

"Lord is One" Guru's Grace reveals Him.

**Message to the world
from Magnificent Guru Nanak**

Sri Guru Nanak Chamatkar

(VOL-I)

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Guru Nanak has given spiritual knowledge in a simple understandable language.

He said: Religiousness is in controlling the mind. Without controlling the mind one cannot be on the path of religiousness.

He said: Without the support of the Lord's name in the mind, heart and body everything else is a ritual of mistaken belief. The Lord's name is everything.

The effect of this recitation, this loving recitation, this godly recitation is:

That, the eyes become full of honey, then full of nectar, then there is so much nectar that even the eyelids become full of nectar, then with half closed nectar filled eyes, one pulls the pupils upwards in a reverse impulse. In this way, the nectar filled lotus eyes deviate and with deviation stop looking outwardly. These half closed eyes that were looking outwardly now see the inner centre of beauty and get focused on it so much that they see all ecstasy and unknowingly get immersed in the infinite sea of nectar and get lost in it.

The nectar that goes into the deep inner self, does not let you know about time, and does not let you know where you were sitting and where you are now. It does not let you know what has happened.

When you get immersed in the infinite sea of nectar, then you rise above time and space.

Dear reader: This is the real true happiness. You can get it in this life and live with it in this world. This will go with you in the next world too.

The nutshell is :

That our mind can rise only
When it has love for the loving Lord.
To love Him is to remember Him.

To remember Him is to recite his name:

O Lord, O Lord, O Lord, O Lord.
WaheGuru, WaheGuru, WaheGuru, WaheGuru,

Let us start with at least five minutes a day.

Guru Nanak has given the awareness of the stairs.

Dear reader: The endeavor is in your hands.

- *Author*

THE LORD REVEALS HIMSELF IN HIS NAME. NAME IS EVERY THING.
"THE STAIRS TO MEET THE BELOVED LORD" IS 'RECITATION OF HIS
NAME BY THE TONGUE WITH LOVE'.
- GURU NANAK.

INTRODUCTORY

Emerson, a pious soul lived in America. He felt the sensation and ecstasy of meeting the Lord. But he clamored: "Tell me, how this sensation would become incessant"?

Guru Nanak showed the way, how to make it incessant.

Alas! Emerson had known Guru Nanak.

Similarly, Girthel felt ecstasy and wondrousness sometimes.

Inspired by Emerson, Carlyle and Girthel a few persons in Europe and America gained new thoughts, like Trine and J. Elen. They wrote nice words about Emerson's sensations of the Lord and feelings of ecstasy and wondrousness of Girthel. Trine described the incessant sensation in an excellent manner.

Had they known the true Spiritual path that Guru Nanak told, then, all their doubts would have gone.

Similarly, Bergson of France said: In our body we have two minds. One is intellectual mind and another is intuitive mind. Maybe we can feel the presence of the Lord with that intuitive mind. But he could not gain the intuition.

Guru Nanak said in a very simple language: "The intuitive mind can be developed by recitation of the Lord's name with love".

Jesus Christ said: 'Pray incessantly'.

Guru Nanak said: To pray incessantly, one has to make an endeavor.

Guru Nanak told us the practice that we have to do to be on the religious path.

He told us that good deeds alone are not sufficient to meet the Lord.

The Guru said: Mind is an instrument to look after the body, and to give outwardly comforts to the body. But since it can wander anywhere, it has gone beyond and is wandering in desires.

If it is reined, only then, it will stop wandering and become tranquil. Then, it will experience some inward elevation as against the outward wandering.

Then inwardly it will get a touch of the Lord and strength of the Lord. Then, this connection will become incessant. One will get inner happiness.

If one wants to understand what is needed for the inner happiness, then it is evident that the need is to rein the mind from wandering in sensual and other desires.

The mind has to be reined. The mind is thinking outwardly all twenty-four hours. In the same way we have to give some attachment to the mind that should turn the mind inwardly all twenty-four hours.

Guru Nanak provided us with the stairs that will turn the mind inwardly.

The Guru elaborated this path in the Holy Scripture.

In Japu ji he says: Recite the Lord's name by the tongue, once, twice, million times, twenty million times. Recite the One Name of the Lord million and million times. These are the 'stairs' to meet our beloved Lord.

One should not think that it is unimaginable to recite so much. Bhai Sahib Bhai Vir Singh has explained that when the Name enters the mind, heart and body cells, then, when you recite the Name once, the one recitation becomes a million because the entire body cells recite in unison.

The Guru said: If you take one step towards the Lord, the Lord will take one million steps towards you. Meaning: The Lord will bestow His grace that is unlimited.

The Lord's name that our tongue recites is in the form of words on the tongue.

But beyond the tongue it becomes a feeling of love. Further down it becomes a silent prayer of love (Recitation without the movement of tongue).

Again, Guru Nanak said: Tread on the religious path in a relaxed way. Do not leave the family and the world. One does not have to renounce the world. One should keep on doing the worldly chores such as earning and supporting the family, but with mind attached to the Lord. It is like the lotus lives in mud but is not affected by it.

He said: Twenty minutes, half of that, half of that half (i.e. five minutes)

Whoever recites the Name, he gains.

Meaning: One can start recitation of Name for five minutes a day, then go on increasing the time steadily.

Relaxed way means one can do recitation in the early morning or evening or whatever time is free or even while doing other chores.

The Lord's name is a living name. It enters one's mind, heart, body cells and breath. It permeates in the body. One feels the sensation of Name in the body. When it enters the breath, then after sometime it becomes automatic. Effortlessly, the recitation of Name goes on in the body. One feels ecstasy.

It becomes 'pray incessantly'. That is what Jesus Christ had also said.

Regarding the God's name, it is one's individual liking to choose the Name.

Christians may recite 'O Lord'. Mohammedans may recite 'Allaah'. Hindus may recite Rama or Hare Rama. Sikhs may recite WaheGuru. Even a Hindu may recite 'O Lord' if he likes to choose that.

Lord is 'One'. He can be addressed by any Name. What really matters is that the recitation of Name should be with love, respect and attention towards the Lord as our father, mother, Saviour Lord.

One doesn't have to change one's religion. Guru Nanak's message is universal.

It appears that in most religions, the first thing i.e. 'the stairs' has been lost in the sands of time. It is here that we have to awake ourselves to these 'stairs' of religion and awake the world to these 'stairs' of religion.

The endeavor is 'Recitation of the Lord's name with love and singing His praises'.

The Guru said: Recite the Lord's name while sitting, standing, walking and sleeping and also sing the praises of the Lord.

If we have not started as yet, then we should start the endeavor. If already in endeavor then we must remain steadfast in endeavor. The grace will surely come because the Lord is all graciousness.

The gist is that without this endeavor nobody can meet the Lord. This seems to be the main reason why we do not see any saints in this world. In the times of Guru Nanak there were saints in thousands.

However, now the world is abundant with people who would like to meet the Lord, we may call them Lord-seekers. But either they do not know the real 'stairs' or they are not steadfast.

The temples get packed with people supposed to be devotees. The churches are full. The mosques are crowded. But still one cannot find a true saint, reason being that the true endeavor is either not known or is missing.

In a meeting with Guru Nanak the known saint Balgundai admitted, "Even in yoga scriptures is mentioned, 'Swadhiaye', that truly means 'recite the Lord's name'. This is the first practice but the yogis

interpret its meaning as reading the scripture. You have now corrected me. Now I realize, it means, recite the Name. It is very clear”.

It is unfortunate that the simple and easy ‘stairs’ to tread on the spiritual path as told by Guru Nanak and elucidated by Bhai Sahib Bhai Vir Singh is not known to the world so far. The world at large is still ignorant of the true practice.

The Lord is inside our body i.e the ‘soul’ and the stairs are also inside i.e. ‘remembrance of Lord in the mind’. Guru Nanak has given us the awareness of the endeavor that is required.

He said: Recitation of the Lord’s Name takes us towards the direction of the Lord.

Recitation of the Lord’s Name gives us a feeling of love for the Lord. The Name that we recite is of our beloved. By recitation the Lord remains in our heart. To remember the Lord in our heart, we do recitation.

Recitation and remembrance is our love for the Lord. This love is the way to reach the Lord. This devotion is the way for the devotee to meet the beloved ‘The One Supreme Lord’.

He said: Love begets love. If we love the Lord, the Lord will bestow His love on us. It is the love from both sides that is the meeting ground. Everybody has the experience of loving one’s mother, one’s wife and one’s children. Everybody knows what is love. Not only knows but has the real experience and knowledge of love. This love has to be extended towards the Lord.

Once Mardana asked the Guru: Why can’t we see the Lord with these eyes?

Then the Guru said: We cannot see the Lord with these eyes. We can only feel His presence but not with this mind. By ‘recitation of the Lord’s name with love’ another mind develops i.e. the sublime mind. That mind can feel the presence of the Lord inside the body and outside in nature. It is a sensation in the form of a wavy sensation.

Again, Guru Nanak said:

Recitation of the Lord’s Name is everything.

Recitation is the service to the Lord.

Recitation is worship of the Lord.

Recitation is love of the Lord.

I live, when I recite his Name

I die, when I forget his Name.

The Lord is above everything else. He reveals Himself in his Name and recitation of the Name is the prime worship.

This human life is a very precious gift of God. Don’t waste it like that.

The truth is: Do good deeds. Try not to do any evil deeds. Move forward and come to the praise of the Lord. While praising the Lord, you will automatically remain detached from the world. Then, you recite the Name. Remember the Name. Name will keep you away from vices. Then, it will give you ecstasy. Get into the recitation of the Name with love. Drink the Name nectar. Enjoy the ecstasy of this nectar.

Nothing is equal to Name. Name is everything.

No practice is equal to Name. Service to the Lord is reciting His Name. The ego will go only by the recitation of Name.

Now, tie this rope of incessant remembrance to the Lord’s feet. It should remain with a hard knot and should never break.

Remain attached to the Lord in this way and live.

Again, he said: Do service to holy people with your hands,

Recite the Name with your tongue.

Remember the Lord in your mind.

Do goodness to others.

The Name that the Guru has given us is the most sacred thing. This Name is the stairs to get the sensation of the Lord and ecstasy.

Remembrance is the form of love in our mind.

Guru Nanak said: Two things are important.

One is love of Name. Second is the wish to meet the Lord. While in remembrance, we will reach an end of the visible world. From there, the Lord will pull us towards Him.

In His love, in His togetherness, in His glimpse, we will reach Him through sensation. Then, we will have a total sensation.

Imbibe a wish to meet the Lord and to fulfill the wish, live in the presence of the Lord. To keep the remembrance strong, get into recitation of His name all the time and then stick to this one thing. All fruits will follow automatically.

The Lord sees us but we cannot see Him with these eyes.

He reveals Himself in his Name. When we remember Him and recite His Name by the tongue or silently, the Name washes the dirt of the mind. The Name also makes the veil of ego thin. Then, a wavy sensation emerges in the mind. This is a sensation of the presence of the Lord. This is seeing Him. The more we recite the Name, the stronger it becomes.

With recitation of Name, an elevation comes to the mind. This is a feeling of the sixth sense. This shuttles in the tenth door. This elevation is not pride. It is an elevation of the mind. It is also called immersion in the love of the Lord.

This sensation is the revelation. This is the Lord's nectar that one drinks.

This is the mystic music that one listens to. This is meeting the Lord.

This is Super consciousness. This is the secret of man's life.

Again he said: Initially, the recitation of Name is repetition only.

For remembering the Lord, we have to take a cue from the children who study. How many times does the child have to repeat each word? Then, only it gets into the sub-conscious mind and remains in the memory.

Similarly, recitation and repetition of the Lord's name gets into the sub-conscious mind. The repetition of the Lord's name by the tongue is very essential and is a sure method of remembrance. Almost all the people have become educated and gained knowledge in this way.

Guru Nanak has provided us the very best way, the way of ecstasy or so to say, the way of wondrousness.

He said: Attention is the essence in this world.

Wherever you give attention, the work is done. Where the attention is gone, that work does not get through. The ploughman gives attention to plough and ox. Then, he ploughs. The student gives attention to his education. Then, he gets educated.

But our attention does not transcend the seen world.

We have to recite the Lord's name with love, so that the attention goes towards Him.

The Guru said:

The handsome Lord is 'One'

His palace is one. His door is one.

The way to reach Him is one.

i.e. 'Recitation of the Lord's name with love.'

The requirement is one

i.e. one's attention combined with endeavor.

Guru Nanak transformed the minds of men from animal instincts to manly instincts and from man to saint.

PREFACE

Dear Reader,

A person who is in the incessant remembrance of the Lord has pearls, gems, rubies and jewels in his mind.

Padam Bhushan Bhai Sahib Dr. Vir Singh was a saint who had the pearls, gems, rubies and jewels in his mind.

He has put all these pearls, gems, rubies and jewels in his writings.

When you read his writings with love, these pearls, gems, rubies and jewels come out of his writings and enter your mind through a wavy sensation as if by magic.

In Bhai Sahib Dr. Vir Singh's writings the essence is the Lord's name that gives fragrance to his writings. I have tried my best to keep the essence and fragrance intact.

Something more about Saint Bhai Sahib Bhai Vir Singh:

Bhai Sahib Bhai Vir Singh always used to ask everyone who came to meet him to recite the Lord's name for at least five minutes a day. Once, a doctor from America came to meet him. When he was about to leave, Bhai Sahib told him to recite the Lord's name for five minutes at least everyday.

The doctor said: Please, I may tell you. This is impossible. I have to work so hard that I do not have even five minutes to spare.

Then Bhai Sahib asked him: How far from your house is your Hospital where you go for work?

The doctor replied: It is about one hour's drive from my residence.

Bhai Sahib said: What do you do while you are driving?

The doctor replied: Nothing.

Then Bhai Sahib said: Can you not recite the Lord's name in that time?

The doctor was amazed. He said: O! How well you have caught me. I promise to recite for full one hour while going and full one hour while coming back home.

Just by that two hourly recitation of Name, the doctor became so saintly that he became known as Dr. Saint.

In this way, Bhai Sahib Bhai Vir Singh put the Lord's name on every tongue.

That is just what Guru Nanak said to the saints when he visited Sirsa:

Put the Lord's name on every tongue.

Let us put it on our tongue:

O Lord, O Lord, O Lord, O Lord.

WaheGuru, WaheGuru, WaheGuru, WaheGuru,

Starting with at least five minutes a day.

- M. L. Mongia

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1

Miracles of Higher Spheres

Benevolent Guru Nanak while sitting in the Lord's palace saw towards the earth. What did he see?

In this world, love has vanished. There is no enlightened soul. There is no devotion for the Lord. It is all darkness. People are in mistaken beliefs, superstitions and useless rituals. Everywhere is hatred. People are in suffering.

Seeing the people in such suffering, the benevolent and merciful Guru could not bear the suffering of the world. His mind said: Why bother about one's own comfort? One should give comfort to the suffering people.

One day, he saw people's souls coming to another sphere loaded with vices and suffering. His mind said: Why not go to the world, guide the people, rid the people from vices and give elevation to their minds so that people do not spend their energy in worldly pursuits and come to this sphere as bankrupt without the Lord's name and without kind deeds?

In these thoughts, he looked towards the Lord. The Lord was in a gracious mood. With great respect he prayed to the Lord what he wished. The Lord was pleased with his idea.

The Lord said : O Nanak how is the world?

Guru : There is no love in the world. There is no religiousness in the world. People are in lies, ego and selfishness.

Lord : Who will kill the demon of vices?

Guru : I am at your command.

Lord : People are 'difficult to deal with', irreligious and uncivilized.

On listening to this, the Guru bowed his head down with humility as if he has replied. The Lord understood the meaning.

The Lord said ! O Nanak, You are immersed in my love. I command thee to bless the people.

Now a throne made of flowers came. It was named 'Benevolence'. The Guru was asked to sit on the throne. Four people came and picked up the throne.

Like a branch of tree sprouts and separates out, but is connected with the tree and bears the suffering from the dust-storm, rain and hail-storm, only to give the fragrance of its flowers to the people and give fruits to eat.

Similarly, the Guru, always immersed in the love of the Lord, out of benevolence, like the branch of a tree separate but connected, left to bear the hardships of the world.

When the throne of flowers moved from the Lord's palace, then millions of souls, in love and devotion for the Guru, greeted him in adoration.

The throne of flowers came down and down. It left the unseen spheres and kept on moving. There was music and ovation on the way.

Finally, the throne of flowers reached the earth.

At this time, a doubt arose in our mind that how will Guru Nanak live in this world of 'we sinners'? How can a person used to living in the region of peace live in the region of worldly fires? But when he laughed on the evil-minded people who bowed to him, and talked to them in a merciful & loving language, then we understood that if the world could benefit, it could be from him only who has not detested the sinners.

Now, the throne of flowers moved towards Talwandi Rae Bhoie that is about 25 kilometres west of Lahore. Here lived one Mehta Kalu, a rich Bedi Khatri who was a revenue official of the king. In his house, in a nicely decorated room, his wife and two maids were sitting. The lamp was lit.

Suddenly there was a flash of light. Then, divine music was heard and it appeared some people have come. Seeing this, the ladies were startled but they felt delighted. A feeling of wondrousness prevailed and they tried to be attentive to listen and see. Then saints and poets from the unseen world came in. The doors were closed but still they kept entering and assembled. Every body sat down and sang a song:

Welcome to you, O saint. Welcome to you, O saint.

When the song finished, there was again a flash of light, stronger than before.

Now the throne of flowers carrying Guru Nanak entered the room where everybody had assembled to greet him. Now the persons who had come with

the throne of flowers sang a divine song. Then all the saints sang another song. On listening to these songs the Guru said a few kind words to the saints. The saints then sang another song. The Guru again said a few kind words to the saints.

O How wonderful is this? The saints are all praising him but the Guru, in humility, tells them to fall at the feet of the Lord. The saints then sang another song. In this happiness and singing, the saints took blessings from the Guru and departed.

Meanwhile, the throne of flowers and the persons who were accompanying it also departed.

It was night. People of Talwandi town were asleep. Outside, in the forests, the plants and trees were in solitude. The wells that run were also quiet.

However, the stars were shining bright in the sky. The night passed quietly.

It was early morning. A pandit was looking at the stars. Sometimes, he saw the astronomical figures in the book. Sometimes, he looked towards the sky and pondered. Sometimes, he went into deep thought.

From inside, his wife said loudly: Pandit dear, today, at this time, what are you estimating by looking at the stars for so long?

Pandit composed himself and said: Darling, a son is born in Mehta Kalu's house. I am watching the stars and planets. O fortunate lady, he appears to be a great prophet.



2

Beloved's Childhood**i. Prophet**

‘Guru Nanak - Image of the Lord.’

The late night moon that was getting thinner with each passing day today stands in the easterly corner as a thin bow waiting for the sun rays and ready to sacrifice its moonlight like the refined butter on the mouth of the tapering vessel in the hands of the priest is ready to jump in the sacrificial fire. The starry constellation has been showering their lustre and invisibly dancing round the North Star, in anticipation of the arrival of the godly soul, and sacrificing their lustre, while going. The clear blue sky is blossoming like a washed sapphire, as if in devotion and sublimity, and is waiting with head bowed down to receive a godly soul.

A sweet, gentle and subtle breeze loaded with fragrance has started blowing softly as if an invisible group of charming girls is ready to wave the lighted lamps in a tray in a circular motion on the arrival of a godly soul who has come to bless the world.

The plants and trees in the gardens and forests seem to be holding baskets of flowers on their heads ready to spread the flowers on the path where the godly soul, the handsome king, the emperor of hearts and the majesty for the weak has to put his sacred feet. They are spreading their fragrance and making the souls fragrant and are in exuberance to shower flowers.

The branches with green leaves of the tall and high trees are moving gently as if waving a whisk on the head of a godly soul. The green grass, clean as if it had a bath, is spread as a velvety carpet for the prophet. From the east came the first sunrays. More and more soft and silky rays are following

impatiently. The sparrows sing a song. All the birds twitter as if singing in happiness and delight.

See, from the east a glittering disc of radiance coming out of the gap between the earth and the sky. What a wonderful glimpse of colour of melted gold, radiance, intoxication and spring of happiness, it is! One can see it clearly. The eyes do not feel uneasy. Instead it is enjoyable. With a loving grace this sunlight enters the eyes and makes you intoxicated. Yes, those who are thirsty for radiance, who get a sensation from radiance, who have value for radiance, who take radiance in their lap, the eyes that are longing for radiance are drinking this radiance. They do not even blink.

As the disc of radiance is rising, the eyes are having a bath in the lake of radiance. Although, one is standing in this radiance but it appears as if the entire body had a bath in this lake of radiance. Not only has it made the eyes feel fresh, it has made the entire body feel light and fresh.

See, the crimson disc has now risen high. Now, one cannot see towards it but the sparkling rays spread far and wide.

The earth, the sky, the entire cosmos became full of radiance. The radiance showered as if there was never any darkness on earth. The shadows of the buildings and the trees lay flat on the ground on seeing this radiance.

The darkness of the earth ran away as also the evils in the minds vanished.

Sleep is running away so fast that one cannot see it running.

The radiance is entering the minds of the people in the form of awakeness. People sleeping in the lap of casualness are awakening early in the morning and flying with the wings of endeavor. The minds that are in meditation are scattering like the rays of the sun and enjoying the ecstasy from the wondrous nature.

A long and soft tune can be heard. You....., you....., you....., you....., Who is it? Is it some person?

No. It is a running well, we can see, it is unintentional.

It is making a tune zoon....., zoon....., zoon..... But now, the godly ears have come that can have the sensation of you....., you....., you.... In his awakened ears, it is singing a song: You....., you....., you.....

The well is giving water to the fields and with the tune of zoon....., zoon....., zoon....., it is giving attention of its running to the farmer. But, yes, the godly mind that has come from the heavens, the saintly mind, the poetic mind, the prophet mind, the mind attuned to the Lord is getting the sensation: You....., you....., you.....

The metallic pot in the Persian wheel is bringing the water up.

It pours water in the aqueduct and goes down. The aqueduct pours water in the channel. The channel takes the water and gives it further. The tank takes the water, fills itself and then, gives it to the small channel. The small channel becomes full but it gives the water to the fields. The fields take the water deep in it and make the seeds, that are sitting hidden in it, drink the water. They awaken and become green plants, blossom and wave.

The balance of water goes down the earth into the bottom of the well from where again it is drawn up by the Persian wheel.

Yes, the well is running and singing a tune you..., you..., you.....

Near the well is a nice clean platform, on which is sitting a person of middle age after having finished his bath and dressed. His ears are listening to the tune of the well saying: You..., you..., you..... But he is not in the habit of perceiving the you..., you..... in this zoon..., zoon..... He is himself reciting some scripture but he cannot feel the sensation of the ongoing tune. He is the priest of the town. His name is Hardyal. His vocation is to perform the ceremonies, when there is an auspicious occasion in the house, like, marriage or birth. He does take charity money but he is pious. He is devoted to the Lord. The invaders are ruling the country. The priest feels the suffering of the people in general and the people of his caste much. But he has no strength or stamina to do something for the people. There is no unity in the country. There is no love for each other in the country. Nobody has a spirit of sacrifice in him. When he feels the suffering, he prays to the Lord: O Lord, whenever there is a downfall in religiousness, you come to the earth. Now it is worse. You come and save us. When the saints suffer at the hands of demons, you only come and save them. Then only, your saints are saved. You come. Now the entire country has no religiousness.

At this time, a voice comes from distant trees: 'O Lord! You are great'. 'O Lord, you are great'.

The priest is startled: Ah! You have come. It seems like that. My estimation seems to be correct. (Overwhelmingly) Fortunate are my eyes. They have become lucky. O Lord, O powerful creator I bow to you.

He was reciting the scripture and was in reverence to the Lord when a person, who was a bit younger to him, came after finishing his bath and sat down on the platform. He was also a Brahmin but he was not a priest, he was a tutor. He taught reading and writing. Then, he taught arithmetic to the children. He taught plus, minus, multiplication, divide, calculation of accounts

and writing of books of accounts. He also taught how to write letters to other traders in other cities. He taught everything that enabled his students to do well in business. His name was Gopal. He knew Sanskrit and could teach the language but he was not a learned pandit.

He wished to talk to Hardyal, but Hardyal was looking towards the rising sun and paying reverence to the person from whom the voice of 'O Lord, you are great' was coming. So, the tutor kept sitting and looking at him with reverence.

Now, came Pandit Brij Nath after having a bath and dressing up. He was neither a priest nor a tutor. But he was a learned scholar and a Sanskrit teacher. He earned by teaching Sanskrit to children. He had other income from his lands as well. He also felt the suffering of the people and was sometimes sad about it. Today, he was sad about some suffering that a Vaishnav sadhu from Delhi had related to him. He came and sat on the platform, waiting for the reverence that Hardyal was paying looking eastward, to finish.

After a little while Hardyal became free. The voice that was coming to his ears was no more audible now and the support that his mind was getting in paying reverence was gone and he opened his eyes.

All the three pandits now greeted each other and came nearer to one another. Their conversation started. The sun had risen. It was a nice weather and a fine time.

Brij Nath (Heaving a sigh): Destiny is such, who knows it may be time for the Hindu religion to end. Last time, we heard from Jaunpur, what happened to the persons who were worshipping the goddess? From Delhi, we hear of tyranny every day. Then, the treatment meted out to Ram Parshad at Kanshi was frightening. Today, again I have heard about the atrocities on Hindus at Delhi. It seems, the time of Mahmood has come back again.

Hardyal: When was it ever peace? From the time of the death of King Jai Pal, when did we have peace even for a day? Our country that was full of gold, silver, knowledge, art, and comfort has been sacrificed by the fire of 'hunger and greed' of these invaders. We are finished but their greed and hunger is not satiated.

Gopal: This, king of ours is quite gentle. Our king, Rai is a Muslim but he takes care of Hindus. It is quite strange, because generally Muslims are against Hindus. But Rai Bular is not such.

Hardyal: I think, his nature is good and more so he has got good advisers.

I have already been telling you that the atrocities from rulers have crossed all limits. Now, a prophet will come. The signs are of the arrival of a prophet.

See, since some years it rains on time, the seasons are on time. These are the signs of a prophet coming.

Brij Nath Pandit: The estimation is like that. The time given in the old scripture for a prophet to come to earth is this only.

But how long should we remain in hope?

We have already suffered enough but now the atrocities of the present king Lodhi have become unbearable. We don't even die and finish. All of us should sleep one night forever. Then, the sufferings will be over.

Gopal Tutor: The despair is like that but life is such a thing that even in sufferings one wants to live on. What should we do? We are poor, weak Brahmins. Our kings have all gone to the mountains to live. Since Rai Pithora died, it seems he has taken Hindu splendor with him. Now, a Hindu king is half Muslim with no honour or splendor. We can still breathe and heave a sigh but the kings are always in fear of the rulers, like a goat in a slaughterhouse. They are living by giving gifts, bribing and bowing to the rulers like slaves. So, where can we see any hope? We imbibe some hope with your expectation. Since, you are a pandit and devoted to the Lord, your estimation may become true, that it is time for a prophet to come. Then, we would be able to see with these eyes.

Hardyal Priest: My estimation has made me sure that it is time for the prophet to come and if I am not mistaken, he has already come. He is in childhood and not pronounced as yet, but the signs are all of a prophet.

Pandit Brij Nath (Hurriedly): O priest, really? You tell us also. Let us have his glimpse, see and make sure.

Priest (looking towards Gopal tutor): Why? Mr. Gopal, did you not feel?

Tutor (in amazement): When? Where? Who?

Priest: The child of the Bedi family?

Tutor: Which Bedi family? Among us, Bedi is Mehta Kalu. Isn't it?

Priest: Yes, his child only, Nanak.

Tutor: Nanak, Nanak, Nanak, O Yes, prophet. (After some thinking) O yes, signs are miraculous.

Priest: He had been coming to you for studies. You must have seen him closely.

Tutor: I did see his miracles but it did not strike me that he is a prophet from the heavens. But the signs are wondrous. I have never seen or heard.

Pandit: O Priest, are you sure? The signs of a prophet are very prominent. Have you verified yourself?

Priest: I had gone there when the child was born, being a priest and an astrologer. I had to write the birth Horoscope. So I was called, there and then, to verify the time in minutes and seconds.

See, when the child was born, the nurse tells us that it seemed as if happiness and delight reigned all over the sky and earth. Then, it seemed as if some invisible people stood in the sky showering flowers and stars. The child was born smiling. It was like a prominent personality suddenly arriving. The nurse tells that at that time it appeared as if some group of people were singing welcome songs. Something was audible like that. At that time, only I was called and then I had a glimpse of him also. My vocation is that of a priest. I have seen many children being born to rich people in this town and the neighbouring towns and prepared their horoscopes but I have neither seen such a godly soul nor any miraculous-ness that is in this child.

Pandit: When you felt like that, then, why didn't you tell us also? We would have offered him prayer with lighted lamps.

Priest: We have ego in our mind. When we see such miraculous-ness we start having doubts. Secondly, if whatever faith I have, is true, then, to publicize it, is not good. He cannot be hidden. How long, a fortune written on the forehead or a philosopher's stone kept in the turban can be kept hidden?

But these tyrant kings are enemies of prophets. How much effort Kans made to kill Shri Krishna? These days, the Lodhi-Pathans are white demons. They say, they are religious and civilized but in practice they are so hard-hearted and cruel. So, I don't say much due to the fear that these tyrants may not bring trouble for him in this childhood. Sometimes, the ego of the mind puts a seal on my lips.

Brij Nath : Isn't it strange that a prophet from the heavens has come in our town and he will allay the suffering of the people, and we even do not know of it?

Priest: We do know, O Pandit, but the ego in our mind veils off. Did you not hear that a son is born in the Bedi family who is very handsome and the nurse has told many miraculous things of happiness and delight that happened on the occasion? But have you ever thought of making an effort to know more about it?

Brij Nath : I did hear. But prophet, my attention did not go towards this. There are some children who are different. I saw one child in Benares who could do high arithmetic at the age of seven. Once, I saw an eight-year child

singing vocal music of a very high order. In Orissa, I saw a Brahmin's child who would in no time repeat whatever was read out to him only once. I read verses from the Vedas. He immediately repeated all of them, although he had not studied Sanskrit at all. Sometimes, at some places such special children are born but mostly I have seen that they do not live for long.

Tutor: O Pandit, you are right. At Lahore, once I saw a child. He was the son of an astrologer. He was hardly six or seven years old. He worked out geometry so well without any error. His father and everybody were astonished but he did not live long.

Priest: What you say is true. Such children are born sometimes. Even the Muslims, who generally do not believe in such things, sometimes wonder.

The world wonders, but we know that the efforts and practices done in previous birth, sometimes, fructify in this birth in this young age. Even the doctors say that the brain of certain persons shows wonders.

But here, the signs are different. These signs are not of efforts and practices of previous birth. These are signs of a prophet.

In my view this child is a prophet.

Pandit: O Priest, how do you think like that?

Priest: You are a scholar. I am only a priest of the town. But listen. A prophet is born in coolness. His personality is sweet, loving and dominating. His nature is to give charity. Even in childhood, he doesn't wish to acquire or grab anything. His talk has a feeling in it. His forehead shines with radiance. Miracles happen from him automatically. This is how I understood him when he was born. I did the ceremony of the sixth day of birth. I made him wear the dress. I saw him throughout his childhood. Every second day, I have been going to see him. I see him and I become cool. It gives delight and peace of mind. I have never seen him crying like other children. Even in the cradle he looks a godly soul. Whenever you see him, he is showering happiness from his nectar-filled eyes. When he started walking, he would pick up and give away anything that came to him. When he grew more in age, even then, no beggar or needy would go disappointed. He would give whatever he saw near. Many times he gave away the utensils of the house to the needy. This charity is a nature of a godly soul. When he started playing with other children. I always saw as if he were the head of all children.

Generally, children fight on issues. I have never seen him fighting. One day, I saw him dropping fruits from a tree for the children but himself he did not eat. Then, I saw him at the age of five, sitting with eyes closed in solitude

for an hour or even two hours together. At that time, his forehead shines giving lustre, his lips are in a subtle smile and it seems, he is immersed in the love of the Lord. When he plays with children, he is always the guide. He never loses, always wins. What more should I tell? My first day's estimation that he is a prophet doesn't go out of my mind. Day by day, my faith is increasing. Just now, from the east was coming the voice, 'O Lord you are great'. It was he, who was singing.

Tutor: They brought him to my school, for me to teach him.

Priest: Yes, his charitable-ness increased so much that it irked the father. Mothers are of a sentimental nature. Mother, Mrs. Tripta, respected Mother, fortunate Mother, picture of pioussness, she hides his giving away of anything but father somehow comes to know. When he saw that the child Nanak was giving away even expensive clothes and sometimes jewelry also in charity, then, he came to me and complained: You say, 'your son has brought good luck and you are fortunate. He will be a king or a prophet. He will bless you and the world too', but as it is, he is giving away even the household articles of the house. I tried to make him understand. He has sentiment for his son, but the ego of the mind comes in. So, one day it was decided that he should be sent to a school. When he will be away the whole day, then, he will get less chance to give away things and more so, he is the son of an upper caste Khatri, he must learn to read and write and accounts, so that he can take charge of his father's work when he comes of age. That is how he took him to you. But the signs are not like that. I feel he is not going to do the father's work. He will be a prophet of the world, of the universe. O tutor, you tell, what you have seen in him. What I have seen, all points towards his being a prophet. I have listened to him. Sometimes, he talks like children but then suddenly, he becomes serious and sits down, sometimes he talks of the unseen Lord. Even the people in the neighbourhood talk highly of him. Everybody says he is an image of the Lord.

Tutor: O priest, I respect you, but my mind has not thought of his being a prophet, nor I have seen anything, but one thing that astonishes me is, that Mehta Kalu said, 'This boy gives away household articles. He is fearless and carefree. In this young age he goes and meets the saints and sadhus. What comes to his hands, he gives it to them. You please teach him'. But what I have seen is that he reads as if he has already read. I wrote the alphabet on a board. In one day only, he wrote all that himself. I would sometimes look at his face and sometimes at his feet and wonder 'what miracle is this'? Then, I

wrote the multiplication tables. That also, he learnt in one day only. It is only a few days but he has reached up to calculation of interest. He is never unruly. Instead he is always smiling. Sometimes, he closes his eyes and gets immersed. I did not understand this. I thought he might be sleeping like that. Now, since you have said, I realize that what I thought was sleep, must be meditation, because he never swayed like a sleepy person. When he steps in the school, one feels some coolness and happiness. Today, boys have told me that whenever I am out, he makes all the boys sing in chorus 'O Lord you are great', and his face becomes radiant.

So, O godly priest, it seems your thinking is correct. The signs are all miraculous. Surely, the child will be a prophet.

Brij Nath: O Tutor, from your talk it appears that Hardyal priest's estimation is correct. All right, you tell if the other boys intimidate or threaten him, then, does he get frightened?

Tutor: Boys dare not threaten him. He himself is not afraid of anyone nor he frightens anyone, he doesn't get angry. He doesn't fight but all boys follow him. Wherever goes Nanak, there go the boys.

Pandit: This is a sign of being a prophet. All right, have you ever seen an aura around his face?

Tutor: Well, I have not seen so far, but some boys tell, that when Nanak sits with eyes closed or when he makes them sing in chorus, at that time his face emits radiance. I just scold them and ask them to get away, because my attention never went this side earlier than today.

Priest: This also is the sign of a prophet. All right, have you ever noticed that when he is walking in the sun, then, his shadow is not falling on the ground?

Tutor: I have not given attention. Now, I will notice.

Pandit: Well, you finish teaching him accounts, letter writing etc., then, (looking towards Hardyal priest) you have him sent to me, then, I can see whether your estimation is correct. Then, I can teach him Vedas and other scriptures. In this way, I will get a chance of having his glimpse.

Priest: Your suggestion is good. But my estimation is that he will not learn, he will teach. It will appear as if he is learning but he will be teaching.

O Pandit, you see his forehead sometimes. I have never seen such broad forehead in this young age. Then, you see the lustre on his forehead. It is cool and sweet, emitting radiance, not like the mild sheen of the moon but radiance like the early morning sun, sweet, loving and bright.

ii (Tutor)

In the fifteenth century the people of India, suppressed under the rule of the tyrant Pathans, witnessed the violent struggle wherein the Mughals overpowered the Pathan rulers. The cruelty of the last ruling Pathans of the Lodhi family the heirs of Sikandar Lodhi is mentioned by the Guru.

The Muslim historians, in a wild excitement of pleasure, have unintentionally written all the atrocities that were being committed on the Hindus. On reading the vehemence, frenzy, excitement and zeal, one's heart trembles.

The Hindu saints and sadhus passed time by staying at high mountains or deep forests or at distant and aloof places.

Amongst such aloof places, was a town named Talwandi. It was about twenty-four kilometres from Lahore, but it was aloof in some plain forest.

One, Rai Bhoie of Pindi Bhatian had colonized it, and named it Talwandi Rai Bhoie. It was in fact an old village but Rai Bhoie made new settlements and made it the headquarters of his estate.

These Bhaties or Rais were poets and singers in the Hindu time.

Rai Bhoie became a Muslim and he got a lot of land and ten villages in lieu. So, he made this town, Talwandi, a new settlement and settled here.

To keep the accounts of these ten villages, he appointed Shiv Ram Bedi s/o Ram Narain of Goda village as a revenue collector under him and made him settle here. When Rai Bhoie died, then, his son Rai Bular became the head of this estate. He appointed Shiv Ram's son Kalyan Chand as the revenue collector, whom he called Mehta Kalu.

The lands here were giving good income. Irrigation was from wells. There were forests around, due to which saints and sadhus visited this place quite often.

Rai Bhoie became a Muslim out of some compulsion or pressure. He was not a cruel-hearted person in his own time. The Hindu saints, sadhus and priests also got respect in his estate and felt comfortable.

Similarly, his son Rai Bular was also a God-loving person, due to which the saints and sadhus of all religious denominations were respected in Talwandi. He himself was also fond of serving the saints.

The atrocities of Sikandar Lodhi were talked in every house. The honour of Hindu girls and women was reduced to dust. So much so, that a Hindu family could not wear or keep good clothes or ornaments. The order was to

confiscate grains, if somebody kept in the house, for requirements of more than six months. When the kings gave such orders, would his courtiers and other subordinates not be too cruel?

The earth was trembling in such atrocities. That is how the Guru said while recounting those atrocities: Kings are lions and his subordinates are dogs.

If there was some peace to the people, that was under some small chiefs, Hindus and Muslims, who held small states, wished to live in peace, be good to their subjects and paid taxes to the Delhi rulers. But these were a few only.

In this type was this Talwandi in Sandalbar that was not desolate. It had habitation at a few places. This place had the privilege of the birth of a prophet who came to allay the suffering of the people. Guru Nanak Dev was born here.

After the above conversation, the three pandits went to their respective homes.

Next day, the tutor watched his student with attention. That day, the child took his writing board and went and sat alone. He was writing on the board and a fine sweet voice was audible as if he is singing something. The tutor looked at him again and again so that he may get a proof of what the priest had said, but such proofs are not obtained that easily however keen and desirous the person might be.

One day, the tutor waited, so that when Nanak comes to him he shall give him some new words to write, but that day Nanak did not go to him.

Then, the tutor called him: O Nanak, you have not shown me your writing board today.

The miraculous child got up like a big sea wave from a deep sea, and walked in a self-absorbed gait and a sweet charm of pearls in his eyes. His body was in sweet intoxication. He came and gave one writing board in the hands of the tutor and he kept two boards with himself.

What did the tutor see now? It wasn't any arithmetic. It was a divine text. With each alphabet, was written something. But what was written? Was it that Nanak had read? No it was something else. The tutor started reading. With each alphabet, was written a divine text. The tutor was wonder struck to read the divine text with each alphabet. He would sometimes look at the godly child's forehead, sometimes, read the board again and again.

He remembered the words of Hardyal priest: This age, this writing, this devotion and this discourse.

Today, the tutor said to himself: He has this consciousness in this age. That is why he gives away whatever comes in his hands to saints and sadhus and he is happy to talk to them. He is surely a prophet.

To clear his doubts, the tutor thought: I may ask him and see whether he gives the same replies as he has written.

Then, he said: O Nanak, why don't you learn what your father wants you to learn? If you learn the accounts that I teach, then you will become a big accountant.

Then, the child looked towards the tutor with merciful eyes and said in a sweet voice: O pious man, burn the sentiments. That will be the ink. Let the inner mind be a paper. Let the love of the Lord be the pen. Then, write the Lord's name and His praise. If you learn this writing, then when you die and go to the Lord, where you will be asked, 'what good deeds have you done in this world'? At that time, this writing will save you and the Lord will give you the fruits of writing the Lord's name.

On listening to this, the tutor was bewildered. For once, his sentimental net was burnt. He realized the world as perishable, the worldly pleasures as a trap, and love of the Lord as the real true happiness in this world and the next world too. He became sure that the estimation of Hardyal is correct.

He fell at the child's feet in respect and said: You are not a child. You are a prophet. You do what comes to your mind. You bless me. Your grace should fall on me.

Now, for some days, the child Nanak did not go for studying. He was sitting at home all the time, or he would go out to the fields and forest and talk to the sadhus and other people about the Lord.

iii

Now, again one day, Mehta Kalu, the godly child's father, met the priest and said: O Pandit, what horoscope have you made for my son? He keeps lying down like a crazy person. He is not going to the tutor. He is not studying. He is not doing anything. He only talks of spiritualism with the sadhus. Say, what should I do? You are a wise man. You suggest a way out.

Hardyal priest said: If he talks of spiritual things in this age, then, he is a big saint or a prophet. His aptitude is towards spiritualism. You better take him to pandit Brij Nath. He will teach him Sanskrit language. Then, he will become a big saint. Even otherwise, if a child studies according to his aptitude, then, he feels happy and becomes intelligent.

Mehta Kalu agreed to the suggestion of the priest and so he took his dear son to pandit Brij Nath. Pandit was already wishing that if this child, who is being talked about all over in the town, comes to him, then, he shall also know what the people talk about.

So, he welcomed the child. He wrote the alphabets of Sanskrit on a writing board and asked the child to copy and re-write those. The godly child wrote those easily. Whatever the pandit wrote, he could read. The pandit was amazed that from where the child had got so much intelligence.

One day, on seeing a paper in his hand, his father Shri Kalu Mehta asked him: What is this?

The godly child replied: This is a seven couplet scripture.

Father was astonished as to how the child has learnt so much in such a short time. He took him to the pandit and showed him what the child had written.

The pandit said: O Child, will you read it?

Then, the child read it all and also told the meanings of the same.

The Pandit looked at his face without blinking. He could see radiance on the child's forehead and an ecstasy in his words. The ecstasy was going in his ears and eyes. The Pandit was in wondrousness and ecstasy.

When the child Nanak finished telling the meanings of the words, then, his sweet lips opened again and said: But O Pandit, salvation is in praising the Lord.

The Pandit's eyes got bonded at the child's face in wondrousness. He sat like a statue. Only after sometime, he heaved a sigh of freshness, his eyes opened and closed. With folded hands, he fell at the child's feet. But the godly child, like the dazzle of lightning, had already left.

When Kalu Mehta reached home, the child was playing with other children, laughing and running, climbing the tree and coming down, jumping. Suddenly, he ran out, all the children followed him. Wherever he went and whatever he did all children followed. It became evening. He came back. All children also came in. He asked everyone to sit in rows and asked Mother to serve dinner to everyone. Everyone had food and then, they went home.

For a few more days he went to the Pandit gladly.

Seeing his miracles and listening to his words the Pandit developed a feeling of devotion to the Lord. He got the sensation of the Lord in his mind and body. His mind was elevated.

iv (Muslim priest)

Mother and father, on seeing two moods of the godly child, felt sometimes delighted and sometimes sad. They felt delighted when they saw him laughing and studying but when they saw him sitting the whole day in the forest in solitude and talking to the sadhus or lying down quiet in the house the whole day, then they felt sad. Then, they thought that whatever way Hardyal exalted him or whatever unique they saw in him was imaginary and they became worried and said: We have only one son. O Lord, what will happen?

Now the godly child used to go to the forest. Sit there for long hours and meet the sadhus and recluses. He listened to whatever knowledge the sadhus had and discuss the old scriptures and then, guide them towards love of the Lord. However, sitting in meditation with eyes closed, immersed in the Lord's love, then, seeing in nature with eyes open, the Lord whom he called 'All pervading', he perceived God in him and everywhere else since the beginning of time.

To remain incessantly in this 'love of the Lord', to dive deep in this love, to get drenched in this love, this was Lord's grace that kept him always engrossed from the beginning of time.

The godly soul, that was attuned with nature, saw the Lord everywhere, in the solitude of the forest, in the twittering of the birds, in the zoon... zoon... of the Persian wheel of the well, in the blue sky, in the radiance of the rising of the sun disc, in the sweet beauty of the night, in the glittering and sparkling of the stars and in the moonlight spreading on earth.

All this made him immersed in the love of the Lord and he was in ecstasy and rapture always.

But, this beauty in nature did not trap him in itself. It showed him that this is a veil created by an illusion and it took him behind the veil to be immersed in reality, i.e. the Lord. He could see the Lord who had created nature and who was the support of nature.

He was absorbed in the Lord who lived in nature but was also above this nature, 'One', alone, all in all, only 'One' who is the creator of His creation.

This love sensation was from the heavens.

No priest or sadhu could give this love to the master of this love sensation. The priests and sadhus were themselves in the forgetfulness of the Lord.

How could the priest or tutor know where does the mind of Nanak go and touch? Where does it remain in the incessant touch and where does it get so much engrossed and absorbed that sometimes his mind and body even

don't move? This is the touch he has to give to this world. This is the touch for which he has come to this earth.

All three, the priest, the pandit and the tutor, saw his miracles and accepted that he is a prophet. But who could have an inner vision of him.

Mother and father also did see that his nature, handsome-ness, way of living is miraculous but without an inner vision they could not judge his greatness.

They thought: If he is really great, then, why is he giving away household articles? Why he keeps sleeping in laziness? Why he keeps sitting in the forest? When he plays, why he keeps on playing and playing? Are these signs of madness or greatness?

This is what the sages call illusion or ego of the mind.

Mehta Kalu now, saw that his son remains happy in the forests and with those who stay there. But he did not know that he would sit only with those sadhus who would come and join him in singing the praises of the Lord or those who would sing the praises of the Lord and Guru Nanak would sit and listen. Mehta Kalu, however, remained sad in seeing all this and this affected his work also.

When Rai Bular came to know that Mehta Kalu is sad, then, he consoled him and said: O Mehta, you make your son learn Persian language. Then, he can take charge of the work that you are doing. He is good and honest. Mehta Kalu agreed to the suggestion of Rai Bular.

Did the godly soul not like to obey his parents or do what they liked?

No, whatever the parents said, he would do it with attentive-ness.

But he was one with the Lord and nature. The beauty in nature and his vision of the Lord in the creation attracted him towards the Lord and he got immersed in the love of the Lord automatically, powerlessly. If it had been in his power not to get immersed, then, Nanak, the king from the heavens, would have been an intellectual. But he was incessantly living in the touch of the Lord. He was a fountain of love of the Lord. He was to awaken the sleeping souls of the world with the godly touch, himself, being one with the Lord. How could it be that the vision of the Lord in nature would not immerse him in the love of the Lord, and he would not, always, be living in the palace of the Lord, about which he said: O Lord, your palace is so big where you sit and look after the entire creation.

One day, seeing the child Nanak in a cheerful mood, father took him to the Muslim priest. Even here, like before, he started studying. The Muslim priest was astonished to see how quickly he learnt the Persian language.

But his love of the Lord, his love of beauty in nature, his immersion in the Lord's love and his detachment of worldly desires, like the wet dew was always in him.

One day, the priest told him: O Nanak, you don't study so diligently as before. You do not come on time and you go away on your own.

Then, he replied: I have already read and I read what He makes me read.

Muslim Priest: Who makes you read and what have you read?

Then, the godly child gave one copy to the Muslim priest. In the copy were written all the Persian alphabets and against each alphabet was a stanza in praise of the Lord.

On reading the same, the Muslim priest bowed his head and he said: You have divine knowledge in you. You are a prophet. You belong to the Lord. This age and this knowledge! The Lord speaks in you. After saying this, again he bowed his head.

The Guru came home. Now, again, he was in the same mood. Either, he would spend the whole day in the forest or lie down in the house or sit with eyes closed. He stopped talking and even taking food regularly; sometimes, he would have it and sometimes not. The parents got worried.

They thought: Some witch has influenced him in the forest.

So, they called the Muslim priest and said: See, what has happened to the child. The Muslim priest talked to the godly child and tried to make him speak but the child remained lying down quiet.

Then, the Muslim priest whispered in his ears: Nanak, for the sake of God, whom you love, please get up.

On listening to the Lord's name, he got up to sit. The face that was hidden under the sheet should have been pale, instead it looked bright like the brightness of a full moon, and there was a blossom on his forehead. He looked towards the Muslim priest with merciful eyes.

Then, he spoke one couplet in Persian, wherein he asked the priest to pray to the Lord. In the prayer, he told the priest to say to the Lord: We are in worldly desires day and night and in your forgetfulness. The world is perishable. Please do not see to our bad deeds. Prompt us to do good deeds. Prompt us that we love you. Give us the company of holy people. Give us your love, O Lord.

He said to the priest: This precious life is going waste in the forgetfulness of the Lord. Make it fruitful.

It had a magical effect on the priest. With folded hands he said: I am at your feet. You pray that I get out of the cycle of births and deaths. You bless me and save me from the worldly fires.

The Guru blessed him with the Lord's name. The Muslim priest started reciting the Lords' name and got immersed in the love of the Lord and got true happiness.

The Muslim priest who had come to cure the child, himself was cured and he went away.

Then again, he was lying down for some days. Sometimes, in exuberance and blossom and sometimes, lying down quiet. Two different moods appeared strange. It seems, his own elevation of the mind, the beauty in nature and his seeing the Lord, in nature and everywhere, kept him in exuberance. But when he would see the suffering of the world and ponder: How to allay this suffering? Then, he felt sympathetic and lay down quiet: How to save the world?

v. Buffaloes

After some days, again he started moving out. He would go and sit in the forest, come home, have food on time, talk to everyone, laugh and play also.

Then, Mehta Kalu said to himself: What a son I have got? Sometimes, he is cheerful and sometimes sad. I have put him in so many schools. The tutors said that he has learnt. Now he teaches us. He is a prophet. They say that he has blessed them. But what do they know that he keeps lying down lazily or keeps sitting in the forest the whole day. A person who has one son and he would go and sit with sadhus, does nothing, who would not learn to earn money, only parents can know their sadness, who else can feel?

But now, what should we do that he gets into some work? A thought came to their mind that he is fond of going to the forest. Then, they thought: We should give him such vocation that he may go to the forest and do some vocation also.

So, they decided that they should send the cows and buffaloes for grazing with him. He will go to the forest and his vocation will also go on. If he gets used to this work, then, we can buy a herd of cows and buffaloes.

So, father Mehta Kalu said: O son Nanak, you remain happy in the fields, garden or forest, and you are fond of cows, buffaloes and calves. You are happy to feed them. Now you take the cows and buffaloes to the fields. They will be grazing and you will also be happy. By the grace of God, there is plenty in the house.

Then, the child Guru said : Alright.

So, now the child Nanak, yes, Guru Nanak became a herdsman. One who has to take hordes of big and small people to the Lord's palace has, today, become a herdsman. He took the cows and buffaloes to the village pasture or further in open fields where there was more of grass.

The cattle were happy to graze the grass and he was happy immersed in his love of the Lord. Sometimes he would close his eyes and be in meditation of the Lord. He felt the Lord very near to him and inside his body and outside in nature. He was immersed in the Lord's love and was in ecstasy. Sometimes, he used to recite His name as if he were calling Him. Sometimes, he sang sweet songs as if he were enjoying His love.

What happened one day? This godly child sat immersed in the love of the Lord and his eyes closed. He got so much immersed as if lost. The child Guru was not aware of the goings on nearby. People say that the yogis go into deep meditation. Similarly, the Guru went into deep meditation as if unconscious. The handsome child was in remembrance and love of the Lord but outwardly it appeared as if he was in a trance.

vi Justice

Under a dense shade is kept a bed with red legs. A jewel embedded sheet is spread on the bed and on it is sitting the chief of the area. On the ground also, sheets are spread, whereon sat some gentlemen and courtiers.

Walking hastily came one landlord holding a handsome young man from his arm.

Landlord: O king, I have been duped. You do justice. I have been duped.

Rai: It is your right to ask for justice and it is my duty to do justice. Say, what has happened.

Landlord: Sir! Your Excellency! This season there was good rain.

I worked so hard in making the earth soft, then putting the seeds and manure, and my field was full of green healthy plants, and I was in delight that a year will pass nicely in selling the wheat and earning good.

One courtier sitting on the ground: Then, what happened to your green fairies?

Landlord (in restlessness): What happened? I have been duped. I want justice, justice, fair play, fair play, justice, justice. Who will make the duped and the duper equal?

Muslim priest: Rai will do.

Landlord: That is why I have come to Rai for justice. It should not happen that when your own official is involved, then you side with him.

Courtier: Be respectful. Don't open your mouth too much. Our king's justice is justice, like weighing on a weighing scale.

Landlord: That is why I have come to the king.

Rai: You say something, what has happened?

Landlord: I have been duped. I am duped. (Like a mad person) I am duped.

Rai (in an angry tone): Who has duped you?

Landlord: What should I tell? It is your own man.

Courtier: Listen. Will you tell the name or not?

Landlord: See, I caught him and I have brought him with me here.

Rai (Looking towards the Guru): Well, he is Mehta Kalu's son.

Landlord: Yes, Mehta Kalu's pampered son.

Courtier: But, he is mad.

Landlord: Now, you will leave him off saying that he is mad, because he is the son of an official. I am going to the king at Lahore. I am duped.

Rai: O gentleman, won't you tell, what has happened? You are only fooling around. 'I am duped'. 'I am duped'. Who has duped? What has been lost?

Landlord: This, mad, Mehta's son has eaten all my green fairies, all long green wheat plants.

Everybody laughed.

Courtier: A man eating your green wheat plants. Isn't it strange?

Landlord: O brother, does it not amount to eating? Himself, he went and slept in the forest and let his cows and buffaloes enter my field that was full of long green plants. They ate up all and did not leave even a bit of straw. You tell where should I go? What should I do? How will the year pass? How will I pay the taxes? How will I support my family? I am duped. I am duped. (Staring at Rai) Now, will you do justice? (Looking towards the courtiers) Now, everybody is quiet. He is son of your official and you call him mad. Oh! Let me go to the king at Lahore.

Rai: O Landlord, listen. Don't panic. Have patience. You will get compensation for your entire loss.

Landlord: God bless you. Put the compensation in my lap (spreading a sheet).

Rai: O Nathu, go and bring Mehta Kalu. This child is mad. Mehta Kalu should come and pay compensation to the Landlord.

Landlord: O king, you are great. May you live for a million years!

Nathu, while going to call Mehta Kalu, was looking self-consciously at the Landlord. Soon, he was out of sight.

The Landlord again looked towards Rai and said: See! Your Excellency, how carefree, is he standing? Mad? Does he talk anything? He is mad. But one is sane when something comes on him. Now, he will understand when his father will have to pay the damages. This young man is pampered by the parents.

Rai again looked at the godly child's face and was astonished to see how quietly he was standing with a handsome blossoming face as if a prince was standing in a king's durbar.

After some time Mehta Kalu arrived.

Rai: Listen Mehta, see what your son has done. He has finished the year's earning of this Landlord. Himself, he went off to sleep and let the buffaloes enter the field of this Landlord. They ate all his plants.

Mehta (looking towards son): O Rai, what should I do? I have tried my best that he does some work, but whatever he did, he lost money. His madness doesn't go.

Landlord: Mad. Mad. He enjoys sleep and Mehta's buffaloes graze in somebody else's fields. Who cares if somebody else's fields are eaten up. Every house should have such mad sons. Yes, but today he will understand.

Courtier: O Landlord, you do not speak.

Rai: Listen Mehta, I do not say anything else because the child is not in himself. I do not blame anybody for that. But, you pay the damages to this Landlord. This, you will have to pay. This cannot be forgiven. This is the justice.

Landlord: O king, you rule for hundred years. You have done justice. The scale of justice was leaning, but you have weighed correctly.

Many people were coming and standing behind the Landlord. One of them loudly said: First, you verify the damage.

Rai: Yes, you have said at the right time. Justice is no justice till both sides are checked.

(Loudly): Two orderlies go and take one person who can take measurements. Take this Landlord along. Assess, how much damage is done.

Then, two orderlies went along with the Landlord and returned after some time.

Orderly: Your Excellency, the field that this Landlord said, has been eaten up, is blossoming with large green plants.

Rai looked at the person who had gone for measurement.

Person: Sir, there is no sign of buffaloes having eaten even a little grass.

Rai (in astonishment): O Landlord. Is it true, what these three men are telling?

Landlord: I won't speak a lie. The truth is, that what they are telling is true.

Rai: Then, why you made a false complaint? Why you made false accusations unnecessarily?

Landlord: I say, in the name of God, that I did not tell a lie (looking towards the godly child).

Rai: Has your father made the field green?

Landlord: Sir, this child is a magician. He sits with saints and sadhus. He has used some supernatural powers and made it green.

Rai: Tell the truth. Did you see the field eaten up, with your own eyes?

Landlord: Sir, yes, with these two eyes that are now seeing you sitting on the red bed. I swear, there was not a straw left in the field.

Rai (Looking at everybody): Say, what do you understand?

One: Mehta Kalu's son is not mad. It is his age of eating and drinking. It is his age for sleeping deeply. Maybe some buffalo may have put her mouth in his field. He must have seen from a distance. He thought his field is plucked, like a mirage.

Landlord: O, why are you telling a lie? Why are you flattering? Don't forget God.

Second: No sir, Landlord is right. Nanak has supernatural powers. He has cast some spell that the field has become green again.

Third: He does meditation. With some power, he has done it.

Fourth: Sir, in my view this child is not an ordinary child. Nor is he a magician. He is a beloved of the Lord. The Lord has saved the honour of his beloved. I have seen him sitting in the forest and swaying his head while reciting the Lord's name.

One priest: Your Excellency, you please do justice now. The Lord's secrets, the Lord knows. Whatever has happened has happened. The Landlord is happy. His fields are full. Mehta is free. Let him go with honour. Let the child go and play. For us, it is time for the evening prayer.

Rai: Yes, it is right. Everybody please go.

These talks were going on. At this Moment, the child Nanak sang a divine song. It meant: The yogis, the householders, the pilgrims, are all busy in themselves. They have no awaken-ness in their mind. Their minds are not elevated. O Lord, I have got your sensation in my mind. If somebody recites 'Your' name incessantly, then, he will have 'Your' sensation in his mind.

Further, he said: Two things are important.

'Good deeds' and 'incessant recitation of the Lord's name'.

1. One should do good deeds.

2. When one will go to the Lord's court, then, whoever will be in the incessant remembrance of the Lord will not be asked anything.

He said: Without the Lord's name, this body is of no use. It is fruitless. The Lord's name that we recite has to go deep into our body, mind and soul. If we have not reached this goal in this life, then, our entire life has gone waste.

Rai used to listen that Mehta Kalu's son talks like a mad person.

Today, it was a happening in his presence, where he saw that Nanak whom people called mad is standing like a prince, quiet and relaxed. Then, when he left with Mehta, he was swaying and singing a divine song. With what cheerfulness, he was showering charm on everybody's heart. Then, he was amazed. How the field became green? Then, the voice echoed in his ears: If somebody recites the Lord's name incessantly, then, he will have the sensation of His presence in his mind.

Rai pondered: Does this child listen to some message from the Lord when he sits and recites the Lord's name?

Wrapped in these thoughts he went home, had food and went to sleep, but whenever he woke up, he heard the echo in his ears: 'The breath in which one is not in remembrance of the Lord, that breath is going waste'.

Rai pondered: Even, my breath is going waste. I am not in remembrance of the Lord. How many would be in remembrance? But this child surely is in remembrance of the Lord. See, how quiet and graceful he was standing? There was lustre on his forehead. How his face was emitting radiance? He was being made a culprit but he was standing blameless, innocent, and carefree. He was not nervous, really carefree. The field is all green and he does not say that this Landlord is telling a lie. His field is all green. Is he mad, with no sense? Or mad in the love of the Lord.

How he said: When the Lord is benevolent, even hot air cannot come near you.

vii. The sacred thread

Now, the father saw the godly child in a good mood. The godly child would take the buffaloes for grazing to the forests and come back laughing. Father thought that this vocation has suited him. Now, we should have the ceremony of putting the sacred thread. He is growing now. Then, he has to be married.

Accordingly, a day was fixed for the celebration. All the relatives, brothers, sisters and friends were invited. Very delicious snacks and food were made and served. According to the tradition of the Khatri, a goat was to be sacrificed.

The priest Hardyal chanted some holy text and then picked up the sacred thread to put around the godly child's neck.

Then, the godly child looked towards the priest with love, raised his hand, stopped the priest and said: What is it and why you want to put it on my neck?

Then, the priest said: You are an upper caste Bedi Khatri. You will be considered reborn. By wearing this thread, you will be initiated as an upper caste Khatri. Those who are not initiated are not considered upper caste Khatri. They are considered as low caste.

On hearing the words low caste, the child showed a frown on his forehead, but then, he became normal and asked the pandit: This will become dirty by wearing on the neck.

Pandit: Then, you can wash it.

The Guru said: This will wear out and break.

Pandit: You can buy another one and wear on your neck.

Guru: Don't you have a sacred thread that should not get dirty nor break?

Pandit: I do not have, but O novel child, if you have anything, then, you tell me. Wonderful are your miracles.

The godly child looked towards the priest with merciful eyes and said: O priest, Do not consider anybody as low. Be merciful to everybody. This should be the cotton. Don't be greedy. Be happy with what you have. Pandit, you call it contentment. Let this be the spinning. Let speaking the truth be the twisting. Let purity of mind be the knots, so that it remains sacred. O, pandit you put this sacred thread, this will neither break nor get dirty.

Fortunate are those who will go to the Lord's house with this sacred thread on their neck.

The priest smiled and said: This is a religious symbol. It always remains with you.

The godly child said: This will become dirty. It will wear out and break.

The priest's heart melted on listening to the godly child.

It came to his mind that his estimation that this child is a prophet is true.

But being tied down to traditions, he said: O loving child, what you say is true. The thread you have suggested is for the mind. But wearing this thread on the body is a Vedic tradition since ages. Everybody has been wearing. So, you also wear.

Now, the Guru stood up on the dais and looked towards all the relatives, friends, Brahmins and other guests who were swarming around and said: What is this thread that you wear? The pandit makes it by twisting the threads and then chants some holy text. This thread breaks as it becomes old. The pandit dies of old age. Whatever the pandit whispers in your ears, nobody understands. So, really speaking, nothing goes in anybody's mind and nothing goes with you when you leave this world. You wear the thread and are initiated as upper caste. But you are killing goats and eating meat. After wearing this sacred thread you are telling lies, you indulge in stealing, you think evil of other people. You deceive people. Neither you remain true nor you remain pure. You are engaged in dirty habits doing evil deeds. How is it that you have become upper caste by wearing the thread and how others are low caste? You were supposed to stop doing evil deeds after wearing the sacred thread. Your hands and feet should not have been a source of suffering for other people. Your eyes should have seen other people with love. You should have spoken sweetly. Then, it could be said that you are upper caste and the thread has strength. The pandit himself is not away from evil deeds but preaches others to do goodness.

Wear the sacred thread that I have told. This will neither become dirty nor break. This will make you happy in this world as also in the next world too. Then, the priest thought: I considered him as a prophet who will keep the traditions but he is against the wearing of this sacred thread. Why is it so?

Then he pondered: Yes, he is telling the truth. This thread was a sign of high character in upper castes. The character has gone down the dust. It is true. But the tradition has to be kept up. If he is a prophet and he does not like this thread, then which thread shall he wear? Let me ask. On asking, he got the reply.

Guru: The true thread is 'singing the praises of the Lord' and 'reciting the Lord's name with love'. Wearing this thread will make you respectable in the Lord's palace.

On listening to this, the pandit pondered: This godly child has so much high thinking. But again he thought of the honour of the family and again requested: This is a tradition. This is a symbol of upper caste. The body requires this. What you have said is for the mind. That, you make us wear. You have already worn that. This is for the body to wear.

But the fearless and true Guru said in a firm voice: O priest, you have not put the thread on your sensual desires, you have not put the thread on your hands and feet to keep them away from vices. You have not put the thread on your eyes, so that you may not see with an evil eye, you have not put the thread on your tongue, so that you do not talk ill of others. Listen everybody. His mind is not enlightened but he calls himself an intellectual priest.

On listening to this, the priest became humble and said: You are great. You have come from the heavens. You know your greatness.



3

Beloved's Young Age

The sun god under some heavenly command is moving down and down towards the west and looking towards the earth in regret. It appears that it does not want to separate from the earth where its eyes are watching its beauty.

The beauty of the earth in separation from the fading sun is getting ready for solitude and peace. Sweet breeze is blowing. Green fields are in bloom. The birds are returning to their nests.

At this time, one can hear the sound of a running well, zoon....., zoon....., that is a divine song for a godly child dyed in the Lord's love.

Three persons have come here from the town and are sitting on the sheet spread on the platform and are talking.

Brij Nath: O priest, can you tell us about the miracle that the prophet child showed at the time of putting the sacred red thread?

Priest (Hardayal): Even, you were there. All the sadhus and brahmins of the town were present. Do children of this age have such high thinking, exuberance and strong determination?

Tutor (Gopal): O pandit (looking towards Brij Nath), I have always dealt with children. I have never seen such a thing. What do you say?

Pandit (Brij Nath): Yes, he is a unique child. The signs are those of a prophet. I have bowed my head to him. But one thing I have not understood is, that if he is a prophet and has come to allay the suffering of the people, then why is he not in tune with the old traditions and customs as per the Vedic scriptures? The powerful that he is, I hope he will not make us lose our prestige.

Hardayal: Yes, pandit. This is the fear I had. Even, at that time I tried my best, but the child spoke forcefully and exposed the declining character and mistaken beliefs of us Hindus. He said about the people indulging in vices and passions? How he repeatedly said, 'What will the red thread do when the eyes, ears, nose, hands and feet are not controlled'? He spoke in such beautiful language, 'What is the use of the thread on the neck when the body senses are not tied'?

He meant to control the passions and vices.

Pandit: Well, that's right. But you see, if the rituals are gone, then, what will remain?

Priest (Hardayal): I was also in despair. But I had a dream last night. I was sitting on the bank of the sacred Pampasar Lake in South India. The water was full of worms. The surrounding forest was full of sadhus. Everyone had a bath there and felt uncomfortable but nobody was able to clean the water. Then, I saw Sri Ram Chandra, while going to Sri Lanka in search of Sita, came and sat at the bank. All the sadhus and ascetics came and paid respects to him and prayed: O prophet, this lake is full of worms. You put your sacred feet in this water and make the lake free from the worms.

He asked everyone to have a bath in it. On his orders, everybody had a bath in it but the worms did not go. Then, Sri Ram Chandra himself had a bath in it. Even then, the worms did not go.

On seeing this, the sadhus started doubting. They thought, when he has no supernatural powers, then, he cannot be a prophet.

Meanwhile, Sri Ram Chandra asked one destitute woman, who the sadhus thought to be of a lower caste: O woman, you have a bath in this lake. The Moment she entered the lake for a bath, the worms were all gone and water became pure and clean.

Then, I wondered and realized that the prophet has all powers but in these miracles they demonstrate that ego of upper caste is not desirable. What is required is the love of the Lord. The destitute woman was in love of the Lord. Then, I got up and sat down. I said to my mind: O Lord, you have given me a proof that the miracle of Guru Nanak was to lift us above the caste-ego and make us steadfast in the love of the Lord. We did not understand him properly.

Again, in the case of a ceremony of pandavs, Shri Krishna observed that such a ceremony was fruitless. Only when Balmeek of lower caste had food, then it became fruitful. Shri Krishna could himself make it fruitful but to show

that the caste-ego is not good, he did like that. Shri Krishna had even praised the lower caste sadhus more than the upper caste ones. So my doubt has been cleared. His miracle was only to remove the bad things from our society.

Pandit: It looks like that. It is good. There is no place for despair now.

Tutor: O priest, you are right. You have more faith. The Lord has shown you the light.

While they were still talking, the Muslim priest came. He saw the three pandits sitting. He came forward and said: You have taught and observed Guru Nanak. I have also taught him. What a unique child he is. He has so much knowledge. First, I taught him. Then, I bowed to him. He is a big saint. In our scriptures, it is written that another prophet won't be there. Otherwise, I would have said that he is a prophet. But he is definitely a big saint. He has so much saintliness. I have heard that at the time of the red thread ceremony, he spoke very boldly on the decline of character and in favor of remembering the Lord. Nanak is above rituals. He made fun of an egoistic Muslim sitting next to the big well in the town and praying without attention. He is not afraid of anyone. He speaks boldly. He doesn't spare anyone. He doesn't believe in empty rituals. But whenever there is an argument, he accepts defeat in such a way that the other person feels ashamed and loses.

Hardayal: Yes, this is what we were talking about. He is surely a prophet.

Meanwhile, a voice could be heard from the forest. It kept on getting louder and in Moments the godly child was standing amidst this foursome. He looked towards all of them and greeted them with respect but they got up and bowed to him.

Then, the Muslim priest said: O Nanak, I taught you the worldly language but you gave me the spiritual knowledge. You are great.

The godly soul had tears in his eyes. He looked towards all of them and then, towards the heavens and his eyes closed. Then, he went away.

All the four felt that they had come out after a dip in a sacred tank.

The godly child had different moods. Sometimes he was quiet. Sometimes he would go to the forest and had discussions with the saints and sadhus. Sometimes, he kept on sleeping for long hours. Sometimes, he sat in the forest with eyes closed. For some time, he was a herdsman for the buffaloes. The buffaloes grazed and he sat in meditation. It is said: The Lord looks after the work of his beloved ones.

In the biography, it is written that his parents got him married at a young age. It was their duty that they fulfilled when he was in a happy mood. In fact,

Mehta Kalu's efforts were to deviate him towards worldly merriments and comforts. He was sure that after marriage, he would get engrossed in the family and leave his saintly habits. The love of the wife will trap him in worldly entanglements and he will get into sentimental love.

But Guru Nanak's love for the Lord was not shallow. It was too deep. He was deeply immersed in the love of the Lord. His mind was swinging in the heavenly swing. His mind was swimming in the heavenly ocean, like a fish in the ocean. His mind was flying in the heavens, like a bird flying in the sky.

He never troubled his parents intentionally. Whatever they said, he did. But when there was a pull from the Lord, then the attraction towards the Lord was absolute and he did whatever the Lord wished.

So, Mehta Kalu's hope that his son would get into worldly entanglements by marrying was falsified. He went to the forest everyday to graze the buffaloes. Mehta Kalu wanted that he should do some work, even if it is taking the buffaloes for grazing.

*O Lord of the heavens! You are grazing the cattle.
When, you are immersed in the love of the Lord,
Then, the gods and celestial beings graze your buffaloes.*

There was a nice shaded tree in the forest.

One morning, the godly child sat in meditation under the tree and after sometime lay down and fell asleep.

Rai Bular had gone for hunting. He saw the godly child Nanak, whom the priests, pandits and the Muslim priests praised, sleeping under the tree.

When he returned in the afternoon, he saw the cattle grazing in the fields and on one side under the tree the godly child was still asleep.

The shades of all the trees had changed their direction but the shade of the tree that was near his head had not changed its direction. The shade remained there, where he was sleeping.

He said: People had seen the miracles of Nanak and I had only heard. I had not seen any with my own eyes. Am I not seeing a miracle today? It appears as if somebody has put a guard on duty to provide shade to Nanak.

His companions said: Sir, you are right. The shade has not changed its direction. It is there. Nanak is a prophet.

He bowed his head and said: Go and wake him up.

When Rai Bular's men woke him up, then the godly child stood up and looked towards Rai Bular graciously. He looked at Rai Bular again and again. Rai Bular got ecstasy. He felt that the godly child's glance has love and gives

ecstasy. Then, Rai Bular called Mehta Kalu and said: Mehta, this son of yours is a gem, a pearl. He is a Lord's child. He has come from the Lord's palace. Give him respect. Don't ever say bad words for him. Never scold him.

Again, one day, it wasn't noon as yet. The buffaloes were grazing in the fields, when the child Guru Nanak sat and then lay down in a beautiful green field on one side and it appeared as if he was sleeping.

Soon, it became noon and the sun was hot. One Cobra snake came where the child lay down. It came near the head of the godly child, raised his head and expanded and spread its hood. It acted like an umbrella and made shade on the handsome child's face where the sun was sending hot rays.

In the meanwhile, Rai Bular passed this way. When he saw intently, he noticed it was a Cobra snake. He asked his men to scare the snake lest it may bite the child. The snake ran away fast and vanished.

The godly child now got up. Rai Bular was amazed: O! Even snakes make shade for him. He went forward, bowed and embraced the child fondly. But see, what happened? He felt rapture and started reciting the Lord's name. He felt as if he had embraced the Lord.

Today, when he saw the transformation in him by embracing the child, then he got full faith that he is not an ordinary child.

He said: You are a prophet and the Lord's beloved.

Now, since some days the child Nanak stopped talking.

Sometimes, he lay down in the house or went to the forests and had discourse with saints and sadhus. Sometimes, he would go to the forest and sit there in meditation.

After spending some days in solitude and meditation, again he came to a happy mood. He started talking and listening to everybody.

So, one day, father said to him: O child, you do farming now. We can employ tillers. We already have our land. You get the tilling done and earn in this way. If you don't like farming, then you may open a shop. If you do not like a shop, then you become a buyer and seller of horses. You move in different cities. Buy from somewhere and sell somewhere. If you do not like this, then you can take up a job in this city or in any other city.

If you become a sadhu and go away, then what support we will have? Besides, people will make fun of us.

Then, the Guru said: O father, farming is already being done. The shop is already being run. Trading in horses is already going on.

Then, Mehta Kalu said: But I do not see you doing any business.

Then, the Guru said: I do farming like this. My mind is the farmer. My body is the land. I am sowing the seedlings of the Lord's name. I am giving water to this land. The water is 'Not doing something that the Lord doesn't like'. If I do something for which I have to feel ashamed when I go to Him, I do not do that thing. This is the water I give to my land.

Then, whatever you give, I eat and I am happy in that. I do not desire for more and more. This is the ash that I spread on the land before and after sowing the seedlings of the Lord's name.

What is ash? A farmer first ploughs the land. Then he puts ash on it to make the earth soft. Then he sows the seedlings in it. Again he puts ash on it so that the seeds remain covered and the birds may not eat them.

The Guru said: My putting the ash is that whatever the Lord gives, I am happy in it and my mind never goes after greed. Educated people call it contentment.

Then, I am happy in poverty. I do not require wealth. I do not wish to accumulate wealth and move in the world with pride and ego. I wish to be humble and live a simple life.

Then, we have a shop. This life that we have is a shop. Trading is going on. The breath is moving and our mind is thinking and wandering. We should put the Lord's name as merchandise here. This should be the place for keeping the Lord's name as merchandise and we should put our thinking and attention in the Lord's name.

O father, we should do trading in horses in this way: We should listen to the Holy Scripture. In the scripture is written, 'Buy Truth (Lord's Name)'. We should consider 'truth (Lord's name)' as a horse and 'to do goodness' as walking with the horse. This is buying the horses and our earning.

We should go to our Lord's palace with this horse of 'truth (Lord's name)' and 'good deeds'.

If you talk of employment, then, we should think the Lord as our employer and reciting His name the job that we have to do. One has to run after the employer's work day and night. Day and night we should keep away from evil. This will be our running around. So, this is the employment.

O father, with this employment one feels happy. You get respect in the Lord's palace. The Lord loves you.

Then, the father said: O son, you are talking of the Lord in this young age. Let your old age come. Now you earn and accumulate wealth, so that you live comfortably when I am no more.

Guru: O father, this wealth that you say I should accumulate, will remain here. It does not go with you. Then, what is the benefit of accumulating this wealth? But father, it is not in your control. This wealth and worldly desires have deceived everyone. Everybody is running after it. Only one in a million understands that this wealth is deceiving us and making us forget the love of the Lord. Everybody is in the forgetfulness of the Lord.

While talking all this, the loving Guru's eyes closed and it appeared as if he were not conscious, and talking of the Lord, he went into deep meditation.

Now, the Guru started living more in solitude. He would not sit and talk to anyone. He would not eat anything for two days or sometimes for three days even. But his face was ever shining and bright. His body however, looked weak. If he lay down, then he remained lying down for long hours. When he sat, he sat with eyes closed. He had completed adolescence.

The Guru had crossed fifteen. Now, he was a young man. But his body was slim and a bit weak. Three months passed like this.

Then, the relatives, friends and neighbours said: Mehta Kalu, your son has some illness in the body. You better show him to a doctor.

On seeing his son's condition and on listening from the relatives that his son has some illness, one day he brought a doctor to his house. He took the doctor inside where the Guru lay down. The name of the doctor was Haridas. Haridas sat on the bed where the Guru lay down.

Mehta Kalu said: Doctor, my son does not eat anything. He has become weak. He keeps on lying down. You examine him properly to diagnose his illness.

The doctor saw the Guru's face, then, he looked at his feet and held the Guru's right arm to check his pulse.

Then, the Guru pulled his arm back and got up. He asked: O doctor, what are you going to check?

The doctor said: O child, I want to check your pulse to see what illness you have in your body?

Then, the Guru looked towards the doctor with a charm in his eyes and the handsome and alert Guru said: Listen, O doctor, you have been called to treat me. You have come for my treatment. You want to check my pulse to find out the illness in my body. There is no illness in my arm. There is no illness in my body. I have pain deep in my heart. I have pangs of love for my loving Lord. That you cannot see. O doctor, you cannot find that pain.

The Guru heaved a sigh and with slightly closed eyes again said: I will think you are a good doctor if you first understand your own illness and then

find a remedy that should treat all illnesses so that you become all right and feel happiness in your body. O doctor, if you can first treat yourself and remove your illness then only you are a doctor and you can ask others to call you a doctor. Then, you become a doctor for Nanak.

The doctor was bewildered. He put his hand back and said: O child, do you think that I am sick?

The Guru said: Yes doctor, you are suffering from the illness called 'Ego'. This is an illness. Everybody is afflicted with it, but people do not understand.

Doctor: What suffering this illness of ego has given us?

Again, he looked towards the doctor with merciful eyes and said: This illness has separated us from the Lord. It has created a divide between brothers and brothers and other people.

Doctor: We cannot feel this illness. You tell how we come to know of it? When there is an illness, there is pain. One feels the suffering. Is there no pain in this illness?

The Guru laughed and said: O simple fellow, see, death is standing on everybody's head. The fear of death is eating up everyone. You tell me, "Is fear not a suffering?" Everybody is afraid that one day the messengers of death will take us away from this world. See, doctor, everyday you eat, everyday it becomes ash. Again you want to eat. Is this hunger not an illness? If we don't eat when we are hungry, then we become sick.

Then, there are so many diseases that you have studied. Everybody is afraid of those. These diseases come without asking you. Our body gets ill suddenly by so many illnesses. We are proud when the body is healthy. We go after the passions of the body. But the body is subject to disease. They can come at any time. O doctor, then, there is another illness. That is separation.

When there is separation in relatives and friends, both sides feel the suffering and cry. When the husband and wife are separated, both cry like sick people. When friends separate, they cry. O doctor, what remedy do you have for anybody? Then, there is another separation. We are separated from the Lord. This is an illness that nobody understands and comprehends. You are a doctor but you do not understand this illness.

You tell, how will you cure it when you do not even understand this illness?

I have understood this illness. I know this pain. I have treated this pain.

What medicine can you give me? I have already treated this pain and am cured.

What cure can you prescribe for me? I am already cured and am curing others now. O simple fellow, you don't suggest any medicine for me. You look after your own cure.

The doctor was initially astonished. Now he felt some ecstasy coming from the Guru. He felt the Guru's glance was giving him ecstasy.

He said: O son, you talk of inner happiness. You talk of the soul. Your talk has deep meanings and difficult to understand. How can I understand? I am a doctor for the body only. I do not understand the inner illness.

Guru: O doctor, what is the use of this body if the inner illness is there?

See, everything has a cover like our body and inside is life.

When the life is there, then only, the breath comes and goes. When there is no life and no breath coming and going, then, what use is this body for?

Like, Sandalwood. When the fragrance is there, then, it is Sandalwood. If the fragrance goes away, the fragrance is not there, then, the wood is of no value at all.

Similarly, when the breath goes away, then your medicines cannot be taken.

See, till the body is alive there is pain. When there is pain, then, we come to know that there is some illness in the body. If there is no pain, then, we won't know that there is any illness. So the pain is a doctor like you. It tells you about the illness otherwise how would you know? I have pain in my heart.

I am suffering because of separation from the Lord. You do not have any cure for this pain. You don't give me any medicine and don't say unnecessarily that I have illness in my body.

The doctor's mind got an awakening. He said to his mind: Is he ill or is he a doctor for all illnesses? Is he an ordinary person like us? He is a prophet sent by the Lord. He, who talks of such high and true things, is he a Guru of the yogis or a Guru of the saints?

With such a thought he asked: O goodness, you have said right. Tell. Is it true? You say we are separated from the Lord and this is an illness and we do not understand this. It is an inner illness. How we got this illness and why don't we feel the pain as you feel? The pain that you have said, why don't we feel in our heart?

The merciful Guru opened his sweet lips and said: O doctor, listen good man.

Man's mind, whatever it sees beautiful and good, it desires to acquire and the desire is so strong that he runs after it like a blind person. You have heard

people say many times, 'that person is blind after this thing or that'.

So, man acquires the things for which he ran blindly. Then, he ravishes and enjoys those things and makes merry. He becomes blind. Absorbed in merriments he forgets the Lord. Like, when a child is playing with other children out of the house, then, he is absorbed in the play and forgets the parents.

Similarly, our mind is absorbed in worldly desires and we forget the Lord.

Now, when we forget the Lord, the sufferings come. The body becomes ill. The illness is in the body but the mind feels the pain.

The mind that had forgotten the Lord and was absorbed in worldly pleasures had become blind. Now, whatever illnesses the body has, is a punishment to the blind mind because the pain is in the mind. This pain is a punishment and a medicine also, because the pain is telling you the illness. This pain acts as the medicine. You don't try to cure my heart's pain. This is a love pinch of my handsome Lord. You try to cure your own illness of the mind that is there but you don't feel its pain.

Now the doctor's eyes were full of tears. With folded hands he prayed: O handsome Guru, O doctor of the inner mind, you tell some cure for the blind mind, for the suffering mind.

The Guru looked towards him with love and said: O doctor, pray, the Lord may awaken your sleeping soul. You have felt a little pain now. Now, you listen to the cure with ears open. The handsome Lord is the Saviour. The handsome Lord's loving name is the medicine. The Lord's name can clean the dirt of the mind. The Lord's name is the cure for the illnesses of the mind. When the Lord's name enters and lives in the suffering mind, then, this body that has life in it shines like gold and gets a new life. Then, all the sufferings of the mind and the illnesses of the body go. In this way one becomes free of all sufferings when the Lord's name gets into the mind.

See, where there is the pain pinch of my loving Lord, there resides the Lord's name. You see, my heart, my body cells, my nerves all have got new life in them. My body has no illness.

The doctor who was earlier bewildered, now felt the love of the Guru. He forgot that he was a doctor. His mind got so much attraction for the Guru that his eyes stopped blinking. He felt some sweet love rays coming from Guru Nanak. He felt some fragrance from the Guru's body.

He fell at the Guru's feet and prayed: Now, you bless me. You cure my inner mind's illness.

The Guru said: Recite the Lord's name with love. Your illness will go.

Now the doctor stood up and bowed his head to go.

He said: Mehta Kalu, Don't worry. Your handsome son is not sick. He has no illness, no worries and no attachments. He is Lord's loving child. He is a prophet. He has come from the Lord to allay the suffering of the people.

Then, one day the three pandits came to meet him. They greeted him with respect and said: O Nanak, your Mother and father are sad. You make them happy.

The Guru replied: If one listens to the Lord's command, then only, one can be at peace day and night.



4.

Best Bargain**i. Dejection**

Mother: Daughter, since this cold season has started, your brother keeps lying down day and night. Neither, he sits, nor he goes out, nor he talks to anyone. Has he been talking to you?

Daughter: Mother, he hardly speaks, he keeps lying down in the Lord's love. It is nearly three months now. It is the same.

Mother: What should we do? We have only one son. That also behaves some times in a careless and some times in a crazy manner. Sometimes he gives away household articles. Sometimes he keeps lying down, sometimes happy, sometimes sad. O Lord, it is our destiny. What should we do?

Daughter: Mother, don't say like that. We are luckier than everybody else. Brother is higher than everybody. Whatever he does, it is his wish. He is the master of the world. Don't say he is crazy.

Mother: I do not know what you see in him and how you see? We are baffled and our heart sinks with anxiety. He should live properly, get up, do some vocation, look after the household, should be a handsome well earning son, laugh and play and make everybody happy. He is lying down all the time. He would not eat meals. If he goes out, he goes to the forest only, giving away the household articles. Are these normal habits? People talk about him. Your father has stopped feeling hungry. He says: what should I do and what should I not do? First, we sent him to the tutor so that he may learn accounts. Then, we sent him to the Pandit. He stopped going to them. Then, we sent him to the Muslim Priest, so that he learns Persian. We are government servants. If he learns well, he can get a good job. But all our efforts have gone

Then, we thought maybe, he wants to do some outdoor work. So, we sent him for grazing of cows and buffaloes. He will be free and the vocation will go on. If he sticks to it, we can buy a herd of cattle for him. Then, he will have enough earning. What vocation is left that we may put him in that? If he is alright for four days, then he is pensive for two months. He goes to the forest and sits and talks to recluses who are run-away from their homes. But with us he does not talk. What is it that I should feel happy about and say he is too good? They say, a mother of one son is blind. That is very true in my case. I am mad that I have one son but I don't see him cheerful as other people's sons.

Daughter: Mother, you are right in your own way. But Brother is not of the world. He is from the heavens. I am stupid but the visions that I see of my brother are unique. Brother has not come to do farming or jobs. You don't get sad. You keep him happy. Then, you will see something good will happen that you will be delighted. O dear Mother, Brother is very high. O Mother, he is all radiance. I have myself seen him as radiance.

Mother: Sisters surely, are sentimental towards brothers. Sisters do have a soft heart for brothers. That is why you are taking his side. But have you ever told him that Mother and father are always complaining and that he should listen to them. Daughter, it is your duty also to make him understand.

Daughter: Mother, no doubt I am elder to him, but otherwise he is very high. What should I tell? When he talks to me, he tells: What we see is perishable. In the unseen is the imperishable Lord. Then, he talks about the Lord with extreme love. He has tears in his eyes. If I say, Mother and father are complaining, you listen to them. Then, he looks towards me and says: You are also talking in the same language. Then Mother, I feel some restlessness in me and I sit down quietly. Then, I tell him: O brother, you do as you wish, you are very high. Sometimes I tell him, father is suffering. Then, he looks towards the heavens and with tears in his eyes says: The world is in great suffering. I do not understand, Mother, what it means?

Mother: He has been lying down since two months now. You tell him, leave the rest. At least he should look after himself.

Daughter: In these days, whenever I went to him, I called him Brother, but he did not reply. I sat down quietly near him. Then, I saw an aura around him. That is not a light from outside. One day again, I saw many people in this vision. One day, I could hear a very sweet voice of somebody singing. One gets coolness and peace of mind. One feels ecstasy. So, whenever I went, I had a feeling of respect for him and I could not talk.

Mother: O girl, it appears you are also going mad like him. Be in senses. He is a man. He can manage to live. You are a girl. You have to live with your in-laws and other relatives. If you start talking in this language, then how will you manage? Take care of yourself. Be in senses. Don't get into superstitions. You, brother and sister, can see heavenly people sitting here but you cannot see us crying and wailing here. Yes, Mother and father may keep on sulking, disgrace may keep coming to us, but you keep flying in dreams the whole day.

Daughter (with tears in her eyes): Mother, you don't get angry. You are my loving mother. My heart sinks. O Mother, brother is very high.

Saying this, the daughter could not stop her tears. She wept bitterly. She could not control her crying. Mother embraced the daughter, kissed her forehead, put her head on her chest but even then, the crying did not stop. Finally, sobbing, she went off to sleep in the Mother's lap.

Meanwhile, Mehta Kalu arrived. Mother escorted the daughter to the bed and then went to the kitchen to serve food.

While having food, Mehta Kalu said: Tripta, did Nanak get up or not?

Tripta: Well, he got up, spent an hour outside and returned. Since then, he is lying down again. He hasn't had food for two days. Even that day, Nanki made him eat by imploring.

Mehta Kalu: You tell daughter to make him understand. He listens to her.

Tripta: That's what I did today. I told daughter to make him understand. He should leave this laziness, get up, eat and drink, take up some vocation. He should sit handsomely in the drawing room. But I had hardly said it that daughter started crying and could not control her crying. She kept crying and saying brother is very high. You don't say anything to him. He will do what he thinks is good. It is his wish. Then, she said: I see a sweet aura around him. Heavenly people sing hymns. Thousands of heavenly people come to pay respect to him. I trembled with fear. Daughter is going the same way as the son has gone. O God, we are left in the world to be made fun of. But before I could tell her anything further she wept so bitterly that with difficulty I made her sleep in my lap. When you came, I put her on the bed. So, you tell, whom should I say anything?

When I go near him, sometimes he says yes, and sometimes he does not reply at all. When Daultan goes, she also begs, but comes back without getting any response. She is also afraid. She also says something that is superstition. I being a humble woman, what can I do? You have to think of something.

Kalu (with hand on his forehead): I called the Muslim priest, the doctor, the priest, the tutor and the pandit. Nobody could do anything. I talked to him several times. His uncle Laloo, talked to him for months but to no avail. Whoever said anything to him got straight replies or he was quiet. Then, I sent him to school, then, for grazing the cattle and then, farming. But everything was short-lived. Nanak was again in sadness and dejection. God has given us a son, although late, but such a son that we could not fulfill our desires from him. What should I do and what should I not do? Nothing comes to my mind.

Tripta: Why don't you tell Rai? He should make him understand. He is a big man and king of the estate. We are eating his salt. Who knows he might listen to him.

Kalu: What should I say? Either, I am mad or the world is mad. Rai says Nanak is a holy saint. Since he has seen the miracles of the field becoming green and the snake giving him shade, he respects Nanak. Instead wants me to understand. He says Nanak is a prophet. In this age he can do miracles. It is astonishing. So, dear, you tell, what should I tell Rai? Whenever, I have told him anything, he gives me a lecture and does not say anything to Nanak. I do not know whether the world is mad or Kalu.

Tripta: Now, what should we do? What is the use of sulking and complaining? Let things go as they are going. We are unable to do anything to improve. Whatever happens let it happen. Our daughter says the same, 'You see, whatever Brother will do, will be good'. We will see whatever happens. Time being, we are in anxiety. Tripta went on with her outbursts and Kalu, while listening dozed off to sleep.

ii. Ego

What did he see? It is wintry cold. The stream is flowing. The water level in the stream is quite low but not too low. It is early morning, cold breeze is blowing, Kalu is standing in the icy cold water and chanting a text from old scriptures. In this chanting, he stood there till the sun rose, but the clouds also came and it became cloudy.

Kalu now, came out of water. Although he was used to this type of yoga and could withstand extreme cold or extreme heat but today, he felt much cold when he came out of water, even his teeth clattered. He wiped his body, changed his wet clothes, dressed up, wore a shawl, picked up the water jug, but he felt a bit lazy and he sat down resting his back against the stump of a tree.

The moment he sat down, his eyes closed and he felt semi-consciousness. Now, he saw an angel figure standing in front of him and saying: Kalu, you have meditated a lot. Even, your body has become old. It may not be able to withstand this type of yoga. You leave the yoga and go for devotional love i.e. 'Love of the Lord'.

Kalu: I will do as you say, but my wish should be fulfilled.

Angel figure: Say, what is your wish?

Kalu: The Lord whom we call Supreme Soul should meet me in human form. He should meet me as if he is my dear one.

Angel figure: Kalu, you have done yoga for a long time but you have not gone for devotional love, 'Love of the Lord'. Without the Love of the Lord, your mind is not elevated. Your ego has not gone. You have not loved the Lord. Even if you get what you are wishing, you won't get ecstasy. Till your mind is not elevated, ecstasy cannot come. So, first you go for devotional love.

Kalu: With devotional love, i.e. 'Love of the Lord', I shall reach the Lord's palace, but I wish that the Lord should come to this earth, in my house and play in my lap.

Angel figure: Kalu, you know what you wish. To meditate and ask for fulfillment of a wish is easy. But to know, what will be the result of your wish is a bit difficult to perceive. So, you think once again.

Kalu: If you are benevolent, then you give what I wish. I cannot go for devotional love. I am all right here. He should come here. I will get salvation from him. If he comes, the world will see, many people will get salvation. If I go for devotional love, then, only I will get salvation.

Angel figure: You have said right that many will get salvation. But you go for devotional love. Then, your mind will be elevated and you will feel ecstasy. With yoga-meditation you do get some concentration of mind but the ego does not go and you do not get ecstasy.

Kalu: I have got tired now. Neither can I do meditation nor devotional love. So, if you are benevolent, then you fulfill my wish.

Angel figure: Alright. Your wish will be fulfilled.

Saying this, the angel figure vanished. Kalu opened his eyes. It was afternoon now and it was drizzling but not so much that the clothes would get wet. Slowly, he walked up to his hut and starting thinking. I asked for a good wish and I have got it also. Everything is set right now.

In the meantime, his mentor saint arrived. On listening to the fulfillment

of his wish, he said: Kalu, if I had been so fortunate in your place, then I would not have gone after my mind. The words of the angel figures and saints who are spiritually very high are always good for us. One should not stick to one's own wish at that time. We are not perfect. It is beneficial to obey them.

Kalu: Well, I have already asked what I wished and am happy that my wish will be fulfilled. That time has gone, and then, how can I go for devotional love in this age? My body has no strength now.

Mentor: Well, whatever has happened, well and good? There is still time. You go in for devotional love. You have been bestowed fulfillment of your wish but what he told you that your ego has not gone. That means that when the Lord will come your egoistic mind will not recognize him.

O saint, this veil of 'ego and desires' does not let you meet the Lord and it comes in subtle ways. So, it is essential that you go for devotional love, so that you are not trapped in its charming magic. If not much, then, you do some, so that if you do not recognize him in the first instance, then, at least later you may recognize him. The veil of 'ego and desires' should go sometime. What is the gain in meeting the Lord if we do not perceive him as such? If there is no love that 'He is mine' and the mind does not forget 'you and me' and you do not get immersed in His love, then, what is the gain of meeting?

Kalu: Will I not perceive that he is my Lord?

Mentor: What the angel figure has told you, means, that he will meet you but your mind will remain in darkness. He has said that this darkness is in your mind because your ego has not gone.

So, O saint, you may go for devotional love or not but I have come to realize that devotional love is superior to yoga-meditation. I will now go for devotional love and shall pray: O Lord, you may come and meet me whenever you like and in whatever form, but I should always remain in your love and longing.

Kalu (In despair): O saint, I did not understand my darkness or the veil of 'ego and desires'. I thought, I won't be in the sensation of the Lord but I shall see him as the Lord and worship him as the idol worshippers worship the idol. They worship a stone and I shall worship a living God.

Mentor: It is alright. But you should have tried to understand his words or otherwise obeyed him. But, doesn't matter, that time is gone, but now, at least you remain in prayer: O Lord, whenever you meet me, in the beginning, middle or end at least, this veil of 'ego and desires' of mine should go, so that I am able to recognize you.

Kalu: But O saint, when will my wish be fulfilled?

Mentor: You didn't ask the angel figure at that time? In my view, it will be after you leave this body. Because now, you are a recluse and what you have wished can be fulfilled when you are a family man.

Saying that, the mentor said: O Lord, O Lord and went away.

Then, Kalu being tired lay down. While lying down he felt that this body is going to die. So, he went into prayer as his mentor had told him and felt that the body has died. After death, he got up in a new town. First, there was light, then darkness. Then, his eyes really opened and what Kalu saw was that he had dozed off to sleep on his own chair in his own kitchen. It is the same house and door. It is the same kitchen and rooms, the same Mehta Kalu, Revenue Collector of Rai Bular. Neither the stream is there, nor the meditative Kalu, nor the mentor, nor the angel figure. But what he saw in the dream came to his mind again and again. Oh! Did I ever meditate? Where has my meditation gone? Then, I became a family man. Oh! Has this child Nanak come from the heavens as per my wish bestowed? Is he really a godly soul and I am in the dark? Am I in ego? Let me get up and see.

Like a mad person, Kalu got up and rushed straight to the room where the child Nanak lay down. The room was lit without any lamp being there. Nanak, the godly soul was sitting. Saints from the heavens were standing at his service. It was cool, peaceful and delightful as if music was going on.

For once, he became semiconscious and went into ecstasy. Powerless, he lay prostrate on the ground and said:

Forgive me. Forgive me. Bless me. Bless me.

But then, when Kalu got up, there was darkness in the room. The child Nanak, his son Nanak was not in the room.

Kalu said to this mind: Oh! What a stupid person am I? Son is not there at all. How did I see him sitting on the throne and celestial bodies standing at his service as also singing of divine songs? It was all an illusion, a mirage. I saw meditative Kalu in dreams. This dream is all illusory (shaking his head). This is, what is called illusion.

In these thoughts, he came out and enquired: Where is Nanak?

Then, somebody said: He is roaming in the fields.

The thought that it was an illusion got confirmed. He got conscious but again his mind went into darkness. He got the fulfillment of his wish but the veil of 'ego and desires' did go for a while but again the veil came and spread itself.

iii. Blossom

Winter is gone it is spring season now. Nanak had been lying down for the last three months. He is in a cheerful mood now. He sits in the kitchen and has food both times, morning and evening. He is wearing new clothes that Mother got stitched for him with love. He talks to everybody, laughs, talks to the relatives nicely. When he laughs, he is boisterous. He goes out. He talks to Mother and sister. He talks to father and uncle. His face is showing brightness. There is lustre on his face. His eyes have a heavenly charm. When he laughs, he showers delight on everyone.

Sister Nanki is no doubt very happy seeing him like this. Even Mother and father are delighted. Rai Bular also came to know that Nanak is in a cheerful mood these days. He was also much delighted.

Everybody said that Nanak has become all right now. There was some evil influence that has vanished.

But actually whatever delight and blossom was there was a heavenly love and the three months that he was lying down was also heavenly love. He had the same heavenly love always. But the minds in ego could not understand this secret. The godly Nanak was blossoming in this young age like blossoming of the spring season. Now, he talked to friends of his age and sometimes a sweet voice 'O Lord, O great Lord' was audible from his sweet lips.

Like the light coming from the stars, like the golden wires dropping from the gold embroidered dresses, wherever he went and talked, rays of ecstasy were being showered.

If somebody is happy, he is happy in himself, but from the cheerful face of the godly soul, who was sometimes called mad, cheerfulness spread around? Whoever looked and came near him got cheerfulness and ecstasy.

iv. Best Bargain

It was sister Nanki who understood his cheerfulness. Yes, it was Nanki who perceived that brother was godly and had come from the heavens. She understood that brother was not of the world but from the heavens. He was beloved of the Lord, one with the Supreme Soul, image of the Lord.

But Mother saw him as a son who was under some evil spell and had now become all right. In this thinking she gave charity and thanked her stars. Father was happy that son had become all right. Now, he would take up some vocation. He would become a family man and sit with relatives and friends with pride. It would be honour for the family. He would serve us in our old age.

Yes, when the godly child was blossoming in heavenly love and showering ecstasy, Mehta Kalu was happy in the thinking: 'My son will now start earning money and become rich'.

Mehta's mind thought that he did not stick to anything earlier. Now, since his nature is moving more outside, I should put him in such a business that he moves around and does business also.

So, his sharp business mind decided to make him a trader. He may go to other towns, buy merchandise and sell here. Also, buy merchandise here and sell in other towns. Now, he had in his mind, this business of trading.

The dream that said the truth, he thought that as illusion and this greed of money that is an illusion, he thought was the true thing.

The time when the godly child blossomed in heavenly love for Mehta Kalu it was time to put Nanak into earning money.

So, one day he made the godly child sit near him, loved him on his head and said: O Nanak, you are my only son, light of our eyes and light of the world.

So far, you have been living like recluses. It is nice that your mind has changed for the better and you have started living like family people. I was sure that you will be a good earner and will enhance the prestige of the family. Whatever efforts I made to make you earn money have gone waste and we all were disappointed. Now, if you listen to me and go according to the tradition of elders, then, you pick up some vocation while I am living.

In this way, father tried to make him understand for full one hour and Guru Nanak kept on listening.

When Mehta Kalu finished all his outburst of anger and complaints and became quiet, then, the godly child said: O father, you felt sad, but it is not in me. Whatever happens, it is by the Lord's will. If that has made you sad, then you forgive me for that. Further, whatever you say, I shall try my best to do. But it is not in me. I will not do any wrong on my own.

On listening to this, Mehta Kalu thought that son is on the right track. Now, I should fix him up in some vocation.

So, he said: Nanak, I had sent you to the tutor, Muslim priest and farming so that I could buy an entire village and you could develop it and become a big estate owner but let us forget that.

Now son, you take some money and go to another town and buy something that is cheaper there. In the beginning you do some small trading. You take these twenty rupees. You go to some town and see what items are cheaper

there. You buy those and bring and sell them at a good price here in Talwandi and make some profit. Then, you can add the profit to these twenty rupees and go again. When you will learn to buy and sell in this way, then you can go to some foreign country to do bigger business.

To start with, you go to Chuharkana that is only a few kilometres away and buy some merchandise. But be careful buy the best only. It should be the best bargain. Be sure that it is of good quality so that there is no loss at all.

Guru Nanak: But father, I have no experience.

Mehta Kalu: You are going for the first time. You take Bala along. He will be at your service and he will be a security for you.

Then, the Guru said: Alright Father, as you say, I shall do.

So both of them started. They walked about five kilometres and from a distance the town of Chuharkana became visible.

Bala thought it is good we shall buy something from this town only. So, they started walking towards the town. When they reached near the town, they saw a garden. It was on a little height and big trees and plants were giving good shade.

Here, the Guru saw some sadhus sitting, with ash spread on their bodies and had a fire burning to keep them warm. Some sadhus were hanging from trees, some were sitting in cold water, some were standing on one leg and some were sitting with arms high up. Amongst them, one appeared to be senior to others. He was the head of the group.

The Guru went and sat close to the head of the group and said: O saint, it is cold and you are all without clothes. Food is also not visible. Are you staying like this intentionally or is it that you do not get enough to eat?

Saint: O respectable child. We had everything. We were like you, staying with family in our house. We have renounced our family and house. The world and this body are perishable. We want salvation. So, we keep away from the worldly desires and do yoga practices. We keep fasts and we don't stay at one place so that we may not get attached to it. The mind should remain away from greed, the body should do yoga practices and we get salvation.

Guru Nanak: Since how many days have you been fasting now?

Saint: O young man, you don't ask us this question. We do not beg for food. We eat when He sends, otherwise we remain hungry in our yoga practices or we manage by eating leaves and some fruits. Today is the seventh day that we haven't had food.

On hearing this, the intuitive Guru thought that they are telling the truth. They are hungry for the last seven days and have pinned hopes on the Lord. The town is nearby but they have not gone to beg for food. Why not buy them food?

Guru Nanak: O Saint, what is your name?

Saint: My name is Saint Rain and I am the Head of this group. But what saint and what Head we are all on the path of salvation.

Guru Nanak: If I bring food for you, will you eat?

Saint: You are young and you must have got money from your parents. You don't bother about us.

The Guru's heart was overflowing with mercy. The thought that the Lord's children have pinned hope on the Lord and are hungry for the last seven days and I have got money by which their suffering of hunger can be allayed, the Guru could not bear. It was difficult for the Guru who had a soft heart, to leave the hungry in hunger and move ahead with a stony heart. The biggest suffering of man is hunger.

The Guru has counted four big sufferings of mankind:

1. Separation.
2. Hunger
3. Messengers of Death.
4. Sickness of the body.

To see the sadhus in this biggest suffering and Guru Nanak having twenty rupees in his pocket and to keep the money and not spend for allaying the suffering, this thing was contrary to the nature of his elevated mind.

He thought this was the best bargain.

So, promptly he took out twenty rupees from his pocket and kept it in front of the Head of the group and said: O saint, I have got this money right now. You get food for all of you.

Saint: You are young. You have a big heart. This money, your father must have given you for some work. If you give this money to us, then your father will be angry with you. The Lord will look after us.

The Guru thought for a Moment, then he smiled and in a feeling of tenderness said: The body should learn to withstand hardships and sufferings, the mind should learn to be tender in love and affection, what has to happen, happens, but the 'Moment to do goodness' does not come handy so quickly. Money is a servant and it is for service.

The Lord has made the heart soft, not of silver or gold.

You spend this money for allaying your hunger free from worry.

The saint was astonished to listen to the words of the Guru. He was dazed to see the lustre on his forehead.

Then, he said: If you are so sure, then, we do not want this money. You may get us the groceries.

On listening to this, the Guru went into the town. It was named Chuharkana. He went to a shop and bought rice, wheat, refined butter and other items of grocery and brought them to the sadhus.

When the Guru had gone to Chuharkana, the saint sat in meditation. The Guru's handsome face had made a mark in his mind. In his vision, he saw the Guru as a godly soul. He could not bear the dazzle. He saw celestial beings at the service of the Guru. He could listen the tune 'O Lord, O great Lord' from the Guru's body cells.

When the Guru came back with the groceries, then the saint's eyes opened. He perceived the Guru as a prophet. He could not bear the dazzle from his forehead.

Then, the saint said: I have got your glimpse. I have got ecstasy. Now, you may go. These sadhus will cook for themselves and eat. Then, the Lord's loving Guru Nanak started the return journey to Talwandi.

After the Guru left, some sadhus who were sitting close to the saint asked him: This godly person had a soft heart. He was God loving. Such people deserve salvation. Why did you ask him to go?

The saint replied: This godly soul is a prophet of the prophets. In my view, he has been sent by the Lord to allay the suffering of the people. He was himself the Lord. He came for our welfare. It was not proper that he should do some service for us.

The child of the Lord, the image of the Lord, Guru Nanak, the Saviour, departed and the sadhus immersed in his love got busy in cooking and eating.

v. The Hardship

The twenty rupees that Mehta Kalu gave to the child Guru for business, he spent in buying groceries for the sadhus who were hungry for seven days and then he was on his way back to Talwandi. When they reached near Talwandi, a thought came to him: Where am I going? Am I going home? Which home? The home that had sent me for business to make profit and that money has been spent on allaying the hunger. Now, neither the principal money is there, nor the profit. What face shall I show at home? Then, he said to Bala: What

shall we say at home? Father will be angry. He will never agree that what I did was really the best bargain.

Bala, who was already feeling afraid of Mehta Kalu, said: It is none of my fault. When you offered money to the saint, I made a gesture to stop you. Then, at Chuharkana again I stopped you. But I am your servant. Why are you worrying now? Whatever will happen, you have to bear. But you save me. It should not come on me that I prompted you to give away the money.

The Guru listened to him and became quiet.

Oh, this world! The only son of the parents is afraid of the parents on spending twenty rupees for a good cause. This is the world.

When they reached the outskirts of Talwandi, the Guru said to Bala: You go to your home. I am not going to my home just now.

So, Bala went away to his home and the handsome child Nanak sat on the stairs of a dry pond.

The night passed. The next morning, somebody informed Mehta Kalu 'Bala is back home'.

Mother and father got worried: Oh, where has our son gone? Why did Bala not come to us and inform us at night? Why Nanak has not accompanied him? Was the money stolen? Is Nanak annoyed or is he lost? A thousand thoughts came to Mehta Kalu's mind.

Hurriedly then, Mehta Kalu sent for Bala and when he came, asked about the child. Bala told the whole story and to save his own skin, he also said to him: I tried my best to stop him but after all, being a servant, what could I do? I could not force him. After spending money, he himself was afraid of your getting angry. That is why he did not come home. He sat on the dry pond.

On hearing this, the father was furious. Why would he not get furious?

What a world! It has no place for elevated minds. It has no respect for those who have the sensation of the Lord in them. Oh! 'The vision of money', that doesn't let you see above the earth. The whole world is money-minded, money and comforts of money for self. Nobody feels happy to give comfort to others. Nobody has perceived the sensation of the Lord in his mind. Nobody has awakened his mind to the ecstasy of the Lord. Those who are awakened souls the world is their enemy.

Now, Mehta Kalu took Bala along and went out to find the child.

The mood and the wrath with which Mehta Kalu walked and went, was known best to his wife Mrs. Tripta.

Yes, Mother Tripta was also sullen on this failing but the mother's heart is after all a mother's heart. In her sad heart she also felt afraid that today 'my child cannot escape the wrath of his father'. So, mother, with a mother's heart ran and hurriedly said to daughter: O daughter, you go. Follow your father. Go and save your brother, save your dear brother from the wrath of father. You are the only one who can hold the wrath of your father. I implore you. You run and go.

In madness, the mother sent her daughter, but then repented, 'why I sent her alone'? Then, she sent her maid and a servant to follow and accompany her.

There, Mehta Kalu, the same Mehta Kalu, who had seen that this son has come in fulfillment of his wish, in lieu of his yoga meditation, the same Mehta Kalu who is the father of an only son, and wants to see him in prosperity, today is going in a fit of anger. On reaching the forest, he found him sitting on the bank of the dry pond. The image of the Lord was sitting immersed in the love of the Lord under the shade of a tree. His handsome face was radiant with lustre on his forehead. But O world! You have come as an embodiment of ego. So, it just happened what the mother had expected.

Mehta Kalu, in a rage, picked up the child and made him stand and said: O you, 'good for nothing', now, you are sitting in meditation. O squanderer! Where is the money, where is the business, where are your gentle words 'I will do as you say'? Say, why don't you talk now?

Father, pitilessly, pulls his arm. The godly child, with head bent, doesn't look up. The fire of anger flares up. Mehta Kalu's right arm goes up and slaps the godly child's left cheek.

Then, Mehta Kalu, no, the world, the merciless world, yes, your left arm goes up and slaps the godly child on the right cheek. After giving a slap, Mehta Kalu's fire of anger flares more to give a second slap.

The master of the world is standing quiet getting the beating. Tears are coming from his eyes but his lips are shut and his body is standing still.

See this figure, young age, delicate body, godly soul, image of the Lord is standing as a culprit for the offence of allaying the suffering of hunger of the world.

See, how still he is standing, how quiet, how his head is bent, how tears are falling, how he is being slapped again and again?

How one hand and then the second is being raised for the beating.

O World! O Mehta Kalu! Today, if you say, 'you give me one million in lieu of my one rupee lost', then this child's, whom you have made to stand as

a culprit and offender, disciples will say: O Mehta Kalu, you take twenty millions in lieu of twenty rupees but don't look askance towards him.

Alas! Mehta Kalu, today, you are not able to see that in another ten to twenty years, you are going to beg salvation from him, whom you have made to stand as a culprit. Only, he will give you salvation.

But alas! The ego in man, the mercilessness of the world, the darkness of the mind, does not let you understand before hand or on time. It makes you understand quite late.

At this time, Mehta Kalu is right. His mind is extremely sad and he thinks that Nanak is the cause of his sadness. He thinks that Nanak is stupid.

O Mehta Kalu, how many sons tread on the path of their fathers, have a family living, have respect in society and accumulate money and die?

The reply will be, 'All'.

Now, you tell, how many are there, who would break these barriers and do the work that Nanak is doing, 'To allay the suffering of the world'?

You tell, who else besides Nanak was there or is there now, to break this barrier to allay the suffering of the world.

But at that time, neither Mehta Kalu understood nor anybody can understand today, nor is it hoped that the world will ever understand. There is no place in the world for those who are beloveds of the Lord.

Nobody, neither Mother, nor father, nor relatives, nor friends, nor the king has any regard for a man of the Lord. Everybody looks askance towards a man of the Lord. They look at him with doubt and welcome him with criticism, envy and cruelty. They serve him by laughing at him.

Yes, O cruel world, for the sake of twenty rupees, the prophet of peace, the beloved of the Lord, who has been accepted as the image of the Lord, is being slapped. His cheeks turned blue, like a black bee sitting on the lotus.

Mehta Kalu has not stopped as yet. Mehta Kalu's anguish at the loss of twenty rupees is not yet over. O world! How much dear are your twenty rupees?

At this time, the brother's loving and understanding sister Nanki reached. Before that, many people had gathered to see the show. But not one, of this hard-hearted world, tried to save the Saviour of the world, Nanak.

Nanki cut through this hard-hearted crowd and like a crazy person embraced her father and took him at a distance saying: No father, don't beat innocent brother. Don't beat the godly brother.

It cannot be judged, to what extent Mehta Kalu's anger would have gone and if anybody else had come to rescue Nanak, then, what would have

happened, but the cool embrace of the pious Nanki controlled the fire of anger. Now, other people also started making Mehta Kalu understand.

Why not? Now, the pious sister had changed the mood.

Four persons came forward and held Mehta Kalu so that he should not go forward.

Now, the sister left father and went and embraced 'Brother'.

Even, in this hardship, by the embrace of 'Brother', she got the sensation of the Lord in the mind and body and she went into ecstasy.

Nanki had imagined that she had reached on time, and brother hasn't got the beating and that she stopped the father's hand on time. But now, when she saw tears in brother's eyes and his blue cheeks, she fell down unconscious. The accompanying maid gave her support and then she got up and embraced brother again and took him towards the house. She is walking but tears are flowing from her eyes. The maid is supporting her. Many more people are accompanying.

Some people are with Mehta Kalu, trying to pacify him.

There, at home, mother is impatient. Even after sending Nanki and the maid and servant, she is worried. Powerless, she left her house open and was coming this side in a hurry. When she reached the outskirts of the town, then, she met her son. Son was quiet, composed and tears had dried up, but when she saw the blue cheeks, she screamed. She embraced son fondly and brought him home. mother is caressing him, has tears in her eyes but O Mother, the cheeks that have become blue, and the pain that the 'soft than lotus' cheeks are giving, that is pain and is still there.

Mother is now also saying: My dear son, you don't worry. You don't do anything. Nobody will tell you for doing any vocation now. You feel comfortable and happy and do whatever you wish and whatever pleases you.

Mother is caressing her son but the cheeks of the image of the Lord are still blue. They are in pain to allay the suffering of the world. His eyes have tears to allay the suffering of the world.

vi. Rai Bular's Love

Now, somebody went and told Rai Bular that Nanak has got a beating today and his cheeks have turned deep blue. He got this beating from his father, because he was given twenty rupees for trading and that money he spent on giving food to some hungry sadhus.

Rai Bular became sad on listening to this. He sent his men to bring Nanak and Mehta Kalu. I want to see with my own eyes and listen what the matter is.

Rai Bular was, at this time, sitting in an open durbar. Anybody could come and meet him in this durbar. So, many people had come and more and more were coming and telling the story.

Then, Rai also became angry and said: A prophet gets a beating in my town. This is rowdiness. The king or chief is unfortunate in whose town there is no respect even for prophets. This is an unfortunate incident.

Meanwhile, the godly child arrived. Rai Bular saw the blue marks.

They were there on the handsome Guru Nanak's face. He also saw the tears.

The warrior chief himself wept. He got up, embraced the godly child and kissed his forehead. Then, he rubbed his hands on the godly child's back and again embraced him.

Then, he made the godly child sit on the pillow side of the bed and said: O Lord-sent, Forgive me that you got a beating in my town. You are the Lord's beloved and an apostle of forgiveness and love. You forgive me. I am your servant. Sometimes, he loved him on the head like a father. Sometimes, he leaned towards his feet like a devotee. Sometimes, he looked at his blue cheeks. Sometimes, he saw lustre in his eyes.

The beloved of the Lord was quiet and Rai Bular was feeling a sensation of ecstasy by the presence of Nanak.

Meanwhile, the Rai's men brought Mehta Kalu also.

Then, Rai looked towards Mehta Kalu and said: You are very cruel. You have only one son, Lord's child, born saint. He is a prophet. You are merciless.

You have made his cheeks blue by slapping on this godly child's face. O merciless, you have no fear of the Lord, no fear of me, no fear of what the people will say. You have only one son, who is more handsome than the moon. You beat him. Where is your love and where is your sentiment for him?

Again he wept and said: What should I do? It is unfortunate that I am a Muslim. If I were not a Muslim, then, I would keep this Lord's child in my house and would serve him. As it is, if I forcibly make him stay in my house, then, the people will say that I have forcibly made him a Muslim. Saying this, again, Rai had tears in his eyes and said: O Kalu, you beware and don't ever be angry on him.

Mehta Kalu: Your Excellency, you are my master and I am your servant. I cannot argue with you. But you see, since he has become young, so many times he has given away household articles. Now, I sent him for doing business.

He spent all that money in feeding the sadhus. If he had made some profit and given in charity, then, I would not have bothered. People say: 'I am greedy for rupees'. I get angry because he has come of age but not learnt any vocation. How will he spend his life? How will he run his family and house? What, if I slapped him so that he learns something? Beating by the parents is also out of love. Then, you see, he hid himself. At least he should have told us. So, I had to be angry on him.

Rai: No. Kalu, No. Don't ever be angry on him. No anger on this godly soul. The Lord has sent Nanak. He is a prophet. You said that you sent him for a good bargain. Think, what bad he has done? What better bargain can there be than to allay the hunger of the sadhus who were hungry?

It is said: If you give something in charity, you get ten times return in this world and seventy times in the next world. This was the best bargain that Nanak did.

Then, Rai sent his maid to queen Khokhran to bring twenty rupees.

Rai Bular: Mehta, here is twenty rupees and don't ever raise your hand on him.

Now, Mehta Kalu felt ashamed. The anger had gone down. Rai Bular had said that Nanak is a prophet.

Mehta Kalu closed his eyes and went into deep thought. In this deep thought he visualized the scene of the dream. It appeared to him that Rai Bular was his mentor, whom he saw in his dream and who had advised him to go for devotional love and had said 'whether you go or not, but I will leave this yoga meditation and go for devotional love'. He thought: Rai Bular went for devotional love and that is why he recognizes Nanak. But I am still in ego and desires, so I do not recognize him as such. This thought came for a moment and then his eyes opened.

It was Rai Bular's durbar and a few people were sitting and thinking: 'Mehta Kalu is in the wrong'.

Mehta Kalu, for a moment, saw Nanak as a prophet, but O Lord this ego again had an upper hand. His mind said: How can Nanak be an image of the Lord, when he does not act on what he says? He said, 'I won't make any loss', but he did it.

But, one thing attracted his attention: 'I am sitting on the ground in Rai Bular's durbar but Rai Bular has made my son sit on the pillow side and he himself is sitting on the feet side. This is something that looks big'.

But then, again the un-awakened mind thought that Rai Bular is being whimsical after seeing some supernatural events.

In this way, the veil of ego remained on the mind of Mehta Kalu.

Mehta Kalu refused to accept the money.

Rai said: Nanak is your son and I have to pay him a loan, you take this money.

Then, Mehta Kalu said: He has learned to lose, he never earned. When did you take loan from him?

Rai Bular (in love and respect for Nanak) said: See, whatever riches I have, those are bestowed by him. He has given all the riches to the world. He is the Lord's treasurer. He is the Lord's son. He is a prophet. See, the entire world is eating what he gives. He sits on the right hand side of the Lord.

On listening to this, Mehta Kalu smiled.

The world always smiles. The world sees faith and love of the Lord with fun and smiles. Money is truth, wealth is truth, pride is truth, authority is truth, desires are true, grabbing is true, but love and faith in the Lord is worth a sarcastic smile.



5.

Heavenly Light at Sultanpur

The summer crops have already been harvested, cut, threshed, crushed and stocked & stored in bins. The sun god was raining fire-hot rays. The water was getting scarce. Suddenly, the easterly winds came and after blowing dust for a couple of days, black clouds could be seen.

It started drizzling, then, a flash of lightning and the clouds thundered and there was torrential rain. It was water all around. It became cool. After sometime the rain stopped. A nice cool breeze began to blow and gave freshness to the eyes and delight to the heart.

At this time, under an old dense tree a bed is laid, on which is spread, an embroidered bed sheet. On it, is sitting the Governor of Talwandi, Rai Bular.

One orderly who was standing close by saw and said: Your Excellency, it seems Mr. Jai Ram is coming.

Rai Bular: How nice! Bring a chair.

The orderly brought a beautiful chair. In the meantime, Jai Ram arrived and after exchanging warm greetings, sat down.

Now the Rai (gently) said: Mr. Jai Ram, I have bothered you but it is for this godly Nanak. Nanak is not getting good treatment at home. I consider him as an image of the Lord but our Mehta Kalu has malice towards him as to why is he not worldly-wise? You tell, you are closely related to him and recently you have spent a lot of harvesting time here only, what do you think about him?

Jai Ram: Respected Rai, We Khattris are now, money-loving only. Our eyes do not see inwardly. But with your grace, I have seen him as godly. If somebody sees him with a detached mind, then, one can see him as an image

of the Lord. My father-in-law has got him married in his young age. He is worldly-wise only. But Nanak is godly. I have got full faith that Nanak is immersed in the love of the Lord.

Rai Bular: God bless you. Now, that you have faith, then, we should do something that the Lord's beloved is not treated badly.

Jai Ram: Whatever you suggest.

Rai Bular: From my side, I have tried my best. I have tried to make Kalu Mehta understand better and I am happy to make up any loss that Nanak incurs. But the every-day discord in the house cannot go like this. I cannot tolerate that the Lord's beloved be put to agony in my state. After a careful thought it has occurred to me that he should go away from his house. If he wants to earn, he may, if he doesn't want to, then, let him be happy. There is enough money for him.

Jai Ram: What you have said is true. If you desire, I should take him to Sultanpur, then I am happy to do that from my heart. You give your good wishes.

Rai Bular: Yes, Jai Ram. I shall be happy that Nanak remains away from the discord in the house. It is good that you take him because you have realized his greatness. I have heard that daughter Nanki has recognized her brother as an image of the Lord since his birth.

(Moving his head and putting his hands together) In fact, nobody recognizes a godly soul and he himself lives as simple. The handsome Nanak knows himself but the parents do not understand. The worldly desires are such and it is really difficult to recognize a true saint. These Bedis think Nanak as mad but I have recognized him as a prophet. You have also recognized him as a real saint.

Jai Ram (interrupting): Your Excellency, I have recognized him as a true image of the Lord.

Rai Bular: Well, It is good. The Lord has opened the eyes of three persons from the near and dear ones, but do you know what the other persons think about him? Here is a singer of low caste. His Mother used to call him 'destined to die'. You know women have mistaken beliefs. She thought, if she goes on calling him 'destined to die', then the messengers of death will not touch him. He sings divine songs in the company of Nanak. Nanak has named him Mardana, meaning a brave man. It's a delightful experience to listen to these divine songs. Then, his memory is so sharp that he remembers by heart within Moments, whatever Nanak sings. He loves Nanak so much that he is

always around him. Nanak hardly stays at his home, but when he is at home, he goes and sits in the forest in the early morning hours. At that time, Mardana sings such nice divine songs that all the plants, trees and the forest echo with the Lord's name. I do not know whether it is new or old, but they say it is Asa raag. I have heard from Nanak only, but the melody is heart piercing. Then, in the day Nanak sits in the fields or the forest. Many people, some Muslims, some Hindus, go and bow to him and after listening to his discourse start reciting the Lord's name. I have heard many sadhus come and pay respect to him and get happiness of mind. The priest, tutor, Muslim priest, the doctor, whoever knows him, bow down to him. So, in my state, is born a prophet, but in his house, is a daily discord. They are always after him that he should be worldly-wise and all the time they try to coax him. In this way, he becomes sad sometimes. Now, that we have recognized him as a prophet, we should see that he is happy to do whatever he wishes. This cannot happen here. So, you better take him to Sultanpur. There is plenty of money for him here, but the discord is there.

Jai Ram: Your Excellency, I have understood your wish. I shall be fortunate if he stays with me and his sister shall also be delighted, but this may take some time. In our Khatri, they feel insulted taking money without earning. So, now I will try to make my father-in-law agree that I will arrange a job for Nanak. I am sure, then, he will send Nanak. Now, I will first go and request Daulat Khan Lodhi if he can give him a job. If there is a hope, then, I will call him.

Rai Bular: O child Jai Ram, you have said very intelligently. If need be, tell Lodhi that I have recommended.

Jai Ram: Alright.

In this way, after exchanging respectful greetings, Jai Ram came home.

The loss to Kalu Mehta in the best bargain that Nanak did was fresh in his memory. Jai Ram tried to persuade his father-in-law.

Mehta Kalu was already in despair that Nanak is mad and roams about without work, keeps company of low caste singers and sadhus, or listens to the hymns, or looks towards the sky, or sits in the forests, or enjoys seeing the sun, moon and other natural phenomena, does not do any work in the house, doesn't bother about his family, doesn't earn anything, doesn't help the father. In case, he goes out and does some work there, then, it might be good. So Mehta Kalu agreed that he could go.

So, Jai Ram went and requested the governor at Sultanpur. The job of Stores Manager for the grocery store was vacant and the governor asked Jai Ram to call Nanak for an interview.

He said: If he likes Nanak, then, he would give him this job.

Jai Ram came home and wrote a letter to father-in-law at Talwandi, saying that Nanak may come here. On reading the letter, the benevolent Guru took leave from everyone and departed for Sultanpur. The parents thanked their stars in the hope that he will start earning there.

In those days, a new thing had happened that Guru Nanak gave away his gold ring from his finger and a jug to a needy recluse sadhu and the parents had malice towards him on this account. So they readily agreed to send him away.

Rai Bular felt relieved that the godly soul has gone to a place where he will feel free and his elevated mind will be away from the daily discord in their house. But the holy congregation was sad to be separated from him.

His wife cried. He tried to console her that since 'I am not doing anything for the family, then, how does it matter whether I stay here or go'? But she said: When you are here, I feel the king of the world here. The rest of the world is of no use to me.

The Guru blessed her and said: Don't worry. You will always be the queen of the world. But still she wished to go along.

Then, the Guru said: Just now, I will go alone. When I start earning, I shall send for you. Then, she kept quiet.

In this way, the godly soul, immersed in the love of the Lord and being considered in the wrong by the un-elevated minds of the world, departed from the house.

When the Guru was about to leave Talwandi, then, Rai Bular gave a farewell feast where all Nanak's relatives and friends came and there was divine singing.

Then, Rai Bular said :O godly soul, you order me what can I do for you?

The true Guru smiled and said: I tell you one thing. When your own strength fails, then, with folded hands fall at the Lord's feet.

II [Grocery store]

The Guru started from Talwandi and reached Sultanpur. He went to his loving sister's house. She was delighted to meet her brother. Brother-in-law Jai Ram welcomed him with love and respect.

After a couple of days, Jai Ram took the Guru to the governor. The governor had a long discussion with him. He was satisfied and he judged the Guru as honest. He immediately appointed him as the Stores Manager of the government grocery store. The governor gave him a letter of appointment and he fixed for him a salary and perks.

So, he sat on the Manager's seat. He kept good quality articles. When he would issue groceries, he would weigh them properly. He never tried to short weigh. He spoke nicely to everyone. Whatever the sacred and pure hands do is always good. Thus the government servants and other people were happy. People praised to the governor that the new manager is very honest. He keeps everybody happy and does not let any loss happen to the government store. So, the governor also started liking him very much.

Now, see Guru Nanak's goodness. Despite getting busy in earning and working, neither he forgot the Supreme Lord, nor he forgot to bless people with his holy discourses nor he forgot to give charity to the needy.

His daily program was as follows: He got up early in the morning. There was a stream on the outskirts of the town. He would go to the stream in the early morning, have his bath, wipe his body, dress up, spread a sheet and sit on the bank of the stream immersed in the love of the Lord till sunrise. At sunrise, he would come home, have some food, change clothes and go for work.

In the evening, when he came home, he would sit in meditation. Sometimes, he gave a discourse to the devotees who would get together every day.

In the day, while on his seat, he would work but whenever he got a little free time he would recite the Lord's name.

Sometimes, he prayed to the Lord in his mind. Sometimes, he sang praises of the Lord in his mind. Sometimes, he would say: 'Everything is yours'. Sometimes he would say thanks to the Lord. Sometimes, he would sing some hymns. Like this both the things, his work and remembrance of the Lord went together.

The Guru's wife Bibi Sulakhni was here now. She used to cook food. When the Guru came home, some more people also used to come with him. Everybody was served food.

Now, mother and father also came from Talwandi to meet him and went back. But first of all, Mardana, who sang the divine songs came. Many other people who were in love with the Guru at Talwandi also came and settled at Sultanpur.

In this way, a holy congregation was formed at Sultanpur. Many saints and sadhus came. The Guru blessed them with the Lord's name. People from far and near started coming. The benevolent Guru blessed the Lord's name to everyone.



6.

Bhai Bhagirath

Sweet and cool dew has spread itself. The night is drenched and pleasant. It is not yet morning. The moon in combination with the stars is shedding a nice cool moonlight. All around it is peaceful. Everybody in the town is still sleeping. Even the forest is quiet as if in meditation. And quiet flew the rivulet water also.

The clock struck five. The sound of somebody having a bath and a swim in the rivulet could be heard. One could hear the words also:

*'Only he has got salvation
In whose heart the Lord resides
Everything happens as the Lord wishes'*

At this time, who is having a bath in this blessed rivulet? Yes, calling this time as the golden time and teaching people to get up and say prayers in this early morning time, is great Guru Nanak having a bath.

The second Guru has said: 'Saint's super consciousness is attuned to the Lord. He is in eagerness to get up early in the morning. He has friendship with rivers'.

The godly soul came out of the rivulet after his bath, wiped and dressed and then sat down on a nearby platform in meditation. He got immersed in the love of the Lord. It is quiet. He is sitting in solitude. It is so peaceful and delightful. His soul is merged with the Supreme soul.

In this soft moonlight his godly face has an aura that is spreading love rays all around. It appears as if the stars are the eyes of the saints living in the heavens and are in ecstasy by having a glance of him.

The air has become serene by his touch. The sweet moonlight is calm like a pond of mercury. There is an aesthetic charm and it seems beauty itself has merged in it. Here, is sitting our handsome Guru Nanak in love intoxication of the Lord. Time is passing softly and stealthily. Every Moment of time and every part of the Moment is having a touch of the gracious Guru and in that sensation is feeling an achievement. Time is passing but as if it is not passing and is in meditation at the sacred feet of the Guru.

All praise to the miraculous Guru who is at present working as Stores Manager to the Chief of Sultanpur.

His gracious life-giving sensation is falling like a drizzle since then, there, here, everywhere. Wherever and whenever you remember him from the core of your heart, there he is, to give you his gracious life-giving sensation.

II

At a little distance, say about two kilometres from Sultanpur is another town named Malsihan. Look, the town Head whose name is Bhagirath is sitting in concentration in front of a fearful looking black idol.

Is he sitting only today? No, he sits like this since long.

One Tantric came to him and said: That is a science.

He suggested to Bhagirath to sit and concentrate in front of the goddess Kali.

Since then, he has been sitting in front of the idol every day for hours together. But now he feels disappointed sometimes.

Why? The mind does concentrate but it hasn't felt the lightness. He hasn't got peace of mind. Sometimes he feels some heaviness in the mind and sometimes a feeling of emptiness.

Concentration: One can get concentration in many ways.

If you concentrate your eyes on something or you concentrate your mind on something, the mind will get concentration. But without love what good the concentration can do? Maybe the concentration gives some strength to the mind but the aim of life is lost.

The aim of life is to meet the Lord who has given us this life. The Lord is a living Supreme power, a living omnipresence, a living graciousness and an ocean of goodness. He is the Supreme soul. We are also a living soul. The soul has to meet the soul. Our small soul has to meet the Universal soul. Our soul rusted with the entanglements and sufferings of the world has to meet the Supreme soul.

'Love is the cement that can bind a soul with soul.

It is only love that can make a soul meet soul'.

To do concentration to get some supernatural powers may be helpful for attaining more worldly gains but it cannot allay your sufferings or make you meet the omnipresent Lord or give you eternal happiness. The mind being tuned to concentration to attain more worldly gains remains in worldly entanglements. The tantric's suggestion to Bhagirath was to do concentration and attain some supernatural powers and a strong body.

But Bhagirath wished to have inner happiness of the mind and for that the requirement was to meet the Lord. That is why Bhagirath hadn't got happiness even after all the practice of concentration. He hadn't got peace of mind. He was puzzled and quite often he felt mental restlessness. He kept on sitting in front of the idol of Kali and tried to concentrate but got no happiness in his mind.

For a seeker of spiritual knowledge it becomes an agony when one practices concentration but still does not get peace of mind.

It is one's nature that when a person is in agony, he tries to find out the way to be happy. Bhagirath talks to all the saints who come there about his predicament and asks them for a remedy.

Although from these meetings he came to know that this worship of goddess Kali might not give him peace of mind, still he prayed to the idol of goddess Kali for peace of mind but to no effect. Even Saint Namdev had the same problem. He prayed to the idols for peace of mind. Similar was the case with Bhagirath. He wanted peace of mind and eternal happiness but the practice that he was doing could not give him the peace of mind that he sought.

Poet Santokh Singh writes that once Bhagirath spent the entire day and night singing the hymns in praise of the idol. That night, in the middle of the night, the goddess Kali appeared in human form and told him that Guru Nanak is the Saviour and is staying at Sultanpur as the Chief's Store Manager.

But Bhai Mani Singh writes that once Guru Nanak came to Malsihan and Bhagirath met Guru Nanak. Guru Nanak stayed there for the night. Bhagirath fell at his feet and stayed for the night there where the Guru was staying.

The Guru got up early in the morning. Bhagirath brought fresh water. The Guru had his bath and sat in meditation. He got immersed in the love of the Lord as usual. At that time Bhagirath noticed a lady scrubbing the floor.

Bhagirath asked her: Who are you?

The lady replied: I am a goddess.

Bhagirath, then, astonishingly said: People respect you as mother goddess. Why are you scrubbing the floor here?

She said: Guru is the prophet. I get my strength by serving him.

After listening to all that, Bhagirath realized that he was on the wrong path and that the Guru only could put him on the right path.

III

Now, Bhagirath started living at Sultanpur. He became a disciple of Guru Nanak. Guru Nanak blessed him with the Lord's name.

Early morning, he accompanied the Guru to the rivulet carrying the Guru's clothes and after having a bath sat at a distance reciting the Lord's name. In the day, he was at the service of the holy congregation.

Bhagirath was now happy. His mind got detached from worldly passions.

The worldly passions bind us to the world. The mind has a natural attraction for the worldly passions. The mind wishes to acquire everything and enjoy what he has acquired. The worldly merriments do give pleasure temporarily but they have a negative effect on the mind and the body strength and with too much merriment the body becomes ill. One does get pleasure from worldly passions but on the other hand it affects the body strength. Like, the firework does give a glitter but simultaneously it burns itself. Besides, the passions leave dirt on the mind. The more one goes after passions, the more dirt is accumulated on the mind and the mind becomes subservient to worldly passions and pleasures.

To get out of this subservience one has to make an effort.

The first thing towards this effort is 'service'. When we inculcate in ourselves the habit of service to the people, then, the mind gets deviated from selfishness that had got embedded in our mind earlier.

Secondly, the scriptures give us a thought of what is really good and what is really bad. Again, the reading of scriptures turns the mind from aimless wandering to the right track towards the Lord.

Thirdly, since the scripture is from the Guru's heart and from the divine world, so automatically the mind is attracted towards the Lord.

The Guru has said: This scripture is from the Lord. It goes into one's heart. The scripture prompts us to recite the Lord's name. Recitation of the Lord's name takes us towards the direction of the Lord. Recitation of the Lord's name gives us a feeling of love for the Lord. The name that we recite is of our beloved. By recitation the Lord remains in our heart. To keep the

remembrance of the Lord in our heart we do recitation. Recitation i.e. remembrance is our love for the Lord. This love is the way to reach the Lord. This devotion is the way for the devotee to meet the beloved 'The One Supreme Lord'.

So, the way of love that the Guru gave, Bhagirath started treading on this path. He started reading the divine scripture and listening to and singing the divine hymns and his mind turned towards the Lord. His mind got deviated from the idols and the miraculous powers that they are supposed to give and got a direction towards the 'Supreme Lord'. His remembrance and recitation of the Lord's name directed him towards love of the Lord. His mind got cleansed of the worldly dirt. His mind became crystal and he felt the presence of the Lord in his mind. His mind stopped aimless wandering outwardly after worldly passions and now saw inwardly and while remembering and reciting the Lord's name, he felt the presence of the Lord. His crystal mind gave ecstasy and felt rapture. This is the feeling of the presence of the Lord or in other words it is a feeling of meeting the 'All Supreme soul'. In this way, Bhagirath was in the service of the gracious Guru. He read the Holy Scripture, recited the Lord's name and felt ecstasy in his mind that one gets while feeling the presence of the Lord within.

IV

The Guru is in young age and in high spirits, but the buoyancy of his mind is not outwardly. The buoyancy is inwardly that keeps in touch with the Lord. There is a sacred graciousness in him flowing out like a spring. It is like the fragrance automatically coming out from a flower.

He is managing the stores of the chief of Sultanpur. He has to distribute the groceries for the palace and also for the troops.

Then, there is the other busy schedule that teaches you to see inwardly. The needy come and ask for groceries, which he gives but that goes to his personal account. The seekers come to him. Some for religiousness, some for their needs, some seek relief from their woes and ask for happiness that the Guru blessed with pleasure. He is busy the whole day but even in his busy time he gives charity.

The Moment he gets free from work, the singing of divine hymns starts and people from far and wide come to listen to the divine hymns.

At night is a little rest. Early morning, he gets up and after a bath, he sits in meditation. In the day, he does the worldly chores but his mind is attached

to the Lord all the time. In this way both the things, the worldly chores and the remembrance of the Lord are being done simultaneously.

All this is an example for us to follow his footsteps. In the day, we have to do the worldly chores but the mind should remain attached to the Lord. While doing the worldly chores, we should do goodness to other people with an unselfish motive to serve others. At night, we should not be in the forgetfulness of the Lord. We should keep our mind immersed in the love and remembrance of the Lord. Early morning, we should sit in recitation of the Lord's name.

The Guru is setting standards for us to follow. The Guru is immersed in the Lord's love all the time. The Guru is planting the seedling of the Lord's name in everyone's heart. This is the utmost graciousness.

Living with him, Bhagirath has become an exemplary disciple.

In this time, one Khatri used to come to the Guru. He was quite humble and respected the Guru very much. His daughter was already engaged and he had no money for her marriage. In case the engagement broke, there was no hope of getting another match. In this utmost difficulty, he explained his problem to the Guru. He told him that his relatives had arranged the engagement and fixed the marriage but he had no money for the marriage. He prayed to the Guru for help.

The gracious Guru looked towards Bhagirath and said: Bhagirath, write down whatever things he wants for the marriage of his daughter and here is the money. Go to Lahore and buy everything but do not stay at Lahore for more than one night.

Bhagirath put the money in his pocket, bowed in respect to the Guru and with mind immersed in the recitation of the Lord's name started towards Lahore. He spent two nights on the way and then he reached Lahore and met a rich merchant. He showed him the paper detailing the items required and said: Gentleman, Please buy all these goods. Everything should be of good quality and reasonably priced. Be true. You will feel good and so will I.

The merchant whose name was Mansukh replied: As you say, will be done. Now it is evening. You rest at night. All the items will be purchased in a couple of days and whatever items have to be got prepared shall be got prepared.

Bhagirath: Gentleman, I cannot stay here for more than one night.

Mansukh (with curiosity): Why? Please don't be formal. This is your own house. You won't have any problem staying here for two or three days. You will feel at home.

Bhagirath: That is not the point. The thing is that I can stay here for only one night.

Mansukh: You do like this. Stay here for one extra night. I will do the purchases quickly. You can then make up for the extra time stayed by hiring fast transport. I shall arrange that fast transport for you.

Mansukh: But gentleman, I have orders to stay at Lahore for one night only.

Bhagirath: But why? Are you an employee of Daulat Khan Lodhi and is it a government order? Is it so? I was suggesting this because the ivory bangles set has to be got prepared and maybe some other item also has to be made.

Bhagirath: If it were the order of the state, then I could have made hundreds of excuses to the boss, but from whom I have got the orders is bigger and by not obeying his orders I feel my whole life wasted.

Mansukh (with curiosity): Above King Daulat Khan is the emperor of Delhi only, but you have come from Sultanpur. A little disobedience to the king can bring some trouble, but how is it that you feel the whole life wasted?

Bhagirath: My Guru is bigger than the emperor of Delhi and my whole life wasted is due to the reason that I have got true life from his blessings only. Whatever ecstasy I have is the result of falling at his feet and obeying him. I could not get happiness even after years of meditation on the idol. I have got detachment from self-pride and have got peace in my mind by the Guru's blessings. My Guru's command is that I have to stay at Lahore for one night only and disobeying his order is my whole life wasted.

Mansukh: Guru's blessings? In this Un-enlightened era (Kalyug), who is born to give Guru blessing? All over is degradation. All are hypocrites laying traps. Everywhere traps are being laid. O friend, you appear to be quite intelligent but you talk of something unbelievable.

Bhagirath: You are right. In this world it is like that only. But my dear Mansukh, my Guru is a true Guru. In this Un-enlightened era (Kalyug) is born a prophet, a true Guru.

Mansukh: I am also a seeker. I have searched enough and realized that all are sham. I have lost all hope. If the Lord is gracious, he will call me and bestow his blessings. There is not even one true Guru in this world.

Bhagirath: About whom I am talking, he has come to this world as a prophet. He is living in simplicity but he is a real prophet. If you have faith and devotion in him, you will get real peace and tranquility of mind.

Mansukh: Suppose, I don't put faith in him and try to examine him? If I am satisfied I shall believe. Is it ALRIGHT like this? Is he a real prophet?

Bhagirath: Surely. Whatever way you wish is all right.

Mansukh: You must be speaking truly. Yes, you are telling the truth. But I have had nasty experiences. I want to tread slowly. I shall be satisfied if he shows some miracle.

Bhagirath: The Guru considers miracles as low. The real miracle is the ecstasy of mind that comes by his blessings. But if you must wish to see a miracle, you may come and try.

Mansukh: ALRIGHT We do like this. Now you have dinner and rest for the night. Tomorrow, everything will be ready. One ivory bangles set, I have got ready with me. I shall take that as a gift. We can leave tomorrow in the afternoon. In this way, you will keep up the Guru's command and for me, if something is written on my forehead, I will get.

V

Early next morning, Bhagirath woke up. He recited the Lord's name. He had a bath and then sat in meditation immersed in the Lord's name.

Mansukh saw all this. He had already listened to Bhagirath the previous night and was quite impressed with Bhagirath's true speaking and sincerity. He really became eager to go to Sultanpur and meet the Guru. He purchased everything in the morning and picked up the ivory bangles set that he had in the house and after leaving the shop to his deputies, he along with Bhagirath left for Sultanpur and reached half way by night.

Here, after dinner when they were about to sleep they started talking. Mansukh was eager to understand everything about Bhagirath's experiences and his becoming a disciple of the Guru.

Mansukh: I fully understand your experiences. Even to me, somebody had suggested idol worship. But I did not agree because I was against idol worship from my heart and excepting the Almighty God I have no faith in anything else. I have also witnessed different types of hath yoga. They can be practiced only if one does not want to live in the family. Even if you practice hath yoga, what is the result? The yogis get into the habit of drinking. They are full of passions and they have more of anger. They say, they have some supernatural powers. One true yogi told me that hath yoga is meant to control the passions of the body only. The real thing is Raj yoga. But you can't find a true Raj yogi. They only tell you to do some worship for concentration of

mind. Even those are for one's pleasures. I want to meet someone who has control over passions, who should be of good character and who should have control over 'worldly desires' but so far I have not come across such a saint.

Bhagirath: Your wish and want is fine. Guru Nanak is himself working. He is managing the Chief of Sultanpur's grocery store. He works the whole day but his mind is attached with the Lord the whole day. As it is, he has two persons to do the weighing but sometimes he leaves his seat and comes to weigh. I have noticed, while weighing when he comes to thirteen he starts singing yours, yours and the weighing process stops. Again if by chance he touches the quarter weight he starts praying Bless O Lord, Bless O Lord. The Moment he is free from work, the singing of the divine hymns begins. Early morning, he leaves the house and goes and sits at the bank of the rivulet in meditation. I cannot really tell you. He has an absolutely different type of life. He is a householder but he has no attachments. He does earn enough but all that goes to the needy and the disciples. Many times, there have been complaints that he is giving away groceries to whosoever wants. But every time a checking is done there is never any shortage in the store. Instead there is a surplus. There is some godly grace.

His forehead shines like a diamond. His hands have a godly touch.

Whomsoever he touches with his hands is blessed with the Lord's name. He has done yoga also but he says it is not required for reaching the Lord.

One day, I heard him talking to a yogi. He told him that everybody might not do yoga. Everybody cannot sit and meditate. Everybody cannot renounce the world and become a recluse. Those who renounce the world go to the forests. The society is thus deprived of the good people. Religious practice should be such that everybody should be able to do it while living in the family.

One cannot reach the Lord by doing concentration and possessing miraculous powers. Eternal happiness comes from reaching the Lord. The soul should be cleansed and one should desire to reach the Lord. The love of the Lord will take you to the Lord. The Lord is also a living soul. All the goodness in humans is His. To love and be loved is also His grace. Love begets love. By loving the Lord, the Lord will bestow His love on you. It is the love from both sides that is the meeting ground. Everybody has the experience in loving one's mother, one's wife and one's children. Everybody knows what is love. Not only knows but has the real experience and knowledge of love. This love has to be extended towards the Lord.

Mansukh: I love listening to you and I am sorry to interrupt you. One thing, I wish to know is that one can love somebody seen but how can one love somebody not seen.

Bhagirath: Seen and unseen are said for the objects of this world. But the Lord cannot be seen. Only He can see us. He sees us but we do not see Him. He cannot become an object for us to see because whatever we see has to die, but He is above death. The fact remains that He sees us and He is not far from us. He is close to us. He is inside our body and outside our body. We are His children. He is not at a distance from His children.

The Guru says: He dwells in nature. He is omnipresent. He is inside our body and outside in nature.

Mansukh: Then, why are we in despair? Why are we in suffering and lost?

Bhagirath: The water is there everywhere in the earth but everybody is thirsty for water and in despair. The thirst can go only by going to the well. I am giving an example only. Similarly, the Lord is present in everyone's body but still everyone is in despair. The reason is that everyone has forgotten that the Lord is present in one's self. The Lord is present inside everyone but this fact is not in anyone's remembrance. If one remembers the existence of the Lord in one's self, then, it will be just like digging a well. One will not remain in despair. One will be in hope and that will give tranquility to the mind.

You see our mind is always looking outwardly. Our senses look outwardly only. Our outwardly mind remains absorbed in the charm of the senses and remains in the forgetfulness of the Lord. This forgetfulness keeps us at a distance from the omnipresent Lord. The reverse of forgetfulness is remembrance. When we inculcate the habit of remembrance in our mind, then, the mind that is always looking outwardly gets a diversion to see inwardly. Whenever we recite the Lord's name, the mind that is generally looking after the body and the passions of the body is diverted to see inwardly. This seeing inwardly is remembering the Lord.

Mansukh: Yes, I understand. The mind will get into the habit of looking inwardly and the mind will be in the remembrance of the Lord.

Bhagirath: Yes, the mind will get concentrated on an inner centre in the body and the mind will be in remembrance of the Lord. Now, the mind is not remembering anybody from outside but only the Lord inside our body who can see us. Slowly, the mind will merge with the Lord and the mind will get the qualities of the Lord in it. It will be able to see.

The mind that was in the world and contained the world in it now has the Lord in it.

It is in the love of the Lord. It has merged with the Lord and has got tranquility. Our mind has slowly become crystal and has merged with the omnipresent Lord.

The Guru has said that in this way, our soul meets the Supreme soul. This is eternal happiness.

You see, how easy it is to understand all this and then, practice also. Isn't it?

Mansukh: It is heartening to listen and easy to understand and appears easy to practice. But let us practice. Then only, we will know if we can reach the goal.

Bhagirath: Yes. There is one more thing. The Guru says, "Keep reciting the Lord's name." You will be happy in this world and then you can expect to be happy in the next world too. He does not like those practices that one may do in this world and expect to get fruits in the next world. Nor he likes those practices that may give some supernatural powers but is devoid of love of the Lord. He suggests something that will give comfort in this world and the next world too. Then, the best thing is that he does not speak ill against anyone. He does not condemn anyone. He has knowledge of all practices and when he speaks, he speaks of his personal experiences of everything.

Many times, he says that the society is suffering. The good people become recluses and leave the families. But how can everybody become a recluse? If everybody becomes a recluse, then, from whom will they get food and clothes to wear? So the best thing is to have a detached mind. They should remain in the society. They should be a help to the needy and poor and for themselves keep a detached mind. The society will benefit from their crystal mind. One or two persons cannot correct the shortcomings of the society. They can be corrected only by the society improving itself. He does not like those practices wherein a person gets away from the society. He wants every individual to improve himself so that the society may also improve along with the individuals. Then, the practice should be such that anyone who has no worry to earn, or anyone who has worry to earn like a farmer who ploughs the field, both should be able to do.

Mansukh: How?

Bhagirath: It is by remembrance of the Lord. The Guru says, "One should get up early in the morning and recite the Lord's name. Maybe for two hours,

one hour, half an hour, quarter of an hour or even five minutes." See, this much time anybody can take out in the morning. Then, he says, you keep the recitation of the Lord's name on your tongue while sitting, standing, sleeping and walking. From the tongue it will go to your subconscious mind. There is an example. It is a humor but it is good to make somebody understand better. Like when you put food in your mouth and chew, it goes down the body automatically. You don't have to push it down with a stick or a finger. Similarly, when your tongue recites the Lord's name, it automatically goes down to your subconscious mind. Now, the food that has gone into the body is digested and absorbed in the body by the subconscious mind. Similarly, the Name will become a remembrance of the Lord. Say, love of the Lord in our body. This love will keep us in the touch of the Lord. Now you see, does it make any difference to the grocer or the farmer or an employee in their work if they keep the remembrance of the Lord in their mind?

Mansukh: Well, for a farmer it may not matter but for a person who has to apply his brain it might be a bit difficult.

Bhagirath: Yes. You are right. But in every occupation there are gaps of time when a person can be free to recite the Lord's name. Like a shopkeeper will surely get some spare time when one customer goes away and another comes. If he recites the Lord's name in that spare time, see how much time he can get in this way.

By this recitation of the Lord's name by the tongue, the Name gets into the subconscious mind in the body. Then, it gets into the breath and becomes automatic. When the Name gets into the breath, then one is out of the cycle of births and deaths.

Mansukh: I do understand. But one thing you make me understand once again. What do you mean by subconscious mind?

Bhagirath: See, we eat food. While eating we know we are eating, but after it enters the stomach we do not know what is happening. By itself, it gets digested and converted into blood, meat, eyes, hands, feet and other organs of the body. There is the subconscious mind that is doing all the work without our knowing.

Similarly, when we go on reciting the Lord's name, it gets into the subconscious mind and then to the breath, heart and body cells and we feel that our mind and heart is in ecstasy. The Name keeps our mind dyed in the Lord's love and we feel the sensation of the Lord's name in our entire body. That is a feeling of the presence of the Lord in our body. Is it all right?

Mansukh: Your talk is very attractive to the mind but the feeling of ecstasy may come only after practice. One thing, you tell me. You have been reciting the Lord's name for many years. What happiness you feel in yourself.

Bhagirath: Well, whatever anybody has in one's mind, only that person knows. No other person can peep into another person's mind. One can only explain one's mind to another person and the other person can draw his own impressions of the same. So, I can tell you the status of my mind. Then, you can draw your own impressions from that. Now it is like this, that my mind does not wander aimlessly as before and my passions are all controlled. Bless me! I shouldn't feel proud, but by the grace of the Guru my mind never goes after worldly pleasures any more. It remains absorbed in the recitation of the Lord's name.

The Guru has said: 'Name is everything'. The Name that the Guru has given is settled in my mind. There is a sensation and a feeling of the presence of the Lord within and a feeling of ecstasy. I feel my body as light as a flower. It appears as if the mind has become crystal and is shining with some light. What else should I say? I cannot explain in words. Don't think there is some light inside. The Guru knows what it is. But I am in ecstasy and I wish that this ecstasy and rapture should ever remain. In this purity of mind, the worldly pleasures look like dirt to me.

What else should I say? By the grace of the Guru, I am living in ecstasy and rapture.

Mansukh: I really feel pleasure in listening to your talk. I am sure your Guru is from the heavens. But I am tired of the sadhus. There are some who say that they can do miracles and have a following in thousands and people donate millions of rupees to them. But I have gone near them and found them all bogus. So, I have thought in my mind that your Guru must show a miracle. Then only I shall be sure that he is a true Guru.

I have something in my mind that I won't tell. If he does something that I have wished, then, I shall be satisfied.

Bhagirath: This thinking of yours is not much important. For the Guru, to perform miracles is not a big thing. He is a prophet. From him, miracles happen leisurely. He does not have to make an effort to perform miracles. You have asked a drop from the ocean. His mind is full of pearls and gems. One drop is nothing for him. It is not good to put him to test but you may do what your mind says.

Mansukh: Alright But I will do what my mind says to me.

VI

Yes. The prophet of the prophets, ambassador of peace, angel of love, bestowal of kindness, the Saviour is sitting at Sultanpur distributing groceries. It is afternoon and the work is over. He is relaxing. People are coming to meet him. A few more are expected. The divine hymns are being sung. Mardana is playing the rebeck.

Just now, Bhagirath and Mansukh have arrived. Both of them bowed their heads. The singing has almost finished. They had hardly lifted their heads when the gracious Guru looked towards them, smiled and said: Come Bhagirath, you are an apostle of kindness, a spring of fragrance. You have brought the things for the marriage and also a seeker of the Lord. Then he looked towards Mansukh and said: Come Mansukh, welcome. Bhagirath has put you on the spiritual path of 'Recitation of the Lord's name with love'.

Bhagirath: Beloved Guru, these are the things for the marriage and this is the ivory bangles set that Mansukh has brought as a gift. It is your graciousness that you call me an apostle of kindness. I am only a servant who had wasted his entire life in lifeless practices and you have bestowed life to me. I have not done anything intentionally. You had said that I should stay at Lahore for one night only. When I told this to Mansukh, he was curious to know the reason for the same and then, we talked about you. Your name and your discourses impressed him.

His mind that was tired like a deer running after musk was impressed by your name and your gospel. He is falling at your feet to get tranquility of mind. He had wished that you must show some miracle to satisfy his mind of your greatness. Now, you are the Saviour. He wants your blessings and eternal bliss.

The Guru smiled, looked towards Mansukh and said: Mansukh, it is 'Forgetfulness of Lord' all around. Love has vanished. There is no devotion for the Lord. In this ocean of fire, the Lord's name is the ship that can carry you to the Lord's palace.

Then, he looked towards the person who had to marry his daughter and said: Here, take all the things and do your duty of solemnizing the marriage of your daughter. Give that much that you can really afford. You have realized the Lord. Don't over spend for the sake of 'What the people will say' or for false 'show off'.

VII

The needy person took the things, thanked the Guru for his kindness and went away.

As for Mansukh, his wish was already fulfilled. He had wished that the Guru should address him by his name on meeting, and this, the Guru had already done. The Guru had addressed him by his name when he came. His wish having been fulfilled, Mansukh was so much impressed that he decided to stay on with Bhagirath.

Every day, he had the blessings of the Guru. The Guru was living like a lotus in mud (the lotus grows and lives in mud but is not affected by the mud). He was living like a duck in a lake (The duck swims in water but it does not get wet, it remains un-affected by water). Similarly, the Guru was living in this world but with mind detached. His mind remained attached to the Lord all the time. Mansukh saw all this and his respect and devotion for the Guru increased very much.

One day, the Guru was sitting alone. Mansukh came and fell at his feet and prayed with humility: O, Gracious Guru! Bless me. The worldly passions and desires are a horrible ocean. Please save me from drowning.

The Guru said: Mansukh, there are three things to remember and do.

1. Recitation of the Lord's name incessantly.
2. Win over Ego
3. Whatever the Lord does, accept it as good.

You have already heard a lot about the Lord's name. Without the Lord's name there is no salvation. This is the only easiest way in which no hindrances will come. Recite the Lord's name. This will go into the heart in the form of love of the Lord. Then, it will go into the breath and the body cells. The worldly attachments will go and it will give a love sensation of the Lord. The mind will be turned towards the Lord. The wandering of the mind outwardly will be controlled. The passions will remain under the control of the mind. The desires will diminish. There will be an awakening and the mind will become sublime. The outer mind will then be in unison with the sublime mind. The sublime mind will have a touch of the Lord. It will get strength from the Lord. Then the sublime mind will have control over the outer mind.

But also read the scripture, understand the meanings, sing the hymns. You will have peace of mind and ecstasy. The reading of the scripture turns the mind towards the Lord. Sometimes, when your mind gets distracted, the reading of the scripture helps and saves you from distraction.

The Scripture is from the Lord. It has come from the heavens. It will take you to the heavens. So to say, the Scripture is the circle and Name is the centre point. This is the practice for the Lord's name.

Secondly, you must understand that it is the 'Ego' in us that is separating us from the Lord. We have to analyze and see the ego as a distinct and a separate entity. Firstly, reading the scripture and reciting the Name will make us look inwardly. Secondly, we must understand that ego is the prime cause of all our attachments and our analyzing and visualizing this ego and sensing it as a separate entity will lead us towards the Lord.

1. Ego manifests in us as 'I am' or 'me' as a pride and forms a veil between the Lord and us.
2. It shapes the mind to look outwardly and spreads as 'I' and 'mine'
3. When we feel proud, it is the ego that is living in our mind in the form of pride.
4. When we acquire something we are happy. We enjoy and ravish the 'I' and 'me'.
5. When we require or acquire something, it becomes a desire in the form of passion or greed or attachment to worldly things or relationships.
6. When this ego gets a beating, it comes out in the form of anger.
7. If this anger is not able to resolve, then this ego comes in the form of sulkiness, jealousy or envy.

It is the ego in its different forms the bondage that manifests itself the moment we come into this world and till we go from this world. All our actions in this world are within this bondage.

To remove the veil between the Lord and ourselves, we have to analyze and see this ego as a distinct and separate entity. Thus, this ego is like an illness. This illness can go by loving the Lord. Loving the Lord is remembering the Lord. Remembering the Lord is reciting His name and singing His hymns.

But even while reciting His name and singing His hymns, we have to be cautious about this ego.

Even on the spiritual path, it shows its face in the form of 'I have a deep knowledge of religion' or 'I have become a saint' or 'I have attained the Lord'. This ego again becomes a hamper. So, we have to keep this ego at a distance always.

Lord created ego as a servant for us so that we can have some identity in this world and we are able to do our worldly chores like earning and looking after the family etc. in a proper way. But this ego has overpowered our mind and we have become servants of this ego and this has created a veil between the Lord and ourselves. We must understand this ego and win it over.

Thirdly, whatever the Lord does, we have to accept it as good.

While living in this world, we get sorrows and sufferings. They strike deep into the mind and heart. Really speaking, they give a blow to the ego that manifests in us as 'I' and 'mine'. When there is a hindrance in getting something that I desire or something that I feel is mine goes away or is lost, then, the 'I' feels the pain.

When something bad happens or we lose something that was ours, at that moment if we think that this was the Lord's wish, then, one does not feel the shock and wins over the ego.

The things or the sentimental relationships have to go one day. We never possessed them. We only got them later. They have to be separated from us, one day. So, why should we have sentimental attachments and desires?

They came by the Lord's command and they go by the Lord's command.

We belong to the Lord and the Lord belongs to us.

In His love we are immersed, by the remembrance and recitation of His name. Why should we have any attachment with the outside worldly things and relationships? Whatever happens is according to the deeds that we have already done and the will of the Lord. We have love for the Lord and the Lord has love for us. Whatever he does is for our good. We have love for the Lord and not for what He gives. He is the giver and He is the taker.

For us 'the recitation of the Lord's name is everything'.

If we remain in this thinking, then whenever any sorrow or pain occurs and our ego comes up in the form of pride or anger, or whenever we are depressed because of worry or sadness, this thinking will not let us waver from the recitation of the Lord's name.

The above three things will make you happy and satisfied.

VIII

Mansukh did not go home. He got so much attracted to the Guru that he stayed at Sultanpur for a long time. He attended the singing of the hymns every day. He learnt the divine hymns by heart and he wrote down a lot of

them. Getting up early in the morning, he got into the habit of meditation of the Lord's name. He became immune to the worldly ocean of fire.

After a long stay at Sultanpur he went back to Lahore. Again, he would come sometimes, stay for a month or two, listen to the divine hymns and get the blessings of the Guru. Then he would go back to attend to his worldly chores.

He became an example of a man living in the world and in the family with mind detached but attached to the Lord. He became a true disciple of Guru Nanak.

Bhagirath, through whose prompting, Mansukh became a disciple, remained with the Guru at Sultanpur. Bhagirath had so much attraction for the Guru that he could not bear the separation from him.

Bhagirath had initially meditated in front of the idol for a long time but to no avail. Now, when he got the true path, he got so much immersed in the Guru's love that he forgot to go back home.

One day, the Guru asked Bhagirath to go back to his native town Malsihan. Live there. The Guru told him not to waver.

The Guru said: You may come sometime to meet.

Bhagirath had attained eternal happiness and was living in ecstasy but he had so much love for the Guru that it was difficult for him to separate. But considering it a Guru's wish he went back to his native town. He used to come quite often to meet the Guru and have his blessings.

The Guru's words are repeated once again:

For us 'the recitation of the Lord's name is everything'.

The Guru's command to Mansukh is repeated once again:

Recite the Lord's name incessantly.

Win over Ego.

Whatever the Lord does, accept it as good.

Again the Guru said :

The Scripture is from the Lord. It has come from the heavens. It will take you to the heavens. So to say, Scripture is the circle and Name the centre point.



7.

Departure from Sultanpur**I [Love of the Lord]**

Guru Nanak blessed Bhagirath. Similarly, many other people were blessed at Sultanpur. Despite getting busy in earning and working, neither he forgot the Supreme Lord, nor to bless people with his holy discourses nor to give charity to the needy.

His daily programme was as under:

He would get up early in the morning. There was a stream on the outskirts of the town. He would go to the stream in the early morning, have his bath, wipe his body, spread a sheet and sit on the bank of the stream immersed in the love of the Lord till sunrise. At sunrise, he would come home, have some food, change clothes and go for work.

In the day, while on his seat he would work but whenever he got a little free time he would recite the Lord's name. Sometimes, he prayed to the Lord in his mind. Sometimes, he sang praises of the Lord in his mind.

Sometimes, he would say: 'Everything is yours'. Sometimes he would say thanks to the Lord. Sometimes, he would sing some hymns.

Like this both the things, his work and remembrance of the Lord went together.

In the evening when he came home, he would sit in meditation. Sometimes he gave a discourse to the devotees who would get together every day.

Mardana used to play the rebeck and sing the divine hymns. His singing of the hymns was splendid. The Guru was always immersed in the Lord's love.

If the Guru had to do the work of one saint, then it was sufficient for him to do the worldly chores and look after the holy congregation that had come up at Sultanpur. There was no need for him to think of or do anything further, because he had already shown to the people, that there was no need to renounce the family and the world and go to the forests. While living in the family, and doing the worldly chores, one can become pious, thinking good of everyone and Lord loving, and be a good human being, a saint.

But, seeing the suffering of the world, he always thought to allay the suffering of the people and prayed to the Lord for the same.

'Love of the Lord' is words, a sentence and a verbal expression for us. We have heard the name 'O Lord'. We have also come to know that if we love the Lord, we will meet the Lord. Sometimes, we do prayers also.

But we cannot understand the 'Love of the Lord' that Guru Nanak had. However best, we may try, we cannot have the sensation of love that the Guru had for the Lord. He could meet the Lord as we see the sun.

Like, the mother loves her child, the child loves the mother, the greedy love money, the wife loves the husband, the magnet pulls iron, not like this, much more than this he loved the beloved Lord.

The intellectuals try to prove the existence of the Lord by discussions. The lovers of nature try to perceive the Lord in nature. The meditative try to feel Him in meditation. The devoted sing his praises, so that the gracious Lord may bless.

But for Guru Nanak, the Lord was omnipresent. For him, it wasn't that the Lord is there unseen and one has to reach Him by endeavor. It wasn't just a belief that Lord is there. For him, the Lord was an all pervading living glimpse. He was immersed in the love of the Lord. He was one with the Lord. His real attachment was with the Lord. Whatever else he did was with a detached mind. He could do everything nicely with a detached mind.

Anything done by a mind with divine insight will be much better than done by anybody else with his best efforts.

Like, we are attached to the visible world and detached from the unseen. We may be seekers of the Lord, but even then, we do not get attracted to the Lord as we are attracted by the visible people and seen objects.

Similarly, he could see the Lord as we see the world, but was detached from the visible world and its enchanting effect.

He did live in this world, walked in this world, dealt with this world and wished to allay the suffering of the world, but his mind was not attached to this

world. His mind was always engrossed in the Lord's love. This was a unique phenomenon.

His immersion in the love of Lord is an example that is unique in the world.

His engrossment in the Lord's love is depicted in the divine scripture and thus leaves no doubt. He lived with the Lord and the Lord lived with him. He was one with the Lord. Although now he was working but his mind was attached to only the Lord. His engrossment in the 'Love of the Lord' was the same as ever. His detachment from the world was that nothing that was worldly could entangle his mind.

But now, he thought of allaying the suffering of the people and putting them on the true path of 'recitation of the Lord's name with love.

Quite a few people had already been dyed in the Lord's love, but now he wished to show the true path to the world so that the world may benefit from it.

In this prayer, he used to sit in meditation in the forest for nights together.

II [The Guru meets the Lord]

There is a small stream near Sultanpur called Bein. Quite often, the Guru used to go to the stream for a bath and after bath he would sit down on the bank of the stream with eyes closed and recite the Lord's name with love.

One day, early morning, he went to the Bein stream. At the bank of the stream he took off his clothes and gave them to his disciple who had accompanied him, and entered the stream for a bath.

For a few minutes, the disciple saw him having a bath and a swim, but after that he could not see him. The man kept on sitting on the bank, waiting for him to come out, till sunrise, but to no avail.

News reached the Guru's house and everybody went to the stream. Even the governor himself went to the stream riding a horse. Swimmers were called and search was made in the stream for about four to five kilometres but to no avail. At last, everybody thought that probably he got drowned and carried away by the stream. Everybody went back home in sadness.

Jai Ram wanted to inform the parents at Talwandi but sister Nanki stopped him and said: My brother is a Lord's child. No stream or river can drown him or carry him away. This is some miracle and a bigger miracle than before. Wait and see what good comes out.

Everybody thought: He has drowned and there is no hope left. Everybody said: Surely, he has drowned. But sister Nanki was the only one who did not believe so. Nobody could make her believe that the Guru has drowned.

Mardana, in love of his master was going and singing divine hymns at the bank of the stream. Other disciples recited the Lord's name and read the scriptures.

It is difficult to describe what happened in the next three days because where he went is above space and time. Three days, he spent in the unseen world, where everything is in divine light.

We can only say 'The Lord is there', and 'All life', 'All love', 'All ecstasy' is there. His form is that 'He is there'. We cannot describe Him in our words. We cannot listen in our ears. We cannot understand Him in our mind. Everything there is divine. But the Lord is there and whatever happens there is above space and time. He is 'All in all' and whatever he does is 'All in all'. He is the Supreme Lord and whatever He does is His Will.

Three days passed like that, but there was no news as to 'where he had gone' while having a bath. Everybody was really astonished because the Guru knew swimming well and he could even save other people from drowning if needed. Even the stream was not that deep. Then, where could he go?

The Guru was neither drowned, nor he deliberately went into hiding.

HE WENT TO MEET THE LORD.

How? Nobody knows how and nobody can tell how, because the Lord is not in human form like us. It is something that is not of the human body, but something else very subtle. His going to the Lord is described in the old biography.

It is written: Some bright, handsome, dazzling angels came from the heavens as the Lord's messengers and took him to the Lord. There he bowed to the Lord with respect and love and touched His feet and then stood respectfully with folded hands.

The Lord was gracious. The Lord ordered his messengers to give to Nanak the bowl of nectar.

The Lord said: This nectar is a bowl full of my name. You drink.

Guru Nanak took it. Drank it. The Lord was gracious.

The Lord said: Nanak, I am with you. I have blessed you and blessed are those who recite your name.

You go and recite my name and tell the people to recite my name.

Remain detached from the world. Remain in the name. Be a giver.

Give name, service to humanity and charity to the people.

I have given you my name. You distribute it.

Guru Nanak thanked the Lord and stood up.

The Lord said: O Nanak, say, how big is my name?

Guru Nanak replied: If my age be thousands and thousands of years and I do not see the sun setting and the setting of the moon, and I do not sleep even in a dream, howsoever much I recite your name, its value will still be uncountable.

The Lord again said: I have blessed you with my command. You praise my command.

Guru Nanak replied:

You are the One Lord. Your name is 'The Truth'.

You are the Creator.

You are the Supreme Soul.

You are without enmity.

You are above time.

Your Name is your form.

You are above births and deaths.

You are the light of the world.

Your Name has to be recited.

You were the true Lord in the beginning.

You were the true Lord through the ages.

You are the true Lord now.

You will be the true Lord always.

When Guru Nanak uttered these words, then again the Lord said, and it was an order:

*O Nanak, You bless him,
to whomsoever I am gracious.*

I shall bless him also.

My name is Lord Almighty

Your name is Guru Almighty.

Guru Nanak fell at the Lord's feet and the Lord blessed him with a robe of honour.

Then, the Lord ordained His messengers to take him back to the same bank of the stream. Then, the Guru appeared there on the third day.

Guru Nanak has himself narrated his going to the Lord's palace. He has said that he was honoured. He says: I was a humbler singer. I was good for nothing. My Master called me to His 'True Abode'. I was blessed with a robe of honour. The Lord offered me to drink His Name, which was as sweet as nectar. After drinking which, one gets eternal happiness. One gets out of the cycle of births and deaths and one lives with the Lord always.

The Name and the divine hymns that I have got from Him now I am distributing to the people. Those who are reciting the Name and singing the hymns that I have given to them, are on the true path towards the Lord. They have got inner happiness.

I am telling: Lord is Supreme. I am immersed in the love of the Lord.

In this way, the Guru is telling us about his going to the Lord's palace, but he is not proud that 'I have been to the Lord's palace that is so high, and now I have become great'. He says, 'I was a humble singer and I was good for nothing'. This means, he hadn't the slightest ego in him.

Then he says: My master called me to His 'True abode'. By master, he means the Lord. And 'True abode' is where the Lord resides, that is the Lord's palace.

Then he says: I was blessed with a robe of honour. This robe of honour is the singing of His hymns and praises. Our fifth Guru, Guru Arjan Dev has said: Guru Nanak is the Lord's image.

The poet Bhat said: The Lord Himself came to this earth.

Bhai Gurdas said: Guru Nanak is the Lord who has created the world.

We should not think that the Lord was born. The Lord is above the cycle of births and deaths. But it is somewhat like: When a piece of gold is put in fire, it becomes fire. It is gold also and fire also. Guru Nanak himself gave a similar example to emperor Ibrahim Lodhi, when he met him at Delhi.

So, Guru Almighty means: Guru, who has to join the separated with the Lord. Guru Nanak himself is immersed in the Lord's love and thus His image.

Poet Santokh Singh writes: At Sultanpur, many people were blessed by the Guru and got happiness. They left their evil habits and became pious. They gave up their mistaken beliefs and came on the true path.

By his blessings, many men became saints and were now at his service. They were now guiding other people.

If the Guru had to do the work of one saint, then it was sufficient for him to do the worldly chores and look after the holy congregation that had come up at Sultanpur.

Sufficient means: There was no need for him to think of or do anything further. He had already shown to the people that 'There was no need to renounce the family and the world or go to the forests'. While living in the family, and doing the worldly chores, one can become pious, thinking good of everyone and Lord loving, and be a good human being, a saint.

But he wished to travel all over India and to foreign countries, to show to everyone the easy and true path to reach the Lord.

So, many times he thought: This 'True path towards the Lord' should be widely known all over the world, so that the world may benefit from it. This is the purpose for which I have come and the Lord has sent me to this world.

In general, the people of this world, in their greed, in their selfishness are burning themselves in desires and burning others also. They should be taught to do goodness to others, so that this fire may go.

But doing goodness to others can be learnt only when people get to loving the Lord, who is inside the body. So, now he thought of allaying the suffering of the people and putting them on the 'True path towards the Lord'. He was waiting for a command from the Lord. Now, he got the command from the Lord.

A doctor goes to the prison and a religious preacher also goes to the prison. Both of them do not go to the prison for any evil deeds. They go for doing some goodness. The doctor goes to treat the sick, and the preacher goes to give them moral advice.

All the people come to this world as per the deeds done.

But Guru Nanak came to this world, not as per the deeds done. He came as a religious preacher to raise the moral standard of the people, for the good of the people. So, Guru Nanak was a prophet sent by the Lord.

Now, the Lord summoned him. The Lord gave him more strength.

Till now, the Lord's order to him was to preach while living in the family, but now the Lord ordered: You go to all big and small towns and other countries and put people on the true path. Give true Name to the people and spend your entire time for the people.

So now, when he returned after three days and reached home, he distributed all the household articles to the needy and poor.

When people came to know that the Guru is alive and has returned after three days, then, the people gathered to meet him.

Even the governor, Daulat Khan Lodhi, on listening, came to see him, because everybody had lost hope that the Guru was alive.

Everybody was astonished as to how he has come out of the stream after three days. The Guru's face emitted a strong dazzle.

Daulat Khan Lodhi asked: O Nanak, what happened to you? But the Guru did not reply.

People said: See, how much shine is there on his face. He doesn't talk. His lips are shut. He is distributing all his household articles. May be he has got a shock in the stream.

When the Guru did not speak, then Daulat Khan Lodhi went back in despair.

Now, the Guru distributed everything to the poor and needy. With the simple clothes that he was wearing, he went and sat in the open, on the outskirts of the town. Mardana also went and sat where he was sitting.

But the Guru did not speak for one full day and night. Everybody from the house came but he did not speak to anyone and they went back.

His face emitted a shine like a dazzle and his eyes spelled charm.

III [Exorcist]

The Guru's wife Bibi Sulakhni was delighted to see the Guru alive. But when she saw that he was distributing all the household items to the needy and poor, and he doesn't speak to anyone, and has gone to stay in the open on the outskirts of the town, then she felt much dejected.

She asked her sister-in-law: Please look for some remedy. Maybe he got some shock in the stream. Even the neighbours asked the sister to call an exorcist. Maybe some evil spirit has influenced him.

But sister Nanki said: This is some miracle. My brother is a godly soul. Whatever he does has goodness in it.

But the neighbours did not agree. They took one exorcist to treat the Guru.

When the exorcist went where the Guru was sitting, then the Guru spoke: Somebody says, I am mad, somebody says, I am influenced by evil spirit, somebody says, I am pitiable.

Then, the exorcist said: He is a true saint. No evil spirit could influence him. Then, he went away.

IV [Mosque]

Next day, the Guru spoke. What did he speak?

He said: There is no Hindu and no Mohammedan.

What he meant was that both Hindus and Muslims tell lies, weigh short, deceive others, and are not afraid to do evil deeds. So, both are Hindu and Muslim in name only. Nobody is a real Hindu or a real Mohammedan.

This frank speech of the Guru reached every ear. The Hindu priests were subdued due to the atrocities of the Pathan rulers. So they kept quiet.

But the Muslim priest got furious. He said: Telling, that there is no Mohammedan, is a direct insult to our religion.

The Muslim priest and the Muslim judge went and made a complaint to the governor: Guru Nanak says, 'There is no Mohammedan', this is a direct insult to our religion.

The governor said: Nanak is a saint. Maybe he is a prophet. It might be better if you just ignore what he has said.

But on the insistence of the Muslim priest, the governor sent for the Guru. The Guru, however, did not come.

Then, the governor sent another message saying: For the sake of the Lord, please come. Then, the Guru came.

The governor welcomed him with respect and asked him to sit down. Then the Muslim priest had a discussion with the Guru.

The governor said: O priest, Nanak is telling the truth.

The Muslim priest then deviated from his accusations and said: Sir, it is time for the evening prayer and we are getting late. Let us go to the mosque for prayers.

Then, on a hint from the priest, the governor said: If you consider Hindus and Muslims as equal, then come with us to the mosque for prayers.

So, everybody went to the mosque and they took the Guru along. There, everybody stood up and said the prayer. The priest stood in the front, to pray and make others pray. But the Guru stood there, saw everything and kept smiling.

When the prayer finished, the Muslim priest said: O Nanak, why did you not recite the prayer with us? Instead, you were smiling and making fun of us.

Then, the Guru smiled and said: O priest, tell the truth, whether you were saying prayers or you were thinking that the mare has given birth to a baby mare and all the time you were afraid that the baby mare may not fall in the well in the verandah.

Then, the priest said: O Nanak, you could have said prayers with the governor. The Guru replied: The governor was all the time in Kabul, buying horses. The governor admitted that it was true. The Muslim priest also admitted that what the Guru had said was true.

The governor said: Nanak is speaking the truth. There is no need to ask him any questions.

All the people, the judge and many other respectable people who had come to the mosque for prayers were astonished as to how the Guru could read the minds of the Muslim priest and the governor truly.

The governor had much respect and love for him.

One day the governor said to the Guru: These riches and governance is all yours. You stay here. We shall be at your service.

The Guru said: O King, now I cannot stay. You live in happiness. These riches are yours. I have to go in the service of the Lord. I have to obey His command.

Now, everybody praised the Guru and said: Nanak is dyed in the love of the Lord. He is the image of the Lord. Then, he went and sat in the forest on the outskirts of the town. Mardana also went and sat there.

Today was the first day that he opened his mouth after the recent meeting with the Lord.

The misconception that he dispelled from the minds of the Muslim priest and the king was that both of them prayed to the Lord but their minds were not attentive to the presence of the Lord.

To recite a text from the Holy Quran, or say prayers, or read the scripture, or recite the Lord's name, or meditate, or concentrate, or sit in devotion, or worship, or sing the hymns, or sing the praises, these all are endeavors of love with attention to the presence of the Lord. But in practice what we see is, that outwardly, it does appear that we are praying, but actually our mind is wandering elsewhere. They are like a body without life in it.

So, when he started his work on the Lord's command, then, the first thing he preached was: Pray to the Lord with attention to His presence.

There are many who do not read the scripture. But many who do read say that they do not relish.

Now, if you read and understand what the Guru has said, then, this problem will go. What the Guru said to the Muslim priest and the governor, he meant it for the whole world. He is telling us today when we are reading this story.

We feel happy that the Guru exposed the fault of the Muslim priest and the governor. We also feel that the Guru is great that with his intuitive power he could read the minds of the Muslim priest and the governor. But the third thing, we ignore and forget that what the Guru has said is also for us today.

We are just like the Muslim priest and the governor. The beloved Guru is telling us to read the scripture and recite the Name regularly and remain attentive to the presence of the Lord. If you read the scripture and recite the Name and your mind is wandering elsewhere, then, the fault is yours. When you read the scripture and recite the Name then feel the presence of the Lord that the Lord is listening to your recitation.

We should realize that if our tongue is reciting the Name and our mind is wandering elsewhere, then how the Lord will be happy? When we are not attentive to His presence, how will our mind be turned towards Him? The mind will turn towards those things where it is wandering and get their influence. While reciting the Name, if it remains attentive to the presence of the Lord, then it will get the good influences from the Lord, coolness, peace of mind, soul awakening, elevation of mind. But if it wanders elsewhere, then, it will get the influences from where it is wandering. If while reading the scripture, the mind is wandering in worldly desires like the Muslim priest, then, it will get a scattering influence.

So, Guru Nanak is telling us today: O my beloved, you read the scripture and recite the Lord's name. The mind wanders, that is its habit. Turn it towards the meaning of the scripture and attention of the presence of the Lord. Pray at the Lord's feet. Feel His presence. Meet the holy people. They will tell you how their mind has turned and now feels the presence of the Lord.

Be sure of the following:

1. The Lord is there. He is here, there, everywhere. He is inside our body and outside in nature.
2. Although, I cannot see Him because my eyes can see outwardly only and my inner vision has not awakened as yet.
3. To awaken the inner vision, the path is 'reading the scripture and recitation of Name'.
4. I should read the scripture, listen to divine songs and recite the Lord's name with love.
5. While reading the scripture or reciting the Name, I should always feel the presence of the Lord.

Even if, there are millions of worlds, the Lord is 'One'. I should feel the presence of the Lord of the million worlds.

He is listening to my prayer. I should feel His presence with all my love and full attention. If my mind wanders, I should turn it towards the Lord.

I should pray to Guru Nanak: As you blessed the Lord's name to the Muslim priest and the governor, bless me the Lord's name. I should remain in recitation of the Lord's name. You are always living. In human form or heavenly soul, you are always with us. You are a living heavenly soul.

As you blessed people then, you bless me now. Bless me that I read the scripture and recite the Lord's name incessantly. You are benevolent and gracious. You are my master and father. I am your servant son. Bless me the incessant recitation of the Lord's name.

If the mind still wanders, then, go to a holy saint or an ideal man and take his guidance and ask him to pray for you that your mind turns towards the Lord.

Make an earnest endeavor to turn your mind towards the Lord. Tell your mind: O mind, I have come to pray to the King of the million worlds. Now, leave all wanderings, attachments, fears, anxieties and desires. They are traps for you. Fall at His feet in His refuge.

O mind, remain in remembrance of the Lord's name, so that you are able to swim across this worldly ocean of fire.

In this way, steadily, remain in remembrance. See the Lord here, there, everywhere. He is listening to my prayer and He will give me the fruits.

The second thing that he preached is as follows:

One person was an idol worshipper. He spent almost his entire life in idol worship. He had heard that a prophet is staying at Sultanpur whose name is Nanak. The Muslim priest and the governor have fallen at his feet. The Hindu saints and sadhus and the Muslim saints have fallen at his feet and say that he is great.

On listening to all that, the worshipper of idols got a longing to meet the Guru. He had spent his entire life in idol worship but could not find true happiness. Now, he heard the greatness of the Guru and became eager to have his glimpse. On hearing that a prophet is born in these bad times, he came to have his glimpse. When, he saw the Guru sitting in the forest, he felt a pull and fell at his feet.

The Guru said: You worshipped the idol in earnestness. But who could reply? You have to worship the living Lord who will reply. The idol worshipper got peace of mind by meeting the Guru, his heart became soft also, but the effect of the long time worship still remained in his mind.

It is said, that in the night when he slept, he saw in a dream that the idol goddess that he worshipped was standing outside the door of the Guru with a broom in hand. The dream had a lightning effect on his mind. The next morning, he got into the 'recitation of the Lord's name with love'. His tongue started reciting the Name and his mind got elevated. The Lord's name went into his mind, heart and body cells and his soul awakened. He got ecstasy.

Now, when we read the second thing that he preached, we feel happy that the goddess stood with a broom at the door of the Guru and that idol worship is bad, but we forget the real thing that this story, today, is for us. The Guru has preached us:

1. Not to worship anything or anybody except the Lord. This means, remember the Lord and recite His name with love.
2. Our love for worldly desires is like worshipping the idols. Living in this world, we have not to be trapped in the worldly desires and passions. We have to keep our mind detached from these.
3. The third thing that he preached is:

'Do goodness to others'.

When the Guru left the job of Stores Manager, then, the governor settled his accounts and sent him the money that was due to him. At that time, many poor and needy persons had come to meet him. The Guru looked towards them intently.

Then, somebody from the gathering said: O true Guru, you have a family, your sons and wife. You have left the house. Give this money to them.

The benevolent Guru said: The Lord's flame is in everybody. All are his sons, and immediately whatever money had come he gave it away.

Now, we feel happy that our Guru Nanak is great. He has not the slightest of greed. He is great, who calls the needy as sons, and saw the Lord in everybody. How he loves everybody?

But we forget that this third thing is also, today, for us. The Guru is telling us to remain in the remembrance of the Lord. Remain in the presence of the Lord. Don't go into forgetfulness of Name at any time in twenty-four hours, and when you see a needy person, then, see the Lord in him also. The Lord is 'all-pervading'. Help the needy in his need according to your budget, but the mind should remain in high thinking that the Lord whose name I am reciting is inside me and outside also, and what I am doing is out of my love

for Him.

I cannot allay the suffering of the people, nor am I a philanthropist. I am only in the love of the 'One Lord'. The Lord is inside me and I see the Lord outside in humanity. I have to love Him. This is, 'Do good to others'.

Those who followed what he preached became disciples of the Guru. We are Guru-disciples. Let us see, whether we are following what the Guru preached and have we imbibed the good qualities that are given in the Holy Scripture. If we have imbibed, then, we are Guru-disciples and fortunate Guru-disciples. But if we have not imbibed, then it is imperative that we should now imbibe those good qualities in us.

Talking is not Guru discipleship. Imbibing the good qualities and acting as per those is Guru-discipleship.

The Guru has said: Without imbibing good qualities, one cannot be in devotional meditation. We must imbibe good qualities in us.

Now, everybody is going towards materialism. The world is head and tail running after it. The mind is running after material gains and love of material gains and it is increasing day by day.

The Lord who is giving, we are forgetting, and we are in love with the gains.

The Guru rids us from these faults.

The Guru made us live in the world of the soul, the world of sensation. He awakened our sublime mind.

All the stories of that time are written and we read those.

Now, we have to act on what he preached, otherwise we cannot expect that the Guru will be happy with us and bless us.

We should read the stories but we should not get away, in the thinking, that these happened with other people and we have enjoyed the reading. We should consider these stories, as if happened with us, and the faults mentioned were in us. Then, we should try to improve ourselves. Then, the Guru will be happy with us. Then, we are Guru-disciples, living Guru-disciples. Otherwise, it is all sham and show off.

The Guru was against empty rituals and hypocrisy. When he saw these in Hindus and Muslims and spoke loudly against them, then if he sees these in his disciples, he will speak against these more loudly.

The first words that he spoke: 'No one is a Hindu and no one a Muslim'. This loud speaking was to clarify that empty ritual, show off, hypocrisy, superstitions, is not religion. It is not the true religious path. It is not spiritualism.

We disciples should listen to his loud speaking, 'No one is a Hindu and no one a Muslim' with more attention and open ears today, and see, in the light of these words, what endeavor we have to make to improve ourselves.

This is our love for the Guru, feeling his presence in us, feel him talking to us, acting on what he preached and becoming Guru-disciples.

V [Departure from Sultanpur]

On listening that Mehta Kalu's son has left the family house, the father-in-law Mool Chand accompanied by Pandit Shyam came to Sultanpur. Both of them tried to persuade the Guru to stay in the family house. Father Mehta Kalu and Mother Mrs. Tripta also felt very upset.

Then, the Guru said: I have been ordained by the Lord to put the people of the world on the true path towards the Lord. I have been ordained to join the separated with the Lord. So, I have to obey His command.

Mother and father went back home in sadness.

One can also imagine the sadness of Bibi Sulakhni, the Guru's wife when she heard that the Guru is planning long tours for long periods. With two small children to look after, she had to bear the separation from the husband.

The Guru said to her: The Lord will look after you.

One person who was not in grief was sister Nanki. She perceived the greatness of the Guru and realized that the Guru was going for the sake of humanity to allay the suffering of the world and that he had been sent by the Lord for this work.

Sister Nanki's love for the Guru was from her elevated mind. She was always in gratitude and her mind was attuned to the Lord's Will.

The Guru understood her love and said to her: Your love is godly and very high. In its response, whenever you are in too much longing, you pray to the Lord, the King of the Kings. Then, I shall come and meet you.

The relatives had sentimental love and that did not impress the Guru much. But the sister's godly love impressed him so much that it became an opportunity for everyone that the Guru will come and meet us. Everybody was assured that he is not going forever but will come back off and on and meet us.

Since, the day, the Guru accompanied the governor to the mosque, the governor's mind got attracted to the Guru. But he was afraid of his own Muslim priests. But within a few days, all the people of the town including the Hindu sadhus and Muslim saints bowed to the Guru and fell at his feet.

The governor's longing for the Guru increased so much that when the Guru was to depart, he came and fell at his feet. The Guru blessed him with the Lord's name and he got ecstasy.

Bhai Gurdas writes: The Guru first went to the Lord's palace. There, he was bestowed the honour of 'Guru Almighty' and ordained by the Lord to put the people of the world on the true path towards the Lord. The Lord blessed him with His name nectar and His strength as also humility.

Now here, he saw everybody in jealousy, envy, enmity, thinking evil of others and everybody burning in ego.

He realized that people are suffering because there is no true preacher to guide them towards the Lord. Then only, he thought of travels. He neither became a recluse, nor a sadhu. He left the house only for travels.

For allaying the suffering of the people it was necessary for him to go to places and countries to put the people on the true path towards the Lord.

So, he decided to leave his house, his relatives, his congregation, for putting the people on the true path of 'Recitation of the Lord's name with love' and 'Do goodness to all'.

He asked Mardana to accompany him so that he could sing the divine hymns.

All the people came to see him off.

It is written: The sadhus came and kissed his feet. The Guru blessed the sadhus. The Guru was gracious. The governor also came. Everybody whether a Hindu or Mohammedan stood with folded hands. The Guru blessed everyone.

Then, the Guru accompanied by Mardana departed.



8.

Malik Bhago & Bhai Lalo

It is the west bank of the river Beas. It is early morning. The godly soul is sitting on the bank, immersed in the love of the Lord. Mardana is singing a divine song. The heavens are showering ecstasy. In solitude and peace, the singing of divine songs is giving rapture.

The sun rose. The beloved Guru opened his eyes. He looked towards the heavens, then towards the river and then around and sang the following lines in a sweet tune:

I live, when O Lord, you live in my mind.

When you are in my mind, I am in ecstasy and rapture.

Then, he stood up and said: One prophet will come here. Here, divine hymns will be sung. This place will become a flourishing town.

Saying this, he moved ahead. On the third day, he reached a village. Here, the Guru liked a place and he sat down under a tree.

Early morning, Mardana sang a divine song. The Guru was the listener and Mardana the singer and the trees, plants and fields were the inspiration.

Next day, one lady brought food. The lady, herself, served food to the Guru and Mardana. Mardana, after having food, said: After eating this food, I remember the food that Mother used to serve.

The Guru said: Like the butter goes into the bread, love also gets into things. Love means to love others.

They stayed there for a couple of days and then they started the journey ahead. On the third day, they reached a village. Here, was a beautiful lake and lot of berry trees.

He sat under a berry tree. He rested at night and early in the morning, Mardana played the rebeck and the Guru sang a divine song:

*O Lord, I do not, now or ever,
Ask anything except one thing:
Keep me immersed in your love.
Nanak is a pied Cuckoo,
I wish raindrops only.*

Before leaving he said: One prophet will come. A temple will be constructed. The town will flourish.

Moving ahead, he stayed at Lahore under a fig tree.

Here, he stayed for a short period only and then, moved forward and reached Eminabad. At that time it was called Saidpur Sandyali. Here, the Guru came to the house of a carpenter and loudly said: Lord is great.

This person used to make wooden pegs. He was simple and it appeared as if he had a rough nature.

On listening to the voice, Lalo came out. When he saw the Guru, he fell at his feet. Then the Guru said: Well Lalo, I have come and I have started my travels in India and abroad.

Lalo had tears of love in his eyes. His head bowed and he took the Guru inside his house.

Mardana, the Guru's companion was astonished. He said to himself: The servants of the grocery store stood in his service with folded hands. The governor was giving him so much salary. He had so much comfort of the house, an obedient wife and a saintly sister. He has left all. On the way, wherever we stayed, it was quite distressing, and now where have we come today? There is no bed, no chair, no carpet and no sheet even.

Meanwhile, Lalo brought a chair from outside. Then the Guru sat on the chair. For quite some time, there was no talk from both sides. It was tranquility. Then, Lalo went to the kitchen and cooked food.

Now, Mardana asked the Guru: O Guru, who is this person whom you have come to meet? You have left your home. You have left your town. Where have you come?

The Guru laughed and said: Mardana, I have come to a house of piousness. Here is an earning with honesty and a mind that is enlightened with the love of the Lord. Now, the food was ready and Lalo said: Please come to the kitchen and have food.

The Guru said: The ground is the same everywhere. When the mind is immersed in the Lord's love, then the ground is sacred wherever you sit. You bring the food here only.

When Lalo brought the coarse grain bread and the green leafy vegetable, then Mardana said to his mind: O, where have we come? This dry bread won't go down my throat. But alright, whatever the Guru likes, I should accept. Eat and feel happy to eat. In this thinking, he ate the food, but after eating he felt the deliciousness of nectar.

When the Guru finished eating food, then Lalo fell at the Guru's feet. The Guru blessed him and Lalo's mind that was in ascetic practices earlier, got immersed in the Lord's love now. Previously, he was meditating with effort. Today, he got the Lord's love. He got ecstasy.

In this house, in a small mud hut, the Guru stayed for three days and then got ready to go. But Lalo, with folded hands and tears in his eyes said: Please don't go so quickly, stay for a few more days. Bless me and then go.

Seeing his love, the Guru extended his stay there. Now his daily routine was like this: Early morning, he would go and sit in meditation on a platform of stones or sand and get immersed in the love of the Lord. People call it Hath yoga, but it was not Hath yoga of the body as such. His mind was immersed in the Lord's love.

In the town, people started talking that one Bedi Khatri is practicing extreme Hath yoga. He doesn't eat or drink anything. He keeps on sitting on a platform of stones or sand at one place in deep meditation and does not move. He eats only a few buds of wild flower. They also talked: Although, he is Bedi, but he is staying in the house of a carpenter of low caste. He has a companion also who is a Mohammedan singer.

When Mardana went out in the town, people would say: See, there he goes, the singer companion of the misguided, who is mixing the upper caste with the low caste.

A few days later, Mardana took permission from the Guru, and went home but the Guru continued to stay here. The Guru stayed here for quite some time. Some people were coming and getting his blessings.

One day, a group of Brahmins came to advise him: O Guru, you stick to the caste system. You are an upper caste Bedi Khatri.

But after listening to the Guru's thoughtful reasoning, they had no answer to give. Now, they called him Nanak, the ascetic. Some Mohammedans called him Nanak Shah. Many people started coming to him for his blessings.

The Brahmins and the Mohammedan priests became envious. They were afraid that if all the people started going to him, then who would come to us?

In Eminabad, the governor was a Pathan called Khan. He was like a king. Malik Bhago was an official under him. The Mohammedan priests started tale telling to Khan and the Hindu Brahmins went to Malik Bhago. They also adopted other means, so that the Guru may leave the town.

A day came, when Malik Bhago arranged a feast for the Brahmins and sadhus at his house where all delicacies like fried bread, sweet fried bread, Indian snacks, milk pudding and sweets of different types were to be served. All the Brahmins and sadhus were invited. The fretful Brahmins also invited the Guru. They anticipated that probably the Guru won't come and Malik will be angry with him.

It just happened like that. The Guru did not go to his house for feasting.

Then, the Brahmins made an insinuation: See Malik, how proud is Guru Nanak? He has not accepted your invitation.

Then, Malik got furious and he asked one Brahmin: Go, and ask the Guru to meet me.

When the Brahmin went to the Guru, the Guru said: I am a holy man, I have no work with big people.

When the Guru did not go, then the Brahmins made more malevolent insinuations to Malik against the Guru.

Malik got more furious. Then, he sent five men and instructed them: If the Guru does not come on your asking, then bring him by force.

The Guru listened to the order, laughed and went to meet Malik. Here, many people were sitting. The Guru went inside and stood there.

Then, Malik said: O, ascetic, you are having food with low caste people, and you do not come to sacred feasts for Brahmins, and then you have a low caste Muslim singer as your companion and you hate us who are upper caste Khatri. Why is it so?

The Guru said: I am the Lord's holy man. Wherever the Lord gives, I eat there.

Then, Malik said: You should have come to my feast also.

The Guru said: Alright Malik, then you get some fried bread from your feast.

The Guru also asked Lalo to bring a bread of coarse grain from his house.

When both came, then the Guru held fried bread in one hand and coarse grain bread in the other hand and raised his arms and squeezed both.

See! From the coarse grain bread milk drops oozed down and from the fried bread blood drops oozed down. When everybody saw this, the entire gathering from the town was dazed. They realized that this ascetic is powerful. He has supernatural powers.

Malik was angry but he felt ashamed also.

The Guru said: The acacia seed has no thorns. But when the tree comes up, then the thorns grow. Similarly the fried bread and other delicacies are delicious to eat but when a man of God eats these, then he feels pain.

Saying this, he came out and went to Lalo's hut where he was staying.

It so happened that the son of the Pathan King of Sandyali became ill.

One day, he said to Malik Bhago: My son is sick and his condition is deteriorating day by day. No medicine is doing any good.

Then, Malik said: Your Excellency, prayers of a saint is the right answer. If a saint comes and prays for the health of your son, he will become all right. But the saint should be miraculous. A real saint is one who is immersed in the Lord's love. But people generally consider a saint real if he is able to perform miracles.

Khan said: Who is a miraculous saint? How do I know?

Malik said: You call all the sadhus and keep them in captivity and tell them: I will make you free only when my son gets well. Then, whoever is a real saint will show his miracle.

Then, the Khan's men brought all the sadhus whose name Malik had suggested. Guru Nanak was also brought. Malik had suggested his name as well.

All the sadhus brought by the Khan's men were sitting when Lalo came, after hearing that Guru Nanak has been taken as a captive by the Khan's men. On seeing the Guru in captivity he wept.

O World! You never understood the saints who came to allay your suffering. You never respected them and you never stopped to give them suffering.

The Guru said: Lalo, don't feel sad. See the Lord's drama. This also is a miracle of His.

Khan came and said: O, men of God. You make my son well. Pray that he should be all right.

All the sadhus kept quiet, but the Guru spoke: O Khan, have you heard grapes growing on an acacia tree?

Khan said: No.

The Guru said: Then, how can you expect that force can bring grace.

It meant that you have brought the sadhus by force and put them in captivity and they have a feeling of suffering. How can grace come from suffering minds?

When Khan listened to this, then he realized that this ascetic is telling the truth. Then, because of the sentiment of the son, he became humble and said: Be gracious, O man of Lord.

The Guru said: O Khan, let everything happen by itself as per the Lord's wish.

Khan became more humble now. He begged pardon and said: Please pray for my son's health and make him all right.

Guru Nanak could do miracles but generally he kept himself away from showing miracles. It came to his mind that this mad Khan is being cruel to the sadhus. They should be freed. Some of them are Lord loving and they are in captivity for no fault of theirs. The Lord shall be happy to allay their suffering. He loves pious people. Then, the Guru closed his eyes and opened and said: O Khan, your son's health is in the leftovers of the saints.

Khan said: Whatever, you make him all right.

Then, the Guru said: Lalo, go and bring bread from your house.

Lalo went and brought bread and that was given to the Khan's son to eat. After eating the same the Khan's son became all right.

Khan was dazed to see how powerful the Guru was? Malik Bhago who was standing near was stunned and started trembling with fear. All the people were dazed and the sadhus who were brought by force were all astonished.

Next day, Malik Bhago came to the Guru and said: I beg your pardon. I was disrespectful to you.

Then, the Guru said: My insult? Insult to Nanak? Nanak is not insulted. You be afraid of the insult that you have done to yourself and to the people and you are doing to the Lord. See, the animals and the birds move the whole day for food. In other words this is their earning and they fill their bellies. They are always happy, always healthy and the birds are always flying in the sky. Hard work is the key to honest earning. Hard work keeps the body healthy. Hard work helps on the path towards the Lord.

Money earned by fleecing the people and by deceiving the people and then, accumulating that wealth and then sit on it like a snake is an illness of the body, mind and soul. See you have lost your inner self. You have wasted your inner self. You have killed your inner self. Have mercy on your inner self. Awaken your inner self. Put a seedling of the Lord's name in your inner self.

The Guru explained to him: Your mind has become dirty by being cruel to the people. This is an illness and lifelessness.

Malik: Now, my mind has got a jolt. Whatever you say is sweet for me. You only tell, how can I do labour in this old age and with this lazy body?

The Guru said: A king sitting on the throne is labour. A labour with a basket on his head is labour. A shopkeeper weighing goods at the shop is labour if he respects the Lord and is afraid of Him. Your being an officer is labour if you are honest, you don't accept bribe and you are not cruel. All occupations, all jobs are labour if done with honesty. Whether somebody has been given a job or it is a self-chosen work, dishonesty kills the hard work done. A labourer with a basket on the head, a grocer with a weighing scale, an officer, a king who does justice, preaching of a saint, is all labour, if done without deception.

Everything becomes a Lord's grace if you remember the Lord while doing all the chores.

Taking money from the farmer, who sweats out the whole day on his land, and after paying taxes, hardly saves anything for food, is fleecing the farmer. Again, to take money by threatening from a trader is squeezing his blood. Like, you prick the neck of an animal to get blood. Similarly, taking money forcibly from somebody's earning is taking blood.

On listening to the Guru's words, Malik Bhago fell at the Guru's feet and became a disciple. He distributed the money that he had earned extra by taking bribes and became a pious man. He started reciting the Lord's name and started doing justice properly. He became contented with honest earning.

In the biography is written: On seeing humility in Malik Bhago, the Guru said: Bhago, Say, O Lord WaheGuru. Say, O Lord WaheGuru.

He blessed him with the Lord's name.

Then, Khan came and fell at the Guru's feet and asked for forgiveness.

The Guru said: Both of you go and ask forgiveness from the sadhus.

Then, both of them went and asked forgiveness from the sadhus and made them free with reverence.

Malik Bhago said, O Lord. O Lord. WaheGuru WaheGuru and the Name settled in his mind, heart and body cells. He got ecstasy.

The Guru said: Honest earning and the Lord's name should go together.



Guru Returns to Talwandi - Tulsan

From Saidpur the Guru came to Talwandi. He stayed near a well on the outskirts of the town. The news reached his house.

On listening to the news, the Guru's mother hurriedly came. Later, the Guru's father Mehta Kalu and uncle Laloo followed.

Then, mother eagerly asked him to come to the house but he did not agree.

Then, Laloo said: Now that you have come, let us go and meet Rai Bular. He feels pangs of separation for you.

The Guru had come mainly for the message of Rai Bular to meet him. So, he got up and went. Rai Bular was sitting on a cot. He got up and the Guru embraced him so that he should not bend down to greet him. Rai Bular made him sit on the pillow side and he himself sat on the feet side. For a long time tears fell down from Rai Bular's eyes and the Guru looked at him with graciousness.

Then, Rai Bular said: O Beloved of the Lord, get me blessings of the Lord. Guru said to Rai Bular: The Lord from the heavens has blessed you.

Rai Bular said: If you have got me blessed by the Lord from the heavens, then you also bless me from yourself.

The Guru said to Rai Bular: Wherever I am, you are there.

Rai Bular said: Then you permit me to touch your feet. Then only I will feel satisfied.

Then, despite being stopped, Rai Bular got down from the bed and touched his head to the Guru's beautiful feet. The moment his head touched the Guru's feet, Rai Bular's mind that was till now in love and pangs of separation,

got a sensation and rapture. The Lord's name went into his mind, heart and body cells and he got ecstasy.

Guru Nanak said: A saint is always in ecstasy.

Rai Bular got the ecstasy of the soul that is the fruit of true and real devotion. With this ecstasy of the soul, all sins are washed away and all sufferings go. When the sins and sufferings are gone, then it is automatically 'A saint is always in ecstasy'.

Rai Bular drank this love nectar for some time. Then, he ordered: Call Sudha Brahmin. He should prepare food immediately.

He said: Please, everybody, have food here.

On seeing the Guru's so much love with Rai Bular, the Guru's family people asked Rai Bular to request the Guru and prompt him not to go out but stay here. He may live as a saint, but he should stay here.

Then, Rai Bular requested the Guru to stay here as a saint.

He said to the Guru: You are the owner of all the land here. Tillers will work. You may give charity or spend in any way nobody will interfere.

The Guru said: Farming or shop, trading or service, it is the Lord's name that is everything for me. The Lord's name is my farming, my shop, my trading and my service. This has been ordained to me by my Lord.

Rai Bular was a person who believed that whatever the Guru does is the best thing. He understood that the Guru is immersed in the Lord's love. He has come to this world to allay the suffering of the people. To stop him, will be interfering in the Lord's wish.

Then, he said: O Guru, say something that will be good for me.

The Guru said: Do what the Lord likes. Recite His name. Where your strength fails, put your strength in reciting His name. Remain at His feet. With folded hands, fall at His feet.

One day, when the Guru came to the house, mother was cooking food. The Guru lay down on a cot in the verandah and it looked as if he is sleeping. When the food was ready, then mother asked the maid whose name was Tulsan: O Tulsan, go and tell our loving son that food is ready.

Tulsan: Yes, madam.

When she went there, she saw the Guru was lying down, with eyes closed and his face showed a bright godly aura. Tulsan did not think it proper to shout for waking him up, and instead touched his sacred feet. When she touched his feet, she felt a sensation and love. Then she held his feet and sat down. She realized that he is the image of the Lord and he has come to this

world as a prophet in human form. Her mind was elevated and she felt a sensation of the presence of the Lord in her mind, heart and body cells. In adoration, she kissed his feet again and again. Then, she held his feet and sat down. Then, her mind saw that a ship was sinking, and the owner of the ship, Mansukh, Guru's beloved disciple, who had merchandise worth millions on the ship, was praying: O Guru Nanak, O Guru Nanak, please come and help me. Please save my ship anyhow. Now, what she saw was that the Guru has reached there, and has saved the ship from sinking, and is bringing it to the shore safely.

Meanwhile, mother again said: Tulsan, Wake up dear son, otherwise the food that is now ready will get cold. Has he got up or not?

Then, Tulsan said: mother, Don't say dear son. Say, Master of the world. He is not sleeping that I may wake him up. He is saving Mansukh's ship from sinking. Now, he is taking it to the shore. I could not dare to wake him up.

Mother: All right O child, who will not make fun? Even the servants will. I had to live up to this day that even you make fun of us.

Saying this, Mother herself went to wake up the child Nanak.

Meanwhile sister, Nanki came and sat in the kitchen.

Sister Nanki: Tulsan, you have made a big mistake. If you could see something from the unseen, then it should not have been told like that. Nobody recognizes the Lord's beloveds. The world always makes fun of the Lord's beloveds. Later, they repent. But when they are living, they never give due respect. When you praise them without thinking, then it is not love. You make others criticize them more. O Tulsan, you better put a lock on your tongue. Keep your happiness in your mind.

Meanwhile, Mother woke up the miraculous Guru and brought him to the kitchen and served hot food to him with lots of love.

When the Guru finished his food and rinsed his mouth, then the mother said: See, darling son, if you don't become a saint and you become a family man and move with big people, then people will respect you and we shall also be respected more. Now people make fun. What to talk of other people, even the servants in the house, make fun.

Guru: Mother, has anybody talked to you with disrespect?

Mother said: See, this Tulsan, this maid, she went to wake you up and came back and said: Whom should I wake up? The beloved is saving a ship from sinking in the sea.

The Guru smiled and said: Mother, don't talk of Tulsan. Don't be angry for what she talks. Tulsan is mad. Why get angry on a mad person's talk?

The Guru had said these words casually, but there was so much strength in the Guru's words, that Tulsan became mad.

Next day, when the Guru was sitting alone, then the merciful sister Nanki came and said: O godly soul, be merciful to Tulsan.

Guru: Sister, do not have any apprehension about Tulsan. She is not mad. She will remain in remembrance of the Lord. She will remain in tranquility. Sister Nanki felt relieved to listen.

Tulsan was immersed in the Lord's love.



Sajjan, The Robber

I [The story of Harrapa]

From Saidpur, the Guru travelled towards south. He did not enter any village or town. He kept on traveling in the forests. Nights, he would spend under a tree. Then, a town came and he asked Mardana: Are you hungry?

Mardana said: You know everything.

The Guru said: Go to the town and have food.

Mardana said: I do not know anyone. Who will give me food like that? If you say I shall beg for food.

The Guru replied: O singer of divine hymns, you need not beg for food. You go and stand in front of the house of Uppal Khattris. They will be having food. They will be delighted to see you. All the people in the town may be Hindus or Mohammedans will come and touch your feet. They will bring all sorts of food for you. Some will even bring clothes. Whosoever will see you, will say: I will bring my entire wealth for you. They will say: O, handsome child of the Lord, we adore you. But there will be some who won't bother who you are and from where have you come.

On hearing the words of the Guru, Mardana went to the town. What the Guru had said became true word by word. The entire town came and touched his feet. People gave him money, food and clothes. They gave him respect and asked him for service. Mardana was delighted to see all that. He could not control his happiness. But when a person passed who would not bother about him, then he felt somewhat dejected. In this way, when it was evening, he carried the money and other things and brought them to the Guru.

When the Guru saw all the money and food and clothes of silk and cotton and other things, he laughed and laughed and said: Mardana what have you brought?

Mardana: It is because of your words, that all people gave me food, money and other things. I had food to my fill and these things, I have brought for you.

Guru (laughingly): Mardana you have done well in bringing these things, but they are of no use to me.

Mardana: O Guru, then what should I do with them?

Guru: Throw them away.

Mardana for once saw the Guru's blossoming face, then, he looked inside himself. Again he looked at the shining forehead of the Guru from where shining rays were coming out. Like, the light rays come from the moon, the Guru's face looked like a full moon. Mardana picked up the bundle and threw it at a distance.

Then he came near, sat down and asked: You remain unattached to everything. You don't even touch anything. People give with pleasure. Even then you throw away everything. How is that?

Guru: These riches, I have left at home, to travel. If again I cling to them, then what is the idea?

Mardana: But then you do not like even the recluses who have left their homes.

Guru: It is not that I do not like them. But after renouncing the home, children, wife, mother and father they become non-earning and burden on others. That is bad. Just renouncing the home and family does not serve any purpose.

Mardana: Why don't you accept anything?

Guru: O Mardana, I have started travels on the command of the Lord. For me, house or forest is the same. For me, to acquire or to give up is same. Wherever He keeps me, I am happy. His wish is to allay the suffering of the people, to go places and bless the people with the Lord's name and to uplift the downtrodden. I have started my travels on this command of the Lord. I have not come for accepting riches.

Mardana: Beloved Guru, this body requires food. How can it even stand without food? Traveling so much and that too without food?

True Guru: The body lives by eating food. To leave food is a misplaced belief. Man lives on the support of the food that he eats but there is a support

of love from the beloved ones also. If a beloved sends his love from a distance even that is a support. It is not that man lives on food alone. One can live on the support of Lord's name also. We recite the Name on the strength of food but the body has a support of Name also. This, you will experience sometime.

Mardana: O benevolent Guru, after all, these riches are a livelihood. You throw them away as a dead snake.

Guru: Yes, money is a source of livelihood. It is true. One cannot give it up. One requires money to fill one's tummy. One requires money for living. But those who keep fasts do not renounce it. The efforts to renounce by keeping fasts are fruitless. Renouncing the greed from the mind is renouncing the riches.

Mardana: Yes, you have said rightly. Then, why have you thrown away all these clothes and money?

Guru: When there is no greed, then we should act accordingly.

I don't need the clothes and money. Therefore, I have thrown them away. When I do not need them, then to carry them is greed. You are attached to the riches. Even after throwing them away, you are remembering them. O Mardana, say O Lord, O Lord. WaheGuru WaheGuru

Mardana: O Lord, O Lord. WaheGuru WaheGuru

Guru: Mardana, see, you have been blessed with the Lord's name. Understand the support of Name. Life is on the support of Name.

Mardana: Yes, Name and your words have value. Your handsome mouth uttered that everybody will fall at my feet and it happened. I did not realize that it is due to your words. I should understand your words. I should love your words. I am stupid and humble. Your grace is showering like rain, spontaneously.

Guru: Mardana, play the rebeck and sing a divine song.

The divine song and the heavenly tune had a salutary effect on Mardana. Mardana's mind was elevated. Mardana realized that love of the Lord is the real thing. To love the Lord is remembering Him. Remembrance is in recitation. It can be Name, it can be divine songs with or without music, or it may be the utterance of the true Guru.

Guru: One, who is in the service of the Lord, will recite the Name himself and make others recite the Name. He will not be in greed. One, who is in greed, is not a servant of the Lord. Those who are in recitation of Name are not greedy. They are contented. They consider riches as the dirt of hands and

feet. If a person is greedy, then, he is not a Lord's servant. Greed makes you do evil, by telling lies, by deceiving, by short weighing, by taking bribes, by confirming a lie, by doing evil to others and by betraying one's employer. The greed makes you accumulate wealth by many evil deeds. Where greed is, evil comes and deceives.

II. [Sajjan's Mansion]

Now, he left this place. He came near another town. The town was still at a distance but there was a big mansion on the roadside. There was a boundary wall on the four sides of the mansion. On one side, there was a door and a verandah. On the two front corners were two sacred places. On one side, was an idol temple and on the other side was a mosque. Next to the verandah was a courtyard and then there were rooms and a basement. There was a well inside that was hidden and secretly made. The passage to the well was secretly made. There were more rooms and verandahs and courtyards inside. There was one owner of this mansion and he had many servants.

When the Guru and Mardana came to this mansion, then two servants came out and (with folded hands) said: Come. Beloved Guru, your face has radiance, a shine of the Lord's benevolence and wealth, you are fortunate, come inside, welcome, it is your own home, you seem to be tired in traveling, dust is kissing the eyebrows on your forehead, come inside. This is an inn for the travellers. You can stay and relax. We are at your service.

Guru Nanak's sacred feet that generally kept away from towns and mansions, today, hurriedly entered the mansion.

Mardana, who was always keen and quick in entering towns, today, did follow but with hesitation, fear and trembling.

He uttered: O Lord, save us.

Guru: O Mardana, come along. You are right in hesitating but don't hesitate. They are saying: It is your house. Every house is Lord's house. If it is not, it will become. Come in.

Inside, they were escorted to a very well decorated room and they sat down. The persons who escorted went away. Then, a gentleman, with a polished face, trim beard, eyes like a chameleon, a delicate gait, a turban on head, a garland of beads in hand, and wearing a muffler on the neck, walked in. After greeting the guests he sat down and said: Welcome to you. This house is for the travellers. It is your own house. God has put me here as a servant to serve the guests. I have shunned greed and desires. I am a humble

servant of the saints and sadhus. I have no worldly attachments. On the right side, is the temple for idol worship and on the left is a mosque. Both are God's places.

Meanwhile, two servants brought hot water and said: Beloved Guru, shall we wash your tired feet?

Guru (in a sober voice): No. I do not feel like washing my feet. I am comfortable as it is. (Looking towards the owner) Gentleman, what is your name?

Owner: My name is without enmity.

Guru: Is it? It is the Lord, who is without enmity.

Owner: I am only a servant. However, my name is Sajjan.

Guru: Sajjan? What is after, Das, Ram, Lal?

Owner: The Muslims call me Sheikh Sajjan and Hindus call me Sajjan Ram but I am a servant of both.

On listening to all this, Mardana was startled. He stared at the owner but his eyes closed. He said to his mind: Here, it is fear everywhere, in the house, from the servants, from the owner, from the temple, from the mosque. I feel scared. I don't know why my master has come here today?

The servants who had brought hot water went away. The owner also went away. After sometime, when the Guru went towards the mosque, he saw Sajjan saying prayers there. After finishing that, Sajjan was in the temple doing idol worship. Then, he came and brought a tray of food for the Guru.

The Guru said: We do not wish to have food. You may take it back.

Sajjan: When guests come and remain hungry, it will be a sin for me.

Guru: It will not be a sin for you. If you make us eat, then it will be a sin for you.

Sajjan (in anxiety): O fortunate person, why don't you have food? This is your home. Don't be superstitious. I am a Hindu. This mosque is for the Muslims because they are the rulers. It is just to keep them pleased.

Guru: One should accept what a saint says. (Looking towards Mardana) Are you hungry?

Mardana: My master, today, me, who is always hungry, is feeling satiated. I cannot eat even a bit.

Sajjan: Alright. I want your happiness only. (Looking towards his servant) Take away this food. (To the Guru): Will you have milk?

Guru: My mind says, 'No'. O Sajjan, go and rest. See, the fish catcher spreads his net every day. He is dependent on catching of fish and selling

them. But sometimes a crocodile comes in the net.

Sajjan (Startled): What have you said? Do you have any ill will against me?

Guru: Saints do not have ill will against evil persons. They have ill will against evil. You have respected us. You have given us a place to stay. I am for doing goodness to you. Now, you go and have food.

After a couple of hours, Sajjan again came and said: O Saint, beds are spread. Come, relax and sleep.

Guru: O Sajjan, you go and sleep, the sleep that gives rest to the body, that puts everybody in its cradle, that makes a sinner and a pious equal, that makes rich and poor equal, while living. We will sit here. We do not wish to sleep just now.

Sajjan: How can the body stay without sleep? Don't be formal, O benevolent saint. This is your house.

Guru (smilingly): Do not say again and again, 'It is your house'. It might become ours. You live comfortably. Keep us for the night and make us go in the morning. Don't insist. Let the saints enjoy the night in awaken-ness.

Sajjan (showing humility): As you wish, as you wish, I am happy in your wish.

Guru: Then, you go and sleep.

III (Plans in Sajjan's House)

In Sajjan's house now, he was in conference with his associates and Sajjan was asking them about their views.

Sajjan: Now you tell, whether he is a saint or a rich man or a detective.

One: In my opinion, he is an ordinary saint in renunciation doing penances and fasts. He has no wealth. Leave him alone. Let him go in the morning.

Second: No. He is wealthy. His forehead shines with wealth. Can the forehead and face shine without wealth? He has earned some good riches. He has diamonds and gems. Must be a small box full of them.

Third: No. He has said, 'sometimes, a fish in the net' and 'sometimes, a crocodile'. Why he said so? This is a sure sign of being a detective. If he stays here for a day or two and comes to know of some secret of ours, then, we are in soup. It is better if we bury him here only. He is surely a detective.

One lady: You are all intelligent and they say women are not far-sighted. But still, you listen to me. All your inferences including that of our master are wrong.

Sajjan (interrupting): Then, why he said 'crocodile'?

Lady: I tell you. You all intelligent persons, listen to 'me stupid'. So many people, rich, poor, sadhus, saints, have come and you have seen, but his appearance is somewhat different. The lustre on his forehead is not that of money. His eyes are charming but when you look at him they spread coolness. He seems to be immersed in the love of the Lord. If you go near him, you feel ecstasy. This has never been felt with anyone earlier. Then, whatever he talks has a deep meaning. One has to ponder deeply to understand. He is surely not a detective. If he were a detective, then he would never have said it. He would never have made us cautious by saying so, as you have become now. Detectives do not give a hint of themselves. Detectives first win your confidence and then strike.

Sajjan: Then, what does he mean by 'crocodile'?

Lady: This, I do not know. But it is some saintly witty remark that our un-enlightened minds have not understood. Even, with me, he made a witty remark. I said: I am sympathetic to you. Then, he said: If you are sympathetic to us, then Lord will be sympathetic to you. Even if you are un-sympathetic, the Lord will be sympathetic to you. Now, you ponder. Only a real saint will say like that. No rich or poor or ordinary saint can say that. Then, when he said this, the tone of his utterance was full of sympathy.

Sajjan: O wise lady, why don't you die? Is there any real man of God in this world? It is all hypocrisy. Is there any pious man? Not one. All are selfish. If there had been any, then Sajjan would have been amongst them and you all would have been my disciples. I did so much kindness but got suffering in return. I came to the conclusion that this world is a house of deception, lies, hypocrisy, selfishness and sinfulness. Whoever is the bigger sinner is the big man. You see the faces, see people going to temples and see their generosity. You will be happy. But when you deal with them, they are deceivers like a cat waiting for a mouse. See the businessmen, the workers and the contractors. All are a pack of deceivers. So, my mind said: You become a leader in deception. I do not agree that there is a real saint. But today, my heart is throbbing with fear that he is bigger than me 'a crocodile in the net'.

Lady: What you say maybe right, but today you will see what a lady has said will become true. You can do whatever you think but I must try to stop you. He is not just a saint. He seems to be a prophet, a powerful saint. He has said 'crocodile', so that you have some fear and your mind that has become hard in sins turns away from sins.

Sajjan: Since when have you become saintly? I have a doubt that this detective has given you some money to side with him.

Lady: Don't you remember? How you deceived me and brought me here and made me a sinner. I was married to a sadhu. Many sadhus used to come to our house. I served them and listened to them. I did not come on my own. I was forced to come. What I have realized is that when the mind is evil, then one sees all evil around. But when the mind is clean and pure, then one can see some pure minds. Others may be sinners, deceivers, at least we should not be. But it is destiny. Me, wife of a sadhu has become an accomplice of robbers (she said this and cried).

Sajjan: O companions, today, you keep a watch on both. One, the guests and the other, this enemy in the house who has become hostile to us after meeting the saints whom she thinks are of her kith and kin. I have brainwashed her mind enough but still her mind goes awry.

Lady: You can kill me. I have served you much but still you do not trust me. Better you get up and kill me first, so that I am quiet.

Sajjan: Will you keep shut now? In times of difficulty one has to ponder seriously. You have no brain.

One: Better leave her. Why are you all afraid? Leave it to me. I will keep awake at night and see them off in the morning. Unnecessarily, you are thinking of a rope as a snake.

Second: You all go. I will keep awake. If I don't steal the jewel box, then you talk.

Third: You tell, what is the harm? We all get together and tie them up, take them to the secret well and finish them. If they have money, it will come out. If nothing, then, where a hundred has gone, it will be hundred and one gone. What difference will it make? If he is a detective, even then he will be finished. Neither, he will go out, nor speak to any one, nor will there be any risk to us.

Lady: What are you talking? If they have no money, even then you will kill them for nothing. You say if he is a detective, then he is finished. How will that be? Is the agency that has sent the detective not watching? They will bring a police force and search every nook and corner. Why you talk like a child today?

Sajjan went into deep thought. A hard criminal, today, is perplexed. After lot of discussions, it was finally decided that before dawn, six or seven of us should drag them to the secret well and finish them.

IV

Engrossed in killing, as a businessman is engrossed in business, the sinner Sajjan started preparations to kill the 'Guru from the heavens'. He went to his room and lay down. He closed his eyes but could not sleep. He tried to rest but his mind did not. When the sinners plan, they plan thoroughly. They are hard hearted and they can go to any extent in committing a sin. But they also have a fear that shakes them. Sajjan is now afraid that if these guests are detectives, then, even after killing them will we be safe or not? But his hard-hearted mind says 'not to bother'.

Sajjan was in this double thinking and feeling drowsy when he heard music being played. It was such a sweet and lovely tune. The melody went on for some time. Sajjan got up and sat down. Unknowingly his ears listened. Now, a divine song came out of a sweet throat. The stone-heart Sajjan felt a pull.

Now, he listened with attention. He could understand what was being sung. It was all praises of the Lord.

Sajjan came out of his room. From the slit he saw that the disciple is singing the divine song and the godly saint is sitting in meditation and he could see radiance on the face of the godly saint. He came in, somewhat for show off that was his habit and somewhat helplessly and sat down in a corner.

The divine song went on and he listened. There was peace of mind in the room. His eyes started closing. His mind got some elevation. He dozed off. In a dream, he saw that all the people whom he had killed have stood up and are shouting: Kill him, kill him, let him not run away, revenge, revenge, he is the killer, he is the sinner, he is the robber, kill him, kill him, kill him. At their feet, the widows, orphans, old parents are wailing and crying. O Sajjan, see, this is the garden, where you have sown the plants of killings. This is the field where you have sown the plants of killings. So many aggrieved people overpowered Sajjan. Somebody beat him, somebody pinched him, somebody beat him with a stick and somebody squeezed his throat. O Sajjan, see the sufferings you gave to people. How they have taken a reverse-turn and they have come to you. The evil you do to others comes back to you. O Sajjan, did you ever understand this? In writhing, Sajjan's eyes opened.

The earthen lamp is lit. The music is going on but the singing has stopped.

Sajjan in his mind: Thanks, O Lord. It was a dream. Thanks, O Lord. It was not in real. Thanks, O Lord. It finished quickly. I woke up.

Yes, now Sajjan is pondering. Maybe this saint is really godly? No, but nobody is a real saint in this world. Whatever, but what was the dream? The people that I killed, are they not dead? Are they still living? They shout revenge? Revenge? How many are they? I am alone. Oh my mind, it was a dream, but see, no servant, no associate, no companion came to my rescue. The beating, I bore alone. Sons, daughters, relatives, no one came to my rescue. I alone had to face the suffering. Nobody is yours. All are your friends when you spend on them. When the need came, no one came near. But this was a dream. O coward, you have got scared by a dream. Forget the dream. Pick up courage. If one over-eats, then bad dreams follow. Leave it. It was in reality a dream. Forget it and let it go from the mind. But why does it come to the mind again and again? When, it was a dream, why it appears to be real while awake? O dream, go to your sphere of dreams and sleep with comfort. What business do you have in this awakened world? Go away from my eyes. Go away.

Then, he saw intently. The sweet music was going on. It was melodious. He saw the godly soul in meditation. There was radiance on his face.

He felt horrified, fear haunted him, again his eyes closed and he had the dream again. Again, when he opened his eyes, he had a glimpse of the godly soul, and when he closed his eyes, he saw the dream as if in real and felt horrified.

Now, the godly soul woke up from meditation and sang a divine song. Sajjan listened to the song helplessly. His attention went towards the song and he got absorbed in listening. As each line was sung, it had a magical effect on Sajjan. Again and again, he looked at the handsome face of the godly soul.

Oh! What a song, it is a picture of my deeds. Oh! He is not a detective or a rich man or an ordinary sadhu. If I am not wrong, he is the one about whom I say: There is no one in the world. Isn't he somebody who has never been seen before? Then, he remembered Harnakash, Ravan and Kans, the demons and considered himself like these demons.

The divine song and the Guru's glance awakened Sajjan's conscience. All the persons whom he had deceived and killed came to his mind and his mind said: One day, I have to leave everything and all the money that I have accumulated by deceiving and killing innocent people will go to someone else, but I shall have to go to the Lord's court where the good deeds and the bad deeds will be weighed and I shall have to bear the punishment.

Then, he realized that the Guru was not a moneyed man as he had thought.

He was a real saint or a prophet who had judged his deception. The shine on his face was godly.

So, Sajjan felt sorry for everything and fell at the Guru's feet and said again and again: Bless me and forgive my sins, you are the Saviour.

Then, the Guru said: O Sajjan, forgiveness can come and blessings can come but you have to do two things. One is that you have to be true. You admit your sins and evil deeds truly. Secondly, whatever money you have earned by deception and evil deeds, you give it away. Return it to the people whom you have robbed if you know the addresses.

Then, Sajjan with folded hands admitted all his evil deeds.

He told the Guru whatever evil deeds he had done and admitted: "I am a sinner, I don't deny". He brought all the money and gold that he had accumulated by robbing people and showed it to the Guru.

Next morning, he started distributing it to the needy and poor and returned the money to those whose addresses were known.

In this way, this evil den closed. Sajjan fell at the Guru's feet and prayed: Beloved Guru! Please have mercy on me. Please bless me.

When Sajjan started giving away all the accumulated money, then the Guru asked him to demolish the mansion that he had constructed with the money earned by his evil deeds. The Guru told him to construct a proper Gurdwara where there should be recitation of the Lord's name and singing of divine hymns and be sincerely at the service of the people. This should be constructed from honestly earned money.

Sajjan again, fell at the Guru's feet and prayed for mercy and blessings.

The Guru blessed him with the Lord's name and Sajjan started reciting the Lord's name. Rest of his life, Sajjan lived in that new Gurdwara and recited the Lord's name and sang the divine hymns and was spreading the Lord's name to others. It is written that this was the first Gurdwara that the Guru asked to be constructed.



11

Beloved Guru's Stay on a Hillock

After blessing Sajjan, the Guru got ready to depart. Then, Sajjan prayed: My master, you are going. I am yet a small child born in your house. How will I live in separation? I want your hand on my head.

True Guru: O Sajjan, the Lord's hand is on your head. You did horrible crimes. You were not fit to be touched. But fortunate are those who fall in a well and then come out of it. The blind get into evil easily but once they realize that it is evil, they come out of it. They are fortunate. The Lord has showered His grace on you that not only you have come out of evil but you have got inner awaken-ness as well. You have realized that evil is bad, only a sinner will consider it good. May the Lord prompt you to use your stamina, that you were earlier using for evil, for goodness to the people, remain in recitation, read the word and do goodness to others while sitting in the Gurdwara. Recite the Name, make others recite the Name, do service to the holy people, do service to the needy, poor or a destitute. Previously, you were cruel to them, now, be kind to them. Lord is with you.

Sajjan: Your blessings will be my support, but O benevolent Guru, I have no strength. I am afraid. I may not slip again. If you will remember me, like the migratory birds remember their young ones, then, I will be able to become steadfast in this new awakened life. (With tears in eyes and hands folded): As your wish! But when (tears fell), when will you give your glimpse?

Guru: The Lord will be gracious.

Saying, thanks O Lord, thanks O Lord Sajjan fell at the Guru's feet. His tears fell at the Guru's feet.

Yes, the man, who was killing and looting travellers, strangers, rich and poor and had created wailing widows and orphans shedding tears, is today, shedding tears of repentance, tears of love, tears of separation, tears from a melted heart on the feet of the Saviour Guru.

O Guru Nanak, this is the gift that an awakened mind can give. It is you, who is giving life to lifelessly living people and awakening their sleeping souls. O Guru Nanak, you are great.

Now, the Guru moved ahead, like a gentle cool breeze, full of fragrance of the Lord's name. Mardana as well as Sajjan followed. Many other people who had become disciples also followed. They came up to one or two kilometres to see him off. With great persuasion the Guru asked them to go back.

Mardana (accompanying alone): It is so difficult to apprehend the Lord. O Guru Nanak, I cannot understand you even, although I am your rebeck player and live with you so close. How many people were there whom you could bless, why you blessed this cruel robber? What a sinner, for whom you were benevolent? He should have been beaten to the hilt. How have you transformed him? What for have you blessed him? Blessed a sinner? You know best. I can neither understand the Lord, nor can I understand you. It is your wish.

Guru: Is converting a bad smelling pond into a clean water spring good or not? It is not that this one person has been blessed. You see, how many innocent lives have been saved, that he would have killed and robbed. Now, with this holy congregation here, how many other sinners will become pious and sufferings of the poor will go. The transformation of one person will mean making a river of piouness. These robbers have stamina in them but due to their evil minds they use their strength for evil deeds. If their mind is changed towards doing goodness, then their strength is diverted towards doing goodness.

On the other hand, the weak, lazy and idle do not care what is good and what is bad. They do not have any stamina or strength. Who knows, if an idle person gets strength, he may get into doing evil. So, where strength and stamina is there, what is required is proper guidance. If they become enlightened, then, their strength is used for a good purpose. Is it not simple to understand?

Mardana: Yes, you are right. These robbers and gamblers, have lot of stamina. Un-necessarily they are doing evil deeds. When their eyes open, then, they use their strength for doing good deeds. But how much strength you have that you can divert their minds from evil to goodness. O Guru, you

are great. Well, where do we go now? I thought we will go to Multan but you have turned towards east.

Guru: Mardana, we have to go to the confluence of the rivers Satluj and Beas. There, one holy man is making people suffer.

Mardana: Do holy men make people suffer?

Guru: A person may be a saint or a king or an intellectual or having supernatural powers or a practitioner of hath yoga, whoever has some strength or power, but has no enlightenment, then, he does indulge in some sinful acts. Goodness is in those who are enlightened, whether they are poor or rich or educated or uneducated.

Mardana: One becomes a saint after a lot of yoga practice, keeping fasts etc. Then, why do they indulge in sinful acts?

Guru: Even for yoga practice and keeping fasts, proper interpretation is required. Without proper interpretation, they get lost.

Mardana: Do they not have any insight?

Guru: The mind is full of desires and besides the desires it has greed. So, when after doing some yoga practices, they get some fame or get some supernatural powers, then the mind gets stuck there, because the mind is hungry for fame and full of greed. This is where the persons who practice yoga get lost.

Mardana: How to save one's self and if one is lost, how to get out of it?

Guru: One should have a proper understanding from the beginning. One should aim to meet the Lord. One should rein the five senses, control the mind and keep away from passions and vices. Then, remember the Lord and practice recitation of His name. Remain in the love of the Lord. Turn the mind away from worldly desires towards the Lord. Then, one does not get lost.

Mardana: Now, will the holy man whom we are going to meet be the same like Sajjan, wanting to kill us, or will he be better?

Guru: Don't be afraid. Lord is with us.

In this way, talking and walking, and staying for two or three days and nights on the way, they reached a village. Seeing a nice hillock, they stayed in the open, under a tree. Mardana sang the divine songs. The villagers came to have a glimpse of the Guru and were delighted to meet him. They requested him to come and stay in a house in the village, but the Guru declined. He continued to stay there for some days.

Now, some people went to the holy man, about whom the Guru had mentioned to Mardana, and told him that one saint has come to stay, who is

very handsome and who has no greed. His singing attracts everyone. Then, somebody told him that he is going to settle down here and may construct a mansion here to stay.

On listening to this, the holy man became furious.

The holy man practiced concentration, not for reaching the Lord, but for worldly gains, so that people know that he meditates a lot and can do miracles. In this way, people were afraid of him and they praised him. If somebody did not go the way he suggested, he got angry with him. In this way, he was terrifying people. He was living in a double-storied house and did not allow anybody else to make a double-storied house.

Guru Nanak did not like this. He wished that a saint or a holy man should be in the love of Lord. He should not be greedy for money and other worldly gains. He should do goodness to people. He should allay the suffering of the people and put them on the true path of loving the Lord, so that people got inner happiness. That is why the Guru came here to make the holy man a true saint, so that whosoever comes to him gets true happiness.

Now, the holy man came to know that someone has come who is on the true path of love of the Lord, and people have started giving him more respect than what the people are giving to me. Then, he felt a pinch. He got afraid that if another saint, who is better than me, comes and settles down here, then, my importance will go down. When somebody said that the Guru might make a double-storied house here to stay, then he got more jealous.

Actually, the holy man himself lived in a double-storied house, but he did not allow anyone else to make a double-storied house. If somebody made a double-storied, then, he got it demolished. It was Muslim rule in those days and no Muslim was ready to stop his high-handedness. Even if he gave any other suffering to a Hindu, no action was taken against him. For this reason also, the people were afraid of him.

Now, when he heard about the Guru making a double-storied house, then, he got furious and came to the place where the Guru was staying, with the intention of asking him to go away. So, he came and greeted the Guru and sat down. He thought: The Guru is a Hindu. I can win him with a little talk.

He said: O saint, from where have you come and where will you go?

Guru replied: The breeze comes from one side and goes to the other side. It keeps on moving. We just call it coming and going.

Holy man: I heard you wish to stay here. If you wish to stay, then, I can get a room made for you. You may sit and meditate.

Guru: You sit. For me the order is to travel.

Holy man: I heard you might make a double-storied house.

Guru: Will I make or will I demolish? The saint's house is in the Lord's palace.

Holy man: I don't understand what you mean by demolishing.

Guru: It is said that the human body is made of earth.

So, man loves the earth. One thing of earth is the body and another thing of earth is the building that he makes and lives in. He is then proud that he is the owner. But as soon as a call comes from the Lord, he leaves both the things and goes away. It is the way of the dirty mind to get lost in the earth.

A saint has an intellectual mind. He realizes that there is the Lord living in the body. The saint lives with the Lord. He is in the remembrance of the Lord while walking, sleeping, sitting and standing. Remembrance of the Lord is his house. The love of earth takes you to the earth.

This was a very precious advice that the Guru gave to the holy man.

It meant: O holy man, your body is made of earth. It is made of air, water, fire, etc., which are a part of earth. You have a soul inside that is living. What is required is that you love the soul in the body so that you may purify your soul and merge with the Supreme soul. You have gone towards the losing path that you have started loving the 'brick and mortar building' so much that you are giving suffering to other people. When you get somebody's building demolished, then they suffer.

They say, you are a holy man. A holy man is considered elder. An elder person has to give comfort to younger ones. Now, your love for the building has become a cause of suffering to the people. To make others suffer is evil. Then, when you will die, your people will bury you under the ground. You won't be on the earth even, but in a grave, in a hollow pit under the earth. So, your love for the building will keep you in the graveyard. It should have been that after death you should have gone to live with the Lord.

This was the meaning of the words that the Guru spoke to the holy man.

When the holy man heard the true words of the Guru that the Guru said with love, then, the holy man had an awakening in his mind. He realized that what he was doing was not good. Then, with folded hands, he requested the Guru to stay for some more days. The Guru agreed. The holy man started coming to listen to the Guru's singing of the divine hymns every day. He

became a true disciple and started reciting the Lord's name with love. He understood that the Lord has given life to everyone, that we are all Lord's children, we should love everyone and we should not make anybody suffer.

One thing: One should love the Lord and recite His name.

Second: What the Lord does, we should accept it as good.

After blessing the holy man and making him a true saint for himself and for others, the Guru left the place.

As the Guru had transformed 'Sajjan, the robber', into a saint and it was good for the world, similarly, the Guru turned the mind of this holy man and allayed the suffering of many people who were unhappy due to the high-handedness of this holy man.

O Great Guru Nanak, O Great Guru Nanak

O Great Guru Nanak Dev



12

Saviour Guru Visits Hardwar

After visiting many places and showering blessings on many people and moving slowly like a breeze the Guru reached Hardwar. Here a festival was going on and there was a hustle-bustle. A large number of men, women and children had come.

The Guru saw people in ignorance and blind following of tradition. People were having a bath in the river Ganga in cold water and washing the body but they mistakenly believed that they were washing from their mind the dirt of their sins. They were dipping their heads in the holy water but their minds were wandering aimlessly. They were offering water to their ancestors and reciting the holy prayer but in their homes, before coming one brother had fought with another, and here also their minds were full of rivalries and confrontations. They were not ready to leave their evil deeds but they were making a lot of noise for the bath.

I am first, I am first: they were fighting.

Pandits were asking for charities. If one did not give, then they were threatening to invoke a curse. Some people were giving. But from people who were not willing to give, they were taking by threatening to invoke a curse on them, and they called it charity.

In the morning flowers were offered to the river. People were having a dip and offering water to their forefathers. Water was being thrown towards the sun and it was believed to be reaching their forefathers.

When the Guru saw this ignorance, blind following of tradition and the plight of the pilgrims in this holy city, he felt sorry for them.

So, one day he went and stood in the river. The sun had risen from the east. He turned his back to the east, stood facing the west and started offering water. When the people saw him offering water towards the west, they came near and started talking to each other. Soon a crowd collected and started staring at him threateningly and asked in an angry voice: Who are you? Are you a Hindu? Why you are offering water towards the west? Towards the west is Mecca. Say, if you are Hindu, then you offer water to your ancestors towards the east. See the sun has come up in the east. Say, who are you?

The Guru felt sorry at their ignorance and wrong belief. He laughed at their ignorance and with a miraculous and merciful glance asked: Why are you offering water towards the east?

Some people: We are offering it to our ancestors and some of us are offering to the sun.

Miraculous Guru: How far are your ancestors and how far is the sun?

Some people: City of the forefathers. May be millions of kilometres. Even the sun is far.

Guru: Then, it is alright.

And the Guru started throwing water towards the west again.

One pandit (from the crowd): You have got busy in your work. We have replied to you. You should also reply to us.

Guru: Well, gentlemen, I have my village this side. My fields are there. This season we had no rain. I thought I might send water from here. Maybe my fields are saved from drought.

On listening to this, everybody laughed. Some said: Seems to be mad. Some said: See even these days there are people who are so simple. The Ganga water is falling back in the Ganga and he thinks it is reaching the fields.

One intelligent person (to the Guru): Listen Gentleman, Why are you tiring your hands? This water cannot reach your fields. Your fields are far away. Even the Ganga is flowing towards the east and your fields are towards the west.

Guru: Alright. You mean this water will not reach my fields that are on this earth and the water that you are throwing shall reach your forefathers millions of kilometres away. Do you mean like that?

O, Great Guru Nanak. Novel is your method. People think you have lost. But in your losing, those who were questioning have lost.

One person: Well, He is telling the truth.

Second person: We remained in mistaken beliefs. He says genuinely. If the water cannot reach a hundred kilometres, how can it reach millions of kilometres away?

Third person: He has opened our eyes. These pandits have been fooling us.

Fourth person: Well. Didn't I say he is miraculous? What a wonderful thing he has said.

Fifth person (looking towards the Guru): Well, respected friend, you have spoken an honest truth and it is gripping the heart but this is a thinking only.

Guru: Your thinking only is taking you to hell.

The person: Our thinking is of God. When we are thinking of God, how can you say we will go to hell?

Guru: Yes, you do have a garland of beads in your hand but your mind is remembering wife, sons, riches, glory, trading, horses and all sorts of desires. The mind will go where it is attached. The mind will go after the desires in which it is immersed now. Water is being offered to the ancestors but the mind is wandering aimlessly towards worldly desires. You are deftly sitting on the bank with a garland of beads, with eyes closed and your mind is wandering after worldly desires. You are having a dip in cold water. Your mouth is trembling with cold and uttering O God, O God, but your mind in that cold is still wandering after worldly desires. Where your mind goes, there goes your salvation.

The person: What you say is genuine but how do you know that the mind is wandering after worldly desires? Maybe they are really devoted.

The Guru then read the minds of some people who were sitting in meditation on the bank of the river. Regarding one person, he said that his mind is in Multan thinking of business, second in Kabul and the third in Delhi. When he thus read the minds and spoke what they were thinking, then the people became serious. They gave respect and became devoted to the Guru. The Guru, then sat on the bank and the congregation swarmed around. The Guru guided them to come out of their ignorance and mistaken beliefs and the blind following of tradition. He put them on the true path, the path of love of the Lord.

He said: The recitation of the Lord's name with love is the true path. Remain in remembrance. While sitting, standing, sleeping and walking recite the Lord's name. Feel the presence of the Lord when you recite His name. The Lord is omnipresent. He is here, there, everywhere. But we remain in the forgetfulness of the Lord.

As the air is there everywhere, it remains with us while sitting standing, sleeping and walking but we cannot see. Similarly the Lord is there with us all the time. Love, sweetness, happiness springs from Him always. In His remembrance, we will get all His love, sweetness and happiness. If our mind remains immersed in His love, then even after death, we will go to Him.

You may do your worldly chores like earning and looking after the family as a God given duty. Earn in an honest way and from your earning give something to the poor and needy.

You must do some work to earn. Don't remain a non-earner. Don't make others uncomfortable by living on their earning. Don't be a burden on others by living on their earning. Do any work but do it well and do it honestly.

One Person : Well. The mind will go towards work. How will it remain in the remembrance of the Lord?

Guru Like this: Use your hands for work. Apply your mind that much to work that is necessary. Work with diligence. Don't deceive and don't do evil to anyone. Do your work properly and thoroughly.

Now, there is a lot of spare time like early morning, evening, night when one is free. Spend this time in the recitation of the Lord's name. Secondly, when the hands are working the mind should remain in the recitation of the Lord's name. With time your mind will not forget the presence of the Lord. Forgetfulness is the veil between the Lord and us. Remove this veil by remembrance and recitation. While reciting one feels the presence of the Lord. To feel the presence of the Lord is the fundamental principle. The recitation of the name reverses the direction of the mind that was going on the road of forgetfulness. It reverses the direction of the mind from the road of forgetfulness to the road of remembrance.

The Guru said: Recitation of the Lord's name is everything.

The Guru blessed everyone with the Lord's name.

After that, the people who were greatly impressed by him, asked the Guru: Please come and have food with us.

When they went to the kitchen site, there the Brahmins had drawn lines on the floor and had washed the kitchen and were preparing food. When the Brahmins who were wearing very clean clothes went inside, the Guru said that the kitchen has become dirty. How can we have food in the dirty kitchen?

The Brahmins (with folded hands) said: The wood has been washed with water. The kitchen has been scrubbed. The wheat has been washed with water and dried. We had our bath and then we have started cooking.

Guru: But you have entered and made it dirty.

Brahmins: No untouchable person has come. We are pure Brahmins of high caste. No sweeper or lower born has come.

No low caste singer or butcher has come.

Guru: 1. What is the good of cleaning your body when the thing that makes everyone dirty is the dirty mind; the mind that does not keep the animal instincts in control is dirty. In fact, the animal instincts are having an upper hand on the mind. See, how much dirt is on your mind? 'The mind that is not reined by the intuitive mind' is it not like a lower caste singer who sings dirty songs and makes the mind dirty?

2. 'To be without forgiveness, to be cruel, to do evil to others, being selfish and looking for your own gains only' is it not like being a merciless person? 'To fleece people for your personal gains' does this habit not give a dirty touch to others?

3. 'To criticize people with the intention of maligning someone's good reputation' is maligning not a habit of the dirty mind?

'To have a desire to gain prominence and downgrade another person so that you become more prominent' is it not a dirty desire? First you make your mind dirty by listening to the backbiting and adverse talk and then make other people's mind dirty by talking adversely and talking ill of others. Is it not a dirty habit? In this way people are getting into the bad habit of talking ill of others. This habit of criticizing is the dirtiest habit that makes your mind dirty. In house, in galleries, wherever four persons sit they talk ill of others. It is interesting to see that at another meeting-point those very persons are being criticized. So, criticizing others is the third dirty thing that makes the mind dirty.

4. Then, anger is the worst dirty thing. Anger is a fire that burns you. If somebody frowns at you, then you also get angry. The person burns himself and the anger burns you also. It affects the body and the mind.

Now, you look inside your mind and say whether you have made the kitchen dirty or not.

These Brahmins had become devoted to the Guru when he read the minds of some of the people, but their habits and misdeeds were the same as before. When they heard the Guru telling them their faults then they fell at his feet and said: Please forgive us. We are sinners.

The benevolent Guru said: Speak the truth and keep control over your passions. Do good deeds. At the end those will be considered good that have not carried the weight of sins on their minds.

Brahmins: Please make us your disciples.

Guru: My discipleship is a bit difficult. But it is easy also.

Whatever money you have got, you have earned by dishonest means. You have collected money by fleecing people. Give it away in the name of the Lord. On listening to him the Brahmins readily gave away the money they had to the needy.

On seeing this, the Guru showered blessings on them. The Guru blessed them with the Lord's name. The Guru blessed them the love of the Lord. The Guru blessed them the recitation of the Lord's name and made them feel the presence of the Lord within the body and outside in nature. They got ecstasy. He put them on the path of love of the Lord. They learnt to live in the incessant recitation of the Lord's name and they got the sensation of the Lord in their mind that gave a feeling of the presence of the Lord all the time.

In this way, when many people became disciples of the Guru and deviated from artificiality and hypocrisy, then, a group of Brahmins and pandits came to the Guru to tell him the good points of the sacrificial rituals and the yagnas with the hope that the impressive and pious Guru may adopt the traditional rituals. They said a lot in praise for the traditional rituals and yagnas.

But the Guru said: What is good is always good but focusing the mind on mistaken beliefs can never be good. I wish to put everybody on the path of love of the Lord. Those who tread on it will be blessed. Those on whose forehead, it is not written, can just forget about it.

Don't waste wheat and rice and refined butter by burning it in fire. People are suffering and are poor. Give food to the saints and other needy people. This is the sacrificial ritual and this is the yagna.

Rest is fame. I do not want any fame. Fame is like a fly that sits on the rice pudding and infects it.

A man of God gets strength from the Lord. He does not require the fame-fly. The Guru's command to the Brahmins is repeated once again:

The 'recitation of the Lord's name with love' is the true path. Remain in remembrance. While sitting, standing, sleeping and walking recite the Lord's name. Feel the presence of the Lord when you recite His name. The Lord is omnipresent. He is here, there, everywhere.

“ Recitation of the Lord's name is everything ”.



13

Kurukshetra-Solar Eclipse

Moving slowly, blessing the Lord's name and putting people on the path of pioussness, the Guru reached Kurukshetra. Here, a very big fair was on. When it was time for the beginning of the solar eclipse, the entire gathering got busy in having a bath and giving charity.

At that time, Mardana was singing the divine songs and the true Guru was sitting immersed in the love of the Lord.

At this time, the queen mother and her son, the King of Hansi arrived. Some enemies had forcibly occupied his kingdom and thrown him out. The young king had shot a deer on the way. He did not know that it was the day of the eclipse. When he saw the radiance on the Guru's face, he was so much attracted that he got down from his horse and fell at the Guru's feet. The queen mother also got down from the palanquin, bowed down and gifted the deer to the Guru.

The Guru asked the cooks to put the deer on the fire for cooking, in a big pan. The king's cooks, then, put the deer on fire for cooking.

Meanwhile, the king told his suffering to the Guru and prayed to him: O benevolent Guru, please bless that I get back my kingdom.

The Guru said: Kingdoms are a suffering if one thinks they are for one's comfort. But if a king considers the kingdom as 'service to the people' like, nourishing the children, and keeps his mind in remembrance of the Lord, then, the sufferings that come, one bears them in the interest of the people, and one doesn't feel the suffering. Then, it becomes a work.

One, who is in the incessant remembrance of the Lord and who is always in 'doing good to others', his coming to the world is fruitful.

O young King, if you remember the Lord and make a point to serve your subjects, then, you will get your kingdom back.

Meanwhile, people saw fire and smoke, and gathered with sticks, and angrily said: Who are you to do cooking during the eclipse period? What is your religion? You reply.

Guru: The cooking is being done to allay the hunger. Then, the pandits and Brahmins became furious and came forward with an inclination to kill.

The Guru said: Please come and you are welcome to kill me, but make sure, if killing a deer is evil during the eclipse, then, how is it that killing a man is a sacred deed?

If you wish to discuss the subject, then we can discuss the same.

On listening to this, people started thinking. Then, the Guru asked the sadhus to bring some senior learned pandit so that the issue could be discussed in seriousness. The sadhus brought some pandits. One of them was a pandit named Nanoo. He came and started a discussion on the issue of eating and serving meat.

The Guru said: This human life is higher than animal life. In humans the mind has five facets, namely the outer mind, the intellectual mind, the intuitive mind, the subconscious mind and the sublime mind. When we turn our mind towards the love of the Lord, then, our sublime mind awakens, and we feel sublime consciousness. Then, one feels the sensation of the presence of the Lord in the body and feels the ecstasy. But, if the mind keeps wandering in animal instincts and worldly desires, then, it doesn't have the strength to control the five senses of the body. Whatever, rituals and practices, fasts, baths, worship, charities, you have adopted are bodily rituals. You do these as rituals only. They do not stop the wandering of the mind or clean the dirt of vices on the mind. All these rituals increase the ego in man, which is a bond. Now, it is the time of the eclipse. This is a natural phenomenon of the movements of the earth and the moon. The sun is so far from here. Where are the demons? It is all your mistaken belief of fear from demons. There are no demons. You are having a bath and giving charity but your mind is wandering in worldly desires as usual. Sex, anger, greed, sentiments and pride are uncontrolled. The animal instincts are having an upper hand. You have not controlled your animal instincts by turning your mind towards love of the Lord. By not eating meat, one does not become pious. You are not in the love of the Lord. You haven't got a sensation of the presence of the Lord in your mind. Your mind is full of animal instincts. It has neither imbibed manly instincts nor become saintly.

What is the greatness in not eating meat and what is improper in eating meat? You discuss and fight over eating or not eating meat but greed for money, grabbing others rights and sensual desires on other women, you do not consider worse than eating meat. Sentiment for the body is sentiment for meat. Going after passions is worse than eating meat. You have not controlled your passions.

Then, you say, in your scriptures, eating and serving meat is forbidden and you talk of Hindu scriptures. In Hindu scriptures, your ancestors were offering meat in the Yagnas. They used to put meat in the sacrificial fire and offer it to gods. Even in other Hindu scriptures and Ramayan meat is not forbidden. Even the Aryans ate meat. The Khattris offer meat in marriages.

How can you say that it is forbidden in the scriptures? You think, not eating meat is good but you do not control the vices and passions of the body.

Having discussion and fight, to the extent of even killing, over the issue of eating or not eating meat is wrong. Then, all kings, princes, warriors, Khattris all eat meat. You accept charities from them. Can it be that you, who take charities from meat-eaters, will go to heavens for not eating meat and they will go to hell for eating meat. Is it so?

Nanoo: Your discourse is very intellectual and has enlightened us. What you have said are hard facts and are all true. But you tell, whether eating meat is good or bad according to your mind.

Guru: This human body is like the animal body. But in the human body besides the outer mind and the intellectual mind is another thing, that is, the sublime mind. This is something higher than the animal mind. Then, man has got intellect and reasoning.

What is required is to rise above the intellectual mind and awaken the sublime mind. It is the sublime mind that can feel the sensation of the presence of the Lord. This is sublime consciousness that is higher than the outer and intellectual minds. The inner mind becomes attuned to the Lord all the time and one feels the ecstasy. This is also called the Lord's name nectar. The happiness in this ecstasy is much higher than the happiness in the worldly pleasures and passions. This is the sacred Lord's name nectar that gives rapture. You may call it sensation or inner vision or meeting the Lord or immersion in the love of the Lord.

Whatever you may call it, but it is this, that reaches you to the Lord. O pandit, this is religiousness.

Pandit: Then, does a man become God?

Guru: This is your misconception. This is talking more and doing less. Man is like an animal. His body is like the body of animals. His birth, eating and drinking, is all like animals. Man has all animal instincts in him. When a man wants to rise above these animal instincts, then, he tries to win over these animal instincts by hath yoga, like keeping fasts, doing penances and austerities, but he terribly fails in that effort.

These are bodily needs. They have to be controlled only.

The mind has to be reined. One need not burden the mind with unnecessary discussions and fights over what to eat and what not to eat. One may eat whatever suits the body and one should not eat that makes the body ill or increases the passions of the body, like wine etc. By eating a balanced diet and avoiding things that make the body ill, one remains healthy.

Secondly, one should endeavor to rise above the worldly desires, so that the mind gains sublime consciousness. The love of the Lord gives a new life and man becomes a saint.

Our instincts that are common with animals are like a citron tree. When a citron tree is grafted with an orange plant, the grafting transforms the sour citron into delicious orange juice. If some branch of citron grows, then, it is chopped. Similarly, a seedling of the Lord's name grafted in a man's mind transforms the mind into sublime consciousness.

You forget this most important thing and go after fasts, penances, austerities, renunciation etc. that give despair only. Killing the instincts by stubbornness is like chopping the citron tree. The empty rituals keep the mind in the animal instincts only. It does not rise higher. O pandit, this is a state of despair.

Nanoo went into deep thought. Suddenly, he went into intuitiveness and in a humble voice said: O godly soul, what you have said is true. I have read the scriptures and I got intuitiveness that this is the time for the prophet Nanak to come to this world in human form. On that assumption I changed my name to Nanak and became famous. But, today I have realized that you are the real Nanak. You are the true prophet. From now, I shall be called Nanoo only. You bless me with the Lord's name. You guide us as to how do we stop doing penances and fasts that take us nowhere? I have seen people renouncing the world, living in forests and doing penances and austerities, but still they are not able to win over the animal instincts or passions. The religious preachers talk of God but they have not won over the animal instincts. They can only give clever discourses and talk well but as you have said there is no grafting of orange plant on the citron tree. If there is some, that doesn't go on.

Guru: Knowledge is to know something. Whoever gains knowledge in this way remains in the domain of thinking only. It does not give concentration to the mind. The mind keeps the knowledge but one cannot reach the Lord in this way, because the mind is wandering fast in this materialistic world. All the time, day and night, everybody's mind is wandering in worldly desires. The mind is scattered. This is a weakness of the mind. Concentration is the strength of the mind. The mind that is concentrated is strong. A strong mind rises higher. This strong mind should be pure also. Then, this strong and pure mind rises higher into intuitiveness and sublime consciousness. The sublime consciousness is a sensation of the presence of the Lord in our body. It perceives itself separate from the body and remains in the incessant remembrance of the Lord. The mind remains in ecstasy and rapture.

Yes, Pandit, the creator of the world is a Supreme Soul whose creation we are. We cannot see Him with these eyes, but we can feel the sensation of His presence in our sublime mind, as I have explained.

So, renouncing the world or killing the bodily instincts by stubbornness and penances or the empty rituals or practices that give dejection, is not the true religious path.

The path is, that we should keep the body requirements in control. We should not run in greed, like animals. We should rein the outer mind with our intellectual and intuitive mind.

Then, we have to recite the Lord's name. By recitation of Name, the mind gets into remembrance of the Lord. By recitation of Name, the mind that is wandering fast in this materialistic world slows down and diverts slowly from materialism towards the Lord. As the love of the Lord increases our materialistic mind merges itself with our sublime mind, where it feels the presence of the Lord within our body. At this stage a wavy sensation emerges in this body that gives you ecstasy. Loving the Lord is remembering Him and reciting His name by the tongue.

Nanoo (with deep devotion): Beloved Guru! Be benevolent. Bless me the Lord's name. I am at your feet. The Guru was gracious and he blessed him with the Lord's name. Here, many more people started treading on the true path of 'Recitation of the Lords name with love'.

Let us also recite: 'O Lord', 'O Lord', 'O Lord', 'O Lord'

WaheGuru, WaheGuru, WaheGuru, WaheGuru,

Starting with at least five minutes a day.



14

Mansukh and Shivnabh

When the Guru left for his travels, his beloved disciple, Mansukh, the merchant exporter of Lahore, went to Sangladeep for his business. King Shivnabh was the king of Sangladeep.

There, the Guru Nanak's loving disciple Mansukh did not keep a fast and did not worship the stone idols.

Then, the king's men took him to the king and said: Your Excellency, this man has no religiousness in him. He has come from a distant land. He did not worship the stone idol nor he kept a fast. Everybody is angry and talking against him.

King (towards Mansukh): Neither you have worshipped the stone idol, nor you kept a fast. Why have you not kept up the old tradition? Why have you gone your own way?

Mansukh: Your Excellency, O King, the world is a tree. On it is the fruit of salvation. There are two ways to reach the fruit. One is the ant's way. Second is the bird's way. The ant goes up slowly with great difficulty while the bird just flies and reaches its destination easily.

King: I have not heard this mode of worship before. Can you explain it so that I understand?

Mansukh: Yoga practice, penances, visiting pilgrim centres, idol worship and keeping fasts constitute the ant's way. O king, this is the way of suffering. Lot of hindrances can come on this way. But one who has found a true Guru, who has turned the mind towards the love of the Lord and imbibed the incessant remembrance of the Lord he is immersed in the love of the Lord. Such a mind is elevated and the soul is awakened.

O king, this is the bird's way. Fortunate are those who are on this way.

As the bird flies in the open skies without any hindrance of the roads, similarly, the disciple on this path of love, in remembrance of the Lord, flutters in bliss. He is in exuberance and ecstasy.

For him, the ant's way is nothing.

The idol worship and other rituals are all done in ego. This is the ant's way and doesn't give real peace of mind or ecstasy.

O King, ego is the veil between our self and the Lord. This ego goes only by going on the bird's way.

King: O merchant, you are great. You are fortunate.

Tell me, who is the Guru who has blessed you with his sacred hand on your head.

Mansukh: Guru Nanak, the godly soul, the Saviour, the benevolent Guru, the redeemer of sinners (while saying this, Mansukh had tears in his eyes, tears of love).

King: The name Guru Nanak is like an arrow of love that you have shot. My heart is pierced with his love. I am getting a magical pull towards him.

Mansukh: Without love, this body is as if without life. One may be handsome or intellectual or wise but without love it is lifelessness.

King: I have got a craving to meet Guru Nanak. You take me to this godly soul. I wish to have a glimpse of the Guru whose name even has so much pull. I wish to have a glimpse of the Guru whose disciple can shoot love arrows.

O disciple of the godly Guru, you take me to him. I wish to fall at his sacred feet. I will renounce this kingdom and go and live in the service of the Guru.

Mansukh: Your Excellency, there is no need to go and search for him. The need is to remember him with love in your mind and heart. The Guru is intuitive. He responds to the pull of love. He reaches where love is. You have faith.

King: You give me some indication so that I recognize him when he comes.

Mansukh: He is all love. The Moment you will have a glimpse of him, you will be attracted towards him. O King, you will have tears of love in your eyes. When your head will touch his feet, you will get a sensation of the Lord in you.

King: You stay here. Even your glimpse gives me delight.

Mansukh: Your Excellency, I have to go home. I have lot of work to do. You have got his love in your mind and heart. Guru Nanak will come and bless you. I am his disciple and my words will be true. The true Guru will come and meet you. It is his natural habit that he reaches where there is love.

King: My mind is now, like a peacock waiting for rains.

My mind is now, like a partridge waiting for the moon to come.

In this way, Mansukh put king Shivnabh in Guru-love, and craving to become a Guru-disciple and he returned home.

King Shivnabh imbibed deep love in the core of his heart for the Guru and was always in yearning to meet the Guru. The words of Mansukh became true.

The intuitive Guru felt a pull and visited Sangladeep.

He blessed King Shivnabh with the Lord's name.

O Great Guru Nanak, O Great Guru Nanak



15

Panipat

After blessing Nanu at Kurukshetra, as also many more people, the Guru travelled towards the west and reached Panipat. He stayed near a well on the outskirts of the town.

Soon, a disciple of a holy man came to fetch water from the well. This disciple's name was Sheikh Tahir but people called him Sheikh Tatihari.

When, he saw the Guru and Mardana sitting near the well, he was much impressed. From the dress he could judge that they are saints and he saw the radiance on the Guru's forehead. He thought him to be a Muslim saint.

So, he came near, bowed down and said: 'O Lord-sent, Salute to you'.

The benevolent Guru looked towards him and said: 'Salute to the Lord' who is invisible and formless. Greetings with folded hands to the holy man.

Sheikh Tahir was bewildered that this saint has not returned the salute. The reply should have been 'salute to you'. The saint did not say that. Instead he said, salute to the Lord. He is no doubt right in his own way, but is it not being too bold to go against the usual norms? Let me go and tell my mentor that today I have come across a saint who has not returned the salute. He says: Salute to the Lord. In this deliberation he came to his mentor's house.

His mentor was Sheikh Sharaf III. He was on the 3rd seat of Sheikh Sharaf whose original name was Abu Ali Qalander, but people called him Sheikh Sharaf. He was a highly respected intellectual saint in Mohammedan circles. This saint was also called Sheikh Sharaf.

He told his mentor: Today, one saint has come and he has turned down the 'Salute to you' and speaks in his own way. I saw the radiance on his godly face and said: 'Salute to you' but he turned down my salute.

Sheikh Sharaf asked: What did he say?

Sheikh Tahir: 'Salute to the Lord' who is invisible and formless and greetings to the holy man.

Sheikh Sharaf thought: No Mohammedan would return the Salute like that, being afraid of his own Muslim priests and no Hindu is so bold to do that. This saint must be a big saint and a real saint. Then, he said to Sheikh Tahir: O child, he has saluted the Lord to guide you that one should always be in remembrance of the Lord. He seems to be a big saint. Come, let us go and have his glimpse.

Then, Sheikh Sharaf got ready and accompanied by Sheikh Tahir came to the well where Guru Nanak was staying.

The holy man saluted him and the Guru replied in the same way as before. Then, Sheikh Sharaf asked: From where do you come?

The Guru said: From here only.

Sheikh Sharaf (impatiently): Is 'I and me' your paraphernalia?

Then, the Guru replied: The ego of 'I and me' has vanished.

Then, Sheikh Sharaf said: If I ask any questions, will you reply?

Guru: You are welcome to ask.

Sheikh Sharaf: I cannot judge from your dress. You look to be a saint but you have not shorn your hair. You have renounced your home and family and become a recluse but you have not shaved. What sect do you belong to?

Guru: Saintliness or religiousness is in controlling the mind, not in shaving the body. Without controlling the mind, one cannot be on the path of saintliness or religiousness. Controlling the mind is, that one should surrender his mind to the Guru and what the Guru says, keep that in his mind. Our mind keeps us in ego, which takes us into selfishness. Ego teaches us to bother for ourselves and not bother about others. For this reason only, there is envy, enmity and suffering in the world.

The Guru's words will teach us to see the Lord as our father and the people as our brothers. The effect of going by the Guru's words will be that one will consider everyone as his brother and himself a younger brother. One should be a seeker of the Lord and imbibe the words of the Guru. Going by the Guru's words, one will have peace of mind and will give happiness to others. Then, one will realize that the Guru's words are really giving peace to the mind. Then, one will remain steadfast on the Guru's words and become a saint. But it is rare to found such an ideal saint. This ideal saint wins over the ego of 'I and me'.

Then, the holy man said: The dress that you are wearing, what religion does it denote?

Then, the Guru said: The real dress of a saint is to become a disciple of the Guru and remain in the incessant remembrance of the Lord and to deviate the mind from wandering towards the Lord by recitation of His name. Then, the Lord's name will settle in the mind and give ecstasy. The individual soul will immerse in the Supreme soul. The sufferings will vanish. I have put on this dress and my desires have vanished. This dress has given elevation to my mind and I am in ecstasy.

Then, the holy man asked: What does this loincloth that you are wearing denote?

Guru: To imbibe the words of the Guru in the mind, to rein the five senses, to keep away from the worldly desires, to control the body passions, to remain in remembrance of the Lord. One who has worn this loincloth gets out of the cycle of births and deaths. By the blessings of the Guru, the mind turns towards the Lord and becomes elevated. The mind gets a sensation of the Lord. One gets ecstasy.

Then, the saint asked: You are not wearing shoes. What does this indicate?

Then, the Guru smiled and said: Forgetfulness of the Lord is the darkness. Remembrance of the Lord is the light. A seeker of the Lord should remain in the incessant remembrance of the Lord.

One should have forbearance, like the tree standing in rain, fire, summer heat, and cold winter. One should bear the suffering of the world. One should not do evil to anyone.

One should remain nice like the river. Whether one throws a flower or a stone at it, it flows on doing goodness to all.

One should churn his mind with the Lord's name. As the yogurt is churned and butter comes out, similarly, churning the mind with the Lord's name gives ecstasy. The Name settles in the mind and gives a sensation of the presence of the Lord in the body. Anybody who becomes a saint without remembering Him in his mind and heart is not a saint.

On listening to this, the saint again asked: What practice will he do? What will be his manner of living? What rituals will he do? What dress will he wear?

Then, the Guru said: O saint, to become a real saint requires proper understanding. Saintliness is not in dresses and rituals. One should detach one's mind from the worldly entanglements of envy, enmity, desires and passions and attach one's mind to the Lord. One should rein the mind and

control the passions and vices. Imbibe humility and bear the ego of others and remain humble. One should discard one's ego and fall at the Lord's feet in humility.

Then, the Guru prayed: O Lord, such a saint, who has tied his mind only to your feet, can give salvation to others.

Again, he said: The saint should be above happiness, sadness, anger, selfishness, greed, for whom being rich or poor is equal, who has respect for the rights of others, who distinguishes between right and wrong, who should desire the Lord only and not desire anything else, whose heart is in the love of the Lord, whose mind is elevated, who is immersed in the Lord's love, who has the sensation of the Lord in his mind, heart and body. Nobody can write or say the praise of such a saint. It is indescribable.

Now, Mardana played the rebeck and sang a divine song.

On listening to the divine song, the saint got dyed in the Lord's love.

Where the intellect cannot reach, the intellectual mind tries to reach but it cannot. Because the intellectual mind is instrumental only to keep the man living and prospering in this world.

But something that is beyond the intellectual mind where the mind gets ecstasy, the Sheikh got the sensation of the Lord. His mind got ecstasy and rapture.

When his mind came back from this ecstasy into intellectualness, then, he said: You are immersed in the love of the Lord. Even your glimpse gives ecstasy. Then, the Sheikh kissed the Guru's hands and kissed the Guru's feet. The Guru blessed him with the Lord's name.

Then, the Guru and Mardana departed.



Delhi

The river Yamuna leaving the mountains, passing through Shivalik, making the fields blossom with greenery comes to Delhi. From Shahjahan's Delhi about two kilometres towards the north, the bank of the river is much higher than the level of the flowing Yamuna water. It looks like a platform.

Here a sadhu whose name was Majnu, lived and the place became known as Majnu-ka-tilla. On the other side are green fields. This side, where the bank is at a height, is called Timarpur. Long time back Taimur invaded and stayed here. It appears this place was named after him.

Today, early morning, one can hear divine songs being sung under a tree.

Bhai Mardana is singing the divine songs and the beloved of the Lord, Guru Nanak Dev, is listening to the divine songs.

After leaving Panipat, the Guru stayed on the way at some places, blessed people and reached Delhi.

Seeing, the scenic beauty of this place, the Guru decided to stay here.

Very near this place was the elephant stable of king Ibrahim Lodhi.

When the divine singing stopped, the Guru went for a stroll on the bank of the river and was looking at the flowing waters, when his ears that were intoxicated with the divine music, heard someone crying.

The heart that was full of love and emotion, the heart that was soft like silk, could not bear the suffering of the people who were crying.

He thought: See, how the world is in suffering? Wherever you see, there is suffering.

O Lord! Be benevolent for the world. He prayed to the Lord to be gracious.

Meanwhile, the crying increased.

Then, he asked Mardana to go and find out why the people were crying?

Mardana went and brought the news: O Benevolent Guru, the elephant-keepers, who were hospitable to us, their elephant died and all the family members are crying.

Then, the Guru who had come to allay the suffering of the people himself went and asked: Listen why are you crying?

Elephant-keeper: O Lord's saint, our elephant has died.

Guru: Then what? The elephant belongs to the king. He has no shortage of money. If one dies, he can buy ten more. Why do you cry?

Elephant-keeper: We are crying because, firstly, the king may be angry that his death is due to our negligence. Then, this was our source of earning. Today, we will be out of job. Then, when another elephant comes, we cannot be sure whether we will be retained or somebody else will be given the job. Our earning is very difficult. Everybody does not keep an elephant. Only the kings keep elephants. It is very difficult to get a job from a king.

Saying this, he wept bitterly.

The elephant-keeper was narrating his story and the family members were crying and wailing.

The Guru's soft heart melted. He said: O women, O children, be quiet and listen to me: If the elephant becomes alive, then you won't cry?

They became quiet and said: Then, we will laugh. We shall be happy. But O saint, the dead never become alive again.

Then, the Guru said:

'It is the Lord who gives life.

It is the Lord who takes life.'

The elephant-keeper and his family members and other elephant keepers were all looking towards the Guru. Poor people have more faith. Faith can work wonders. They are waiting. He is a saint. He is a powerful saint.

After a while, the Guru opened his merciful eyes that had tears in them.

Then, in compassion, he said: Go and rub your hands on the elephant's face and say 'O Lord' in his ears.

The elephant-keeper obeyed the order of the Guru and went and rubbed his hands on the face of the elephant and in his ears said, 'O Lord'.

The Guru, the beloved of the Lord, was looking towards the elephant and the miraculous Lord did the miracle.

With the life-giving power and sensation of the Lord's name, the elephant stretched his body, opened his small eyes and in a trembling motion stood up with his giant body. It swayed his ears like a fan, moved his trunk up and down, opened his trunk and looked towards the life-giving Guru with his small eyes.

Yes. O elephant, you were the sustenance for the humans. So, you have been made to stand.

'The elephant has become alive'. The news spread like wild fire.

King Ibrahim Lcdhi had already been informed that his favorite elephant had died. The Veterinary Doctor had also communicated to the king the reason for his death, when suddenly the news reached the king that an extraordinary saint, a Lord's holy man has made him alive. Then, he sent messengers to make sure that the news was true.

The Veterinary Doctor checked and informed the king: 'It is true that the elephant has become alive'.

In great amazement the king, who was a cause of suffering for Hindus and saints, himself came and saw the elephant alive and made sure that he had really died.

Then, he came to the Guru, greeted him and said: O saint, have you made this elephant alive?

Then, the Guru said: O king of men, the Lord gives life and He takes life. The saints pray and the Lord has mercy.

King: O Lord's saint, I do not understand?

Then, the Guru said: It is Lord's own discretion to give life and take life. Nobody else has the power. A saint has prayer. Sometimes, for a good cause, a saint does pray and the Lord listens. If, he wishes, he bestows mercy. The saint has the prayer only. Mercy is in His hands.

Then, the king astonishingly, said: If you again pray, will he die? Let him die. Then, the Guru smiled. Then, his eyes became solemn and there was a frown on his forehead. He looked towards the heavens and said:

It is He, who gives life and takes.

It is no one else except Him.

The Moment he uttered these words, the elephant staggered and fell flat on the ground. It heaved long sighs, closed its eyes and within Moments, was a dead body.

On seeing this, the king and his courtiers were dazed. For sometime everybody was quiet.

Then, the king said: Now, you make him alive again.

Then, the Guru said: O king of men, he cannot become alive again. This was not a sport. It was a saint's prayer and the Lord's mercy. This requires respect.

Then, the king asked: What is the reason?

Then, the Guru said: Listen O king. Iron is iron. It is not fire. If you put it in fire, it becomes red hot. One cannot hold it in the hands even for a fraction of a Moment without burning the hand, but one can hold a burning fire for a fraction of a Moment without burning the hand.

Similarly, saints are immersed in the Lord's love, they can change what the Lord has done but the Lord will not change what they have done.

It means that a saint is a beloved of the Lord, but being in the incessant remembrance of the Lord, he is immersed in the Lord and becomes like the Lord, as the iron immersed in fire becomes like fire. Then, he is able to do something that he wishes while immersed in the Lord.

Then the Muslim saint, Nizam, who had come with the king, understood and said to the king: This saint is a big saint. What he has said is right. The Lord for the love of his saint does what the saint wishes but for the same love he does not change what the saint does.

The king who was hard-hearted became soft now and said: O Saint, you accept something from me.

Then, the Guru said: I desire the Lord. I am hungry for the Lord. I want Him only. All other desires are gone. I desire the love of the Lord and nothing else.

The king, then, realized that he is a real big saint. Then he greeted him and went away.

Then the Guru departed from there.



17

Shiekh Bajeed Sayyad

From Delhi, the Guru did not go home. He moved forward. His dress was unique. It did not reflect any one sect. He travelled for some distance and then sat down under a tree. Mardana sang the divine hymns.

There was another big tree nearby that was giving good shade.

After sometime a palanquin that was being carried by six labourers came. The labourers put the palanquin down under the shade of the tree.

One saint was traveling in this palanquin. His name was Sheikh Bajeed Sayyad. He got down from the palanquin and started strolling.

The labourers, then, spread a sheet and the holy man lay down. Now, the labourers started massaging the holy man. One labourer started waving a fan for him. Another went to fetch water from the well.

When Mardana saw this, he asked the Guru: O benevolent Guru, God is one or two? The Guru laughed and said: O Mardana, Lord is one.

Then, Mardana said: O handsome Guru, who is the creator of the person who was riding the palanquin and who is the creator of those who have lifted?

This holy man has come sitting in a palanquin. He has got tired.

He has not walked. He sat in the palanquin, so that he doesn't get tired. How is it that the holy man who has come sitting has got tired and the labourers who carried the palanquin, and should have got tired, are now massaging him and waving the fan for him and doing other chores?

Guru: Mardana, those who keep walking are healthy. They feel hungry. They eat well and digest well and they remain healthy. By sitting the appetite goes down. If they eat more, they cannot digest and become unwell. If they eat less, then, their strength goes down and they get tired quickly.

They say, a person walking and roaming will not die, but a person who is sitting will die.

Mardana: But sir, he sat in the palanquin so that he doesn't get tired. Now, whether he is tired or not, he is having himself massaged.

The Guru smiled and said: O Mardana, he is tired in two ways. So he is getting himself massaged. In his previous life he did ascetic practices, he kept fasts, kept awake for nights, had bath in extreme cold water so that he can attain supernatural powers. So he got tired. Now, his penances have borne fruit. He has got wealth and fame. To manage this and to enjoy the comforts and passions, also makes a person tired. So, he has double tiredness, what else can he do except getting himself massaged? (Laughed)

Mardana: Then, what is the reason that somebody is in happiness and somebody is in suffering?

True Guru: Well. Only the Lord knows the reason. He is everything. But the humans do the deeds and the deeds are either good or bad. Both influence the mind and that make your habits. Habits are the source of happiness or sufferings. When you sow suffering, it will give suffering, and when you sow comforts they will bring comforts. So, the person gets the fruits of comfort or suffering as per the seeds he has sown. Those, who do Hath yoga and penances for worldly gains, they get into grabbing and passions, because they had not imbibed good habits. So the bad deeds again give them suffering. That is why, it is said, 'From penances to kingdom and from kingdom to hell'.

Mardana: Can the deeds done be washed ever?

True Guru: The influences of the deeds get settled in the sub-conscious mind and one has to bear the fruits of deeds. But friend, men do the deeds after birth, and something that has a beginning has an end also. So, the deeds done are washed also.

Like, a mound of wood is burnt with a small spark, in the same way, by the Lord's grace, the deeds done, are washed. If a man recites the Lord's name incessantly and is immersed in the love of the Lord, then the Lord's name settles in the sub-conscious mind and the influences of the deeds are washed away. Comforts, sufferings, life, birth and death happen according to the deeds done but peace of mind is Lord's grace. Lord's grace comes to those who attract it.

Mardana: Who can attract it?

Guru: Whoever loves the gracious Lord? It is the love that attracts the Lord also. Love, love of the unseen Lord is remembering Him and reciting

His name by the tongue. We also love him by singing His divine hymns. Grace is entirely from Him. But the path is to love Him, to remember Him, to recite His name, to do goodness in the world, to be pious, to be kind and to keep away from vices.

What the true Guru has explained in this story, this question arises in everybody's mind. The Guru, in his discourse, has said that whatever deeds are done, do have their influence. But they are washed also. Deeds are done after man is born. There were no deeds done when the Lord gave life first. So, the deeds have a beginning. Then, life is finite. Its time ends. The deeds cannot be endless. So, anything that has a beginning has an end, and anything that is not endless will end.

To end the influence of deeds, the path is to do good deeds, so that the influence of bad deeds may not increase in future.

More so, to remain in the remembrance of the Lord and recitation of His name and singing His divine hymns. In this way, the Lord's name will settle in the mind. His sacredness will make our mind pure.

If we go away from fire, we feel cold. If we are near the fire, we get warmth. Similarly, with bad deeds we get away from the Lord, in forgetfulness of the Lord.

With good deeds and remembrance of the Lord we get near Him. When we are near Him, we are in comfort and we get peace of mind.

Then, by remembering and reciting His name, the name settles in our sub-conscious mind. Remembrance and reciting His name is to love Him. But one has to endeavor to remember His name, so that with time, the name settles in the sub-conscious mind.

The endeavor is: The tongue should recite His name.

The mind should remember Him with love.

Then, we will feel His presence inside our body and outside in nature and we will be living in His presence.

In this way, the bad deeds are washed away and the penalty of bad deeds ends.



18

Godly Soul at Nanak Matta

Daytime is over. The king of the day has gone towards the west and hid himself behind the earth in yearning. The day is setting and it is evening but not late-evening. It is like a forest but one can see inhabitants living there. They cannot be termed inhabitants. There is no child, no young, no woman and no head of the family. There are mud huts and thatched huts. Some sadhus of the Gorakh sect can be seen in the huts and outside, with fires lit.

At a little distance is a fig tree with a mud platform around. The fig tree is there but its leaves have dried.

Under this tree, somebody is sitting. Is he 'somebody'? It is disrespectful to say 'somebody' but the sadhus, near whose huts he is sitting, are saying 'somebody' has come.

From the direction of the huts another person is coming in a dejected mood. He stood in front of the handsome 'somebody' and said: Beloved Guru, I have been to all the sadhus, asking them to give a few pieces of wood and one piece of burning wood, but they refused and instead replied in a nasty manner. I have come back disappointed.

Guru: I have come to reform these sadhus. O Mardana, you have been insulted and you have not insulted them. But you have not forgotten the insult. Your mind is tied down to the insult. In this way, one goes into forgetfulness of the Lord and the blossom of the mind goes away. One feels sad. When you felt insulted, your mind got tied to the insult. When the mind gets tied to the insult then, one goes into forgetfulness of the Lord. When the remembrance is gone, then the blossom is gone. When blossom is gone, then what is life? Combustion only. The combustion of wood in a fireplace produces

heat. Similarly, combustion of food in the body produces heat that runs the body. This combustion is going on in the earth in the form of volcanoes. Combustion is going on in birds and animals. If you touch them, you feel that their body is warmer than the stones around. There is warmth in them. This combustion is not real life.

This combustion in human beings and animals produces the heat and the energy to run the body. When, for any reason, it stops, life does not remain.

Trees, animals, birds and humans are all in this cycle because they are all dependent on this combustion.

But in this life, there is an awakening and a blossom. That is the real life.

If a person is blossoming, then, he or she is living a real life otherwise it is all combustion. The life of blossom becomes an eternal blossoming life.

A man may live or die, the blossom remains. The person feels the Lord's presence and this Blossom is with him on earth and in heaven.

So, O Mardana, blossoming in the Lord's love is the real life.

Mardana: O Guru, you are great. Your words are great. I am, a humble singer, in your company for so long. I understand what you say and try to act on that, but this mind slips. Your words are eternal blossom. Your words are the nature's music. Beloved Guru, my mind is in blossom now. It has come back into remembrance of the Lord. My mind is in exuberance now. It is all due to your blessing. (Heaving a long sigh) Beloved Guru, why is it, that when the mind comes out of dejection into blossom, then, one heaves long sighs?

Guru: I told you, the ideal men live in remembrance of Name. When they are dyed in the love of Name, then, that keeps their mind in exuberance. But it is difficult to sustain this exuberance. When it is not sustained, then one goes into forgetfulness of the Lord and causes dejection. The mind gets tied in that dejection. When the dejection goes and the mind comes back to remembrance of the Lord and the blossom returns, then one feels that the mind has got rid of the weight of mountains, and feels relieved. Then, one heaves sighs. These sighs are sighs of comfort to the mind. The mind feels relaxed and becomes steadfast in remembrance of the Lord and blossoms. You remain watchful.

Mardana: Watchfulness, only your blessing can give. Me, humble singer, my mind goes in fear and gets tied to it. You have just now taken me out of dejection, but again I am afraid. The night is coming. It is so cold. How shall it pass?

Guru: At least sometimes, you put away your fears. For a Moment, stop thinking. Remember the Lord. See inwardly; keep away all thoughts and recite the Lord's name. Perceive yourself with the Lord whose name is on your tongue. Feel inwardly, for one Moment, concentrate, you are living in the presence of the Lord. Keep yourself in His presence and forbid your thought. Make a determined effort to live in His presence. The night will pass by itself.

This is meeting the Lord. This is immersion in the Lord's love. This is the faith in the Lord. This is the embrace with the Lord.

Now, you think that you are in the embrace of the Lord and he is worried about the night. At least sometimes, leave the anxieties and feel relaxed and see what the Lord does. You may worry. I don't stop you, but simultaneously make an effort but in the process do not forget the Name. Secondly, if your efforts don't bear fruit, then, don't feel sad on that account. Then, your blossom of mind will remain. But if you feel dejected when your efforts do not bear fruit and are angry or when you are successful in your efforts and you boast and are proud of it, then, your blossom will go. The sensation of Name will slacken and you will feel dejected. Then, in suffering, you will say: My whole life is gone in suffering, suffering day-in and suffering day-out. The world is a suffering. Why is it all suffering? Oh! I am suffering.

Mardana: Beloved Guru, as you say, the mind becomes tranquil with Name, then, what about the needs? Will they be fulfilled automatically?

Guru: Yes, mostly they are fulfilled automatically. But even if they are not fulfilled, at least the blossom of mind remains.

The recitation of the Lord's name keeps the mind in elevation.

The fulfillment of needs remains the same. Even with the best efforts, sometimes, they are fulfilled and sometimes, not.

If one remains in remembrance, then the awaken-ness remains.

And if we say that let the needs be fulfilled first, then only we shall recite the Name, then it is not love and devotion it is bargain or exchange.

Mardana: Then, should we not use our mind and make an effort?

Guru: Again, you are saying the same what the un-enlightened talk. Use your brain and make an effort, why not? Nobody says stupidity or laziness is good. I am talking of the enlightened persons who have awakened their minds and are in the incessant remembrance of the Lord and whose mind is blossoming and in exuberance, how they keep their minds in blossom. Now, you see to your experience. You have used your brain and made an effort. It

did not bear any fruit but you lost the remembrance of the Lord and the blossom of your mind. Wisdom and effort is not bad but losing the blossom is bad. You may make another effort if you wish but do not lose your blossom. When your blossom is not lost, then you are living an eternal life. See deeply, the things that you are after, will not remain, but the blossom of the mind, that is eternal blossom will remain. If you are satiated with running after your wise mind, then, you recite the Name. Make your mind blossom with Name and sit down with patience. Seeing inwardly, the mind automatically gets the touch of the Lord. Sit in this ecstasy. Wait for the night. If some food comes, it will be Lord's grace, if it does not come, remain in this touch of the Lord. At least you won't go into forgetfulness of the Lord. At least one thing that is most valuable will remain with you. Say, do you understand?

Mardana: I appreciate your patience in making me understand. The Lord is gracious that He gives His touch when we fall at His feet. Now, you bless me that the seedling of Name that you have planted in my mind blossoms at night.

Saying this, Mardana, sat down in recitation of Name. After some time, he fell off to sleep. The body got relaxed in sleep. Early morning, by force of habit, he got up. His mind was tranquil and in the incessant remembrance of the Lord. It was slightly cold but not much. Then, he opened his eyes and looking towards the sky said: O mind, get up. Play the rebeck and sing the divine songs. It is time to sing.

When he got up, he saw fire was lit nearby and some more wooden logs were lying extra. He was astonished. Then, he saw the Guru's sheet is spread but he is not there. After a while, he came back.

Then, Mardana asked: Beloved Guru, how is this fire lit?

The Guru laughed and said: The Lord, in whose embrace you slept, it is His grace. He prompted somebody's mind to do this service.

Mardana: How did it happen?

Guru: O Mardana, you were tired and shortly you fell off to sleep. It was evening only, when a person came from the forest. He was a hunter and had a load of wooden logs on his head. He saw us, kept his load of logs on the ground, sat down and with love said: O respected saint, how will you spend the night? You do not have a fire lit nearby?

Then, I said: Time will pass.

He said: Shall I light a fire?

I said: You seem to be a family man. You will sell this wood and buy food.

He said: We are humble people and our vocation also is small, but O Saint, it pinches me that you will spend the night in the open and in cold. I have got a stock of logs at home and enough rations. My Mother, wife and children won't remain hungry. You accept my humble offer.

Then, I said: If you have so much love in you, then it's Alright

O Mardana. When one has love in the mind, it is a sign of coming elevation of mind. Then, he lighted a fire, kept some extra logs and took the rest of the wood that he was carrying and went away.

The sadhus noticed at night only, that a fire is lit near the fig tree despite our refusal. They could hear from a distance the singing of divine songs. They also noticed that the fig tree has started becoming green and branches and leaves have started growing. They felt astonished.

Initially, they envied that who is this saint who is not of our Gorakh sect but appears to be a saint. They thought that by refusing a fire we should make him go away. But when they saw the fig tree becoming green, they realized that this saint has supernatural powers. By his sitting near the tree, the tree has started blossoming.

They were astonished: He is not a sadhu of our sect but has supernatural powers. We should bring him to our fold. He will enhance the prestige of our sect.

So, a couple of senior sadhus came and with respect asked: Whose disciple are you? From whom have you been baptized?

The Guru replied: My Guru is the Almighty Lord. My baptism is that I remember Him always and I remain in recitation of His name.

I pray to the Lord:

O Lord, you are the creator and Saviour.

O Lord, give me the strength that I remain in your love.

O Lord, you are infinite, we cannot find your limits.

O Lord, you are here, there, everywhere.

O Lord, keep me immersed in your remembrance.

O Lord, you are my comfort and my happiness.

O Lord, I am nobody, you are everything.

When the sadhus heard these words, they understood that the Guru is a real beloved of the Lord. We should not fight with him. We should make him our disciple. It will be an honour to us if he joins our sect.

Then, the sadhus said: O child, you get baptized from us. You join our sect. Put on the dress of a sadhu. Become our disciple. Wear a patched

blanket. Keep a stick. Pierce your ears and wear earrings. Shave your head. Rub ash on your body. Roam from house to house or sacred places and blow the horn to ask for food.

The Guru understood all what they meant and replied: Listen, O sadhus, the path towards the Lord is to remain immersed in the Lord's love.

By wearing a patched blanket, by rubbing ash on the body, by shaving the head, by wearing earrings, by blowing the horn, by sitting in burial grounds, or by roaming in sacred places, the mind does not get tied to the Lord. These are all outwardly things.

Sadhus: Then, what is the true path?

Guru: The true path is, that while living in this world, we should not do evil deeds. The worldly passions should not attract us. The true discipleship is that the mind should not think of evil. The body should not go after passions. The mind should be turned towards the Lord.

We should, all the time, recite the Lord's name and love the Lord.

By recitation of Name, the mind will get elevation and ecstasy. Then, you drink the Lord's nectar. The mind will remain immersed in the love of the Lord and in blossom. While sitting, standing, walking, one should remember the Lord at all times and live in His presence.

The shell that you blow and the sound that comes, is not mystic music. The mystic music is that which you listen without blowing the shell, which you can listen only when you meet the Lord.

Then, you need not hide yourself in forests and mountains but live in this world but with mind detached. When your mind is attached to the Lord, then, automatically it is detached from the worldly desires. The real thing is that one should be immersed in the love of the Lord.

The sadhus realized that the Guru is a real saint and has something better and higher to guide. We cannot win him by discussions. We should try some other means to bring him to our fold.

At night, when it was time for the sadhus to drink, then, they invited the Guru, and Bhangar Nath himself offered a glass of wine to the Guru.

Then, the Guru asked: O Bhangar Nath, what is this and what good it will do?

Sadhu: This is a glass of nectar. After drinking this, you get into meditation. Then, it gives exhilaration. Then, one drinks the nectar and listens to the mystic music. Then, you get a glimpse of the Lord.

Guru: This wine, that you say is nectar, is not nectar. This intoxicates and makes you unconscious. The intoxication makes you mad. After its effect is over, you get a hangover. The mystic music that you say is not mystic music. It is just some ordinary sound in the ears. The glimpse that you say will be an illusion. When consciousness is lost, how can there be a mystic music and a glimpse? It will be all passions. The real thing is remembrance of the Lord.

The practice is 'recitation of the Lord's name with love'. This gives elevation to the mind. The mind gets immersed in the love of the Lord and is in ecstasy. This is the real intoxication. It remains with you all twenty-four hours. The effect of this intoxication is, that you see the Lord here, there, everywhere. You feel the presence the Lord in your body and outside in nature like a subtle fragrance. It gives rapture all the time.

There were more such discussions but they could not make the Guru agree to drink wine. The sadhus lost in the discussions.

Now, they became vindictive. It is generally seen that when anybody loses, he becomes vindictive.

Firstly, they did not succeed in making him go away by ill treatment. Secondly, they could not make him drink wine and persuade him in this way. Thirdly, they could not win him in discussions.

Now, the fourth thing they thought was to prove their superiority in supernatural powers.

The Guru always said that these supernatural powers are a bond. They are not helpful in pursuing the path towards love of the Lord.

He said that the real miracle is to be immersed in the remembrance and love of the Lord. He had come as a prophet from the heavens. He was always immersed in the love of the Lord. He possessed all supernatural powers which he did not like to use or show. If at all, at times, he used his supernatural powers, that was only, to bless people or sometimes, to take out the sadhus from their mistaken beliefs or arrogance.

A mind that has concentration has some powers but Guru Nanak was an image of the Lord and powers were at his feet.

In 'History of Sikhs' is written: The sadhus, by their supernatural powers, made their blankets fly in air.

Then, Mardana said: O Guru, you give them a lesson otherwise I will feel bad.

Then, the Guru's shoe flew and pushed the blankets away.

When the sadhus accepted defeat, then the shoe came down.

In 'Nanak Prakash' is written that the sadhus forcibly took away the fire that was lit near the fig tree where the Guru was staying. But after a few moments they saw that the fire was again lit at that place.

Then, by their supernatural powers they raised a dust storm but with that dust storm their own fire got extinguished.

They tried their supernatural power but could not light the fire. Then, they trembled in cold.

Finally, they sent Bhartari to ask for fire from the Guru.

Then, the Guru said: O Bhartari yogi, bring the shoes and earrings of Gorakh. Then, we shall give fire in lieu of that.

Perforce, he brought both the items and took the fire in lieu of that.

In this way, Gorakh lost his concentration to do supernatural powers and felt ashamed.

On seeing Gorakh in a sad mood, Bhangar Nath, in anger, came to the Guru with a jug and said: Fill this jug with milk. The Guru filled it with water but it became milk. Bhangar Nath took the filled jug to his companions. Everybody drank milk to his fill but the milk did not finish.

Now, they realized that Guru Nanak has more supernatural powers than we have and we cannot make him lose in this way. So, they became afraid that if the Guru stays on, we might have to go from here. This, they could not tolerate.

So, one day, they asked the Guru to go away from there.

The Guru said: The entire land belongs to the Lord and I have no attachment for any particular place. But your asking me to go away is not proper. I have not come here to occupy this place nor have I come to push you out. I see darkness all over. I am searching, if there is any place where there is 'Love of the Lord'.

In that search I have visited many places and now, I came here to see whether you are interested 'only in your importance and the offerings and that the people should remain bound to you in fear of your supernatural powers' or you are preaching religiousness to the people and yourself living as recluses.

What I have seen is the first thing. This is darkness of the mind.

It was your duty to remember the Lord and keep away from worldly desires. You should have controlled your mind and the senses, not killed the instincts but reined the mind, made it blossom like a flying bird and not let it be bound by worldly desires and passions.

Now at least, you act on what I say: You remember the Lord. Recite His name. Awaken your soul. Live in ecstasy. Awaken the sleeping souls of everybody. Put everybody on the true path of 'Recitation of the Lord's name and love of the Lord'. Everybody's mind will blossom.

If you are afraid that the offerings you are getting will diminish, then I can tell you, I do not want any offerings. You don't have to be anxious. I will go, but after reforming you.

But the sadhus were not satisfied with the Guru's assurances.

They said: Let us first decide, whom this land belongs to?

The Guru said: I do not claim this land.

Then, the sadhus said: Let this be decided by a supernatural power. We may ask the land whom it belongs, whether it belongs to the sadhus or it belongs to Guru Nanak.

Guru Nanak: If you so wish. I have no objection.

Then, the sadhus shouted: O Land, whom do you belong to? If you are ours, you say, you belong to sadhus. Say it three times, so that no doubt remains.

A voice replied: I belong to the sadhus.

Second time, again they asked.

Again, a voice replied: Yes, surely I belong to the sadhus and no one else.

The sadhus were trying to prove, as a miracle, that they have won and the Guru has lost.

Now again, in a pride, they shouted: O land, say whom do you belong to, say it a third time, so that, the matter is settled.

At this time, the Guru said: O Boy, are you still able to speak?

Now, the sadhus asked again and again but there was no reply.

The Guru got up quickly, went to the place from where the voice had come. He removed the grass and leaves from a soft looking spot. By this time the sadhus also reached there.

The Guru said: Dig up this place.

The sadhus did not wish to dig up the place, but they had to do it. They were in a fix. Finally, they dug it up. Underneath was a sadhu child who now looked like dead.

What had actually happened was, that at night they had dug up a pit and made a sadhu child sit in it and then covered the pit with some soft earth and leaves etc and kept a hole for air and voice, so that when they shouted at the

land, the sadhu child will reply and it will be deemed that the land is replying through their supernatural powers. They never thought that their plan might fail.

But the Guru, intuitively, understood everything and he exposed their hypocrisy.

When, their hypocrisy was exposed, then, the people's belief in the sadhus waned and slowly, they left the place.

The Guru stayed there for some days. People became Guru-disciples. Later, a Gurdwara was constructed at the place, where the Guru had stayed under the fig tree. They named it Nanak Matta.

During the time of the sixth Guru, the sadhus again came and turned out the Guru-disciple Almast and burnt the fig tree so that the miracle of Guru Nanak making it green is forgotten.

At that time, the sixth Guru, Guru Hargobind was on the Guru's seat.

When Guru Hargobind came to know of this, then he went there. He got the place back and again appointed Almast to look after it. The Guru also sprinkled water on the fig tree. This fig tree has watermarks on its leaves.

The sadhus, however, left.

For some years, the disciples of Almast were looking after the place. But now a committee has been formed under government supervision that looks after the sacred place. The committee has constructed a new Gurdwara. There is place for pilgrims to stay. A fair is celebrated on Diwali day.



19

Pandit Chattar Das

Traveling further, the Guru reached Banares. The other name of Banares is Kanshi. Here lived a pandit named Chattar Das.

When he saw the Guru sitting on the bank of the river, he came and said: You are sitting just like that. You are a sadhu. You should be sitting in front of an idol of Salig Ram or any other idol. You are not wearing the garland of Basil beads. You learn idol worship. Then, you will be called a sadhu.

The Guru said: Idol worship is not good. I worship the Lord who is formless. You also worship the Lord who is formless and keep away from evil deeds.

Drink the ambrosia. That ambrosia is the Lord's name.

In this way, there was a long discussion.

Finally, the pandit touched the Guru's feet and became his disciple.



20

Patna - Salis Rai

In a desolate place, Guru Nanak is lying down and Mardana sitting by his side, is saying: Beloved Guru, you always say, the Lord is here, there, everywhere. He is the all-pervading Lord. Why can't I see like that?

Guru Nanak: Mardana, you see minutely. When we have to see something far away, we concentrate to see properly. In this way, concentrate your mind. When the mind will concentrate, then by the grace of the Lord you will be able to see.

Mardana: I do try to concentrate. Even while singing the divine hymns, I see inwardly and feel some concentration. But with due respect to you, Beloved Guru, I do not get the sensation of the Lord. I recite the name also. Now, even while sitting, standing and walking, I recite the name. But you are the Lord's beloved. You are benevolent. You bless me the sensation.

Beloved Guru: See, the wise men can judge the redness inside a watermelon. You are intelligent. You see the world with your eyes everyday. Have you ever tried to see inwardly? Do you know that you also have a God given sensation in you?

See, everybody talks and sings. Everybody's talking and singing is on a certain musical measure or note. But nobody has a feeling of those measures or notes. Then, how do you have a feeling of the measures or sub-measures or notes? You can just say, this is *Gandhar*, this is *Pancham*, that is *Ramkali*. On which scale do you measure these notes? Which measuring tape do you use? In which mirror do you see them? What testing solutions you put and test them? How do you know that this is the 1st note, this is the 2nd note and so on? You tell.

Mardana: O master, this happens, since I have been singing for a long time. When I keep on singing and singing and my mind gets some concentration, then, automatically I get the feeling of the musical notes.

Guru: Alright Mardana, you automatically know the musical measures and notes. Now, on the rebeck are wires. By putting the fingers, you know this wire will give the 1st note, this wire will give the 2nd note and so on. But when you sing with your throat, then where are the wires in your throat and where do you put your fingers to give the 1st note, 2nd note and so on? How, from your throat these tunes and notes come out?

Mardana: O master, you have said something wonderful. There are really no wires and no fingers in the throat, but still I can sing on any note and tune I wish to. I, really do not understand how the tunes come out?

Guru: Well, now you see, you have developed some sensation by which you can take out any note or tune. You do not have any measuring scale. You do not have to do any counting. Automatically with your sensation you get pleasure from your singing and your singing gives ecstasy to others who listen. You tell, do you not have a sensation that you perceive but you cannot tell it to others?

Mardana: Yes, you are right. I do have a sensation.

Guru: In the same way, by reciting the Lord's name again and again, the name gets into the sub-conscious mind, and then into the heart and then into the body cells. Then you feel the sensation and ecstasy. You see the Lord inside your body and outside in nature, here, there, everywhere.

Mardana: O master, as I now have a sensation of the musical notes, I wish I could get the sensation of the Lord. You are the Saviour. You bless me with the sensation of the Lord. Now, I understand but what should I do?

Guru: Mardana, now it is late at night. You go to sleep now. Tomorrow, you will know, there is an inner sensation that is higher than all sensations. If you are keen to have that, then you recite the Lord's name while sitting, standing, sleeping and walking.

It became night and Mardana went to sleep and the Guru got immersed in the meditation of the Lord's name.

II [Vision]

In the city, in a crowded locality, one jeweler and his assistant are talking. Adhrika (the assistant): O my master, I have spent a good time of my life with you. You have such a large stock of diamonds, gems, pearls, emeralds, rubies,

sapphires, topaz, beryl, amethysts and what not. Every day you open the bundles, you buy these and you sell these and I close the bundles and put them back. But, I cannot judge what is pure and what is artificial and what is of extra-ordinary quality. I do not understand but I do listen to everything.

Salis Rai: Adhrika, this is a vision. It is not arithmetic that you can learn by addition or multiplication. Go on seeing, go on seeing, go on seeing. A time will come when you will get a vision inside you. Then you will be able to judge and smile.

Adhrika: Is there no way to learn this skill as teachers teach other studies?

Salis Rai: Yes, everything is there and you already know. In other studies, the way is outwardly experimenting. Like, you put a white powder on your tongue and if it tastes salty, then you know it is salt. This is one way, but what you are asking for, is another way. It is judging inwardly with your mind. Like, a cook puts one kg of lentil in a vessel, then, he measures the water and puts it. Then he weighs the salt and puts it. When it is cooked, it is Alright

The second is that a woman puts water in the utensil, then, she puts lentil in it. She sees and says it is Alright Then she puts salt in her palm. She looks at the lentil-water mixture, then, she looks at the salt in her palm, she says Alright and puts the salt in the mixture. When it is cooked, it is fine. Now, how does she know that the salt, water and lentil are properly put? This is the way of the inner vision.

Then, there is another way, the way of sensation (In Indian language it is called 'Anubhav') that I have heard only but never experienced. O child, keep up seeing these.

Adhrika (heaving a sigh): Today, by your telling me, something has gone into my mind. By your grace, I should be able to visualize properly.

Salis Rai: Go on seeing, go on seeing and go on seeing.

At this time a servant came from the shop and said: There is a customer at the shop who appears to be a foreigner and a stranger and is in a hurry to sell something.

On listening, Salis Rai himself and his assistant Adhrika came to the shop and started talking to the person sitting at the shop.

Salis Rai: O Rich man, welcome to you. From where have you come and what merchandise have you brought to sell?

Mardana: I have come from Punjab, where the five rivers flow and I have a red stone. If you can give some money for it, then I shall have food.

Salis Rai: Please show.

Mardana opened a small purse and he put the five or six gram stone in front of Salis Rai.

Salis Rai examined it again and again and got lost in himself and said: Thanks O Lord. I adore you.

Salis Rai: O Adhrika, bring hundred rupees.

Salis Rai to Mardana (after putting hundred rupees in front of him): Take the hundred rupees and keep your diamond in your purse.

Mardana: And what for are the hundred rupees?

Salis Rai looked towards Mardana and said: This is the price for having a glimpse of this diamond. It appears, this diamond belongs to some jeweler and he has sent you to the city jewelers to have it examined, otherwise, nobody will sell such a diamond. Lucky is the person, who has had a glimpse of such a clear, shining and bright diamond. My mentor had said that when you see such a diamond that gives ecstasy, then you first give something for its glimpse. So far as the price is concerned, it is invaluable. I have only gone by the advice of my mentor. You take this money.

Adhrika: O master, please show me this diamond.

Salis Rai: O child, see.

Adhrika got ecstasy on seeing it and said: O master, today, even I have got eyes. This is really a very sparkling, radiant and glittering diamond. It is very clear and flashy. I have never seen such a dazzle, such lustre. It is giving ecstasy.

Mardana: Gentleman, when my master gave me this stone, I thought he is making fun. Then, I thought this city is of rich people. Somebody will buy it for his children to play and I shall be able to buy food to fill my tummy.

When I went to the first shop, he said: I can give one radish for it. My children will play for a while. I said, give two. He said, no. Then, I went to a sweetmeat seller. He did not give even one kilogram of sweets.

Then, I went to a cloth shop. He said, 'I can give one yard of coarse cloth only'. When I asked for money, he said you go to a gold shop or a diamond shop. Then, I went to a few shops and the price went on increasing.

My curiosity increased and I found your shop. Now, you say it is beyond value and you are giving hundred rupees for its glimpse. This, I won't take.

Salis: You take this hundred rupees and the diamond to your master. If he is keen to sell, you come back. We shall evaluate it. But as it is, it is invaluable.

Mardana: O gentleman, I am hungry since last night but my master is not hungry but even he hasn't had food. His order was to sell this and bring food.

Salis Rai: You take this. I will send food also. You let me know the address. Don't worry, we are businessmen and your master appears to be a big businessman with an inner vision. He will be happy on what I have said. He won't be angry.

Mardana (with a little frown on his forehead): I don't know. He is big for certain, but if he was a businessman, then what was his need to travel places. He could have become rich while sitting at home. (A little loudly) Alright I go.

With the hundred rupees and the diamond, Mardana returned where the Guru was sitting.

The Guru laughed. Mardana kept the hundred rupees and the diamond in front of the Guru and said: Here is your magic stone. At some place, it is not worth even two radishes, and at some place, it is invaluable.

Guru: This is the position for invaluable things. Where there is insight, they are invaluable. Where there is no insight, then they are of no value. Insight is the prime thing. Somebody who did not have the insight, valued it at one radish and somebody who had the insight, said it is invaluable. The hundred rupees, he has given for his insight. But we have no right to take money without selling anything. You go and return this money to him.

Mardana was tired, but he understood that accepting the hundred rupees was not justified and the Guru will not accept it. So, perforce he went back to return the money.

III

The Guru was sitting under the shaded trees in the love of the Lord, singing His hymns.

At this time, Adhrika reached with delicious food.

When he listened to the divine music he was dazed. His eyes stopped blinking and he got a deep attraction, and he forgot that he had come to a jeweler. He was beyond himself and he went into ecstasy.

When the Guru finished singing, he touched the Guru's feet and with folded hands said: O Saviour, forgive me. I had come thinking you to be a jeweler, but you are the Lord's image. You are the Lord's embodiment. There is a sweetness and fragrance coming out of you. O Image of the Lord, you have given your glimpse. You have given me ecstasy. You have given me inner vision. Your graciousness should ever remain on me.

Mardana returned after giving the money back to the jeweler. The jeweler thought that the person who is not accepting money might not be a jeweler. He must be a Lord's saint. He also came walking along with Mardana.

He was also dazed to have a glimpse of the Guru. He also went into ecstasy after having a glimpse of the Guru. Then he alerted himself and came forward and bowed to the Guru. The Guru welcomed him.

Then, Salis Rai sat down and with folded hands said: I am delighted to see your diamond. It gives ecstasy. Your glimpse gives ecstasy.

He was quiet for some time and then he asked: Can I ask your name, country?

Guru: Country is Lord's. Name is 'Of the Lord'.

Salis Rai looked at the Guru's handsome face and felt an attraction and said: Can you give me the sensation of the Lord?

Guru: Lord is here, there, everywhere.

Salis Rai: If you can see the Lord everywhere, why can't we see Him?

Guru: Listen Salis Rai, the lotus and the scum both are in water.

The scum is dirty. The lotus is clean and has sweetness in it that is called nectar. Both are very close to each other but the lotus is un-affected by the scum. The lotus does not become dirty despite its closeness to the scum.

Then, the frog also lives in that water. It eats the scum but it does not drink the nectar from the lotus. The frog living in the water close to the lotus has no awareness of the nectar in the lotus, but the black bee comes from a distance and sucks the nectar.

Meaning: The frog is so near the lotus but it has no insight of the lotus. But the black bee has the insight, so it comes from a distance and sucks the nectar.

Salis Rai: O Godly soul, what is the reason?

Guru: Lack of sensation (In Indian language 'Anubhav'). See, the white lotus. It opens up when the moon comes up. It has the sensation that works. It gets the sensation that the moon has come up.

As your eyes have got the sensation of judging the diamonds, Mardana has the sensation of the waves of music. Similarly, those who love the Lord, get a godly sensation of the presence of the Lord within the body.

On listening to this, Mardana recollected the conversation of the first day with the Guru. Similarly, the jeweler recollected the words he had earlier spoken to Adhrika. So, they understood the point well.

Salis Rai's respect and love for the Guru increased. He requested the Guru to have food.

The Guru had already returned the hundred rupees, saying, we saints do not desire for money, but food, he accepted with love.

He and Mardana both had food. Adhrika served food to the Guru with extreme love. The Guru blessed Adhrika with the Lord's name. He got ecstasy.

Salis Rai: O Godly soul, be gracious to me. Give me the Lord's sensation.

Guru: Your assistant has already got the sensation of the Lord. He looked inwardly deeply, and by the grace of the Lord, got the sensation.

Listening to this, Salis Rai looked towards his assistant and fell at his feet.

When the Guru saw Salis Rai's soft heartedness and humility, then the Guru got up, and the one and a half metre turban, he took off from his head, and tied it on Salis Rai's head, and with a loving glance, blessed him with the sensation of the Lord.

Meaning: When Salis Rai tied the Guru-given turban on his head, then the veil between him and the Lord vanished and he got the sensation of the Lord. He got ecstasy and rapture. In this way, both were blessed.

Now the Guru again said: The inner vision of the jeweler, when he examines diamonds and the inner sensation of the singer, when he sings or listens to music, is there, but it is within the worldly frame work. But there is another vision 'the vision of the soul'. This is higher than all other visions. This is a sensation of the Lord within your body. This, you have got now.

This sensation always remains in your mind. With this sensation, the mind is elevated. It rises above this visible world and goes into wondrousness. The body soul meets the Supreme soul. It crosses all barriers and gets immersed in the Supreme soul. This gives a sensation to the mind and you see the Lord inside yourself and outside everywhere. Then, one does not forget the Lord while seeing the world.

One feels the world as a house and the Lord living in it. Then, you feel, O Lord, I adore you. You are limitless. We cannot find your limit.

In this way, Salis Rai and Adhrika went home in ecstasy.

The Guru stayed here for a few months. There, about three kilometres on the other side of the river Ganga, was a place where a fair was celebrated in the month of October.

The Guru stayed here, so that he could guide the people who came to the fair, take them out of their mistaken beliefs and put them on the true path of 'recitation of the Lord's name with love'.

Everyday, there was singing of divine hymns and people started loving the Lord. Now, in Patna, many people became Guru-disciples and a holy congregation was formed. The Guru blessed everyone.

Now, he wanted to depart. The congregation prayed to the Guru to fix a person who should guide them further.

Then, the Guru said: Salis Rai will lead the congregation now and after him, Adhrika. Later in Patna, Fateh Chand Maini who was Salis Rai's heir became the disciple of the tenth Guru. Guru Gobind Singh used to go to his house when he was a child. This place is now called Maini sangat.

Adhrika's heirs were the *masands* of the tenth Guru and their children are even now in the service at a Sikh Gurdwara at Patna.

This Sikh Gurdwara is the birthplace of Guru Gobind Singh. It is called Takht Sahib. Salis Rai was immersed in the Lord's love and he wrote poetry also.

By reciting the Lord's name with love, Salis Rai got the sensation of the Lord in his mind, heart and body.

Let us also get that sensation. Let us recite:

O Lord, O, Lord, O Lord, O Lord

WaheGuru, WaheGuru, WaheGuru, WaheGuru,

Starting with at least five minutes a day.



HANDSOME SWEET BELOVED

I heard you are handsome you are handsome

But without sensation how do I see you ?

I heard you are sensation you are sensation

But without Insight how do I feel you ?

I heard you are near you are near

But my mind is far away from you

You tell me O Sweet Beloved

How do I feel your ecstasy and hug you ?

A voice replied :

Recite..... Recite..... Name..... Name.....

21

Gaya

After blessing Salis Rai and Adhrika, the Guru left Banares and reached Raj Giri. Here, a fair was going on and people of different creeds had come in mistaken beliefs. People were in the forgetfulness of the Lord.

Here, he blessed people, put them on the true path of 'recitation of the Lord's name with love' and 'good deeds'.

Then, he came to Gaya.

People were astonished to see his handsome, bright and shining face and wondered who he is. Some pandits also came to him. These pandits were host to the pilgrims. The pilgrims gave charity according to the wishes of the pandits. The pandits asked the Guru to give charity in the name of his ancestors.

Then, the Guru said: I have already given charity for my ancestors, my holy saints and for myself. But the charity is such that the ego of their mind has gone and they have been blessed. Heaven and hell are there, when there is ego in the mind. But those who have recited the Lord's name that is like a flame have been blessed.

In those days and even now, the practice at the Hindu Temple at Gaya, is to light a small earthen lamp with wick and oil in it and float it in the river.

Charity is also given, of balls of cooked rice, in plates made from leaves, as a ritual offered to ancestors.

The Guru said: My lamp is the Lord's name. I have put the oil of despair in it. When the lamp is lit, it gives me light on the path towards the Lord, and my despair keeps reducing, like, the oil keeps reducing when the wick is burning. The real thing is reciting the Lord's name and to remember that He is everywhere. He is inside us. He is close to us. He loves us. If we love Him,

our bad deeds will be washed away, and the sufferings that have to come on account of our bad deeds will not come. Do not remain in the mistaken belief that evil deeds cannot be forgiven. As a small spark ignites a mound of wood, similarly, the Lord's name washes away all our sins.

The ball of cooked rice and the plate of leaves is my Lord and my practice is to recite the Lord's name. This is my support here and everywhere, in this world and the next world.

O Lord, reciting your name with love is my sacred bath in river Ganga and Kanshi and I love you day and night.

He said: I have got the charity of the Lord's graciousness from the Lord that is always there. So, I always remain in His love. You may give charity but also recite the Lord's name. Instead of going to Ganga and Kanshi, you Love the Lord.

By reciting His name, you will love Him.

In this way, you will get the grace of the Lord. You will get eternal happiness.

Then, the pandits fell at the Guru's feet.



22

Budh Gaya - Dev Gir

After putting the pandits of Gaya on the true path of recitation of the Lord's name with love, the Guru departed. The discourse that the handsome Guru Nanak gave to the pandits and awakened their inner mind is given in the preceding story. Many people awakened their inner mind by reading the same.

From Gaya, he came to Budh Gaya. Here, he stayed on the outskirts of the town. Mardana sang the divine songs and the Guru got immersed in the love of the Lord. The Mahant of Budh Gaya got attracted by the singing of the

Divine hymns. His name was Dev Gir.

Dev Gir was the Mahant of the Buddha temple, but he was almost a recluse.

When the Hindus finished the Buddhist religion in India, then, they occupied this Budh temple. Here, Gautam Buddha meditated. He got enlightenment.

Most Hindus were against Buddhism, but still they considered him as a prophet. That is why they occupied this Temple.

Mahant Dev Gir was the Head Mahant of all the small temples and was a renowned person. But he was in search of true happiness, although he was quite learned. The knowledge had given a feeling of pride to his mind and he believed in renunciation. But while turning his mind from sentiment to renunciation, he lost the softness. Like, when a branch of a tree gets dried up, it becomes absolutely hard and there is no flexibility left. This flexibility does not remain in it because there is no life in it. In a living branch, there is strength and flexibility, both. When Guru Nanak made Dev Gir understand

this crux, then his consciousness got an awakening and he went into ecstasy.

The Guru told him that attachment is love. Attachment to bad deeds is bad. Attachment to perishable things is bad. We should love the Lord, who will live forever. We should love to do goodness. That will make a person pious.

The Lord is all sacredness. Love of the Lord makes our mind pure. The Lord is all bliss. He is always happy. When we love him, then, we shall also remain happy. It cannot give despair. You consider the world as bad and you want to renounce it. When you love the Lord, you get above the world automatically. The world is renounced. We are not just the mind that only thinks we have the sensation of love in us also.

The way you have renounced the world, you have almost killed your mind. Now, no attachment can bend your mind. It has become inflexible like the broken dry branch of a tree. There is no flexibility and strength in your mind. Your mind is in disappointment without life, like the broken, dried branch of a tree. Your mind is not like the living branch of a tree, strong and flexible. It was a new knowledge for Dev Gir. It was mind awakening. He had the mistaken belief that renouncing the world by killing the mind was the only ascetic practice to follow.

Then, he asked the Guru: If, we do not have to kill the mind and not to kill the senses, then what have we to do?

The Guru, then, made him understand that the senses have to be stopped from doing evil. The mind should not think of evil. We have to do goodness and not do evil. We should not kill the sentiment of love. We have only to deviate it towards the Lord. We have to love the Lord. We have to love Him by reciting His name, by meditating on His name silently, by singing His hymns and praises, by praying to Him and by thanking Him.

In this way, the mind will become crystal. The intellectual mind will also become intuitive and strong. We have to control the senses with this strong intuitive mind. We have not to kill the sentiment of love that is in us. Only, we have to change its direction towards the Lord.

When we have realized that the Lord is the all Supreme Creator, then, He is our support now.

When our mind is in recitation of the Lord's name or attached to the Lord or feels the Lord as our support and this recitation or attachment or feeling of support becomes constant or incessant, then, the Lord will live with us and we will live with the Lord.

Then, our soul will be awakened and we will have eternal happiness.

In this way, our mind will remain immersed in the Lord's love and it will be awakened. This is the crystal consciousness or the crystal soul in our body.

And this process starts with the recitation of the Lord's name with love or in other words remembrance of the Lord with love. Then, this recitation has to be in a relaxed way. One need not do any Hath Yoga but the mind has to be reined by having faith in the Lord and support from His name.

After this discourse, the Guru's eyes closed and he asked Mardana to sing a divine song. Dev Gir got inner sensation. The Lord's name settled in his mind.

He started remembering the Lord incessantly.

Earlier, he thought he was quite knowledgeable but despite his knowledge, he was in the forgetfulness of the Lord. When he gave discourses, then he talked about the Lord. But now, the Lord's name settled in his mind and it gave ecstasy to him. The mind that was wandering became tranquil.

Dev Gir got so much love for the Guru that he made him stay there for many days.

The Guru's godly touch, the sacredness and immersion in the love of the Lord had a magical effect on Dev Gir. His soul was awakened. He got life from lifeless-ness.



23

Rajoli

In Gaya state Guru Nanak stayed at many places and put people on the true path of 'Recitation of the Lord's name with love'. One of these places is Rajoli. Here, one saint named Kalhan Shah was doing ascetic practices. Day and night, a fire was lit and he kept sitting and meditating.

Guru Nanak in his tours, while preaching, was also giving support to those who were stuck somewhere on the Lord's path or who were in mistaken beliefs. Those who were near reaching their goal, he made them reach the goal.

Kalhan Shah was a pious saint in meditation for a long time.

When the Guru was staying there, Kalhan Shah heard the magical effect of singing of divine hymns. He secretly went and heard the divine singing.

The divine singing and the meaning of the songs had a magical effect on his mind. Then, he fell at the Guru's feet and prayed to him for blessings.

The true Guru was gracious and he blessed him with the Lord's name.

Kalhan Shah got into recitation of the Lord's name with love and went into rapture.

It is said that there are two places that are prominent in Rajoli. One is called small congregation where Kalhan Shah meditated. There, the ritual fire is kept burning.

The second is, where the Guru stayed and Kalhan Shah fell at his feet. This is called big congregation.



24

Gold Turns into Coal, Grucifixion into Thorn.

See, how the dark clouds are coming up? How beautiful the rising and spreading clouds look in the blue sky? The breeze has become cool. It appears it has drunk all the warmth.

Mardana (Lightly coughing and clearing the throat): Look, the rains have come. O Lord, it is the rainy season. One does not travel in this weather. One stays at one place. Walking long distances makes you tired. One feels exhausted. The drinking water is somewhere clean. Somewhere it is un-clean. It is a health hazard. Even otherwise, the season is un-predictable, sometimes dew at night, sometimes rain, sometimes humid, sometimes sticky, sometimes torrents of rain, and sometimes a cold breeze. Even snakes etc., although they generally come out in the hot months, but these days they are creating a terror. The small snakes are also coming out.

O my master, you live for millions of years, but these are the days to stay at one place and relax. Let us stay at one place, at least these rainy days, and remember the Lord. You are not bothered about yourself, but somebody who loves you cannot tolerate your inconvenience. Besides, I get tired very quickly. For my sake only, please let us stay at one place for a few days.

After listening to the loving and emotional words, the Guru, the healer of the sick, said: You are right. The rainy season is like this, but those who are serving have no rest even in this season. The postmen are carrying the letters and messages even in this season. See, a postman has just passed by us. See, how fast he goes? Service of the Lord is difficult. Wherever he sends, we have to go. Whatever he prompts us to do, we have to do. The Lord is taking us somewhere for some work.

Mardana: O Master, you have got the strength of the Lord, but I have no strength in me. For my sake only, you stay at one place. I feel afraid to travel in this season. For my sake only, please relax for a few days at one place.

The Guru understood the sentiments of Mardana. Whenever the Guru took up an arduous task, Mardana never kept quiet. Always, he used to make a pretext that he was tired or hungry or some other such thing. He used to make the Guru relax in this way.

Since the month of spring, the Guru had been constantly on the move. He would stay only for a couple of days at one place, bless the Lord's name to the people and move ahead, and now the rainy season had arrived.

He travelled for three to four months in the hot season and blessed the people with the Lord's name. He gave life to lifelessly living people.

Now, Mardana wanted that his loving master should relax for some time.

The Guru, for the love of Mardana said: All right Mardana, whichever village comes, we shall stay there.

II

By the grace of the Lord, beautiful green fields could be seen. They were near a nice village. On the outskirts of the village was a garden with a hut in it. The Guru selected this place to stay.

Mardana was delighted that the constant travel is over, even if it is for a month or so. At least, the Guru will be able to sleep on time, eat on time, and feel relaxed.

The village was thickly populated as if it was a small town.

A rich Khatri lived in the village who was quite religious minded. He liked to meet the saints who came to the village, and was always eager to be of service to them. He came to know that somebody has come to stay in the garden. Love springs from him. Whose singing of the Lord's hymns, is such that the river would stop to listen.

When he heard all this, he came to meet the Guru.

The Lord's hymns were being sung. The Guru was sitting in the meditation of the Lord's name. A light breeze was there.

He came and sat down. The Moment he sat down, his eyes got charmed. His eyes closed by the charm. He got an inner feeling of rapture in his mind. Time went by un-knowingly.

Only, when he opened his eyes, he realized that a long time had elapsed.

He realized that it was a divine music that was above time.

The knowledge of time was forgotten in the rapture of the divine music. He had never listened to such divine music earlier that would stop the feeling of the passing the time.

He had not met anybody before, who would attract your mind as if by magic, and one would not like to leave.

After some time, the Khatri who felt charmed by the Guru went home for his worldly chores.

The Khatri, whose name was Jeevan, started coming off and on.

He got pleasure and rapture in the divine music, and as the days passed, he got more and more attracted to the Guru.

He used to come and bring food for the Guru and felt a great delight.

Soon, he got deeply attracted for the Guru. Now, he decided to come every day without fail. And in case he was not able to come for any reason, then, he would not eat food or drink water on that day.

III

Every day, Jeevan was coming to meet the Guru, sometimes in the morning and sometimes in the evening. He was bringing food for the Guru, as also he was looking after other comforts for the Guru.

On the way was a grocer's shop. The grocer saw that Jeevan goes this side every day, without missing a single day. Why not ask him as to where does he go?

So, one day he called him and said: Brother Jeevan, previously you used to pass from this road quite rarely when you had to go out of the village but now you go every day. What attraction have you got which takes you every day without missing a single day?

Jeevan replied: Outside the village, in the garden with the hut, has come an enlightened Guru. He is a divine soul. I go to meet him and listen to his hymns. To meet him is rapturous. So, I have a penchant to go every day.

The grocer said: If meeting him is so rapturous, then you take me also to meet him.

Jeevan said: Why not? You are most welcome any time.

So, one day the grocer also came along.

The road going outside the village had a bifurcation. One was leading to the garden with the hut, and the other was leading to another village nearby.

On this road, at a little distance before entering the village were some houses, where some prostitutes were living.

When both these men reached the point of bifurcation, they saw one prostitute walking this side. She was beautiful, and the grocer got attracted to her beauty. He wanted to follow the woman but out of formality and shyness, he kept on walking onwards with Jeevan.

They reached the garden where the Guru stayed, and met the Guru.

The grocer was delighted to meet the Guru, but the evil desire that had gone into his mind did not let him have peace of mind.

Jeevan listened to the divine hymns and felt the rapture, but the grocer, due to the evil desire in his mind did not feel very happy. He felt some pleasure but he remained in two minds.

Both of them listened to the divine songs for an hour and then, returned.

Now, it came to happen that the grocer got into the habit of going to the prostitute. In the evening, both used to come together from the village, but at the bifurcation, Jeevan took the road going to the Guru, while the grocer took the road going to the prostitute's house.

Jeevan tried his best to persuade the grocer, saying: You had come with me to meet the Guru and instead you have started going to the prostitute. That is not good. Be strong. Be religious and stop this. But all his advice went on deaf ears and had no effect on the grocer's vacillated mind.

Jeevan developed so much attraction for the Guru that sometimes he used to get food from his house and stay with the Guru overnight, and then, go back home after the morning prayers. The Lord's name was giving rapture to his mind.

One day, on the way, Jeevan and the grocer again had a discussion.

Jeevan was praising the religious path, while the grocer praised the short-lived worldly pleasures.

Finally, the grocer said to Jeevan: Look here, yonder is a Fig tree. You are going to the Guru and I am going for my enjoyment. Whoever comes back first, should wait under the Fig tree. Here, we shall sit and decide as to what you have gained and what I have gained. Then we shall decide who has profited and who has lost.

Jeevan said: If you say, we can do that, but I have no doubt that there can be any loss in my path. In this path is all gain. I have also no doubt that the path you have taken is bad. It is always a losing path. It is loss of health, loss of respect, loss of mind.

The grocer said: Never mind what you say, but let us meet on return. It will be only a while lost in waiting.

IV

On taking this decision, both of them left.

Jeevan reached the Guru's place. The divine hymns were being sung. His ears listened to the divine music, his mind got elevated, he got rapture and he sat down in meditation.

On the other hand, the grocer, when he reached the prostitute's house, the house was locked. The woman, whom he had to meet, was away to another village on some errand. He felt disheartened, roamed hither and thither, and finally came back and reached the Fig tree, where he was to meet his friend Jeevan. He sat down waiting for Jeevan. The waiting became long as he had returned very early. He started pondering.

Sometimes, while pondering one digs the earth. He started digging the earth. While digging he found one gold coin. The grocer's greedy mind became very happy and in the hope of finding more gold coins, he took out a knife from his pocket and started digging the earth more and more. Soon his knife touched an earthen pot. This kept him busy. Time passed by unknowingly. He took out the earthen pot and when he opened the lid, he found pieces of coal in the earthen pot. He searched up to the bottom of the pot, but it had pieces of coal only, up to the bottom.

By now, Jeevan reached the Fig tree, but he was limping. He was wearing his shoes properly on one foot, and on the other foot he had worn the shoe after turning it down at the heel, and was rubbing his shoe to the ground and limping.

Seeing him like this, the grocer said: Why don't you put on your shoe properly on your second foot? You must be feeling uncomfortable walking like this.

Jeevan replied: O friend, when I came out of the Guru's hut, before I could reach my shoes, a thorn pierced my foot. I tried to pull out the thorn but a piece of the same is stuck in my foot. That is why, I have put a bandage on my foot, and I am walking without putting on the shoe properly.

Grocer: Alright Then you better sit down and relax a bit. Then, we shall talk, and after that we shall go home.

V

When he sat down, then they started talking. The grocer said: Listen, today, I have found a gold coin and you have got a thorn pierced in your foot. We must ask, because you go for religious pursuit and I go for evil doing.

Jeevan replied: Whatever has happened, forget it. In any case religious pursuit is better and evil doing is always bad.

Grocer: No. Brother, either you give a plausible reasoning or we go to the Guru and ask him the reason.

So, both of them went to the Guru and touched his feet.

The Guru smiled, and Mardana, on seeing the smile on the Guru's face, became attentive.

Meanwhile the grocer (with folded hands) told the entire story, regarding his evil doing, to the Guru, and asked him as to how it has happened that the fruit of my evil doing is a gold coin while the fruit of Jeevan's religious pursuit is a thorn pierced.

The Guru said: It might be better if you forget everything and don't talk about it.

Grocer again said: Well, as you wish, but we are stupid people, we do not understand things properly. Please let us know the secret, why the fruit of evil doing is a gold coin?

The Guru touched the head of the grocer, blessed him and said: Listen, the fruit of your evil doing is not one gold coin. The storm of your evil doing has shaken your tree of gold coins. All have been blown away. Only one remains.

The earthen pot of coal pieces was a pot of gold coins. You had donated one coin to a saint. That became hundred coins. Your evil doing went on reducing the gold coins to coal pieces. You see, your evil doing has burnt the fruits of your kind deeds. Only one coin remains that has brought you here.

This, one coin tells you that your evil deeds have made you lose hundreds of gold coins like this one. Instead of multiplying they have got burnt. The gold coins have become pieces of coal.

Jeevan's good deeds and religious pursuit, his service to the saints his listening to the Lord's hymns and reciting the Lord's name have burnt his sins. His bad deeds in his past life were so much that he deserved crucifixion. But as he started reciting the Lord's name and listened to divine hymns and did service to saints, the penalty of his bad deeds started reducing, so much so, that his penalty was reduced from crucifixion to the piercing of a thorn, which gave the pain of a needle prick, and saved him from a very big suffering.

The second thing to ponder is that the more you have gone after evil deeds your sensuousness has increased.

For Jeevan, the more he has recited the Lord's name and listened to the divine hymns his inclinations have become good and virtuous, and his aptitude for service to humanity, kindness, and meeting saintly people has increased.

As such, for the future, he is moving on the path of good deeds correctly.

What the Guru said went deep into the grocer's heart. The touch that the Guru had given to his head was a burning flame that burnt the mounds of sins. When his sins thus got burnt, the load of sins on his mind vanished.

He fell at the Guru's feet and said: Please be gracious. Put me on the correct path. Teach me to do good deeds and stop me from doing evil deeds.

Your strength can only do that. I have no strength in me.

The Guru was gracious. He asked Mardana to play the music. And he himself sang the divine hymns. Guru Nanak's divine song and the divine hymns were heart piercing for both Jeevan and the grocer. The grocer's mind became like a crystal.

The Guru said: We are humans to do deeds. Our intellectual mind tells us that whatever deeds we do are of two types, good deeds and evil deeds. Whatever we do, our inclination goes that way. Inclinations become habits.

These habits, then, make us do good or evil deeds. The relish in the evil deeds is a trap in which we get trapped like a bird. The habits in our mind give us the inclination to do evil deeds. From outside the relish pulls us. In this way, man is trapped. The mind goes on becoming dirtier and dirtier.

The mind becomes dead to true happiness and gets absorbed in the short-lived momentary pleasures. The mind becomes powerless and cannot rise again towards true happiness. Because, when a man is absorbed in sensual pleasures, he cannot remember the Lord and in the forgetfulness of the Lord if he has any previously accumulated good deeds, they cannot help.

The evil deeds that he does now burn the previously accumulated good deeds. As such for a person trapped in the relish of evil deeds or having a dirty mind, the remedial measure of doing good deeds only, is not sufficient.

The evil deeds burn the freshly done good deeds.

There is only one way of cleansing the dirty mind, that is, the Guru has to sprinkle the Lord's name on the dirty mind.

The sprinkling of the Lord's name on the mind gets the mind into remembrance of the Lord. Remembrance of the Lord is meeting the Lord.

The evil deeds and the relish of sensuousness had created a veil of forgetfulness of the Lord. When that veil is broken by the remembrance, the forgetfulness does not remain.

Now the strength of the Lord, His goodness, His love, His graciousness, will all come to us. That will take out all sinfulness that is in our mind. Our dirty and dead mind will wake up. It will get the sensation of the Lord's name and will become sublime.

After listening to the divine song and hymns, the Lord's name got deep into the heart of the grocer. All his bad habits and sins were washed away. His bad habits changed. His mind came on the true path.

He fell at the Guru's feet and said: *O Lord, O Lord. WaheGuru, WaheGuru,* Please save me. I have sinned enough.

The Guru lovingly rubbed his hand on the grocer's back and said:

'Say, O Lord Say, O Lord, WaheGuru, WaheGuru,

It was not just telling him to say 'O Lord'. He made the Lord enter his body.

Both of them got the Lord's name in their mind and heart. The Lord's name went in their entire body cells like a fountain. Both became true disciples of the Guru.

Men do the deeds but when the Lord's name gets into the body, all bad deeds are washed out.

The love of the Lord's name is a path higher than deeds.

The Name first washes the inclinations and the dirt of the mind. The soul becomes crystal. The same Name becomes nectar and gives rapture to the mind and soul.

'By reciting the Lord's name, the dirt of the mind goes.

The Name nectar goes into the heart'.

Guru Nanak's command to the grocer is repeated once again:

"Say, O Lord Say, O Lord"

WaheGuru, WaheGuru,



25

Malda

The Guru, staying for short periods at many places and blessing people with the Lord's name came northward and reached Monghyr. Here, a Gurdwara exists. Then, he went to Bhagalpur. Again, staying at some places and blessing people he came to Raj Mahal. From here, moving northward he reached Malda. Gurdwaras exist at all the places.

This town is on the banks of the river Maha Nand. Here, a rich man lived like kings. His name was Ram Dev Babu. He lived a worldly, luxurious life but he was a pious man. He owned a garden, where the Guru stayed. In this garden, he had grown mangoes and it was giving good income.

Ram Dev Babu had constructed a guest room in the garden for saints and sadhus to stay. Whenever, a good saint came, he could stay in the garden without any hesitation. One day, Mardana was playing the rebeck and the divine song was spreading sweet fragrance when Ram Dev Babu arrived.

At that time, the true Guru was himself singing a divine song. The divine song had a magical effect on Ram Dev Babu. His mind turned from worldly desires towards the Lord. Then, he started coming in the morning as well as in the evening to listen to the divine songs and would not let the Guru leave.

He got very much attracted to the Guru. The Guru stayed there for the rest of the rainy season. Mardana also wanted to stay at one place in this rainy season. His wish was also fulfilled. Many people came to meet the Guru and a good holy congregation was formed. Ram Dev Babu's entire family became Guru-disciples. People from far and near became Guru-disciples and were blessed by him. Then, he departed from here.



26

Shower Your Grace

The Saviour Guru Nanak and Mardana were walking when one trader met them on the way. He carried a bundle on his head and in his hand was a weighing scale and weights. The Guru saw his face and in delight, kept on looking towards him. When he came near, then, he asked: O pious man, what are you carrying?

He replied: I have yarn and threads that I sell. In my hand is a weighing scale as well as weights. I have to weigh and sell by weight. The Guru smiled and said: O man, show me your merchandise and the weighing scale and weights. The trader happily opened everything and put it in front of the Guru. The beloved Guru first read the words and then asked him: What are the weights of these? The trader told all the weights. When for one weight, he said 'pao' meaning quarter, then, the Guru said: O Lord, shower your grace (*pao* also means shower). O Lord, shower your grace. On listening to this, the trader was amazed. He saw that the eyes of the Guru were looking towards the sky, his face was giving a dazzle and he was uttering 'O Lord, shower your grace'.

Mardana, who was standing close by, was dazed to see the Guru in wondrousness and the sweet tune going in the ears of the trader was giving a feeling of wonder to him. It had such a magical effect that the trader's eyes closed, his heart melted and the words, like a sweet music, enchanted the mind of the trader, who had hardly ever experienced any effect of music. He was so much charmed that he could not control himself and fell at the Guru's feet. The same words that were coming from the godly throat in a tune: 'Shower, shower, shower', started coming from the trader's throat: 'Shower, shower, shower'. The trader said this, in a tune, with utmost humility. His

head still at the lotus feet and his self spread under the Guru's feet like a carpet. After some time only, the Guru looked downward, he listened to the words of the trader, 'shower, shower', in tune and felt a love coming from his head that was on the Guru's feet, and his humble prayer: 'Shower, shower, shower', that gave a sensation of love. The Guru was gracious. He touched the trader's head with his loving hands, looked towards the sky and said: 'Shower, shower, shower your grace, grace, grace.'

O! What was the effect of this godly grace? The trader got the sensation of the Lord's name in his mind, heart and body cells. His soul met the Supreme soul. He got ecstasy and rapture. The trader, who, a few Moments earlier, could not perceive anything beyond running after money with his weighing scale and weights, now, has sensation of the Lord in his mind and body. In his mind now, the Lord is being weighed. In his mind love and waves of love are being weighed. He has become a trader of the Lord's name. He is now, trading the Truth. He has a sensation of the Lord's name in his body cells. His heart has a love sensation of the Lord and his head is in ecstasy and rapture. The utterance of the tune 'shower, shower, shower', from the Guru's throat has given its touch to him. His prayer 'Shower, shower, shower' reached the godly ears and the Lord's name came to his lap. He filled his mind and body with the Lord's name and got intoxicated. What wondrousness? Who can gauge the 'Grace'? On a question: Why so much grace was showered on him? What endeavor he had made earlier?

The Guru said: He had made a lot of endeavor and he did lot of service to holy people in his previous birth. Like, a touch of spark lights an earthen lamp in a Moment, when the earthen-pot, oil and wick are already ready, similarly, he has got a shower of love and his mind and body are now overflowing with the Lord's love. In a holy company, the dirt of the mind is washed and the Name settles in the mind quickly. So, when for some reason, say, if one is in deep prayers, or some miracle happens and the grace comes, then, the Name straightaway settles in the mind. With Name, the mind gets rid of fear and anxieties and one feels the ecstasy. The trader came across the benevolent 'Prophet of the heavens' whose magical touch blessed him. So, endeavors or no endeavors, no one will ask? The Lord's spark burnt the mounds of sinful deeds. The trader, after getting blessings from the Guru, went to his homeland and started preaching the Lord's name. He recited the Lord's name and made others recite the Name.



27

Robbers Blessed

The Guru moved ahead. Mardana accompanied him. A dense forest came. For quite a distance they walked in the dense forest. Then, Mardana said: Beloved Guru, what a dreadful desolate forest is this! Not a soul is to be seen.

Then, the Guru said: O Mardana, the desolate places are considered inhabited if one remembers the Lord's name and those inhabited places are dreadful, where there is forgetfulness of the Lord and vices are the order of the day. Those who love the Lord have made the desolate places sacred where someone remembered the Lord and sat and sang his praises and made the desolate places fortunate.

Saying this, he had tears of love in his eyes and from his throat that had a sweet sensation of the love of the Lord in it came a **song** that meant:

Those are fortunate who have a longing
and craving to meet the Lord.

This song was sung in such a pang of love that Mardana's heart became full of longing for the Lord. To him, it appeared that all vegetation, the trees and plants are in longing to meet the Lord. He felt as if the forest is full of people who are all in the longing to meet the Lord. Mardana remained in this thinking for a long time. Then, he opened his eyes and felt a solace in the desolate forest. He said: You are great. You are great.

After some time they moved ahead. The desolate forest ended. The untouched beauty of nature vanished. Now some green fields could be seen but not many. A little habitation could be seen. This village was of robbers. Almost, all of them or most of them were in this profession, to rob the people, loot them, kill them and bury them.

On seeing the village, the Guru said: O my companion, the desolate forest is gone and an inhabited village has come. We may stay the night here.

Mardana said: Alright It is fine.

The Guru said: Come, Mardana and see the Lord's miracles, the difference between a desolate place and an inhabited place.

In this way, laughing, they entered the village. They had hardly reached a house, where the owner was glad to see them and said: Come, O gentlemen, this house is yours. Stay here, rest for the night, whatever is there, eat, drink and feel fresh. You can leave tomorrow morning.

The Guru smiled and sat down. Mardana also sat down but in fear.

The other robbers came to know. Then, they took the man to a little distance and said: Look, they seem to be very rich and wealthy. You will have to share the booty with everyone. After fixing the plan, everybody went to his own hut.

At night, the person in whose house the Guru had stayed, planned in his mind: First, I will search their clothes and if they get up then, I will do like this. But as the Lord wished, it so happened that he fell off to sleep and similarly the others who were to help also went to sleep. They slept so much that nobody woke up till sunrise.

The Guru listened to a divine song. Then, rested. Early morning, he had a bath at the well, and in the love of the Lord, he moved out leaving the villagers still sleeping.

They were walking, when Mardana said: Beloved Guru how is it that they slept like this?

Then, the Guru said: O Mardana, this is the sleep that Lord has sent, that surrounds the evil minded. Awaken-ness, the Lord has given to those who are in His longing, and sweet sleep also, He has blessed them. The evil-minded get up to do evil and when they get tired, they sleep.

The Guru and Mardana had walked a little distance when the robbers got up. Everybody dashed to the house where the Guru had stayed and said to the owner: Give us our share of the booty.

He said: Like, you have got up late I have also got up just now. The travellers left while I was asleep. I don't know whether they gave us some hashish or they were some magicians.

But the other robbers did not agree. They said: You have appropriated everything and thrown them somewhere, where even we will not know and now you are deceiving us. In this way, the controversy increased. They

demanded and he said no. But the other robbers insisted. Finally, he said on oath: I haven't got anything. Then, the others were satisfied.

Now, everybody started to search outside the village. When they were able to know which side the Guru had gone, then some robust robbers ran and accosted the Guru and Mardana at some distance.

III

When they saw them going, then, they shouted: Stop, where are you going?

On listening to the voice, the Saviour Guru looked behind and stopped. Mardana saw some dreadful persons coming towards them and said: They seem to be robbers. We do not have anything. We may tell them and be free. The only thing, we have, is this rebeck, which is of no use to them, but if they want, we may give it to them and make these wasps fly away.

The king of kings smiled and said: O Mardana, see the Lord's miracle, whether they rob us or they are robbed. The Creator, who has sent these robbers, surely, He is also coming to save us.

Mardana was Lord fearing but he did not have so much faith and confidence that the godly soul had. He got some confidence on listening to the Guru's words and the fear that he was having in his mind also became less. He recited the Lord's name that gave a support but still he came forward and stood near the Guru.

The robbers came near and said some angry words but the nearer they came they started losing their strength. When they were close, then, when they had a glimpse of the Guru they lost all their strength. Now, they made a circle around the Guru and Mardana.

Then, the Guru said: Who are you?

Then, one robber said: We first kill and then, loot. We are this type of robbers. You are wealthy. You stayed at night and slipped away in the morning. We will kill you and then, loot your wealth.

Mardana wanted to reply to them but seeing the Guru's countenance he kept quiet. The Guru looked at the robbers and said: Alright. You may kill us. By all means, you may kill us but you do one thing. Don't throw us after killing. This is a forest and wood is lying in plenty. You put our bodies on fire so that our bodies are cremated. It is good for you. No sign will remain. No clue will remain. Then, one robber said: What? Cremate them? Who is going to do all that drudgery? They have no guns, kill them and finish off. Who will search for fire and cremate?

But another robber trembled with fear and said: Our mind has never hesitated earlier. You better think. Nobody has ever said gladly 'you kill us'. Everybody begs, prays with folded hands not to kill. Even if an armed man comes, he is ready to fight. We kill him with great difficulty.

Everybody is always trying that he should not die.

But he is unique, who is willing to die gladly. He does not fear or hesitate. Let us listen to him what he says. Then, what he says is true. If we cremate him, then it is good for us also, no clue will be left, and if you think he is making an excuse, then, how can he run away out of our hands? We are so many and we have arms. Let two of us go and bring some fire from somewhere. The rest can keep him surrounded.

Another robber: But where is the fire, where shall we go to find?

Another robber: Better ask him. From where, shall we get the fire?

Then, the Guru looked towards one side and said: See, there, smoke is coming out. You bring fire from there. We are standing. The rest of you can wait here.

The robber who had appreciated the suggestion of cremation ran that side to bring fire. He took two more companions along. They had walked a little distance only, when they saw that one person is naked. Some people are taking him as a prisoner. They got this vision but when they saw with intent then, they could not see anything. But again, they got the vision clearly.

Like this, when they reached near the fire, it was a cremation and it appeared that the relatives of the dead person had left a short time back after putting the body on fire.

One robber took out a burning log from there and they started coming back. Now, what they saw was that the same person who was a prisoner, is now, in a wealthy position and a few persons are carrying him with respect.

The persons who were carrying him as a prisoner and the persons now carrying him were talking to one another.

One group said: He is in our custody. But the second group said: We have been ordered to bring him.

On seeing this, the robbers could not hide their curiosity. Then, they asked: Who are you? We can see you but it looks like a vision only. Sometime, a prisoner is being carried and sometime a wealthy man is being carried. It seems you have differences. What is the matter? You tell.

Then, they said: O brother, this is the soul of a man from whose pyre you have brought this fire. He was a sinful person. So, we were taking him to hell.

Whatever evil he did, the suffering of the same is called hell. The influences of evil deeds, his soul was carrying. He had to bear all the suffering. But when we were carrying him, then, these messengers from heavens have come. We are the messengers of hell. They have taken him forcibly from us.

Robber: O brother, why are taking their possession from them?

Messengers from heavens: He was a sinful person. He was destined to go to hell, but the prophet whom you have come to kill, his eyes saw him with grace, and because of that grace, he has to go to heavens now.

Robber: Is it? Who is he, whom we want to kill?

Messengers from heavens: He is the prophet Guru Nanak, who has come to bless the people.

On listening to this, the robbers were terrified and they ran back to their companions and fell at the Guru's feet: O Guru from the heavens, forgive us.

Rest of the robbers were astonished and said: What has happened to you? You tell. Where have you left your bravery?

One robber who had returned from the pyre: O comrades, he is the Guru from the heavens. If we kill a man, then, we will get punishment, but if kill the Guru from the heavens, then, what will happen to us?

First robber: How is it? You tell.

Then, the robber narrated all what had transpired. After listening to everything, everybody was terrified and all of them fell at the Guru's feet.

From the time they went, the Guru stood like an immovable rock. His eyes were looking at the robbers. His face was shining with lustre. His eyes did not blink. His breath was so slow as if not moving.

Mardana saw all this. Always in love, he had some fear.

The robbers were now feeling afraid. They were praying and they fell at his feet. But the Guru was standing immovable. His eyes were fixed on the robbers. His face seemed as if awe-inspiring.

What a wonder: Those who came to kill are lying at his feet and praying. Neither did he feel afraid earlier nor has gone into compassion now. He is standing and from his face the rays of radiance are spreading all over.

The robbers are praying: O Guru, forgive us. Be benevolent.

IV

The robbers are praying with folded hands: Beloved Guru, once again, you come to the village. We have been committing crimes. Day and night, we have been busy in looting and killing. You put us on the true path.

We are hard criminals and we cannot be reformed without the blessings of a godly soul.

We have seen many small sadhus and saints and have looted them, but today we have found you as a prophet.

The fire in the ocean, only the ocean can extinguish. The fire in the forest, only a torrential rain can extinguish. You come to the village, stay for sometime and bless our entire community.

On listening to their prayer, the Guru looked towards them. Benevolence appeared in his face and he said: You go, we will come in a while.

Again, falling at his feet and bowing their heads, they went to their village.

The Guru sat there for some time. Mardana sang a divine song. Then, the Guru turned back.

Mardana: What was this miracle? They came to kill. You also got ready to die. My mind said that I should tell them and show them that we do not have anything costly, but being afraid of you, I did not say anything.

Guru: They are very dreadful robbers. First, they kill and then search your clothes. They would never have listened to you. Their hearts have become like stone by killing. Only the Lord, can save from them.

Mardana: If you had not shown the miracle, then, it was difficult to put them off. You are right. They are dreadful.

Guru: I did not show any miracle. I told them, 'you can kill us'. It is for the Lord to make loss into victory.

Mardana: Your losing is welcome. Victory kisses the feet of your losing. You showed them a good miracle.

Guru: O Mardana, see the love of the Lord. It is his love to protect. He protects those, whom he loves. It was his will that these robbers should be blessed, so that the suffering of the people, who are suffering on account of them, is allayed. So, the Lord brought us here.

But when they came after us, then, the Lord who wanted them to be blessed, sat on my tongue and I said, you can kill. But cremate us. When they asked, 'where to get the fire', then, I saw at the pyre.

By the Lord's grace, the person who was destined to hell, his sins were redeemed and the messengers of heaven came to take him.

The robbers got the vision of this entire scene that happened in the unseen world. They saw, as if it had happened in front of their eyes.

It is His miracle, the miracle of the gracious Lord that He created a scene in front of the robbers and terrified them. Those, whose hearts had become

like stone, by killing, did not remain thirsty of our blood and were terrified of their own evil deeds.

Mardana: You are right. But miracles don't happen for everybody. They don't happen even for good sadhus and intellectuals.

Welcome to your faith. These miracles happen for you. You are the child from the Lord's lap. Or the Lord Himself has come in body form. Welcome is your losing that is always a win. How innocently you said: God bless you. You may kill with pleasure. I felt a sensation of pain that what has my softhearted master said. But what did I know that in the losing that you accepted the Lord stood behind and not allow even a scratch. Instead it will be a win and he will reform the sinners. Well. Today at least, you tell whether the miraculous is He or yourself. It is you only, who has come to this earth and are doing miracles. At least at sometime, you tell the secret to your singer.

Listening to this, the Guru's eyes closed and he sang a divine song that meant: 'O Lord, you are the One and only One'.

The song is being sung. Mardana is playing the rebeck and also tears are falling from his eyes.

Mardana is getting the sensation of the presence of the Lord, for whom, the entire intellectual world is craving to make sure His presence and some people refuse to accept His presence because they cannot see Him.

Mardana is getting the sensation of 'the One and only One'.

The divine song finished. The Guru pressed his hand on Mardana's shoulder and stood up with a jerk and said: O Mardana, come see the Lord's miracles.

Mardana: Lord is great and I appreciate your faith in Him. But if we go, and rest of the robbers do not agree, then, we may not get into trouble again?

Guru: Didn't you see, how the Saviour saved us? He saved us from the entanglement. If there is any more entanglement, it is some purpose of the Lord. We will win it over. What are we? Puppets? We shall just pass through. The Lord knows what he wishes. We should always remain in His love and in recitation of His name. Whatever the Lord does is good.

Saying this, he walked back and Mardana also accompanied him.

V

The robbers left the Guru and reached their village. There, others were waiting for them to come with the booty. When they came and were asked, they said: Everybody should come to the big platform. There, we shall tell.

Immediately, an announcement was made and everybody collected at the big platform. Then, the persons who had gone to kill narrated the entire incident. Everybody listened. Some felt, it was a wonder. Some became afraid and some started questioning: Is it that you have appropriated the wealth and are making a fool of us?

One robber (who had seen): This will be solved quickly. They are coming back. When you will see and listen to them, then, you will be sure, what we are talking is true.

One robber (who had seen): O destiny, if we loot the people, then, even our own brothers do not trust us. Shall we deceive our brothers? This is mistrust amongst us. It is true if you sow an acacia tree, you will get thorns. We have sown mistrust. Now, we are reaping mistrust.

Robber (who felt afraid): You ignore what he says. You tell whether you listened with your ears that he is a prophet from the heavens?

Robber (who had seen): Yes.

Robber (who was in wonder): Did you make sure or it was just an illusion? Did you see this miracle in real?

Robber (who had seen): If it were one person, then it was another thing. All of us who went to bring fire saw the miracle. We saw the messengers of heavens flying skyward. We are neither children nor we are pandits from the city who can make stories. Neither we are pious that in lieu of our piousness we could see the happenings of the unseen world. We are looters, killers and hard-hearted. We will never trust unless we see ourselves.

All: Alright.

Robbers (who had seen): Now, there is only one remedy. Whoever trusts that what we have said is true they should understand that it is time for our salvation. Now, if we are reformed, we can be reformed. If we remain as before, then, it is dying in cold when fire is near. Talking much will not be of any good. Whoever follows us, fall at his feet. Those who do not agree, they may leave this village and go and settle elsewhere and carry on their profession from there.

On listening to this straight talk, everybody agreed that they would not separate from brothers.

Robbers (who had seen): Then, you get ready to fall at his feet. Whatever he says, we will have to do. If he gives punishment, we have to accept. What we have seen, we are his servants now.

All: Whatever the brothers do, we shall follow suit.

Listening to this, they fixed a nice clean place for the stay of the Guru and became ready for his reception.

Meanwhile, the Guru arrived. Everybody fell prostrate at the Guru's feet.

When they got a glimpse of the Guru, then, they saw a lustre on his face. The lustre that yesterday they had thought was of wealth, today, they felt it as a godly sign. He was made to stay at a nice place, they brought presents and gifts to offer and they said words of praise for him. They brought sweet delicacies.

Saviour Guru: O men, away from the Lord's path, whatever things you have brought are your earning from looting and killing. I cannot accept these.

Robbers: How shall we be benefited? You put something in your mouth then only we will be benefited.

Guru: All this is not yours. This belongs to other people. If we eat this, then, the benefit will go to those whose wealth it is and not to you. You had no right to loot the people by deception or by force or by killing and then, considering this looted money as your own. You should have earned honestly and truly.

On saying this, the Guru visualized the evil in the world and sang a divine song that meant: 'Real wealth is, that the Lord should be in your heart'.

The sweet tune and the words had a magical effect on the robbers. Their hearts melted and became soft and they cried and said: We were in the wrong. Now, you put us on the right path. You redeem our sins. We are at your mercy. You be gracious.

When the Guru saw their humility and repentance, then he said: Your sins can be redeemed, if you repent and leave this profession.

Robbers: O King, we are sinners. Our ancestors were in this profession. From childhood, we have got into this profession. We have become hard-hearted and we consider this as our only profession. Our hard hearts have become soft only when we have seen such a big miracle. Now, we are at your mercy. Be gracious. We do not know of any other profession. What should we do? Whatever you order, we will do.

Guru: There is plenty of land lying vacant here. We have hardly seen any green field. Then, there is a nice forest at a little distance. You do farming. Plough the fields, cut the forest and sell wood. You have robust bodies. It is not difficult for you to do farming. When you earn honestly and eat food from that honest earning then, you will feel happy. Whatever I shall bless

you, you will keep, otherwise, neither your sins can be redeemed nor the seedlings of the Lord's name will grow in your mind.

Robbers: Whatever you order, we shall do. Once you say, 'your sins are redeemed'. As you have blessed the dying man, you also bless us and redeem our sins.

Guru: Whatever wealth you have got from looting, you give it away to the needy and poor. Give it, in the name of the Lord. If you know of any address, then, you return it to them.

On listening to this, everybody brought the looted money and kept it in front of the Guru and agreed to give it away to the needy and poor.

Then, the Guru blessed them with the Lord's name.

Everybody gave up that profession. Whatever money they had earned by looting, they distributed to the needy and poor.

The Guru, made them give up the evil profession. He put them on earning honestly. Then, he blessed them with the Lord's name and put them on the true spiritual path of 'Recitation of the Lord's name with love'.

When the Name went inside their body, the dirt of the sins on their minds was washed. They got inner happiness.

A Gurdwara was constructed in the village that was earlier a village of evil.

Where, the people were looted earlier, now service, love and respect became the ruling principle.

Establishing a Gurdwara was a novel method for spreading the Lord's love.

The Guru stayed there for some days and, after fully reforming the entire village community, departed from there.

Man's bent of mind is such that when an extreme evil-minded person becomes pious, then, he becomes extremely pious.

O Great Guru Nanak,

Only you, can reform the extreme sinners.

You are great, O Guru Nanak.



28

Bhai Sooja

From here the Guru travelled and crossed the river Bhagirathi Ganga and came to Murshidabad. Many people call it Maqsdabad. This town is famous for silken cloth. It is a big town and was once a capital.

The Guru stayed here for some days. Many people started treading on the true religious path of 'Recitation of the Lord's name with love'. People became pious and Lord loving.

One person who got dyed in the Lord's love most was an in-setter of jewels, whose name was Sooja. This person was honest in his earning. He was God-fearing. But he did not get peace of mind anywhere. When he met the Guru, he got attracted. Then, he would come every day to have the Guru's glimpse and listen to the divine songs. His love for the Guru and Lord's name increased so much that, all the time, he was in recitation of the Lord's name. The Lord's name settled in his mind and body, he got immersed in the Lord's love and got ecstasy. The love of the Guru got deep in his mind and his inner mind got into writing poetry. He wrote verses in praise of the Guru.

Sooja became known as Saint Sooja and he guided the holy congregation formed by Guru Nanak here. A Gurdwara exists here.



29

Bhai Ram Das

Now, the Guru moved ahead. First, he went towards south and reached Krishanganj. He stayed here for a few days and put the people on the true path of 'recitation of the Lord's name with love'.

Then, he moved towards north-east and came to Rajganj. Here, he blessed the people with the Lord's name.

Again, he moved ahead and came to a place where it was a sea of water. Mardana was asking people about the whereabouts of the place.

Then, the Guru said: O Mardana wait, the Lord does everything. Soon, a big ship arrived. The boatman said: Sir, I have come to fetch you.

Then, the Guru smiled and sat in the ship accompanied by Mardana. After sailing for sometime, the ship reached the foot of a hillock. The sadhu who had come to fetch the Guru took him to a mountainous site. Here, they entered a tunnel. It was pitch dark. Mardana was scared as to where were they going? After walking a little distance, the tunnel finished and an open space was visible. Some sadhus were meditating and had fire lit in front of them. Some sadhus were doing different types of practices.

On seeing the true Guru, everybody bowed to the Guru in respect. The head of the sadhus fell at the Guru's feet and welcomed him. The Guru embraced him with love and then, both of them sat down. This saint's name is mentioned as Ram Das. The Guru stayed here for some days. Very delicious fruits were there to eat. Sweet potatoes were available in plenty, that become very tasty when roasted. Here, Mardana did not get to know the discourse of the Guru. By evening, saint Ram Das and the Guru used to go further up a solitary place and sit in meditation. They used to come down next morning.

After staying here in solitude for some days, immersed in the love of the Lord, the Guru departed from there.

Mardana asked: Where do we go now?

Guru: I am immersed in the Lord's love. Wherever he commands, I go.

Traveling slowly, they reached Dhaka. The Guru stayed at a place on the outskirts of the town. Divine songs were sung, morning and evening. Many people started coming to listen to the divine hymns.

One day, the singing of divine songs was so enthralling that a few people fell at the Guru's feet to seek blessings. The Guru blessed them with the Lord's name.

Now, the news of the arrival of the Guru spread far and near. People talked about the godly soul who gave life to lifelessly living people. Many known saints and sadhus started coming. The city people also started thronging.

The Guru blessed everybody with the Lord's name and they became Guru-disciples.

One saint Nathe Shah became a Guru-disciple and was blessed by the Guru.

One sadhu named Lurian, who was doing Hath-yoga practice, was blessed by the Guru and he started treading on the true path of 'recitation of the Lord's name with love'.

Similarly, one Muslim saint, Sheikh Ahmed, who was 'keeping fasts' but could not get peace of mind was blessed 'the Lord's name' by the Guru. He got peace of mind. Some more saints namely, Rewa Das, Shyamal Nath, Chandan Nath and Narain Das who were practicing austerities were blessed by the Guru and put on the true path of 'Name'.

The thing is that most sadhus get busy in yoga practices and then, start thinking that this 'detachment of mind' is the end itself. They do not aim at reaching the Lord. The practices were to detach the mind from worldly desires and further attach it to the Lord. Again, some sadhus get into supernatural powers for worldly gains and some become *tantrics* (hypnotists).

Some people get concentration of mind by yoga practices and consider that sufficient and they do not become eager to meet the Lord.

The Guru put all such saints on the true path of 'recitation of the Lord's name with love' and a holy congregation was formed at Dhaka.

Then, the Guru departed.



30

Noor Shah Blessed**I - Thought**

Mardana (to himself): I don't understand why he said 'Don't go to the town, stay with me'. When he intended to leave Dhaka, then I told him: This place is good. We sleep on time. We eat on time. We may stay here for some more time.

He said: No. There is some urgent work. We have to break a big house of deceit. We must go. We should move quickly. At that time he did not listen at all. In the city lot of people had become Guru-disciples and many rich people had become Lord-loving. Everybody had so much regard that they had tears in their eyes when they came to know that the Guru wished to depart. But he insisted and departed, saying, we have to break a house of deceit. It is urgent. Now, we have come here and are staying in the forest for the last three days where there is no food and no water even. He is 'All powerful' godly soul. But, what could I do? This hunger is making me suffer. Secondly, I become nervous very quickly. No doubt, I am his close companion and beneficiary of his grace and I know he is a godly soul but I become nervous quickly and I become afraid. When I am hungry, then I feel irritated. I do not give him proper respect. Sometimes I do give but sometimes I forget. Being so close to him and getting into fear is a pain that is more than the pain of hunger. When we met Salis Rai in Patna, then he explained how people are suffering because they do not value any thing properly. They do not appreciate properly, they do not recognize properly. At that time, I had made a promise to myself that I shall not be afraid again. I will see him as a godly soul and remain happy in whatever happens. But alas! The thin milk that I

have drunk, I become nervous again and again. Now, the hunger of three days has killed me. What should I do? O Lord, somehow I should also win over this hunger and thirst. Maybe, then I will surely go by his wish and won't get nervous. Once he had sung a verse.

Mardana kept talking to himself: O Mardana, God bless you. Remember what you sang yesterday. The frog lives in water where the lotus is, but he does not drink the nectar of the lotus. He is happy with the scum. The black bees come from a distance and drink the nectar. Yes, this verse is for me only. I live with the godly soul but like the frog I am after food, water and worldly comforts. Like the frog I do not drink the godly nectar. I do not become a black bee on the lotus. But what should I do? O Lord your ways are strange. How can a person sing the divine songs when his throat is choked with hunger? No, but he should become a black bee and sacrifice himself on the lotus. See, Mardana, your mother got five sons and they died. When you were born she thought, "Even this child will die. He has come only to make my body suffer. This child will give me some sentimental joy and die".

So, she named you 'Destined to die'. O ugly named, 'Destined to die', when you played and sang with Guru Nanak, then the benevolent and heavenly Guru changed your ugly name and named you Mardana (a strong man) and said to my mother, "O fortunate lady, your 'Destined to die' son, I have named him Mardana (a strong man). He will not live as per your deeds, but he will live on the blessings of the holy people who will listen to the soul-awakening Lord's praises from him. He will live and he will be a trigger of the gun of life spark". O 'Destined to die' why don't you sacrifice yourself on the Guru who has given you life, who has given you a life spark and awakened your sleeping soul and who has made you an ideal man, without whom you cannot live even for a while, in whom you see the Lord, why don't you sacrifice yourself at his name?

Ah! My heart is going to collapse. Which door should I knock for food? If I had been patient, then maybe God would have sent food from the heavens. Now, I am roaming from door to door for food. How strange is this city? O God! Women and women, in the fields are women at the shops are women. How are they staring? No blessed woman says, "O traveller, have food". They stare and stare. I hope I won't be influenced by their evil eyes. But how could I be influenced? The benevolent Guru is my support. Oh! What is that? The entire market is quiet. Oh! What a temple? All doors are closed. Oh! The statue of a lion, so fearful it is? Oh! Is there a pair of lions standing or is it a

statue? Oh! How the walls are painted black and blue? Oh! Somebody is looking down from the window up there. She is going to say, "O brother, have food". Let me wait. Oh! Nobody has uttered a word. Nobody has said, "Eat something". Alright. Let me go ahead. But my steps are not moving. What is happening? Maybe there is no strength in me because I am hungry. No, I have enough strength to walk, but then why my steps are becoming dull? Mardana, be brave, the Guru told you, "Wait for some time, don't go to the city". When I insisted, then, he said, "Be careful, keep yourself alert. Keep yourself in high spirits. Your mind is very delicate. You are master of a subtle art. Your heart is so soft that you might get into trouble. If you are going, then remain in high spirits". Oh! My high spirits are gone. My steps are not moving. Well! How will the high spirits remain when one is hungry?

(Gave a blow to his stomach with his fist). Oh! My stomach, I am expressing reservation to my beloved Guru. Can a hungry person remain in high spirits?

Yes, upon the Guru's words. That is why he said, "Remain in high spirits". If a hungry person could not remain in high spirits, then why would the Guru say so? And it is evident. The Guru himself is hungry but he is in high spirits. Yes, the Guru is right and I am in the wrong.

II - Fear - wonder

Meanwhile, one door of that dreaded house opened, but who opened could not be seen. Mardana looked inside. There was a verandah and further an empty courtyard. But then it appeared that a sheet is spread and a plate full of fried rice is lying there and steam is coming out and a slight fragrance of saffron and orange is being felt.

Hurriedly, he went in. The moment he entered, the door closed. Who closed the door could not be seen. Although he noticed the closing of the door without anybody visible closing it, but being attracted by the fragrance from the plate, he went ahead. There was no plate lying anywhere. It was a courtyard and on one side from a peg was hanging a full size skeleton of a human body. For a moment he felt afraid but then he said, O Lord, and felt a bit relaxed.

He had hardly felt relaxed that he looked towards another verandah where he saw two lion cubs near two pillars. They were staring at the newly arrived guest. Now again he got afraid but even in the fear it struck his mind to check whether the lion cubs were tied to the pillars or not? Luckily, he

found them tied. That gave him some courage but his steps did not move further and he stood there a bit satisfied. Now, suddenly there was a flurry near his feet. He saw two cobras went past his feet, hissing. Mardana was dazed. Neither he was fully conscious nor he was un-conscious. Neither he moved aside to save himself, nor he moved back out of fear. Neither he felt safe where he was standing, nor he felt safe to move forwards or backwards.

He felt giddy and his eyes closed. In bewilderment he opened his eyes. The snakes had vanished. The lion cubs were gone.

On a table, was lying a plate full of fried rice and fragrance was spreading. One slim and beautiful girl came and kept a glass full of water on the table. Another came and kept a chair for Mardana to sit. Another one came and kept a glass full of milk on the table. Neither anyone talked, nor made any gesture. It appeared like a puppet show.

III - Satiation

Now, Mardana saw behind. The door was locked. The peg was there but there was no skeleton there. One sheet was hanging. He looked all round but there was nothing that was strange or would cause fear.

Now, his appetite that had gone down out of fear returned and the smell of the fragrance from fried rice became very strong. He sat down. He said, O great Guru Nanak, and ate to his fill. Many delicious dishes came and he enjoyed.

He said: This city is of quiet people. Nobody talks, even gestures. O Lord! Save me. I hope nobody is playing magic or I might be dreaming. Is everything real or an illusion? But the stomach is being filled and the hunger is appeasing. So, it is real. One won't feel appeased by dreams or magic.

Having ate to his full, he felt sleepy but thought of going back also. He looked behind and started. From where he had entered, a bed was lying there, and a white sheet was also spread on it. He sat down. On sitting he lay down and on lying down he fell off to sleep.

IV - Sleep

Mardana had slept after eating well. He had a sound sleep but shortly he dreamt that two black cats with brown eyes were gazing at him. He was only thinking, that an arrow came and making a buzzing sound passed near his

ear. He was startled and he woke up. There was neither the courtyard, nor the verandah, nor the snakes, nor the lion cubs, nor the cats, nor any food, nor any serving girls.

There was a big room, the walls of which were embedded with decorative glass and stones. The roof had some golden work done and carpets were laid on the floor. Mardana was lying on a golden bed. There was fragrance all round in the room giving a very sweet aroma of musk. He got up and sat down. He saw all around. Ah! How people were so comfortable in this world. The Lord has made everything so comfortable.

But Oh! What are the lights? I slept in the day only. Here the lamps are lit. It is night now. Oh ho! I have been tricked. I told the Guru that I shall be back in an hour or two and now it is night. What should I do? How will I find the way? O mind! Get up. Let's find our forest, O Lord, O Lord.

V - Mind captivated

He got up from the bed and walked towards the door. Suddenly, one beautiful woman got up from the ground and sat in front with knees bent and said: You give some order.

Mardana: Show me the way. I have to go.

Woman: Where?

Mardana: I have to go to my forest.

Woman: What for?

Mardana: I have to go to my master.

Woman: If he comes here, then?

Mardana: Yes, he will come here, because I have been delayed. I am at fault but he is benevolent and has forgiveness. He will definitely come. Startled! Has he already come?

Woman: He has not come. He will come but not for taking you away. If he comes, he will stay here only. You do not go. In this darkness, you will stumble. Here, wild beasts roam up to the city walls. You stay here. Why do you want to leave the comforts of this place? If you are very keen, then you may go tomorrow. At least, for the night you rest here.

Mardana (looking towards everything): Who are you?

Woman: I am a disciple. I was once a queen, but since I saw the comforts of this house, I have not moved out. You will also see such comforts that you never saw before.

The talk affected Mardana's mind. From Talwandi to Dhaka traveling on foot, the heat of the sun, the hunger, the torrential rains and discomforts day and night he remembered all that and his heart trembled. He had tears in his eyes. The mind said, "Well after so many months of discomfort if one gets good sleep and eats well for a couple of days, then what is the harm"?

I agree we are the Lord's servants and messengers of His name, but even a messenger would run carrying the post when his body is healthy and fit. If the body fails then how would he carry the post? After a tiring time, rest is essential and is not against ethics. After two days and one night, a good sleep and eating to one's full is essential. Yes, I remember the Guru himself had said, "When you don't eat food, you lose your temper".

Now, you see, I am happy and in joy. I am delighted. This must be because of Name. It is alright. At least one night I can sleep well. Tomorrow, I shall go and meet.

Mardana (with eyes closed): Daughter, if I sleep here tonight, then I hope no discomfort will be there? When I came, there were lot of fearful things.

Woman: No sir, you sleep comfortably and eat whatever you wish. This is a 'selfless service' and a rest house for the travellers. Whatever fear was there has gone. Be sure.

VI - Mind-struggle

Mardana again went into thoughts. When I left, the Guru had said, "Remain in high spirits". Why did he say so? I had come just for a meal. What was there to remain in high spirits? Well, did he know that I would go to a temple where it would be selfless service and I should remain in high spirits? Well, he is great. He may have just said it because it is foreign land and here people do magic and *tantric* practice. No. He must be in the knowledge of something. He can see through the past, present and future. He is an image of the Lord. No, no. O stupid fellow, the Guru's servant, he is the Lord. He knows everything. Now, what should I do? He must be waiting. O mind, I have no love for the Guru.

In this thinking, he went into a coma and was almost unconscious for a long time. When he regained consciousness he said, "O what a blunder have I done? No, no, my love connection with him has cracked. Somebody, please come and help me. My love cord tied to the Guru has become loose".

He said to himself: O singer, burn your stomach. You ate to your fill and then slept and the Guru sat hungry. O forgetful man, if you had any love for him then you would have carried the food and would have run to him and made the true Guru eat first. Then, you should have had the leftovers. Then, it was your love. But what should I do? If I had the love inside me, then only I could do something for the sake of love. This proves that you have no love for your beloved Guru. Now, what face shall I show to him? What excuse should I make and what should I tell what happened? Well, whatever has happened has happened. I will say, O I was dead 'Destined to die'. You gave the life spark and the Name spark. When you are inside my body I am an ideal man. When you are out then I am 'Destined to die'. I am like earth. I have no strength and no power. You blow air in the ears of a dead person and he becomes alive. When you are close to them they love you. When you get out of their mind the love-cord becomes loose.

They understand that whatever love they have in their mind is your grace.

What should I do? You are a redeemer of sinners. You be gracious and make me your own again.

When Mardana thought of grace then his eyes closed and tears fell from the eyes. That woman kept looking. When his eyes opened she said: I love you. Why did you cry?

Mardana: Nothing.

Mardana (to self again): O stupid 'good for nothing'. You did not realize Guru Nanak's godliness. You considered him just like a priest. Well, Guru Nanak and hunger, has hunger ever troubled him? Could he who is the Lord, ever be hungry? You have sinned in thinking that the Guru sat hungry and you did not take food for him. He is hungry only for singing the praises of the Lord. He has no other hunger. When he is above everyone, why did you think him hungry? When he is always satiated why did you think he was hungry? When he is a giver why you thought he was a taker? You are a stupid fellow. He is neither hungry nor ever in suffering. He is in ecstasy and elevation. But no, no doubt he has no desire but you have a desire. You are not a godly soul. You have a wish. You are human. You are absolutely at fault. It was for you to do service to him. You should have had the love in you. If you had love for him then food would not have gone down your throat. Not for the sake that my beloved was hungry but for the sake that you could not eat till you saw your beloved eating food. Now, you have become

sensible. Have you realized at what stage you have become sensible? First you made a mistake, you made the love-cord loose. Then, instead of realizing the folly you said that the love-cord hasn't been loosened. He is always satiated. He has no hunger and sleep. He lives immersed in the Lord's love. Well it is true and correct, but O stupid fellow, where has your love gone? He has no desires but since when have you become without desires. You are at his feet. How you dared to have food? How did your eyes close on this silly bed? O mind, don't deceive yourself. He is perfect but I am nothing without him. I am nothing and how should I love him but my clever mind steps in and says 'he has no need'. O mind, whoever trusts you he is drowned in both the worlds. Alright. Excuses making mind, now, at least get up.

Woman: Sir, you are crying. You don't speak out your mind. If you say something, it will be sorted out. Everything is here.

Mardana: I made a mistake. I did not take food for my master. I ate food and slept.

Woman: Oh! Is that all? Do you consider this house worthless? The moment you were offered food, the same moment food was sent to your master in the forest.

Mardana looked at the woman's face again and again. Then, his mind blossomed and said: Service should be such that the mistakes of guests are taken care of. O, Great service, O, Great hospitality. O mind feel comfortable. Now, I shall cut a joke. I will put aside discipleship and like a singer have fun. I will say, O you always fix food for me. Today, I fixed and sent you such delicious food. He will laugh. I will say two more such things. It will be good fun. O Mardana, What have you said? You will cut a joke and you will say, I sent it. Fun is for a laugh or to hide a lie, then, with the master. O wretched mind, O 'Destined to die' you are a deceiver. Who should trust you? Alright. I am nothing but I am a servant of the perfect. Well, that is the only support. I am whatever I am.

How good are these people? What house of deceit can there be in this city where such pious persons are living, that Guru Nanak has come to set right?

See, they are giving me food and simultaneously sending to the Guru also. How much respect they are giving?

"Mardana, remain in high spirits". Suddenly these words echoed in his ears as if somebody had said it just then.

In bewilderment he thought: How should I remain in high spirits? It means these people should not be able to influence me. I should say my Lord

is giving me nourishment. In whose mind he sits that person serves me food. He only prompts, being the Saviour. He gives nourishment to everyone. Yes, I should remain in remembrance and I should not go into forgetfulness and get trapped by anyone who himself is a beggar. But again that will be thanklessness. If I do not thank the person who has done service to me then it will be thanklessness. How can I be in high spirits?

“O Mardana you have a subtle art of music in you. You love beauty whether it is of a voice or of flowers and trees or the stars and moon or solitude or of architecture. Your mind being an artist is influenced by an art. Don't see beauty outwardly. See inwardly”. Guru Nanak tolled me all this. That must have been meant for today.

VII - Drug

Now, a beautiful woman came and placed a golden table in front of Mardana. She spread a golden brocade tablecloth on it. Then, she brought a jewel embedded flask and a glass and kept it on the table.

She said: Sir, you are tired. Please drink this.

Mardana: What is this?

Woman: This is grape juice from Kabul.

Mardana: Is it fresh or is it a distilled extract?

Woman: It is non-distilled.

Mardana: Is it intoxicating?

Woman: No, it is exhilarating.

‘Drinking wine increases passions, says Nanak’, the words echoed in Mardana's ears. O Mardana, is it a house of selfless service or a house of deceit? Is it service, love and devotion or is it intoxication of grape juice?

Can ‘service, love and devotion’ and ‘intoxication of grape juice’ go together?

Save yourself O stupid. All your piousness is going into the ocean. But what has religion to do with eating and drinking? My beloved Guru said: All eating and drinking is sacred when the Lord sends the nourishment. This is eating and drinking and is sacred. A person hungry since birth gets a boon and acts snobbishly. Is it exhilaration? Is it intoxication? Well, may be a very little intoxication. Exhilaration is in Name also. But in Name you get awakeness and in this you may get sleep. Oh no. Already it is late at night. Let me go. I don't want to be disregardful.

He just got up and started walking.

Woman: Sir, pious man, where are you going? You have travelled the whole world. Now you stay here and preach from here. You make disciples and send out far and wide. Yourself you relax here.

Mardana: No, I want to go now.

Woman: Does your mind say so?

Mardana: Well, my mind does not say so but I have to go.

Woman: Is it good to vex your mind?

Mardana: But here, seeing this wine my mind is in distress.

Woman: Oh no, it is not wine. It is fresh grape juice that the sadhus generally drink. You take dry grapes put them in water for a couple of hours, then, you squeeze it and drink. This is only relaxing. This does not give intoxication. It is not wine.

VIII - Will power

On listening this, Mardana felt relaxed and sat down. Now, again his mind was in a dilemma, whether to go or rest here for the night? He looked at the comforts around and his mind succumbed to the temptation to stay.

He lay down. His eyes closed. He felt an elevation in his mind, then he was lost for a few minutes, then he got up in craziness and his throat opened.

Although it seemed night but in a sweet loving tune he started singing a divine song that meant: "Even if you are in palaces and surrounded by pearls and gems and fragrances of musk, saffron, agar and sandalwood, O mind, do not look at them otherwise you might go into the forgetfulness of the Lord's name".

This song was sung in such a sweet and soul awakening tune that the entire tempting influence of everything in the room became ineffective.

Mardana got up and walked in a bid to go out. With the speed that he walked, his forehead struck against a wall and he became conscious. Oh no, where am I? It is dark. There is no way out. Like a blind person he walked, groping in the dark all four sides of the wall. He counted the corners also but could not find any door. Now, what should he do or what should he not do? Helpless, he sat down. 'O Mardana, remain in high spirits'. What was the meaning? What has happened to me today? Where is my high spirit? This merciless stomach has killed me. Every day you fill this well but again it is empty as before. So, I am well entrapped. I had delicious fried rice to my full.

I had a good sleep on a luxurious bed. The fruit is this. Now, what else? Now, I should try to climb a wall. He was in this thinking only that a voice from a window said: The walls are quite high. You won't be able to climb.

Mardana: How should I go out?

Voice: Stupid is he who goes out from here. Has anybody who once came here ever gone out?

Mardana (to himself): O 'Destined to die' Guru Nanak is always true. He had warned me, "Don't go". Now, have you listened? "Has anybody gone out after coming here"? O my children, my house, my town, my lands all gone, I am grounded here. O Mardana, O my mind, children, Oh I remember my children but I do not remember the true Guru. The benevolent Guru must be worrying for you and you did not remember his love when in despair. You remembered the children. O my mind, you have not made me rise, I am where I was. I was so much in holy company and I sang so much of divine songs but when I was in extreme distress, I did not remember the true Guru in the first instance.

In the first instance, I remembered the sentimental relationships only.

Alright You go as you wish and I will also remain in endeavor. At sometime at least I will get rid of you.

IX - Mesmerised

Mardana now said loudly: Well Alright If I have a powerful master, then he will take me out from here.

Saying this, he sat down and tried to meditate. But soon a tune of music could be heard. Mardana's music loving ears got attracted to the same.

The tune was very sweet in Rag Malkauns. The prelude was so superb that it impressed Mardana who was a lover of music and he said: O wonderful! O wonderful! On one side he was trying to meditate, on the other side his ears heard the superb music that started attracting him this side unknowingly.

His uttering the words 'O wonderful' shows that he is being attracted unknowingly and he is getting absorbed in the beauty of the music, and helplessly, sometimes he says 'Well done', sometimes he says 'O wonderful' sometimes he says 'O God'. His head sways like a fir tree and his body shakes. The prelude that is being sung with *sitar* is exhilarating and giving ecstasy. Sometimes it appears as if violin is also being played simultaneously. This went on for a long time. Now, the tune changed. It was Raga Todi now.

It was so good that Mardana's mind got engrossed in the music. It is man's nature to get attracted to beauty. If he is not able to see, then he imagines. When we listen to the music, then hurriedly we look towards the singer and the instrument. If one is not able to see, then, the eyes imagine.

This attraction to beauty is man's nature. The mind keeps on imagining and giving it a name.

Now, Mardana's mind was totally engrossed in the music. He imagined figures but could not visualize a proper figure. The women that he had seen in the morning, he could not figure out anyone from them properly.

Meanwhile, a ray of light came from Mardana's back and it fell in the front where a stool in the shape of peacock was placed. Behind this stool, statues of swans were kept.

On the stool was sitting a young, extremely beautiful and charming singer woman in her thirties. Her eyes were so big, even bigger than the eyes of a deer. The eyes were throwing rays as if shooting arrows that gave some fear, some happiness.

Up till now, Mardana was engrossed in the music. Now, he saw the beauty. His body trembled. Then his hands and feet started getting cold. Even at this time, he suddenly remembered that the Todas of Nilgiri had practiced Tantricism or mesmerism and they shot the birds by staring at their eyes. The birds then cried and came and fell in their laps. Because of Rag Todi he remembered the Todas.

He had a feeling 'I am becoming semi-conscious'. Is it that I am being influenced by some evil eye? But in a semi-conscious state he thought: Music is the form of God. Music is divine. This ecstasy is divine.

Now, the woman stopped singing and started staring at Mardana's eyes. Mardana even forgot to blink. Behind her was kept a mirror that was reflecting a strong light that was falling on Mardana's eyes. In this way, Mardana got fully influenced by the woman. He lost control of his mind and the mind went under the control of the woman.

That is why, the Guru had told him to remain in high spirits. Also, he had said: O Mardana, you have a subtle art of music in you. You are a lover of art. Your mind is influenced by an art. Don't see beauty outwardly. See inwardly. Don't get influenced or you may lose your mind. But it is the Lord's miracle. Mardana got influenced.

Why would Mardana be influenced when the Guru's hand is on his head? The miraculous Guru knows his miracles. So, Mardana got influenced.

Initially, Mardana was influenced by the music. He became semi-conscious. His hands and feet became cold. His eyes stopped blinking. Then, they became like a stone figure. Now, he is fully influenced. He is sitting in semi-consciousness. He doesn't know anything.

Now, the curtains that were making the room dark were removed and light came in. The woman got up from the stool, came near Mardana and said: Who are you?

Mardana: I do not know.

Woman: Are you a singer.

Mardana: Yes, yes.

Woman: Then sing.

Mardana sang unconsciously.

Woman: Are you a man?

Mardana: Yes.

Woman: No, you are a woman.

Mardana: Yes.

Woman: Are you a ram?

Mardana: Yes.

Woman: Talk like a ram.

Mardana made a voice like a ram.

Woman: Yes, well done. Sit and enjoy puffs of air.

Woman (looking towards the other ladies): He thought he was great. He has strained my nerves.

At this time, the sun was shining and strong sunrays were coming in the courtyard. The arrangements to show that it was night were dismantled. All the servants and maids were standing. Everybody bowed down and sang :

*Noor Shah the great
A great queen you are
Great is your kingdom
Great is your court.*

The courage that Mardana showed in not being influenced by the woman, nobody else had ever shown. In the first instance, Noor Shah the beautiful woman who has influenced Mardana with her hypnotism, was enraged that who is this man who is not being influenced by us and was afraid that if this man goes away un-influenced then I will be insulted in the presence of my

disciples. Now, that she has been successful in killing her prey, she is boasting and being praised in her temple.

Poor Mardana, he is semi-conscious only. He goes after the orders of the woman as iron is attracted towards the magnet. Whatever she says, he says and does. So much so that if she gives chilies to eat and tells it is dried date, then he says, yes it is very sweet. If she gives him a dried date to eat and tells this is sour, then he says, yes it is sour and makes a gesture of throwing it out of the mouth.

X - Bless

Noon declined. "Mardana went to the city. He has not returned". The ocean of goodness, Guru Nanak, sitting in the forest started worrying about his loving disciple and childhood companion Mardana.

He knew that the Lord has sent him here to break a big temple of deceit and Mardana has been involved in the process. Let me go and enquire and do service to the Lord as well.

So, the serene sea of tranquility, the ocean of power, the true Guru got up and went towards the city. He kept walking where his feet took him and finally reached the temple and stood there.

As chance would have it, the door through which Mardana had entered was open. The true Guru glanced inside and saw one fat strong woman with very big eyes standing there. Behind her were tied two lion cubs with chains to two pillars. Two or three more women were standing around her.

Mardana was sitting quietly. One woman was saying, O mistress, be merciful. Now reduce the influence. He is yours now. He is not able to go anywhere. He will be at your service now and he will become your disciple. He sings well. Your prestige will be enhanced.

Noor Shah: No miss. He is not an ordinary fellow. He is some powerful person. He will be fully influenced only when he remains in this intoxicated state for three days and three nights.

Second woman: O mistress, seeing his handsome face, I pity him.

Noor Shah: You are showing pity to a crocodile. What pity are you showing? Have I hanged him? He is sitting in joy. Whatever I tell him, he says and does. Now, I have said, eat bread. He is moving his jaws to eat. When I say, you are a ram, then, he makes a voice like a ram.

On seeing this, everybody laughed.

Now suddenly, Noor Shah's heart throbbed. There was no reason for that and her heart had never throbbed before. Today was the first day that her heart throbbed. In bewilderment she looked up. Her eyes had not even reached the door when there was a sweet and loud voice:

'Truth is the Lord'.

Now, she looked up. She saw a magnificent figure standing in the courtyard.

She could not bear the dazzle from the Guru's forehead, and her eyes slid and closed. This also, was the first day that this hypnotist woman could not dare to look at somebody and her eyes closed helplessly.

Now, she wished that she should go inside and her disciples should deal with the newly arrived visitor. But her steps failed to comply with her wish. Then, again, she tried to open her eyes but again the eyelids slid and closed.

Then, she picked up courage in her mind and stepped back, but she could take only one step back and that also with great difficulty. Her feet stopped moving. Now, again she picked up courage and made a gesture to a maid.

The maid went in and hurriedly brought one silver plate full of food and delicacies. She came forward and offered the plate to the Guru. Another maid now ran and closed the outer door, which was inadvertently left open earlier.

Seeing the food, the Guru made a gesture of 'no' with his hands and said: It is not time as yet.

He was now standing like an immovable rock. His eyes were emitting radiance and his forehead emitted a bright dazzle. His lips were closed and his face showed a strong glow. His eyes were doing two things. One eye was blessing Mardana and one was staring with power at Noor Shah. His face was giving radiance and an awe-inspiring appearance.

In this temple, swiftness was the order of the day. Hardly the plate was refused that another tray came in which was kept a golden plate containing pearls and another containing gold coins. On seeing this, the Guru made a gesture of 'no' with his hands, that it is not required. Hardly the Guru had refused gold that about eight to ten children wearing gaudy dresses came and fell at the Guru's feet and sang a song:

O a great saint has come

O a great saint has come

To make this temple sacred

It was a nice sweet tune and delicate voices, so attractive to make your heart melt, but the powerful Guru stood there without moving. He raised his hand that was carrying a garland of marble beads and his finger settled on a bead. The other hand, also he raised, probably pointing towards Mardana or may be blessing the suffering humanity.

Noor Shah was standing and looking but her vision slid. She tried to move but she had no strength to move. By gestures she was asking the trained children to influence the Guru by different methods. Some time passed like this. Un-knowingly a few sadhus came and stood on the balcony and started gazing at the Guru but soon their eyebrows slid.

The Guru said: O Lord, you are great.

Then, Mardana held his ears and looked this way and that way and felt some restlessness.

Meanwhile, all those who were staring at the Guru with an evil design, some lay flat on the ground, some rested against a wall and sat down.

Noor Shah fell flat on the ground and started writhing and wriggling like a fish.

Now, the Guru went forward and said: Return the Lord's man. It is not good to make fool of saints.

Noor Shah looked towards Mardana and stared at him and said: You can go. You are free from my influence.

Mardana opened his eyes and saw it was afternoon. Unknowingly he got up and walked towards the gate. Then he saw, beloved Guru Nanak going out of the courtyard. He felt relieved to see the loving, cool, back of the Guru and he followed him. He was still enjoying the melodious music and imagining the face of the beautiful woman and the light reflected from the mirror but he did not remember anything else.

Meanwhile, they reached the forest and the true Guru sat down.

XI - Light

True Guru: O Mardana, It is afternoon. You went to the city. Haven't you brought any food to eat?

Mardana: Has food not reached you? The temple people said: We have already sent.

The true Guru listened and smiled.

True Guru: O Mardana, what day is today?

Mardana: Beloved Guru, today is your birthday.

True Guru: You are my childhood companion. What have you done to celebrate? Mardana (with eyes in tears of love and repentance): Beloved Guru, I am no good. One thing is, I do not realize your greatness. Secondly, I do not love you as the one and only one. Today, I have been analyzing my mind. Beloved Guru, I am no good.

True Guru: O Mardana, First we have to analyze our mind. We have to see to its shortcomings and faults. Then we have to fight with the mind. Then we are able to rein the mind. Then we become free from passions and desires.

Then we get elevation of mind and the mind rises above sufferings, sentiments and grief and sees the Lord. If we do not see to its stealth and deception, then it keeps on deceiving us and making us suffer. Ideal man is he, who has known the stealth of his mind.

Mardana: But I am blind like earth.

True Guru: In our body, the animal instincts are supreme. They are controlling the mind and making us suffer. But we do not perceive that. You don't feel sad. You are an ideal man. One has to win over one's nature slowly.

First, we have to become human from animal. Then we have to become a saint. It is fortunate that you have understood the stealth of your mind.

Now, you will be able to rein it quickly. Don't try to rush.

Mardana (with tears in his eyes): My stomach is going to kill me.

True Guru: O Mardana, This stomach is like earth. This body is also like earth. But it is the body only, that is the arena and a wrestling is going on.

We have to win over the mind and go into elevation. We have not to kill the instincts. We have to rein them and elevate them and make them sublime. Our mind and body is like earth. We have to win over it. We have to win over it through holy company. You do two things:

1. Don't wash this earthly mind with earthly things. It has no effect.

It has to be washed with the Lord's name. The mind has to be reined. Never forget the Lord's name.

By remembering the Lord you will get the strength of the Lord.

That will make it easy to rein the mind.

Remain at the Lord's feet in His remembrance.

2. Don't strain yourself in remembrance. Do it in a relaxed way. Don't become impatient. Have confidence. Don't forget the Name in hunger, pain, needs or suffering. Have faith and patience. Don't get panicky. Even panic is a desire.

The Lord Himself will help. At whose feet we have fallen, He gives the nourishment. He is the eradicator of suffering. Now, you make sure that you do not become afraid under any circumstances. In fear, the remembrance goes. We are keeping the mind connected with the Lord by remembrance. That connection breaks. Then, the mind in its normal course is wandering and suffering only.

Happiness is in remembrance only.

O Mardana, this remembrance should not go.

This connection of mind with the Lord should not break.

You are fortunate. You have been blessed in searching your mind. Now, the Lord will bless you in reining your mind.

At this time, one Guru-disciple whose in-laws were living in this town came to have a glimpse of the Guru. He came and fell at the Guru's feet. The Guru blessed him and he sat down.

Then, he said: Lucky is this town that you have put your sacred feet here. Now the temple of deceit will be broken.

Mardana: Dear Teekhan, what temple of deceit?

The Guru was in meditation at this time. So, both of them went and sat at a distance.

Teekhan: Here is a woman magician's house. The entire town is afraid of her.

Mardana: There is also a temple where they say it is selfless service.

Teekhan (laughingly): That only, is the temple of deceit.

Mardana: O Lord, O Lord. That is why my body is paining. I am feeling a hangover.

Teekhan: Why? Has the Guru already blessed?

Mardana: I have had a feast there.

Teekhan: I hope you have come back safe and sound.

Mardana: No. I could not come away. The Guru came and has brought me back. But dear Teekhan, what is this magic?

Teekhan: This is the seat of a Faqir. One woman is now on that seat. In her temple she has created a world. She has heaven and hell and lives like a queen. One does not really understand. She influences in such a way as the other person's mind goes under her spell. They do some other strange things also. She has different techniques to deceive people, like fear, bewilderment and greed. She gives threads, signets, amulets, etc to fulfill the peoples' desires. But nobody knows her secret. I was also going and coming sometimes but I

wanted peace of mind and that I could not get there. I was fortunate to meet the Guru at Dhaka and my wish was fulfilled.

Mardana felt listless. He recollected the lion cubs and snakes, the feasting and hospitality, the temple and the musical tunes. Everything came to his mind, the hypnotic spell and unconscious-ness, his helplessness and distress. He trembled.

Teekhan: Was she able to cast her evil spell on you?

Mardana: I don't know much. I got absorbed in the music and became unconscious. I got consciousness only when the Guru came and brought me back.

Teekhan: You have not remembered. At Dhaka, one day, the Guru had said that in these towns people are in Shakti worship. The sadhus are in tantric practices. In Punjab, the Gorakh sect is popular. In the name of meditation people are suffering in tantric practices and supernatural powers. There is no piousness or religion. People are in empty rituals and mistaken beliefs.

Here Shakti worship and tantric practice and giving of signets and ash in the mistaken belief of fulfillment of desires, is prevalent.

The Guru has given guidance and awakening to the people. The Guru has come here probably to break this temple of deceit. He is removing darkness all over. He will remove this darkness also.

XII - Enervation

When the Guru came out bringing Mardana along with him, then Noor Shah was lying on the ground writhing and wriggling with pain. Her body was in pain and her head was aching and she was feeling restless. Her maids put her on a bed and carried her inside. Somebody was rubbing her body, somebody was waving a fan, somebody was sprinkling rose water and somebody was putting a spoon of syrup in her mouth. After sometime, everybody started slipping out one by one.

Today, in this temple another interesting thing happened.

Sarad, who was a Buddhist monk, first got up. He felt as if he has come out of a slumber. He looked up and mumbled, Oomph! Oomph! Where am I? I am a recluse. What am I doing in this temple? Oh! I am a disciple of a woman. I am writing magic, giving signets. I am collecting ashes from burials. I am giving false hopes to people. O my destiny, O my deeds, where am I?

Tuman Shah: O God! Was I in sleep or it was a hell of darkness? Me, a believer in God, a lover of my prophet, how I became a disciple of this wretched woman? I was a holy saint exercising abstinence. I worshipped this wretched woman. It is a curse to me. O wretched woman, the fire of hell should burn you. You made a fool of everyone. You made me an instrument of magic in your temple of deceit. O God! Forgive me. O Prophet! Save me.

Saina Nand: Oh Ram! How long did I sleep? Where was I and where am I now? What is this? Me a pandit and a celibate, this is a woman, how I became her disciple? What did I do? O Lord! Strange are your ways. The desires, how they kill you? How I got trapped? How to get out of here?

Goran: I completed a fast for forty days living on a few grams of almond oil. Then I slept. Somebody came and pressed my feet. Then, I do not know what happened. Then, I ate meat. Oh! I am a Jain. Even water, we first strain and then drink. We never eat food cooked by somebody else. Even while breathing, we keep a net on the mouth and nose. I ate meat. It is true. Yes it is true. O destiny! Hell with you. You have made my mind filthy. Oh ho! What is this? Let me die. O earth! You open up so that I may jump in the gash. O fire! You flare up so that I may jump in you and burn myself. Oh ho! (Biting his hand), How did I get trapped here? I ate meat. Again he bit his hand.

Alright. I ate meat. Let me now pull off Noor Shah's meat. If I am a sinner let me be a sinner.

Like a wild animal, with a beastly mind he got up and ran. The others also ran behind. The rest of the maids and servants also ran with them.

In the temple, where an hour earlier, under duress of Noor Shah, no one could even straighten his head, now everybody's eyes have opened so well that they are running to pull off her meat.

All of them entered the room where she was lying down and wriggling. When they saw her wailing figure lying flat on the floor, everybody stopped.

Like a bucket of water thrown on a blaze they winced. Their hearts sank in fear and awe, seeing the eyes of the lioness like Noor Shah lying flat on the ground. One by one, their heads down, they went out.

All of them are crying and wailing, putting their heads on their knees, someone in some corner and someone in some lane.

Noor Shah went to sleep but for a short time only. When she got up, her pride was a bit down and she felt weak. Saying O Lord, she got up. She went and stood in front of a full size mirror.

She saw her own image and said: O ugly figure, skilled with intense training by my mentor, become strong like a lioness. See the entire house has become rebellious. If you are lenient then you are gone. Set all these animals right and rein them. But, O mind, whom have you seen today? Who has put his feet in your temple? All your brain and courage is gone. Who has put the temple on fire without a spark, without thundering has taken the prey away, without fighting has made the temple desolate? Then, I do not like to abuse him. I have no courage to talk evil of him. He has put my body on fire, but I cannot dare to say that he was bad. He is a big magician. He has broken all my magic. O Noor Shah, you have come across a bigger magician. Should I come to grips with him or should I fall at his feet? Coming to grips, will be losing to him because my entire inner strength by which I had made these Jains, Buddhists, faqirs, recluses, celibates, as my disciples is all gone. When I have no strength in my mind, how can I come to grips?

Best is, to fall at his feet. By falling at his feet I will get something and I may get back my strength. Maybe my prestige is enhanced.

That saint is godly and powerful and I influenced his disciple. He would not have been influenced, but I was clever and I noticed his love of music. So, I was able to catch him in his weakness. When his master is powerful, then of course he had to free his disciple. I made a mistake in influencing him.

But Noor Shah, who knows, the fish catchers spread their net and catch the fish everyday but sometimes a crocodile is caught, then, no fish and no net. Same thing has happened with me. But that does not matter. One should not lose courage. Let me go and fall at the feet of the master magician and bring back my gone strength.

The maids knew all the secrets. But some secrets she had kept to herself only. One was to lock the temple entirely.

Noor Shah got up, closed all the doors with keys and then she herself came out through a hidden door.

XIII - Blessed

The true Guru Nanak is sitting in meditation in a squatting posture. His lotus eyes are closed like lotus. There is radiance and dazzle on his face. His forehead is shining with a heavenly light. His entire body appears to be immersed in the love of the Lord in ecstasy. All round is showering a loving grace, a wondrousness and ecstasy.

At a little distance Bhai Mardana and Bhai Teekhan are sitting. Their eyes are closed and they appear to be immersed in the love of the Lord.

The sun is moving towards the west. Its rays are coming, some through the tree leaves and some straight on the back.

In the north, the clear blue sky is shining and giving a feeling of tranquility.

At this time, Noor Shah came. She brought a tray containing pearls, kept it in front of the Guru and bowed down.

When she was about to sit, she felt a sickness and a burning sensation.

In restlessness she moved back. She kept on moving back up to a distance of about twenty metres. Then she got some relief and sat down. Here, she sat down and looked towards the Guru but she could not bear the dazzle.

Her magician eyes could not bear the godly glimpse and closed again and again, but her mind was in chaos and she kept sitting. She said to her mind: O great master magician. I did not know that there was anyone bigger than Noor Shah. Anyway, I will take his blessings by falling at his feet. I must take. Now, be merciful. Don't kill me. Beloved Guru, I made a mistake in influencing your disciple. Now, I have come as a slave. Nobody kills those who come for refuge. Please stop. Don't kill me. When I am at your feet, then why kill?

In this way, thinking the Saviour of the world as a master magician, she was accepting defeat, that the Saviour Guru opened his eyes.

A strong shower of godly grace fell over Noor Shah. She could not bear and she fell down. For a moment she was un-conscious, then she got up and felt coolness. She came forward step by step and coming near cried and said: You are big. I swear you are big. You return my strength and my disciples. I take your refuge. You keep my honour.

A smile came on the benevolent Guru's face and disappeared.

Noor Shah: O lord of graciousness, O master magician, please have mercy on me.

At this time, Mardana and Teekhan were sitting with eyes open. They were looking at the dazzle on the true Guru's face.

Yes, the dazzle that went into Mardana's eyes today never went away.

Although, he had already seen that no power that came against the Guru was such as it was not belittled, but the dazzle of this moment was with such a thrust that the Guru's graciousness, love and respect went deep into Mardana's heart. And don't ask about Teekhan. He was all sacrifice for the Guru in seeing him eradicating the suffering of humanity in this scene.

Beloved Guru: O Mardana, go and say 'O Lord' loudly in her ear and Teekhan, you go and say in the second ear.

Both did the same.

Noor Shah: Oh! What is this dreadful sound? I am gone, gone. I am dead. Oh! Gone. (After a Moment) I have woken up. Where was I sleeping? I was living in the love of the Lord when I was young.

When did Noor Shah come? He loved me and said: She is intelligent. I learnt hypnotism. What was I? What did I become? What am I today?

It appears, I was healthy in childhood, then some fever came, and I spent the entire life in that fever. Today, the fever is gone. How has it gone?

Something is going out of my inside. What is it that has made me empty?

It appears to be some fever. By this emptiness I have not become hollow. I am feeling cool. I am getting consciousness.

Was this my body or a honeycomb of wasps where thousands of wasps were living? All have flown away.

Oh! Why this poison I could not perceive as poison? I was also a picture of poison. How could poison perceive poison? Oh Noor Shah get up. Who should get up?

By the grace of God, what coolness have you given? My entire blood has become cold. I had come to take strength. But whatever strength was left in me even that has gone. Oh! My prestige, my fame, my disciples, my magic, my supernatural powers, all is gone.

O wonderful! Get up. Coolness, this coolness is very sweet. That was all a fever, a fever.

O mind, see I am tranquil. I am fortunate. I have got an awakening. I should live in this awakening. There is a sensation in my body cells. My body cells have become a musical instrument. They are singing music. They are singing

O Lord, O Lord, O Lord. What is this O Lord? This only has awakened me.

O my mind you trapped people with music. Has this music 'O Lord' awakened you? O mind, now you keep yourself in this comfort. Let the prestige and fame go to hell. I should lie down at the Guru's feet and listen to the music O Lord, O Lord, O Lord, O Lord.

XIV - Everybody blessed

Noor Shah is walking. She has a basket on her head. She has carried the basket up to somebody's house and earned two rupees as labour. She has purchased rice and lentil with this money.

Then, entering her house through a secret door, she has cooked this rice and lentil. She said to her mind. Let me put this house on fire and go and live in the forest. Then, she was afraid that she has not asked.

O mind, the benevolent Guru had not said that you do labour and earn, but I myself was scared of the dishonestly acquired money.

Again, she trembled and felt sick, but she remembered O Lord, O Lord.

Then, she picked up the cooked rice and lentil and took it to the forest and put it in front of the Guru.

"O gracious Guru, have food. I have brought food. This is not from my dishonestly acquired money. I did some labour and have honestly earned and have brought a little food". She prayed.

True Guru: Noor Shah, 'your honest earning', then, (smiling) well done. But O woman, today is my birthday and in your temple, people are suffering. How can I have food when so many people are in suffering? When their suffering goes, then only the food will go down the throat.

Noor Shah: O master of coolness, you are right. What a fool am I? O Lord, O Lord, O Lord, with closed eyes "O Lord, O Lord, O Lord".

Thus saying, O Lord, O Lord, she went like a dust storm and entered her temple. She went where all her disciples, some of whom were good saints, were sitting. She said to them: O stupid people, The Lord has come to earth in human form with a lamp of coolness and graciousness. You all get up. I, who had influenced you earlier, shall get you free. Come, your fever will go. Come and fall at the feet of the master of coolness. You will get priceless coolness.

All of them got up and like puppets followed her. Noor Shah came out with everybody and shouted in the market outside: Anybody can loot my house. It is open. Noor Shah left all doors of the house wide open and left. However, nobody dared to loot her house.

News spread like wild fire, in the entire town that Noor Shah with all her disciples is going away somewhere.

Noor Shah is walking. On her tongue is 'O Lord'. In her body cells is 'O Lord'. Her mind is tranquil. She is attracted towards the forest. She reached

the forest and lay flat on the true Guru's feet. All her disciples fell at the Guru's feet.

True Guru to Sarad: The light comes from the source of light, the sun. Piousness comes from the source of piousness, the Lord. What shall we do with piousness? At the time of need, piousness deceived. Without an oarsman the boat is wasted away. (Patting on his back) Imbibe a belief that 'Lord is there'. Be sure that all the time we have to be at his feet and with confidence, say 'O Lord'.

Coolness went into Sarad's mind. His mind became tranquil. The Name went down into his sub-conscious mind and he felt an elevation.

Then, Tuman Shah came and fell at the Guru's feet. The true Guru touched his head and said: Running after worldly desires, it is difficult to reach the Lord. It is like playing with snakes. Outwardly saying O Lord, O Lord and inwardly fuelling desires and passions in the name of the Lord. So, it is imperative that the desires will entrap.

O son, rise above desires and passions. Take refuge in the Lord. Say 'O Lord'.

Tuman Shah felt a sensation that he had never felt before.

He saw his inner self. His mind deviated towards the Lord.

He got elevation in his mind. He went into high spirits.

Then, the true Guru touched Saina Nand's head and said: Devotion has to be in the mind. The mind has to be turned towards the Lord.

The mind has to be reined. If the mind is let loose and it is not in the love of the Lord, then the praise from people is a snake in the form of ego and desires. It will bite.

The snake of ego and desires can bite when there is no guard. The Lord is the guard. Fall at His feet. Say O Lord, O Lord.

The dirt of the praise from the people was washed from his mind and his mind became crystal. He got into 'recitation of Name' and got elevation.

Then, the Guru touched Goran's head and said: By keeping fasts the body becomes weak: Laziness comes and desires increase. Neither the mind is reined nor the dirt of the mind goes. The desires dazzle. Have faith that Lord is on your head. Say 'O Lord'.

On saying O Lord Goran got a sensation of the presence of the Lord in his mind and body and his mind got elevation.

In this way, the Guru blessed everybody one by one and gave the Lord's name. Everybody got happiness.

Then, he said: O Mardana, What is the day today?

Mardana: O true Guru, it is your birthday today.

Now, the sun was setting. It became evening. Bhai Teekhan brought water. The Guru washed his hands. Noor Shah served food to him. The Guru, the Saviour, distributed food to everyone and he himself also ate.

Then, Mardana sang a divine song in praise of the Lord.

XV [Understanding the misunderstanding]

The night has passed. It is early morning. Mardana got up. He saw the true Guru sitting immersed in the love of the Lord. He heaved a sigh. Oh! I should have got up earlier. I should have had my bath, then served the Guru for his bath. Alright. Now, I should hurry up.

Saying this, he hurriedly got ready and brought his melodious rebeck and sat down. When the fingers moved on the wires, the divine tunes came out and his sweet melodious throat started singing.

Then, what was there? A godly ecstasy descended from the heavens.

Rest of the congregation, including Noor Shah also got up. They had their bath and sat down, some near, some farther. Mardana sang the divine songs from the core of his heart and the melody was heart piercing. Everybody got immersed in the love of the Lord. In this coolness, this happiness, this ecstasy, the congregation was immersed in the love of the Lord and rapture till sunrise. Now, Mardana finished singing. Teekhan had come along with his in-laws family and had brought milk.

In the city, the news had already spread that some godly soul has come, who has broken the temple of deceit of Noor Shah. She has left her house wide open and did labour to earn honestly and has taken food from that earning for the Guru in the forest. In every house, this was the story and everybody was eager to have a glimpse of the godly soul.

So, in the morning only, people started leaving the houses and came to the forest. It became a large gathering.

Mardana's divine songs and the Guru's godly glimpse had already turned everybody's mind towards the Lord.

When the milk came, the Guru said: Distribute it to everyone.

Then, the Guru sang a divine song himself and gave such a loving discourse that everybody's mind got immersed in the love of the Lord and the minds were turned towards the Lord.

In this way, all the people became his disciples and the true Guru put everybody on the true path of 'Recitation of the Lord's name with love'.

He explained to them what the fruit of Name will be, that your mind will be reined, and you will get immersed in the love of the Lord and get salvation.

Food was prepared there only, and everybody ate.

In the afternoon, when most people had left, then Mardana said: O true Guru, like, one feels light, if the load of a mountain is taken away from the head, after yesterday's experience I am feeling like that. What was this magic and from where Noor Shah got all this?

The true Guru said: Noor Shah will narrate all this to you. Then, you can understand if you are able to understand.

On listening to this, Noor Shah said O gracious Guru it is this material world. It is all illusion and deception. But it is your wish. I will narrate:

My father Mr. Narinder Nath was a middle class landlord in this town and was fond of service to sadhus. In our town, once came a faqir whose name was Noor Shah. He was pleased with the service of my father. My father got lot of faith in him. I was in young age. Once, I got an abscess on my finger.

The doctor said that without an incision it could not be cured. But I was scared of the pain by the incision and I was not agreeable. For four days, we tried different formulations and bandages but it could not be cured.

When Noor Shah came to know of it, he said to my father, you call the doctor secretly. I shall come in the afternoon and get the incision done. You don't worry. I did not know all this. In the afternoon, he came and sat near me. Then he said: Daughter, you will get a sweet sleep. See towards my forehead. There is light on my forehead. There is a combination of five comets on my forehead. If you gaze, then you will see. He kept on talking many things. I do not know. But later my father told me that while gazing I went off to sleep. Then, he called the doctor and asked him to incise.

My father said: She might get up with pain. He said: This is not sleep. She will not awaken. He looked towards me and said: Don't awaken.

Then, the doctor incised and put the bandage and went away. I got up only when Noor Shah himself woke me up somehow. My father was very much impressed with this magic. When Noor Shah became old, he taught all this hypnotism and mesmerism to my father. When he died, his disciples became disciples of my father and started calling him Noor Shah. My father loved me much. One day he said: This body cannot be trusted. Your eyes, forehead and mind are stronger than men. You learn this influencing. This will be good for

you. This is difficult to find. Noor Shah was a recluse. He practiced Hath yoga. He travelled all over Afghanistan and India. In the end, in Nilgiris, South India, he came across a saint belonging to Toda caste, who taught him how to influence another person's mind. They considered it a power of the soul. He said: To do a miracle is the sign of a prophet or a big saint. Noor Shah was a big saint. He blessed me with this miracle. I give it to you.

Accordingly, my father trained me in this tantric practice. After his death, all his disciples who got their desires fulfilled by wearing amulets etc that my father gave, they gathered round me. My original name was Parbati, but they started calling me Noor Shah. I had lot of guts and I was clever too. I did not use this strength for doing goodness to others. I used it for influencing other people and bringing them under my charm. I was very successful in this art. You can see Jains, celebates, recluses, pandits and faqirs came under my spell and my fame increased. This is an art of deception. One thing in this is concentration of mind.

Till yesterday, I thought it was a heavenly strength. But now I have realized that to influence somebody is to bind one's self. I am telling the truth.

Till yesterday, I thought it was strength in me, but today, I realize it was a fever in the brain. People get imprisonment of body. I got imprisonment of my brain and mind.

(Falling at the Guru's feet) O gracious Guru, yesterday was the first day that I was not able to influence your disciple. I was perplexed but when he sang a divine song, my clever brain struck a remedy. I was good at music. I played such exquisite music that his mind got engrossed in it. Being engrossed in the ecstasy of the music, his mind forgot itself. Just at that Moment I gave a dazzle of my beauty and his mind was influenced and came under my spell.

Mardana (in a fear): O true Guru, I was destined to be killed by this music.

True Guru: Mardana, Don't say like that. Music is divine. It has come from the heavens. All beauty has come from the heavens. Music is there to take you to the Lord's palace. It is man's stupidity that everything that has been created for the elevation of the mind, he uses it for creating a veil and a distance between himself and the Lord, and to entangle himself in worldly passions. O Mardana, The divine songs that I ask to you to sing frees our mind from the entanglements in worldly passions. But the music that she played was for worldly entanglement. Music is pure but its use has made it impure. Man's nature takes him to hell otherwise the Lord is showering ecstasy for him. Now, Mardana understood everything properly.

Noor Shah fell at the Guru's feet and then said: O gracious Guru, be benevolent. You are great that you are making people free from worldly entanglements. Somebody can take us out of a prison but nobody can take out anyone from his self-created worldly entanglements. Teekhan has rightly said, you only can remove the veil of forgetfulness and join us with the Lord.

O bestowal of Name and eradicator of sufferings, you are great.

Yes, Mardana, me stupid caught you from this music and hypnotized you so much that if I gave you spices to eat and told you 'it is sweet', then, you said 'yes it is sweet'. If I said, you are not a man you are a ram. Then, you made the voice of a ram. You excuse me and excuse my faults, but see brother Mardana, by the Lord's grace my faults became a blessing in disguise.

But no, what good my faults could do, I was burning and burning others, that the Saviour of the world has come today and doused the fire. I am cool now.

Mardana: I have now, understood the whole story of Noor Shah.

She was a hypnotist and I thought I have come to a temple of 'selfless service'. O master, I went yesterday, and yesterday only you got me free and I came, but according to me one night has passed in between. Yesterday, also you had pointed out that it is the same day. How was that?

Noor Shah: This, I will tell. The room, where you saw it was night, that was a made up room that was dark. In my temple, I have everything, hell, heaven, day, night, sun, moon, forest, city. I have created everything.

On listening to this, all her disciples had tears in their eyes. Then, the Guru sang a short divine song.

XVI [Doctrine]

Mardana (with folded hands in front of the true Guru): Beloved Guru, excuse my boldness. We had bonded ourselves to worldly desires and you have freed all of us from the bond. But again we are bonded to your love. How is that?

True Guru: O Mardana, to be bonded in desires is a bodily passion. That bond is captivity and entanglement. Then, whatever 'love' Noor Shah expected from people influenced by her hypnotism, that bond is again captivity, imprisonment and slavery. I make you free from your own captivity and entanglement. I make you remove the veil of ego and see your soul.

You get ecstasy. Then, you go into remembrance of the Lord and meet the Lord. I don't require your love for any worldly gain.

Mardana: But we do love you.

Guru: When the soul is free, then its form is love. This is a pure love. It is not laced with worldly desires. The love with worldly desires is captivity.

The Lord frees you from that.

The Lord is pure love and pure love is Lord.

The freed soul is in the love of the Lord. Love is the form of the Lord.

Lord is the sun. The sunrays are love. Mardana, you understand. The darkness of worldly desires goes away with this pure love. You meet the Lord with this love. Love is freedom. Desires are captivity.

Mardana: O true Guru, I adore you. It is your graciousness that me wretched has been blessed.

Sarad: O true Guru, I spent my entire life in ascetic practices, penances, fasts and meditations. Why was I trapped?

True Guru: You all try to change your habits stubbornly and want to become famous. You think they are vices and cause of suffering and you want to go out of the suffering. Somebody thinks that the mind is the God. He doesn't understand that his ego has sat on the God's throne. Somebody thinks that salvation is in good deeds only. This human body is an abode. It is a temple. It is with some aim. All senses in this body are for some comfort. All the senses are a support to the body soul. They are servants to the soul.

But the mind is enticed by desires and passions, and they start controlling the mind, instead of the mind controlling them. When you feel the suffering, then you try to kill them stubbornly. But they are a support for the body.

That makes you dejected and sometimes ill. When, sometimes, the need for support comes, then you are without support and you fall.

The remedy is, not in killing the instincts, but to rein the senses and ride over them as a horse. Get out of their trap. You be the master of all the senses and instincts in the body, and rule the body as a king. Control the senses you have in you. Don't kill them. By killing them, you strike an axe on your feet. Then, you become dejected and say we have gone into thoughtlessness.

Noor Shah, no, no, Noor Shah is dead. Parbati influenced you, but she did not understand that in binding you she also got into bondage. She was always in fear that you may not go out of her influence. So, she had to keep her influence strong all the time. Is it not a bond? But she considered her own bondage as fame. In this way, our own mind is deceiving us. So, analyze this mind. Try to see the stealth and deception of the mind. Then, rein the mind

and free yourself from its trap. Then, you will feel the real happiness. Then, you will be able to see the almighty Lord and get eternal happiness.

But it requires constant endeavor. Perseverance is required. The mind, that has gone berserk since decades, cannot be turned in hours. The mind has been looking outwardly for years. Now, turn it to look inwardly for some time.

The path for looking inwardly is falling at the Lord's feet.

Falling at the Lord's feet is 'Recitation of the Lord's name with love'.

Remain in the incessant remembrance of the Lord. Live in the presence of the Lord. When you are living in the presence of the Lord, then automatically your mind is reined.

Never forget the Lord's name.

At this time, Mardana, immersed in the Lord's love, sang a verse that meant:

O Guru, Bless me that I should never forget the Saviour Lord.

For forty minutes the entire congregation sang this verse in such love that everybody got immersed in the love of the Saviour Lord.

O Great Guru Nanak

After staying there for some days and blessing the Lord's name to everyone, the Guru departed.

Parbati demolished the temple of deceit. Whatever she had earned from her deceptive practices, she distributed to the needy and poor. She sat in the open and preached the Lord's name. All her disciples were made free and they went out to preach the Lord's name.

Where she sat, a Gurdwara was constructed and limited free kitchen started with whatever small income came. The divine songs were sung every day.

Parbati who was making living minds as lifeless has now become a saint and is giving life to lifelessly living people.

When the Guru departed, she asked for some token. The beloved Guru had a spear in his hand. He gave that to her. The spear is still kept there and people can see it.

O true Guru bless me that I should never forget the Saviour Lord.

Let us recite:

O Lord, O Lord, O Lord, O Lord.

WaheGuru, WaheGuru, WaheGuru, WaheGuru

Starting with at least five minutes a day.



Bhai Bhoomaia

When Guru Nanak left his house and started his travels to bless the people, he first went to Harappa. There lived the robber Sajjan who had built a mansion. The Guru blessed Sajjan and he left robbery and became a pious man. He demolished his mansion and constructed a Gurdwara there.

From there, he moved ahead and after blessing many people on the way, he reached Assam. Here, lived the famous Noor Shah, the woman saint who was stronger than men and had made big saints and rich people as disciples. She trapped people with her hypnotism and mesmerism and had kept hired people to sing her praises and trap disciples.

Guru Nanak, the prophet of the prophets, broke this house of deceit. Noor Shah was transformed. She discarded her lies and hypocrisy. Guru Nanak blessed her and she got into the recitation of the Lord's name. Many people who were deceived by her also got on the true path of recitation of the Lord's name.

After reforming Noor Shah, the Guru came to Dhaka. Here, was living an agricultural landlord, whose profession was to loot people in the daytime and commit burglaries at night. In this way, he used to make lot of money and he had kept thieves and killers as servants.

This stupid person had a misconception that the influence of evil deeds is washed away by good deeds. So he had made a kitchen in his house and he served free food to anyone and everyone at all times. Anybody could come and have free food. Nobody was refused.

The landlord, whose name was Bhoomia, had said to all the people of the town: Whosoever sadhu or faqir comes, send him to my house. Nobody

should serve food to him. And if anybody disobeys me and serves food, then, I shall loot his house. His free kitchen was open all the time for everyone.

This stupid fellow thought: This charity is fruitful and the evil that is being done is washed. Also, he thought: How the kitchen can be run if there is not enough money. If I am looting, it is for this free kitchen only.

The robber Sajjan and other people whom the Guru had reformed did not have this impression that what they were doing was good. They understood that they were doing evil. They were doing some good only to hide the evil that they were doing. But this man had a misconception that what he was doing is philanthropy and piousness.

Guru Nanak heard that people are suffering from his profession. His heart melted and he thought: I should allay the suffering of the simple people who are suffering on account of this stupid fellow. To allay their suffering he put his sacred feet on this land.

When he reached the town and came to a house, then the owner of the house was delighted to see him. In his mind, he wished that he should be hospitable to him and serve him food. He thought: I have never met such an impressive saint before.

But then, he felt afraid of Bhoomia and said: You are welcome to my house. I shall be delighted also, but O handsome saint, I am afraid of the landlord of our town who is very rich and has opened a free kitchen in his house. His orders are: Nobody should be hospitable to any sadhu or faqir or traveller. Whosoever comes, bring him to my house, and whosoever disobeys me, I shall loot his house. So, O image of the Lord, I shall take you there.

On saying this, accompanied by the Guru, he walked and while walking, he looked towards the sky and with a sob, heaved a sigh and said: O Lord of the heavens, this Bhoomia has looted the wealth of the people but he has also looted our good deeds. When shall we do good deeds and how shall we take the treasure of good deeds with us? It might be better if he loots our house. At least he should not stop us from doing goodness.

Then, he pondered: If he loots our wealth, then, how shall we do good deeds? Well, it is destiny. Endure, O mind, endure.

Meanwhile, they reached Bhoomia's house and the person left them there and came away.

When Bhoomia came to know that one very dignified saint has come, then, he himself came out to receive the guests and made them sit with respect in a nice room and was hospitable to them. He was delighted to have a glimpse.

He said to his mind: I have never met such an impressive saint before. He felt an attraction and sweetness but he could not understand why it was so?

Bhoomia first paid respect to the Guru with words. Then, he washed his feet and said: Please, O saint, food is ready, come and eat.

The Guru said: God bless you. First you tell, what is your profession?

Listening to this, his mind became dented. He thought: If I tell him that I loot people and commit burglaries, then, it is not good. If I tell a lie, then, he seems to be intuitive. He will judge that it is a lie. If he has already heard from some enemy of mine that 'my profession is looting and burglary', he will put me to shame. How shall I tell a lie to him?

When he was in these thoughts, the Guru was looking at his face with merciful eyes. With the Guru's merciful look his mind shook with vices.

This double-mindedness churned his mind and like butter comes by churning yogurt, truth came out of his mouth, "O benevolent saint, my profession is bad. My profession is not good. You have asked me to tell. I am afraid to speak the truth but the truth is that I loot people in the day and commit burglaries at night. But one thing is there. I use the money for doing goodness. I am maintaining a free kitchen. Anybody who comes, sadhus and faqirs all come and go satiated from here. I do service to them. All the sadhus go happy and say: You are the most pious man. So, I loot those who have money and distribute to the needy and poor".

The Guru smiled and said: God bless you. You have spoken the truth.

Bhoomia: Up till now, nobody dared to ask me like that nor I have accepted my evil with my own lips. But O saint, I don't know what magic you have in your eyes, that today is the first day that I trembled and said all that I have been doing. You come and have food now.

Guru: When you yourself say, your profession is not good then your food is not fit for saints.

Bhoomia: When I am spending all for a good cause even then it is not good?

The true Guru: Whom you kill, they cry. They suffer. How can good fruit result from bad seeds? If you sow good seeds, only then, you get good fruits.

Bhoomia was in a dilemma. Thinking of his vices he trembled. He could see the suffering, the injured, the looted cursing him. He could see an ocean of suffering people. Again he trembled.

The Guru's merciful eyes were looking at his face and he was seeing the vast ocean of crying and suffering innocent people cursing him.

After some time, this scene went away from his mind. Then, he looked down towards the Guru's feet and said: You have said right. But now, you have food. I should be happy today at least. Many saints had food here. Their blessings also, I shall get. Please have food.

Guru: O gentleman. You leave this profession. Only then, you can have happiness. The wealth laced with blood cannot become a sacred wealth. The fruit of the sufferings that you have given, you have to bear, not those who had food here. See, if the king catches you then you will go to prison, not those who had food here. Similarly, when you go to the Lord's court where the bad deeds are weighed, you will be punished. See your inner self. Your vices have made your mind hard. You don't feel merciful for those whom you give suffering. You are not afraid of the Lord that you are making His children suffer. You had some goodness in you. That has prompted you to tell the truth. Since you have told the truth you can be blessed but only if for the future you leave this profession and earn in an honest way. When you earn in an honest way and give in charity, then, that will bring you fruits.

Bhoomia started thinking: He mumbled, Oon..... Oon..... Then, he rubbed his forehead with his hand and said: Your magical eyes have killed me. I have lost the guts to tell a lie. I cannot put you off. You are a godly soul that lies don't come near you. Whatever little truth I had is coming out. You be gracious and forgive my past. But whether you bless me or curse me, I must tell you the truth again, that I will not be able to leave this profession. It is in my blood. My father did it. My grandfather did it, and it has become my nature. The only thing is that I am spending on a good cause. No, No. I will not be able to leave it. But O handsome saint, you are too good. You must have food even if you feel bad afterwards. I get wheat and vegetables from my own land also. I shall get food cooked from what comes from my own land. Whatever be, you have food and bless me.

The Guru now, looked towards Mardana. Mardana played the rebeck and sang:

*The Lord is truth. His name is true
Giver of the Name, is the true Guru
In your mind and heart, he gives to you
Recite the Lord's name that is true*

Bhoomia listened to the divine song. It went into his mind that truth is something precious. He has spoken the truth and saw that the benevolent

Guru has not appreciated his 'doing goodness', but has appreciated his speaking the truth.

Then, he said: It seems you appreciate truth only. I thought you will be angry on my telling the truth but you did not appreciate my 'doing goodness' and you have appreciated my small truth. That is why, I thought out and I told you the truth that I will not be able to leave this profession. You love truth. What lies should I tell you? It seems at your door there is no place for lies.

The true Guru was a clever doctor. He understood that what Bhoomia had said was absolutely true. Profession of the ancestors and habit of years cannot be changed overnight. He thought: This heart that has become like a stone will melt slowly only. I should put him on such a path that this profession that is not good leaves him by and by.

Then, the Guru said: O Bhoomia, The Lord is there and is always living. Everybody has to die, but there is life after death. The soul does not die. It has to remain living in any form. The Lord is the Truth. When you meet the Lord, then only the dirt of the deeds can be washed away.

One thing is speaking the truth and one thing is living with Truth i.e. The Lord i.e. living in the presence of the Lord i.e. living in the remembrance of the Lord.

When you live in the presence of the Lord, then you get salvation while living.

The remembrance of the Lord is reciting His name.

The Lord is formless but He reveals Himself in His name.

One has to recite His name.

As you plough fields and sow the seeds, similarly this body has to be ploughed with good deeds and the Lord's name has to be sown. When this seed grows the body becomes a sacred temple. And you live in a sacred temple. This Name washes the dirt of the bad deeds. But the condition is that you have to tie this Name to your mind with a knot. You have not to go into forgetfulness. This Name will give you eternal happiness. You will be blessed if you keep the Name tied.

Bhoomia: Yes, Truth, Truth. I should always speak the truth. Secondly, if somebody tells the truth and I don't like it, then, I should not be angry because the person has spoken the truth. Thirdly, Lord is the Truth. I should love Him because He is the Truth. How the Lord is Truth, I do not know.

Mardana: O Brother, What is always living is Truth. He was always living. He is always living. He will always live. Isn't He Truth?

Bhoomia: Yes, now I understand. Lord is Truth. He is always living. What is always living is Truth. Falsehood is not always living. We speak as if it is true. It is truth only till such time that the other person thinks it is true. So, it lives only till the other person thinks it is true. When the other person comes to know that it was untrue, then that truth dies. But it was not truth at all. It was falsehood. The falsehood died. So, falsehood dies. Yes truth is that which always lives and Lord is always living. So, Lord is truth. Then, you said His name is Truth. How? Let me think. Lord is Truth His name is also Truth. Lord is always living. His name is always living. I will die. My name will also die. I am perishable. My name is also perishable.

So, the Lord is Truth. His name is also Truth. Yes, I understand now.

Like, the sun is radiance its rays are also radiance. The Lord is sun. The Name is sunrays. This is Alright.

Now, you said we have to plough the body with good deeds, charity and mercy. I am doing good deeds and charity but mercy I had not known.

Now, I have to learn mercy. Without mercy the good deeds and charity is worthless. Then, I have not understood what is the sacred temple and living in it. Alright. I should at least do good deeds and charity what I am already doing and recite the Lord's name and live in the presence of the Lord. I already know the Lord is there, but I never remembered Him. Alright. Now you tell me in nutshell.

Guru: First thing is, speak the truth and recite the Lord's name.

Second is, be merciful to poor people, and not make them suffer.

Third is, don't do evil to anyone whose salt you have eaten.

If you do these three things then your vices will go. You will become pious and your bad deeds will be washed. You will be blessed.

Bhoomia: You have told me to do three things.

1. Speak the truth. 2. Be merciful to poor people.

3. Not to do evil to anyone whose salt you have eaten.

1. Now, the first truth is that I cannot leave this profession. Although, I will try my best but I don't trust myself. But I will speak the truth.

The second Truth is the Lord. So, the truth you have said, I accept from now only. One is speaking the truth and one is reciting the Name.

I have already seen the fruit of truth. You have appreciated my speaking the truth. That is why you are so gracious.

2. Not to do evil.
 3. Mercy on poor people. Not to make the poor people suffer.
- These two things, I shall also remember.

II

Like, when there is a strong wind the dirty smells go away, when it rains the ponds and lakes become fresh, when there is a flash the darkness goes away.

Similarly, the Guru after giving such a jerk to Bhoomia went away.

Bhoomia now tried to leave this profession. For a couple of days he sat in peace. But again the addiction came.

He recited the Lord's name but Name was a newly planted seed that had just started growing and the old habits were rooted ocean deep.

But one difference could be perceived. Previously, he used to boast on his victory. Now, he said: What did I gain by looting somebody? That is why, the true Guru asked me to leave this profession.

In this uncertainty of mind he thought: Oh! I had promised the Guru that I would not let poor people suffer. What I am doing is not mercy. When this thought became too strong then he said to his mind: O Mind, leave this looting. There is no mercy in it. I make people suffer. But O mind, how will this free kitchen run and how to pay to the servants? Yes, idea. Let's go to the king's palace. The king doesn't have his own earned money. He is not going to become a pauper, and there is no suffering for the people. O K. That's fine. Burgle the king's palace. Lot of money will come in one go and it will suffice for a long time.

In this thinking, the next day he dressed himself as a rich man and as if a prince he went to the king's palace around midnight, fearlessly. When he was entering the gate, the guard asked: Sir, Who are you that you are going in without permission?

Bhoomia was in a fix whether he should tell a lie or the truth. The mind said: I have made a promise to speak the truth.

Then, with confidence he said: I am a thief.

The guard was afraid: He seems to be some near relative or friend of the king and seems to have got annoyed on my asking. I should not make him angry lest he goes and tells the king that 'I have been insulted by the guard' and I may get punishment. I am a new guard.

So, he said: You can go. I am sorry, sir.

Bhoomia went inside. He knew the roads inside. Being a big landlord, he had visited the palace a number of times, and was known to the king. He

already had clues of all secret places in the palace. He could easily find where the jewelry was kept. When, after packing up the jewelry of the queen, he was about to leave, he saw one golden plate lying on the side. When he picked up the golden plate, then, he saw something in it and his hands touched a powdery thing. Out of curiosity when he tasted it, he found it was a digestive powder. But unfortunately there was salt in it. And Bhoomia ate the salt of the king.

Bhoomia now remembered the promise to the Guru that he won't do evil to anybody after eating his salt.

He thought: I have eaten the salt of the king. How can I do evil to him?

Then, his mind said: The Guru meant that you do not do evil to your friends and relatives because you eat and drink with them. It can also be when you are in somebody's employment, then, you get salary from him and you eat his salt. It can also be that somebody gives you some money and you eat from his money. I should not do evil to him. I am neither anybody's servant nor there are relatives and friends nor it is somebody's given money, so, it is Alright again, he thought: But the promise was not to do evil after eating somebody's salt. Salt I have eaten, in whatever way but I have eaten. I must keep up my promise. If what I thought initially was not a correct thinking, then he won't bless me. And my mind can be washed of the sins only when he blesses me. Again, I have to reach the Lord's palace by his grace. By his grace only I can get salvation. So, I have to obey his orders to get his grace.

His order was not to do evil to anyone after eating his salt. And I have promised that I shall abide by his orders. So, I must keep up my promise.

But then, how will I manage the house expenses? I shall rob some other king. O mind let me go. In these thoughts, he left all the packed wealth and went away and slipped out cleverly.

III

Next morning, the king saw that all the jewelry and diamonds are lying packed. When it was opened, everything was intact. But it was evident that some thief had come and he was about to take away everything but for some reason he left behind everything. It was astonishing why he had left behind everything, but also the king was enraged as to how a thief entered the palace and entered the secret chamber.

So, the first enquiry was from the guards. From the guards, it became known that one person in the guise of a prince did come and he said 'I am a thief'. The new guard allowed him in the thinking that he might be a relative or close friend of your majesty.

Now, the king became more eager to catch the thief who was so bold. So, the orders came and the police started interrogations. These people have no mercy. They consider everybody as bad. So, many people were arrested in suspicion, but no positive clue could be found for some days. Then, the police resorted to beating up people who were arrested on suspicion.

Bhoomia came to know that the innocent are being treated mercilessly for my doing. The rich are bribing money and getting away but the poor are being thrashed.

His mind said: I had promised to the Guru that I would not make poor people suffer. But now the poor are suffering on my account. Although I am not giving them suffering, but it is on my account. I have done something and the poor are suffering.

O mind come now, whether death sentence or prison, bear whatever comes, but free the poor people from suffering and don't miss the blessings of the Guru. In the end I have to go to the Lord's court.

In this thinking, Bhoomia dressed himself like a rich man and went to the king's durbar and waited for a chance to meet the king. When the king came out of the durbar, then, swiftly he went and stood in front of the king.

With folded hands he prayed: O King, I am your thief. I had stolen your jewelry but then I left it there only. Your men are thrashing poor people. You make them free. I am the culprit. You can give me whatever punishment you think fit.

The king and the courtiers were amazed. They had never witnessed a thief who would boldly steal and then leave everything behind, and then, after being a thief, is so merciful that he cannot see the suffering of the poor people. Is he a pious man or a thief?

Then, the king asked: Why did you leave everything back after stealing? Did somebody get up or you had some misgiving?

Bhoomia: Your Majesty, the truth is that nobody could catch me and I was not afraid also, but I have found a Guru who has come from the Lord. He gave me three commands. One was not to do evil after eating somebody's salt. When I picked up your jewelry and was about to leave, then, somehow I tasted the digestive powder lying there. So, O King I ate your salt. Then, how could I do evil? So, I left everything there only.

The king was amazed. His mind said: What a strange thing? He is a thief and a sinful man. But he is so obedient to the Guru that he follows the Guru's words so strictly. Is he a sinful man or a pious man?

Then, the king said: O fearless man, are you not afraid that I will give you punishment. You are telling the truth without being caught by anyone.

Bhoomia: Your Majesty, I have made a promise to my Guru that I won't tell a lie. Come what may, I will love the Truth i.e. the Lord and remember the Lord.

King: But you have not been caught. What is the reason that you have come on your own to get punishment?

Bhoomia: I have made a promise to the Guru that I won't make people suffer. Now, your men are beating up the poor people for something that I am responsible for. That is why I have come. I thought I have committed a crime and the poor are being punished. If Bhoomia steals then Bhoomia should get punishment.

The king was again amazed. O, you are Bhoomia. You are our big landlord. You are known for your charity. You are doing service to sadhus. I always thought you are a very religious person.

Bhoomia: Yes king, even I considered myself as a religious person. Whatever money I got from looting, I was spending on the saints and sadhus in charity. I thought I was a pious man because I was giving in charity. But O king, one day came a saint, not saint, a godly soul, an image of the Lord, he opened my eyes. He said: I cannot have food at your house. Your food is from sinful acts.

I told him: I am giving all in charity.

He said: Your earning is sinful and full of the suffering of the people.

I agreed but I told him: This has become my nature and I cannot change myself. Then, he said: If you wish to be blessed then you make three promises that I have told you. He said: If you wish to be blessed, then keep up these promises religiously. When he left, then I decided I must keep up all three promises that I have made to him.

Now, when I went for a burglary, sometimes I felt sad to see the suffering of the people whom I looted. Previously, I was never feeling sad on seeing the suffering. Like, the hunters do not feel sad on seeing the writhing of animals and birds. Similarly, I considered it a bravery not to bother about the suffering of those who were looted. But now, I have some mercy, after the Guru's discourse. He had also asked me to leave this profession but I was not able to leave. Then, I decided I should not loot the poor people. I should target the rich only, but it was not easy to know who is rich and who is poor. Then, I realized that the poor are suffering.

So, I decided to target a king, so that I could get a good amount of wealth and then I could relax for one or two years and there would be no suffering for the poor people. In this thinking, I targeted your palace.

Now, again for the sake that poor people should not suffer, I am standing in front of you.

Second thing, was not to do evil after eating somebody's salt. That is why I left your wealth. This also stopped me from doing evil to friends and relatives with whom I had food at any time.

Third thing, was telling the truth. That is why I have come and am telling the truth.

Now it is up to you, whatever punishment you will give, I am ready to undergo.

The king was again astonished. He said to his mind: The Guru is an ocean of wisdom. How he has made him shun his evil deeds? Addiction is bad. The Guru has encircled him in such a way that automatically his addiction to burglary and looting will go. The Guru is not just an ocean of wisdom. He has splendor. He is powerful. His discourse has so much influence on the minds of thieves and dacoits. One should have a glimpse of such a Guru.

Then, the king smiled and said: Where is your Guru?

Bhoomia: He has gone on his travels. I do not know where.

King: What is his name?

Bhoomia: I could not ask his name. But later, people told me that he was Guru Nanak, who had come from Lahore (Punjab state).

King: Really? He is the same who has broken the house of deceit of Noor Shah.

Minister: Yes, Your Excellency. He is the same Guru Nanak. I have heard he passed from here.

King (in his mind): It is so unfortunate. I could not have a glimpse of the godly soul.

King to Bhoomia: Listen Bhoomia, you have accepted your sins yourself. The punishment is imprisonment. But by putting you in prison, you will meet more sinful people. I am afraid, in their company you may not again get into burglary. If I make you free, then, justice is not done. But the real justice is to reform the sinful. I feel the king from the heavens has given you punishment and reformed you also. You were known as a pious man. Today, you have become known as a sinful man.

Fame is Life. Infamy is death.

Rest, he has put you on such a path that you will soon be reformed or maybe you are already reformed. You cannot burgle, you cannot loot because innocent people will always be caught and they will suffer. You cannot burgle rich people because now you will be interrogated in the first instance. You won't tell a lie and you will be caught automatically. So, for you, burglary and looting is quite difficult.

The true doctor has given you such a medicine that you will be cured of your vices automatically. And you will become a saint. But I give you credit that you have kept up your promises even when you had to put yourself in jeopardy. So, when I see you are going towards piousness and you have the courage, strength, conviction, sense of honour and guts, you will be so much reformed that saints will come to have your glimpse.

So, I pardon you and make you free. But I will keep a watch on you that you are treading on the Guru's path and not making people suffer.

IV

Time passed by. Bhoomia really became a saint. All his vices were gone. Goodness prevailed in him. The Lord's name settled in his mind and body and that washed all his sins. The Name washed the dirt of vices and bad deeds on his mind and his mind became crystal. The Lord's name gave him ecstasy.

When the Lord's name settled in his mind, The Lord's goodness came in his mind. He became pious.

When the king heard all this about Bhoomia, then he got faith that Bhoomia has become a real saint.

Then, he called Bhoomia and said: I make you my mentor. You initiate me as your disciple.

Then, Bhoomia said: O King, I am myself not a disciple as yet. He is the Guru who blessed me and transformed me from a sinful man to a saintly man.

O King, the Lord's name is a grace from the Guru. I have realized only now. You better make Guru Nanak as your mentor.

Then, the king said: Where is he?

Bhoomia: He has gone far. But he has intuitiveness in him. He listens to the voice of love and reaches where love is.

You construct a Gurdwara where the Lord's praises should be sung. You also come and listen to the Lord's praises there.

Singing should be of the divine songs that my men sing at my place. When the Guru went away, I sent my men to Noor Shah from whom they have brought some divine songs. We sing those.

O king, if you have faith, then, you do this. There is no all-time free kitchen in my house. Whatever earning I have from my lands, I eat and share.

Then, the king constructed a Gurdwara and made provision for free food to the congregation in the name of Guru Nanak. Whosoever, the needy, the poor and the sadhus came and ate food there.

The divine songs were sung early in the morning. Bhoomia's associates, who had become disciples of Guru Nanak, were singing the divine songs there.

People from far and near started coming to the Gurdwara. The king himself used to come. Many people started coming.

The king was so much impressed by Bhoomia that he made him a minister in his cabinet. He thought: Such an honest person with so much enthusiasm in him will be a very responsible minister.

The king himself was in prayers that Guru Nanak may give a glimpse and bless.

Bhoomia who was a sinful man, became a pious, Lord-fearing and Lord-loving man, as a Banyan tree becoming a Sandalwood tree.



32

Un-Enlightened Era (Kalyug)

Then, the Guru moved ahead. He came across a big forest and sat there. Soon, there came a wild dust storm. The trees flew. Then, Mardana got frightened and said: Oh! Where have we come? This storm will kill us.

The Guru said: O Mardana, don't be afraid.

Then, Mardana said: In my life, I have never seen such a storm. It is going to take my life.

Soon, a fire could be seen on all four sides, smoke rose high all around.

Then, Mardana lay down and covered his face and said: I am dying.

Now, the rain came in torrents. But it was a little away from where the Guru was sitting. The shower did not fall on the Guru.

Then, the Guru said: O Mardana, muster courage. Get up and play the rebeck.

Then, Mardana got up, played the rebeck and the Guru sang a divine song.

Then, a demon came. It was tall up to the sky. It became smaller and smaller as it came near. Then, it assumed the form of a man. He stood with folded hands.

The Guru asked: Well! Who are you?

He said: Don't you know me? I am Un-enlightened (Kalyug). I have come to meet you. You are the prime messenger of the Lord.

He bowed to the Guru and said: Give me some service to do for you.

The Guru asked: What service can you do?

He replied: If you order, I shall bring diamonds, pearls, gems and fragrances and put them at your feet.

The Guru said: I do not wish these, lest I may forget the Lord.

Then, he said: I can bring fairies from the heavens.

The Guru said: I do not wish these, lest I may forget the Lord.

Then, he said: I can bring supernatural powers.

The Guru said: I do not wish these, lest I may forget the Lord.

Then, he said: I can bring a kingdom.

The Guru said: I do not wish this, lest I may forget the Lord.

Then, he fell at Guru's feet and went away.

Say: 'O Lord', 'O Lord'. WaheGuru, WaheGuru.



33

Keep Living – Get Scattered

Now, the Guru reached a village. The entire population was disrespectful to the Guru. The Guru said: Keep living here. Then, he moved ahead and reached another village.

Here, everybody welcomed the Guru with love, divine songs were sung and a holy congregation was formed.

When the Guru departed, he said: Get scattered to other places.

Mardana said: O true Guru, is this your justice?

The Guru replied: Habitants of the first village are like malady-inflicted persons. Wherever they will go, they will spread malady. That evil should remain nipped in the bud.

The habitants of the second village are like Sandalwood.

When they will go to far off places, they will spread fragrance and make others pious, kind and Lord loving. They will make a holy congregation.

I have blessed them.



34

Symposium with Sheikh Braham I**I**

It was morning but the sun was shining brightly. On the outskirts of the town, near the forest, was a well. One woman was drawing and lifting water from the well. She was filling a bucket and throwing. In the meantime, one saint whose body had become weak due to the hard hath yoga practices, penances and fasts, but with glowing eyes, came.

Although his body appeared weak but his countenance showed grandeur.

He came near the well and said: Daughter, can I have some water to drink?

The woman had emptied the bucket. She said: O saint, sit down. I will give you water to drink.

But the woman again filled the bucket and threw it and kept on doing like that as before.

The saint, after waiting for sometime, again said (In a little angry tone): O daughter, will you give me some water or not?

Woman: I will give you water. O Saint, sit down. Here, there are no sparrows that you will say 'you die' and they will die.

The saint sat down. His anger faded a little, but amazement struck him: The miracle of sparrows, I did in the lonely forest. How has she come to know of it?

It looks this woman is intuitive. I should sit down and find the secret.

The fact was that this saint was meditating in the forest. Early morning, when it was daybreak and pleasant, he did not feel any wondrousness, but the chirping of sparrows went into his ears.

Since he was meditating, he felt the chirping of the sparrows disturbing to his mind and felt annoyed. So, in anger, he said: O sparrows, why don't you die?

When the sparrows fell dead, then, he thought: O, Why I cursed these blameless sparrows?

Then, he thought: At least now, I know that the Lord has been gracious to me. I have got strength in my utterance. Let me make sure.

So, he said: O sparrows fly away.

Then, immediately, they flew away.

This happiness did not let him sit. He went to his hut.

Now, the sun had risen and he felt thirsty. Then, he came to the well.

Now, when the woman had thrown enough water, then the woman said: O saint, come and have water.

So, he went forward and with both palms joined, he drank water. Then, he said: Thank you very much and then, sat down.

Then, he said to the woman: O daughter, you tell, how you came to know regarding the sparrows and why you threw away so much water and gave me later?

Woman: To know these things is not much difficult. It is difficult to reach the Lord. These supernatural powers, one can get with a little effort only.

Saint: From where have you got this intuitiveness?

Woman: I have not done any penances. I have loved my husband. I remain immersed in the love of my husband. Such things come automatically.

The water, I did not give you earlier, because at a distance of about 10 kilometres from here, is my sister's village. She has gone to meet a godly soul. There is a fire in her neighbourhood and was likely to engulf my sister's house. I had a vision of the same while sitting immersed in the love of my husband. So, I carried a bucket and came running to the well. The water that I have been throwing, I have been extinguishing the fire. That work was urgent. Quenching your thirst was not that urgent. So, first I extinguished the fire. My sister's house is saved, and the entire village is saved. If the fire had spread, then, who knows how much loss it could do.

The saint was more amazed, that she is not only intuitive but she has supernatural powers as well. Then, he said: O Daughter, you tell me truly, from where have you got this?

The woman said: O saint, you are asking me as to from where I have got this? It has come by itself.

Saint: Are you not a lover of the Lord?

The woman said: I know my husband as my beloved and I am immersed in his love. What you say supernatural powers they are playthings. Don't consider them a gift from the Lord.

The gift is the love of my husband, my lord, and my husband has got the gift of the love of the almighty Lord, that he has got through the holy company of a godly soul, for whose glimpse my sister has gone.

Saint: Don't you wish to have a glimpse of the Lord?

Woman: I wish the glimpse of my husband. My husband looks after me. He will take me along to the Lord's palace.

He looks after me here. There also, he will look after me.

II

The day was declining, that one shepherd, who was grazing his cattle, felt thirsty. He came to this well to have water. When he climbed the parapet, then, he noticed that one log has been fixed to the platform and a chain is tied to it. When he peeped down, then, he saw one person hanging head down with feet tied to the chain that was tied to the log at the top.

First, he thought that the king might have given him a punishment like this, but then, he heard some voice coming. So, he bent a little and asked: O gentleman, who are you?

Gentleman: O sympathizer, don't ask me. You drink water and you may go.

Shepherd: O gentleman, why are you putting yourself to so much agony?

Gentleman: To meet the Lord.

Shepherd: Can you meet the Lord in this way?

Gentleman: Well! What do you think? Can you meet the Lord by grazing the sheep?

The words went into the mind of the shepherd. He ran fast, went to another well, tied a rope made of long grass and fixed a log of wood at the top and tied one end of the rope to the log and the other end to his feet and hung himself head down in the well. After about half an hour came the beloved godly soul at this well. He climbed the platform, peeped down and said: O Creation of the Lord, what evil deed you did that you have been punished like this?

Shepherd: I have not done any evil deed. I have hung myself to have a glimpse of the Lord. One sadhu has said that one cannot reach the Lord by grazing the sheep, but one can reach the Lord in this way.

Meanwhile, a few more persons came to the well to draw water. The godly soul asked them to take the man out.

When he was brought out, then, his eyes were red. His face was red. He was breathing fast and appeared to be a crazy person.

The godly soul told them to massage his legs. After sometime he became all right. When he saw the dazzle on the face of the godly soul, then he fell at his feet and said: Beloved Guru, you have come. How great and loving are you? I am all sacrifice to you.

He kept on saying such words and the godly soul kept on rubbing his auspicious hand on the shepherd's head.

When his mind and body became cool by the blessing of the godly soul, then, the godly soul lifted his head and said: O Creation of the Lord, the Lord has come in your heart, where you had a longing and love for Him.

The first step to reach the Lord is to have a longing to meet Him.

Then you see the Lord's benevolence that he made us thirsty and brought us to this well because your rope was weak and was going to snap shortly.

Before it snapped, your true longing and true love bore fruit, that He brought us here before the rope snapped.

Thus, you have been saved. This is the second grace of the Lord to you.

Now, regarding the glimpse of the Lord, don't peep or hang in the well. Peep inside your body. He lives in the body. But He is formless. He is love. He reveals Himself in His name. So, you go on calling Him inside your body. You remember Him. You cannot see Him with these eyes. His form is love and ecstasy.

When you will remember Him with love and feel the ecstasy, then, you consider that He is giving His glimpse.

His form is ecstasy and rapture.

The shepherd said: Is it like the ecstasy that I have felt just now?

The godly soul said: Yes. Even more and more.

Shepherd: Then, why don't you say, you are the Lord? Why are you making excuses? You are putting off. You are the 'One'. You are the 'One'. I have recognized.

The godly soul loved the shepherd with his hand on the shepherd's head and said: as I love you, you love the Lord.

Shepherd: Then, I will be grazing the sheep and you will go away. This is not fair. As you have come away from the other person who was in the other well, so will you leave me and go away. Oh! No. I have found you by hanging

myself in the well and almost near death. Beloved Guru, I won't let you go now. You have to stay with me, near me. I will offer you milk to drink and I will massage your feet. O loving soul, stay with me.

Saying this, he held the Guru's arm and said to his companion: You also come. He held his arm also and took them to his house.

The Guru, who fulfilled everybody's wish, walked with him. Seeing the shepherd's pure heart and true love, the Guru was gracious. He made the Lord's name settle in the innocent person's heart, and made him immersed in the love of the Lord.

The Guru stayed in his hut for a couple of days. When the shepherd got the sensation of the Lord's name in his mind and body, then the Guru departed.

III

It is a dense forest. Sunshine is falling at some places through the dense trees. At one place is sitting one in meditation.

He is talking to his mind: Alas! The Lord had been like the husband of that woman. I would have served him, given him food, massaged his body, pleased him. Then, I would have got supernatural powers and would have been godly.

Where should I find the formless, limitless, figureless Lord? How should I serve Him? How should I please him?

Alas! I wish I didn't have the desire to meet Him. I would have been merrier.

O Villain, stop. Stop. This solitude is nice. What is there in passions? The whole world is in passions, making the body weak and ill, and dying of illnesses. This fasting, penances and longing is welcome.

Silence! Some voice can be heard. (Plugging his ears with his fingers) Don't listen to the music. The code does not allow. But the code is one sided only. If somebody sings divine songs, then why should the music be considered bad?

(Taking out fingers from the ears) Listen, listen, you may listen. I am feeling dejected. Maybe, it is a divine song that gives buoyancy to the mind. If it is not divine, then you may close your ears. O yes, this is a praise of the Lord.

Listening to the praises of the Lord with music, my hard bones become full of life. Oh! Now it is not audible. Oh! The heavenly, pleasant music is gone. It is destiny.

Now, he bit the wooden bread, walked a few steps and sat down. Oh! Lord.

In the forest was a rustling of steps. The faqir was startled.

It is daytime, animals do not come out in the day. Oh! This rustling is of the feet of humans. He saw and said to himself: Who are they?

They appear to be some sadhus. Well, it is good. They are some people of the Lord. They will talk of the Lord.

Oh no! They might be Hindus. Then they will talk of idols. Hindus are bad. They are infidel. But why did the Lord create them? There must be some secret in this. When He has created, why should I say, they should not be there?

O Farid! Stop it. You have renounced the house and family. You have become a skeleton by keeping fasts and other penances.

Even then, you think of hatred. The Lord is not hatred. Oh! Old hatred. What old hatred with poor Hindus. The Hindus did not fight with the prophet. They were some Jews of those continents who fought.

Initially, the idol worshippers of Arab countries were relatives of the prophet. They only became enemies. Where were the Hindus?

Our Muslim religious leaders are ignorant. What for is hatred with Hindus? They never did any harm to the prophet. So, O mind do not hate any one. By hating others the hatred enters inside your body. Hatred is an evil thinking.

By nurturing hatred the evil comes in your body. Then, where there is hatred, how can God be there?

Maybe, that is why my endeavor has not borne any fruit.

Don't nurture hatred in your mind.

Let them come, whosoever they are. They are sadhus. I am getting coolness. Meanwhile, both of them arrived.

The faqir got up and said: In the name of the Lord, I greet you.

Then, the godly soul said: O saint Farid, Greetings to you in the name of the Lord, from us also.

The saint shook hands with the godly soul and both sat down.

Farid: Hindu or Muslim?

Guru: O Lord, we belong to the Lord.

Farid: I like it. Are you a family man or a recluse?

Guru: None and both.

Farid: O beloved of the Lord, don't put your feet in two boats. Either you find the Lord or you find fame in the world.

Guru Nanak: O saint, this is a dual ship. It is beneficial to put feet on both. At least one will reach you to the shore. Put one foot on the family ship and one on the recluse ship. God knows which one will reach the shore.

Farid: How is that?

Guru: Really speaking, the example of ships is not correct. There is no water and no ship. Nothing is drowned. Nothing reaches the shore.

The merchandise is 'The One Lord' and the wealth we have to accumulate is also 'The One Lord'.

He is here, there, everywhere. He is naturally present everywhere.

So, we have to love the 'One Lord' whether it is a Hindu ship or a Muslim ship.

Farid: It is bad to go after body desires. The body desires are a passion. This is an illusion. At the end the body desires make you bankrupt. It is obvious.

Guru: O Saint, this body is the base in this world. We have to sow the seedlings of 'The Lord's name' in this body only. If the gardener is alert, then the seedlings become plants. They don't get damaged or destroyed.

The saint in penances and fasts trembled.

He said: When I lived in he house and family, then my mind was in desires that gave suffering. So, I renounced.

Guru: You looked towards the Lord in young age but you did not get a true spiritual guide. You look for someone who has already reached the Lord, fall at his feet with humility, and ask him, how to reach the Lord?

He will tell you that the true path to reach the Lord is 'Recitation of the Lord's name with love'.

Then, the Guru sang a divine song. Farid listened to the praises of the Lord with love. He felt delighted to listen to the love songs of the Lord and felt a longing for the Lord. His heart felt coolness. He felt a love for Guru Nanak in his heart.

His mind said: He is the image of the Lord. He is the real saint. He is immersed in the love of the Lord. I should adore him.

Then, the Guru sang one more divine song. Mardana played the rebeck and it was wondrousness in the forest.

Farid's eyes closed. His mind got immersed in the love of the Lord and he got ecstasy. He got rapture in his mind and body. So much time passed like this. When his eyes opened, he fell at the Guru's feet and said: I pray, today, this divine music should continue.

All three kept sitting there. Sometimes there was a discussion sometimes there were divine songs and sometimes relaxation in the sun.

In this way, the day passed and the night also passed.

IV

It was early morning. The Guru just lay down. Farid was hungry and he had got up.

One person who had seen the holy people sitting brought a pot of milk. He had also put four gold coins in the milk pot.

Farid took his share of milk in his own glass and the rest he kept for the Guru and Mardana.

When the Guru opened his lotus eyes, then the Sheikh tried to boast that he had remained awake and said:

*First is endeavor, then the fruit,
Whoever keeps awake, gets first the fruit.*

The Guru listened and smiled.

How could Farid know that those who are immersed in the love of the Lord, for them the fruits are always there, whether they are awake or sleeping?

Then, the Guru said:

*When the Lord is gracious,
He doesn't care whether the recipient is sleeping or awake.
He will wake up the person and give.*

Farid meant that you were awake at night, but then, you were sleeping in the morning. That is why you did not get the milk first.

But the Guru meant that it is the Lord's grace. If He wishes he might not give to those who are awake or He may wake up a sleeping person and give. Because, the Sheikh, although he was awake got the milk only, but the share of the Guru, whom Farid woke up and gave, contained four gold coins also, that the Lord gave to Guru Nanak. What the Guru meant was that your remaining awake is a ritual only. We call it golden time of the morning. It is time of ecstasy. Our disciples do not meditate stubbornly. Their remembrance of the Lord is in a relaxed way. They get up in the love of the Lord, sing his praises and feel happiness in remembering Him.

They go into ecstasy by listening to His praises and recitation of His name. That is why it is golden time for them. But otherwise, all hours are for recitation. One should remember the Lord in exuberance all the time.

But His grace is different. When He is gracious, He gives. When He is gracious He will wake up his beloved and give.

So, the Guru laughed and said: O Sheikh, put your hand in the milk pot. Then, the Sheikh found four gold coins in it.

Then only the Sheikh who used to keep fasts and penances understood the benevolent Guru.

The person who had brought the milk had gone and the Guru was dyed in the love of the Lord.

Then, the Guru said: O Sheikh, One night comes every night and goes away every night. But one night comes once and goes away once.

The women who is waiting for her beloved, if she spends the night sleeping, then, she remains devoid of the beloved. The time of the beloved's visit is not fixed. When he will come, he will see her sleeping and go away.

So, it is imperative that the woman who is waiting should remain awake the whole night.

That night has four phases. The ignorant woman is wasting all four phases.

Sheikh said: Who is that woman and what is that night where all four phases finish in one night?

The Guru said: That woman is the self and the night is the life that has four phases.

First is childhood and adolescence that is gone in absolute ignorance and playfulness. His passions are awakened and start looting him. One does not remember the Lord in the first phase. The time is gone in forgetfulness.

Second comes the young age. In this age pride and fulfillment of desires, is the order of the day. This also goes in forgetfulness and one does not remember the Lord.

Third is the age between the young age and the old age. One is in sentimental love of wife, sons, daughters, friends and a desire for fame in the world. One does not remember the Creator. One thinks there is no time. The mind does not get turned towards the Lord. The worries and fears increase.

Now, comes the fourth phase. The ignorant self had always thought that the young age, riches, comfort, strength and sons would always remain. But now he feels dejected. The body becomes weak. Hands and feet become weak. The eyesight becomes weak. But the ignorant self is still sleeping.

Yes, those who got some awakening in the first three phases and who had been reciting the Lord's name and making the time fruitful for them this phase is fruitful. They will be out of the cycle of births and deaths and other sufferings.

So, Sheikh, Without the Lord' name all four phases went in the forgetfulness of the Lord, so to say, sleeping. The fruit of this forgetfulness is suffering. Because, when the four phases are over, the breath goes away. The soul leaves the body and goes.

Being in forgetfulness of the Lord in all the four phases the soul is in bondage of the worldly desires that did not let us remember the Lord.

Then, the evil deeds done in worldly entanglements, their influence goes with the soul. They give suffering. Only those who were in the love of the Lord get happiness. So, it is imperative to awaken the soul at all times, that should see the perishable world and the imperishable Lord and the love of the Lord. One should not be enticed by bodily passions and desires and remain un-awakened. The Sheikh listened to the Guru's discourse and said: Ah ha! O Beloved of the Lord, ever awakened, you are great.

In this way, the holy company had discussions.

The sun shone bright now. The Sheikh was already a meditative. But the shortcoming was the love of the Lord and ecstasy due to that love.

The Guru blessed him with the Lord's name and he got immersed in the love of the Lord and got ecstasy. The Name went into his mind and body.

Now, solitude was not required. Nor, sitting in a fixed posture was required. The forest was also not required.

So, when the Guru departed he also went along. All of them departed, Guru Nanak the bestowal of ecstasy, Mardana, the player of exotic divine music and Sheikh Farid.

The milk pot remained there only. After a few days the person who had brought milk came to have the blessings of the Guru. But the Guru had already left and the pot was still lying. It is written that the pot was full of gold coins. He saw the milk pot, heaved a sigh and said: I brought milk with a desire for riches. I got the riches. If I had desired for the Lord's name, I would have got salvation. I found a true saint but the greed of riches deceived me.

Now, while walking they reached the capital of Aasa state. Here the king, Shyam Sunder had died. People were in distress. One thing was that the king had died and the second thing was that he could not be cremated because he had once told a lie while living.

The Brahmins said: He can get salvation only if a true saint arrives and gives him the touch of his sacred feet. When the people went towards the gate

of the town, they saw the saints coming. Then, they requested the Guru to give a touch of his sacred feet to the king's body.

The Guru asked Sheikh to come forward.

Then, the Sheikh said: I am nobody. This grace has to be from you only.

Then, the Guru went and gave a touch of his sacred feet to the king's body and the king was cremated.

The news spread in the city that a saint has arrived who has come from the heavens and is a true and real saint.

Now, the true Guru selected a place and sat down. Mardana played the rebeck and Guru Nanak sang a divine song.

The divine song was enchanting. The Sheikh got ecstasy in listening to the divine song. Others were also delighted.

The Guru got immersed in the love of the Lord, but the Sheikh was sitting.

The people from the city brought food and saw Sheikh sitting. They considered him a disciple of the Guru and offered him food.

More people were coming with food and other things as presents.

When they offered food to Sheikh, then he said: I have already had food.

People saw that they have come in the morning and since morning they had nothing to eat. They are not carrying any food with them. He has only a round piece of wood.

Then, they said: Are you from the land of Farid, who has kept a wooden piece, who tells a lie, I have had food and I have got it with me.

On listening to this, the Sheikh felt ashamed that 'I am telling a lie'. The king could not get salvation because he had told one lie and I tell lies everyday. How will I be blessed? Guru Nanak is telling all the time that truth is everything. He is right. We are in falsehood day and night. Truth is difficult to practice. It is good having met Guru Nanak. He has pointed out my shortcomings and I have got ecstasy in the Lord's name.

So, there is nothing to be ashamed of, and he threw away the round wooden piece that he had kept in place of bread.

Now, the Guru opened his eyes and said: Dear Sheikh, have food.

Sheikh: All right, O benevolent Guru, you give.

The Guru distributed all the food that had come and everybody was delighted.

After everybody finished eating food, the Guru again looked towards Sheikh benevolently and said: O Sheikh, the Lord is inside you. You have a

longing to meet Him and you are doing penances also but you look for a spiritual guide.

Then, the Sheikh said: Alright.

It was afternoon now, and the Sheikh wanted to go.

So, after some more such discussions he took leave. The Guru embraced him.

The Guru stayed here for some more days and blessed people with the Lord's name.

Many people started treading on the true path of 'Recitation of the Lord's name with love'.

The Guru appointed one seat here.

The Guru's words to Sheikh are repeated once again:

The true path is: 'Recitation of the Lord's name with love'

Let us also recite:

O. Lord, O Lord, O Lord, O Lord.

WaheGuru, WaheGuru, WaheGuru, WaheGuru,

Starting with at least five minutes a day.



35.

Bhai Jhanda Ji.

It is morning time. A cool breeze is coming from the sea. Jhanda is sitting with eyes closed. He is doing breath control exercises. Sometimes, he heaves a sigh and his eyes open. He looks this side and that side. Again, he closes his eyes, inhales a long breath, holds it and then exhales slowly. His mind settles down. But after a little while, again heaves a sigh, opens his eyes and rubs his forehead with his hand. Much time went by, doing like this. The sunrays started coming. Jhanda got up.

Meanwhile, there was a knock at the door. Jhanda opened the door. One handsome young man with a royal touch wearing expensive silken clothes entered.

Jhanda: Welcome, dear friend. Welcome.

Inder Sain: O Hello. How is life going on?

Jhanda: Fine. The world is in happiness, we are in devotion and we have a longing in our devotion. Let our longing remain for ages. If we are unable to meet the Lord, at least the longing should remain.

Inder Sain: What you say is true. This longing should remain. At least we are seekers of the Lord.

Jhanda: At least the effort remains. When there is no longing, then the effort dies out. Then the mind gets lost in the worldly desires like other people. Then the mind keeps wandering in those desires. But if the longing is there and the effort continues, then at least one feels 'I am making an effort'. But the mind still wanders after worldly desires. But you tell, friend: You keep on saying that the time is near. Is it near? With the effort that we are making, we are not lost in the worldly entanglements but there is no realization as yet.

Inder Sain (with a smile): Well. Time is ripe. It looks like that. That is my belief. Now there are more signs. Like, before the rain it is sultry. Similarly, fake sadhus are arriving. Who knows this may be a sign of a true saint arriving.

Jhanda: O yes. What happened with the minister?

Inder Sain: Yes. It has happened as expected. The minister has got a son. He is now more inclined towards the tantric sadhu. The minister himself is quite sensible but the misguided women confuse the mind. His wife says that this tantric is a real saint, whose pinch of ash has given us a son. She wants the minister to become a disciple of the tantric sadhu. The minister does what his wife tells him. He is also prompting the king for the same. But the minister's suggestion does not dent the king's mind. The king talks everything to me. When I tell him that these tantric sadhus are all fake and they have no knowledge of the true path towards the Lord, then, the king is satisfied.

Yesterday, I spoke to the minister also. I told him: Why you want to waste your precious lifetime. You follow the path of devotion. These tantric sadhus have no devotion. They go after superstitions or supernatural powers. Their devotion towards the Lord is a sham. The minister admits that he is going wrongly after the tantric sadhu, but again he follows what his wife says.

Dear friend, a woman is a man's companion and a good friend but when she is misguided, then she further misguides the man also.

Jhanda: You are right. It is rare that somebody is a seeker of spiritual knowledge and makes an effort to purify himself and go on the path of realization of the Lord. People do pray for the love of the Lord, but when it comes to worldly desires and material gains, they go after those rituals that may give some material gains or fulfill their worldly desires. There is hardly anyone who is not diverted from the straight path or who would leave the body to destiny, rein the mind and seek the Lord. It is really a difficult path.

Inder Sain: This is the first difficult task. Such fake sadhus know the demands of men and their weaknesses. They trap them by giving false hopes and extract money for their own self in this way. There is no one who has realized the Lord and has no wants for himself and would wish to put the real seekers like us on the true path of realization of the Lord.

Jhanda: O Friend! There are hardly any people who can judge the genuineness of a sadhu. Then, there are a few only who would follow a genuine sadhu. The truth is naked, bold and blunt. Who will like it? Believe me, I have roamed a lot and seen, that where there is a lot of following, there

is more of hypocrisy. So, I have left wandering fruitlessly. Only in you, I have found a true seeker of the Lord. So, I consider your company as a holy company. Rest, I keep praying and hoping that when the Lord is benevolent, he will bless.

Inder Sain: Brother! If one reads the scriptures and understands them and follows the guidelines, at least one doesn't get lost in the worldly desires. If realization is not there, at least one is not drowned in the worldly pleasures.

This running after worldly desires and succumbing to passions, even after reading and understanding the scriptures is like a man living as a beast. The mind is bridled and the rein is in the hand of passions.

Jhanda: Yes. The first thing is to judge the mind, then control the mind, then control the body passions and then follow what the scriptures tell us. This is the right path to tread.

Inder Sain: Yes. The first thing for a human being is to first become a man. We are all animals. Bhartari has said that man is an animal without horns and tail. What to do? Our instincts like hunger, thirst, etc are all similar to animal instincts. It is the animal instinct that has an upper hand in our body. Even in the sadhus and recluses the animal instinct is supreme. The worst thing is that the preachers of religion do not teach you to first control these animal instincts. Also, it is really difficult to control these animal instincts, very difficult. Man, without thinking, goes after the animal instincts. Only when man considers himself a man, only then he will feel the anxiety to control the animal instincts. But man does not consider himself a man. He does not analyze the mind. Man should analyze the mind and then control the mind as per the analysis. Then, he will realize, what is manliness.

Then only he should move ahead.

Jhanda: Yes. First one should develop one's character and do good deeds. Then, one should tread on the spiritual path. Evil company is very bad. The Lord may keep us away from evil company. It is a big suffering.

O yes! It is a hearsay that one saint is traveling in the country, about whom it is said, that nobody can understand whether he is a Hindu or Mohammedan. Some people feel uneasy and do not go near him. They keep themselves away from him. After he leaves, some people scrub the floor, the place where he sat.

Inder Sain smiled and looked towards the sky and said: Yes. I have also heard. Possibly, he is the one who has exposed Noor Shah's house of deceit.

Jhanda: Is it? This is a good indication.

Inder Sain: See! Wait! Who knows what is there in the invisible world and what is there for us. If luck favors, the Lord may give us something from the invisible world.

After all this talk, Inder Sain left and Jhanda got busy in his work.

II

Mardana: O Master! We have come to a strange town. There are all Hindus here, but strange Hindus. No one wants to come near. Today is the second day, since we are sitting here. The town is nearby. If you permit, I can go and beg to fill my stomach.

Guru Nanak Dev: Mardana, you may go but why should you beg?

You go to the town. There is one person named Jhanda Baddhi. His father's name is Pakhar. Find out his address. He will himself offer you food.

Mardana bowed in respect to the Guru and went to the town. Whosoever came across, Mardana wanted to enquire about Jhanda's house, but somehow Mardana was not impressed by anyone so much that he would ask him Jhanda's address.

Meanwhile, one person came along who impressed Mardana. There were four more persons who were impressive and two servants also. Mardana looked at his face and unhesitatingly asked him: Lord Bless you, gentleman. Can you tell me Jhanda Baddhi's address?

The gentleman looked at Mardana's eyes and felt delighted. He said to his companions: You go. I will escort this Lord-loving gentleman up to Jhanda Baddhi's house and then come.

Then, his companions said: Why should you go all the way? We can do that.

Mardana: You may give me his address. You need not bother.

The person said: O Lord sent! This is my job. Please come.

Both of them walked together and then, he asked: Gentleman! How do you know Jhanda? Since when do you know him? You do not appear to belong to this state.

Then, Mardana replied: I come from Lahore (Punjab) and I do not know Jhanda nor I would recognize him. My master knows him. He has sent me.

The person who escorted Mardana up to Jhanda's house was Inder Sain, the holy friend of Jhanda. He himself came and escorted Mardana up to Jhanda's house. After introducing Mardana to Jhanda he left for his own house.

Jhanda asked Mardana with respect to sit down and said: Gentleman, from where have you come? What can I do for you?

Mardana: I belong to the land of five rivers. It is called five but actually the rivers are seven. It is the land of seven rivers. The capital is Lahore. We stay near the capital.

Jhanda: It is my luck that you have come. Say, how have you come? We do not know each other before. Now only, we have met each other. You have come to my house. What service can I do for you?

Mardana: You speak very sweetly. It looks as if you are from our state and have met in another state. I do not know you but my master surely knows you that he has given your name and sent me to your house.

Jhanda: Is it? What is the good name of your master?

Mardana: Guru Nanak Dev, godly soul, whom some people call Nanak ascetic.

Jhanda: Guru Nanak Dev, godly soul. My stars seem to be shining that such a great person has remembered me. You have said he is a godly soul. I wish to fill your mouth with sweets. I have been waiting and waiting for a godly soul and now that he has found me and has sent you to my house, it is my good luck. It is really my good luck. But friend, don't mind if I say, it is the 'Un-enlightened Era' (Kalyug). Three-fourths of religiousness has already vanished and from the balance one-fourth another one-fourth is vanishing. It is all darkness. Either you find sadhus who for their own selfish motives keep a following or you find the tantrics and sadhus who are idol worshippers only. They deceive people by giving them false hopes of material gains through their showy rituals. Following them does not clean the mind instead the mind becomes dirtier. I am telling you the truth, yes. Man's mind is already drenched in worldly desires. Now, when you do some sort of worship for fulfilling your desires, that amounts to increasing your worldly desires. So, what is the benefit? As such, I have come across just those bogus sadhus who are hypocrites and are deceiving people. I have not found anyone who is selfless, has no desires and is immersed in the love of the Lord and can dye others in the love of the Lord.

How could I find? My own mind is dirty. My effort is not sufficient. The Lord is the Saviour. When he is benevolent, then only we can find Him. May be he has bestowed His graciousness on me and come as a godly soul. I am fortunate. You don't mind what I said. If one's hands get burnt, then one becomes afraid of every spark. Excuse me. Forgive me, O saint. You are great. You are remembering the Lord. I trust you for whatever you have said. What I told you was my own experience and the happenings in general.

Mardana: One does not mind listening to the truth. Truth is truth. If there was no darkness on earth, then why the Lord would make the sun.

It is darkness all over. That is why the Lord has sent a prophet, who is traveling places to awaken the sleeping souls. See! Friend, I tell you a special thing about the prophet from the heavens. Wherever there are seekers of the Lord, doing ascetic practices of any type, may be meditation, or breath control or yoga or penances and austerities, he reaches there, and with his godly touch, awakens their sleeping souls and makes their efforts fruitful.

This gracious Guru tries to find those who are seeking the Lord even since their previous birth and have still not realized Him. Then, by his grace, he makes them realize the Lord. Like an intelligent chess player, if the chessmen are stuck on the board, then he makes them reach the end to win.

Wherever and in whatever faith anybody is, he picks up the faults, corrects them and gives his sacred touch and puts them on the true path of love of the Lord. You will say: Because, I am his servant, I have to praise him. Then, I am a singer by caste. In any case, I have to sing praises. But friend, I have now learnt the true path from him and now I sing praises of the Lord only. I am telling the truth only. The Guru has said: The Lord's name is the medicine for everyone. My praises have become divine by singing the Lord's name.

Jhanda: You are right. Your talk is sweet. The ears feel a pleasure in listening to you. Without the Lord's name one's speech cannot be sweet.

Won't you mind if I ask one thing?

Mardana: If you ask, I would love that.

Jhanda: There was a very big house of deceit, Noor Shah's house, on the way that you have travelled. Who has exposed that? We have heard about it, but we have not heard reliably from such a person who himself witnessed. You are traveling places. Do you know about it? Did you hear about it?

Mardana (jovially): You are asking whether I have heard or not, but I can tell you having seen with my own eyes and having experienced myself.

Jhanda: One trusts more if one listens from a person who has witnessed and experienced. It is my good luck. You must tell.

Mardana: Guru Nanak has exposed that house of deceit. I am the virtueless person who is sitting in front of you, who got caught by Noor Shah's hypnotism and mesmerism. Guru Nanak went to her house to free this worthless bird that I am, and his graciousness not only freed me from the influence of her black magic, but also freed all other people who were earlier influenced

by her hypnotism. He was benevolent to Noor Shah also. He blessed her and she came out of the darkness, in which she was living, in forgetfulness of the Lord. Guru Nanak blessed her with the Lord's name, and now she leads a holy congregation of the Guru-disciples who are all on the path of 'recitation of the Lord's name with love'. Noor Shah is now immersed in the love of the Lord, and she is now in ecstasy and rapture, and she is now guiding other people towards 'love of the Lord'.

Jhanda: You are so close to Guru Nanak by staying with him day-in and day-out. How did you get into Noor Shah's trap?

Mardana: Really speaking, I am actually from a lower caste. I have not done any ascetic practices. Earlier my company also was not with Lord loving people. I had no goodness in myself that would give me strength. It was the Guru who blessed me and loved me. I was a singer of cheap songs. He asked me to sing the Lord's praises instead, and then he liked the singing of my Lord's praises, and he made me his companion. I have no strength of my own. I move with his strength. Friend, I have a craze for music. I was hungry and I was looking for some food. She was able to cast her hypnotic spell on me by playing exotic music that charmed me. The singing of the Lord's praises with music (divine music) had charmed me. But here I forgot the Lord's praises and got charmed by the exotic music. In this way, I got trapped. I became an infant bird without wings. But the benevolent Guru freed this infant bird from the cage and gave the wings and I flew back in his refuge.

Jhanda: Sorry to interrupt you, but in a holy company, it is always good to understand properly what one has not understood.

Mardana: You are welcome to ask.

Jhanda: I don't understand the meaning of 'charmed by the exotic music' and 'charmed by the divine music'.

Mardana: Music is learning. Music is a skill and art that gives sensation in the mind and body. Music is a speech that is subtle than poetry. Music is a talent that has an effect that is subtle than the effect of an excellent sculpture in stone. When one sings a song, the mind goes after it. Music in which no song or poem is sung and is played exclusively as music is something that enthralls and captivates the listener's mind. Its magical effect gives a feeling of ecstasy and rapture. The mind is magically attracted to the music. Only those persons who have a sensation of music in them know which music will have what effect.

Generally, musicians know the name of the raga, the measure of the music or the measure of the tune. 'What measure' produces 'what effect' and 'what sensation', very few persons, who have sensation in them, would know.

My master knows this secret. He knows the effect of music. He knows that divine music can give a sensation to the mind and body. So, he sings the Lord's praises with music. That gives the sensation of the presence of the Lord in the mind and body. Then, he has written songs in praise of the Lord. They divert the mind towards the Lord, keep the mind away from worldly desires and passions, awaken the mind and immerse it in the love of the Lord.

The songs are such as when you listen, you get a sensation of the presence of the Lord in your mind and body and the mind goes into ecstasy. He knows which song should be sung in which raga so that it has the best effect. He is the master of that and I am only his copycat.

The songs that are praises of the Lord are hymns. Music without songs is just music. And Music that increases the passions of the body is making a precious thing as value-less.

When I said 'charmed by the divine music', I meant that the praises of the Lord sung with music give a sensation of the presence of the Lord in your mind and the mind rises above the earth and gets immersed in the love of the Lord. It also gives ecstasy to the mind.

But exclusive music attracts you to the feeling with which it is being played.

If the feeling effect is towards the Lord, then it is well and good. But generally the musicians and singers play and sing in a way that the feeling effect is towards the body passions.

So, if one forgets the good effects such as 'Love of the Lord' and listens to music with a carefree mind and leaves the mind in the direction of the music, then the mind will get absorbed in the feeling effect in which the musician is taking us, whether intentionally or unintentionally. Do you understand now?

Jhanda: Yes, now I have understood well. So, you got absorbed in the feeling effect of that music that was not towards the love of the Lord.

Mardana: I did not try to analyze what feeling effect it will give. The exotic music charmed me. At that Moment she hypnotized and mesmerized me. Simple people think it is a miracle. But the persons who practice it do it for worldly gains. It is also called black magic. It is a vice.

Jhanda: I have seen the rituals of Tantrics and worshippers of Shakti. As you say, they are not helpful to a person on the spiritual path. Generally, they are meant for fulfilling worldly desires and amassing riches. They tend to

increase the bodily passions and pleasures. They dip you more in the worldly ocean and take you away from the spiritual path. What you have said is true. O yes! But how do they influence and control your mind?

Mardana: I do not know much about this, but my master said that when we lay our mind in front of a hypnotist and he influences our mind with his eyes or hands or speech towards himself, then after sometime we become semiconscious and we become servile to his wishes. If that person is free from worldly desires and indifferent towards riches, then he won't be selfish, but that is rare. Even if the hypnotist is not selfish, the fact remains that the mind becomes suppressed. With Raj yoga or Bhakti yoga or recitation of Name or Sahaj yoga, the mind becomes pure and is elevated.

Other people cannot influence such mind.

The person develops his individuality and becomes a strong personality. But in the former case the person becomes servile. But if somebody does it for curing some illness or some bad habits, then it is different.

Jhanda: Yes. It is true. The worldly desires are driving the human mind. They do not let you go on the true path. A person on the true path will be doing goodness to others. He won't go after his desires. But what you have said is very difficult to practice. We cannot do it on our own and you don't find a real sadhu. You don't find a true saint. True religious teachers are rare. After having considered everything, we have thought of one thing: To sit together and study the scriptures and keep away from vices. Sometimes, I sit *in solitude in an effort to stop the mind from wandering*. Sometimes, I try to deviate my mind from the worldly desires. Whether it is fruitful or not, but I do make an effort desperately.

Once, I thought I should become a recluse, but when I saw hypocrisy in the sadhus for making money, then I said 'no'. It is better to earn for food in an honest way, keep away from vices and remain in an effort to divert the mind away from worldly passions. At least the mind does not become dirtier.

Mardana: What you say is true. Treading on the spiritual path is not difficult. But it is difficult also. If you understand the path, then it is easy. If you do not understand the path, then it is difficult.

Saying this, Mardana looked towards the sunshine.

Jhanda then realized: In my quest to know things, I have kept him busy in conversation. Quite a long time has elapsed since he came here. I have neither asked him to have food or water, nor asked him the purpose of his visit. This is not fair on my part.

Then, he said: O Lord-sent, I am sorry I have not asked you for food or water. In my quest to know things I have kept you busy in conversation. Now, you please have some food and tell any other service for me.

Mardana: Well, if I tell you the truth, then I would say, I came to the town for food only. I asked my master: Should I go to the town and beg for some food, because on seeing our dress people do not come near us. But my master said: There is no need to beg. The Lord will arrange. You will be served food with love. After telling this, he gave me your address and asked me to go to your house. So, my purpose was to have food or whatever available. But, why he has sent me to your house in particular, he only knows.

Jhanda: O friend! You are great. I have never come across any sadhu who is so straightforward and truthful. O, companion of the godly soul, it appears that the Lord has come to bless me. But, you tell, even he wouldn't have had food?

Mardana: I am a servant and a human being. He is my master and a godly soul. He is above hunger and thirst. He only knows what is the support, but he is not bothered. He says, there is a stage when the Lord's name nourishes the body. What do I know? Maybe, he has disciples in every house. They may be cooking food, putting it in a tray and saying prayers for him to eat. Maybe, their prayers are giving him the support. The Lord knows or he knows.

Jhanda: But, actually, he hasn't had food today. Isn't it?

Mardana: Not only today. He is living without food for the past two days.

Jhanda: Then, you do one thing. You have whatever is ready and for him, I shall come with you and take food there. I shall have my food after serving food to him.

Mardana: What you say is good. But how can I have food without his having food. Master has to be served first and then the servant can eat.

Jhanda: What you say is true.

Now, Jhanda who was in service at the king's palace, got some fruits from the garden and whatever cooked food was ready, he took and accompanied Mardana to where the Guru was staying.

III

Both of them reached the spot in the forest, where Guru Nanak was staying. Mardana, saying, 'Lord is great', 'Lord is great', greeted the Guru with folded hands and fell at his feet in respect. Jhanda also, after keeping the basket of

food near his feet, bowed to the Guru and greeted him by uttering 'Beloved Guru, Beloved Guru'.

Then, Guru Nanak, the angel from the heavens, said: Come, Jhanda.

Then, Jhanda said: Yes, Beloved Guru, and kept the basket containing food in front of the Guru.

The Guru said: Jhanda, what have you brought?

Jhanda replied: Beloved Guru, this is food. You have and your companion may have.

The Guru said: Jhanda, make it in three shares. One share, you give to Mardana so that he appeases his hunger and then sings the praises of the Lord.

Mardana said: O Master how is it fair that you don't eat first and I should eat first? Master is first and servant afterwards.

Then Guru Nanak laughed and said: O Mardana, you are hungry you eat. You are Jhanda's guest. You eat first. Jhanda has come to me walking all the way. He is my guest. It is my duty to make him eat first. I will eat after that.

Then, as the Guru had wished, Mardana ate food.

Jhanda was astonished as to how much respectful the Guru is. But he did not understand what the Guru would give him to eat. He thought that after Mardana, then it will be his turn to eat and then the Guru will eat.

Jhanda was in this thinking, when the Guru said: O Jhanda, have you brought this food from your house?

Jhanda: Beloved Guru, food has come from the Lord. Who am I?

Guru: The Lord, who has sent the food, do you know him?

Jhanda: Beloved Guru, everybody knows that the Lord is there and He gives nourishment to everybody.

Guru: Have you known the Lord?

Jhanda (with astonishment): Beloved Guru, I have known. That is why my mind is inclined to have the company of holy people.

Guru: If you have known Him, then why are you in despair? Being in despair is a sign of not knowing Him. A person who has known Him does not live in despair. Jhanda, you think minutely, you have not known Him.

Jhanda: I don't know, but I do remain in despair.

Guru: Where there is knowledge of the Lord, there is no despair. He is a living 'Supreme soul'. He is 'All knowing'. When the 'All knowing' comes in our mind and body, our ignorance goes. When there is no ignorance, there is no despair.

Jhanda: I understand.

Guru: Well, Jhanda, when you get up in the morning and deviate your mind from wandering, then you do think of the Lord, but the rest of the day, when you are busy in your work, then your mind is engrossed in the work. You remember your work only. You do not remember the Lord.

Jhanda: Yes, Beloved Guru, this is true.

Guru: That means you do not know the Lord. When you sit in meditation in the morning, your mind is wandering all the time, and that wandering you are not able to stop. Sometimes you assume that 'Name Form' is illusory and you imagine a nameless formless god and make a desperate effort that the state of your mind may be without thought and feeling. So, that time goes in fruitless efforts. Daytime goes in worldly chores. Night goes in sleep or dreams. When do you remember Him?

Listening to the analysis of his mind and his busy-ness, Jhanda was bewildered and he started pondering. Then, he realized: The prophet from the heavens is telling the truth. The mind is mine, but he is telling the true state of my mind.

So, he said: What you say is true. I am boasting of holy company uselessly. I did not perceive my own hollowness.

Guru: O dear Jhanda, if somebody has money in his cupboard and he does not remember the money all the time, then when the need for money will arise, he will be bankrupt. It is immaterial whether a man has money or not, when he is forgetful of the money. He has not remembered the money that he has.

Jhanda, with closed eyes, listened with all his attention, so that he understands properly.

When the Guru stopped talking, then with closed eyes only, he swayed his head and said to himself: He is right. Jhanda has not remembered the Lord who is living inside his body. He has not remembered at all. What is the remembrance that all twenty-four hours passed in forgetfulness? Sometimes only, a ray of remembrance may have come from the clouds after a desperate endeavor and sometimes even that vanished. As it is, I have not remembered Him. I have not loved Him. I have not understood Him. O ho! It is time lost. It is time wasted.

Guru: O dear Jhanda, don't get disheartened. The thirst for seeing the Lord and the devotion that you have in you, is commendable. The thirst will take you to the Lord. A person who hasn't the thirst and longing to meet the Lord is like a

dead person. Thirst and longing has no meaning for a dead person.

Your mind is alive, that is longing and craving. The thing to understand is that you have not remembered Him and felt his presence.

Jhanda: How do I remember Him? How do I feel His presence?

Guru: The Lord is Infinite. He has no beginning and no end. We are finite. There are distances between the Infinite and the finite. We have to remove these distances.

Jhanda: How? Beloved Guru, How?

Guru: Between the Infinite and the finite, one distance is that of time. We, who are finite, our time passes in moments. If we catch every moment by remembering the Lord every moment, then by catching every moment and remembering every moment, it will become a chain of moments. We may call it a chain of remembrance. This chain of remembrance will be incessant.

That means we have caught every moment of time and made a bridge over the river of time. Thus the distance of time has vanished.

Jhanda: Alright. Alright. You have explained nicely. But Beloved Guru, how do we practice it? That you must, further, explain. Because, my mind has been interpreting the scriptures in a different way. My mind did acquire knowledge but now I feel that I did not understand the scriptures properly. I could not know how to practice. That is why I have remained in despair.

Guru: The Lord is there. He is the true Lord.

Jhanda: Beloved Guru yes. The Lord was, is and always will be.

Guru: 'He is there' is a feeling. This feeling is not in us. If this feeling gets into our body, then we get a sensibility in our body. But, we live in the time. Time is passing in moments. Our mind is wandering in these moments in the worldly desires and passions. So to say, our entire time is passing in the forgetfulness of 'He is there'. Now, we need to turn our mind from forgetfulness to remembrance.

Jhanda: How?

Guru: 'Lord is there'. This, we should remember in every moment. This, 'Lord is there' should not go out of our mind even for a moment. Then, this remembrance will become an incessant remembrance and we will feel His presence in the mind all the time. When, in every moment, we are remembering 'He is there' then, there will be no moment that we will be in forgetfulness. We will have an incessant feeling of remembrance.

In this way, have we not made a bridge over the river of time and got the Lord's touch? This will be an incessant feeling of the Infinite for the finite.

Jhanda: You are right. (Heaving a sigh) How you have brought out a pearl from the sea.

Guru: Then, you have to practice to remember 'He is there'. 'He is inside my body'. This remembrance will get into your mind. Then, this remembrance will get into your sub-conscious mind. A day will come when this feeling will become incessant. It will become a habit and the remembrance will become automatic. Then you may say: 'I have known Him. I have a feeling of the presence of the Lord'.

Jhanda: Holy persons or the pandits, by giving a discourse or by meditating a little, think that they have realized the Lord. Other pious persons also are in the same mistaken belief. Living in the forgetfulness of the Lord for twenty-three hours and fifty-five minutes, and with mind wandering in the worldly desires, we say that we are holy persons, devotees of the Lord, we are pious, we are away from desires, we have realized the Lord, rest of the world is sleeping. Then we are ready to preach other people. I pity myself. I repent now.

Guru: Time is passing in Moments, but appears to be flowing. It is flowing like a river. Similarly, when we remember the Lord in every Moment, this remembrance in every Moment will become a ceaseless flowing remembrance.

Like, when a person has the remembrance of his money, then only he can use the money for his comforts. Similarly, the remembrance of the Lord will become incessant and will give a sensation to the mind. This remembrance will go further deep in the body and settle in the sub-conscious mind and the sensation of the presence of the Lord will become incessant. This will give delight, ecstasy and rapture.

Jhanda: Beloved Guru. I have understood, and I am delighted, but I am afraid that after sometime, this 'remembrance in every Moment' may not remain. One doesn't get the sensation of 'remembrance in every Moment' immediately on listening or understanding. But, by your blessings the sensation is there. I am afraid it may stop after a while.

Guru: O dear Jhanda, this is the real thing to understand. This is the real thing to tie to your mind with a hard knot. If somebody's mind is pure, then he will get this sensation of remembrance immediately on listening. This depends on the receptiveness of the mind. Certain persons get the sensation very quickly, but those are only a few. Those who have practiced a lot are like an earthen pot, wick and oil. The Moment the flame touches they are lit.

But those who have not practiced much, or those who have become desperate they do get a sensation, but then they go into forgetfulness of the Supreme Lord. For them is another practice.

Jhanda: Beloved Guru. That you must tell. I do not trust my mind that it will remain in remembrance, as it is now. My mind is weak. I consider my mind as strong and intelligent but it is not so. It is simple and weak.

Guru: Have you ever seen boys studying? How many times they repeat each letter or word? By repetition the word and its meaning goes into their mind and then it goes into their sub-conscious mind. Then they never forget.

Similarly, if we recite something again and again, it goes into our mind and then into our sub-conscious mind. That is our knowledge and it gives delight.

So, if something does not remain in the mind by remembering once, then we have to repeat it with the tongue and recite it again and again. Then it gets into the mind and further down into the sub-conscious mind. It means that to put something into the mind and the sub-conscious mind, the recitation of the same by the tongue is essential. As I told you, when we remember something in our mind, then it goes down into the sub-conscious mind.

So, it is evident that for remembering something, we have to recite it by the tongue. When, we recite anything by the tongue again and again, then it goes into the mind and then further down into the sub-conscious mind. This is certain. Our mind is such and everybody knows this. All the educated people have gained knowledge by recitation and repetition again and again.

So, dear Jhanda, if one is afraid that the remembrance of the Lord will not remain in his mind ceaselessly, then our tongue should recite the Lord's name and repeat it again and again. With this recitation by the tongue, the remembrance of the Lord will go into the mind and then into the sub-conscious mind. If you do not let yourself go into forgetfulness at all, then this name will settle in your sub-conscious mind and it will give an incessant sensation of the presence of the Lord.

Jhanda was holding his breath and listening with all the attention.

Now, he heaved a long sigh and mildly said: Ah ha! It is wonderful. I understand now. But, if you are not tired in explaining all this to 'me stupid fellow', then you please explain one more thing. I understand well that 'He is there' should remain in our remembrance every Moment. If this does not remain in our mind that 'He is there', sometimes, it is in our remembrance and sometimes not and we go into forgetfulness, then one should recite the

Lord's name by the tongue. This practice of recitation will make the remembrance incessant. I am really delighted to understand this. People who argue frivolously do not understand at all.

You have said that even stupid people like me can get the sensation of the Lord by recitation. Is it like this? (Swaying his head and looking towards the Guru's face, who made a gesture meaning yes).

By recitation the name will settle in the sub-conscious mind. What I have understood is: Then, while sitting and standing, walking and sleeping, this sensation of the presence of the Lord will remain ceaselessly in the mind.

Beloved Guru, then, when we are working or doing any chores, will they not disturb this feeling?

Guru: Dear Jhanda, the Name gets into the other sphere of the mind, i.e. the sub-conscious mind or the inner mind. The work that you are mentioning is being done by the outer mind. It will keep on doing, but the sensation of the Lord's name will remain in the mind and the Moment the outer mind is free from work, it will feel that a sensation is coming from the sub-conscious mind (Inner mind). Then the sensation will become incessant.

As such, those who are reciting the Lord's name, their tongue keeps on reciting day-in and day-out.

The temporary dirt from work is also washed quickly by the recitation of the Lord's name. Since the Lord's name remains in the sub-conscious mind while doing any work, and then after work the Name is being recited consciously by the tongue, the dirt that has come while working is first washed and then the recitation becomes incessant.

Jhanda: Beloved Guru. You have said that the feeling of 'He is there' or so to say, the sensation of the presence of the Lord will become incessant. This sensation will be felt inside our body all the time.

Guru: When this sensation of the presence of the Lord inside our body becomes incessant, we feel elevated, as if we were in slumber and we have woken up now. We feel fresh and light. We will feel this happiness. This is called Super consciousness. The mind is elevated or so to say, our mind has become free from worldly entanglements and passions and become elevated.

Don't think this elevation as pride or ego. That pride is the ego in the mind. This elevation is rising from the effects of worldly entanglements that bind the mind, and getting the sacred touch of the Lord, as you are feeling now. I hope you have understood the difference between the true elevation of the mind and the false pride due to ego. The worldly entanglements and

passions make the mind dirty. The mind remaining dirty all the time, man cannot feel the true elevation. When the weight of the worldly entanglements, passions, greed, worries, etc on the mind, goes away by the recitation of the Lord's name, then the mind experiences this true elevation.

Jhanda: Beloved Guru. Yes, I have understood. But one more thing I want to ask.

Guru: (made a sign) You may ask.

Jhanda: What you have said is that our mind is such that whatever we recite again and again, it will get into our mind. This, I understand. Whatever we remember incessantly that will become our feeling, always with us. This feeling will be our sensation and it will give us delight. This sensation will become incessant. It will become our nature.

Again you said, that whatever we recite again and again that would settle in our mind. That will go into our sub-conscious mind (inner mind). How does it settle in the mind? What is this sub-conscious mind (inner mind)?

Guru: This requires a close attention. Different religious men interpret the meaning of mind in different ways. I just want to make you understand one thing. I am not interested in deriving the meanings of every word, but since you have asked, you please now understand properly. We are not familiar with the organs inside our body. We know that the body is ours but we are not familiar with it completely. Man is familiar with the organs that think or see or hear or smell or taste. He is not familiar with the rest. Sometime we mistakenly come to believe, that this mind that thinks is everything, but this is not correct. There is another sphere of this mind, where whatever we think with this mind is stored. That is called the sub-conscious mind. We cannot feel this sub-conscious mind but it is there.

Jhanda: Then how do we come to know of it?

Guru: We can know a little bit from the inner inclinations. Like, if a man keeps drinking everyday for 10-12 years. Then the thought of his drinking is being stored in the sub-conscious mind. We may say the influence of the drinks is being stored in the sub-conscious mind. This sub-conscious mind shows itself in inclinations. The sub-conscious mind does not leave this habit so quickly. The influence of the drinks is settled in his sub-conscious mind. When a cold breeze comes, or when it becomes cloudy, or there is a smell of drinks or he sees a drinking bar, then an inclination to drink arises in his mind. His mind thinks that it is bad and 'I should leave it'. But still the inclination is arising to drink. Now, from where is this inclination arising? This is a matter

for thought. This inclination is arising from the thoughts of drinks stored in the sub-conscious mind for the past 10-12 years.

This needless inclination (coming against the thinking of the outer mind) is giving the knowledge of the sub-conscious mind that is hidden inside.

Then, in another way also we come to know of it. Whatever you do in the day at night you will see exactly the same images or a little changed images of the same in dreams. Sometimes the unfulfilled desires of the day are fulfilled at night in dreams. All this the sub-conscious mind is doing because the outer mind is sleeping at night. The person while sleeping is not thinking, feeling and observing like a person while awake does. The outer mind is not awake. Now, who is watching the scenes in the dream?

It is the sub-conscious mind that is showing the scenes in the dream.

So, dear Jhanda, the mind that is awake in the dreams is the sub-conscious mind.

Jhanda: O King of kings, you have made me understand well. I have remained ignorant. I have read everything but all that did not go into my mind. I could not interpret it properly. Beloved Guru, I want to ask you that when we are busy in the worldly entanglements and desires, then quite often we do evil also. We are spending the whole day in the worldly chores for earning food and other necessities of life. In that case our sub-conscious mind will be filled with influences of all these vices and it will be like a pond of dirty influences. The inclinations that will arise will be the dirty inclinations of the vices. That means we have already spoiled ourselves. Now, how can good inclinations come from there?

Guru: O dear, this is the reason why the people who are doing good work get lost. These hidden inclinations take them away from the good work.

Jhanda: That means our salvation is impossible.

Guru: It is not impossible, but it is difficult and requires time.

Jhanda: Beloved Guru. How?

Guru: As we have filled our treasure house of sub-conscious mind with bad influences, now we should fill it with good influences.

Jhanda: That is already filled. How will it become empty so that we are able to fill it again?

Guru: You go on filling it with good influences. The bad influences will themselves go away.

Jhanda: You mean, if we now fill it with good influences, then the bad influences will go away by themselves.

Guru: Like, if you put a bowl of dirty water in the rain outside, then the fresh rainwater keeps filling and the dirty water keeps going out and finishes. If we could empty the bowl, then the dirty water would have gone, but when we cannot empty it, then by putting it in the rain, the dirty water will finish. It is just an example so that it is understood easily and properly.

Jhanda: Now, you please tell what should we put in the sub-conscious mind that is already filled with dirty influences.

Guru: Goodness.

Jhanda: Do you mean kind deeds?

Guru: Pious thinking, sacred feeling, sacred words, pious deeds.

Jhanda: Even with the best efforts, I tell you from my own experience, it is not possible to think piously or have a sacred feeling or do pious deeds all the time. One can do a lot but still it is not possible 100 %. I am sorry to say that.

Guru: What you are telling is absolutely true. This is the problem that the inner influences of a man do not let him tread on the path of kind deeds. In the effort to get the inner influences out, one gets tired. On the top of it more dirty influences of daily life go in. Some dirt is washed. Some goes in.

That is why, depending solely on kind deeds, does not bring the required result. We have to do kind deeds. We have to have pious thinking. We must put a good effort in it. But something more is required, that may make up for the shortcoming. It is essential to imbibe good qualities in us.

But the problem is that the bad influences already stored in us do not get washed.

Jhanda: Beloved Guru. Only you can solve this problem.

Guru: I have already solved, what I made you understand earlier.

Jhanda was now trying to understand the outer mind and the sub-conscious mind. He had almost forgotten the earlier discourse. On listening to the words of the Guru, he started recollecting from the beginning what he had understood earlier. After a good thought, he said: O Angel from the heavens. O beloved of the Lord. Be gracious and take me from today's conversation to the earlier conversation. I do remember a lot but I am not able to connect today's conversation with the earlier conversation.

Guru: Dear Jhanda, we have now seen and everybody knows that man is imperfect and his mind is full of vices. Goodness cannot come from vices. For that we have to see where the goodness is. All goodness is in the Lord. Without goodness we cannot wash the dirt of our mind. We cannot get salvation.

We are full of vices and without goodness. All goodness is in the Lord. All good qualities are in the Lord. Now, it is easy to understand further.

Jhanda: You only tell.

Guru: 'Who has all the goodness' we should make Him live inside us. It will be putting the bowl of dirty water under the raining clouds. The torrential rain from the clouds will keep on filling it with fresh water the dirty water will automatically vanish.

Jhanda: How?

Guru: Already, I made you understand that 'He is there'. We should remember this day-in and day-out. Or so to say, we should keep the remembrance of the 'All goodness Lord' in our mind. He is all goodness.

He is all kindness. As and when we remember the 'All goodness and 'All kindness', 'All sacred Lord' then all goodness, all kindness, all sacredness will come to us and the influences of these will get into our sub-conscious mind.

The more we remember Him the more these influences will go into our sub-conscious mind. Our sub-conscious mind will start getting filled with these good influences and the bad influences will start getting out. After sometime the sub-conscious mind will become full of good influences up to the brim. Then, all our inclinations will become good and our entire mind will be filled with the Lord's remembrance. The mind will get the sensation of the Lord and feel the presence of the Lord of both the worlds (the seen and the unseen).

Then, we will feel the ecstasy of the Lord living in our body. It will give a sacred rapture. Good and loving inclinations will come out of our sub-conscious mind that will be a help to our outer mind, as though we have a treasure of goodness in us. In this way, we will get the goodness of the Lord in us.

By remembering the Lord, our sins are washed and we feel the presence of the Lord in our body. His goodness comes in our body.

Then we can consider that the Lord's name has been embedded in our mind.

Jhanda: What you have said is that: Remain in remembrance of the Lord. This will carry the influences of the presence of the Lord to our sub-conscious mind. The sub-conscious mind will get filled with the Lord's name. The Lord is all goodness and fountain of good qualities. His sacred touch (sensation) washes our sins. Like, the rising of the sun makes the darkness go. Similarly, by his living in the mind all sins will go away and all good qualities will come'.

Our soul will become pure and meet the Supreme soul.

Guru: O pious man, it is just that. Our mind is full of the dirt of the sins. This can be washed only by the Lord's name. This is the doctrine.

One may understand it in any manner.

Jhanda: You are right. How should I remember the Name?

Guru: I have already told you in detail the practice for remembering the Lord. If you want to be told again then listen: It is beyond words to praise 'Name'..

Name is the medicine.

Name is the cure.

Name is everything.

Name is something precious.

Very few people know its value.

So, first thing is to evaluate its worth from somebody who has recited the Name and has its sensation. Then, have trust in that.

Then, love the Name.

That means, start reciting the Name with love.

Our body is a temple. This mind is a temple. We have to learn to have a dip in that temple.

It is like this:

The tongue should recite the Name,

The mind should remain in remembrance of the Lord,

The mind should sing the praises and goodness of the Lord,

The mind should adore and love the Lord.

This is our inside dip. In this way, our outer mind becomes crystal and after sometime our sub-conscious mind also becomes crystal.

When the Lord's name gets into the mind, it gives a sensation of the presence of the Lord. Then one gets the Lord's touch and feels the ecstasy.

So, pious man, all this is Name.

Name is the salvation. Take refuge in Name.

All fears and anxieties will go.

Jhanda: Ah ha! All what you have told is Name. I thought Name is just a name to know someone.

Guru: Name is knowledge. Name is Lord's name.

Name is the ocean of all goodness. Name is His form.

The Lord is formless but He reveals Himself in His name.

To remain in the Lord's touch is Name.

To remain in His touch and live in ecstasy and rapture is Name.

Whatever has been said regarding name, there is still much more to say. Name is a readiness and effort that is higher than doing kind deeds.

To bring oneself under the Lord's umbrella is Name. Like keeping the body in the sun if it is feeling cold, is to overcome the cold.

Similarly, keeping the dirty mind in the presence of the Lord always, is washing the vices of the mind.

To keep the mind in the presence of the Lord, to get the sacred touch of the Lord, to bow to the Lord, to divert the mind, to lean the mind towards the Lord, to remember the Lord, to recite His name. This endeavor is Name.

Jhanda's mind now fully understood everything. All his doubts had been cleared. He clearly comprehended and became sure that what the Guru had said was the absolutely right path. His mind was now full of love sensation on listening everything again and again. He got the sensation of the Lord's name in his mind and body. That gave ecstasy.

Now, he said nothing and got immersed in the love of the Lord.

Meanwhile, Mardana finished his food, went at a distance, washed his hands and mouth and came softly and sat near.

When the discourse stopped and he saw Jhanda in meditation.

Then, he softly told his master: Now, you have already been hospitable.

You have already served spiritual food to a spiritual seeker. Now, you please have food for yourself for your body.

The Guru smiled on listening this and said: O Mardana, wait.

To serve is more gain than to eat.

IV

Time passed by, but Mardana felt restless in seeing the Guru staying without having food. He wished that somehow, the Guru should eat something.

When he asked the Guru twice or thrice to have food, then only Jhanda, who was meditating, realized: O ho! The gracious Guru hasn't had food up till now and me selfish, I did not stop having the spiritual food worth millions that he gave and I did not give him time to have food worth a few rupees.

Jhanda was now feeling the sensation of the Lord's name and was remembering the Lord. With folded hands, he said: O godly soul, please have food.

Guru: I have to serve this spiritual food to someone else first.

Jhanda: Then, you please do not stay in this open space. Please come to my house.

On listening to Jhanda's request, the gracious Guru accompanied Jhanda to his house. In the conversation on the way, Jhanda understood that the Guru wishes to bless the name nectar to Inder Sain.

Jhanda also felt sorry: Why I did not call my friend earlier. He would also have listened to the holy discourse.

After reaching the house and making the Guru comfortable, he took permission from the Guru and went to call Inder Sain. He said to Inder Sain: A perfect saint has been found. Come, he is calling you. He won't have food till you come. Inder Sain was delighted to listen. Both of them walked back.

On the way, Jhanda narrated to him the whole story: The person whom you had escorted to my house is the rebeck player of the godly soul. From the talk and from the speech of Guru Nanak it appears that he knows us and has come here to bless us.

How does he know us? Since when does he know us? You may think. What I feel is that he has an intuitive mind. And he knows by intuition what we cannot know even by wisdom and knowledge.

Then, Jhanda narrated his conversation with Mardana and the discourse of the true Guru, as much as he remembered, to Inder Sain.

Inder Sain sometimes smiled, sometimes he had tears in his eyes and sometimes he would go in a trance.

Then, he laughed and said: When the Lord is merciful, only then a person can realize Him.

Talking to each other in this way, and explaining, wondering and in gratitude, both kept walking. When they reached the house, then Inder Sain bowed and fell at the feet of the Guru.

The prophet from the heavens Guru Nanak blessed him and said: Come, dear Inder Sain. Are you all right?

On having the glimpse of the Guru, Inder Sain got such an attraction as meeting a near and dear one after ages.

With great love, he said: It is your grace. You have been merciful. You are the Saviour. We have been meditating since long. You give us the light and remove the veil between our inner self and the Lord.

Guru: Whatever thinking we do is our knowledge of the outer mind. But we cannot realize Him with our outer mind. He is beyond the scope of the outer mind. This is the veil that we have ourselves spread in us. Inder Sain, whatever meditation you did and are doing is for the vision of the Lord. But

the vision you can get when you go beyond the outer mind into the world of sensation. The path towards that is love and devotion.

Inder Sain: It is true. It is the devotion that takes you towards the Lord. But the minds are different. Jhanda is more inclined towards devotion. I am more inclined towards knowledge. But we are both holy companions. Both have been doing the same practice: To stop the mind from wandering.

We have been trying to meditate on the abstract. But it has not become fruitful. Sometimes the mind becomes without thought or feeling but that is for short moments only. For a few days, we did some tantric practice also, but the doubts and uncertainty remains.

Yes. One thing, I perceive sometimes is, that the Lord will be merciful and gracious. He will give us refuge.

Guru: Now, what is your wish? What do you want?

Inder Sain: I am longing to meet the Lord. I have remained in forgetfulness, I do not know, in how many births. I want salvation. You please be merciful and bless me.

Guru: If you want the true Lord, what offering will you give me?

Inder Sain: Whatever you order.

Guru: You give all you have.

Inder Sain: I give you all my wealth and house. I am at your feet with all my wealth and house. I will not stay in that house any more.

Guru: Now, what is left with you that is your own?

Inder Sain: One is this body.

Guru: You give me this also.

Inder Sain: Alright. Here it is, given to you.

Guru: Now, what else is left with you?

Inder Sain: This inner self.

Guru: This also you give because this is also something that you own.

Inder Sain: Here, it is given.

Guru: Now, you ask whatever doubts you have.

When Inder Sain asked a question, then the merciful Guru said: These thoughts that are coming to you and you are asking questions, come in the mind. It is the mind's job to think, ponder and have doubts. Since you have already given away your mind to me, it is not for you to think or have doubts.

When they heard this, then both of them were astonished.

Their thinking stopped. When a thought came, they felt it is not for them to think. In this effort they became peaceful.

Then, the Guru said: Whatever slight thinking and the 'I' (ego) in you is the job of the mind. That you have already given to me.

Saying this, his eyes spelled such a charm that the mind of both of them became crystal and the dirt of their mind was washed away. The veil of ego vanished. What they had not experienced before in their efforts, they experienced today.

Both of them got the sensation of the Lord in their mind and body.

Guru: Your money, body, family should remain with you. I do not require anything. I had only asked you to give me so that your ego (I and me) that is the veil between our inner self and the Lord may go and you may have the sensation of the real 'I' that is the Lord. The 'I and me' (ego) does not go and that is the veil. Unless the veil is removed we cannot visualize the Lord.

I have shown you the 'I and me' as the veil. What is left now is our soul meeting the Supreme soul. That you have experienced now. Now, the ego (I and me) is out, do not let it come again, then the sensation that you have been blessed with will remain. Otherwise slackness will come again.

That is why recitation of the Lord's name is essential always. When the sensation becomes weak, then, with the recitation of Name it will become strong and this sensation that you have got today will remain.

So, you have to recite the Lord's name with all the love, devotion and attention.

Now, we go further. Next step is the soul merging with the Supreme soul.

Even when the body soul becomes crystal, it still requires subtle sensation of extreme love for the Lord to enable the body soul to merge with the Supreme soul. The body soul becoming crystal is not the goal. It has to further merge with the Supreme soul.

Here, the miraculous Lord's graciousness works. Some benevolence, graciousness comes from the Lord. This happens voluntarily by itself.

The body soul merging with the Supreme soul is not in our hand. This is benevolence from the Infinite. It is His grace.

I have explained this to you in a language that you may understand.

The nutshell is that our mind can rise only when it has love for the loving Lord. To love is to remember Him. To remember Him is to recite His name. The Lord is formless. He reveals Himself in His name. Jhanda has understood the entire procedure for Name and he has told you. With Name, the mind gets a diversion from worldly entanglements, the dirt of the mind is washed and it becomes crystal. The worries, fears and anxieties vanish. When the

loving Name gets in your mind, the mind gets inclined towards the Lord. One gets a longing and leaning towards the loving Lord.

When one has that leaning, then the Lord's graciousness gives refuge. This is the goal. This is the attainment. This is the salvation. If one is not in the incessant remembrance and recitation of the Lord's name, but gets some knowledge, then that knowledge is not the real thing. That knowledge is of the outer mind only. That does not give salvation.

Only the sensation of the Lord's name, the love of the Lord, devotion to the Lord can reach you to the Lord.

The sensation of the presence of the Lord in your mind and body is the real thing.

So, love is the real thing. All else is the wisdom of the outer mind.

Inder Sain: Jhanda has understood what you have told him regarding 'Name'.

I have also understood some from Jhanda and some from you regarding 'Name'. We are both delighted. All doubts have been removed and the Lord's love and remembrance is giving us ecstasy. Our mind is now detached from worldly desires and is engrossed in the love of the Lord. You have washed all our sins and put us on a path where the body becomes pure, the mind becomes pure, all bad influences vanish and the ego vanishes from the body, mind and intuitive mind.

Now, if the mind goes after worldly desires and passions, this will be ego, which is a veil. If the mind looks towards the Lord, then it will automatically be detached from the worldly entanglements. Then, the Lord's grace will give refuge.

That is the real devotion, the real knowledge. Any other knowledge is just a fabrication of the mind or so to say wisdom of the mind that cannot take you to the Lord. Then, you have said that for reaching the Lord, till the body is there, the mind and other organs of the body are there. Till the time one keeps on moving about, eating, drinking and working, the mind and other organs in the body are working. It is our duty to remain in the recitation of the Lord's name and the love of the Lord.

Love is remembrance and recitation

Remembrance and recitation is love

In this way, while living in this world, we will become truthful, pure, comfortable, saintly and live in ecstasy. We will get salvation while living.

We will do the worldly chores but with a detached mind.

Our mind will be at peace and we will give peace of mind to others but it will be without ego. This is, what I have understood from your sacred speech and from what Jhanda told me after listening from you. It is your graciousness and blessings that you have awakened our sleeping soul. Please correct any fault in my understanding. I beg your pardon for having learnt in my style and have taken liberty to repeat the same in my style.

Guru: You have understood properly. Both of you have been blessed by the Lord. Your mind is awakened now. See, you are getting the Lord's sensation in your awakened mind. But don't think that the awakened mind has to be insentient. It is very much sentient.

Both of them were sitting immersed in the love of the Lord. After sometime, Inder Sain recollected that Jhanda had brought me here saying: When you will come, only then he will have food. But I came and got busy in the spiritual talk and I forgot to serve him food. Then, he humbly asked the Guru to have food. The Guru had food and he gave food to both of them, who were enlightened now. They also had food. After eating food Jhanda went into trance as if he had lost consciousness of the body. He got so much immersed in the love of the Lord that he lost the feeling of the body.

Inder Sain also went into trance but it was not as strong as if he had lost consciousness of the body.

But both of them got immersed in the Lord's love.

Almost the entire night passed like this. When it was sunrise then, the Guru awakened them from their meditation and blessed them again.

News spread in the town that a prophet has come who has blessed King Sudhar Sen's nephew Inder Sain and also has blessed Jhanda.

Both of them who are learned saints have acknowledged him as a prophet.

Then, the people from the city and neighbourhood started coming.

The Guru blessed everybody who came.

In this way, people came from far and near and the Guru put them on the true path. A holy congregation was formed.

People in large numbers started coming to Jhanda's house. The Lord's hymns were sung every day and free food was served and the Guru blessed the people with the Lord's name.

Now, the news reached King Sudhar Sain. The newly arrived tantric sadhu who claimed he had supernatural powers and was close to the minister tried to misguide the king through the minister.

The king was bewildered. Many thoughts came to his mind. But he was very sensible. He thought: My nephew Inder Sain has all knowledge of religion. Even when he was young he was intuitive. He cannot make a mistake. He must have seen some miraculous in the Guru.

In this thinking he asked his men: Go to Jhanda's house and bring the person whom Jhanda has made his Guru.

When the men came and gave the King's message, Inder Sain was present there. He told them: You go. I am coming to the king's palace and I shall talk to him personally.

The Guru looked towards Inder Sain and said: O, Why do you want to go? See to the Lord's will. Whatever happens is for good. Whose fear and whom to go?

Then, Inder Sain with folded hands, said: Beloved Guru, The king is my real maternal uncle. And he is kind hearted. He is quite spiritual. He looks after his subjects well. He is very just. He attends holy congregations. It appears somebody has misguided the king with false stories. That is why I want to go and tell him everything, so that he may know the truth and he should himself come and fall at your feet. As we have been blessed, you bless him also. Our family and the state should live in happiness.

Then, the Guru said: Alright. You go. The Lord is with you.

Then, Inder Sain got up and went to the king's palace and related the entire happenings with Jhanda and himself.

He narrated the entire discourse given by the Guru. He explained how by the graciousness of the Guru, they have been blessed and they have got the sensation of the Lord in them.

The king on listening to that became engrossed in the love of the Guru.

He felt a sensation in his body and said: You take me to the prophet from the heavens. I want to have his glimpse. I also want salvation.

Whom you have praised so much, who is being respected in every house, whose name and words have a magical pull and love springs up, O son, you get me his glimpse.

Inder Sain: Then, the love that has sprung up in your mind, you take this mind full of love. You walk on foot. You take some gifts, come with humility and fall at his feet and get his blessings.

Listening to the suggestion of his nephew, King Sudhar Sain, although he was a king, he renounced his ego of kingship and came to Jhanda's house for the glimpse of the Guru.

In *Guru Nanak Prakash* is written:

*The king walked bare footed
With a humble mind and full of love
With folded hands he greeted the Guru
Then, lay prostrate on the ground
And fell at the Guru's feet
The king would not get up*

On seeing the king's humility and love, the Guru rubbed his palm on the king's back and blessed him with the Lord's name. The king got ecstasy and rapture. When the Lord's name went inside his body, he became exuberant.

Again, he touched the Guru's feet with love, had tears of happiness in his eyes and was all in gratefulness.

He was not satiated with the glimpse of the Guru. Then, he requested the Guru to come to the palace. The Guru went to the palace. The king served the gracious Guru with great respect and extreme love. The congregation also started coming there.

Jhanda also stayed there as also Inder Sain to serve the Guru.

The divine hymns were sung early in the morning and again in the evening. Daytime also people came. There were discourses and the people were blessed. The gracious Guru from the heavens stayed at the king's palace for almost a month, because of the extreme love of the king for the Guru.

At last the time came when the Guru wanted to depart. He had to travel more and bless more people.

Then, the king became restless. He cried and prayed: Please, you give my entire kingdom including elephants and horses to Jhanda. You take me along. I cannot live without you. As the fish cannot live without water, I cannot live without you. He had tears in his eyes and was restless.

On seeing the king's true love the Guru said: Remember the Lord always. I will always be with you. You offer sacred sweet with some money and pray. I shall come and meet you.

He blessed the king and said: There are 17 states adjacent to your state. All will come under you. Your kingdom will become big. But you have to rule with honesty.

Then the Guru wanted to appoint a seat to Inder Sain. The congregation had become too big and somebody was required to guide the people to the true path of 'recitation of the Lord's name with love'.

But Inder Sain with folded hands said: Please give this seat to Jhanda.

You bless me that I remain immersed in the love of the Lord and be at the service of the holy congregation. Jhanda and myself may stand by each other always.

The Guru was delighted and appointed Jhanda on the seat.

The Guru also told the king: Your kingdom will flourish but you must keep regards for Jhanda. I have made him an Ideal man.

Then the gracious and Saviour Guru took leave from everybody and departed.

The Guru's command to Jhanda and Inder Sain is repeated once again:

The nutshell is that our mind can rise only

When it has love for the loving Lord

To love is to remember Him

To remember Him is to recite His name

Let us also recite:

O Lord, O Lord, O Lord, O Lord

WaheGuru, WaheGuru, WaheGuru, WaheGuru,

Starting with at least five minutes a day.



36.

The True Guru Nanak Dev Visits Jagan Nath

The blue sea, like the blue sky stretched up, is spread below and with its small waves is looking graceful. The same stars that are shining in the sky are sparkling in the sea. The army of stars that is moving in the sky is also moving in the sea.

Now, you see, hardly any star is left. The pitch darkness is also getting dim. At this time, on the beach, at a little distance, one Brahmin is sitting in a squatting position. He has turned his face up in a manner that his eyes are gazing at the sky, his head is touching his back, his breath is moving so slow, as if, he is not breathing at all. He is gazing intently at the sky.

One person came from the town, put some money in the pot that was lying in front of the Brahmin and sat down at a little distance. In this way, as the morning progressed more and more men and women kept coming, so much so, that by sunrise a congregation of about three hundred to four hundred persons assembled.

The Brahmin used to open his eyes at sunrise and at that time, relate something of the heavens. So, everybody was waiting that he opens his eyes and were curious to listen what 'marvels of the heavens', he will relate.

Meanwhile, two travellers arrived. Both looked like saints. On the face of one, the dazzle and aura was so much that it spelled magic and the other seemed sweet, loving and humble. Both of them came and stood there.

The congregation looked towards them and spontaneously bowed to them. For sometime, they looked around. Then, one of them picked up the pot

of money that was lying in front of the Brahmin and put it at his back and then, sat in the assembly.

The sun had come up. The glare of the sun made it difficult to see towards the sky. Now, it was time for the Brahmin to open his eyes. So, the Brahmin started moving his neck down slowly. Then, he closed his eyes slowly. Then, he straightened his neck slowly. A voice came, O! Great. Then, he opened his eyes and said: God bless you. Vishnu Bhagwan was happy. He was having a loving conversation with Narad. It was a wonderful discourse. In Brahmpuri, there was a rejoicing. In Shivpuri today, hymns were being sung. The gods were dancing. Remain in happiness. You are fortunate. Remain in delight. God may fill your coffers with money.

Traveller: O Brahmin, what did you say?

Listening to the question, the Brahmin looked this side. He felt a throb in his heart. His body trembled. His eyes felt a sensation of uneasiness. His tongue did not move to reply.

The godly traveller again asked the same question.

Now, the Brahmin picked up some courage, being afraid of his prestige, gathered some strength in his mind and in a dim voice said: These are things of the unseen heavens. What do you know, O child?

Traveller: Are you intuitive?

Brahmin (with closed eyes): Yes, with the strength of yoga.

Traveller: Do you see the unseen as you see the seen world?

Brahmin: Yes, with the strength of yoga.

Traveller: Where is your money pot?

Brahmin (looked around): Oh, where has it gone?

Traveller: O intuitive Brahmin, you can see the unseen heavens and you do not know where your pot is? You tell, where has it gone?

Brahmin: I will curse you. Otherwise, tell where has it gone?

Traveller: You concentrate and meditate and find out where it is?

Brahmin: Where is it? You tell.

Everybody laughed.

Brahmin: The town, where you make fun of a Brahmin, will be ruined.

On listening to these words, one of the travellers opened his bag that was hanging on his shoulders. A beautiful musical instrument, the rebeck, came out and he played that. It was so sweet and enthralling that everybody was charmed by the music and they forgot everything else. This went on for a few minutes. The melody was so sweet that everybody was attracted to it.

Now, the second traveller opened his throat and sang a divine song, accompanied by the music. The effect of this song was enchanting. The meanings of the song gave the description of the hypocrisy of the Brahmin. It described the mistaken beliefs of the people. It dented everybody's mind deep.

Traveller: O Brahmin, you have not been able to see your pot up till now and you see the heavens and give news everyday. The pot is lying at your back and you cannot see that. Is this religiousness or hypocrisy?

Everybody lost faith in the Brahmin. Some people who were fascinated by his talk still had some sympathy with him. But by and large, some were laughing, some were making gestures and some were in wonder to see the godly travellers.

Meanwhile, the godly travellers sang another divine song. Everybody got attracted and got absorbed in the divine music.

The Brahmin yogi just slipped away and nobody bothered about him.

When the song finished, then, some people requested the godly soul to come to the city but he stayed there only. People bowed and went away.

Then, in the afternoon, some people brought food and then, there was some talk.

II

When the people reached their homes. Then, everybody talked about the happening of the morning and this news spread in the entire city. People listened, laughed and then, desired to meet the godly travellers.

Who were these godly travellers?

The Saviour Guru Nanak from the Lord and his companion Mardana travelled Assam, East Bengal and then reached Jagan Nath Puri via the sea route. This is a sacred place and a big pilgrim centre for the Hindus. It is said that this temple was under the control of Buddhists and later Vaishnavs. Now, it is a Vaishnav temple since the twelfth century. In the month of July, every year, they take out a procession. The gods are seated in a palanquin and taken out in a procession. They serve free food on that day. Many more rituals are performed. At that time, Idol worship was at its peak. Hypocrisy was supreme. People thought it a sacred thing to die here or to commit suicide by lying in front of the palanquin.

In all this artificiality, the true Guru came here to guide the people to the true path of 'Recitation of the Lord's name with love'.

The day he reached, he exposed the hypocrisy of a Brahmin and the news spread in the entire city. Many people went in the day to have his glimpse.

Night came and passed. Next day again, people went to see the meditation of the Brahmin, some for fun, some thought: Let us see what happens today. But he was nowhere to be seen.

There, the divine music was being sung. Bhai Mardana was singing the hymns of the Lord and 'Beloved Guru' was sitting in meditation. The divine songs were so enchanting that all who had come sat like statues and listened.

When it was sunrise, then, Mardana stopped singing. The true Guru gave a discourse in praise of Name and many people got into the recitation of the Lord's name with love. So, a small holy congregation was formed.

As the day passed, the Brahmin was harbouring vindictiveness while sitting at his home. Sometimes, he thought that he should go and take some of his disciples and have discussions with the Guru and make him lose in the discussions. He had the support of his knowledge. But when he remembered the sensation of uneasiness and fear, then, his mind lost hopes, and he thought he would not be able to win him in discussions and bring back his lost prestige. Then, he said to his mind: It is destiny. It is destiny. He got some solace. But the prestige that he had lost was not letting him sit in peace. He was spending his time in this anxiousness, but no solution was coming to his mind.

Here, in Puri, Sanskrit was very popular and many intellectual pandits lived here. At Hindu shrines, there are Pandas who act as pandits for the travellers and also provide accommodation to stay. Amongst the Pandas was, one Panda named Dhatri. People called him Un-enlightened (Kalyug) because he was a rough and a rowdy person. Everybody was afraid of him. His rowdiness was the cause of fear for all gentle people. People from Lahore and Peshawar were his clients. People from Punjab used to stay at his inn.

So, he had lot of earning and had lot of guts in him. He had lot of properties like temples, gardens and other things of comfort. He was authoritative.

The Brahmin went and opened his heart to him. Un-enlightened (Kalyug) had already heard the story, but then, the Brahmin related his agony and said: This is not for me only. It is for all of us. Wherever he goes, he takes away the earning of the established preachers. At Dhaka he has broken the temple of deceit of the lady hypnotist Noorshah. You are no comparison to her. It will be better if he is thrown out from here before the roots grow. Later, it may

become difficult. It is only three or four days and you see, so many people go to listen to him and bow to him. You don't know, he has a companion of a lower caste, a singer. He considers Hindus and Muslims as one. He is against the caste system. You tell if he spreads his wings, then, what will you do?

On listening to such malicious stories, the Panda became furious and in anger, starting thinking of ways to drive away the Guru. But he felt a sinking in his heart, he did not know why? In anger and heart sinking, it occurred to him that he should first send a message.

So, he sent a messenger, who went and said to the Guru: The chief Panda has said that you please go away from here and stay at some other place. This sacred temple is ours. You do not stay here.

Guru: Listen, go and tell the chief Panda, 'I have not come on my own. Someone has sent me. When I am called back, I shall go'.

Messenger: Sir, our Panda is a strong man. Even the king accepts his authority. It is in your interest to obey him.

Guru: It is in my interest to obey the orders but if the orders are from the Lord. The rest of orders are from ego. They are not orders.

Messenger: Then, you will have to bear the consequences.

Guru: Consequences are in the hand of the Lord. Whatever He does I am happy in it.

Messenger: Then, will you not go?

Guru: Everything is moving. I am not going to stay. The rivers don't stay. The breeze doesn't stay. All nature is moving. But the movement of the natural phenomenon is per the command of the Lord. Whatever He prompts, I do. Wherever he says, I move.

When the messenger failed to persuade the Guru to go away, then, he went back to the Panda and said: He is such a hard nut that doesn't break even with a hammer. He doesn't say any foul words, he doesn't fight, he doesn't coerce, he tolerates, he endures, but in his toleration and endurance, there is some immense strength that the other person loses. He cannot obey your orders to go away from here.

On whose authority everybody bent down, somebody not obeying his orders was a cause of extreme anger. So, the Panda thought of exerting his authority by other means. He collected one hundred ruffians, with knobbed sticks and ordered them to go in the afternoon and push the Guru and his companion out of the town up to Chilka Lake and if he doesn't agree, beat them with sticks.

This news spread in the city. A few people who had become devoted to the Guru tried to make the Panda understand, but to no avail. Disappointed, they went to the Guru and told him that this is going to happen today. So, you come with us. We will hide you somewhere. Then, slowly we shall talk to the king and make the Panda relent.

The true Guru said: It is the Un-enlightened era (Kalyug). Those who recite the Lord's name are considered as aliens. Where is the need to go and hide? Born in this Un-enlightened era (Kalyug), we have to live in this Un-enlightened era (Kalyug).

In this Un-enlightened era (Kalyug), salvation is in the Lord's name. The Name is much more powerful than Un-enlightened (Kalyug). Who is this Panda? He is nobody. We are sitting here on the support of the Lord whom we belong to. Whatever the Lord wishes, will happen.

In this way, many people begged of him, but he did not agree. So, some persons who were afraid of Panda went away, but some persons who had become devoted to the Guru quite much, sat there. They thought: Even if, we have to give our life, we must save the godly figure.

It became afternoon. Mardana was baffled since morning. His heart being in love of music was very soft and he used to get nervous very quickly. He had the Name in his mind. But he was not yet immersed in the Lord's love.

At this time, a strong dust storm came, dark black clouds thundered, there was lightning in the clouds. It appeared so frightful that Mardana's heart throbbed. From one side, there was shouting and threatening from a hundred ruffians. Mardana was more baffled.

Guru: O Mardana, remember the Lord, recite the Lord's name. Recite the Lord's name in your mind. Remember the hymns and praises. The Lord is there. He is everywhere. He loves us. Be brave. By going into fear, one goes into forgetfulness of the Lord. Remember the Lord. Remember the Lord in your heart and be alert. Also keep reciting the Name. You may recite loudly.

O friend, this is the support. Do and see. Whatever is happening is God's will. Why do you bother? What is the fear, when we are joined with the fearless Lord?

Now, the rain stopped. There was a breeze but the dust settled. Panda's army of ruffians arrived. About fifty of them made a circle around the Guru and stood with clubs in hand. The rest fifty started prancing and fencing in the open space in front of the Guru. Some would come and make awe-inspiring

faces in front of the Guru. Some would come brandishing sticks and then, run away.

Mardana was terrified. He would close his eyes in fright but the Guru was unmoved and unfazed. He remained un-daunted. His eyes were looking heavenwards and there was splendor on his forehead.

The persons who were fencing would come, as if to beat, but would go away as in sport, but in their heart, they would get a trembling sensation on seeing the godly Guru. Now the fencing started with burning sticks but as before, the person would get a throbbing in his heart and go back. Then, they started playing with swords. They would come brandishing a sword.

At this time, Mardana wrapped his face and lay down. The Guru said: Mardana, get up and play the rebeck. Mardana got up. He got a loving sensation in his body. He became alert and started playing the music. Then, the Guru like a thunder of clouds sang one divine song. The effect of these words was, that all the persons who were prancing, like being intoxicated by the music, stood still wherever they were. When all this prancing was going on, then, the Brahmin was all the time, standing on the backside of the Guru. Whatever concentration he used to do in the morning, today, he was concentrating his mind with an evil desire on the back of the Guru.

When all the Panda's men became statue-like, then, Panda himself came forward and made an awesome-inspiring face but the nearer he came his steps slowed down. He stood at a distance of about five steps and made a fiery face but in his mind he felt hollowness as if all his strength is vanishing.

The next Moment, he saw that the eyes of Brahmin yogi, who was standing in concentration at the back of the Guru, have closed and in giddiness, he sat down and lay flat on the floor. He became unconscious. Seeing this, Panda was overawed but still he said: O saint, are you not afraid?

At this time, Mardana was out of fear. He played the rebeck and the Guru sang a divine song. The music had a startling effect on everybody. The stick-holding men all sat down. Panda also sat down and said: O saint, I had sent you a message in goodwill. Why did you not go?

Guru: When He wishes, I will go.

Panda: Who wishes?

Guru: He who has sent me here.

Panda: Who is he?

Guru: The creator, the miraculous.

Panda: Where is he?

Guru: Here.

Panda: Why can't we see?

Guru: He is awe-inspiring to the evil-minded.

Panda: Who are the evil-minded?

Guru: Who are in fear are evil-minded.

Panda: Who are in fear?

Guru: Who are evil-minded are in fear.

Panda (Changing the topic): Are you a Tantric that you have not moved? You are not afraid of awe-inspiring persons and now you are awe-inspiring.

Guru: I don't get afraid and I don't threaten anyone. I am in the fear of the Lord and I wish that everybody should be in His fear. His fear makes you pious. To be pious is to be fearless. So, fearing Him is to be fearless.

Panda: Only the weak are in fear.

Guru: Weak is he, who is away from the Lord. He is the person who sins. Sin produces weakness. Weakness breeds fear.

Panda: Are you without sin? Are you strong? If I use my sword on you, then, are you a sinner?

Guru: To die, to lose, to be ill famed is not sin, nor signs of fear. To remain fearless, from ill fame, from bodily sufferings, from death, is, when you love the Lord. Ill fame, sufferings and death are not sins, nor they are a proof of fear. The body will die. It has to die. The body will suffer, that it often does. Ill fame is of the name. The name that was not in fame but it became famous and then, the people discarded. The people who gave fame took it back. What does the person who is fearless lose? The person immersed in the Lord's love, his soul will not die, nor will it suffer or feel sorry for ill fame.

Panda (in uneasiness): I have got authority and wealth but I want that we should be friends. You take whatever you want, you enjoy and flourish but my authority and honour should remain. You keep my honour and keep your honour. All wealth is yours. I am also a practitioner of Tantric.

On listening to this, the Guru sang a divine song. This had a salutary effect on Panda and he said: You appear to be a saint having all knowledge of the Lord.

Guru: The Lord's knowledge is only with the Lord. Nobody else can have knowledge of the Lord.

Panda: If nobody else can have knowledge of the Lord, then you are the Lord. Nobody can be like you, without the knowledge of the Lord.

Guru: The Lord is infinite with no ends. The Lord is indescribable in words. The Lord was, the Lord is, and the Lord will always be. The Lord is ever existent.

Panda (in dejection): You are immersed in the love of the Lord as iron becomes red hot when put in fire. Yes, I have seen your godliness. On your back, one Brahmin is dying. Who is to be blamed for his death?

Guru: Who has sent him to kill me the blame goes to him. I am not in death or killing. I am not in sentiment or enmity. I am walking, sitting, lying down, laughing, eating and sleeping in the love of my Lord.

Panda (closed his eyes, then opened): Be gracious.

Guru: Yes, Lord is gracious. His men are gracious. Whoever is present can be blessed.

Panda got up, lifted the Brahmin who was unconscious and put him at the Guru's feet. Brahmin yogi's eyes were open, he was breathing with difficulty and his hands and feet were loosely spread.

The true Guru saw, smiled and said: If you strike your head to a rock, your own head breaks. When you dig a well, you get hollowness. If you wish to kill with black magic, the black magic will kill you. The rock is without enmity. If you strike it with enmity, you will break your own head. 'Without enmity' is a diamond rock. If you strike it with mental waves, they get reflected back, strike you and make you mad. The strength of the mind strikes the strength of 'Without enmity' and kills itself. Who is killing whom? Self is killing self. Self is forgetting the Truth and taking the support of un-truth and striking at the Truth and then, heaves long sighs. O Mardana, touch this Brahmin with your low caste feet, that this upper caste Brahmin regains consciousness and gets a life.

Mardana got up, shook him, touched his head with his rebeck with love. Then, the eyes of the Brahmin yogi closed, his breath became normal and in a few minutes he sat down.

On seeing this miracle, the Panda's mind changed altogether. The effect was that he realized that the godly soul is definitely a prophet who has unlimited power in him, that the Brahmin yogi's tantric power that should have made the Guru unconsciousness, got reflected back and he himself became unconscious and was going to die. Then, how much strength he has that he has made him all right in no time. Then, he is an ocean of mercy, a treasure house of peace, then, he is fearless. When he talks, then, his knowledge and

intellect has no limit. He is surely a prophet. These qualities cannot be in anyone less than a prophet. Now, it is best to fall at his feet.

Panda: O godly soul. How do I get salvation?

Guru: Discard the vices.

Panda: What are the vices?

Guru: Deceit, lies.

Panda: Anything else?

Guru: Where there is recitation of the name of the Lord, singing of divine hymns, remembrance of the Lord, i.e. where, there is Name, you give respect. Don't frighten the men of Lord.

Panda: My salvation?

Guru: Recite the Name, remember the Name. Recite the Name silently in your mind. Remain in Name while sitting, standing, walking and playing. Discard your vices.

Panda: Alright. But living in this world one requires telling lies, be authoritative and use force.

Guru: The weak minded require these things. Those with ego have no strength in them. Strength is in the mind, when you are true and steadfast on truth and your mind is tranquil. To be afraid, is also weakness but to frighten, is also a sign of weakness. The big kings, who are brutal, do it in the fear that somebody may not kill them. To be fearless, to be steadfast in fearlessness, neither be afraid nor frighten, this is a strength that is a sign of a strong body, mind and soul. My disciple will not be afraid, nor frighten. My disciple will always tread on the road of truth, with magnetic needle always pointing towards the North. My disciple will always be inwardly joined with the Lord, always living with the live sensation of the Lord, always conscious of the sensation, always fresh, always in awaken-ness, sparkling with the life spark. He will always live in high spirits.

The godly Guru's words had a magical effect. Panda became his disciple. He got into the recitation of Name.

Those ruffians with sticks, they were all listening to the Guru's discourse. Now, they all had faith in the Guru. They bowed down and went away.

The Guru kept on staying at the same place, near the sea. Up till now, there is a well of Guru Nanak. The water of this well is sweet although it is near the sea and the other wells have salty water in them.

Panda and the congregation requested the Guru to come to the city but the Guru said: For the present, we shall stay here only. Mardana was tired of

the solitude and was impatient to go to the city but was happy in his master's wish. He was absorbed in his music and remained in high spirits.

III

The night has passed. It is early morning. Mardana has started the singing of divine hymns. The true Guru is sitting immersed in the love of the Lord. People have started coming. Till sunrise, people thronged. When the singing finished, then sacred sweet was served to the congregation. Then, the people left.

Today, the people again requested the Guru to come to the city.

The true Guru said: At least today, we shall stay here, tomorrow we may think again. Whatever the Lord wishes, it will happen.

In the afternoon, the Brahmin yogi came and fell at the Guru's feet and sat down. The true Guru gave him respect and asked about his welfare.

Then, he said: O true Guru, I have realized your greatness. I have seen your enlightened mind but still I have some doubts.

Guru: You may clear your doubts. Unless one becomes sure, one is not satisfied. If one is not sure, then, one doesn't endeavor to rise. Unless the mind rises, it cannot attune itself to the Lord. Unless the mind is attuned to the Lord, one cannot get awaken-ness. Unless one gets awaken-ness, one cannot meet the Lord. So, O Brahmin yogi, you ask and clear your doubts.

Brahmin: You have said, 'Remembering the Name'. We were already remembering the Name. Even the Panda was remembering the Name. Then, we were guilty, but again, you have asked us to remember the Name.

Guru: You were not remembering the Name. You were in a misgiving. Reciting the name for fifteen minutes or half an hour, how is it remembrance?

Brahmin: Is reciting the Lord's name not Name?

Guru: You recite the Lord's name. But you should have love for the Lord, whose name you recite.

Brahmin: How?

Guru: Before Name, first you have faith that 'He is there'. You think that 'He is there'. In this seen and unseen world, He lives, but cannot be seen. He is formless but He is 'all pervading'. He is the almighty Lord. He is the Supreme soul. We are also a soul. The Lord is not like earth. He is a living strength, a living Supreme soul. His actions, His thoughts, His ways, only He knows, because they are not like us. The waves of light cannot be like earth.

He is the Supreme soul. We have a small soul in our body. If our small soul meets the Supreme soul, then, our small soul will become enlightened and we will remain in blossom. Otherwise, like an extinguished lamp, we will be in low spirits and the seen worldly desires will keep us in suffering.

So, we should not remain in the forgetfulness of the Supreme soul. That is our prime religion. You understand the Supreme soul as the Lord and His name as Name. So, you should have love of the Lord while reciting His name. You aim that the Name we are reciting is of the omnipresent Lord.

Now you think, when you name anyone, then, is your attention not drawn to the person?

So, attention is the essence in the world.

Wherever, you give attention, the work is done.

Where the attention is gone, that work does not get through.

The ploughman gives attention to plough and ox. He ploughs.

A student gives attention to his education, then, he gets educated.

But our attention does not rise above the seen world.

We have to recite the Lord's name with love, so that our attention goes towards Him.

So, the entire endeavour in drawing the attention of the mind from the seen world to the Lord is Name. When the attention is drawn towards the Lord's recitation, then, the incessant attention is called Name.

This incessant attention gives a sensation of the Lord's name in the mind and gives ecstasy. The Lord's grace gives rapture. This is Name.

In this way, dyed in the love of the Lord, one sees the Lord everywhere, in nature, in flowers and plants, all over. This is Name.

Turning the attention from the seen world up to reaching the Lord and getting dyed in His love, we call it Name.

Name is not repetition only.

Name is repetition, recitation, remembrance, and sensation. Name is life. Name is grace.

Name is body soul meeting the Supreme soul.

Name is love, devotion, sensation, ecstasy and rapture.

When we say Name, we see a heavenly light in recitation of 'O Lord' by the tongue. We feel the sensation of the Lord in the mind, heart and body cells and get immersed in the love of the Lord in exuberance.

Name is our attention towards the Lord and grace from the Lord. His showering of love, sensation, ecstasy and exuberance, this is Name.

So now, you can judge the difference between what Name you were saying and this Name.

Brahmin: You are great. You have awakened my sleep. I thought, saying the Name with the tongue is like chatting, so that people listen and say, he is a saint. Then, I thought, the mouth should be shouting, the tongue should be moving, the teeth should be moving and the beads should be moving in the hands for a few minutes, is Name.

Now, I understand that it is no use reciting by the tongue.

Guru: Again, you are mistaken. Recitation by the tongue is fruitful. Recitation is the function of the tongue. The tongue recites the words. The Name is also words.

O dear, you understand everything again. Name is awaken-ness of the soul. The mind is enticed by the worldly desires and is in lifelessness. Awakening the mind and then remaining in that awaken-ness is Name.

The body whether it is sleeping or awake has no meaning.

The mind rises from the lifeless intoxication of worldly desires to soul awaken-ness and lives in the sensation of the presence of the Lord in his body. But the beginning is from 'the recitation of Name by the tongue'.

Brahmin: Then, you tell my mistake, so that I understand properly.

Guru: Your mistakes are two, one before this and one after. Before Name, you have to imbibe faith in the Lord.

First, the Lord, then, Name and then, Lord.

In the beginning is the Lord. In the end is the Lord. In between is Name.

First, you have to listen to the praises of the Lord that He is the creator. He gives nourishment. He loves everybody. He loves that you live with him. He is always living. By meeting Him, we will get eternal happiness. To reach Him is our life's aim. To live with Him in this life is, our treading on the religious path.

But we are in suffering. The cause of this suffering is, that we are living in the forgetfulness of the Lord. Everybody wishes to be happy and for that he tries to find happiness in the worldly desires and therefore, remains in suffering. The worldly desires are opposite of 'Remembrance of the Lord'. They are 'forgetfulness of the Lord'. The worldly desires are creating a distance between our inner self and the Lord.

The true happiness is in 'Remembrance of the Lord'. When one wishes for true happiness, then, one turns his mind from worldly desires and tries to reach the Lord. When, one wishes to meet the Lord, then, one tries to

understand the goodness and the praises of the Lord. One tries to understand the goodness of the Lord, because one cannot see the Lord, He, being formless. So, he thinks of the goodness of the Lord and forms an image of the gracious Lord in his mind and makes an aim to turn his attention to His name.

So, your first mistake is, that you start saying His name without first understanding the goodness and graciousness of the Lord and without making an aim to turn your attention from the seen worldly desires towards the Lord. You have not imbibed the love of the Lord in your mind. With what devotion, you say the Name?

First, you have faith and love of the Lord in your mind. Then, 'Recite the Name'. Think that He is the creator and He gives the nourishment. While reciting, make an endeavor that you are living in His presence and you have full faith in Him.

Brahmin yogi: Alright. It is fine (swaying his head). Then, once we have turned our mind and thoughts towards the Lord, then, what is the need for recitation by the tongue?

Guru: This is a point to note. If the remembrance of the Lord, i.e. 'He is present' remains in the mind always or the attention towards Him, remains always, and you are in 'praise and love of the Lord' always, and you are getting a sensation of the Lord in your mind and body incessantly, then, it is fine, the Name will settle in the breath.

But, O saint, this does not happen unless there is immense blessing.

We do understand that 'He is present' and 'He is the creator and Saviour' and it is our aim to meet him, but we forget. Our mind does not get turned from worldly desires to the Lord at once. We may understand well but the mind does not deviate from worldly entanglements towards the Lord all the time.

That is why we have to make an endeavor that the mind should not remain in forgetfulness. That endeavor, because we are a body, has to be a bodily effort. Now you understand that we have made one effort, that we understand well that 'He is there' and our aim is to turn our mind from the 'worldly desires' to 'remembrance of the Lord'. But the mind does not listen to us. So, we have to make an endeavor to turn this mind.

Then we realize that the mind and body are influenced by each other. The mind gets the influence of the body, like, if you pluck potatoes with your hands the whole day, then, at night you will dream of potatoes. If the mind is sad and dejected then the body becomes lazy and weak. When we understand

this, then we try to find out a name of the formless God in words and put it on our tongue and we recite by the tongue:

O Lord, O Lord, O Lord, O Lord.

WaheGuru, WaheGuru, WaheGuru, WaheGuru.

When the tongue recites the Name, then it turns from the worldly things and its attention is drawn to the words O Lord, O Lord. WaheGuru, WaheGuru.

Now, already we are in the understanding that 'He is there', He is present. He is 'all goodness'. He is the Saviour. He gives the nourishment. Already, we have made an aim to get engrossed in His remembrance. So, with this recitation, our mind immediately rises from the worldly desires and feels a sensation of the presence of the Lord in itself, i.e. sublime consciousness.

Recitation by the tongue is for this purpose only, that the bodily endeavor will make the mind rise and become sublime.

Then, the mind rises further, immerses itself in the Lord's love and meets the Lord.

Brahmin: O, it's wonderful.

Guru: Our entire attention is towards the bodily attractions. You see, almost eight hours, we sleep. This is for the body comfort. Another eight hours is gone, in job or work for earning. This keeps the attention in bodily occupation. Rest of the eight hours is spent in laughing, playing, entertainment, meeting friends. That also, keeps the attention in bodily occupation. So, all twenty-four hours are gone, in attention towards bodily occupations.

You tell now, how and when should the mind turn its attention towards the Lord? Whether somebody is educated or not but his attention is all the time in bodily chores.

So, the gist is, that the attention has to be turned from the bodily attractions by some bodily occupation, and that is 'recitation of Name' by the tongue.

In this way, slowly, the mind is turned towards the 'all goodness' Lord and after sometime, automatically, the Name makes the mind sublime and the Name settles in the mind.

Brahmin: Is yoga better than Name?

Guru: There are many practices that take you towards the Lord. But for all of them, the requirement is to renounce the world. Everybody requires salvation. If everybody renounces the world, then, after some time, the world will finish.

The world may finish is one thing. But the experiences that one gets from each other, they help a man in rising. By renouncing one becomes devoid of these experiences. Then, one becomes alone. If everybody goes to the forests, then, from where will anybody get food?

So, it is not possible that everybody may go to the forest and do penances.

In this way, everybody will die of hunger.

So, the path should be such that one remains in the world, does the necessary worldly chores, and then turns the mind towards the Lord. Then, slowly, one gets more and more attracted to the Lord and finally gets immersed in His love.

Then, he can do his work with his hands and the mind will be in the love of the Lord.

This is the path of 'recitation of the Lord's name with love'.

We have called it Name.

To be immersed in the Lord's love is not a meeting of two in-animate objects. It is life. It is awaken-ness of the soul.

It is a meeting of the body soul with the Supreme soul. This is real life.

The person who has perceived the Lord living in him is really living.

Those who have not perceived the Lord in them are in lifelessness.

Name is an incessant remembrance of the Lord in our mind and an incessant love of the Lord towards us.

That is a living sensation and exuberance.

Brahmin: You please tell, the second fault also.

Guru: Second mistake is, that when you recite the Name and you do not see whether your attention is going from the worldly desires towards the Lord, then your attachment to worldly desires remains the same. You do not feel any love sensation from the Lord, you do not go in praise of the Lord, your mind does not get elevation, you don't go into exuberance, you don't go into a sweet fear of the Lord, you do not have a feeling of love, you do not feel a longing for the Lord, you do not get a sensation of the presence of the Lord in your mind and body, you do not feel a thanksgiving for the Lord. Then, you do not recite in earnestness. You just say, 'we are reciting'.

O Brahmin yogi, it is also essential that a seeker of Lord should keep holy company. He should keep company of a saint who is in the love of the Lord.

You have to see the Lord as creator, Saviour, gracious and generous. Then, your mind will be awakened. Yes, the recitation will bring awaken-ness

of mind. You don't make an aim to reach the Lord, neither you bother whether recitation is taking you anywhere.

When you recite the name with love, then, definitely you will get a sensation of the Lord in your mind and body and the mind will be elevated.

Brahmin: O Guru, I am totally satisfied.

Guru: Now, you build a Gurdwara and make arrangements for singing of divine music and a proper place for the congregation to sit.

Brahmin: Your words are welcome. Any other service, please tell.

Guru: Else, the scripture that is from the heavens, you write down, you sing the divine songs with music. The singing of the Lord's praises elevates the mind. The mind that has no sensation of the Lord is lifeless.

The earth, sky, stars, moon, sun, water, air take you in wondrousness, in praise of the Lord. If they don't take you in wondrousness, then you consider your mind as lifeless. If you want an awaken-ness, then, you sing the divine hymns, so that the lifeless mind awakens by listening to the praises of the Lord. The scripture makes the mind steadfast in Name. Scripture is the lap of Name. From scripture to Name and from Name to scripture, the awakened mind plays and enjoys the ecstasy.

See, Brahmin yogi, you are well educated. An educated person is more in arguments. Be sure you cannot go on the Lord's path in arguments.

The mind is a lamp, a light, if you use it properly. One should serve the Lord with a full mind.

Going to the Lord's palace is, with earnest endeavor of recitation of Name.

Education gives knowledge but the mind does not rise above worldly entanglements. One can rise from worldly entanglements with Name only. It is only the Name that can give you the sensation of the Lord in your mind and body. All good deeds and endeavors are for sensation of Name.

Go. You are blessed with the Lord's name. Recite and live. Let your mind be elevated. Then, you will see, what is love of the Lord.

Saying this, the Guru touched the Brahmin's head. Brahmin yogi felt a cracking sound as if a splinter has flown away. He got an awaken-ness. His body became light, as if there is no weight in the body. He got exhilaration in his eyes. He got a sensation 'O Lord', 'O Lord' in his body cells. His mind got elevation. It got dyed in the Lord's love. The Tantric practices had made his mind full of dirt. All that dirt was washed away.

Today, he saw that when Guru Nanak says, Name, one does not really understand what he means. But in this way, you feel a sensation and it settles in your mind.

O Brahmin yogi, you are fortunate. Ah Ha!

The Brahmin yogi sat in meditation for some time, then, he fell at the Guru's feet and went to his home.

He got the 'Name spark' and the 'Life spark' from the Guru in lieu of the evil he did to the Guru. He got eternal happiness.

The Guru the bestowal of ecstasy, stayed at the sea beach.

IV

The Brahmin yogi, who had now got awaken-ness of soul, went to Panda and narrated everything to him. They liked the suggestion of building a Gurdwara and having divine music there. The same day a house was bought and it was made a Gurdwara. Till today, it is named Mangoo Math.

It occurred in the mind of the Panda and Brahmin yogi that we should bring the Guru to the city with great pomp and show. The congregation also wanted like that. The city people, after hearing the praise of the Guru, were also feeling devoted to the Guru.

People from far and near had reverence for the Guru.

Everybody wanted pomp and show. The program was to bring the Guru on an elephant or a horse carriage with band, trumpets and sword brandishing men, from the sea beach to the Gurdwara.

The entire preparation was made within a day and the procession left the city to bring the Guru.

The Guru was sitting at the beach. He laughed and said: O Mardana, see the Lord's miracles. Earlier, the Panda had come in the garb of Un-enlightened (Kalyug) and now the Un-enlightened (Kalyug) is truly coming. You tell will you be afraid today or not?

Mardana laughed and said: Wondrous are your ways. I am weak minded but at your feet, why should I be afraid?

Guru: Then, pick up the rebeck and let us go.

On listening to the Guru's orders, Mardana got up and they went towards the city. They took a side road and went and sat in the Gurdwara.

At the beach, when the procession arrived and everybody reached, then, they did not find the Guru and Mardana.

Both were not there and the word 'O Lord' was written in capital letters.

People were too much disappointed: It had a sobering effect on everybody. They thought that the Guru has departed. He came like a thunder, burnt our mounds of sins and has hidden himself in the clouds. The congregation sat down there and sang divine songs for over one hour.

After the divine songs, everybody felt a solace, their mind blossomed and they returned towards their homes. When they reached the market a sweet tune went into their ears.

When they entered the Gurdwara, then, they found the Guru, who comes by the Lord's will and goes by the Lord's will, sitting there. The divine songs were being sung and the Gurdwara was shining with lights.

When Mardana finished singing, then, Panda said: Beloved Guru, you are great. We did a big mistake. We took torches to bring the sun. We took pans of water to bring the ocean. You are great. Every miracle of yours is an arrow to kill our mistaken beliefs. In every miracle of yours is our salvation.

O godly soul, be gracious.

At this time, the Guru sang a divine song.

Now, the divine songs were sung in the Gurdwara regularly and the congregation was coming regularly to listen.

Now, there was a talk amongst the people and the Pandas that the Guru has never visited the Jagan Nath temple at the time of the ritual worship of 'moving the tray with lighted lamps in circular motion' in front of the idols.

The king had also heard the Guru's praise and had become devoted.

One day, everybody made a prayer to the king to invite the Guru to the temple for the ritual worship of 'moving the tray with lighted lamps in circular motion' in front of the idols.

When the king's men came to invite the Guru, then the Guru said: Is it the ritual worship of Jagan Nath? Every day, there is worship of the Lord and we are absent. Yes, we will come. Surely, we will come. You tell the king, we will come today.

The Panda thought that most people are now followers of the Guru and we are unable to stop it. This one trick will serve our purpose. If the Guru comes to the ritual worship everyday, then his followers will also come with him. In this way, the Guru's followers won't be separated, they will come to the temple also and our earning will increase.

But the miraculous Guru went with some other idea and reached the temple at the time of the ritual worship. Everybody made him sit with great respect.

Preparations for the ritual worship were going on. There was a golden round tray in which diamonds were embedded. In it, was kept a four-mouthed earthen lamp that had buttermilk and wicks in it. On one side of the tray, incense was burning. On another side in the silver tray, was kept sandalwood powder. On another side, was kept a piece of camphor and it was burning. Whisk was being waved at the idol. The beating of drums started. Then, the playing of cymbals started. Then, the playing of violin started. Everybody stood up in respect and worship of the idols of Jagan Nath started.

The Guru got up softly, moved back a little and went and sat at a little distance, where there was no roof. One could see the open sky. He looked towards the sky, heaved a long sigh and got immersed in the love of the Lord. The idol worship went on but he remained absorbed in the Lord's love. His eyes spelled a magical charm. Sometimes, a tear of love came out from his eyes and spread like dew on his radiant cheeks. His forehead blossomed and there was a heavenly lustre on his forehead. His face showered a heavenly grace.

When, the idol worship finished, the Guru was not seen inside.

Then, the king asked: Where is the respected Guru?

Then, somebody said: Probably, he has slipped out. He did not participate in the worship. Now, they tried to find out and saw that he was sitting outside under the open sky.

The king somewhat in astonishment, somewhat in anger, got up. Some other people also got up, the Panda and Brahmin yogi also got up. When they came near, then, on seeing the Guru in such splendor that they had never seen before, they hesitated. The king was dazed.

After a little while, the Guru uttered, 'O Lord, you are great', 'O Lord, you are great' and looked towards the king.

Now the king went forward and said: O benevolent Guru, you had said that you will participate in the worship of the idol of Jagan Nath but you slipped out. How is that?

Guru: Come, O dear king, I have been worshipping the Lord, the creator. You yourself have not participated in that.

King (in astonishment): We have been worshipping the idol (looking on one side). Tell, yes or no.

People: Yes, Your majesty, all of us have worshipped.

King: You promised and you did not participate.

Guru: O king, I worshipped the Lord, the creator. You did not see me. You were worshipping some stone idol. That is why you did not see me.

King (bewildered): I do not understand.

Guru: One who is the creator of the world, the world is under Him. We are his creation. The creation has to worship the Lord, who is living. But the idol that is not living, is a sculpture made by artisans. It is a lifeless statue.

Worship is, to pray with humility to the living Lord, who is the creator. Worshipping the idol made by an artisan is no worship.

On listening to this, the king went into a thought but also got enraged.

For a long time, he discussed with the Panda and Brahmin and then, said: What worship you did, let us also listen?

Then, the Guru made a gesture and Mardana played the rebeck. The Guru's face dazzled and he sang a divine song.

When the song finished, then, the Guru said: O king, the Lord is omnipresent. He is not hiding in a corner. His worship cannot be done with a tray and a small lamp. This sky is a tray, the sun, the moon, the stars are diamonds embedded in it. The sandalwood trees are giving fragrance. The wind is waving the whisk. The flowers in the gardens are the decorations for Him. The divine music is being sung. When we do this natural worship, we go into ecstasy. Now you tell how else one should worship the Lord?

King: Has the creator eyes that He sees the worship? Does He have a nose that He smells the fragrance? Does He have feet that He comes?

Guru: He has no eyes because He is not in bodily form. But He has thousands of eyes because He is intuitive. He has no senses because He is not in bodily form but He is omniscient. He knows everything. He has more knowledge than anybody else with senses. He has no feet like a body, but His speed is more than any other moving object. He is radiance. His life spark is in everybody. He gives life to everything. Nobody understands Him, but all knowledge, He has given to everyone.

King: When He is inaccessible, then, how can one understand Him?

Guru: He is the Supreme soul. His soul is giving a life spark to everybody. One cannot see the life spark, but it can be felt, if we fall at His feet, through the Guru.

King: Who is the Guru?

Guru: He is in the Lord and the world.

King: Where is he?

Guru: Where, there is longing and love.

The king listened to the worship of the almighty Lord. He understood the meanings of the words. He got a realization. His mind pondered: The whole

life, we worshipped the stone idol. We did not worship the Lord who created us. All worship was meant for the Lord but in mistaken belief, we worshipped the stone idols. What the Guru has said is true.

The truth was shining, but what the people will say, was an impediment.

But when the sun rises, even if there are clouds in the east, it still comes out of the clouds.

The king realized the truth, his heart melted and in eagerness he said: O beloved of the Lord, you show me the Lord.

Guru: The Lord is inside you. O king, the Supreme soul is within you. You keep Him in remembrance that 'He is there'. Then, feel the ecstasy that 'My Lord is with me'. Love Him. Praise Him with humility. Remain in His remembrance always. Your mind will be elevated. You will get a sensation of the presence of the Lord in your mind and body. Your mind will become exuberant. You will get an awaken-ness in your mind. Live in that awaken-ness.

O King, there are pious people in this world. Kindness, charity, generosity is good but unless you have an awaken-ness in your mind, you cannot feel the real life. Without the awaken-ness one is lifeless.

A flower is beautiful, the colour is charming but the flower is real only when it is full of fragrance.

One who has awaken-ness, his heart is in exuberance. He has sensation of the Lord in his mind and body. He has a touch of the Lord in his body. He is living a real life.

Like, we are higher than animals. Similarly, one who has the sensation of the Lord in his mind and body is higher than us.

Then, our prayer touches the Lords feet and the Lords love and grace comes to us. One lives in ecstasy and rapture.

Otherwise, O King, all worship is lifeless.

King: My entire life has gone like that. You give some life spark that my mind is awakened. The Guru looked at the king with graciousness and in extreme love said: Say

'O Lord'. Perceive 'O Lord'. WaheGuru, WaheGuru.

Feel the sensation of

'O Lord', 'O Lord', 'O Lord'.

WaheGuru, WaheGuru, WaheGuru.

The Guru said this, in such sensation giving words, that the king saying, 'O Lord', 'O Lord' got absorbed in his mind. When he came out of the

absorption, then, he felt coolness. He felt an awaken-ness. His mind was elevated. His body became light, as if there was no weight. He was in ecstasy and was feeling the sensation of the presence of the Lord in his mind and body. The entire body was echoing the sweet tune of 'O Lord', 'O Lord'. He was in rapture. In this ecstasy, he fell at the Guru's feet.

The Saviour Guru touched his head with love and said: You are blessed.

The king was blessed. The congregation was blessed.

The Guru who was without enmity awakened the sleeping souls.

He gave life to the lifelessly living people.

He made the dead as living. He joined the separated with the Lord.

He showed the way to see the unseen. He gave Name to everyone.

The sun of holy congregation rose in Puri. The Gurdwara, the holy congregation and the divine singing started.

The Guru is happy to provide fountains in deserts and date trees.

But the people who have got life from him do not want to leave him. The Guru has to go to serve the Lord and move.

At that time, it is a scene to see the beloved and the loved ones. But then, the will of the Lord comes, and the Guru has to depart. The holy congregation lives back with the divine singing wherein they get inspiration from the Guru. For the love of the people, Beloved Guru stayed here for two or three months and then, departed.



37.

Guru Travels to Cuttack

Near the Cuttack town, on its outskirts, the Guru liked a place on the bank of the river Mahanadi. It was a delightful site and he stayed there. The king of Cuttack was a pious Hindu. When, he heard the praise of the Guru, he came to have a glimpse of him. He got attracted to the Guru and became a Guru disciple. Prior to this, the king was a disciple of a saint named Chaitanya Bharti. He worshipped god Bhairon.

Chaitanya Bharti did not like that the king, who was earlier his disciple, now should become a disciple of the Guru. He became vindictive and by his supernatural powers, he tried to harm the people of the town.

But he failed in that and finally came and fell at the Guru's feet.

The Guru put Chaitanya Bharti on the true path of 'recitation of the Lord's name with love' and took him out of mistaken beliefs and supernatural powers.

Chaitanya Bharti brought a branch of a Sahara tree as a gift for the Guru.

The Guru brushed his teeth with that branch of Sahara tree. Chaitanya planted that branch there. It sprouted and became a very big tree that still stands. A Gurdwara was constructed there.



38.

Mardana Blessed

The Guru accompanied by Mardana, departed from there. They came across a vast desolated stretch of land. No man could be seen. Here, Mardana became hungry and said: O Guru, your love of the Lord is all right, but I was happy as a singer. At least, one could eat well. We have got lost in this forest. Some lion or wolf will come and kill us. Only the Lord can take us out.

The Guru said: O Mardana, nothing will come near you, but you muster courage.

Mardana: How can I muster courage in this jungle?

Guru: O Mardana, where Name is there, it is not a jungle. It is a town. You get up and sing a divine song. Without your singing, it seems desolate. You get up and play the rebeck.

Mardana: My throat is parched with hunger. I cannot play the rebeck.

Guru: Let us go back to the town.

Mardana: I cannot even walk back. My throat is choked with hunger. I am going to die.

Guru: I won't let you die until it is Lord's will. You get up.

Mardana: I cannot get up. I am going to die. Don't trouble me.

Guru: Mardana, go and eat the fruit of this tree. Eat to your fill but don't carry it in your bag.

Mardana: That's fine.

Then, Mardana ate the fruit of the tree. He enjoyed the deliciousness.

He said to his mind: I wish to eat all this fruit. Let me carry some. I shall eat later. He carried some in his bag.

While going, again he became hungry and ate the fruit. He fell down.

The Guru said: O Mardana, What has happened?

Mardana: Beloved Guru, you had said, 'Don't carry them in your bag'. I thought I must carry some, I may not find them again. So, I carried them in my bag and ate. I have fallen down.

Guru: O Mardana, you made a mistake in eating them. They were poisonous fruits. By the power of the word, they had become sweet.

Then, the Guru put his sacred feet on Mardana's forehead. Then, Mardana became all right and he got up.

Then, Mardana said: You are in love with the Lord and you remain immersed in His love. I am a humble singer and you are a great prophet. You can live without food and you can live outside the towns. How can I continue to stay with you? You give me leave to go home.

Guru: I am so much pleased with you. Why do you want to leave me?

Mardana: Your pleasure is all right but you give me leave. I want to go home.

Guru: Can you not stay with me?

Mardana: I can stay if you appease my hunger. Whatever support you have for your hunger that should be my support also. If you bless me like that, then, I can stay with you. Also, you do not mind my shortcomings, then, I can stay with you. If you do not agree, then, you may give me leave.

Guru: O Mardana, you are blessed in this world and for the next world too.

Then, Mardana fell at the Guru's sacred feet.

The Guru blessed him with the incessant remembrance of the Lord. His mind got elevation and he got ecstasy.

Then, Mardana stayed on with the Guru.



39.

Lady Jassi

In a beautiful and clean courtyard is a small parapet made of red stone about 15 cms high from the ground. On it is spread a white embroidered tablecloth and on that is a tray in which are kept three idols of brass. One is of Rama, second is of Sita and the third of Laxman. They are all arranged together but the idol of Rama is in the front, a little behind is Sita's and further behind is Laxman's. In front of this tray, on a black sheet spread on the top of a carpet, is sitting a lady.

The lady is in her early middle age. Her eyes are fixed on the brass idol of Rama. After some time her eyes blinked and she said: O respected god, why don't you, even once, open your eyes and look towards me? My entire life has passed in worshipping you but it is my bad luck, my bad deeds that you have not responded to my worship. I have heard, you have met your devotees many times but why there is delay in my case. Oh ho! Am I not a devotee? I have not done good deeds. I am a sinner in the cycle of births and deaths.

But what was there in Gaj? You blessed him also. Maybe I am more of a sinner.

Oh! It is so difficult to worship. Devotion is very difficult. To keep the body away from sinful deeds and go on the path of worship is really difficult. I have done everything but Rama has not responded to my worship. It appears my worship is not enough. Oh ho!

Thus uttering, like a mad woman, she got up and went up to the other end of the verandah. There, on the settee, was lying a sitar. She picked up the sitar, brought it and sat in front of the idols as before and her fingers started

playing the sitar. In a short while her throat opened and she sang a prayer. The prayer was sung with so much devotion that it was really heart-piercing. The lady whose name was Jassi had described in the song her longing and earnest desire to meet Lord Rama. As the wax melts when the candle burns, her heart became soft and tears flowed from her eyes. The fingers stopped. The sitar stopped. It was quiet.

Jassi got concentration of mind. She felt as if the idol has moved. It has become man-like. It has opened his eyes. It has moved his lips and is uttering something. Jassi thought that her worship has borne fruit today. Even earlier, Rama had responded to the call of his devotees. Similarly, today also he has responded to my worship.

But Jassi was a sensible lady. She opened her eyes and saw minutely whether it had really happened or it was an imagination of her mind only. She opened her eyes again and to her dismay, she found the idols of the same size, lying in front of her, as they had been kept originally.

Now, in disappointment, she again cried and said: In this Un-enlightened era (Kalyug), no amount of worship can change an idol into a living form. She was sitting in this dejection that Dhabli, her maid, came. This woman was from Bikaner and was in her service. She had left her home in poverty a long time back and worked at many places and many houses and had become experienced and sensible. She had a loving nature. In Jassi's house she got love and she stayed on.

She came and said: One sadhu has come. I have made him sit in the front room in comfort and have told him that my mistress is offering prayers. When she finishes offering her prayers, she will come. (After looking at her face) Oh ho! Again you are sobbing.

O mistress, you will spoil your eyes in crying. Can an idol see your tears or listen your crying? In a pandit's house I heard that the idols are just for a little concentration of mind. You have been worshipping in front of the idols for years. Have they ever spoken? They will never speak. O mistress, don't spoil your eyes.

On listening to the angrily but lovingly spoken words of the maid, Jassi did not become angry but started thinking.

Then she said: Dhabli, you do not have faith. You are not civilized.

It is the Un-enlightened era (Kalyug). The gods are silent. When my worship becomes strong then the idols will speak. The power of my worship will make them speak.

Dhabli: Alright Then you take good care of your eyes, so that they are there to see the glimpse. If you are not able to see when the god will appear in human form, then it will be of no good to you.

Jassi laughed and saying Rama, Rama, Long live Rama, she stood up, kept the sitar back, changed her clothes and went to meet the sadhu who was waiting in the front room.

She greeted him: Long live Sita and Rama.

The sadhu blessed her, saying, 'May Rama bless you with his love' and then started talking: I have come from Ayudhia. I heard you are worshipping the idol of Rama with great devotion. So, I thought when I go to Vrindavan, then, I shall also go to Agra and meet you.

Lady: Listen pious man, my devotion is nothing. In childhood only, one sadhu had initiated me into idol worship and singing of devotional songs. Whatever he said, I have been doing. Now, I am forty plus and I have lived a pure life away from worldly desires and away from sensual desires. I have been keeping fasts on all auspicious days of the year. I have been to sacred places also but my worship has borne no fruit.

Sadhu: This idol worship, decorating the idols with flowers, burning the incense and other rituals was the first step. If you want to have a glimpse, then you have to go further.

Lady: Alright. Then what is the next step?

Sadhu: Singing of devotional songs.

Jassi: Well, I have been reciting praises of Rama and have been singing devotional songs also in accompaniment with sitar.

Sadhu: No. (Nodding his head) Not in front of the idol. If you desire a glimpse, then you must consider that it is the Un-enlightened era (Kalyug). The gods do not appear in the idols. The gods appear in a living body.

Jassi: (with a little un-easy feeling) Living body? Do you mean a human body, a man?

Sadhu: (Seeing Jassi's un-easiness) No. Not in an ordinary man.

I mean, in a saint's body when he gets engrossed in Rama's love. Then, Rama comes and appears in his body.

Jassi: (Nodding her head) This belief is somewhat risky. In idol worship one is not afraid that anybody will deceive. One's character remains pure in idol worship.

Sadhu: I heard you do meet sadhus.

Jassi: Yes. I do meet sadhus, but I do not meet them with a view to worship them. I consider them holy and I respect them. I only desire a glimpse of Rama and nothing less than Rama.

Sadhu: (relaxing his forehead) Well, the path is the same that I tell you. You see Rama's theatre.

Jassi: Rama's theatre is going on in the entire world and that I see everyday.

Sadhu: No mother. Whatever Rama did when he was in this world, his saints are now doing in the form of a theatre. Seeing the scenes of Rama actually living increases the faith and devotion and sometimes in the person who is acting as Rama, Rama comes and enters his body. That is the time for a glimpse. At that time Rama does all what he was doing when he was in this world.

Jassi: Rama theatre that used to be in September, now the Mohammedan rulers do not allow its performance.

Sadhu: Yes, they do not permit that one. But I am not talking about the theatre that used to be in September. This is a congregation of selected saints who perform on all days round the year.

Jassi: Is it the same type as the Krishna theatre?

Sadhu: Yes mother. But here no ordinary person performs. Only selected holy saints, pure souls perform.

Jassi: Now I understand.

Sadhu: Rama appears in them sometimes. Not everyday, but sometimes at a particular time. Like day before yesterday, when the saint was performing the act of 'Rama blesses Bheelni', Rama appeared in the saint's body. Ah ha, it was a wonderful delight. Mother, you come and see. What is the harm in seeing? Mother, it is a sacred theatre of Rama.

Jassi: Why should there be any harm? It is a pious thing. But is there no ban from the rulers?

Sadhu: No. They take some money. Then there is no ban.

Jassi: Alright. Then, where and when is it next?

The sadhu gave the address and the time. Jassi offered him some money and he left.

II

There is a raised platform for the drama that is called a stage. Also, there are one or two curtains. The drama is being performed like the drama of Krishna and people are watching the same. It is a very good show and the actors seem to be trained and talented. Jassi is also sitting and the sadhu is also sitting near

her, so that when Rama comes in the body of the performer, he should be able to tell Jassi, and then she can fulfill her desire of meeting Rama, for which she has been longing since childhood and which she thought might be fulfilled by the idol becoming alive.

Now, she has trusted the sadhu and she comes to watch the drama everyday. But her rough maid Dhabli does not leave the company of her mistress. She is also sitting and watching as to when the actor Rama becomes prophet Rama. She has no faith in this theory. She has come only as a security guard for her mistress, so that her mistress is not deceived. She is careful that if time comes, then she can stop her mistress from doing any wrong.

Suddenly, when actor Rama was performing the act of giving the throne to Bhabikan, then the sadhu said: See, prophet Rama has come.

Jassi saw that the actor who was performing as Rama has a brightness and a glow on his face. His face has changed.

Jassi had a craving to have a glimpse of Rama in human form.

She had a glimpse and started praying: O great Rama, you have come to bless Bhabikan. I am also a beggar for your blessings. Please do come down from the stage and let me touch your feet. My life's desire will be fulfilled. She got engrossed in the prayer.

The sadhu is saying something but she is engrossed in her prayer and has not listened to what he has spoken.

Dhabli is watching, sometimes towards the actor Rama, sometimes towards the sadhu and sometimes towards her mistress.

Un-intentionally, she bowed her head to her mistress and said in her mind: O my loving mistress, the Lord is within you. The Lord is omnipresent. Yes, my Lord is within you. I do not know where is your Lord. Again, she said to her mind: If the Rama, acting on the stage is the same prophet Rama, then why does he not know the devotion of my mistress, who is longing to have a glimpse and is now engrossed in prayer? Then she thought: I am uneducated. My mistress might know better.

Jassi remained sitting engrossed in prayer. Today's performance finished.

The sadhu is saying: Mother, the drama is over. The mother is in tears and feeling restless. She heard and got up holding Dhabli.

The sadhu then said: Mother, has your lifelong desire been fulfilled today? But she did not reply. She bowed her head and came away.

The drama continued for some days and after the scene of Rama reaching Ayudhia, it ended. But people asked the performers to start the drama from

the beginning once again. The actors were talented and had acted very well and it had left a good impression on everybody's mind. People wanted to watch it again. So, the theatre started again.

Jassi went for watching the same. She thought there was some shortcoming or fault in her and wished that the shortcoming may go and then Rama will hear her prayer and bless her. But whenever the sadhu told her that prophet Rama has come, she prayed in her mind, but at no time the actor Rama or so to say the prophet Rama intuitively heard her prayer.

She offered some money to the actor Rama and the sadhu. She also invited the actor Rama to her house and offered money in respect.

Jassi now, became sure that whatever it is, there is no intuitiveness. So in disappointment, she stopped going.

The sadhu also realized that the lady is sensible and she will not take a second step till she has put her first step on sure ground. She has realized that the story of prophet Rama coming in the body of actor Rama is not true.

The rough Dhabli even told the sadhu: It is everybody's thinking whether anybody sees Rama as a god or as an honest king or as a saint but if prophet Rama's soul enters the actor Rama's body, then why does the actor not get immersed in Rama's love? Then how can he do any further acting? When a woman who had become a statue becomes alive by Rama's touch, then why the actor Rama does not become image of Rama? (Looking towards Jassi) If iron touches a magnet, it becomes magnet.

Jassi heard her simple but intelligent talk and laughed.

III

Jassi's devotion now became known like Mira Bai's. Many saints and sadhus of different sects started coming to meet her.

Jassi would meet everyone in quest of her desire to have a glimpse of prophet Rama in human form.

The sadhus were greatly impressed by her devotion and singing of hymns but she had her own standard of criterion for judging anyone, in her quest to have a glimpse of Rama. But no one came up to her mark.

Once, a very clever sadhu tried to take advantage of her faith in Rama. He said: The idols are of different types. Those idols that have been made by a real holy saint with devotion become alive when you worship them. This does not happen in ordinary idols made for money's sake. Jassi trusted his theory.

He said: On the night of Vijay Dashmi, my idol speaks and blesses. If you ask any question, then it replies also.

Jassi waited in curiosity for the Vijay Dashmi day. When the day came, she went to the sadhu's place where the idol was installed. Dhabli also went along. Dhabli would not, in any case, allow her mistress to go alone.

There she sat in front of the idol in worship with devotion. After a short time, there was a sound like the bursting of a cracker. Those whose eyes were open closed their eyes and those whose eyes were closed opened their eyes but closed again because there was smoke all over. Then there was a flash. Then the eyes of the idol moved and it spoke: O saints, ask for something. I have come to give you. You will get whatever you wish. Whatever you wish, you will get.

Jassi saw that the idol is the same and is speaking: You will get whatever you wish. Dhabli was watching but with a different idea. Immediately, she whispered in her mistress' ear: Don't ask for anything loudly. Ask in your mind.

Jassi already was praying in her mind only: O great Rama. Please come in my idol also, so that I can have your glimpse everyday.

I have no other desire. When you can come here, you can come there also. Don't make your devotee dependent on others. Consider me your servant and come to my house. You may give your glimpse everyday or sometimes but please appear in my idol at my house. Jassi was engrossed in this prayer. She did not ask anything loudly that the pandit could listen.

The pandit thought that the lady has become semi-conscious on seeing the brightness and grandeur of the idol. So, he shook her and when she opened her eyes he said: Mother, see the glimpse. Ask for anything. Your desire has been fulfilled. See the prophet is saying: You will get whatever you wish.

Now Jassi who did not want to disappoint the pandit, said: O Rama, give your glimpse. Give your glimpse. Always give your glimpse.

I have got everything else that you have given. Give your glimpse.

A voice from the idol said: It will so happen. It will so happen.

Jassi thought that the idol may say something more but again there was a sound of the bursting of a cracker and smoke and a flash and it was an idol as usual. Jassi offered some money and said bye and came away.

On reaching home she got busy with her usual meditation and singing of hymns. This practice she had never stopped. Now, she was waiting everyday

that her idol will speak because it was a blessing that it will happen but the idol did not speak and even after waiting more and more it did not speak.

The pandit came to her again a number of times asking her to come again but she never went. She told him: I have had a glimpse once at your place and that is sufficient.

IV

Jassi got through such experiences several times. Once a woman came and said: Mother, you are so intelligent. What are you thinking? Has any idol ever become alive? You look for some sadhu who is detached from the world. Rama lives in his devoted sadhus. Krishna lives in his devoted sadhus.

The Lord lives in those who are engrossed in devotion. One can reach the Lord by serving and adoring them. You try to find some one like that and make him your mentor. See, Dattatreya had 24 Gurus and you have none.

Jassi thought: She seems to be right but it is somewhat risky.

In any case she did not reproach her. This woman kept on coming and by praising one sadhu often, she gained Jassi's confidence. Initially, Jassi went to the sadhu's place but later the sadhu also started coming to Jassi's house occasionally. The sadhu was quite clever. He had knowledge of scriptures and he could practice yoga as well.

Slowly, Jassi's heart melted for him.

But Dhabli had something special in her. Although she was rough and did not understand the deeper meaning of things, she had a clean and sensible mind. She was always worried about the safety of her mistress.

She started doubting that there is something fishy about this sadhu.

In the world one wants to find a good sadhu and there are good sadhus also, but sending messengers to promote their goodness is somewhat a farce.

So, she started making enquiries from some known people.

When Jassi became quite impressed, then the sadhu changed the manner of influencing her. He wanted her to believe that he himself is Rama and there is no other Rama.

When he became sure that Jassi is now influenced enough, then one day the sadhu straight forwardly said: See, Krishna told Arjuna 'You leave every other religion and have faith in me. Then you will be mine and you will always be with me'. If you seek Krishna's refuge now, he is not in human form. He is in name only. He is not that Krishna in human form that was sitting with Arjuna. At that time Krishna was in human form and he uttered with his tongue 'Take my refuge'. That Krishna was talking, listening, replying,

eating and drinking. Now he is in name only and whoever takes his refuge will take it in name only. For those people Krishna himself said: O Arjuna, for those who take refuge in name only the path is difficult. So, now you think about your god because the prophet Rama who had blessed Bheelni at that time is now in name only. The prophet Rama who ate the berry offered by Bheelni is not in human form now.

Jassi (as if woken from a slumber): Then, What is the meaning?

Sadhu: It is, that one should think somebody in human form as Krishna or Rama, whatever faith one has and take his shelter. His shelter only, is the Krishna's shelter or Rama's shelter.

Jassi: Rama is a prophet of the Lord and about Krishna I do not know about his being a prophet. He is not my god.

Sadhu: For us both are equal. But even Rama is now in name only.

You try to see Rama in somebody living.

Jassi: Then, will I meet the prophet Rama in this way?

Sadhu: In a devoted sadhu, Rama and Krishna are both living.

Dhabli was listening to everything.

She heaved a sigh and said: O mistress, then you are my prophet Rama. I have taken your refuge and reached Rama.

Sadhu: You are devoted to your mistress. Well done.

Jassi: Alright Respected sadhu, then you perform some miracle that the devotion towards Rama that I have in my mind should get out of my mind and I become devoted to a person and start thinking him as Rama. I do believe sadhus are devoted and their company can be fruitful but still I cannot think of a sadhu as prophet Rama and have faith in him as such.

Maybe there is a shortcoming in myself. Some day, I may start thinking that way.

Sadhu: If you keep loving these feet (pointing towards his own feet) then your fear will go and you will feel there is no other Rama excepting the person who is sitting in front of you now.

After talking all this, the sadhu left.

V

Today, there was a change in Jassi's mind. She went into deep thought. She became double-minded. The sadhu had thought that whatever step he has taken is a sure step but with what the sadhu had said, Jassi's mind got vacillated and she was in a quandary.

But after a Moment she saw Dhabli coming from outside with alum in hand. She waved the alum around Jassi's head and went and put it in fire. Then she said: O mistress, you had been influenced by an evil eye. I have waved the alum around your head and put it in fire, so that the evil influence may go away from your mind and instead should strike the person who has cast an evil eye on you.

Jassi: Am I a child that I can be influenced by anybody and then who will cast an evil eye on me?

Dhabli: That fake sadhu who came today and has been coming earlier also and whose eye balls were so big, today he was staring at you again and again. He was casting an evil eye on you all the time that he was talking to you. You were being influenced by his evil eye. I have been watching.

Jassi: He said, 'I am Rama'.

Dhabli: Well, if Rama is like him, then you forget Rama. I thought that the Rama you desire is handsome. If that Rama also has to cast an evil eye on you, then you forget everything.

Jassi was now out of deep thought and quandary and said: Dhabli, you have become too outspoken.

Dhabli: Well, have I said anything wrong? I consider Rama as handsome. Somebody who was selected by a beauty named Sita must be very handsome, with a round face and very sweet. How can he be ever like this fake sadhu, by seeing whose eyes, I was trembling with fear. That Rama must be very handsome, to whom an enlightened Janak gave his beautiful daughter in marriage. Do you understand now?

Jassi (laughed): Yes, I do understand now. I think you know something more also.

Dhabli: Yes. I do know.

Jassi: Then, tell.

Dhabli: I hope you won't be angry. You have considered him as Rama.

Jassi: No. I won't be angry.

Dhabli: Then listen. The lady that comes here gets money from him for going to different houses and prompt people to become his disciples.

Jassi (was startled): How do you know?

Dhabli: Our grocer, from whom I buy groceries, has told me. He said: Do you not know that this woman and this sadhu who visit your house often are all fake? Lady Jassi is pure and simple and full of devotion. Has she not been able to judge him? Then, I said: She will judge him slowly.

Jassi: Is it true?

Dhabli: Yes, it is true. I have enquired from other people also. It is true. Today, all the time he was sitting here, he was casting an evil eye on you. See your face has become bright now. The influence of the evil eye has gone away. Thanks to my alum.

VI

Jassi meets sadhus but now she has reservations in her mind. She had a very soft heart and a pure mind that made her believe everybody as good and true. Now doubt has entered her mind and her belief has got tainted with doubt.

But still she meets the sadhus who are known and are in Rama's devotion. She meets them without doubt with a pure mind.

But in the case of new sadhus, she meets them with a doubt in mind and keeps them at a slight distance.

Why did such things happen with Jassi?

Sometimes, to take advantage of her devotion to Rama, sometimes to make her a disciple with the idea that if she becomes a disciple then many more will follow soon and sometimes to get money out of her.

Although she was saved every time but that was because of her own sensible mind. In any case she was continuing with her worship and desired to have a glimpse of Rama.

In Mathura, Ram Rawan was the chief pandit of the Rama temple.

He was engrossed in the idol worship day-in and day-out. He was simple minded and of good character. He was much devoted to idol worship.

Jassi had lot of faith in him.

One day, he came to Agra specially to meet Jassi although he did not like to leave even one days' worship at Mathura.

At that time, Agra was not the Agra town as it is now. The Taj Mahal was also not built at that time but it was a populated city.

Ram Rawan came to the lady's house.

The lady met him with great regard and narrated to him all her experiences.

Ram Rawan became afraid. He thought for a Moment and then said: It is safer to keep yourself engrossed in idol worship and not to meet anyone. The Lord will fulfill your desire for Rama's glimpse. Remain in devotion and be careful in trusting any person. Did any sadhu of another faith come to you?

Jassi: Do you mean Krishna devotee?

Ram Rawan: Rama, Rama, Rama. Do not utter any other name from your tongue. Remain in Rama's devotion only.

Jassi: One sadhu came. He was a Krishna devotee. He appeared to be gentle. He said: You have everything in you, devotion, love, meditation and purity but there is a fault in your idol. You worship the idol of the flute player. Although it is the same thing, but the idol of the flute player becomes alive quickly. See, one day, saint Jai Dev was writing his scriptures. In some diffidence, he went out. In his absence Krishna came in the garb of Jai dev and wrote the lines quickly and went away. Have you ever heard of any other god coming in human form like that and giving proof of his godliness?

I said: Maybe you are right, but I have spent my life meditating in front of the idol of Rama. Now it is difficult for me to change my idol.

Similarly another sadhu said: Fulfillment of your desire can be through Krishna idol worship or better still, child Krishna idol.

I asked (in curiosity): Is child Krishna other than Krishna?

Whenever Jassi uttered the words Krishna, Ram Rawan would put fingers in his ears and say Rama, Rama and then listen further. Jassi: Then he said, Krishna is one but we worship Krishna up to age twelve.

Again out of curiosity I asked: What is the reason to worship the same god up to a certain age and leave the rest of the age?

He smiled and said: There are many reasons, but the main reason is that a child becomes happy quickly. With a little devotion, he blesses.

This was something I liked, and I thought that when you come, I would ask you to get me an idol of child Rama.

Ram Rawan listened and laughed and said: But O Child, it is not holy to listen to somebody who does not worship Rama. You keep yourself in devotion and don't bother about others. Did any other sadhu come?

Jassi: Yes. One woman had come. She was from Bengal. She worshipped Shakti and said that god is the image of Shiv. Shiv and Shakti do everything. One should worship the idol of Shakti.

Well, pandit, those who worship Shakti eat meat also. I felt disillusioned that why Shakti is not against killing of animals. Then she said that to give life and take back life both is in the hands of Shakti. She talked many things but I felt frightened to see the idol of Shakti.

She left for Kangra Hills near Lahore.

Ram Rawan: O child, you say 'no' to sadhus of other faiths. It is good to be devoted to one god. The sadhus of other faiths divert your mind from

your god and that is not good. A disturbed mind cannot fulfill its aim. Now, you stop meeting sadhus of other faiths.

Secondly, this idol of Rama that you have is small. It was all right for your young age. Now, I will send you a big size idol. I will myself come to install it here. I will install it with all rituals. That idol is very impressive. It will keep you in high spirits and you will be delighted.

Jassi said: All right.

In this way, prompting Jassi to be more earnest in her devotion, Ram Rawan left. After a few days, Ram Rawan came to Jassi's house. He brought with him a large sized idol wrapped in a bundle of clothes (being afraid of Mohammedan rulers). He kept the old idol in a corner and in its place installed the newly brought idol after performing many rituals.

Ram Rawan said to Jassi: You remain in self-esteem now. You are a real devotee. You think highly of yourself. Don't bow down in respect to every sadhu and don't talk to sadhus of other faiths.

The newly installed idol was a rare masterpiece, must have been sculptured by very talented hands. The idol was made of ivory and painted in different colours. The face was painted in wheat colour. The eyes were beautiful and it appeared they were depicting something special. The bows and arrows were on the shoulder but the hand showed that it was blessing someone.

Jassi's eyes were charmed to see the beauty of the idol.

She became sure that the idol will really become live and she will have a glimpse of Rama.

Ram Rawan was right in his own way. But he did not know the real desire of Jassi that was to have a glimpse of a living god.

Jassi imagined that by her worship and devotion the idol will become live one day. Now Jassi is joyous to sit in front of the idol as anybody would be on seeing a masterpiece sculpture, but she thinks it is some power of the idol that makes her feel delighted.

Ram Rawan had found this idol from the antiques of the times when the standard of sculpturing was at its highest peak in India.

And even now the appreciators of art all over the world feel wondrous to see the antique sculptures of those times. Ram Rawan's visit had a good effect.

Now, Jassi does not meet any sadhu of a different faith.

She meets only the Rama devotees. She also now thinks herself big and enlightened as Ram Rawan had asked her to think like that.

Now, when she meditates in front of the idol, she feels joyous to see the beauty of the idol. She sings hymns to the accompaniment of sitar also but her longing to see the idol alive is not fulfilled.

The lady is pious doing goodness to others, singing hymns and has become known for her devotion. Now, many women are coming to meet her and her house has become a centre for idol worship.

Time passed by and now she entered old age.

VII

One day, the lady was sitting in front of the idols and singing hymns, when Dhabli who had gone out for some work, came back home and saw that Jassi, while singing hymns and playing the sitar was becoming still, as if sleeping. Finally, her fingers stopped, her hands fell down and she sat still like a statue for quite sometime.

Dhabli today, was in a hurry to tell something but she found that the ears that were to listen are not ready. Dhabli kept sitting nearby looking at her mistress' face with attention, with some delight, with some mercy and some amazement.

After some time Jassi heaved long and cold sighs and then she opened her eyes. She looked this side and that side and saw Dhabli sitting close by. She indicated something with her hand and mouth that Dhabli could understand. Dhabli went and brought a cup of hot milk that Jassi drank sip by sip. Her body that had become stiff with cold, while sitting since early morning, became warm. Then she got up, went to her bedroom and lay down to sleep.

When she got up a little before noon, then Dhabli served lunch to her and said: I want to talk something to you.

Jassi: You have your food and scrub the kitchen. Then you may come upstairs. I am going upstairs.

After sometime Dhabli went upstairs and said: O mistress, see, for whom you are craving, has come.

Jassi (was startled and looked on all sides): Where? Where? Who? Who? Saying this, she felt a sensation in her entire body.

Dhabli: I do not know 'Who'. Outside at a place is sitting somebody. You will say he is a sadhu only. But he is, whom you say is intuitive.

Jassi: You silly girl, what do you know about these things?

Dhabli: A silly girl will not know anything but love can know things. Yes. Love can know things.

Jassi: You better talk in detail.

Dhabli: Someone has come and is sitting under the old Margosa tree. He appears to be very good. The many sadhus that have come to you so far are not equal to even the sole of his feet, what to say of the eyes. Go and meet him. Your crying may stop and your eyes may be saved.

Jassi: I have seen many sadhus and I am tired of them. Now, I do not want to meet anyone.

Dhabli: But your longing has not gone. Your craving is the same.

Jassi: You go now. Let me sleep a little.

Dhabli: Alright I will go.

Dhabli left but came back again and said: You tell me, when a person dies, the body keeps on lying. It cannot become alive again. How can an idol become flesh and body? And then, how can it become alive?

Jassi: You go, go. The idol can do anything.

Dhabli: Then, why Rama did not stay here for his devotees when he was in flesh and body like other people? What love he had for his devotees that they are now longing and crying for him? Oh!

Jassi: That is his wish.

Dhabli: Then the right thing is that you do not wish anything. If it is his wish to go and not come back then you discard your wish. Be happy in his wish. Why should you cry?

Jassi: O silly girl, what have you uttered?

Dhabli: I am silly but you listen to me. He has now wished to come and has come. Now you discard your wish of not going to meet him.

Jassi (laughingly): O Dhabli, what do you know?

Dhabli: Those who do not have knowledge can know those who are beyond knowledge. O knowledgeable, if you have knowledge then why you can't find Him? You have wasted your life in crying and spoiling your eyes. Well, now you go and get an idol of gold.

Jassi (angrily): And what do you know?

Dhabli: I know this much that you had fixed a certain criteria for judging a sadhu and nobody could come up to the mark. Now, somebody has come who is up to the mark or even more. Somebody who fulfills the criteria fixed by a devotee is the Lord and somebody who fulfills the criteria fixed by the Lord is the real devotee.

Jassi: Which Lord?

Dhabli: The Lord, I heard lives in the blue sky in the heaven who is the Almighty Lord.

Jassi: So, is that all your knowledge?

Dhabli: And your too much knowledge is to cry in front of the idol. It will neither listen, nor see, nor speak.

Jassi could not tolerate the insulting words. She raised her hand to give a slap but in that time Dhabli ran and reached downstairs.

Jassi was sitting in her bedroom upstairs. She just lay down and soon fell asleep. As soon as she fell asleep, she had a dream. What she saw was that Dhabli has forcibly carried her, on her back and taken her to the old Margosa tree where somebody was sitting in a squatting position.

Jassi became eager to have a glimpse but to her bad luck the person was sitting with face and body wrapped in a white sheet. Jassi moved all round with eagerness but could not have a glimpse. The non-fulfillment of her inner desire to have a glimpse made her utterly disappointed and the disappointment became anger. She gave a slap to Dhabli on her face saying: O silly girl, you said somebody has come. Let's go to have a glimpse. Is this a glimpse that you have got me? Dhabli ran away and her hand struck the branch of the tree.

She felt a pain and woke up. She got up and saw that there was no Margosa tree and no glimpse. Only Dhabli was standing. Jassi made herself fully awake and conscious and then said: Why have you come again?

Dhabli said: Downstairs, the grocer has come and wants to talk to you.

Jassi: You go and make him sit in the drawing room. I shall come.

A little later, Jassi came down and went and sat in the drawing room.

The grocer whose name was Kasturia touched her feet.

Jassi: Long life to you. Say, how you have come?

Grocer: Mother, under the Margosa tree somebody has come, and is staying there since a few days, in the wilderness. It appears as if he is a meditative. But a meditative is generally skinny and bones. He has a dazzle on his face. One gets peace of mind by his glimpse. When he talks, it looks as if it is something new that he is talking about. He doesn't talk the usual way as other sadhus do. He sings divine songs of a new type, but mother the singing is such that one feels that the water of river Yamuna has stopped flowing to listen to the songs. If your mind says, you may go and see. It is not something ordinary. It seems something incomprehensible, supernatural. I am a Jain and we do not generally meet people of other faiths. My head bowed down to him and I have got sure faith that Lord is there and He is showing Himself as love

rays coming from his body.

Another strange thing is that the Mohammedan saints who do not bow to anyone have bowed down to him. Yesterday, I saw the Muslim priest bowing down to greet him.

Jassi: What is his faith?

Kasturia: Mother, he appears to be a prophet. He doesn't appear to be a follower of any faith but he does not talk ill of any faith. He picks up the good things of every faith and does not talk of the bad things. Wherever one is, on the path of the Lord, he tells the fault and puts him on the true path. I feel he is from the heavens. He has an aura and a dazzle. He is a godly soul.

The grocer was known as a pious man in the locality. The lady knew that he is not the deceiving type. She trusted that what he has said is right and what the silly girl Dhabli had said, that he is not the usual type of sadhus, must be right also.

So, she said: Alright Child, when you go, take me along.

Grocer: Mother, I will go in the evening after about one hour from now. At that time his companion sings the divine songs. You be ready. I shall call you.

Jassi said: Alright.

The grocer bowed to her and left.

The lady now, started thinking. Ram Rawan had asked her not to meet anyone of another faith. Ram Rawan is a pious sadhu. To disobey him is not good. But she wants to go also. She thinks: I do not know how much life is left.

If I die in disappointment my whole life is wasted. The Lord-sent chance that is there now should not be missed. Who knows, it may be goodness behind the veil. This Jain says he is good. He is pious and selfless. He has seen something that is why he has said that. What should I do?

Dhabli: O my beautiful mistress, what are you thinking? Ram Rawan had asked you not to meet people who worship other idols. He does not believe in any idol. He is from the heavens. Ram Rawan has not stopped you from meeting him. If Ram Rawan's eyes see him by chance, he will forget all his ascetic practices and penances. At least once you meet him. There is a lot of difference between seeing and listening. When you meet him, only then you will know.

Jassi thought that the grocer had said that he is not from any existing faiths. It is a new happening, a new path, path of truth. So, there will be no disobedience to Ram Rawan in going to meet him. This Dhabli is a blunt woman. I know she is not educated but her simple mind is sincere and true. She tells intuitively. She does not trust anyone. Today, she is all adoration for

him. May be Dhabli is an intuitive woman and the Lord has kept her with me as a servant.

After all this thinking, she got ready and when the grocer called, she went with him. Dhabli also dressed herself in a Bikaner petticoat and blouse and a scarf, and thus immaculately dressed she went along.

VIII

On reaching the Margosa tree, she saw that one angel figure with a dazzle on his face, an image of the Lord, is sitting. His eyes are closed. A divine song is being sung. Some people are sitting at a distance. Some are from the city, but two or three known sadhus and two or three Mohammedan saints are there and truly the Muslim priest and his son were sitting.

After glancing all round, her eyes got fixed on the angel figure and she felt an attraction. She had never felt such attraction from anyone before.

She felt the sensation of a pull on her forehead above the eyebrows and through the eyes, as if being pulled by a string, and going inside the head, where in childhood you feel is soft, and her eyes closed.

Today was the first day that the lady experienced a pull from the heart and the sensation of the same was felt on the forehead and then it went deep into the head inside at one place.

Now, the divine song that was being sung finished, but now the lips of the angel figure opened and he sang a song:

O Loving lady, what are you proud of?

The Lord is inside you, and you are looking outside.

The song was sung in Tilang musical measure and it was heart piercing. The meanings of the song went deep into Jassi's heart. She was intelligent and accomplished in music, but here she saw, besides the music, the miraculous effect of the music.

Although the song was in Punjabi, still she was able to understand the meanings quite well. May be Jassi might have been from Punjab only.

Now, that she understood the meanings of the song, she realized her faults.

Her mind said: Fall at his feet and do whatever he orders. He is the Lord's image. He is all graciousness. He is all love. He is the giver of the Lord's nectar. So, when the song finished, she got up and fell at his feet.

The angel Guru, the great Guru Nanak touched her head and said:

Come, intelligent but ignorant lady. What for, are you having an ego? If the idol had become alive on your asking, then you could be proud of. Your

entire life, you have been longing and craving. What is it that makes you proud? You were greedy that your idol should become alive. You should get fame. You should be counted as a big saint. But you did not realize that this body does not remain. It will die. After the body has died, they make a sculpture to look alike, but it doesn't listen or speak. Even if for the sake of believing, we believe that it will become a living body, again it will die, because the body has to die.

How can something that is born and dies become imperishable?

Only the Lord is always living. He is above death. But the Lord who is above death is formless. He is omnipresent. He is here, there, everywhere.

In whose heart, He has given his sensation, that is His temple. The Lord is not visible to these eyes because whatever is visible to the eyes has to die.

You cannot meet the Lord with these senses because whatever you see with your senses is something visible and what is visible is perishable.

The Lord is imperishable. He is here, there, everywhere. He is omnipresent.

He is nearest to your heart. He is inside you but you were searching Him outside. So you could not have faith that He is omnipresent and also inside you. You did not have the devotion of the Almighty. You did not have love for the 'All love Lord'.

Spending all the time like this you thought you are intelligent but you remained ignorant, like a child without any knowledge.

Now, you tell how will an intelligent person marry an un-intelligent girl?

The Lord you wish to marry is knowledgeable and you are ignorant.

First you did not understand Him. Then you did not love Him. So, you could not find Him. Now, how will you meet Him?

Speaking all this he became quiet.

Jassi's head was still at his feet. The benevolent hand was still touching her head. Jassi, at this time, was praying in her mind: O Lord's image you only tell what should I do?

Jassi is praying in her mind only as she used to do earlier.

But see, here she gets a reply at once. The Guru again said: Listen lady. Lord is inside you. He is omnipresent. He is not at one place. He is everywhere. He is near you. He is inside you. He is present everywhere. Have faith in Him. When you have faith in His presence, then you remember Him. If you forget that He is inside you, then again you are separated from Him. He is there. He is all love. 'He is my love'. This should ever remain in your mind. There should be no veil of forgetfulness in this.

In this way, remain in remembrance of the Lord who is inside you.

Remember His presence. Then whatever happens, think that it is His will. Accept it as good. When you have a deep faith in Him, the dirt of your mind will go and He will guide you Himself. He, who was, is and always will be.

His worship is, that you have to keep Him in your remembrance with love.

Now, He will be your guide. Whatever He says, you do. You merge your wish in His wish. Yes, whatever the Lord says, you do. Do not act on your own wish. Whatever He does, accept it as good. In this way your ego will go.

There are no brick walls between Him and us. The veil is the ego. This goes away in the manner that I have explained to you. When the ego goes, then, with confidence, remembrance and love, the woman, the woman gets dyed in love to marry her Lord. Now, when He bestows His grace, when He looks towards her with a benevolent glance, she will become a bride. Then she will be considered beautiful. She will be considered a devoted lady. She will be considered as intelligent and knowledgeable. So, without these qualities, without the love of the Lord, without understanding the real knowledge that I have said, you were searching for the Lord. You were longing for His glimpse and wished to meet Him. You remained ignorant like a child.

Yes, Jassi, you remained ignorant. You remained without knowledge. You could not judge the value of anything properly.

The Guru, again said: Love is a precious thing. It has value, when you love something precious. When you love something that is perishable, then that something will perish and you will repent.

So, you should have considered the value of your love, whether it was worthwhile to love the perishable bodies or the lifeless idols, in the name of the imperishable Lord. You sold your love so cheap by indulging in the longing to have a glimpse of a perishable body.

Think. Your soul is imperishable. The Lord is imperishable.

The imperishable loving the imperishable is the value for the love and that is the correct value.

O Jassi, from the beginning only we should look towards the imperishable.

The Lord is imperishable. Your soul is imperishable.

The imperishable loving the imperishable is imperishable.

Now, the angel Guru lifted Jassi's head with strength. Jassi now got up and sat down. Her body was like a flower. She felt an ecstasy in her mind, heart and body cells. What the Guru had said to her, and what was in the divine song went into her mind and her mind became enlightened.

She said to her mind: Yes, I remained ignorant and in forgetfulness all my life. It was a small point but I could not perceive. No. Not small but so big that my small mind could not understand it and could not perceive it.

True knowledge, soul awakening knowledge, devotion, true devotion, devotion to meet the Lord, I have learnt today only.

But what will I have to do? What I have understood is that the Lord is formless and beyond the vision of these eyes. What will I do to meet Him?

How will my mind go towards the Lord? This mind wanders in its own way. Who will stop this mind to wander? Should I ask? Is it not impertinent to ask? At this time Dhabli was looking at her mistress' face, not as a servant looks at his master's face but as a loving Mother looks at her son who comes home after a long time.

She said: O, mistress. You ask whatever you want to. He is a cloud of ecstasy. Today, he has come here to rain blessings. Tomorrow he may go elsewhere to bless. You fill your heart, mind and soul with his blessings. (Looking upwards) A Bikaner girl may be also blessed with the Lord's name. O mistress, you do ask.

Although Jassi did not realize that Dhabli was intuitive but she thought that it is her pure love that she has said this.

Dhabli's prompting her to ask, gave her confidence and with folded hands she said: O benevolent Guru, O benevolent Guru, O benevolent Guru, you give some support to my mind. How will the mind keep this remembrance of the Lord who is formless? How will the mind keep it all the time? It will be wandering again.

The benevolent Guru said: The Lord is inside us. He is nearest to us. This should not be forgotten at any time. It is the mind's job to keep this in remembrance, but if it gets mixed up with worldly desires, then you have to keep the remembrance on your tongue.

The tongue should recite His name:

'O Lord', 'O Lord', 'O Lord'.

The mind should think of the Lord, the goodness of the Lord, the praises of the Lord, the love of the Lord.

This is the recitation of the Lord's name. This is the worship of the imperishable. This is the worship of the Lord.

When we go on the path towards the Lord, then we have faith that he is there. This presence of His is remembered by recitation. The recitation then gets deep into the mind, heart and body cells.

So, you start reciting the Lord's name by your tongue:

'O Lord', 'O Lord', 'O Lord'.

This will be your bodily worship. This is a work. But it is a spiritual work. This is a work of the mind. This will give elevation to the mind and body.

With the recitation of the Lord's name by the tongue, the mind remains in remembrance, and with remembrance in mind one gets immersed in the love of the Lord. Then one is delighted and feels the ecstasy.

Then the recitation of the Lord's name becomes incessant.

The Guru again said:

O Jassi, always remain in recitation.

Recitation is service to the Lord.

Recitation is worship of the Lord.

Recitation is the love of the Lord, who is imperishable.

Then the benevolent Guru sang a divine song:

I live when I recite His name,

I die when I forget His name.

Jassi was blessed. She got ecstasy. Her recitation became incessant.

It became: 'Those are living, whose mind is immersed in the Lord's love'.

The benevolent Guru came from the heavens and woke up a sleeping soul and blessed her with the Lord's name.

The benevolent Guru's miraculous eyes planted a seedling of the Lord's name in Jassi's mind and made it blossom as a flower.

IX

Jassi took the benevolent Guru to her house. The Guru stayed at her house for ten days. A holy congregation came into being. Many people stuck midway in the Lord's path and many others were blessed.

News reached Ram Rawan that Jassi has changed her worship. Instead of the idol worship she has started worshipping the omnipresent Lord.

From rituals, she has changed to love of the Lord. He came in haste, with the idea that some sadhu of another faith will be sitting there, and I shall be able to win him over.

But here, was sitting the gracious Guru, the Lord's image.

On seeing him, he hesitated a little. He trembled when he saw the dazzle on his face. He was quiet for some time. He thought that the change was against his faith and he was angry. But he did not talk.

Jassi greeted him with respect.

The Guru saw that Jassi's mentor of idol worship has come and he is quite pious otherwise. So, he looked towards him and said: Ram Rawan, the Lord is everywhere. Don't try to pin Him in the idol. Open your eyes. He is All-pervading.

Ram Rawan felt a sensation of the Lord inside him, but Ram Rawan was quite knowledgeable about his own faith. So, he started questioning. But in a short time he stopped questioning and came to believe that:

The Lord is above everything else. He reveals Himself in His name, and recitation of Name is the prime worship.

Ram Rawan stayed there for some days and was blessed by the benevolent Guru.

In this way after planting the seedlings of the Lord's name in many people's minds and taking out many people from their mistaken beliefs, the benevolent Guru departed like a fragrant breeze going from one place to another.

Jassi now headed a holy congregation of Guru-disciples at Agra. Ram Rawan also came to stay at Agra.

Dhabli, the silly girl Dhabli, who, it seemed laughed at everyone, also got into the recitation of the Lord's name with love.

The benevolent Guru always liked that wherever there were people on the spiritual path, simple and true, he would reach there and put them on the true path of 'recitation of the Lord's name with love'.

In this way, when one person was blessed then, all the followers of that person were automatically benefited. By blessing one person many were automatically blessed.

The Guru's command to Jassi is repeated once again:

Start reciting the Lord's name by your tongue:

'O Lord', 'O Lord', 'O Lord', 'O Lord'

WaheGuru, WaheGuru, WaheGuru, WaheGuru

O Jassi, Always remain in recitation

Recitation is service to the Lord

Recitation is worship of the Lord

Recitation is love of the Lord, who is imperishable.



40.

Miracles of Ruhel Khand

It is a sweet, loving, cool and pleasant weather. A little drizzle for the past two days is just over. That has made it nice and enjoyable. It is early morning golden time. Dew drops, like pearls are spread on the flowers, branches and leaves. A gentle but embracing cool breeze is softly blowing. The blue sky embedded with stars is sparkling. The greenery, on earth embedded with flowers, is in exuberance.

At this time a sweet tune, in Asa Rag, can be heard from a stone platform.

Is it music or somebody has opened the doors of heaven towards the earth?

It is so enthralling that the ears are being attracted towards the tune with full attention. It doesn't appear that somebody is singing a divine song. It seems somebody is floating the tunes on the ocean of air. It is such subtleness and softness that the listener starts sailing in the sea of sensation. In this loving sweet voice, sometimes another voice sings a verse. This divine tune is so enchanting that it engrosses you in the love of the Lord.

Except this divine music there is no other music in the world, that the Moment you listen, will elevate your mind and make you rise above the earth, where you forget all bodily entanglements and like a tranquil sea get tranquility and ecstasy, and you get absorbed in the love of the Lord.

The attraction of this loving divine music pulls you towards the stone platform unknowingly.

Nature has sculptured a stone platform on which is sitting a figure that is showering grace all around. There is radiance but not like the sun. It is brighter but not pinching or uncomfortably hot. It is like a thunderous flash

but without a cracking sound. It is too white but it doesn't make the eyes blink. It is milky like the moon and it is intoxicating and melodious.

One cannot say whether this radiance is coming from the body of the figure or is spreading around, but it has a pull that one is attracted and cannot stay back without falling at his feet.

Next to this figure that is attracting, one god of music is sitting with a wonderful six-wired heavenly instrument and playing it.

It is so loving, giving ecstasy and peace of mind that it appears as if one is getting a sensation in the mind and body cells and is lost in the music. The forehead bows down and then forgets to lift itself. The mind goes into such humility that it gets absorbed in the person to whom it bows, like a crystal lying near a rose becomes pink.

The effect of this glimpse, this loving glimpse, this godly glimpse is that the eyes become full of honey, then full of nectar, then there is so much nectar that even the eyelids become full of nectar, then with half closed nectar filled eyes, one pulls the pupils upwards in a reverse impulse. In this way, the nectar filled lotus eyes deviate and with deviation stop looking outwardly.

These half closed eyes that were looking outwardly, now see the inner centre of beauty and get focused on it so much that they see all ecstasy and unknowingly get immersed in the infinite sea of nectar and get lost in it.

The nectar that goes into the deep inner self, does not let you know about time, and does not let you know where you were sitting and where you are now. It does not let you know what has happened. When you get immersed in the infinite sea of nectar, then you rise above time and space.

Now from the east the sunrays started coming and touching the earth. How loving are these sunrays? How loving the golden ball looks from where they are coming? By seeing once, the entire body feels delighted. If you see at it for a few Moments, then you feel you have had a bath in the ocean of radiance and the body becomes light. Now, when the sunrays came, the divine music stopped.

For a long time both the saintly figures sat there in meditation. Then, the magnificent figure opened his sweet lips and said, O Lord, O Lord, in such wondrousness that one would forget the whole world and go into ecstasy. Again he said, O Lord, O Lord, and the whole world appeared to be in sweet wondrousness.

After a few Moments, he said: Bhai Mardana, you stay separate from me for a few days.

The words were full of love but for the listening ears they were sharper than the point of a dagger. Tears started flowing from Mardana's eyes like torrents and in tears he said: O godly soul, from the beginning only, I was a low caste singer. I had no qualities in me. Always, you loved me and looked after me. You kept me along. Even then, I was doing mistakes but you were forgiving. I slipped from the stairs of faith again and again but you provided me support. I cried with hunger but you always satiated my hunger. You saw our suffering and came from the heavens as a Saviour. You are always joining the separated with the Lord. You please keep this humble servant at your feet and do not separate. If I had some qualities, then I may say something but I don't have any in me. O Saviour of the downtrodden, don't give me the pang of 'separation from your feet'.

True Guru: O Mardana, the biggest suffering in the world is separation. Separation is the mother of all sufferings. If the world is not separated from the Lord, then, it is a heaven. I know the pang of separation will give you suffering and even I do not wish to be separated from you who sing the divine songs for me but O Mardana, what to do? Work has to be done.

Mardana: O king of love, Beloved Guru, I will not utter a word in whatever you do, I will just see, but please do not separate me. O true Guru, O Saviour, I am yours. I am really yours. I am full of mistakes but I am yours. O beloved Guru, whatever I am, I am yours. I am yours. I am yours. I am yours.

True Guru: O friend, I do not want to be separated from you but the work is such that your heart won't tolerate. This is the Lord's will. Considering the will of the Lord, it is best to accept it with love.

Then, when you are in my mind, then, what is the separation?

Mardana: My master, I obey and say yes, but O godly soul, how will I endure your separation?

True Guru: O Mardana, where there is forgetfulness in separation, that is a deadly separation. But where remembrance is there, then, it is a living separation and one meets again. This separation with remembrance is called longing. Those who do not have a longing, they are dead towards the Lord.

Those who are in longing for the Lord, they get a sensation of the Lord. O friend, when you are in remembrance of the Lord, then, it is 'all happiness', 'all delight'. Whatever time we do not meet, remain in remembrance of the Lord. The Saviour is always with you and will be.

Mardana: O true Guru, it is years since we left home and sister misses

you very much. Yesterday, you had said that sister is remembering and we have to go to Sultanpur. It is your honourable nature and you had said to her: 'I shall reach and meet when you will remember me'. Now you are getting busy in some other work. You are benevolent and loving.

True Guru: O Mardana, you have reminded me rightly, but what to do? Here people are in suffering. It is extreme evil. The Lord's children are suffering.

O Mardana, last night I heard lot of crying and wailing. Then, I got up and saw, there was no one nearby. When I closed my eyes, again I heard the sobbing. O Mardana, it happened thrice. Their tears have fallen on my chest.

My heart is paining to listen to the crying of the Lord's children. That is why, we have to stay here and allay their suffering. After allaying the suffering, we shall go and meet sister.

Mardana: O merciful Guru, here, one cannot see anybody living. Who is crying?

True Guru: Mardana, see the Lord's creation. There is lot of suffering. Some Lord-loving people are being made to suffer. How can the Lord tolerate the suffering of people who are immersed in His love? You don't feel dejected. Be strong, we are not separating as such. This is a temporary separation and we will meet shortly.

Mardana: O fountain of love and spring of goodness, true Guru, you tell, when and where this servant of yours should wait for meeting you?

True Guru: Mardana, you are not separated from the Lord. The Lord's hand is on your head. You may go where your feet take you and when your mind says, you come here or anywhere else where your feet bring you. Don't go by your ego. Then, the Lord will guide you.

Mardana: Alright. Lord is great. Lord is great.

Mardana said, Lord is great, then, bowed and fell at the Guru's feet and went away in the forest.

II

[Slavery]

When Mardana went away, then, it became cloudy. The aura that was visible around Guru Nanak's face went inside his body. His face became handsome, like the handsomeness that charms the world. His age appeared young. He looked like a simple, young, handsome boy whose body is robust and can do good work. The countenance that was in the morning is hidden. In this appearance, he kept sitting for sometime. Some drizzle started.

Meanwhile, one Pathan of Ruhel Khand came riding on a horse. From a distance he gazed and saw somebody sitting alone on the platform.

On seeing the figure, he felt a little awe and a tremble in his body. Then, he brought his horse near but in fear. When he saw the robust figure, then, he thought: He might be carrying arms.

Then, he said: Who are you?

But the miraculous Saviour kept quiet.

Then, he thought: He is a traveller and a robust young man who has lost his way. If I take him, he will be a good slave.

O Lord! How mean are the minds of the people of this world?

With evil doing, they become so mean, that they do not recognize even your loving ones. How mean is the mind that thinks of taking the Saviour as a slave? Does such a mind not deserve to be reduced to ash?

But O Lord, you have given freedom of thought to man. You don't take back the things that you have given.

With this freedom of thought, a man may become a saint or a sinner.

The mind trembles, the heart sinks, the thinking gets mad and wants to get away from the brain that we listen to such things about our loving Saviour.

But how great, that delicate heart was, who underwent slavery and grinding of grinding wheel? Who else can bestow so much love on us?

See, the Pathan has got down from his horse, held the wrist of the god of love and said: You are my slave. Follow me. Beware. Don't try to run away.

The image of the Lord, Guru Nanak, has no change in his countenance. With a blossoming forehead he gets up and follows.

The perpetrator of evil is going ahead and the godly soul is following him in the same tranquility as he was sitting in.

Who is going? The loving Guru Nanak. He is going to be sold as a slave. See the miracles of the miraculous.

The ocean of piousness is following the well of sin for the sake of the sinners.

He is going to the house of sick people, as a doctor, in the garb of a sick person.

The Pathan took the Guru to his house. His wife wondered and asked: He is a handsome young man. From where did you get him?

Pathan: Yes, this slave will give good money. Today, I got a good prey.

Wife: O Khan, don't sell him. Keep him in the house. See, he is so handsome. His mother will die in separation. His sister will faint in wailing.

His wife will die in wailing. What will happen to the house whose diamond is lost? They will die. When I see his face, I feel we should make him reach his loving ones.

Pathan: Be quiet, O stupid. You are spoiling my business. I will get Arab horses in lieu of this slave. Since when have you become a coward and merciful?

Wife: Alright But don't sell. See, how soft his hands are? In slavery he will be in suffering. You keep him at home and make him your son.

Pathan: O stupid, quiet. He must be sold and horses bought.

Next day, the beloved went to the market to be sold.

He tastes the tyranny of the tyrants on earth. He has come to this earth to remove that.

He wants to taste as to how they have made this colourful world into a garden of poison.

It is man who has made this beautiful garden, a poisonous forest.

In the market, there was a rush of buyers. Everybody looked this side. The bid became high. The bid finally went up to two Arab horses. The Pathan took two Arab horses and went home.

The godly soul, happy in the Lord's will, the god of love, the image of the Lord, Guru Nanak has today, sold himself as a slave to please his beloved Lord.

Hold your breath! Guru Nanak is sold.

Oh! Friends. To allay the suffering of the people, Guru Nanak has sold himself.

Who can love this earth so much?

Who is the one, who as a free person, goes into prison to free the prisoners. The true Guru, whose one body cell cannot be balanced on a weighing scale even with the entire world, that true Guru is sold, for the love of the people, for two horses.

III

[Freedom]

Now, the miraculous true Guru reached his new destination. It was a large encirclement with a boundary wall. Inside, were flowers planted at some places and houses at some places. One house was very beautiful, that was, where the owner lived. When everybody came to know of the newly arrived slave and everybody talked about his innocence and handsomeness, then, the mistress of the house called him and saw that he was very handsome.

So, the couple decided that he should go to fetch water in the morning. After that, he need not do any work.

It is strange, what was the need for a bath, so early in the morning, for such hard-hearted people? But the reason was different.

At that time, many people who were controlling the seats of saints had become tyrants. On the one hand, their followers came to bow their head and offer them money. Secondly, money was collected forcibly from the nearer villages. Thirdly, they had a network of men who would loot travellers and bring money. One could see these types of people at many places.

This was the reason that this hypocrite owner had to get up early in the morning and have a bath so that the show of being a saint is kept up.

For this, the pandits were taking money and spreading the praise, that this saint is big and possesses supernatural powers and can fulfill anybody's desires. This applied to both Hindu and Muslim saints.

For this person, who was supposed to possess supernatural powers, a servant was required. So, the shackle for this service was tied to the Guru.

The Lord's nature is in the command of the Lord. How could nature tolerate that a godly soul who has come from the Lord, Guru Nanak should carry water on his head.

The command that created nature and created everything, how could anybody give orders to Guru Nanak, who had come from where the command comes? That command became impulsive and ordered the water in the town to dry up. When the Guru went to the well early in the morning, then, the water dried up.

The Guru came back and said: There is no water in the well.

When they went to another well, even there, the water had dried up. They tried well after well but there was no water.

By daybreak it was a horror tale in the town. People did have some water in their homes but the gloom of 'further no water' had made everybody lose heart. Everybody was anxious and worried. Everybody was in a state of shock but the Guru was happy and in blossom as usual.

Some sensible people noticed this and went and said to the owner: See, everybody's face is yellow with anxiety but this slave of yours is quite happy and in blossom. There appears to be some secret behind the water becoming dried up and his blossoming countenance. We should try to study carefully.

Even the owner noticed that since he came, he is in the same blossom. Having been caught for the first time, he is not the least worried. The fear of

slavery has not made any difference to him and the drying up of water that has worried every one has had no effect on him. There is surely something in it. In the evening, again he was ordered to go and fetch water but the command to water was to dry up, then, how could it appear? The command that runs the entire world has ordered the water to dry up. How can the water appear?

When the Guru came back in darkness, the proud owner looked at him. It was darkness all over but there was a glow around the Guru. Then, what he saw was that the bucket is a little above the head, as if he is not carrying.

Now, he lost his pride, some fear entered his body. His body trembled. He saw blackness in his eyes.

Meanwhile, the Guru came near. From his sweet and loving throat a tuneful voice came: Water is nowhere in any well or fountain.

The owner could not reply. He trembled again and felt giddy. Some strong power made him bow down. In a Moment he fell at the Guru's feet and said: O master of some secret power, forgive me and bless me. I am stupid and I cannot understand what miracle is this. You are some prophet and I have disregarded you and this is the fruit of that.

The true Guru pulled his feet back and said: Everybody is under your orders. Why don't you order your god to send water?

Owner: Under my orders are greedy people like I am. I have no god who will obey my order.

True Guru: When you cannot produce water, then, how have you created an illusion to tell the world that everything is in your hands? How is your mind in peace and comfort?

Owner: The devil has created some veil.

True Guru: Who has seen the devil coming from outside? Devil is in one's own mind. Blaming others for your own faults cannot reduce the distress of your mind.

Owner: Is there no devil?

True Guru: What you were not, you showed yourself as that. This is a devilish act.

Saying this, the Guru sat on a stone and the owner sat with bended knees in front and said: If I did devilish acts, then, was the prompter not a devil? Were they not prompted by a devil?

True Guru: Your own greed, your evil thoughts, your anger, your pride, these were all your prompters. Who was it who came from outside and sat on your head and went in your body to run your mind? And if you still think that

the devil is there outside, even then, it is shocking that you became a conduit for his devilish acts.

Owner: As you have said, it is like this but.....

True Guru: But what? If you had kept up the principles, if you had kept up your duty, then, even if you had been a little less wealthy, still, you would have got strength in your mind. You have a soul in you. That would not have been buried down under the weight of your evil deeds. You have been the enemy of yourself.

Owner: Now, what should I do?

True Guru (in the same tone): You imprisoned the innocent people and sold them like animals. You caught the tongue-tied innocent people and beat them up as if they were heaps of reed fiber. You misguided the Lord-seekers and made them your servants. You made them join you in your evil deeds. You captivated those who were devoted to the Lord. Why should not the evil deeds bring you to book?

Take it that the arrows you shot are coming back traveling distances to strike you only. The distances are not straight. They are in a circle. The arrows of suffering that you shot are moving round and coming back to strike at the person who shot them.

Owner: Is there no remedy for me? I am a sinner and in suffering. The entire town is suffering on my account. Can I be forgiven? You give me whatever punishment you deem fit.

True Guru: Your entire town has become hard hearted with you. Your followers should have been pious, kind, and comfort giving. Those who obey your orders, you have made them robbers. Your evil deeds are too much and too hard.

The benevolent Guru's sharp and piercing vision and his commanding, unmoved, awe-inspiring voice were opening the windows of his soul and making a dent there. A fear was gripping his mind and he was trembling.

He could visualize the people to whom he had given suffering and himself standing in front of them like a sinner with no reply.

What miracle the Guru did that his entire thinking reversed? His sham empire fell?

The news spread in the house and nearby that the owner is sitting bowed down in front of the newly arrived slave. Whoever listened was coming and sitting down where the Guru and the owner were sitting. They heard the Guru's words and trembled and were astonished.

Owner: O Saviour, please forgive me.

True Guru: O man, you have burnt a fire below and on its top you are sleeping. Now, you open your prison and make free the innocent persons and free all the slaves that you have brought in the town. Stop your evil deeds from now onwards. Whatever wealth you have accumulated, return it to the owners or distribute it to the needy and poor and announce that there will be no slavery and tyranny in this state.

On listening to this strong-worded order, everybody bowed down. Everybody heaved a sigh of repentance and said: Alright.

Immediately, torches were brought. See, the godly soul is going down the prison cells. Who had himself become a slave, is now making free all the slaves. Who had himself become a slave is blessing the slaves and giving them freedom.

See, those who were in prison for many years are getting freedom. Whoever comes out, looks at the bestowal of freedom with mind full of thanks and falls at his feet and is blessed: 'Remember the Lord'.

See, a very handsome man comes out. Looks at the bestowal of freedom. Not just looks. He gets startled and utters 'O great Guru Nanak'. Then, he falls at the Guru's feet and clamps them and doesn't leave.

The moment he uttered the name Nanak it caused a thunder. Everybody said: This splendour is of the prophet Guru Nanak.

When they came to know that he is Guru Nanak, then again they trembled and said: Oh! We have disregarded a prophet.

Initially they thought he is some saint but now it became known that he is Guru Nanak because in the entire country it was known that Guru Nanak, a prophet, is born in India.

IV

Now, the Guru went to the city. He got the slaves freed from every house. The miracle that he played, he rooted out slavery tooth and nail. By midnight he got everybody freed and then came and rested at the owner's house.

Now the command of the Lord brought water in the wells and the people of the town became happy.

Now the owner, who was known as Mir, had a real bath and repented in prayers. At daybreak again, the Guru gave a discourse and blessed people with the Lord's name. Everybody got a sensation of the Lord's name in his body. Those who were sinners yesterday were reformed and started treading on the path of love of the Lord.

One day, the Guru asked Mir to lift a heavy stone. When he lifted the stone, a big treasure was hidden there.

The Guru said: See, the wealth that you run after is lying hidden. All the wealth is under the Lord's command. So, you love the Lord. Whatever money comes by His command, spend. Don't be a tyrant to collect money. Be at the service of the people.

A Gurdwara was constructed and people assembled there and started singing of divine songs with music.

Arrangement for stay of travellers was also made there.

In this way, the Guru dismantled a 'fort of suffering' and after converting a 'cantonment of tyranny' into a 'temple of humility, kindness, piousness, selfless service, and love' departed from there.

V

[Meeting]

Now, the true Guru came back to the same place from where the Pathan had taken him as a slave. The same Pathan again passed from there and recognized him. He thought: It appears, he has come away from where I had sold him. Let me again catch him and sell him at another distant place and earn two horses again.

This Pathan had made it his business to catch the simple travellers and sell them as slaves and make money. The Guru had now cleaned one city and finished the custom of slavery in total. He had also reformed the robbers. But this Pathan was still roaming about in this nefarious business.

So, today he again came here and sat down. The Pathan again took him to his house. His wife looked at him and recognized him.

At this time, the Guru's face was shining with radiance. She felt as if she has looked at the sun. She trembled and in a state of shock said: Oh! God, Oh! God.

The Pathan asked her: What has happened to you?

The wife said: See, whom have you caught and brought?

You see, is he a man? He is some celestial being in human form. You have caught him. You have lit a fire of hell for yourself. It is better if you ask him pardon.

The Pathan said: Are you gone mad?

The wife said: At least you look at his face. You ponder. The person who comes there again, is he not afraid of being caught and sold by you? Can he be an ordinary man?

This thing made a dent in his mind.

The Pathan looked at the Guru's face and saw bright rays of light circling round the Guru's body and his face showering radiance as if from a shining diamond.

With this shower of radiance his mounds of sins got burnt.

The Pathan screamed, helplessly he fell at the Guru's feet and said: O light of the heavens, forgive me.

The true Guru said in a firm tone: O Pathan, you have given a blow of the axe to your own feet. As many persons as you have caught and sold, the same number of shackles are around your soul and you are now imprisoned in the shackles and you cannot be freed unless and until you remember the Lord, the rest of your life. This is the only one remedy for you. Say, do you accept it?

Pathan: O light of the heavens, forgive me. Bless me. I shall do whatever you will say. I am a sinner and full of vices. You redeem my sins.

Then, the Guru blessed him with the Lord's name and he started treading on the true path of 'Love of the Lord'.

The eradicator of suffering, himself getting into suffering and smashing the suffering but with a strong mind and heart again came and sat at the same place. The work, the service to the Lord that he did by foregoing his freedom and allaying the suffering of innocent people, the Guru had finished.

The wailing that he had heard at midnight, he had converted into happiness.

One Bhai Hara who was immersed in the Lord's love was in prison. Since his super consciousness was attuned to the Lord, the Lord felt his suffering.

Bhai Nand Lal has said: The Lord feels the suffering of the persons who are in His love.

When the Lord feels the suffering then, why should it not attract the command to eradicate the suffering.

That is why the beloved true Guru specially directed the people that 'you must be at service to my disciples'.

A true disciple is one who is immersed in the love of the Lord. He is a bead in the garland of the Lord. If the bead is pulled, then the garland is pulled.

So, the true Guru got freedom for Bhai Hara who was immersed in the love of the Lord.

He also transformed the perpetrators and after finishing that, he came back and sat at the place. His face became radiant as before.

Mardana, wherever he was, felt a pull. His inner mind guided him the

way. Some unseen power showed the way to his feet. He walked unknowingly where he was going but reached the same place. When he saw from a distance, then he ran and clamped the Guru's feet. He cried in happiness. He sweated and in extreme happiness he became almost unconscious. The true Guru rubbed his hands on Mardana's back with love, made him sit close to him and asked his welfare.

Mardana: I am stupid from the beginning. I am a beggar at your door, what should I tell? Whatever you wished happened. I was oblivious. I was in longing day and night. Sometimes, in a vision I had a glimpse of sister and sometimes I saw sister sitting in the doorway and saying brother, brother. In this way days passed. Today, I felt a pull and you called me and prompted me to come here. O godly soul, you only know your miracles. You bless me that I should remain happy in your wish. I should not forget you. Even if I make a mistake because I am stupid, but I should always love you. If you are gracious, then bless me that I should love you always. Give this charity to this beggar at your door.

Saying this, Mardana's eyes had tears and he said: O Benevolent Saviour, many times I fight with you thinking you as a man. Do not see my shortcomings. If you hadn't come in human form or you hadn't made me your companion, then how could I know what is love? If you had remained in a high circle of people then, me singer, how could I love? The sphere of Lord where you live is higher than the sphere where I live according to my deeds done. I would never have known about it. When you yourself came to earth and woke me up, made me your companion, then only I felt the love. In that love I forget how high are you? I treat you as equal.

Sometimes, I lose faith in you. But you are great. You always forgive and bless. O great Guru Nanak, who can live with the low, Guru Nanak, O Guru Nanak, you bless the low and make them high. O loving, loving, loving, I adore you. I adore you. I adore. If you are benevolent then don't give me such long separation again. I have a pull for you in my body cells. When I am separated from you then the pull becomes too strong. I cannot stand that much strong pull.

Say to me, 'you are mine. You are my servant. I will not separate you again'. O friend of the downtrodden, O friend of the simple-minded, O gracious who blesses the down trodden and makes them high. Say once, 'O singer, I will not separate you from me again'.

These words of love were like a sharp pointed arrow. How could the godly heart not feel such love? The godly eyes closed and had tears of love in his eyes. He was sitting quiet but love rays were going out from his body all

round. The ocean of mercy and the sea of love embraced Mardana who was crying and wanting him to say 'you are my servant'.

He rubbed his hand with love on Mardana's head and said: Mardana, you are great. You are great. You ask whatever else you desire.

Now, see the love of the beloveds and their sacrifice. How wondrous they are?

Mardana wished the Guru to say once, 'You are my servant'.

When the Guru said: Ask for something, then he forgot what he wanted for himself. With the touch of the magical loving hands he lost himself. Then for whom should he ask for anything? See, the sacrifice of love. He said: If you are benevolent, then sister is longing and craving to meet you. As I was restless in your separation, similarly, pious sister, enlightened sister is restless to meet you. O better than the best, O higher than the highest, if you are gracious, then bless her with your glimpse.

This sacrifice 'to forget one's self and ask for another person's happiness', this sacrifice that when some happiness is coming then to close one's own lap and put the lap of your holy companion in place, was love of a very high order. Guru Nanak appreciated this sacrifice and love of Mardana and said: Mardana you are now immersed in the love of the Lord. Lord is great. Lord is great. Mardana really got immersed in the love of the Lord and was in meditation and in ecstasy and rapture. When he got up he heard the words 'Lord is great', 'Lord is great'. 'Whatever the Lord does will be good'.

It was midnight. The stars are sparkling in the sky as if a holy congregation is assembled and looking and praying that O Guru, in the form of moon come and bring your sweet and loving light, that we drink the Name nectar in your sweet and loving light.

At this time, the Guru heaved a long and cool sigh and said:

Love is life. Without love is lifelessness.

O Mardana listen. Then Mardana became attentive.

It appeared the breeze was in a longing. It was moving. Then waiting, as if it wants to listen to the sound of footsteps following it. Then again moving.

Mardana tried to listen but except this feeling of longing he could not listen anything else. He looked towards the sky and saw the stars waiting and longing for the moon.

Then, the Guru asked him softly: Mardana have you listened?

Mardana said: I can only see a feeling of waiting and longing.

Guru: Listen to the voice of the pious soul whom you have recommended.

Mardana became attentive but he could not hear any voice.

Then, the Guru touched Mardana's head and said: Time and space are no barriers for the soul. Listen.

When Mardana became attentive then he got a sensation in his mind. Then, he listened to a sweet and loving music and he recognized it as sister Nanki's voice. She was sitting on a marble stone in front of a clean water tank. She had tears in her eyes and tears were falling and dropping into the water tank. She had a longing in her body cells.

Mardana listened to the song that meant: 'O Brother, it is so long that you have not returned. I am in extreme longing and craving. Now, you come without delay and give your glimpse to your yearning sister'.

Mardana had tears in his eyes.

Mardana had met the Guru after a long separation. He met him with so much love and the Guru reciprocated so much love that he was able to peep through space.

Time is no veil and distance is no distance for those who are immersed in the love of the Lord. They live, so to say, in another sphere specially when Guru Nanak, the image of the Lord is bestowing his grace.

Mardana has not realized that he is now living in a sphere where time and space are no barriers. He is thinking that night has passed, the morning birds are chirping and the sun is emitting light.

That stone platform is not there. It is the bank of the stream Bein on the outskirts of Sultanpur. It is the Lord's loving, Guru Nanak's loving, Sister of piousness, sister Nanki's town.

What miracle the miraculous Guru has done. Mardana said, O great Guru Nanak and got up. Then, the true Guru said: O Mardana, you went in so much deep love that you forgot Asa-di-var, the early morning divine song.

Mardana: Beloved Guru, How do I know your miracles? You only know your miracles. How could I know that we can reach sister Nanki's place today? Your reaching here at this time will please her immensely.

The Guru smiled and then came to the house of 'Lord's love- immersed' sister Nanki. They had not yet reached the door that their maid ran inside and gave the message.

Sister Nanki, who had realized the Guru as an image of the Lord, like a humble disciple, ran fast and fell at the Guru's feet in the verandah only, but the godly soul rested her head on his hands and said: You are my elder sister. O Lord, O Lord.

Sister's eyes are shedding tears of love like torrents. She has even forgotten to make him sit. Her head is on brother Guru's hand and her tears are falling. The Guru is showering his immense blessings and that is making her soul more and more immersed in the Lord's love.

Like this only, they went inside and sat down. Sister also sat down close.

The Guru noticed the pure fragrance of the Lord's name 'that she was immersed in' prevailing the house. All round was an aroma of Name. The Guru was extremely delighted and in benevolence, he said: O Lord loving sister, your remembrance and love has borne fruit. You are now living in the Lord's palace. O sister, I have to do the Lord's work. You remain in remembrance. Remembrance is the highest gift. Remembrance is the form of love. This form i.e. remembrance merges into love. Love is Himself the Lord.

Meanwhile, brother-in-law Jai Ram Das came. With extreme love he fell at the Guru's feet. Then, the Guru lifted his head and embraced him and said: Lord is with you. Lord will bless you. Lord will be with you always.

Within Moments the news spread. The Guru-disciples who were near came and assembled.

Sister Nanki wanted to celebrate his arrival but the Guru preferred the non-stop singing of divine songs.

The Guru wished to depart but seeing the love of the congregation he stayed for the night.

It became a good assembly of holy congregation at sister Nanki's house.

The non-stop singing of divine songs was such that for the whole night it went on. Mardana rebek playing, the Guru's divine songs and the singing by the congregation, was so enthralling that whoever attended got immersed in the love of the Lord.

It appeared they stayed as sister Nanki's house for one day and one night.

Now Mardana opened his eyes and saw that they are sitting on the same stone platform, a cool breeze is softly blowing and a whitish light has emerged.



41.

Home Coming

The month of October is over. The water level of rivers in Punjab has gone down. The fury of the floods in the rainy season and the swelling of the rivers subsided. The level of the water that was three to four metres high is hardly one metre now.

Forests of tamarisk and elephant grass have come up. On both sides of this river, these natural gardens are blooming. In the centre, the water is flowing at a low level at a sober speed, like declining age. The water level has gone down but it has become cold, not only cold but pure also.

Truly, humility goes with purity and purity goes with humility naturally.

Where all three get together, there is heavenly beauty.

When the cool moonlight falls on such naturally beautiful rivers, it gives a feeling of wondrousness. The galaxy of stars and the moon sparkle in the clean water. The low-lying river with the force of its clean-ness has brought the sky down in it. It is lying low but it has settled the heavens in it.

How, the stars of the sky including the blue sky can be seen spread in the water.

The nights are calm and quiet, milky moonlight, clean water, both sides of river are forests of tamarisk and elephant grass. Are they rivers of Punjab or nature's pieces of art?

Somewhere are blossoming gardens on the banks, somewhere forests and somewhere fields. The green fields are adding beauty to the populated villages.

In these green fields, because of the sweet season, the villagers play Kabaddi and other games till late at night. It appears that the simple and pious villagers are enjoying life in natural exuberance.

Early in the morning, the music of churning of yogurt by the women, young and old, starts coming from their houses. The impact of the buttermilk with the vessel by the swinging of the churning stick gives a sweet tune. In between from some houses, a constant buzzing of the spinning wheel and from some houses, the whirling of the grinding wheel gives a wonderful tune.

The glimpse of simple and pious hearts and gentle faces at dawn are creating a natural drama. Punjab, the land of five rivers, God truly created it as clean as water. The beauty of its banks attracted the Vedic sadhus for centuries. In those happy times, these simple people composed songs for their cows and lands after getting inspiration from this natural scenic beauty. The sun, the moon, the breeze, the sky, the thunder, gave them a wondrous sensation and they could see the Lord behind this phenomenon. Times changed but this natural beauty and simplicity of Punjab did not change. Many invaders came and the customs and living styles changed but the beauty of the rivers is still the same. For the lovers of nature, these banks of rivers are living music and living songs. Yes, the divine songs in praise of the Lord, the ideal men sing, at the banks of these rivers, in the presence of the Lord.

They get exuberance from nature and jump into the lap of the Lord. The ideal men of Punjab sing the divine songs and praises of the Lord and consider it a grace from the Lord. Near the Bein stream, the ideal men whose minds were awakened by Guru Nanak, are seeing the Lords' created natural beauty in the stream, the water, sun, the moon, the singing of the birds and uttering 'Great Guru Nanak' and with tears, are praying: O benevolent Guru, O gracious Guru, do give a glimpse of your moon-like face.

II

When we look to the past, then, we see that the tenth Guru put his sacred feet on the banks of the river Satluj and made it fortunate.

Then, the second and third Gurus put their sacred feet on the banks of river Beas and made it fortunate. But even before these times, Guru Nanak put his sacred feet on the bank of river Beas and made it fortunate. Sister Nanki also sang divine songs at the bank of river Beas. At a little distance from the bank of this river Satluj, is Sultanpur.

This is the same Sultanpur, where Guru Nanak did the job of Keeper of Stores of the king's grocery store and where he lived with the family and also created a holy congregation. The true Guru renounced the house and started his travels to allay the suffering of the world, from here only.

See today, it is morning. One lady is sitting on the bank of river Beas. Seeing the waves in the river she starts talking: O River, your heart is always tranquil. It is centuries, since you are flowing like this.

On your bank many people laughed and many cried but you are flowing unperturbed. See, I am a married woman. People say: You are fortunate, but it is years that I haven't got even a glimpse of my beloved. What fortunate am I that my beloved neither talked to me from his heart nor listened to me? If at all he talked, then, he said: Don't accumulate things and wealth. One has to leave everything back. One is afraid of thieves. Accumulate the wealth that goes with you. This is the sweet talk and the sweet company of my beloved. But still, at least I was having a glimpse of him. I was cooking fresh food and waiting for him, but even that is gone. How many years? May be twelve or more or less? O God! A decade has passed. My relatives tell me: You don't love your hubby. If I did not love him, then why would I cry and be exhausted? Why, even one day would be equal to a decade for me? Why would my heart sink? Why would my eyes rain tears?

Since the day, my beloved departed, the food doesn't give me a good taste. The water doesn't quench my thirst. At the time of separation, how much I cried and wailed, and begged him to stay back. He gave only one reply: I have to serve my Lord and you cannot travel with me.

Even those, who go in service in wars, have come and gone several times in twelve years. I don't know, what tough master he is serving that he never gets any leave.

But what should the master do? My husband hasn't got any sentiment in him. From the very first day, he had no attachment with the house.

(Sobbing) What can one do? It is destiny. I am married and I have got sons but still I suffer in pangs of separation and in anxiety day and night.

Oh! My fortune. I have no place even to cry. When I am in my parents' house and I cry there, then my parents scold me: Think of your brothers, think of your sons, they don't like it. Sometimes, when I come here, then my sister-in-law, out of love, scolds me: Think of my brother. He doesn't like it.

But somebody should get into my mind and find how sad I remain.

In my parents' house, where I have stayed all this time, my parents say: This daughter's feet are not auspicious, that she did not get the comfort of family living. That is true.

O River, many times you flooded and swelled and then came down, but the meek that I am, I have remained meek for years.

They say: I have not loved my hubby. I am meek, but I am immersed in his love.

Of course, I do not have a ready solution to love an extra-ordinary husband in an extra-ordinary way. What do I understand his inner self, the ignorant that I am? If he had remained in the house nicely and earned and brought money in the house, and played with children in sentimental love, then, the world could see how I loved him. The children would have been happy. I would have been happy. My love would have been appreciated. I do not understand the love that my saint husband has. How do I know what is saintly love?

O river Beas, you fulfill my desire sometime. I shall float earthen lamps of refined butter on your surface. My husband should return sometime. He should put his feet in the house. Me unfortunate may become fortunate sometime.

Saying this, her eyes were filled with tears and she cried. There was no one near to stop her. So, she cried to her heart's fill. For this reason only, she has come away from the house and is sitting in solitude, that she may give vent to her emotions and cry to her heart's fill.

After crying so much her eyes closed and she said a prayer:

O benevolent, gracious and merciful

I am drowning in sentiments

You are blessing the world.

Bless me also.

III

How much sister's love is, in these six letters? They are lovely but the god of love Guru Nanak used these six letters for that loving soul that rarely anybody would be so fortunate, as she was. She perceived the greatness of her godly brother in his mad love for the Lord. In childhood while playing only, she recognized him as the image of the Lord. When, because of the twenty rupees spent on the needy, father was giving vent to his rage and the master of the wealth of the world was tolerating without making excuses, then, she only was able to ward off the anger of the father that nobody would have been able to do.

This godly figure stood between father and brother and embraced father and said: O father, look towards me. Let the twenty rupees go in charity for the sake of brother.

This, fountain of love, Guru Nanak remembered her all his life by addressing her as 'sister'. Whenever, Guru Nanak met this soul, he said, 'sister'.

Whenever, this soul who was called by these six letters said, Brother, your glimpse, then, Guru Nanak came from long distances and met and said, 'sister'.

See, today that sister is remembering and Guru Nanak is saying: O Mardana, sister is remembering me. Let us go to Sultanpur and fulfill her wish. 'Sister', what a lovely word it is? For whom Guru Nanak is traveling to please her. See, that side. Near the river Beas at Sultanpur, sister is sitting in her house and remembering her brother.

She prayed: *O Brother, O godly soul.*

It is decade since you haven't given your glimpse.

O beloved of the Lord, be gracious, be merciful.

We are in longing.

One doesn't know for how long she would have sat in prayers, that Siri Chand came running and said: Today, Mother has gone to the river bank since morning and she has not returned, and now, it is evening.

On listening to this, she got startled. She became worried. Then, accompanied by a maid and a servant, as also Siri Chand, she went to the bank of the river. After walking a long distance and looking hither and thither, they heard a voice crying and wailing with emotion:

I am meek but you have an honourable nature.

You have made me your own. You keep me your own.

You are my master. Come and give your glimpse.

Sister Nanki heard this prayer.

Oh! The Saviour Guru Nanak's wife Sulakhni is sad. Although, she does not see him as an image of the Lord, yet she has deep love for her husband. Only she can feel the pangs, whose husband has gone since a decade and there is no news. The lovelorn can only feel the pangs of separation.

In these thoughts she went forward, embraced her sister-in-law, wiped her tears and said: O dear sister-in-law, do not cry.

Sulakhni: If I do not cry. What should I do? Is there any purpose for my living? Without the glimpse of the hubby, what purpose is living?

On listening to this, sister Nanki had tears in her eyes, then, she composed herself and said: He is coming now. O sister-in-law, it is his honourable nature. He will come now. You have a little patience.

Sulakhni: What patience should I have? What is mine? What have I gained?

Sister Nanki: Your husband is an image of the Lord and you will be respected in this world and you will get salvation.

Sulakhni: In crying, my eyes have become hollow. In waiting and longing, my head has become hollow. I got married but I did not enjoy marital bliss even for one day. Since, the day I got married, I am crying up to this day.

Sister Nanki: O sister-in-law, don't feel sad. You are really fortunate. If you do one thing for me, then, there will be nobody equal to you in this world. You see your husband as the image of the Lord. Ignore your authority as a wife. Don't look at the worldly desires and passions. He is a godly soul. See him as a godly soul. Your husband is not human. He is the image of the Lord. He has come to bless the world. He is allaying the suffering of the people. See, there is so much suffering in the world. He is allaying the suffering.

Sulakhni: Sister, this is the thing that doesn't go into my mind. What you say is true but me stupid cannot understand.

Sister Nanki: Once, the Guru showed you a miracle of the Lord and also the suffering of the people. Then, he had explained to you that he has to serve his beloved Lord.

Sulakhni: What you say is true but my mind is so much absorbed in the worldly desires that I cannot perceive what you say. This grief only, is eating me up that why my husband does not stay with me and our house is not like a family living house?

Sister Nanki: Come sister-in-law, let us go home. It is too late.

Sulakhni: I wish I can sit here and keep crying.

Sister Nanki consoled her a lot and after a long time made her calm down and brought her back home.

One day passed, another day passed but Sulakhni's tears did not stop. In sentimental love for the Saviour and not understanding him as the image of the Lord, she was in sobs. This is crying in sentimental love. This makes one nervous and dejected.

Even sister Nanki cries but her crying is cool, emotional and tranquil. Her tears bring coolness. They give a sensation of the Lord's name in the body cells. They keep you in remembrance of the true Guru and immerse you in his love.

This is the difference between sentimental love and emotional or devotional love.

Third day came. It was dawn and a cool breeze started blowing.

Sister Nanki is churning buttermilk. In one hand she has picked up butter and she is reciting Asa-di-var, that she saw the true Guru crossing the verandah, entering the house, and saying: O Lord, O Lord.

It was not only seeing, the ears, after years, heard the loving six letters 'sister'. Immediately on listening, the great sister got up, dashed and fell at the Guru's feet. In emotion, thanks and exuberance, she felt an exhilarating sensation.

The Saviour true Guru caught her head half way and embraced her with love and said: Lord Bless you.

He understood that sister is overwhelmed with delight and not fully alert. So, he himself went in along with sister and sat down. Sister Nanki, now lifted her head and looked at the radiant face of the beloved godly soul intently.

One gets ecstasy in meeting the true Guru. Sister's mind got so much immersed in the love of the Lord that she was almost un-conscious.

Meanwhile, the fortunate brother-in-law Jai Ram came. He bowed his head in extreme love. The Guru embraced him and asked his welfare. He felt delighted. He looked at the Guru's face again and again, got happiness and said: O beloved Guru, now you stay here. Everybody will be delighted.

Meanwhile, Siri Chand came, saw father and fell at his feet. The Guru said: God bless you.

Now, sister Nanki was alert. She sent for sister-in-law.

In sentimental love, the wife of Saviour Guru Nanak, respected soul, pious soul, Sulakhni came. She is delighted, in emotion, but in sentimental love, though it is extreme. She fell at the Guru's feet and cried. The intuitive Guru smiled, looked at her with benevolence and showered blessings on her.

Many loved ones came. He met everyone. It was delight for one day and one night. Then, he departed.

IV

[Lahore]

It is more than 400 years now that the river Ravi, the central amongst the Punjab rivers, sister of the other rivers, was one day, flowing in a sober style, immersed in love, in this very season. It is the riverbank. It is early morning after a moonlit night. It is cold but sweet.

One magnificent figure with radiance on his face is sitting on the tip of the bank. Close by, the god of music is playing the rebeck with such love that it has surpassed the Sarangi, Sarod and Veena. The loving prelude of Asa raag is being rendered. It appears that the entire nature has melted into a figure of beauty.

The night finished. The stars have hidden their last glimpse. The light of the dawn begins to spread. It has hidden the moonlight in itself. The moon can be seen in the blue sky but it is a bit dim. The god of music sang an attractive divine song.

See, with how much love, the calmly flowing river Ravi is listening and feeling extremely happy. On whose banks, for centuries, the lovers of nature, sang the songs of nature, on whose banks the tyrants beat their drums, today, it is in extreme happiness. Today, it is listening to the songs of devotion and love. The river Ravi has become truly fortunate, on whose banks, the image of the Lord, is himself sitting and singing the divine songs. The river has become sacred.

The sun ball was just coming out when this music stopped, but from a distance was audible a heart-piercing voice.

On listening to this heart piercing voice of true love, the god of radiance opened his lotus eyes and his 'more beautiful than the rose' lips opened and with emotion said: O Mardana, Bhai Mansukh is longing and craving. Mardana had hardly said, 'Yes, my master' that again a voice could be heard.

Listening to the emotional voice, Mardana wanted to go that side, but the embodiment of virtues stopped him.

It is true, who goes to bring the black bees? They reach the lotus themselves.

Mad in love and longing, Mansukh walked along the bank of Ravi, that was watching the 'lovelorn meeting the love'.

In longing and craving, with tears in eyes, when Mansukh came near, then, he got the glimpse of the radiant face of the beloved godly soul.

O what is this? On the sacred bank of the river, the eyes see a glimpse of the heavenly, godly soul and dazzle, and the tongue, in joy, utters: O my longing eyes, is it true? Is it really true? But love swells and even this much consciousness goes.

The lover, in intoxication of love, in elevation of mind, lost his balance and staggered. In that Moment, the embodiment of love, in melted heart, in love and emotion, embraced him and loved him: O Mansukh, The Lord's name in you, will flourish to unlimited heights. You are blessed.

O what a Moment of delight, ecstasy and rapture. The longing and craving head is in the lap of the beloved. The thirsty eyes are in the lap of the beloved. The lovelorn tongue is in the lap of the beloved. The meditative mind is in the lap of the beloved. The mind in remembrance is in the lap of the beloved.

One hand of the beloved is on the head and the second is rubbing the back. Now see, the beloved has himself become the lover. His eyes have tears of love, and the tears are falling on Mansukh's head, that is in ecstasy.

O Mansukh, you are great. You have got a glimpse of the beloved.

The glimpse, for which the ascetics have to wait for life, you have got in a few years of humble longing and craving.

Mardana, the Guru's disciple is picking up the dust from under Mansukh's feet and applying it on his forehead and says: It is fortunate to have the dust of the feet of the person whom Guru Nanak loves. It is a great credit to him that he has remained steadfast in Guru Nanak's love even in long separation. I have remained with Guru Nanak but still I go into forgetfulness again and again, but he has remained steadfast. Not only steadfast but his love has increased limitlessly.

O Mansukh, you are great. The dust of your feet is sacred.

In this love, the sun came up. Sweet sunrays fell on the godly face. Then, he said to Mansukh: O Mansukh, be alert. Remain immersed in the love of the Lord.

Now, Mansukh became conscious. His face is glowing. His eyes are intoxicated in love and his mind is in ecstasy and rapture. Another Moment passed. The eyes drank the love-nectar.

Mardana sang a divine song. The bank of the river Ravi became a temple of love. The sun hid itself behind the earth.

Mansukh now, took the beloved Guru to his house with love and respect. The Moment they reached the city, news spread in the neighbourhood. When people heard that Guru Nanak has come, then, everybody thronged to meet him. It became a garden of love and wondrousness.

For two days, it was ecstasy. Then, the Guru departed.

V

[Talwandi]

Traveling slowly and blessing people at many places, the Guru reached his birthplace Talwandi. He stayed at a well, on the outskirts of the town, about two kilometres from the city. After sometime, Mardana said: O Saviour, if you permit I may go and meet my family members. Let me see if anybody is still living. Then, the Guru, the benefactor of the disciples laughed and said: The Lord is the saviour. Don't say like that. Go and meet them.

The Guru told him to come back quickly and stressed upon him, "Do not inform my family that I have come".

Then, Mardana went.

Life is a declining shade. When one is young, the hopes and desires are different but when life declines, then hopes and desires also decline.

The greed does not go, but the hopes and desires, like the water in the

rivers, come down. In this age, when there is a separation, then, it gives a great pang and one goes into despair.

Yes, one fortunate old Mother, whom one side is a longing to meet the son, that gives pangs, and the other side is fear of death, takes her to despair. Who knows, a call may come and I may go without meeting my son.

The more one gets older, the more the pangs of love make one suffer in despair. Then, the Mother, who has only one son, born after an intense desire, and who has gone for travel and not returned for many years and the mother gets into old age, only that mother knows what is mother's love and what is the pang of separation.

Come, let us see, one fortunate mother whose name is Tripta. Since many years she has been longing to see her son, as a family man living a comfortable life, having respect in the family, looking after the elderly parents and move in the society with a high head and now has entered old age. She is not satisfied with seeing her son as a prophet and in travels. Being not contented with her desire of sentimental love, Mother Tripta, although she is the mother of the god of contentment, the older she gets, she cries and now she desires that at least before her eyes close for ever, she may at least once, see her son and be contented. But there is no news of her son.

Many winters, many summers came and went. One side is longing and hope, on the other side is sadness and despair. When she sits in the house, she looks towards the sky. Sometimes, she tries to listen, may be some voice comes.

Then, she cries: O merciless destiny, I never could see my son to my heart's fill. You gave a son, more handsome than anyone else but made me so unfortunate that I could not ever see his face to my heart's fill. The son travelled as a saint and Mother heaved sighs at home. My hair became white and now, yellow. Being the Mother of a son, I cry, O destiny, why are you so merciless?

In these thoughts, she is sitting in the courtyard that some neighbour came and said: O sister Tripta, your son's singer friend has come home.

Oh Mardana? She uttered. Her eyes were full of tears and she said: Please go and bring him here. For the sake of mother, go hurriedly.

The neighbour went to call Mardana but she herself followed. She was still in the verandah that Mardana entered. For sometime, she cried. Then, she asked Mardana about the welfare of her son. Meanwhile, neighbours and dear ones who heard about Mardana's arrival, came.

They ask Mardana but poor Mardana, he was ordered not to disclose anything. He is afraid to disclose. In his heart he is in distress that he has shut his lips to the crying relatives. But his mind said: Obey the orders of the Guru. So, he kept quiet. He sat there for one hour.

Mother became semi-conscious a number of times but Mardana sat, with a stone on his heart, as per the wish of the master. Then, he left.

Now, Mother intuitively thought that may be, since he is a saint now, he may not have come home, he may be sitting outside somewhere. I should go and see. So, in extreme sentimental love, she picked up some food and followed Mardana, with tears in her eyes.

The entire life, she was proud that Nanak is my son and I am the Mother.

See, the Lord's wish. Today, her sentimental love has swelled so much, that she carried food and went in search of her son, the true Guru.

When Mardana reached the well, then, Mother got a glimpse of the handsome face in her longing eyes. She dashed to meet him but the true Guru got up and greeted his mother by touching her feet. The craving Mother embraced the son and clamped him in embrace. Who can describe her love? She cried and tears fell in torrents. She would not leave him. She kissed his forehead again and again. She rubbed her hand on his head again and again.

Meanwhile, news spread in the entire town that Guru Nanak has come and is sitting at the well. Mehta Kalu, now an old man, who was once angry with him, came riding on a horse. Now, separation has made him realize his son's worth. Now, he has realized that the handsome face for which he thought twenty rupees were more important, its worth is unaccountable.

Now, he has realized that a glimpse of the son, even if one has to give one's life for it, is worth it. Now, his mind said: Let me go fast and have a glimpse. So, he rode a horse and went galloping.

The true Guru got up to fall at his feet but father embraced him and loved him. In a short while, all relatives and close friends reached there. Everybody swarmed around.

Then, Mother said: You have come after many years. It is so good of you that you have given a glimpse before these eyes close forever. Then, Mother asked him to have the food that she had brought.

Then, the Guru said: O Mother, I have had such a food that hunger does not trouble me. I am satiated and am full. I am not hungry.

Mehta Kalu astonishingly said: O son, what is that something that you have had, that hunger does not bother you?

Then, the Mother asked the Guru to put on new clothes instead of the old ones.

Then, the Guru said: I am wearing a dress that neither gets torn nor gets dirty.

Then, Father said: Come home, stay in comfort, ride horses, we won't ask you to do any work. You live on what we have already earned. But you stay in the house. Don't go for travels.

Then, Mother said: Come home, stay there, we will invite everybody. We will celebrate your coming. Everybody will be happy. We have constructed a new house. You stay there.

Then, the Guru said: I have still more to travel.

Then, Mother said: If you go away. How shall we be happy? If you are not happy with your first marriage, then you can marry again. But you stay here.

Then, the Guru said: O Father, O Mother, the Lord who is the creator does nothing wrong. Whatever marital relationship he has done is good.

Then, Mother said: You come home. Forget your travels. Who knows when you will come again? You stay here now.

Then, the Guru said: O Father, O Mother, I have come because I had said 'I will come'. But you agree to what I say, that 'I have yet to travel more'.

Then, Mother said: How will my mind be at peace when you are again going away? Already, you have come after so many years.

Then, the Guru said: If you agree to what I said, then, you will have peace of mind. I will now travel nearby and return shortly.

Then, Rai Bular got the news that the Guru has come. He sent his men to make sure and got ready to go. But the intuitive Guru knew that Rai Bular is in old age and it may not be convenient for him to come. So, he himself walked and went to Rai Bular's palace. The Rai who was longing and craving was extremely delighted to meet the Guru. He got up and fell at the Guru's feet, but the Guru embraced him midway and they clamped each other. Then, Rai made him sit on the bed and listened to the stories of his travels and was delighted.

The Guru spent the night at Rai Bular's palace and departed the next day. Rai understood his wish and said: Bless me here and in the next world too. You are my support.



42.

Beloved's Beloved

[This story has been written, as if, a traveller sees a happening of the past in a dream and narrates his dream.]

I

It started raining in torrents. All round was desolate. No village or habitation could be seen. My clothes got wet, my handbag got wet, cold breeze started. At the bottom, the feet slipped, on the head, the rain poured. The cold breeze from all sides was taking away the warmth of the body. O, Lord, What will happen? I have waited enough in hope. My eyes gazed far and farthest, but there was no sign of any place to rest. It was no use waiting without a place to rest and the walking was adding to the woes in every step. But there was an advantage in walking. The walking was making up the loss of warmth in the body that was being caused by the cold breeze and there could be some hope of living along. But now, even the bones got tired and numb and walking became difficult.

In this distress, I sighted a minaret. The heart wished that it should not be a solid structure, but might be a temple, so that one could rest there.

My eyes got fixed on it, the mind prayed, the feet made an effort and the minaret came. Luck favoured, it was not a solid structure. There was an open doorway but no door. There was place to sit, or even lie down with bended knees. Initially, it occurred to me that I should be thoughtful, it might be a sacred place of a pious person for meditation, but then I thought, those who were giving comfort to others while living, will also like to give comfort to others after their death. So, I stood under the extended roof, took off my

shoes, and opened my bag. It was wet from outside but inside I could find one set of clothes that were dry. I took off my wet clothes, wiped my body, put on dry clothes, and went inside and occupied it. It was warm inside, and I felt relaxed. Earlier, I was thinking of the cold and the rain, but now I felt relaxed.

Now I started thinking, see, how I have got this place to rest. If, I had not got this place, then what would have happened to me, only the Lord would know. Some pious person must have got it made. Maybe, some pious person got it made to save my life only. It is not a Gurdwara, nor a temple, nor a burial place. Then, what could it be?

The mind said: Why count the mangoes? Eat and enjoy. In that thinking, I decided to lie down with knees bent, as the place allowed only that much. I felt relaxed and soon went to sleep.

While sleeping, there was a flash, and in that flash I saw a very fair lady. There was a shine and splendor on her face. Her eyes were full of love.

She said: O, traveller, greedy for your own comfort, Lord has given you a place to rest. What respect have you shown to the Lord? You have not even said your daily prayer. You were in a hurry to go to sleep. You have not even thanked the Lord. Without thankfulness, man cannot be considered well mannered. In today's difficulty and despair, and in the hope of getting a place to rest, you got so much absorbed in the feeling of relief, that you forgot to recite *Rehraas* and *Sohila*. It appears, you just want to add some spiritual knowledge to your mind. You are not eager to reach the Lord. When, one is on the path of love, one should not have a false devotion.

I replied: You are right. It is true my devotion to the Lord is for greed only. But, I am of the Lord. He is my master. He is the Saviour. I have faith in his being a bestowal of forgiveness.

In this thinking, I really felt repentant and sorry, and I felt, I was good for nothing.

At this Moment, there was a divine music from the sky, and the singing of divine hymns. I had never heard such melodious, sweet, loving, and pleasure giving song earlier. After that it was *Rehraas* and *Aarti*. Who were reciting, and where were they sitting, I could not see. It appeared, as if the breeze had a tongue.

A few Moments later, again the fairy like lady appeared.

I said: Can I know what monument is this?

The fairy like lady replied: Gentleman, this is a monument of the times of Gautam Buddha. Here a disciple of Buddha used to sit and meditate. It is not

long enough. He did not want to be lazy and sleeping. Many other people also meditated here to control their mind.

With times, Buddhism vanished from India. When the Mohammedan rulers invaded India, they destroyed these structures. This structure was also lying as rubble when some good hands repaired it, put some new bricks and mortar, and gave life to this monument again.

Well, after knowing all this, are you satisfied or as a human inclination, after knowing something, one becomes eager to know more and more.

I said: Speaking the truth, I really want to know, with what idea this structure was rebuilt, and what is your share in the rebuilding.

The lady, who was fairer than a fairy, and full of love, laughingly said: O, traveller, Man is very eager to know everything. Man fills his mind with all the knowledge, but he does not act on the knowledge that he has gained otherwise he could become what he has known.

O, traveller, for your sake, I shall narrate the story to you. Listen and understand. This is a long story and has deep meanings. If you listen to it with amazement, then you will not understand much, but if you listen with devotion and attention, then you can understand what transpired here, and what you can gain from it.

This is my life story. I narrate it as follows: I was born in a king's family. My father was the king of this state. He was very strong headed and controlled all the neighbouring states. Since, I was born after some years of his marriage, I was greatly loved and pampered. Being a princess, I was fearless and had full freedom. I used to go horse-riding and hunting. I used to play hockey and other games with my girl friends. The world was an ocean of happiness for me. From morning till evening, it was laughing, playing, eating, giving charities, merrily sitting and happily sleeping. There was no one who could say anything to me. I was my mother's pampered daughter. My father loved my mother very much. As such, I was the apple of my father's eyes. My father also loved me very much. Being the only child of my parents, nobody on earth could equal me. I was greatly respected by the people of the state.

My elders could not say anything to me due to their love for me.

In these luxuries and merriments, eighteen years passed. I did not know what was evil and what was pious. In my mind, I hardly felt any difference between a man and a woman. For me, the world was a place of comfort and play, and it seemed as if everything is meant for my pleasure. The whole day, I was laughing and joking with my friends like a deer running around. At

night, when I came home, I used to sit in the lap of my mother and say: mother, give me something to eat. She used to put food in my mouth with her own hands. Then, I used to have a glass of milk and jump on to my ivory bed. The Moment I put my head on the silken pillow, I was asleep. I never turned at night, never had any dream. I never got up before sunrise. The Moment the rays of the sun entered my room, I was up and awake. Jumping out of my bed, I dressed and went out for horse riding towards the forest with my friends. I used to do swimming and play games till noon. At noontime, I used to come home, eat, drink, chat, laugh and then sleep for some time. In the evening, again I went for horse riding and playing and used to come back at night chirping like a bird.

The river Chenab was at a little distance from our town, but I had my boat there also. My father was called the monarch of land and water because nobody could raise a head against him.

One day, I went out for hunting. From a distance, I gazed. I imagined it was a panther. Some of my friends said: It is just a stone. One said: It is a deer with musk. Some said: Let us go further and see properly. But I was full of gusto, and I never bothered about anything. I aimed my arrow at the target and shot. Today, when I shot the arrow, it was the first day that I felt something, which I did not know what it was called. Later, I came to know that it was fear. The arrow flew straight and struck the target. The living thing did not get up, just bent down and fell. When we ran and reached there, O God, we found it was not a panther. It was a man. He was a very handsome man the like of whom I had never seen before. He was very young. There were many young people in our army but he was somewhat different. I could judge the difference. He was so good. I felt I aimed my arrow at him but the arrow has pierced me. I felt even my parents were not so good, the playing and hunting was not as good, my friends were not as good as he was.

I used to be a proud girl. My pride went away. I sat down where he was, my head bowed, my hands closed and something that had never happened before, happened today. Tears started flowing from my eyes. The arrow had pierced the body of the handsome man, and blood was coming out of the body. I cried and trembled. With my own hands, I pulled the arrow out, and to stop the blood I pressed the hole that my stupid hands had made.

My friends, on seeing me in such a predicament, which they had never witnessed before, ran towards the palace. I was alone.

Seeing the man in this condition, I could not control my emotions and the tears in my eyes did not stop. I wished that he should open his eyes but I did not want to disturb him, lest he may wake up and feel the pain. In my mind, I wished that his suffering should come to me. His blood should stop. He should get up and look towards me and say: O, girl, as a penalty for this sin, I shall make you my servant all your life.

If my father did not agree to this proposal, then I shall put my head on his breast and cry and tell my father: I have become his servant.

In lieu of my sin, I am sold to him. Even if you make me his servant along with all the riches of the kingdom, even then it won't make up for the sin, that I have done. I will feel happy in becoming his servant.

My heart was throbbing and my one hand was caressing his body, as my friends used to caress me. Lot of time passed. My one hand had stopped the blood coming out. With my other hand I was pressing his feet.

Un-intentionally my head touched his feet and my tears that were flowing like a river, washed his feet. At this Moment, he heaved a sigh.

I lifted my head and saw that he had opened his eyes. When my eyes met his eyes, I felt a sensation in my entire body. I had never seen such beautiful eyes. I wanted to say to him: O, handsome man, un-intentionally, I shot an arrow that has pierced you. I admit my sin. Here is the arrow. Please get up and pierce the arrow in my chest, and in case you wish to be merciful, then, I shall be your servant all my life. But my throat got choked and I could not utter a word. Whatever my eyes said to him was said. Whatever his eyes understood was understood by him. I had not seen his eyes to my fill that his eyes closed. My hand that was on his feet now touched his face. I cleaned his face of the dirt. I caressed his face with my hand, as my Mother used to caress my face with her hands. Like that and with some hesitation again, I caressed his face with my hand, and wished that he should open his eyes again. My wish was fulfilled. His eyes opened and his eyes met my eyes.

My eyes stopped blinking. I got so much pleasure that I had never felt before. I almost swooned.

A little later, I saw his lips moving. I was sure he would say, 'you are my servant'. But the lips uttered something and closed. I now remember what he said. It was 'O Lord'.

At that time I did not understand the meaning of these words.

Now, I tried to open my lips and with difficulty I said: O beloved, what is your order? But before he could reply, his lips and eyes closed.

Meanwhile, my parents and the doctor reached. Today was the first day that my Mother and father did not smile. They were sad on seeing me. My Mother just pulled me in her lap. In her hurried pull my hand that was holding the blood was pulled away and the blood, like a jet, came up to my face.

Today was the first day that I pulled myself away from my Mother's loving hands and pushed her, and again pressed the blood arteries from where blood was coming out. I wished that my entire blood should go in those arteries and make up for the loss of blood. Then, I should lie down in feebleness, and he should caress my face with his hands as I had done.

The doctor now came and tried to remove my hand, but my hand was not ready to leave. My father came and hurriedly pulled my hand, and embraced me, and wiped my face with his handkerchief and said: O, daughter of a warrior king, you were never so timid. But it had no effect on me.

I said: Father, get the blood stopped immediately. I have shot him with my arrow.

There was no strength in my words. My voice was feeble. There was some sort of ignorance in me. My father became nervous. He ordered the doctor to stitch the wound without delay. The doctor quickly washed the wound, applied cream and other medicines and stitched the wound.

Now, I told my father: Let us take him to the palace, we will look after him there. Nobody could say no to me.

I took the handsome man in a palanquin to the palace. Nobody could be more handsome than he was. I did not wish to ride the horse. I wished that I should go with the palanquin and keep on looking at his handsome face all the time. He should not be away from my eyes even for a Moment, but my father forced me to go on the horse. We reached the palace. I made him stay in my bedroom. My Mother took me aside and said: Who is he? Since when do you know him? How have you fallen in love with him? O, so much love.

I cried and said: Mother, I have never met him before. When I shot the arrow, I did not know that a person, who would be more handsome than anyone else, was sitting there. I aimed imagining that it was a panther and I planned to spread the panther's skin in the father's chariot. But when I shot the arrow, something did happen to me, but what you call is love I do not know what it is.

Mother said laughingly: Love is what we do to you.

I said: That may be love, but when I did not know him, how could I love

him?

Mother, realizing my ignorance, laughed and said: The way you are treating him is to love him.

I said: I have not loved him. I just pressed his artery, pressed his feet and cleaned his face of the dirt. I have not loved him. He doesn't speak even. I like him very much. I have never met a person better than him.

Mother asked: Do you like him more than you like me or you like your father?

I said: Yes Mother, I like him much more than I like you. You have not seen how handsome he is? Mother, have you ever seen such a handsome man? He is different from everyone. I have done a great sin that I have given him so much suffering. Isn't it sin? The pandit, one day said, it was a sin, and I left the place saying that the pandit is talking like cowards. Now, I remember it was this sin that I have done today. I am ready to pay back for my sin. If he shoots me with an arrow, I shall put my breast forward, and if he keeps me as a servant, I shall serve him for my entire life. Don't stop me.

Mother listened to me. First she smiled. Then, she wept. I had never seen tears in my mother's eyes. When we hit the servants, they used to cry. I knew we are the masters and warriors and we do not have thin blood in us. But today, I myself had cried. I thought I have committed a sin and the pandit had said that a sin makes you low. So, I have become low. But Mother has not sinned, why did she cry?

Meanwhile, Mother said: Your father has killed many people in battles. Maybe you become the ruler of the kingdom. Around our kingdom are some enemy kingdoms, and if you are not brave and a warrior, then how will you rule the kingdom? What has happened is bad, but why bother if a lowly person dies, let him die.

Listening to these words, I screamed. I cried like a small child. Mother put me in her lap but I could not stop crying.

I said: Mother, what has happened to your eyes? He is the most handsome man. That's why I like him. You call him a lowly person. You say 'what if he dies'. Mother, if he dies, then the same arrow with which I shot at the most handsome man, I will pierce into my heart and I will not be there to be in your lap or the embrace of my father. Mother, what has happened to you? Previously, always, whatever I liked you bought it with love and used to like it also. Now, to the man whom I like most, you say he is lowly. You say 'what if he dies'. Mother, you call the doctor, he should see that my sight has not gone bad, or your sight has not gone bad. Mother, put your hand on my heart. It is

throbbing fast. When you say, he is good and you like him and we will look after him, then the throbbing comes down, otherwise this fast throbbing is going into my head, and I cannot hold my tears. See, you can fill a double palm full. Now, Mother you tell me what should I do?

Seeing me in this state of mind, Mother said: He is good. I like him. When you like him, why should I dislike him? I said 'lowly' because he is not a rich man. He must be a worker type. If he dies, you should not feel sorry for him.

I said: Mother, his clothes are not very fine but his forehead is broad, round and shining. If father gives him some land and cattle, he will have fine clothes also. Mother, if you see his eyes when he opens, you will say, he is an army major from Lahore.

Mother said: You tell me what you want?

I said: He should stay with me. Doctor should wait outside. I shall look after him. Doctor should treat him. He should get all right. Then, I will tell him: O, most handsome man, I have sinned in shooting an arrow at you. You give me whatever punishment you want to give.

I don't know what came to my mother's mind. She said: There are plenty of servants, but if you wish to look after him, it is alright. The doctor will stay near.

Accordingly, the doctor stayed near, and I looked after him. As my maids were at my service, I was at his service. My own bed was very soft. I put him on my bed and myself was sitting near him waving the fan and looking at his face, waiting for his eyes to open, so that I may see his eyes, and his lips to open, so that I listen 'O, Lord'.

II

On the third day, around midnight, his lips moved. He heaved a sigh, and he uttered, "O, Great Guru Nanak Dev" and his eyes opened. O, Lord! The opening of his eyes were, as if light had come to me from darkness.

I was delighted to see his eyes open and I said: O handsome, most handsome gentleman, I have committed a sin.

His eyes saw me and then closed, but his lips moved, and he said: Where am I? I put my mouth near his ear and related to him the entire incident. I also told him what I wanted to say, but then his eyes did not open nor his lips moved.

On the fourth day, early in the morning he uttered:

'Do good deeds, remember the Lord, recite His name.'

Thus reciting His name, be victorious over sex, anger, greed, sentiment, and pride'.

But I did not understand the meaning properly. I thought he has said, that what you did was not good. You should not have done it. Before shooting the arrow you should have checked properly. I was waiting that now he will say: I make you my servant as a punishment of your sin. But he opened his eyes and his lips moved and said: You have done a great service to me. It is because of my bad deeds, that the arrow pierced my body. You are too good. You have done service to me. I wish you good luck. After this, he went to sleep.

Then, I went to my Mother, embraced her and said: Look Mother, how good he is. He says: The arrow was the result of my bad deeds. You are all goodness that you are doing service to me. See, he, who has praise even for a sinner, how good he is? I told you I like him more than my father. My father will never forgive a sinner. He will only execute a sinner. But this handsome man says: You are all goodness.

Mother laughed and said: Today, go and play with your friends.

I said: I don't like to leave him. Even when I am sitting with you, my mind is yearning to go back to the room and sit with him.

Days passed by, and it seemed that the handsome man is getting well.

One day, in the evening, he opened his eyes and called me and said: Look, you have done service to a stranger, despite the fact that you are the daughter of a king. I am a poor person. What can I give you? But I tell you one thing that will give you happiness. You try to understand it properly. That is, that you are not a body, you are a soul.

I said: What is a soul? But his lips did not move.

The next evening again, he said: You are a soul. You are separate from the body. You are higher than the body. Even if the body is not there, you will still be there. If you were the body only, then you could eat, drink and be merry, but you are a soul. Try to understand yourself. Try to see the soul in others. The body and the riches are the veils that do not let you see your own soul. You cut these veils and see your soul. You are very high. As you are getting comfort from others, you should also give comfort to others.

I got scared. I saw darkness. I was astonished.

I said: I do not understand what you have said, that I am a soul, that I won't die when my body dies, that I have to give comfort to others. O, is it really true? If it is true, then don't say more. I feel depressed. I should remain

as a body, and be at the service of your body and die in this service and then nothing further. I don't want to be anything else.

He said: O, simple and innocent girl, you are not for walking on the earth. You are meant to fly in heaven like birds. You are not bones, blood and meat. You are a light, a flame. You are not just for playing and laughing. You are joy incarnate. You are godly.

I got scared, and I closed my eyes.

I said: O, beloved, I get afraid like cowards. I get lost when I listen to such things. Don't say that I am a soul.

Again, he said: O, good girl, you are doing so much service to me, I must tell you, you are a soul. You have no greed in you. You are not who would beg for anything. You are a giver. You love everybody. You are without desires. See yourself as a soul.

Now, I really got afraid. I sat down. I thought I should close my ears, so that I may not get mad listening to more such things. But how could I close my ears to my beloved's voice?

I said: O, beloved, don't say anything more. I don't want to be a soul. You save me from the fear that I get, when I think of the soul.

But again, he said: You are a soul. Like, you are not a bow, you are not an arrow, but you are the shooter of an arrow. Like, you are not food you are the eater of food. You are not the body, but you are the mistress of your body. You are not the mind, but the mistress of your mind. Don't you say, 'my mind is happy, my mind is sad'? So, you are not the mind, you are the mistress of your mind. O, beauty, you are not beautiful, but you are beauty incarnate. You are not sunshine. You are the sun. You are not moonlight. You are the moon. Similarly, you are not the body. You are the soul.

I listened to all this helplessly. I felt giddy, and became un-conscious and fell at his feet.

After a long time, when I got up I was trembling. I thought this soul was a burden on me, and it will be difficult for me to bear this burden. But since the beloved had said all this, there must be something good in it. But still I felt afraid. Till now, I was making merry and living a happy and luxurious life. Are all these pleasures not mine? Oh! My heart sinks. The deer in the forest, the flowing streams, the circle of friends, the horses, the bows and arrows, waiting father, people bowing down to me, the whole world. Is this all for my body? When I am not the body, then, all these things that my body likes not mine? Are they superficial? Oh! Lord, if I am a soul, then I am alone. Loneliness

came to the forefront in my mind. I was always so busy in the pleasures of the world that I did not know there was anything else beyond.

After listening to the handsome man, loneliness surrounded my mind. The thought of loneliness scared me. I could not see anything. My heart throbbed. I felt horrified. I cried and wailed. I should not be a soul. The more I felt frightened the lonelier I felt. I was at a breaking point.

After a long time my eyes opened. I wanted to get up but how could I?

My legs that were used to running around all the time forgot to move. My arms that could shoot a lion forgot to move. It came to my mind then, that I have shot at the handsome man and have sinned. He has given me a punishment. He has made me alone. Now, I will be in suffering all the time, since I am alone. Nobody is mine, and I am alone. From now onwards, I will keep on crying, and spend my life alone. How will I pass my days? How will I pass my nights? When nobody is mine, how will I get comfort from anyone?

Again he says, give comfort to others and not to get comfort from others. What impossible he talks. When the body is not mine, then what can I give to anyone? When one has something, then only one shares with others. When I do not have anything, what will I share with others?

At this moment, I saw darkness in my eyes, and everything vanished. I was alone in the darkness. I got so much scared that the whole palace resounded with the echo of my shrieks. My mother came running and put me in her lap.

She kissed my forehead, wiped my eyes, loved me, but still my heart did not stop throbbing. My mother could listen to the throbbing of my heart. My mother washed my face, made me drink water and asked: What has happened?

I opened my eyes and said: mother, you leave me. You are not mine, and I am not to get comfort from you.

Mother asked: Why?

I told her: I am not a body. I am a soul and therefore I am alone. I am scared of this loneliness. This loneliness will eat me up. Mother, you go and sleep. The handsome man has given me punishment. I am scared of this loneliness. This is eating me up. You go. I will tell the handsome man to pierce the arrow in my body. I am prepared to die like this, but becoming a soul and being killed by loneliness is a great suffering that I cannot bear.

On hearing this, my mother got furious. She said: This man is frightening my daughter, and will kill her by frightening her. I will get him buried in the cemetery in no time.

On listening to my mother, I fell at her feet and said: Mother, don't sin any more. I have sinned and I shall bear the consequences. This is what the pandit used to tell. Then, why you want to make him suffer more? I have already made him suffer and I have got the fruit of my sin. You go and rest. mother would not go. Finally, I told her that if you do any harm to this man, then 'I will pierce the arrow in my body and die'.

Then only, my mother went, but in anger.

Now, I was sitting and thinking: I am a soul and alone. Then, I remembered that the beloved had also said something more. He had said: You are high.

The mountain peak is high, but that also is alone. The clouds are high, but they also are alone. The sun is high, but it is also alone. If I am high, even then I am alone. O, what should I do? I am scared of this loneliness.

He had said: You are a soul. You are not sentimental.

That is why I have made my mother angry.

He had said: You are without wants. Be without wants and be without desires.

But I require food. How can I remain without wanting food? If nobody is mine, then from where shall I get food? Please, somebody come to my rescue. I should not be a soul. I will give comfort to others. I will cook my own food. I will draw water from the well myself. I will spread my bed myself. I will wash my clothes myself. But how will I do all these things when I am not a body? These are the jobs of the body.

I am a soul separated from everyone. Separated from my body. I am alone. This loneliness will eat me up, and I will die.

My mind was drowning in these thoughts, that the handsome man opened his eyes and smiled. With a smile on his lips, he saw towards me. A life came to me. My loneliness vanished, and I felt happy. I went near him with folded hands.

He said: You are a soul but loneliness won't scare you.

I said: O, beloved, say I am not a soul. This punishment, I cannot bear. You make me your servant and say, 'You are my servant, stay with me and serve me'. I will do that, or you pierce the arrow in my heart, I shall bear it happily and die, but don't tell me that I am a soul.

He closed his eyes. After a while, he opened his eyes and said: You are not alone. The Lord is with you.

I cried and said: You stay with me. I don't require anybody else. You are the most beloved person. There is no one more beloved than you. I do not want that I am a soul and Lord is with me.

He said: I am a soul and Lord is with me. You are a soul and Lord is with you.

Again, he said: Lord is with you always. You cannot see Him but he sees you. When you are sleeping, He is awake. Whatever you think, He knows. But you don't see Him nor you know Him.

I got further scared. I said to myself: Somebody lives with me hidden, and sees all what I do. He is not visible but He sees everything. In this way, He is near but as if not near. Ah! Somehow, I should not be a soul.

If He is watching, knowing and listening to everything, then I shall be hesitant always. I shall have to think before talking and what shall I do while thinking? I shall get drowned.

Again, I told him: O, beloved, I have sinned. You punish me but not to this extent.

But his eyes were closed and they did not open the whole day, and I was fearing, thinking, my mind fluctuating, but I kept on sitting with him.

Father came. I ran and clung to him. He was a bit sad. He became sadder after seeing my face. He tried to embrace me. I was a bit hesitant but he hurriedly pressed my head to his chest and he put his hand on my head. I started crying loudly and tears fell on his chest.

He said: I can free you from your suffering, but for your love for him, I cannot do anything.

I did not speak. I was feeling good. I was happy. I remembered that I have to give comfort and not get comfort but I was so scared that I could not leave getting support from father. I felt satisfied, that father has come to take me out of my loneliness.

When I told him my suffering, he laughed and said: It is your simplicity and innocence that has become your enemy. I have brought you up in simplicity. You do not know anything about the world or religion. You should have more awareness. From whatever he has told you, it appears he is a saint and he is not wishing to take revenge. Whatever good he knows, he has told you.

You are very simple. One day the pandit talked about piousness and sin and you ran away saying: He is spoiling my mind. Now that this man has said, 'You are a soul', you are frightened beyond limit. These are the theories of people who haven't much work to do. They keep themselves busy in this way. You are simple. Whatever you listen, gets into your mind. Your mind is madly influenced by such talk. Be brave, you are the daughter of a warrior king. You have to be brave. Tomorrow, we are going for lion hunting. You also

come. You will feel delighted. I could not give him any reply. But I got lot of support from him. Father went away after some time.

It was night. I just lay down and went to sleep. I used to hear about dreams but I had never experienced any myself.

Today was the first day I had a dream. Generally, when I slept, I knew only of putting my head on the pillow at night and raising my head from the pillow in the morning. But today when I slept, I reached a hilly area, where there were stones and stones, some big, some small.

Soon, water came and said to the stones: O stones, you have life in you. You are not lifeless.

I was astonished to hear the water speaking and the stones listening but it was actually happening like that. So, I became eager to listen and became more attentive and went near to listen.

The big and small stones said: O water, we are happy as we are. You move forward.

The water said: Listen, O simpletons, you have life in you. I will take you to a place where you will yourself say 'We are alive'.

The stones replied: O, water, you move forward today. We shall think over and let you know tomorrow.

The water moved forward. Next morning, the stones had a meeting.

The big stones said: We are very comfortably lying here. This water seems to be selfish. This water will trouble us. Previously, we were on the high mountains, something like water and whiter, called ice, had come and said: Come, ride on my shoulders, I shall take you for an outing.

She threw us here and then vanished. We have big hearts that we are not dead otherwise this heat would have finished us. We never had this hot sun on the high mountains. This water will again throw us somewhere.

Some others said: O, this water is dangerous. We were at times big rocks and mountains. This water used to get into our open spaces and holes, then freeze and expand, break us into small pieces, then carried us in its flow and threw us here.

Some stones said: Water is cool and doesn't appear to be greedy. They say water can go up in the sky, and deep into the earth. This water gives comfort to everybody. This water shall be good to us. Let us do as the water says. Let us become alive. We should leave this darkness of ages. Let us see what is life. Let us go with this water. So, there were two factions. The big ones got angry but the small ones got ready to go.

Next day, when the water came whistling, the big stones said: We don't want you.

But the small stones said: 'Yes'.

The small stones came along with the water. The water did not mind.

It said to the big stones: 'All right. See you next time'.

But, it carried along the small stones. When the water started moving, the small stones started rubbing against each other and became smaller and smaller. They repented, why they did not act on the advice of the big stones.

The water made them so small that they became a part of the water. It could not be judged whether it was water alone, or it was mixed with small particles of stone and earth.

Now, the water reached a field and entered the ground. Here, were lying seeds of different types in the ground.

Water said to them: O Seeds, you are in meditation. I have brought disciples. They want to join you.

The seeds said: O water, we are in meditation and in peace. Don't disturb us.

The water prayed to them again and again.

The seeds that were lying in peace inside the hard outer body said: All right, we will let you know tomorrow.

So, the water stood in waiting. At night the inner seeds had a meeting.

Those that were hard said: We are in peace. We do not want any body.

But those who were soft said: It was lucky that somebody came to offer something. We should have immediately said 'yes'. We have done a mistake in putting them off.

When, they were having a discussion, a part of the air that was inside the earth, said to the inner seeds: O seeds, "The outer part is your cover only. If you say, I shall take you out of the earth and then you will see how you wave in the open. The disciples that have come to you let them join you. They will come out with you and see themselves alive. With them you will get into a higher life".

Next day, when the water came, they accepted the disciples. Some fought with anger and became dead. Some jumped outside. The sun's rays killed them. Some went so deep down that they could not come up. But those who listened to the air came out of the hard covering. They grew roots at the bottom and branches and leaves on the top. They started drawing food from the earth and oxygen from the open air.

They said: The air, like a Guru, was right in telling us that we are alive.

This beauty, pleasure, ecstasy, rapture, we would never have seen, if we had not come out of the earth. It is correct we are alive.

Now, while in the branches, leaves, flowers, fruits, those particles, which had come with the water, recollected the time, that they were lying almost dead, when the water brought them down. They said: Water has loved us like a father. He brought us all the way, and mixed us with itself, and then made us join the seeds. Now, we are growing and waving, and are happy and in ecstasy.

What I saw now, was, that all these branches and leaves and flowers started crying: We are going to die.

Then, a voice came and said: No, you are not going to die. You will go into a higher life.

But they did not understand and were scared. At this time, many men and animals came, and started eating. Somebody ate the leaves, somebody ate the branches, someone ate the fruits, and so on. Now, the particles became a part of their body. When they were plants, they were standing fixed at one place, now they started walking and running, they started talking, they started seeing. They all had life in them.

Man says that he has life in him, but I now see, that every particle in his body has life in it.

Now only, I gained knowledge, that the earth that I thought was dead is all life. No particle is non-living.

At this Moment, I heard somebody saying: O, simple girl, as you thought that the earth particles were lifeless this was one end. On the other end is all life. In between is the way that takes you from lifelessness to real life. Where you are sitting, is a place in the middle.

You have come here from the lifeless end and you have to purify your inner self and reach the other end that is all life but you do not understand the same.

I said: I understand that I am living but I do not understand that my body has also life in it.

The voice said: You are a soul. The body is not the soul, but the body is not lifeless. It has life in it. But the life in the particles of the body is of a lower grade, and it appears as lifeless.

Somebody again said: The sun is all light, but on earth it is less. Again, the light is less in a shade than in an open space and in a closed room it is still

less. In a closed room, you will say, it is dark but I say there is light in the closed room but very little. It is not darkness but a very little light.

This is how you are a soul that has life, but in comparison to your soul your body is lifeless, but actually, even the body has life although it is of a very low type.

Next morning when I got up, my beloved's eyes were open. I went near and I held his hands in my hands and said: Am I really a soul?

He smiled and said: Yes, you are a soul. You also have an intellectual mind. You also have an intuitive mind.

Again he said: Be ready, you shot an arrow, it killed a body. Now, an arrow will be shot at you. That will make you a soul from the body.

I could not understand what he meant.

After some time, again he said: You are not to cry, the body cries, the outer mind cries, but the intellectual mind does not cry. The intuitive mind does not cry. The soul does not cry. You do not cry.

I said: I never cried earlier, I never had tears in my eyes. I cried only when I shot at you or now again I have cried when you said, I am not the body, I am something else.

He said: Becoming something else has not made you cry. You were crying because of the fear of separation of your body. Now that fear is gone. Now, you do not cry.

Again he said: But you are going to cry. But don't get lost in crying. I am going to leave this world shortly. You live happily.

The Moment he said this, my eyes were full of tears. My heart broke down. It was darkness for me. The pride, that I was higher than the body vanished.

I held both hands of the beloved and said: Please don't go, and if you must, then take me along.

He said: My body is not going, it will remain here, but I will go. The doctors have tried their best. You have done so much in caring for me, that I cannot repay you, but I cannot live more. Don't feel sorry if any pandit tells you that you have sinned and I shall take revenge. Whatever happened, it happened unknowingly. If, still you cannot wash your mind of the sin, then I say 'I forgive your sin'. So, you should be fearless. What I have told you that you are a soul please do remember. But remembering this is a bit difficult.

Now again, I started crying and wailing. Without seeing the beloved, I could not stay even for a minute. There was so much comfort in serving him.

His attraction kept me tied. His goodness had made me forget all other pleasures like playing, entertainments and merriments.

He says, 'I am going to die'. The doctor says, 'He is Alright now'. He says, 'I am going to die'. But the doctor is like everybody. He knows nothing. What the beloved says has to be correct.

I said: Oh! I will die also. I shall pierce the same arrow in my heart and jump in the pyre.

He kept quiet. Closed his eyes, then opened his eyes and said: You are a soul. Don't pierce the arrow in your heart and don't jump in the pyre. If you do that, then you won't come to, where I am going. But if you do as I say, then when you die, you will come to where I am going.

I cried and said: How will I come? My playing and my merriments have spoiled me. Why did you not meet me before my arrow left the bow?

He said: There is another man, who is the master of all men, who is the most beloved in the world. I love him. If you do one thing that I tell you to do, then he will come to you. He loves me very much. He will love you also and he will make you see your soul truly. Whatever, I have said, he will fulfill. He is my master. I am his servant. He is my father. I am his servant son. You have done so much service for me. Because of his love for me, he will come to you. You have loved me. He will reward you for that. Reward that even the rich kings do not have.

I said: Who can be more beloved than you? But, since you say he is the most beloved person, I agree, he must be. You say that he loves you. I have come to love him too. But you give me his address. I shall run to him and beseech him, saying, "You are the beloved of my beloved. Please save the body of my beloved. For whatever sin I have done, it will be forgiven by my serving him for the rest of my life, and not leaving him even for a Moment. I love him immensely. You love him immensely also. I do not wish that he should die. How can you see him dying? You, who can see the soul as separate from the body, can also save the body. Please come and save him, who is the beloved of both of us".

Listening to my simple and eager wish, my beloved laughed and said: O simple girl, there is somebody else who is his beloved who has never come to this world in human form, who is the creator and Saviour of the entire universe.

His wish is that I should be sent. He is happy in the wish of his beloved, and I am happy in the wish of my beloved. If you have true love for me, then you should be happy in my wish.

I said: Are you happy to die?

He replied: Knowing that it is the wish of my beloved, I am happy.

I said to my mind: O, Lord, that is why, he is so handsome. Everybody on earth is afraid of death. He is happy to die.

I said to him: Why are you not afraid of death?

He replied: Nothing dies. The body goes to the earth. The soul, that I am, will enjoy in the palace of the Lord. I have to go and lay myself at the feet of the Lord. That is why, I don't cry. I am happy.

For you, my beloved will come and meet you. You also don't cry. Remain happy. If you cry, I won't be happy with you.

When I listened to this, I was scared and I trembled.

I asked him: Shall I have the same feeling for your beloved as I have for you?

He said: Whatever feeling of love you have for me is because of my beloved in my heart, who is all love, for which reason you have the feeling of love in me. You will feel that he is your beloved. He is all love. He will love you.

But he will come and meet you if you do one thing day and night.

I said: What is that?

He said: "While strolling and walking

While sitting and standing

Keep on reciting O Lord, O Lord". WaheGuru, WaheGuru.

He said this and his lips closed. He closed his eyes.

After a Moment, he uttered, 'O Lord', 'O Lord' several times.

His eyes opened in a wondrous style and closed.

It was morning now. Mother came and said: Daughter, he has died.

I cried and screamed. But I felt somebody telling me in my ears: If you cry, I won't be happy.

I felt a fear and stopped crying as if he hadn't died. I remembered, that 'my Beloved's beloved will come'. Again, I remembered that 'he will come if I recite 'O Lord', 'O Lord' day and night'.

So, I was quiet and I started reciting, 'O Lord', 'O Lord.'

My heart throbbed, my hand went for the arrow, but then I remembered the words of my beloved and used to call my Beloved's beloved by reciting 'O Lord', 'O Lord'.

In this way, in sadness and suffering and in eagerness to obey him, and with a burning heart, the body of my beloved was cremated.

At that Moment, we could not know from which place and state he had come, why he had come, and who were the blessed parents whose son he was.

III

My Mother and father had a lot of apprehension that our daughter might die in extreme sadness of the death of her beloved. They were astonished to see my forbearance and were happy.

Days passed by, but my playing, my merriments never returned. My mind did not go for them. My father tried his best but to no avail. I did not cry but the merriments that were a haven in my parents' palace stopped.

My parents did not tell me anything, fearing that I may feel hurt.

Sometimes I used to laugh and embrace my father, or go and sit in my Mother's lap, but the pleasures, thrills, boisterousness and merriments became dreams of the past. My eyes, all the time, saw the face of my beloved and my tongue was reciting 'O Lord' 'O Lord' and I was calling his beloved and I was always in the hope that my Beloved's beloved will come.

I did not like to stay indoors in the palace. I asked my father to construct a room where I could go and feel better. Father was happy that 'I will feel nice'.

He said: Wherever you want it shall be done.

I did not require much searching. Where the beloved had sat in meditation, and his blood had gone, I selected that place. Father wanted to construct a big room but I declined. I said, just repair the existing fallen structure and make it new. So the needful was done. Now, this was my mini-hermitage. A few hours in the morning, and a few hours in the evening, I was coming here and reciting 'O Lord', 'O Lord'.

One day, in the afternoon, when I reached the palace and lay down to relax after lunch, I closed my eyes and saw my beloved within and was calling my Beloved's beloved. My Mother thought that I was asleep.

She said to my father: Our daughter is adult now. Why not marry her? She will get engrossed in her family life. Her lonesomeness will go away.

Father pondered and said: I feel so, but I am afraid if she does not get engrossed in family life, it will be embarrassing for us all. In any case, I will discuss the matter with my minister and pandit.

When my father left, I got up and sat in the lap of my mother and said: Mother, what you have told to father, I have listened, I was not asleep. What

you have suggested is for my good only, and I cannot be disobedient to you, but it will become more of a pain to me. Now, I am somewhat happy. I do not play but I do not cry and wail also. Sometimes there is a sensation of rapture in me that fills my body with ecstasy. I feel light and cool. At that time my mind does not wander. It concentrates, and I wish that I should remain in this state. This type of rapture, I get sometimes. After such rapture, I don't feel sad, even while walking and talking. If you marry me, this rapture will go, and I cannot be my old self again. I will be more in pain. The peace of mind that I get now, comes from inside only, and I do not require a support for this. Sometimes, I feel that this rapture itself is the soul. My beloved had said, 'you are a soul. You are not the body'. I am not absolutely sure, but many a time, inside myself, without any outward support, I feel a cool rapture. My loving mother, if you wish to look to my comfort then don't entangle me in marriage. I may not say 'No', but I won't be able to keep myself happy.

Mother listened and said: You may be right but you must give a serious thought to it. You are an adult now. When you were young, you spent all the time in playing and enjoying. Now, you have become adult. Now you are spending all the time in lonesomeness. You are still in lonesomeness, and now the times are such that we cannot take things casually. We are getting into old age, and we don't have any other child excepting you. Around our kingdom are enemies. If there is nobody from our family to be strong, to keep control over the enemies, then our enemies will take our kingdom, and we will lose whatever we have. To solve this predicament, the only thing we can think of, is to marry you to a brave warrior prince, so that we are satisfied, that we have our children to rule our kingdom. We will then die in peace.

There is another fear also. The minister and the pandit are now suggesting to your father for another marriage. Then, there will be heir to our kingdom.

Your father realizes that if he has another marriage, then, I will feel sad, and feeling my sadness, you will also feel sad. So, he has not listened to any such suggestion so far. But one cannot say for how long he won't listen to such a suggestion. When the ministers and pandits flatter the king, it turns the king's mind. Many kings have been doing wrong things, under the influence of the flattery of ministers.

I said: Does anybody eat poison when he sees it?

Mother said: Darling, nobody eats poison like that. It is eaten, thinking that it is a sweetmeat. Similar is the case with kings. If the king realizes that the ministers are flattering and deceiving, then the king won't get caught. But they

get caught in wrong doing, when they think that the flattery is true. This generally happens in kingdoms. You must realize, what will happen when the ministers flatter the king day-in and day-out. I do not wish to put you in discomfort but there is no hope of comfort on that account.

When I listened to all this, I started thinking. But since childhood, I was not used to, much thinking. Whatever came to my mind was just thought and talked over. In the same habit, I just thought and said to my mother: If a baby brother comes, then the father's ministers won't have anything to suggest to father.

Mother laughed and said: Well, it is like that. But it is in nobody's hand. We have been waiting and waiting for your brother, and so much time has passed. It appears that the pleasure of having a son is not written on our forehead. So, our wish has not been fulfilled.

I said: Mother, don't get disheartened. My inside, that gives me rapture at times, says that my Beloved's beloved is very powerful. Although, I have not met him, but I feel he is quite near to me. I have not forgotten him since.

I have a wavy sensation in my body, and I feel that he knows that I remember him always. If I tell him to give me a brother, I don't know why, but my heart says that he will listen to me and also give me a brother.

Mother listened and laughed and said: Previously, you were carefree, now you have become superstitious.

I cried, and again embraced my mother and said: If my brother comes, then you won't remain sad?

Mother replied: Well, I shall be happy, but for you to live this type of life is not desirable.

I said: Mother, don't bother about my pleasures. I have my faith in the Lord. I am sure my Beloved's beloved will remove your worry. I don't have any wisdom, but my heart says it will happen.

After, all this talk, I went to my hermitage. It was now three years since my beloved had left for his heavenly abode. I always saw his face in my mind, and I never forgot my Beloved's beloved. When I was in my hermitage, forgetting the name that he had asked me to recite was out of question.

Sometimes, I felt as if all my body cells have got tongues and are reciting 'O Lord'. One day, I felt a lightning. I opened my eyes to see. I felt even the branches and leaves of trees are reciting the name 'O Lord'. Wherever I saw, everything was reciting the name 'O Lord'. There was rapture in this feeling and I could not see anything else. I got immersed in this ecstasy. For a long time, I was in this rapture as if I was unconscious. Slowly, I regained

consciousness. But from that day onwards my body cells did not leave the recitation of the name 'O Lord' even for a moment.

I said to my mind: When remembering my beloved's beloved is so rapturous, meeting him will be beyond rapture.

One day, I was in rapture while reciting the name 'O Lord'. I did not understand from where this rapture came. I thought of my mother's talk.

I wished and prayed: O, my Beloved's beloved, I feel so delighted in reciting the name 'O Lord'. It is your grace, that I can see the plants and flowers reciting the Name. Please send my brother so that my mother is delighted.

I do not know, but I had full faith that my Beloved's beloved has listened to my prayer and said, "Yes".

That day, I ran home. My father was standing in the verandah. I embraced him, and whispered in his ears: Father dear, my brother is coming.

Father looked at me and said: Darling, which brother?

I said: Who will play in your lap and make you delighted.

Listening to this, he thought, I was talking something in mistaken belief, and he took me inside. Mother was inside. I embraced my mother and said: Mother, my brother is coming.

She looked at me with astonishment. My father laughed. But as per my nature, I danced and said: Look, my brother is coming. You will see, what I have said will be true. My Beloved's beloved has said 'yes' to me.

My parents felt some astonishment and some amusement but I was happy.

The recitation of the Name became incessant, but now there was another wonderful thing. I felt that my Beloved's beloved is always close to me. Sometimes, I got startled. O, there he has come. Sometimes, I felt he is standing behind me. Sometimes I felt he is sitting on my head. I cannot see, but he is with me. I felt as if he loves me. Previously, I used to tremble with the thought that I have shot his beloved. Now, I feel he loves me. But these thoughts did not influence my mind as such. My feeling of rapture became strong. I got a firm faith that my Beloved's beloved is really living somewhere, and what my beloved had said was true. I became sure that my Beloved's beloved is there, and the feeling that he is near me is a genuine feeling. When my body cells are remembering him, and the trees, plants, and everything is remembering him, then he can be near me also, although I cannot see him. Then, I could feel that he loves me. I could feel the fragrance in his love. One day, my mind said, that as I live in this hermitage, he is living in my heart.

Well, time passed by in his remembrance. Sometimes, I felt happy. Sometimes, I had tears in my eyes. Remembrance of the name 'O Lord' became my nature.

Like this, a year passed. I got a brother. The arrival of my brother changed the minds of my parents, who had earlier thought that I was living in a mistaken belief. Now they started thinking differently for me.

My father, one day said: Our daughter has become a saint. We should respect her.

But I did not like their showing respect to me. I told them to treat me the same way as before.

My infant brother was very handsome and his eyes were just like the eyes of my beloved whom I had shot. I used to play with my infant brother very often. Many a time, I used to bring him to this hermitage, and laying him down, I used to keep on looking at his eyes and say: This was the place, where my stupid hands had shot and I saw these eyes. Now, I can see the same eyes playing and laughing again.

I said: Are you the same eyes that got closed by my shot and have opened again on my prayers, or like those eyes? Whatever, now you are laughing and playing, and giving pleasure to me. O eyes, I adore your love.

The arrival of my brother brought another good thing. Before the arrival of my brother, my parents were not happy about my being in love with somebody not seen and not met before. They thought that my beloved was an ordinary sadhu and his beloved would also be an ordinary sadhu. They thought I was in a mistaken belief, and they wanted me to get out of it. But they never used to tell me because they did not want to force me to do anything. Since, they loved me very much, they did not want to do anything that would hurt me. Otherwise, they would have stopped me with rods, from what they thought was a mistaken belief.

Now, that there was a change of mind in them, they also started loving my beloved's beloved and they also became eager to meet him. They were now sure, that I was in love of a Supreme power.

They now realized, and thought: She is not mad. Even if she says something laughingly, it happens. Her utterance has strength. Although she had said laughingly, that her brother is coming, her brother has actually come.

When I saw in them the love of my Beloved's beloved, then I also started loving them more.

I was now spending more time in the palace, sometimes with my mother and sometimes with my brother.

Now, another thing happened. Remembrance of my Beloved's beloved went into my heart, as a creeper clings to a plant. Whether I was laughing or playing, whether I tried to remember the Lord or not, the remembrance became automatic. It was not that I could remember the Lord only while sitting in the hermitage, but whatever I may be doing, the remembrance was constant. Even sleep could not make me forget. Now I was not reciting the Name, but the Name did not leave me. This happening gave me an added pleasure.

One day, Mother said: Darling, if your Beloved's beloved visits our kingdom, we shall also become enlightened. Your beloved was really some saint. We could not judge his saintliness. We were even trying to stop you from remembering him. But now we realize that we were in the wrong. Now we wish that we meet your Beloved's beloved and ask him to pardon us.

Thus, my parents instead of going against me turned towards me. Now, in our palace every one was eager to meet my Beloved's beloved.

One day, I told my mother that when our beloved is out of station, we do not forget him. We always remember him. So, if you remember him always, there is a lot of pleasure in the remembrance even. This thing got into the minds of my parents and my mother and father started remembering and reciting the name 'O Lord' day-in and day-out.

Another year or more passed. My mind was tranquil now. Sometimes I used to sing, sometimes I was happy and sometimes I had tears of love. This hermitage was my place to relax, and I used to come here morning and evening without fail. Now, mother and father also started coming here sometimes.

One day, when I came early in the morning, I could listen from a distance, somebody singing. I thought my ears are singing or the stones and trees are singing but when I listened attentively, I found it very rapturous and full of a magnetic pull. I was coming immersed in the Lord's name, and I had tears in my eyes, remembering my beloved. This music made me still. I sat down, there only.

It was not music. It was a knife to kill. It was not music. It was nectar to give life. O, what rapture it was? It gave ecstasy to my mind. I kept sitting and listening with devotion. I wished that it should not stop, but eventually it did

stop. I had tears of love. In my mind, I could see my beloved's face and I was beseeching him to request his beloved to meet us.

In this devotion, I was crying, and the longing to meet the beloved's beloved was becoming more and more intense, when, I saw a tall and thin gentleman coming this side. I thought, maybe my Beloved's beloved has come, but when I saw attentively, I felt that his eyes were similar to those of my beloved, and he was good also, but I did not get a strong pull.

He came near and asked: O, good lady living in this forest, is any saint living here? I said: No.

He again asked: Has any saint come here recently? I said: No.

Again he said: Is it the same forest where the daughter of the king shot a traveller unknowingly thinking it to be a panther?

In a sad tone, I said: Yes, this is the same forest.

He just said: 'What a wonder' and started walking.

I said: Wait, listen something.

But he did not stop and quickly went away.

I went to my hermitage. The Moment I sat down, I got concentration.

I had the remembrance in my heart, but now my longing to meet became more intense. I had a different type of rapture. I felt that my Beloved's beloved is very near me. I felt he loved me immensely and I felt a fragrance.

I desired that he should come, and I should fall at his feet, and he should say, "Daughter, I have come".

I sat till lunchtime. Tears were coming even in my closed eyes. Thus crying, when I got up to go to the palace, again I saw the same gentleman.

I said: O respectable gentleman, come with me, have food and water, have rest, and let me know whom you are looking for. Maybe, I can be of help to you.

But he had tears in his eyes and was saying: Sister never forgets you, sister never forgets you.

He did not listen to me. He remained absorbed in his own thought.

When I reached the palace, here Mother was crying.

I went near her and asked her: Mother, why are you crying?

She said: Darling I have got faith now. My heart is throbbing. When will your Beloved's beloved come? Seeing me sad, your father also is longing to meet.

Today, he had tears in his eyes when he went. See, how your brother's eyes are looking eagerly.

My brother raised his arms when he saw me. I picked him up and asked him: O, brother, you only tell, when will he come, he who has sent you here?

My infant brother looked up, smiled and then cried.

I said to my mind: O, what is there today? I have been crying since morning, my Mother has been crying, my father went crying and now my infant brother is also crying.

Automatically, a song came to me. I sang a song:

“For you, my eyes are longing

O beloved, when will you come?

For you, my eyes are longing

O beloved, when will you come?”

Everybody in the palace cried. Today, the whole day went like this.

But otherwise my mind was at peace and tranquil. In this peace of mind, remembrance swelled. Then a longing would come and tears flowed from the eyes. Again, quiet, peace, tranquillity and rapture. Again, a longing would come like a streak of light from head to foot, and again tears. It became night and it was too late to go to the hermitage. On the roof, in moonlight, I kept sitting. There was a light breeze and dew. The sky was clear. The stars were shining. The cool breeze was full of longing and it did not allow the sleep to come. I kept sitting in this peace and bliss. Hours passed by, sometimes feeling of happiness, sometimes of love, sometimes tranquility, sometimes eagerness, sometimes longing. I realized only when it was morning.

Somebody came from downstairs and said: One sadhu has come and is standing. He says, your Beloved's beloved, I have come.

Mother heard this and hurriedly came upstairs and said: Get up daughter. Your Beloved's beloved has come.

I listened but I could not get up.

I asked: Where is he?

Mother said: He is standing downstairs. He has sent a message 'I have come'. Come, let us go and bring him inside.

I laughed. I said: Someone is playing a joke on us. Someone is playing a trick on us. Do kings come like this? They will not wait at the door. He, who can pierce and enter your heart, how can he stop at a gate? Then, I am not getting any pull. My feet are not moving. Love will have a magnetic pull.

Mother was astonished and said: We should not be in the wrong.

I said: Send somebody to ask him, "What is his name and for what purpose has he come"?

The maid went and came back with a reply. He says: My name is 'O Lord' and I have come to bless.

I said: Go and tell him. We are not free at the Moment. You sit in the lounge. We shall come in a couple of hours.

He listened to the message and sat in the lounge waiting. We sent food. He ate. We sent five gold coins. He took those. Then we sent a message. Not today. Come tomorrow.

He said: 'All right', and went away.

Now, Mother laughed and said: Your love is true.

In the afternoon, father came and brought the news that he was some ordinary sadhu. He got some information from one of the maids and played a trick.

The owner of the inn where he stayed has given all the information about him and he is now in jail.

My Mother embraced me and said: O, daughter, you have got faith now. You will certainly meet your Beloved's beloved.

My longing to meet him increased and whenever we sat together we were talking of him only.

In the evening I went to the forest. I saw two men sitting under a tree and singing. I sat down where I was standing. The singing stopped but I could not move. I moved only when both the gentlemen, who seemed to be very cool and full of happiness came and asked: Are you a saint lady meditating in this forest?

I said: No, I am not a saint lady.

They asked: Has any saint visited here?

I said: 'No'.

They said: Is it the same forest where about six years back, the king's daughter shot a traveller unintentionally?

I trembled. My heart throbbed and with tears in my eyes, I said: Yes. But you tell what are you looking for?

They said: 'Nothing more'. And went away.

I went and sat in my hermitage. Remembering the past, I cried a lot. I could not understand what these persons were looking for, who they were, and what they wanted. It was night now, and somebody was singing a song:

" Please come,

I am longing to meet you.

Please come,

I am longing to meet you".

Today, I forgot to go to the palace. My father got worried. He brought a palanquin and lights to take me to the palace. My father had put some people for my security without my knowledge. As per my father's orders they used to stay at a distance and keep guard. They could not leave me alone. So, they were there as security men.

Now, I went to the palace. But my longing increased. I told my parents about the people coming to the forest and enquiring. We all were in thinking and longing. At night we kept on singing the above lines with love.

Early morning, I came to the forest. My Mother and father also came along to listen to the divine songs in the forest.

When we came, there were four gentlemen standing and looking towards the north and singing:

"The Guru has come

The Guru has come"

We were still bound. We stood like stone statues listening to the music.

When we opened our eyes, these four gentlemen were not there.

We came to the hermitage and sat down on the platform outside the hermitage.

Moments after, I felt a pull as if somebody has taken away my heart with his palm. I became unconscious.

My body was unconscious. I could see that 'I am not the body'.

From my heart came the words, "Mother, my Beloved's beloved has come".

Then my eyes closed. I was not conscious. I do not know what happened.

I saw my Mother and father startled. Then I do not know what happened.

When my eyes opened my head was lying on very loving feet. My eyes were shedding tears on them. A loving hand caressed my head. It gave rapture.

I was so delighted that I would not lift my head.

The hand that was full of deep love lifted my head.

When I saw the face I felt a flash and a dazzle.

My head again fell at his feet and I said, "O, Beloved's beloved".

Those lovely and loving hands again lifted my head and made me sit down.

I could not see at his face again.

Mother said: Your Beloved's beloved has come. See.

What should I see? Who has come? My Beloved's beloved has come. My soul has come. The first thought that came to me when he touched my head

with his sacred and loving hands, was whether he is a beloved or he is 'love' himself. Tears came to my eyes, my head fell at his feet again and he was caressing my head with his loving hands.

I said to my mind: He really loved my beloved, and because of him he is bestowing so much sweet love on me.

At this time what should I do? I cannot think of anything. Should I cut my body, cut it into pieces and wave them around his head and put the pieces in fire? May I be a sacrifice to him? Whatever I have, should I give in alms?

I have become fortunate. I, who was a sinner, am being loved. I shot his beloved with an arrow. He has come and he loves me. It is wondrous, extreme wondrous.

I cried and said: O, my Beloved's beloved, but my throat did not speak and I kept on crying. Again I tried to speak, but again my throat did not speak.

At this Moment a divine song was sung:

"Welcome, Welcome O Beloved

Welcome, Welcome O Beloved"

When the music stopped, Mother pinched me and said: Daughter, let us be hospitable to the Beloved's beloved. He has come from a distance. Let us look after his comforts like bath, water and food.

Again, my heart throbbed. I said to myself: Oh! I am always forgetful. Even now, I am immersed in my own happiness. I have not cared for the comfort of my beloved. I felt sorry. I became unconscious and fell down.

When I regained consciousness I said: O, my Beloved's beloved, only you can love the sinners. O, redeemer of sinners, only you can forego your comforts and reach the forests to bless people.

O, merciful and gracious, bless me. You are a Saviour. O, my Beloved's beloved: I am nothing. I am gone.

Saying this, again I fell at his feet.

What happened? I was out of my body. My body was lying at his feet, but I was standing outside, and what did I see? I saw all beauty, all sweetness, like the beads on a wire, which now I have come to know, is called the wire of 'Super consciousness'.

It was like an insect reaching the rose flower, and becoming a beautiful butterfly.

There was a flash and I became joy incarnate. Then I saw that I am awake and I am sitting down.

My body was lighter than a flower and I was separate from my body.

My Beloved's beloved looked towards me, and smiled and said: Daughter, are you not a soul?

Now I was not afraid. My eyes were full of tears of thanks, and tears fell.

He, lovingly said: Are you a soul?

With great love and respect, I replied: O Lord, I am nothing. You are everything. Yes. I am a sinner forgiven by your beloved. Make me your own. What am I? I am nothing. My beloved has left me alone. Now please, you don't leave me alone. The stupid that I am, I used to cry at the word 'Soul'. Today, seeing your miracles, I am in wonder. How can I trust my mind? I have no intellect. I have no light in me, the path is difficult and I am afraid.

I am at your feet. Bestow your grace on me. I spoke these words with great difficulty. My throat stopped. I was in tears. I was in happiness and humility.

I felt I have a house at the feet of my Beloved's beloved and I have left my body and am living there.

My father, now, with folded hands made a prayer: O Lord, please come to our palace. Please put your sacred feet in our palace and make it sacred.

My Beloved's beloved was a bit startled.

He said: This name is that of my beloved.

I startled that he is the Beloved's beloved, then why has he said this?

This might be another predicament.

I was thinking only, when he said: I call him 'O Lord' whom I love more than myself.

Now I got more afraid, I wished that the Beloved's beloved might not go away after putting us in the longing of another beloved.

But the intuitive Guru again said: Daughter, this is not a new thing. Your beloved had told you that it is God, but you were afraid that He is with you unseen.

What you have seen, everything fixed like beads in a wire is called 'Super consciousness'. The wire 'Super consciousness' emanates from the Lord.

He is formless but He is omnipresent. He is here, there, everywhere. He is near everyone. He can see everybody's soul. 'O Lord' is His name.

He reveals Himself as you have touched His feet now.

You have been remembering Him. In His remembrance you have been getting a pull from Him. This ecstasy, you are having is His. He is all love and you can meet Him by loving Him.

He is everywhere, inside the body, outside the body, in nature, everywhere. You don't have to look for Him outside.

By remembrance only, He reveals himself in His name.

Remembering Him is life. Forgetting Him is death. Meeting Him is the body soul meeting the Supreme soul. This is the real life.

The world is away from this real life. That is the cause of the suffering of the people. Without this life, it is lifelessness.

The Guru now, looked towards Mardana and said: Play the music.

The Guru got immersed in the Lord's name. Mardana played the music. The divine music was so rapturous that I cannot tell.

When the music stopped, my father again requested him to come to the palace. But my beloved's beloved said: We are happy here in this hermitage, where our daughter has been reciting the Lord's name.

By my hesitatingly saying and my parents requesting again with folded hands, the Guru agreed and came to the palace.

For us, it was a wondrous delight, happiness, joy and a gleeful fervor.

What should I say? Our entire vision changed. Our entire life changed.

The rapture that was there in being at the service to the Guru was something that we only knew. It is difficult to express the ecstasy in words.

Till today, I did not know what was happening? Who was pulling me? Where was I going? Now, I came to know everything.

Although without all this knowledge, the seed of spiritual life, i.e., the Lord's name that my beloved had planted in me had grown and flowered all right but after actually knowing everything, one had the real satisfaction.

Now I came to know that my Beloved's beloved is Guru Nanak Dev. One day, my beloved had mentioned this name, but the stupid that I was, I did not remember.

Today, I came to know that the person playing the rebeck is Mardana, who is the Guru's companion and the Guru's musician.

A few days before, the persons who were singing and looking for the Guru, were Bhai Bhagirath, Bhai Sheehan and Bhai Tara. They were the disciples of the Guru. They had gone to Kartarpur to meet the Guru. They were told that the Guru has gone towards the river Chenab. They were trying to locate and find him.

Here they knew, that the Guru had to come, because the Guru had been told of the death of Bhai Triloka (my beloved), and my longing to meet the Guru.

The Guru's sister Nanki was sure that since the Guru has gone towards the river Chenab, he would surely come to bless me.

The Guru's sister Nanki had felt this in her meditation.

All of them had come to meet the Guru, and deliver a message from sister Nanki that the Guru should come home and meet them. The Guru came here to make true the words of his beloved and bless us. I adore at the feet of the God like Guru, who said to his disciples: Nanki is my sister but this blessed girl is like my daughter. I will spend a few days with her. But my sister will get my love today only.

It was wondrous to see, how he was bestowing his love on me, who had shot at his beloved.

All the time, I was in so much thankfulness to the Guru.

Now, I came to know that in our kingdom, Bhai Firna and Bhai Jodh who had been blessed by Guru Nanak, are living and many more disciples of the Guru and blessed by him are living in our kingdom. Who knew that such gems were hidden in our kingdom?

They had their own holy congregation, and my beloved had come to meet them.

Seeing a nice, beautiful, peaceful place he sat down in meditation, in deep love of the Lord, when my stupid hands shot at him.

His name was Bhai Triloka and he was the son of the old man Bhai Bhagirath.

The Guru loved him very much and by the blessings of the Guru he had got realization in a very young age.

The day, when my hands shot at him, he was not even twenty-two.

Today, I came to know that whom I shot at, has given me life from lifelessness.

The old man Bhai Bhagirath, whose son I shot at, is treating me like a daughter and says, it was God's will and has no ill will against me.

The Guru, the redeemer of sinners, whose loving disciple in that young age, was shot at by me is calling me a daughter.

That is why the Guru's disciples call each other as brothers. They have all the love. They don't have any feeling of separateness in them. They do not discriminate between rich and poor. They have unlimited forgiveness. How good is this holy congregation?

I was much absorbed in my pleasures and I never knew that there is something like suffering on this earth. Now, I came to know that the world is

full of suffering. People are in distress. Everywhere is evil doing. It is darkness all over.

To remove this darkness, Guru Nanak has come to this world.

He has blessed his disciples and made them saints and they are now blessing the people.

In the entire kingdom, the news of the arrival of Guru Nanak, and my entire story spread.

The goodness of Bhai Triloka and the blessings of Guru Nanak influenced the people so much that they all became disciples of Guru Nanak.

How wonderful! Beloved Guru Nanak has come to our palace.

Mother and father did whatever was to be done when some respected person came over.

But me, stupid, who was blessed and loved even after killing some one, who was ignorant, careless and carefree from birth, who was naive, how could I know how to accord a befitting reception to a big person, and how to get his pleasure, and how to respect him?

I used to tell the Guru whatever came to my mind.

With folded hands, I told him: O, Saviour, I have not much sense. Everybody says, today is a day of rejoicing. I do not know how to rejoice. I have not much sense. I do not understand.

Bless me that I do not forget the Lord again. The Name that you have given, I feel its strength in me. This should remain till I am living.

One more favour, you do to me. You lay the foundation stone of a Gurdwara with your sacred hands in this kingdom, where your blessed people could gather as a holy congregation, and the city dwellers may become your disciples and pursue the path of religiousness. This is my second rejoicing.

The Guru was delighted to hear my prayer.

“O Genius Guru Nanak

O Angel Guru Nanak”

With great enthusiasm, he laid the foundation stone of a Gurdwara. He sat there, and gave the name nectar to every body, and put them on the true path. The whole day, he was giving the name nectar to everybody, and the whole kingdom was blessed.

In the evening, was recitation of Asa raga, after that the Guru himself sang the Aarti, listening to which, one goes into ecstasy.

O, traveller, this is the place where the beloved was shot, where I remembered the Beloved's beloved for years, where Guru Nanak came and

sat, and where the divine music was sung even after the Guru had left.

The Guru stayed in our palace all through mid-October to mid-December.

In the whole kingdom and the neighbouring villages and far and near it was:

‘O Great Guru Nanak’, ‘O Glory Guru Nanak’.

Many ignoble people were blessed.

Now, the Guru had to go to other places to bless people. How could my love tolerate the separation?

But now, my love had a broadened thinking. His coming to the world was for humanity’s sake and I realized that.

To be happy in his pleasure, and to be ready in his orders, and receptive to his wishes, was my respectful love for him.

I was happy and I was praying: O, Guru Nanak, please come again. Be in my heart when you are away from my eyes. The remembrance of the Lord that you have given me, please keep it strong. I should not forget even in one breath. Let me always be at your feet. If, I go in forgetfulness, please pull me into remembrance. Today, you are going. Please do come again. You have picked me up from dust and put me in the sky. Please be my Saviour always.

In our love and pangs of separation, the Guru got ready to go.

Before that, there was a talk regarding my getting married. My father put this suggestion to the Guru.

When the Guru looked towards me with love, I touched his feet and said: You know everything, save me from the worldly fires.

He said: We have put water in the fire and ‘freedom from desires’ in worldly entanglements. We want to teach to live in the family with mind detached.

I said: All right, whatever you will say is my food.

He said: A family man should reach the Lord. How the ‘love of the Lord’ and ‘family life’ are knitted together, I have come to show. I have propagated the path of ‘family man’ with a detached mind. Being a family man and then do evil is bad. But if somebody is in the love of the Lord and doesn’t want to have family life casually (not for show off or as an obstinacy), then I will not say he is wrong. Deception is bad. Show off is bad. Do not deceive. One has to bear the fruits of bad deeds at the end.

Then he looked towards my father and said: Don’t force her for anything. The Lord’s hand is on her head. Whatever she does will be good. Don’t trouble her for anything. If she likes to marry, marry her. If she doesn’t like, then do not force her. She has the responsibility of service to the holy

congregation. Her 'Super consciousness' is attuned to the Lord's name. And she is in ecstasy.

Then, he touched my brother's head and named him Hari Das. He said: You rule the kingdom. Your sister will meditate. You will be a support to her.

After showering immense blessings, my beloved's beloved went to another place. We felt very sad. But we had love and tranquility in us.

The morning and evening holy congregation was held there, *Asa-di-var* in the morning and *Rehraas* and *Aarti* in the evening.

The remembrance of the Lord and recitation of His name became incessant.

Father was ruling and I was serving the holy congregation.

When my brother became the ruler, the Guru's words became fruitful.

Thus I completed my age of fifty years that was written on my forehead.

Yes traveller, here a stranger, simple, handsome man was reciting the Lord's name, who was alone, and nobody knew him, who was shot at by stupid dirty hands and was later cremated, and excepting two eyes, there were no more eyes to shed tears for him. He came unknown and went unknown, but the man, who had the life spark from Guru Nanak in him, uttered a few words, and the effect was that the day Guru Nanak left our kingdom, the number of people who went to see him off up to the border was more than a thousand.

One life of the beloved man became the cause of thousands of people being blessed.

Here sat that loving soul and in lieu of his every drop of blood a disciple was created.

O traveller, are you a disciple? See, what is discipleship.

Listen to the loving message of Guru Nanak which he gave, and which put people from the losing path to the gaining path.

Imbibe his message in your heart, and then make others understand his message. See, how much strength there is in one disciple with a life spark from Guru Nanak. See, how one disciple became one and a quarter million.

See, how the losing path becomes a gaining path.

After telling all this, the fairy like lady became quiet.

She looked towards the heavens and then towards me and said:

Do not forget the Lord from your heart.

Remember Him day-in and day-out.

I am blind, the Lord's name are my eyes. I have the strength of the Lord within me. The worldly desires cannot fascinate me.

She said these lines with utmost love, and showered her immense blessings on me. Then she went up and up to the heavens, shining like a ray, and vanished.

In my sleep, I felt a pang in her going away. In that pang, I woke up. I was there and the hermitage was there. It was lonely and peaceful.

But a fragrance and a fountain of nectar could be felt, which was simmering in my body cells and a sensation of divine music was giving rapture.

O, Wonderful, Guru Nanak, O, redeemer of sinners. How you blessed everybody, and how you have given a glimpse of the Lord to me, who was living in the forgetfulness of the Lord, and made me understand true life.

The words of the beloved to the king's daughter are repeated once again:

He (Guru Nanak) will come and meet you if you do one thing day and night:

“While strolling and walking

While sitting and standing

Keep on reciting O Lord, O Lord”. WaheGuru, WaheGuru.

Guru Nanak will come and meet us also.

Let us recite :

O Lord, O Lord, O Lord, O Lord

WaheGuru, WaheGuru, WaheGuru, WaheGuru.

Starting with at least five minutes a day.



I ADORE THEE

As the sea waves come and kiss
the shore again and again
So do I come and kiss
Your feet again and again

The seashore is hard
but soft are thou feet
You are a shower of love
And I feel rapture to meet.

Let us kiss His feet again and again :

'O Lord', 'O Lord', 'O Lord', 'O Lord'

Starting with at least five minutes a day.

43.

Symposium with Sheikh Braham**II**

Time went on passing, the breeze went on blowing, giving comfort to mankind, the clouds went on raining, providing water to the mankind and helping in growing vegetables and fruits.

Similarly, Guru Nanak went on traveling, blessing people, giving the Lord's name to everyone and awakening the sleeping souls.

In this way, engrossed in the love of the Lord, he came homewards but he did not stay at home. He kept moving, blessing people with the Lord's name.

He travelled near the banks of river Chenab and, then, the river Ravi. Moving ahead he came to Pakpattan. He selected a place on the outskirts of the town and stayed there.

See, the changing times. This town Pakpattan was once a Hindu pilgrimage centre and abode for the sadhus. Then, it became a sacred place of Buddhists. In those old days its name was Ajodhan. In 1231 (Old Indian calendar) Saint Farid was born and he settled here. Since he settled here, his followers named the town as Pakpattan. Since then, it is called Pakpattan.

As per the custom, when a saint died, one of his staunch followers, occupied his seat. In this way, on the 11th or 12th seat sat Sheikh Ibrahim alias Sheikh Braham alias Farid Sani alias Farid Salas alias Bal Raja.

At the time, when Guru Nanak visited Pakpattan, this Sheikh Braham occupied the seat. The poetry written by Sheikh Farid is included in the Holy Scripture. When the Guru came, he selected a place that was about 2 or 3 kilometres from the town on its outskirts. The Guru stayed here. It became a blossom in the forest.

One day, it was daytime and the hymns were being sung. At this time one follower of the Sheikh, whose name was Kamaal, was collecting wood for the Sheikh's house. When he listened to the sweet music, he was delighted and he got attracted to it. At that time, Mardana was singing the following lines:

'You are all, board, pen and verse, O Lord,
Says Nanak, you are One, no second, O Lord'

The divine song and the music enthralled him. Then, he thought he might as well understand the meaning of the verse properly. So, he came near and said: Please, if you can ask the musician to sing these lines again.

Then, the Guru said: Mardana, you sing the lines again.

Mardana then repeated the lines a number of times and Kamaal remembered the lines by heart.

Then, he made a bundle of the wooden logs that he had collected, put them on his head and went back. When he reached the Sheikh's house, he greeted the saint and said: O saint, today I have met a Lord-loving person. But he says, Lord is 'One'. He doesn't say two (Lord and prophet). He says, Lord is 'One'.

Then, the saint said: You tell, what you have listened.

Then Kamaal narrated the lines that he had remembered by heart.

On listening the name Nanak, Sheikh Braham felt a sensation. He said: The same Nanak, dyed in the love of the Lord, an angel figure, who is the Lord's image, who gave the name nectar and got me relieved from the penances and austerities.

He felt gratitude in his mind. But he was a Mohammedan. The fear of the Muslim religious practices and the Mohammedan priests haunted him as also the pride of sitting on the seat of Sheikh Farid was always there. His mind wavered in these thoughts. But his inner mind got a profuse desire to meet the Guru, and in that thinking he said: O Child, are you sure that he is Nanak himself?

Then Kamaal said: Sir, there was a magical pull and I went into a trance. How do I know who he is?

Then, the Sheikh understood that he is Nanak himself only.

He said: O Child, do you understand the meaning of this verse?

Kamaal said: Sir, you understand everything.

Then, Sheikh said: O Child, I have already met him whose verse is this. He is a prophet sent by the Lord. You take me to him. He talks about the Lord only.

Then, Sheikh accompanied by Kamaal went in a palanquin about 2 or 3 kilometres and greeted the Guru with respect. The Guru got up, embraced him and made him sit next to him. He asked regarding the Sheikh's welfare and then more conversation started.

Sheikh: Kamaal has narrated to me your verse that He is the board, He is the pen, He is the verse, He is the writer. He is just One, Hindus say, 'He is for us', Mohammedans say, 'He is for us'. You tell, for whom is He and for whom He is not?

Then, the Guru said: O Sheikh, He is 'One'. He loves all, whether he is a Hindu or Mohammedan. Anybody who says, He is more than one, you ignore him. Dear Sheikh, He is one. One beloved. He is omnipresent.

'You are One, O Lord. You are One, O Lord'. Saying this, he got immersed in the love of the Lord. Even the Sheikh got ecstasy.

Then, the Sheikh got a craving. He thought: What is the use of sitting on the seat of a saint? The real thing is meeting the Lord. How can I remain immersed in His love all twenty-four hours of the day?

Then, he said: O Nanak, What dress should I wear, by wearing which I can meet the Lord?

The Guru said: O Sheikh, the Lord is inside us but we, who are craving, are outside in forgetfulness. If we remove this forgetfulness and remain in remembrance then it doesn't take long to meet Him. But one should be honest about it.

Sheikh: The young age goes, one becomes old, death is on the head, even in the coffin the soul will cry: 'O, I could not meet the beloved. I could not'.

Guru (heaved a long sigh in ecstasy and longing): Dear Sheikh, we are ugly. We are enticed in bodily passions. Our mind is evil and dirty. We have all vices in us. If we imbibe good qualities in us, then we can hope that the Lord will come and meet us.

Sheikh (with tears in his eyes): What are the qualities that I should imbibe in myself? Which are the words that I should speak to please my beloved?

Which are the beads and which is the chanting, which is the dress that I should wear, so that he is enchanted.

Guru Nanak: "To renounce the pride of the mind and to walk with humility". These are the words. "Not getting angry on somebody's rudeness, not getting upset on pain and suffering, to accept whatever the Lord does as good". These are the qualities and beads.

“The tongue should be a chain. It should chant the Lord’s name”. These are the habits. These will be fruitful only when there is a craving and longing for the Lord.

On listening to the Guru, the Sheikh’s heart melted.

Those who are in spiritual quest are always looking to their shortcomings with earnestness.

In this thinking, he said: Please Guru Nanak, you give me a scalpel, a knife, that I may kill my ego. For killing animals, the knife is of steel. For killing humans the knife is of steel. But if there is any knife for killing the ego, you tell.

On listening to this, the Guru showered love and graciousness. There was a dazzle on his forehead. In a firm tone he said: ‘Lord’s name’ is a metal that is stronger than iron or steel. When it settles in the mind then it has strength and force. A knife is made from this metal. Its handle also is not made from wood, stone or ivory. The entire knife is made from this metal.

This cannot be made by the method of putting it in hot furnace and giving blows of a hammer. The furnace where it has to be heated is imbibing ‘good qualities’ in one’s self, and the blow of hammer is ‘the toleration of sufferings that may come while treading on the spiritual path’.

Then this is not sharpened on the grinding wheel. It is sharpened with the ‘Lord’s name’. When this knife is ready, it is kept in a sheath. The sheath is not of leather but of kindness and generosity. When somebody is killed with this knife, then he becomes a real Sheikh (Saint).

As it is, people, out of respect for an elderly person, call him as Sheikh. You know it is a name for a spiritual leader.

The real Sheikh is he who has this knife and has used it to kill his ego.

Because, the Moment this knife cuts, the blood of desires, all goes out. The greed to ‘grab, grab’, ‘everything should be mine’ goes away. When the greed is gone, then all vices are gone, because this greed only, is responsible for telling lies and deceiving people. The person who is cut with this knife is really cut because all vices are gone. Then, he really understands what is good and what is bad, and what is truth.

In this way, he knows the truth and imbibes the truth. The truth is the Lord.

So, first he understands what is good and what is bad. Then he becomes good. From this human goodness and through the Lord’s name he reaches the Lord. He reaches the Lord’s palace. Then he gets immersed in the love of

the Lord. The ego of the mind, that is a veil between our inner self and the Lord is cut with this knife.

Listening to all this, the Sheikh went into ecstasy. He could not stop himself from praising the Guru.

He said: O Guru you are the image of the Lord. You are the beloved of the Lord. It is Lord's benevolence that He has sent you. Dear Nanak, is it a disrespect to ask anything from a Lord's beloved?

The Guru understood that the Sheikh wants to ask something.

So, he said: You may ask.

Then the Sheikh said: While sitting on a religious seat many people come and bother you. How should one deal with them?

Then the Guru said: Most of the people who come to the saints come for their selfish gains, to get some supernatural things done. There are very few who are seekers of the Lord.

The passionate wants a beauty. The hungry wants food delicacies. The greedy wants money. The sleepy wants a comfortable bed and quilt. The angry is burning his mind with harsh words. The poor just talk nonsense.

So, Sheikh, one has to preach to do goodness, but one should avoid meeting the passionate, the hungry, the greedy, the sleepy, the angry and the people who talk nonsense. The smell of vices comes from them. And the Lord's name is sacredness. The holy congregation is for those who are seekers of the Lord's name, and who love the Lord's name.

Then the Sheikh fell at the Guru's feet and said: O great Guru Nanak, O great Guru Nanak, you have put me on the true path of love of the Lord. Today, I have understood the true path. You have awakened me today.

I have met a prophet today.

II

It appears, the Guru stayed in the forest for some days.

In the biography it is mentioned that the Sheikh said: Come to my house. But the Guru preferred to stay in the forest.

The Sheikh used to come to meet the Guru quite often and the divine music was sung there daily.

One day, the Sheikh said: O Beloved of the Lord, you say that Lord is 'One'. You tell something about the Lord. How He created this world? If He was 'One' and is 'One', then how did He create this world that is separate? If He is 'One', then how this world is separate.

Guru: O Sheikh, He is 'One'. He is all in all. He is and He always will be. You are asking, How is He and what is He? This is beyond words. It is His wish, will and command. He is the Supreme soul. As He cannot be explained in words, similarly, His command cannot be explained in words. According to His own pleasure and wish, He has created this world, the seen world and the unseen world. Then He has created His name. His Name is not separate from Him. The Name touches the separate world.

Then, He has created nature. This is not separate from Him, but it is His creation. It is not uncontrolled and unrestrained. And He has not made it separate. He sits in it as sitting on a throne. The throne is that of strength, power.

In this way, He is 'One'. He was 'One' before the creation of this world and He is 'One' after creation of this world. He is separate from the creation and also pervading and omnipresent in the creation. He was always on the throne of strength and power and so is He now. He is all ecstasy, happiness embodied.

Then, even after creating, He looks after His creation. He is the Saviour. He gives nourishment to all and then He is all happiness embodied.

Then He has created humans in this world. He gave the brain. He gave them freedom to select and do work. Then He gave them religion and the mind to analyze the good and bad.

Those who love the Lord, reach the Lord. Those who love passions have become lost gamblers.

He gave the Name that is His form. He reveals Himself in His name. So, those who remember and recite His name reach him. But those who remain in forgetfulness of His name and love the worldly passions and desires, when they will die and their souls go to his court where the good deeds and His name is respected, they will not get a place to stay. Nobody will let them stay there. They will be asked to get out. Then they will realize: Oh! We were blind. We wasted our entire lifetime.

Sheikh: Then according to our faith those souls are lost forever. They will always remain in hell.

Guru: This human body lives in this world for counted days. May be hundred years. The deeds done are countable. So, the penalty cannot be for always.

It is the Lord's nature that when one makes a mistake, he gets suffering.

The suffering becomes a teacher for not doing mistakes in future because the man has a mind. It is not like the mind of animals that goes on one track only. The human mind can think. When sufferings come, then a realization also comes: How to save one's self from the sufferings?

Then the persons who are suffering also try to find out persons who can be guides for removal of these sufferings and the Lord also sends His emissaries to guide the people.

In this way, people come to know that the Lord's name is the medicine and cure for all the sufferings. The Lord is the Saviour and He gives nourishment to all. For the seekers of true happiness, He sends godly souls. The godly souls put the people on the true path of 'recitation of the Lord's name with love'.

When one is treading on the true path of 'recitation of the Lord's name with love', then, when the Name gets into the mind and body, the ego goes. This ego is the veil between our inner self and the Lord. The veil goes and one meets the Lord and all sufferings go.

One thing is, 'speaking the truth'. Beyond this 'speaking the truth' is 'All Truth' i.e. 'The Lord'.

So, dear Sheikh, this is the Lord's benevolence and justice that the result of bad deeds is not absolute penalty. The sufferings from bad deeds are a medicine and with the Lord's name the influence of bad deeds is washed.

So, the Lord's name is the salvation. It saves you from the hell. He is the redeemer of sinners. In this way the sins are redeemed.

Another good deed is charity. One should earn and spend but one should also give. But it should be without ego. It should be in the name of the Lord.

If people say, 'You are not doing goodness', even then you should be happy.

One should think the body as perishable. So, the more the goodness one can do in this life, the better.

But dear Sheikh, only the Guru can put you on the true path. Guru is the godly soul. When you keep company of the Guru, then the mind is diverted from the worldly desires and passions and attracted towards the Lord.

Then, with the love of the Lord, you are able to meet the Lord.

Then, those who get the holy company and do service in this world, they remain in contentment. They do not indulge in vices. Instead, they remember the Lord and sing His praises. They reach the Lord.

But the stupid people who do not follow the true path, their coming to this world is of no use.

But why blame anyone? The true path one knows only when one meets the Guru. And this is a benevolence of the Lord.

Those on whom the Lord is gracious, they only recite the Lord's name.

I, therefore, pray to the Lord to bestow this graciousness to everyone.

Sheikh: You are great.

Guru: Dear Sheikh, I am speaking all this on the command of the Lord. I am nothing. I am only a singer of his praises. I ask for the glimpse of those who are in His love. Those who love Him are His saints and they live by singing His praises, because this is the way to get immersed in His love.

Love and recitation is the path, so to say, 'recitation of the Lord's Name with love is the path'.

With the singing of His praises the mind blossoms and in exuberance treads on the path towards the Lord. But some people boast of going on the spiritual path without the practice of recitation or without good deeds. They are not respected in the Lord's court. So, while living in this world, we should keep company of those people whom the Lord loves. I pray for this only everyday. This is the absolutely proper thinking.

All this conversation was written as Asa-di-var.

Mardana sang this in the morning and the Sheikh listened, he would go into ecstasy and rapture. The Sheikh was much delighted in listening to the Asa-di-var in the morning every day.

He wished that the Guru should stay here for more time. But the Guru had to go to more places to bless more people. So, the Guru got ready to depart.

Then, the Sheikh got up and gave him a see-off with great respect.

He said: O Nanak, you are the image of the Lord. You and the Lord are 'One and same'. Please be gracious that the Lord blesses me.

The Guru said: Sheikh Braham, Lord will bless you.

The Sheikh said: Please, you promise.

Then, the Guru said: Alright. It is a promise.

Then, the Sheikh took leave and went away. The Guru also departed.

In this way, the Guru after making the saint understand his shortcomings in yoga practices and austerities blessed him with the Lord's name and put him on the true path of 'recitation of the Lord's name with love'.

The Guru had adopted a very good way in blessing the saints who had a lot of following. When one such saint was blessed then, if he had a following of ten thousand, then all his followers benefited.

Also, the pride and enmity with Hindus was a cause of suffering for the Hindus. The Guru blessed these saints with the love of the Lord and made them renounce their ego. So that people should love each other and live in comfort.

The Sheikh was a seeker of the Lord. But generally, people who are occupying saintly seats do not want to tell their shortcomings to anyone out of pride and ego. To keep up their pride they would not bow to a family man.

So, credit goes to Sheikh Braham that he overcame his ego and said to Nanak, "Please give me a knife that I may kill my ego."

When he renounced his ego, then by the Guru's blessings the despair of many years was gone and he bowed to the Guru.

O GREAT GURU NANAK

In Guru Nanak Prakash is written: Then the Sheikh fell at the Guru's feet and became a Guru-disciple. All the days when the Guru was there, he paid respect to him every day.

The Guru's command to Sheikh Braham is repeated once again:

The true path is: 'Recitation of the Lord's name with love'

Let us recite:

O Lord, O Lord, O Lord, O Lord,

Starting with at least five minutes a day.



44.

Heavenly Benevolence**I (Sadness)**

Yes, sadness sometime comes and engulfs the mind but sadness is of many types. Sadness is: The mind desires to have much but gets less. If one gets too much, even then, sometimes one feels disinterested. At the end of passions sometimes one feels dejected. This is also sadness.

But there is another sadness that comes to those who are in love with the Lord. That is a desire for solitude. While doing goodness to the people, when the sensation of the Lord's name slackens in the mind, one wishes that the mind should rise to the same level and in that wish, one feels sad and wants solitude.

Solitude, where the mind may talk to nature, love nature and blossom in tune with nature. The rhythmic and soft music of streams, rivers, rivulets should come to the ears. The moon, the stars, the sky may give a feeling of vastness and wondrousness to the mind. The trees, plants, grass, greenery, flowers should give freshness to the eyes and the eyes send this freshness to the heart. The beauty in the heights, mountains, mounds, may make us peep inside and make our mind tranquil.

This wondrousness in nature may give us some awaken-ness in our mind and we may feel that there is an unseen power and He is the creator of this nature. Our mind may understand the handsomeness of the unseen power from this nature's handsomeness that sometimes through its wondrousness and by the touch of its handsomeness gives us a new life and attunes us with the unseen power.

In this alone-ness of solitude, one is not in an unsettled alone-ness but one perceives that the awaken-ness that I have got is not alone-ness, but it has

touched some unseen power and He is being revealed in nature. In this way, the mind becomes fresh, strong, elevated and in ecstasy. This is the fruit of sadness that takes the Lord loving to solitude.

Yes, after one gets into ecstasy and rapture, then, some unseen impulse again, like a benevolent cloud, brings you back to the world, the world of suffering, to allay the suffering of the world as much as one can, according to one's stamina.

One need not think that the Lord-loving become devoid of love, or without love, or without Name or without a feeling of the Lord in them. This is an aspect of a Lord-loving person, because he is a human, he wishes solitude. This is not that sadness, that makes you hate the world because of the sufferings, and takes you in renunciation to forests or mountains and makes you suffer there. But this is an ideal sadness, that is always there in the mind of a saint, and it keeps the mind 'ego-free' and in ecstasy and makes the mind benevolent. When one is benevolent and wants to do goodness to the world, then, the ego that is in our mind sometimes brings some weariness due to the bad experiences of the world. To remove this ego and make the mind alert again, the benevolent saint, sometimes, requires solitude.

Why is the world in suffering? Many experiments have been done and are being done to make it comfortable. Many discussions keep going on and many social intercourses are carried out but they are not successful in making the world a comfortable place to live and keep it as a comfortable place to live, for all times to come.

Why? Man's ego comes in between. The fault of discussions and social intercourses is less. The attachment that man has to 'self' and a 'stranger-like' feeling for others is ego. This creates a crinkle in the plans and schemes that the sages have been putting forward to make the world a comfortable place to live.

That is why, the beloved Guru said: Leave this ego.

Ego manifests in us as 'I am' and outwardly speaks as 'mine' and in behavior it has a stranger-like feeling for others. Inside, it forms a veil between us and the Lord and outside it discriminates from the world.

One who has no ego lives a comfortable life and gives comfort to others. If everybody becomes like that, then, the world will become a more comfortable place to live.

Whenever there was peace in the world, such persons created the peace, who thought that to give comfort to others is better than looking after one's

own comfort all the time, whether, they did it on moral grounds or on spiritual grounds or politics or they were just considerate.

But most of all those are noteworthy who first detached themselves from worldly desires and broke the shackles of ego. Their minds became attached and attuned to the Lord. Then, they never felt any indifference towards the world. They themselves got peace in their mind and they gave peace to the world. The beloved Guru Nanak made such ideal men.

These ideal men were Lord loving and in recitation of Name. They had tranquility in them and ecstasy. Their forehead dazzled with the Lord's love. There was lustre in their countenance. They were fond of solitude, but to give comfort to others, was their nature. They mixed with the people and made people love the scripture. They guided the people to love the Guru and helped people in reciting the Lord's name. But they lived with detached minds and in selfless service to others. They had a detached mind but while doing goodness to others, if they felt any sadness, then, they went into solitude. Then again, they would come to the congregations but they were away from ego and indifference to others.

Yes, this body was not created as a leather bag. It is a Lord's temple, but if the Name is settled in it. When the Name settles, then, the ego is gone and one gets the sensation of the Lord, that one perceives in the mind and body.

When there is no ego, then, there is no 'stranger-like' feeling for others. All are our own.

You will say, then, why the ideal men wanted solitude? Well, the body is of earthly elements. The effect of body is on the mind and the effect of mind is on the body. When we are involved in the world, then we do get some influences on the mind, that one wants to clean. Sometimes, one wants to analyze the mind, that it is not having ego in it. For that one requires solitude. But the mind always says, that the world is in suffering. Let us try to give comfort, whatever we can, whether it helps or not. 'We should give comfort' can also be considered as ego but the Lord's command is, to 'do goodness to others'. It says: 'Recite the Lord's name and make others recite the Lord's name'. So, going by the command is not ego.

The suffering in the world is quite much. If one tries to allay the suffering of the people as a command of the Lord, then, it gives more satisfaction to the mind. But doing beneficence with ego is not fruitful for one's self, but if the ego is gone with recitation of Name, then, whatever goodness we do in a relaxed way is fruitful.

This ego is a devil. Firstly, it has distanced us from the Lord. Secondly, it is due to this ego that we consider others as aliens. This ego has gone deep into our mind. It goes away by recitation of Name. If a blessed person further blesses Name, then, the ego remains at a distance, if he does it as a command of the Lord.

See, the world with open eyes, this ego has created enmities between kings, fighting between countries, confrontation in homes and enmities in people. Nobody bothers, that everybody should live comfortably and the world should become a comfortable place to live in. What for, so much money is spent on missiles, guns, fighter aircrafts and ammunition? For man to kill man. Is this the name of progress and civilization?

When one king becomes a tyrant, then, the other king has to keep his army ready to defend, so that the tyrant king may not attack. In this way, all countries are stocked with equipment to kill. In this way, the ego has kept the world in distress, in spite of people being educated so much.

Guru Nanak, in his tenth incarnation sacrificed his life and everything and saved the people from the tyrants. Then, the Guru prepared the Sikhs to sacrifice and do goodness to others, for all times to come.

But what did he teach them? He asked them to give the Lord's name to everyone. Only if, there is tyranny, then, fight the tyrants. It was for the purpose of spreading love, so that confrontations may go. You love everybody and give comfort to others, even if you have to suffer yourself. Others may follow, on seeing you like this.

But this ego, inside, by way of attachment to 'self', and outside, in the form of 'mine' spreads selfishness. This selfishness makes us behave indifferently towards others. So, this ego has to be discarded. This indifference, this attachment, this ego that separates us from the Lord and in the world creates disorder. It is our duty to save ourselves from this devil.

The prime duty of a saint is to recite the Lord's name and make others recite the Lord's name.

After this, the second duty is to remove this indifference. This ego is supreme. It is our duty to keep our mind free from ego. To see to its 'tricks and traps' one wants solitude, sometimes.

[Charity and 'do good' to others]

One should remain steadfast in doing goodness to others. So many difficulties arise in giving charity. Whoever does good to others he himself suffers.

When you do goodness to everyone, in some way, you get a bad name. You see, when you are doing good to others, mostly they become enemies. Sometimes, their companions become enemies. Generally, whoever is doing good to people, gets some distress.

To talk ill of those who have a habit to do goodness has become man's nature.

Even, more than this, people are ready to kill you, if you are doing goodness.

Guru Arjan Dev was an image of the Lord. How delicate was his mind and body, whence the divine scripture came. There is no end to his beneficence. If we see to his beneficence of writing the scripture and getting constructed the Golden Gurdwara and then, see the sufferings he was made to undergo, by making him sit on a hot iron plate and putting hot sand over his body, then, our breath trembles. See, the treatment that the world gave to him in lieu of his limitless beneficence. Even if we ignore this outwardly suffering, and come to self, then, we see how much wealth, how much time, that otherwise, can be spent in recitation, and the brain strain, we undergo in doing good to others.

So to say, one can give comfort to others at the cost of one's own discomfort. Yes, selfless service, kindness and charity are very difficult to do because one cannot even say what fruit the world will give in lieu of that.

See, the sacrifices of Guru Gobind Singh. He was the image of the Lord. He was Himself the Lord. But see, what the world did to him. But he always remained unbending. He was the image of the Lord. We cannot compare him with others. We are humans. We are making mistakes. We do not have much strength in our mind.

We require holy company, always living in recitation of Name, and singing of divine songs. So that, when some bad experiences come, while doing goodness to others, they should not distract us from Name and goodness.

If one does some kindness and goodness on his own strength, he should do it within his capacity. He should not do it beyond his capacity otherwise he will lose his strength. So, one should judge his capacity and do accordingly, till such time that his ego is not fully gone. This is a principle.

Those who have ego in them, and their ego is not gone by 'service' or 'recitation of Name' and they still have a feeling of 'indifference to others', their charity is from superficial mercy and when some bad experiences come, their nature changes. There is a proverb. 'Philanthropy ends in misanthropy'. Reason being, that till such time that the ego is not gone by 'service' or 'Name'

and the 'indifference to others' is not gone, we have not cut the root that is the cause of discrimination. That is why, the bad experiences while doing good, blunt the eagerness to do good and the same ego makes the person rigid.

One person was in the habit of doing good to others. He was doing good to the poor and spending time on them. He gave money in charity and helped people in difficulties. He was a helping hand in times of emergency, but he was in the habit of talking ill of others and criticizing. He used to go to the Gurdwara but he hadn't got inner happiness. Ego and 'stranger-like' feeling for others were pinching him always. Some people were happy with him but his outspokenness and criticizing was intolerable for some. Such a person should first be beneficent to himself. He should first wash his mind of the 'dirt and ego' by 'recitation of Name', 'reading the scripture', and 'listening to divine songs' and then do goodness to others.

The first kindness is to one's self, i.e. 'Awakening one's soul'. Second kindness to self is: Washing the ego and dirt of the mind.

There was another person, who in later age, said: Kindness to others is merciless to self. He had got suffering in lieu of his doing goodness to others. The persons to whom he did goodness gave him suffering. He got frustrated.

Now, if he had made a habit that he will read the scripture every day, if he had made a habit to get up early in the morning and recite the Lord's name and listen to the divine music, then his ego would have gone, his dirt of the mind would have gone. He would have got ecstasy. Then, he would have known what is the prime goodness.

So, the first goodness is to do good to your self. How can a sick person do service to a sick person? O Man, first become healthy, remove your sickness, see the tricks that ego plays on your mind, understand this ego, be in humility, elevate your mind and let Name be the guard on your elevated mind.

Then, whatever good you do is fruitful. Then, you will not get frustrated if you will get bad experiences in lieu of your goodness.

See, when the tenth Guru asked his disciples to fight tyranny and do goodness, then, the first thing he said, was to 'Recite the Lord's name and elevate your mind and live in His remembrance'. Because the world will give you distress. But when you have the support of the Lord, then the goodness will be your nature. It won't be artificial or with effort. When you will have the Lord as a support, then, if you get suffering in return of goodness, your mind will not feel frustrated. You will say, that you are doing service as a command of the Lord. You will not see how others treat you.

People are in suffering. You can expect only suffering from them. These people are also with ego. How can they be appreciative of goodness? How can they love you or be in thankfulness?

Then, if you are doing good to more than one person and giving support to everybody according to your budget, then, you will see, everybody will want 'why is he not giving me all what he has to give'? Why is he giving to others? On this account, everybody will be angry with you and unknowingly become your enemy. At that time, your elevated mind will say: You keep on with your goodness. Don't look towards them.

Then, if somebody requires a kilogram and you can give 1/4 kg then, the person who is getting will not be thankful for the 1/4 kg but will be annoyed for the 3/4 kg that you have not given. You will say: See, on the one hand I am doing goodness and on the other hand I have to tolerate his annoyance.

But O dear, if you are in the love of the Lord, then, your crystal mind, that is free from ego, will say: You do that much that you can do, because that is the command of my Guru. But don't remember this charity. Don't accept anything in return. You recite the Lord's name. Salvation has to come with Name. This is the support of your mind. This is the prop everywhere.

The support of the 'Ideal man' is Name. The charity of the 'Ideal man' is fragrance of a blossom of rose that is spreading naturally. The bath of the 'Ideal man' is purity of body, mind and soul.

'Name' is the connection of the 'Ideal man' with the Lord.

'Charity and doing good' is the connection of the 'Ideal man' with the world.

'Bath' is the connection of the 'Ideal man' with self.

With all three connections he gets salvation while living.

If you are devoid of this ideal, your thinking is that you are in distress by giving charity and you will not do it, then, in this thinking, your mind will become hard, without mercy and without forgiveness.

In the Holy Scripture is written: Do goodness and if the person is angry do not mind his anger. Your body will be free of ego and your doing good will be fruitful, says Farid.

Even then, when you feel frustrated from the people's negative behaviour, or from their bad company or from doing goodness beyond your capacity, then, you listen to the divine songs or go in solitude, see nature and elevate your mind. Recite the Lord's name in solitude. That will wash the dirt from your mind and you will feel strong like a lion.

Solitude does not mean renouncing the house. The real solitude that the benevolent Guru has said is: The mind should be tranquil. By reading the scripture, when the Name settles in the mind, then, the mind is tranquil. To keep up this tranquility of mind, one wants solitude. That means, the surroundings and atmosphere around should be good. At night when the family is asleep, that also is solitude. When the mind is tranquil while listening to the divine songs, that also is solitude. To feel wondrousness in the scenic beauty of the Lord's nature is also solitude.

It is difficult to meditate in forests or pilgrim centres, where there is no food served, or in hilly caves. It is also very difficult to renounce the house and family. But, to obey the Guru's command that one should live in the family like a 'lotus in mud' is still more difficult.

In renunciation, if one goes to the forest, then, in loneliness one desires company of people, and when this desire is suppressed, it is a big suffering.

But when a family man living as 'lotus in mud' has got detached from desires in his mind by recitation of Name, then, the fancy attractions around him are too awful.

To reform one's self while living in bad company, to deal with relatives and friends with kindness and goodness, to live with selfish people selflessly, and to deal with those who are in evil, lies, deceit with no principles in piety, is not a joke. Then, a family man has to submit to the pressures from the government officials and their supervisors. Then, one has to work hard to earn one's livelihood, bring up children, wife, parents and other duties towards them. Then, one has to bear the ailments and to support those who are ill. Then, one has to bear the deaths and console the heirs.

While living in the family, who can remain aloof from all these distractions from spiritualism? How can one remain detached unless one has the support of the Lord's name?

The truth is that these fancy attractions are a big hindrance in the path of 'recitation of Name and to live a truthful life. This is why the path of 'living in the family with mind detached' is a difficult path.

On the other hand what fancy attractions does a recluse have to face? One is 'desire in one's mind'. Second is 'hunger, thirst, heat and cold'. Third and the biggest is 'being devoid of meeting people'. That is the most difficult thing. But the weight of all these difficulties is on the mind only. There, one has to do good to nobody and no one is annoyed that you have to bear.

But when in the family, if someone is ill, where will one run away? When, there is any death in the family, then how can one eat and see the others hungry? One will definitely get opportunities for doing good to people and service to the people. One's mind has to be away from selfishness, but to allay the suffering has to be one's nature. One has to do nothing with ego or show off. One has to do good, treading on high principles and selflessly.

This doing good will put a strain on time, money, strength, mind, intuitive mind and the body.

The family man living in Name has to tolerate criticism and to remain unaffected by praise. He has to tolerate harsh behaviors, tyranny and unjust things.

Meaning, a 'Name-loving' family man has to keep his mind tranquil and not succumb to 'fancy attractions'. This is the command of the Guru.

This is the right thing and we have to do this, because while living in the family and dealing with people, the mind and soul has to flourish. The mind has to fight all bad influences and rise.

The fruits that you ripen by putting them in utensils are not so sweet, as the fruits that ripen while hanging on the branches tolerating the rain, storm and sun, are sweet.

The Guru's command is true and pious.

Even for the recluses and saints, who are Heads of some seats, and other preachers, there are fancy attractions of some type that are hindrances on the spiritual path.

II

One western writer has mentioned a peculiar shortcoming in 'doing good to others'. That is, that sometimes by doing good to somebody, we increase their evil doing, that was suppressed by the suffering, when they suffered. That intellectual writer has given an example as stated below:

One day, he got up and walked towards the city. He saw a big palace. He entered. Everything for enjoyment and merriment was there. When he entered the big room, there, he saw one man who was drunk and in merriment. The man got up and bowed to him.

The intellectual asked him: Who are you?

The man replied: I am the same person who was a destitute beggar and you had made me healthy with your supernatural powers.

Then, the intellectual said: Then, why you are wasting your life in this

way?

He replied: What else could I do. You made me healthy and rich.

After listening to that, he went to the market. There, he saw one beautiful woman. A man got attracted to her beauty and was following her.

He asked the man: O dear, why are looking at the woman with bad intentions?

The man recognized him and said: Sir, I was blind. You only gave me eyesight by your supernatural powers. Where else should I see with my eyes?

Then, he said to the woman: Why are you on the path of sins?

The woman recognized him and said: You only had redeemed my sins. This is the path of enjoyment.

Then, he came out of the market. There, outside the market, one young man was crying. He asked him: O young man, why are you crying?

The man recognized him and said: I had died. You only gave me life by your supernatural powers. What else can I do except crying?

This means that if the destitute and the blind were not made healthy. Then, they would not have got into evil doing. They would have remained as they were before.

But the Guru has said: The 'Ideal man' is in 'doing good to others'. The 'Ideal man' has mercy on everybody.

So, let us find out how the Guru has solved this problem that the ideal men may do good to others and the beneficiaries, after receiving their benevolence, do not indulge in evil. There is a story on this that happened in the lifetime of Guru Nanak. Deliberation of the same will put us on the correct path. It is like this: Staying at Kanganpur, Kasur, and some other places, the Guru arrived at Dipalpur.

In this town, nobody welcomed the Saviour Guru to stay. Wherever he sat, he was asked to go away.

This disrespect from everybody was for whom? Who left the comforts of the heavens and came to this world to allay the sufferings of people. Who, even here on earth, renounced the comforts of the house and family and suffered the travails of traveling in India and abroad and took upon him the task of uplifting the people, with pleasure.

See, the god of benevolence doesn't get a place to stay. Let the beloved Guru now come in human form as he had come at that time, then see, all of us will fall at his feet. But at that time also, it was we, or people like us with ego. Yes, it was we only, at that time also.

When we did not give him a place to stay, then see, the 'ego-free' benevolent Guru walked out of the town. The god of benevolence, the one who was undaunted by bitter experiences, saw a hut outside the town and went that side.

Here lived a leper. Not a rich leper but a beggar leper. In the biography is mentioned as a leper sadhu. At his door where, what to say of man, even an animal will not come near, the Saviour of the world came and stood.

As a guest, he said: O sadhu, let me stay for the night. I have to stay for one night. Tomorrow morning, I shall go.

Just think: In front of whom Rai Bular, the king, stood with folded hands, to whom, at the beginning of his travels, Daulat Khan Lodhi, brother of the ruler of Delhi and ruler of Sultanpur beseeched to serve him, to whom king Shiv Nabh said in tears to stay, the same Guru for whom you have built big Gurdwaras at the sacred places where he put his feet, tonight, after experiencing disrespect from the people, comes out of the town and says, to a leper sadhu: O sadhu, let me stay for the night.

Have you seen the treatment of the world with the Saviour of the world?

The leper sadhu replied: Sir, even the animals run away from me. It is some God's grace that I am able to see the figure of man. Even the birds don't come near me. Today, I have heard a voice. I have seen a figure that is loving, handsome and attracting. It appears the Lord has become gracious that I see a godly figure more handsome than angels. I welcome you. I adore you. I am ready to sacrifice myself for you. I have only my body to sacrifice that I offer.

On hearing the words of welcome and respect the Guru stayed there.

Yes, the Guru remained immersed in the love of the Lord the whole night.

The destitute kept crying in pain, the whole night.

On seeing the suffering and crying of the destitute, the Guru had mercy. He wished: I may allay his suffering so that he gets comfort.

Then, he was merciful and he said: O sadhu, why are you crying?

Sadhu: O my benevolent guest, "If I do not cry, what should I do"? One thing is, I am crying to see my illness and pain. Second thing is, I remember the time, when I was rich and in merriment. Where have those days gone? Where have those merriments gone? I cry for the relatives and friends who were so close to me, but when I got ill they have pushed me out. I cry, whether I am so bad that nobody lets me enter the town? Even the animals

don't come near. The loneliness eats me up. O godly soul, you are great who had mercy on me. Loneliness is the biggest suffering in this world. It is the biggest punishment. Somebody should ask me, who has experienced whether loneliness is the biggest hell or not? Those who experience loneliness, only they can understand the suffering, it gives. The loneliness that the people give, out of hatred, to a sick man is the worst suffering. That is why, I am crying and in pain. I remember this again and again and I cry. I know this crying is of no use. It is breaking one's head. But this, breaking my head, doesn't go. Like by crying, the pain doesn't go. But when in pain, crying is the only support. So, this breaking my head has become my habit.

Sometimes, I think: Anybody may listen to my crying and help.

Guru: Talking too much and vain talk, is of course breaking one's head, because before whom you are talking, knows everything without your talking. But if you have some repentance in your mind and your mind goes in deep prayer, then, the prayer, whether it is said loudly or silently reaches the Lord and the Lord listens. But the vain talk and crying or wailing gives more suffering to one's self. Without repentance and without praying from one's heart, talking too much goes waste, rather it increases the suffering of the mind.

Destitute: Then, O pious saint, what should I do that my suffering may go away?

Guru: Turn your mind towards the Lord, who created your organs, eyes, ears, nose, gave you a tongue to speak sweetly, a body with all these organs and created a mind that is the master of these organs, who kept you in the mother's womb and you grew there, who gave breath to the body to give life and keep it alive. With the breath, you got life and you started living.

Then, the creator said: You live in this world but remember that 'I am present everywhere'.

Meaning, he gave all indications of his presence and said: You live but see me.

But first, you got into sentimental love of your Mother and father, then, you got into loving woman and indulged in all types of passions of the body. Then, the words that the Lord told you that 'I am present everywhere, see me', that you forgot. So, you understand that by forgetting Him, you indulged in passions and vices. The vices are a disgrace. They stain. One thing is, the soul is stained and second thing the body is stained. The body stains are illnesses. By indulging in passions, you became a destitute and crying and

wailing came into your lap. This is the state of your body.

Now you listen, in what state, is your soul, meaning, inner self that is in your body?

The effect of the evil deeds or vices that you indulged in was that in whoever's company you did those, they suffered due to your bad company and you suffered due to their bad company. Then, it caused two stigmas.

One was that your body became ill and you were shunted out and crying and wailing came into your lap. The second stigma that went inside your body, you are not paying any attention to it at all. That is, that your inner self has been stained by your evil deeds, those vices.

When you die and go to the Lord's court, then, those stains will be there on your face. Like here, nobody is allowing you to sit with your relatives. Similarly, there, in the Lord's court nobody will let you sit. Like the scars and wounds on your body, your soul or the inner self that has to go from the body after death, will have the stains of your vices, due to which, there also, nobody will let you sit.

On listening to these words the leper trembled. He got awareness of his evil deeds. He dreaded: O I was crying for the suffering that I have now, and I did not pay any attention to this side, that my soul is also blemished, and for me, the suffering is for ever.

This fear created repentance and the man bowed his head to the ground and said: O merciful saint. Am I absolutely drowned? Drowned forever? O handsome saint, my evils done for ten-twenty years, although they are quite much, have they drowned me forever? In lieu of my vices, have I been drowned, like if somebody's one foot slips from a boat and he is drowned and dead forever. His body may come up and float but he is dead forever. Oh! If I had known, then, I would never have done any evil.

The Guru was already in a merciful mood. His heart melted and in a merciful tone he said: O gentleman, the path that you are treading on, the fruit of that is somewhat like this. You indulged in vices that gave you illness and suffering. Then, whatever path you are now treading on is of your own choice. The fruit of that you have yourself told that if one foot slips, you are drowned and dead forever. But you understand that this is the path of your choice and your evil deeds.

But whom you are blaming in your talk, He is benevolent. His benevolence is that even if somebody makes mistakes and is drowned, He still saves. He is always living. We are born and we die but He is infinite and He is always

present. His nature is that He is gracious and merciful. He being merciful to everyone is the redeemer of sinners.

Destitute: O godly soul. You have given me hope. You have given me happiness. O Lord-sent, you have given life to a dead person. You please have mercy and tell me how can I be recipient of His grace and wash the stains from my soul. This body has gone down the drain. Now, you tell the way, that I can wash the stains of my soul, so that at least, I should go to the Lord's court as a crystal. I should not go with a stained mind. (He cried) Please be merciful, that the rest of my days, I should spend in removing the stains from my mind.

On hearing to his prayer from the core of his heart, the Guru, (in a serious tone) said: O gentleman, this is in nobody's hands.

This path is 'Recitation of Name'. If you tread on this path, you will get refuge. There is no other way, where you can get refuge. For a person whose body and mind are both sick, the only remedy is: 'Recitation of Name'. You recite the Name, so that your sins are washed. If the Lord is benevolent, then, He can bless you 'Recitation of Name'.

When the Lord is gracious, then, He blesses 'Recitation of Name'.

Destitute: O Lord-sent, what is 'Recitation of Name' and how do I get His grace? You tell. I am almost drowned. How can I swim so that I am not drowned?

Guru: Now, you listen with attention. The 'True Lord' is formless and nobody can tell, how He is there. But it is true, that 'He is there'. 'He is there' always. He is imperishable. He is intuitive. He has knowledge of everybody and everything. He sees everyone and everywhere. His form is love. He is all love. You remember this. You also understand that mercy is sister of love. To be all love. To love and to be loved is all ecstasy.

You understand that who is always there and always merciful, He is mine. Why should I forget Him? I should always remember Him. I should always remember that He is there. He is all happiness. He is merciful. I have not to separate myself from Him.

'Not separating' or 'in meeting', how is it? By remembering Him always.

But O friend, it is difficult to have this feeling of remembrance all the time. That is why, like when we go away, you will remember us by name. Similarly, you join the feeling of remembrance with His name, and remember Him in your heart. With this remembrance of Name you can perceive Him in your body.

Forgetfulness is our nature. Our actions are all for bodily comforts. As such we have become a body.

Now, if we wish to have the feeling of remembrance in our heart, then, the practice has to be done by the body.

Meaning: Recitation by the body organ, i.e. tongue.

When you keep on reciting the Name by the tongue, the mind gets the feeling of remembrance and this remembrance goes on settling in the mind, heart and body cells.

So, What is Recitation of Name?

1. To recite by the tongue.
2. To remember in the mind and heart.
3. To remember that 'He is there'. He loves us.

By this endeavour, when the sacred Lord settles in the mind, heart and body cells, then, all the stains on the mind are washed off and the mind becomes crystal. The Guru said all this and was then quiet.

Mardana who was sitting near said: O good man, remember the words of the benevolent Guru in one line:

'He is the one Saviour of all mankind, I should not forget Him'.

This is the gist of all the conversation that the benevolent Guru had with you. You remember this. Remember that Guru Nanak met me and blessed me a boon and he ordered me that: The Saviour is one. I should not forget Him.

I should never forget Him. I should always remember Him.

When the man came to know that he is Guru Nanak who has come to my hut, then, he went into so much deep thanks and deep love that he started uttering :

Great Guru Nanak, Great Guru Nanak

He went into ecstasy. His inner self swelled with love and his mind, that was washed with repentance, got a sensation that Guru Nanak is blessing me, and this love went deep into his heart that Guru Nanak is mine.

Now, he had a glimpse of Guru Nanak intently and the Guru had mercy on him and his malady was gone.

Now, you deliberate: The destitute got a glimpse of the Guru. Then, the Guru was merciful. He made him understand the deeds and their fruit. By that understanding he became afraid and went into repentance. Then, the Guru gave him the knowledge of the Lord and His mercy. Then, he blessed him with the Lord's name and told him that the Lord is ecstasy. To be attached

to the Lord always, will give you ecstasy. Then, he blessed him the recitation of Name. Then, the Guru was merciful. He cured him of his malady. He cured his malady but he did not go away, that I have cured him and my benevolence is over. He made him understand the effect of vices. The repentance washed his sins and then, he put him on the path of Recitation of Name.

He realized that the Guru has given him happiness of the soul. He made him understand what he has to do now, so that he doesn't get into vices again.

In Guru Nanak Prakash is written: His malady was cured. His mind became crystal, the dirt of the sins on the mind was gone and he started treading on the true path of 'Recitation of the Lord's name with love'.

See, the greatness of Guru Nanak who blessed people in this way. When he allayed the suffering, then he turned the mind towards the Lord, so that it doesn't go after vices again.

The world is in pain. The Guru saw the pain and suggested the remedy also.

He said: Those who recite the Name will win over pain. Nothing else can help.

The Fifth Guru has also elaborated the above principles for our mind that wanders ceaselessly:

O Mind, who is that who has not fallen prey to you?

You have not even cared for kindness and pioussness.

You have remained under the control of the five fires

I n the body and given all the sufferings.

He has given the remedy also: Keep company of holy people and recite the Lord's name.

He says : *This mind is like a donkey who requires*

To be reined in the front and back.

If you loosen that, it will lay its body in dust. It will make itself dirty and make others dirty. So, open its rein only after loading it with weight.

The meaning is: First, you load your mind with the Lord's name, then, loosen the rein.

It also means, that if you want to allay the suffering of the people, then, first put them on the path of reading the scripture and reciting the Name.

It means the prime thing in allaying the suffering of the people, is to root out the cause of suffering.

The sadhus cannot do that much, that Guru Nanak did but if any sadhu is in 'doing good to others' then, he should first put the people on the path of 'recitation of Name' and tell them: This Name will ultimately remove your suffering. If I cure you by my supernatural powers, then, you will again fall into the path of suffering. But if you recite the Name, then, the root cause of suffering will go and it will not come again.

It is good to be kind and pious and allay the suffering of other people, because people are in suffering, but put them on the Lord's path.

Also, when you do goodness, do it in the name of the Lord i.e. it is His command and wish. Don't do it in ego that 'I am doing goodness'.

Then, you do not get bad influences from others.

'Recitation of Name is our prime duty.

Recite the Name yourself and make others recite'.

This is the command of the Guru. When we do all this as a command of the Guru, then, it is very fruitful. An ideal man's nature is to do good. This, he has to do as a command of the Guru. If any distress comes on the way, then, we have to tolerate the same, thinking that it is the Lord's wish.

As per the command of the Guru:

Let us recite:

'O Lord', 'O Lord', 'O Lord', 'O Lord'

WaheGuru, WaheGuru, WaheGuru, WaheGuru.

Starting with at least five minutes a day.



45.

Buddhan Shah

Wonder! It is wondrous. Where has the black dark night gone? From where has this white light come? Ah ha! It is rapturous.

O! What is this reddish tinge from the east? O! Who has made this blue top golden? What sweet and wondrous scenery? Ah ha! It is ecstatic.

See the round glittering disc of radiance coming out of the gap between the earth and sky. What a wonderful glimpse of colour, radiance, intoxication, fountain of beauty, spring of happiness. Ah ha! It is wondrous beyond words.

How the lustre of the disc increased? Is it a ball of melted gold or a dazzle of light? The wondrousness increased. It is a rare, extraordinary bloom, so rapturous. It is radiance and a flash. Ah ha! It is ecstatic beyond limit.

Rays emanated from the bright, glorious, hot, handsome, lustrous dazzle. Wonder crossed all limits. The rays spread. The sparkling rays spread far and wide. The earth, the sky, the entire cosmos became full of radiance.

See, with what serenity, like the graceful gait of an elephant and full of brilliance, radiance, glitter, lustre and splendor, with an intoxicated and coquettish style, the crimson disc is sliding up. From wonder it has become rapture. Ah ha! It is absolute ecstatic joy.

Is it a sight or pure rapture? Yes. How wonderful, when you get a glimpse of wonder, it puts your mind in rapture.

See, when Bhai Gurdas got a glimpse of wonder, he became intoxicated and exhilarated. He became absorbed and engrossed. He said thus: "Having got the glimpse of my beloved, my mind stopped thinking, my intuitive mind stopped thinking, my Super consciousness stopped feeling, my head stopped feeling, my heart stopped feeling, my ego vanished and my breath stopped

moving. I got fully absorbed in the Lord's name." It is wondrous, exotic, rapturously beyond imagination. This feeling of Bhai Gurdas is very high. What he has said regarding rapture is his feeling of the glimpse of the Lord.

One glimpse of the Lord can immerse you in deep rapture and ecstasy. This is the description of rapture and ecstasy.

If somebody asks: The sun rises everyday, what is wondrous about it?

Well, gentleman, if you had been born and lived in a dark room up to your young age, then if we had asked you to come and stand with your face towards the east, then with a glimpse of the sun, if you had not gone into rapture, then we would have asked you.

Or, you ask the first person who was born on earth as to what sensational effect, the sunrise had on him.

Now man has become clever. He has gained knowledge. He has become used to. The starry night sky has no wondrous sensation on his mind. The moonlit night does not give him any sensation of wonder. The rising of the sun has no rapturous effect on him. The flash of lightning has no wondrous effect on him. The fire does not give him a feeling of wonder. The water streams, the rivers, the sea do not give him a feeling of wonder.

Why? Man has become clever. He has gained knowledge. He wants to know the cause of everything. He gives a name to all the things that give rapture and tries to gain some knowledge about them. As such, he gets away from the rapturous effect of anything. Yes, man has become shrewd but the shrewdness has killed his sense of 'Love for the Lord'. His shrewdness has deprived him of going into ecstasy.

Because, it is a principle: When shrewdness comes, rapture goes. When wonder comes, rapture follows like a flood.

Man has lost getting into rapture. Has man really known something? You ask the wise men of the world, how the fire lights? Why the fire burns? What is electricity? Why does it give a current? Nobody will be able to tell.

Man is still ignorant. Whatever knowledge he has gained has still kept him ignorant.

Up till now, he has not known the Supreme Power behind these phenomena. He has gained some knowledge and has made discoveries in nature but while solving the riddles in nature, he has deprived himself from ecstasy.

It can be said, that in this way, man has been pushed out of the Garden of Eden. He has turned his back to the heavens.

How can the wondrous scenes of nature get him into rapture when he is caught in thinking day and night? We see the wondrous scenes of nature everyday but we do not go into rapture.

But see the angel Guru Nanak who is always a support for the weak, who is a king of the kingdom of hearts, feels the rapture in the wondrous scenes of nature and makes us feel the same.

He says: Music is rapturous. Scriptures are rapturous. Life is rapturous. Humans, animals, vegetation is rapturous. Beauty is rapturous.

Colours are rapturous. Seeing the animals moving naked is rapturous.

Air and water are rapturous. Fire is rapturous. Earth is rapturous.

Mineral resources are rapturous.

Seeing people entangled in desires, one feels rapture.

Seeing people being born and dying, one feels rapture.

Seeing the hunger and the charm of senses, one feels rapture.

The Lord's praise and hymns are rapturous.

Seeing some on true path and some on wrong path, one feels rapture.

Some seeing Him near, some seeing Him far, is rapturous.

Seeing the wonders, I go into rapture.

Seeing the Omnipresent everywhere is rapturous.

To have this wondrous feeling is to be lucky.

See how the great Guru Nanak sees the wondrous nature and goes into ecstasy. He says: It is blessedness to see the wondrous scenes of nature and go into rapture.

The mind that goes into rapture on seeing the wondrous scenes in nature is free from the fears and desires of the world. He is a blessed person who has felt rapture in beauty and nature.

The soul in the body has some secret connection with the hidden beauty in the wondrous scenes of nature. The Moment one sees something wonderful has a rapturous effect. The rapture binds you to your inner self.

The Moment the binding comes, the mind gets detached from the world. The detached mind is then ready to jump into the lap of the Lord or say it has jumped.

This is the devotion and meditation for which the entire ascetic community has spent years and years. Although they gained knowledge but they remained in mistaken beliefs. They adopted different ascetic disciplines but they could not see the inner self. Seeing the inner self was a sensation of rapture and not knowledge.

The knowledge takes you into needs and desires and one gets into greed and feels happy to grab. Now even if there is a thing of beauty, one does not feel the rapture, the habit of greed wants you to grab the thing. The desires want you to acquire the thing. The feeling of rapture, even if it comes, vanishes in the air. Man has become clever and he never feels the rapture when he sees a wonder. His knowledge does not let him go into rapture. The desires hold him back.

II

O, What a beautiful hillock. Is it a hillock or a raised ground? The rains are over. The green grass is shining like velvet. In between are plants and flowers of various kinds.

Above, the sky has removed its veil. The night has brought millions of stars. The moon is shining. It is cool, quiet and peaceful. The moon and the stars became dim. From the east came loving rays of light. From the west came a cold breeze. This place being higher from all sides, one could have a wondrous view. On the distant high mountain, a golden lace became visible.

See, how from the east, with a warm glow, with what majesty, what splendor, what glitter, the sun is coming. The entire vegetation was eagerly looking forward to its coming and is looking beautiful.

At this time, to have a glimpse of the splendour, not only the birds and animals are waiting, but also one pious man of good age, who has crossed, both the childhood and young times, is also waiting. His face is now sagging. His complexion has gone down. His body has become a bit weak. The bloom that was on the face in young age is there, but not that much.

Well, beauty is not the privilege of the body only. It is a mirror of the soul. It is a fairy from the heavens.

Although he has become old but still he is handsome. When he opens his eyes and looks towards you, his eyes shine and there is a glow on his face.

Why not? He has not entangled his soul in the worldly desires. He has been living on this hillock all his life, doing ascetic practices and has kept his mind away from worldly desires and sinful deeds. This handsome man came here with a hope that he should renounce the world and undergo the hardships of fasts and other yoga practices undisturbed, so that the Lord has mercy on seeing him undergoing penances and meet him.

He had kept goats, which were eating grass the whole day and used to give him milk morning and evening. This was the food of the pious man and sometimes this was the water.

A pious man who has spent all his life in ascetic practices and penances and who is eagerly waiting to meet the Lord, how could the glow go away from him?

Today, he is sad. The rising of the sun has decreased the sadness but even then, sometimes, tears start flowing from his eyes. He heaved a sigh and said to his mind: O Lord, it is your will. It is your will.

Then he sat down with his back towards the sun, because the sun had become bright and the eyes could not stand the dazzle. His back felt warmth and the eyes felt sleepy. He went to sleep.

On this hillock, sometimes, one young hill girl used to come for grazing her goats and used to say hello to the pious man.

Today, in the morning only, the girl came and started singing:

*"Nobody knows about life, Nobody knows about life,
Another breath may come or may not come."*

The pious man woke up, heaved a sigh, and said to his mind: This young girl has no trust in life. How can I trust this life when I am much older than she is? But what else can I do? I have remained away from sin all my life. I have been doing ascetic practices day and night. I was doing penances to keep my mind away from worldly desires. I did not go after the sinful charm of the senses. What to talk of doing evil to any one, I did not even talk to any one. But still I have no satisfaction in me. I do not know whether I am happy and free from anxiety and at peace. I have not met the Lord.

My spiritual teacher had said: This is the path. Follow it.

I have been following whatever he said but I do not know whether I am on the correct path. Whether this is the result and I have to keep on this path or I have to do something else. My mentor has put me on this path and he has not come again and now years have passed by. Whom should I ask whether I am on the right path to reach the Lord?

In the meantime the girl sat down on a stone at a little distance and sang a divine song. The pious man, after listening to the sweet and rapturous divine song, got up and went near where the girl was sitting.

The modest but fearless girl got up, bowed her head and said: O, pious man, can you give me your dirty clothes for washing? I shall do the washing for you.

Pious man: O, Child. You live long. The Lord will fulfill your wishes. May the Lord bless you His love. My clothes are all right. But you tell me, whose couplet is this?

Girl: O, respected pious man, this is not a couplet. It is a divine song. These are the words of the Guru.

Pious man: O Child, which Guru?

Girl: My own Guru.

Pious man: Your own Guru? Is the Guru your own? Who is he?

Girl: Guru Nanak Dev, who has come from the heavens.

The pious man felt a sensation. His body became still. Tears flowed from his eyes. He was quiet for a long time. Then he said: O Child, have you met Guru Nanak?

Girl: Yes. A long time back, our entire family went to the river Ganga and met him. Since then, all of us, elders and youngsters, are living in happiness and joy.

Pious man: O Child, what do you do?

Girl: I do not know. We remember the Guru. We feel as if the Guru is with us always and we are in rapture.

Pious man to himself (after heaving a sigh): O rapture, what is rapture? My whole life is gone. I have seen people being born and dying, but I have never known rapture.

Pious man to girl: O girl, you also give me some of the rapture.

Girl: You are a pious man. The whole day you are remembering the Lord. You must be having more rapture. Actually, you should give me the rapture.

Pious man [hesitatingly]: Can you narrate something about Guru Nanak?

Girl: Have you not met him?

Pious man: I have heard the name from you only sometimes. If I had met, then why would I ask?

Girl [in simplicity]: O pious man. If you have not met Guru Nanak, then how have you met the Lord? I thought, the whole day you are meditating, the Guru has blessed you. You keep on sitting in the forest. Maybe you are immersed in the love of Guru Nanak and living in ecstasy. O pious man, I consider you good, thinking that you are in love of Guru Nanak.

Pious man [laughingly, after heaving a sigh]: Maybe, I belong to Guru Nanak. You already belong to Guru Nanak. I have yet to belong to him. O child, do narrate something about Guru Nanak.

Girl: He is very sweet. He loves everybody. He gives some rapture, after which one falls in the love of the Lord.

After meeting him, one feels as if one has woken up from a slumber.

Pious man: Is he very lovable?

Girl: Very much.

Pious man: Is he very handsome?

Girl: More handsome than the rising sun and very cool.

Pious man: Well, what happens after death?

Girl: What do I know?

Pious man: Are you not afraid of death?

Girl: Since we have met the Guru, we are no more afraid of death.

Pious man: Why?

Girl: I do not know.

Pious man: What practice do you do?

Girl: What is practice?

Pious man: Some rituals, some penances, some fasts.

Girl: O pious man, I do not understand these things. For me, since I have met the Guru, I remain in rapture and the rapture is a grace of the Guru. I do not know anything else. The Guru is so sweet. I feel he is so near. Sometimes he is walking ahead of me, sometimes he is following me and sometimes he sings, sometimes he listens. I remember two or three divine songs of the Guru. When he says, "I want to listen", then I sing those. When I am sad, then the Guru sings a song for me.

O pious man, the Guru is not flesh and blood, he can come through the walls, sits on the clouds, lies down on the sun ball. He is like a flash. He comes in sleep. If you close your eyes, he is in your heart. I wonder, who he is? Maybe he is the Lord. But he is not like you and me. See now, how he is walking on the waters of the river Satluj.

Pious man: Really? Is he swimming?

Girl: "No man, not swimming, he is walking and coming. Now see, he is moving high up in the breeze. I do not know. Ever since I met him, he is always in front of my eyes. But today is somewhat different. See, how much fragrance is coming in the breeze? The clouds are showering sandal drops. Have your body cells not become fragrant? Inside me, is a fragrance coming out.

See, the true Guru Nanak has come and sat on a diamond throne on the golden clouds. See, Mardana is singing a divine song. Please do not talk now. Let me listen".

The girl said all this and then looked towards the golden clouds and her eyes stopped blinking. Her face became radiant and she started listening to the divine song. The girl is in ecstasy listening to the divine song and the pious man is wondrous in seeing her shining face full of glow and tranquillity.

“O, Lord, shame to my wisdom and knowledge. I admire her simplicity. What a love and what devotion she has? She has met the Guru only once and she has the Guru in her heart now. She has no ego or pride that she is a saint or that she is so much full of devotion. O Lord. Give me back my years gone, so that I start afresh and remain simple like this simple girl. I should keep my wisdom, fears and worries away. I should live in devotion and faith. Why, I ran after wisdom? How can I do away with wisdom? I would have got my beloved in my young age. Who should tell me, how to leave this wisdom and pride?”

The pious man repented on the time gone past that he could not get back. He closed his eyes and went to sleep. After some time his eyes opened.

The girl was not there but one wondrous handsome figure was sitting on the same big stone. His eyes were closed but his face was like a dazzle of a thousand cool suns. He was ‘all beautiful’ or beauty itself had come to earth and spread itself.

Seeing the person had a lightning effect on the pious man. He felt a magnetic pull. It was the first day after many years of meditation and ascetic practices that he felt a pull.

Seeing the wondrous face, at the first glimpse he went into rapture and at the second glimpse he felt as if his young age with all its fervor had come back and his heart became full of exuberance. He felt a pull and a sensation.

He felt as if somebody is hammering his heart with waves of love. He got into rapture and ecstasy.

Buddhan Shah, now, had love in his eyes, a rapture in his head. Sometimes, he opened his eyes and looked at the wondrous handsome face. Then his eyes closed with rapture. Again he made an effort, opened his eyes to look at the wondrous handsome face and again his eyes closed.

O Buddhan Shah, you are lucky that you got this glimpse. Congratulations to you that before your end you have got the gift of the love nectar. Quite a long time passed like this. He opened his eyes again, and looked around, and saw another person sitting close by. The person had the rebeck in his lap and was looking towards Buddhan Shah.

Buddhan Shah went near and bowed and said: What is the good name of the person sitting on the big stone?

Companion: He is Guru Nanak Dev.

Was it a name or magic? Listening to the name had a magical effect on Buddhan Shah. The moment the name went into his ears, he fell at Guru Nanak's feet and said: Beloved Guru, bless me.

The miraculous Guru now opened his eyes and with a loving glance looked towards Buddhan Shah. The Guru's closed eyes had given a magical pull to Buddhan Shah, but the opening of the Guru's eyes gave a sensation that pierced his heart and body. When the Guru's eyes met Buddhan Shah's eyes, he got the love sensation in his entire body and again fell at the Guru's feet.

In his mind, he felt a real detachment from worldly desires.

Guru Nanak, the light of the world, the fountain of love, the ocean of mercy, lifted his head and put it on his chest and loved him, as if loving a child.

The old Buddhan Shah was born in the Guru's love today. He was enjoying in the Guru's cradle of love. He had drunk the love nectar from Guru Nanak for the first time today. Although he was doing ascetic practices but he was lifeless till now. He had no real life in him.

The real life is: When the Lord is living in your heart.

Guru Nanak gave him the love spark and the life spark. The Guru gave the life spark to the pious man, who was so far, doing austerities and penances and other hard ascetic practices.

Buddhan Shah today realized that whatever ascetic practices he was doing were not bad, but after all the penances of this type of meditation his heart remained like stone, his mind remained full of ego, and all the time, he remained in despair.

Today, when Guru Nanak's love spark and life spark went inside his body, his mind got awaken-ness. His heart became soft. With the sensation of love, his mind had a glimpse of the Lord. With the life spark, the Lord's name entered his body cells and he went into ecstasy.

When the girl had once said, "I feel as if I have woken up from a slumber", Buddhan Shah did not understand.

Now, when the true Guru gave him a life spark and made him a saint from man, from manly living to a spiritual living, he felt, as if he has woken up from a slumber that he was in, since birth. Despair vanished. Fear of death

vanished. His eyes gleamed. His body is light like a flower. His mind is happy, in peace and in high spirits. Wherever he looks, he sees beauty and rapture. O, lucky Buddhan Shah you have been blessed.

The true Guru, Guru Nanak with love said: Recite the Lord's name. Now you have name even in your body cells, which has the life sensation and the love sensation. You are a saint now. Remain in this rapture.

Buddhan Shah got so much immersed in the Lord's name that he remained in deep meditation for an hour.

The true Guru, now, woke him up from his meditation. The true Guru is now ready to go, but the pious man feels the pangs of separation.

He fell at the feet of the true Guru and said: O, true Guru, you have woken me up from a deep slumber, given me the love of the Lord in my heart. You have given me life from lifelessness. You have picked me up from dust and made me high. You have made me your own. Now, do not give me separation. You have given me the love nectar. You have made me your slave. Now, you do not go.

Feeling so much love from Buddhan Shah, the Saviour Guru said: You have realized the Lord.

'Sit with mind reciting the Lord's name'.

But Buddhan Shah had so much love for the Guru that it became difficult for him to tolerate the separation. But the true Guru had to go to many other places to bless people.

Buddhan Shah now felt that he should remain in thankfulness and see to the Guru's pleasure. He was in a fix.

Finally, he said: When will you give another glimpse?

With so much deep love these words were said, that the true Guru had tears of love in his eyes, and said: "Buddhan Shah, sit here in joy and recite the Lord's name. You will get a glimpse. I shall come in my sixth incarnation.

O Buddhan Shah, do not think that you are already quite old and you may not live that long. You will live and I will come in my sixth incarnation. You will have a long, long life".

The Guru's companion said: O Guru, these are your miracles. You are gracious. But you will be in a different body. Will Buddhan Shah be able to recognize you?

True Guru: Yes, he will recognize. First my loving prince will come and lay the foundation of a city here. Then I will come. I shall ask him for milk and shall drink milk here. I might have had milk here today, but today I have

to go to Peenju's house down this hillock. I will have food there. This will remain as a debt with Buddhan Shah. I will come and ask for milk and drink.

Saying this, and leaving Buddhan Shah as a Mother leaves her son crying, Guru Nanak went away to some other place to rain blessings on people.

Buddhan Shah has now got a new life. Guru Nanak has kindled his soul with a life spark of the Lord. He is now full of love. He is now in the recitation of the Lord's name. He is now living in the love of the Lord and in ecstasy.

Next day, in the afternoon, when Buddhan Shah, after having milk, was sitting near the same stone and meditating, that the hill girl came for grazing her goats and said: O pious man, you are Guru Nanak's.

Pious man: Yes daughter, I am the slave of the disciples of Guru Nanak.

The girl first laughed and then cried. The girl, who had never cried, had tears of love in her eyes.

She said: Yes, respected saint, we are the slaves of his disciples. But don't you see, how handsome is our true Guru?

Pious man: Daughter, don't ask me. With a glance, he has woken me up from a slumber. I was a Mohammedan. But now, my Mecca, my prophet, my religion and my faith is Guru Nanak. Since yesterday, no namaz, no ritual, no breath control. My eyes see Guru Nanak. My body cells have Guru Nanak in them. Wherever I see, I see Guru Nanak everywhere. My tongue is relishing the Lord's name that he has given.

Love tears flowed from his eyes while saying all this.

Pious man: Daughter, Guru Nanak is great. Say, Guru Nanak is great. Won't you please, sing a song with love?

The girl sang :

Oh, Guru Nanak you are a Prince : Oh, Prince Guru Nanak Dev
 Oh, Guru Nanak you are a Pearl : Oh, Pearl Guru Nanak Dev
 Oh, Guru Nanak you are a King : Oh, King Guru Nanak Dev
 Oh, Guru Nanak you are a Saviour: Oh, Saviour Guru Nanak Dev
 Oh, Guru Nanak you are a Spark : Oh, Spark Guru Nanak Dev
 Oh, Guru Nanak you are my Life : Oh, Life Guru Nanak Dev
 Oh, Guru Nanak you are an Angel : Oh, Angel Guru Nanak Dev
 Oh, Guru Nanak you are Divine : Oh, Divine Guru Nanak Dev
 Oh, Guru Nanak you are a Giver : Give us Name. Give us Name
 Give us Name. Give us Name. : Give us Name. Give us Name.

She sang the above lines with so much love that the entire forest became fragrant, and in the singing, it became evening.

At this Moment, one person, his wife and his brother came this side. Buddhan Shah could feel the fragrance of Guru Nanak from their faces.

They were tillers of land but they had studied some Hindi in their early age.

Buddhan Shah got up to bow his head to them, but they bowed their heads in respect for Buddhan Shah. They met as if they knew each other since ages.

After a little conversation, it became known that these persons are the Mother, father and uncle of this girl. The Guru had already blessed them with the Lord's name. When the Guru left yesterday, then, he had lunch at their house. They had their house at a little distance from this hillock at a lower level near the bank of the river. There were only two houses there, and the two brothers lived there. It was called a dual house.

When the Guru left their house, he said to them: The saint living up there is mine now. He has got a new life today. You meet him. Give him your love and your holy companionship. Don't hesitate to meet him. He was fond of living alone. His mind was full of ego without the love of the Lord. He did not like to meet any one. Now, his ego is gone. He will welcome a holy company. You meet him. You live in recitation of the Lord's name.

Buddhan Shah was thankful to the true Guru for his emotion towards him and said: O, holy companion, is living alone bad?

Peenju: O, pious man, how do we family people know? But, I do feel that just living alone is a punishment.

Buddhan Shah: But, saints generally live in loneliness.

Peenju: Yes. Those, without the love of the Lord or those, who do hard meditation and penances, they may prefer loneliness. For them, living alone may be good. But those who are in the love of the Lord and are in rapture, for them a holy company cannot be harmful.

Buddhan Shah: But, in the world is selfishness and deceit. Sons, daughters, relatives, all trap a man for their own ends. Then, if you do goodness to someone, he does the reverse to you. If you help anyone, he becomes an enemy. When one deals with people, one comes to know that everybody is selfish and none is your friend. That is why, if somebody wants to have peace of mind, he likes to be away from the world and live alone. And by living alone he can do some ascetic practices also.

Peenju: Yes, you are right. After seeing the bad things in the world, one wants to be aloof. But Guru Nanak has said: It is Alright to keep aloof from persons who are deceiving you, but keeping aloof from the whole world is not right. In this way, we shall break with the good people also, which is a losing game. It should be, that you discard the bad people and not discard the good people. In other words discard the deceiver and keep company of holy people.

Buddhan Shah: O, Great Guru Nanak. O, Great Guru Nanak.

I always thought that the whole world is bad and renunciation is the remedy. Now only I have realized that the whole world is not bad. There are good people also although they may not be many. We should try to search for the true people and keep their company. In obstinacy, living alone, I had become hard-hearted. It is only now that I have got the rapture of the Lord's name and have become soft hearted.

Peenju: When the mind is immersed in the Lord's love, then automatically it is away from the world. When you are at the Lord's feet, you are automatically alone. Then, when you meet holy persons, your aloneness of mind remains. Then everybody will be singing the Lord's hymns only.

Buddhan Shah: Do the saints who are of Guru Nanak not remain aloof?

Peenju: Yes. There is one alone-ness that is very high. There are some saints who have access to the un-seen holy people. They appear to be alone, but they are in the holy company of the un-seen holy people. I feel a good soul that is in love with the Lord is always in the company of holy souls.

Those who are near the Lord are true saints and they are always in the company of true saints, whether they are in the seen world or the un-seen world.

Buddhan Shah: You are right. Yesterday morning I was feeling very much in distress when your daughter, whom, I should call a pure and 'full of Lord's love' girl, came. She narrated a few things full of faith and devotion.

Then only, I understood my weakness of ages. Yes. The holy company is very essential. Guru Nanak is great. He has opened the doors for me for a holy company. Now, I will come to your dual home sometimes.

Peenju: O, pious man. You are most welcome to come to our house. Guru Nanak has blessed you with the Lord's name. You are now immersed in the love of the Lord. So, we will come to you. You have meditated all your life. We are family men. Guru Nanak has blessed us with the Lord's name but still we are family men.

Buddhan Shah: Don't say like that, you are like his elder son. I am a new born. You also bless me. I shall seek your support. I have enough time to live. My end was near, but the true Guru has extended my life. He wished that I should live a rapturous life in the recitation of the Lord's name for some years and enjoy the ecstasy of the Lord's name and keep company of holy people and learn devotion to the Lord. You also look after me. With such humility both of them parted.

Now, they used to get together quite often, sometimes at Buddhan Shah's place, sometimes at Peenju's place and sometimes on the bank of the river Satluj. It was all happiness in the forest.

The love of Guru Nanak spread in the forest. The family man Peenju and the recluse of years Buddhan Shah sat together.

The Mohammedan Buddhan Shah and the Brahmin Peenju became more than real brothers. Guru Nanak's children played in Guru Nanak's lap.

O, Great Guru Nanak who made saints from men. Great are his holy saints.

O GREAT GURU NANAK DEV

O ANGEL GURU NANAK DEV

Guru Nanak's command to Buddhan Shah is repeated once again:

'Sit with mind reciting the Lord's name'

Let us also recite:

O Lord, O Lord, O Lord, O Lord

WaheGuru, WaheGuru, WaheGuru, WaheGuru.

Starting with at least five minutes a day.



