold. When the entire body gets filled with Amrit that is what is called Amrit Bhinnie Dehuri.

The transformation of our Hirda into a Sat Hirda is the key to Jivan Mukti. This happens to those who sell their mind to their SatGur. This means that the ones who leave aside their own wisdom by deleting it from their brain and mind and take the word of the SatGur as their only wisdom and then follow it are blessed with the Naam in their Hirda. In this way their Hirda is transformed into a Sat Hirda.

It is a divine law that wherever Naam goes that place will get transformed. So when Naam travels to various parts of the body and in particular the Sat Sarovars, then these divine parts of the soul or Suksham Dehi are enlightened and get transformed. Similarly, when Naam travels to the Hirda then the Hirda is transformed and becomes a Sat Hirda and Sat Hirda is a Sant Hirda filled with Amrit and all of the divine treasures and divine qualities.

The ones who surrender completely to the SatGur are taken care of by the SatGur. Everything for them starts to fall in place. Their environment becomes so effected with the Amrit that nothing goes against them. Everything around them gets transformed as well and all of their needs and requirements are met without even asking for it.

The ones who dedicate themselves to Nishkaam Seva – service without any demands, unconditional love for the SatGur, are transformed into a Sat Hirda. The real divine service – Seva is the one which is done without expecting anything in return. The Seva done with demands is not counted as Seva. Seva is only counted as Seva at the Charans of a SatGur if the Seva is without any demands. The ones who do Nishkaam Seva are very fortunate as their Hirda is transformed to a Sat Hirda. They eventually merge in Akal Purakh. They become one with the Almighty and achieve their objective of becoming a Jivan Mukti. Those who give up everything to their SatGur and follow His words and lose their own identity in the Seva of their SatGur become Dhan-Dhan as their Hirda is transformed completely to a Sat Hirda.

Achieving Gur Ki Mat means following the divine wisdom of the SatGur is the key to success. The ones who dedicate themselves to the Seva of their SatGur are blessed with this GurParsaad of divine wisdom. The Gur Ki Mat is the GurMat – GurBani, SatGuru’s word, Sat Bachans of the SatGuru. It is a GurParsaad and is achieved by those who surrender themselves at the Sat Charans of the SatGuru. So please keep in mind that the GurParsaad is the key to success.

This GurParsaad is achieved by selling our mind at the Sat Charans of the SatGuru and following the Sat Bachans of the SatGuru. This GurParsaad is achieved by doing Nishkaam Seva – Seva without any demands, without any wishes. Above all, this GurParsaad is achieved by completely surrendering at the Sat Charans of the SatGur with Tunn, Munn and Dhann. By doing so, Naam goes into the Hirda transforming it into a Sat Hirda. Rom-Rom becomes filled with Amrit. The entire body is transformed into a Kanchan Dehi and fills with Amrit. All of the Bajjar Kapaats are opened, including Dassam Dwaar and all of the Sat Sarovars become illuminated with Naam which takes us to the heights of the spiritual world.

*Bees bisvay gur ka man maanai.
So sayvak parmaysur kee Gat jaanai.
So satgur jis ridai har naa-o.
Anik baar gur ka-o bal jaa-o.
Sarabh nidhaan jee-a ka daataa.
Aath pahar paar braham rang raataa.
Barahm meh junn junn meh paar braham.
Aykeh aap nahee kachh bharam.
Sahas si-aanap la-i-aa na jaa-ee-ai.
Nanak aisaa gur badbhaagee paa-ee-ai.3.*

Dhan-Dhan SatGur Sachey Patshah Ji Arjun Dev Ji is very kindly giving this priceless jewel of the Puran Braham Gyan to us, that the one who is blessed with the GurParsaad of Naam in the Hirda and the one whose Hirda is transformed into a Sat Hirda becomes a SatGur, “*So satgur jis ridai har naa-o.*”

SatGuru Ji has made it absolutely clear in this divine Shabad that those who are blessed with Naam in their Hirda reach such a level of spirituality that they are blessed with this title of SatGur. This means that Sat Hirda is a SatGur. After listening to this divine Shabad and carving this priceless jewel in our Hirda there remains no doubt about who is a SatGuru - IT IS THE ONE WHOSE HIRDA IS FILLED WITH NAAM.

This divine Shabad should remove this illusion from the minds of the Sangat that there is no SatGur after Dassam Patshah Ji. The difference is that the Guru Sahibs were Guru Avatars and only calling them Guru is

undermining them. As they were Avatars of Akal Purakh they were themselves Nirankaar on this Earth and we all are very fortunate to be a part of their following. But, this does not mean that there is no SatGur after them, the SatGurus have been there forever. But, not the Guru Avatars and this Shabad has not been invented by anybody else, but one of these Guru Avatars – Dhan-Dhan Pancham Patshah Ji Himself. So how come this piece of divine wisdom, a rare and priceless jewel, is not accepted by the Sangat? The reason is the wrong preaching practices by those who themselves don't know about this divine piece of wisdom. These people need to look at these divine words more closely and pray for understanding their real divine meaning and restrain themselves from wrongful preaching practices.

The Divine Meaning Of Avatar

It is true that God never dies and is never born that is why He is called Ajuni, but He does send His Avatars as needed on this Earth. It is a divine truth and is believed that there have been several Avatars. The Avatar is not a reincarnation of God, an Avatar is a representative of God. It is very hard to understand this divine truth, this has got to do with a very high level of Tat Gyan. This wisdom comes from within us. There is no way you can measure and decide who was an Avatar or who was less than that. Avatar may or may not be born from mother's womb. An Avatar can appear at any time in space. It is not possible to challenge God on this aspect of the divinity. An Avatar can appear at any time anywhere and in anybody. An Avatar will not call Himself as an Avatar, but there will be some who will recognize Him as an Avatar and tell the rest of the world about Him.

The ten Gurus were extraordinary beings. They were divinely powerful and whatever they did tell us about themselves was and still is way beyond the comprehension of an ordinary person. Also their Karni was much higher than a lot of the other Braham Gyanis before them or during their time. Their spiritual level was higher than other Braham Gyanis of the same time and even afterwards. But, this wisdom comes from inside us which tells us that the Gurus were Guru Avatars. That is what has happened to us and that is what we have told. The Truth is Truth whether anybody believes it or not, but we have to tell the Truth and that is what we have done.

Some people get confused when we say the Guru was God on Earth because Guru Gobind Singh ji wrote not to call Him God, only God's servant, "*Hum param purakh ka dasaa, dekhana aayo jagat tamasha.*" That was His humbleness, the height of His humbleness and represented a deep divine sense of humility and humbleness. That was His divine height of devotion and love for God that made Him say these words. Perhaps, He wanted to teach the masses that you can never become the complete God,

no matter what you may have achieved. You can become one with God, but not the complete God. By keeping that in mind you will not lose your humility and humbleness and your devotion and love for God.

People do not like to use the word Avatar for the Sikh Gurus as they think that Avatar is a Hindu concept. But Avatar is not any kind of concept, it is a divine truth and is written in Gurbani as well. Gurbani does talk about the Guru Avatars.

“Gaavahi kapilaad aad jogaysur aprampar avatar varo.”

SGGS 1389

“Naanak kul nimmal avtar-yi-o angad lahnay sang hu-a.”

SGGS 1395

There is nothing wrong in respecting the Gurus as God, in fact they were living Gods on Earth. That is what Gurbani says. There is no difference between God and a Puran Sant. There is no difference between a Puran Braham Gyani and God. The ones who believe in this divine truth and follow a Puran Sant’s words as God’s word do wonders in their spiritual life.

Returning to the Astpadi, therefore, the Sevak who trusts His SatGur and devotes himself at His Sat Charans with love and complete surrender is blessed with the Puran Braham Gyan as there is no way to learn about the Almighty without this GurParsaad, which is only achieved by complete surrender at the Sat Charans of a SatGur. So giving everything to the SatGur is the key to success. Giving, giving and giving is the key to success and this means giving Tunn to the SatGur through Seva and Simran. Giving Munn to the SatGur by leaving aside the rest of the wisdom and following only the words of the SatGur as Sat Bachans. Giving Dhann to the SatGur by giving one tenth of our earnings at the Charans of the SatGur. Giving is the key to spiritual success.

SatGur is the one who is absorbed in Akal Purakh forever and is a source of all of the eternal treasures. What are these eternal treasures? They are the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi, Seva - Parupkaar and Maha Parupkaar. The Daata, the Giver of all of these divine blessings is the SatGur. Other divine treasures are:-

- winning over Maya,
- washing all of our sins from all of our previous lives,
- filling our Hirda with all of the divine qualities,
- filling completely with Amrit, and
- above all becoming a Suhaagan and then a Sada Suhaagan.

SatGur is always and forever absorbed in Dhan-Dhan Paar Braham Pita Parmesar Ji. There is no difference between the SatGur and Paar Braham Parmesar Himself. Both become one. SatGur is the one who has

merged in Paar Braham Parmesar and there is no doubt about this divine truth that both Paar Braham Parmesar and SatGur are one and the same and not two.

There is no place for our own wisdom and worldly wisdom on this path of spirituality. For union with God there is only one wisdom that works and that is the divine wisdom – which is called GurMat and the GurMat is nothing but GurBani. That is why we have repeatedly urged everyone to follow the divine wisdom, the GurMat and not our own wisdom and worldly wisdom. Our own wisdom and worldly wisdom is Maya and Maya will never let us walk on this path to Eternity. Therefore, we must surrender our self at the Sat Charans of a SatGur with Tunn, Munn and Dhann if we are serious about achieving the Jivan Mukti.

*Safal darsan paykhat puneet.
Parsat charan Gat nirmal reet.
Bhaytat sang raam gun ravay.
Paar Braham kee dargeh gavay.
Sun kar bachan karan aaghaanay.
Man santokh aatam patee-aanay.
Pooraa gur akh-ya-o jaa ka mantar.
Amrit darisat paykhai ho-ay sant.
Gun bi-ant keemat nahee paa-ay.
Nanak jis bhaavai tis la-ay milaa-ay.4.*

SatGuru's Mahima is so wonderful and so full of surprising divine essence, that just having His Darshans are incredibly powerful. The one who goes to His Sat Charans with trust, faith, devotion and love and belief that there is no difference between a SatGur and Paar Braham Parmesar and belief that there is no difference between the Darshans of a SatGur and Akal Purakh Himself, is blessed instantaneously with so many blessings that his Hirda gets purified instantly.

Such people go into Samadhi right away. That means such souls are blessed with the GurParsaad of Karam Khand right away and their Karni becomes Sat Ki Karni. This eventually brings them Jivan Mukti. Therefore, the Darshans of a SatGur are a GurParsaad of a very high divine level. But, please keep in mind that this kind of reward is achieved by those souls who give up everything at the Sat Charans of the SatGur. The ones who completely surrender themselves at the Sat Charans of the SatGur with Tunn, Munn and Dhann.

In fact, the Charans of a SatGur are no way less than Dargah itself. It is a divine truth that wherever a Puran Sant Puran Braham Gyani, a Puran Khalsa, a SatGur is sitting the Dargah is right there as there is no difference between God Himself and a SatGur. Complete dedication and complete surrender at the Sat Charans of a SatGur will result in a quick

transformation of our Hirda into a Sat Hirda filled with all of the divine qualities.

There is an infinite importance behind the divine qualities. Divine qualities are the Infinite Divine Powers. These qualities are so powerful that the one who comes to the SatGur with complete surrender at His Sat Charans is instantly blessed with these qualities too. These divine qualities are a divine way of living a Sat life, which is living under Puran Hukam of Akal Purakh and at the same time helping others cherish their spirituality.

One of these divine qualities is Sat Santokh. When the Hirda goes into Sat Santokh it leads to the elimination of desires, which makes desire free living the way of life. Desire free living is a GurParsaad and leads to Jivan Mukti. This is the most difficult thing to do which can easily be achieved by surrendering at the Sat Charans of a SatGur. Desire free living takes our mind to infinite peace by going into a thought free stage, which is called Sunn Samadhi and is a very high spiritual stage.

SatGur's Mahima is so full of Divinity that when we surrender completely at His Sat Charans, He takes us to the Dargah. It is a divine truth that has been repeatedly said in GurBani, that wherever there is a SatGur sitting the Mansarovar is right there, wherever there is a SatGur sitting, Dargah is right there. This is because there is no difference between Akal Purakh Himself and a SatGur. Hence, where there is a SatGur sitting the Dargah is bound to be present there as well.

The Mahima of a SatGur is so great, that even His Drisht – look, is Amrit. It is a divine truth that there is Amrit flowing out of a SatGur in all directions from His Dehi, so wherever He looks there is Amrit flowing out of His eyes as well. The ones who surrender completely with Tunn, Munn and Dhann at His Sat Charans are blessed by the Divine Light coming out of His eyes. That Infinite Divine Power blesses that soul to become a Sant. Their Hirda becomes a Sant Hirda just from the Amrit Drisht.

There is another divine truth that we need to understand and that is when we go to the Charan Sharan of a SatGur with trust, faith, devotion and love then He transforms us completely and makes us like Himself, that is why He is called an Apras Aparas.

SatGur is Poora Gur so His divine words are filled with infinite power. When we follow His words as Sat Bachans then our mind and Hirda goes into complete peace and wherever there is peace there is God Himself. Peace in the Hirda is another name of God Himself. His divine words are the words of God Himself. There is no end to the infinite divine qualities of a SatGur like God Himself, that is why God is called the treasure of all divine qualities – Gunni Nidhaan. And so is the SatGur, as there is no difference between a SatGur and God Himself.

SatGur is Amrit Ka Daata. SatGur is the Daata of Naam Simran.

SatGur is the Daata of Naam Ki Kamai. SatGur is the Daata of Puran Bandgi. SatGur is the Daata of all of the GurParsaad. The ones who serve the SatGur with Tunn, Munn and Dhann are very fortunate as they are the ones who are blessed with the union with God.

*Jihbaa ayk ustat anayk.
Sat purakh puran bibayk.
Kaahoo bol na pahuchat paraanee.
Agam agochar prabh nirbaanee.
Niraahaar nirvair sukh-daa-ee.
Taa kee keemat kinai na paa-ee.
Anik bhagat bandan nit karahi.
Charan kamal hirdai simrahi.
Sad balihaaree SatGur apnay.
Nanak jis parsaad aisaa prabh japnay.5.*

SatGur Sachey Patshah Ji Dhan-Dhan Pancham Patshah Ji is very kindly blessing us with the divine wisdom about the infinite Mahima of a SatGur. GurBani is the word of God and has a very deep divine meaning. In fact, it is beyond any means to gauge its depth. It is like the Mansarovar which has infinite dimensions. Our own practical experience has been that when we start looking at any Gur Shabad and focus on it more and more, it takes us deep into the Mansarovar. It takes us deep into the Amrit Sagar. It takes us deep into the Gur Sagar and as we go deeper and deeper, we find that there is more and more depth in there. So it is not possible to gauge its depth. It is infinite in dimensions as it takes us deep into the infinite Dhan-Dhan Paar Braham Parmesar Ji. And so is the Mahima of a SatGur. These are just the glimpses of His Mahima which can only be realized by going to the Sat Charans of a SatGur.

SatGur is telling us that He has only one tongue, yet there is no end to the Mahima of SatGur and Akal Purakh. So it is not possible for Him to tell us the complete Mahima of a SatGur as it is infinite and infinite cannot be described. GurBani tells us, “*Braham gyani gur parmashwar ek hi jaan.*” This means that there is no difference between a Braham Gyani and Gur Parmesar Ji. Both are one and the same and the One is infinite, so how can the Mahima of the Infinite be described?

The Mahima of a SatGur cannot be seen and understood by the five senses that a normal human has. The Mahima of a SatGur is beyond the reach of these five senses as it is beyond Maya. The reach of these five senses is only up to Maya. Whatever we see with our eyes is Maya and for going beyond Maya and the five senses we will need the divine eye – Dib Drisht. This divine eye is present in our Suksham Dehi, but is not yet open. It is opened with the GurParsaadi blessings of a SatGur. When this divine eye does open only then are we able to feel and experience the Mahima of

a SatGur, because this is the divine sense that makes it possible to see beyond Maya and deep into Divinity, deep into Mansarovar. Therefore, for seeing and experiencing God we need to get this divine eye opened, which can only be opened by a SatGur, “*SatGur milay dib drisht hoee.*”

This divine eye is also called Gyan Netter and its opening blesses us with the understanding of divine wisdom. GurBani starts to flow inside us when our Gyan Netter opens. We start to feel the depth of GurBani, we start to understand what GurBani means and as our Bandgi progresses and our consciousness goes higher and higher, the meaning of GurBani keeps on enhancing and we keep on going deeper and deeper into the Mansarovar.

This is another part of the infinite Mahima of a SatGur. SatGur is Puran so His divine wisdom is Puran. He is blessed with the Puran Braham Gyan. He is blessed with Puran Tat Gyan. He is always and forever absorbed in God. He is one with God and there is no difference between Him and God. He is merged in God. His word has infinite depth as His word is GurBani. His word is Sat and is priceless. The depth of His words can only be felt and experienced by surrendering completely at His Sat Charans. SatGur is Nirvair. This means He has no animosity with anyone. He has no enemies. He doesn't hate anybody. He doesn't discriminate. He has no hatred for anybody. He is above all of these negative forces and to be more explicit, it is a divine truth that SatGur is of single vision meaning that He is Ik Drisht - for Him all are equal.

His Bhojan is Gyan – Puran Braham Gyan is His food. Parupkaar and Maha Parupkaar is His appetite. Uniting people with God is His passion. Making more and more Mahima of Akal Purakh is His job day and night. Everything He does is for the betterment of society and the entire creation. In fact, there is so much Kood on this Earth that this Earth is able to survive only because of the Kirpa of the SatGurus, Braham Gyans, Sants and Khalsas - the ones who are Puran. Nobody can estimate the divine powers of these souls. Their service to society is priceless. They absorb the poison of the Sangat and give Amrit to the Sangat. Their Sangat brings in us the highest level of eternal happiness, a never ending happiness, a never ending peace.

Dandauth Bandhna to the SatGur is another deed which brings unimaginable rewards to us. This is the most powerful weapon to move ego out of our Hirda and bring in utmost humility and humbleness. Therefore, whenever we go to the Sat Sangat of a SatGur always do Dandauth Bandhna to Him. There are countless numbers of Bhagats that do Dandauth Bandhna to a SatGur. Doing Dandauth Bandhna and kissing the feet of the SatGur has a very cleansing effect on our Hirda. If we ever get a chance to do so, then please do it and see what happens. Clean His shoes with our beard and see what happens to our Hirda. These things have

unimaginable effect on our spirituality. We can realize these divine rewards only if we perform these kinds of Sat Karams. These Sat Karams will help us to bring the Sat Charans of the SatGur into our Hirda. Then we will be able to keep the Charan Kamals of the SatGur in our Hirda. When our Hirda gets filled with the Charan Kamals of the SatGur that means that our Hirda will become a Sat Hirda, it will get filled with the Param Jyot Puran Parkash. The Mahima of the Charans of a SatGur is beyond description, it will do wonders to us just do it and enjoy these divine benefits. All of these divine things happen with the GurParsaad from the SatGur, so please continue to pray forever to be blessed with this GurParsaad.

*Ih har ras paavai junn ko-ay.
Amrit peevai amar so ho-ay.
Us purakh ka naahee kaday binaas.
Jaa kai man pargatay guntaas.
Aath pahar har ka naam lay-ay.
Sach updays sayvak ka-o day-ay.
Moh maa-i-aa kai sang na layp.
Man meh raakhai har har ayk.
Andhkaar deepak pargaasay.
Nanak bharam moh dukh tah tay naasay.6.*

SatGuru Pancham Patshah Ji is continuing to give us the divine wisdom about the Mahima of the SatGur, which is a GurParsaad in itself. SatGur is Amrit Ka Daata and is blessed by Divinity with the divine power of giving the GurParsaad, but there are very few people who are fortunate to be blessed with this GurParsaad. Though it is so simple and easy to achieve the GurParsaad there is only one in tens of millions who is fortunate enough to be blessed with this GurParsaad. Most people are not fortunate to be blessed with this GurParsaad, primarily due to lack of dedication and not surrendering at the Sat Charans of the SatGur. As far as the SatGur is concerned, His Amrit is available to everybody equally. He is Ik Drisht and there is no discrimination on His part at all. The deficiency is in the people who go to His Sat Sangat. The main reasons are lack of dedication, commitment, belief, trust, devotion, love and above all complete surrender with Tunn, Munn and Dhann. There are very few people who get this divine wisdom to give up everything at the Sat Charans of a SatGur. The fortunate ones who are blessed with the GurParsaad and the ones who follow the words of SatGur eventually achieve Jivan Mukti.

The ones who are blessed with the GurParsaad get their Hirda filled with all of the divine qualities are never destroyed by Maya. In fact, they defeat Maya and go beyond the three aspects of Maya and become one with God and thus are blessed with the Atam Ras Amrit – Puran Braham Gyan. Such souls remain absorbed in Amrit on a continuous basis and are blessed with the service of Sat and so they are engaged in delivering Sat to

the people. Whatever they say is Sat and the ones who follow these Sat Bachans are transformed into a Sat Hirda.

The Hirda of a common person is filled with darkness. The darkness of:-

- Maya – Panj Doots and desires,
- Kal Yug,
- self wisdom,
- worldly wisdom,
- DurMat due to the absence of divine wisdom – GurMat,
- the fear of losing worldly possessions,
- losing worldly relationships,
- running after money by fair or unfair means,
- all kinds of distortions of mind,
- lack of peace of mind,
- lack of trust, faith, devotion and love for the Gur and Guru, and
- the negative forces that take us away from God and keep us drenched in the scum of Maya.

When we go to the Sat Charans of a SatGur and completely surrender our self then our Hirda is enlightened with the divine light and divine wisdom and we go into Bandgi. The GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva completely changes our life. All of the darkness from our Hirda disappears and it fills with the Divine Light, divine wisdom and all of the divine qualities. We are able to defeat Maya by becoming desire free resulting in our Hirda entering into complete contentment – Sat Santokh. All of our illusions, delusions and doubts disappear. All of our mental sicknesses – Kaam, Krodh, Lobh, Moh and Ahankaar disappear and our Hirda fills with the divine happiness – Sat Chit Anand.

*Tapat maahi thaadh vartaa-ee.
Anad bha-i-aa dukh naathay bhaa-ee.
Janam maran kay mitay andaysay.
Sadhu kay puran updaysay.
Bha-o chookaa nirbha-o ho-ay basay.
Sagal bi-aadh man tay khai nasay.
Jis ka saa tin kirpa dhaaree.
Sadhsang jap naam muraaree.
Thit paa-ee chookay bharam gavan.
Sun nanak har har jas sarvan.7.*

SatGur's Mahima is Aparampaar, Anant, Beant and Agam Agochar. His divine powers are beyond description. Look at how fortunate we are that Dhan-Dhan Paar Braham Pita Parmesar Ji with His infinite kindness upon us has given us this divine blessing that we can go to the Charan

Sharan of a SatGur, a Puran Braham Gyani, a Puran Khalsa or a Puran Sant and get the same rewards and benefits as if we are sitting in the Dargah of Akal Purakh.

The Sat Sangat of a SatGur, a Puran Braham Gyani, a Puran Sant or a Puran Khalsa is not less than the Dargah by any means. SatGur is Puran so His teachings or His words are also Puran, means His words are Puran Braham Gyan. His words are filled with Amrit. His words are Amrit Bachans. His words are the words of God. His words are Sat. His words are filled with divine super infinite power. Therefore, by just following His words with trust, faith, devotion and love we are able to achieve Jivan Mukti and are released from the cycle of birth and death. Our mind is replaced by the Param Jyot and we go into complete divine peace. Our mind, which was burning in the darkness of Kal Yug and Maya, our mind which was burning in the fire of desires goes into complete peace. Our mind stops talking, it becomes thought free and goes into complete silence. Our mind which was earlier burning in Kaam, Krodh, Lobh, Moh and Ahankaar goes into complete silence. It is replaced by the divine Jyot and does Simran on a continuous basis which is called Ajapa Jaap.

We become fearless. All of our fears of losing our worldly possessions and our worldly relationships disappear and we become internally detached from worldly things and relationships. Our mind is blessed with the divine wisdom about the falseness of the worldly things and relationships. All of our evils run away from our mind and it is transformed into a silent mind. All of the ailments leave our mind and it becomes free of all distortions and mischief. All of the evil qualities leave our Hirda and it fills with divine qualities. Our mind and Hirda go into complete stability, which is called Sehaj Awastha or Atal Awastha, which is a divine blessing and the GurParsaad of a very high order.

We are blessed with the urge to always and forever listen to, talk about and sing the Mahima of Akal Purakh, His Naam, His Bhagats, Sants, Braham Gyanis, Khalsas and SatGurus. Our mind and Hirda is tuned only to Naam, GurBani, Kirtan, divine words, divine wisdom, Parupkaar and Maha Parupkaar and nothing else. This is all the GurParsaad and to achieve this GurParsaad you should continue to pray on a daily basis, on a continuous basis until you are blessed with this GurParsaad of a Sat Sangat of a SatGur.

*Nirgun aap sargun bhee ohee.
Kalaa dhaar jin saglee mohee.
Apnay charit prabh aap banaa-ay.
Apunee keemat aapay paa-ay.
Har bin doojaa naahee ko-ay.
Sarabh nirantar ayko so-ay.
Ot pot ravi-aa roop rang.*

*Bha-ay pargaas sadh kai sang.
Rach rachnaa apnee kal dhaaree.
Anik baar nanak balihaaree.8.18.*

A normal person is transformed into a Sat Hirda and becomes a SatGur when the Sargun and Nirgun become one in Him. A Puran Sant is born when the Sargun and Nirgun becomes one in all physical and divine senses in a person. He is then a Puran Sant Hirda. A Puran Braham Gyani comes into existence in the world when the Nirgun and Sargun becomes one inside a person who has been moving on the Bandgi path and completes His Bandgi and is blessed with Puran Braham Gyan and achieves the Param Padvi.

Nirgun is the One who is beyond the three aspects of Maya and cannot be seen with the normal eye. Nirgun can only be seen and experienced with the divine eye – Dib Drisht – Gyan Netter. This is the divine super infinite power that we call “*Ik Oankaar Sat Naam Karta Purakh Nirbhao Nirvair Akal Murat Ajuni Saibhun(g)*” and realised only with His GurParsaad.

Sargun is the one which is present in every creation and runs the creation and operates the creation. This is the divine power that runs every creation or operates every creation. In human beings it is the life element. It is the soul that runs the physical body. It is the divine power present in the form of Sat Sarovars inside the physical body as a part of the Suksham Dehi which are responsible for making our physical body breath and runs the blood in our veins, runs our heart and all of the organs of the body for its functioning and keeps it going. In the same way this Infinite Divine Power is present in every creation and keeps the creation running and operating. This divine power keeps the fire contained in wood, the same divine power keeps hydrogen and oxygen together and makes it water. However, these are two completely incompatible elements and cannot be stored together, as one is highly combustibile and other one is a catalyst for fire, but they are held together in the form of water which gives life to the creation.

Nirgun and Sargun becomes one when we are blessed with this divine wisdom that our physical body, which is Sargun, has been created by the Nirgun and is being run by the Nirgun which is the Infinite Divine Power – Dhan-Dhan Paar Braham Parmesar Ji. This divine wisdom is called the Puran Tat Gyan, Puran Braham Gyan. As our physical body, which is Sargun, is the creation of the Creator and is run by Akal Purakh’s Nirgun Infinite Divine Power, in the same way every creation is created by the Creator and also run by His Infinite Divine Power. So the Infinite Divine Power that runs the individual creations, being present in individual creations, is called Sargun Saroop. And the Infinite Divine Power that is beyond three aspects of Maya is called the Nirgun Saroop.

When this distance between these two is removed, then there remains no difference between the two and Sargun and Nirgun becomes one. Our soul merges with the Nirgun Saroop and becomes one with God. It is the divine truth that when we go beyond the three aspects of Maya and defeat Maya and kill our Haumai, then we being Sargun become one with Nirgun and there remains no difference between Nirgun and Sargun – this means merger in God. Therefore, the physical creations are not the Sargun, but the Infinite Divine Power that runs these creations is the Sargun Saroop. Since every creation is run by this Sargun Infinite Divine Power, this is how the Infinity - Akal Purakh, is omnipresent and runs the entire creation.

Due to SatGuru's Infinite Divine Powers, all this enlightenment and divine wisdom comes within the Sat Sangat of the SatGuru. God's Infinite Divine Powers are made available to the masses in the form of a SatGur. Look at the kindness of Akal Purakh and how easy He has made the divine path to reach Him through the Sat Sangat of a SatGur. Therefore, give up everything at the Sat Charans of a SatGur with Tunn, Munn and Dhann and with trust, faith, devotion and love and always stay at the Sat Charans of the SatGur to be blessed with the GurParsaad of realizing all His divine powers and become like Him.

In fact, all His divine infinite powers are available to all of us, but it depends how many of us are eligible for achieving these divine powers. Amrit is available to all of us equally without discrimination, whether one is a thief, or a killer or a normal person or a Bhagat, all have equal access to the Amrit in the form of a SatGur, but it depends upon our Karni as to how much we achieve. So please work towards achieving this GurParsaad by focusing on Sat Karams and we are sure to achieve this GurParsaad one day.

The divine infinite power is prevailing everywhere, in every creation and in every person. This Infinite Divine Power is the Creator and runs the creation. There is no other power that prevails. All other powers are also created by this divine power. There is nothing that can be achieved or done without this divine infinite power of Dhan-Dhan Paar Braham Pita Parmesar Ji. This infinite power has no price. It cannot be priced as it is infinite. Surrendering to this Infinite Divine Power does wonders for us. This Infinite Divine Power is available in the form of a SatGur, a Puran Sant Puran Braham Gyani, a Puran Khalsa.

SatGur's Mahima is Beant and Anant and His Bachans are Sat Bachans. To be able to follow His words is a GurParsaad for us and does wonders for our spiritual life. Following their divine words transforms our Hirda into a Sat Hirda and enables us to also become the Mahima of Akal Purakh.

ASTPADI 19: BANDGI : NAAM DHANN IS THE REAL DIVINE WEALTH

Salok.

*Saath na chaalai bin bhajan bikhi-aa saglee chhaar.
Har har naam kamaavanaa nanak ih dhan saar.1.*

Dhan-Dhan SatGur Sachey Patshah Ji, Sri Guru Arjun Dev Ji Maharaj, is very kindly continuing to giving us these divine and priceless jewels of Puran Braham Gyan about the Mahima of Naam, Mahima of Puran Bandgi, Mahima of a Sant and above all the Mahima of Dhan-Dhan Paar Braham Pita Parmesar Ji.

Any divine wisdom that comes from a SatGur is Puran Braham Gyan. Any divine wisdom that comes from a Puran Sant is the Puran Braham Gyan. Any divine words that come from a Puran Braham Gyani is Puran Braham Gyan. Any divine Shabads that are recited by a Puran Khalsa are Puran Braham Gyan. These divine words are the word of God. These words are the GurParsaad, are Sat and will come true when followed with Sachee Shardha, Sachee Preet and Sacha Vishvaas. This is a divine truth, so when we follow these divine words and do whatever they tell us to do then the rewards are unimaginable.

SatGuru Ji is telling us the Mahima of Naam Dhann and of collecting Naam Dhann, which is the real divine treasure. This is the only divine treasure that goes with us when we leave this physical body or when our physical body's death comes. The collection of Naam Dhann diminishes all of our sins. Our Hirda is washed with this Amrit of Naam Dhann and our mind is cleansed of our mental sicknesses.

These mental sicknesses are chronic in nature and have been responsible for making our mind and Hirda full of the scum of Maya's Rajo and Tamo aspects. An ordinary person is drenched in this scum. This scum is like quick sand as it doesn't let him come out, but keeps pulling him under the more he tries to escape. These chronic sicknesses are the Panj Doots and desires.

The Panj Doots and desires govern the life of an ordinary person. An ordinary person is so weak minded that he lets his mind operate under the influence of these rulers. Yes, the Panj Doots and desires rule over you and you do whatever they tell you. In this way they are your real Gurus. Following the Panj Doots and desires is like drinking the poison of Maya.

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That is why, due to constant drinking of these poisons of Maya, your mind and Hirda have become chronically sick.

Many people think that Maya is just the desire for money. This is a dangerous illusion as Maya is much more than this and we need to aware of exactly what it is in order to fight it. There are three aspects of Maya. The first one is Tamo and includes Kaam, Krodh, Lobh, Moh and Ahankaar. The second one is Rajo and includes Asa, Trishna, Mansha – desires. The third one is Sato. This is connected with Sat Karams such as Daya, Dharam, Santokh and Sanjam.

If you watch your daily deeds and analyze them in light of this divine wisdom, you will find that all of your deeds fall under these aspects of Maya. Many people wonder how their deeds are influenced by Maya. Let us look at it more closely. Starting with Kaam. When you see an attractive person and your mind develops a lustful thought, then this means that your mind has been overpowered by the Doot of Kaam. Regardless of if you actually put that lustful thought into action or not, your mind does get effected by that thought. This lustful thought is considered as a sin in Divinity. A sin committed by your mind. But, if you then physically indulge in the lustful act then that is a sin committed with your mind and with all of your five senses and your body. This is defined as a criminal act, an Asat Karam, both on the part of your mind and your body. It is recorded as a sin in your account and becomes the basis for your future destiny. Continued lustful behavior like this makes you a slave of the Doot of Kaam and forces you to repeat your lustful behavior on a daily basis resulting in a mental disorder leading to a chronic condition of your mind which makes you a habitual offender.

Let us consider the Doot of Krodh. Most of you suffer from this mental sickness. Just watch your daily deeds and see how many times in a day you become angry or lose your temper. Many times your behavior shows anger hence you are being attacked by this Doot of Krodh. Continued behavior with anger on a daily basis makes you a habitual offender and over a period of time you do become a slave of the Doot of Krodh. This again becomes a chronic mental sickness with the passage of time.

Lobh means greed and any deeds performed under the influence of greed are also called Asat Karams. When you watch your daily deeds and conduct a self-evaluation you are able to figure out how many times during a day your behavior was controlled by this Doot of Lobh. The accumulation of money and worldly possessions beyond your needs is called Lobh. This kind of behavior is a constant thing in your daily lives. You consistently and constantly keep on working to collect money and worldly things thinking that you need them in future, without really even knowing what will happen in future. Many of you justify it by saying, “we

are doing it for the children.” This collection of money and worldly possessions and property is carried out by fair or foul means and reflects a greedy behavior. A life spent in this struggle and constant manipulations definitely make you a slave of this Doot and leads to this chronic mental sickness which we call Lobh.

The next more powerful Doot is Moh. This means attachment with relationships, money, worldly possessions and properties. Attachment is due to the fear of losing these relationships, properties and possessions. If you look deep within and ask, “am I suffering from the fear of losing?” You find that yes, I am constantly living in the fear of losing something or the other. This fear of losing is called attachment or Moh. This constant fear of losing makes you mentally sick. This is another chronic condition and you become a slave of the Doot of Moh.

The next Doot is the most dangerous one, Ahankaar. This means ego, which is also called Haumai in GurBani. The Doots of Krodh and Ahankaar complement each other. Whenever ego gets hurt you become angry. So whenever you are angry it is because your ego is being hurt. This ego physically means “me, my and mine.” This leads you to believe that you are just a physical body and not a soul. Your belief is that everything that happens to you, your family and around you is due to you. Therefore, whenever somebody goes against what you are thinking, doing or desire, then your ego is hurt and you retaliate with anger.

If you watch your daily life closely you will find that your ego gets hurt on a very frequent basis. This repeated hurt to your ego makes it even more egotistic and you indulge in other silly behaviors to prove your view points. This consistent and continued egoistical behavior makes you a slave of the Doot of Ahankaar which leads to this chronic condition which makes you mentally sick with ego.

In this way, all of the Panj Doots rule your mind and your physical senses on a constant and consistent basis. They make you really mentally sick as you are continuously working under their directions. Therefore, these Panj Doots become your Gurus.

If you also look at desires, you will find that you are always surrounded by a never ending stream of desires and you constantly keep on working to meet your desires by fair or foul means. Basically, your mind is burning in the fire of desires, a continuous stream of desires. When one desire is fulfilled then you feel happy, but this happiness is short lived as more desires are born and when one is not fulfilled then you are disappointed. A continued stream of disappointments leads your mind into depression and this depression becomes a chronic disease for you. These Rajo and Tamo aspects of Maya are called the “*bikhi-aa saglee*,” the poison that you drink every day and on a constant basis and by doing so

you are filled with this poison and absorbed in this poison. This poisonous behavior carves your future destiny accordingly.

When the soul leaves the body then it carries the weight of these poisonous deeds and you continue to carry this poison for an indefinite period of time, until you are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Pura Bandgi and Seva.

How do you achieve this GurParsaad? This GurParsaad is achieved by focusing on the third aspect of Maya and that is Sato. When you do so then you start to neutralize the effect of your Asat Karams and start collecting Sat Karams. When your Sat Karams reach a level where they outweigh the Asat Karams then a time comes when you are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Pura Bandgi and Seva.

The collection of Sat Karams is accelerated when you start watching your daily deeds and start to eliminate the Asat Karams performed under the Rajo and Tamo aspects of Maya. Therefore, Sat Karams lead your way to the GurParsaad of Amrit. However, leaving yourself at the mercy of the Rajo and Tamo aspects keeps you drinking the dangerous poison of Kaam, Krodh, Lobh, Moh, Ahankaar and keeps you burning in the fire of desires.

The Amrit will cure you from these chronic mental sicknesses. It will take out all of the poison and fill your mind and Hirda with Infinite Divine Power. It will lead you to making your soul weightless and hence, achieve Jivan Mukti. Whereas drinking the poison of Rajo and Sato aspects and living a life as a slave of the Panj Doots will keep you doing the same behavior until the time you start focusing on the Sato aspect of Maya. Therefore, leaving the slavery of Rajo and Sato aspects and focusing on Sato deeds will pave your way to the GurParsaad and that is what you are being told to do in this divine Shabad.

The GurParsaad of Naam is the real divine treasure. This divine treasure is so powerful that it helps us to defeat Maya and go beyond the three aspects of Maya and merge with Akal Purakh. The power of Naam is the Infinite Divine Power. It transforms us from inside and out. It makes our Hirda a Sat Hirda and brings us Jivan Mukti. Therefore, we should be focusing on Naam Simran and collection of this eternal treasure, as Naam is the real divine treasure that will always and forever remain with us. This eternal treasure has Infinite Divine Power.

Everything has emanated from Naam and Naam is the basis and foundation of every creation. Naam Ki Kamai is the real divine Kamai that is why Naam Simran has been defined as the highest service of Akal Purakh for an ordinary person. Leaving Rajo and Tamo poisons and collecting Sato Amrit is the key to success. Collection of Amrit will make us Amrit and we are able to go beyond Maya and become one with Dhan-Dhan Paar Brahm Pita Parmesar Ji and that is why we have been blessed

with this human life.

Astpadi.

*Sant junnaa mil karahu beechaar.
Ayk simar naam aadhaar.
Avar upaav sabh meet bisaarahu.
Charan kamal rid meh ur dhaarahu.
Karan kaaran so prabh samrath.
Darirh kar gahhu naam har vath.
Ih dhan sanchahu hovhu bhagvant.
Sant junnaa ka nirmal mant.
Ayk aas raakho man maahi.
Sarabh rog nanak mit jaahi.1.*

Dhan-Dhan SatGuru Sachey Patshah Ji Arjun Dev Ji is continuing to give us the Puran Braham Gyan regarding the Mahima of Naam Simran. Akal Purakh is infinite and so are His divine powers. In the same way, His Naam has Infinite Divine Powers. The ones who are blessed with this GurParsaad and dedicate themselves to Naam Simran go back and merge in the infinite Akal Purakh.

There is so much divine power in Sat Naam Simran that when we keep on collecting this eternal treasure of the highest order, a time comes when we become Bhagwant. This means we become Sat Roop and our Hirda and the entire body goes into Naam Simran – Ajapa Jaap – Rom-Rom Naam Simran. We get completely filled with a never ending stream of Amrit and our mind goes into complete silence.

When we are blessed with the GurParsaad from a Sant and we dedicate our self to Naam Simran then we go into deep meditation, which is called Samadhi and then into Sunn Samadhi. This transforms our mind into a completely thought free stage and it goes into complete silence. When our mind goes into complete silence then God appears within our own self. Complete peace is another name of God and at this stage God has no choice, but to appear in us in all physical senses. This is when we feel and experience the presence of God everywhere.

The Sat Sangat of a Puran Sant will take us into Samadhi and Sunn Samadhi. Where a Puran Sant sits is the same as the Dargah of Akal Purakh and there is a constant Amrit shower available at the Sat Charans of a Puran Sant. Where there is a Puran Sant sitting, the Mansarovar – Gur Sagar – Amrit Sarovar is right there and there is no effect of Maya under His Chattar. Therefore, the ones who completely surrender themselves at the Sat Charans of a Puran Sant with Tunn, Munn and Dhann and with trust, faith, devotion and love go into Samadhi instantaneously. Naam goes into the Surat and Hirda in a very short period of time.

Doing Naam Simran whilst sitting in the Sat Sangat of a Puran Sant our

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Simran is counted in the Dargah. So when we are sitting in the Sat Sangat of a Puran Sant then in addition to listening to His divine words, because those words are for us as well to follow, we should also concentrate on Naam Simran and realize the benefit of sitting in the Dargah.

Naam is the basic foundation of every creation including us. We have also been born from Naam. The divine truth is that our soul is the divine power which has been separated from the Infinite due to our destiny carved by way of our own Karni in the past of this life as well as all previous lives.

Naam Simran removes this distance between us as a soul and the Infinite Divine Power and makes us one with this divine Infinite Divine Power. The highest service of Akal Purakh for an ordinary person is Naam Simran, therefore, ignore everything and dedicate our self to Naam Simran.

Many people engage themselves in doing Nitnem in the early morning hours and have been doing so for a long time. Some have even been doing it for their whole life, but still feel that they have not reached anywhere spiritually. The main reason for the very slow or very minimal spiritual progress is their belief that just by reading GurBani on a daily basis, they will be able to advance spiritually. However, the divine truth is that just by reading GurBani nothing much is going to happen. This is just a ritual and performing rituals do not have much meaning in the real divine sense. The only way we are able to advance spiritually is by doing what GurBani is telling us to do. The most important thing GurBani tells us to do is to dedicate ourselves to Naam Simran.

Doing GurBani in our practical life is the key to our spiritual success and not just reading. Dedicating our self to Naam Simran saturates our Hirda with the Charan Kamals – Sat Charans and transforms it into a Sat Hirda. That is what is important and that is what we need to do. Dedicating our self to Naam Simran brings us the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. This GurParsaad cures our mind and Hirda of all of the mental sicknesses caused by the sustained influence of the Rajo and Tamo aspects of Maya and helps us to focus on the Sato aspect of Maya. This spiritually uplifts us and eventually takes us beyond Maya and merges us into the Nirgun Saroop of Akal Purakh.

The GurParsaad is the one and only cure of all of our accumulated sins from all of the previous lives and also the chronic mental sickness of Panj Doots and desires. Curing our mind and Hirda of these mental sicknesses is a mandatory divine law for us to achieve Jivan Mukti. The GurParsaad is available under the Chattar of a Puran Sant. The GurParsaad is available at the Sat Charans of a Puran Sant. The words of a Puran Sant are Sat Bachans and the GurParsaad. The fortunate ones who take these words into the Hirda and stay focused on these divine words achieve the spiritual goals.

Achieving the GurParsaad and focusing on Naam Simran and Naam Ki

Kamai is the divine gift. By focusing on this divine gift we can make our life sublime and achieve Jivan Mukti. The Mahima of Naam Ki Kamai is that we become a Sat Hirda and when that happens, we too become the Mahima of Akal Purakh.

*Jis dhan ka-o chaar kunt uth dhaaveh.
So dhan har sayvaa tay paavahi.
Jis sukh ka-o nit baachheh meet.
So sukh sadhu sang pareet.
Jis sobhaa ka-o karahi bhalee karnee.
Saa sobhaa bhaj har kee sarnee.
Anik upaavee rog na jaa-ay.
Rog mitai har avkhadh laa-ay.
Sarabh nidhaan meh har naam nidhaan.
Jap nanak dargahi parvaan.2.*

Dhan-Dhan Pancham Patshah Ji has been so kind upon all of us. He has given us this piece of divine wisdom through which He is telling us the Mahima of Naam Dhann and the source of Naam Dhann. Naam Dhann is the priceless treasure. This eternal treasure has infinite powers. One of the divine benefits that is achieved by dedicating our self to Naam and collecting this priceless treasure is that we can find a place in the Dargah of Akal Purakh. This is a divine promise that is being made to us by the Guru. Every Shabad of GurBani is a promise to us. If we do what the Shabad is telling us to do we are sure to achieve that status as this is the Guru's word and there is no way that it will not come true to us.

The only thing that we need to do is dedicate our self completely, surrender our self completely to the Guru and follow His words with trust, devotion and love. An ordinary person is always running to make money, gain worldly possessions, accumulate wealth, build properties and that too by fair or foul means.

Even for such a person who is busy in collecting wealth, there is no worldly treasure bigger than Ridhis and Sidhis, which can be achieved by dedicating yourself to Naam. Ridhis and Sidhis is Maya and they come to surrender to us when our Bandgi goes into Karam Khand. There are some people who do fall into the trap of using the Ridhis and Sidhis. They block any further progress in their Bandgi. However, for an ordinary person, who is busy collecting wealth, a good motivating factor is to at least dedicate themselves to Naam Simran just to achieve the Ridhis and Sidhis. In this way at least they will do Naam Simran and will not indulge in the unfair means of collecting wealth. And who knows, it may work out good for them in the long run if they then go beyond the Ridhis and Sidhis.

Another benefit for them of dedicating to Naam is that their problems will start to disappear and things will start to fall in place for them. This

motivates them further to focus more on Naam and in this way they benefit by accumulating Sat Karams as well. Their life becomes trouble free and problem free.

This is a divine truth that the ones who are looking for the Chaar Padarath of Dharam, Mokh, Arth and Kaam, should go to the Sat Charans of a Puran Sant. Dharam means Naam and Naam Ki Kamai, Naam Ki Seva. Mokh means Jivan Mukti. Arth means money or wealth and Kaam here doesn't mean lust, it means the Kamna – the fulfilling of desires. But, please keep in mind that we already get enough money from God so that we can live comfortably and only those desires will be fulfilled which are fair and just. Therefore, it makes all the sense in the world to go to the Sat Charans of a Puran Sant and serve Him and try to please Him with our Seva. When He is pleased then we can be very easily blessed with Chaar Padarath. At the same time please don't ask for anything when we go at the Sat Charans of a Puran Sant, just do whatever He tells us to do as this is the only way that He can be pleased and in His pleasure He changes everything for us.

An ordinary person is always looking for happiness under the illusion that his worldly achievements will bring him happiness. In this pursuit he keeps on working day and night to achieve recognition as well as happiness. These deeds may even include doing good to others, helping others, or serving the society or humanity in general. By doing so every he keeps on finding happiness in his daily life in whatever he does. He constantly keeps on trying to win praise among society, family and friends. All such deeds that he performs in daily life is for the sole purpose of winning praise and recognition from other people, are performed due to ego. If he gets recognition and praise then he feels good and happy, but when that doesn't happen he gets angry and disappointed because his ego is hurt. All this is done to satisfy his ego and how can satisfaction of ego ever bring true happiness to him? The happiness he feels is short lived so he is constantly repeating the same pattern to get happiness again and again. Therefore, if we are looking for an everlasting divine happiness and divine respect, then there is only one way and that is to dedicate our self to the Sat Charans of a Puran Sant and pray for the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. When we completely surrender our self at the Sat Charans of a Puran Sant then there is no way that we will not be blessed with the GurParsaad. Our trust, faith, devotion and love will reward us this eternal divine peace and happiness.

The real divine happiness is in becoming a Sat Hirda, by winning over Maya and our own mind and going into Sehaj Samadhi, Atal Awastha, where we can never be disturbed by anything that may happen around us. This is called Sat Chit Anand. When we become Sat Hirda then we become Mahima of Akal Purakh. Who can then stop our Mahima from spreading in

all directions?

In the previous Pauri we talked about the chronic mental sicknesses of Panj Doots and desires. There is no way to cure our mind and Hirda from these chronic mental sicknesses other than the GurParsaad of Naam Dhann. We may try other means to control our Kaam, Krodh, Lobh, Moh and Ahankaar, but we will never be able to eliminate them from our mind and Hirda. In the same way, we may do many other things to eliminate our desires, but our mind will never go into full contentment.

There is only one way that we are able to win over the Panj Doots and eliminate our desires and that is by collection of the GurParsaad of Naam Dhann, the most priceless Infinite Divine Power, as only this Infinite Divine Power can defeat Maya. There is nothing else that can beat Maya down.

Naam is the prescription for all of your mental sicknesses. GurBani is the prescription for all of the distortions of your mind. Naam and GurBani are the eternal prescription for curing your mind and Hirda from all of the distractions, Panj Doots, desires and all of the bad qualities and habits. These have been making you suffer for ages throughout your past lives and this life. Only Naam and GurBani can bring your mind the eternal peace and transform your Hirda into a Sat Hirda and bring you Jivan Mukti. So please focus on Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. This will bring you the eternal, divine and never ending happiness.

*Man parbodhahu har ai naa-ay.
Dah dis dhaavat aavai thaa-ay.
Taa ka-o bighan na laagai ko-ay.
Jaa kai ridai basai har so-ay.
Kal taatee thaandhaa har naa-o.
Simar simar sada sukh paa-o.
Bha-o binsai puran ho-ay aas.
Bhagat bhaa-ay aatam pargaas.
Tit ghar jaa-ay basai abhinaasee.
Kaho nanak kaatee jam faasee.3.*

Please sit down for a few moments and notice how fast the mind runs. It moves from one thought to another within a fraction of a second. Your mind is constantly talking. It is continuously thinking. It is engaged in a never ending stream of thoughts. Probably the only time your mind rests is when you are in deep sleep. But, when you are awake then you are continuously talking to your own self. This is a divine truth that your mind almost never goes into peace, your mind never goes into rest whilst awake.

Just as you need to rest your body after a long day's work, you also need to bring your mind to rest after a continuous days thinking. There is no worldly power that can bring your mind to complete rest. But, there is

one divine power that can bring your mind to rest and that is the Infinite Divine Power that is present in Naam Simran.

GurBani says, "*Har simran meh aap nirankaraa.*" This is a divine promise that the Guru makes to us, that when we focus on Naam Simran then the Infinite Divine Power of Dhan-Dhan Paar Braham Pita Parmesar will take over our mind and will bring it to eternal peace. When we concentrate on Naam Simran then due to the Infinite Divine Power of Naam, then all of the talking of the mind and the thoughts that our mind is otherwise busy in, are replaced by Naam. In this way we are thinking and talking only Naam in our mind.

Elimination of all other absurd thinking and thoughts is then replaced by Naam. Even when you are not focused on Naam, your mind will at least start to focus on Sat Karams. Your thoughts become purified and become focused only on Sat Ki Karni. In the same way, when we focus on Naam Simran every day in the morning and evening, then we start to enjoy it more and more. Our mind starts experiencing more and more stability and peace and our thoughts become purified. Naam Simran along with listening to GurBani starts to bring GurBani inside us. This means that we start to understand GurBani from within and we become motivated to do what we now truly understand. Our thirst for meeting God becomes deeper and we become motivated to focus more and more on Naam Simran.

Whilst engaged in this process and collecting the Sat Karams, we make our self eligible for the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. Our destiny then takes us to a source of this GurParsaad, which will be a Puran Sant Puran Braham Gyani and we become blessed with the GurParsaad.

Then as we continue to focus on Naam Simran under the Chattar of a Puran Sant our Bandgi goes onto the fast track and we are blessed with the Karam Khand and we go into Samadhi and Sunn Samadhi and our due to our Bandgi we start to collect Naam Dhann in the Dargah of Akal Purakh Ji.

Complete surrender at the Sat Charans of a Puran Sant does wonders for our spiritual life and we keep on going higher and higher every day. We have wonderful spiritual experiences, such as Guru Darshans, seeing Parkash, seeing Jyots, out of body experiences, listening to Kirtan, listening to Panch Shabad Anhad Naad music, Darshans of Braham Gyani Maha Purakhs, and so on. Different people have different kinds of spiritual experiences. This takes us to Ajapa Jaap Naam Simran and Rom-Rom Naam Simran. All of our Bajjar Kapaats open. All of our Sat Sarovars become enlightened and activated. Our Dassam Dwaar in particular is opened and our body is filled with Amrit. We physically hear Naam going on in our body and Amrit flowing all over our body. With these divine

things happening to us, we become blessed with the divine wisdom as well and we start to take a glimpse of the depth of GurBani. We start to have all those experiences that are written in GurBani. GurBani comes true for us and we become what GurBani wants us to become.

The current Age we are living in is called the Kal Yug. This means the age of darkness. The darkness which is influenced by the Rajo and Tamo aspects of Maya and desires. Kal Yug is being ruled by the Rajo and Tamo aspects of Maya. Everyone is burning in this fire of Kal Yug which is Panj Doots and the fire of desires. The GurParsaad of Naam Amrit extinguishes this fire of Kal Yug for us and our mind and Hirda is saved from burning in this fire of Kal Yug. By defeating Maya and going beyond Maya, we become fearless. In this way, we become detached internally from all of the worldly relationships, worldly possessions, properties and wealth that we have collected. We are blessed with the GurParsaad of the divine wisdom which takes us out of attachments and leads us beyond Maya to become one with the Almighty.

Fearlessness is a very important and a mandatory divine quality. It is a divine power that leads our way to the everlasting eternal happiness. This divine quality makes us eligible for delivering the Truth to the masses. Without being fearless we are not able to serve and deliver the Truth to others. But, by becoming fearless our desire to achieve Sada Sukh, eternal happiness, is achieved. This puts our mind to rest and silence. Our Puran Bandgi brings Param Jyot Puran Parkash into our Hirda and we are blessed with Jivan Mukti. We are relieved from reincarnating in the cycle of birth and death, because our Hirda is transformed into a Sat Hirda. God appears in our Hirda and soul and all of our physical senses and Panj Indrees will come under Puran Hukam.

*Tat beehaar kahai junn saachaa.
Janam marai so kaacho kaachaa.
Aavaa gavan mitai prabh sayv.
Aap ti-aag sharan gurdayv.
I-o ratan janam ka ho-ay udhaar.
Har har simar paraan aadhaar.
Anik upaav na chhootanhaaray.
Simrit saasat bayd beehaaray.
Har kee bhagat karahu man laa-ay.
Man banchhat nanak fal paa-ay.4.*

This is a divine truth that when we move on the Bhagti Marg and progress towards our Puran Bandgi then a stage comes in our Bandgi when we are blessed with Puran Tat Gyan. This is also called Puran Braham Gyan. Whenever we refer to the divine wisdom in these GurParsaadi writings we mean Puran Tat Gyan or Puran Braham Gyan. This is also called Atam Ras Amrit, which is called the highest level of the Amrit. The

Atam Ras Amrit is available only to Puran Sant, Puran Brahm Gyani, Puran Khalsa or a SatGur. In this Pauri, SatGuru Ji has called such a soul Junn Sacha.

With the achievement of the Puran Brahm Gyan our Bandgi is accepted as Puran in the Dargah and we are blessed with the GurParsaad to deliver the Truth to the masses. We become authorized by our Guru and Akal Purakh to go out and serve the masses with this GurParsaad. Only then are we able to deliver this divine wisdom – Puran Brahm Gyan to the Sangat.

Anybody who is below this level of Bandgi is not authorized to deliver the GurParsaad to the Sangat. Also until you reach this level in your Bandgi you are not authorized to preach to the Sangat as you don't yet have the ability to bestow the GurParsaad. It is only the GurParsaad that can help the Sangat. So below Puran Tat Gyan or Puran Brahm Gyan you are not a Junn Sacha, but a Kacho Kacha (fake) and as long as you are a Kacho Kacha, means as long as our Bandgi is not blessed as Puran by the Dargah, you are counted as fake or incomplete in the Dargah and not authorized to deliver the GurParsaad to the Sangat so will remain reincarnating in the cycle of death and birth.

Puran Tat Gyan or Puran Brahm Gyan brings Jivan Mukti – salvation. We attain it by giving up everything at the Sat Charans of a Puran Sant. Then we pave our way to Jivan Mukti as we are rewarded with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. This GurParsaad paves our way to salvation. When our Bandgi reaches the Puran Tat Gyan or Puran Brahm Gyan stage, it takes us out of the cycle of death and birth.

This human life is the most precious gift that we have been rewarded with. It is not wrong to say that this human life is a priceless gift given to us. Only in a human life can we be blessed with the divine power to reach this level of spirituality which SatGuru Ji has called Puran Tat Gyan. Basically, we consider this human life itself a GurParsaad as well. So losing this human life without making any spiritual advancement is like committing spiritual suicide. GurBani regards the one who has not engaged in Naam Simran as having committed spiritual suicidal - Atam Ghati.

Praan is the soul and the foundation of this soul is God Himself. It doesn't make sense to forget about our own foundation and to indulge in those acts which are all false. Our own foundation is the Eternal Divine Truth and that is Naam. By ignoring our own foundation and letting it become weak, we eventually allow it to collapse and leave us nowhere. That is why it is suicidal to ignore Naam which is our own foundation.

We should be working to make our own foundation stronger and the

divine truth is that we can make it infinitely strong as the divine power of Naam is infinite. We are very fortunate that being born as a human being we have also been blessed with the divine power to focus on Naam and make our own foundation infinitely strong. This will make us remain in existence forever, then we never die, we remain in the Dargah forever.

Everything else we do in life does not help us to make our foundation stronger and eventually goes to waste and will carve our future destiny accordingly. So why stay focused on waste? Why not focus on collecting the real divine treasure of Naam. Doing Naam Ki Kamai will fulfill all of your needs and make all of your problems disappear. All of your mental sicknesses will be cured. Your mind will go into peace and you are then able to realize all of the benefits presented in the first Astpadi of Sukhmani Bani.

Another very important point to understand is that the divine wisdom, the Puran Tat Gyan, doesn't come by reading religious books. Puran Tat Gyan is also not achieved by reading GurBani on a daily basis. Puran Tat Gyan is also not achieved by any other means such as doing Yoga and other religious rituals. Puran Tat Gyan comes from within when our Bandgi or Simran reaches that level after all of our Bajjar Kapaats are opened, Dassam Dwaar is opened, Sat Sarovars are enlightened with Naam, Kundalini is awakened and our Hirda is blessed with Puran Jyot Parkash and our Bandgi is accepted in the Dargah. Therefore, for reaching this level of spirituality we have to focus on the eternal treasure of Naam, the GurParsaad.

*Sang na chaalas tayrai dhanaa.
Too ki-aa laptaavahi moorakh manaa.
Sut meet kutamb ar banitaa.
In tay kahhu tum kavan sanaathaa.
Raaj rang maa-i-aa bisthaar.
In tay kahhu kavan chhutkaar.
As hastee rath asvaaree.
Jhoothaa damf jhooth paasaaree.
Jin dee-ay tis bujhai na bigaanaa.
Naam bisaar Nanak pachhutaanaa.5.*

The ones who are united with Naam are very fortunate, but the ones who are not united with Naam are very unfortunate. Naam brings infinite fortune for us, whereas without Naam you are left without this infinite fortune, which means nothing but repenting afterwards.

Many people are living in this illusion that old age is for Naam Japna and that now while being young, they should work and focus on the collection of wealth and properties. Their entire effort is directed towards gathering materialistic things and bringing up their families and meeting

their needs. This kind of attitude is totally wrong. While being busy in living this kind of lifestyle they are working under the influence of the Rajo and Tamo aspects of Maya and the collection of wealth and properties beyond their needs is nothing but drinking the poison of Maya on a continuous basis. It makes them mentally sick with the chronic diseases of the Panj Doots and desires.

By the time they reach old age they are badly drenched in the scum of Maya and as a result, along with these mental sicknesses, their physical health also becomes so bad that they only become focused on regaining their health. Look around and notice the senior citizens, how many don't take blood pressure medications? Or don't take medication for high sugar levels? And so many other physical diseases? When they are suffering with bad physical health then there is hardly any opportunity left to work on spiritual health. Therefore, there is no particular age for Naam Japna. The sooner we dedicate our self to Naam Japna the better it is for us.

When we were kids we were not so much into Maya. It is a divine truth that a new born baby is united with God, but as the baby grows in an environment operating under the influence of Panj Doots and desires, the baby is effected badly and loses all its spirituality. But, still in young age we are not as much effected by Maya as we are when we are older. Therefore, the sooner we dedicate our self to Naam Japna the better and easier it is.

Our dedication to Naam Japna in our formative years helps us to stay away from being influenced by the Rajo and Tamo aspects, the negative powers of Maya and we are able to progress in our spirituality faster than if we postpone it till old age. In this way, we are blessed earlier on in our life with this divine wisdom that nothing else except the eternal treasure of Naam will go with us when death comes.

We also become blessed with this divine wisdom that our collection of wealth and properties is not going to go with us when death comes. Worldly wealth and properties are nothing more than a commodity that have been given to us to live our life comfortably and move on with our spiritual progress towards the union with God.

All of our relationships, our family and friends, are just in the Karam Kand (part of Karma, not to be confused with Karam Khand – realm of Grace) and are not real. We are together just to pay our dues according to our destiny and we are unable to go with each other when death comes. Nothing, whatsoever it may be, will go with us when death comes. That is why it is all false.

Our collection of wealth and properties is all false as it doesn't prevail. The only thing that prevails is the Eternal Truth and that is Naam Dhann. Only Naam Dhann ever prevails and goes with us. Only Naam Dhann is the

eternal treasure that transforms our Hirda into a Sat Hirda and blesses us with a never ending happiness and Jivan Mukti.

Worldly positions, worldly kingdom and everything that comes with these worldly positions, including the power to rule, facilities and perks that come with these worldly positions, are all false as they do not prevail when death comes. All this is nothing but a net of Maya, or web of Maya and people become like a fly who can never break free and dedicate to Naam Japna. While being stuck in this web of Maya people have totally forgotten that One who has given us all of these positions, kingdom and associated comforts, wealth and properties, relationships and above all this human life. This means that they have totally forgotten about the Infinite Divine Power that is behind all this and the power that has given us this human life to serve and deliver the Truth and not to serve Maya. This false, foolish and purposeful ignorance on their part leads them to eventually repent when they realise that they have wasted their life by being stuck in this web of Maya. Therefore, in order to avoid this later repenting just wake up and dedicate yourself to Naam Japna now without delaying anymore. This is the real divine treasure that will pave your way to unite with God.

*Gur kee mat too layhi i-aanay.
Bhagat binaa baho doobay si-aanay.
Har kee bhagat karahu man meet.
Nirmal ho-ay tumaaro cheet.
Charan kamal raakho man maahi.
Janam janam kay kilbikh jaahi.
Aap japahu avraa naam japaavhu.
Sunat kahat rahat Gat paavhu.
Saar bhoot sat har ko naa-o.
Sehaj subhaa-ay nanak gun gaa-o.6.*

SatGuru Sachey Patshah Ji Arjun Dev Ji Maharaj is very kind to all of us as He is telling us the Mahima of GurMat, Mahima of Sat Naam, Mahima of Rehat – internal compliance, the way we should be living our life and how we can benefit from this divine wisdom.

Gur Ki Mat, or GurMat is the key to our spiritual success. The GurMat is GurBani. The GurMat is the word of the SatGuru. The GurMat is the word of Akal Purakh. The GurMat is the word of a Puran Sant. The GurMat is the word of a Puran Braham Gyani. The ones who reach that level in spirituality and achieve the Param Padvi are called a SatGur, Puran Sant, Puran Braham Gyani or a Puran Khalsa. Then all of the senses and Karam Indrees come under the Puran Hukam of Akal Purakh and we go into a continuous Samadhi, which is also called Sehaj Samadhi. Then while in Sehaj Samadhi whatever they utter or say is in Puran Hukam and is called the word of God and that is GurMat in addition to GurBani.

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Whatever they say is nothing different from what GurBani says because whatever they say is the Puran Braham Gyan – divine wisdom. That is why their words are called Sat Bachan and they come true to us when applied to our daily life. So ignoring the words should not be an option for us. Following the word will be a divine blessing.

Similarly, following GurBani by doing what GurBani says is doing GurMat and is a divine blessing. Those who have done it have realized and transformed the Hirda into a Sat Hirda. The ones who have not done it should give it a try and see what happens to their spiritual life. Rather than just reading GurBani, put it into practice on a daily basis and then see the difference.

Many people complain that they have been doing Nitnem for a long time as well as reading GurBani their whole life, but without any or very little spiritual progress. The main and only reason for not making any spiritual progress is not practicing GurBani in daily life. We strongly appeal to those people to focus on doing GurBani and just see the difference it makes. We make a divine promise to you, that if you do GurBani then there is no force that can stop you from becoming GurBani. This means that nothing can stop you from becoming what GurBani says, namely that you are sure to transform your Hirda into a Sat Hirda and become the Mahima of GurBani.

True devotion, Sachee Shardha, is a very important and mandatory requirement in our Bandgi process. Our dedication and surrender is not complete without this divine quality of devotion. Devotion brings us the GurParsaad. Devotion brings us the GurParsaad of Bandgi and Seva. Actually devotion is Bandgi, devotion is dedication, devotion is surrender, without devotion there is no spiritual progress. It should come from inside of our Hirda, the thirst for seeking the Eternal Truth, the thirst for discovering the Eternal Truth – Sat. Devotion is the foundation of Bandgi. Without devotion Bandgi is not possible. Devotion is a divine gift so please keep on praying for this divine gift until our Hirda gets filled with this divine quality, this divine power.

Make friends with the mind. By making friends with the mind we are able to stop it from thinking negatively which then allows us to focus on devotion and Bandgi. As long as your mind is involved in negative thinking it is not doing you any good. When your mind becomes your friend then it will start listening to you as a soul and you become able to focus more and more on Bandgi. As long as your mind is indulging in negative thinking and wrong doings it is your enemy, as its actions are hurting you. As we don't want our mind to be our enemy, friendship with your mind is a good deal, it will benefit you tremendously.

When our mind goes into devotion and Bandgi then it is basically,

replaced by Naam and divine Jyot and so it is purified completely. The same purification process works for all of our senses and Hirda. Slowly the entire body is corrected by Amrit and becomes a Kanchan Dehi.

The real divine compliance is the internal compliance – Anderli Rehat. This compliance is the compliance of complete transformation of our Hirda to a Sat Hirda – Puran Sachyari Rehat. This internal compliance is winning over Maya and going beyond Maya. The internal compliance is the achievement of Atam Ras Amrit. Listening to GurMat, living the GurMat and earning the internal compliance as explained will bring you Jivan Mukti.

Sat is the Naam of Akal Purakh and this Naam is the basis of every creation. Everything has emanated from Sat Naam and by doing Sat Naam we become Sat and go into a Sehaj Awastha – a continuous Samadhi. Those who go into this Sehaj Awastha are forever absorbed in the Mahima of Akal Purakh and are one with Him and become the Mahima of Akal Purakh themselves. They are themselves absorbed in Naam and keep on working to unite others to Naam. Sat Naam Amrit washes all of the sins of all previous lives, and takes all of the mental sicknesses, pains and sorrows away and brings us Jivan Mukti.

*Gun gaavat tayree utras mail.
Binas jaa-ay haumai bikh fail.
Hohi achint basai sukh naal.
Saas giras har naam samaal.
Chhaad si-aanap saglee manaa.
Sadhsang paavahi sach dhanaa.
Har poonjee sanch karahu bi-uhaar.
Eehaa sukh dargeh jaikaar.
Sarabh nirantar ayko daykh.
Kaho nanak jaa kai mastak laykh.7.*

Haumai has been called a deep mental sickness. Haumai has been described as the poison which kills you spiritually. Haumai is responsible for your repeated reincarnation. Out of the Panj Doots, Haumai is the most dangerous one. The Panj Doots live inside your body. The Doot of Kaam lives in the lower portion of your body in the sex organ area. The Doot of Krodh lives in your stomach area. The Doots of Lobh and Moh live in your chest area. The Doot of Ahankaar or Haumai, which is the most dangerous lives in your head area.

The Doot of Haumai makes you believe that you are just a body and have nothing to do with anything else. It makes you totally ignorant of the divine truth that you are a soul and not the body and that the body exists only because of the soul, which is the Infinite Divine Power.

Haumai makes you believe that you do everything yourself and there is

no Karta Purakh. Basically, Haumai is responsible for your separation from the Almighty. Haumai is responsible for keeping you in the cycle of death and birth.

The most important divine power and divine quality that will kill your Haumai is humility and humbleness and your trust that:-

- everything that happens or is done is in Hukam or according to the will of God,
- there is only one Doer,
- everything is done by the Infinite Divine Power, and
- this Infinite Divine Power is the Creator and operator of every creation.

Our Hirda is filled with humbleness and humility by:-

- doing Dandauth to the Guru and the Sangat,
- by dusting the shoes of Sangat and applying this dust to our forehead,
- by considering our self as the lowest of the low,
- by calling our self, “*Neechan key att neech*” – lowest of the low,
- by calling our self a Loon Harami, (traitor – God has given us everything and we turn our backs to Him – we have tasted his salt but deny Him), and
- by considering everything above us.

Becoming Sagal Ki Reena means becoming the Charan Dhool of the entire creation. It is the key to fill our Hirda with this divine power of humility and humbleness. Focusing on the Mahima of Akal Purakh kills our Haumai. The highest level of Mahima of Akal Purakh is in doing His Naam Simran. Therefore, please dedicate to this highest service of Akal Purakh and focus all of your energies on Naam Simran. This paves your way to kill your Haumai and fill your Hirda with the divine power of humility and humbleness and makes you Sagal Ki Reena – Charan Dhool of the entire creation. Include this in your daily Ardas to God, “Please make me Sagal Ki Reena. Please make me the Charan Dhool of the entire creation. Please make me the slave of the entire creation. Please make me the slave of even Bishta Ka Kiraa.” This prayer will clean your Hirda and head. This prayer will fill them with humility and humbleness and you are saved from drinking this poison of Haumai on a daily basis.

One of the basic reasons for your Haumai is your own wisdom and the worldly wisdom that you follow in your day-to-day performances. As long as you continue to do so you will be unable to kill your Haumai. The remedy to this is to leave aside your own and worldly wisdom and follow the GurMat. The GurMat is nothing but GurBani. It is the Mahima of Akal Purakh. It is the Mahima of Akal Purakh’s Naam. It is the Mahima of SatGuru, Sant, Bhagat, Khalsa and Braham Gyani. It is Puran Braham

Gyan and by following GurBani you will become the Mahima of Akal Purakh.

The most precious divine gift we have been blessed with is the wealth of our breath. We should not be wasting this divine wealth by spending it in Asat Karams. We need to use this wealth of breaths for collecting the priceless eternal treasure of Naam Dhann. We should not be spending this divine wealth of our breaths in buying the poison of Maya's Rajo and Tamo aspects. We should only be spending this wealth in collecting more divine wealth. Actually, we are not spending the divine wealth when we focus on Naam Dhann, we are multiplying it. Therefore, collection of Naam Dhann is the best deal. Trading our breaths with Naam Dhann is the best deal.

Many people take the literal meaning of Saas Giraas Simran which is to repeat Naam while inhaling and exhaling, but that is not the divine truth. Every time we inhale and exhale, meaning at each and every moment, we need to collect the divine wealth of Naam Dhann. There is no way that we can physically repeat Naam with our tongue along with every single inhale and exhale day and night. Therefore, the true divine meaning of Saas Giraas Simran is that none of our breaths should go without Simran, and that is only possible when we go into Ajapa Jaap Simran – autopilot. When our Simran goes into that stage when Naam goes into our Surat, Hirda and Rom-Rom then the Infinite Divine Power takes over and we are blessed with continuous Simran in our Rom-Rom. Therefore, to reach that stage of Naam Simran, which is the GurParsaad, we are taken by our own destiny at the Sat Charans of a Puran Sant. When we completely surrender at His Sat Charans with Tunn, Munn and Dhann with trust, devotion and love then we are blessed with the GurParsaad and this GurParsaad takes us into Ajapa Jaap.

Our destiny is the deciding factor of our fortune and we are responsible for carving our own destiny and building our own future depending upon our Karni. Sat Ki Karni takes us to the GurParsaad but Asat Ki Karni leaves you drinking the poison of Maya's Rajo and Tamo aspects. Sat Ki Karni brings us back to life but Asat Ki Karni takes you deep into the scum of Maya's Rajo and Tamo aspects.

The collection of Naam Dhann takes us to Dargah and provides us with a permanent place in the Dargah where we are awarded with all of the eternal treasures as well as a never ending eternal happiness. Only with the GurParsaad do we reach this level of Bandgi where we are able to realize the Infinite Divine Power behind the entire creation. We are then able to see and feel physically how every creation is being run by the Infinite Divine Power – Dhan-Dhan Paar Braham Pita Parmesar Ji. Therefore, dealing in Naam Dhann and collection of Naam Dhann is the most rewarding business we can do.

*Ayko jap ayko saalaahi.
 Ayk simar ayko man aahi.
 Aykas kay gun gaa-o anant.
 Man tunn jaap ayk bhagvant.
 Ayko ayk ayk har aap.
 Puran poor rahi-o prabh bi-aap.
 Anik bisthaar ayk tay bha-ay.
 Ayk araadh paraachhat ga-ay.
 Man tunn antar ayk prabh raataa.
 Gur parsaad nanak ik jaataa.8.19.*

Dhan-Dhan SatGur Sachey Patshah Ji Sri Arjun Dev Ji is very kindly continuing to give us the divine wisdom – Puran Braham Gyan, about the Mahima of Naam Japna and the GurParsaad. Dhan-Dhan SatGur Sachey Patshah Ji Sri Nanak Dev Patshah Ji has been so kind upon us, that the very first thing He said and described is the Mahima of Naam and the GurParsaad. Please look at the Mool Manter. The very first Salok of GurBani is called the Mool Manter. The one who understands the Mool Manter will understand the entire GurBani. Mool Manter gives an excellent and complete definition of Dhan-Dhan Paar Braham Pita Parmesar Ji.

Mool means the basic foundation which is the Infinite Divine Power. That is the basic foundation of the entire creation, from where the entire creation has sprouted. Manter means that which ferries us across to the Dargah and takes us to the Dargah of Dhan-Dhan Paar Braham Pita Parmesar Ji.

In the Mool Manter it is defined that Ik Oankaar is Sat and this Sat is Naam. Then that this Infinite Divine Power is Karta Purakh, Nirbhao, Nirvair, Akal Murat, Ajuni, Saibhun(g) and is a GurParsaad. The GurParsaad is the Infinite Divine Power and this Infinite Divine Power is Sat. It has been in existence since the beginning (beginning and end are unknown, only present is known and present means this moment), is prevailing now and will prevail in all Ages to come.

Naam as Sat Naam is therefore, defined in the Mool Manter and there is no Manter bigger or better or more complete than Sat Naam. Therefore, the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva is the only way to our spiritual success.

This GurParsaad is the Infinite Divine Power and does wonders for your spiritual progress. This Infinite Divine Power of Sat Naam paves your way to the Dargah and enables you to achieve complete realization of Akal Purakh.

Jaap in Munn and Tunn is the Ajapa Jaap and is achieved only and we repeat, only by the GurParsaad. Jaap in the Munn – mind, is the first stage

of Ajapa Jaap and is much more powerful than Jaap (reciting) with the tongue. The Jaap in the body – Tunn, means the Rom-Rom Naam Simran. This is when every bit of our body vibrates with Naam. We physically feel these divine vibrations. These vibrations are easily felt in our hands, finger tips and other more sensitive areas of the body. These vibrations of Naam in our body are experienced and felt when Naam goes into our Hirda, our Kundalini is awakened and all of our Sat Sarovars are activated and illuminated with Naam.

The Kundalini Shakti (energy) works throughout our body and conducts the correction of our body. This divine Shakti removes all of the pockets filled with negative energy and fills them with the divine energy, the cosmic power, the Amrit. This Shakti purifies our mind, Hirda, soul and body completely and makes it fit for the Infinite Divine Power to stay in there forever. All of the eternal treasures, Amrit and the Puran Braham Gyan are hidden inside our soul. So with the correction and purification of the mind, soul and body these divine treasures are uncovered and surface physically through our body.

The Infinite Divine Power is realized by us within our own body and the Puran Braham Gyan and Param Jyot Puran Parkash appears from within our own soul. All of these eternal treasures are hidden inside our soul and the soul has the Infinite Divine Power. The GurParsaadi Naam just ignites the Jyot inside us and makes us realize all of these eternal treasures which were already present within our own self.

The correction process of our mind, body and soul is the Bandgi process and this Bandgi process is the GurParsaad. This takes us through this correction process - correction of our mind, Hirda, soul and body. During this Bandgi process we focus on the GurParsaad and dedicate our self to Naam Simran, Naam Ki Kamai and Seva.

Naam is the Infinite Divine Power and when we focus on Naam Simran then this correction process commences and works through our entire system – mind, Hirda, soul and body. This correction process is responsible for deleting all of our sins from all of the previous lives. This correction and purification process cures our mind, Hirda, soul and body of the Panj Doots and desires and this poison is replaced by the Amrit.

With the complete realization of the Infinite Divine Power we are blessed with the Puran Braham Gyan and the spring of divine wisdom explodes from within our own self. We physically see and experience how this Infinite Divine Power is creating and operating the entire creation. Therefore, please focus all of your efforts on Naam Simran, Mahima of Naam, Mahima of Akal Purakh, Mahima of Sants, Bhagats, SatGurus, Braham Gyanis, Junns, Gurmukhs and GurSikhs. This will pave your way to the GurParsaad and enable you to become the Mahima of Akal Purakh

yourself. You can then achieve your objective of this human life and your life will not be wasted drinking the poison of the Panj Doots and desires. May God bless you all with the GurParsaadi Naam.

ASTPADI 20 : MAHIMA OF ARDAS JODRI BENTI FOR THE GURPARSAAD

Salok.

*Firat firat prabh aa-i-aa pari-aa ta-o sarnaa-ay.
Nanak kee prabh bayntee apnee bhagti laa-ay.1.*

In this Astpadi, Dhan-Dhan SatGur Sachey Patshah Ji is very kindly giving us the divine wisdom about the Mahima of Ardas for the GurParsaad. If we have understood the meaning of the GurParsaad it becomes easier to progress in Bandgi. It is the eternal blessings and eternal grace of Akal Purakh. The GurParsaad is the key to spiritual success. The GurParsaad is the divine super power of the highest order. It is the Infinite Divine Power that makes our spiritual progress possible. There is no way that we can progress spiritually without the GurParsaad. When this Infinite Divine Power of the GurParsaad comes upon us, wonderful spiritual things start to happen inside us, such as our:-

- thinking starts to change,
- thoughts and actions start to change,
- Hirda starts to transform,
- habits and outlook on life start to change for the better,
- trust and devotion develops,
- love for God and for the entire creation springs up,
- Hirda begins to fill up with the divine qualities,
- behavior starts to change for the better,
- Surat (mind and thoughts) go into Naam Simran,
- Bandgi process starts,
- Bandgi account is opened in the Dargah,
- Bandgi goes into Karam Khand,
- Simran goes into Samadhi,
- Simran goes into Ajapa Jaap, and
- Bandgi goes onto the fast track.

Many of the Sangat who get blessed with the GurParsaad don't work on developing it. By taking it for granted they lose it. There are only a few people who really save this GurParsaad and surrender themselves completely at the Charan Sharan of the Gur and Guru. Such souls are one in tens of millions. Only they move ahead on this path of Bandgi and reach the spiritual heights. There are also many people who are not yet blessed

with the GurParsaad. However, some are moving towards gaining the GurParsaad by accumulating their Sat Karams, but most are just consumed in drinking the poison of the Rajo and Tamo aspects of Maya.

Anyone who has not yet achieved Jivan Mukti has been wandering in the wilderness of Maya for an unknown period of time. To give you a rough idea though, an ordinary person may have been wandering in this wilderness of Maya for over 200 lifetimes just as a human depending upon their individual deeds. And outside these 200 or so human lifetimes how many times have they wandered in the lives of other creatures? It is believed that a human being is given three human lives in a row if he continues to do good deeds so he can carry on progressing. But, if his deeds are bad then he goes back into the non-human life forms for an indefinite period of time. There is no guarantee after that of gaining another human life. So for most people it is true to say that they have been wandering in this wilderness of Maya or reincarnation for a very long period of time and have already wasted many human lives in the process. The question to ask now is, “do I want to continue to wander in this wilderness of Maya or do I need to put a stop to this now?”

The divine wisdom says that you have already drunk a lot of the poison of Maya and have suffered with all of the mental sicknesses and have been through a lot of trouble, pains and sorrows. Divine wisdom says that it is now time to realize this divine truth and to stop drinking this poison of Maya and to start looking towards the achievement of the GurParsaad. Only this will put you on the divine path and replace the poison of Maya with the Amrit of Infinite Divine Powers of Akal Purakh.

If you realize that you have been hit by Maya really hard and have been suffering for an unimaginably long period of time in the wilderness of Maya and that you now need to work on achieving the GurParsaad, then the next step is to go to the Charan Sharan of the Gur and Guru and pray for the GurParsaad. When this prayer comes from within your Hirda with trust, faith, devotion and love then there is no reason why your prayer will not be heard. Be persistent in your prayers, every day and every night multiple times during the day and night. It may even be every five minutes, maybe every minute, maybe continuously, with trust, faith, devotion and love for the Gur and Guru. Completely surrender yourself at the Charan Sharan of the Gur and Guru with Tunn, Munn and Dhann. When you do so there is no way that God will not come to your rescue. He Himself will pave a path for you that will bring you the GurParsaad.

Remaining at the Charan Sharan of the Gur and Guru is Bandgi. This brings you under the Chattar of the Gur and Guru and then no negative forces of Maya are able to harm you. Your prayers should be for the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva.

Sharnagat Bhagti (remaining under the shelter of the Guru) is the easiest Bhagti. Just by doing what the Guru tells you to, you make it. Don't question the Guru's words. Have no doubts about your Guru. Just follow His Sat Bachans and be surprised at your incredible spiritual progress.

The ones who start trying to find faults with the Guru don't make it through. The ones who doubt their Guru and don't trust Him are not successful in their spiritual life. Trust and devotion to the Guru makes our Bandgi very easy. Innocence makes our Bandgi very easy. The most innocent people make very fast progress on the spiritual path whereas the ones who remain in doubts and question the Guru are left behind.

Many times the Guru may do something seemingly stupid, but it is actually just to test our trust. Please don't get carried away in doubting the Guru in that situation and be careful of what you think and say. Otherwise, you can easily lose all you have strived so hard to collect so far.

Trust is Bandgi, devotion is Bandgi, unconditional love is Bandgi and waging a war against Maya is Bandgi and winning over Maya is Puran Bandgi. This is all the GurParsaad. The Mahima of the GurParsaad is that only it takes us out of the wilderness of Maya and put us on to the path to Eternal Truth. So please keep on praying for the GurParsaad. Ardas from your Hirda will pierce through to the Almighty and for sure bring you the GurParsaad.

Going into the Charan Sharan of the Gur and Guru with complete surrender at their Sat Charans brings us the GurParsaad. Giving up everything at the Sat Charans of the Gur and Guru with trust, devotion and love definitely fills our Hirda with Bairaag and this Bairaag pierces through Maya to reach the Almighty and brings us the GurParsaad.

Astpadi.

*Jaachak junn jaachai prabh daan.
Kar kirpa dayvhu har naam.
Sadh junnaa kee maaga-o dhoor.
Paar braham mayree sardhaa poor.
Sada sada prabh kay gun gaava-o.
Saas saas prabh tumeh dhi-aava-o.
Charan kamal si-o laagai pareet.
Bhagat kara-o prabh kee nit neet.
Ayk ot ayko aadhaar.
Nanak maagai naam prabh saar.l.*

SatGur Sachey Patshah Ji is continuing to give us the Puran Braham Gyan about the Mahima of Ardas at the Charan Sharan of Dhan-Dhan Paar Braham Pita Parmesar Ji and Dhan-Dhan Guru.

There is no difference between the Gur and Guru. The Guru is the one

who has already merged in Akal Purakh. We have to become a beggar at the Charan Sharan of the Gur and Guru. The Gur is Akal Purakh and the Guru is the Sadhu, the Puran Sant, the SatGur, the Puran Braham Gyani, the Puran Khalsa. The Guru is the one who has achieved Param Padvi. The Guru is the one who has been through the Puran Bandgi process and has achieved Jivan Mukti and has been authorized by the Almighty to deliver the Amrit to the masses.

Becoming a beggar at the Sat Charans of a Sadhu is the key to achieving the GurParsaad. Sat Charans of a Sadhu are the source of Amrit. That is why surrendering at the Sat Charans of a Sadhu cleanses our mind and Hirda and makes it eligible for retaining the Amrit. Filling our mind and Hirda with utmost humility and humbleness and becoming a Bhikhari (beggar) at the Sat Charans of a Sadhu brings Amrit inside us. Whenever we get a chance to do so, please kiss the feet of a Puran Sant. Clean His Charans with our beard or hair. Take the dust of His shoes and put it on our forehead. Take a bath with the dust of His feet dissolved in water.

It is a divine truth that the Sat Charans of a Sadhu have infinite Parkash and by dedicating our self at His Sat Charans brings Gareebi into our Hirda. This humility and humbleness brings Amrit inside us even without doing anything else. Humbleness and humility enhance our innocence and this innocence wins us the Amrit and our mind goes into instantaneous Naam Simran – Ajapa Jaap.

Wherever there is a Puran Sant sitting, take it for granted that that place is no less than the Dargah and there is a continuous shower of Amrit available under His Chattar. Our trust, devotion and love for a Sadhu brings us the GurParsaad and fills our Hirda with Amrit and the divine qualities.

We are very fortunate to be blessed with the divine powers of trust, devotion and unconditional love. By using these divine powers we enhance them within our self and eventually these divine powers become infinite. All of the divine qualities are divine powers. These divine powers are as infinite as the infiniteness of the Almighty. The Almighty is the Infinite Divine Power, therefore, it is the divine truth that all of His divine qualities, His divine powers, are also infinite including trust, devotion and love.

Praying at the Sat Charans of a Sadhu brings us the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva and paves our way to Sach Khand. When our trust, devotion and love cross the fine line and our Hirda goes into Bairaag then we achieve the GurParsaad. When we go into Naam Simran with the GurParsaad then our Hirda begins to transform. Depending upon our level of dedication and surrender, our Hirda fills up with the divine qualities of a Suhaagan and we become a Suhaagan.

The one whose Bandgi goes into Karam Khand becomes a Suhaagan.

The one whose Simran goes into Ajapa Jaap means He has been accepted as a Suhaagan in the Dargah of Akal Purakh. As a Suhaagan keeps on collecting Naam Dhann, Naam will keep on bringing all of the divine qualities inside the Hirda and eventually the Hirda becomes Beant, an infinite Hirda and a Sat Hirda and a Suhaagan will now become a Sada Suhaagan.

Sada Suhaag is Param Padvi, Sada Suhaag is Puran Tat Gyan, Sada Suhaag is Puran Braham Gyan. All of these infinite divine treasures are achieved just by giving up our self at the Charan Sharan of Gur and Guru. All of these infinite divine treasures are achieved by complete surrender at the Sat Charans of a Sadhu. These infinite divine treasures are achieved by dedicating our self at the Charan Sharan of a Sadhu with Sachee Preet, Sachee Shardha and Sacha Vishvaas.

The GurParsaad of Naam is the basis and foundation of the entire creation. The entire creation is from this origin. Therefore, there is only one Infinite Divine Power and this Infinite Divine Power can only be achieved with the GurParsaad. The GurParsaad can be achieved by giving up everything at the Charan Sharan of the Gur and Guru. The GurParsaad can only be achieved by becoming a beggar full of with humbleness, humility, trust, faith, devotion and love at the Charan Sharan of the Gur and Guru.

*Prabh kee darisat mahaa sukh ho-ay.
Har ras paavai birlaa ko-ay.
Jin chaakhi-aa say junn tariptaaney.
Puran purakh nahee dolaaney.
Subhar bharay paraym ras rang.
Upjai chaa-o sadh kai sang.
Paray sharan aan sabh ti-aag.
Antar pargaas an-din liv laag.
Badbhaagee japi-aa prabh so-ay.
Nanak naam ratay sukh ho-ay.2.*

The Mahima of the GurParsaad is beyond description. The GurParsaad is the Infinite Divine Power and so is the Mahima of the GurParsaad. The GurParsaad is achieved by focusing on Sat Karams and by continuous and persistent Ardas with a complete surrender with Tunn, Munn and Dhann and with trust, faith, devotion and love at the Charan Sharan of the Gur and Guru. This GurParsaad is the Drisht of Akal Purakh, which is nothing but all of the Infinite Divine Powers of Akal Purakh. All of the infinite eternal treasures are hidden in this Drisht of Akal Purakh Ji. The Mahima of the Drisht is beyond description, it is infinite, so how anything that is infinite can be described?

The Mahima of this divine Drisht can only be physically experienced and felt when we are blessed with receiving it. The Drisht of Dhan-Dhan

Paar Braham Pita Parmesar is so powerful that it takes us into Naam Simran and into Samadhi instantaneously. This means that our Simran goes into Ajapa Jaap and our Bandgi goes into Karam Khand. With this divine Drisht our Bandgi goes into the fast track and we are eventually blessed with the eternal and everlasting happiness as our mind goes into complete silence and we are blessed with the Suhaag and then Sada Suhaag. So the Mahima of this divine Drisht is that it makes us the Mahima of Akal Purakh, which is Sada Suhaagan.

Out of all of those who are blessed with the GurParsaad there are only a few fortunate ones who really treasure this GurParsaad and move on this path to Eternity. There is only one in tens of millions who achieves the ultimate - the Almighty. The reason for this is that all of the others will not surrender themselves completely at the Charan Sharan of the Gur and Guru. Their dedication, trust, faith, devotion and love for the Gur and Guru is questionable. Their realization that by going to the Charan Sharan of the Guru is the same as going into the Dargah of Akal Purakh is questionable. Their minds are still in doubt or illusions about the Infinite Divine Powers of the Gur and Guru. They don't give their Tunn, Munn and Dhann to the Guru. They don't comply with these mandatory divine laws of Bandgi that is why they don't understand the divine importance of the GurParsaad. In this way they lose the GurParsaad for now and will have to work to regain it at some later point in time and space.

The ones who achieve the GurParsaad and focus on Naam Simran and Naam Ki Kamai achieve Puran Awastha – the supreme status. Param Padvi is the Puran Awastha – the state of perfection. Puran Awastha is also called Atal Awastha – the totally stable state. The ones who lose the GurParsaad do so because their trust is there only as long as it is not shaken by any doubts, illusions or delusions. As soon as they allow their trust to be shaken, it means there is no trust and that is the reason for them falling back. But, when we reach the Puran Awastha then our trust is Puran too and will never be shaken no matter what happens around us. This trust allows us to cross all limits and become infinite. Our infinite trust makes us a winner. This trust is Bandgi. Devotion is Bandgi and love is Bandgi. As long as our trust, devotion and love for the Guru is there we are progressing in Bandgi, as soon as our trust is shaken, our devotion and love will also be shaken and blocks our progress in Bandgi. So please be careful and never let your trust in your Guru be shaken. Just keep on enhancing it until it reaches that level when you are blessed with Puran Tat Gyan. Once you reach that level in your Bandgi then you can never fall back. That is called Atal Awastha. Our trust for our Guru is Atal, our devotion for Guru is Atal, our love for Guru is Atal.

When we reach Puran Awastha then our Hirda goes into Sat Santokh – complete divine contentment, and all of our desires diminish. The Panj

Doots give birth to desires and prompt you to fulfill your desires, which is a continuous and never ending process. There is no end to your desires. One after the other they keep on popping up and keep you wandering in the wilderness of Panj Doots forever. There is only one way to get out of the desires or end your desires and that happens when your Hirda goes into Sat Santokh – complete contentment. Only then does there remains no desire. This divine power of Sat Santokh is achieved only by those who become Puran Purakh. When there are no desires left and the Hirda goes into Sat Santokh then there is nothing that can shake your trust, devotion and love for the Guru, and this divine blessing is available only to a Puran Purakh. Therefore, the Hirda of a Puran Purakh is always and forever filled with the infinite trust, infinite devotion and infinite love for their Gur and Guru.

The Sadhu is a Puran Purakh. The Sant is a Puran Purakh. The SatGur is a Puran Purakh. The Braham Gyani is a Puran Purakh. The Khalsa is a Puran Purakh. When we go into the Sat Sangat of a Puran Purakh we feel the spiritual thirst. We feel the divine thirst to meet God, the divine thirst to see God, the divine thirst to realize God completely and to become one with Him. This divine thirst is called Chao - the divine excitement that we feel within our self. When this Chao is felt by us then we feel like dedicating our self at the Charan Sharan of the Puran Purakh. We feel like giving up everything at the Charans of this Puran Purakh. We feel like giving our Tunn, Munn and Dhann at the Charans of this Puran Purakh. All of these are divine signs that now we are ready for the GurParsaad. Then our trust, devotion and love for this Puran Purakh awakens within us. When this divine feeling comes inside us then seize that moment and act upon that feeling. If we do so then we are blessed with the GurParsaad. We should take full and complete advantage of this Chao and do what our inside is telling us to do. That is our inner Hukam.

Our inner Hukam is the Hukam which our inner Jyot is telling us to do. We are being offered an opportunity to board the divine boat to Eternity and we should not miss this divine boat. The Guru is the divine boat to the Dargah and the ones who board this divine boat are ferried across to the Dargah. The ones who miss this boat are left back to wander in the wilderness of Maya. The ones who board this divine boat are blessed with the GurParsaad. This divine boat is the GurParsaad, this divine boat is the Chattar of a Puran Purakh, which will save us from every attack of Maya during our Bandgi process and will take us all of the way through to the Puran Awastha.

That is the divine beauty of a Puran Purakh. He makes us like Himself. He transforms our Hirda into a Sat Hirda and make us the Mahima of Akal Purakh. So the ones who board this divine boat and go under the Chattar of a Puran Purakh are very fortunate as only they progress in their Bandgi. They are absorbed in Naam, they go into Samadhi, Naam goes into their

Rom-Rom, all of their Bajjar Kapaats are opened, their Dassam Dwaar is opened, all of the Sat Sarovars are enlightened with Naam and they achieve the highest level of eternal happiness and divine peace. Their Mahima is beyond description as they become Puran Purakh by themselves. Therefore, please keep doing Ardas in your mind all of the time for the GurParsaad to make your human life worthwhile.

*Sayvak kee mansaa pooree bha-ee.
 SatGur tay nirmal mat la-ee.
 Jan ka-o prabh ho-i-o da-i-aal.
 Sayvak keeno sada nihaal.
 Bandhan kaat mukat junn bha-i-aa.
 Janam maran dookh bharam ga-i-aa.
 Ichh punee sardhaa sabh pooree.
 Rav rahi-aa sad sang hajooree.
 Jis ka saa tin lee-aa milaa-ay.
 Nanak bhagti naam samaa-ay.3.*

Along with the poison of Maya's Rajo and Tamo aspects, there is another major road block in your spiritual progress and that negative force is called Bharam. Bharam means the doubts, illusions and delusions that your mind is filled with. As long as your mind is influenced by these doubts, illusions and delusions you cannot progress in your spirituality. These doubts, illusions and delusions give birth to Dubidha – duality.

Duality means that there is something else other than God. When these thoughts, that there is something other than God, take over your mind it side tracks you from the divine truth.. The worst thing you can do is to doubt GurMat. That is why you are carried away by the Sansarik Mat – worldly wisdom, or your own Mat – self wisdom or DurMat – which is the bad wisdom. Any negative force that takes you away from the divine truth is DurMat. As long as you are wandering in the wilderness of the Panj Doots and desires you are operating under the DurMat.

The Panj Doots and Trishna are the biggest DurMat. Trishna is a never ending stream of desires. When one desire is fulfilled it gives birth to another desire which is even bigger than the previous one. In this process you lose your mind, soul and body. You are lost in this never ending stream of desires, which is called Trishna. Trishna is never quenched whilst you keep operating in this way. Therefore, Sansarik Mat, MunnMat and DurMat leads to the Bharams, illusions and delusions and thus forms one of the biggest road blocks on your way to Divinity.

Bharams give birth to negative questions in your mind. Questions about the validity of GurMat and the Gur and Guru. Living in Bharams means the mind starts to question what your Puran Sant is telling you to do. The mind questions the divine words of your Puran Sant Puran Braham

Gyani. All of these negative thoughts lead you further into the wilderness of Bharams, illusions and delusions until you become completely lost. The lost ones don't believe that GurBani is the Eternal Truth. They question the validity of what is written in GurBani and remain far from the divine truth.

However, as soon as our Bharams, illusions and delusions are washed away we come out of duality and all of our questions are answered from within and our mind goes into complete peace. The end of Bharams, illusions, delusions and Dubidha is achieved by the GurParsaad. With this GurParsaad our own wisdom - MunnMat, Sansarik Mat and DurMat is replaced by GurMat.

The source of GurMat is the SatGur. When you dedicate and surrender completely at the Sat Charan Sharan of the SatGur then you achieve this GurParsaad. The end of Bharams, illusions, delusions and Dubidha from your mind is a very good sign and paves your way to Divinity. Your spiritual progress goes onto the fast track and all of your mental sicknesses – Panj Doots and desires, are washed away. All of your sins are washed away and your soul becomes weightless. Your soul is relieved of the weight of your past Karams. Past sins. Your past Asat Ki Karni. Your poison that you have been drinking for ages under the influence of Panj Doots and Trishna is replaced with Amrit. All of the shackles of Maya - Maya Key Bandhan, are broken and you are freed. Your soul is freed from the cycle of death and birth. This freedom from the shackles of Maya is called Jivan Mukti.

Your soul that has been separated from the Nirgun Saroop of the Infinite Divine Power Dhan-Dhan Paar Braham Pita Parmesar Ji, goes back and merges with this Infinite Divine Power. Your consistent and persistent Ardas at the Charan Sharan of the Gur and Guru is in this way answered by the Gur and Guru and your desire to achieve the GurParsaad is fulfilled. You are blessed with the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva and your desire to achieve the divine wisdom – Puran Braham Gyan is granted under the Chattar of the SatGur.

SatGur is very kind and when you go to His Charan Sharan and pray for the GurParsaad after giving up everything at His Sat Charans, then there is nothing that prevents Him from giving you the GurParsaad. This GurParsaad is the source of:-

- Jivan Mukti,
- GurMat,
- Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva,
- Chad Di Klua,
- Sada Sukh,
- Suhaag and Sada Suhaag.

This GurParsaad is:-

- the weapon to defeat Maya and to breaking all of the shackles of Maya,
- the way to make us single vision – Ik Drisht and will take us out of duality, Dubidha, Bharams, illusions and delusions,
- everything,
- the Infinite Divine Power,
- Himself Dhan-Dhan Paar Braham Pita Parmesar Ji.

This GurParsaad is available to those who go to the Charan Sharan of the Gur and Guru.

*So ki-o bisrai je ghaal na bhaanai.
 So ki-o bisrai je kee-aa jaanai.
 So ki-o bisrai jin sabh kichh dee-aa.
 So ki-o bisrai je jeevan jee-aa.
 So ki-o bisrai je agan meh raakhai.
 Gurparsaad ko birlaa laakhai.
 So ki-o bisrai je bikh tay kaadhai.
 Janam janam ka tootaa gaadhai.
 Gur poorai tat ihai bujhaa-i-aa.
 Prabh apnaa Nanak junn dhi-aa-i-aa.4.*

Dhan-Dhan SatGur Pancham Patshah Ji is very kindly continuing to bless us with the Puran Braham Gyan about the Mahima of the GurParsaad and the source of the GurParsaad.

We have spoken earlier briefly about the Bharams, Dubidha, illusions and delusions that are responsible for our little or no spiritual progress. These Bharams, Dubidha, illusions and delusions can only be removed by the Poora Guru, the one who has Param Jyot Puran Parkash in His Hirda and His Hirda is a Sat Hirda. His Hirda has earned the complete internal compliance, the compliance of defeating Maya and has gone beyond the three aspects of Maya. He is the one who has earned the Puran Sachyari Rehat. The one who has achieved Puran Tat Gyan. The one who has achieved Puran Braham Gyan and only such a soul can take us to this level. Such a soul is the source of the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. Complete surrender at the Charan Sharan of Gur and Guru and focusing on the GurParsaad is the real divine life, so the one who gives us this divine life, should never be forgotten.

Our Karni is being constantly watched against the yard stick of Sat. Everything we do or perform is being judged and weighed on Sach Di Takdi. When we focus on Naam, Bandgi and Seva, we are being watched by God sitting inside us. When we follow the Panj Doots and desires and perform under their influence and drink this poison, then once again we are being watched constantly by the Infinite Divine Power sitting inside us. Whatever we sow now so shall we reap in the future. Therefore, why

should we indulge in those deeds which are poisonous? Why not focus on the deeds that will bring us Amrit?

It doesn't take any complex study to figure out how you are performing in your day to day deeds. Just focus for a few minutes at the end of the day on what you did. What was positive and what was negative. Keep in mind that all of your deeds are being watched and are graded by the divine power within yourself. This kind of daily analysis will give you the opportunity to reflect upon your deeds and allow you to focus more and more on truthful deeds. You can at least be truthful with yourself and do an honest analysis of your own deeds. You don't need to tell anybody else if you don't want to. However, accepting your misdeeds at the Charan Sharan of a Puran Purakh and His Sat Sangat will do wonders for your Hirda. Your Hirda will be cleansed instantaneously. It does require a lot of courage to do so, but if you do this the rewards are unbelievable. Just do it and enjoy the divine blessings.

However, the reality is that very few come forward to do so. This is nothing but ego. Your ego won't let you accept your misdeeds at the Charan Sharan of a Puran Purakh and His Sat Sangat. However, these are the practical things that GurBani tells us to do, which admittedly are very hard to do, but if done then they do bring instantaneous rewards in terms of spiritual cleansing. Since it is only a few rare souls that do so that is why GurBani says that there is only one in tens of millions who will be able to achieve the GurParsaad and become one with Almighty.

If you keep in mind that you are constantly being assessed, then your focus will be more and more on Sat Ki Karni and this will bring you the GurParsaad. This GurParsaad will take you out of the scum of Maya. This GurParsaad will save you from drinking the poison of the Panj Doots and from burning in the fire of desires. This GurParsaad will wash away all of your sins and bad deeds as well as taking you out of the cycle of birth and birth, in which you have been reincarnating for a very long period of time and bring you the reward of salvation.

This can happen only in the Sat Sangat of a Puran Purakh. This can only happen under the Chattar of a Puran Purakh. The ones who give up everything at the Sat Charans of a Puran Purakh are blessed with the GurParsaad. Therefore, the One who gives us everything and takes good care of us, the One who has given us this human life to realize our real divine status, should never be forgotten.

*Saajan sant karahu ih kaam.
Aan ti-aag japahu har naam.
Simar simar simar sukh paavhu.
Aap japahu avrah naam japaavhu.
Bhagat bhaa-ay taree-ai sansaar.*

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*Bin bhagti tunn hosee chhaar.
Sarabh kali-aan sookh nidh naam.
Boodat jaat paa-ay bisraam.
Sagal dookh ka hovat naas.
Nanak naam japahu guntaas.5.*

Dhan-Dhan SatGur Sachey Pancham Patshah Ji is urging us to focus on Naam, Naam Simran and Naam Ki Kamai. The entire GurBani is the Mahima of Naam, Naam Simran and Naam Ki Kamai. This is the highest Kamai we can dedicate our self to. There is no Kamai better or bigger than Naam Ki Kamai. Therefore, please leave our own wisdom – MunnMat, Sansarik Mat – worldly wisdom and DurMat – bad wisdom and dedicate yourself to Naam Ki Kamai. If you do have a desire for anything, please desire only for Naam Ki Kamai, just like the Sants who are always and forever absorbed in Naam Ki Kamai. In the same way, SatGur Sachey Patshah Ji is urging us to be absorbed in Naam Ki Kamai on a continuous basis.

Naam Ki Kamai brings us Param Sukh – divine happiness, which comes when our mind and Hirda go into complete peace – Sunn Samadhi. The highest level of divine happiness, the never ending eternal happiness, everlasting peace in mind and Hirda comes only when you focus on Naam Ki Kamai. Not only should you focus on Naam Ki Kamai, but you should always be encouraging and helping others to dedicate themselves to Naam Ki Kamai.

Naam Ki Kamai paves your way to Jivan Mukti. Naam Ki Kamai ferries you across the world of Maya and take you all the way to Dargah. When you focus on Naam Ki Kamai then your mind, Hirda, soul and body are transformed completely. Your mind is replaced with Naam and becomes a Jyot Saroop (embodiment of Divine Light). Your Hirda becomes a Sat Hirda. Your soul and body becomes completely purified as Naam drives out all of the Doots. All of your Bajjar Kapaats are opened. Your Dassam Dwaar is opened and a permanent connection is formed with the Nirgun Saroop. All of your Sat Sarovars are activated and illuminated with Naam and your entire body is filled with Amrit.

Our trust, faith, devotion and unconditional love for Naam is the key to the Dargah. Trust, devotion and love is the language of Bandgi. Trust, devotion and love is the language of Dhan-Dhan Paar Braham Pita Parmesar Ji. Trust, devotion and love is Bandgi. Trust, devotion and love defeats Maya and takes us beyond Maya and merges us with Akal Purakh.

Please, always and forever keep in mind, that without Naam Ki Kamai, this physical body is nothing but a garbage generating machine. Our body is a conversion machine, it converts all of the food we eat into garbage. Our skin sweats, our underwear gets soiled, our hair gets oily, our breath gets

bad, we urinate and defecate every day. If we don't clean our body on a daily basis then we will definitely start to notice how much filth we generate. But, at the same time we have been gifted with this divine power of using this body for doing Naam Simran and collecting Naam Ki Kamai. Therefore, instead of drinking the poison of the Panj Doots and Trishna, using this body for collecting Naam Ki Kamai and filling it up with the divine qualities and Amrit is the right thing to do. By concentrating on Naam Ki Kamai we not only help our self, but eventually we are able to help the entire human race.

Our Seva of humanity brings peace to the masses. Wherever we go or wherever we live or stay the entire surrounding environment becomes peaceful and fills with Amrit and benefits from our presence. Naam Ki Kamai makes us the Mahima of Naam. Naam Ki Kamai makes us Mahima of Akal Purakh. Naam Ki Kamai make us what SatGur Sachey Patshah Ji wants us to become.

We are then able to absorb the poison of hundreds and thousands of people and give them Amrit and make their lives peaceful and filled with Amrit. Our Naam Ki Kamai diminishes the pains and sorrows of the masses and unites them with Naam. The entire creation benefits from our Naam Ki Kamai. Our Naam Ki Kamai makes us a source of the GurParsaad and enables us to deliver this GurParsaad to the masses and make their life successful.

Naam Ki Kamai fills our Hirda with all of the divine qualities and Infinite Divine Powers. The Mahima of Naam Ki Kamai is beyond description. This was just a glimpse of what happen to us when we focus on Naam Ki Kamai. Therefore, this is our humble request at the Sri Charans of the Sangat or whosoever reads this GurParsaadi writing to please dedicate yourself to Naam Ki Kamai and help the rest of the creation along with serving the Master.

*Upjee pareet paraym ras chaa-o.
Man tunn antar ihee su-aa-o.
Naytarahu paykh daras sukh ho-ay.
Man bigsai sadh charan dho-ay.
Bhagat junnaa kai man tunn rang.
Birlaa ko-oo paavai sang.
Ayk basat deejai kar ma-i-aa.
Gur parsaad naam jap la-i-aa.
Taa kee upmaa kahee na jaa-ay.
Nanak rahi-aa sarabh samaa-ay.6.*

Surrendering completely with Tunn, Munn and Dhann at the Sat Charans of a Sadh ignites the Jyot inside us. Our birth in the human life is due to this Jyot which is inside us. In a normal person this Jyot is hidden

within and is kept like that due to the influence of Maya – Panj Doots and Trishna. This Jyot comes to the forefront only when we go beyond Maya – then it takes over and appears as Param Jyot Puran Parkash.

Working under the influence of Panj Doots and Trishna your body has become so corrupted that the Jyot doesn't want to appear as per the command of the Infinite Divine Power, the divine laws. For the Jyot to appear in within you, you need to be cleansed and purified.

When we go at the Charan Sharan of a Sadh then we are blessed with the GurParsaad and this GurParsaad – which is the Infinite Divine Power cleans us up from inside and purifies us from inside to make a place for this Jyot to appear. Washing the Charans of a Sadh will ignite this Jyot inside us. Drinking the water after washing the Charans of a Sadh will do wonders to our spiritual life. Taking a bath with the Charan Dhool of a Sadh will clean us from inside and will purify our mind, soul, Hirda and body. All of our sins are washed away, all of our bad deeds are pardoned. All of our misdoings are forgiven. All this contributes to the transformation of our mind and Hirda. Our mind and Hirda is then filled with the Puran Parkash.

Please be sure to understand that when we say Parkash we really physically see this Parkash, it is not just said in GurBani, it happens to us physically and our body is filled with this divine Jyot and Parkash and we can physically see this divine light. Therefore, please do what GurBani is telling us to do and enjoy everything that GurBani says will happen to us. All this really happens, it is not any illusion, it is a divine truth.

Sadh Sangat is the Sangat where there is a Puran Purakh sitting. Sat Sangat is the Sangat where there is a Sat Hirda sitting and dedicating our self to such a Sangat opens up our divine doors and the divine love and devotion springs up in our mind, Hirda, soul and body. We fill with Sachee Preet and Sachee Shardha and a lot of excitement for the Gur and Guru, for the Sat Sangat, for the Sadh Sangat. Going to Sat Sangat becomes our top priority and we are united with Naam and our mind goes into peace.

The GurParsaad takes your mind into Ajapa Jaap. Naam travels by itself all over your body. Your Sat Sarovars are illuminated and spring up with Amrit which flows throughout your mind, Hirda, soul and body. You may be blessed with the Darshans of the SatGuru Sahibs, Braham Gyanis, Sants and Bhagats. You may be blessed with all kind of divine visions. Everytime you go into the Sat Sangat you go a step higher on the spiritual ladder. Your Preet and Shardha keeps on increasing everytime you do Darshans of your Guru. Your mind, Hirda, soul and body become a pot full of Amrit. Not only that, the Amrit starts to flow out from this pot and when that happens you are able to help others. Therefore, the Mahima of those who are absorbed in Naam is beyond description.

God is the kindest of all. His kindness is infinite too, just like Him. All

of His divine qualities are infinite and when we surrender to Him or a Sadh then His kindness is showered upon us and we are blessed with the GurParsaad. This is the GurParsaad that takes us to Dargah.

Divinity is beyond description. He is omnipresent, so He is present in each one of us as well and we realize Him with this GurParsaad. Therefore, please keep on praying for the GurParsaad until you achieve it. Keep in mind that it is a rare soul who treasures the GurParsaad and goes into Puran Bandgi. So please understand that when you are blessed with the GurParsaad it will awaken your fortune. Don't take it lightly. Seriously follow the words of the Guru. There are a lot of people who are blessed with the GurParsaad, but only a rare one who treasures it.

*Prabh bakhsand deen da-i-aal.
 Bhagat vachhal sada kirpal.
 Anaath naath gobind gupaal.
 Sarabh ghataa karat partipaal.
 Aad purakh kaaran kartaar.
 Bhagat junnaa kay paraan adhaar.
 Jo jo japai so ho-ay puneet.
 Bhagat bhaa-ay laavai man heet.
 Ham nirgunee-aar neech ajaan.
 Nanak tumree sharan purakh bhagvaan.7.*

SatGur Sachey Patshah Ji is continuing to describe the Mahima of the GurParsaad. When we are blessed with the Infinite Divine Power of the GurParsaad, all of the divine qualities are also blessed to us under the Chattar of the GurParsaad. Basically, God wants us to become like Him so essentially all those divine qualities that are contained in the Gunni Nidhaan Dhan-Dhan Sachey Patshah Ji Paar Braham Parmesar Ji, are blessed to us as well as a part of the Infinite Divine Power of the GurParsaad.

SatGur Sachey Patshah Ji is very kindly giving us the Puran Braham Gyan about some of these divine qualities. Forgiveness is one of His divine qualities. Once we turn our life around towards the Gur and Guru and give up everything at their Sat Charans, then all of our misdeeds from this life and all previous lives will be forgiven. All of our sins from this life and all previous lives are forgiven instantaneously. Our spiritual progress is directly proportional to how much we surrender to the Gur and Guru. Forgiveness is one of the Infinite Divine Powers as there is no end to His limits of forgiveness. Basically, He forgives anything and everything that is even beyond our imagination. In fact, He doesn't look at our bad qualities at all - Awgun. All He looks at is how much dedication we have towards the Gur and Guru. How much we have given up at the Charan Sharan of the Gur and Guru and we are rewarded accordingly in terms of our spiritual progress.

Similarly, He would like us to fill up our Hirda with this divine quality of forgiveness. He doesn't want us to look at anybody's bad qualities and bad Karni. So if anybody does anything wrong to us, just forgive them. There is no limit to forgiveness. No matter what kind of crime, we should be able to forgive the criminal. We should only be looking at how we can do good to others and not retaliate in the same way if somebody does anything harmful to us. Anybody who does so will have to bear its fruits according to his Karni, but we should not build our destiny by getting involved in negative deeds. Therefore, forgiveness is the best thing to do. In this way we build our good destiny and we avoid generating another bad Karam to be reaped in future. We want to end our Karams and this is how we can do it. So always be forgiving to whatever may happen around you or to you and fill up your Hirda with this divine quality of forgiveness.

Similarly, kindness is another divine quality that God wants us to focus on. There is no limit to His kindness. He can give us anything, so much so that He can even give us His Throne. He can give us the kingdom of Chaudha Lok Parlok. So please don't ask for anything. Who knows what He will give us when He is pleased with us. And if at all He asks us what we want, then either say, "*Naam, Bandgi and Seva*" or don't say anything, or humbly say, "I don't need anything. You have already given me everything, what more do I need?" He has infinite love for those who do His Bandgi and dedicate themselves to His Bandgi.

Mercy is another divine quality, an Infinite Divine Power that is a part of His eternal treasures. Is there any limit to mercy? Can we measure mercy? Is it possible to gauge the depth of mercy? The divine truth is that mercy is an Infinite Divine Power. By being merciful to others and the entire creation we will never be prompted to do anything wrong to others. We will always do good to others. When we do only good to others then there is no way that God will not be pleased with us and take us in His lap. Kirpa is the divine name for mercy, kindness, forgiveness and all His divine qualities.

Anaath Ka Naath – Master of the masterless, is another divine quality of God. Basically, we are all Anaath. As long as we are Duhagans and not Suhaagans, we are Anaath, meaning without any Master. But, just look at His kindness, mercy and forgiveness, He still takes care of us. Everything that we have and we need for living is provided by Him. And above all He waits for us to come back to Him with open arms without looking at our countless misdoings and sins.

Gobind means the Lord of the Universe and Gopaal means the one who sustains the entire universe. Pratipaal means the nourisher of all of us. He sustains us by providing us with everything that we need for existence in this world.

Aad Purakh means the Primal Being, the One who is the Origin of every creation. The creation is called the creation because of the Creator, Kartar. He is the only Doer, Karta Purakh. Look at this divine quality of being Karta Purakh. The ones who focus on this divine quality are blessed with killing their Haumai. The ones who find it difficult to fight with their ego and Ahankaar, or the ones who have too much Haumai, we request them to focus on “*Sat Naam Karta Purakh*” Simran. This Simran will kill their Haumai and will fill their Hirda with Gareebi Ves – utmost humility and humbleness.

God lives and appears in every breath of a Bhagat. God lives and appears on a continuous basis in His Bhagats. God Himself is Bandgi, God Himself is Naam, God Himself is Naam Ki Kamai, God Himself is the GurParsaad. Therefore, the ones who are absorbed in His Naam and the GurParsaad become Puneet – are purified. Their Hirda goes into Puran Sachyari Rahat, complete internal compliance, compliance of defeating Maya, compliance of Atam Ras Amrit, Braham Gyan Amrit.

To become Puneet - purified, so that God can live in you on a continuous basis, and accept you as His Bhagat, this should be your Ardas at every moment. This Ardas will do wonders for you. This is our divine promise to you:-

“We are ignorant fools, lowest of the low, Loonharami (traitor), Gunehgaar (great offender), Nirguniaar (of no good qualities). We are Maha Pakhandi (great hypocrite), Maha Paapi (great sinner), Maha Kaami (full of lust), Maha Lobhi (full of greed), Maha Mohi (full of attachment), Maha Ahankaari (full of ego) and we have come to Your Charan Sharan (Holy feet shelter) with pressed palms and with Kottan Kot Dandauth (countless prostrations) at Your Pawan Charans (pure holy feet).

We dedicate our Tunn (body), Munn (mind) and Dhann (wealth) at Your Sat Charans (feet of Truth). Please help us. Please show us the right path. Please take us under Your Charan Sharan. Please accept us under Your divine Chattar (aura). Please forgive us for our misdoings and sins. We will follow Your divine words from now onwards and will live the way You want us to live. We will do what You want us to do. Please bless us with Your GurParsaad and accept us as Your Suhaagan (happy wife).”

*Sarabh baikunth mukat mokh paa-ay.
Ayk nimakh har kay gun gaa-ay.
Anik raaj bhog badi-aa-ee.
Har kay naam kee katha man bhaa-ee.
Baho bhojan kaapar sangeet.
Rasnaa japtee har har neet.
Bhalee so karnee sobhaa dhanvant.
Hirdai basay puran gur mant.*

*Sadhsang prabh dayh nivaas.
Sarabh sookh nanak pargaas.8.20.*

The Mahima of the GurParsaad is beyond description. One of the divine benefits of the GurParsaad is that He will make a place for us in the Dargah of Akal Purakh. This is the divine truth explained in the Shabad Sarabh Baikunth.

Baikunth is Dargah. Therefore, when our Bandgi is blessed as Puran Bandgi, Param Padvi, Puran Braham Gyan, Puran Tat Gyan, Param Jyot Puran Parkash, we are always and forever sitting in the Dargah of Akal Purakh.

The Puran Sant, Puran Braham Gyani, SatGur and a Puran Khalsa is always and forever sitting in the Dargah. Physically they may be anywhere, but spiritually they are always and forever present in the Dargah. It is believed and it is the divine truth that these souls tie both ends together - one end of Dargah with the other end on Earth. They are present everywhere - omnipresent, as they have merged in Akal Purakh. With this divine blessing comes the Mukti from Maya and Jivan Mukti.

In fact, Jivan Mukti is a Sant Hirda. Jivan Mukti is a Sat Hirda. Jivan Mukti comes while living on this Earth. A lot of people live in this illusion that Jivan Mukti comes after physical death, that is not true. Jivan Mukti comes while living on this Earth. It doesn't come after physical death, however, it does come with the death of Haumai and defeating Maya.

Mukti from Maya is Jivan Mukti. Mukti from Maya comes by defeating Maya and going beyond Maya. Bandgi is basically doing the Mahima of Akal Purakh. Doing Naam Simran is performing Akal Purakh Ki Mahima. Doing GurBani is doing Akal Purakh Ki Mahima. By doing the Mahima of Akal Purakh comes Jivan Mukti and a place in Dargah. With the GurParsaad comes infinite divine treasures, never ending peace of mind, everlasting eternal happiness and wonderful glories and all of the divine qualities. The most important thing is that these divine gifts become ours forever and we never lose them.

With this we are also blessed with the divine gift of, "*Har key naam ki katha.*" This means that now we understand GurBani. This divine gift also becomes ours forever. Please keep in mind that GurBani is, "*Har key naam ki katha*" and we are now blessed with power to preach as we have been blessed with a very deep and divine understanding of GurBani.

GurBani is the language of Sach Khand and it has come from Sach Khand, therefore, for a normal person it is not possible to feel the depth of this Gyan Sarovar. But, as our Bandgi progresses, our understanding of GurBani improves and when we are blessed with Puran Braham Gyan then GurBani becomes very clear.

With this GurParsaad comes the Seva by Maya. Maya becomes our servant, Panj Doots and Trishna becomes our slaves. All of the Ridhis and Sidhis become our slaves. With this GurParsaad comes Ajapa Jaap and Rom-Rom Naam Simran, and as a part of this blessing our Rasna goes into Ajapa Jaap, which means that every cell of our Rasna along with every cell of every other part of the body also vibrates with Naam. It doesn't mean that we are physically reciting the Naam with our Rasna, but that our Rasna by itself will keep on vibrating with Naam on a continuous basis.

Our Karni becomes Sat Ki Karni and we continuously serve the Truth and deliver the Truth. Our glory manifests all over, in all directions, in the entire universe.

Puran Gur Mant is another way of saying Gur Manter. And the Gur Manter is Naam – Sat Naam and our Hirda will be filled with this Amrit. Puran Gur Mant is the Naam of Akal Purakh - Sat Naam.

Sat Naam Ka Manter - The Sat Naam Manter, By Bhai Gurdass Ji

Bhai Gurdass Ji had Anant, Beant GurKirpa and the GurParsaad of Guru Amar Dass Patshah Ji, Guru Ram Dass Patshah Ji, Guru Arjun Dev Patshah Ji and Guru Har Gobind Sahib Ji. He was a Braham Gyani and a great scholar. He was given the honor to write the first copy of Dhan-Dhan Sri Guru Granth Sahib Ji called the Adi Granth.

Bhai Gurdass Ji's Bani was written in the form of 40 Vaars – poems, and highly regarded by Guru Pancham Patshah Ji. He called it, "The Key To The GurBani." This basically means that Bhai Gurdass Ji had very kindly explained the key divine laws - the Dargahi Kanoons, of Puran Bandgi in his verses in simple words. Once you understand these verses then it becomes easy to understand the GurBani.

Bhai Gurdass Ji very kindly wrote these Vaars to explain the divine truth about what He experienced physically in relation to GurBani. He explained His divine understanding of GurBani in an easy to understand poetical language. Bhai Gurdass Ji's Bani has also been regarded as the next level of GurMat after Sri Guru Granth Sahib Ji and Dassam Patshah Ji's Bani. Since Bhai Gurdass Ji was under the direct blessings and Chattar of Guru Arjun Dev Sahib Ji, there is no reason not to trust His Bani as being GurMat as well.

Bhai Gurdass Ji has very kindly explained the divine importance of the Shabad Sat Naam and the Shabad Sat right at the beginning his Vaars. Here is the first Pauri of the first Vaar.

*Namaskaar gurdev ko **sat naam** jis manter sunayee.
Bhavjal vichon kadh key mukt padarath mahi samaayee.
Janam maran bhao kattayee sansaa rog viyog mitaayee.
Sansaa eh sansaar hai janam maran vich dukh sabaayee.*

*Jam dand seron naa uterey sakat durjan janam gawaayeeaa.
Charan gahey gurdev key sat shabad dey mukt karaayeeaa.
Bhao bhagat gur purab kar naam daan ishnaan dreydaayeeaa.
Jeha beeu teha fal paayeeaa.*

Bhai Gurdass Ji has very clearly explained that Dhan-Dhan Guru Nanak Patshah Ji very kindly brought the Sat Naam Manter from the Dargah for us. When Guru Nanak Patshah Ji went under water for three days at Sultanpur Lodhi in the river Bayyee. On his return He announced the Mool Manter, “*Ik Oankaar Sat Naam Karta Purakh Nirbhao Nirvair Akal Murat Ajuni Saibhun(g) GurParsaad.*” Then said Jap, meaning recite this Mool Manter because he announced that this Mool Manter is, “*Aad Sach. Jugaad Sach. Hai Bhi Sach Nanak Hosi Bhi Sach.*” The center point of the Mool Manter is the Shabad Sat and that is why he called the Shabad Sat the Naam – Sat Naam.

The Shabad Sat signifies the Amrit – Atam Ras – highest level of Amrit – Nirgun Saroop Param Jyot Puraan Parkash of Dhan-Dhan Paar Braham Parmesar Ji. This Shabad Sat means Truth and the Truth is the Naam of Dhan-Dhan Paar Braham Pita Parmesar Ji. A lot of the people and preachers interpret Sat Naam as Sacha Naam - true name, which is not the case. When they say Sat Naam Vahiguru, they translate it as the true name is Vahiguru. That is not correct. Sat Naam means Sat is the Naam, Truth is the Name. Also SatGuru gets translated as true Guru. The preachers then make out that the Sikh Gurus are the true Gurus and all other Gurus are false Gurus, this spreads intolerance and even hatred in the masses. SatGuru actually means Sat is the Guru. Bani is Sat, so that is why it is Guru. Bani is Sat that is why it is Nirankaar. Also any Hirda in which Sat resides is the Guru.

The Shabad Sat is the one which defines the most important and vital quality of Akal Purakh. Sat means which never changes, remains stable and unchanged. Everything else is changing with time because everything else is Maya and Maya has uncountable stages and changes with every second. Sat never changes and has been Sat from the beginning, is so now and will remain so forever.

Bhavjal is the vast sea of darkness caused by the influence of Maya. A soul living under the influence of Maya – Panj Doots and desires, is like a stone lying in this deep sea of scum. Bhavjal is the sea of the scum of Maya and covers the entire world. But, the Shabad Sat is beyond Maya. Bhai Gurdass Ji writes that Sat is the Mukht Padarath. This means the GurParsaad of the Manter of Sat Naam has the super divine power to take us out of the Bhavjal and back to the Mukht Padarath, the Nirgun Saroop of Dhan-Dhan Paar Braham Parmesar. When that happens then we are relieved of the biggest pain and sorrow of birth and death.

Whilst living in this world we constantly face the fear of death and birth, which has also been called the highest level of sickness, Rog. Being born and going through the same kinds of sufferings, pains and sorrows, good and bad moments, but no eternal happiness, no eternal bliss, living deep in the scum of Maya is the highest Rog. If we don't get the GurParsaad of Sat Naam and dedicate ourselves to achieving all the qualities described in the Mool Manter as above and become Sat Roop then we will be called Sakat - atheist and Durjan - bad person, in the Dargahi evaluation and we will lose this precious human life, which was given to us by the grace of Almighty to become Sat Roop and to merge in Him.

We should therefore be very thankful to Dhan-Dhan Guru Nanak Patshah Ji who has very kindly given us the GurParsaad of the Shabad Sat, which when earned with dedication, commitment, belief, faith, trust, devotion and love will take us back to the origin – Dhan-Dhan Paar Braham Pita Parmesar.

The Divine Meaning Of The Vahiguru Manter By Bhai Gurdass Ji

*Sathijug sathigur vaasadhaev vaavaa vishanaa naam japaavai.
Dhuaapar sathigur hareekrishan haahaa har har naam dhhaavai.
Thraethae sathigur raam jee raaraa raam japae sukh paavai.
Kalijug Nanak gur gobind gagaa gobind naam japaavai.
Charae jaagae chahu jugee panchaaein vich jae samaavai.
Chaaro ashhar eik kar vahiguru jap manter japaavai.
Jehaa thae oupajiaa fir thehaa samaavai.*

This Shabad by Dhan-Dhan Bhai Gurdass Ji explains how the Shabad Vahiguru came into existence and what it really means. Bhai Gurdass ji is saying that the first letter “V” in the Shabad Vahiguru, represents the Mahima – praise, of Lord Vishnu as a SatGur in Sat Yug. Then Bhai Gurdass Ji says that the second letter “H” represents the Mahima of Lord Krishna as a SatGur in the Dwapper Yug. Lord Krishna was and still is remembered as Hari-Krishan by the masses and this divine name gives us the letter “H” of the Shabad Vahiguru. Then Mahima of Lord Ram as a SatGur in the Treta Yug gives the letter “R” in the Shabad Vahiguru. Then Bhai Gurdass Ji describes the Mahima of Guru Nanak Patshah Ji as a SatGur in the Kal Yug as being Gobind – God Himself – Nirankaar, “Nanak Gur Gobind.” This gives us the letter “G” in the Shabad Vahiguru. This means that the Shabad Vahiguru represents all of the SatGurus – Vishnu, Ram, Hari-Krishan, and Nanak Gur Gobind from all four ages – Sat Yug, Treta Yug, Dwapper Yug and Kal Yug.

When we recite the Shabad Vahiguru we are praising these SatGurus. Hence, the Shabad Vahiguru is not the Naam, but it is the Mahima of these SatGurus, the praise of these SatGurus. The most important thing to

understand here is that nowhere in his Vaars has Bhai Gurdass Ji said that Naam is the Shabad Vahiguru. Even in this Pauri he has just called it a Manter, *“Chaaron ashhar eik kar vahiguru jap manter japaavai.”*

Most people nowadays think of the Shabad Vahiguru as Naam, which is contrary to what Bhai Gurdass Ji has explained. He has already explained in Vaar 1 Pauri 1 (see above) that the Shabad Sat Naam is the Manter that leads us to Jivan Mukti and beyond Maya. The fact that the Shabad Sat is the Naam, Sat Naam, was announced by Dhan-Dhan Sri Guru Nanak Patshah Ji in the Mool Manter.

The Divine Meaning Of “Sat Naam Vahiguru” Simran

In the Shabad Sat Naam Vahiguru, note that the Shabad Sat Naam leads the Shabad Vahiguru. When we recite the Shabad Sat Naam Vahiguru then we mean that Sat is the Naam and the SatGurus Vishnu, Krishna, Ram and Nanak are the Mahima, praise, of this Naam. This means that when we do *“Sat Naam Vahiguru”* Simran then we remember the Nirgun Saroop of Akal Purakh and also His Mahima in terms of these SatGurus. This also means that the Mahima of Akal Purakh are the SatGurus and they are the result of Naam.

At the end of this verse, Bhai Gurdass Ji has said that when we recite the Shabad Vahiguru, we go back to the Origin, *“Jehaa thae oupajiaa fir thehaa samaavai.”*

Let us explain the process of how we go back to the Origin by reciting the Shabad Vahiguru. Akal Purakh came into existence first, then His Naam came into existence and then the Mahima came into existence – this is written in Asa Di Vaar, *“Aapinay aap saajio aapeenaay rachiya nao. Duyee kudrat saajia kar asan dita chao.”* This means that Naam is bigger than the Mahima and that the Mahima will lead us back to the Naam. The Naam will in turn lead us back to Akal Purakh. This is exactly what happened to us. We started with Vahiguru Simran. Then we were blessed with the GurParsaad of Naam, Puran Bandgi and Seva, so Simran switched to Sat Naam Vahiguru. Next it became just Sat Naam Simran. Then it moved onto Sat Sat Sat Simran and eventually even Sat disappeared to no name, just complete silence, *“Namastang Nirnaameh. – Greetings to the One who has no name,”* as described by Dhan-Dhan Dassam Patshah Ji in Jaap Sahib. It is important to mention that when we say the Manter switched, it happened by the GurParsaad as our spiritual stage changed. What we recite is the Hukam we are automatically made to follow at a certain time, the key is the GurParsaad.

Vahiguru Is A Gur Shabad

“Vahiguru gur shabad lai piram piala laa chup chalolaa.” Vaar 4.

“Vahiguru saalaahanaa gur shabad alaa-eae-aa.” Vaar 9.

“Vaedh kathaeb agochar aa Vahiguru gur shabad sunaayaa.” Vaar 12

All these verses by Bhai Gurdass Ji highlight that Vahiguru is a Gur Shabad. That is an absolute divine truth, because the Shabad Vahiguru is a part of the GurBani. And GurBani is the:-

- language of Akal Purakh
- story of Akal Purakh – Akath Ki Katha,
- Mahima of Akal Purakh,
- Mahima of Naam,
- Mahima of Sants and Bhagats, SatGurus and Braham Gyanis, Sadh and Junn.

So it is the Mahima and not the Naam. Vahiguru has emanated from Naam, hence it is the Mahima of Naam. For that matter the entire GurBani is a Gur Shabad. But, the Gur Shabad Vahiguru contains the Mahima of the SatGurus of all four ages and when we recite the Shabad Vahiguru we remember the SatGurus of all four ages – Vishnu, Ram, Hari-Krishan, and Nanak Gur Gobind.

We have also seen copies of some original Hukam Namas of various Guru Sahibs that were published in a book. They have preached to the common Sangat to *“Guru Guru Japna.”* Meaning recite “Guru Guru” i.e. Vahiguru. This shows that everybody didn’t get Naam right away from the Guru Sahibs. There were probably a few fortunate ones who were blessed with the GurParsaad of Naam, Naam Simran, Puran Bandgi and Seva.

Why didn’t the Guru Sahibs bless everyone with the GurParsaad of Naam right away? Because, Vahiguru is the first step on the ladder and leads you to Naam. Then Naam - Sat Naam, is the GurParsaad that leads you and takes you to the Sat – the Nirgun Saroop and merges you with the Nirgun. There is no Naam at that level. When you merge into Akal Purakh then there remains no Naam. When we started meditating in the early stages many a time another Shabad from GurBani would come within us and we would keep on meditating on that particular Shabad and so on until we automatically switched to Sat Naam. This is the sequence of the Hukam we were automatically made to follow, the key was the Gur Prasad.

1. Vahiguru,
2. Sat Naam Vahiguru,
3. Sat Naam,
4. Ik Oankaar Sat Naam,
5. Sat Sat Sat, and
6. then nothing.

The Shabad Vahiguru is called a Gur Shabad, but not the Naam. The GurParsaad of Naam is very difficult to handle for most beginners because

it is so powerful. It puts you on a real fast divine track where all of the spiritual experiences come really quickly, but also where the tests of Maya come in really hard. That is exactly what happened to a lot of people in our Sat Sangat. They went up so fast and then when the tests of Maya came, they failed miserably. So that is the reason why the Braham Gyani will tell most beginners to do Vahiguru Jap for a long time. Then they will only give the Gur Prasad of Naam to a few rare ones who are ready to handle it. They only exceptions are the ones who already have a lot of Bandgi from their past lives. Their Braham Gyani will know that and give them the GurParsaad of Naam right away.

The Divine Meaning Of “Vahiguru Ji Ka Khalsa Vahiguru Ji Ki Fateh”

The meaning of the Shabad Vahiguru has already been as explained by Bhai Gurdass Ji and it signifies the praise, so in short you can say Dhan-Dhan. Or if you want to go deeper and to a longer version then it is the praise, the Mahima of the SatGurus in all four ages.

The divine meaning of the Shabad Khalsa has already been explained several times and that is that a Khalsa is a Puran Braham Gyani. So this Vahiguru Ji Ka Khalsa Vahiguru Ji Ki Fateh means that the Puran Braham Gyani is Dhan-Dhan and is a winner.

Winner of what? The winner over Maya. The winner over Panj Doots and desires. The winner over His mind. The winner of the Chaudha Lok Parlok. The winner of the internal compliance. The winner of the Puran Sachyari Rehat, the Anderli Rehat, the internal compliance. So this Fateh is the praise of a Puran Braham Gyani.

The Gur Manter And Naam

Most people nowadays think that that Gur Manter is Vahiguru and that is the Naam. They think we are twisting GurBani and have changed the Gur Manter to Sat Naam. This is not true. When we ask people why they think Vahiguru is the Gur Manter, they quote Bhai Gurdass Ji and say, “*Vahiguru gur manter hai jap haumai khoe.*” However, after taking this Shabad in context of everything Bhai Gurdass Ji has said in other Shabads as explained above and in context of GurBani, we know that he means that Vahiguru is the Manter that praises the Gurus of the four Ages, so Gur Manter here actually means Guru Manter and not the Naam.

The divine truth is that Sat is the Naam and Naam is the Gur Manter. As stated earlier, the fact that the Shabad Sat is the Naam, Sat Naam, was announced by Dhan-Dhan Sri Guru Nanak Patshah Ji in the Mool Manter. The fact that the Gur Manter refers to the Naam is told to us be Dhan-Dhan Guru Arjun Dev ji here, “*Gur manter avakhadh naam dheenaa junn Nanak sankatt jon n paae.*” This means that the Gur Manter is called the Naam and only the Gur Manter of Naam can cure us of all the sicknesses. This is

on page 1002 of Sri Guru Granth Sahib Ji.

Let us understand the true meaning of Gur Manter by taking a deeper dive into the Mansarovar. First, we realize that the Shabad Gur Manter comprises of two Shabads – Gur and Manter. The Gur used here means Akal Purakh and Manter means the Shabad which is given by Akal Purakh to lead us to salvation. Manter means that which brings your mind under control. In Punjabi we say “*Munn nu taar deyndaa hai.*” This is the divine meaning of Gur Manter as used in this Salok, “*Gur manter avakhadh naam dheenaa junn Nanak sankatt jon n paae.*”

Let us dive a little bit deeper into this Salok. The Gur Manter is Naam and only the Gur Manter of Naam can cure us of all the sicknesses. What are these sicknesses? They are the Panj Doots and desires. These mental sicknesses lead to physical ailments. So what can cure all of these ailments? The answer is the Gur Manter of Naam. Once we are cured of these mental sicknesses then we will be relieved of the biggest sorrow of the birth and death. That means we will become Jivan Mukh – achieve salvation. So in this Salok, it has been very clearly explained that the Gur Manter is the Naam and Naam will lead us to salvation.

If we dive a little deeper still into the Mansarovar we gain further divine wisdom about where we get the Naam. The Junn is the source of Naam. Akal Purakh is addressing Dhan-Dhan Guru Nanak Patshah that the Junn is the source of Naam, which is the Gur Manter. This will make us pure and pious by relieving us of the shackles of Maya. This leads us to salvation and saves us from reincarnating through the biggest sorrow of birth and death. So with that said, this one Salok has the Puran Brahm Gyan in itself. It is telling us how we can achieve salvation.

Vahiguru is the Guru Manter and that will remain so, nobody can change it, but the Gur Manter is Naam – Sat Naam. All we have tried to do is bring out this Puran Sat – divine truth to the masses and nothing else. This doesn't mean that you cannot meditate on the Shabad Vahiguru, you can continue to do so until you get the Gur Prasad of Naam, Puran Bandgi and Seva and then as we said you will automatically switch to Sat Naam Vahiguru and so on. So please remove that misunderstanding from your minds and be clear about the eternal divine truth that the Gur Manter is also called the Naam, that Sat is the Naam, that Sat is the Guru and that Vahiguru is the Guru Manter as described above and signifies the Mahima of Akal Purakh and His Bhagats, the Mahima of SatGur.

Now coming back to this Astpadi, the Infinite Divine Power of the GurParsaad is available at the Sat Charans of a Puran Sant Puran Brahm Gyani, a SatGur, a Puran Khalsa, a Sada Suhaagan. Therefore, SatGur Sachey Patshah Ji is repeatedly telling us in GurBani to surrender yourself at the Sat Charans of such a soul who is a Sada Suhaagan. Only a Sada

Suhaagan can help you achieve the Suhaag and bless you as a Suhaagan. The Suhaag will activate all of our Sat Sarovars. The Suhaag will open all of our Bajjar Kapaats and our mind, Hirda, soul and body will be filled with Amrit. Therefore, please dedicate yourself to Ardas for the GurParsaad and save yourself from drinking the poison of Maya and become absorbed in the Amrit.

ASTPADI 21: MAHIMA OF SARGUN NIRGUN, AJAPA JAAP AND SUNN SAMADHI

Salok.

*Sargun nirgun nirankaar sunn samadhi aap.
Aapan kee-aa naankaa aapay hee fir jaap.1.*

In this divine Salok, Dhan-Dhan SatGur Sachey Patshah Ji Pancham Patshah Ji is very kindly giving us this unmatched and unique piece of divine wisdom – Puran Braham Gyan, about the Mahima of Nirgun, Sargun and Sunn Samadhi.

Uniting Nirgun and Sargun in Sunn Samadhi is a very high spiritual stage. When an ordinary person is blessed with it, they are transformed into a Sat Hirda. This is what happens when our Ardas is heard in the Dargah and we are blessed with this GurParsaad. This is a GurParsaad of a very high order. When the Nirgun and Sargun become one in an ordinary person then a Puran Sant Hirda is born.

When an ordinary Hirda is transformed into a Sat Hirda in all physical and divine senses, then a Puran Braham Gyani comes into existence in the world. When the Nirgun and Sargun becomes one inside a person moving on the Bandgi path, He completes His Bandgi and is blessed with Puran Braham Gyan and achieves the Param Padvi.

Nirgun is the One who is beyond the three aspects of Maya and cannot be seen with the physical eyes. He can only be seen and experienced with the divine eye, Dib Drisht – Gyan Netter. Nirgun is the divine super infinite power that we call “*Ik Oankaar Sat Naam Karta Purakh Nirbhao Nirvair Akal Murat Ajuni Saibhun(g)*” and realised only with His GurParsaad.

Sargun is the One who is present in every creation and operates the creation. This is the divine power that runs every creation. In human beings it is the life element, it is the soul that runs the physical body. It is the divine power present in the form of Sat Sarovars as a part of the Suksham Dehi which is the soul. This divine power is responsible for making us breath and pumping our heart. It keeps all of the organs of the body functioning and the body alive.

In the same way this Infinite Divine Power is present in every creation and keeps the creation running and operating. This Infinite Divine Power keeps the fire contained in the wood. The same Infinite Divine Power

keeps hydrogen and oxygen together and makes it water. However, these are two completely incompatible elements and cannot be stored together. One is highly combustible and the other one is a catalyst for fire, but they are held together in the form of water which sustains life.

Nirgun and Sargun become one when we are blessed with this divine wisdom that our physical body, which is part of Sargun, has been created by the Nirgun and is being run by the Nirgun which is the Infinite Divine Power – Dhan-Dhan Paar Braham Parmesar Ji. This divine wisdom is called the Puran Tat Gyan, Puran Braham Gyan.

Just as our physical body is the creation of the Creator and is run by Akal Purakh's Nirgun Infinite Divine Power, so in the same way, every creation is created by the Creator and also run by His Infinite Divine Power. The Infinite Divine Power that runs the individual creations, being present in individual creations, is called His Sargun Saroop. The Infinite Divine Power that is beyond the three aspects of Maya is called His Nirgun Saroop. When the barrier of Maya is removed, then there remains no difference between the two. Sargun and Nirgun become one within us and such a soul merges with the Nirgun Saroop and becomes one with God.

It is the divine truth that when we go beyond the three aspects of Maya and defeat Maya and kill our Haumai, then our soul being Sargun becomes one with Nirgun. Then there remains no difference between Nirgun and Sargun. This means merger in God. Also, since every creation is run by this Sargun Infinite Divine Power, this is how Akal Purakh is omnipresent and runs the entire creation.

When Nirgun and Sargun become one in a person moving on this divine path of Bandgi, then the mind, Hirda, soul and body is taken over by the Infinite Divine Power and that person goes into a state of complete silence. This is a state completely free of thoughts and is called Sunn Samadhi. This is the highest level of Simran because when this happens then the entire mind, Hirda, soul and body goes into Naam Simran and is absorbed in Amrit.

When we go into Sunn Samadhi then we are unable to tell how much time has passed. There remains no effect of time and space. In fact, we go beyond time and space during that period when our mind, Hirda, soul and body goes into complete silence. This stage of Bandgi has been called Maha Parmarath in GurBani, "*Sunn samaadh maha parmarath.*" This means that Sunn Samadhi is the most rewarding state of mind, Hirda, soul and body. When we go into Sunn Samadhi then whatever may be happening physically around us does not register. We do not hear anything; we have no thoughts at all in our mind and our Hirda, soul and body are filled with Amrit - we are in a state of complete eternal bliss.

In Sunn Samadhi, our mind, Hirda, soul and body enters into complete

peace and wherever there is complete peace there is complete silence and God appears right there and then. Our Rom-Rom vibrates with Naam. Every cell of our body enters into Naam Simran. Our body is filled with Amrit. All of our Sat Sarovars become enlightened and overflow with Amrit. All of our Bajjar Kapaats open, including the Dassam Duaar and we are blessed with Panch Shabad Anhad Naad – divine music, in our Dassam Duaar on a continuous basis.

This stage of spirituality and divine bliss is beyond description really. It can only be experienced and cannot be explained truly. When Nirgun and Sargun become one then there is a complete takeover of our mind, Hirda, soul and body by the Infinite Divine Power and all of our senses and body come under the Puran Hukam of Akal Purakh Ji.

Those who are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva, when focused on Naam Simran for long sessions go into Sunn Samadhi in a short period of time. The ones who dedicate and surrender themselves completely to the Guru with Tunn, Munn and Dhann are blessed with this stage of Bandgi very soon.

Please keep in mind that your dedication and surrender at the Sat Charans of your Guru is not complete unless these actions are filled with trust, devotion and love for your Guru and also that there is no difference between the Guru and God. The ones who think that there is no difference between God and Guru are blessed with the GurParsaad of Sunn Samadhi very soon.

The various stages of Naam Simran are explained with the GurParsaad next. Please take some time to read this divine writing and to benefit from it. There are people whose life has been totally transformed by Guru Daata Karta just by reading this divinely blessed writing. Let us try to understand the Mahima of Naam Simran and how the divine process of Naam Simran works.

The Stages Of Naam Simran

The ones who are blessed with Bandgi in Karam Khand go into Ajapa Jaap. This is the spiritual condition of a person when Simran goes on an autopilot mode in our Surat and then in our Hirda. Ajapa Jaap means that Simran becomes a round-the-clock thing inside us. Simran doesn't stop at any moment. It carries on and on and such a condition comes only with GurKirpa and after a lot of Bhagti Kamai. Or it can also be attained much more easily and gracefully with the Kirpa of a Puran Braham Gyani. The normal sequence is as follows:-

1. *Jaap with tongue* – Rasna, this happens in Dharam Khand.
2. *Jaap with the breath* – Swaas, this happens in Gyan Khand and Saram Khand.

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3. Then Naam goes into your mind and your thoughts - Surat. It now becomes an internal Jaap and is now called Simran. This is a very good stage. This happens in Saram Khand and Karam Khand. Some people go into Samadhi at this stage.
4. The next stage is when Simran goes into the Hirda. This is a much higher stage than anything done before. When Naam goes into the Hirda it goes on in automatic mode. This is where the real Bhagti starts and one goes into Samadhi and Sunn Samadhi. This is all part of being in Karam Khand. Your Bhagti account is opened in the Dargah.
5. The next stage is when the Simran travels to the Nabhi – navel area, and the Nabhi Kamal – navel lotus, blossoms. This also happens in Karam Khand.
6. The next Stage is when the Simran goes into the Mooladhaar Chakkar at the base of the spine and activates the Kundalini power. This is still in Karam Khand.
7. The next stage is when Simran travels through the three energy channels Ida, Pingla and Sushmana up the spine to the brain area and back to the Surat where it completes the cycle. This is what the real Mala of Naam is. When this happens then the Gyan Netter and Dassam Dwaar opens and you form a permanent connection with Akal Purakh, you start to get divine knowledge – Braham Gyan. This happens in Sach Khand. The enjoyment, Anand in Samadhi and Sunn Samadhi, is beyond description. That is why the Maha Purakhs go into very deep meditation some time for days on end. You experience a lot of things during your Samadhi and Sunn Samadhi, see a lot of things, meet a lot of Sants, Gurus, see Param Jyot, conversation with the Sants and Akal Purakh and what not, it is beyond description what happens and through what you go when you go into deep meditation. This is the stage when all of the divine doors, Bajjar Kapaats, are opened and there is a continuous flow of Amrit. The body is always full of Amrit after that.
8. The Simran in Samadhi and Sunn Samadhi continues until Nirgun and Sargun becomes one. At this point Simran goes into Rom-Rom – every bit of your body does Naam Simran. Your Suksham Dehi becomes as pure as gold – Kanchan Dehi. Your entire body is filled with Naam Amrit all of the time. You become Braham Leen - merged in God, and reach the Atal Awastha. These stages are beyond description. GurBani calls them, “*Sat chit anand ghar hamare,*” “*Gurmukh rom rom har dhiayaa,*” “*Sargun nirgun nirankaar sunn samadhi aap. Apan kia nanka apan hi fir jaap,*” and so on. You live in Puran Parkash all of the time and listen to

Ilahi Kirtan - the Anhad Naad Dhunis – divine music, all of the time. It is just an incredible experience. This is when one becomes Sat Ram Dass and is directed by the Almighty to serve the Sangat. This is what your target should be when you have been prompted to move on the Bhagti Marg. Therefore, focus on Naam Simran and keep on praying for the GurParsaad to make your human life sublime.

Just to illustrate how much more powerful one stage is than another, we can put it like this:-

1000 x Naam Jaap with the Rasna = 1 Naam Jaap with the Swaas.

1000 x Naam Jaap with the Swaas = 1 Naam Simran in the Surat.

1000 x Naam Simran in the Surat = 1 Naam Simran in the Hirda and beyond.

Doing Simran in the Hirda and beyond is the most rewarding. Just doing Naam Simran once in the Hirda is 1000,000,0000 times more powerful than doing 1 Jaap with the Rasna. Some people may think that we are getting into counting the benefit and it is correct to say that we should not indulge in counting how much Simran we have done as God is beyond calculations and it will just lead us into ego. However, this example is just a way to make the Sangat understand the differences between Jaap and Simran of Naam. The numbers above are not exact calculations, but just a way of saying that the rewards of doing Naam Simran in the Hirda are phenomenally higher than doing Jaap with the Rasna or Swaas.

However, for beginners if you do Jaap with you Rasna, your Rasna will become Pavitter – holy. By doing Jaap along with your Swaas, your Swaas will become Pavitter. By doing Naam Simran in your Surat, your mind will become Pavitter. This is exactly what you need to do to make your mind Pavitter. This is how you will gain control over your mind, “*Munn jeete jag jeet,*” “*Munn tu jyot saroop hai.*” This is how you will be able to rise above the mental sicknesses of Panj Doots, Trishna, Nindya, Chugli, Bakhili, Raj, Joban, Dhann, Maal, Roop, Ras and Gandh.

When Naam Simran goes into the Hirda it does so by itself under GurKirpa and makes the Hirda Pavitter. A Pavitter Hirda then becomes Maha Parupkari and Dana Dina, Nirbhao, Nirvair and so on. It begins absorbing all of Akal Purakh’s vital qualities and becomes a Puran Sant Hirda. It achieves Jivan Mukti which is the Param Padvi and receives the Braham Gyan direct from Braham.

One does not become a Sant by wearing a Chola (religious dress plus symbols) and following religious rituals and conducting religious ceremonies. The true definition of a Sant is the Hirda that becomes Puran Sachyara - completely full of Truth. The Hirda becomes a Sant when the

Naam Rattan - jewel of Naam, goes into the Hirda and becomes the foundation stone. Please try to understand what a Sant truly is and pray to get the Naam Rattan planted into your Hirda too. After being planted in the Hirda the Naam goes into the Nabhi and spine and so on. All of this happens by itself under GurKirpa and not by our own efforts. It will only happen under Hukam.

The higher state of Amrit is Naam Amrit and *“Prabh ka simran sabh te uncha,” “Har simran me aap nirankaara,” “Kinka ek jis jee basave taki mahima gani naa aawe,” “Har ke naam samsr kichu naahin,” “Tudh baajh kudo kood,” “Eh dhan sancho howo bhagwant.”* So please try to make your life cleaner by rising above the Panj Doots, killing your desires and not indulging in Nindya. Rise above all the doubts, Dubidha and Dharam Ke Bharams. Follow the Braham Gyan of GurBani in your daily lives. Become a Puran Sachyara, serve the Truth and achieve your goal of Jivan Mukti.

You will make more progress on this path by following and living according to GurBani. Simran is the most important ingredient in GurBani. By living according to GurBani and doing more and more Simran, you become more and more Sachyara – full of Truth. Your Atmik Awastha - spiritual state will keep on moving upwards through the five Khands and in Sach Khand you will reach Chad Di Klaa. This is a very high stage of spirituality. It is the completeness stage. It comes only after reaching the Atal Awastha. This is when your soul is always in the Nirlep Awastha meaning that it cannot be distracted no matter what is happening around it. Regardless of what is going on around you no doubts and Bharams come inside you regarding the Gur, Guru and GurBani. This is the highest stage of Bandgi. It is the Puran Braham Gyan stage; the Param Padvi stage; the Sach Khand stage when nothing can break you from the Gur, Guru and GurBani. This is when you have completely won over Maya. At this stage you:-

- become single vision,
- are unaffected by worldly Sukh or Dukh,
- have no animosity with anybody,
- feel no effect from your Ustat or Nindya,
- are always absorbed in the Almighty,
- are always doing good for others,
- are not harming nor hurting anyone, and
- have won over the Panj Doots, desires and Maya.

This state of Chad Di Klaa comes through Naam. The SatGuru’s prayed to God that if it is in God’s will, then Naam Chad Di Klaa be given to everyone in the whole world for their upliftment, *“Nanak naam chad di klaa. Teray bhanay sarbatt da bhalla.”* When you are in this state of Chad

Di KLaA you also help others to reach it too. That is a Sant's reason for being in this world.

Returning to the meaning of this Astpadi, for the Guru all are same, each one of the Sangat is equal and has equal opportunity to be blessed with this GurParsaad, but our spiritual progress depends upon how much we give up at the Charan Sharan of the Guru. Our gains are according to our dedication, surrender, trust, devotion and love for the Guru.

Many people complain that they are not able to focus on Naam Simran and that they cannot sit very long for Naam Simran. The basic reason for their inability to focus on Naam Simran is their lack of dedication, lack of complete surrender, lack of trust, lack of devotion and love for the Guru. Bandgi is very simple and easy - just give up everything at the Charan Sharan of the Guru and Guru will take care of the rest.

We humbly request at the Charans of those who complain about very little or no spiritual progress despite them living a very religious life for a long time, to dedicate themselves at the Charan Sharan of the Guru in a practical way. Giving Tunn means dedicating yourself to Seva with your physical body such as long sessions of Naam Simran. Giving Munn means literally following the words of the Guru and giving Dhann means giving one tenth of your earnings at the Charans of the Guru. All of this should be backed with trust, devotion and love for the Guru and if you do so then there is no negative power that is powerful enough to stop you from being blessed with the GurParsaad.

Astpadi.

*Jab akaar ih kachh na daristaytaa.
Paap punn tab kah tay hotaa.
Jab hari aapan sunn samaadh.
Tab bair birodh kis sang kamaat.
Jab is ka baran chihan na jaapat.
Tab harakh sog kaho kiseh bi-aapat.
Jab aapan aap aap paar braham.
Tab moh kahaa kis hovat bharam.
Aapan khayl aap varteejaa.
Nanak karnaihaar na doojaa.1.*

Sunn KLaA is the highest divine power of Dhan-Dhan Paar Braham Pita Parmesar Ji. It has been described in GurBani that the entire creation is created by the Creator using His Sunn KLaA. Sunn means complete silence, complete peace and KLaA means the divine power. The following GurParsaadi article describes this Salok by Dhan-Dhan SatGuru Nanak Patshah Ji, "*Sunn KLaA Aprampar Dhari.*"

This divine truth explained in the following article is that Dhan-Dhan Paar Braham Pita Parmesar Ji was sitting Himself in Sunn Samadhi for a

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very long period of time before He created Himself and His Naam and then He created the creation. Complete silence and complete peace has therefore, been His Infinite Divine Power. The ones who go into this state of mind, Hirda, soul and body are blessed with the Infinite Divine Power which transforms them completely. Then for them, the Nirgun and Sargun becomes one when everything is taken over by the Infinite Divine Power. The person in this stage sees, feels and experiences the presence of this Infinite Divine Power in every creation and when this happens then there remains nothing else to know or do. The omnipresent One is seen everywhere, everything is seen happening with this Infinite Divine Power, the logic ends, and Infinite Divine Power takes over.

Sunn Klaa – God’s Highest Divine Power Of Complete Silence

This article aims to give a glimpse of the total Truth. Dhan-Dhan Sri Paar Braham’s highest and most powerful divine status which is described by the following Shabads:–

- *Sunn Klaa*: God’s highest divine power is that of complete silence.
- *Sarabh Klaa Bharpoor*: God is full of all the super divine powers.
- *Aprampar*: God is the self-created Creator who is Infinite, has no boundaries and has no dimensions.
- *Sarav Viapak*: God is omnipresent.
- *Agam Agochar*: God cannot be seen or observed through the five senses. The divine eye - Dib Drisht, is required to see, hear and feel Him within.

The entire creation has originated from the Sunn Klaa, this is God’s highest divine power of complete silence and complete stability. As well as being the highest divine power, Sunn Klaa is also the highest level of spiritual attainment. This is where the soul experiences perfect silence as there are absolutely no thoughts and no distractions in this state of complete stability.

Sunn Klaa is the state that Dhan-Dhan Sri Paar Braham Parmesar has remained in for countless Ages. This is the state in which He lives and this is where He can be realized. Any soul which reaches this level of complete silence achieves and realizes Him, that is also why GurBani says, “*Sunn smaalh maha parmarath.*”

This is where the soul merges with the Almighty. This part of Infinity is Braham Himself. A merged soul is not distracted at all by Maya and completely stable. After complete realization the soul remains in this state permanently. This is where all of the spiritual and eternal powers come into a soul and then there remains no difference between such a soul and Paar Braham Himself. Such a soul becomes:-

- Puran Sant SatGuru,

- Puran Braham Gyani,
- GurParsaadi Naam Amrit Ka Daata,
- GurParsaadi Naam Ka Beopari,
- A living God on Earth,
- “Nanak braham gyani aap parmashwar,”
- “Braham gyani mukt jugat jee kaa data,”
- “Braham gyani puran purakh vidhataa,”
- “Nanak sadh prabh bhed naa bhaae,” and
- “Ram sant dohen ek hain.”

Maaroo Mehulaa 1

Sunn klaa apranpaar dhhaaree.

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In the Salok we are now discussing, God has been very kind upon us by giving us the Braham Gyan about this highest level of Eternity, spirituality and divinity known as Sunn Klaa. “Maaroo Mehulaa 1” means that Dhan-Dhan Sri Paar Braham Parmesar has given us this Braham Gyan through Dhan-Dhan Sri Guru Nanak Patshah Ji who Himself had achieved that level of Eternity. Let us try to understand it and bring these priceless jewels and diamonds inside us and by doing so learn the purpose of our human life and achieve salvation – Jivan Mukti.

This power of complete silence, Sunn Klaa, is the highest eternal power of Eternity - Dhan-Dhan Sri Paar Braham Parmesar. There is nothing above this Divine power where there is a complete silence and no distractions, complete stability. This is where Almighty resides and lives. This is where he remotely controls and executes His Hukam.

Such a state of spirituality and eternal power is known as Sunn Klaa. This is where there is nothing less than complete silence. Such a state is also defined as Param Jyot Puran Parkash. This is also sometimes referenced as Braham Khand – the inner most part of Sach Khand where the Creator and only Doer resides. When a soul reaches the level of Bhagti where there is complete silence, complete freedom from thoughts and no distractions, then that soul has won over everything. That soul has won over the mind and Maya - Panj Doots and all desires.

Such a soul becomes one with the Almighty. Then there remains no difference between Akal Purakh and such a soul. It becomes a Puran Sant SatGuru, a Puran Braham Gyani by virtue of this highest level of Eternal Power.

Sunn klaa apranpaar dhhaaree.

Aap niraalum apur apaaree.

Aapae kudhurath kar kar dhaekhai sunnuhu sunn oupaaeidhaa.1.

The self-created Creator who is Infinite, has no boundaries, has no dimensions, has been in existence even from the beginning of this universe,

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because He is the only Creator and the only Doer. All of His eternal and Divine powers are His own creations.

The Creator creates the entire nature from Sunn Klāa – from the Eternal Power of complete silence, and then watches it with eternal happiness. This means that the entire nature - the entire universe, has originated and been created by the Creator from this eternal power of Sunn Klāa.

*Poun paanee sunnai thae saajae.
Srisatt oupaae kaaeiaa gurr raajae.*

Agan paanee jeeo joth thumaaree sunnae kulaa rehaaeidhaa.2.

Look at the wonders of the Sunn Klāa – the most wonderful life giving eternal entities air and water have also been born from the Sunn Klāa, “*Pawan guru pani pita mata dharat mahatt.*”

Look at the importance of these two natural elements air and water, how divinely they have been gifted to us by the Almighty. These two elements are free and equally available to each and every soul, each and every creation of the nature. There would be no life without these two elements. With every breath the Pawan Guru goes inside us, and water is the father - Pani Pita. It is as pious and pure as the Almighty Himself.

Look at the Earth, it is another life giving entity, without which we could not survive. This is the Dhan-Dhan Divine wisdom of GurBani. Let us bring these Gyan Ke Moti (pearls of wisdom) inside us and make a Mala of these priceless diamonds and jewels in side us. This is the real Mala of Naam, of Braham, of the divine qualities of Braham. That is the real Mala and we should all earn this Mala.

After the creation of these life giving divine gifts, the Creator created all the living beings like us and other species . The body of each creation is the fort for a soul. So He created a fort, a place for the soul to live. The creation of the human body is a place for our soul to live now and was created from five elements – air, water, fire, earth and sky (space/ether).

The soul which is the Jyot of Braham, the infinite part of the Braham, the Nirlep undistracted part of the Braham, which is not effected by Maya, was instituted in this fort of the body.

*Sunnuhu brehumaa bisun mehaes oupaaeae.
Sunnae vuruthae jug subaaeae.*

Eis pudh veechaarae so jun pooraa this mileeai bhurum chukaeeidhaa.3.

Brahma, Mahesh – Shiva, and Vishnu are the Devtas which are worshipped instead of the Creator by some communities. But, even they were created by the Creator from the Sunn Klāa.

Such is the Eternal Power of the Sunn Klāa that Dhan-Dhan Sri Par Braham Parmesar has remained there for a countless number of Ages. Each

Age is called a Yug, such as Sat Yug, Treta Yug, Dwapper Yug and now Kal Yug. Each Yug lasts countless years.

The soul which earns this most powerful eternal blessing of Sunn Klāa, becomes complete in Himself. This means that soul gets Himself absorbed in the Almighty, becomes a Roop of Braham, the infinite part of the Braham.

Anybody who comes in contact with such a highly eternally and spiritually blessed soul will become like Him too. Such a soul is also described as an Apras Aparas in GurBani. When we come into contact with such a soul we are eternally blessed by them and eventually become like them. In the company of such an Apras Aparas all the doubts in our mind vanish.

*Sunnuhu suputh surovur thhaapae.
Jin saajae veechaarae aapae.*

Thith suth sar munooaa gurumukh naavai fir baahurr jon n paaeidhaa.4.

The construction of the Sat Sarovars – the seven seas meaning the seven energy centers (chakras) in the Suksham Dehi (soul body) were also created by the Creator from the Sunn Klāa. The activation of these Amrit Sarovars can only be achieved through Sunn Samadhi. Let us talk a little bit more about these Sat Sarovars – seven seas of Amrit, which are created by the Creator inside our human body.

These are the centers of divine powers and the source of Amrit inside our human body, they are present in:-

1. Trikuti – center of the forehead, which is also called the Gyan Netter,
2. the throat center,
3. the Hirda Kamal, heart center
4. the Nabhi Kamal, navel center,
5. the sex organ center,
6. the lower portion of spine which contains the Kundalini Shakti, and
7. the top of the head – Dassam Duaar.

These are all activated by the divine and eternal blessings when the GurParsaadi Naam – Sat Naam goes into them. And when the cycle is completed starting from focusing the Surat in the Trikuti area, then the Naam travels down to the throat center, the Hirda Kamal, then Nabhi Kamal, then to the sex organ center and Kundalini and up through the spinal cord channels called Ida, Pingla and Sushmana and hits the Dassam Duaar and back into the Trikuti. When these Amrit Sarovars are enlightened, a continuous flow of Amrit starts in the entire body. This

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creates the real Naam Ki Mala and Ajapa Jaap all through this cycle.

The activation of this Naam Ki Mala is a GurParsaadi game and happens only when we do GurParsaadi Naam Simran sitting in Sunn Samadhi. It happens by itself, not by our own efforts, but by the eternal blessings of Dhan-Dhan Paar Braham Parmesar and the GurKirpa of such a soul who has realized this Sunn KLa, a Puran Sant SatGuru, a Puran Braham Gyani.

The soul who is able to activate these seven seas of Amrit becomes Jivan Mukh and such a soul is a Gurmukh soul. A Gurmukh soul means the soul who has completely surrendered Himself to the Guru and has taken His wisdom – GurMat, and left the DurMat and Sansarik Mat behind.

Sunnuhu chundh sooruj gainaarae.

This kee joth thribhuvun saarae.

Sunnae alukh apaar niraalum sunnae thaarree laaeidhaa.5.

The creation of the sun, moon and sky was also done by the Creator from the Sunn KLa. There is His Jyot in all these entities too. The invincible and Infinite Braham remains self supported and doesn't need any assistance in any form or in any way, is totally independent and unique and remains absorbed in Himself only.

Sunnuhu dhhurath akaas oupaeeae.

Bin thhunmaa raakhae such kul paaeeae.

Thribhuvun saaj maekhulee maaeiaa aap oupaee khupaaeidhaa.6.

The Earth and sky are also created from His Infinite super powers of Sunn KLa. All of these entities sun, moon, earth and sky remain in their respective positions without any support from any source, except Himself.

The entire creation has been tied into the rope of Maya. This means that all of these material creations are run by Maya. The Sargun Saroop of Dhan-Dhan Sri Paar Braham Parmesar remains under the jurisdiction of Maya. He is also the Creator of His Sargun Saroop and He is the destroyer of His Sargun Saroop. This means everything living in the Creation is perishable, only His Infinite portion is indestructible. That part is the Truth, the complete Truth and that is His own Nirgun Saroop.

Sunnuhu khaanee sunnuhu baanee.

Sunnuhu oupujee sunn sumaanee.

Outhubhuj chuluth keeaa sir kuruthai bisumaadh subadh dhaekhaaeidhaa.7.

All four sources of life Andaj, Jeyraj, Seytaj, Utpujh and their communication channels – e.g. their languages are also created by the Creator sitting in Sunn KLa. The entire universe takes birth from Himself, the Origin and after destruction or perishing, or dying goes back to Him.

The wonderful creation of the entire vegetation is also one of His wonderful actions. All these creations are born from the Sunn and when

they are destroyed they go back to Sunn. All His creations are under His Hukam.

Sunnuhu raath dhinus dhue keeeae.

Oupath khupath sukhaa dhukh dheeeae.

Sukh dhukh hee thae amur atheethaa gurumukh nij ghur paaeidhaa 8.

The wonderful creation of day and night is also done by Him. He is the one who gives birth and death to the life. He is the one who gives the worldly happiness and sorrows in life – meaning that birth and death is also under His Hukam and our sorrows and happiness are also part of His creation.

The cycle of life and death is also His creation. Basically, this is a part of His Sargun Saroop, which operates under Maya. Only a Gurmukh can overpower Maya and find His original home – which is the infinite part, Param Jyot Puran Parkash of the Almighty.

Saam ved rig jajur athhurubun.

Brahma mukh maya hai thre gun.

Thaa kee keemath kehi n sukai ko thio bolae jio bolaaeidhaa.9.

The four Vedas that were written by Brahma are the Rig Ved, Jajur Ved, Saam Ved and Arth Ved. These were written by Brahma under Hukam from Akal Purakh. This means that all this divine knowledge presented in the Vedas by Brahma came from the Almighty only.

The three aspects of Maya were also produced by Akal Purakh. This means that Maya is also the creation of Dhan-Dhan Akal Purakh Ji. Maya completely runs a 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 Gun (aspects) of Maya:-

1. *Tamo Gun:* Kaam, Krodh, Lobh, Moh, Ahankaar; duality; hatred.
2. *Rajo Gun:* Asa, Trishna and Mansha – desires.
3. *Sato Gun:* Daya – kindness; Santokh – contentment; Dharam – religion; Jat – control over lust; Sat – the Truth.

The soul which concentrates and operates under the Sato Gun of Maya is eventually eternally blessed and gets involved in the GurParsaadi game, then does Puran Bhagti and breaks through all of the barriers of Maya, wins over Maya and goes back to the infinite part of Braham, becomes one with Braham.

There is no price for Infinity. It cannot be bought, it can only be attained through pure, pious and unconditional love, sacrifice and service to Him. Then such a soul understands His Puran Hukam and speaks the complete Truth, sees the Truth, hears the Truth and serves the Truth.

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*Sunnuhu suputh paathaal oupaaeae.
Sunnuhu bhuvun rukhae liv laaeae.
Aapae kaarun keeaa apurunpar subh thaero keeaa kumaaeidhaa.10.*

He is the Creator of all the Khand Brahmands (realms and worlds) are all His creation. All these things are then looked after by Him. He is the Origin and there is nothing beyond Him. He is Supreme and takes care of everything by Himself.

*Ruj thum suth kul thaeree shhaaeiaa.
Junum murun houmai dhukh paaeiaa.
Jis no kirupaa kurae har gurumukh gun
chouthhai mukath kuraaeidhaa.11.*

The souls which are absorbed in Him remain in the infinite part of Him and the other creations remain under His control through Maya and its three aspects. Every thing is under His Hukam. The most serious mental sickness is the Haumai, which also is a part of the Maya's Tamo Gun and is also created by Him. The entire cycle of life and death is due to Haumai, which is the deepest sickness.

The person who is blessed eternally by Akal Purakh gets involved in the GurParsaadi game. He has completely surrendered Himself to a Puran Sant SatGuru, a Puran Braham Gyani who has broken all the barriers Himself. The Puran Sant SatGuru has won over the three properties of Maya completely. Such a Sant SatGuru takes your soul into the fourth stage – Karam Khand and eventually gets your soul relieved of Maya and gives you salvation – Jivan Mukti.

*Sunnuhu oupujae dhus avuthaaraa.
Srisatt oupaae keeaa paasaaraa.
Dhaev dhaanuv gun gundhhurub saajae
sabh likhiala kurum kumaaeidhaa.12.*

The ten Avtaars have also been born from the Almighty. There are ten such Bhagats, who are the Avatars of Dhan-Dhan Paar Braham Parmesar in various Ages.

He is also the Creator of Shiva, Devi-Devtas, but these entities were born to work and bring the rest of the souls closer to the Almighty. However all of these entities called themselves gods and started to get themselves worshipped and ignored the worship of Akal. All of these Devi-Devtas were and still are under Maya. None of them could break the barriers of Maya. These so called gods are responsible for their own condition due to their own deeds.

There is only one way to win over the Maya and break out of the infinite loop of Maya and go back to the infinite part of Braham and that is the complete surrender to the Gur and Guru, to become a Gurmukh, to earn the Guru's words and serve the Guru and to remain forever at the Charans

of the Guru.

*Gurumukh sumujhai rog n hoee.
Eih gur kee pourree jaanai jun koee.
Jugeh jugunthar mukath puraaein so
mukath bhaeiaa path paaeidhaa.13.*

The person who recognizes this infinite power of Infinity – the Sunn KLaA, cannot be effected by any of these mental sicknesses of Maya. However, rare are the souls who can understand this unlimited power of the Sunn KLaA. Throughout all Ages this path of following the Guru has been the way to achieve salvation. This path is the ladder of the GurParsaadi Naam Simran in Sunn Samadhi. Only this can bring the soul closer to Almighty.

The soul first goes into Samadhi in Karam Khand and then into Sunn Samadhi. This is where the Almighty can be realized. The door to Sach Khand can be opened in Sunn Samadhi and the soul can enter Sach Khand. This is the highest level of Eternal Blessings – the GurParsaad. This can only happen in the GurSangat of a Puran Sant SatGuru, a Puran Braham Gyani.

Very rare are those souls who can understand this divine wisdom and follow it, but such souls who do are relieved of all the sicknesses of Maya and obtain respect in the Dargah of Dhan-Dhan Paar Braham Parmesar.

*Punch thuth sunnuhu purugaasaa.
Dhaeh sunjogee kurum abhiaasaa.
Buraa bhulaa dhue musuthak
leekhae paap punn bejaaeidhaa.14.*

The human body is made of the five elements as discussed earlier and this is all the creation of the Creator only. Our deeds, actions and reactions are recorded. If we sow bad, we reap bad. If we sow good, we reap good. This means that all of our sorrows are due to our bad deeds and all our happiness is due to our good deeds, so we should sow only good deeds. Why do you sow bad deeds when you know that you will have to reap your bad deeds yourself?

This is why everyone's fate is different, because everyone's deeds are different. The souls who sow more good deeds and accumulate their good deeds to such a level where they are recognized by Braham Himself, are eternally blessed by Him.

*Oothum sathigur purukh niraalae.
Subadh ruthae har ras muthuvaalae.
Ridhh budhh sidhh giaan guroo thae
paaeeai poorai bhaag milaaeidhaa.15.*

A Sant SatGuru is Puran which means that He has completely merged

into the Almighty. He has won over Maya and has penetrated and absorbed Himself into the infinite part of the Almighty. Such souls remain absorbed in the GurParsaadi Naam Amrit of Dhan-Dhan Paar Braham Parmesar. Only those souls who have the pre-ordained destiny – Bhaag, meet the Sangat and gain the eternal blessings of a Puran Sant SatGuru. They win over Maya and go back and merge into His Nirgun Saroop.

The spiritual powers and divine wisdom comes only to such souls which remain absorbed in the Almighty.

*Eis mun maeiaa ko naehu ghunaeraa.
Koe boojhuhu giaanee kuruhu nibaeraa.*

Aasaa munusaa houmai sehusaa nur lobhee koorr kumaeidhaa.16.

Akal Purakh is addressing us all and urging us to understand this game of Maya, its three properties and its adverse affects on our daily life, the most sickening being the cycle of life and death, “*Janam maran da rog.*” However, this game of Maya can only be understood if we replace our own wisdom with the Guru’s wisdom. There is no other way because the Guru has achieved Infinity so only He can tell us how we can do it.

If you don’t follow the GurMat then you will remain under the control of Maya and remain in suffering. The person who understands and obtains all of the divine qualities of the Almighty, gets absorbed in Him. This means you will have to bring inside you all of the divine qualities of Braham to be like Him. Only then will He absorb you into Himself.

*Sathigur thae paaeae veechaaraa.
Sunn sumaadhh suchae ghur baaraa.
Naanuk nirumul naadh subudh dhhun
such raamai naam sumaeidhaa.175.17.*

In summary, we cannot achieve salvation without Samadhi and Sunn Samadhi, which is a GurParsaadi game and comes to us only in Karam Khand and Sach Khand. We should all therefore try to understand its importance as discussed in the above divine wisdom and pray for getting the eternal blessings of the GurParsaadi Naam. Samadhi and Sunn Samadhi come to us only when we are involved in a GurParsaadi GurSangat of a Puran Sant SatGuru. This is because He is Amrit Ka Daata, Naam Amrit Ka Daata. Having His Sangat will bring us close to the Almighty and enable us to break the barriers of Maya, to win over Maya and to achieve Jivan Mukti. There is no other way to do it. You should all therefore watch your daily deeds, do Naam Simran, completely surrender yourself to the Charans of the Guru, then you will one day be blessed with the GurParsaad.

Coming back to this Astpadi, there are many people who try to find logic behind everything, but fortunately or unfortunately there is no logic behind Divinity. As long as there is logic that is visible to the mankind it is

called science, but as soon as the logic ends then the Infinite Divine Power takes over. Science is only very a small part of the entire game of Akal Purakh Ji. Therefore, those who go for logic remain trapped in logic, but the ones who become firm believers in this Infinite Divine Power are blessed with advancement in their spirituality.

When this Infinite Divine Power takes over us, we are blessed with this divine sense that every creation exists and operates due to this Infinite Divine Power. We realise that the entire creation is all in One. Our individuality is eliminated, duality vanishes and everywhere and in everything God's Infinite Divine Power is seen to be prevailing. Therefore, when there is no duality there remains no difference between Paap (sins) and Punn (virtues). This means that after reaching this level of spirituality all our Karams become Punn Karams. Paap is eliminated and Punn takes over completely. When there are both Paap and Punn, then that is living in duality. But, when Paap is eliminated then there is only Punn and that makes us Ik Drisht. This means that whatever the person at the level of spirituality does is for the benefit of the Sangat. Absolutely everything He does is for the benefit for others, even though under logical thinking we may not think so.

The end of duality within us comes under the blessing of the Puran Braham Gyan and for a Puran Braham Gyani there is no difference between one person or another. He is Ik Drisht. For Him, the entire Sangat is the same. He is Nirvair as He has no animosity with anyone. His love for every creation is the same as His love for God because He sees the Infinite Divine Power in every creation. For Him God is prevailing in every creation, so what is good and what is bad? God is in every creation so it cannot be good or bad, it is the same everywhere and in every creation.

For such a blessed soul, the Infinite Divine Power takes over everything else. The shape, size, color or creed, nationality, religion, caste and so on of a person has no meaning. God is God whether it is in a dog or in a person. God's Infinite Divine Power is same whether it is in a tree or in an animal or in a person.

When we search and go to the origin of everything then there comes a point where logic ends and Divinity takes over. Let us take an example of electricity. On the face of it electricity looks like an invention of the human brain. Look at all of theories behind it and texts about how it is generated and how it works. Science goes as far as saying that electricity is due to the electrons and protons. But, then we ask, "what is the force or power that creates the electrons and protons in the first place?" Then logic ends right there. Then we realize that the electrons and protons were already there. The power or energy was already there. The human brain has just discovered it. The human brain has just realized what was already there.

This is why one of the famous laws of physics says that energy can neither be created nor destroyed.

All of the energies and powers that we use in our daily life, whether it is gasoline that runs the car or the gas that cooks our food, were already here, created by the Creator. The human brain has just discovered them and brought them to use. An ordinary human brain is not capable of creating any completely new building block, but it has been blessed with the power to discover the creation and that is what it does. At the same time, when it tries to reach the origin of anything then its logic ultimately fails and that is where Divinity takes over. INFINITE DIVINE POWER TAKES OVER WHERE LOGIC ENDS.

Looking for logic is Haumai, going beyond logic is Divinity. The entire creation is a play created by God, but at the same time the basis of this play is the Truth – Sat. The entire play is based on His Infinite Divine Power of silence and peace, Sunn Klāa. The one who goes into complete peace and silence becomes Sat and is the winner in His game. The one who is lost in the falsehood of Maya is the loser and continues to lose as long He stays under the influence of Maya. The winner is beyond Maya so is beyond the pains and sorrows inflicted by attachment.

As long as there is attachment, Moh, there are sorrows and pains. The basic reason behind family relationships is Moh. Moh is nothing but the fear of losing worldly possessions, properties and relationships. This fear is due to attachment which is the root cause of all of the worldly pains and sorrows. When there is no attachment, there is no fear of losing and we become fearless. Only then there is no pain and sorrow left. Attachment is due to the illusion of false belongingness. The Truth is that everything we have been collecting or trying to save is all perishable and is all false. When the GurParsaad of the Infinite Divine Power takes over then all of these illusions are washed away and the divine wisdom – Puran Braham Gyan appears, which is again Infinite Divine Power. When all illusions and Dubidha end then the Infinite Divine Power takes over and this is the only thing that prevails, and what prevails is called Sat. Therefore, the entire creation is a play of Akal Purakh, only His Infinite Divine Powers prevail and there is no other power than His power.

*Jab hovat prabh kayval dhanee.
Tab bandh mukat kaho kis ka-o ganee.
Jab aykeh har agam apaar.
Tab narak surag kaho ka-un a-utaar.
Jab nirgun prabh sehaj subhaa-ay.
Tab siv sakat kahhu kit thaa-ay.
Jab aapeh aap apnee jot dharai.
Tab kavan nidar kavan kat darai.*

*Aapan chalit aap karnaihaar.
Nanak thaakur agam apaar.2.*

Dhan-Dhan SatGur Sachey Patshah Ji is continuing to give us the Puran Braham Gyan about the spiritual status of a person who gets blessed with Sunn Samadhi and whose Nirgun and Sargun becomes one.

Nirgun means beyond the three aspects of Maya. God is Nirgun and Formless. However as Sargun, He is Infinite Divine Power that is the Creator and Operator of the entire and every creation. The Infinite Being is Formless, but at the same time is also the Creator and Operator of all forms.

Almost the entire human population operates under the three aspects of Maya. Only the ones who go beyond the three aspects of Maya are blessed with the GurParsaad of Nirgun and Sargun becoming one within them resulting in the Infinite Divine Power taking over them completely. At this stage there remain no shackles of Maya around them. There are no Bandhans (ties) with anything of Maya. There remains no attachment of any kind with anything. This means there is freedom. This freedom is called salvation. This freedom is available to every soul in this universe, but most people still choose to live the life of a slave of Maya.

There is no treasure bigger or better than the Infinite Divine Power that is available to us in the form of this freedom, but most people chose to collect the scum of Maya. Does it make sense to stay drenched in the scum of Maya and ignore the infinite divine treasures? This Infinite Divine Power cannot be seen with the normal five senses of a human being. How can we see something which is infinite with limited means? Therefore, for seeing, experiencing and feeling this Infinite Divine Power we have to be blessed with the divine power and this divine power is available to those who go into Sunn Samadhi and whose Nirgun and Sargun becomes one. Then there is a complete merger with Akal Purakh and we become an inseparable part of the Mansarovar – Gur Sagar, Omnipresent, then heaven or hell doesn't mean anything.

This is a divine truth that the Dargah (Realm of Truth, God's Court) is above heaven (realm of the Devi-Devtas, gods and goddesses). So, when we earn a place in Dargah then what else is lacking? Dargah is above everything else. All of the Devi-Devtas are all below Dargah. Even Lord Shiva is below the Dargah of Akal Purakh. This is a divine truth that this divine power of reaching the Dargah is available only and only to the human beings. This divine power is not available to any Devi-Devtas. That is why all of them long for birth in human life. Only then can they reach Dargah. Therefore, those who are blessed with Sunn Samadhi and for whom Sargun and Nirgun becomes one are above the Devi-Devtas.

We have been born in this human life with the divine Jyot inside us and this divine Jyot is the Infinite Divine Power. Our body is being run by this

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Jyot and this Jyot has been placed by God Himself inside our Hirda. When we are born we are free, then, why would we chose to live as a slave of Maya? It is a divine truth that when a child is born, all his Bajjar Kapaats are open. All of his Sat Sarovars are enlightened and Dassam Dwaar is open. The body of a new born is filled with Amrit. But, as the child grows, he tastes Maya and starts to like Maya due to the influence of Maya on the family and slowly becomes a slave of Maya himself. If this new born child can be kept away from the influence of Maya then as he grows he will become a Puran Braham Gyani for sure. However, it is practically very difficult to keep a child away from the influence of Maya, but at least parents can themselves focus on Sat Ki Karni so that the child will also engage in Sat Ki Karni and Maya will have minimal effect. As he grows it will be easier for Him to focus on Naam, Naam Simran and Naam Ki Kamai. By playing Kirtan close to a new born and as they grow up focusing them on Naam Simran, Naam Ki Kamai and Bandgi will help them to stay close to God.

Those who are blessed with the GurParsaad of Sunn Samadhi, whose Nirgun and Sargun becomes one, are blessed with Sehaj Subhaa. This means that they are also blessed with Sehaj Samadhi. Sehaj Samadhi is a continuous Samadhi, never ending, forever. However, this is all His game, it is a GurParsaadi play. This GurParsaad is available to us as a new born child. If saved and focused on we can make our spiritual dreams come true. This GurParsaad is available to us on a continuous basis, all we have to do is to go to the source of this GurParsaad and give up everything to Him with complete surrender and with trust, devotion and love. With this eternal blessing our Nirgun and Sargun will become one and we will go into Sunn Samadhi and then the Infinite Divine Power will take over everything and we will forever become one with this Infinite Divine Power. When that happens then everything else will be meaningless for us as there is nothing bigger and better than this Infinite Divine Power. There is no place better than the Dargah.

*Abinaasee sukh aapan aasan.
Tah janam maran kaho kaha binaasan.
Jab puran kartaa prabh so-ay.
Tab jam kee taraas kahhu kis ho-ay.
Jab abigat agochar prabh aykaa.
Tab chitar gupat kis poochhat laykhaa.
Jab naath niranjan agochar agaadhay.
Tab ka-un chhutay ka-un bandhan baadhay.
Aapan aap aap hee acharjaa.
Nanak aapan roop aap hee uparjaa. 3.*

Dhan-Dhan SatGur Sachey Pancham Patshah Ji is very kindly continuing to give us the divine wisdom about the Mahima of the

GurParsaad of Nirgun, Sargun and Sunn Samadhi in these divine words. This divine the GurParsaad's Mahima is beyond description, but here is a glimpse of some of the divine treasures that this GurParsaad brings us:-

- immortality,
- Sehaj Samadhi,
- Sada Sukh – never ending eternal happiness,
- merger in the Abinaasee meaning nothing will be able to destroy us,
- freedom from the cycle of death and birth,
- the state of Puran Purakh,
- out of drinking the poison of Maya and instead filling with Amrit,
- the Puran Braham Gyan, the blessing of divine wisdom allowing us to understand the divine qualities of the Almighty,
- realization that it is His Infinite Divine Power that makes everything happen around us and everywhere,
- the divine sense by opening our divine eye. God is beyond the normal five senses of human being, but with the divine eye we are able to see, feel and experience Him,
- clearance from the effect of all of our Karni not only from this life, but from all previous lives,
- salvation.

When the Infinite Divine Power takes over everything for us then we realize that there is only one Naath. This means that God is the owner of everything. He is the Master of everything. He is Niranjan meaning that He is beyond the darkness of Maya. He is beyond the three aspects of Maya. He is Agochar meaning that He is incomprehensible with the normal five senses and only the divine sense can recognize and realize Him. He is Agaadh meaning He is the Infinite Divine Power that is Omnipresent and only He could create Himself. Only He could create the entire creation. Only He could run this entire creation.

Being Infinite He has no form. How can the Infinite be defined in measurable terms? So that makes Him Formless. Nirankaar means formless. Being Infinite means He is Formless. Oankaar means formless and only He Himself could make Himself formless or infinite. The Infinite One has no ties, no boundaries, and no attachment. Therefore, when this Infinite Divine Power is realized and when this Infinite Divine Power takes completely over us then what else remains to be achieved? Nothing. All that remains is this Infinite Divine Power and this Infinite Divine Power is the One which prevails forever for all times.

*Jah nirmal purakh purakh pat hotaa.
Tah bin mail kahhu ki-aa dhotaa.
Jah niranjan nirankaar nirbaan.*

*Tah ka-un ka-o maan ka-un abhimaan.
Jah saroop kayval jagdees.
Tah chhal chhidar lagat kaho kees.
Jah jot saroopee jot sang samaavai.
Tah kiseh bhookh kavan tariptaavai.
Karan karaavan karnaihaar.
Nanak kartay ka naahi sumaar.4.*

When our Nirgun and Sargun becomes one and our mind, Hirda, soul and body goes into complete silence, then there is only one Infinite Divine Power that remains and prevails. That Infinite Divine Power has been called Nirmal Purakh, the Master of all beings; the Immaculate Being; the One which was, which is and which will remain so and which is the Eternal Truth. Everything else is perishable. When this Infinite Divine Power is realized then:-

- our mind, Hirda, soul and body is completely cleansed.
- All of our sins from this life and all previous lives are washed away instantaneously.
- The effect of all of our good or bad deeds from this life and all previous lives is washed away.
- We are completely cleansed from inside out. The inside and outside become the same.
- Our Hirda is filled with divine Param Jyot Purn Parkash.
- Our Hirda is filled with all of the infinite divine qualities.
- Our mind is replaced by Param Jyot.
- Our soul becomes completely weightless. It was carrying the weight of all of our deeds from this life and all previous lives we have been through.
- Our Suksham Dehi becomes Kanchan Dehi.
- Merger happens with Niranjana – the One who is beyond three aspects of Maya.
- Merger happens with Nirankaar – the One who is formless being infinite and Omnipresent.
- Merger happens with Nirbaan – the One who is beyond death and birth, is always Mukta, the one who rules over Maya, the one who rules over everything, the king of kings;
- We eliminate from inside us the Maan (honour) Abhimaan (dishonour) – the ego, Ahankaar, Haumai and our individuality will be killed and the Infinite Divine Power will prevail over everything.

There is only one Jagdees, meaning the One who is the

- Creator,
- Doer,

- Giver of life,
- Prevailer in the form of divine power in every creation,
- infinite Divine Light that keeps the entire universe running.

When this Infinite Divine Power is inside us and is keeping us operating, when this Infinite Divine Power is present everywhere, then who are you deceiving or cheating or being fraudulent with? When you cheat, deceive or do any kind of fraud you are doing it to this Infinite Divine Power. You are not doing it to anybody else, but to God Himself. So please think for a second, are you so crazy that you will try to cheat, deceive or do fraud with God?

By cheating, deceiving or doing fraud you are only hurting yourself. But, when our Nirgun and Sargun becomes one and the Infinite Divine Power takes over, then we are saved from cheating, deceiving, or being fraudulent to anybody anywhere. This Infinite Divine Power is the Jyot inside us which gives life to our body, which runs our heart, which runs our breathing process, which is running the blood inside our body.

When Nirgun and Sargun becomes one for us then this Jyot inside us becomes one with the Param Jyot and loses its false identity and becomes Param Jyot. When this happens then there remains nothing else to be achieved. The thirst for the Eternal Truth is quenched. Even the hunger for the Darshans of Akal Purakh disappear. Contentment takes over. All desires are fulfilled. Everything becomes complete by merging in the Infinite Divine Power. Everything happens and every creation operates in accordance with the divine laws framed by this Infinite Divine Power of Dhan-Dhan Paar Braham Pita Parmesar Ji. He is this Infinite Divine Power and this Infinite Divine Power prevails everywhere and in every creation. The entire creation runs under His command – Hukam and nobody can judge or measure His Infinite Divine Power. This is called complete realization and is available only to those who are blessed with the GurParsaad of this Infinite Divine Power.

*Jab apnee sobhaa aapan sang banaa-ee.
 Tab kavan maa-ay baap mitar sut bhaa-ee.
 Jah sarabh klaa aapeh parbeen.
 Tah bayd katayb kaha ko-oo cheen.
 Jab aapan aap aap ur dhaarai.
 Ta-o sagan apasgan kaha beechaarai.
 Jah aapan ooch aapan aap nayraa.
 Tah ka-un thaakur ka-un kahee-ai chayraa.
 Bisman bisam rahay bismaad.
 Nanak apnee Gat jaanhu aap.5.*

This Infinite Divine Power is the divine grace and divine glory that comes with the GurParsaad of Nirgun and Sargun becoming one forever.

The GurParsaad of divine glory is blessed when the Infinite Divine Power takes over everything else and there remain no other relationships except this divine relationship with God. When this divine relationship with divine truth comes into existence, then all of the worldly and family relationships become false. Then we are blessed with this divine wisdom which makes us realize that all of the family relationships are false. The real and truthful relationship is this divine relationship with the divine truth. This divine relationship is the relationship of Naam – Sat Naam. All of the glory and grace that we are blessed with is due to this Infinite Divine Power of God due to our merger in Him. All of the divine powers are hidden in this divine truth, the Infinite Divine Power. All of the Ridhis and Sidhis live at the Charans of this Infinite Divine Power, because this Infinite Divine Power is the Creator of the Ridhis and Sidhis as well.

This infinite divine relationship is not achieved by reading any books or Vedas. Neither can this divine relationship be achieved just by reading or hearing GurBani. The only way that this divine relationship can be achieved is by doing what GurBani is telling us to do. Doing GurBani is the key to success and not merely reading or hearing GurBani. Therefore, please focus efforts in doing GurBani and not merely reading on a daily basis.

When we start doing GurBani then we practically realize what GurBani says and our spiritual progress goes on to the fast track. When this Infinite Divine Power is everything and our Hirda gets filled with this divine Amrit, then there remain no good or bad omens. Every moment belongs to this Infinite Divine Power then there remain no illusions or delusions of any good or bad omens. Good or bad omens are just illusions and delusions, Bharams, that put us into Dubidha and nothing else. End of Bharams – illusions and delusions is Bandgi and brings merger with the Gur and Guru.

Living a life full of illusions is the one of the main reasons for no spiritual progress. The illusions are raised in our mind while living under self wisdom and worldly wisdom, but when the Infinite Divine Power takes over us, we are blessed with divine wisdom and this divine wisdom washes away all of the illusions.

Merger in this Infinite Divine Power makes us one with God, so there remains no Guru and no disciple, since Guru and the disciple are the same Infinite Divine Power then the Guru and disciple become one. This is why GurBani has called a Puran Braham Gyani, "*Braham gyani aap nirankaraa,*" "*Braham gyani aap parmashwar,*" "*Braham gyani mukt jugat jea ka daata,*" and "*Braham gyani puran purakh vidhataa.*"

GurBani also calls SatGuru a Bohithaa which means SatGur is a Ship which ferries us across this Bhavsagar to the Dargah. When we are ferried

across and are given a place in the Dargah then there remains no difference between the Guru and us. There remains no difference between the Thakur – God and us.

Looking at this GurParsaadi divine quality of God which renders all His divine powers upon us when we become one with Him, it leaves us feeling wonder struck. This wonderful divine quality of Paar Braham Param Pita Parmesar Ji leaves us feeling wonderstruck. This is the height of His kindness that He makes us like Him and gives us all of His divine powers. Therefore, only God knows what He does and how He does it.

With His Infinite Divine Powers His capabilities cannot be and should not be challenged as He can do anything beyond the imagination of an ordinary person. Only He knows His own divine powers and nobody else can know all of His capabilities and divine powers. That is why His Mahima is beyond description, nobody has been able to know Him completely and describe Him completely and nobody will ever be able to do so. That is why He is called Agam, Agochar, Agaadh, Aprampar, Anant, Beant and by many such names. We can only make our life worthwhile by focusing on achieving this GurParsaad.

*Jah achhal achhayd abhayd samaa-i-aa.
Ohaa kiseh bi-aapat maa-i-aa.
Aapas ka-o aapeh aadays.
Tihu gun ka naahee parvays.
Jah aykeh ayk ayk bhagvantaa.
Tah ka-un achint kis laagai chintaa.
Jah aapan aap aap patee-aaraa.
Tah ka-un kathai ka-un sunnaihaaraa.
Baho bay-ant ooch tay oochaa.
Nanak aapas ka-o aapeh pahoochaa.6.*

SatGur Sachey Pancham Patshah Ji is very kindly continuing to tell us what happens to those souls who are blessed with the GurParsaad of this Infinite Divine Power when their Nirgun and Sargun becomes one and they are blessed with Sunn Samadhi and all of the infinite divine treasures as a part of this GurParsaad.

Everything is changing on a continuous basis. Every creation is changing at every moment. If we look at our self we will notice that we are constantly changing. With every moment that passes our life is changing, our body is changing, even our skin is changing on a continuous basis. This is called the aging process. Everything else around us is changing and moving towards its physical end.

Anything that is born or created in time and space has to meet its end one day. There is only one thing that is beyond this process of change. There is only one thing that has no effect of time and space. This Infinite

Divine Power is beyond Maya and this One thing is Divinity – the Infinite Divine Power – Dhan-Dhan Paar Braham Pita Parmesar Ji. That is why this Infinite Divine Power is called, “*Achal, Achhayd, Abhayd.*”

This Infinite Divine Power has created Himself. This Infinite Divine Power has created the entire creation. This Infinite Divine Power has created all of the divine laws. This Infinite Divine Power is unique and is the One that kept Himself beyond the process of change. That is why it is called Sat. That is why His Name is Sat Naam.

This never changing status of this Infinite Divine Power has been explained as “*Achal, Achhayd, Abhayd,*” by SatGur Pancham Patshah Ji. Those souls which are absorbed in this Infinite Divine Power also become “*Achal, Achhayd, Abhayd,*” like Him and go beyond Maya. This is also called Atal Awastha in Puran Bandgi process when we go beyond Maya by defeating Maya as a part of our Puran Bandgi process. We cannot be disturbed by Maya any more. We are unshaken by anything or any circumstances. We cannot be deceived by Maya any more.

Winning over Maya is winning over the Panj Doots and desires. Maya then becomes our servant. Panj Doots then leave our body and live under our Charans. No more drinking this poison and this poison is replaced by the GurParsaad of Amrit. Our Hirda goes into full and complete contentment and all of our desires are fulfilled. This means no more desires, no more burning in the fire of desires.

Going beyond Maya means going beyond three aspects of Maya and merging with this Infinite Divine Power – Dhan-Dhan Paar Braham Pita Parmesar Ji. When Bandgi reaches this merger stage this Infinite Divine Power takes over. Our Bandgi is recognized and blessed as Puran Bandgi by Dhan-Dhan Paar Braham Pita Parmesar Ji then we perform Namaskaar to our self.

When we get a Hukam from within to perform Namaskaar to our self, it means our Bandgi is complete. Our Rom-Rom has been blessed with Amrit, we have physically gone into Rom-Rom Naam Simran. Our entire body is filled with Amrit, all of our Sat Sarovars have filled up with Amrit.

There are various spiritual things that happen when our Bandgi is blessed and accepted as complete. People get different kinds of visions and spiritual experiences. Performing a Namaskaar to yourself means you have completely realized God within yourself and you are performing Namaskaar to the Infinite Divine Power that is running your body.

Some Bhagat’s when sitting in Samadhi find their forehead goes and touches their own feet by itself. This is the stage that is called, “*Aapas ka-o aapeh aadays.*” When we are blessed with this divine GurParsaad then we have gone beyond the three aspects of Maya into Atal Awastha. This means we have defeated Maya, this means that we have defeated Panj

Doots and all of our spiritual desires have been fulfilled. This means we have become desire free and our Hirda has gone into complete contentment. This is the stage when the Infinite Divine Power takes over completely and all of our worry and anxiety disappears.

Until this happens there is a feeling of uncertainty that keeps bothering us. Thinking about past and future is the reason for this feeling of insecurity and uncertainty. Worries and anxiety are due to this feeling of uncertainty that keeps us gripped. But, when the Infinite Divine Power takes over then everything appears exactly the way it is and all of our illusions, worries and anxiety disappear and we are blessed with a divine feeling of satisfaction, contentment, bliss, happiness, joy, and we feel filled up with a feeling that the entire creation is our family.

This divine experience is unique and when we go into the completely thought free stage, when our mind, Hirda, soul and body goes into complete silence, then there is nothing that remains to be asked or told, then the complete silence tells the story. The complete silence means no disturbance to mind, Hirda, soul and body. This is the height of eternal bliss and divine happiness so what else remains to be told or listened. This GurParsaad of Infinite Divine Power is the highest of the highest divine power and there is nothing beyond this Infinite Divine Power and only this Infinite Divine Power has the capability to take us to this Infinite Divine Power.

There is no other way that will take us to this Infinite Divine Power. We can only reach this Infinite Divine Power by losing our own individuality. When individuality is lost then the Infinite Divine Power is completely realized and merges us into Himself. Just as a drop of rain goes back to the ocean and loses its identity and individuality and becomes the sea, in the same way losing our identity and individuality we are blessed with this GurParsaad of merging into this Infinite Divine Power.

*Jah aap rachi-o parpanch akaar.
Tihu gun meh keeno bisthaar.
Paap punn tah bha-ee kahaavat.
Ko-oo narak ko-oo surag banchhaavat.
Aal jaal maa-i-aa janjaal.
Haumai moh bharam bhai bhaar.
Dookh sookh maan apmaan.
Anik parkaar kee-o bakh-yaan.
Aapan khayl aap kar daykhai.
Khayl sankochai ta-o Nanak aykai.7.*

That part of the creation which is visible to the naked eye is nothing but Maya. Any creation that has shape, dimensions, and color is nothing but Maya. This way the entire world that is visible to an ordinary person is all

just Maya and is operated under the three aspects of Maya. The three aspects of Maya are the rulers of the entire creation that is visible to us. This is the divine game - Khel. The game that has been created by the Infinite Divine Power, which we call God, Akal Purakh or Paar Braham Parmesar. Maya is His creation too and Maya operates under the divine laws of His court which is called the Dargah.

Just focus on yourself for a few minutes and the world around you. The entire world is so attractive that people get lost in the world. Some are lost in family relationships. Some are lost in the collection of properties and money. Some are lost in earning name and fame in society. Some are lost in their profession and in acquiring professional expertise that will bring them promotions and power. The bottom line is that everyone has their own priorities and to fulfill them they are working day and night. But, in this pursuit they have been completely taken over by Maya and have not noticed the effect of this upon them in the real divine sense.

If you analyze your activities you will find that they all fall under one of the three aspects of Maya. That is why this world has been called the Bhavsagar. It is like a large pool of water that has diamonds and jewels sitting at the bottom which people are busy collecting. Many times people have to face many obstacles in reaching these treasures. Many times they choose to adopt unfair means to reach these treasures. Many times people have to face severe pain and sorrow to reach these treasures. However, God is sitting outside the pool and watching them playing this game that He has left them to play.

This pool is full of worldly treasures and attractions and is being operated by Maya. Maya is in control of people and all of their activities whilst they are busy in collecting and saving these worldly treasures. In this process some are able to gather some treasures, whilst others are not so successful. This is like building a sandcastle on the beach which will be washed away by the next wave. In this way people have just become puppets in the hands of Maya. They have become a slave of Maya. They are being forced to drink this poison of the Rajo and Tamo aspects of Maya due to their Karni.

Look at your forefathers, they were doing the same thing that you are doing now, but what did they take with them? And what are you going to take with you when death comes to your body? When you leave this world then all of your properties, bank balances, relationships, name and fame, positions and powers will not go with you. Instead, you will carry the weight of all of your deeds to be born in some place in some form of life to keep on going through the same process again and again.

At the same time there are some who are focused on the Sat aspects of Maya and are not so much into collecting and saving these worldly

treasures and are engaged in Daya, Dharam, Santokh and Sanjam, which is Sat Ki Karni. Such people are bound to achieve the GurParsaad one day. If nothing else happens, at least they will be blessed with another human life to keep working towards the GurParsaad. But, the ones who are absorbed in Rajo and Tamo aspects have little or no chance of finding their way out from this Bhavsagar.

In order to help all of us, God with His utmost kindness sends the Sants, Bhagats, Braham Gyanis and SatGurus to help us find a way out of this Bhavsagar. When we go into the Seva of such souls and give up everything at their Sat Charans then we are blessed with the GurParsaad. Going to the Sat Charans of these Maha Purakhs is based on our Sat Ki Karni which forms our destiny to meet such a soul. Through these Maha Purakhs God explains to us how we can get out of this web of Maya.

As a part of this divine play of God, He sent the SatGuru Sahibs in this world to help us all find a way out of the Bhavsagar. Dhan-Dhan SatGuru Sahibs with their utmost kindness have given us GurBani which tells us in every Shabad how we can get out of this web of Maya.

In the same way, there have been and there still are such souls in the world who can help you to find your way out of this web of Maya. Some do take advantage of these Maha Purakhs and give up everything at their Sat Charans with Tunn, Munn and Dhann and are blessed with the GurParsaad which frees them and blesses them with merger into the Infinite Divine Power. When this happens then there remains only One Infinite Divine Power, everything becomes false and a part of this divine play of God.

The web of Maya contains illusions, delusions, Bharams, Dubidha, sorrows, pains, Maan, Apmaan, hell and all such negative forces that keep people drenched in its scum. The GurParsaad takes you out of it. At the end there remains only one Infinite Divine Power. Everything else is perishable and perishes one day for sure.

*Jah abigat bhagat tah aap.
 Jah pasrai paasaar sant partaap.
 Duhoo paakh ka aapeh dhanee.
 Un kee sobhaa unhoo banee.
 Aapeh ka-utak karai anad choj.
 Aapeh ras bhogan nirjog.
 Jis bhaavai tis aapan naa-ay laavai.
 Jis bhaavai tis khayl khilaavai.
 Baysumaar athaah agnat atolai.
 Ji-o bulaavhu ti-o Nanak daas bolai. 8.21.*

Dhan-Dhan Paar Braham Parmesar Ji's divine play has been called the GurParsaadi Khel - the Game of Eternal Blessings, in this GurParsaadi writing. This Khel is GurParsaadi and this book is a part of the GurParsaadi

Khel. That is why under the Puran Hukam of Akal Purakh Ji this book has been written trying to give you a glimpse of His infinite Mahima, the Mahima of His Naam, the Mahima of His Sants and Bhagats.

The Sant and Bhagat is the Mahima of Akal Purakh, that is why He appears in His Sants and Bhagats. Wherever there is a Sant or a Bhagat sitting, God is right there. When the Infinite Divine Power takes over then a Sant is born. When the Infinite Divine Power takes over then a Bhagat is born from within us. When the Infinite Divine Power takes over a person then a Braham Gyani comes into power. There is no difference between a Sant, Bhagat, Braham Gyani, SatGur and a Khalsa. These are all SatGur and are the Mahima – glory, of Akal Purakh Ji. God is represented by these Maha Purakhs on this Earth and these Maha Purakhs are always present on this Earth.

In the Dargah, God is represented by Himself and amongst this world of Maya, God is represented by these Maha Purakhs. The Dargah and the Earth are two ends and these Maha Purakhs make both these ends meet through them. The Infinite Divine Power of Dargah is present on the Earth in the form of these Maha Purakhs. In both places this Infinite Divine Power is prevailing. Both the Dargah and world is being run by this Infinite Divine Power.

As a part of His divine play He creates Sants, Bhagats, Braham Gyanis, SatGurus, Khalsas and Gurmukhs and blesses them with His divine powers. The ones who while sitting on Earth reach the Dargah and make a place for themselves in there and are blessed with His divine powers. The ones who follow His divine laws with His own command and achieve the GurParsaad, are blessed with this Infinite Divine Powers while physically sitting on this Earth, but at the same time sitting in the Dargah as well. That is why GurBani says wherever there is a Sant sitting the Dargah is right there. Wherever there is a Braham Gyani sitting, the Dargah is right there. Wherever there is a SatGur sitting, the Dargah is right there. And where there is Dargah there is no rule of Maya. So sitting at the Charans of a Sant is sitting in Dargah and beyond three aspects of Maya. This is why a Sant is the Mahima of Akal Purakh because God makes the Dargah appear where there is a Sant present on this Earth and that is where both ends meet – Earth and Dargah. Earth becomes Dargah. Earth becomes Dhan-Dhan where there is a Sant sitting.

Our Simran and our Sat Karams are all carried out only by the grace of God. That is why it is called the GurParsaad - the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. This GurParsaad is blessed to us only with the divine commandment. In fact, we do nothing. We are capable of doing nothing. Everything is carried out by the Infinite Divine Power. That is why the highest level of divine blessing is when this

Infinite Divine Power takes over and our individuality and our identity is lost.

Living in this world of Maya our focus on the Sat Karams and our prayers - our Ardas, and our complete surrender at the Sat Charans of the Guru bring us this GurParsaad. Our real life begins when we are blessed with the GurParsaad and this Infinite Divine Power takes over everything for us. This is called Jivan Mukti. Then living in this world we become internally detached. We will live in Sehaj Samadhi at every moment. At the same time enjoying all of the facilities of life and ruling over Maya.

When the Infinite Divine Power takes over then whatever we say is the word of this Infinite Divine Power. Everything we do is under the Hukam. That is why GurBani is the word of the Infinite Divine Power. That is why the Shabad is the Guru as the Shabad is the Hukam and the Hukam is the Guru - it is the Infinite Divine Power. This Infinite Divine Power is Sat and this Sat is Dhan-Dhan Paar Braham Pita Parmesar Ji.

Blessed with Puran Braham Gyan when we look at any creation and every creation and try to go to its origin we find that every creation is proof of His amazing and infinite divine powers. The end of logic gives birth to the divine wisdom. Then we start to realize how surprising is His every creation. How it has originated and how it is run by this Infinite Divine Power. With this happening to our mind, Hirda, soul and body we are freed from the rule of Maya and find our self lost in nature all of the time. In this way we are able to enjoy everything in our life without being affected by Maya and at the same time being absorbed in nature - God.

ASTPADI 22: ONLY ONE INFINITE DIVINE POWER PREVAILS

Salok.

Jee-a jant kay thaakuraa aapay vartanhaar.

Nanak ayko pasri-aa doojaa kah daristaar. 1.

Dhan-Dhan SatGur Sachey Patshah Ji Pancham Patshah Ji is continuing to give us the divine wisdom, the Puran Braham Gyan, about:-

- the Mahima of Akal Purakh,
- His Infinite Divine Powers, and
- what happens when with His Infinite Divine Power a Sant Hirda is born in our self.

A Sant Hirda is born in our self when:

- we are blessed with the Puran Braham Gyan,
- our Hirda goes into Puran Sachyari Rehat – internal compliance,
- our Hirda is completely transformed and becomes a Sat Hirda,
- our Hirda gets filled with all of the divine qualities,
- our Hirda, mind, soul and body gets filled with Amrit,
- for us the Nirgun and Sargun becomes one,
- our mind, Hirda, soul and body goes into complete silence,
- our Rom-Rom goes into Naam Simran,
- Maya is defeated with the GurParsaad of this Infinite Divine Power of Dhan-Dhan Paar Braham Pita Parmesar Ji,
- we are blessed with the Param Padvi – Puran Jyot Parkash, in our Hirda and Jivan Mukti.

We are not capable of writing or telling anything to anybody. We are just a worthless creature on the face of this Earth. It is the Infinite Divine Power that is doing everything and making everything happen. We can only write these words with the GurParsaad of this Infinite Divine Power.

As said in the previous Astpadi, when the Infinite Divine Power takes over us, then we are blessed with this divine understanding of how the entire creation is created by the Creator and how the Infinite Divine Power of the Creator operates the entire creation. This divine wisdom springs up from within our self. We become the source of this divine wisdom. This divine wisdom doesn't come by reading GurBani or any religious writings. This divine wisdom does not spring up even by reading this GurParsaadi

book. However, this book helps to motivate you to dedicate yourself to the Guru and to focus on Naam Simran and Naam Ki Kamai which then leads you to experience this Infinite divine wisdom for yourself.

This divine wisdom comes from the Infinite Divine Power already prevailing inside us. When we go into Bandgi and focus on Naam Simran and as our Bandgi progresses then a stage comes when:-

- all of our Bajjar Kapaats are opened,
- our Dassam Dwaar is opened,
- all of our Sat Sarovars are illuminated and enlightened with Naam Amrit.

Then this divine wisdom springs up from within our self. All of the Infinite Divine Powers are contained in the Sat Sarovars. All of the eternal treasures are buried within our self in the Sat Sarovars. When the Sat Sarovars are enlightened, then the doors to these eternal treasures are opened. Then when we focus on any Shabad we go deep into the Shabad and feel its depth and its divine meaning.

GurBani has come from Sach Khand. It is the language of Sach Khand. So how can an ordinary person sitting drenched in the web of Maya understand the real divine meaning of GurBani? It would be like a fourth grader trying to solve a rocket science problem. Therefore, as our Bandgi progresses then our understanding improves towards revealing its real deep, divine meaning.

When our Bandgi reaches its height all of our Sat Sarovars are enlightened including the Dassam Dwaar opening. Then our Bandgi is accepted by Akal Purakh Ji and we are blessed with the Puran Brahm Gyan. This is the stage when we realize that there is one Infinite Divine Power that is the Master of all beings. We realize that this Primal Being is the Creator and owns and operates the entire creation. His Infinite Divine Power is omnipresent and this Infinite Divine Power is the only thing that prevails.

Creation and destruction is the play of God. Anything and everything that is created in time and space, changes with time and meets its end eventually whereas this Infinite Divine Power prevails forever. Anything other than this Infinite Divine Power is duality. Until we lose our identity and individuality, we are in duality. When we lose our identity and individuality then the Infinite Divine Power takes over and duality dies. When duality ends then we reach the complete realization stage. The death of duality is the:-

- defeat of Maya,
- death of Haumai,
- the GurParsaad,
- death of all illusions, delusions, Bharams and Dubidha.

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That is why there is only one unique and Infinite Divine Power. Those who are in one Khand - Sach Khand, are Ik Drisht – of single vision. The ones living in more than one Khand are in Pakhand and Pakhand is duality. Therefore, the end of duality comes when the Infinite Divine Power takes over.

“*Sam darsee ek drisheta,*” is the one who is not in duality and is absorbed in the Infinite Divine Power. Only such a soul is referred to as a Sant, Bhagat, Braham Gyani, SatGuru or Khalsa. Dhan-Dhan SatGur Pancham Patshah Ji, being blessed with the Infinite Divine Power, has very kindly told us His own story in Sukhmani Bani. Whatever SatGuru Ji realized and experienced during His Bandgi process has very kindly been given to us. GurBani is the story of the SatGuru Sahibs, Sants and Bhagats. All of these Paar Braham Roop souls have very kindly tried to enlighten us with their own Puran Braham Gyan.

Astpadi.

*Aap kathai aap sunnaihaar.
Aapeh ayk aap bistaar.
Jaa tis bhaavai taa sarisat upaa-ay.
Aapnai bhaanai la-ay samaa-ay.
Tum tay bhinn nahee kichh ho-ay.
Aapan soot sabh jagat paro-ay.
Jaa ka-o prabh jee-o aap bujhaa-ay.
Sach naam so-ee junn paa-ay.
So samadrasee tat ka baytaa.
Nanak sagal sarisat ka jaytaa.1.*

Dhan-Dhan SatGur Sachey Patshah Ji is continuing to explain what happens when the Infinite Divine Power takes over us. Our identity and individuality is lost in the process of Bandgi of Dhan-Dhan Paar Braham Parmesar Ji.

Bandgi means divine slavery and Banda means a divine slave. The divine slave is the one who has voluntarily accepted being a servant of Akal Purakh. Then their Bandgi starts, meaning their life of voluntary servitude begins. The one who accepts this life of divine slavery and lives under the Hukam of Akal Purakh is called a Banda and His life becomes a life of Bandgi. There are two things that we can choose to be a slave of and they are either Maya or God. If we are not a slave of God then we are a slave of Maya. Being a slave of Maya is:-

- being a slave of Kaam, Krodh Lobh, Moh, Ahankaar and our desires,
- drinking the poison of Panj Doots and burning in the fire of desires, and
- reincarnating in the cycle of death and birth.

Being a slave of God is:-

- Bandgi and the eternal bliss of becoming one with this Infinite Divine Power,
- being the master of Maya,
- making Panj Doots our slaves,
- bringing in contentment,
- no more burning in the fire of desires,
- the GurParsaad.

The ones who are blessed with the being a slave of God are very fortunate. But, the ones who continue to wander in Maya Janjaal are very unfortunate. They have committed spiritual suicide and are called Atam Ghati in GurBani.

The ones who focus on Bandgi, do so because God wants them to and they are very fortunate. Bandgi is only available to those souls whom God wants to do Bandgi. Such souls are blessed by God with the GurParsaad of Sat Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. Such souls go into the Bandgi process with the GurParsaad. When their Bandgi is accepted as complete in the Dargah then they are blessed with single vision and their duality dies. These souls are blessed with Puran Tat Gyan – Puran Braham Gyan. For these souls Nirgun and Sargun becomes one and they are taken over by the Infinite Divine Power and they become one with this Infinite Divine Power. Then there remains no difference between God and these souls. Winning over Maya, death of duality, eternal blessing of Puran Tat Gyan – Puran Braham Gyan makes these souls the conquerors of the entire universe.

The slave of God becomes the winner of the entire universe and is blessed with the kingdom of the entire universe. Therefore, the being the slave of God is unmatched, so please quit being the slave of Maya and become a divine slave for the betterment of your soul and your future.

Those who are blessed with the GurParsaad of this divine slavery become Dhan-Dhan by merging in God and becoming one with Him. Their Nirgun Sargun becomes one. They go into Sunn Samadhi and Sehaj Samadhi. They are filled with Amrit and divine qualities. Above all of they become the Mahima of Akal Purakh and live the real divine life on this Earth and in the Dargah. For such souls there is God everywhere.

God's Infinite Divine Power creates and runs every creation. There is just God and nothing else. Our power to speak is the divine power. The power of hearing is the divine power. These divine powers have been given to us to hear and speak the Truth. The entire creation has emanated from this Infinite Divine Power. This Infinite Divine Power is one and is called Nirgun, meaning the Formless One who is above Maya. The entire creation is His Sargun Saroop as it is run by the Infinite Divine Power, but

underneath Maya.

Creation and destruction is His divine play based on the Eternal Truth. The basis of the entire creation is this Infinite Divine Power. The basis of the creation is His Naam. The basis of the entire creation is the GurParsaad. This GurParsaad is the Infinite Divine Power itself which creates and operates, destroys and re-creates again.

Destruction is also based on His divine laws. Creation and operation also happen according to His command, His Will - the Hukam, of Sachey Patshah Ji. There is nothing that is beyond Sachey Patshah Ji – Dhan-Dhan Paar Braham Pita Parmesar Ji. Everything and every creation is under His direct control and runs according to His Hukam. The entire creation is created and operated by the same Infinite Divine Power. Therefore, please focus on this Infinite Divine Power, becoming its slave does wonders for us. Unimaginable wonders happen when you completely surrender to Him by becoming His slave. You lose your identity and individuality and come out of duality. The end of duality is Jivan Mukti.

*Jee-a jantar sabh taa kai haath.
Deen da-i-aal anaath ko naath.
Jis raakhai tis ko-ay na maarai.
So moo-aa jis manhu bisaarai.
Tis taj avar kaha ko jaa-ay.
Sabh sir ayk niranjan raa-ay.
Jee-a kee jugat jaa kai sabh haath.
Antar baahar jaanhu saath.
Gun nidhaan bay-ant apaar.
Nanak daas sada balihaar.2.*

The Mahima of Dhan-Dhan SatGur Paar Braham Parmesar Ji is beyond description. The Mahima of Akal Purakh Ji is Beant, Anant, Agam, Agochar and Agaadh. Dhan-Dhan SatGur Sachey Pancham Patshah Ji has given us this divine wisdom where He is singing the Mahima of Akal Purakh Ji and we all are very fortunate to have this Puran Braham Gyan from Him. We all should be very thankful to Dhan-Dhan Pancham Patshah Ji for His kindness and for giving us these priceless jewels of Divinity for free.

We all know that the SatGur Sahibs were Puran Braham Gyanis, Puran Sant SatGurus so whatever they told us through GurBani was and still is the complete Truth, the complete essence of Eternal Truth. Whatever the SatGuru Sahibs realized they have given to us for free. Therefore, this is our moral responsibility to use our divine power of listening to them, to use our divine power of hearing this Eternal Truth, to use our divine power of trusting the Gurus in order to benefit from these divine words of the Gurus.

SatGuru Ji is telling us that all of the living beings, being a part of His

creation, are being run by the Infinite Divine Power of Dhan-Dhan Paar Braham Pita Parmesar Ji. Only the Creator has the capability and the power to run the creation. The entire creation's basis is the Infinite Divine Power of Sat Saroop and kindness is one of the divine powers of the Sat Saroop.

He is very kind. His kindness is Infinite like Himself. He doesn't take even a fraction of a second to forgive us for countless misdeeds and sins. Being lost in the web of Maya people have deprived themselves from this kindness of God, but as soon as they go into His Charan Sharan He forgives all of their misdeeds and sins and gives them a place at His Charans.

He is the Master of the entire universe. We are just His slaves and should be living in His Hukam to earn His divine kindness and the GurParsaad. Becoming His slave brings us the GurParsaad. It makes us a Banda and blesses us with Bandgi.

The ones who are blessed with His GurKirpa and His GurParsaad are protected by Him. The ones who accept becoming His slave are protected by Him. The ones who accept becoming His slave never die and become immortal. Even for those who are slaves of Maya, His doors are always and forever open. When you realize that you are the slave of Maya and no longer want to be you are very welcome at His door. Just take one step towards Him and He takes countless steps towards you. His Kirpa upon us is always available, but our dedication and how much we surrender at His Charan Sharan determines how much we are rewarded with His Kirpa.

Ultimately, you cannot go anywhere else. At the end, at some point in time and space, you will have to return to His Charan Sharan. You cannot keep on drinking the poison of Maya forever. Sooner or later you will have to turn around towards Him and become His slave. The sooner you do this the better.

His Bandgi is the Jugat. This means the GurParsaad is the means and way of being accepted by Him as His Banda, His Sevak, His slave, His servant. His slave means the slave of Sat. His Sevak means the Sevak of Sat. His servant means the servant of Sat. Sat is the Eternal Truth. Sat is His Naam - Sat Naam - His Infinite Divine Power.

Complete surrender at the Sat Charans of the Guru with Tunn, Munn and Dhann is the Jugat which brings us the Jee-a Daan meaning the Daan of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva which is the highest Daan, the highest divine gift we can get.

Niranjan means beyond the darkness of Maya; beyond the three aspects of Maya. Niranjan is the Creator of Maya, is served by Maya and Maya is His slave. This is the Infinite Divine Power who is the King of Kings, the King of the entire universe. The one who is blessed with this stage of spirituality of winning over Maya and for whom this Infinite Divine Power takes over, is the one who becomes one with this Infinite

Divine Power. He is also blessed with the Kingdom of the Entire Universe.

Such a soul becomes One from inside and out. Duality dies and Truth prevails inside and out. For such a soul, the Infinite Divine Power prevails everywhere. This Infinite Divine Power contains all of the divine powers in the form of all divine qualities. All of the infinite divine qualities are contained within this Infinite Divine Power.

Look at this wonderful piece of divine wisdom, Dhan-Dhan SatGur Sachey Patshah Ji Dhan-Dhan Sri SatGur Nanak Dev Ji Maharaj has called Himself as Dass – slave. By saying this He has shown that it with the GurParsaad one becomes a slave of God. Dhan-Dhan SatGuru Ji Maharaj has also called Himself a Dassan Dass – slave of God’s slaves, at several places in GurBani. He has also called himself Loonharami in GurBani as well. This shows SatGuru Ji’s infinite humility and humbleness. We are a sacrifice to those who are the slaves of Akal Purakh. The slave of Akal Purakh is the slave of entire creation as well and we are a sacrifice to Dhan-Dhan Paar Braham Pita Parmesar Ji who is so kind that He regards His slaves as His own Mahima.

*Puran poor rahay da-i-aal.
Sabh oopar hovat kirpal.
Apnay kartab jaanai aap.
Antarjaamee rahi-o bi-aap.
Paratipaalai jee-an baho bhaat.
Jo jo rachi-o so tiseh dhi-aat.
Jis bhaavai tis la-ay milaa-ay.
Bhagat karahi har kay gun gaa-ay.
Man antar bisvaas kar maani-aa.
Karanhaar Nanak ik jaani-aa.3.*

Puran means perfect. Perfection means:-

- Completely truthful from inside out.
- Filled with all of the divine qualities.
- Complete in itself.
- Complete silence.
- Sat, the One who:-
 - is not prone to any changes,
 - has been Sat from its inception,
 - is Sat now, and
 - will remain Sat for all Ages to come and forever.
- The Amrit, the One who:-
 - is Amrit Himself,
 - never dies, and
 - is never born.

Therefore, true perfection is only the Infinite Divine Power, which is

called God, Allah, Paar Braham Parmesar, Akal Purakh. As Puran is the source of all divine qualities, He is called Gunni Nidhaan – the source of all divine treasures; the source of all divine powers. One of these divine qualities is kindness. His kindness is available equally to every creation. There is no place for duality in perfection, so that is why He is single vision – Ik Drisht, everybody is equal for Him, every creation is equally important and the Amrit is available equally to everybody.

He is present in His every creation and all His divine qualities are available equally to everybody. By way of His presence in every creation, He takes care of every creation Himself in unique and surprising ways. His ways and means to take care of every creation are infinite too. He gives food even to an insect which lives inside a stone cave where there is seemingly no food.

Infinite Divine Power means perfection and source of all divine powers, the source of all divine qualities, the source of divine laws. We are not any exception from His omnipresence. He is equally present inside our body too, in fact, He is running our body. His divine powers are making everything happen inside us and all around us. Therefore, being omnipresent He knows what is going inside our mind, body and soul at any and every moment. Any deviation from the Truth becomes a source of trouble, but adherence to the Truth paves our way to becoming blessed by this Infinite Divine Power.

He wants us to move towards perfection. Focusing on Sat is moving towards perfection, but staying drenched in the scum of Maya is going away from perfection. Only with the blessings of divine wisdom are we able to understand, appreciate and enjoy His divine game. Without divine wisdom you remain entangled in the web of Maya and are unable to get even a clue as to what is good or bad for you. That is why it is called Maya Janjaal or Bhavsagar.

The Infinite Divine Power is the basic foundation of every creation and the entire nature is absorbed in Divinity. It is a divine truth that every creation of nature does Naam Simran. It is a divine truth that every creation in nature lives in His Hukam. Trust is the key to His Bandgi. Trust is an infinite divine quality that we have been blessed with. We have this divine power that we can use to trust Him. In fact, trust is Bandgi. Those who trust in Him and devote themselves to Him with unconditional love are blessed with the GurParsaad. Trust is the key to the Puran Braham Gyan. Trust is the key to the Puran Tat Gyan. Those souls who go into infinite trust in God are blessed with the Puran Braham Gyan. So please put trust in GurBani and do what GurBani is telling you to do. Put trust in the Guru and just do what the Guru tells you to do. Put trust in God and do whatever the Gurus are telling you to do and you will be blessed with this Infinite Divine Power

of Puran Braham Gyan, which is the Highest level of spirituality.

Those who put their trust in God are blessed with all of the infinite divine qualities. God transforms them and makes them like Him. Their Nirgun Sargun becomes one. They are blessed with Sunn Samadhi. They are blessed with all eternal treasures. The Infinite Divine Power takes over them completely and they go into complete internal compliance. They go into complete silence. They become a Sat Hirda. Therefore, all you have to do is put your complete trust in the Gur and Guru and the Guru will take care of you.

In practical terms having trust means complete surrender at the Sat Charans of the Guru with Tunn, Munn and Dhann. Giving up everything at the Charan Sharan of Guru is having trust in Him. This opens the doors of the GurParsaad for you and you are then able to realize this Infinite Divine Power.

*Jan laagaa har aykai naa-ay.
Tis kee aas na birthee jaa-ay.
Sayvak ka-o sayvaa ban aa-ee.
Hukam boojh param pad paa-ee.
Is tay oopar nahee beechaar.
Jaa kai man basi-aa nirankaar.
Bandhan tor bha-ay nirvair.
An-din poojeh gur kay pair.
Ih lok sukhee-ay parlok suhaylay.
Nanak har prabh aapeh maylay.4.*

The GurParsaad of living in Hukam is the key to the Dargah. Living in Hukam brings us the Param Padvi. Param Padvi is the highest spiritual stage as explained by Dhan-Dhan SatGuru Sahibs in GurBani at various places. This is a real divine jewel of Tat Gyan that has been placed at some places in GurBani. Similarly, there are other such diamonds of divine wisdom that have been placed at some places in GurBani. Those who are blessed with these divine jewels get to know about the target to be achieved and work to find how to reach that target.

Param Padvi is achieving:-

- Puran Jyot Parkash in our Hirda,
- Puran Tat Gyan,
- Puran Braham Gyan,
- Atam Ras Amrit – the highest Amrit,
- merger with the Infinite Divine Power,
- victory over Maya and going beyond three aspects of Maya,
- the state of Puran Sant, a Puran SatGuru, a Puran Braham Gyani, a Puran Khalsa.

This is all achieved by living in Hukam, living by the command of the Master. Therefore, to figure out how to achieve living in Hukam is of prime importance. It is clear that living in Hukam cannot be achieved by our own efforts. Whilst living a life of Maya it is not possible to achieve living in Hukam. Therefore, there is only one way that we can achieve this divine stage and that is achieving the GurParsaad.

It is possible to achieve the GurParsaad by giving up everything at the Charan Sharan of Gur and Guru and focusing on Sat Ki Karni. It is possible to achieve the GurParsaad by going to the Charan Sharan of a soul who has already achieved the Param Padvi and completely surrendering at His Sat Charans with Tunn, Munn and Dhann and also with trust, devotion and love. This GurParsaad in a Puran Sant Ki Sangat blesses us with Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva and our Bandgi process begins.

As we then progress in our Bandgi we are able to defeat Maya and merge with the Almighty. When His Infinite Divine Power takes over us completely we become blessed with the Param Padvi. Then all of our senses and Karam Indrees come automatically under Puran Hukam. Whatever we do is under the Hukam and all of our time is spent living in Hukam. Therefore, the GurParsaad is the key to achieve the Param Padvi and the ones whom God wants to bless with the GurParsaad are blessed with the GurParsaad.

The ones who are blessed with the GurParsaad of Naam dedicate themselves to Naam Simran and to collecting it by doing Naam Ki Kamai. Naam Ki Kamai transforms them completely inside out and makes them Sat Roop and those who dedicate themselves to Naam, their desire to meet God never goes in vain. They achieve their objective of this human life and they do achieve salvation.

Please keep in mind that reacing the Naam is due to the GurParsaad. Being able to do Naam Simran is also due to the GurParsaad. Doing Naam Ki Kamai is also due to the GurParsaad. Doing Puran Bandgi is also due to the GurParsaad and doing Seva is also due to the GurParsaad. Don't ever think that we can do anything like this by our self. If we do it is Haumai. It is only God's Infinite Divine Power of GurParsaad that makes Naam, Seva and Puran Bandgi happen for us.

Some people preach various techniques for doing Naam Simran, which is absolutely wrong. There is no technique for Naam Simran as it can only be done with the GurParsaad. When we are blessed with the GurParsaad then we sit down in silence and focus on Sat Naam in our mind and we will find that our mind is reciting Sat Naam. That our Surat is reciting Sat Naam in silence.

Naam Simran is trust, devotion and love, and there is no technique for

trust, devotion and love for the Guru, it is all the GurParsaad. We just sit down when we feel the urge to do so and we find Naam Simran going on inside us. Just stay focused on this internal Naam Simran and start to go into Samadhi and then Sunn Samaadhi. The key is the GurParsaad, the Mehramat, the Karam – the Kirpa, the GurKirpa which puts us internally into Sat Naam Simran. This way our astral body continues to be cleansed as our Simran goes higher and higher.

There are several stages that have been described in the last Astpadi. Please take sometime to read them again if necessary to have a thorough understanding of the Simran process. Basically, we will not even know when Naam has travelled to all of our Sat Sarovars and when Naam has gone into our Rom-Rom. All this just happens by itself because it is the GurParsaad.

Those who keep on trying do do Naam Simran in their own way, without the GurParsaad – Eternal Blessings, keep doing it without reaching anywhere. But, the ones who give up everything at the Charan Sharan of the Guru get it very easily. Self wisdom doesn't bring it only by GurMat brings it easily. So please understand that complete surrender is the way to go. Giving Tunn, Munn and Dhann at the Sat Charans of the Guru is the way to go to make it happen very easily. When Naam goes into the mind, Hirda, and body then everything is purified and the Hirda is transformed into a Khalsa Hirda.

All of the shackles of Maya are broken due to internal detachment and fearlessness. Duality dies and single vision is achieved – Ik Drisht. This makes us Nirvair – without any animosity towards anyone. Everybody is equal for a Nirvair soul. His love for every creation is same as His love for God. He does not discriminate against anyone. This is all achieved by the GurParsaad of Naam. When Naam goes into the Hirda, the soul becomes a SatGuru and God appears in this soul in the form of a SatGur, or a Puran Sant or a Puran Braham Gyani.

*Sadhsang mil karahu anand.
Gun gaavhu prabh parmaanand.
Raam naam tat karahu beechaar.
Darulabh dayh ka karahu udhaar.
Amrit bachan har kay gun gaa-o.
Paraan taran ka ihai su-aa-o.
Aath pahar prabh paykhahu nayraa.
Mitai agi-aan binsai andhayraa.
Sun updays hirdai basaavhu.
Man ichhay Nanak fal paavhu.5.*

Wherever there is a Puran Sant sitting, the Dargah is right there. Wherever there is a Puran Braham Gyani present, the Dargah is right there.

If we can find a SatGuru we can find the Dargah right there. Wherever we can find a Puran Khalsa we can find the Dargah right there.

There is no difference between God and a Puran Sant. There is no difference between a Puran Braham Gyani and God. There is no difference between a SatGuru and Akal Purakh. There is no difference between a Khalsa and a SatGuru. That is why wherever there is such a soul sitting, the Dargah is right there and wherever there is Dargah there is no Maya. Wherever there is such a soul sitting, there are no Panj Doots and there remains no desire when we are sitting under the Chattar of such a soul.

Wherever such a soul is sitting there is Amrit. Wherever such a soul is sitting the GurParsaad is right there. Wherever such a soul is sitting the Infinite Divine Power has all its eternal treasures sitting right there. That is why when we go into the Sat Sangat of such a soul our mind, Hirda, soul and body goes into peace and we forget about rest of the world including our pains and sorrows. Therefore, wherever such a soul is sitting there is Param Anand – the highest level of happiness.

In order to be blessed with the GurParsaad and this Param Anand on a continuous basis living at the Sat Charans of such a soul is the right way to go. When we go into this Param Anand – eternal bliss and eternal happiness, then we become absorbed in Naam and the Mahima of Dhan-Dhan Paar Braham Pita Parmesar Ji. God is the source of all of the infinite divine qualities and His GurParsaad starts to fill our Hirda with these divine qualities.

Naam is the:-

- essence of all divine thoughts,
- essence of the entire creation,
- ladder to the Dargah,
- path to the Dargah,
- essence of the Shabad Guru,
- essence of GurBani,
- essence of all of the Braham Ki Katha,
- essence of Sri Guru Granth Sahib Ji,
- Guru of GurBani,
- Highest Hukam,
- Infinite Divine Power,
- container of all of the eternal treasures,
- Amrit,
- the source of Puran Braham Gyan,
- the source of Puran Tat Gyan, and
- above all Naam is the GurParsaad.

Naam is everything and only Naam brings us Jivan Mukti. Only Naam merges us with God. This human life is very important because only a

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human being is empowered to achieve Jivan Mukti. No other life form is empowered to do Puran Bandgi. This divine gift is available only to human beings. Therefore, please take advantage of this human life and dedicate it to Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. This will bring you Jivan Mukti.

The Guru's word is called Amrit Bachan because these words are complete truth. These are Sat Bachans and Sat is the Amrit. The ones who follow these divine words achieve the Amrit and their Hirda gets filled with Amrit and all divine qualities and the Mahima of Akal Purakh Ji. Therefore, please carve these divine words into your Hirda. Carving means bring these words into your daily life and put them into practice. When we do so then our mind, Hirda, soul and body fills with Amrit. All of our illusions, delusions, Bharams and Dubidha, plus all of our confusion and misconceptions disappear, and we are blessed with divine wisdom by following these Amrit Bachans.

Following the Amrit Bachans is the only way to save our soul from drinking the poison of Maya and leading our soul to salvation. When we follow these divine words then our Hirda is filled with contentment and we are left with no desires.

*Halat palat du-ay layho savaar.
Raam naam antar ur dhaar.
Pooray gur kee pooree deekhi-aa.
Jis man basai tis saach pareekhi-aa.
Man tunn naam japahu liv laa-ay.
Dookh darad man tay bha-o jaa-ay.
Sach vaapaar karahu vaapaaree.
Dargeh nibhai khayp tumaaree.
Aykaa tayk rakhahu man maahi.
Nanak bahur na aavahi jaahi.6.*

Dhan-Dhan SatGur Sachey Pancham Patshah Ji is very kindly telling us His own experiences through His divine words. He is continuing to give us the divine wisdom about the Mahima of the Infinite Divine Power of Dhan-Dhan Paar Braham Pita Parmesar Ji. He is continuing to tell us what happens when the Infinite Divine Power takes over us completely. About what happens when we become one with this Infinite Divine Power. About what happens when we merge in this Infinite Divine Power.

The merger with this Infinite Divine Power and losing our individuality and identity brings us Jivan Mukti whilst living in this world. Living a life of Jivan Mukti is the real divine life. It is living a life beyond the three aspects of Maya whilst still enjoying all of the comforts of life. For such a soul all of the worldly things become commodities that have been given to us for living this life.

As Jivan Mukht all of our Karni becomes Sat Ki Karni. Maya serves us. Panj Doots become our servants. There are no desires left. At the same time we have secured a place in Dargah forever. Then when we leave this body we live in Dargah forever. All this happens with the GurKirpa and the GurParsaad of a Poora Guru, which we have also been referring to as a Puran Sant, Puran Braham Gyani, SatGur or a Puran Khalsa – the one who has achieved the Param Padvi. Only such a soul can give us the GurParsaad.

Pooree Deekhiaa means the GurParsaad of Naam, Naam Simran, Puran Bandgi and Seva and whatever the Poora Guru tells us to do is the Hukam of Akal Purakh. Those who earn the word of the Poora Guru are blessed with the GurParsaad. The Poora Guru with the GurParsaad plants Naam in our mind, Surat, Hirda and in Rom-Rom.

With the GurParsaad, all of our mental sicknesses, pains and sorrows start to disappear. The mental sicknesses are Kaam, Krodh, Lobh, Moh, Ahankaar and Trishna. With the GurParsaad we get cured of all of these chronic mental sicknesses. We become fearless. We are internally detached from everything that is worldly and false and this detachment makes us fearless. Our fear of losing worldly things including worldly relationships disappears and we become fearless.

When Naam goes into our Hirda, our Hirda is purified and goes into Puran Sachyari Rehat. This is the real Rehat. The Rehat of winning over the Panj Doots and Trishna. All of these divine blessings and the GurParsaad make us a Sach Ka Vapaari – the one who deals only in Eternal Truth. The one who sees, hears, speaks, delivers and serves the Eternal Truth.

Param Padvi make us a Naam Ka Vapaari – the one whose business becomes dealing in Naam only. This is the real divine business with which we will keep on collecting all of the eternal treasures that will be highly appreciated in the Dargah. Serving the ONE – Ik Oankaar Sat Naam is the best business we can be in. There is no business better and higher paying business than this business. What can be a better business than collecting the Eternal Treasures? We have been provided with an invaluable chance to become a Naam Ka Vapaari being blessed with this human life, so why waste this priceless diamond life, “*Heera janam amol*” in drinking the poison of Maya?

Please dedicate this life at the Charan Sharan of the Poora Guru and become a Naam Ka Vapaari. Who knows when we will get another chance to do so, if at all. So why waste this one chance that you have already been blessed with.

Bandgi is very simple and very easy – just surrender at the Sat Charans of the Poora Guru with Tunn, Munn and Dhann, with trust, devotion and

love and everything will happen by itself. The Poora Guru will take you through the Bandgi process and make you a Naam Ka Vapaari.

*Tis tay door kaha ko jaa-ay.
Ubrai raakhanhaar dhi-aa-ay.
Nirbhao japai sagal bhao mitai.
Prabh kirpa tay paraanee chhutai.
Jis prabh raakhai tis naahee dookh.
Naam japat man hovat sookh.
Chintaa jaa-ay mitai ahankaar.
Tis junn ka-o ko-ay na pahuchanhaar.
Sir oopar thaadhaa gur sooraa.
Nanak taa kay kaaraj pooraa.7.*

Whatever we may do in our life, or whatever we may have been doing in all of our previous lives, and God knows how many lives we have wasted like this already, we will have to come back one day to the Charan Sharan of the Almighty.

It is a divine truth that in this dark age of Kal Yug, which we are presently going through, almost everyone has been through a large number of human lives. Which means that almost everyone currently in human life has already wasted a large number of human lives. Just to give you an idea, this number of human lives ranges anywhere between 200 to 400 lifetimes. And who knows in between how many times we have been through the rest of the non-human life forms. That is why Dhan-Dhan SatGur Sachey Patshah Ji Nanak Dev Ji Maharaj has said that wherever He looks He finds only ghosts - Jinn Bhootney, in the form of human beings. The following GurParsaadi article explains these divine words of Guru Nanak Patshah Ji. Please take some time to read it to find out how bad it is to be born in this Dark Age of Kal Yug. But, at the same time SatGuru Ji has given us this divine wisdom about doing Naam and how easy it is to achieve Jivan Mukti with Naam.

Without The GurParsaadi Naam Our Souls Are Ghosts, Jinn Bhoots

The soul which is not moving on the path to Divinity is described as a ghost in GurBani. The souls which have already been filtered out through previous ages and have achieved the salvation have become Dhan-Dhan. However, the remaining souls are in the garbage dump for the cycle of life and death in this Dark Age of Kal Yug. Except for the Puran Sant, everyone is a part of this scum and garbage in this Age of utmost darkness. We cant put it more bluntly than that.

The darkness around your soul is the creation of your own mind and wisdom, which is governed by the Panj Doots. Your soul and mind is burning in the fire of desires of owning worldly comforts – Asa, Trishna,

Mansha, and involving yourself in the heinous Dargahi crimes of doing Nindya, Chugli and Bakhili of others, without paying any attention in putting your own house in order.

This is an absolute truth and needs to be understood by everyone in order to make your current life worthwhile and save your birth as a human. We can do this by working and moving on the path to discovering the Truth, to achieve salvation and be relieved of the cycle of life and death.

To understand it better and also for the sake of developing confidence in these divine truths, let us look at the following Salok of Dhan-Dhan Guru Nanak Patshah Ji on page 556 of the Shabad Gyan Guru Saroop - Sri Guru Granth Sahib Ji:-

Salok Mehlaa 1.

*Kalee andar naankaa jinnaan daa a-utaar.
Put jinooraa dheea jinnooree joroo jinna daa sikdaar.*

Dhan-Dhan Paar Braham Parmesar Akal Purakh is addressing Guru Nanak Patshah Ji in His Primal Words - Dhur Ki Bani. God is telling Him that in this Dark Age of Kal Yug, wherever He looks, He sees only ghosts - Jinn Bhoots. The son has a soul of a ghost, the daughter is also a soul of a ghost and what to talk of the spouse, she is the leader of the ghosts!

At one level, this Salok means that if the mother is a bad soul, then such a womb will give birth to similarly bad souls. These souls are likened to ghosts – Jinn Bhoots. This is what is happening in this Dark Age of Kal Yug. Such souls are drenched and buried in the scum of mental sicknesses due to the five vices and are burning in the fire of desires for worldly things. This has made these souls very selfish and separated them completely from the Almighty. What can bring these souls back to achieve their real objective of salvation is the GurParsaadi Naam. In a nutshell, those souls which are without Naam are defined as ghosts – Jinn Bhoots.

It is worth mentioning here that there are a lot of souls wandering in the universe, which due to their misdeeds in the previous lives have been heavily punished by Dharam Raj and are punished to remain for a long time as actual ghosts – Jinn Bhoots. When their tenure of punishment finishes, which in some cases runs into thousands of years, they are then given another chance to salvage themselves by coming back into human life. So at another level, the Salok above also literally means that Jinn Bhoots, souls of ghosts, are taking human birth all over the world in this Dark Age of Kal Yug.

This divine knowledge is also supported by another Salok of Asa Di Vaar on page 468 of Sri Guru Granth Sahib Ji, by Dhan-Dhan Guru Nanak Patshah Ji:-

Salok Mehlaa 1.

*Sach kaal koorh varti-aa kal kaalakh baytaal.
Bee-o beej pat lai ga-ay ab ki-o ugvai daal.
Jay ik ho-ay ta ugvai rutee hoo rut ho-ay.
Nanak paahai baahraa korai rang na so-ay.
Bhai vich khumb charhaa-ee-ai saram paahu tan ho-ay.
Nanak bhagti jay rapai koorhai so-ay na ko-ay.1.*

This means that the Truth has disappeared from the world due to the dirt of all kinds of sins that are being committed by people in this dark age of Kal Yug. The darkness of Kal Yug has driven divinity out of their soul. People are so distracted by these sins that they are committing them on a daily basis. Their soul and mind has become covered by a thick layer of darkness. A dark layer created by the mental sicknesses of the five vices and the fire of desires for achieving all kinds of worldly things under the influence of Maya. This dark layer around their soul and mind has completely hidden the Divine Light - Jyot inside them, due to which their soul has become like a ghost – Jinn Bhoot.

Due to this darkness around the Divine Light inside them, they have resorted to all kinds of sins and misdeeds. Their actions and reactions have made them look like ghosts. The Divine Light can only be ignited with the GurParsaadi Naam. In the absence of the eternal treasure of the GurParsaadi Naam, they have degraded their soul so much under this darkness of Kal Yug, that they are look like ghosts.

In a nutshell, we can say that a soul without the GurParsaadi Naam is like a ghost – Jinn Bhoot. But, if we have been blessed with the GurParsaadi Naam and are making concerted efforts, with full belief and commitment and have completely surrendered ourselves to the Guru and Braham, then nothing can distract us. We keep on growing the divinity and spirituality inside us and eventually achieve salvation.

Returning to the Astpadi, SatGuru Ji has explained that achieving Jivan Mukti in Kal Yug is the easiest compared to achieving Jivan Mukti in the other Ages. The other Ages were Sat Yug, Treta Yug and Dwapper Yug. In Kal Yug we are able to achieve Jivan Mukti just by doing Naam. We have already wasted a large number of our lives, but at the same time we are very fortunate to be blessed with this human life again. So why should we waste this life as well? It doesn't make any sense to waste this human life again. Therefore, take this divine opportunity and dedicate this human life at the Charan Sharan of the Guru and focus on Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. Otherwise, for sure you will have to come back and do it at some time in future after wasting this life as well.

Doing Naam, Naam Simran, Naam Ki Kamai and Puran Bandgi brings us Jivan Mukti and makes us one with God. Going to the Charan Sharan of

Akal Purakh is the only way to be blessed with Jivan Mukti. Some people get very fearful when they think of death. They are very afraid of dying. In fact, if you look inside yourself and focus on death, which is bound to happen for sure one day, you will find that you too are also afraid of dying.

Everybody wants to live and to live a happy and healthy life. Being fearful it is not possible to live a happy and healthy life. When you focus on yourself, you will find that there is a constant fear that you are living in. This is the fear of losing your relationships, fear of losing your properties, money and worldly possessions. And on top of these fears the fear of death is also present. Dhan-Dhan SatGur Sachey Patshah Ji is telling us the solution of this problem of fear, “*Nirbhao japai sagal bhao mita.*” This is what we tell people when they come to us with this fear of death. Therefore, those who are afraid of death and those who want to be fearless should focus on “*Nirbhao Sat Naam*” Simran. This removes all fears and makes us fearless.

Focusing on Naam frees us from the shackles of Maya and sets us free. Freedom from Maya is Jivan Mukti. The GurParsaad of Naam, Naam Simran and Naam Ki Kamai frees us from being a slave of Maya and ensures we are protected by the Infinite Divine Power forever. Naam Ki Kamai brings us all of the eternal treasures.

Naam Ki Kamai brings us the never ending, everlasting and eternal happiness. All of our fears and worries disappear. Our Haumai is killed. The death of Haumai brings us Jivan Mukti. Death of Haumai takes us beyond Maya and we merge into the Infinite Divine Power. Everything falls into place for us. All of our problems disappear. There is no power superior to the Infinite Divine Power of Dhan-Dhan Paar Braham Pita Parmesar Ji. When we become one with this Infinite Divine Power then there is no negative power that can harm us. In fact, we are able to help others to focus on Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva.

*Mat pooree amrit jaa kee darisat.
Darsan paykhat udhrat sarisat.
Charan kamal jaa kay anoop.
Safal darsan sundar har roop.
Dhan sayvaa sayvak parvaan.
Antarjaamee purakh pardhaan.
Jis man basai so hot nihaal.
Taa kai nikat na aavat kaal.
Amar bha-ay amraa pad paa-i-aa.
Sadhsang Nanak har dhi-aa-i-aa.8.22.*

Dhan-Dhan SatGur Sachey Patshah Ji is very kindly telling us the Mahima of those people who go through Naam Simran, collect Naam Ki

Kamai, achieve Puran Bandgi and reach the Param Padvi. Mat Pooree means achieving Puran Braham Gyan, achieving the GurParsaad of Puran Tat Gyan, which is the highest Amrit. This is also called Atam Ras Amrit in GurBani. Their mind, Hirda, soul and body is filled with Amrit and they themselves become a source of Amrit. Amrit flows out from their body. Their Drisht becomes Amrit. Which means that wherever and on whomsoever, they cast their look, they give Amrit through their eyes. That is why wherever such souls are sitting that place becomes the Dargah.

Such souls are the source of Amrit. Such a soul becomes Amrit Ka Daata. Their words are Amrit, their Drisht is Amrit and Amrit flows out of their body on a continuous basis. Darshan of such a soul is the Darshan of Amrit. Amrit is God, therefore, their Darshan is the Darshan of God. They are the living God on the Earth. Only with their Darshan do we achieve Jivan Mukti. However, we must go for their Darshan with complete surrender at their Sat Charans and dedicate everything at their Sat Charans. Meaning we must give up our Tunn, Munn and Dhann at their Sat Charans, then nothing stops us from achieving the GurParsaad and Jivan Mukti.

Amrit flows from their Sat Charans as well. Nothing is more wonderful than their Sat Charans. Nothing is more beautiful than their Sat Charans. Nothing is more rewarding than their Charan Dhool (foot dust). They are a spring of Amrit and nothing is more beautiful than the spring of Amrit. Nothing is more beautiful than such souls who become the source of Amrit for the entire universe. Nothing is more rewarding than their Darshan which brings Jivan Mukti to the entire creation. That is why these souls are called Dhan - blessed. Their parents, Maat Pita, are Dhan-Dhan (supremely blessed). Their whole family - Kul, is Dhan-Dhan. The place they are sitting becomes Dhan-Dhan. Those who achieve their Darshan become Dhan-Dhan. Their words are Dhan-Dhan. Their Seva is Dhan-Dhan. Their presence on Earth is Dhan-Dhan. Their Charans are Dhan-Dhan.

Such souls are blessed with the divine power to know and read the minds of their Sat Sangat. That is why the Katha of a Braham Gyani is never planned. Only those divine words will be delivered to the Sat Sangat which are needed at that particular time. Only those jewels of Puran Braham Gyan will come out of His mouth, which are desperately needed by the Sat Sangat sitting in front of Him. Such souls have been addressed by SatGuru Ji as Purakh Pardhaan as there is nothing above these souls because they are one with God.

Whoever is taken over by the Infinite Divine Power is not effected by time and space. Such souls go beyond time and space. They become immortal. They never die nor are they ever born again. They achieve the Amraa Pad, meaning that they achieve a permanent place in Dargah. They achieve the Sat Chit Anand – Param Anand – everlasting eternal happiness,

never ending happiness.

The key to their spiritual success is the Sat Sangat of a Sadh – Sat Sangat of a Puran Sant, Sat Sangat of a Puran Braham Gyani, Sat Sangat of a SatGuru, Sat Sangat of a Puran Khalsa, because such a soul is the source of Amrit, such a soul is the source of the GurParsaad of Naam, Naam Simran, Naam Ki Kamai and Puran Bandgi.

The Amrit can be achieved only from a source of Amrit. This GurParsaad can be achieved by surrendering completely at their Sat Charans with Tunn, Munn and Dhann and with trust, devotion and love. The GurParsaad makes us like them. The GurParsaad makes us the Mahima of Akal Purakh. Therefore, this is our humble request at the Charans of the Sat Sangat Ji, to please focus on Sat Naam. Please focus on Sat Ki Karni. Please focus on complete surrender at the Charans of the Guru. Give our Tunn, Munn and Dhann to the Guru. Give up completely at the Charan Sharan of the Guru and do so with trust, devotion and love and be successful in achieving the GurParsaad.

ASTPADI 23: MAHIMA OF THE INFINITE DIVINE POWER

Salok.

*Gyan anjan gur dee-aa agi-aan andhayr binaas.
Har kirpa tay sant bhayti-aa Nanak man pargaas.1.*

Dhan-Dhan SatGur Sachey Patshah Ji SatGur Arjun Dev Ji has been so kind upon the entire world that He has very kindly given these words of divine wisdom – Puran Braham Gyan to us all. Dhan-Dhan SatGuru Ji's every Shabad is Puran Braham Gyan. Every Salok is Puran Braham Gyan. Every Pauri is Puran Braham Gyan. Please don't just take it as just a scripture as this is Puran Braham Gyan.

This is the Gyan Saroop of Dhan-Dhan Paar Braham Pita Parmesar Ji. That is why Dhan-Dhan SatGur Sachey Patshah Ji has called GurBani the Guru, "*Bani Guru Guru Hai Bani.*" Dhan-Dhan SatGur Ji has also said, "*Vaho Vaho Bani Nirankaar Ha,*" that is why Bani is called GurBani. The Gur means Dhan-Dhan Paar Braham Pita Parmesar Ji and Bani is His word. GurBani means the Shabad that has come directly from God.

When we become a Puran Sant Hirda with Puran Jyot Parkash in our Hirda then all of our five senses and five Karam Indrees go into Puran Hukam. Our mind is replaced by Param Jyot Puran Parkash. We become Sat Roop, then whatever we say is Sat Bachan. Whatever we say becomes a divine word, whatever we speak is divine wisdom. Dhan-Dhan SatGuru Sachey Patshah Sahibs Ji were Puran Sant SatGurus, so whatever they said was the word of God that is why it was called GurBani. Therefore, please take these divine words of the Guru as the word of God as there is no difference between God and the Guru.

Those who trust in GurBani and dedicate themselves to the Guru with trust, devotion and love, and surrender to the Guru with Tunn, Munn and Dhann, and do what GurBani is telling them to do are blessed with the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva. This is what GurBani is all about – the GurParsaad – achieving the Infinite Divine Power and becoming one with this Infinite Divine Power. This is what our human life is all about - achieving the GurParsaad and merger with this Infinite Divine Power.

Our human life is for:-

- winning over Maya,
- going beyond three aspects of Maya,

- winning over our own mind,
- winning over the Panj Doots and Trishna,
- replacing our mind with the Param Jyot Puran Parkash,
- the transformation of our Hirda into a Sat Hirda,
- filling our Hirda with the Puran Sachyari Rehat which is the Rehat of Param Jyot Puran Parkash,
- filling our Hirda with all of the Infinite Divine Powers and divine qualities,
- achieving the Puran Tat Gyan, the Puran Braham Gyan.

Achieving Jivan Mukti is what our human life is all about. Every other objective which we have been working on all of our life, is a waste if we don't realize this prime objective our life – achieving salvation. Once we realize this our priorities completely change, our lifestyle completely changes, our deeds and actions completely change, our behavior completely changes and absolutely everything completely changes. This change is positive and for our betterment and starts moving us closer to the GurParsaad. All of our Karni is transformed into Sat Ki Karni and our consciousness changes from Rajo and Tamo to Sato, which means our Karni becomes focused on Sat Karams and not on Panj Doots and Trishna.

Focusing our consciousness on Sat Ki Karni brings us even closer to the GurParsaad. This is all dependent on our destiny based on our Karni from previous lives. Please take it for granted that we must have had Darshans of a Puran Sant SatGur in one of our previous lives and must have gone into the Sat Sang of such a soul at some point in the past if our consciousness starts to focus on Sat Ki Karni.

Darshans of a Puran Sant at any time brings us closer to the GurParsaad. Sat Sangat of a Puran Sant at any time carves our destiny in the right direction. Listening to the Sat Bachans of a Puran Sant at any time leaves a permanent divine effect on us. Earning the Sat Bachans of a Puran Sant by bringing them into our daily Karni creates our destiny to be blessed with the GurParsaad at some time. Seva of a Puran Sant at any time opens up the path to the Sach Khand for us at some future time. This is what SatGur Sachey Patshah Ji is talking about in this divine Salok, “*Har kirpa tay sant bhayti-aa.*” Those who are focused on Sat Ki Karni are for sure to meet a Puran Sant. The Infinite Divine Power of Sat in our Sat Ki Karni takes us to the Charan Sharan of a Puran Sant.

Har Kirpa is the Infinite Divine Power of Dhan-Dhan Sri Paar Braham Pita Parmesar Ji which is sitting inside us and watching us while we are focused on Sat Ki Karni. When our consciousness is focused on Sat Ki Karni, then this Infinite Divine Power paves a way for us that take us to the Charan Sharan of a Puran Sant.

When we are then blessed with the Darshans of a Puran Sant and gain

His divine blessings and His Sat Sangat, then we should take it for granted that the doors to the Dargah have been opened for us. When we meet a Puran Sant then please take it for granted that we are very fortunate and that the path to Sach Khand is now open for us.

There are some people who go into Samadhi the very moment they have Darshan of a Puran Sant. They see the pure Divine Light instantly. All of their Bajjar Kapaats are opened instantly. Their Dassam Dwaar is opened right away. Their Sat Sarovars are all enlightened. Such souls are blessed with the divine wisdom and all of their questions are answered from within without even asking for any answer. All of their illusions, delusions, Bharams and Dubidha are dispelled and they give up everything at the Charan Sharan of the Puran Sant they meet. For them this Puran Sant becomes their Guru. This Puran Sant becomes God for them. This Puran Sant becomes everything for them.

They give their Tunn, Munn and Dhann at the Sat Charans of such a Puran Sant and they do not look back at all. Their Bandgi becomes real easy and without any effort they achieve the Param Padvi. Everything for them is made so easy and smooth by their Guru. The Infinite Divine Power within them takes over everything. They are not even aware of when all this happens within themselves. They don't even know what is happening within them or when their Hirda transforms into a Sat Hirda.

Such souls are taken out of the shackles of Maya by the Guru Sant SatGuru and are blessed with the Puran Braham Gyan. They are blessed with Puran Tat Gyan and they merge in the Infinite Divine Power forever.

There are many people who have been blessed with the GurParsaad of Naam in their mind. There are many people who are also blessed with the GurParsaad of Naam, Naam Ki Kamai, Puran Bandgi and Seva. However, out of these many blessed ones there are still very few who save this GurParsaad and completely surrender to the Puran Sant SatGuru and do Naam Ki Kamai and achieve Puran Bandgi.

Those who don't dedicate themselves to the Guru after being blessed with the GurParsaad do still create their destiny to come back at some point in time and space to fulfill the words of the Puran Sant that blessed them with the GurParsaad.

The bottom line is that you have to surrender yourself at the Charan Sharan of the Guru one day. There is no other way for you to get out of the shackles of Maya. So why do you want to delay this freedom from being the slave of Maya? Why not start marching towards merger with the Infinite Divine Power right now? The GurParsaad cures all of our mental sicknesses – Panj Doots and Trishna and takes us out of this slavery and sets us free forever.

Astpadi.

*Sat sang antar prabh deethaa.
Naam parabhoo ka laagaa meethaa.
Sagal samagree aykas ghat maahi.
Anik rang naanaa daristaahi.
Na-o nidh amrit prabh ka naam.
Dayhee meh is ka bisraam.
Sunn samaadh anhat tah naad.
Kahan na jaa-ee achraj bismaad.
Tin daykhi-aa jis aap dikhaa-ay.
Nanak tis junn sojhee paa-ay.1.*

Dhan-Dhan SatGur Sachey Patshah Ji is telling us the Mahima of the Sat Sang. Sat is the Infinite Divine Power and Sang means in the presence of. Sat is present only in a Puran Sant Hirda. Sat appears only in a Puran Braham Gyani. Sat appears only in a SatGuru. Sat appears only in a Puran Khalsa. Therefore, Sat Sang means where a Puran Sant is sitting. Sat Sang means where there is a Puran Braham Gyani sitting, a SatGur is sitting, a Puran Khalsa is present.

Sat Sang is the Sangat of a Puran Sant Puran Braham Gyani, a SatGur or a Puran Khalsa. Where there is no such soul sitting, there is no Sat Sang. Sat Sang is the Charan Sharan of a Puran Sant or a Puran Braham Gyani or a SatGur or a Puran Khalsa. Where there is such a soul sitting the Dargah is right there. All of the Infinite Divine Powers are present there. There is no influence of Maya under the Chattar of a Puran Sant. That is why SatGur Sachey Patshah Ji is telling us, “*Sat sang antar prabh deethaa.*”

This means we can realize the Infinite Divine Power of God inside us only in the Sat Sang. We can meet God in the Sat Sang only. We can merge in God only in the Sat Sang. Only a Puran Sant can help us achieve Jivan Mukti. The GurParsaad is available only at the Sat Charans of a Puran Sant. That is why when we go to the Sat Sang our mind and Hirda goes into peace and as explained earlier some people go into Samadhi instantaneously. Some people who are not blessed with instant Samadhi may still be blessed with Naam in their mind and Surat.

Our rewards are dependent upon how much we give up at the Charan Sharan of the Puran Sant. The Amrit under the Chattar of a Puran Sant is equally available to everyone who is sitting in the Sat Sang, but some have a very high level of trust, devotion and love in their Hirda and they completely give up everything at the Sat Charans of the Guru. Such souls go into Samadhi instantaneously, whilst others are blessed according to their trust, devotion, love and dedication.

All of the eternal treasures are contained in the GurParsaad of Naam and are available at the Sat Charans of the Puran Sant. The Puran Sant is

Naam Ka Vapaari, meaning Naam is His business. Naam Japna and Japaanaa, meaning helping others to do Naam Japna too, is His business.

All of the Ridhis and Sidhis are the slave of the GurParsaad of Naam. When we go into deep meditation – Samadhi and Sunn Samadhi, then we are blessed with the Ridhis and Sidhis as well. However, please keep in our mind that the Ridhis and Sidhis are Maya, so don't get entangled in these powers as there is a lot more to be achieved beyond them.

Don't become a slave of Ridhis and Sidhis, our destiny is to become the master of the Ridhis and Sidhis, our destiny is to become the master of Maya. So don't compromise with Ridhis and Sidhis. If you do so then your spiritual progress will stop right there and you will not be able to become one with the Infinite Divine Power.

This Infinite Divine Power is present within yourself and everything is contained within it. There is nothing outside of this Infinite Divine Power of Akal Purakh. The entire universe is absorbed in this Infinite Divine Power. To our naked eye every creation may appear to be different, but the divine truth is that every creation has been created by the Infinite Divine Power and is being operated by the Infinite Divine Power only. There is no other power better or bigger than this Infinite Divine Power. The very basis of our life is this Infinite Divine Power, the life inside our body is this Infinite Divine Power, the existence of our body is due to the divine Jyot, which is nothing but this Infinite Divine Power.

When we achieve the GurParsaad of Naam and Naam goes into our mind - Surat, Hirda and body then we go into complete peace. When we go into Sunn Samadhi then our mind, Hirda, soul and every bit of our body goes into complete silence. When all of our Bajjar Kapaats are opened then our Rom-Rom goes into Naam and into complete peace. When Naam travels to the Sat Sarovars then all of our Sat Sarovars are enlightened with Naam and our Dassam Dwaar opens. When our Dassam Dwaar opens then we are blessed with the Panch Shabad Anhad in the Dassam Dwaar. Then we start hearing this divine music on a continuous basis. This stage of spirituality is beyond description, this can only be experienced and felt physically, it cannot be explained in words.

This Bismaad Janak – extremely surprising secret of Divinity, is discovered and enjoyed by only those who are blessed with the GurParsaad. Only God's Infinite Divine Power can make it happen inside us. Only Sat Sang can make it happen inside us because we can only be blessed with this GurParsaad in the Sat Sang and at the Sat Charans of a Puran Sant.

*So antar so baahar anant.
Gat ghat bi-aap rahi-aa bhagvant.
Dharan maahi aakaas pa-i-aal.*

*Sarabh lok puran partipaal.
Ban tin parbat hai paar braham.
Jaisee aagi-aa taisaa karam.
Pa-un paanee baisantar maahi.
Chaar kunt dah disay samaahi.
Tis tay bhinn nahee ko thaa-o.
Gur parsaad Nanak sukh paa-o.2.*

The breath inside our body is being run by the Infinite Divine Power. The blood inside the veins of our body is being run by this Infinite Divine Power. Our heart is pumping blood due to the presence of this Infinite Divine Power inside our body. Stop for a second and ask what force is behind the pumping of our heart? It is constantly pumping blood inside our body. The circulation of blood inside our body is keeping our body alive and working. The breath is providing oxygen to our blood and the blood is circulating through our body and brain keeping us alive. This is all scientific reasoning which is based on research and experimentation and is a proven fact. However, go a step further and ask the doctor what is the force behind my breath that is working continuously day and night, even when we are sleeping? Also ask the doctor what is the force that is keeping the heart inside my body pumping? What is the force that is keeping me alive and working? If you find a scientific answer to these questions from your doctor or from any scientist around the world then please let us know!

This is a divine truth that there is no logic behind our breath running by itself. There is no logic behind the divine truth that our heart is pumping blood on a constant basis and where logic ends Divinity takes over. Scientific logic and reasoning is only a small function of the human brain. The human is the most creative creation of Almighty. It is the most complex creation of the Creator. It is the most beautiful creation of God. It is so complex that even what little has been discovered so far just by medical science has already been divided into so many specialities. For almost every part of our body there is a specialist. Even with all these specialists medical science is still unable to find out completely about the human body and their research is on going.

The question is how was this complex human machine made and what force is responsible for running it? There is no science in the world that has been able to, nor will ever be able to, find the logical answer as to the origin of all this. There is only one way to know about this Infinite Divine Power and that is by becoming one with this Infinite Divine Power. Only then are we able to realize its infiniteness, otherwise people continue to be limited by logic.

This Infinite Divine Power is running our body, is running every creation, is present everywhere and is making everything happen in the

entire universe. This Infinite Divine Power is running the Earth around its axis as well. This Infinite Divine Power brings the sunrise to gives us light. This Infinite Divine Power keeps all of the planets in space together. This Infinite Divine Power creates everything and keeps it running, just like He is running our breath and circulating our blood.

This Infinite Divine Power prevails in the entire nature, the entire vegetation, in animals, insects, human beings, living and non-living things. This Infinite Divine Power is present in air, water and fire as well. GurBani has called air as the Guru and water as father, “*Pawan Guru Pani Pita,*” because these two elements are the basis of life for human beings, animals and all of the vegetation and forestry.

Pawan Guru means the Infinite Divine Power in the form of air. In water, oxygen and hydrogen are held together by this Infinite Divine Power. Otherwise hydrogen is highly inflammable and oxygen helps combustion. If this Infinite Divine Power was not there then this would become like a hydrogen bomb. In this way this Infinite Divine Power keeps on creating, running and destroying the entire universe and is omnipresent.

This Infinite Divine Power is present everywhere, in all corners, in every neutron and proton as well, in all directions and there is no place, there is no creation anywhere in the universe where this Infinite Divine Power is not present. This Infinite Divine Power is achieved with the GurParsaad. That is why Dhan-Dhan SatGur Sachey Patshah Ji is urging upon us all the time and again and again to go to the source of the GurParsaad – the Sat Charans of a Puran Sant, Sat Charans of a Puran Braham Gyani, Sat Charans of a SatGur or Sat Charans of a Puran Khalsa. Then only will we be able to realize this Infinite Divine Power within us.

*Ved puraan simrit meh daykh.
Sasee-ar soor nakh-yatar meh ayk.
Banee prabh kee sabh ko bolai.
Aap adol na kabhoo dolai.
Sarabh klaa kar khaylai khayl.
Mol na paa-ee-ai gunah amol.
Sarabh jot meh jaa kee jot.
Dhaar rahi-o su-aamee ot pot.
Gur parsaad bharam ka naas.
Nanak tin meh ayhu bisaas.3.*

Our trust for the Guru is the biggest winning divine attribute in us. Being born as a human being we have been blessed with this divine power which we call trust. This means that we have the capability to trust. Trust in the Guru is trust in God. Trust in the Guru’s word means we trust the Guru’s word as the word of God. Trust in the Guru is Bandgi. The Hirda that is full of trust for the Guru and the Guru’s word is the Hirda in Bandgi.

The Hirda that has no trust in the Guru and His word is not in Bandgi. The Hirda that has trust in the Guru and His word is filled with devotion for the Guru. The Hirda that is full of trust for the Guru and His word is filled with unconditional love for the Guru.

Trust in the Guru and His word gives birth to devotion and love for the Guru. Trust, devotion and love are the foundation stone for Puran Bandgi. This being the word of the Guru, it is a divine truth that those who go to the Charan Sharan of the Guru with trust, devotion and love are for sure to be blessed with the GurParsaad. Then the GurParsaad kills all of your doubts, illusions, delusions and takes you out of duality. As long as you are in doubts, illusions, delusions you will not be able to achieve any spiritual progress.

As long as you are in doubts, illusions, delusions you are in duality. Only the GurParsaad can take you out of the doubts, illusions and delusions. Only the GurParsaad can take you out of duality. When duality is killed then the Infinite Divine Power takes over and that can happen only with your trust in your Guru and His word. Trust empowers you with devotion and love for your Guru and these infinite divine qualities pave your way to the GurParsaad.

The Guru is telling us that this Infinite Divine Power, which is nothing but God Himself, is the basis and foundation of all of the Dharam Granths, "*Ved, Puraan and Simrit.*" These are the ancient Dharam Granths which were written by the Rishis and Munis. People, since their inception, have been using and trying to practice the teachings of these Dharam Granths for leading a good life and to find a way to achieve Jivan Mukti. The Guru is telling us that these Dharam Granths were also written by this Infinite Divine Power prevailing in those Rishis and Munis who wrote them.

The same Infinite Divine Power is prevailing in the moon, the sun and the stars. The entire planetary system is the creation of the Creator and is being run by His Infinite Divine Power. This is the Infinite Divine Power that is keeping all of these planets and stars hanging in space. Science will argue that there is the force of Gravity present in space that is holding these planets together and prevents them from colliding into each other. But, our question to the scientists is what is the source of this force of Gravity and other forces that are keeping the entire solar system in place and operating? Do they know how much power is needed to keep the entire universe in place as it is? How will they calculate the force or power needed to keep the entire solar system in place the way it is at any moment? Will they be able to measure the force or power that is keeping these planets together in time and space? What is the logic behind the existence of such a complex solar system and the many other solar systems in the universe that are still unknown to human beings?

As we write, we are overwhelmed by this thought and have nothing else to believe other than that there is only one Infinite Divine Power that is keeping all of the universe together the way it is at any point of time in space and there is no logic behind it. There is no logic behind infinity and cannot be measured by the human brain. What cannot be measured by the human brain is Divinity – the Infinite Divine Power.

The Guru's word prevails everywhere. The essence of the Guru's word is the Infinite Divine Power. The Guru's word is the Eternal Truth. The Guru's word is Sat. The Guru's word is complete so is filled with Infinite Divine Power. The Guru's word is Atal – stable forever, because it is filled with Infinite Divine Power and this Infinite Divine Power is ATAL – it never changes. It has not changed since its beginning. It is the same now and will remain so for all Ages to come, "*Aad Sach Jugaad Sach. Hai Bhi Sach Nanak Hosi Bhi Sach.*"

The Hukam of Akal Purakh is Atal as well. His Hukam is carried by His Infinite Divine Power, therefore, His Hukam is Atal as well. That is why this Infinite Divine Power has been given the noun of Guneh Amol. The infinite divine qualities are established in Sat, that is why His Naam is Sat Naam. Therefore, His divine qualities are His Infinite Divine Powers which cannot be measured by human brain.

Every creation is in existence because of His Jyot. All human beings are in existence because of His Jyot. All plants and animals and living beings are in existence because of His Jyot. This Jyot in every creation is called the Infinite Divine Power – Sargun Saroop. The Infinite Divine Power prevails in every creation in the form of this Jyot and by way of this Jyot He is Omnipresent in every creation.

*Sant junnaa ka paykhan sabh braham.
Sant junnaa kai hirdai sabh dharam.
Sant junnaa suneh subh bachan.
Sarabh bi-aapee raam sang rachan.
Jin jaataa tis kee ih Rehat.
Sat bachan sadhu sabh kahat.
Jo jo ho-ay so-ee sukh maanai.
Karan karaavanhaar prabh jaanai.
Antar basay baahar bhee ohee.
Nanak darsan daykh sabh mohee.4.*

Dhan-Dhan SatGur Sachey Patshah Ji is singing the Mahima of a Sant in this Pauri. A Sant is the one who has been taken over by this Infinite Divine Power. For Him this Infinite Divine Power, which we call Paar Braham, is every thing. He sees this Infinite Divine Power in every creation. In other words to experience and see God in every creation you will have to become a Sant.

Dharam means union with God and this is the real religion, the only true divine religion. God appears in the Hirda of a Puran Sant or to make it easy for us, God appears in the form of a Puran Sant amongst the masses to show them how to become a Sant and help them to also transform into a Sant Hirda.

Sant means the one who has merged in Sat, the one who has lost His identity and individuality and given up everything to Sat, who has ended himself in the Sat, who has merged in the Infinite Divine Power of Sat. He becomes inseparable from this Infinite Divine Power forever. He merges and becomes one with this Infinite Divine Power which is prevailing in the entire creation.

Sant is Sat Roop and hears, speaks, sees, deliver and serves the Sat. All of His actions and deeds are truthful deeds. Whatever He does is for the betterment of the masses. Whatever He speaks is the Truth. Whatever He writes is the Truth. Whatever He delivers is the Sat and He serves only Sat. This is the way of life of a Sant.

Living absorbed in God is the life of a Sant. Praising the infinite divine qualities of God, praising the ones who are absorbed in God and delivering the message of God is the way of life of a Sant. Therefore, living such a life is the real divine Rehat. Becoming a Sant Hirda is the real divine Rehat. Living absorbed in the Infinite Divine Power of Dhan-Dhan Paar Braham Pita Parmesar Ji is the real Rehat. Living in Puran Braham Gyan is the real divine Rehat. Living absorbed in Atam Ras is the real divine Rehat.

Whatever the Sant says is Puran Sat. Whatever He delivers is Puran Tat Gyan. All of His five senses and five Karam Indrees are always and forever operating under the Puran Hukam. So whatever He does, speaks and delivers is under Puran Hukam. This is important to know because there are a lot of people that go into various kinds of confusions, illusions and doubts when they meet such a soul.

Please never indulge in slandering of such a soul. The punishments for the slanderers are very tough and painful. All of these punishments have been presented in Astpadi 13 of Sukhmani Sahib. If we don't want to go into the Sat Sang don't go, that is better than going there with a negative view point. Slandering a Sant makes life and destiny very sorrowful and painful. Slandering of a Sant is nothing less than the slandering of God Himself.

The Sant takes your poison out and gives you Amrit. All of His words are Amrit Bachans and Sat Bachans - they are Puran Sat. Therefore, pointing a finger at a Sant is very dangerous act for anyone. The Sant is a living God on Earth. His word is the word of God. He sees God everywhere and in everyone. He is single vision – Ik Drisht. His Drisht is Amrit. He is the source of Amrit for the entire creation. He is the source of the

GurParsaad. Wherever He is sitting the Dargah is right there. He prevails in every creation and everywhere. Trust in this divine wisdom so that when you have Darshans of such a soul you become blessed with the GurParsaad.

*Aap sat kee-aa sabh sat.
Tis prabh tay saglee utpat.
Tis bhaavai taa karay bistaar.
Tis bhaavai taa aykankaar.
Anik klaa lakhee nah jaa-ay.
Jis bhaavai tis la-ay milaa-ay.
Kavan nikat kavan kahee-ai door.
Aapay aap aap bharpoor.
Antargat jis aap junnaa-ay.
Nanak tis junn aap bujhaa-ay.5.*

Dhan-Dhan Sachey Patshah Ji Paar Braham Pita Parmesar Ji is Sat and all He does is Sat. Sat is the Infinite Divine Power. Dhan-Dhan SatGur Sachey Patshah Ji Nanak Dev Ji Maharaj has very kindly given us this Puran Braham Gyan in the Mool Manter itself, “*Ik Oankaar Sat Naam.*”

Dhan-Dhan SatGur Pancham Patshah Ji is very kindly repeating the same truth here. The basic foundation of the Infinite Divine Power is the Sat – Truth. All of His divine laws are Sat. All of His words are Sat. His words are transmitted to the masses via those souls who have become Sat.

SatGuru Sahibs are Sat Roop, that is why they are called SatGuru. The word of Sat – God, is transmitted through these souls who have become Sat. Sat is the Param Jyot Puran Parkash. Sat are all of the infinite divine qualities of Paar Braham Pita Parmesar. Sat is His Hukam. Sat is His Bhagat. The entire creation has been born from this Infinite Divine Power of Sat. The basic foundation of every creation is Sat. That is why His Naam is Sat and has been given the noun of Sat Naam by Dhan-Dhan SatGuru Nanak Dev Ji Maharaj. Therefore, Akal Purakh is Sat and the entire creation has originated from Sat and is run and operated by this infinite power of Sat.

He is the only Creator. He is the only Doer. Creation and destruction is a part of His divine play and the basic foundation of this play is the Eternal Truth – Sat. Every creation that is created in time and space has to meet its end. End is destruction, beginning is birth. Birth and destruction takes place according to His Hukam – His divine laws. GurBani is nothing but a description of His divine laws. Only His divine laws prevail and He prevails through His divine laws in the entire creation.

His justice is based on Sat and cannot be challenged anywhere in the universe. His justice is His Hukam which is based on Sat. Everything happens in accordance to His Hukam – His divine laws. His divine laws are

followed by each and every creation. The ones who accept His Hukam become Dhan-Dhan and those who fight with His Hukam and complain always lose. At the end of His play there is only Him meaning that His play ends up in Him.

When we realize Him completely that brings an end to our individuality and identity and we become one with Him. Our self is completely destroyed, which means our Haumai is completely destroyed and only one Infinite Divine Power takes over us and prevails.

His divine powers are infinite and are beyond description. All His divine qualities are infinite in nature. His divine qualities are His infinite divine treasures. Nobody has been able to discover His divine powers completely, that is why He is infinite and beyond description. No words can describe Him completely. We can just get a glimpse of His Infinite Divine Powers, but it is not possible to know all His Infinite Divine Powers.

Klaa means the Infinite Divine Powers of Akal Purakh Ji. Only His Infinite Divine Power can make us meet Him and be one with Him or merge in Him. This Infinite Divine Power is available to us all through the GurParsaad. The source of the GurParsaad is a Puran Sant. God is living inside us, our soul is the divine power. All of the divine powers are present inside us, in our soul. The Jyot is present inside our Hirda already. The GurParsaad given by a Sant ignites this Jyot and transforms it into a Param Jyot.

The Param Jyot is Param Atma and transforms our Hirda into a Sat Hirda. The GurParsaad is blessed to those whom He wants to be blessed. To achieve His pleasure we have to focus on Sat Ki Karni which is doing Sat Naam Simran and Sat Naam Ki Kamai. Sat Ki Seva paves our way to pleasing Him and gaining His pleasure brings us the GurParsaad. The GurParsaad transforms us completely and leads us to salvation. Therefore, please focus on Sat Ki Karni.

*Sarabh bhoot aap vartaaraa.
Sarabh nain aap paykhanhaaraa.
Sagal samagree jaa ka tanaa.
Aapan jas aap hee sunaa.
Aavan jaan ik khayl banaa-i-aa.
Aagi-aakaaree keenee maa-i-aa.
Sabh kai madh alipato rahai.
Jo kichh kahnaa so aapay kahai.
Aagi-aa aavai aagi-aa jaa-ay.
Nanak jaa bhaavai taa la-ay samaa-ay.6.*

The creation has been created in so many forms, colors, shapes and sizes by the Creator. However, no matter what form, color, shape or size the

creation may be, the Creator prevails in all of His creations. No creation can remain in existence without the presence of the Creator's Infinite Divine Power. Please take it for granted that in each and every creation God Himself is pervading. Therefore, in every human body as well, God's presence is inevitable. That being the divine truth, it is true that He is watching through everyone's eyes as well.

When we reach that level of spirituality we experience that the truth of the person sitting in front of us comes out of them by itself. No matter how much they try to conceal it or deny it, they tell us the truth. When we have achieved the Param Padvi and our Hirda gets transformed into a Sant Hirda and goes into Puran Sachyari Rehat and we become a Sat Roop, then whenever anybody comes to meet us, their truth will come out very clearly in front of us by itself.

Some Sant Maha Purakhs are blessed with this divine power to read the mind of the people sitting in front of them. However, this is a divine truth that the truth will come out by itself without the Puran Sant doing anything or asking anything. In the presence of a completely truthful person the Truth prevails by itself. Therefore, while performing your daily deeds, whether at home, or at work or wherever you are and whatever you may be doing, please keep in mind that the Infinite Divine Power is present everywhere and is watching you. This will prevent you performing any untruthful deeds and will save you from carving a painful destiny. Watching your daily deeds is an integral part of your Bandgi process.

Whilst doing Naam Simran you may have ego that it is you doing it. However, guess who is really doing the Naam Simran? Who is sitting inside your body in the real divine sense doing Naam Simran? When your breath is not in your body's control, when your blood circulation is not in your body's control, then how can it be you doing Naam Simran? You are being controlled by your breath and your blood circulation. And your blood and breath is being run by the Infinite Divine Power. So is "your" Naam Simran not being run by this Infinite Divine Power as well? Therefore, "your" body is in existence due to this Infinite Divine Power only and whatever you think "your" body performs is actually being performed by this Infinite Divine Power only.

In the same way, each and every creation is being operated and run by this Infinite Divine Power. That is why it is said that this Infinite Divine Power is Omnipresent and prevails everywhere. Therefore, this Infinite Divine Power speaks and hears by itself. This Infinite Divine Power does it and enjoys it by Itself. When we realize this divine truth in our real life then we find that Naam Simran is going on by itself everywhere inside our body by itself. The only thing is that as a normal human being you don't have that sixth sense – the divine sense, with which you can see, hear and feel

this Naam Simran going on inside you on a continuous basis. However, when through your Bandgi process with the GurParsaad you realize this divine truth then you start hearing the vibrations of Naam everywhere in your body. This happens because your own identity is lost, your individuality is killed, your Haumai is finished and the Infinite Divine Power takes over everything for us and makes you one with this Himself.

Creation and destruction is His divine play. Reincarnation is His divine play. The entire play is run under Maya by the Almighty. Maya reports to Akal Purakh as Maya is His creation too. He has created Maya to run this world. There are three aspects of Maya. Those people who are the slaves of the Rajo and Tamo aspects are lost in this web of Maya. Those people who are focused on the Sato aspect know that they have to get out of this rule of Maya. They continue to stay focused on Sato and one day are blessed with the GurParsaad. They are taken out of the slavery of Maya into the kingdom of the Infinite Divine Power. Such souls are blessed with detachment and fearlessness, and are freed from the shackles of Maya.

Those who are blessed with understanding this divine play and how Maya operates are also blessed with the GurParsaad which takes them out of the shackles of Maya. Creation and destruction all happens according to the divine laws. Our birth and death is also in accordance with the divine laws. There is nothing that happens outside the jurisdiction of the divine laws. Those people who focus on this Infinite Divine Power are blessed with the GurParsaad and eventually become one with Him.

*Is tay ho-ay so naahee buraa.
Orai kahhu kinai kachh karaa.
Aap bhalaa kartoot at neekee.
Aapay jaanai apnay jee kee.
Aap saach dhaaree sabh saach.
Ot pot aapan sang raach.
Taa kee gat mit kahee na jaa-ay.
Doosar ho-ay ta sojhee paa-ay.
Tis ka kee-aa sabh parvaan.
Gur parsaad Nanak ih jaan.7.*

People frequently start complaining when things go wrong for them. When they are in trouble they start complaining. Whenever they are in pain and sorrow they go into the mode of complaining. This complaining is to God. They ask, “why did God do this to me?” They think that they have never done anything wrong to anyone and further complain, “what did I do wrong for which God is now punishing me?” This is a normal part of people’s behaviour to think that they never do anything wrong to anybody. However, when they critically analyse their behavior, they find that they have done and still do many wrong things, some of which are harmful to

others.

According to the divine laws our destiny is based on our own Karni. It may be our past Karni in this life or our Karni from our previous lives. Our Karni carves our own destiny. In this way, we are responsible for our own destiny, we write our own destiny. Therefore, people must have done something stupid or wrong for which they have to pay now in the form of problems, pains, sorrows, mental and physical sicknesses and so on.

As we are responsible for our own Karni and for our own destiny then where is the question of anybody doing anything wrong to us? And how can God do anything wrong to us? All He wants us to do is to understand that whatever we sow so shall we reap and focus our Karni accordingly.

At the same time He is infinitely kind and forgiving. He doesn't even look at your sins and bad deeds and is constantly waiting for you to come back to Him and as soon as you do come back to Him He forgives you instantly. He forgives you for all of your sins and bad deeds and accepts you as His Suhaagan. The thing that everyone needs to understand is that He is the divine law maker and all He wants us to do is to follow His divine laws and lead our life accordingly.

GurMat is His constitution and all He wants us to do is follow the divine laws written in His constitution. His kingdom is managed by His constitution, which is called GurMat – the divine wisdom. Following GurMat keep us out of trouble. His constitution is based on the Truth, His constitution is Sat. So how can He do anything bad to anyone? He is Nirvair – no animosity with anybody. His love for us and for every creation is infinite. Nothing can challenge His love for us and mind it His love is unconditional.

What can we give Him? His language is love, His Bandgi is love, all His Infinite Divine Powers are sitting on the foundation of love. Love is God and God is love. Love is another name of this Infinite Divine Power, which is Sat Saroop.

All of His creation is based on this foundation of Sat. All of His divine laws are based on Sat. All of His GurBani is Sat. All of His Sants, Bhagats, Braham Gyanis, SatGurus and Khalsas are Sat. Whatever He does is all Sat. His Infinite Divine Power is Sat that is why His Naam is Sat Naam. Those who become Sat Roop are absorbed in Him completely. We realize all of these divine things only by becoming Sat Roop, which makes us one with Him, which merges us with Him.

This is all the GurParsaad, that is why His play is a GurParsaadi Khel. His play can be understood and experienced only with His the GurParsaad. We can get a glimpse of His Infinite Divine Powers only with the GurParsaad.

He is unique, there is no one who can understand Him completely. Only He knows His divine powers. There is nobody else who can judge His divine powers. His divine powers are infinite, so there is no one who can possibly judge His divine powers. The wise thing to do is to accept that He is the Infinite Divine Power and to focus on Him. Only then are we able to achieve the GurParsaad and realize Him and our own self as well.

*Jo jaanai tis sada sukh ho-ay.
 Ap milaa-ay la-ay prabh so-ay.
 Oh dhanvant kulvant pativant.
 Jeevan mukat jis ridai bhagvant.
 Dhan dhan dhan junn aa-i-aa.
 Jis parsaad sabh jagat taraa-i-aa.
 Jan aavan ka ihai su-aa-o.
 Jan kai sang chit aavai naa-o.
 Aap mukat mukat karai sansaar.
 Nanak tis junn ka-o sada namaskaar.8.23.*

Those who realize this Infinite Divine Power achieve a never ending eternal happiness. This eternal happiness is called Sat Chit Anand. The Hirda gets filled with this eternal happiness and it feels like we have achieved everything. Our mind gets filled with this divine joy. Our mind is replaced with the Param Jyot. Our Hirda gets filled with Puran Jyot Parkash. Our Hirda goes into Puran Sachyari Rehat – Rehat of winning over Maya. Our Rom-Rom dances with joy as it vibrates with the Naam. Our body gets filled with Amrit and flows out of our body. We see the Divine Light emitting from our entire body. This stage of Bandgi is inexplorable. This stage of Bandgi is beyond description. The bottom line is that when we become one with this Infinite Divine Power, we merge in this Infinite Divine Power.

The highest level of the GurParsaad that we are blessed with is enacting His Hukam. All of our senses and Karam Indrees go into Puran Hukam – under direct control of Param Jyot Puran Parkash – the Infinite Divine Power. Such a soul becomes Dhan-Dhan by being blessed with all of the eternal treasures. Not only this, but this divine blessing is carried out to 21 generations of our family - Kul. This is a divine gift for the entire Kul and coming 21 Kuls. This is the highest Daat we can get from Akal Purakh, there is no Daat superior than this Daat.

Our human life becomes a noble birth as we realize its divine objective. That is why those who achieve this divine stage, their parents are Dhan-Dhan, their family is Dhan-Dhan, the mother who gives birth to such a soul is Dhan-Dhan. The Guru is telling us that when Naam goes into our Hirda and our Hirda is transformed into a Sat Hirda then we are blessed with Jivan Mukti.

Such souls are rare though, perhaps only one in tens of millions is blessed with this highest spiritual status. Such souls are called Puran Sant, Puran Braham Gyani, SatGur or a Puran Khalsa. Their job is to unite the world with Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. Saving the world from the onslaught of Maya is the purpose of their life. Serving and delivering the GurParsaad is their life. Absorbing poison and giving Amrit is their Bandgi and Seva and this is the highest level of Seva that anybody can perform. They show the path to Jivan Mukti to the entire world and they bring Jivan Mukti to the masses. The entire world is their family, the entire creation is their family and they deliver the Truth to each and every creation. That is why when we are blessed with the Sat Sangat of such a Maha Purakh then our mind and Hirda goes into peace. For some people, just having their Darshan brings the GurParsaad and they go into Samadhi instantaneously. Others are blessed with the GurParsaad and Naam goes into their mind right away. Just having their Darshan others are motivated to focus on Naam Simran.

Uniting people with Naam is the highest Seva, that is why SatGur Sachey Patshah Ji is bowing Himself to such a soul forever. Dhan-Dhan SatGuru Sahibs have always and forever given their blessings to such souls who serve the masses and bring them Jivan Mukti. They are always and forever with such souls who are blessed with this kind of Seva – delivering the Eternal Truth to the masses, delivering the GurParsaad to the masses, delivering the Amrit to the entire world.

ASTPADI 24: PURAN BANDGI ACHIEVES TOTALITY

COMPLETE SURRENDER TO THE GURU BRINGS THE
GURPARSAAD OF PURAN BANDGI.

Salok.

*Pooraa prabh aaraadhi-aa pooraa jaa ka naa-o.
Nanak pooraa paa-i-aa pooray kay gun gaa-o.1.*

SatGur Daatey Dhan-Dhan Pancham Patshah Ji has very kindly given us the key to the Dargah in this last Salok of Sukhmani Sahib. He has given us all the secrets of winning the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar, in this divine Salok. With the entire Sukhmani Bani He has blessed us with:-

- Naam Ki Mahima,
- all of the spiritual rewards that are available to all of us with the GurParsaad of Naam,
- the divine wisdom about the benefits of the GurParsaad of Naam,
- the Mahima of a Puran Sant Puran Braham Gyani, a Sadh, a SatGur and a Puran Khalsa.

He has blessed us with the divine wisdom about:-

- Maya and how people drink the poison of Maya – Panj Doots and Trishna,
- how people have become the slaves of Maya – Panj Doots and Trishna,
- how Maya rules over the mind and makes people do Asat Ki Karni,
- the Infinite Divine Power and how this Infinite Divine Power can help take over our own wisdom, worldly wisdom and bad wisdom, and
- how we fight against the rule of Maya upon our minds and free ourselves from the shackles of Maya.

In a nutshell, Dhan-Dhan SatGur Sachey Patshah Arjun Dev Ji Maharaj has given us everything He has in the form of this Sukhmani Bani. This Bani's every Salok is Puran Braham Gyan - Puran Tat Gyan and is the GurParsaad – Eternally Blessed. This divine scripture is a source of everlasting happiness, never ending bliss, continuous never ending Amrit – Atam Ras – Puran Braham Gyan– the highest Amrit.

This is our divine promise to anyone and everyone who reads this GurParsaadi writing and does what has been explained, that according to

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GurBani they will win the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. Such souls start moving towards Jivan Mukti many of whom will achieve Jivan Mukti in this life time. Dhan-Dhan SatGur Arjun Dev Ji Maharaj has been so kind to us that He has made us all understand the divine wisdom in so many ways throughout this divine Bani.

This last Salok is the essence of the Sukhmani Bani and the entire GurBani as well. SatGur Sachey Patshah Ji is telling us what we need to do to achieve:-

- the GurParsaad of Naam,
- Naam Simran,
- Naam Ki Kamai, and
- Puran Bandgi.

This leads us into Karam Khand and then Sach Khand upon defeating Maya's Panj Doots and becoming desire free. Then onto achieving:-

- Puran Awastha,
- Atal Awastha,
- Param Padvi,
- Puran Braham Gyan,
- Puran Tat Gyan, and
- merger in Param Jyot Puran Parkash Nirgun Saroop Dhan-Dhan Paar Braham Parmesar, becoming one with the Infinite Divine Power.

All of these divine blessings happen to those who, "*Pooraa prabh aaraadhi-aa*," which means those who devote themselves to Bandgi achieve totality – the state of being complete – Puran. Their Bandgi becomes Puran Bandgi. Without Puran Bandgi you have not achieved totality - God. Without your Bandgi becoming Puran, you are unable to fully experience the Infinite Divine Power that is omnipresent.

As long as you have not achieved totality it means that you are still a slave of Maya. It means you are still a Munnmukh. As soon as you achieve totality it means you are now under the Hukam and you have become a Gurmukh and defeated Maya.

Achievement of totality - the state of being complete, means that you merge into totality – God. Merging makes you total - Puran, meaning it makes you complete. Bandgi means surrender to God. Those who surrender completely to their Gur and Guru are the ones who give their Tunn, Munn and Dhann at the Sat Charans of their Guru with trust, devotion and unconditional love. Only their Bandgi become Puran Bandgi resulting in the achievement of totality.

Bandgi has been made so simple and easy: complete surrender

achieves totality. Complete surrender is the key to entering Dargah and this is again our divine promise to everyone and anyone who dedicates themselves that they will, for sure, achieve totality.

Dhan-Dhan SatGur Sachey Patshah Ji has made the achievement of Jivan Mukti so simple and easy. Remember this is the Guru's word and is an absolute divine truth. It is a divine promise and comes true for you if you dedicate yourself to Puran Bandgi.

There are many people who ask, "we do a lot of Naam Simran and Seva and have been doing so for a long time, but we are still not experiencing anything spiritual. Our mind is still wandering. Why is there is no peace?"

The answer is very simple. Just ask yourself, "have I dedicated myself to Puran Bandgi? Have I completely surrendered myself at the Sat Charans of my Guru? Have I given my Tunn, Munn and Dhann to the Guru with trust, devotion and love?"

If the answer to these questions is yes, then you are well on the way to success in your spiritual life and just need to keep on going, surrendering every last thought. However, for most people the answer is no, and that is what is lacking in your Bandgi, that is what you need to do to achieve Puran Bandgi.

Surrender of Tunn means Seva and Simran. This is the first part of Puran Bandgi and is a mandatory divine law governing the process of Puran Bandgi. Using Tunn for Simran means giving one tenth of our time to do Naam Simran every day – at least 2.5 hours at Amrit Vela. Naam Simran is the highest Seva of Akal Purakh. Naam Simran focuses our Surat and Hirda on Naam and takes us into Samadhi and Sunn Samadhi. It brings stability to our mind and eventually complete silence when the mind is eliminated. During the process Naam takes over our mind, Hirda and then the entire body. Then when Naam travels to our Rom-Rom all of our Bajjar Kapaats open. All of our Sat Sarovars are enlightened and activated resulting in a continuous flow of Amrit inside our body. Our Kundalini Shakti is awakened and our entire body – Suksham Dehi goes through the correction process by elimination of the Panj Doots.

Surrender of Munn is to follow the Guru's words literally as a Sat Bachan with trust, devotion and unconditional love. Unconditional love is love without any demands. Love with demands is not Bandgi. Love with demands becomes conditional. Love with demands becomes a business and not Bandgi. So accept the Guru's words as Sat Bachans without any questions, doubts or illusions. The day when all of our questions are answered and our mind is cleared of all questions is the days when our mind is also cleared of all doubts and illusions. Only then, with the GurParsaad, are we placed into the Karam Khand of our Bandgi. This is the

fourth stage out of five of Bandgi process.

According to Jap Ji Bani, Dhan-Dhan SatGur Nirankaar Roop Nanak Dev Ji Maharaj has blessed us all with this divine wisdom which tells us that these five Khands are Dharam Khand, Gyan Khand, Saram Khand, Karam Khand and Sach Khand. Not following the Sat Bachans of the Guru is the main reason for no spiritual success for almost the entire population engaged in this process. We need to have full and complete faith, commitment, trust, devotion and love towards our Guru's words.

If we don't have that and don't follow the Guru's words then how can we expect to make progress on this path to Eternity? Not following the Guru's words means not following the GurMat. Not following the GurMat means following the self wisdom or worldly wisdom, which is not going to bring us any divine awards. Hence, we have to completely leave our own wisdom and worldly wisdom aside and adopt the divine wisdom – GurMat, in all of our actions and deeds. Only then are we able to focus on Sat Ki Karni which then makes us compliant with giving our Munn to the Guru. Giving our Munn to the Guru is the second part of Puran Bandgi. This is a mandatory divine law for achieving totality and achieving Puran Bandgi.

The next and the last part of Puran Bandgi is giving our Dhann to the Guru – which means giving at least one tenth of our net earnings to the Guru. Actually, God asks us to surrender ALL of our mind, body and wealth. This is a mandatory divine law. However, the Guru is very kind and He has given us all this concession by asking us to give only one tenth of our time and money. When we give one tenth of our time and money to the Guru, He supplements it with the remaining 90 percent from His own treasures. So giving 10 percent and achieving a reward of 100 percent is not a bad deal at all, just think it over!

At the same time please think for a second, what would happen if we gave more than 10 percent? Our Guru's promise is to supplement our donations according to this divine law? However, that is a rare soul who gives more. On the contrary, we have seen and physically experienced that for the majority of people, it is the most difficult thing to part with money. So people don't give Dasvandh to their Guru in accordance with this mandatory divine law of Puran Bandgi.

There are some people who do give 10 percent of their time to the Guru, but don't give their Munn and Dhann to the Guru. That is why their spiritual success is limited. Giving our Munn is the most important thing to give to the Guru. If we give our Munn to the Guru then we are bound to give our Tunn and Dhann to the Guru by itself. Giving Munn to the Guru blesses us with the divine wisdom of following the Guru's words and we are blessed to follow the GurMat. Following the GurMat we are blessed with the divine wisdom about the importance of giving Tunn and Dhann to

the Guru and then we are able to completely surrender to our Guru. So, if you are finding it difficult to surrender to the Guru completely, giving your Munn to the Guru is the best way to start. This will automatically take you to the complete surrender and enable you to go into Puran Bandgi.

The GurParsaad – the eternal blessing, is required for doing Puran Bandgi. The very first the GurParsaad that is required is the GurParsaad of Naam. Please keep it in mind and understand it very clearly that the GurParsaad of Naam itself is the totality and it can only be achieved by complete surrender at the Sat Charans of the Guru. That is what blesses us. This is what is meant by, “*Pooraa jaa ka naa-o.*” This can only be achieved by complete surrender at the Sat Charans of the SatGuru. Achieving Puran Bandgi is the meaning of “*Nanak pooraa paa-i-aa.*” Therefore, Puran Bandgi has the following effects:-

- Leads us to complete self-realization.
- Transforms our Hirda into Sat Hirda.
- Our entire body vibrates with Sat Naam as our Rom-Rom goes into Sat Naam Simran.
- Our Hirda comes under Puran Sachyari Rehat.
- We are able to win over Maya and our own mind.
- We are able to replace our own mind with Param Jyot Puran Parkash – Atam Ras Amrit – Puran Tat Gyan – Puran Braham Gyan Amrit.
- All of our Bajjar Kapaats are opened.
- All of our Sat Sarovars are illuminated and activated.
- Our entire body is filled with the vibrations of Sat Naam.
- Our body overflows with the Amrit. We become an Amrit Dhari in the real divine sense.

When this happens, with the GurParsaad, we are absorbed in the Nirgun Saroop forever and we go into a continuous, unending Sehaj Samadhi.

Astpadi.

*Pooray gur ka sun updays.
Paar braham nikat kar paykh.
Saas saas simrahu gobind.
Man antar kee utrai chind.
Aas anit ti-aagahu tarang.
Sant junnaa kee dhoor man mang.
Aap chhod bayntee karahu.
Sadhsang agan saagar tarahu.
Har dhan kay bhar layho bhandaar.
Nanak gur pooray namaskaar.1.*

Complete surrender at the Sat Charans of the SatGuru does wonders

for our spiritual life. Please keep in mind that the Guru is the one who is Poora - complete. SatGur means Poora Guru. SatGur is the one who has already been through Puran Bandgi and has achieved totality.

When a person achieves totality, then all of their actions and deeds are completely truthful and are for the betterment of the Sat Sangat and for the entire universe. Then all of their words are an absolute divine truth. All of their actions and deeds are done under the Puran Hukam of Dhan-Dhan Paar Braham Pita Parmesar Ji. When one achieves totality, then the Infinite Divine Power takes over completely by sitting in that one and whatever comes out of such a person's mouth is the direct word of God. That is why Dhan-Dhan SatGur Sachey Patshah Ji Arjun Dev Ji Maharaj has said earlier on that, "*Braham gyani aap parmashwar.*" Therefore, complete surrender at the Sat Charans of such a Poora Guru brings us the GurParsaad of Puran Bandgi. The blessings from such a soul are the blessings directly from the Infinite Divine Power.

Those who practically realize this divine truth and see no difference between their Guru and Akal Purakh and treat every word of their Guru as the Hukam of Akal Purakh, go onto the fast track. Their transformation starts instantaneously. All of their sins are washed away immediately. They are blessed instantaneously with the GurParsaad of Puran Bandgi – Puran Bandgi. Naam goes into their Surat and mind right away and they are blessed with their Bandgi in Karam Khand. Their Bandgi account is opened in the Dargah of Akal Purakh Ji and they go into Samadhi and Sunn Samadhi instantaneously. This is when the real Bandgi starts. All stages before this are just in preparation for achieving Puran Bandgi and nothing else. Therefore, those who have not achieved this status in their Bandgi have yet to achieve the GurParsaad of Puran Bandgi.

There is only one way to achieve Puran Bandgi and that is complete surrender at the Sat Charans of the Guru Poora. Only a Guru Poora can give us the GurParsaad of Puran Bandgi – Puran Bandgi and only through this GurParsaad do we realize God within us.

"Pooray gur ka sun updays," means only the word of a Puran Sant, a Puran Braham Gyani, can bring us Puran Bandgi. This is the word of a Puran Braham Gyani Dhan-Dhan Pancham Patshah Ji, that we can achieve Puran Bandgi, only by completely surrendering ourselves at the Sat Charans of a Puran Braham Gyani, a Puran Sant SatGuru.

Some preachers tell people to practice Naam Simran whilst inhaling and exhaling the breath. This is nothing more than a mechanical process. Without achieving the GurParsaad, no matter what techniques we use, we are never be able to achieve Naam Simran with every breath. Naam Simran with every breath doesn't mean that we have to physically repeat Naam with every breath of ours. Naam Simran with every breath means a

continuous Naam Simran, non-stop, around-the-clock which is called Ajapa Jaap. When Naam goes into the Surat, Hirda and Rom-Rom then there is a non-stop recitation of Naam by every bit of our body. This is how we achieve the stage of, “*Saas saas simrahu gobind.*” It is not achieved by mechanically repeating Naam while inhaling and exhaling for a certain period of time.

Such preachers then say that by doing Naam Simran in this mechanical fashion eventually Naam will go into the Surat. This is also incorrect. This is the reason why there is no spiritual progress achieved by such people who follow this process of Naam Simran without gaining the GurParsaad.

There are preachers who emphasize a variety of techniques of Naam Simran including the one just explained. However, the divine truth is that there is no technique for Naam Simran. There is no method of doing Naam Simran. There is no technique that will create trust, devotion and love for the Guru in our mind. There is only and only one way that Naam will go into Surat, Hirda and Rom-Rom. That one way is by achieving the GurParsaad of Puran Bandgi by completely surrendering at the Sat Charans of a SatGuru with trust, devotion and love.

There is no Bandgi without trust, devotion and love and our surrender is not complete until it is filled with trust, devotion and love. Collection of Naam Dhann starts with the achievement of the GurParsaad and there is no limit to this collection of this Naam Dhann. Bandgi never stops. The collection of Naam Dhann never stops. It continues while we are in the current physical body and continues even after we leave the body when the body dies. Basically, we become Amrit by our self. We become a part of the Infinite Divine Power forever. Whilst in the body we get a place in the Dargah and that becomes our permanent place of residence even after physical death.

Naam Ka Bhandaar - collection of Naam, is infinite, so there is no end to the collection of Naam. We can continue to collect this eternal treasure forever and even then we are not be able to see it ending. Mansarovar is infinite so how can we see the bottom? All we can do is just get a glimpse of the Mansarovar and just this glimpse is enough for us to become one with the Mansarovar. Achieving the Mansarovar removes all of our worries. We become worry-free. This means that we are detached internally from all of the shackles of Maya. We become fearless. We have no fear of losing any worldly relationships. We have no fear of losing any worldly possessions. This makes us free from all desires as well. Our Hirda is filled with the Infinite Divine Power of contentment, as only contentment can diminish all of our desires.

Our Hirda is filled with the utmost humbleness. It is a Gareebi Ves Hirda. Becoming selfless, giving up everything to the Guru, giving our

Tunn, Munn and Dhann to the Guru with trust, devotion and love brings us the GurParsaad of Puran Bandgi. Only then are we able to stop drinking the poison of Maya's Panj Doots and stop burning in the fire of desires. This leads us to Jivan Mukti. Mukti from the shackles of Maya. We go "*Trihu gun tey parey,*" meaning that we go beyond Maya and become one with the Infinite Divine Power. All of this is possible and can be achieved very easily with the Sadh Sangat and with the GurParsaad and GurKirpa of a Guru Poora.

Therefore, please go to the Charan Sharan of a Puran Sant SatGuru, a Puran Braham Gyani, a Puran Khalsa and surrender completely at their Sat Charans with Tunn, Munn and Dhann and with trust, devotion and love and become blessed with Puran Bandgi in order to realize the Infinite Divine Power – totality.

*Khaym kusal sehaj aanand.
Sadh sang bhaj parmaanand.
Narak nivaar udhaarahu jee-o.
Gun gobind amrit ras pee-o.
Chit chitvahu naaraa-in ayk.
Ayk roop jaa kay rang anayk.
Gopaal daamodar deen da-i-aal.
Dukh bhanjan puran kirpal.
Simar simar naam baaranbaar.
Nanak jeea ka ihai adhaar.2.*

As a result of our complete surrender at the Charan Sharan of our Guru we are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. This is Puran Bandgi. Now as Naam goes into our mind - Surat, we experience a unique peace inside our mind. We feel a strange kind of soothing happiness inside our Hirda and our whole being enters wonderful eternal bliss. This kind of GurParsaad is received only from a Puran Sant Puran Braham Gyani, a SatGur, a Puran Khalsa.

As soon as we surrender at the Charan Sharan of such a soul, we are accepted under the Chattar of such a soul. Once we go under the Chattar of such a soul, we are showered with Amrit. There is no effect of Maya under such a divine Chattar and there is a continuous shower of Amrit that we are able to enjoy.

When we go under the Chattar of such a soul then we are in the Sat Sangat on a continuous basis. That means regardless of whether we are physically in front of such a soul or even if we are sitting thousands miles away, we are still sitting under the Chattar of such a soul. So Maya is unable to touch us if our trust, devotion and love is infinite.

Sitting under the Chattar of our Guru means that we are sitting inside

the Hirda of our Guru. So where is the question of Maya attacking us when we are sitting in a Sat Hirda? At the same time those who don't surrender completely at the Sat Charans of their Guru continue to see attacks of Maya according to their trust, devotion and love for their Guru and how much they give to their Guru in terms of Tunn, Munn and Dhann. This is the reason why those who have not been blessed with Puran Bandgi, because of their partial surrender to their Guru, keep on seeing the attacks of Maya.

Partial surrender is the Bhagti state that many of the Sangat reside in. Only those whose surrender is complete enter into divine bliss right away and stay there forever. They remain under the Chattar of their Guru forever and are able to accomplish their complete transformation without much difficulty. Such souls are very few and far between. GurBani says there is one in tens of millions who achieves complete surrender and Puran Bandgi.

Living as a slave of Maya's Panj Doots and desires is like living in hell. Drinking the poison of Panj Doots and desires is like being buried under forty feet of Maya's scum. In fact, it is even worse than living in hell! Winning the GurParsaad of Puran Bandgi absorbs us in totality forever and we are saved from being under the slavery of Maya forever. This is called Jivan Mukti as expressed here, "*Narak nivaar udhaarahu jee-o.*"

Please keep in mind and understand it very clearly, that anybody and everybody who has not achieved this Awastha of Jivan Mukti is living as a slave of the Panj Doots and desires. They are constantly drinking this poison of Maya and are drenched in the scum of Maya. They are living a life of continuous struggle, pains, sorrows, family issues, personal issues and so on. Only that one, who has achieved Puran Bandgi and is under the Chattar of His Poora Guru, is not a slave of the Panj Doots and desires. So it is up to us to decide whether we want to live the life of a slave of Maya and continue to drink the poison of Panj Doots and desires or take a step to get out of it, defeat it and rule over Maya forever.

By seeking the Charan Sharan of our Guru and completely surrendering at His Sat Charans with Tunn, Munn and Dhann, we are able to achieve the GurParsaad of Puran Bandgi and are blessed with Amrit. Our Guru sucks out all of our poison and replaces it with Amrit. Our Hirda is transformed into a Sat Hirda and we are filled with all of the divine qualities. Our Hirda becomes a Beant Hirda and we are taken over completely by the Infinite Divine Power of our Guru forever. We are a slave of this Infinite Divine Power. The divine enslavement brings us the kingdom of Chaudha Lok Parlok. This divine enslavement brings us all of the eternal treasures and makes us a king of the entire universe.

We are absorbed forever in the divine consciousness. We are blessed with this universal consciousness where we experience the omnipresent, Infinite Divine Power in each and every creation. We experience the

Nirgun - Infinite Divine Power, in the entire Sargun Saroop. With this divine consciousness we are able to see physically and experience physically how this Infinite Divine Power of the Creator is sustaining this universe. We see how the Lord of the entire universe is running and operating the entire creation and how His kindness is working for each and every creation. We experience that due to His kindness – an infinite divine quality.

He provides for each and every creation what is necessary for their survival according to their Karni. It is this infinite divine quality of kindness that is responsible for the destruction of all of our sins and their resulting effects. This happens when we completely surrender our self at the Sat Charans of our Guru and are blessed with Puran Bandgi.

Forgiveness is His nature and this infinite divine quality paves the way for our union with this Infinite Divine Power. The basic foundation of the entire creation is the GurParsaad of Naam. Therefore, Naam Simran is of prime importance. There are infinite divine treasures that are achieved through Naam Simran. Therefore, our basic foundation is also Naam. Only Naam Simran brings us Jivan Mukti.

“Jee-a” means that Puran Bandgi leads to our liberation from a life under the rule of Maya. It leads to the complete transformation of our Hirda and that brings us Jivan Mukti.

“Jee-a Daan” means the Daan of Puran Bandgi – Puran Bandgi Daan. This is the highest Daan a Puran Sant can give and the highest Daan a disciple can receive. Therefore, Puran Bandgi brings us the divine gift of Naam Simran. Naam being our origin, Naam being our foundation, brings us Jivan Mukti.

*Utam salok sadh kay bachan.
Amuleek laal ayhi ratan.
Sunat kamaavat hot udhaar.
Aap tarai lokah nistaar.
Safal jeevan safal taa ka sang.
Jaa kai man laagaa har rang.
Jai jai sabad anaahad vaajai.
Sun sun anad karay prabh gaajai.
Pargatay gupaal mahaant kai maathay.
Nanak udhray tin kai saathay.3.*

A Sadh is the one who has achieved the Param Jyot Puran Parkash Param Padvi and has appeared as an Infinite Divine Power on this Earth. Therefore, whatever He says is the divine truth and nothing but absolute divine truth. The Bachans of a Sadh are Sat Bachans. These Sat Bachans are divine wisdom of the highest order. These divine words are priceless jewels and diamonds. The ones who listen to these Sat Bachans and earn

them by way of practicing them in their daily life are saved from being the slave of Panj Doots and Trishna. The words of a Puran Sant Puran Braham Gyani, a Puran Khalsa are the ones which the Sat Sangat sitting in front of Him needs. Such a Katha is never planned or organized. The Katha of a Puran Sant Puran Braham Gyani, a Puran Khalsa, is a divine blessing and is according to the destiny of the Sangat sitting in front of Him. Therefore, those words, when earned by way of putting them into the daily practice does wonders to the ones for whom they words were spoken. By following these words we are giving Munn to our SatGuru.

Please take it for granted that the one who plants the seed of Naam inside us, the one who gives us the GurParsaad of Naam, is our SatGuru. The ones who believe in such a soul as their SatGuru and follow His words become Dhan-Dhan. The ones who see such a soul as God become even more Dhan-Dhan and go on to a fast track of Bandgi. The ones with an innocent Hirda are the ones who are effected the most, so they benefit the most.

Some people who don't follow this and are hardliners according to the prevailing preaching practices in the society, call these innocent people weak-minded. This is not true. Trust, devotion and love for their SatGuru is not due to a weak-mind. Rather, it is a divine gift and their mind is far superior and lighter than the ones who call them weak-minded.

Innocence is a divine quality and the ones with this divine quality are the blessed ones. So how can they be weak-minded? In fact, they are open-minded and divine souls. The ones who are hardliners are the ones with a closed-mind and don't understand at all what GurBani is telling us to do. Therefore, please follow what GurBani says and not what the so called preachers say.

The right to preach is given by the SatGuru only to those who achieve totality and are taken over completely by the Infinite Divine Power. Those who become preachers without achieving totality are criminals in the Dargah of Akal Purakh, "*Aur updaysy aap naa karey. Aavat jaavat janmey marey.*"

This piece of divine wisdom has been blessed to us all in this Sukhmani Bani by Dhan-Dhan SatGur Sachey Patshah Ji. So the ones who listen to the words of their SatGuru and earn them by way of putting these words into practice achieve Jivan Mukti. Achieving Jivan Mukti is so simple and easy - just follow the words of our SatGuru.

These divine words are called priceless jewels and diamonds because these words pave our way to achieving totality and becoming one with Infinite Divine Power. Such souls who achieve Jivan Mukti by way of earning the words of their SatGuru not only achieve Jivan Mukti for themselves, but bring Jivan Mukti to their entire generation. As well as for

their coming 21 generations and also to many others who come in contact with them and are blessed with their Sat Sangat. Such souls are called Dhan-Dhan and worshipable by GurBani.

Jivan Mukti brings us the continuous divine music of Panch Shabad Anhad Naad. When our Bandgi goes higher and Naam goes into our Dassam Dwaar, then the Dassam Dwaar is opened and at this time this divine music of Panch Shabad Anhad Naad starts. This divine music is the Amrit and is heard in the Dassam Dwaar on a never ending and continuous basis. GurBani says, “*Anhad shabad dassam dwaar vajjyaaa taa amrit naam chaaayyaaa thaa.*”

A permanent connection is formed with the Infinite Divine Power. This is the real divine Akhand Kirtan. This is the real divine Akhand Paath. This is the real divine blessing. When we focus on this divine music we go into Sunn Samadhi within a short period of time. This is the highest level of the meditation – complete silence, completely thought free stage. That is why GurBani says, “*Sun samaadh maha parmarath.*”

God appears on this Earth in such souls who achieve totality – Puran Awastha, Atal Awastha, Param Padvi, Puran Braham Gyan, Puran Tat Gyan, Atam Ras Amrit. The Sat Sangat of such souls brings us the GurParsaad of Puran Bandgi and we are able to achieve totality and Jivan Mukti.

Those souls who achieve this divine objective of their life, not only do it for themselves, but they help many others achieve the objective of their lives as well. This means they help a large number of people and bring Jivan Mukti to them as well. So please look around and find these souls who can really help us to achieve the GurParsaad of Puran Bandgi. This is the easy way and the only way we are able to achieve totality – Puran Awastha.

*Sharan jog sun sarnee aa-ay.
Kar kirpa prabh aap milaa-ay.
Mit ga-ay bair bha-ay sabh rayn.
Amrit naam sadhsang lain.
Suparsan bha-ay gurdayv.
Puran ho-ee sayvak kee sayv.
Aal janjaal bikaar tay rahtay.
Raam naam sun rasnaa kahtay.
Kar parsaad da-i-aa prabh dhaaree.
Nanak nibhee khayp hamaaree.4.*

The Shabad Jog is a divine word and it means:-

- union with God,
- merger in God,
- becoming one with the Infinite Divine Power,

- Jivan Mukti,
- achieving totality.

The Jog is available at the Charan Sharan of the SatGuru. It is a divine truth that there is Dargah wherever there are the Sat Charans of a SatGuru, a Puran Sant Puran Braham Gyani, a Puran Khalsa. It is a divine truth that at the Sat Charans of such a soul there is so much divine Parkash that even the Parkash of thousands of suns looks fake in front of this divine Parkash. The GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva is available at the Charan Sharan only of such a soul. Therefore, those who have listened to this priceless piece of divine wisdom and have surrendered themselves completely at the Sat Charans of such a soul with trust, devotion and love have achieved the GurParsaad of Puran Bandgi and therefore, have achieved Jog.

Utmost humbleness is the key to the Dargah. Humility and humbleness is a limitless divine quality. Becoming Charan Dhool of the entire creation fills our Hirda with utmost humility and humbleness and becomes a Gareebi Ves Hirda, which removes all of the hatred from our Hirda. Then there remains no animosity with anyone. The ones who are blessed with this divine quality of humility and humbleness are successful in killing their Haumai.

Humbleness and humility are very powerful divine weapons to kill our Haumai. Death of Haumai brings Jivan Mukti to us. We all as human beings are very fortunate to be blessed with the divine power to exercise this divine quality of humbleness and humility in our daily life. By doing so, we keep on enhancing this divine quality and eventually our Hirda is filled with so much humility and humbleness that we are able to reach the door of the Dargah. This is the reason why Jodyan Di Seva (wiping shoes of the Sangat) is given so much importance. Cleaning the utensils of the Langar (Guru's Kitchen) also is a Seva that brings humility inside our Hirda. Doing Dandauth Bandhna at the Sat Charans of our SatGuru is another very important weapon to beat our ego and bring humility into our Hirda. Therefore, whenever we meet our Guru and Sangat, please do Dandauth to them. Whenever we go to the Gurdwara, do Dandauth to Sri Guru Granth Sahib Ji and also the Sangat sitting in there. We are able to gain much more spiritually by doing Jodyan Di Seva, Langar Di Seva and Dandauth to the SatGuru than by doing anything else, except focusing on Sat Naam Simran.

By completely surrendering at the Sat Charans of our SatGuru we are able to please the Almighty and our trust, devotion and love brings the GurParsaad of Puran Bandgi. This way when our Seva is accepted in the Dargah as completed then we are able to achieve totality – Puran Awastha, Atal Awastha, Param Padvi, Puran Braham Gyan, Puran Tat Gyan and we are a Puran Purakh.

In this way we are able to defeat Maya and go beyond three aspects of Maya. We are detached completely from Maya and attached completely to the Infinite Divine Power. We lose our individuality and our identity and the Infinite Divine Power takes over us completely. With our complete surrender at the Charan Sharan of our SatGuru we receive the GurKirpa and the GurParsaad and we are saved from the slavery of Maya. We are absorbed in Sat Naam always and forever. Naam goes into our Rom-Rom. Our entire body is filled with Amrit. This Amrit then flows out from our body and we are able to give it to others for subduing their Panj Doots resulting in their peace of mind; for healing them mentally and physically and for uplifting them spiritually.

*Prabh kee ustat karahu sant meet.
Saavdhaan aykaagar cheet.
Sukhmanee sehaj gobind gun naam.
Jis man basai so hot nidhaan.
Sarabh ichhaa taa kee puran ho-ay.
Pardhaan purakh pargat sabh lo-ay.
Sabh tay ooch paa-ay asthaan.
Bahur na hovai aavan jaan.
Har dhan khaat chalai junn so-ay.
Nanak jisahi paraapat ho-ay.5.*

Totality also means perfection and perfection is Infinity - God. Perfection can never be achieved by us. We can only merge into perfection - God. That is what is meant by achieving totality or perfection. Achieving totality means being taken over by the Infinite Divine Power and the Infinite Divine Power is the perfection. Totality or perfection also means total concentration of mind, focus of mind, or in fact elimination of the mind altogether and replacing it by the Infinite Divine Power.

This is the Mahima of Akal Purakh. Only the one who achieves this totality truly sings the real divine praises of this Mahima, because He becomes the Mahima of Akal Purakh. The highest level of Mahima is Sat Naam and those who achieve totality become Sat Naam by themselves, so they become the highest Mahima of Akal Purakh. Therefore, the highest Mahima of Akal Purakh is a Puran Sant Puran Braham Gyani, a SatGur or a Puran Khalsa. Mahima of Akal Purakh can only be achieved by being in the Sat Sangat of such souls who have already become the Mahima of Akal Purakh.

What does, “*Sukhmani sehaj gobind gun naam*” mean? Mani means the priceless diamond which brings us Sukh:-

- the everlasting internal peace and eternal bliss,
- a complete silence of mind,
- thoughtlessness of mind,

- a Sant Hirda,
- a Sat Hirda full of all of the divine qualities and Infinite Divine Powers.

This diamond is Sehaj Samadhi. This is:-

- a continuous non-stop Samadhi,
- forever absorbed in the Amrit,
- Rom-Rom drenched in Naam,
- entire body filled with Naam Amrit,
- all Bajjar Kapaats open including Dassam Dwaar, and
- Anhad Shabad in Dassam Dwaar

This stage of Bandgi is beyond description. The diamond of Sukhmani is Sehaj Samadhi and can only be achieved, experienced and realized, but can hardly be explained.

By virtue of going into Sehaj Samadhi one achieves Gobind meaning Akal Purakh - the Infinite Divine Power. Gun means His infinite divine qualities fill the Hirda and Naam means the GurParsaad of Naam. This is the divine meaning of Sukhmani – everything is contained in this definition of Sukhmani. Infinite Divine Power is contained in the Shabad Sukhmani. Therefore, when we say Sukhmani we mean Puran Awastha, Atal Awastha, Param Padvi, this is the real divine meaning of Sukhmani.

The mind that is replaced by the Sukhmani – diamond of Sehaj Samadhi, becomes a source of all of the eternal treasures. Such a mind becomes a source of the GurParsaad for others. Sukhmani, therefore, is the highest spiritual stage of Bandgi and in fact is totality – Puran Bandgi.

There are many preachers out there who preach to read Sukhmani for accomplishing worldly things, but we have yet to see a preacher who tells the Sangat to become Sukhmani by doing what Sukhmani is telling us to do. We have not yet seen any preacher who delivers the complete divine truth to the Sangat. We have not yet seen any such preacher who delivers Puran Tat Gyan to the masses. The real Divinity is in becoming Sukhmani by doing what Sukhmani is telling us to do and not just in reading Sukhmani every day and even multiple times every day. Such souls who do what Sukhmani is saying become Sukhmani for sure.

Such souls who become Sukhmani have also been called Pardhaan Purakh. The one who achieves Puran Awastha, Atal Awastha and Param Padvi is the Pardhaan Purakh. Such souls are bound to become known all over this Earth once they become so. This is Guru's Hukam and has to come true, so why then are the masses engaged in the slandering of such people who become so and tell the Truth to the masses? Though their slandering doesn't harm such souls at all, but benefits them a great deal. However, please keep in mind forever that those slanderers will have to go through all of the punishments explained in Astpadi 13 of the Sukhmani

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Bani.

The souls who become Sukhmani appear on this Earth for delivering the Truth to the masses. Seeing Truth, speaking Truth, serving Truth and delivering Truth to the entire creation is their job and they will continue to do so no matter what people say about them and how they are received by the masses or how they are slandered by the masses. Such souls don't preach the Truth for the sake of achieving public praise. In fact, public praise has no meaning for them. Such souls don't preach Truth for any other purpose than Parupkaar – upliftment of society.

Such souls are without any such desires and are in full and complete contentment. They are the most fortunate souls. There is nothing higher than them. Nobody can give anything to them. They are only deliverers. They don't receive anything. They just give, give and only give. They suck out our poison and give us Amrit. They literally take all of our sins and misdeeds on their head and give us the Amrit. There is nothing more important for them other than our betterment – our spiritual betterment, our spiritual progress. Uniting the masses with Divinity is their only purpose, objective and job. Therefore, if we really want to become Sukhmani then start doing right from this moment what Sukhmani is telling us to do.

*Khaym sant ridh nav nidh.
Budh gi-aan sarabh tah sidh.
Bidi-aa tap jog prabh dhi-aan.
Gyan saraysat ootam isnaan.
Chaar padaarath kamal pargaas.
Sabh kai madh sagal tay udaas.
Sundar chatur tat ka baytaa.
Samadrasee ayk daristaytaa.
Ih fal tis junn kai mukh bhanay.
Gur Nanak naam bachan man sunay.6.*

Becoming Sukhmani brings us all of the eternal treasures. Some of these treasures are that:-

- our Hirda and mind go into complete peace,
- we are blessed with the complete peace, complete peace means Sunn Samadhi – completely thought free stage,
- we achieve complete eternal bliss, a never ending and forever lasting divine happiness and a feeling of comfort and tranquility,
- we are blessed with the nine treasures and all of the supernatural powers.

It is a divine truth that those souls who become Sukhmani are served by these divine treasures and supernatural divine powers. Such souls may not use these powers unless the Hukam comes. These supernatural powers which are called Ridhis and Sidhis serve such souls and whenever they say

anything these super powers go into action right away to make those words happen in all physical senses. That is why whatever a Puran Sant says comes true for sure.

The next eternal treasure is the Puran Tat Gyan and Puran Braham Gyan. These are divine blessings of the highest order. Without Puran Gyan totality is not achieved. Puran Braham Gyan is the Atam Ras Amrit and is the highest Amrit that is blessed to those who become Sukhmani themselves. Divine wisdom becomes their food and Parupkaar and Maha Parupkaar becomes their Karni. All of these divine superpowers are blessed to the one who achieves totality, including the treasure of Chaar Padarath:-

1. *Kaam* - divine power to fulfill all desires that are good and justified;
2. *Mokh* - divine superpower to bring Jivan Mukti to the masses;
3. *Dharam* - the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva-Parupkaar and Maha Parupkaar; and
4. *Arth* - super divine power to give us the capacity to earn with good and just means only.

When we enter the Charan Sharan of a Puran Sant and surrender completely to Him with trust, faith, devotion and love then we are automatically blessed with these Chaar Padarath. The only mandatory divine law is to completely surrender our self at the Sat Charans of a Puran Sant.

There are many people who have criticized us for whatever we have been preaching. Some of them say that we twist GurBani to benefit us. Some say that we try to brainwash people using GurBani. Some think and say that we promote going after a Sant and so on. However, the divine truth is that all we are trying to do is serve the divine truth and deliver the divine truth. We are just trying to explain with the GurParsaad what GurBani is telling us all to do in simpler words. Our one and only objective is to unite the masses with Akal Purakh. Our one and only intention is to unite the masses with Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. This is what GurBani is all about, this is what Sukhmani is all about.

The next eternal treasure SatGur Sachey Patshah Ji is talking about is the, "*Kamal pargaas*" – blossoming of the lotus. There are seven centers of spiritual powers inside our Suksham Dehi. These are called Sat Sarovars in GurBani. In the Vedas, these are called Chakras. Those who become Sukhmani are blessed with the activation of these Sat Sarovars as well. These are internal sources of Amrit, and when activated and enlightened, fill up the entire body with Amrit, and keep the Amrit flowing internally on a never ending stream.

The next eternal treasure is internal detachment. Living in the world without being attached to the world. Internal detachment means permanent attachment with the Infinite Divine Power. In fact, Infinite Divine Power takes over completely, everything is then done by the Infinite Divine Power, everything that we do or perform is nothing but Hukam.

The next eternal treasure is becoming single vision (seeing all equally), becoming Ik Drisht, becoming Samdarsee. Then there remains no animosity with anybody. Everywhere and in everyone there is only one thing seen and that is presence of God – presence of the Infinite Divine Power in the entire creation.

This Infinite Divine Power makes us Nirvair which is a divine quality of a very high order. Beyond all of these divine treasures, the highest divine power that we are blessed with is that our words become so powerful that they are honored in the Dargah of Akal Purakh Himself. Even God cannot say no to our word. That is why the word of a Puran Sant is the word of God Himself.

*Ih nidhaan japai man ko-ay.
Sabh yug meh taa kee gat ho-ay.
Gun Gobind naam dhun banee.
Simrit saastar bayd bakhaanee.
Sagal mataant kayval har naam.
Gobind bhagat kai man bisraam.
Kot apraadh sadh sang mitai.
Sant kirpa tay jam tay chhutai.
Jaa kai mastak karam prabh paa-ay.
Sadh sharan Nanak tay aa-ay.7.*

Achieving Puran Bandgi is so simple and easy. Achieving totality is so simple and easy. It is so easy and simple to achieve the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. How? Just completely surrender at the Sat Charans of our SatGuru with Tunn, Munn and Dhann with trust, faith, devotion and unconditional love and we achieve everything right there and then in an instant.

All of our sins and Karams vanish in a second. Naam goes into our Surat right away. We go into Samadhi instantaneously. We go into Ajapa Jaap within a few seconds. The moment the SatGuru puts His spiritual hand on our forehead and gives us His love and blessings we achieve Puran Bandgi right at that moment and we achieve the Infinite Divine Power realized within our own self. All of our Bajjar Kapaats open right at that moment and all of these wonderful divine things happen to us within no time.

However, there is only one in tens of millions who reaches this level of Bandgi. Because there is only one in tens of millions who completely

surrenders at the Sat Charans of the SatGuru. There is only one in tens of millions who achieves this level of trust in the SatGuru and accepts Him as a living God on Earth. There is only one in tens of millions whose devotion and love leaves all of the questions, illusions, and delusions on one side and crosses all limits to be blessed with these infinite divine qualities. There is only one in tens of millions who surrenders completely at the Sat Charans of the SatGuru. There is only one in tens of millions who gives His Tunn, Munn and Dhann at the Sat Charans of the SatGuru. However, that one in tens of millions achieves Param Gat forever. He is worshiped in all ages. There is no power bigger than what such a soul achieves. A complete merger in the Infinite Divine Power. That one becomes Sukhmani.

What a wonderful and unimaginable spiritual reward this is that can be achieved just by surrendering at the Sat Charans of the SatGuru. It is so simple and easy to achieve this unmatched spiritual gains just by giving our Tunn, Munn and Dhann at the Sat Charans of the SatGuru.

With the achievement of totality comes all of the infinite divine qualities. Our Hirda gets filled with all of the infinite divine qualities and eternal treasures explained earlier. We achieve a merger in God – Nirgun Saroop. Our Nirgun and Sargun become one. Naam goes into our Rom-Rom. We start hearing the Anhad Naad divine music in our Dassam Duaar non-stop. This Akhand Kirtan and Akhand Paath are our Karni on a continuous basis. We go into Sehaj Samaadh forever. Our word becomes the word of God.

The highest and biggest Manter is Sat Naam. The highest and the biggest divine gift is the GurParsaad of Sat Naam. There is no Manter bigger or better than Sat Naam. THE HIGHEST SPIRITUAL BLESSING IS THE GUR PARSAAD OF SAT NAAM. This is what Dhan-Dhan SatGur Sachey Patshah Ji Dhan-Dhan SatGur Nanak Patshah Ji has explained in the first and the foremost word of GurBani – the Mool Manter - the first Salok of Dhan-Dhan Sri Guru Granth Sahib Ji. This has also been very clearly explained by Bhai Gurdaas Ji in the first verse of their Vaars as discussed earlier.

Some people interpret Naam wrongly and translate Sat Naam as Sacha Naam - true name, which is not true. Sat Naam means Sat (Truth) is the Naam. The same way that SatGur means Sat (Truth) is the Guru and not a Sacha Guru (true Guru).

Even the basic foundation of all of the Dharam Granths is Sat Naam. Even the basic foundation of GurBani, Dhan-Dhan Sri Guru Granth Sahib Ji is Sat Naam. The foundation of all of the Vedas, Simritees and Shastras – the Hindu Dharam Granths is Sat Naam. Sat Naam is the origin. Everything has emanated from Sat Naam. That is why Sukhmani Bani says, “*Mool sat sat utpatt.*”

There are many people out there who wander around and criticize us for preaching Sat Naam. These are the answers to their criticism and the reason why we preach Sat Naam. Sat Naam is the complete Truth, the Infinite Divine Power, Puran Bandgi, the GurParsaad. This GurParsaad is available at the Sat Charans of a Puran Sant Puran Braham Gyani, a SatGuru or a Puran Khalsa. Such souls are the source of the GurParsaad of Puran Bandgi. Such souls are the source of the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva.

When we are blessed with this divine gift of Sat Naam then our mind instantaneously goes into complete peace. All of our sins from all of the previous lives and this life vanish instantaneously when we are blessed with this GurParsaad and we are able to achieve Jivan Mukti.

Please keep in mind and have a clear understanding of this divine truth, that we are able to achieve this GurParsaad, only if we are predestined to achieve this GurParsaad. Therefore, for those who are blessed with this GurParsaad, they are very fortunate and should focus on this GurParsaad. And the ones who have not yet been fortunate enough to be blessed with the GurParsaad, should focus on Sat Ki Karni and they will find their way to the GurParsaad.

Also, please keep in mind and have a clear understanding of this divine truth that the highest Sat Ki Karni is to focus on Sat Naam Simran. By doing so you are sure to find a way to the GurParsaad of Puran Bandgi. Therefore, please stay focused on Sat Naam and Sat Naam brings you all of the eternal treasures.

*Jis man basai sunai laa-ay pareet.
Tis junn aavai har prabh cheet.
Janam maran taa ka dookh nivaarai.
Dulabh dayh tatkaal udhaarai.
Nirmal sobhaa amrit taa kee baanee.
Ayk naam man maahi samaanee.
Dookh rog binsay bhai bharam.
Sadh naam nirmal taa kay karam.
Sabh tay ooch taa kee sobhaa banee.
Nanak ih gun naam sukhmanee.8.24.*

When the GurParsaad of Naam goes into our mind then our love for Naam goes up to unbelievable heights. When the GurParsaad of Naam goes into our Surat then our trust in the Infinite Divine Power is multiplied to unimaginable proportions. When the GurParsaad of Naam goes into our mind then our devotion is enhanced by leaps and bounds. Basically, our trust, devotion and love for Naam and the Infinite Divine Power and our SatGuru just becomes incredibly great. So much so, that we do not like to do anything else other than Naam Simran.

This trust, love and devotion takes us into Samadhi and Sunn Samaadhi and we go into Ajapa Jaap. Then Naam travels into our Hirda and activates all of the Sat Sarovars present in our Suksham Dehi. Then Naam Ki Mala is formed within our own body. Our entire body gets filled with Amrit and the Infinite Divine Power takes over completely and we are blessed with Jivan Mukti. God comes and appears inside us, not only that, God also makes a permanent residence inside our Hirda as our Hirda becomes Beant after the Infinite Divine Power takes over completely.

Then there remains only one thing within us and that is the Infinite Divine Power. We are taken out of the cycle of death and birth and in this way we are released from a life as a slave of Maya and liberated from the worst sorrow of birth and death forever. In this way we achieve the objective of our human life by achieving Jivan Mukti.

This human life is very difficult to get and this opportunity to achieve Jivan Mukti is available only in this human life out of 8.4 million life forms. That is why human life is the most beautiful creation of the Creator as it has an opportunity to achieve the real divine beauty, the beauty of achieving totality, the beauty of becoming the Mahima of Akal Purakh.

When we become Jivan Mukht then we become the Charan Dhool - foot dust, of the entire creation, but at the same time we are given a highly respectable place in the Dargah of Akal Purakh Ji. When we become Jivan Mukht then our word becomes the word from God. GurBani calls a Braham Gyani as Parmesar - God, "*Mukt jugt jee-a ka daata,*" "*Puran purakh vidhataa,*" and so on. Therefore, the word of such souls becomes Amrit Bani. Such souls become the source of the GurParsaad for others and are blessed with the divine power with which they can instantly plant Naam in our Surat.

When Naam goes into our Rom-Rom then whenever we hear GurBani or Kirtan, our Rom-Rom starts to sing GurBani and Amrit starts to flow from our Rom-Rom. All this is made possible only with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. With this we achieve a completely sorrow-free, pain-free and trouble-free state of mind. All of our mental sicknesses go. The mental sicknesses are Kaam Krodh, Lobh, Moh, Ahankaar and Trishna. We become completely free of all of the sicknesses. All of our doubts, illusions and delusions go. All of our Dubidha goes and we become single vision. We become fearless and completely detached from Maya and completely attached to the Infinite Divine Power from within. Our identity is completely lost. Our individuality is completely gone and the Infinite Divine Power takes over us completely as there are no Doots and desires left.

Such souls are called Sadh, Puran Sant, Puran Braham Gyani, Satgur, Puran Khalsa as they have straightened out themselves from inside and out.

They have achieved a total inside compliance and transformed into a Sat Hirda - a Sant Hirda.

All of their Karni becomes Sat ... to Infinity. Whatever they do is just Sat ... to Infinity. Their job is Parupkaar and Maha Parupkaar, "*Jee-a daan dey bhagti laayen har soun leyn milaaye*" ... to Infinity.

There is no match to their divine glory. Their glory keeps shining forever and keeps on growing by leaps and bounds. They become the Mahima – glory, of Akal Purakh ji. They become the Mahima of Sukhmani. They become Sukhmani themselves.

With the infinite GurKirpa and the GurParsaad of Dhan SatGur Sachey Patshah Ji. With the GurKirpa and the GurParsaad of Dhan-Dhan Paar Braham Pita Parmesar Ji. With the GurKirpa and the GurParsaad of Dhan-Dhan SatGur Sachey Pancham Patshah Ji Arjun Dev Ji. With the GurKirpa and the GurParsaad of Dhan-Dhan all of the SatGur Patshahs. With the GurKirpa and the GurParsaad of all of the Puran Sants, Puran Braham Gyani, Puran Khalsas and SatGurus of all Ages from all over the world and in the entire Brahmmand. With their GurKirpa, these GurParsaadi writings on Sukhmani Bani have come to a conclusion today. This GurParsaadi effort with the GurParsaad of Infinite Divine Power was started in 2003 and concluded today on April 29, 2009.

It has taken almost six years to bring it to completion, but this ending brings a true divine beginning for the Sat Sangat Ji. The beginning of you becoming Sukhmani and achieving Puran Bandgi, achieving the Infinite Divine Power.

It is very difficult and almost impossible to describe the Infinite Divine Power. It is almost impossible to put in words the Mahima of the Mansarovar. However, this book brought you a glimpse of the Mansarovar. The GurParsaadi writing in this book brought you a glimpse of the Infinite Divine Power and you might have been able to see, experience and feel this Infinite Divine Power as you read this book. Your efforts have begun to pave your way to the realisation of totality –

THE INFINITE DIVINE POWER.

THE INFINITE DIVINE POWER OF SAT NAAM.

THE INFINITE DIVINE POWER OF NIRGUN RUNNING THE SARGUN.

THE INFINITE DIVINE POWER THAT IS THE CREATOR,

DOER AND OPERATOR OF THE ENTIRE UNIVERSE.

FINAL WORDS

Thank you for committing yourselves to the complete Eternal Truth, Puran Bandgi, Puran Seva, Puran Braham Gyan. It is very hard to do that as Maya will attack you in some form or the other at every step. The GurParsaad will take you out of every such situation and take you all forward with full commitment, belief, faith and trust in Guru-Gur and GurBani.

Keep on praying for the GurParsaad on a continuous basis and keep moving on this Bandgi path that is sharper than a double-edged sword and finer than a hair. Sooner or later, you all are destined to become Sant Hirda and help turn around the entire universe to SAT YUG and make the words of Sukhmani and the SatGur an Eternal Truth.

