

Kirpal Singh, California, 1963

THE JAP JI

By

Kirpal Singh

*“Man’s only duty is to be ever grateful to God
for His innumerable gifts and blessings.”*

about the translator . . .

Kirpal Singh, a modern Saint in the direct line of Guru Nanak, was born in 1894 in the Punjab in India (now part of Pakistan). His long life, saturated with love for God and humanity, brought peace and fulfillment to approximately 120,000 disciples, scattered all over the world. He taught the natural way to find God while living; and His life was the embodiment of His teachings. He made three world tours, was President of the World Fellowship of Religions for fourteen years, and convened the World Conference on Unity of Man in February 1974, attended by religious, social and political leaders from all over the world. He died on August 21, 1974, in his eighty-first year, stepping out of his body in full consciousness; His last words were of love for His disciples. His life bears eloquent testimony that the age of the prophets is not over; that it is still possible for human beings to find God and reflect His will.

THE JAP JI

The Message of Guru Nanak

*Literal Translation from the Original Punjabi Text
with Introduction, Commentary, Notes, and a
Biographical Study of Guru Nanak*

By

Kirpal Singh

A RUHANI SATSANG® BOOK

RUHANI SATSANG
DIVINE SCIENCE OF THE SOUL

I have written books without any copyright—no rights reserved — because it is a Gift of God, given by God, as much as sunlight; other gifts of God are also free.

—from a talk by Kirpal Singh, with the author of a book after a talk to students of religion at Santa Clara University, San Jose, California on November 16, 1972.

The text of this book is the same as what was published during the lifetime of Master Kirpal Singh. Aside from punctuation and capitalization corrections, no changes have been made to the text. It is exactly the same as what was approved by Master Kirpal Singh.

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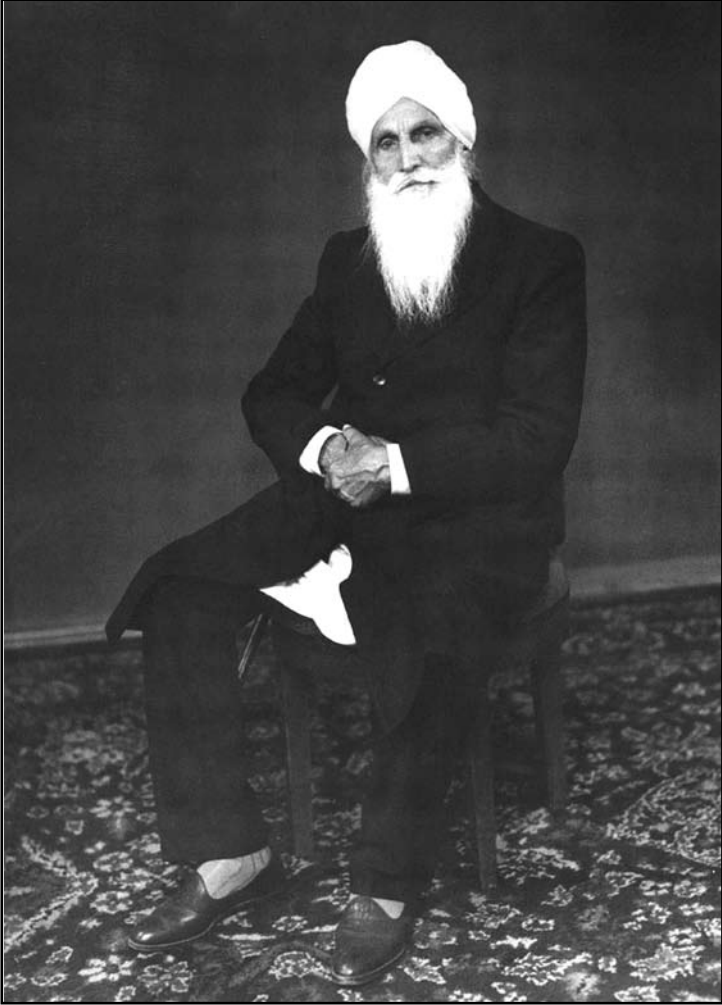
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Kirpal Singh 1894-1974



Sawan Singh 1858-1948

Dedicated
to the Almighty God
working through all Masters who have come
and Baba Sawan Singh Ji Maharaj
at whose lotus feet
the translator imbibed sweet elixir
of Holy Naam — the Word

Sant Kirpal Singh passed on from this earth in 1974. As such, He is no longer taking on new people to guide out of this world and back to God. He left many books that explain, as much as can be in a worldly language, the meaning of life. The books and the Ruhani Satsang web-site <http://www.RuhaniSatsangUSA.org> are maintained to help stir an interest in God and to help people know what to look for in their search for the way back home.

When asked about a successor, we can only offer this quote from the Master:

“Today there is a great awakening beginning. Some have got the answer, some have not, but the search to solve the mystery of life has been born all over the world. The day that question arises in the mind is the greatest day of one’s life, for once it is born, it does not succumb until it is satisfied.

So, make your life an example of the teachings you follow — live up to them.

If you have a strong desire to get it, then God Himself will make the arrangements for you.”

[Excerpts from a talk published in the January 1971 issue of SAT SANDESH]

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THE PREFACE

THE PREFACE

The following version of *Jap Ji*, or the message of Guru Nanak, is sent out into the world in order to feed hungry souls and quench their thirst for true knowledge of the higher life.

The original Punjabi text of the *Jap Ji* is exquisitely written and it is impossible to translate it without some loss. An effort, however, has been made in these pages to present a literal translation of the text to the public. Where the reader might lose the true import, recourse has been made to a free rendering.

The *Jap Ji* deals with the practical aspect of the problem of spirituality more than with mere theory. Neither is it a mere work of literature. Earlier translations into English have tended to ignore this and have often failed to convey the true import of the original. In this rendering, an effort has been made to concentrate upon the message that the *Jap Ji* contains, rather than to indulge in a literary exercise. The study of this work will help all people, irrespective of the religion that they may profess.

True religious thought is ingrained in the hearts of all beings. It is inherent and appears in the form of a search after Peace Everlasting and Joy Supreme. When this awakening comes to man from within, he takes to the religious pursuits as prescribed by one or the other form of religion.

He also begins a keen and a passionate study of the holy scriptures. These are the elementary steps towards God-realization and are necessary. But he who does not go beyond this stage, thinking it to be the be-all and the end-all of religion, never enters the realm of higher consciousness. These

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are primary means. He has to advance a step further to quiet the spiritual unrest seizing his mind.

Man has to take to the subjective side of things, ultimately to commune with Shabd-Bani. This *Eternal Divine Music* is the Cause of all creation, and permeates it. Christ refers to it as the *Word*, the Mohammedan saints as *Kalma*, Zoroastor as *Sarosha*, the Hindu scriptures as *Shruti*, *Udgeet*, *Nad*, or *Akash-Bani*. The science of the Word has been practiced and taught by almost all the Saints. It is the quickest, the easiest and most natural of all the sciences that exist for attaining complete oneness with the Lord. A study of this book will afford food for the soul that aspires to take a step further into the Inner Realm of the spiritual life.

These teachings are addressed to all humanity and no sectarianism is inculcated. The Master is for all mankind and for all times. Let us hope that this attempt at translation will give us a deeper insight into the problems of the Self and God.

Loving acknowledgement is here made to the teachings of the Great Masters who came in the past, and to later writers, like Tennyson, Huxley and others who have been referred to in the Introduction.

My thanks go to Shri Bhadra Sena and others who took keen interest in going through the manuscript and spent many hours in this labor of love.

— KIRPAL SINGH

THE INTRODUCTION

INTRODUCTION

What is Jap Ji? Jap Ji is the beautiful hymn of Guru Nanak which appears as a prologue to the Guru Granth Sahib, the voluminous scriptural treasure of the Sikhs, which comprises over 1400 pages. The *Jap Ji* lays down the basic principles of his teachings and explains the means to achieve *at-one-ment* with the One Being, the Creator of all.

The title “*Jap Ji*” is composed of two words — “*Jap*” and “*Ji*.” “*Jap*” stands for meditation on a certain object to a degree that one loses his consciousness and merges into the very object of meditation. By this Japa, the meditator is transformed into that very object, losing all sense of his own separate existence. Here this word conveys the idea of deep concentration or internal repetition of the Word, to the extent that it will efface the tint of ego in man, letting in Divinity which already exists in him with full expressive effulgence — spiritual life taking the place of physical existence. “*Ji*” means a new life — life achieved through meditation on the Word — which brings us in closer communion with the Ever-Existent Source of Life. This title thus contains within itself the solution of the mystery of life. It is really life-giving — True-life-giving — by contacting the Divine Word within.

“Only he is alive, O Nanak, who is attuned with Him; all else are dead.” — *Majh War M.1*

Therefore, if you wish to have life worth living, unite yourself with the Divine Word that is already within you.

Without realization of God within, the body is but a bellows that breathes in and breathes out without any

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purpose. To live in communion with Him is the chief object set forth by the Great Master. The *Jap Ji* commences with the basic principles of life and concludes by giving the substance of his teachings: Equality of man in the sight of God, all being endowed with equal privileges; their approximation and separation due to their respective actions; their final emancipation through communion with the Divine Word, the Eternal Song; and competence of the Master-soul in raising others to find the Ever-Active-Will diffused in the world. It deals with the views of different schools of thought; and through questions and counter-questions, it seeks to establish the One Reality working at the back of all creation.

Guru Nanak begins by laying down the principle (in stanzas I, II and III of the text) that we must make His Will our own, in order to achieve oneness with Him. Communion with His Holy Naam — the Divine Word, which is an emanation from the One Being — reveals to us His Will. The Holy Naam is the Eternal Divine Song, reverberating throughout the whole creation.

The one thing which helps communion is Simran, the constant remembrance of the Lord. This, and the elementary steps ensuring success towards this end by meeting the qualifications befitting an aspirant for taking up the path of Truth, and the different spiritual planes through which the soul has to pass before achieving oneness with the Lord, form the subject matter of the thirty-eight stanzas of the text of *Jap Ji*.

The *Jap Ji* is a compendium of the teachings of the Master. Guru Granth Sahib, the supreme treasure of Sikh sacred literature is, in a sense, an elaborate exposition of this preliminary statement. We will take up each subject as dealt with by the Master, in turn, and try to explain how he solved

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the riddle of life which has perplexed so many. Let us have the patience to study it carefully. Then we can see to what heights of spirituality the Master is calling each one of us.

RELIGION: OBJECTIVE AND SUBJECTIVE

Religion, as it is generally understood today, has been grossly misconceived. Prayers consisting of set phrases, forced ceremonials, time-consuming rituals, adherence to outward symbols at the sacrifice of their inner spiritual meaning and superiority of one creed over another — these and similar other absurdities have usurped the title of religion. One religion is waging war against the other; brothers are fighting with brothers on the plea of differences of opinion regarding the means to salvation. Bloodshed, falsehood, hatred, intolerance and bigotry have often been preached in the name of religion while the vital offices of religion, the Fatherhood of God and the brotherhood of man, are set at naught.

Reason has been banished altogether, reducing religion to a mere profession of creeds and dogmas. Words have replaced deeds. Religion no longer seems to be concerned with such ennobling issues as the knowledge of one's self and union with the divine origin. The seeking of God in the observance of outward means, and the repetition of verbal formulae, the haunting of pilgrimages and synagogues amidst unfeeling hearts reveal the depths to which religion has sunk. Many God-gifted men in the past, when faced with similar situations, revolted against the fossilized religions and the ritualistic codes of priestcraft.

Is not all this deplorable? It is a sad spectacle indeed! Fortunately, all this is due to human ignorance of true religion which knows no artificiality or fabrication. The

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slavery of the priestcraft is not the aim of religion. Its aim is not to bind but to set man free from its slavery.

The Master prescribes a religion which teaches the equality of Man. Nature does not distinguish between a Hindu, a Mohammedan or a Christian. All belong to the one humanity on earth. Guru Nanak exhorts us to accept this — the brotherhood of man — as the grandest religion (stanza XXVIII).

We should consider all men our equals, irrespective of color or creed. Just as in a class, boys of all sects and denominations sit together, play together, love each other and learn the same lessons from one and the same teacher, just so the whole world should be as one class. No distinction of caste or color should be observed. The Fatherhood of God and the brotherhood of man are the true essence of religion. All humanity are alike, no matter if they pose under the garb of Sikhs, Hindus, Mohammedans, Jews, Christians, Buddhists or the materialists.

“All living beings are at Thy Feet, O Lord, Thou
carest for them all,

Whatever pleaseth Thee is good, Nanak beseecheth
Thee in this wise.” — *Bilawal M.1*

The Master loves Nature and conforms to all the laws of Nature. He knows no artificiality or fabrication. Nature is beautiful, except when tormented by man. He therefore leaves Nature to take care of the outer man and to preserve it as best it may. The majority of the sages both in the East and West — Christ, Buddha, Ramakrishna and others — did not interfere in the least with the bodily form Nature gave them. There is in fact no higher religion than this. It is one aspect of religion, the objective side. But there exists also the other aspect which may be termed the subjective — the inner side of it — of which we have no knowledge at all. In

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this respect, the Master teaches us to develop the subjective life by the natural means, which consists in living in Divinity and realizing the presence of God in our souls. This is the true nature of religion. It is not merely an oral profession, but a highly practical and living essence.

The first lesson to be learnt is to realize the existence of the Divinity in man and to feel, nay — see, its very presence everywhere. It is an ever-active and moving principle diffused throughout creation that accounts for the existence of the universe itself. Nature, with her immutable laws, infinity of forms and phenomena, is not a mere edifice of chance. By one Supreme Ruler is this universe pervaded, held in control and kept in order.

Man must reap the fruit of what he sows here or hereafter. All are subject to the domain of the Karmas and none is exempt therefrom. The only competent means for obtaining emancipation from bondage to the inexorable law of Karmas is communion with the Holy Naam — the Divine Word, learnt at the feet of a Gurmukh, a Master. When one has understood this, one is fit enough to take the next step.

All men are equal and carry with them the spark of the Divine Light, ever effulgent and eternal. The rites of the synagogue or the mosque, the Hindu ways of worship or the Muslim prayers or the devotional services of the Christians, are but different ways of offering love to the one Supreme Lord.

All of us are playing in the lap of Dame Nature, day and night, serving in the capacity of either male or female, one the ever-active and the other passive. All live on the same earth, under the same sky, breathe the same air, drink the same water. In a few words, all are nourished by the same elements of earth, water, fire, air, and ether.

Again, all enjoy the same privileges. All have the same

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eyes to see, the same ears to hear, the same limbs to move about and the power of articulation to speak. None is deprived of Nature's instruments, for Nature extends the same facilities to all alike and grants equal protection to each.

All human beings — here, there and everywhere — are the children of one Father, and form the links in the unbreakable chain of Divinity, like beads on one string. If you try to tamper with any one of them, you are bound to affect the whole chain. Therefore, *molest not anyone* is the injunction of the Saints. Baba Farid says in *Guru Granth Sahib*:

“If thou hankereth after a union with the Lord,
torment not the heart of anyone.”

— *Shalok Farid*

Guru Nanak would have each one of us breathe affinity to the whole creation and look upon the world with boundless compassion from the very core of our hearts, wishing peace unto all. He has set forth the above in beautiful words:

“O Nanak, may we rise up on the current of the Holy
Naam — the Divine Word — to Thy Presence,
And wish peace unto all the world, under Thy
Will.”

Why, then, does there exist all this variety in the outward symbols and external observance of the different religions? This, the Master explains, is due to the different formalities and customs prevailing in different countries. He says:

“Hindu temples and the mosques of the Muslims are
all the same.

The Hindu ways of worship and the *Namaz* (Muslim mode of prayer) are all the same unto Him.

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All mankind is but an emanation from the same source of life.

The differences between the men of various creeds — Turks, Hindus and others — are due to the customs and modes of living in their different countries.”

— *Guru Gobind Singh*

Let us take one instance: To go about bareheaded is a sign of respect in the West, whereas in the East it is taken as disrespect. This evidently changes the outward mode of worship of the West from that of the East. The Christians conduct their services in churches bareheaded, but in the East devotees perform their prayers with their heads always covered.

The climatic influences also play a great part in determining the mode of ritual. In Arabia, the cradle of Mohammedanism, for example, the Arabs, because of the scarcity of water, perform *Namaz* (offer prayers) after *Wazu* (washing of the face, hands and feet); but where water is not to be found at all, they have to be content with *Tayumum*, which is the use of sand for cleansing their limbs before saying prayers. With the Hindus in India, the use of water is profuse and a bath is considered necessary before observing religious practices. Such is also the case with dress and other similar matters. These regional practices were assimilated into the religions which sprang up there; and it is this which accounts for the differences in the rituals and customs that we find among various religions today. Again, there are differences in temperament of the people in different parts of the world. When each one has his own inclinations and his own modes of thinking, it would be simply cruel if one were to force the same views on all. As a result of this tendency, we have the different systems or schools of thought as they

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exist today, and these keep on increasing and multiplying with the progress of time. All are, of course, meant to make progress in the development of men's intellects. All men must therefore choose what is best for themselves, until at last they come to the subjective aspect of religion, which is one and the same for all humanity.

The subjective or the true religion, then, refers to an eternal principle, not to outer forms and customs, and is therefore universal. It insists on the internal spiritual advancement instead of attaching mind to external formulae. It is the one aspect where all religions meet. The same strain throbs in the teachings of all spiritual Masters who visited this earth of ours. We will see the truth borne out in the following pages by giving illustrations and quotations to support this view.

There are then two aspects of religion: the one is the outer, which is the shell, and the other the subjective, which is the pith or substance. Man has begun to realize that outer religion aims at the social reformation of a certain class of people only. Their advancement in the way of religion, each establishing its own rules and laws for observance, makes the conduct of life easy in weal or woe. It means giving up one's all for the service of that class of people alone. This, of course, is necessary for a man to live in the world. Following outer customs results in the several societies and communities as they exist today. This may be defined as social religion.

But the subjective religion is quite independent of the societies and communities, although they are the superstructure based on this solid foundation. Deterioration is the feature of time. Those who started the social religions, being fully aware of the subjective side, have left traces of Truth gleaming through their codes of outer rites and

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observances on which they were based. As time wears on, posterity simply hands down these codes, growing more and more ignorant of the great and noble truths around which they were originally built. In these circumstances, adherence to outward rituals and forms inevitably takes the place of the inner meaning they once symbolized. Thus the material aspect remains and the essence is lost. Fanaticism, bigotry, caste-ism and sectarianism then are the inevitable results, as the followers of all religions betray in one form or another in the conduct of their lives. It is this that explains the corruption that has entered into the vitals of religion, making it not the bond of union, but the apple of discord.

The subjective aspect of religion gleams through the teachings of all the great scriptures of the world. There is no religion without a spark of Truth in it. All faiths are to be respected from this point of view. The subjective side of the religion is what all the Masters taught. It is one and the same for all. No distinction is made for any creed or class. All are welcome to partake of Truth without detriment or interference with their respective creeds. It is part and parcel of all the creeds, and affords men a deeper insight into their particular faiths. Subjective religion is not a matter of books. It is our own experience which stands to prove the truths taught by the various religions.

We will now go on to attempt an examination of this inner phase of religion, as conceived by Guru Nanak.

The Master explains the basic principles. There is One Being, who is the Creator and the Uncaused Cause of all. He has created the whole universe through His Ever-Active Will which is diffused throughout. The scientists have now come to find a unity in the varieties of the world's great phenomena. They trace the whole creation back to the one primal cause from which it evolved. It irresistibly follows that there is one

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cause alone which upholds the whole creation. Like the Sun, which is a responsible agent for the changes of seasons and growth of the vegetable kingdom, there is such an Existence responsible for all the phenomena of the world. The Master speaks of it as “There is One Being.” This numeral “One” is used only to denote the Absolute — the Wordless. Since we are finite, we express Him in finite terms.

“Thou art beyond all finiteness; we, being finite,
praise Thee in finite terms.

How can we know how great Thou art?”

— *Sorath M.5*

“Whoever knows the mystery expressed by numeral
‘One’ he becomes one with Him.”

— *Ramkali M.1*

DIVINE WILL — HOW IS IT REVEALED?

“To make His Will one’s own,” is the means to achieve Him. Will, itself, baffles all description. Still, to give us an idea of it, Nanak explains it to some extent in stanza 2. It may be defined as something making and unmaking the universe, with a conscious entity at its back. The Absolute is Wordless, Imageless and Nameless. When It came into being, It was called Word or *Naam* which is the cause of all creation. The Word might be taken as the All-Pervading Spirit, working out the world’s great phenomena. The Will is identical with this All-Pervading Spirit, but we must not imagine it as blind — for it is intelligent, sentient and purposive. This Ever-Active Will, enshrouded by the illusive matter, can only be revealed by attuning one’s will to it. All other means fail. Man’s ways are all in vain. The Master says:

“He who gives himself up to His supreme Will, wins
the goal; No other actions count in achieving this
end.”

— *Ramkali War M.1*

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The Divine Will is revealed unto man by communion with the Holy Naam — the Divine Word. The words Naam, Bani, Akath katha (indescribable song), Nad, Shabd, Gurmat, have been used by the Master in His discourses for the one “*conscious entity*” working at the back of all creation.

THE OBJECTIVE AND SUBJECTIVE ASPECTS OF NAAM

This Principle has two aspects, the one objective and the other subjective. The objective refers to the various qualities pertaining to His manifestations. It has its own use which will be dealt with later under the heading of *Simran*. The subjective is the “*quintessential reality*” which is at the core of all religious books. Without it there can be no creation, no spiritual advancement. Without it, nothing whatsoever can come into existence. This can be understood by a simple example, say that of water. The word “water” is the name, and not the thing itself which it represents. Just the same, Naam or Word, has its two aspects: one the name and the second the “conscious spirit” it represents — working at the back of all creation. It is very difficult to describe this in words.

The Naam, or the subjective Reality or Word, had been there from the very beginning, and was there before the creation. It was a “Nameless-Something” which was God, from whose Conscious Manifestation a wish projected, accompanied by vibration which expressed itself in Sound and Light Principles. As the conscious current flowed down, it formed spiritual planes. With its further descent, it became the source of creation of the spiritual-material and the material planes. This Current-Consciousness emanated from God and is the Creator and Sustainer of all the universe with various planes and sub-planes. The term Shabd or Word,

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as used by Nanak, signifies that Spiritual Current which expresses itself in Light Principle and resounds in fullness in its subtle spiritual planes.

This Naam or Word helps in the elevation and edification of spirit, which being essentially of the same substance as Naam, is attracted by the latter, for “Spirit is the Breath of God” — (Bible). “It is the soul of God” — (Quran). All the saints of the world who came either before or after Guru Nanak, have sung the praises of this creative Life Principle or Word. A few quotations will enable the reader to be convinced of this basic Truth as given in all the religious books.

EVIDENCES FROM THE VARIOUS RELIGIONS

Christianity: Saint John has stated in his Gospel:

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.” — *St. John 1: 1-3*

“By the Word of the Lord were the heavens made.”

Again, “He spoke and it was done.” — *Psalms 33:6, 9*

“Upholding all things by the Word of His Power.”

— *Hebrews 1:3*

“The grass withereth, the flower fadeth but the Word of God shall stand forever.” — *Isaiah 40:8*

“Forever, O Lord, Thy Word is settled in heaven.”

— *Psalms 119:89*

St. Paul said: “For the Word of God is quick (living) and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of thoughts and interests of heart.” — *Hebrews 4:12*

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Hinduism: According to the Hindu theological books, the whole creation was made through Nad. They also refer to It as Akash Bani (voice coming down from the Heavens). We have references to It even in the Vedas, the ancient scriptures of the world. We read of It in the Upanishads, as for instance, the *Nad Bind Upanishads*, which deal with the matter in a very lucid manner. The *Hatha Yoga Pradipaka* also speaks of this Sound Principle.

“He has taken the support of the Word, the melodious Tune.” — *Chandogya Upanishad*

“Let Yogi sit on Sidh Asan and while practicing the Vaisnavi mudra, he should hear the sound through his right ear.” — *Nad Bind Upanishad*

“By communion with the Word he will become deaf to the external sounds, and will attain the Turiya Pad or a state of equipoise within a fortnight.”

— *Nad Bind Upanishad*

“First the murmuring sounds resembling those of the waves of oceans, the fall of rain and the running rivulets and then Bheri will be heard intermingled with the sounds of bell and conch, etc.”

Madame Blavatsky, the founder of the Theosophical Society, in her book “Voice of the Silence,” states that several sounds are heard when holding communion. “The first is like the nightingale’s sweet voice, chanting a parting song to its mate. The next resembles the sound of silver cymbals of the Dhyanis, awakening the twinkling stars. It is followed by the plain melodies of the ocean’s spirit, imprisoned in the conch shell, which in turn gives place to the chant of *Vina*. The melodious flute-like symphony is then heard. It changes into a trumpet-blast, vibrating like the dull rumbling of a thunder cloud. The seventh swallows all other sounds. They die and then are heard no more.”

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Mohammedanism: Among the Muslim Sufis it is known as Sultan-ul-Azkar (the king of prayers). Another order of Sufis calls it Saut-i-Sarmadi (the Divine Song). They also call it Nida-i-Asmani (the sound coming down from the Heavens), Kalam-i-Qadim (the ancient sound) and the Kalma or Word. The fourteen regions were made by the Kalma — the Word.

Khawaja Hafiz, a great divine, says:

“From the turret of the Heaven a call bids thee Home.
But fallen into the snares thou listeneth not.
No one knows where the Mansion of the Beloved lies,
But sure enough the chiming of the bells proceeds there-
from.”

Again:

“Take the stopcock from thy ears, and hear thou the
voice of emancipation coming to thee.
Attach not to the material world.
The elixir of life is showering from above.
The beat of love, while sounding in the Heavens,
Sounds blessings to the souls of the devotees.”

Maulana Rumi, in his *Masnavi* says:

“Grow not skeptical, but attune thyself to the Sound
coming down from the Heavens.
Thy soul shall have revelations from afar.
What are these but glimpses of the Unrevealed;
Were I to speak of these sweet melodies,
Even the dead shall rise from their graves.”

Again:

“Rise above the horizon, O brave soul, and hear the
melodious song coming from the highest heaven.”

Prophet Mohammed says:

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“The Voice of God comes unto my ears as any other sounds.”

Shah Niaz, another Muslim devotee, says:

“Soul is the Will and the Secret of God. Its meditation is carried without the help of tongue and palate. Alas! Thou art stuck fast in the physical bondage and do not hear the Holy Sound of God. My Beloved is speaking to thee all the while, but woe to thee for thou heareth not the Voice.”

“The whole universe is resounding with the Sound, and thou hast only to open the door of thine ear.”

“For opening the ear, it is sufficient to stop hearing the outer sounds. If you do this, you will hear the perpetual and unending Sound. It is infinite and has no beginning nor end, and on account of that, it is called Anhad (without any limits). Without this Word — the Eternal Sound — an infinite expression of the Infinite, the world could not have come into existence. Hold communion with the Melodious Sound and lose yourself in it, O wise man.”

Kabir Sahib says:

“Without the Word, Sound or Eternal Song, the soul sees not. Where could she go? As she cannot fathom the mystery of the ‘Word,’ she is wandering from place to place.”

—*Kabir*

“Mind hankereth after evils; through the Word, the Master restraineth it.” — *Guru Teg Bahadur*

“Through the medium of Word, soul doth cross the endless ocean of matter. Lowly Nanak, therefore, glorifies His Naam (the Word).” — *Ram Kali M.1*

“The Word is both earth and ether. These had their being through the Word. This Word expressed itself in other aspects as well. The whole creation sprang up after the Word. O Nanak, that endless Word is reverberating in each heart.”

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“The all-pervading Word has attracted all my mind. What else have I to think of? Communion of the soul with the Word creates everlasting Bliss. At-one-ment with the Lord procures the Essence of Joy and Peace.” — *Shri Rag M.1*

“I am emancipated. The God-Man has unfettered me. Through the communion of soul with the Word, I have gained the resplendent seat of honor: O Nanak, the all-pervading Naam or the Word dwelleth in the hearts of all. The company of the Gurmukhs procures communion with It.”

— *Malar M.1*

“Far off on the other shore is my Beloved. The God-Man’s Word, alone, carries the soul across. In the company of saints, man is in clover and never repents.”

— *Tukhari M.1*

“How can the ignorant get to the principle of union of soul with the Word? Without communion with the Word, soul comes and goes. O Nanak, the Gurmukh who is himself emancipated, meets by the merciful Writ of the Lord.”

— *Maru M.1*

“The creation and the ultimate dissolution of the universe is caused through the Word. Again, through Word, it takes its existence anew.” — *Magh M.3*

“By good luck, the Lord consort has become ours. The Endless Song (the Word), resounding everywhere, gives a clue to His Court.” — *Bilawal M.5*

“The Word made all the earthly and heavenly systems.”

— *Gauri M.5*

Tulsi Das says:

“He is the true saint, who talks about the secret of the Divine Word (the Eternal Song). Having scrutinized the Unknowable and the Unthinkable, He has realized the Bani (the Eternal Song).”

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Doolan Sahib speaketh:

“Word is the lock and Word is the key thereto,
With the chains of the Word, all are bound.

The Lord resideth in the form of the Word; I bow my
head at Its Feet.”

Charan Dass speaks:

“Ever since I heard the limitless Divine Song (*Anhad*),
reverberating throughout,

The Indrayas (organs) have become tired of going out,
And the mind has shed all its ramifications,

All desires have been satisfied. Like a mad man, I have
lost myself in the Word, and obtained complete oneness
with It.”

Swami Shibdayal Singh Ji describes the Word as:

“The Sound or the Word is the prime cause of all. It is
also the be-all and the end-all. The three regions and the
fourth were made by It. The Word and the spirit are of the
same origin and both spring from the essence of the Name-
less One. It is both the cause and the effect, and all were
created by It. The Word is the preceptor, as well as the
disciple, and is resounding in the heart of everyone. The
Word is water and It is the fish also. Kabir spoke only of this
Word. Nanak and Tulsi proclaimed the same Truth. The king
and the minister, both are Word personified. Radha Soami
(the Lord of the Spirit) says: ‘My brave son, listen to It.’”

The Word (Sound) is echoing and re-echoing in the
whole of creation. There is no place without It. It is resound-
ing in the living temple of the human body.

The Word forms a connecting link between man and
God. Thus each body is the abode of the Almighty. This is
Holy Naam — the Word permeating through all the pores
of our bodies. With the help of It, we have to trace back our

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steps to the source from which we emanated. This is truly the only way back to God. There is no other way.

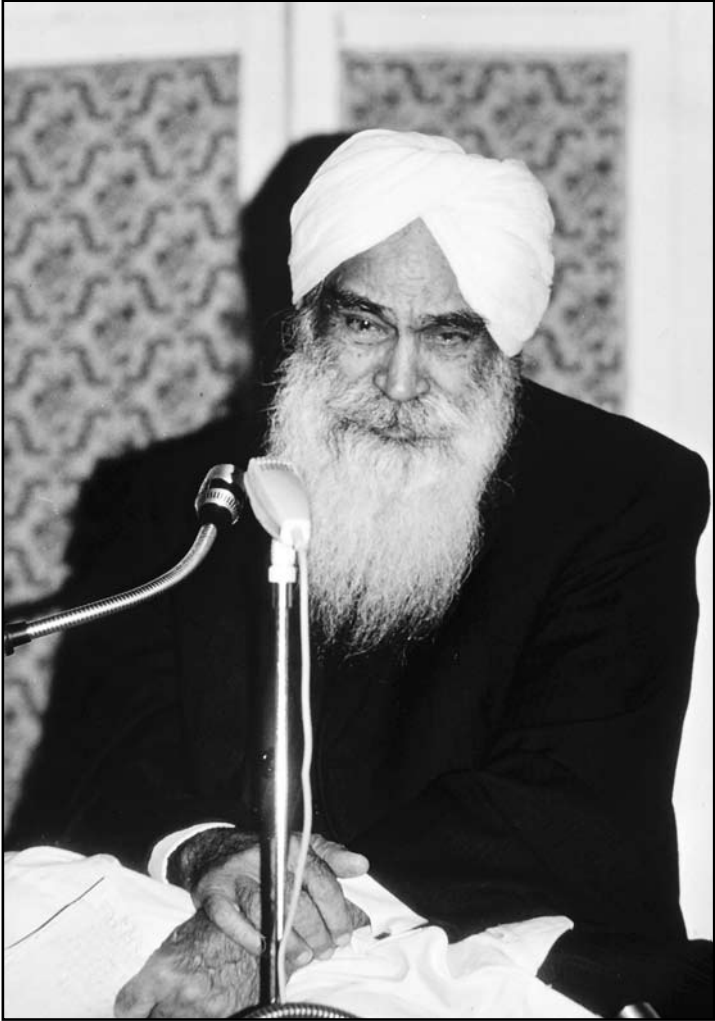
The Master says:

“By taking to countless outward formularies and rituals, we cannot escape the inner fires of attachment and lust, etc. Millions of ways you may adopt and countless forms you may make, but not one is acceptable at His Court.”

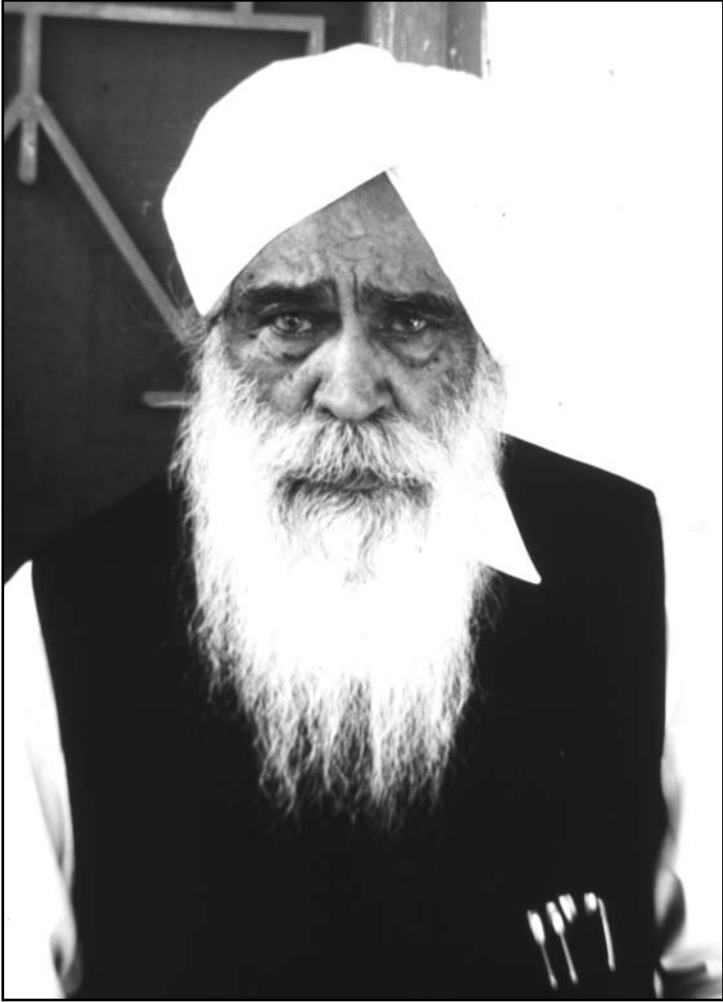
The Word withdraws us from the outer connections and recedes back into Its Origin. It is the way that Guru Nanak taught, and so did the nine Sikh Gurus after him. Namdev, Ravidas, Kabir and others whose compositions have found place in the Guru Granth Sahib, were one and all the teachers of the Surat Shabd Yoga, or the science of communion of the soul with the Word. There have been others too, such as Dhruva Prahlad, Tulsi, Shamas Tabrez, Mulana Rumi, Hafiz Shirazi, and Christ, who practiced the Word. Dadu, Paltu and Soami Shib Dayal Singh, each taught the same Truth, in his own time.

The Holy Naam, or Word, can be practiced by all alike without the agency of tongue or palate. It does not require adherence to the outward observances of the social religions. This Word may be defined as the spirit-current which emanates from the One Being. It forms all the spiritual and material planes as It comes down from plane to plane, reverberating in and out of all of them. As the lower planes are less subtle and more material than those above, the Word accordingly changes in sound as It comes down. Since It has to pass through five planes, It takes on five different sounds. These are five aspects of the one and the same Word. Guru Nanak deals with this at full length in stanza XV of the *Jap Ji*.

The whole of the Guru Granth Sahib is filled with beautiful pen-pictures, illustrative of the Word. There is



Kirpal Singh, Rome, 1972



Kirpal Singh 1894-1974

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no hymn which does not speak of It. A few quotations will suffice here. For exhaustive references, the reader is requested to refer to the voluminous treasure house itself.

“Through the writ of the Ever-flowing Pen of the Creator, we were attuned with the Lord, according to the instructions of the Master. We heard the five Sounds, sounding in His Presence and thus rejoiced at our union with the Lord.” — *Mali M.5*

“Day and night, I am in communion with the Lord, with my mind fully convinced. The temple of my body has thus been beautified. The five Sounds of the limitless Music — the Word — are resounding. O, the Lord has entered my body.”

— *Suhi M.1*

“The five Sounds become audible through the instructions of the Gurmukh — the Personified Word. Great is the luck of him who hears Them. The source of Joy and Peace (Word), I see as pervading everywhere. Through the Word, the Lord made His appearance and became manifest.”

— *Kanra M.4*

“The five Sounds of the Limitless Music (Word) are resounding within me. I am attracted to Them, as the Sarang or the sea-bird is attracted by the sight of water. Thy bondsman, Kabir, thus glorifies in Thee, O Lord, the Unknowable and above all human ken.” — *Parbhathi Kabir*

“The Lord, revealing Himself in five Sounds of the Word, has come.”

Guru Nanak speaketh:

“He is the true Preceptor who shows the real Home within the temple of the body wherein five different Sound Currents are resounding and gives a clue of the Holy Naam.”

— *Malar War M.1*

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“Word is the Guru. Soul is the disciple of the Word — the melodious song.” — *Ramkali M.1*

“All the handmaids that meet the five Sounds, become the Gurmukh (or the devoted disciples) and reach their True Home within. Whoever by practice of the Word finds out his True Home, Nanak shall serve him truly.”

— *Malar War M.1*

Bhai Gurdas, a Sikh sage, tell us in no ambiguous terms: “These five Sounds are heard when we rise above the body made of five elements.”

“When the sphere of five elements is transcended, you hear the five Sounds in all their sweet and powerful melody.”

The other saints have likewise spoken on the same theme as witness the following:

“Everyday there are the flares of five drums at His Threshold, proclaiming His Greatness. One who hears that drum-beat, he is freed from egotism and envy and passes beyond finite existence.” — *Shamas Tabrez*

“Silence thyself and listen thou to the melody of the five trumpets coming down from Heaven — the Heaven that is above all the skies overhead. I laid the ears of my soul at the threshold of my heart and heard the shrouded mystery but did not see anyone opening his mouth.” — *Hafiz Sahib*

SOUND DIFFERENTIATED

There are many kinds of sounds echoing and re-echoing in the various regions of the creation and may, for convenience, be classified into two categories:

(1) Sounds proceeding from the left side. These are negative and material sounds and are connected with the

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respective ingrained seeds of inner passions. The devotee is willy-nilly attracted by these sounds. If one is fascinated by any one of these siren-songs on the left, one may find oneself hurled down into the deepest depths of the abysmal chasms of the passion to which the particular sound relates, for such sounds have a pull that is outward and downward. In such a sad predicament, the labor of years becomes of no avail and odds go against the pilgrim-soul. These are, therefore, to be avoided scrupulously, for they lead one astray from the spiritual Path.

(2) Next there are sounds that proceed from the right side. These are sounds from the spiritual planes and as such are positive in character and purely spiritual, with a characteristic pull that is inward and upward.

These two kinds of sounds are so very similar and so closely resemble each other that one can hardly distinguish between them. Maulana Rumi, therefore, warns us to be careful in differentiating the right type of sounds. He says:

“There are sounds of a lower nature which very much resemble those of the higher,

Yet they have a downward pull and drag one to one’s doom.”

The particular sounds that have an upward pull are five in number, as stated by the various Saints, and may be apprehended through their grace and contacted in their company. Such Sounds carry with them the effect of the spiritual planes from which they proceed and in turn produce the same effect on him who comes in contact with them. They have their own heavenly melodies, the rapturous strains of which depersonalizes the soul by freeing it from the chains of mundane life.

Whoever comes near the fire gets warmth, no matter

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whether he does so of his own accord or not. So the Holy Naam or the Divine Song, cannot but influence you when you come in contact with It, whether you will it or not and are in time or out of time. The Power of God cannot but influence you, should you get in touch with It.

The outer music has a marvelous effect on all living beings. It shakes off the grievous burden of the oppressive sorrow and unrest under which one incessantly groans, and drives away all thoughts. It washes away the dirt of everyday life by its melodious tunes and captivates the soul. It withdraws the mind from the tumultuous hubbub of the objective world. It concentrates the mind, naturally, without having recourse to any fabricated methods. Music, indeed, has ever been the art of saints.

“What passion cannot music raise or quell.” — *Dryden*

How marvelous is the effect of the external music! What then will be the charm of the internal Divine Melody? It has its own inimitable fascination. It is exuberant with the spiritual vitality which takes man above all the pains and ills to which the flesh is heir. In times of storm and stress, one may harmonize one's self with the internal tunes and pass off unscathed from the pinching effects of worldly life.

These spiritual sounds are aids on the spiritual path. A competent Master, at the time of initiation, gives full instructions on how to differentiate between them from plane to plane, as well as how to catch hold of them on the onward march to the highest spiritual realm. Herein then lies the need for a Master-soul, for He is the inspirer of Hari Naam — the Divine Word, in the depths of one's soul. Without Him, the Eternal Song ever remains a shrouded mystery with no access thereto. As Music personified, it is within His competence to manifest it, make it audible and thus lead one to the seat of the Almighty.

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“A Gurmukh (Saint) can free millions of souls by the quickening influence of His life-impulse (the Holy Naam).”

— *Sorath M.5*

Misery and Pleasure Defined: It is a matter of common experience that we lose ourselves when we are fully engrossed in anything. This blessed state of self-forgetfulness comes only with the fixity of attention, and the moment we are forced out of it we become sensitive to our surroundings and feel upset even with the trivialities of life. Since all our lives we have been seeking pleasure in worldly pursuits and objects, we have become identified with them. Thus, we know nothing of the real and permanent bliss that lies far from them, in the depths of one's own self or soul. We cannot possibly wean ourselves from the so-called pleasures of the world until we are made to introvert and taste something better within.

The whole world is going astray in its search for the center of true happiness or bliss. Material objects cannot give us bliss on account of the constant change to which, by their very nature, they are subject every moment of their existence. Again, external objects *per se* have no pleasure in themselves, but it is our attachment to them that gives us pleasing sensations. But these objects, on account of their ephemeral nature, have to follow the changing panorama of existence. By these kaleidoscopic changes, the mind naturally gets bewildered, distracted and very often feels miserable. Everlasting Bliss or True Happiness can be had only by attachment to something that is permanent, unchanging and eternal. The evanescent charms of Dame Nature cannot afford man any happiness in the true sense of the word.

Guru Nanak says:

“Whosoever searches for Joy Eternal, let him seek

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that in All-Pervading Spirit (Naam).” — *Shalok M.9*

To relieve the mind from the outgoing senses, it must be attuned to the sweet symphonies of the inner Music of the soul, the Word, reverberating in and through all. As this is eternal, so also will be our attachment to It and we will know no change and no pain. The mind will no longer wander away to external objects once it gets steeped in the strains of the Eternal Song. With Its help, the world-weary soul rises into the higher spiritual planes. The Word has Its own innate effulgent Light and Song — ineffable and sweet. Where there is vibration, there is sound. It is a scientific truth. Light is also the inevitable result of vibration as both light and sound go hand in hand.

“Where there is scintillating Light, there the Limitless Song is sounding.” — *Sorath-Namdev*

Guru Nanak has dealt with the countless benefits that accrue from communion with the internal Sound — the Word — from stanzas VIII to XV of *Jap Ji*.

Advantages Accruing from Inner Communion of the Soul with Naam — or Surat-Shabd-Yoga. These benefits may be grouped under physical, moral, mental and spiritual aspects of the inner communion.

Naam keeps the mind and body in a state of equipoise. Peace reigns supreme in its devotee; the ramifications of mind are done away with forever. All lusts cease to have their hold on the mind. The brain gets a soothing balm. It puts an end to wasteful hurry, and with it go all nervous tensions and mental strains and stress. Naam gives one immunity from all bodily and worldly pains and troubles. By withdrawing the attention within, the mind is stilled and the soul is freed of all mental conflicts. Even the sense of egotism itself — the most ancient malady — loses itself into airy nothing and

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with it, the perpetual dance of coming in and going out of the world comes to an end. The process of transmigration of the soul is but the natural concomitant of the self-assertive will or egotism.

Guru Nanak says:

“Whenever one asserts the little ego, ‘I,’ as doing things, one assumes the unending role of an ever-active agent responsible for his actions and is caught in the intricate net of transmigration.” — *Gauri Sukhumani M.5*

The elimination of egoism is, then, the only remedy for liberation from the unending cycle of births and deaths. It is a clear test of those who have realized at-one-ment with the Ever-Existing Divinity — the spiritual current diffused in the world. All labor undergone for total self-effacement is an effort in the right direction. It is called disimprisonment of the soul from the facts of life or disenfranchisement from all that is worldly. In a word, the secret lies in depersonalizing the soul of all that is personal in it, for then one strikes at the root of all evil. The many recipes for this losing of the “I-consciousness,” that flood the world today, fail to gain for us the goal of liberation. For with such methods, the ego feeds itself and grows from strength to strength and is not effaced. Unless one becomes a conscious co-worker with the Divine Plan, he cannot become selfless.

The very fact that we exist makes us want to understand the process of life. How and whence have we come into existence and what happens after death? The discovery of the theory of evolution by modern science, does not fully satisfy us for it deals with the physical side only and does not account for the higher planes of manifestation which are the spiritual ones. The ancient sages realized that there could be no evolution without involution. The fact that

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something cannot come out of nothing proves that involution must precede evolution. To know the latter we must understand the former, just as to know the effect we must know the cause. The two are inseparable.

The gross body is not all. It has two other subtle bodies inside, the astral and the mental, which are composed of finer and less destructible materials. These bodies consist of mind or intellect and the sense of the little ego "I." In them are stored up the impressions gathered in various lives. Only by studying the inner man, the mystery of evolution is understood. The soul is perpetually struggling to cast off the bondage of the matter and of the mind and soar upwards to God from whom it emanated. This struggle is ended only when it rises above the three regions: physical, astral and causal, and loses all sense of egoism, the cause of transmigration.

Huxley posited:

"Like the doctrine of evolution itself, that of transmigration has its roots in the realm of reality;

None but hasty thinkers will reject it on the ground of inherent absurdity."

Self-effacement can be achieved by no other means except communion with the Shabd — the Word, as will be evinced from the sayings of the Master.

He says:

(1) "O Nanak! through the favor of the Guru, we were saved and the ego was consumed in communion with the Shabd (Word)." — *Wadhans War M.3*

(2) "In egoism, the peoples of the world are being consumed — they go round the endless cycle of births and deaths. The ignorant (those attached to the cringing nature

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of the mind), do not realize the Shabd. They will go to the other world as dishonored.” — *Siri Rag M.3*

(3) “The whole world is going astray in the egoistic assertion of I-ness. Without the Shabd (Word), there can be no release from the ego. O, Nanak, by communion with the Naam, the ego is effaced and oneness with the True Lord is achieved.” — *Asa M.3*

(4) “In misery and pleasure, the whole world is stuck fast. All their doings are directed by assertion of egotism. Without the Shabd (Word), superstition cannot be ended, and the ego cannot be lost.” — *Siri Rag M.3*

(5) “All desires and attachments get singed by the Shabd. A Gurmukh finds the Heavenly Light within.”

— *Ramkali M.1*

True renunciation within comes through communion with the Shabd alone. Nature with all her evanescent charms ceases to have attraction for the renouncer. By renouncing everything, one penetrates into the all-pervading spirit. His attachment to the environments is done away with and his bondage to matter is ended. Thus, no more births and deaths await him. Hereafter the life of the senses and the glamour of the world fascinates him not, on his way to the Lord.

The Master says:

“By saturation with the true Shabd (Word), man truly renounces the world — and his coming and going is ended.”

— *Maru M.3*

Detachment in attachment is also attained only with the aid of Shabd. Whatever he does, he does just with a sense of duty — with no attachment to the fruit thereof. The root cause of misery lies in the fact of one’s attachment. We are caught by whatever we do — in our inability to detach ourselves from everything. We must reserve the power of

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remaining detached from all things, however precious they may be, or however much one may yearn for them.

“Work constantly. Work, but be not attached to its fruit. Thus learn ye the secret of work.” — *Gita*

What is it that aids in acquiring the power of detaching ourselves? None else but the communion with the Shabd. The Master speaks of this so beautifully:

“Unattached is only he, who communes with the Shabd.” — *Majh M.5*

Again:

“Soul comes to be filled to the brim with the flow of life from the Fountainhead of all, which makes her increasingly subtle from day to day. This enables her to rise into the higher spiritual planes until she reaches her Divine Goal in Sach Khand. Here, above the bounds of annihilation in Pralaya (dissolution), and Maha-Pralaya (grand dissolution), she attains complete union with the Formless One.”

Man is now endowed with all higher and supernatural powers. He knows the spirit of the scriptures, the secret of communion, the mystery of Self and of God, and becomes the abode of all virtues. He is overjoyed at the time of death, unlike others who are in dire agony at that time, since he has been accustomed to withdraw life-currents from the body at will. He is saved from all the misery that attends the death process.

This process of withdrawing the spirit from the physical body is what is enjoined by all the saints, and is absolutely necessary for a probationer to have access into the higher planes.

Guru Nanak stated:

“The home you have to get to after death, reach there

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by withdrawing your spirit from the body, in your lifetime.”

— *Siri Rag M.1*

“Nanak, die (withdraw your spirit) while you are alive; such a Yoga you should practice.” — *Suhi M.1*

Dadu affirmed:

“Dadu, die (withdraw your spirit) before you are dead. All men die in the usual course.”

“Learn to die so that you may begin to live.” — *Bible*

“Die (withdraw your spirit) before you are dead.”

— *Quran*

Maulana Rumi has well defined what this death means. He averred:

“Die, O friend, before you are dead, if you want everlasting life;

Through such a death alone, Adris (a Saint) reached heaven before us.

You have striven very hard, but still the veil of matter is not rent asunder, because the death which was real you could not attain.

So long as you do not die, your coming and going cannot be ended. Until you ascend to the highest rung of the ladder, you cannot get to the roof.

Just as if a man ascends only 98 out of 100 rungs of a ladder, he cannot reach the roof.

Or just as a man who has only 99 yards of cord, cannot get water in the bucket from a well 100 yards deep.

So long as you do not completely withdraw your spirit from the body, the cycle of deaths and births is extended. Let the flaming light of your candle (soul) lose itself into the light of the Morn.

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So long as our stars are not hidden, rest assured, the sun also remains out of sight.

Just the same, O wise man! the Lord does not make His appearance unless the veil of matter is rent asunder.

Therefore, choose the death, and in this way rend asunder the veil.

This death is not the death that carries you to the grave. It is only a withdrawal of the spirit — a change to give you a life upwards.

Mustafa has said to the seeker of Truth, He wants to see you dead so that you may have everlasting life.

So that while alive you may move on earth and when dead, your soul may fly into the heavens.

The soul has her home in the High Heavens. If once it is withdrawn, no transmigration awaits it.

Because he has learnt to withdraw his spirit while alive, this death cannot be conceived of as a possibility.

So long as you do not die, what benefit can you derive? Go and die, so that you may reap the fruit of your earthly life.

The mystery of dying before death is this, that through such a death, the Grace of the Lord descends.”

Kabir stated:

“Death, from which the whole world shrinks, is welcome unto me,

I rejoice as it is a harbinger of perfect peace and joy.”

— *Shalok Kabir*

Such a liberated one goes to meet death more than half way. At the time of departure from the body, he himself joyously withdraws the spirit currents within, as he has been

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accustomed to do so as a matter of his daily routine. Such a death is unattended by any kind of pain or misery that awaits all others at the last moment. The Hindu scriptures describe the pain at leaving the body to be as that of a thousand scorpions stinging together at one time. The Muslims compare it to the anguish that would be felt on passing a thorny bush through the alimentary canal right from the rectum to the mouth. Of course, everybody has at one time or another been an eye witness to the death pangs at a deathbed. Lastly, one gains access to the Mansion of God. He is thus saved through communion with the Shabd and made competent to help many another to attain the highest heights of Spirituality.

The application of this practice is called “the Surat Shabd Yoga — Yoga of the Sound-Current — the communion with the Divine Lord.” It is the only effective means prescribed by Guru Nanak, for the liberation of the soul from the bondage of the mind and matter, and for the ultimate complete oneness with the Lord. He says:

“Live thou, uncontaminated in the world, just like a lotus flower with its head above the muddy pool, or like a sea-fowl that springs into the air with wings unaffected by the water. O Nanak! Surat Shabd Yoga (communion of the soul with the Word) is the only means whereby one can safely cross over the endless ocean of matter — attune ye with it.”

“Without contact with the Shabd (Word), ye cannot meet the Lord God and thy coming into the world goes in vain.”

“Without the Shabd none can ford over to the Divine Goal.”

All efforts put in for securing communion with the Shabd (Word) are efforts in the right direction. Guru Granth Sahib amply bears this out:

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“When Shabd is communion with, the Lord is met. All of man’s efforts in this direction are crowned with success. There is no other way but this.”

SIMRAN — WHAT IT MEANS, AND ITS USES:

Communion with the Word — the Eternal Music — is possible with a life of Simran, or the constant remembrance of the Lord. It does not mean mere mechanical muttering, which is discarded by the Master. Kabir affirmed:

“While the rosary moves in the hand and the tongue wags in the mouth, the mind is concentrated on external effects. This is no Simran.”

Again:

“Once the rosary quarrelled with me, saying: Why, O man, dost thou moveth me round and round? Just turn the bead of thy mind, and I will introduce thee to the all-pervading God.”

“Thou shalt not take the name of God in vain,” but take it with some purpose in view. The constant remembrance of the Lord is but another form of love. Whom you love dearly — you think of always. This constant thought of the Lord is what the Master exhorts all to do, for as you think so you become.

Simran is the remembrance of the Lord done mentally (with the tongue of thought), with the heart filled with devoted love, concentrating on a particular center in the body. It is an act of centering the self and occupying the mind with the constant idea of the Lord, casting out all ideas of the objective world. The constant dwelling on our environments has so taken hold of the mind that we cannot even for a single moment drive away the thoughts of external objects. From infancy onwards, this practice has

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been going on in full swing, and it has now grown into a regular habit of our lives.

Habit is said to be the second nature of man. It is at this stage rather difficult to extricate the mind from external objects. The more you try to do so, the more it becomes restive and the more it runs out into the mundane affairs of life. It has formed a strong alliance with all that is external. It is always thinking of what is foreign and exotic and is carried away by the glamour and fascination of the world. Whatever habit we have formed, we can unmake it as well. The thoughts of the world and of all that is worldly is the source of bondage to outside things. The Master too uses the same means inwardly as does Dame Nature to bind us to the external world, and makes the mind purely one-pointed. The constant thought of the Lord, by mentally dwelling on the Holy Naam, brings the mind back from the world and holds it to one place. At the outset it is difficult to concentrate as it takes time to bring the mind under control. But there is nothing to be disheartened about. Failures are stepping stones to success. Where there is a will, there is a way. We must stick to the process until the mind is channeled. The glory of Naam always reminds one of the highest ideal of human life. It soothes the mind and prevents it from going astray.

The constant remembrance of Naam withdraws the mind from the outer objects and concentrates it on the Divine and the supernatural. It makes the mind self-centered so that desires fail to draw it out, and the siren songs of the world lose all their magic attraction. This part of the practice is technically termed by Guru Nanak as *Simran*. It further helps in the withdrawal of the spirit-current from the body to its seat, situated at the ganglion between and behind the two eyes, called *Ajana Chakra*. Unless the soul-current is

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withdrawn completely at one focus, further ascent of the soul is not possible. This process of withdrawal from the body is the one thing that is absolutely necessary in spiritual advancement. It is achieved through the simple preliminary method of Simran. With the help of a Gurmukh Master, the process of inversion and self-analysis becomes quite easy and natural to practice.

In Simran lie the seeds that help in the development of the soul. Nanak reveals this secret in the concluding portions of stanzas V, VI and XXIII, and at full length in stanza XXXIII of the *Jap Ji*. Fortunate indeed is the man who always revels in the blessings of his Master.

Attachment to the outer world is the outcome of constant remembrance which makes man adhere to his environments, through the law of cause and effect. All impressions ingrained in one's mind must bear fruit in due course. None can escape the result. It is these impressions that we have to nullify by constant remembrance of the Lord, and by making this the ruling principle of our life. In transmigration, man is led to environments to which he has been mostly attached. When you think of the Lord all the time, nothing can bind you to matter; hence you do not have any rebirths, for it is said:

Through Simran of the Lord, you do not pass through the womb. — *Gauri Sukhmani M.5*

Simran makes man introspective and concentrative. Extraordinary powers inevitably follow as a result of the concentration of mind in the inner planes, for "Ridhis and Sidhis (extraordinary powers) are the slaves of Naam." — *Gauri M.5*. The Master, however, warns the probationer against the use of them, for these lead him to the outer pursuits and estrange him from the goal he has set up before him. Simran procures true knowledge, high meditation

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and unerring intellect. It causes one to lose all sense of individuality, which fades away into the Boundless Being, creating a sort of waking trance. This state is utterly beyond words but is a sure reality beyond the ken of death. The hold of the ego is loosened, the spirit currents are withdrawn and one rises into a halo of light. The body appears as something not of oneself. One's life, as compared to higher life, may be likened as a spark to the sun.

“Simran washes away the dirt of sins from off the mind.”

— *Gauri M.5*

Simran befits a person for receiving and enjoying the sweet nectar of the Holy Naam. Guru Nanak explains this in detail by giving illustrations in stanza XX of the *Jap Ji*.

“Lastly, through Simran one hears the sweet music of the unending Song of the Universe (the Word) and has experiences ineffable.” — *Gauri M.5*

Tennyson, in his poem “The Ancient Sage,” gives a description of what can be achieved by repetition even of one's own name. In a letter he also refers to the grander life achieved by him, by meditating on his own name. He says:

“A kind of waking trance I have frequently had quite up from childhood. This has generally come upon me through repeating my own name two or three times to myself, silently, till all at once, as it were, out of the intensity of consciousness of individuality, the individual itself seemed to dissolve and fade away into Boundless Being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the wisest of the wisest, utterly beyond words, where death were an almost laughable impossibility, the loss of personality (if so it were) seeming but the only true life. I am ashamed of my feeble description.”

— *Memoirs by Hallivor Tennyson*

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Peter the Great, Czar of Russia, was also accustomed to this practice of concentration. He lost all his consciousness of personality by concentrating upon his own name. The Master, however, enjoins the Simran of the Lord and not of one's own name. Meditation on one's name leads to a dip into one's own consciousness which is small, as compared to the Higher Consciousness of God.

There are several ways of performing Simran. When it is done (i) with the help of tongue, it is called *Baikhri*, (ii) when done in the gullet by touching the tip of the tongue with the palate, it is known as *Madhama*, (iii) when done in rhythm with the beat of the heart, it is described as *Pash-hanti* and (iv) with the flow of one's breath, it is called *Para*. The last method is practiced by Yogins. Masters, however, do not recommend this. The first three methods also do not give complete concentration, as the mind more often than not skips about while repetition is being done mechanically. The Master, therefore, advises mental Simran — done with the tongue of thought — termed *Zikre-i-Ruhi*.

The practice of Simran begins with the repetition of the Lord's objective names slowly with a mental poise. At first the process is objective, but in course of time it becomes subjective. Then the constant thought of the Lord continues without cessation. The Master refers to this when He says:

“O Nanak, a Gurmukh starts the repetition of Naam only once.” — *Gauri Sukhmani M.5*

Once this starts, the remembrance becomes automatic, continuous and constant and one never forgets the Lord.

“O Kabir, there is a great mystery in the repetition of the Lord's name and one must try to discover the same:

For many repeat that name, without any fruit.

But others with wondrous results.” — *Shalok Kabir*

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Again, the Master says:

“All repeat the name of God, but none can fathom the mystery of It.

If through the favor of a God-Man it gets ingrained in the mind, only then one reaps the fruit thereof.”

— *Gauri M.3*

Let us pause, and summarize what been said before we proceed further. According to the Master, the purpose of human life is to achieve complete oneness with the Lord. Aye, we must reunite with the Source from whence we once emanated. But how can we reach this Goal?

“Complete at-one-ment with the Lord comes through knowing His Will,

And His Will is revealed through communion with the Holy Naam. This, in turn, is helped by a life of Simran.”

Non-assertion of egoism or humility is the way that helps in knowing His Will through Simran. It has already been mentioned that Simran helps in the withdrawal of spirit-currents from the body. After complete withdrawal is achieved, only then the ascent of the soul into higher spiritual planes becomes possible. To understand this and the mystery of self and the universe, requires a brief explanation.

THREE GRAND DIVISIONS AND THEIR FEATURES

Guru Nanak says that creation is divided into three main Grand Divisions.

“The first is the ‘Region of Truth and Pure Spirit’ unmixed with matter.” — *Ramkali M.5*

Here the spirit reigns supreme and there is total absence of matter. This is the region where the Lord Himself dwells

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and may be defined as the purely Spiritual Region. This is free from the haunt of death and destruction. Whoever reaches its domain, obtains true salvation. The Master says:

“Once you reach the region of the Formless, you obtain the abode of everlasting Joy and Peace.” — *Sorath M.1*

Again:

“The Formless dwells in the Pure Spiritual Region.”
— *Jap Ji, Stanza XXXVII*

The Second Grand Division consists of Pure Spirit and a subtle form of matter combined in varying degrees. The upper part of it is called Par Brahmand, wherein the spirit is more to be compared with the subtle forms of matter.

In the lower parts called Dasam Dwar, both are in equal part. This is the region of the universal mind and is termed by various names by various Masters. Here the Spirit is mixed with matter in its subtlest form, the latter being totally subordinate to the former. Spirit in this region predominates and is pre-eminently the ruling force.

This region undergoes a change at the destruction of the universe in the Grand Dissolution (Maha Pralaya), and in Dissolution (Pralaya). A man in this domain is safer than in the one below it.

The third region is the Grand Division of spirit and matter in its grossest form and is called “And.” It is comprised of Trikuti and Sahansrar planes. It is the sphere of Maya or matter.

In this region matter has the upper hand and spirit is subordinate to it, so much so, that the latter feels dependent on the former for its manifestation. In this region the spirit, on account of its association with matter, undergoes untold miseries and is subjected to the law of transmigra-

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tion. Both these divisions are referred to as Kaal and Maha Kaal respectively.

In going upward, after rising above the body-consciousness, we first find ourselves hemmed in by matter all around in the And (the Third Grand Division). Then we have to rise into the Brahmand, the region of the Universal Mind. There we feel much better, but still we are not immune from danger or destruction. The first region or haven of safety is the Sach Khand, or the Realm of Truth, which is above the reach of Maha Kaal or the Grand Dissolution.

This, in brief, is a sketch of the macrocosm — the Great World Universe. These three divisions also exist in man on a miniature scale. If you want to know about macrocosm, you must first know about the microcosm.

Guru Nanak says:

“In the body itself there is everything: the spiritual region, the heavenly plateaux and the material planes.

In the body dwells the Lord Supreme who nourishes all.

In the body lives the formless, the inconceivable, beyond the human ken.

Those who have material eyes only, seek Him in vain, in outward things.

In the body there are the priceless jewels of Divinity.

In the body there are all the material realms and planes.

In the body is the treasure of the Holy Naam, reached only through meditation on the Word of the Master.

In the body are all the gods: the Brahma, the Vishnu and the Shiva, and the whole creation itself.” — *Rag Suhi M.3*

Another saint also has said the same thing:

“Brahmand is in man on a miniature scale, and whoever seeks it, will find it.

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O Pipa, the highest Truth may be realized only through a Master.” — *Dhanasri Pipa*

This very truth is also enunciated by the Muslim saints who state:

“Macrocosm is in the microcosm and thus you get to God.”

In the human body, we trace the three divisions referred to above on a miniature scale:

Man Is an Epitome of the Three Grand Divisions of the Creation:

1. Spirit or the soul, represents the region of the spiritual division.

2. Mind or the mental plane, refers to that of the universal mind.

3. Physical body or the material planes, consist of three bodies: the causal, the astral and the gross.

The gross body is the fleshy sheath we have. It consists of the gross matter and gross organs of actions and senses: eyes, ears, nose, tongue, skin and excretory and generative organs. It is shaken off at the time of physical death.

The astral body consists of subtle matter and subtle organs and is active in dreamland state. In this is located the mind.

The causal body is the root cause of the other two bodies. Its activity is confined to the deep sleep state. The latter two bodies along with the mind continue to exist after death and create a new form or physical frame at each rebirth.

Macrocosm thus exists in the microcosm of the human body. The knowledge of the latter serves as means

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to the comprehension of the former. If one could succeed in attaining the Region of the Spirit within himself, by shaking off these sheaths, he can cast off all pain and misery and enjoy incessant Bliss and Peace untold. A life of matter is all misery which one cannot escape until one is able to separate oneself from it.

The attainment of the Region of Spirit then is the thing that is required, for it can lead to the abode of Perpetual Joy and Supreme Happiness, even while living in this physical body. It is only by riding the current of the Holy Naam (the eternal Music in man), that this state is reached with the help of the True Master. The Holy Naam — the Word — comes down from the highest spiritual planes, the region of Truth, into the material planes. It is the saving lifeline that can carry souls into the plane beyond the reach of dissolution. All other means fall short of the goal.

The kingdom of God is within you; you may seek it there. It is within your finite body that communion with the Word can be held. This ultimately brings you to the Region of Infinite Truth — the Sach Khand.

Possibility of Communion of the Microcosm with the Macrocosm Regions: Now we will see whether there is a possibility of communion between the microcosm and the macrocosm. Man is an epitome of the macrocosm. There are in Man nerve centers, lying in a dormant state, and these can be quickened by the practice of the Divine Word — the Sound Principle.

There are six reflex centers in the *Pind* or the body, corresponding to the six centers in the Brahmand or Cosmos. These, in their turn, are reflections of those in Par-Brahm or the purely spiritual region.

The lower six centers are the ganglions at the rectum,

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the generative organ, the navel, the heart, the throat and the sixth midway between the eyebrows, which is called *Til* or *Ajna* (see stanza XXI of the *Jap Ji*) and is the seat of the soul in man. It is from here that the spirit current descends into the body, giving life and strength to the physical frame and its respective limbs. This spirit current plays an important part in the nourishment of the body and if this is cut off from any part, it loses all vitality and forthwith ceases to function.

The six centers of the Brahmand and of the spiritual regions are also to be found within us. When the spirit current is brought into play with these centers, one can have contact with their corresponding planes.

Concentration of Spirit Current Is Necessary Before It Can Rise Into the Higher Spiritual Planes: These centers correspond with those of the macrocosm in the Brahmand and spiritual regions. The spirit current enables one to peep into those grand divisions. The development of the elementary powers of spirit is, therefore, most necessary. It is the concentration of this spirit current which plays the greatest part in the achievement. If it is applied to the physical body, one gains strength. If it dwells upon the intellect, one develops great mental powers. In the same way, if spirit is made the object of concentration — spiritual life inevitably follows and supreme bliss is attained. There is an unseen nerve that connects all these centers which is called *Sushumna Nari* or *Shah-rug*. It is through this that the spirit current passes from the lowest region to that of the highest region of Truth.

The concentration of the spirit then is the opening process, so that the spirit may progress to the higher regions. Until all outgoing faculties are self-centered or inwardly focused, the spirit does not gain strength enough to go up.

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There are ten outgoing faculties or indriyas: — five are the gross — eyes, ears, nose, tongue and skin through which the five others — the subtle indriyas — of sight, audition, smell, taste and touch keep man attached to the outer world. It would thus appear that it is the constant thought of these faculties which externalizes man.

We constantly think of the world through three main sources. First, we have the eyes that visualize the outward phenomena and bring them within the mental gaze. Through the eyes we gather in no less than 83 percent of our impressions from outside.

The second source is that of the ears which pull our attention to outward sounds and remind us of things in the objective world. Through the ears we get 14 percent of our outer impressions.

The third source is that of the tongue (palate) which, through taste and speech, keeps the memory of the outward world always afresh. The remaining three percent of the outward impressions are received through tongue and the rest of the sense organs.

It is through these three main faculties that man remains constantly in touch with the outer world and is ever engaged either in receiving impressions from without or impressing others with his own thoughts. The energy of the mind is thus drained away, leaving one bankrupt. The Master tells us not to exhaust our energy. We must accumulate and preserve our energy, so that we may be able to rend asunder the various sheaths of matter which encase the self within us.

The spirit or soul is attached to the objective world outside, on account of objective impressions. Unless the outgoing faculties are controlled and the spirit is freed from the bondage of life, it cannot rise above body-consciousness.

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The three faculties of speech or taste, sight and audition cause a constant outflow of energy through their respective sense organs. For the depersonalization of the soul, it is necessary to channelize our energy inwards and upwards through the processes of inversion and self-analysis.

The Master explains the process in these words:

“It is by putting the three organs under constant restraint that one hears Anhad.

O Nanak, in the deep trance state, one knows no eve nor dawn.”

Boo Ali Qalandar, a Mohammedan saint, speaks of this process, as follows:

“Close thine eyes, ears and tongue, and if with all these, the secret of Truth is not revealed unto thee, thou may scoff at me forthright.”

Kabir also describes the same thing in his own inimitable way:

“The Guru has shown me the channels through which the mind stuff flows out.

By stopping the outgoing faculties, I hear the Melodies of the Eternal Song.” — *Sorath Kabir*

“Fix thy soul on the remembrance of the Lord and lock thy tongue,

Closing down all the outer doors, peep thou within.”

— Kabir

Guru Arjan says:

“Whosoever keeps under control his ten senses,
He shall see the Light of God dawn within him.”

— *Gauri Sukhmani M.5*

These organs of tongue, eyes and ears, etc., are at work in the physical frame while one is in a wakeful state, and

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they work likewise in the astral plane when one is in a dream state. The faculties of these organs get enhanced and become powerful if one were to restrict their outward flow. It is then that one gains strength to fathom the subjective world, for without the quickening life-impulse of the soul they lie dormant.

Uses of the Three Restrictions and Their Process: The three restraints are to be exercised by training the faculties to work inwards. The first restraint, that of speech, consists in doing Simran or the constant repetition of the name of the Lord with the tongue of thought. The agency of lips and tongue is not needed. The use and the effect of Simran have been dwelt upon in the previous pages.

The second restraint refers to the faculty of sight, and consists in contemplation of the spiritual patterns within which open out in full effulgence. If you practice *Tratak* or concentration at some black spot outside, with your eyes fixed on it, your own inner light is projected outside. Accordingly, when you fix your inner gaze just midway between and behind the two eyebrows (the seat of the soul in man), you see your own light inside. That light is yours and is already there and you have to fix your inner gaze on it. Where there is the Word — Holy Naam — there is Light; where there is Sound, there is Refulgence for the two are inseparable. The Light patterns are of five kinds corresponding to the five different kinds of Sounds, which are seen and heard as the spirit ascends upwards into the five different planes. The Monduk Upanishad speaks of these as the “five fires in the head.”

Some scriptures prescribe the fixation of the inner gaze on the facial form of the Master, so as to make the mind stable. But you do not have to meditate on the flesh and bones of the Master’s face, but on something shining forth

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through it. The face, especially the eyes and the forehead, constitute the seat for the full play of the spirit of the Master. Hence, to meditate upon the Master's eyes prepares a soul for the dawn of Divinity, by imbibing His Nature. This helps the devotee a good deal. As you think of the Master, you rise in the Master Himself. As you think, so you become.

“The form of the saint shines forth in full effulgence.

The sages and the seers live in the timeless One and are fit to be meditated upon.” — *Sarang M.5*

The Master's form is the nearest approach to Divinity, for He is the Son of God. One who doth not know the Son, cannot know the Father. Therefore, it is said:

“Meditate on the Form of the Master.

Take His words as Gospel truth;

Let the footfalls of the Master resound in the recesses of your heart.

The Master is the Infinite, bow thou unto him.”

— *Gond M.5*

“Think of the Feet of the Master in your heart; By constant remembrance of Him, you will cross the ocean of illusive matter.” — *Gond M.5*

“By meditating on the Form of the Master, thou shalt be honored both here and hereafter.” — *Gond M.5*

Again:

“Remember the True Master within yourself, and with the tongue repeat the Word given by the Master.

With the eyes visualize the Form of the True Master, and with the ears hear the Holy Naam — the Eternal Song.

He who is saturated within and without in the True Master, the Word Personified, gains a seat of honor in His presence.

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Nanak saith, on whomsoever the Lord showers His grace, He bestows this state.

But few be the chosen ones, who obtain this gift.”

— *Gujri War M.5*

Here we have to be on our guard. If, however, the Master, on whose form you meditate, is not really spiritual, you will become what he is. This course, therefore, is dangerous, unless you are sure of the perfection of the Master. But you cannot differentiate the right person from the wrong. It is, therefore, safer to fix your inner gaze on the Light which a competent Master will give you at the time of initiation. The True Master will gradually appear within, in His own radiant form, after some practice, the genuineness of which you can always verify by repetition of the charged words given by the Master. Only a competent Master can appear within at the time of initiation or later on in meditation after some practice. This will save you from any deception or temptation.

The third restraint relates to the faculty of audition. This is to be attuned to the Eternal Song reverberating in and through all. The Sound is the real essence of the Lord. The Master says:

“O my ears, hie on, hie on; hear the Truth for which you were attached to the body;

And listen to the Eternal Music — the True Bani.”

— *Ramkali M.3*

It does not mean that we are to neglect the use of these organs in relation to the outer world. But these are to be so trained that they may become positive aids in the way of spiritual development, thus conveying a twofold benefit. The training is meant to make the mind self-centered and prevent its stuff from needlessly flowing outside. The first process, *Simran*, forms the basis of spiritual pursuit. It has

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to be continued till the goal is reached. The second and the third, *Dhyan* and *Bhajan*, follow of themselves one after the other.

“Restrain the mind stuff from ebbing away through the nine portals in the body;

This will gain thee access to the tenth door leading to the True Home of Thy Father.

There the unending Music is resounding day and night,
Through Gurmat (instructions of a God-Man) this Song is made audible within.” — *Majh M.3*

Wajhan Sahib saith:

“How dost thou say that the husband is away? for thou canst see Him by closing the ten doors;

Then wilt thou hear the Eternal Music beat on thy ears,
And thou shalt be transformed from a serf to a king.

All kinds of melodies are in the body,

And enchantingly Sweet Song is being set afloat.

O Wajhan! whosoever hears this song, great is his fortune.”

These three restraints help in concentration to the highest degree. The first, Simran of the charged words given by the Master, brings back the mind from outside and withdraws the spirit from the body to the seat of the soul in the body. This is first sinking from the circumference of our being to the center of our being. This also keeps reminding us of the highest ideal set up before man, which is self-knowledge and God-knowledge.

The second process — *Dhyan* — also helps in concentration and fastens the soul inside.

The last process — *Bhajan* or listening to the spiritual music in man — carries the soul into the beyond, to the

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source from whence the life current or sound principle of the Holy Naam or the Eternal Song, emanates. Just as in a pitch dark night when one sees naught or knows nothing before or behind, the bark of a distant dog or the far off flicker of a candle light helps one onward in his journey, so does the Spiritual Song and the Refulgent Light help a probationer soul on the Path in its solitary ascent to the true Home of the Father.

The long process begins with concentration at the seat of the soul in the body, situated just between and behind the two eyebrows, where mental Simran is done in full earnest. This enables the withdrawal of spirit-current at present diffused in the body and concentrates it at the seat of the soul, with the result that confines of the gross matter of the body and of the outward world are cut off. The spirit, once unfettered and disimprisoned from the finite existence, now gets an ingress into the *Til*, *Nukta Sweda* or the *Third Eye*, and from here proceeds further, with the help of a God-Man, to higher planes within.

After passing confidently through the astral planes, one reaches the *Dasam Dwar*, with its Sacred Fount of Nectar, the true *Amritsar*, *Mansarover* or *Prag-Raj* in man. The Muslims call it *Hauz-i-Kausar*. A bath or baptism therein frees the spirit from the sheaths of the astral and the causal bodies and finer matter. This is the real baptism with the holy-waters of immortality. The spirit now left to itself, is fully refulgent with a Light brighter than that of several suns. Now cognizant of the true essence which is none other than that of the Lord Himself, it proceeds further with the help of the Master in His Radiant Form until the spirit reaches the pure spiritual region: the Sach Khand, New Jerusalem or *Muqam-i-Haq*, where Sat Purush — the Formless One — resides. Therefrom with the help and through the

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Grace of the latter, the Spirit is passed on to the Nameless One, stage by stage. This aspect of the ascent of the soul from material planes to spiritual-material regions and thence to purely spiritual regions, forms the subject matter of stanza XXI of the *Jap Ji*. Therein the Master has dealt with the three most important stages out of the five spiritual stages: Til (the starting point), Dasam Dwar, and Sach Khand. The five regions are also explained at the end of *Jap Ji*.

The man who has access into Til and bathes in the lustre of the luminous astral figure of the Master, is called a Sikh or a disciple of the Master (a devotee). As he progresses upwards, he reaches the Dasam Dwar, the third in the stages of development, and becomes a Sadh (a disciplined soul). When he reaches the Region of Pure Spirit, he is given the epithet of Sant or Saint. One who has reached the highest Spiritual Region of the Nameless One, the Unknowable and the Imperceivable, becomes a Param Sant, the saint of saints. These expressions occur in the text of the sayings of the Masters. These are specific terms with significant connotations and have no reference whatsoever to those engaged in the outer pursuits of forms and formularies, or in the performance of rites and rituals or observance of fasts and vigils, etc.

Guru Nanak was a Saint of the highest order, the Param Sant who reached the Region of the Nameless One, as will be evinced from His own words:

“Fly above the region of Truth, of the Pure Spirit, then reach the stage of the Unknowable and the Imperceivable. Above this is the abode of the Saints, and lowly Nanak dwells there.”

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GOD-MAN

Without a God-Man, the Mystery of Soul Is Never Revealed: With all that has been said here, or may be said, the mystery of the soul remains a sealed book. No expression can reveal the Truth at the back of the creation. The ascent of the soul to the higher regions is impossible unless one is ushered into those planes. Of course, one may be able to withdraw the spirit currents into the eyes from the body, through Simran or see some Light at times, but there is nothing in there to take or guide him upward. Many were held in these elementary stages for ages and ages, and no help came to guide them up. Some have called this stage the be-all and end-all, but they still linger at the outskirts of grosser matter and in the stronghold of the finer matter. It is here that the help of some competent body is needed to extricate the devotees from the iron-grip of subtle matter. That somebody should be the man who has gone through the different stages of spiritual development and has made a pilgrimage to the region of Pure Spirit, Sat Naam, far beyond the hold of matter. The Master says:

“He who has known the Sat Purush, is the True Master. In His company alone a Sikh (devotee) is emancipated. O Nanak! He will see the Lord and sing praises of the Almighty.” — *Gouri Sukhmani M.5*

Three Essentials for the Progress of Soul to the Lord Explained: There are three essentials for the progress of the soul to unite with the Lord. These may be summed up as:

- (1) Satguru or the True Master.
- (2) Satsangat or the congregation of the votaries presided over by the Master.
- (3) Sat-Naam or the True Naam.

Masters form a Divine Brotherhood in God. They are

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the gems of humanity who have completed their evolution and risen into God-consciousness. They have achieved complete oneness with the Divine Being and are overflowing with the Holy Word or Divine Life in its fullness. They reincarnate in human form in order to guide the destinies of the child humanity to the goal of life. They form, as it were, the connecting link between man and God. They belong to the order of the "Great Ones" who are charged with the duty of watching the human race. They take true seekers after God under their care, to hasten their realization of at-onement with the One Being.

The Qualifications of a God-Man: A True Master cannot be known all at once. He is a God-Man. A God-Man alone can truly know a God-Man. He may be described as one who is brimming over with spirituality far above the life of the senses. He has freed Himself from the various sheaths of grosser and finer matter, and has seen the All-Truthful with His eyes, within and without. He is competent to unfold the spiritual possibilities lying dormant in man. All are provided with the same stuff inside them, like the stuff of a battery already charged. But He is the one who has connected Himself with the great Magnetic Battery of the Lord, and receives direct messages from Him. He is the mouthpiece of the Eternal. We, each one of us, have the same stuff in us, but our batteries are disconnected. We need reconnection so that we may also serve as live batteries and be able to receive messages of the Lord. We need such a one who is himself connected, and who can also connect our batteries with the Lord. He has in Him the Refulgent Light of the Infinite, and is competent to relight our extinguished lamps. An unlighted lamp is incompetent to light other lamps. All are spiritually blind when they come to the feet of a Master. He opens their inner eyes which are latent, and enables them to



Kirpal Singh, India, 1974



Kirpal Singh 1894-1974

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see the Light of God. He opens their inner ears and makes them hear the sweet Melody of the Divine Music of the Word or Naam.

“Be ye perfect as thy Father in Heaven is perfect,” said Christ. All are destined to be perfect and in the end they will attain the state of perfection. Whatever we are now is the result of our past acts and thoughts. Our future is being molded and determined by what we now think and do, but this shaping of our future does not preclude us from receiving help from outside. A fruit tree that ordinarily if left to itself bears fruit in five or six years, would, when treated scientifically with fertilizers, etc., bear forth fruit in abundance and more quickly by two or three years. Similarly, the unfoldment of the spiritual life is quickened by the help of a Master. This help is of immense value. Such outside help quickens the inner possibilities of the soul. It awakens the spiritual life in us and leads us to the highest goal in the end.

Scriptures Unable to Awaken Spirituality: This quickening impulse cannot be derived from sacred books. As light comes from light, so comes life from life. A soul must receive live impulses through the lyrical glances of some Master Soul. Mere book knowledge, or any intellectual development, fails to awaken spirituality. Through book learning, the intellect is certainly fed but the spirit gets no food. This is why each one of us can speak wonderfully of spiritual matters, but the actual life betrays not a speck of it.

“We may read and read endlessly and may read on devotedly for months and years, nay, ceaselessly all our lives;

But, O Nanak, all this simply feeds and fattens the ego only and is of no avail.” — *Asa War M.1*

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A living spirit can be quickened into life only through the living impulses from a Master Soul. You may call such a man by any name you like, but such a man is a necessity. Each religion has testified to the need of such higher help.

We do not deny the need of help from outside in all our objective pursuits. We usually look to someone who is expert in a given subject. Why should we then be ashamed to seek the help of somebody in the pursuit of what is purely subjective — the Spiritual Path — and what is hidden from our objective vision and is wholly shrouded in mystery? How grateful we should be, if somebody were to lead us into the inner recesses of the subjective world. Whoever has risen to the highest heights of spirituality, above the ken of both gross and subtle matter, can transmit power and lead us safely across the ocean of illusive matter.

Maulana Rumi, a Muslim divine, says:

“If you intend going for a pilgrimage (to the Divine), take with you one who has already pilgrimaged, no matter whether he be a Hindu, a Turk, or an Arab.”

All-round deterioration is the main feature of our time. Literal words of the scriptures without the spirit or meaning behind them, have taken the place of living-the-life with most of us. Immersed in ignorance, some feel that they know everything and offer to take others' burdens on their shoulders. Thus, with the blind leading the blind, both fall into the ditch. The world is full of so-called teachers. Such teachers have steeped the world in ignorance. These creatures of darkness, wise in their own conceit, pretend to give away untold treasures of Divinity. They are just like a beggar who wants to make a gift of a million dollars! Thus, without the help of One who has truly imbibed the Truth beyond, no progress can be made in the way of Spirituality. The Master has said:

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“Rare indeed is the man who knows God-hood. If one is begging from door to door, cursed shall be his life and cursed the order to which he belongs.” — *Bihagra War M.3*

The Master again says:

“Never prostrate thyself at the feet
Of him who calls himself a spiritual preceptor and goes
abegging.

A true Master earns his own living and shares it with
others;

O Nanak! only such a One can know the way to the
Lord.” — *Sarang War M.1*

Necessity of a God-Man: “Whosoever wishes to see a
king, must first seek the company of one who is a favorite of
the king. Whosoever is aching to see the Lord, let him seek
One who has become One with Him.”

Again:

“Let no man in the world live in delusion;
Without a God-Man none can cross over to the other
shore.” — *Gond M.5*

Maulana Rumi says:

“He who wishes to seek the presence of the Lord, tell
him to sit in the company of the Saints.”

The Saints are competent to change the course of our
lives from beginning to end and are the means for leading us
Godwards. They receive revelations from the Most High and
whatever they say is veritable truth.

The Master says:

“Listen ye to the true testimony of the saints, for surely
they say what they actually see with their own eyes.”

— *Ramkali M.5*

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You need not care for their outer appearance. Remain at their feet out of devotion. All who love the Lord — Hindus, Muslims, Christians and men of all other denominations — are one to them. They have the Sun of Divinity hidden within their physical bodies. They are the Music of the Eternal Song.

The Master explains this very Truth in the fifth stanza of the *Jap Ji*. Such are the Masters, then, who manifest the Eternal Song within us and make the same audible to us. All illumination and perfection is in them. All that is good and excellent is in such a Master. He is a God-Man, nay, a polarized God — a pole from which the power of God works in the world.

Who is the Guru: In the terminology of the Saints, the Saint who practices and teaches the science of the Word, is called a Guru.

The word “*Guru*” is a Sanskrit word which comes from the root “*Giri*” which means “to sound or speak.” The word “*Guru*” is, therefore, held to mean one who practices the Sound Principle, who communes with It, and who makes It audible within man. Paltu Sahib defines the Guru as the Being who brings the Word — the Eternal Song — from the heavenly spheres and makes It audible to us. Guru Nanak also says:

“He who shows the Real Home in this body is the true Guru — the All-Powerful. He makes the Five Sounded Word reverberate in man and thus sounds forth the clue to the Word.” — *Malar War M.1*

Swami Shib Dayal Singh Ji defines the Guru as:

“Guru is He who loves the Word. He worships none else than the Word. He who practices the Word is the All-

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competent Guru. Revel thou in the Dust of His Feet and humbly stick unto Him.”

Kabir also says:

“All Sadhus are great, each in his own way. But He who communes with the Word is worthy of adoration.”

But to meet such a Guru is through Divine Dispensation alone.

“In the fullness of Thy Grace, Thou makest a God-Man meet us.” — *Majh M.3*

Without instruction from a God-Man, the Word cannot be communed with, and when this communion is received, it leads the soul to the Lord, from whom the Word emanated. Then all our efforts have their full reward.

“Communion with the Word means union with the Lord, and all efforts blossom forth into full fruition.”

— *Sri Rag M.3*

When you, through immeasurable good fortune, find such a holy person, stick to Him tenaciously with all your mind and all your soul; for you can realize through him, the object of your life — self-realization and God-realization. Do not look you to his creed or color. Learn the Science of the Word from Him, and devote yourself heart and soul to the practice of the Word. Guru is one with Word. The Word is in Him, and incarnates in the flesh, to give instructions to mankind. Truly the Word is made flesh and dwells amongst us.

In the Gospel, we have:

“Word was made flesh and dwelt amongst us.”

When we learn to shake off the mortal coil at will and are able to rise above the body consciousness and enter into the Astral World, the Guru appears in His Radiant Astral Form

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to help us on in the planes above. He does not leave us until we reach the Almighty. Christ has said in clear words:

“I shall never leave thee nor forsake thee until the end of the world.”

In the words of the Master:

“Bani or Word, is the True Teacher, and the True Teacher is the Word personified.” — *Nat M.4* and *Ramkali M.1*

Again:

“Within is the Heavenly Light and from it Bani or Sound doth proceed,

And it doth attune the soul with the true Lord.”

— *Sorath M.1*

“There in the inverted well, a Light is ablaze without any oil or wick,

And from the Refulgent Light, there flow symphonies sublime.” — *Paltu Sahib*

Now comes the question: Where can we find the Sound and Light? It is far away from the mortal gaze, encased in sheaths upon sheaths of matter. We must rise above the stronghold of matter if we are to find it. It can be seen and felt, but with eyes that are different from the mortal eyes of flesh. We have full respect and regard for all the holy scriptures, because we find therein the teachings of the Word — the Bani. Strictly speaking, ink, paper and the print, do not form the object of our worship, but with them the Word, the Word-teacher, written large. Similarly, in the physical body of the Saint, we worship the Word personified in His person. And as such the two are inseparably respected. It is just like a beloved, sitting inside a house with the doors closed. We want to bow. How can we? We know for certain that it is the beloved to whom we like to bow and not to the mud, lime and mortar of the house in which the beloved

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resides. We bow down before whom? Do we bow to the mud walls? No, but before the indweller of the house behind the walls; however, to all appearances we may look as though facing the mud walls.

The Word or Bani, is the True Teacher for all mankind. It is the one for all. It was the True Teacher in the past. It is the same Teacher now. It shall ever be the Teacher for all times to come. There is no second Teacher or Guru of mankind. The man who has found Him (Word-Guru), who has become one with Him — the Word in Him — is related to us in the same way as the beloved referred to above. It is the self-luminous Radiant Figure within the physical body of the outer man, who is our True Teacher, and who is one with the Lord. It is none other than the Lord Himself as He Himself appears in the Form of a Sadh, for “God verily appears in the form of a Sadh.” — *Gauri Sukhmani M.5*

The great treasures of Guru Granth Sahib, as all other holy scriptures, sing paeans of such a God-Man who can unite us with the Lord and lead us across the ocean of matter. In this context we read:

“He who hath his seat across the Heavens is sounding the Eternal Song;

O Nanak! the glory of a Sadh, the holy scriptures cannot fathom.”

Again:

“Without the Word, darkness prevails within;

Man does not have It, nor escapes he the endless cycle of births.

With the key in the hands of a God-Man, none dare unlock the door,

Rare good fortune may bring a God-Man to the rescue.”

—*Majh M.3*

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“The God-Man and the Lord, consider them as one,
And struggle not thou in ignorance.” — *Gond M.5*

“All ye that hanker after a state of inner silence, called
Sahaj,

Know thou for certain that without a God-Man, there is
no admittance.” — *Sri Rag M.3*

“Whosoever glorified the God-Man, knows the Lord.

All pain is annihilated, all pain by discerning the true
Shabd — the Word.” — *Asa M.1*

“Meeting the God-Man the mind leaves off all ramifi-
cations,

And one obtains an ingress into the True Home within.”
— *Asa M.3*

“Great is the God-Man, the Sat Purush,
For He gives satiety and satisfaction.”

— *Wadhans War M.4*

“To taste the precious ambrosial water for which you
came into the world,

That you can taste only through the Grace of a God-
Man.” — *Sorath M.1*

“The service of the Master makes the Sound-Current
audible,

And then one gets to know Salvation.” — *Sorath M.3*

“The Word of the Master manifests the Divine Light.”

— *Bilawal M.5*

“When the True Master is served, the Eternal Music
becomes audible; and then only is the mystery resolved.”

— *Sorath M.3*

“The God-Man lights the lamp of the Word.”

— *Bilawal M.5*

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“When a God-Man is met, the Lord makes His appearance.” — *Bhairon Nam Dev*

“Through the favor of a God-Man, you will see the temple of the Lord within you.” — *Parbhathi M.3*

“With all the dexterities at thy command, thou cannot commune with the Naam,

For It comes as a gift from the God-Man.”

— *Malar M.5*

“Consider God-Man and Lord as one and the same,
For whatever pleaseth one is acceptable to the other.”

— *Gond M.5*

“The treasure of Naam — the Spiritual Current — is in the temple of God (body). The ignorant do not recognize It. Through the favor of the Guru, It is realized and the Lord gets embedded in the core of the heart.” — *Parbhathi M.3*

“The prophet says that God had said: — ‘The earth, the sky and the higher regions are all quite insufficient to accommodate me. I cannot be contained in them all, know thee, O dear ones. But strange as it may seem, I abide in the heart of a Saint. If thou seekest me, seek me in Them.’”

— *Maulana Rumi*

Therefore learn to worship the Satguru.

Guru Amar Das Ji says:

“The worship of the True Master is the worship of the Lord;

With boundless compassion, He connects you with Naam,

And ferries you across the ocean of delusive matter.

Those that worship the lifeless and the tombs,

Go with their labors all in vain.” — *Malar M.4*

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God-Man Is the Only True Friend: All the worldly connections are severed at the time of death. All friends, all relatives, the wife and children, must part. Who is there to accompany you to the other world? Oh, none. But the Word — the Word personified in the God-Man does. It helps you in all your undertakings here and hereafter. The God-Man receives the initiates at the time of death, when all others fail. Like a never-failing Friend, He always holds out His helping hand in weal or woe.

The Master says:

“O Nanak! Sever all thy connections of ephemeral nature, and seek thou the lasting friendship of a Saint,

For all else shall forsake thee even in life, while He remains steadfast unto the last and thereafter.”

— *Maru War M.5*

“Whosoever fears the pangs of birth and death, let him seek out a Sadhu.” — *Gauri Sukh M. 5*

When one resigns himself to the will of the Master, and places himself under the protecting power of the Master, the Master will hasten to wake up the Divinity in him. The Master never leaves the probationer, once taken over, until He betakes him to God, whose prototype He is on earth. He talks face to face with his devotee and gives him his counsel in time of need. He molds the disciple into the likeness of God and makes him a living temple of the Divine Consciousness.

“Whoever shall leave me not in weal nor woe, neither in the beginning, now nor in the end, such a friend my mind hankers after.” — *Gauri M.5*

“Catch hold of the hem of Him, O courageous soul, who knows the mystery of all the planes above and below, and who may accompany thee both here and hereafter.”

— *Maulana Rumi*

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There are three things required of a Sikh or the disciple in relation to his Master, to enable him to create receptivity of the Master's favor. He must sacrifice his body, his mind and his possessions — nay, even his very life should be consecrated at the feet of the Master. It is not because the Master is covetous of any reward from his disciple, but that the disciple should sacrifice all he holds dear in this life. The Master does not accept a speck out of it, but gives them back, all intact, as a sacrificial offering. He instructs the disciple not to defile himself by misuse of his possessions, but to make the best use of them to the benefit of his brethren, the poor and the needy, the sick and the infirm, so as to help in the harmonious development of all around him.

Let the disciple stand before his Master with his all at his feet, but the Master would accept naught out of it. He would thus stand in full resignation, ready to receive the Grace of the Master and the beginning of his realization. He has to make himself a vehicle for the Master, like a rebeck or a lyre to be played upon, creating sweet symphonies of the Holy Naam. All social connections, all attachments to worldly possessions, all clinging to name and fame, all the physical comforts, all the evil thoughts surging in the mind, are to be placed before the Master, to let Him work His will through him.

Discipleship truly consists in unswerving devotion and resignation to the will and pleasure of the Master. It, however, does not consist in seeing the form of the Master, but in attuning to His Divine Will. By complete resignation, all mental chattering is thrown overboard and then there are no more cravings or desires. The tumultuous hubbub of the life of senses is replaced by calm and collected serenity born of resignation and true renunciation. It is in these silent hours that spiritual consciousness begins to dawn.

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The bonds of relationship between the Guru and the disciple are the strongest in the world. Even death cannot sever them, for they are tied by the Divine and Omnipotent Will of God.

“O Lord, it is by Thy Grace alone that we are led to the Satguru.” — *Suhi Ashtpadian M.4*

The Master ever remains with the devotee, wheresoever he may be. Death and distance are immaterial in the relationship of the Master and the disciple. He is always by his side, here and hereafter.

The Master acts as a lodestar in all spiritual endeavors. He extends all feasible help to the devotee with His exhortations without and within, always keeping him steady on the right path and bringing him back to it even when anything goes awry. Distance does not stand in His way. The Master’s helping hand goes to the devotee, far and near — in the burning desert-sands, on the snow-capped mountain-tops, and in the dreary wildernesses. He exercises a healthy and a corrective influence on the spiritual aspirants by releasing forces within His field of influence, like a mighty lodestone that has marvelous attraction within its magnetic field.

“The True Master nourishes the devotee with His own life-blood. The follower of the Master is always in a state of perpetual bliss.” — *Gouri Sukhmani M.5*

Maulana Rumi repeats the same thing:

“The hand of the Master is the hand of the Lord;
Long and high, it penetrates through the seven heavens.”

The Master talks with His devotee face to face in all the planes and gives him His wise counsel in times of need.

Guru Nanak says:

“The Master is ever with me, and so is the Lord.

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I am doing all my work with a constant remembrance of Him.” — *Asa M.2*

“The Master looks after me in all places;
What fear have I, then, to entertain.” — *Majh M.5*

How to Know a God-Man: But how to distinguish such sublime personalities who come down into the world of mortals, to help humanity in its onward march to the Supreme Fountain of the Spirit! Whenever they come, they are self-manifested and those endowed with spiritual vision know how to recognize them.

“A man of realization alone can know a realized soul.”
— *Gouri M.5*

Everybody, however, is not spiritually advanced. There are, of course, some well defined and prominent features in the life and conduct of the Saints. With these in mind, a mortal eye may be able to distinguish the Saints from the common run of men.

A real Master is a World Teacher and not a teacher of any particular sect or creed. He looks at humanity from the level of the soul and addresses all ensouled bodies alike.

A True Master is known by the catholicity of His teachings, for His appeal is universal to all. In His fold sit all as brethren-in-faith with no bars of color or creed.

Again, a True Master is not fond of outer pomp and show, but lives on his own resources and never depends on others for his living:

“Whosoever styling himself a Teacher, lives on the charity of others,

Never bow before him.

He who earns his livelihood by the sweat of his brow and shares it with others,

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O Nanak! He only can know the Way.”

— *Sarang War M.1*

“How can we have the company of One in whose presence the mind gets stilled?

The Saints are the true friends for they alone inspire God-intoxication.” — *Suhi M.3*

“Seeing a God-Man with all-loving devotion, not only stills the mind but wards off all afflictions.” — *Suhi M.5*

Whenever one happens to be in the presence of a real Master with an open mind, one finds waves of solace wafting towards him and feels an uplifting surge in himself. His personal aura has its marvelous effect. His words, charged as they are with high spirituality, sink deep into the heart of the listeners and never are without effect.

God-Men always speak with an authority born of conviction for They have a first-hand knowledge of everything, stemming from direct communion with the Original Source or Universal Cause.

They speak from the standpoint of the soul to which learned philosophy has no access. All saints have borne out this truth. The more you indulge in literary pursuits, the more you are lost in the wilderness of bookish knowledge. There is more truth in His talk than all the words of learned philosophy can show. We have, as far as possible, to make the best use of all these, but not to lose our way in them, for — “Reasoning is the help and reasoning is the bar as well.”

The True Master is one who himself quaffs the water of life — Truth — and offers the same to others as well. He is competent to open the inner eye of the aspirants that they may see the Light of God and unseals their inner ears that they may hear the Voice of God — the Sound Principle, reverberating in all creation.

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“Verily, a True Master unveils the eye,
And grants a glimpse of the true abode.”

Again:

“He who can show us God’s abode in the body,
Oh, take Him for a True Master indeed!”

“The glory of a Sadh even the Vedas do not fully comprehend.” — *Gauri M.5.*

It baffles all description. So naturally, saints lay more stress on personal self-experience. They come to the basic or central standpoint of all religions from the sayings of the saints of all denominations. God-Men do not look to outward appearances nor on the distinctive garbs of various orders, but accept the true value of life. They do not interfere with the ancestral faiths professed by their disciples, nor with the mode of their social life. On the contrary, they exhort everyone to remain in their social-religious orders and learn the spiritual meaning of life and live by the same. They do not create any new creeds or new religions. Those who seek inner spiritual elevation may derive benefit from God-Men without forsaking the creeds they profess.

But Saints do not advocate the idea of seeking Higher Life through objective pursuits. They look to the human body as the living temple of God and instruct their disciples to find Him therein by the practice of the Science of the Holy Word.

“Verily this body is the temple of God with the Word made manifest therein.

For the ignorant, God lives apart from man and is inaccessible.” — *Parbhati M.3*

“God Himself made the holy temple of man and resides therein.

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Through the Grace of the Master, one meets God,
After burning away all outer attachments.”

— *Shalok M.3*

Again:

“Never seek God in the outer world for His abode lies
in thy House (of the body).

The ignorant, knowing not the value of the temple of
God, vainly lose their earthly lives.” — *Ramkali War M.3*

God-Men do not attach any great sanctity to places of
pilgrimage other than the congregation of Saints. They direct
our attention to the Saints who blessed the places which are
now called the places of pilgrimage.

“To meet the Saints and to have Their company is the
greatest pilgrimage.

To see a Saint is worth traveling to all the sixty-eight
places of pilgrimage.” — *Sorath M.1*

Saints prescribe no other form of worship or the per-
formance of any ritual other than that of the communion
with the Word — the Holy Naam. They enjoin the worship
of the Divine in the living temple of the human heart. Such
indeed is the true realization in this earthly life of that
universal bliss-giving spiritual-current which permeates all
creation.

“The treasure of Naam is in the temple of God (body),
But the ignorant do not find it there.” — *Parbhati M.3*

“Pure are those who are in communion with the Word.
Without the Word, there can be no worship.
The whole world is steeped in superstitious ignorance.”
— *Ramkali M.3*

The second essential in the soul’s progress on the Path is
the Holy Congregation (Sat-Sangat), as that has an elevating

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effect. The whole atmosphere is surcharged with the life-impulse conveyed by the Master when He presides, and the devotees attending the congregation derive immense benefit therefrom. It is practically a school wherein probationers are helped both by word and thought. All the mystery concerning the *Word* is explained and brought home to the devotees as the be-all and end-all for them.

“Sat-Sangat (or the Holy Congregation) is that place where no subject other than the Holy Naam or the Word, is taught or explained.” — *Sri Rag M.1*

There, book knowledge of the philosophies of the different schools of thought is not advocated. Living a life in Divinity is the only thing of value in this direction. The soul that has risen in Him, and is conscious of Him all the time, is the prime moving figure in the congregation. The lyrical glances of such God-intoxicated Men not only awaken the latent spiritual sensibilities of the probationers but gradually bring them into full play. Their eyes are exuberant with life, and they, being in tune with the Great Source of Life, convey life-giving rays to those around them who come to seek their help. Their Grace-pouring glances enable the disciples to grasp the heavenly Song — the Word — reverberating in them. They easily get the riches and the wealth of spirituality when in the Holy Congregation. By exhortations and practice, they are helped onwards on their way to the Divine Goal. Thus, the seekers are prepared for the higher life, by the influences they receive from the magnetic effect of the personal auras of the God-intoxicated votaries in the Holy Congregation. Everybody has a field of influence within which he affects all who come in that area. This field of personal magnetism is larger or smaller, according to the strength of the personality.

A great stress is laid upon the necessity of attending

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the Holy Congregation; this is so much so that Sat-Sangat is often valued a little more than the God-Man Himself. This is evident from the fact that it includes the God-Man in addition to other God-intoxicated votaries. The Holy Congregation is a place where the outgoing tendencies and evil propensities of the people attending it are easily modified, molded and subdued by the magnetic power of the Master overhead. The Master terms the Sat-Sangat as the only true place of pilgrimage wherein the probationers progress towards the Divine Goal — the Highest Spiritual Plane — *Sach Khand*.

“In a true Sangat, the communion with the Holy Naam — (the Word) — is procured,
O Nanak! never mix with men steeped in selfish ends.”
— *Gujri War M.5*

Where there is no such personality to preside, the benefits of Sat-Sang cannot be derived. The Master says:

“Without the God-Man, there can be no Sangat,
And without the Word, no one can ford over to the other shore.” — *Maru M.3*

Kabir says:

“Without the God-Man there can be no Holy Congregation.” — *Gond Kabir*

In the absence of the Master, when devotees sit together in His sweet remembrance, they receive the blessings of the Master.

Christ says:

“Where two or three are gathered together in my name, there am I in their midst.”

The third essential in the soul's progress is the True Naam — the Shabd or the Divine Word — which the True Master teaches.

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The Holy Naam has two aspects: one aspect can be expressed in words spoken or written with the help of lips and tongue or by means of pen and is defined as *Varn-Atamak*; the other aspect cannot be expressed as such and is known as *Dhun-Atamak*.

The repetition of the *Varn-Atamak* Naam is used for Simran purposes and in four different ways: (1) with the tongue, (2) in the throat, (3) in the heart, and (4) in the navel. These methods are respectively called (1) Baikhri, (2) Madhima, (3) Paschanti, and (4) Pra. With the repetition of Naam in any of these four ways, the *Antish Karan* (the Conscience) is purified and some supernatural powers, including prevision and transvision, are achieved (the use of which is however deprecated and prohibited). Bliss, meekness and love of the Word also do follow a little in this way.

Since these ways involve the lower centers or *chakras* for meditation in the human body, the true seeker is advised to practice the concentrated Simran with the tongue of thought at the center at the back of the focus of the eyes (which is the sixth and the highest center of the six centers in the *Pind* or the body). Naam reverberating above this center attracts the soul like a powerful magnet and pulls it out of the lower physical into the higher subtle and spiritual planes. The ascent of the soul into the spiritual regions is only possible through communion with the Naam.

The *Dhun-Atamak* is something in its true aspect. For instance, in the ringing of the bell, the sound proceeding from the bell may be called *tun-tun*. This cannot appropriately be portrayed in so many words, yet the Word (or Sound) reverberates in the living temples of all physical bodies. This sound principle is competent to take man's soul to the Highest Spiritual Region from which it emanates. This Celestial Melody proceeds from the Heavenly Light within.

THE JAP JI

In the words of the Master:

“Within is the Heavenly Light and from It, a Sound (or Bani) doth proceed,

A communion with It attunes the soul with the Lord.”

— *Sorath M.1*

This Sound should not be confounded with the sound of the circulation of the blood, etc., heard through the ears for it relates to the elements only.

This aspect of the Naam, though inexpressible and ineffable, is yet very real and Eternal. It is a transcendent Spiritual Current which emanates from God and permeates all creation. No words can portray Its true significance nor can describe It accurately. The Master, however, describes It as:

“The fifty-two letters of the alphabet and the three grand divisions — the Pure Spiritual Region, the Spirituo-Material Region and the Materio-Spiritual Region — are in this Word. All the letters may fall away, but this Word shall stand forever.” — *Gauri Kabir*

The Word or the Holy Naam is a gift from the Master alone. Without this the Lord cannot be known.

“True is His Word and True His Eternal Song — the Bani,

A rare Gurumukh may discern it.

By saturation with the True Word is renunciation achieved,

And the coming and going ends.” — *Maru M.3*

Kabir says:

“The Word, like a magnetic stone, attracts the soul to spiritual realms above.

Without the aid of the Word, none can rise above the body,

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Let one try any means one may like.”

Again:

“When the Word is touched, the Lord is met;
All efforts are then crowned with success.”

— *Sri Rag M.3*

“Without the Word, the whole world is estranged, and
none has any say therein;

Whomsoever the Lord wishes to save is attuned with the
Word.” — *Shalok M.3*

“Without the Word, one cannot meet the Beloved,
And human birth continues in vain.” — *Sri Rag M.3*

“My Lord, the Ever-Existent, is seen by practice of the
Word (the Holy Naam),

He perisheth not, nor doth He come and go.
Hold communion with Him who pervades through all,
And do not meditate on one nailed to the perpetual
wheel.” — *Gujri War M.3*

Swami Shiv Dayal Singh Ji, speaking of Shabd, tells us:

“Wondrous indeed is the power of the Shabd.
How can I describe the glory of Shabd?
Those who have tasted the sweetness of Shabd,
They alone know the greatness of Shabd.
Every moment I feel the protecting power of the Shabd,
How may I describe the grandeur of the Shabd?
Without the Shabd, one wanders in ignorance,
And knows not the value of the Shabd.
They who solved the mystery of the Shabd,
Who have intense love for the Shabd,
And who practice Shabd in right earnest,
Such indeed are the truly blessed.
None can control the mind without the Shabd,
Attune ye therefore to the Shabd.

THE JAP JI

In vain goes the human birth,
If one gets not the treasure of Shabd.
In the depths of the soul resounds the Shabd;
Why dost thou not listen to the strains of Shabd?
Sit in solitude and silence thy mind,
Then alone shalt thou have the Shabd revealed.
Cast aside torpor, languor and lassitude,
And ever remain in touch with the Shabd.
The five-sounded Shabd is resounding within;
Learn ye to listen to the Shabd.
The Master gives the knowledge of the Shabd;
Meditate ye on the Shabd.
I have discoursed much on the Shabd,
Yet alas, none cares to follow the Shabd.
In vain do they forfeit the human life,
Who catch not the life-line of Shabd.
I, for one, now end this discourse on the Shabd.
None but the destined get to the Shabd.”

Communion with the Word or Shabd is the only true worship. Without this practice, nothing can eradicate the ingrained evil propensities of the mind. Whosoever complains of the fast developing ramifications of the mind, does not hear the Music of the Word.

As time wears on, ignorance creeps in; the sublime truths given by the Masters are not understood, and their true import is lost sight of.

The term *Guru-Bani* (the Word) occurs very often in the Guru Granth Sahib. Wherever the expression Shabd appears therein, it has been taken to mean the hymns written in Guru Granth Sahib. This is because of ignorance of the Conscious Sound-Current or the Word ringing in and through all creation. Let us turn to the Guru Granth Sahib itself, to ascertain what it has to say on the subject.

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The following hymn throws sufficient light on the fact that Word is something conscious — much more than that which the words can depict.

“By merging in the Shabd we rise into a new life.
The way to Salvation lies through the Shabd.
The body and the mind are purified by the Shabd,
And God too gets ensconced on the tablet of the mind.
Without communion with the Shabd, we are blind and deaf,
And the human birth continues in vain.
Without tasting the nectar of the Hari Naam,
The human life is but a shadow and a mirage,
And one remains endlessly in the cycle of births and deaths.
Like filthy worms do we revel in the filth,
Wrapped in the veil of utter ignorance.”

— *Sorath M.3*

“Those who know not the Word, are blind as well as deaf (for they do not see Its light and do not hear Its melodious song). Of what use is their coming into the world? They enjoy not the sweet elixir of the Hari Naam and lose their earthly lives in vain. They go round in the endless cycle of births and deaths. Like filthy worms, they drown themselves in the filth of sensualism. They are truly devoid of intellect and revel in the darkness of ignorance.” — *Sorath M.3*

Again:

“The Bani (Word) resounding through the four Yugas, proclaimed the Truth to all.” — *Sri Rag M.3*

“There is deep concentration in the Sound-principle (Dhun).

I now know what concentration virtually means;
The Word manifested by the Master is ineffable (Akath).”

— *Ramkali M.1*

THE JAP JI

“The perfect Master reveals the True Word (Sachi Bani);
Leading through the Sukhmana, it takes one to Sahaj (state
of equipoise). — *Maru M.5*

“The Bani of the Master (Word) resounds in the entire
creation.” — *Maru M.5*

The expression *Akath Katha* (indefinable song), *Dhun*
(harmony), *Anhad Bani* (limitless song) as used by Guru
Nanak in the Granth Sahib, are all synonyms denoting one
and the same Principle, that is Naam, Shabd or Word. The
Word is above the ken of *buddhi* (the thinking faculty)
and is heard only when one rises above the eyebrows. The
understanding of the Word comes only by direct revelation
to the soul.

“All knowledge and meditation emanate from the Sound
Principle (Dhun),

But the Sound-Principle itself cannot be defined.”

— *Sri Rag M.1*

“True Bani is given by the True Master,
And is reverberating in the Sukhmana.” — *Maru M.5*

“The Bani of the Guru is all-pervading;
It proceeds from Him and He Himself manifests It.

— *Maru M.5*

“The unstruck music is heard through the Grace of a
God-Man,

But few there be that commune with It.”

— *Ramkali M.1*

“Perfect is the limitless song (Anhad Bani),
And the key thereto is with the Saints.” — *Ramkali M.5*

A Saint gives full instructions about the True Naam (the
Word), to His disciple at the time of initiation. It is He who
inspires the Holy Naam and makes It manifest in the
initiates. He just shows them that the treasure of Divinity

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lies hidden within, and He tells how to get in touch with It (as we find in *Jap Ji*, stanza VI).

“This body is the holy temple of God, the light of the All-Truthful shining therein.

Peerless are the gems hidden in the temple of the body;
Few there be that find them through the instruction of
the Master.” — *Gauri War M.4*

“Discipline thy body and thy mind,
And meditate on the Word of the Master.
O Nanak, search in the body for the treasure of Naam,
This thou canst get through boundless love of the
Master.” — *Asa M.3*

The Bani of the God-Man resides within all of us. The same proceeds from God, and He Himself makes It audible. Whosoever communes with It is saved and attains the Eternal Region of Truth. The Bani (Word) of the Guru is heard right in the “*Sukhmana*,” attuning into the “*Sahaj State*” (the state of equipoise).

According to the Master, four things are of lasting value, while all else are subject to decay and dissolution in course of time. They are Naam or the Bani; Sadhu (or the disciplined soul), who sees himself in the Father and sees the Father in the Master; the Word personified (Guru); and the Lord (Gobind). Whosoever forms an alliance with them, is saved and reaches above the ken of destruction.

“Eternal wealth is of the Naam alone. All other riches come and go. Fire cannot burn this wealth nor can thieves steal it. This wealth of the Lord pervades the very souls of all and always goes with the soul. It is found through the Perfect Master and never falls to the lot of one immersed in the life of the senses. Great indeed is the merchant, O Nanak, who gains the riches of Naam!” — *Gujri War M.3*

THE JAP JI

Guru Gobind Singh Ji, the tenth Guru of the Sikhs, left the Sikh sanctuary on a permanent footing. He gave us the mystic form of Guru Granth Sahib as the standard guide to go by. Thus, we can avoid human errors creeping in through ignorance. The compositions of the Saints of almost all the denominations — Hindus, Mohammedans, Brahmans and others — equally find a place in the Holy Granth. This shows that Spiritual Heads, in spite of different castes, were equally welcome to partake of this Heavenly Banquet Hall of Spirituality. As a practical example, Guru Nanak had Bhai Bala and Mardana, one a Hindu and the other a Mohammedan, on His right and left as His boon companions all through His travels in Asia. All humanity, without distinction of creed or color, are welcome to the way of Spirituality as taught by Him.

Guru Gobind Singh clearly indicated in the Guru Granth Sahib a Way to the Lord through Shabd (Word). Apropos of this, He enjoined the Sat-Sangat or the Holy Congregation constituted by five *Piaras* (or the beloved of God) and called it the *Khalsa* — the pure. He defined the term *Khalsa* as those in whom the full Heavenly Light was effulgent, and promised His own presence in them for all time. In His own words:

“Khalsa is my own form and I reside in the Khalsa.”

The Master enjoins the Sikhs to look only to such Khalsas or the pure ones for initiation, known as *Pahul* or *Amrit*.

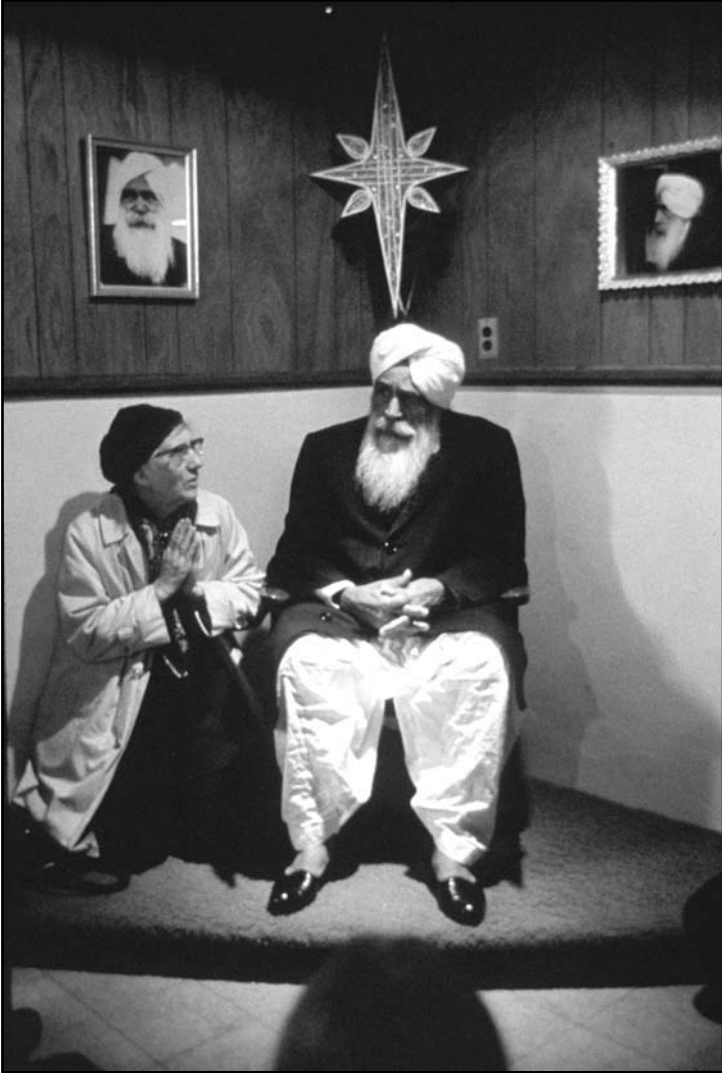
He said;

“Whosoever keeps long hair without *Pahul* from the five Khalsas (the pure or the *Piaras*), and wears the outer garb only is the most ignorant of the followers.”

The Khalsas are the Sadhus, whose praise Guru Granth Sahib speaks of in volumes. Guru Nanak was Shabd per-



Kirpal Singh, California, 1972



Kirpal Singh, San Jose, 1972, with Betty Shiflett

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sonified. He changed His form and came as Guru Angad, who transformed himself into Guru Amar Das, who in turn, rose into Guru Ram Das and passed into Guru Arjan Dev. The Shabd personified continued to descend until It took the form of Guru Gobind Singh, the tenth Guru of the Sikhs, who clearly stated that He will live in the Khalsa — or the pure ones — for all times. Of course, all Saints promised Their continued existence for all times in the shape of Shabd. The “Khalsas” then are the “*Word Personified*,” the Word in them and they in the Word. Thus, Guru Gobind Singh placed the trinity of religion in the Sikh sanctuary on a permanent footing.

TRINITY IN RELIGION

(1) The Shabd or the Naam; (2) the Sat Sang or the Holy Congregation; and (3) the institution of Khalsas for initiation purposes or going to the feet of the Khalsas for instructions, abiding by the dictates of Guru Granth Sahib — the Standard Guide.

Next, Guru Nanak goes on to tell us of the elementary steps leading to advancement in the Spiritual Path. These steps form the subject matter of stanzas XXVIII and XXIX of *Jap Ji*. The qualifications befitting a probationer taking up the spiritual quest, are given in stanza XXXVIII. At the end of the *Jap Ji*, a description of the Five Spiritual Planes which the pilgrim soul has to traverse on the way to the Lord is given.

The experience of our own souls will stand to prove that this view of religion, as taught in *Jap Ji* by Guru Nanak, is the correct one. We will not have to wait for that purpose until death. The Master does not believe in promises on credit. If a man does not see the Lord while in this body, who is going to believe in life’s consummation after death?

THE JAP JI

“O Lord, if thou art to give us salvation after death,
what is the value thereof? — O, none!”

— *Nam Dev*

The devotion of oneself to the practical side of the teachings will prove the efficacy of the means devised by Nanak. A calm and Supreme Joy begins to reign over the mind at the very outset. With the progress of time and practice, sweet Symphonies are set afloat in the living temple of the human frame, and a world of Heavenly Light is made effulgent. Ultimately, man is brought face to face with the Heavenly Light in that place in which It is made all resplendent. In the end, man is brought to face the “Effulgent Spirit” in Its full swing. It is only then that the universe appears full of the Lord and that there is nothing of the world that is not the Word.

The Master wants each of us to penetrate through the fleeting forms and patterns and pass on from the phenomena of Nature to Nature’s God. He warns us not to be misled by alluring attractions and wild enchantments spread out by Dame Nature through her evanescent charms and fleeting beauties. We should take them merely as signposts pointing to the Lord, the Eternal God that resides within and pervades each of the ephemeral productions. He further wants us to summon up all our energies and press them into service, so as to make our bodies the living temples of the Divine Music — the Word, in our earthly sojourn. He, therefore, says:

“O man, thou hast come into the world to make a profitable business.

But alas, thou art engaged in fruitless and bewildering things of life!

The night (of earthly life) is nearing its end.”

— *Sri Rag M.3*

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“The merchandise that thou hast come to deal in, is the all-pervading Naam — the Word — to be had from the Saints.” — *Gauri Sukh M.5*

“Thou hast got a human birth and this is thy chance to contact God.” — *Asa M.1*

“Now or never” is the motto given by Guru Nanak. Attachment to the objects of the senses, the gorgeous display of riches and wealth, the luxuriant abundance and opulence, the licentious sensualism of ease and affluence: all these contribute to the imbalance of the unsophisticated mind. These are the thorns and thistles that mar the beauty of the undisturbed state of mind, which is the soil best suited for the dawn of Divinity. Every day, every hour and every passing minute are leading us more and more into the bondage of sensuous worldly phenomena.

Nanak says:

“Attached to the objective world, how could we have a glimpse of Thee, O Lord, the Ever-existent One?”

— *Bilawal M.5*

We must stop short and see where we stand and into what heights of Spirituality the True Master has come to lead us.

THE PURPOSE OF LIFE

The Master sets before us the goal, which is to attain complete oneness with the Lord — the One Being. We can reunite with the Source from which we once emanated, and regain our permanent abode in the Home of our Father, where joy and peace reign supreme beyond the reach of annihilation and ignorance, beyond all miseries of the troubled ocean of life.

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The Master exhorts us to realize Him in our souls, to rise in Him, losing all sense of the little ego "I," in the living temples of our bodies. The Kingdom of God is within us. We have to recognize the Inner Man as the image of God, the physical body as the temple of God, the tabernacle of the Holy Ghost, in which the Lord makes His appearance. In these living temples we have to attune our souls with God and live in closer communion with Him.

"The temple of God is this body, in which the crest jewel of all knowledge makes its appearance. The ignorant never dream of this possibility. To them man cannot be the living temple of God." — *Parbhati M.3*

"This living temple (body) God Himself made and He Himself dwells therein. Through the instruction of the Guru, He is found (therein) after all attachments and delusions are burnt away." — *Shalok M.1*

According to Guru Nanak, the whole of creation is to be recognized as the great temple of the Lord, which He permeates through and through. We have to become the flute for the breath of the Lord.

"This universe is the temple of God, but without the Guru (God-Man), darkness reigns supreme;

And those that think otherwise, they are the most ignorant of people." — *Parbhati M.3*

"This universe is the abode of the True One;

And the True One verily dwells in it." — *Asadiwar M.2*

With these words, the reader is now invited to study carefully the *Jap Ji*, with fervent beseechings to the Lord that He may grant us all the favor of communion with the Shabd so that we may rise unto Him.

— KIRPAL SINGH

THE JAP JI

English Version & Commentary

COMMENTARY

COMMENTARY

Guru Nanak, by means of a prologue, attempts a definition of the nature of the Almighty, indefinable as He is; referring to His timelessness, His primacy, His being the Uncaused First Cause of everything; and goes on to hint about the means by which He may be reached. The theme is explored in greater detail as we proceed further, and the entire piece is neatly concluded with a stanza which matches the opening one in its concentration, its condensation and its literary excellence. The prologue is concerned with the nature of God and hints at the means to Salvation. The epilogue sums up beautifully the nature of God's creation and concludes with a song of triumph for those who attain Salvation.

PROLOGUE

There is One Reality, the Unmanifest-Manifested;
Ever-Existent, He is Naam (Conscious Spirit),
The Creator; pervading all;
Without fear; without enmity;
The Timeless; the Unborn and the Self-existent;
Complete within Itself.
Through the favor of His true Servant, the Guru,
He may be realized.
He was when there was nothing;
He was before all ages began;
He existeth now, O Nanak,
And shall exist forevermore.

THE JAP JI

The text as given constitutes the Mul-Mantra or the basic principles as taught by Guru Nanak. God is described as the One Supreme Being (Nirankar), the Unmanifest-Manifested (Ekankar), the Eternal Verity, the Conscious Spirit pervading all forms that emanate from Him — He upholding the whole creation. He is not apart from His creation, but is immanent in every form.

*“This Universe is the Abode of the True One
And the True One resides in it.”*

He being the Creator of all, has no equal and has, therefore, none to fear or envy. Again, He is above causation, has a sure existence, but not to subject to births and deaths.

He, the Timeless One, existing before time, in time and beyond time, is the only object of worship, and can be reached only through the favor of His Holy Word in Man.

* * *

Nanak sums up the different systems of human thought preached for the realization of oneness with God. He states their inadequacy to reveal the great Reality. Philosophy, intellectual power, outward observances, like the purification of the body (which cannot purify the sinfulness of the mind), keeping silence and fasting etc. are but futile endeavours to reach the Goal. There is only one way to reach Him, and that, says Nanak, is to make God's Will our own. His Will is already a part of our being, but we are not conscious of it. It is not a question of finding or creating something new, but rather of attuning oneself to what is already there.

COMMENTARY

STANZA I

One cannot comprehend Him through reason, even if
one reasoned for ages;

One cannot achieve inner peace by outward silence, not
though one sat dumb for ages;

One cannot buy contentment with all the riches of the
world, nor reach Him with all mental ingenuity.

How may one know the Truth and break through the
cloud of falsehood?

There is a way, O Nanak, to make His Will our own,
His Will which is already wrought in our existence.

* * *

*“Hukam” or Will, itself, is something which no words
can describe. It baffles all description. The real understand-
ing of the Divine Will comes only by direct revelation to
every soul. But, with a view to bring home some idea of it,
the Master indicates the multifarious aspects directed by His
Will. He then goes on to indicate the touchstone by which
one may know those who have become one with His Will.
The knowledge of the Divine Will means the destruction of
the ego.*

STANZA II

All things are manifestations of His Will;
But His Will is beyond description.
By His Will is matter quickened into life;
By His Will is greatness obtained;
By His Will some are born high and others low.
By His Will are men’s joys and sorrows ordained;¹
By His Will (the pious) obtain salvation;

1. The reference here is to the Law of Karma or the Law of Cause and Effect. Our joys and sorrows are all ordained — being the result of our past actions. “As one sows, so does one reap,” is a common aphorism. Elsewhere, Nanak has beautifully said: “The flowing pen of His Will runs according to our deeds.”

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By His Will (the impious) wander in endless
transmigration.
All exist under His Will,
And nothing stands outside.
One attuned with His Will, O Nanak, is wholly freed
from ego.

* * *

Nanak, as a great teacher, anticipates the confusion that might arise in the minds of some seekers by the study of various scriptures. These do not always say the same thing about God's Will, but there is no need for doubt and scepticism; for what they really describe is not God's Will (which in itself is indescribable), but its various workings and manifestations. God's Will pervades and directs His Creation, but it is something more, something that is itself and above and beyond creation.

STANZA III

Some sing of His greatness, but only according to the
power bestowed upon them;

Some sing of His bounties, taking them as His signs;

Some sing of Him as incomprehensible;

Some sing of Him, as transmitting dust into life, and life
into dust again: Creator and Destroyer, the Giver of life and
its Withdrawer.

Some sing of Him as at once the nearest, and the most
remote.

There is no end to His description.

Countless have tried to describe Him, but He still stands
beyond all description.

His recipients may tire, but His bounty is untiring;

Ages upon ages, Man has fed upon it.

His Will directs the world;

And yet, O Nanak, He dwells beyond concern or care.

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* * *

God's Will is indescribable and the question arises — how may we become one with it? Guru Nanak replies that the best we can do is to sit in meditation at the early hour of dawn and commune with His Holy Word. Our actions and our efforts count, no doubt — it is through them that we achieve human birth — but, says Nanak, we cannot earn salvation, for it must come as the gift of His Grace. Guru Nanak, in the Jap Ji, turns time and again to this paradox, that Salvation is only possible through His Grace, yet we need effort to achieve this salvation.

STANZA IV

True is the Lord, True His Holy Word;
His love has been described as infinite.
Men pray to Him for gifts, which He grants untiringly.
When all is His:
What can we offer at His feet?
What can we say to win His love?
At the ambrosial hour of the early dawn,
Be you in communion with the Divine Word
And meditate on His Glory.
Our birth is the fruit of our actions;
But salvation comes only from His Grace.
O Nanak, know the True One as immanent in all.

* * *

Communion with the Holy Naam — the Divine Word — together with meditation on His Glory, is the “open sesame” to the realization of the One Being. Word is the substance and the power by which all life is made. Holy communion with its rapturous strains, is a gift that can be attained only through a living Master. In His company a life of holy inspiration

THE JAP JI

and love of God is followed and the inner eye is opened to see the presence of God in all things. Nanak had hinted of this in the prologue itself and now proceeds to describe the greatness and importance of such a soul. A True Master is not a mere human being, but has become One with God, and as such contains in Himself the powers of all the gods and goddesses. He is veritably the Word made flesh and blood. The one lesson that such a Master teaches His disciples is to meditate always upon the Lord, the Creator of everything, and never to forget Him.

STANZA V

He can neither be established nor created;
The Formless One is limitless, complete in Himself.
Those who worship Him are honored;
Nanak, ever sing of the Treasure-house of all virtues.
Let us sing of Him and hold communion with the Word,
with hearts full of loving devotion;
For then shall all sorrows end and we be led joyously
Homeward.
The Master¹ is the Song Eternal or Word personified;
He is the Vedas, the scriptures;²
He is saturated with the Divine.
He is Siva, He is Vishnu, and He is Brahma;³
And their consorts Parvati, Lakshmi and Saraswati⁴ also.
The greatness of the Master, even if known, cannot be
described with mortal eloquence.

1. The word used in the original is *Gurmukh*, which at once means the mouthpiece of God and the Master who leads His disciples are on the Path of God.

2. The Master possesses the knowledge of the Divine on which all scriptures are based.

3. The Master displays all the attributes of the gods forming the Hindu trinity: Brahma, Vishnu and Siva, symbolic of the principles of creation, preservation and destruction. Like Brahma, the expounder of the Vedas, He imparts Divine knowledge and thereby gives a new birth to His disciples — the birth in spirit. Like Vishnu He protects and preserves them from all harm and like Siva, He destroys all evil propensities in them.

4. Similarly the goddesses: Parvati, Lakshmi, and Saraswati are symbolic of devotion, wealth and learning. He is a prototype of all these virtues.

COMMENTARY

My Master has taught me one thing:
He is the Lord of everything, Him I may never forget.

* * *

In this stanza, Nanak develops more fully the paradox just touched upon in stanza IV. One cannot attain union with God through the observance of certain outward actions, viz.: reading of scriptures, saying of prayers, going on pilgrimages, observance of silence, fasts and vigils, performance of rites and rituals, all of which but form part of Apra Vidya which prepare the ground for creating interest for higher life and developing devotion. You may make the best use of them. But these outer acts cannot give emancipation. They are by themselves meaningless. What matters is His glance of Grace. If one has received this, one is blessed indeed. And yet, if salvation depends on God's love alone, let us not live in idleness. A life of inertia can lead nowhere and God helps those who help themselves. No doubt salvation is achieved only through Grace, yet one must make oneself worthy of the same. And the only way to make oneself worthy is by following the Path taught by a true Master. By becoming conscious of the Divine Plan, we make His Will our own.

STANZA VI

If I may only please Him, 'tis pilgrimage enough;
If not, nothing — no rites or toils — avails;
Whichever way I look, I find that in His creation,
None has won salvation without his Grace — regardless
of Karmas.¹

1. *Karma*: Action. This term in Indian thought refers to a very complex Hindu doctrine. It emphasizes belief that our present actions determine our future, not only in this life but in the life to come. There is nothing like chance. Man works according to a chain of cause and effect. Though spiritual salvation is not possible without Grace, yet, says Nanak, we must deserve that Grace by our Karmas or actions in this life or the lives preceding.

THE JAP JI

You can discover untold Spiritual riches within yourself;

If you but abide by the teachings of your Master.¹

My Master has taught me one lesson:

He is the Lord of everything, may I never forget Him.

* * *

Through certain yogic practices one can prolong one's life and master super-human and miraculous powers. But, says Nanak, these do not necessarily win God's goodwill, without which all is vanity. In fact, in a later stanza XXIX, Nanak unequivocally states that such supernatural powers, more often than not, become hindrances in the way of full realization of God.

STANZA VII

If one could extend one's life to four ages,² nay make it ten times longer;

If one were known throughout the nine planes of creation;

And everyone therein followed him in respect;

If every creature praised him to the sky;

All this and more has no value if God's eye looked not kindly upon him.

Without His goodwill, he will be reckoned as the meanest worm amongst worms;

1. *Guru*: This term makes its appearance frequently in the *Jap Ji* and indeed is freely used in all the Sikh scriptures. It stands for a spiritual teacher and whenever Nanak uses it, He does not mean any person who sets up as a spiritual guide, but one who has reached the highest plane in the spiritual journey, who is no longer separate from the Almighty and has become His mouthpiece.

2. Nanak here is referring to the ancient Indian doctrine of the four Yugas or cycles of time, which somewhat parallels the Western belief in the Golden Age, the Silver Age, the Bronze Age and the Iron Age. Nanak makes frequent use of such concepts and doctrines from ancient Hindu lore; but He refers to them not in a spirit of scientific truth, but often as a Divine poet, who employs allusion and mythology to drive home His point.

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And sinners shall charge him with sins.

O Nanak, He bestows virtues on those who have none,
and adds to the store of the virtuous.

But there is naught that can bestow aught upon Him.

* * *

Nanak, after a brief digression (Stanza VII), resumes the theme of the secrets of Spirituality. Having already told us that at-one-ment with God is made possible by making His Will as our own, this, in turn, by communion with the Word, whose secret is revealed by a living Master, he now explains the fruit of such communion. One rises above physical consciousness and comes into Cosmic Awareness. One achieves the status of a True Saint and the mystery of creation stands revealed.

Kabir also makes the same statement:

“When you transcend into the beyond, a subtle voice is heard. This voice only a ‘Brahm Giani’ can hear.”

This inner voice, heard in moments of concentrated meditation, is not to be confused, as has often been done, with the voice of conscience. Our conscience is nothing more than the sum of our past actions, passing judgment upon our present ones. As such it varies from person to person. But the Inner Voice of true meditation is something universal, something that does not change, but is the same for all.

The next three stanzas (IX, X and XI), carry on the theme of the fruit of communion with the Word, which makes possible all kinds of attainment, material, intellectual and spiritual, leading ultimately to the Godhead.

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STANZA VIII

By communion with the Word one can attain the status of a Siddha,¹ a Pir,² a Sura,³ or a Nath;⁴

By communion with the Word, one can understand the mysteries of the earth, the supporting bull⁵ and the heavens;

By communion with the Word, the earthly regions, the heavenly plateaux and the nether worlds stand revealed;

By communion with the Word, we can escape unscathed through the portals of Death;

O Nanak, His devotees live in perpetual ecstasy, for the Word washes away all sin and sorrow.

STANZA IX

By communion with the Word, one can attain the powers of *Shiva*, *Brahma* and *Indra*;

By communion with the Word, one can win esteem from all, irrespective of one's past;

By communion with the Word, one can have yogic insight with the mysteries of life and self all revealed;

By communion with the Word, one can acquire the true import of the *Sastras*,⁶ *Smritis*⁷ and *Vedas*;⁸

O Nanak, His devotees live in perpetual ecstasy, for the Word washes away all sin and sorrow.

1. Siddha: A man endowed with super natural powers.

2. Pir: A Muslim divine or a spiritual teacher.

3. Sura: Gods.

4. Nath: Yogin — an adept in yoga.

5. Dhaul: It is the fabled bull, supposed to be supporting the earths and heavens, cf. footnote under VII *ibid*.

6. *Sastras*: The philosophical treatises of the Hindus.

7. *Smritis*: The ancient scriptures of the Hindus.

8. *Vedas*: The earliest books of human thought.

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STANZA X

By communion with the Word, one becomes the abode of Truth, contentment and true knowledge;

By communion with the Word, one gets the fruit of ablu-tion at sixty-eight pilgrimages;¹

By communion with the Word, one wins the honor of the learned;

By communion with the Word, one attains the state of *Sahaj*;²

O Nanak, His devotees live in perpetual ecstasy, for the Word washes away all sin and sorrow.

STANZA XI

By communion with the Word, one becomes the abode of all virtues;

By communion with the Word, one becomes a *Sheikh*, a *Pir* and a true spiritual king;

By communion with the Word, the spiritually blind find their way to Realization:

By communion with the Word, one crosses beyond the Limitless Ocean of illusionary Matter;

O Nanak, His devotees live in perpetual ecstasy, for the Word washes away all sin and sorrow.

* * *

Nanak, having tried to describe the fruit of communion with the Word in the preceding four stanzas, now goes on to tell about the state of one who has attuned his will with the Divine Will which cannot be described, as His Will is beyond

1. *Ath-Sath*: Literally these two words mean *Eight* and *Sixty*, i.e. sixty-eight. Nanak is once again making use of the Hindu belief that ablutions at sixty-eight places of pilgrimage bring purity from all sinful acts. See footnote under vii *ibid*.

2. *Sahaj*: This term refers to the state, when the turmoil of the physical, astral and causal worlds with all their enchanted panorama, are transcended and the Great Principle of life is seen within.

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description. The idea of the controlling power in this world may be said to be the Divine Will. God Himself is Formless, but He assumed Form, He became the Word or Naam. It was from this Word that the various planes of creation sprang into existence, one below the other. He who practices the Word, i.e., withdraws his soul from the body and lets it be drawn up by the power of the Divine Music of the Word, can progress from one spiritual plane to another, until he reaches the very Source and becomes one with It. As he proceeds on the journey, his mental and spiritual horizons widen. His soul is cleansed of its past sins and freed from the binding chains of "Karma." It thus transcends suffering and escapes from the wheel of transmigration. Once one has attained true salvation, one can help others on the Path as well. Great indeed is the Power of the Word, but unfortunately there are very few who know it. All this occupies stanzas XII to XV.

STANZA XII

None can describe the condition of one who has made
God's Will his own;

Whoever tries to do so, must realize his folly.

No supply of paper, pen or scribe can ever describe the
state of such a One.

O, great is the Power of the Word;

But few there be that know it.

STANZA XIII

By practice of the Word, one rises into universal con-
sciousness and develops right understanding;

By practice of the Word, one develops clairvoyance and
transvision of the whole creation;

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By practice of the Word, one is freed from sorrow and suffering;

By practice of the Word, one shall not go to *Yama*¹ after his death.

O, great is the Power of the Word,

But few there be that know it.

STANZA XIV

By practice of the Word, one speeds on to the Higher Spiritual Planes unhindered;

By practice of the Word, one gets into the spiritual planes openly and honorably;

By practice of the Word, one escapes the by-paths of *Yama*, the king of Death;

By practice of the Word, one gets in close touch with the Truth.

O, great is Power of Word,

But few there be that know it.

STANZA XV

By practice of the Word, one finally attains salvation;

By practice of the Word, one leads one's kith and kin as well to freedom;

By practice of the Word, one saves not only himself but, when he becomes an Adept, many others whom he guides;

By practice of the Word, one freed from desires escapes from the wheel of transmigration.

O, great is the Power of the Word,

But few there be that know it.

1. *Yama*: It is known to the men who know of the world Beyond, that at the time of shaking off the mortal coil, souls are ushered into the other world by certain messengers who are the angels of Death (*Yamduts*). Sinners are badly treated by them, while the others are invariably led before *Yama*, the king of Death. But one who practices the Word escapes *Yama* altogether; for he is received at the *Astral World* by the Radiant Form of the Master and is escorted by Him to the spiritual planes.

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* * *

Holy communion with the Word or Naam, says Nanak, is the only means to achieve oneness with the Supreme Lord. No other means can procure for man this end. It is the Spirit Current, emanating from One Being, as It does, that forms all the spiritual and material planes, reverberating in and out of all of them. It comes down from the purest spiritual planes to Materio-Spiritual and thence to Material planes, changing in sound as it passes through the different planes. The main sub-divisions of the spiritual and astral planes are five in number as given by various scriptures. It takes on five different Sounds as it passes through them. These five Sounds are termed by the Masters or those who are adept in this science, "panch Shabd" (or five words): "Panch" also literally means "head" and Nanak, in this passage, refers to both these meanings. The Word was made flesh and dwelt amongst us. All the Saints are conscious of the one and the same Word, which may be defined as the Five-Sounded Word. Naam, Bani (or Word) and Hukam (or Will) are used by Nanak almost synonymously. Those who are all along conscious of the Divine Word or God-head become His mouthpiece and are called Sant. Such ones are honored in His Court and are His chief workers. It is the communion with this "Five-Sounded Word," which unites one with the Lord. All other means fail.

It is from this Word that the whole creation springs up and returns to It on its dissolution. It is resounding within all of us and man's body is verily God's living temple. The saints of all denominations speak of the same, as the only means by which to reach the ultimate Reality.

The Mohammedans call It "Bang-i-Asmani" or the Voice coming from the Heaven. Shamas Tabrez and Khawaja Hafiz Shirazi speak of the same as has already been

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quoted in the introduction. The Hindus express the same by the words “Nad” (Music of the Spheres), “Akash Bani” (the Voice coming from the heavens) and “Udgit” (Music of the Beyond).

St. John, in the Bible, defined it thus:

“In the beginning was the Word, and the Word was with God, and the Word was God.

All things were made by Him, and without Him was nothing made that was made.”

STANZA XVI

The Saint (or the Word personified), is acceptable at His Court, and is the Chief Elect therein;

The Saint adorns the threshold of God and is honored even by kings;

The Saint lives by and meditates on the One Word.

Whoever discusses and expounds the mystery of His creation, realizes that the works of the Creator are beyond reckoning.

Dharm or Word born of His Grace is the proverbial bull that is harmoniously sustaining the creation,

Whosoever realizes this verily knows the Truth.

It is nothing but the Word that is carrying the crushing load of the entire creation;

For were this earth upheld by a bull, that in turn must be supported by some other planet and that by another, and so on ad infinitum.

What a tremendous load!

What other power could support it?

None, but the Word.

There is no end to the creation;

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There are countless forms of life with varied names,
species and colors;

Writ on the objective world by the Everflowing Pen of
the Creator.

Who can reckon His creation, and if one could, how
great would be the count?

How great is His Power and how beautiful His handi-
work?

Who can count the measure of His sweet bounty?

With one Word¹ of His, this vast creation blossomed into
being;

And a thousand streams (of life) sprang into existence;
What power have I to conceive of thy wonderful nature?

Too poor am I to make an offering of my life to Thee;

Whatever pleaseth thee is good.

Thou art forevermore;

O Formless One!

* * *

Guru Nanak, in this stanza, gives the picture of those engaged in good deeds, those who seek to reach Him in diverse ways. These set ways, though praiseworthy, are not to be compared to the God-vision made possible by communion with and practice of the Holy Word, by which means alone one can make God's Will his own.

STANZA XVII

Countless there are that remember Thee, and countless
those that love Thee;

Countless there are that worship Thee, and countless
those that seek Thee in austerity and penance;

1. The Hindus believe that the word was "Eko-Aham Bahu-Syam" meaning thereby "I am one and wish to become many." The Mohammedans say that the word was "Kun-fi-Kun" as "He willed, and lo, all the universe sprang up."

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Countless there are that recite from sacred books Thy praises; and

Countless those that, absorbed in Yoga, stand indifferent to the world;

Countless those Thy devotees who contemplate Thy attributes and wisdom; and

Countless those that practice truth and charity;

Countless are the heroes that boldly face the foeman's steel; and

Countless those who have vowed silence, meditate on Thee with unceasing love.

What power have I to conceive of Thy wonderful nature?

Too poor, am I, to make an offering of my life to Thee.

Whatever pleaseth Thee is good:

Thou art forevermore;

O, Formless One.

* * *

Having spoken of the pious, Nanak now lists the impious.

STANZA XVIII

Innumerable are the fools, stark blind in ignorance; and
Innumerable the thieves and crooks that thrive on ill-gotten gains;

Innumerable those that exercise tyranny and oppression;
and

Innumerable the cut-throats living by heinous crimes;

Innumerable those that revel in shameless sins; and

Innumerable the liars that practice fraud and falsehood;

Innumerable the impious that live on unwholesome¹ foods; and

1. The words used in the original are *Mal* and *Bhakh*, which mean eating unwholesome food and refer to non-vegetarian diet and intoxicants. Even vegetarian diet and otherwise harmless drinks, if procured by unfair means, are also classed as unwholesome and as such their use proves a positive hindrance on the Path.

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Innumerable the slanderers who add to their burden by
calumniating others;
Innumerable, the many for lowly Nanak to describe.
What power have I to conceive of Thy wonderful nature?
Too poor, am I, to make an offering of my life to Thee.
Whatever pleaseth Thee is good;
Thou art forevermore;
O Formless One!

* * *

Manifold is His beauty, and vast is His creation. It baffles all description. Words cannot picture it adequately. Yet if words are inadequate, they are the only means at our disposal. God Himself is Nameless, and the various names by which He is described were employed by the Master-souls: and though these can never do full justice to the subject which is indescribable, yet they give us some vague idea and stimulate us towards the Path.

STANZA XIX

Countless Thy names and countless Thy places;
Unapproachable and inaccessible Thy innumerable heavenly plateaux;
Even by the word *countless*,¹ we fail to describe Thee;
By words we describe Thee and by words we praise Thee.
By words, we acquire Divine knowledge, and in words are sung Thy hymns and attributes;
It is words we employ in speech and in writing;
In them is our fate ordained;
But He who ordains is above such writ.
As Thou ordaineth, so do we receive.

1. The words *count* and *countless* are of little consequence for the Almighty. He who is immanent in everything and is the very life of the creation itself, knows every particle thereof.

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Thou art immanent in all;
And nothing is where Thy Word is not.
What power have I to conceive of Thy wonderful
nature?

Too poor, am I, to make an offering of my life to Thee.
Whatever pleaseth Thee is good;
Thou art forevermore;
O, Formless One!

* * *

Our souls have been wandering under the control of the mind and the outgoing faculties and have been defiled by impressions of the outside world, so much so, that we have become identified with the body and forgotten our own self and God. How to purify the mind from the dirt of sins and free the soul from the bondage of matter forms the subject matter of this stanza. To make His Will one's own, by communion with the Word, is the only means to this end.

Actions, good or bad, fail to procure communion within, as they keep one attached to the outward observances, which bind the soul to matter. Lord Krishna says:

“Good or bad actions are fetters, which equally bind the soul to the world, irrespective of whether they are of gold or of iron.”

The horizon of mind is darkened with the mists of sin gathered in previous births. Until these are cleared away, the Sun of Divinity cannot shine forth in full glory. Holy Naam – the Divine Word – and naught else, clears the mists away and restores the mind to its original transparency. There is no holier sanctuary than that of the purified mind.

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STANZA XX

When the hands, feet and the body are besmeared, they are washed clean with water;

When the clothes get dirty and polluted, they are cleansed by soap;

When one's mind gets defiled by sin, it can be purified only by communion with the Word.

Men do not become saints or sinners merely by words,
But they carry deeds with them wherever they go.

As one sows, so does one reap;

O Nanak, men come and go by the wheel¹ of birth and death as ordained by His Will.

* * *

Good actions, like acts of mercy and charity, although commendable in themselves, do not have an important bearing on the highest spiritual attainment. They cease to be of consequence once the soul begins its inner journey from the "Til" or the third eye: "If, therefore, thine eye be single, thy whole body shall be full of light." — Matt. 6:22. Borne along the Current of the Word, the soul reaches "Amritsaar" or "Amritsar" or the Fount of Nectar, the Amritsar in man. There any impurities, that may be still clinging to the soul, are finally washed away. Thus the soul is made fit for the onward journey to the highest spiritual plane of "Sat Naam," which is of ineffable greatness and glory.

1. The inexorable law of Karma or the Law of Cause and Effect also works under His Will.

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STANZA XXI

Pilgrimages, austerities, mercy, charity and alms-giving, cease to be of any consequence, when one gets an ingress into the *Til* — the Inner Eye;¹

Communion with and practice of the Holy Word, with heart full of devotion, procures admittance into the Inner Spiritual Realms, washing away the dirt of sins at the Sacred Fount² within.

All virtues are Thine, O Lord; I possess not one,
There can be no worship without practicing the Holy Word.

From Thee has emanated the *Bani* or the Holy Word, which is the path to salvation;

Thou art Truth,³ enchantingly sweet, and my mind yearns for Thee.

What the occasion, what the epoch, what the week, what the day;

What the season, what the hour, when Thou first came into being or expression?

1. *Til*: It literally means the mustard seed. Here it is used for the ganglion between and behind the two eyes. Hindus call it *Shiv Netra* or the *Third Eye*. In the Gospel it is termed as *Single Eye*. The Sufis call it *Nukta-i-Saveda*. It is the seat of soul in man. It is the first stage where the soul collects itself and is enabled to rise in the higher spiritual planes.

Guru Ram Das, in this context, says:

“Mind wanders away every second as it has not entered the Til.”

Bhai Gurdas has given a beautiful description of it in his Kabits and Swaiyas Nos. 140, 141, 213, 265, 269, 270 and 294. Kabir has also referred to Til, in his Dohas or couplets.

Tulsi Sahib tells us that mystery of God is revealed only when one penetrates behind the Til.

2. The sacred Fount of Nectar is the *Amrit-saar* or *Amritsar* in man. It is not to be confused with Amritsar, the sacred pool founded by Guru Ram Das (4th Guru) and completed in the time of Guru Arjan (5th Guru). The Sacred Fount, here referred to by Nanak, is situated in the third spiritual plane, called the *Dasam Duwar*. The Mohammedans call it *Hauz-i-Kausar* and the Hindus term it as *Prag Raj*. It is here that the pilgrim soul gets its real baptism and is washed clean of all impurities and regains its pristine purity.

3. Truth or *Sat Naam* resides in *Sach Khand*, which is the highest of the five spiritual planes, where the Formless One dwells. This is explained in the stanzas assigned for the various planes at the end of the text.

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The “pandits” could not discover it, else they would have recorded it in the Puranas:¹

Nor could the *qazis*² determine it, else it would have been in the Quran;

Nor could the “yogis” or any one else divine it.

The Creator alone knoweth the hour when He came into manifestation.

How shall I address Thee or praise Thee, O Lord?

How shall I describe Thee or know Thee?

O Nanak, one and all speak of Thee, each wiser than the rest,

Great art Thou, and greater still, is Thy Holy Word,

What It Wills, cometh to pass.

Thy greatness Thou alone knoweth.

And those, O Nanak, that claim to know the most, shall have no honor in the life beyond.

* * *

God's creation is manifold, and beyond human comprehension. The finite cannot conceive the Infinite. All attempts to know Him and His Creation fail. However, one thing, says Nanak, is certain and that is that everything emanates from the One Source.

1. *Pandits* or the learned men conversant with Hindu scriptures, like Vedas and Puranas — the ancient treatises.

2. *Qazis* or the Muslims learned in religious law and theology.



Kirpal Singh, Dusseldorf, 1963



Kirpal Singh 1894-1974

COMMENTARY

STANZA XXII

There are millions of nether regions and skies above
skies;

Man has wandered endlessly in His search:

The Vedas also say the same.

The Muslim books speak of eighteen thousand universes,
but it is the same Power that sustains them all:

If it could be accounted for, an account of it would have
been recorded.

All attempts at description are in vain;

O Nanak, admit His greatness;

He alone knows Himself.

* * *

*Even if one, through communion with the Word, merges
into the Infinite, one still cannot fathom its depths, for the
illimitable has no limits. It is enough that the stream loses
itself in the ocean. Blessed are they whose hearts are filled
with the Divine Love, and no earthly possessions compare
with them.*

STANZA XXIII

His devotees praise Him, yet never attain full knowledge
of the Infinite;

Like streams tumbling into the ocean, they know not the
depths therein.

Even kings and emperors with heaps of wealth and vast
dominion,

Compare not with an ant filled with the love of God.

* * *

THE JAP JI

God's creation is limitless. Many have tried to fathom its mystery, yet none can know Him until they reach His height. The soul beholds God when it enters into "Sach Khand," the highest of the spiritual planes. How can it be otherwise? How can one behold what is pure spirit with these material eyes? One must transcend on the wings of the Word and one can only do so through His Grace.

STANZA XXIV

Endless are His praises, endless the words of commendation;

Endless His works and endless His gifts;

Endless His vision, and endless His inspiration;

Endless and beyond understanding is His purpose;

Endless His creation and endless the ends thereof.

Endless men's search in anguish for His limits, but His limits cannot be found.

Endless He is, and none can know His end;

The more we say, the more He is.

Exalted is the Lord, and exalted His abode;

More exalted still His Holy Word.

He who reaches His height,

He alone may glimpse Him.

O Nanak, He alone knows His greatness;

And it is only His glance of Grace, can lift us to His height.

* * *

His bounty is supreme. Magnanimous, as He is, He showers His gifts on all alike whether good or bad. All have their share, none is ignored. He knows us all, better than we do, and bestows on us what is best for us. But the greatest of His bounties is the gift of the Eternal Song. When He confers it on man, out of His Grace, it makes him the king of kings.

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STANZA XXV

His benevolence is manifold, and none can record it;
He is the giver of all, coveting nothing in return;
Many are the warriors who are beggars at His door,
And many more, whose number is beyond reckoning;
Many are those who, misusing His gifts, wallow in
sensuality;

Many who receiving His gifts, deny Him;
Many the fools who only eat and enjoy, but think not of
the donor.

And many lie afflicted by hunger, misery and pain, which
too are Thy gifts, O Lord.

Bondage and salvation both go by Thy Will;
None else has any say therein.

If some dare claim otherwise, he shall soon have cause
to repent of his temerity.

He knows all and bestows accordingly.

But few there be that realize this.

O Nanak, on whom He bestows His Gift of the Song
Celestial, is the king of kings.

* * *

Nanak, in this passage, refers to the uniqueness of God's attributes. Not only is He unique and peerless but so are His regents (the Master-Souls), who sell the priceless wares of His Holy Word. Many have sung His praises and countless more to come might do the same; nevertheless the Almighty has remained, remains, and shall remain unsaid.

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STANZA XXVI

Peerless¹ are His attributes and priceless the pearls therein.
Peerless are His dealers and priceless His wares and stores.

Peerless are the customers that come and priceless the goods they buy.

Peerless is His love and peerless those that lose themselves in It.

Peerless is His Law and peerless His Court,
Peerless His scales of justice and peerless their measure.

Peerless is His generosity, peerless His acceptance.

Peerless His mercy and peerless His commands.

How peerless! How priceless! Who can describe Him?

His devotees singing His praises have sunk in silence,

And so have the Vedas, the Puranas and the learned.

The Brahmas and the Indras sing of Him,

And the Gopis² and Govind² do likewise.

The Siva,³ and the holy Siddhas⁴ sing of Him,

The mortals and the immortals all, all sing His praises.

Countless speak of Him, and

Countless are about to make an attempt, and

Countless more departed, while singing of Him,

Still He remains and shall remain indescribable.

Man can behold Him only as He reveals Himself unto him,

O Nanak, Know Him as the only True One.

And those that claim to understand Him,

They are surely the most foolish of men.

1. The word used throughout in this passage in the original is *Amul*. It is difficult to render it exactly by a single word in English. Literally it means *priceless*, but is frequently used to mean *incompatible* and *peerless*, etc. Accordingly, both *priceless* and *peerless* have been employed in this translation.

2. Gopis or milk-maids — the mythical admirers of Lord Krishna or Govind, who were said to be tireless in singing His praises.

3. *Siva*: An important Hindu deity.

4. *Siddhas*: Disciplined souls, i.e. sages and seers.

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* * *

Nanak now sketches in highly lyrical language the picture of God watching from His abode His many creations, which bow before Him in reverence.

STANZA XXVII

How wonderful Thy gate: how wonderful Thy mansion,
From whence Thou watchest Thy great Creation.

Countless the instruments and harmonies that play
therein,

Countless the measures, countless the singers, that sing
Thy praises.

The Elements — Wind, Water and Fire — sing of Thee,
And of Thee sing the king of Death and his recording
angels.¹

To Thee sing the gods and goddesses whose beauty is of
Thy making.

To Thee sing Siva, Brahma and likewise Indra from his
throne.

To Thee sing the Siddhas in their meditation, and the
Sadhus in their contemplation.

To Thee sing the ascetics, the righteous, the contented;
and the heroes no less.

To Thee sing the learned pandits and the rishis from age
to age reciting from the Holy Vedas.

To Thee sing the heart-enslaving nymphs in the heaven,
the earth and the nether regions.

To Thee sing thy jewels (Saints) and the sixty-eight
places of pilgrimage.

1. Dharam Raj: Keeper of the Law who dispenses justice to souls after they have left the body, according to their actions, whose record is maintained by Chitr and Gupt, the two recording angels.

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To Thee sing the mighty warriors, the heroes of great prowess, and all living creatures.¹

To Thee sing the earthly regions, the heavens and the universes created and supported by Thee.

Those that please Thee also sing Thy praises and are saturated with Thy love and devotion.

And there are countless more that sing of Thee, whom one cannot even remember,

All lie beyond the ken of Nanak.

He is and is alone the ever-existent Lord.

He is the Truth and true is His Holy Naam.

He is, and shall exist forevermore.

He who created all creations shall never depart, though worlds be destroyed.

He who made Nature with its many colors and many forms, looks after His own handiwork, as it behooves His own Greatness.

He is the Supreme Master and does what He lists,

He is the King of Kings, the Almighty Lord,

And ours, O Nanak, is only to abide by His Will.

* * *

Nanak, now turning from His contemplation of the Almighty, concentrates on the kind of life required to reach His door.

During His time, Hinduism had precipitated itself into mere casteism and ritualism. The rites remained but the spirit was lost. The world was considered the root of all evil, and becoming a yogin and following certain set practices was thought the only means to salvation.

1. *Khanis*: Nanak here refers to the four *Khanis* or categories of living creatures according to their mode of birth, to wit:

(i) *Andaj*: those born from eggs, like birds, snakes, fish, etc.

(ii) *Jeraj*: those born from the fetus, like men and animals.

(iii) *Utthuj*: those that sprout from seeds, like trees, shrubs and vegetables.

(iv) *Setaj*: those that grow out of sweat, filth, etc., like lice and worms, etc.

COMMENTARY

Nanak points out the inadequacy of such an outlook and stresses that it is the inner discipline and not the outer codes that bring true spiritual progress. Instead of the wooden ear-rings and mendicant's wallet of the yogins, he recommends contentment, self-respect and endeavor; instead of their body-smearing ashes, cloak and staff, he recommends constant meditation, preparedness-for-death and the anchor of a living Master's teachings. Salvation is not the monopoly of the so-called yogins. It is made possible only by a certain spiritual condition and those who attain it, even if they are not yogins, may reach the Highest: and conversely those who are outwardly yogins but have failed to achieve this condition may never reach God's door. This spiritual condition, not only requires the rigorous inner discipline, but enjoins a catholic outlook on life — an outlook where one looks on all as equals and sees His hand in everything.

STANZA XXVIII

Let contentment be your ear-rings,
And endeavor for the Divine and respect for the Higher
Self be your wallet,
And constant meditation on Him be your ashes.
Let preparedness-for-death be your cloak,
And let your body be like unto a chaste virgin.
Let your Master's teachings be your supporting staff.
The highest religion¹ is to rise to Universal Brother-
hood,²
Aye, to consider all creatures your equals.
Conquer your mind, for victory over self is victory over
the world.

1. *Aa-ee Panthi*: It is the highest sect of the yogins.

2. *Sagal Jamati*: Classless class or class with no distinction between student and student, with boys from all sects and of all denominations, associating together in love and goodwill, and sitting together at the feet of one Master.

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Hail,¹ Hail, to Him alone,
The Primal, Pure, Eternal, Immortal, and Immutable in
all ages.

* * *

Carrying on his substitution of the outer practices of the yogins by inner spiritual disciplines, Nanak recommends that we should make divine knowledge our food (man does not live by bread alone), inculcate charity and mercy, and attune ourselves to the Music of the Divine Word.

Nanak also forestalls the dangers that lie on the spiritual journey. Not only is wealth a hindrance, but the power one gains through self-discipline and partial spiritual attainment may itself become an obstacle in the way of fuller realization. One begins to practice these occult powers, and, absorbed in them, one tends to forget the real goal. Nanak, therefore warns us against this possibility. Once we have begun the journey God-wards, we must not rest, waver or wander on the Way.

STANZA XXIX

Let Divine Knowledge be your Bread.²
Let Mercy be your Steward.²
Let the Divine Music Vibrating in all be your Trumpet.²
He is the only Lord³ and has strung Creation according
to his Will.
Wealth⁴ and supernatural Powers⁵ estrange one from the
Lord.

1. *Aa-des*: It is a compound word consisting of *Aadi* (the primal) and *Eesh* (God). It is a form of salutation among the yogins.

2. The reference here is to the symbolic rituals of the yogins. When their food is ready, the steward sounds a trumpet to call all the yogins together to partake of the same. Nanak, while addressing them, calls all to come to their goal and taste Divinity, or the Bread of Life, by communion with the Holy Word ringing within all and calling the faithful to the spiritual banquet.

3. Nath: The yogins bow to Gorakh Nath, their Teacher. But Nanak advises them to own only one Nath or Master who is controlling the entire creation.

4. *Ridh*: It means wealth.

5. *Sidh*: The word used in the original is *Sidh*, i.e., to accomplish. It is generally used to suggest the Mastery of Super-Natural Powers. Nanak deprecates not only wealth but also the exercise of these powers as obstacles in the Path to the Highest.

COMMENTARY

The World goes on the two principles of Union and Separation,¹

And all receive their share, as He ordains.

Hail, Hail to Him alone,

The Primal, Pure, Eternal, Immortal, and Immutable in all ages.

* * *

Nanak now turns His attention from the means of salvation to the working of God's creation. The universe moves on the triple principles concerned respectively with creating, sustaining and destroying. All these principles work according to His Will and are only His agents. But though God watches over these agents, they paradoxically cannot know Him who is the Subjective and the Formless, since they are part of the objective creation.

STANZA XXX

The Great Mother,² conceiving, brought forth three regents;

The first creating, the second sustaining, and the last destroying.

1. Sanjog and Vijog: These are the terms used in the original text and stand for the twin principles of separation and union whereby the play of the Lord unfolds itself.

By decree of the Lord, Man being separated from Him, is born in the world of action. Here he is led away into human error of attaching himself to the sensuous phenomena of the world. So long as he remains cognizant of the Divinity diffused in the world, he moves and has his being in Him. But when his petty ego cuts him off from the Lord and he asserts his independence and assumes the role of an active agent, he unwittingly gets trapped into transmigration or the cycle of births and deaths. In physical life he suffers pain and misery until he regenerates himself by his innate desire for peace, and works therefore. This leads him to seek reunion with the Creator, the fountain-head of Everlasting Joy and Peace.

But for this principle in Man for resurrection or reunion, there would be no spiritual awakening and no spiritual progress and the mighty play of the world would come to naught. Thus the twin-principles of Vijog (separation from the Lord) and Sanjog (the inherent desire for reunion with Him), control the motions of the world.

“Our hearts find no rest, until we rest in Thee.” — St. Augustine

2. *Mae*: This word in the original, can mean both Mother and *Maya* (illusionary matter). Nanak, referring to the two meanings, regards *Maya* as a mother who has borne three sons, who symbolize the three principles that sustain her dominion. They are the three deities representing the Trinity: *Brahma*, *Vishnu* and *Siva*, the creator, the sustainer and the destroyer respectively; but all working only under His Will, with no say of their own. Hence, Nanak enjoins the worship of the Highest only and not gods and goddesses of a lower order.

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What He desires, they perform,
They work under His Will.
But great the wonder, though He watches over them,
they behold Him not.
Hail, Hail to Him alone,
The Primal, Pure, Eternal, Immortal, and Immutable in
all ages!

* * *

And now Nanak, once again, returns to the Almighty Creator. He has His exalted abode in the different planes of all creation. Whatever arrangements He has made are made final and ultimate. He has made permanent laws in all spheres which set creation agoing. He is the unchangeable Permanence.

STANZA XXXI

He resides in all the planes of creation.
And has in them His munificent stores, which were supplied only once and need no replenishing,
Whatever we receive, we receive by His decree.
It is He who has created His creation,
And He who watcheth over it.
O Nanak! the works of the True One are genuine.¹
Hail, Hail to Him alone,
The Primal, Pure, Eternal, Immortal and Immutable in
all ages.

* * *

1. With most of us, it is a matter of common belief that the world is a mere chimera, a dream with no reality about it. This belief is evidently based on the transitory nature of all worldly phenomena. Everything appears like a meteor that flashes for a while and disappears. Hence, it is argued that man's sojourn here is no more than a dream. But, says Nanak, as the Lord is True, His words must also be true, and His creation is not mere illusion but His holy abode.

Nanak elsewhere has beautifully said:

"This world is the abode of the True One, and the True One dwells in it.

COMMENTARY

But communion with Naam is hindered by the earthly desires that pull at our hearts; and lead us away from the subjective Truth to the outside world. How then is one to overcome these desires? Nanak enjoins that the way lies through "Simran" or constant remembrance of the Lord. Other saints and sages have said the same thing. The subject of Simran has been dealt with in more detail in the introduction.

There are two powers working in man: the "Pranas" or motor currents and the spiritual or sensory currents. Many yogins, endeavoring to reach the Highest, have sought to withdraw both these currents. But, the Masters (Guru Nanak among them) have taught that it is unnecessary to control the "Pranas." One may withdraw the sensory currents without touching the "Pranas," through "Simran" and through focusing one's attention behind the eyes, at the seat of soul.

Once one has withdrawn the entire sensory currents (the body continues to function normally as regards respiration, digestion and circulation, etc.) to this point, the soul may travel further on the spiritual path. This is an easy and natural way.

The Master says:

"O Nanak, learn to withdraw the Life-current whilst alive,

Learn ye to practice such a yoga."

Again,

"Learn to die so that you may begin to live."

— Holy Bible

It is this technique of withdrawal that Nanak is referring to in this stanza, though He does not analyze it in detail, as he has done this elsewhere in his teachings. He also reiterates that to achieve salvation through Naam, needs not only effort but also His Grace and Will.

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STANZA XXXII

Let one tongue grow into a hundred thousand, nay even
twenty times more,

And each of them endlessly chant His holy name.

In this way lie the steps that lead Godwards,¹ by ascending
which one becomes one with Him.

On hearing of the Heavens, even worms aspire to reach
them,

Not knowing that salvation comes only through His
Grace,²

And those who say otherwise are vain babblers and
liars.

* * *

*Carrying the idea of the necessity of His Grace and Will
for man's salvation, Nanak observes that in other matters as
well — in fact in everything — His Will is all in all.*

STANZA XXXIII

You have no power to speak or to be silent,

No power to ask or to give.

You have no power over life or death,

No power over wealth or state for which you are ever
restless.

You have no power over spiritual awakening,

No power to know the Truth, or to achieve your own
salvation.

Let him who thinks he has the power, try.

O Nanak! none is high or low, but by His Will.

* * *

1. *Ekis*: The term used in the original text is *Ekis* or *Ek-Ish*: Ek means one and Ish means God, i.e. at-one-ment with God or union with One God.

2. Again, Nanak is emphasizing that for salvation, we need not only effort but also His Grace and His Will.

COMMENTARY

From here begins the final part of Jap Ji. In it, Nanak gives a rapid survey of the various spiritual realms that the soul has to traverse in its Homeward journey. They are five in number:

- (1) Dharm Khand or the Realm of Action.*
- (2) Gian Khand or the Realm of Knowledge.*
- (3) Sarm Khand or the Realm of Ecstasy.*
- (4) Karm Khand or the Realm of Grace.*
- (5) Sach Khand or the Realm of Truth.*

The first is the Realm of Dharm, which the soul must fully realize before it can rise to the next higher spiritual plane above it. This is the stage where the embodied souls must work fully cognizant that it is He who made the world phenomena with all the immutable laws which bind one and all. The law of cause and effect nobody can escape. What a man sows, he must reap. There is none outside His domain. Men's actions go with them after their death and are weighed in the scales of God's justice. Those found wanting are sent for judgment according to their actions. The only thing acceptable at His Court is "communion with and practice of the Divine Word." Those who adhere to it, are honored.

STANZA XXXIV

Creating the day and the night, the months and the seasons,

The fire, the wind, the water and the nether regions,
Amidst all these, He set up the earth as Dharm Khand or the arena of action.

And He peopled it with creatures of many colors and many forms.

Creatures of whom there is no count.

All are judged according to their deeds,

For True is the Lord and immaculate His Law.

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Those acceptable to Him are honored in His Court,
And it is only through His Grace that one may gain that
distinction.

The imperfect are perfected there,¹
O Nanak! It is there that this mystery is revealed.

* * *

Nanak, in this stanza describes the immense expansion of the soul's horizon when it enters "Gian Khand" or the Realm of Knowledge. Here the devotee sees the manifold nature with all created things. Here he begins to hear the rapturous strains of Melodious Song resounding through the whole creation. Here he feels excessive joy at the conception of Nature with her immutable laws, her infinity of forms and phenomena, multifarious creations and manifold blessings, that he finds.

STANZA XXXV

Thus much of the Realm of Dharma;
And now Gian Khand the Realm of Knowledge:
Countless its elements, air, water and fire,
And countless Krishnas and Sivas,
And countless the Brahmas fashioning various creations
of countless forms and countless hues.
Countless the Fields of Action,² countless the golden
mountains,³
And countless the Dhru⁴ meditating therein.

1. The last two lines —

“Kach pakai uthe pa-aye,
Nanak gia japey ja-aye”—

have been invariably interpreted by various translators, as stating that the true and the false are known there and can no longer deceive. But this does not appear to stand as it apparently ignores the fact that the lines follow on the reference to those honored by God and the metaphor of “raw and ripe” suggests immaturity and maturity, rather than falsehood and truth.

2. *Karm Bhumi*: A place where one is endowed with a free will, and reaps the fruits of his own actions. This world is termed as Karm Bhumi for here reigns the principle of action and reaction or cause and effect.

3. *Sumer*: The golden mountain seen in this spiritual plane by the devotees.

4. *Dhru*: A saint proverbial for his steadfast meditation.

COMMENTARY

Countless the Indras, countless the suns and moons, and
countless the earthly and stellar regions;

Countless the Siddhas, the Buddhas, the Naths, and
countless the gods and goddesses.

Countless the Danus¹ and the Sages, and countless the
bejewelled oceans.

Countless the sources of creation, countless the harmonies,
countless those that listen unto them,

And countless the devotees of the Word,
Endless and unending, O Nanak! this Realm.

* * *

From the description of Gian Khand or the Realm of Knowledge, Nanak proceeds to describe "Sarm Khand," or the Realm of Ecstasy. Here everything is enchantingly beautiful and marvelously strange, and words are of no consequence. It is here that the soul becomes etherealized by the power of the Word and one gets an insight into the real nature of things.

STANZA XXXVI

Divine Knowledge illumines all in the Realm of Knowledge,

While Divine symphonies play unending music, and Joy
and Bliss reign supreme.

Next, the Realm of Ecstasy, where the Word is enrapturing.

Everything created here is marvelously strange, and
beyond description,

Whoever tries to describe the same, must repent his
folly.

1. *Danu*: Demigods.

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Herein the mind, reason and understanding are etherealized, the self comes to its own, and develops the penetration of the gods and the sages.

* * *

In the Realm of Grace, man rises above the evanescent charms of the phenomenal world. He sees all nature standing submissively to serve at God's Feet. His Word purifies the soul of its sins and awakens the latent energies in it. Matter no longer blinds the inner vision. For him, the Lord pervades everywhere and he is now fully conscious of Him. Here one comes face to face with the Word in Its pure substance. And he now knows himself, and his true origin, for he sees himself as of the same substance as God.

Finally, the pilgrim soul reaches Sach Khand or the Abode of Truth. Here complete Oneness is realized and it sees all universes functioning according to His Will in devout awe and adoration. Even remembrance of such a vision is blissful, but the vision itself is such that no eye has ever seen, the heart cannot conceive and the tongue cannot describe.

STANZA XXXVII

Higher still stands Karm Khand, the Realm of Grace,
Here the Word is all in all, and nothing else prevails.
Here dwell the bravest of the brave, the conquerors of
the mind, filled with the love Divine,
Here dwell devotees with devotion, incomparable as
Sita's,¹
Illumined with beauty ineffable,
All hearts filled with God, they live beyond the reach of
death and of delusion.²

1. *Sita*: The wife of Rama known for her great devotion.

2. The word *delusion* here refers to the delusion of maya or matter.

Here dwell the Bhagats or Sages drawn from all

COMMENTARY

regions,

Who rejoice in the True One and live in perpetual bliss.

Sach Khand or the Realm of Truth is the seat of the Formless One.

Here He creates all creations, rejoicing in creating.

Here are many regions, heavenly systems and universes,

To count which were to count the countless,

Here, out of the Formless,

The heavenly plateaux and all else come into form,

All destined to move according to His Will.

He who is blessed with this vision, rejoices in its contemplation.

But, O Nanak, such is its beauty that to try to describe it is to attempt the impossible.¹

* * *

Now Nanak, before concluding, lists the qualifications required of a devotee before he can succeed on the spiritual path. He sums up these qualifications as six in number. The first of these is chastity of thought, speech and deed. This is the first prerequisite for the dawn of Higher Life, and is the foundation on which the superstructure of spirituality is raised. Christ has also said: "Blessed are the pure in heart for they shall see God." Purity is, verily, the key that unlocks the door of meditation leading to the Mansion of the Lord. Secondly, one must develop patience, which enables one to bear cheerfully whatever may befall. Thirdly, one must have control over one's thoughts and cast away all desires to insure equilibrium of mind. Fourthly, steady, daily practice of, and holding communion with, the Word with full faith in one's Master. Fifthly, one should live in the devout awe of

1. *Karara Sar*: Literally it means, hard as iron; metaphorically, impossible.

His Presence, stimulating one to untiring effort to achieve

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ultimate union with Him. And over all one must love Him with an intensity that burns up all impurities and blazes the way to His door.

STANZA XXXVIII

Make chastity¹ your furnace, patience your smithy,
The Master's word your anvil, and true knowledge your
hammer.

Make awe of God your bellows and with it kindle the
fire of austerity,

And in the crucible of love, melt the nectar Divine,
Only in such a mint, can man be cast into the Word.

But they alone who are favored by Him, can take unto
this Path,

O Nanak, on whom He looks with Grace, He fills with
Everlasting Peace.

* * *

In this Finale, Nanak, by way of an epilogue, gives a complete view of life, its nature, its purpose, and its salvation. We are all like children, whom the mother earth nourishes. Each one sows the seeds of his actions and reaps the fruit thereof. God's justice is immaculate. They that act well move nearer towards Him; they that do not act well move farther away from Him. They alone who practice the holy Word will be saved — not only they, but countless more — their companions and disciples, through their good actions.

1. Chastity here refers not only to physical purity, but even more to the spiritual one, of spotless thoughts, words and deeds.

COMMENTARY

FINALE

Air is the Master, Water the father, and the Earth the mother,

Day and Night are the two nurses in whose lap the whole world is at play.

Our actions: good and evil, will be brought before His court,

And by our own deeds, shall we move higher or be cast into the depths.

Those who have communed with the Word, their toils shall end.

And their faces shall flame with glory,

Not only shall they have salvation,

O Nanak, but many more shall find freedom with them.

* * *

Here, all the living beings are likened to children. The water (i.e. sperm) is the father, giving them life. The earth, like a mother, affords them nourishment. Day supplies them with work and is, therefore, the male nurse — while the night lulls them to rest as a female nurse. The breath of the True Master imparts the Divine Word, without which a man's soul is dead.

INTRODUCTION

GURU NANAK
AND HIS
TEACHINGS

A Biographical Study

By

KIRPAL SINGH

This article was written by the Master at the request of the Indian Government on the five hundredth anniversary of Guru Nanak's birth, and originally appeared in newspapers and magazines all over India.

Sat Sandesh — January, 1970

GURU NANAK is not the sole monopoly of the Sikhs nor of India alone. He belongs to all mankind. He belongs to the world and the world belongs to him. He bore witness to the glory of one God, one brotherhood, one law — the law of human fellowship and love. He came to reconcile all religions and all faiths. He came to harmonize all the scriptures of the world. He came to announce the ancient truth in the common man's language, the one wisdom that is so eloquent in the teachings of all the prophets, the apostles, the sages and the seers; and to show that one flame of love shone in all the temples and shrines and sacraments of man.

The love of God and the love of man were the very core of the message of Guru Nanak. We need to learn to serve the poor gently, quietly, unostentatiously, and to have reverence for all the saints of the past. This is the first great teaching of the Guru. When He went to Multan, the land of pirs and fakirs, the latter sent Him a bowl brimming over with milk, implying that the place was already full of saintly souls and there was hardly any room for more. Nanak, who knew the implication in the offer made, just took a jasmine flower and, placing it on the surface of the milk, returned the bowl, meaning thereby that He would float as lightly as the flower and give fragrance to all of them. The True Saints, as a rule, have no quarrel with anybody. They talk gently and work quietly in the service of God and man.

He traveled far and wide unlike any other prophet who trod the earth before Him. He undertook four long and arduous journeys on foot, each extending over a number of years: one, to the north into and across the snow-capped Himalayas where He met the Lamas, the Sidhas and the Naths, the Tibetans and the Chinese; the second, eastward into the

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modern states of United Provinces, Bengal and Burma; the third, to the South as far as Sangla Dwip or the modern Ceylon; and the fourth, to the middle-east countries of Baluchistan, Afghanistan, Persia, Arabia as far as Mecca, and Jerusalem, Turkistan, Egypt, Turkey; all these journeys covering well nigh 30 years in times when there were no satisfactory communications and transport worth the name.

Guru Nanak's teachings revolutionized people in diverse ways. His teachings are of great interest today as they were in His own time. The nascent Republic of India needs His inspiration in the task of rebuilding the nation on a sound footing, for India is still bristling with many problems and its freedom is yet far from complete.

Guru Nanak came at a crucial time in the history of India. The country, torn as it was by factional fights, was fast slipping into the hands of the Mughals. We get a glimpse of the chaotic conditions prevailing at the time from the words of no less an authority than the Guru himself: "Kings are butchers. They treat their subjects with gruesome cruelty. The sense of duty has taken wings and vanished. Falsehood is rampant over the land as a thick veil of darkness, darkness darker than the darkest night, hiding the face of the moon of Truth."

The Hindus and the Muslims were bitterly opposed to one another. The very semblance of religion had degenerated into formalism, and the spirit in man was stifled and suffocated by rites and rituals and by creeds and ceremonies. Too much importance was attached to the outer husk and shell at the cost of the kernel within. Casteism and untouchability were waxing like anything. The people were losing faith in themselves. The political and the social conditions in the country had reached the lowest ebb. The chaotic conditions could not be more chaotic. In the blessed name

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of religion, all kinds of atrocities were being perpetrated by those in power, swayed as they were by incontinence, greed, lust and immorality. Mistrust and hatred were the order of the day. Both the rulers and the ruled had lost all sense of shame and decorum.

In such a dark hour of history, Nanak appeared to set the house in order and to shape the destiny of millions of Indians. He went about preaching in the name of God, asking nothing for himself, but anxious only to serve the people and save them from degradation and downright damnation.

Nanak saw the deep tragedy that was menacing the country. He saw the world caught in the pernicious web of suffering and woe. Moved by the piteous cries of the helpless and the afflicted people in their deep agony, he prayed for the grace of God: "O Lord, the whole world is being consumed in the invisible flames of fire. O save the world in this hour of darkness. Raise all unto Thee. Raise them in whatever and however a way Thou mayest." On coming in contact with Babar, the Mughal king requested the Guru to ask for some favor. He politely and yet firmly declined the offer saying: "Hear O King! Foolish would be the fakir who would beg of kings, for God is the only giver munificent beyond all measure"; significantly adding: "Nanak hungers for God alone and he asks for naught."

Babar had great respect for all men of piety. Once, when he came to know that Nanak had been put behind bars, he ordered his immediate release. On request from the king, the Guru gave his advice, called *Nasihah Nama*, in which he counseled the king to worship God everyday and to be just and kind to everyone. He told him that the Naam, the *Sat Naam*, the holy Word of God or the *Kalma*, was a panacea for all ills of life, here and in the hereafter. It was *Kalam-e-kadim*, the most ancient song of God, singing in the heart

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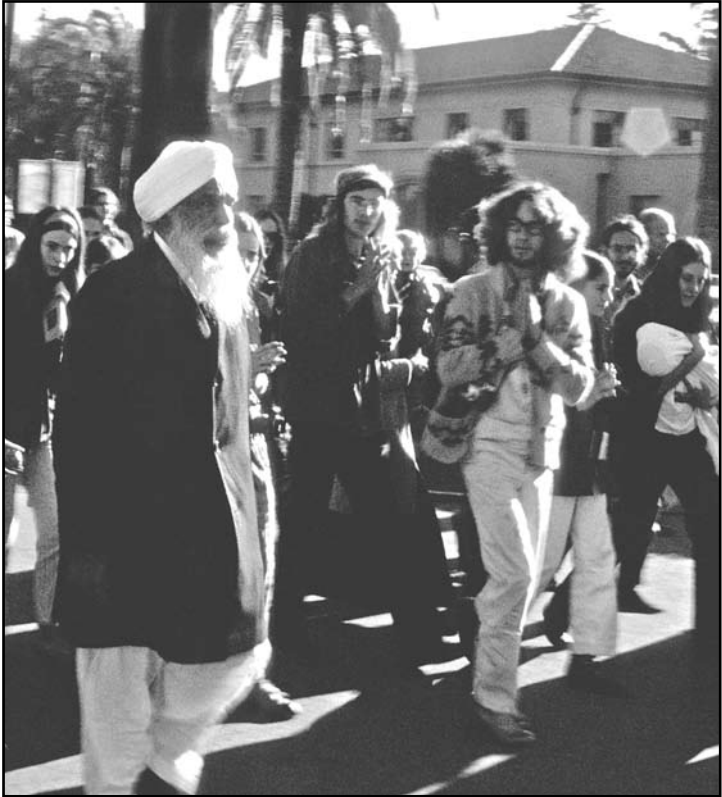
of all, and could be heard only by the pure ones. “Be pure,” said the Guru, “and Truth would reveal itself to thee. Have love of God uppermost in thy heart and hurt not the feelings of His creatures.”

Once, this great soul, great in humility and love of God, asked a school teacher: “Sir, what have you learned?” The school teacher replied: “I am proficient in all branches of knowledge. I have read the sacred lore of all the religions. I know quite a lot of everything.” Then Nanak humbly enquired of the school master what he had actually gained thereby. In a passage of exquisite beauty and wisdom, Nanak sang of the secret of true education:

*Burn worldly thoughts and their ashes rub,
And of these ashes make thine ink,
And let the paper on which ye write,
Be the paper of faith;
And write thou the Name of God.*

When put to school, he told Gopal Pandhe, his teacher to “make the heart your pen, and with the ink of love write again and again the Name of the Lord.”

The current system of education in India ignores the vital injunction “make the heart your pen,” and “make an ink of the worldly intellect.” Worldly attainments, of whatever type, are not sufficient in themselves, if one does not know God. We need a system of education which includes in its curriculum the eternal values of life. We have instead a commercialized course of cramming books and texts-made-easy, just for securing diplomas and degrees and getting jobs. The number of schools, colleges and universities has increased in India and elsewhere but the moral fiber of the so-called educated people has not grown by a millimeter. “What does it profit a man if he gains possession of the whole world and loses his own soul?”



Kirpal Singh, California 1972



Kirpal Singh, Santa Clara U. Church, 1972

GURU NANAK AND HIS TEACHINGS

Democracies have failed, but a democracy can live, survive and triumph when two conditions are fulfilled: (1) When sectarianism and fanaticism perish; and (2) when States bow in reverence to a superior law, the law of fellowship and human sympathy, and above all to the Infinite whose Voice rings from end to end: "Children of the Earth, ye all are one!" Nanak came to proclaim this two-fold truth.

The real and lasting freedom cannot be achieved without faith in solidarity and freedom of humanity. How? By:

- (1) Faith more than mere knowledge of books;
- (2) Solidarity more than schemes of reform;
- (3) Service of humanity more than anything else.

Guru Nanak found the basic remedy for true solidarity and the integration of man in the love of God and in the love and service of God-in-man. Once when He came out of a trance in the water, he explained: "There is no Hindu and no Musalman," meaning thereby that there was no basic difference between the two.

God made man with the same privileges all the world over. All are born equal. They come into the world in the same way after a fixed period of gestation. All men have the same outer and inner construction in the matter of limbs and various instruments and organs like hands and feet, lungs, liver and stomach and the like. Everyday the human machinery throws filth out of the body. One is first man and then takes on the outer badge of one or the other specific social order or formation in which he is born and brought up and these he accepts and adopts as his own — Hinduism, Sikhism, Islam or Christianity; Buddhism or Jainism, or any other "ism" — and tries to solve the mystery of life, each in his own way.

A man is man first and man last, besides anything else

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in between. He belongs to the universal religion of God with the hallmark of man based on birth and surroundings. The entire mankind consists of embodied beings like so many beads on the string of a rosary. All, being equal in the sight of God, enjoy God's gifts equally and freely. None is high or low by birth alone. Further, he is soul, a conscious entity which enlivens the whole body. This soul, a drop of the ocean of all-consciousness, is of the same essence as that of God. As such we are all brothers and sisters in God, irrespective of our social badges.

And then the same power, the Naam or Word or *Kalma* keeps in order the entirely disparate constituents of the body and then the soul; the one material and the other ethereal. On account of this controlling power, we cannot run out of the wonderful house of the body in which we live, however hard we may try. The outgoing breath is pushed back and cannot remain outside for any length of time. Our body works as long as the life-principle runs in the body. This process goes on as long as the controlling power keeps the body and the life-principle together. When that is withdrawn, the spirit in us has perforce to leave the body. So the whole machinery of the body is being run by the indwelling spirit that we are. If we could learn to withdraw at will from the body, while remaining in the body, we can then know the nature of our real self, the animating life-impulse in us.

This has been the teachings of all the rishis and munis of yore and the spiritual teachers of the East and West. It is all a matter of practical self-analysis. And it can be experienced directly and immediately with the active help and guidance of an adept or a Master of *Para-Vidya* or the knowledge of the beyond — the knowledge that lies beyond the senses, mind and intellect. It is a regular science of soul, knowing which, everything else becomes known and nothing remains

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to be known. We can then become a master in our own house, able to direct it as we like.

The same Naam, the *Sat Naam*, the Word or the God-into-Expression Power is keeping the whole creation under its control. When this is withdrawn, the result is dissolution or grand dissolution as the case may be.

This body is verily the temple of God in which we reside and in which God also dwells. The whole universe is the abode of God and God dwells therein. All this can be experienced at the level of the spirit with the grace of a competent spiritual guide or mentor.

As long as we do not perceive this unity of man, physically, mentally and spiritually and by the same controlling power within all of us, there can be no true integration and solidarity of humankind.

A GREAT PREACHER OF PEACE AND HARMONY:

One day, the Guru went into the river Ravi for a bath. A voice came to him from the music of the waters saying: "O Nanak! I am with thee. I have given thee my name. To this Name be thou dedicated. Repeat my Name — *Sat Naam*. Mingle thou with men uncontaminated by the world. Worship my spirit and power. Meditate on my glory. And serve the poor and the needy as thyself."

No sooner had he heard the call, he, like Buddha and Mahavira, left his hearth and home to bring men nearer to God so that they might enjoy in fullness the ecstatic bliss lying untapped within. People wondered why he was forsaking his wife and children. To their taunts the Guru replied: "I am leaving them to the care of Him who cares for all of us. The world is in the grip of deadly flames, and I go to extinguish the invisible fire which is enveloping all mankind."

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If we look critically with the eye illumined by the Master, we will find that we are living in the holy hill of God. All places of worship have been made on the pattern of the human body, the God-made temple for our worship. The Hindu temples are dome-shaped at the top in the likeness of the human head. The mosques besides the central and side domes have arches in the shape of foreheads. The churches and synagogues have steeples, tapering upward in the formation of a nose. Again, the faithful in the various religions believe that God is Light and Sound. The symbols of this inner Light and Sound adorn all our places of worship in imitation of the Reality within.

But the true worship lies in opening the inward eye, the single eye or *Shiv-netra* to see the divine light and in unstoping the inner ears to hear the divine music, the *Akash Bani* or the *Bang-e-Ilahi*. The outer performances, without having a glimpse of the Spirit and Power of God (the Light and Sound principle), are just like a blind man saying, “God is Light,” though he has never known what Light is. The manifestation of the *Jyoti* or *Noor* within is a vision of God, or having a *darshan*, as it is called. All this and much more comes through the grace of a competent Master. With this right perception and right understanding there follow right speech and right actions all on their own. The Kingdom of God for which we so fervently pray, day in and day out, will then actually come on the earth-plane. “It comes not by observation, Lo! it is within thee,” say all the sages and seers.

Guru Nanak wanted to reform religion — to lift it from the formal and conventional to the simple and the practical. Etymologically, the term “religion” comes from the roots, *re* (back) and *ligio* or *ligore* (to bind). Religion then is something that binds and unites the soul to Oversoul or God.

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When Masters come, those who meet them and come into their close contact, derive the maximum benefit of getting their souls linked with the manifested Light and Sound of God. The social religions come into being after the Masters pass away. They are made, no doubt, with a noble purpose, the purpose of keeping the teachings of their Founders alive. As long as practical men remain in the social orders, the followers continue to get the benefit as before. Later on, for want of such practical men, these social orders acquire rigid formations and the very institutions set up with the noblest of intentions and the best of motives, become iron-clad prison houses and begin to stagnate and stink with hair-splitting polemics in which the spirit gets lost under the mass of dead verbiage.

The purpose of religious education is to draw out the best in man and make him an integrated whole, physically, emotionally, intellectually and spiritually. That religion is best which turns out more and more ideal persons with a harmonious development in all their parts. The highest objective of Sikh religion is to turn out *Khalsas*. A Khalsa is one who witnesses within him the *Pooran Jyoti* (the supreme Light of God in full effulgence). Similarly, a Hindu is one who makes manifest in him the *Jyoti* of Ishvara and listens to the unending and unstruck music of the soul (*Anhad* and *Anhat Nad*), the symbols of which he adores and worships outside in his temples and shrines by lighting candles and striking bells. A true Muslim is one who sees the *Noor* of Allah or the Light of God and hears the *Kalam-e-Kadim* (the Voice of God, the most ancient music or song ceaselessly going on within him). A true Christian, likewise, is one who bears testimony to the Light of God and hears the Sound of God which transforms him into an awakened spirit at the mount of transfiguration.

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Nanak put great emphasis on direct experience of the divinity that lies within us; for mere reading of the scriptures and observing the rites and rituals of worship cannot take the place of the Reality. These are the elementary steps but not enough in themselves. Nanak was a poet-saint and a bard of the open secret, a preacher of the Spirit and Power of God enlivening the humankind. He went from place to place chanting the sacred "Name" and preaching the love of God. He visited Hindu places of pilgrimages, the Muslim shrines, and other holy places. "Closer is He than the very life-breath and nearer than the hands and feet."

As Lao-tse said: "Without going out of doors, we may yet know (the essence) of the world." This essence is called the Naam, the *Sat Naam*, the eternal Word. His life was dedicated to preaching the practice of the holy Word, He taught the people that in the holy Word was hidden a great healing power which healed all the ills of life.

He loved the Hindus and the Muslims alike. Speaking to the Hindus, he said: "Praise and glorify God five times, as the Muslims offer prayers to Allah five times a day." Speaking to the Muslims he said: "Make the will of Allah your rosary. Be ye a real Musalman after renouncing your little self." At this, quite a few Muslims involuntarily cried aloud: "God is speaking to us in Nanak."

Even when in Mecca He taught the doctrine of strict monism or the unity of Godhead. Interpreting the wisdom of the prophet, he uttered the name "Allah" with the same reverence as he did the name of "Hari." On seeing him, Sheikh Farid greeted Nanak with the words: *Allah Hu* or "Thou art Allah." The Guru replied: "Allah is the only aim of my life, O Farid! Allah is the very essence of my being." All call on the one God by different names, may be *Ram*, *Rahim*, *Allah*, *Wah-e-guru* and the like.

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There are many lovers of God, and he is the life-giving force to all of them. Although bearing the badge of different religions, all have the same ideal before them — to worship the indwelling spirit called by so many names.

“There is no caste,” said the Guru, “for we claim brotherhood with all.” Each one of his followers was lovingly addressed as a Bhai or a brother. All are “Bhais” (brethren), whether kings or slaves, the rich or the poor. “No caste and creed counts in the court of the Lord. He who worships Him is dear unto Him,” said the Guru. He mingled freely with the poor, the downtrodden, the outcaste and the neglected. He accepted the invitations from the poor in preference to those of the rich, who, he knew, invited him for self-glorification, and whose earnings were anything but righteous.

He considered that there was no sin greater than the spirit of separateness which went against the solidarity of life in the brotherhood of man and worked for disruption in society. This prophet of unity and oneness saw the higher harmony in all the faiths in the Religion of Man — the worship of God and the service of God-in-man. He wanted the followers of all faiths to sit together as seekers after Truth, seeking communion with the Almighty. The highest religion teaches us to reverently study and experience in full consciousness the living presence of God, as like-minded students in a class. When questioned at Mecca as to whether he was a Hindu or a Muslim, he frankly and fearlessly declared that he was neither the one nor the other in particular because he discerned the spirit of God in both. When asked which of the two religions, Hinduism or Islam, was superior, he said: “Without good acts, the professors of both the religions shall perish.”

In one of his hymns, he says: “To him whose delusion of the mind is gone, Hindu and Muslim are alike.” At Baghdad,

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the people questioned him as to which sect he belonged; he replied, "I have renounced all sects. I only know the one True God, the Supreme Being who is on the earth, in the heaven and in between, and in all directions." On being further pressed as to who he actually was, he replied: "This body, compounded as it is of the five elements, is being illumined by the Light of God and is just addressed as Nanak."

Again and again, he warned his disciples against the sin of separateness. In a beautiful passage He declared: "Numberless are Thy worshipers and numberless Thy lovers, numberless Thy *Bhaktas* and saints, who lovingly fix their thoughts on Thee. Numberless the musical instruments and the sound thereof and so are Thy musicians."

In the course of his travels, he had with him two attendants, one a Hindu and the other a Muslim: Bhai Bala and Bhai Mardana. He poured his love to all, setting at naught all conventions, creeds, castes, and color bars. He was a brother of the poor, the criminal and the persecuted. His socialism was vibrant with love born of God and not atheistic in character. Growing out of a vision of God's love, it flowed into the hearts of men as brothers in God.

A new Indian nation can be built even now, but not in blind imitation of the West. We must accept the vital message of the seers, the prophets and the saints of the East who are well conversant with the conditions of our society, and have a rich spiritual heritage behind them.

GURU NANAK — GOD-INTOXICATED

From a very early age, Nanak was fond of meditation. He would go to a forest and for long hours sit there in rapt silence. He would meditate on the great mystery of life — a

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mystifying mystery indeed. Where does life come from? How does it work in us? How does the great Controlling Power sustain us from day to day? Is it possible to contact this Power? These were the vital questions that he posited for himself. Nanak's father tended to regard his son as insane. One day he called a physician to attend upon him. As the latter felt the pulse, Nanak said, "O physician! I am not mad. I am only smitten with pangs of love for God. They call me mad, but I am not. I am simply God-intoxicated."

Nanak was overflowing with the love and glory of God. He radiated love of God to all who came in contact with him. He was verily Word-made-flesh and dwelt amongst us. He opened the inner eye of those who came to him and enabled them to witness the light of God within them. He was the light of the world as long as he remained in the world.

The light manifested itself in him and he guided the tottering humanity with that light. This light never vanishes but always remains in each one of us. We have to break the stone walls of our passions and prejudices, of separateness and sectarianism, in order to have a vision of the divine light in full splendor. The Guru, like all other Masters, advised: "Kindle the light which is within you. Ye are the children of light. Be ye lamps unto yourselves." India and all other countries of the world need heaven's light for their guidance. This was the universal call of Nanak to the whole humanity.

He offered the water of life and the bread of life (the light and the *Nad*) as food to the starving souls of the people, having which, nothing else remained to be had. God is love, and love is God, and the way back to God is also through love. He was love personified, and inspired love in everyone. He always sang:

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*Teach me how to live immersed in Thy meditation,
day and night.
Grant, O Lord, that I may never think of aught save
Thee,
And that I may sing of Thee ever and evermore.*

Again:

*O my heart! Love God as the lotus loves the water,
The more it is beaten by the waves, the more its love
enkindles;
Having received its life from water, it dieth without
water,
O my heart! Love God as the chatrik loves the rain
drops,
Who even when fountains are full and the land
green,
Is not satisfied as long as it cannot get a drop of
rain.*

And again:

*Whichever side I cast mine eyes, there Thou art!
Parted from Thee, I crack and die.*

To reach God, teaches Guru Nanak, one must walk the way of love. Love God alone, and if you love others — your children and friends and relatives, love them for His sake. Yearn for Him. Develop within you an intense longing for Him. And when you feel restless for Him, know that it will not be long before He will reveal Himself to you.

He was the prophet of the “inner life,” and urged that the inner should be expressed, not in creeds and dogmas, rites and rituals, but in humble service of the poor and the lowly. And this service must be inspired by the love of God and Naam — the Spirit and Power of God.

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Nanak says:

*O Man! How canst thou be free without love?
For the Word of God — the Naam
Will reveal to thee the Lord within thee,
And grant thee the treasure of love,
Love-filled, let the seeker become the Bridegroom's
bride!
Filled with Bhakti, the disciple be dyed
In the true color of love.
Such a bride shall never be a widow!
For she abideth in the Satguru.
On her free head is the jewel of love!
And except the Bridegroom she knoweth none.
Awake! Awake, O seeker, Awake!
Renounce the little wisdom of the "ego."
Love-filled, think ever of His Lotus-feet!
Do as He biddeth thee to do,
Surrender thy body and thy soul to Him!
Surrender thyself, so mayest thou meet thy Lord!*

Guru Nanak was a true mystic, in communion with God, and perceiving His all-pervading munificent grace. He exclaimed "Nanak sees the Lord in all His glory." Intoxicated with the love of the Lord, he remained in a state of perpetual ecstasy.

Once Babar offered Nanak a cup of hemp. The Guru politely declined, saying: "O Emperor, the intoxication of this substance is just of an ephemeral nature, but I am ever in a state of divine inebriation under the powerful influence of the Holy Naam."

For meditation, Nanak prescribed a regular course of spiritual discipline, for without it one could not progress on the path. The first is the devotion to Naam. In the opening

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lines of *Jap Ji*, the daily morning prayer of the Sikhs, the God Power is termed as *Sat Naam*, or the Eternal Truth. It is in the Name that the life of religion is rooted. "Sow the Name. Now is the season to throw away all doubts and misgivings. Burn to ashes all your silk and velvet fineries, if they take you away from the Name of the Lord."

The Guru then sums up the qualities required of a devotee on the spiritual path. Purity of thought, speech and deed is the first prerequisite for the dawn of Higher Life. Christ too said: "Blessed are the pure in heart, for they shall see God." Purity is verily the key that unlocks the door of meditation, leading to the mansion of the Lord.

Secondly, one must develop patience and perseverance to bear cheerfully whatever good or evil may befall, as a reaction to our actions.

Thirdly, one must have control over one's thoughts, casting away all desires so as to ensure equilibrium of the mind.

Fourthly, a steady practice every day of the presence of the Living God by communion with the Word in full faith in the Master Power above.

Fifthly, one must live in holy awe of His presence, stimulating one to untiring effort to achieve ultimate union with Him.

And above all, one must love God with such an intensity as may burn up all dross in us, leaving us free to proceed unhampered to His Kingdom.

AN IDEAL FARMER

A lover of freedom, Guru Nanak spent his early days in the freedom of the farm and the open air of the countryside.

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As he grew older he traveled far and wide, exhorting the people to free their minds of conventional thoughts and convivialities of life.

On his return from his far flung travels, he settled down at Kartarpur as a farmer. He was a true son of the soil, a passionate peasant who had cultivated much harder things than earth — the mind and the intellect, etc. After “man-making” and “man-service,” he engaged himself in land-service, for to grow a blade of grass and to raise a stalk bearing an ear of grain was to him much better than the work of a mere priest or a preacher. He set an example of hard labor by bringing under cultivation the barren lands of Kartarpur for feeding the poor and the needy on the produce thereof.

He also set up at Kartarpur the institution of *langar* or a system of free community feeding, where both bread and broth were distributed freely to all according to the needs of each. “Bread was the Lord,” the Guru declared, and “the bread which the Lord gave was His *prashad* (God-given).” “Bread and water belong to the Guru,” echoed the followers. And the Guru said that the Beloved was in the people.

His disciples came from far-off places like Baluchistan, Afghanistan and Central Asia and included, among others, the Brahmins and the Sufis, the high-caste Kshatriyas and the low-caste Chandalas, the Sidhas and the Naths. Thus His following was a conglomeration of all sorts of people, knit together in the bonds of loving devotion to the holy cause and vying with each other in the labor of love for the fallen and the downtrodden. Nanak, their spiritual Father, now advanced in age, moved on foot every day, laboring in the farms and singing hymns of Naam and breathing the benediction of love. The Guru was a picture of humility, and his followers in a spirit of dedication worked as humble servants

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of the Lord, worshipping God without any pomp and show, in the stillness of Nature.

From Kartarpur spread the fire of the love of God and love of man, all over the Punjab. Guru Nanak's face shone with the simplicity and serenity born of the saintliness in him. He was a laborer, a tiller of the soil, a servant of the poor and lowly. The life at Kartarpur was a blend of willing work and worship, love and labor, silence and song.

On being asked by his father as to what was real farming, Nanak replied: "The body is the field, the mind is the plough-share, and modesty is the life-giving water for the field. I sow the seed of the Divine Name in the field of the body, leveled and furrowed by contentment, after pulverizing the encrusted clods of pride into true humility. In a soil prepared like this, the seed of love will prosper and, seated in the abode of Truth, I behold the glory of God in the rich harvest before me. Oh Father! Mammon accompanies no man. The world is just deluded by the glamour of riches. It is just a few who escape the delusion with the aid of discriminating wisdom."

Guru Nanak had a deep-rooted penchant for silence. He frequently merged himself in the silence of God, the Sat Naam, the Eternal Word; in the silence of Nature, the silence that shines in the starry sky and dwells in the lonely hillside and murmurs in the flowing waters; and in the silence of *Sangat sewa* or unostentatious service of the community of the faithful and of the *sewaks* (servers) alike, who stayed with the Guru and whom he always addressed as *Bhais* (brothers).

THE WAY OF LIFE

He prescribed a methodology for achieving success in

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life. Absorbed in the Lord of Love, the disciple grows in the sewa of *Sadh Sangat*, the selfless and loving service of all. In such supreme and selfless service, many a *Koda Rakhshas* and *Sajjan thug* were redeemed during his ministry.

He exhorted the people to earn their living through honest and fair means. This was a rule not for disciples and the laity only, but even for real teachers and preachers. He went to the length of saying: "Bow not unto him who, claiming to be a Godman, lives on the charity of others. He who earns his living with the sweat of his brow and shares it with all, can know the way to God."

That which belongs to another is not to be wished and craved for, much less grabbed, for it is as odious and noxious as pork is to a Muslim and beef to a Hindu.

He forbade people from encroaching upon the rights of others. Those who thrive on ill-gotten gains can never have a pure heart.

Time and again He stressed the purity of heart through virtuous deeds performed in the love of the Lord. It is only the deeds that count and not the religious hallmarks that one may bear.

The chanting of the Name of the Lord was a necessity, but with a pure heart and a clean tongue, for without these all our prayers, however loud and long, would never bear any fruit. "It is the deeds alone that are weighed in the divine scales and determine one's place in relation to God." It is with the alchemy of God's love that one can transform hardened criminals into men of piety.

Nanak never advocated ostentatious renunciation as a means of God-realization. He taught that salvation was possible for a householder, as for any other person, through proper rendering of his duties and obligations with faith in

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God. He believed in the efficacy of prayers not only for all mankind but for animals, birds and all other creatures. He himself always prayed for peace unto all the world under the Divine Will.

Nanak emphasized developing the life of the Spirit for all true men and women. Such persons live not for themselves alone but for others.

*To live for others is the highest norm,
He alone liveth who liveth for others.*

He defined a truly great man as one who renounced all his desires and cared not for the fruits of his actions.

The seeker after God was enjoined to cultivate purity of heart above anything else. "He who is so much identified with the body and is engrossed head and ears in the lusts of the flesh, could never be picked up by the Lord as His own."

He who blesses others is blessed in return. A seeker after happiness must make others happy.

The Guru stressed the need of prayer. Where all human efforts fail, there prayer succeeds. Sit in silence each day and pray to God, or God manifested in man, to draw you nearer to Him from day to day and grant you the company of those who are dear to Him.

LAST DAYS

The day came when Nanak was about to depart. In humility and love Nanak bowed to his devoted disciple Angad, who had by now become a very part of his being, as the name indicates.

The latter was one in spirit with his Master and the two were blended together in Him. The Guru then asked for his

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blessings and he sang a song of *vijay* or victory at the hour of his departure, asking all who were around him to join him in the chorus.

*Sing ye my comrades! sing ye all!
Sing now my wedding song.
Sing ye the song of His praise.
May I be a sacrifice to Him — the Beloved.
The blessed day hath dawned,
The hour of consummation draweth nigh.
Come ye, my comrades, come!
And consecrate me with your blessings.
Behold ye the Bride uniting with the Bridegroom.*

Many of the disciples shed bitter tears of sorrow and grief. With deep agony in their hearts, they inquired: “Leaving us, you go! What rites should we perform? Shall we light the customary earthen lamp when you depart? Should we cast your ashes and charred bones in the sacred waters of the Ganges, according to the prevailing custom?”

To all these queries, the Guru characteristically replied:

*Yes, light ye the lamp!
The lamp of the Name of God.
Let my funeral rites be
The remembrance of the Name of God.
Know ye that He, the Lord above,
Is my support, here and in the hereafter.
Sing ye the Name of God!
That shall be my Ganga and my Kashi.
Let my soul bathe in the water of His Name!
For that alone is the true bath.
And offer unto me the grace of God,
And sing ye the glory of God, night and day.*

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The Hindu disciples asked, "Shall we cremate your body?" And the Muslim disciples: "Shall we bury your body?" The Guru replied, "Quarrel not over my remains. Let Hindus and Muslims bring flowers and place them on each side of my body. And then let each do what they like. But see that the flowers remain fresh and green." The Guru was indifferent to ceremonial disposal of the body either by cremation or burial. He only asked that the flowers should remain fresh and fragrant. What then were these flowers? The flowers of faith and love.

It is in vain that the people look for the Guru in a tomb or on the cremation ground. The Living Guru is ever in the hearts of those who keep the flowers of faith and love fresh and fragrant. He came for all. He lived for all. His teachings remain for all.

He founded no new sect. He revered all religions. He respected the saints of all times and places. He taught no new creed. He preached love, faith and noble deeds. For Him all the people were of God. In the Hindus and in the Muslims, he saw the Vision of God in Man. In all the nations of the world, he beheld an endless procession of the race of man. To all countries and to all people, he sang the song of Naam or the Holy Word.

Nanak was the Prophet of Peace and good will, harmony and unity. He was the Prophet of Light and gave Light to all for seventy long years (1469-1539). His work of loving service to humankind, as manifestation of the Unmanifest, was carried on vigorously by his successors. Guru Arjan, the fifth in the line of succession to Nanak, compiled the sayings of the Gurus in the Holy Granth, the Bible of the Sikhs; including therein the sayings of several other saints of other religions as well as could easily be collected for the purpose. Thus in the holy book, he laid the

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foundation of a great banquet hall and offered therein choice and dainty dishes of divine wisdom coming down through the ages. This in a way serves as a model for the World Fellowship of Religions.

Love knows no reward. It is a reward in itself. Service and sacrifice characterize love. The last two Gurus — Guru Teg Bahadur and Guru Gobind Singh — sacrificed their all in the service of mankind for the love of God.

GLOSSARY

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List of abbreviations used in this Glossary

fig.	figurative (ly)
Skt.	Sanskrit
Arb.	Arabic
cf.	compare
lit.	literal (ly)
Gr.	Greek
b.	born
Dist.	District
i.e.	that is (in other words)

GLOSSARY

Glossary of Oriental Terms and Important Names of Persons and Places

A

AJNA or AJNA CHAKRA — Focal point behind and between the eyes, seat of the soul during waking state.

AKASH BANI — Voice from the heaven; fig. the Audible Sound Current, the creative life-principle, sustaining everything in the universe; same as Udgit of the ancients, the holy Word of the Christians, the Bang-i-Asmani or Kalma of the Mohammedans, and the Naam or Shabda of the Sikhs.

AKATH or AKATH KATHA — What cannot be adequately described; fig. the mystic sound principle — the wordless Word, the God-in-expression power, or the Music of the soul.

AMAR DAS, Guru (Ministry 1553-74) — Third in succession to Nanak.

AMRIT — Baptismal ceremony among the Sikhs by partaking consecrated water, made sanctified by the five piaras or the beloved ones with the chanting of hymns from the holy Granth.

AND — The Third Grand Division in the creation, comprising of Trikuti and Sahansdal Kanwal, where subtle matter in the form of emotions and thoughts predominates and the spirit cannot but make use of them; a materio-spiritual region.

ANGAD, Guru (Ministry 1538-53) — Second in succession to Nanak, original name being Bhai Lehna. Nanak recognized in him his worthy successor, with a claim to his spiritual riches (Lehna), in preference to his own sons. Nanak

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styled him 'Angad,' i.e., one cast in his own mold and filled by his own light, as a veritable part of his own being.

ANHAD or ANHAD BANI — Sound that is unending and knows no limits; fig. Audible Life-Current originating from the Divine Will, endlessly carrying on the work of creating and sustaining the universe; interchangeably used with An-hat meaning 'Unstruck,' as it is automatic and not instrumental.

ANTISH KARAN — Inner four-petalled lotus of the mind, symbolic of four mental faculties : chit (memory), manas (feeling mind), buddhi (thinking intellect) and ahamkar (the self-assertive ego).

APRA VIDYA-Knowledge the material world (observation and experiment) through senses, comprising of religious rites and rituals, formulas and formularies, fasts, vigils, pilgrimages; as opposed to the 'pra,' the awareness of the spiritual world, the knowledge of which lies beyond the senses and which is quite independent of them.

ARJAN or ARJAN DEV, Guru (Ministry 1581-1606)-Fifth in the line of succession to Nanak, compiled the Adi Granth (Guru Granth Sahib), the Bible of the Sikhs containing hymns of praise to God from the writings of all the Saints, whether Hindus or Muslims, that he could lay his hands upon, besides his own compositions.

B

BABA — A reverential prefix, added to the name of a holy man of merit and renown, like the English prefix Rev. before clergymen.

BANG-I-ASMANI — The Call from heaven. fig. Kalma or the holy Word.

BANI — Scriptural texts; fig. the holy Word or Naam.

GLOSSARY

BHAGATS — Devotees of the Lord.

BHAI BALA — One of the two boon companions of Nanak (the other being Mardana, a Mohammedan) who always accompanied the Guru on his travels, wherever he went, carrying the message of peace and goodwill among men.

BHAJAN — To be in tune with the holy Sound Current.

BIBLE — The holy scriptures of the Christians, comprising of 66 books: 39 in the Old and 27 in the New Testament.

BLAVATSKY, Helena Petrovna (1831-91) — Russian by birth, traveled in Asia, South America, Africa and India. In 1858, she declared that she had been initiated into esoteric Buddhism. In 1875, she founded the Theosophical Society for (1) establishing a nucleus for Universal Brotherhood, (2) encouraging comparative study of religion, philosophy, and science, and (3) investigating the unexplained laws of nature and powers latent in man.

BRAHMAND — Second Grand Division in creation, below Sach Khand. It is a spiritual-material plane of the Universal Mind and subject to decay and dissolution.

BRAHM GIANI — The knower of Brahm (the Universal Mind), the creator of Brahmmand — the cosmos.

BUDDHA — More correctly 'The Buddha' — 'the awakened' or 'the enlightened'; title of prince Siddhartha, often called Gautama; the founder of Buddhism.

BUDDHI — Thinking and reasoning faculty — intellect.

C

CHAKRAS — Six ganglionic centers in the body on which the yogins concentrate in meditation.

THE JAP JI

CHANDOGYA UPANISHAD — Based on Sama-Veda, explains the sacred syllable OM, (Udgita or Pranava), i.e. Brahma, the intelligent cause of the universe.

CHARAN DAS — A devotee of the Lord who revealed the inner secrets to Sehjo Bai, a devoted disciple of his.

CHITR — One of the two recording angels — the other being Gupt; keeping a record of the deeds of each person (manifested acts and unmanifested latencies and thoughts).

CHRIST — (Gr. Christos, the Anointed one). Title given to Jesus, the founder of Christianity, as being the Messiah or Lord's Anointed of the ancient Hebrew prophecy.

D

DADU (1544-1603) — Brahman sage of Ahmedabad, rejected Vedas and Quran; thought of Siva, Vishnu and Brahma as deified men; denounced caste and priestcraft and taught worship of One God, the Creator and Preserver of all.

DASAM DWAR or DASAM DUWAR — Region between Brahmand and Par Brahmand, both of which form the Second Grand Division in creation, plane of Universal Mind, consisting of Pure Spirit and subtle form of matter in varying degrees; here the pilgrim-soul, by a dip in Amritsaar (the sacred pool within), is washed clean of all impurities regaining its pristine purity, becoming hansa or a royal white swan.

DHUN — Reverberation of the sound principle in creation, Music of the Spheres.

DHUN-ATMAK — Music of the soul.

DHYAN — From Dhi. (Skt. Dhi). Concentration, particularly on the holy Shabd; communion with the Word.

GLOSSARY

DHYANIS — Devotees who go into ecstasy with the musical chants of cymbals.

DRYDEN, John (1631 -1700) — English poet, dramatist and critic of great repute.

E

EK-ANKAR — The Unmanifest-Manifested, God-in-expression power, the holy Word, the primal manifestation of God-head by which and in which all live, move and have their being and by which all find a way back to Absolute God.

F

FARID, Baba Shakarganj (1181-1265) — Sufi darvesh (mystic) of Dist. Montgomery, now in Pakistan.

G

GITA — Bhagvad Gita — (Skt. Song of the Lord, the Adorable One or the Blessed One) — forming part of the great epic of Mahabharata, in the nature of a dialogue of Plato or the book of Job. Dissertation by Krishna on the duty of the Kshatriya to fight a righteous war against injustice, no matter what the odds.

GOBIND or GOVIND — Lord of the universe; here Lord Krishna, the eighth avtar of Vishnu, the creator and sustainer of the three realms: physical, astral and instrumental.

GOBIND SINGH, Guru (Ministry 1676-1708) — A soldier-saint ranking as tenth in succession to Nanak; brought about the transformation of Sikhs (mere disciples) into Singhs (militant lions), a martial race for the defense of the country against injustice and tyranny of the rulers, and gave

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the new institution the name of Khalsa — the brotherhood of the pure, by a form of baptism, called Khanda-di-Pahul or 'Baptism of the Sword.'

GORAKH NATH — The illustrious yogi-disciple of Machhandra Nath in the 13th century A.D., who developed a new kind of yoga for achieving supreme concentration of mind and miraculous powers.

GOSPEL — 'Glad Tidings' preached by Christ and his apostles. 'Good news' (of salvation), Anglo-Saxon 'God,' and 'spell,' a narrative, or 'God-story' of Revelation.

GUPT — cf. Chitr.

GUR-BANI — cf. Bani, Scriptural texts as given by the Gurus in Granth Sahib, not to be confused with Gur-ki-Bani, the holy Sound Current made manifest by a competent Master (Guru), as a means to attain the highest spiritual realm from where it emanates.

GURMAT — Path of the Guru, both as he preaches without and the one that is revealed within, by following which one reaches the true eternal home of God.

GURU — In Hinduism, a spiritual teacher or preceptor, treated with the deepest respect and greatest reverence; one who lights up the Way Godward; a torch-bearer on the way back to the mansion of the Lord.

GURU GRANTH SAHIB — cf. Arjan.

GURMUKH or GURUMUKH — One who by constant and scrupulous practice of the Gurumat or the path explained and made manifest, acquires a special status next to the Master (Guru), as His mouthpiece.

H

HAFIZ, KHWAJA HAFIZ SCHIRAZI (1324-88) —

GLOSSARY

Born in Schiraz, Dar-ul-elm (the mother of Persian genius and the sanctuary of Persian poetry and philosophy). Faced by national misfortunes and abject conditions of the time, he turned to meditation and mysticism, and ranks among the foremost poets of Persia: Khayyam, Fardowsi, Sa'adi, Shamas Tabrez and Maulana Rumi.

HARI NAAM — The Divine Word in the depths of one's soul, made manifest by a competent Master-soul.

HATHA YOGA PRADIPAKA — A treatise on the philosophy of HathaYoga.

HEBREWS — One of the New Testament epistles stated to be by St. Paul.

HUKAM — Though difficult to define, the term denotes the 'Divine Will' that ordains and works out His plan.

HUXLEY, Aldous (b. 1894) — English novelist and essayist; examined mysticism in 'The Perennial Philosophy' (1946).

I

INDRA — One of the great gods, the god of the sky, the animator of all, the showerer of benefits, the bestower of fertility, the sender of rain and the wielder of the thunderbolts. In later mythology, ruler over Swargya (the heaven of the gods and the blessed spirits).

INDRAYAS or INDRIYAS — Outer sense-organs as well as the inner senses and the sensations that work by and through them, in the outer world: eyes (sight), ears (hearing), nose (smell), tongue (taste), and skin (touch), collectively termed as Jnana Indriya or the instruments of knowledge.

ISIAH — The first of the greater Hebrew prophets of Judah. A book in the Old Testament bearing his name.

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J

JAP or JAPA — Intense repetition with the tongue of thought of God's name, losing one's individuality in the act.

JAP JI — (1) Concentrated meditation as may infuse a new type of life (Jia or inner awareness) in the heart of the meditator.

(2) A prologue to Guru Granth Sahib provided by Nanak, outlining the basic tenets of his teachings, by practicing which one gets an insight into the philosophy of spiritual awakening as a prelude to Jia-Dan (infusing life impulse itself).

Jl — A suffix added to personal names as a mark of respect.

K

KABIR (1440-1518 A.D.) — A great Indian Saint and contemporary of Guru Nanak. The modern age of Sant Mat, wherein the Science of Surat Shabd Yoga is openly taught and first-hand experience given, may be said to have begun with Kabir Sahib.

KAAL — Time, wherein all the embodied souls live, move and have their being, until disrobed of the physical raiment, by disease, decay, and dissolution, called 'death,' a final change in the level of consciousness.

KALAM-I-QADIM — The ancient Call of the Great Mu'azzin (God).

KALMA — The original Word of God — His fiat: 'Kun-fia-kun' — the command wherewith the creation sprang into being. It is the creative power of God.

KARMA — The term denotes a highly complex system

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of actions and reactions weaving a ceaseless chain of cause and effect resulting from a thoughtless thought, an inadvertently uttered word or an unintended deed, for each of these has a potential to fructify, not only in this lifetime but even in lives to come; though one may in blessed forgetfulness, fail to find the link and call it a mere 'chance.'

KARM BHUMI — (Karm Kshetra). Field of actions and reactions; fig. the earth plane in which individuals freely sow seeds with a free-will and reap the fruits of their own actions.

KHALSA — The brotherhood of the pure in Sikhism. cf. Gobind Singh.

KRISHNA — In Hindu mythology, eighth avtar or incarnation of Vishnu; the author of Bhagvad Gita, a valuable dissertation in defense of a righteous war, considered from different angles.

L

LAKSHMI — Goddess of wealth, particularly the wealth of Divine virtues, sought by seekers after Truth preparatory to listening to the Divine Song, coming from the 'Veena of Saraswati' singing forever the 'Song of Divine Wisdom' in the soul of each, and heard only when one destroys all vices by propitiating goddess Kali and develops virtues through the grace of Lakshmi.

M

MAHA KAAL — cf. Kaal. The Great Time or eternity with its sway extending over three worlds: physical, subtle or astral and mental or instrumental, forming Brahmand and Par Brahmand wherein everything is subject to disease, decay and final disintegration, until spirit stands disrobed

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of all the enclosing sheaths or vestures of the body, mind and intellect, besides deep-rooted latencies, and shines forth in its pristine glory, conscious of itself alone, free from all bondage.

MAHA PRALYA — Grand dissolution wherein everything born of the universal mind merges in its source and fountain-head.

MAQAM-I-HAQ or MUKAM-I-HAQ — (Sach Khand). The abode of Truth; the First Grand Division in creation, a purely spiritual region with spirituality reigning in its entirety and so eternally the same, beyond the sway of Dissolution and Grand Dissolution.

MANSAROVER — (Hauz-e-Kausar). The fount of nectar in the third spiritual plane (Dasam Dwar), wherein the pilgrim soul gets real baptism, when washed clean of all the impurities.

MARDANA — cf. Bhai Bala.

MASNAVI or MATHNAWI — A long spiritual poem by Jalal-ud-Din Rumi (1207-73), greatest of the Sufi poets of Persia, an ardent disciple of the illustrious Shamas Tabrez (the Sun of Spirituality), a perfect spiritual guide of his time. It is a wonderful masterpiece in Persian literature and describes the plight of the outcast soul from the day of first separation from God. The book is held in high reverence and its careful study is supposed to serve as a passport to heaven.

MAULANA RUMI, Jalal-ud-Din (1207-73) — The famous author of the greatest mystic poem called Masnavi or Mathnawi. He was just a school teacher (Maulvi) but under the powerful influence of his spiritual guide and preceptor, Shamaz Tabrez, he very soon rose to the eminent position of a great spiritual guide (Maulana) and became

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a teacher of mankind in the higher (spiritual) values of life. Immediately on his death, he was worshipped as a Saint.

MAYA — (Skt. illusion). A term frequently met in Upanishads, signifies the inscrutable and indescribable power inherent in the projections of the Ultimate Reality (e.g. human body), in all the forms in the material universe making them appear as real, when in fact they are but shadowy substances.

MOHAMMED (C. 570-632), Mohamed or more correctly Mohammed (Arb. the Praised One) — The last prophet of his age and the founder of Islam called Mohammedanism after him. Shocked by the prevailing idolatry of the Meccans, he sought to work for the reformation of his people both in religion and social order. The religion of Mohammed is known as 'Islam' (Arb. resignation or entire submission to the Will of God) and the adherents thereto speak of themselves as 'Muslims' (the believers).

MONDUK UPANISHADS — Upanishads (Skt.) esoteric or mysterious teachings, forming the most spiritual portion of the Vedas, the philosophical treatises offered by ancient forest-dwelling Rishis to their disciples. Monduk Upanishad is one of about 100 such texts, dealing with problems like origin of the Universe, character of Godhead, nature of the human soul and its relationship to matter and spirit.

N

NAAM — The Creative Power-of-God, variously called Vak Devi, Sruti or Sraosha by ancients, Nad or Akash Bani by Hindus, the holy Word by Christians, Kalma or Kalam-i-Qadim by Muslims, and Naam or Akhand Kirtan by Sikh Gurus. Being an emanation from the Supreme Being, it reveals the Divine Will to man.

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NAD BIND UPANISHAD — One of the ancient texts dealing with the glory of Nad or the Sound Current. It prescribes the spiritual exercises that give power to the yogins to hear Anhad (Omkar or Onkar) sound of Brahma's first manifestation, within one's own self. Its realization gives knowledge and power to create as it is the only creative principle working in the cosmos.

NAMAZ — One of the five pillars of Islam — Allah (God), Namaz (prayer), Zakaat (charity), Roza (fast), and Haj (pilgrimage to Mecca) — so that the faithful work on the straight path, undeviating, direct and explicit. The Quran abjures the faithful to 'be constant' in prayer, at least five times a day — on rising, at noon, in afternoon, after sunset and before retiring — if not oftener. The real Namaz consists in attuning oneself with Ism-i-azam or the Great Name.

NAMDEV — A householder sage of Pandarpur, born in 1480, disciple of Guru Giandev, held in great esteem by the people; earned his living by printing calico and spent all his time in worshipful devotion.

NANAK (1469-1539) — The founder of Sikhism, born in the village of Talwandi, near Lahore in the Punjab. A scion of a Khatri family, he had close associations with Kabir and like his great contemporary, he preached monotheistic faith, compounded out of Hindu and Muslim elements and as such, was equally acclaimed and admired by both.

NATH — lit. Lord or Master. An order of yogins founded by Machhindra Nath and developed by his illustrious disciple, Gorakh Nath.

NIDA-E-ASMANI — The Sound coming from Arsh-*amu'ala* or the high heaven. cf. Akash Bani.

NIRANKAR — The Formless or Imageless. One without attributes (God-in-abstraction).

GLOSSARY

NUKTA SWEDA or NUKTA-E-SAVEDA — (Ti1 or Teesra Til). Sufi term for 'Shiv Netra' or 'Divya Chakshu' (the third eye) as known among the Hindus and 'Single Eye' as termed in the Gospels. It is this point behind and in between the eyes wherein the soul-currents are gathered-in by concentration for rising into higher spiritual planes.

P

PAHUL — Baptism by sword, introduced by Guru Gobind Singh, to transform the meek Sikhs into a militant force to fight against injustice and tyranny of the rulers. cf. Amrit.

PALTU or PALTU SAHIB — Hindu mystic of repute, born in the village of Nangpur (Dist. Faizabad — Oudh); initiated into the esoteric Science by his family-priest, Govind Ji, a disciple of Bhikha Sahib.

PANCH SHABD — Five-worded Word comprising five harmonies, each coming from the five planes on the Way to the kingdom of God. (2) The Word-of-words (Ism-e-azam) or the King-of-words (Sultan-ul-Azkar); whereby one reaches the Kingdom of God.

PANDIT — (Skt. Pandita, a learned man). A teacher, usually a Brahman, learned in religious, legal and social lore.

PARAM SANT — A veritable Saint; a title bestowed upon Saints of very high order having access to the Nameless Region.

PAR BRAHMAND — The upper part of the Second Grand Division (Brahmand) where spirit predominates over the matter, unlike in the lower part (Dasam Dwar), where both are at par.

PARVATI — (Skt. Parvati, one living on a parbat

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or mountain, fig. soul). Consort of Siva, for both dwell together on the mount of transfiguration (Kailash) behind and between the eyes; meditation at this focal point leads to the opening of Shiv-netra, the third eye, symbolically depicted horizontally in the middle of forehead. The goddess is a symbol of devotion to Siva (the annihilator of vices); as Lakshmi and Saraswati are symbols of wealth (of Divine virtues) and learning, the secret essential nature of Self respectively.

PETER — Peter I, the Great (1672-1725), first Russian emperor. Physically and mentally far in advance of his years, he picked up a mass of knowledge and technical skills from foreigners in Russian Service. Eager for knowledge, he left Russia in April 1697, in the guise of an inferior embassy official, visited the Baltic provinces of Prussia and Hanover and reached Amsterdam where he worked for sometime as a common ship-wright. To his other studies, he added astronomy, geography, natural philosophy and even anatomy and surgery.

PIARAS — (Five Piaras). The institution of the beloveds of God, created by Guru Gobind Singh when five persons out of the congregation responded to his call to offer their life as sacrifice. He called them the Khalsas or the Brotherhood of the pure ones, vouchsafing that whenever five Khalsas would gather in His name, they will know and feel His presence amongst them. Christ too declared: For where two or three are gathered together in my name, there am I in the midst of them (Matt. 18:20) Similarly, the Society of Friends (Quakers) hold that holy spirit is poured out on two or three gathered together in Christ's name.

PIND — Physical body up to the focal eye-centre, behind and between the eyes.

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PIPA (Raja Pipa) — A seeker of Truth, he took himself to Ravi Das, a cobbler-saint and got from him the gift of Naam.

PRAG-RAJ — Confluence of the rivers Ganges, Jamuna and the subterranean Saraswati, the most sacred place of pilgrimage; fig. it refers to the confluence within, of the Ida, the Pingala and the Sushmana, the three channels as they join together at the sacred pool of Amrit-saar (Aab-e-Hayat). Here the pilgrim-soul, free from trappings, gets completely purified and shines in its own radiance.

PRAHLAD — A great devotee of the Lord, son of Harnakshap, the demon-king at the site of the modern town of Multan (Pakistan), where stands the temple of Prahlad Bhagat by the side of the old fort.

PRALAYA — General dissolution of the universe, as opposed to individual disintegration, to which all material things, constituted as they are by divergent elements, dissolve.

PRANAS — Vital airs pervading in the entire bodily system and controlling the various physiological processes: (1) perceiving, receiving and accepting impressions and things from without; (2) rejecting and throwing away that which the subjective life does not want or does not like to retain; (3) helping the digestive system in building flesh, bones and blood; (4) controlling the circulatory blood system, (5) lifting the mind and intellect to higher and nobler flights in the realm of pure consciousness of the spirit. 'Pranas' are distinct from 'swasas' or 'breathings,' the grosser manifestation thereof.

PSALMS — A book of the Old Testament comprising the 'song of praise' by David.

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PUNJABI — Gurmukhi script as introduced by Guru Angad. fig. people of the Punjab.

PURANAS — (Skt. old or of former times). A body of Indian sacred writings (18 in number) which followed the Vedas, containing a legendary account of creation, destruction and re-creation of the universe, the genealogy of the gods, besides a mass of encyclopedic information mostly in the form of parables. Of these, the Bhagvat and the Vishnu Purana are the most venerated.

Q

QAZI — (Arb. Cadi; a civil judge among Turks, Arabs and Persians). A Muslim learned in religious law and theology.

QURAN — (Arb. Qur'an, or Koran, the reading). The sacred book of the Mohammedans; the Bible of Islam written in chaste Arabic as revealed to the prophet by Gabriel.

R

RADHA SOAMI — lit. the Lord of the soul. It was by this title that Rai Saligram when in ecstatic moods, used to address his spiritual Mentor, Soami Shiv Dayal Singh Ji as a living spouse (Soami) of his soul (Radha), signifying inwardly the union of his soul with the Sound Current as revealed to him by Soami Ji, a living embodiment of the holy Word. Now mostly used as a form of salutation like Radha Krishna or Sita Rama.

RAMA — The seventh incarnation of Vishnu and the hero of the great epic Ramayana (Adventures of Rama).

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RAMAKRISHNA (1836-86) — The sage-priest of the goddess-Mother Kali at Dakshineswar, near Calcutta. By his constant devotion, he made the Divine Mother manifest to himself. Next, he plunged into the yoga of meditation in every way conceivable and realized the Absolute Brahma, the attributeless Allah and Christ the Master-yogi, establishing the synthetic value of all religions which is his greatest contribution to the spirit of his age, for he virtually laid the foundation for a living Harmony of Religions and a common Fellowship of Faiths.

RAM DAS, Guru (Ministry 1574-81) — Fourth Guru in the line of succession to Nanak.

RAVIDAS — The cobbler-saint of India, who earned his living by mending people's old and worn-out shoes, and spent all his time in meditation. Among his followers were personages, like Raja Pipa, the Rajput princess Meera and others.

RIDHI — Ridhis and Sidhis usually go together and stand for miraculous or supernatural powers of 18 kinds that one may acquire by developing the mind-force, but such powers prove a positive hindrance in the way of spiritual growth and development.

RISHI — In Hinduism, an inspired poet or sage. The hymns of the Vedas were revealed to the seven Rishis — the Sapt Rishis — referred to as the Prajapatis (the highest among the people), being born from the mind of Brahma.

S

SACHI BANI — The True (eternal and unchangeable) Sound-Current, the life-impulse in all creation.

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SACH KHAND — Realm of Truth, the First Grand Division in the creation, which is purely spiritual in essence and hence eternally the same, and beyond the sway of grand dissolution.

SADH or **SADHU** — A disciplined soul with inner access as far as Par-Brahm. His greatness and glory extend beyond the trigun-atmic spheres or realms.

SAHANSRAR — The region of the thousand-petalled lotus with thousands of lights in a pyramidal formation. It is the lower astral plane where subtle matter predominates and as such is very tricky and treacherous.

SAHIB — The Supreme Being, Overlord of all. As a suffix, it is usually added after the names of saints, as a mark of respect, as Kabir Sahib, Paltu Sahib and Tulsi Sahib.

SAINT JOHN — Christian apostle, reputed author of the fourth Gospel, three Epistles and the Book of Revelation in the New Testament. His Gospel is a manual of Christianity, identifying Jesus with the Logos or the Word.

SANGAT — A holy congregation or a religious brotherhood, fig. communion of the spirit with the holy Word.

SANT — One with an access to the purely spiritual Realm — the Sach Khand (the First Grand Division in creation). It is the highest rank in the spiritual hierarchy.

SARASWATI — (1) Hindu goddess of eloquence and learning of the highest spiritual type. (2) As a compound word it consists of Sar and Swa; 'sar' meaning the essence (essential nature) and 'swa' the self. Mother Saraswati is generally represented as playing her veena and singing eternally the song of Divine Wisdom in the soul of each. (3) As consort of Brahma, she is credited with the invention of the Sanskrit language and letters. (4) As a suffix, it is added after the names of learned Rishis well-versed in the essen-

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tial knowledge of the self, like Rishi Dayanand Saraswati.

SASTRAS — Name given to the sacred religious and legal textbooks of the Hindus.

SATGURU — A Sant commissioned to teach the inner path to the seekers after Truth and to grant them contact with the saving life-lines within. Every Satguru is basically a Sant, but every Sant cannot be a Satguru unless and until the Sat-Power in him commands him to take up the work of leading the world-weary souls back to the true eternal Home of God (Sach Khand).

SAT NAAM — Name given to the Primal Sound Current (Ek-Ankar) as emanating from Sat Purush, the first manifestation of the Absolute God, an imageless abstraction without attributes.

SAT PURUSH — The presiding God-Power (the first and foremost manifestation of the Absolute God) in Sach Khand, the First Grand Division in the creation, a purely spiritual realm.

SAT SANGAT — A congregation devoted to search for Sat or Truth eternal. On the earth-plane, it is presided over by a God-Man who is moved by the Holy Ghost in thoughts, words and deeds. On the inner planes, it is the union with the Power-of-God, practically effected by a Master-Saint, by contacting the soul with the Light and Sound of God, the primal manifestations of Godhead.

SAUT-SARMADI — Inebriating Song — song that makes one forget himself in the Divine ecstasy it produces.

SHABD — Sound Current vibrating in all creation. It can be heard by the inner ears. It is termed by Moham-medans as Bang-i-Asmani and among the Hindus as Shruti, variously known as Nad, Word, Naam, Bang-i-Ilahi, Sarosha and the like.

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SHABD-BANI — The Eternal Sound or Music going on within each living creature for It is the very life-principle sustaining all that is, visible and invisible.

SHAH-RAG — Jugular vein in the throat.

SHALOK — Verse.

SHAMAS TABREZ — The illustrious mystic of Tabrez in Persia, the spiritual mentor of Maulana Jalal-ud-Din Rumi.

SHEIKH — (Arb. elder). In Islam, the chief preacher in a mosque, the head of a religious order, a saint, or particularly learned holy man; also the chief of a tribe.

SHIV DAYAL SINGH JI, Soami (1818-1878) — Seth Shiv Dayal Singh Ji of Agra, popularly known as Soami Ji Maharaj who, in the modern age, revived the teachings of the ancient Masters including those of the later times like Kabir and Nanak; with emphasis on the Surat Shabd Yoga or Yoga of the Sound Current providing the way back to the Kingdom of God from where this creative life principle descended.

SHIVA or SIVA — The ‘blessed one,’ the third member of the Trimurti of Hinduism. He is Mahadeva, the ‘great god,’ but primarily the Destroyer or Rudra, ‘the terrible,’ for he destroys all that is born of evil, and as destruction is but a prelude to fresh creation and the so-called death a gateway to new life, he is worshipped as a creative expression of the Supreme Being, the one great god (Mahadeva).

SHIV NETRA — The eye of Shiva, the third eye behind and between the eyes of flesh, providing an access to the higher planes within. It is symbolically shown in the middle of the forehead.

SHRUTI — (Skt. revelation). That portion of the Vedic scriptures which was directly revealed to the ancient Rishis.

GLOSSARY

SIDH — A sect of the yogins, who claim to possess supernatural powers, by means of yogic discipline.

SIDHAS — Higher disciplined souls endowed with supernatural powers.

SIDH ASAN — Disciplined pose of perfection by sitting cross-legged, placing the right foot on the left foreleg and palms resting in between, one above the other.

SIDHIS — Yogic powers of supernatural character.

SIKH — lit. a disciple, one engaged in learning higher truths of life; fig. a sect mainly living in the Punjab and the adjoining areas, forming a brotherhood based on religious ideas and traditions as propounded by Guru Nanak, on the simple creed — Oneness of God and brotherhood of Man.

SIMRAN — Constant remembrance of a person, place or thing of one's liking. By habit, all are doing simran of one kind or another: of our relatives and friends, riches and possessions, or name and fame, all of which are of a temporary nature, and give just a flicker of pleasure which more often than not is tinged with sorrow. Saints enjoin the Simran of the God-power revealed by a God-Man, a veritable source of eternal happiness.

SITA — The heroine of the great Indian epic, the Ramayana; the lovely and loving wife of Rama. lit, the word signifies 'a furrow,' as she personifies the goddess of agriculture and fruit-culture for she is supposed to have sprung from a furrow and ultimately disappeared into a furrow.

SMRITIS — (Skt. that which is remembered as opposed to Sruti which is revealed). The Hindu term for inspiration or inspired writings which include such works as the two great epics and the puranas.

SRAOSHA — The Gathas of Zendavasta make mention of two divinities: Atar (fire) and Sraosha (lit. obedience —

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obedience to the Law of Life or the God-in-action power, i.e. His Divine Will as revealed by the Sound Current within).

ST. AUGUSTINE (354-430) — Christian Saint and one of the four great fathers of the Latin or Roman church.

SUFI — A Muslim mystic. (Arb. Suf, 'wool' originally ascetics who wore coarse wool, symbolic of their having renounced all the comforts of life). The earlier Sufis were indeed ascetics rather than mystics, more of saints than seers. Mysticism as such grew and developed in Persia and not in the Arabian desert. Pantheistic unitarianism is the essential characteristic of Sufism. It signifies a person with a pure heart.

SUKHMANA or SUSHMANA NADI — The subtle central nadi (the fire channel) in between the Ida and the Pingala on either side of it, the one representing the moon-influence and the other the sun-influence. The way-in for the soul-currents when collected at the eye-focus lies through Sukhmana. Of all the astral tubes, these three are the most important. Sushmana is for the functioning of bioenergy and the other two for co-ordinating and controlling the voluntary and involuntary functions of the human body.

SULTAN-UL-AZKAR — Meditation on Ism-i-Azam (the Highest Name), deemed by Muslim mystics as the highest form of prayer (zikr).

SUMER — The golden mountain which the pilgrim-soul comes across in its spiritual journey.

SURAT SHABD YOGA — The yoga or union of the Surat (soul) with Shabd (Sound Current); also called Sehaj Yoga because it can easily be practiced by all, young or old; strong or infirm.

GLOSSARY

T

TAYUMUM — An easy process of cleansing the hands by rubbing them with sand, before going in for meditation in desert places that suffer from lack of water — the object being just to wash the hands clean of all the affairs of the world.

TEG BAHADUR, Guru (Ministry 1664-76) — Son of Guru Hargobind, but ninth in the line of succession to Nanak. Captained the Sikhs during the tumultuous times of Aurangzeb, was beheaded in Delhi where now stands Gurdwara Sisganj in commemoration of his martyrdom.

TENNYSON, Alfred Lord (1809-92) — First Baron, a famous English poet with faith in God, immortality, and the ‘one far off divine event to which the whole creation moves.’ As a lyricist, he ranks with the highest in English poetry.

TIL — (Teesra Til). cf. Nukta Sweda.

TRATAK — A yogic exercise for developing the gazing faculty, by putting a black-spot on a paper at a distance, in front of the eyes, and then steadily looking at it without blinking, until the blackness transforms into whiteness by the concentrated spiritual rays proceeding from within. It may be done on the tip of the nose or in between the eyes, as one may like, for developing concentrated attention as a means to meditation.

TRIKUTI — The upper part of the Third Grand Division of the creation, called ‘And,’ the sphere of Maya wherein matter predominates over spirit — a materio-spiritual plane, including Sahasara, the lower portion of it as well. The karmic law of transmigration works in full swing in this region as in the gross material region.

TULSI or **TULSI SAHIB** (1763-1843) — Shama Rao Peshwa, the elder brother of Bajji Rao Peshwa. Renouncing

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all worldly ambitions for spiritual enlightenment, he settled at Hathras as Tulsi Sahib; author of *Ghat Ramayana*, the inner version of the great epic; passed his spiritual mantle on to Soami Ji Maharaj of Agra who greatly venerated his mentor from quite an early age when he came under his influence.

TUN-TUN — An onomatopoeic word for the sound of a big bell or a gong when struck with a mallet — the sound that one hears within on the spiritual path, resembling that of a huge bell as is found in the central dome of temples or in a church-belfry, symbolic of the inner Sound.

TURIYA PAD — The fourth stage of consciousness, above the consciousness of the waking state, the semi-consciousness of the dream state and lack of consciousness in the deep sleep state. It is a yogic awareness at the supramental level that comes when the senses are at rest, the mind is in a state of vacuum and the intellect is at a stand-still.

U

UDGIT or UDOGEET — The other-worldly Music coming from the realms beyond the mind and the senses.

UPANISHADS — cf. Monduk Upanishad.

V

VEDA — (Skt. Divine knowledge). The most sacred of the Hindu scriptures, some dating back to 1,000 or 2,000 years B.C., before the Aryans left their original homes beyond the Himalayas. As they were orally revealed by Brahma to the ancient Rishis, they are known as Sruti, 'what is heard.' There are four Samhitas or collections: (1) Rig, the Veda of praise; (2) Yajur, the Veda of prayer and sacrificial formulae; (3) Sam, the Veda of tunes and chants; and (4)

GLOSSARY

Atharva, the Veda of the Atharvans, the officiating priests at the sacrifices.

VINA — A stringed instrument of music, also the melodious music-sound of the instrument itself.

VISHNU — Second of the Hindu triad of divinities, a benevolent deity with Lakshmi as his consort, god of plenty and prosperity, credited with the work of sustaining the universe.

W

WAZU — Among the Muslims, the washing of the important parts of the body like face, hands and feet, just as Panj-ashnani among the Hindus, necessitated perhaps by scarcity of water in drought-affected areas, or when one is too ill to have a full bath.

Y

YAMA — The Hindu Pluto or king of the nether world — the world of spirits; a Judge-god administering justice untampered by mercy, according to the inexorable law of karma: As ye sow, so shall ye reap, with sway extending to Pitrilok or the region of the Pitris (manas); can neither create nor destroy spirits, but perpetually keeps them in bondage of matter and mind of varying forms and patterns, as one deserves.

YOGA — (Skt. Yuj — (1) to join, much the same as yoke in English). The practice aims at stilling the mind as a means to concentrated meditation for securing at-one-ment of the soul with the Universal Soul (Isvara, the Lord). (2) One of the darshans or orthodox systems of Hindu philosophy developed by sage Patanjali about 300 A.D. comprising Ashtang or an eight-fold path of reunion with the

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Divine. (3) Of all the different forms of yoga, the yoga of the Sound Current or attunement with the holy Word, is by far the easiest, the safest and the speediest, yielding results that are verifiable with mathematical precision.

YOGI or YOGIN — (1) One who has mastered the technique and practice of yoga and can impart yogic discipline to others. A true yogi (of the Sound Current) can, by transmitting a little of his own life-impulse to others, cast them in his own mold. (2) In common parlance, a yogi is a yoga-ascetic engaged in hard yogic disciplines. (3) Yoga today is reduced to the physical level and is practiced for health and longevity.

YOGIC — Pertaining to yoga.

Z

ZIKRE-RUHI — Communion of the Ruh or spirit with the holy Word. cf. Sultan-ul-Azkar.

ZOROASTER — (Gr. form of the Persian Zarathustra — 600-583 B.C.). Founder of Zoroastrianism whose modern version is Parseeism. He is believed to have been the first of the Wise Men or Magis. From Gathas in the Zendavesta, we find that he was possessed by a new vision of God and gave to the world a dualistic theology of the good God (Ahura Mazda or Ormuzd) and the Evil God (Angra Mainyu or Ahirman). The way to Ahura Mazda lies through two divinities, Atar (fire) and Sraosha (willing obedience to the Divine Will).

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Original Punjabi Text

PUNJABI TEXT

THE JAP JI
Ek Onkar
Sat Naam
Karta Purakh
Nirbhau Nirvair
Akaal Moorat
Ajooni Saebhang
Gur Parsad

JAP

Prologue

Aad sach jugad sach
Hai bhi sach Nanak hosi bhi sach

Stanza I

Sochay soch na hovaiyi
Jav sochey lakh vaar
Chuppae chup na hovaiyi
Jay laye raha liv taar
Bhukhiya bhuk na utri
Jay banna puriya bhaar
Sahas sianpa lakh hoe
Ta ik na chalaе naal
Kiv sachiyara hoiye
Kiv koorae tutae paal
Hukam razai chalna
Nanak likhiya naal.

Stanza II

Hukmi hovan aakaar
Hukam na kahiya jayee
Hukmi hovan jee

Hukam milae vadiyae
Hukmi uttam neech
Hukam likh dukh sukh paieh
Ik-na hukmi bakhshis
Ik hukmi sada bhavae-eh
Hukme ander sabh ko
Bahir hukam na koye
Nanak hukme je bujhe
Ta homaen kahay na koye.

Stanza III

Gavay ko taan hovay kise taan
Gavay ko daat janay nesan
Gavay ko gun vadiyayee chaar
Gavay ko vidya vikham vichaar
Gavay ko saaj kare tan kheh
Gavay ko jea lai phir deh
Gavay ko jaapae disay door

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Gavay ko vekhae haadra hadoor
Kathna kathi na avae toat
Kath kath kathi koti kot kot
Denda de lainde thak pah
Juga jugantar khahi khah
Hukmi Hukam chalaeh raho
Nanak vigsae veparwaho

Stanza IV

Saacha Sahib saach nae
Bhakhiya bhao apar
Aakheh mangeh deh deh
Dat karey dataar
Pher ke agae rakhihae
Jit disae darbar
Muhou ke bolan boliye
Jit sun dhare piyar
Amrit vela sach nao
Vadiyae vechar
Karmi aavay kapra
Nadri mokh duwar
Nanak aiveh janiye
Sabh aapey sachiar.

Stanza V

Thapia na jae keeta na hoe
Aape aap Niranjan soe
Jin sevia tin paya maan
Nanak gaviye guni nidhan
Gaviye suniyeh mann rakhiye bhao
Dukh par-har sukh ghar lae jaye
Gurmukh nadang gurmukh vedang
Gurmukh rehiya samayae
Gur Isar Gur Gorakh Barma
Gur Parbati mayee
Je hou jana akha nahi
Kehna kathan na jayee
Gura ik deh bujhayee

Sabhna jee-a ka ik data
So maen visser na jayee.

Stanza VI

Teerath naava je tis bhaava
Vin Bhaaney ke nae karee
Jeti sirth upayee vekha
Vin karma ke milae layee
Mat vich ratan jawahar manik
Je ik Gur ki sikh suni
Gura ik deh bujhayee
Sabhna jee-a ka ik data
So maen visser na jayee.

Stanza VII

Je jug charay aarja
Hoar dasooni hoye
Nava khanda vich jaaniye
Naal chalay sabh koye
Changa naao rakhai ke
Jas kirat jug le
Je tis nadar na aavayee
Ta vaat na puchhae ke
Keeta under keet kar
Dosi dos dhare
Nanak nirgun gun karey
Gun-vantia gun de
Teha koe na sujhayee
Je tis gun koe karey.

Stanza VIII

Suniyae Sidh Peer Sur Nath
Suniyae dharat dhawal aakash
Suniyae deep loa patal
Suniyae poh na sakay kaal
Nanak bhagta sada vigas
Suniyae dookh paap ka naas.

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Stanza IX

Suniyae Isser Barma Ind
Suniyae mukh salahan mund
Suniyae jog jugat tun bhed
Suniyae Sast Simrit Ved
Nanak bhagta sada vigas
Suniyae dookh paap ka naas.

Stanza X

Suniyae sat santokh gyan
Suniyae ath-sath ka isnan
Suniyae parh parh pawae maan
Suniyae laagay sahaj dhyān
Nanak bhagta sada vigas
Suniyae dookh paap ka naas.

Stanza XI

Suniyae sara guna ke gah
Suniyae sekh peer paat-sah
Suniyae andhey pavhe rah
Suniyae haath hovae asgah
Nanak bhagta sada vigas
Suniyae dookh paap ka naas.

Stanza XII

Munnae ki gat kahi na jaye
Je ko kahae pichhae pachtaye
Kagad kalam na likhan haar
Munnae ka beh karan veechar
Aisa Naam Niranjān hoye
Je ko mun janay mun koye.

Stanza XIII

Munnae surat hovae mun budh
Munnae sagal bhavan ki sudh
Mannaeh muh chota na khaye
Munnae jam kae saath na jaye
Aisa Naam Niranjān hoye
Je ko mun janay mun koye.

Stanza XIV

Munnae marg thaak na paye
Munnae pat seo pargat jaaye
Munnae mug na challae panth
Munnae dharam seti sambandh
Aisa Naam Niranjān hoye
Je ko mun janay mun koye.

Stanza XV

Munnae pavhe mokh-duwar
Munnae parwarae sadhaar
Munnae tarae tarey gur sikh
Munnae Nanak bhavē na bhikh
Aisa Naam Niranjān hoye
Je ko mun janay mun koye.

Stanza XVI

Panch parvaan panch pardhaan
Panchay pavae dargeh maan
Panchay sohhe dur raajan
Pancha ka gur ek dhyān
Je ko kahae karae veechar
Kartay kae karnaeh nahi sumār
Dhaul dharam daya ka poot
Santokh thaap rakhya jin soot
Je ko bujhaeh hovae sachiyar
Dhavlāe upar keta bhar
Dharti hoar paraeh hoar hoar
Tis te bhaar telāe kavan joar
Jee-a jaat ranga ke nao
Sabhna likhiya vudeeh kalaam
Eh lekha likh jaaney koye
Lekha likhiya keta hoye
Keta taan su-a-leh roop
Keti daat jaanaeh kaun koot
Keeta pasao eko kavāo
Tis te hoey lakh daryāo
Kudrat kavan kaha veechar
Vaarya na jawa ek vaar

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Jo tudh bhavae sayee bhali kaar
Tu sada salaamat Nirankaar.

Stanza XVII

Asankh jap asankh bhau
Asankh pooja asankh tap tau
Asankh granth mukh ved paath
Asankh jog mann rahe udas
Asankh bhagat gun gyan veechar
Asankh sati asankh datar
Asankh soor muh bhakh saar
Ansankh moan liv laye taar
Kudrat kavan kaha veechar
Varaya na jawa ek vaar
Jo tudh bhavae saayee bhali kaar
Tu sada salaamat Nirankaar.

Stanza XVIII

Asankh moorakh andh-ghoar
Asankh choar haraam khoar
Asankh amar kar jahe joar
Asankh gal vadh hatya kamaahe
Ansakh paapi paap kar jaeh
Asankh kuriar kooray phiraahe
Asankh malechh mal bhakh khaah
Asankh nindak sir kareh bhaar
Nanak neech kahae veechar
Vaarya na jawa ek vaar
Jo tudh bhavae sayee bhali kaar
Tu sada salaamat Nirankaar.

Stanza XIX

Asankh nao asankh thao
Agam agam asankh loa
Asankh kahe sir bhaar hoye
Akhri Naam akhri salah
Akhri gyan geet gun gah
Akhri likhan bolan ban
Akhra sir sanjog vakhaan

Jin eh likhe tis sir nahe
Jiv farmaye tiv tiv pahe
Jeta keeta teta nao
Vin naavae naahi ko thau
Kudrat kavan kaha veechar
Vaarya na jawa ek vaar
Jo tudh bhavae sayee bhali kaar
Tu sada salaamat Nirankaar.

Stanza XX

Bhariyae hath paer tan deh
Pani dhoatae utaras kheh
Moot pleeti kapar hoye
De saboon laiye oah dhoye
Bhariyae mat paapa kae sung
Oah dhoapae Navae kae rang
Punni paapi aakhan nah
Kar kar karna likh lae jah
Aapey beej aapey hi khah
Nanak hukmi avae jah.

Stanza XXI

Teerath tap daya dat daan
Je ko pavae til ka maan
Sunya manya mun keeta bhao
Anter gat teerath mal nao
Sabh gun tayray mae nahi koye
Vin gun keetay bhagat na hoye
Su-ast aath baani barmao
Sat suhaan sada mann chau
Kavan su-wela wakhat kavan
Kavan thit kavan vaar
Kavan si ruti maah kavan
Jit hova aakaar
Vail na paya pundati
Je hovae lekh Puran
Vakhat na paeo Qadian
Je likhan lekh Quraan
Thit vaar na jogi jaanae

PUNJABI TEXT

Rut maah na koyee
Ja karta sirthi ko saajay
Aapay jaanae soyee
Kiv kar aakha kiv saalahi
Kiv varni kiv jana
Nanak aakhan sabh ko aakhae
Ik-doo ik siyana
Vada Sahib vadi nayee
Keeta ja ka hovae
Nanak je ko aapo jaanae
Ug-gae gaya na sohae.

Stanza XXII

Paatala paatal
Lakh aagasa aagas
Oarak orak bhaal thakay
Ved kehan ik vaat
Sehas athara kehan kateba
Asloo ik dhaat
Lekha hoey ta likhiye
Lekhey ho-ey vinaas
Nanak vadda aakhiye
Aapay jaanae aap.

Stanza XXIII

Salahi salah
Aeti surat na paaiya
Nadia atay wah
Paweh sumund na jaani eh
Samund sah sultan
Girha seti maal dhan
Keeri tul na hovni
Je tis manno na veesreh.

Stanza XXIV

Ant na sifti kehan na ant
Ant na karnaen den na ant
Ant na vekhan sunan na ant
Ant na jaapae kiya mann mant

Ant na jaapae keeta akaar
Ant na jaapae paravaar
Ant kaaran kaetey bil-lahe
Ta ke ant na paye jahe
Eho ant na jaanae koyee
Bohtaa kahiye bohtaa hoyee
Vadda Sahib ucha thau
Uchay uppar uchaa nau
Ae-wad ucha hovae koyee
Tis uchay ko jaanae soyee
Je-wad aap jaanae aap aap
Nanak nadri karmi daat.

Stanza XXV

Bohta karam likhiya na jayee
Vadda data til na tamayee
Kaetey mangeh jodh apaar
Kaytia ganat nehi vechaar
Kaetey khap tutte vekaar
Kaetey lae lae mukkar pahe
Kaetey moorakh khahi khahe
Kaytia dukh bhukh sad maar
Eh bhi daat teri dataar
Band khalasi bhanae hoyee
Hoar aakh na sakey koyee
Je ko khaik aakhan payee
Oh jaanae jetia muh khahe
Aapay jaanae aapay dey
Aakhe se-bhe keyi kay
Jis no bakhsay sifat salah
Nanak Paatsahi Paatsah.

Stanza XXVI

Amul gun amul vappaar
Amul vapariye amul bhandaar
Amul avhe amul lae jah
Amul bhaye amula smahe
Amul dharam amlu debaan
Amul tul amul parvan

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Amul bakhshish amul nesaan
Amul karam amul farmaan
Amulo amul aakhiya na jaye
Aakh aakh rahay liv-laye
Aakhey ved path puran
Aakhey padhey kare vakhiyan
Aakhey Barmay aakheh Ind
Aakhey gopi te Govind
Aakhey Isar aakhey Sidh
Aakhey kaytay keetay budh
Aakhey danav aakhey Dev
Aakhey sur nar mun jan sev
Kaytay aakhe aakhan pahe
Kaytay keh keh uth uth jahe
Aetay keetay hor kareh
Ta aakh na sakeh kaye kay
Je-vad bhavae te-vad hoye
Nanak jaanae saacha soye
Je ko aakhae boal vigar
Ta likhiye sir-gaavara gavar.

Stanza XXVII

So dar keha so ghar keha
Jit beh sarab samalay
Vajay Naad anek asunkha
Kaytay vavoan-haray
Kaytay raag pari seo kahi-an
Kaytay gaavan-haarey
Gaaveh tuh no pauan pani bai-
santar
Gaaveh Raja Dharam duwaray
Gaaveh Chit Gupt likh jaaneh
Likh likh Dharam vicharay
Gaaveh Isser Barma Devi
Sohan sada sawaray
Gaaveh Ind Indasan baethay
Devtian dar nalay
Gaaveh Sidh samadhi ander
Gaavan sadh vicharay

Gaavan jati sati saotokhi
Gaveh veer kararay
Gaavan pandat parhan rikhisar
Jug jug Veda naalay
Gaaveh mohniya man-mohan
Surga mach pyalay
Gaavan ratan upaye tayray
Ath-sath teerath naalay
Gaaveh jodh mahabal soora
Gaaveh khani charay
Gaaveh khand-mandal var-
bhanda
Kar kar rakhay dharay
Seyi tudh no gaaveh jo tudh
bhavan
Rattay tayray bhagat rasaley
Hoar kaytay gaavan
Se maen chit na aavan
Nanak kiya vicharay
Soyi soyi sada sach Sahib
Saacha saachi nayee
Hai bhi ho-si jaye na ja-si
Rachna jin rachayee
Rangi rangi bhati kar kar
Jinsi maya jin upayee
Kar kar vekhae keeta aapna
Jiv tis di vadiyayee
Jo tis bhavae so yee karsi
Hukam na karna jayee
So Pat-Sah Saaha Pat-Sahib
Nanak rahan rajayee.

Stanza XXVIII

Munda santokh saram pat jhoali
Dhiyan ki kareh bibhoot
Khintha kaal kuwari kaya
Jugat danda parteet
Aayee panthee sagal jamati
Mann jeetae jug jeet

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Aades tisae aades
Aad aneel anaad anahit
Jug jug eko ves.

Stanza XXIX

Bhugat gyan daya bhandarin
Ghat ghat vaajeh Naad
Aap Nath nathi sabh ja ki
Ridh sidh avra saad
Sanjoag vijoag due kaar chalaveh
Lekhey aaveh bhag
Aades tisae aades
Aad aneel anaad anahit
Jug jug eko ves.

Stanza XXX

Eka mayee jugat viyayee
Tin chaylay parwaan
Ik sansaari ik bhandari
Ik laye debaan
Jiv tis bhavae tivae chalawae
Jiv hovae furmaan
Oah vekhae unaa nadar na aavae
Bohta eh vidaan
Aades tisae aades
Aad aneel anaad anahit
Jug jug eko ves.

Stanza XXXI

Aasan loe loe bhandaar
Jo kichh paya so eka vaar
Kar kar vekhae sirjan haar
Nanak sachey ki saachi kaar
Aades tisae aades
Aad aneel anaad anahit
Jug jug eko ves.

Stanza XXXII

Ik-doo jeebhao lakh hoye

Lakh hoveh lakh-vees
Lakh laks gayra aakhieh
Ek-Naam Jagdis
Ait raah pat-pauriya
Charhiye hoye ikees
Sun gallaa aakaas ki
Keeta aayee rees
Nanak nadri payiyae
Koori koorae thees.

Stanza XXXIII

Aakhan joar chupae na joar
Joar na mangan dayen na joar
Joar na jeevan maran na joar
Joar na raaj maal mun soar
Joar na surti gyan vechaar
Joar na jugti chutae sansaar
Jis hath joar kar vekhae soye
Nanak uttam neech na koye.

Stanza XXXIV

Raati ruti thitee vaar
Pavan paani agnee paataal
Tis vich dharti thaap rakhee
dharam-saal
Tis vich jee-a jugat ke rang
Tin ke naam anek anant
Karmi karmi hoe veechar
Sachaa aap sachaa darbaar
Tithae sohan panch parwaan
Nadri karam pavae nisaan
Kach pakayee oathae paye
Nanak gaya jaapae jaye.

Stanza XXXV

Dharam khand ka eho dharam
Gyan khand ka aakhoh karam
Kaytay pavan paani vaesantar
Kaytay Kaan Mahes

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Kaytay Barmay gharat ghareeah
Roop rang ke ves
Ketia karam bhoomi mer kaytay
Kaytay dhoo updesh
Kaytay Ind Chand Soor kaytay
Kaytay mandal des
Kaytay Sidh Budh Nath kaytay
Kaytay Devi ves
Kaytay Dev Danav Muni kaytay
Kaytay ratan samund
Ketia khani ketia baani
Ketey paat narind
Ketia surti sevak kaytay
Nanak ant na ant.

Stanza XXXVI

Gyan khand meh gyan parchand
Tithae naad binoad koad anand
Saram khand ki banee roop
Tithae ghaarat ghariyae bahut
anoop
Ta-kiya galla kathiya na jaah
Je ko kahae pichhae pachhtaye
Tithae ghariyae surat mat mann
budh
Tithae ghariyae sura sidha ki sudh.

Stanza XXXVII

Karam khand ki banee joar
Tithae hoar na koyee hoar
Tithae joadth mahabal soor
Tin maeh Ram rahiya bharpoor
Tithae Seeto Seeta mahima
mahe
Ta ke roop na kathney jahe
Na oah mareh na thagay jahe
Jin kae Ram vasae mann mahe
Tithae bhagat vasae ke lo-a
Karey anand sachaa mann soe
Sach Khand vasae Nirankaar
Kar kar vekhae nadar nihaal
Tithae khand mandal varbhand
Je ko kathae ta ant na ant
Tithae lo-a lo-a aakaar
Jiv jiv hukam tivae tiv kaar
Vekhae vigsae kar veechaar
Nanak kathna karra saar.

Stanza XXXVIII

Jat pahara dheeraj suniyar
Ahran mat Ved hathiar
Bhau khala agan tap tau
Bhaanda bhau amrit tit dhaal
Ghariye Sabad sachi taksaal
Jin kau nadar karam tin kaar
Nanak nadri nadar nihai.

PUNJABI TEXT

Finale
(Sloka)

Pawan Guru paani pita
Mata dhart mahat
Divas raat do-e daayi dayia
Khelae sagal jagat
Changiaian buriyaian
Vaachae dharam hadoor
Karmi aapo aapni kae nerey kae
door
Jinhi Naam dhiyaiya
Gaye masakat ghaal
Nanak te mukh ujlay
Keti chhutti naal.

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