

**FORGETTING THE WAY OF
LOVE**

By

Bhai Sewa Singh Tarmala

PREFACE	<p>It is absolute Truth that we all human beings are guests in this world. Despite this fact, we all are attached to the material things. We try all our life to make it full of temporary pleasures. But gurbani teaches us:</p> <p>ਜਨਨ ਬਹੁਤ ਸੁਖ ਕੇ ਕੀਏ ਦੁਖ ਕੇ ਕੀਓ ਨ ਕੋਇ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਹੋ ਮਨਾ ਹਰਿ ਭਾਇ ਸੋ ਹੋਇ ॥੨੯॥</p> <p>(SGGS 1428)</p>
FORGETTING THE WAY OF LOVE	<p>We can make our life successful only by learning the true techniques from the Guru. Once the human being realizes that the divine light of God is omnipresent, then he eliminates the bad qualities including duality, partiality, attachment, inequality, hatred and groups based on social and economic status.</p>
Copyright © 2011 by Bhairu Singh Tarmala	<p>The Truth is written on the forehead of the person regarding his destined union with the Guru; then by Guru's grace, the ignorance of attachment and Maya is eliminated from that person. The spiritual way of living appears in his heart.</p>
All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means without written permission of the author.	<p>ਜਿਨ ਮਸਤਕਿ ਪੁਰਿ ਹਰਿ ਨਿਬਿਆ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ ॥</p> <p>(SGGS 450)</p>
	<p>God assigns the duty of improving mankind to Gurmukhs from time to time. Those Gurmukhs look like ordinary human beings from their appearance but they are united with God internally. If God becomes happy only then people in this world come to the congregation of such Gurmukhs.</p>
	<p>ਵਡਭਾਗੀ ਸਾਧਸੰਗੁ ਪਰਾਪਤਿ ਤਿਨ ਭੇਟਰ ਦੁਰਮਤਿ ਧੋਈ ॥</p> <p>(SGGS 617)</p>

By great fortune, Bhai Sewa Singh Ji Tarmala is united with God by following the teachings of the Sri Guru Granth Sahib. He follows the practical way of spiritual life. By following the Sri Guru Granth Sahib line by line, he explains the techniques of uniting with God (internally) to the congregation. He gives the knowledge of Naam (Word of God) to humanity by the Akath Katha (The speech on how our mind separated from God at birth and how it can be one with God in this life). He also helps to remove the obstacles and superstitions that plague the spiritual seeker on the path.

ਅੰਮ੍ਰਿਤੁ ਬੋਲੈ ਸਦਾ ਮੁਖਿ ਵੈਣੀ ॥ ਅੰਮ੍ਰਿਤੁ ਦੇਖੈ ਪਰਖੈ ਸਦਾ ਨੈਣੀ ॥
ਅੰਮ੍ਰਿਤ ਕਥਾ ਕਰੈ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਅਵਰਾ ਆਖਿ ਸੁਨਾਵਣਿਆ ॥੨॥

(SGGS 118)

His enlightened soul is reflected by his ambrosial speech and rapture appearance of the divine being. His ambrosial speech gives peace to the fire of evil mindedness and allows the listener to pay complete attention to the message.

The treasure of praising God and the knowledge of the Akath Katha is distributed to the congregation at Gurdwara Prabh Milne Ka Chao (PMKC). The techniques of attunement to God are provided in a course to the ones who are trained as spiritual warriors. Those Gurmukhs who have compassion, faith, humility, respect for all living beings spend their lives serving the community in their areas.

At PMKC you can find the continuous sound of hymns, meditation, and Akath Katha every Saturday evening and at annual camps from DEC 24th-31st and March 22nd to 31st in Moga, Punjab, India.

During the entire camp Akath Katha is explained in a simple way from Sri Guru Granth Sahib. During these camps you will learn the techniques of union with the Creator. The layers of divine

knowledge will be opened in such a way that it will be absorbed in to the pores of the listener.

Despite limited resources PMKC is distributing the knowledge of spirituality in every part of the world in an effort to reach every person.

Many books of Bhai Sewa Singh have been published in Punjabi by Sarab Sukh Charitable Trust and are available for distribution at PMKC.

This book is translated by the efforts of the English speaking students of this institute. We have the hope that this book will provide spiritual direction to all seekers of the path.

Babu Singh

Avtar Singh

Preface to English Edition

A few years ago "Sarab Sukh Charitable Trust" published Bhai Sewa Singh's enlightening book "Forgetting the Way of Love". Countless seekers have benefited from the rare Gurmat knowledge revealed by Bhai Sahib. Many seekers within and outside the Sikh community have been urging the Trust to publish an English translation. With Guru's grace and Bhai Sahib's guidance that mission has now been accomplished. We have tried our best to faithfully follow the original Gurmukhi text and concepts. Since many terms used and concepts elaborated in Gurbani are unique and unparalleled, it is very difficult, if not impossible, to translate those into the English language. Many original terms have been left untouched in the translation. Only the words conveying the nearest possible meaning have been given in quotes. We hope the English speaking seekers will immensely benefit from this English version and spiritually progress towards realization of the Divine within.

We humbly suggest that prior to reading "Forgetting The Way Of Love" seekers read Bhai Sewa Singh's first book, "Loving Longing to be One With the Creator". We feel this will provide readers with the fundamental knowledge they need to fully comprehend the concepts presented in "Forgetting The Way Of Love". This book is available at www.mysimran.info or www.pnke.co.uk.

Though we have done our best to avoid errors, serious seekers might find errors and flaws. We humbly urge them to bring those to the attention of the trustees; so that, the necessary corrections may be made in future publications.

Daas,
Harpreet Singh
Jagsir Singh

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The World Is Burning With Evil Mindedness

This chapter describes how evil mindedness affects our minds. The world burning in evil mindedness has tortured and killed saintly people in this world. In this chapter examples of such people are given, who told the way of union with God from fifteenth to eighteenth century. They are known as the ten gurus of Sikhism (students who want to unite with Truth). Out of the ten Gurus, documentation of Guru Nanak Dev Ji, Guru Arjan Dev Ji, Guru Har Gobind Ji, Guru Teg Bahadur and Guru Gobind Singh Ji is given in this chapter. Moreover, house of our mind (Sunn) is also described in this chapter in detail. The chapter is as follows.

The child forgets his past when he enters this world. He does not know about the illusion of the world he is born into. Though, he has his eyes (vision or *jot*) and wisdom, but he does not know how to use them. He has to learn how to use his eyes and wisdom, which makes him a student in this world. His first teacher in this world is his mother. She teaches him how to use the eyes (*jot*) and wisdom. She also gives information about all the family members including father, brother, sister, etc and helps him recognize them repeatedly. The mind of a child is very clean and he learns the same language, customs, social entanglements (rituals), and rules created by the society. The mother and father bind the mind of child in the same entanglements; The child becomes an expert in the rules made by society and because of that he presumes that his faith is what he was born into. For example some think that they are Hindus, some think that they are Muslims, and some think they are Christians. The child who is born into a Hindu family believes that his faith is Hinduism. The child who is born into a Muslim family believes that

his faith is Islam. The child who has been born into a Christian family believes that his faith is Christianity. That's how a child believes that his faith is different from others. The people divided by these illusions do not see their own bad qualities, and they do not recognize good qualities of others. That's how the dirtiness of duality, partiality and evil mindedness gets attached to the mind. The fire of duality burns the mind and the arguments start in the society. In *Gurbani* Guru Ji tells us

ਫੁਕਮਤਿ ਅਗਨਿ ਜਗਤ ਪਰਜਾਰੈ ॥ ਸੇ ਉਸਰੈ ਹਾਰ ਸਸਤੁ ਭੀਚਾਰੈ ॥੨॥
*The fire of evil-mindedness is burning up the world. Those, who
contemplate on the Guru's Shabad are saved.*
(SGGS 224)

ਭਿਨ ਬੁਧੇ ਬਗਤ ਨਗ ਕਾਰਾ ॥੧॥
Without understanding, the world argues in falsehood.
(SGGS 225)
In this Dark Age (*kalyug*), Guru Nanak Dev Ji gave divine knowledge to humanity about the Truth, (God, waheguru, Lord) our root, so that we can get freedom from illusions of entanglements. He told us that our root is the Truth from whom we are all created in this material world (in visible form). He also told us that how *Naam* (logos, word of god, divine word) appeared and how *Naam* was kept in a subtle body (soul). He also told us that from Truth air, water, and fire were created; how these elements then were united with the soul and then how this visible (material) world was created. He also told us that only after learning this we can recognize ourselves. In *Gurbani* Guru Ji tell us,

ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ ॥ ਚੰਨਲ ਚਾਪਲ ਭਟਿ ਕਾ ਮੇਲੁ ॥
ਨਉ ਦਰਾਨੈ ਦਸਾ ਦੁਆਰੁ ॥ ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਏਹੁ ਬੀਚਾਰੁ ॥੧॥
ਕਥਾਰੁ ਕਥਾਰੁ ਸੁਰਤਾ ਜੋਈ ॥ ਆਪੁ ਬੀਚਾਰੈ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥੧॥

Human body, which has ten doors (nine visible doors and the invisible tenth gate), is made by the union of air, water and fire. There is a play-thing of the fickle and unsteady intellect. Who speaks, teaches and listens in the body? One who understands this is truly wise.
(SGGS 142)

Guru Nanak would call people's mind, who were trapped in illusions, *ghosts*. The minds of the people who could not understand the teachings of Guru Nanak were engulfed with so much hate that they would even throw rocks at him. Guru Nanak did not pay attention to any of the bad qualities in a person and only paid attention to the good qualities in people. He told us that the main cause of the upset minds is when our thoughts don't match. This is what leads to arguments. He told us that we should remember Truth, and appreciate Him. When we do these things, we will develop the qualities of Truth in us and we can be liberated from the qualities that separate us from Truth. That's how our mind can become free from both the entanglements and animosity we hold towards others. By reflecting on the Truth, the disagreements we have among family members and society causing duality and partiality can come to an end. Only when this duality is stopped we can live a peaceful life. By accomplishing this mind will get a place in his home - intuitive peace (*Sehaj*). Guru Nanak Dev Ji gives us the example of day and night where he tells that our mind enters this body and begins playing during the day and when our body goes to sleep at night time our mind goes home to *Sunn* (house of mind). *Sunn* is the stage in which our body is sleeping (resting) and our minds are in their subtle appearance. When our mind enters this body, we use our earthly knowledge and with our thoughts we assign good and bad qualities to others. By doing this we are foolish. We no longer see Godly qualities of others and in this way we create good and bad thoughts. By creating this discernment we think we have wisdom. And by acquiring material wealth in this

Naam and God, Guru Gobind Singh Ji illustrated this with an example of a wave of water merging back into the ocean.

ਹਰਿ ਦਰਸਨ ਦੁਆਂ ਏਕੈ ਹੈ ਕਿਯੋ ਕੇਸਰ ਕਛੁ ਨਾਹਿ।
ਜਲ ਤੇ ਉਪਨੁ ਤਰੰਗੁ ਜਿਉ ਜਲ ਹੀ ਝਿਝੈ ਜਮਾਹਿ॥

There is no difference between God and his devotee. Their relationship is like a wave originating from the water in the ocean, then merging again with the water.

(Guru Gobind Singh Ji)

He told that our root is Truth and that Waheguru is Truth. The Truth has no color, caste, appearance, shape or creed. He is in the form of light.

ਚੰਡ ਚਿਹਨ ਮਗੁ ਬਰਨ ਜਾਤਿ ਅਗੁ ਪਾਇ ਨਹਿਨ ਜਿਹ ॥
ਰੂਪ ਰੰਗ ਅਗੁ ਹੋਖ ਭੇਖ ਕੇਉ ਕਹਿ ਨ ਸਕਾਇ ਕਿਹ ॥
ਅਚਲ ਮੂਰਤਿ ਅਲਖਿ ਪੁਕਾਰਾ ਅਹਿੰਸਿ ਕਹਿਨਿ ॥

God has no symbol, quait, caste or race. None can describe his form, complexion, outline or costume. He is perpetual, self illuminated and measureless in power.

(Guru Gobind Singh Ji)

All human beings are children of one Truth that is Waheguru, God or Lord. To recognize this we need to rise above duality and pride so we can see that everyone is part of Waheguru (Nirankar) and learn to love everyone.

ਮਾਨਸਾ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਰਚਲੈ ॥
The entire human race is alike.

(Guru Gobind Singh Ji)

Guru Gobind Singh taught us that this is a game of love. If we love each other, only then we can have union with Truth (unite with the Truth).

ਸਚੁ ਕਹੈ ਸਨ ਲੋਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪੁਣ ਪਾਇ ॥੯॥

Guru Gobind Singh said, "I speak truly and all should listen that they, who love God, will realize Him.

(Guru Gobind Singh Ji)

The Guru Ji gave us knowledge of our body. Guru Ji told us about the tenth door in our body known as *Nij Mahal*, *Thir Ghar* or *Gagan*. They also told us that there is a well of ambrosial nectar (*Amrit*) in the house of our mind, which is food for our mind. This is also known as *Amrit Ras*, *Naam Ras*, *Har Ras*, and *Brahm Ras*. This ambrosial nectar has to be drunk by our mind via Naam (*Shabad*). This well of ambrosial nectar is in our tenth door, which is also known as fort or castle. There is hair on our head above the tenth door that's why this fort is known as Keshgarh, which means "fort or castle with hair". When our mind drinks ambrosial nectar in the tenth door, then the mind is at peace and is happy. That's why it is also known as Anandgarh. Anandgarh is a fort of bliss. There are all the comforts available in the *Nij Mahal*. In *Nij Mahal* we get food for mind. Truth resides in this body so that's why it is known as the temple of Truth. Guru Gobind Singh Ji demolished the caste system, the distinction between rich and poor, and the distinction between upper and lower classes in society.

ਮਾਨਸਾ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਰਚਲੈ ॥
The entire human race is alike.

(Guru Gobind Singh Ji)

Guru Nanak Dev Ji taught that through the support of the *Shabad* our mind can fight the five subordinates (also known as *five doots*) and beat them. Similarly Guru Gobind Singh also taught how to

save ourselves by giving the *anrit* and created Saint Soldiers. He told us that by Guru's Shahad we have to fight five subordinates that include lust, anger, greed, pride, and attachment. By becoming Saint Soldiers, they have to take care of people from *Mammukhs*. Those filled with egotism forced Guru Gobind Singh out of Anandpur Sahib along with his friends and family. They martyred Guru Gobind Singh Ji's older sons Ajit Singh and Jujhar Singh in Fort of Chamkaur (Punjab, India). That was not enough for them. They martyred Guru Gobind Singh Ji's younger sons Zorawar Singh (age 7) and Fateh Singh (age 5) by burying them alive in a brick wall (In Sirhind, India). The killers did not understand that our body is like a house. They thought that they were brave and felt proud by killing them. They did not know that their minds were liberated. The children of Guru Gobind Singh Ji had received education about the Truth and their minds had started to reside in the *Sehaj Ghar* so they had union with Truth. After leaving Fort of Chamkaur, Guru Gobind Singh Ji stayed in jungles (forest) of Maachhiwara (Punjab, India) for some time. At that time, his feet were bleeding and his clothes were torn. At that time, he spoke to God and said that you sent me on this earth to teach those people (unthankful children of God) who have forgotten you. Now, you look at me what your other children have done to me. But still he was thankful to *Waheguru* and was content with the order of Truth. At that time, he wrote a prayer for *Waheguru*.

ਮੇਰੇ ਪਿਆਰੇ ਨੂੰ ਹਾਲ ਹਾਲਾਂ ਦਾ ਕਹਿਣਾ ।

ਤੁਧੁ ਮਿਲ ਰੋਹੁ ਰਜਾਈਆਂ ਦਾ ਉਢਣਾ ਲਗਾ ਲਿਟਾਜਾਂ ਦੇ ਭਰਿਣਾ ।

ਮੂਲ ਸੁਹਾਹੀ ਸੰਗੁ ਪਿਆਲਾ ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਿਣਾ ॥

ਯਾਦਤੇ ਦਾ ਸਲ੍ਹੈ ਮੈਂਠਰੁ ਚੰਗਾ ਝੰਨ ਯੋੜਿਆਂ ਦਾ ਰਹਿਣਾ ॥੧॥੧॥

Please tell the dear friend - God - the plight of his disciples.

Without You the use of rich blankets is like a disease for us and the comfort of the house is like living with snakes.

Our water pitchers are like stakes of torture and our cups have edges like daggers.

Your neglect is like the suffering of animals at the hands of butchers.

Our Beloved God's straw bed is more pleasing to us than living in costly furnace-like mansions.

(Guru Gobind Singh Ji)

When Guru Gobind Singh reached the area of Malwa in Punjab and reached Khidrane Di Dhaah, ignorant people chased him again and started war with him. After that war, Guru Gobind Singh Ji reached Dandana Sahib also known as Sabo-Ki-Talwandi. People from Malwa visited Guru Gobind Singh. Guru Gobind Singh Ji started to rest there for some time. Guru Arjan Dev Ji's written holy book "Pothi Parmesar Ka thaah" was in Kartarpur at that time. Guru Gobind Singh Ji decided to send some Sikhs to Kartarpur to get the holy book for contemplation. As the *Gierstikhs* (students of Guru) went to Kartarpur, the people at Kartarpur refused to give "Pothi Parmeshwar Ka Than". Guru Gobind Singh Ji had explained indescribable story (also known as *Akath Katha* in which it is explained how our mind got separated from the Truth (God) at birth and can have union with him in this life) to *gurmukhs* and had told the way for mind to always reside in the fourth stage (where mind resides with the Truth). Out of those *gurmukhs*, Guru Gobind Singh Ji selected Baba Deep Singh and Bhai Mani Singh. He made them sit in a tent and took their minds to fourth stage (*chautha pad*) and then collected teachings of Guru's and devotees. All those teachings were put together in the form of a holy book. Then he approved those teachings. Then by the order of *Akal Purakh*, the Truth, he gave the post of Guru to five beloved (*five gurmukhs* in the presence of Sri Guru Granth Sahib) and he gave the post of True Guru to the holy book named "Sri Guru Granth Sahib". He told us that the indescribable story of our mind is also known as *Amar Katha* (a story of our mind to take us to salvation), *Sehaj Katha* (story to take us to intuitive peace), *Goojh Katha* (deep discussion between Truth and His devotees), *Nirgun Di Katha* (story of invisi-

ble). In this story we have been told how our mind can have union with God or *Waheguru* with the help of True Guru. That True Guru is Sri Guru Granth Sahib.

❖❖❖❖❖❖❖❖

Forgetting The Way Of Love

The game in this world is a game of love. Our mind forgot the way of love. Since we forget how to love the mind suffers from pain. The mind spends most of its time unhappy in this world. The devotees and saints who knew they were separated from Truth described the condition of the Mind in Gurbani. In spirituality, the relation of the mind and Truth is explained in different ways like a father-son relationship, a husband-wife relationship, etc. It is explained in this chapter as follows.

The Sri Guru Granth Sahib teaches us about Truth personified and how to recognize the Truth within us. It teaches us that we can recognize ourselves and become part of the Truth. By understanding and following the route of Gurbani we can recognize Truth and ourselves in this material world. Since we recognize our own mortality we should realize that we are a just a guest, a player, or a businessman in this world. By recognizing this we can leave behind duality and learn to live peacefully. By merging our mind with the Truth we can break the cycle of reincarnation. Gurbani describes how Truth keeps us alive by providing us air in the form of breath. Gurbani tells us in that relation as:

ਅਪੇ ਕਰਤਾ ਕਰਿ ਕਰਿ ਭੇਦੇ ਦੇਵਾ ਜਸੇ ਗਿਰਾਣਾ ਹੁ ॥੪॥

The Creator Himself created the creation; He gazes upon it, and blesses it with breath as nourishment.

(SGGS 1055)

In Gurbani we have been told that our mind's mother, father, or a husband is Truth. In all of us, the mind (consciousness) is known as a woman and Truth has been called the husband. The mind that's able to follow the order of Truth is married or united with Truth. The mind that does not recognize the order of Truth is

divorced or separated from Truth. When our mind is able to leave behind Maya (thoughts) it is married with Truth. At this time our mind comes to reside in the tenth door (house of God) permanently. At that time, all the nine doors of our body are closed and mind is free from pain and suffering. When our mind is in our home we have no fears and no enemies. When our mind is immersed in the Truth our mind is in bliss and is awakened. When we are born we enter this world and the door to our home (tenth gate) closes and the nine doors of our body open. The mind enters the three qualities of Maya (thoughts), which are under the supervision of time, and also known as *Kaif*. Truth stays in the tenth door in *Sehaj ghar* (house of peace). At birth, the mind separates from the Truth and the Shabad (Naam) and begins to play in the world of thoughts. Upon entering this world and separating from Truth the mind forgets its true appearance. This separation from the Truth leads to pain and suffering. The mind of such a devotee is telling other minds about her condition and is written in gurbani as:

ਅਜੁ ਨ ਸੁਤੀ ਕੇਤ ਸਿਉ ਐਕੁ ਖੋਲੇ ਮੁਖਿ ਜਾਣੇ ॥
ਜਾਇ ਖੁਲ੍ਹਾ ਕੇਹਾਗਈ ਤਾ। ਫਿਰੇ ਹੋਇ ਵਿਹਾਇ ॥੨੦॥

This night, the mind did not sleep with the Husband God. It is now suffering in pain. A deserted bride (mind) is asking, how she passes her night.

(SGGS 1379)

Due to the mind's separation from Truth the mind lives in this world in sadness. This world appears like a crematory to the mind. The mind asks everybody about whereabouts of Truth. Being unsuccessful for Truth in this world, the mind prays to Truth. The mind explains its condition to Truth. In Gurbani, Baba Farid Ji explains:

ਭਰੀਯਾ ਚਿੰਤ ਮਟੋਲਾ ਭਾਗੁ ਰਾਖਿ ਚਿਹਾਵਰ ਲੇਲੁ ॥
ਏਹੁ ਹਮਾਰਾ ਜੀਅਣਾ ਤੂ ਸਾਹਿਬ ਸਚੇ ਦੇਖੁ ॥੨੫॥

12

Baba Farid is explaining his mind's condition to the Truth. The bed for the mind is worries, the separation from God is blanket and the pain of separation is the mattress.

(SGGS 1379)

Baba Farid Ji describes his condition and explains that worries are his bed, pain is his mattress, and separation from Truth as his blanket. He described his pitiful condition to the Truth. The mind suffers to such an extent that the separation from Truth for a fraction of a second is too hard to pass. It appears that twelve hours are a like four ages (thousands of years). When day turns to night, the separated mind wonders who has separated it from the Truth. At this moment the mind realizes that the five thieves (lust, anger, greed, pride and attachment) have separated it from Truth. Gurbani tells us:

ਸਾਹਿ ਪਹਰਾ ਜਗੁ ਹਮਾਰੇ ॥ ਚੋਟਿ ਭਲੀ ਜਗ ਅੰਤੁ ਨ ਜਾਨੇ ॥੨॥
ਮੈਧ ਚੂੜ ਮਿਲਿ ਮਿਲਹੁ ਫਿਰੇਈ ॥ ਖੁਸਿ ਖੁਸਿ ਫਿਰੇ ਰਾਖ ਘੋੜੀ ॥੩॥

The four pahars (twelve hours) of the day are like the four ages. And when night comes, I think that it shall never end. The five demons (lust, anger, greed, pride and attachment) have joined together, to separate my mind from my Husband God. Wandering and rambling, I cry out and wring my hands.

(SGGS 375)

In search for Truth the mind goes to the Guru in the holy congregation. The mind explains to the Guru and the congregation that it has tried to make Truth (Husband) happy by adorning itself with nice clothes and makeup (worldly pursuits). These adornments have not provided any contentment and the mind is waiting for the darshan of Truth (blessed vision). Without Truth the Mind cannot survive or sleep. The mind then requests the Guru a way to unite with Truth. It has been described in Gurbani as:

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ਨੈਨ ਭਰਸਨ ਚਰਸ ਪਰਸਨ ਨਹ ਨੀਚ ਰੇਇ ਝਿਹ ਟੋਆ ॥
ਭਿਆਨ ਅੰਨਾਨ ਨਾਮ ਭਿਨਾਨ ਭਏ ਸਗਲ ਸੰਗਾਰਾ ॥
ਨਾਨਕੁ ਪਾਇਸੀ ਸੰਤ ਦੀ ਮੇਰਿ ਕੰਠੁ ਹਮਾਰਾ ॥੧॥

*My eyes cannot sleep while waiting for the Blessed Vision of
Your (God) Darshan; the night passes. I have applied the deco-
ration of spiritual wisdom to my eyes; the Naam, (word of God),
is my food. Prays Nanak, let's request the Saint, that he may unite
me with my Husband God.*

(SGGS 542)

When the Guru helped the mind with the blessed vision of darshan
of Truth, the mind felt happiness and peace. By the grace of Guru
the curtain of illusion disappeared and mind stood in front of her
husband, the Truth. The mind found the soul within and has ob-
tained peace forever. In Gurbani, it has been told as:

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਚਰਸੁ ਦਿਖਾਇਆ ॥

ਆਤਮੁ ਚੀਨਿ ਪਰਸ ਰੂਪੁ ਪਾਇਆ ॥੪॥੧੫॥

*God has revealed the Blessed Vision of His Darshan to servant
Nanak; realizing his own self, he has obtained supreme peace.*

(SGGS 374)

Then the mind starts to live in the house of Truth. The happiness
(bliss) and the peace mind felt, is described in gurbani as:

ਅਨਦਤ ਵਾਜੇ ਵਜਹਿ ਖਾਹ ਅਹਿ ਮਿਥ ਸੰਗਿ ਸੋਹ ਝਿਛਾਈ ॥

ਬਿਨਾਇ ਨ ਨਰੁ ਮਹਸਿ ਰਹੈ ਹਰਿ ਮਿਲਿਆ ਕੰਠੁ ਸੁਖਾਈ ॥੪॥੧੬॥

*The unstruck melody (of Anhad Shabad, word of God) vibrates in
the house of my mind, and the bed has been made up for my
Beloved. Prays Nanak, I am in celestial bliss, I have obtained
God, the Giver of peace, as my Husband.*

(SGGS 247)

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Upon union with the Truth, the mind and Truth come to reside in
the Tenth Door also known as the tenth sky. Thir Ghar, Sehaj Gufa,
Gurdwara, Temple, Nij Mahal, Gagan, Shrivpuri, and Amarapuri.
When our mind leaves the Tenth Door it separates from the Truth
and it's known as a divorcee. When the mind separates from Truth
it comes to reside in this world, the house of Kaal. Those minds
that return to the Tenth Gate complete the union with the Truth.

In Gurbani, we have been told how to recognize the difference
between union and separation with Truth. When our mind sepa-
rates from the Truth it resides in the body and in the three qualities
of Maya. When the mind comes to the Guru the mind unites with
the Truth. The house of Truth is in the fourth state and is also
known as tenth door in our body. By going to fourth state the mind
is separated from Maya. The mind merges with Naam (word of
God) and unites with the Truth. At this time the mind is adorned
with the praise and appreciation of the Truth. While in the mind is
in the body it wears the clothing of thoughts. When the mind stays
in the fourth state it develops thoughts of a married mind. When
the mind is in this state it looks at Truth, listens to Truth, speaks to
Truth and ultimately merges with the Truth. When the mind
merges with Truth it is free from pain and suffering. When the
mind is in the fourth state it stays awake day and night and as a
result it finally receives its sustenance in the form of Amrit, the
ambrosial nectar. By understanding this spiritual knowledge the
mind can achieve enlightenment. In Gurbani, it has been told as:

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਜਗੁ ਹੈ ਮਨੁ ਰਹਿਆ ਦਸੈ ਅਕਾਸਿ ॥

ਜਿਥੈ ਰੁੱਖ ਨ ਭਖੈ ਹੋਹਿ ਐਹਿਜ ਨਾਮੁ ਹੁਖ ਵਾਸਿ ॥

ਨਾਨਕ ਦੂਖੁ ਸੁਖੁ ਰਿਖਾਏ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ ਪ੍ਰਕਾਸਿ ॥੧੬॥

*Within the Gurmukh is intuitive peace and poise; his mind
ascends to the Tenth Plane of the Akaashic Ethere. No one is
sleepy or hungry there; they dwell in the peace of the Ambrosial*

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Name of God. O Nanak, pain and pleasure do not afflict anyone, where the Light of God, the Supreme Soul, illuminates.

(SGGS 1414)

A divorced mind that exists in the house of Kaal (in the three qualities of Maya) and does not desire to meet the Truth experiences pain and suffering. The mind begins to assume that Kaal is its husband and begins to live away from Truth. By doing this mind forgets the divine order and begins to take orders from Kaal. This is explained in Gurbani as:

ਮਨਾਨ ਕਾ ਸਗੁ ਏਕੁ ਹੈ ਸਦੈ ਹੀ ਰਹੈ ਰਜੁਸਿ ॥
ਨਾਨਕ ਹੁਕਮੁ ਨ ਮਨਸੀ ਕਾ ਘਰ ਹੀ ਅੰਦਰਿ ਦੂਰਿ ॥

There is One God of all; He remains ever-present. O Nanak, if one does not obey the divine order of God's Command, then within one's own home (of mind), God seems far away.

(SGGS 510)

The minds that have no desire to meet Truth reside in Maya in their entire lives. The Governor of Maya is known as Kaal. By forgetting the Truth minds begin to love Kaal. To separate itself from Kaal's control, a mind must learn to cross the dangerous ocean (Bhavssagar). In order to do this it needs the Guru's Shabad (Gurmantra). Within the Bhavssagar there are three smaller oceans; sukh sagar (ocean of peace), agan sagar (ocean of fire), and hikh sagar (ocean of poison). Those minds that do not desire to meet the Truth spend their entire lives in Maya. By forgetting Truth the mind begins to love Kaal. Kaal's house, or Maya, is surrounded in darkness and the mind is unable to find the ocean of peace (If a mind in maya enters the wave of ocean of peace, the wave can take the mind to an edge. From that place the mind can cross the haysagar by Shabad to enter the fourth state). In this process the mind drowns in the oceans of fire and poison. It has been described in Gurbani as:

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ਅਸਮੁ ਛੋਡਿ ਧੂਏ ਲਗੇ ਭੁਏ ਮੇ ਵਰਜਾਇਆ ॥

Those who abandon their God (means do not meditate on him) and attach themselves to another (stay in worldly thoughts), are drowned.

(SGGS 470)

The mind, while it's in the three qualities of Maya, adorns itself with worldly acquisitions thinking it will make the Truth happy. However, this only serves to make Kaal happy. Because she has forgotten her true husband, she thinks Kaal is her husband and has started to keep company of the five subordinates of Kaal known as lust, anger, greed, pride, and attachment. In this way, the mind prostitutes itself to Kaal. If a prostitute gives birth to a child, the child does not know who the father is. In Gurbani, it has been told like that:

ਪਿਤਾ ਚਿਨ੍ਹ ਕਿਯਾ ਤਿਸੁ ਧਨ ਸੰਗਾਰਾ ॥

ਘਰ ਪਿਤਾ ਹਾਡੀ ਖਾਸਾ ਚਿੰਨ੍ਹਾਰਾ ॥

ਜਿਉ ਹੋਸਾ ਪੁਤ ਸਾਪੁ ਕੇ ਕਹੀਐ 'ਇਉ ਫੋਕਟ ਕਰ ਚਿਕਾਰਾ' ਹੈ ॥੫॥

Without her Husband God, what good are the soul-bride's decorations? She has forgotten her God, and is infatuated with another's husband (Kaal). Just as no one knows who is the father of the prostitute's son, such are the worthless, useless deeds that are done.

(SGGS 1029)

A child born to a prostitute has no sense of his father or a definite house to live in. This child has no love for his father or any ancestral property. He has to depend on others to take care of his work. Therefore, he cannot stay at one place. He does not get food and he is never at peace. No one would like to talk to him. His condition is like a plant that has grown in a land without water. The plant has started to grow but after that it dies. It did not bear fruit or leaves, so no one can enjoy the shade or fruits of that plant. In Gurbani,

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such a person is known as Manmukh. In Gurbani, it has been explained as:

ਮਨਮੁਖ ਧੂਝੇ ਸੁਕਿ ਰਹੇ ਨਾ ਫਲੁ ਤਿਨਾ ਛਾਉ ॥
ਤਿਨਾ ਪਾਸਿ ਨ ਬੈਸੀਐ ਭਿਨਾ ਘਰੁ ਨ ਗਿਹਾਉ ॥

The self-willed manmukhs are like a tree which is dried up, do not bear any fruit, and do not provide any shade. Don't even bother to sit near them as they are like beggars - they have no home or place to live in.

(SGGS 66)

The mind was born out of five elements (air, water, fire, sky and earth) and then it was sent to three qualities of Maya to play. However the mind has forgotten Truth and has no identification of Naam (Shabad). Since the mind does not go to Sangat, the holy congregation, he does not recognize the Truth. The Truth has sent him in Maya to play. In the game, the mind forgets Truth and begins to live with Kaal. The mind forgets that Truth provides food for it. Truth is the owner of all the universes and planets. In Gurbani it has been told as:

ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਕੇ ਰਾਖੁ ਸੁਆਮੀ ਸਰਬ ਜੀਆ ਕਾ ਦਾਤਾ ਹੈ ॥
ਪ੍ਰਤਿਪਾਲੈ ਨਿਤ ਸਾਰਿ ਸਾਲੈ ਟਿਕੁ ਗੁਨੁ ਨਹੀ ਮੁਰਖਿ ਜਾਤਾ ਹੈ ॥੧॥

God is the Master of millions of universes; He is the Giver of all beings. He ever cherishes and cares for all beings, but our foolish mind does not appreciate any of His virtues.

(SGGS 612)

The mind forgets that Truth resides within the body and is consistently providing sustenance through the breath. Truth is looking at him, listening to him and is with him all the time. The foolish mind being in thoughts uses its own thought process all the time. He does not understand the order of the Truth.

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ਦੀਨ ਦਇਆਲੁ ਕ੍ਰਿਪਾਲੁ ਸੁਖ ਸਾਗਰੁ ਸਦਾ ਭਰਮੁਰੀ ਰੇ ॥
ਦੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਸੇ ਮੁਕਤ ਜਾਨਿਆ ਫੂਗੇ ਰੇ ॥੨॥

The Compassionate God is merciful, humble and is the ocean of peace; He dwells in everyone. He sees, hears, and is always with me; but I am a fool, and I think that He is far away.

(SGGS 612)

The foolish mind has forgotten his home and his parent (Truth) who gives it everything in this life. The mind, behaving like a beggar, continues to beg for worldly things. The mind is beggar because it does not recognize the Truth and itself. The mind was sent to Kaal only to play. Truth ordered Kaal to divert the mind away from the Truth. Kaal was told to keep the mind lost in thoughts and the drama of life. In Gurbani it has been told as:

ਕਉਤਰੁ ਕਾਲੁ ਦਿਹੁ ਹੁਕਮਿ ਪਾਇਆ
ਜੀਅ ਜੰਤੁ ਲਿਖਾਇ ਜਾਇਆ ॥੧॥

God issues his Command to Kaal to show his game. God created all beings and creatures and stays absorbed in them. He watches, looks in delight upon one arena of the world, and enjoys all the pleasures.

(SGGS 1081)

The mind forgets that it has been sent to this world of Maya to play a game. The playground is the world. The mind was given knowledge to return home when the game expires. However, in this world the mind became disconnected from the word of God (Shabad) and it forgot how to return home. Our parents in this world taught us the worldly language and how to behave in this world. With this knowledge the mind begins to think it's very wise. And in this false wisdom, the mind begins to think that this body where it was sent to play belongs to it. The mind forgets that the body, and everything in this world, belongs to Maya. To live in this

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world the mind takes different jobs such as a farmer, a teacher, a businessman, or a laborer to fulfill its needs for food, clothing and housing. While doing these things the mind feels both happiness and sadness. It forgets its true purpose and fails to recognize how Truth is keeping the mind alive. It forgets that the thread of life (breath) is in the hands of Truth. Devotee *Ravidas* explained this in Gurbani as:

ਮਾਟੀ ਕੇ ਪੁਤਲਾ ਕੈਸੇ ਨਚਤੁ ਹੈ ॥ ਦੇਖੇ ਦੇਖਿ ਸੁਨੈ ਭਲੈ ਦਉਚਿਤਿ ਫਿਰਤੁ ਹੈ ॥੧॥

ਚਰਾਉ ॥ਜਬ ਕਛੁ ਧਵੈ ਤਬ ਹਰਖੁ ਕਰਤੁ ਹੈ ॥੧॥
ਮਾਇਆ ਗਈ ਤਬ ਰੋਵਨੁ ਲਗਤੁ ਹੈ ॥੧॥

How does the puppet of clay (human being) dance? He looks and listens, hears and speaks, and runs around. When he acquires something, he is inflated with pride. But when his wealth is gone, then he cries and bewails. (SGGS 487)

The mind does not understand that Truth has created this universe. Truth has two forms. One is formless (subtle) and the other is Truth personified (our bodies). The food for the personified form is that we eat. The food for our mind, which is formless, is *Amrit* (*Naam Ras*), which can be obtained with merging with Naam or the divine word of god. The mind forgot about his own food but thinks taking care of its body is its responsibility. The mind forgets that it's residing in this body for some time to play. After the given time is over he has to go back to the Truth. If the mind needs something in this world, then it asks for it from the Truth. It fails to understand that all the things that we need in three qualities of Maya were given to His servant, *Kaal*. In this way, the mind begins to ask for material things from the servant and not the Master.

The mind also does not understand that Truth has kept two things within the body. Without either of these things the mind cannot live. The first is air, which is given in the form of breath and is

used to keep the body alive. The second is Naam (Amrit), which is the divine word of God and has been hidden in the tenth door in the form of the Mool Mantra (treasure of Truth). In the ignorance of spiritual darkness, mind has forgotten about both of these things. It forgot that our body is the root of this material world. By forgetting the treasure of Naam, we are staying in this world as beggars. This is described in Gurbani as:

ਨਿਰੰਕਾਰ ਕੈ ਵਸੈ ਦੇਖਿ ਹੁਕਮੁ ਬੁਝਿ ਬੀਚਾਰੁ ਪਾਵੈ ॥

By dwelling in the land of the Formless God, realizing His Command, contemplative wisdom is attained.

(SGGS 1395)

ਅਧਿ ਦੇਖੈ ਧਨਿ ਜਗੁ ਭਯਾ ਭਿਨੁ ਚੜ੍ਹਤੁ ਸੋਚੀ ਨ ਰੋਇ

The wealth is within the house (of mind), while the world is dying of hunger. Without the True Guru, no one has a clue. (SGGS 1249)

In spiritual darkness, the mind comes to the *Gurdwara* to receive the hukamnama (order of Truth to our mind in our language) and receive darshan from the *Satguru*, the Guru Granth Sahib. When we approach the Guru Granth Sahib, we close our eyes and bow our head to the Guru (matha tek). We then ask the Guru for material things. We've learned the owner of all material things is *Kaal*. Despite the fact that we are in the presences of the Guru we ask servant, *Kaal*, to fulfill our desires for material things. In the Guru Granth Sahib, we have been told that this condition of mind is like a thug. We are given an example of a duck that is standing still in the lake but its mind is focused on its food. The same condition is that of our mind who is standing in front of the Guru but is asking for material things from *Kaal*.

ਠਗ ਚਿਮਟਿ ਖਾਹੁ ਲਿਵ ਲਾਗੁ ॥

You look like a thug; pretending to meditate, you pose like a crane.

(SGGS 1351)

The True Guru, Sri Guru Granth Sahib Ji, tells us that the mind is worshipping the maid. He is spiritually ignorant and has forgotten the Truth.

ਠਾਕੁਰੁ ਫੇਡਿ ਦਾਸੀ ਕਹੈ ਸਿਮਰਹਿ ਮਨਮੁ ਅੰਧ ਅਵਿਗਨਾ ॥

The blind, ignorant, self-willed manmukhs forsake their God, and dwell on His slave Maya. They slander those who worship their God; they are like beasts without a Guru.

(SGGS 1138)

Like this, the mind goes door-to-door to beg and he does not get respect from anyone. Others curse such a mind.

ਲੋਨੁ ਧਿਕਾਰੁ ਕਹੈ ਮੰਗਤ ਜਨ ਮੰਗਤ ਮਾਨੁ ਨ ਪਾਇਆ ॥

People curse at the beggar; by begging, he does not receive honor.

(SGGS 878)

To obtain material things some minds recite and read holy books. By doing so they continue to serve Kaal and three qualities of Maya. People who only recite prayers are foolish and spiritually blind. This has been described in Gurbani as:

ਮੂਰਖ ਅੰਧੇ ਸ੍ਰੈ ਰੂਣ ਸੋਚਹਿ ਮਇਆ ਤੇ ਚਿਉਚਾਚੀ ॥

ਅੰਦਰਿ ਕਪਟ ਉਦਰੁ ਭਰਣ ਕੈ ਭਾਈ ਪਾਠ ਪੜਹਿ ਗਵਾਰੀ ॥

Our minds are the blind fools and serve the three qualities of maya (stay in thoughts); with deception in their hearts, the fools read sacred texts to fulfill their demands.

(SGGS 1246)

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The truth is that we all are beggars. There is only one giver and everyone asks from him.

ਸਭਿ ਜਾਨਿਕੁ ਤੁ ਏਕੈ ਦਾਤਾ ਮਾਗਹਿ ਦਾਸ ਖਸਾਰੀ ॥੩॥

In reality, we all are beggars; God alone is the Great Giver.

Reaching out our hands, we beg from You.

(SGGS 507)

The mind that comes to the Guru leaves its thoughts behind and follows the Guru's wisdom. That mind changes its lifestyle as the Guru advises. This way of begging is different. It goes to the door of the Master (Truth) to ask for things. The Master resides in the tenth door, also known as the Castle of Truth in Gurbani. It does not matter if the Master gives us something or nothing – we do not leave the door. This mind understands that Truth is father and loves us regardless of our wish is fulfilled or not. It has been explained in Gurbani as:

ਜੇ ਵਹਿ ਮਾਗੁ ਕੁਕ ਕਹੈ ਮਹਲੀ ਖਸਾਰੀ ॥੩॥

ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧਰੈ ਏਕ ਦਫਾਰੀ ਏਹਿ ॥੧॥

If a beggar cries out at the door, the Master hears it in His Mansion, either the master receives him or pushes him away.

(SGGS 349)

The mind that has come under the divine order of Truth requests and prays in front of master's door.

ਸਾਚੁ ਏਣ ਬੋਝੈ ਕਹੈ ਬਾਉ ॥ਸਚੁ ਮੰਤ੍ਰਿ ਹਰੈ ਅਰਦਾਸਿ ॥

ਤਾ ਸੁਣਿ ਸਦਿ ਬਹਾਲੈ ਪਾਇ ॥੧॥

With an offering of Truth, one obtains a place to sit. If a prayer is offered with Truth and contentment, God will hear it, and call him in to sit by Him.

(SGGS 878)

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world, we think that we are rich and others are poor. We build religious places like Gurdwaras, Temples, Mosques and Churches where we sing praises of God, but we do not recognize real house of Truth that is our body. Our body is the real temple, Gurdwara, Mosque or a Church. This real temple within our body is known as *Hari Mandir*. Truth resides in the *Hari Mandir*. He also lives outside our body. By not recognizing God, we start to hate others and attribute no respect for their lives and do not hesitate to behave badly.

At night when we go to sleep, our game in the visible world comes to an end. At this time, we lose our duality and forget about caste, creed, and qualities of others. During sleep, our subtle body comes to reside in the *Sehaj Ghar* (house of our mind). In the *Sehaj Ghar* we forget about the material body, our family, our home and society. This subtle body is our real appearance and our true home. Being able to rise above duality is important so that the mind can recognize its true home.

When our mind is in the body, our body stays connected to our breath and we take different thoughts. But, when we sleep our body is still breathing, but we are free from our thoughts. We don't recognize where our mind goes when we are sleeping. Guru Nanak Dev Ji taught us that the house of our mind is invisible and formless. Those that understood Guru Nanak's teachings were able to go to their home and leave behind duality. Those minds that were able to go home were able to free themselves from entanglements and were able to achieve happiness and joy in their lives. The fifth Guru, *Guru Arjan Dev Ji*, continued the same teachings. He collected writings from various devotees and put them together in one place. He named those teachings "Pothis Parmesar Ka Thaan" which means, "holy book that tells the Truth". *Guru Arjan Dev Ji* continued to teach people by singing the praises of Truth. Due to spiritual illiteracy and darkness at the time, people could not recognize *Guru Arjan Dev Ji's* teachings or his qualities. *Guru*

Arjan Dev Ji was martyred by being forced to sit on a hot "tawa", a thick iron plate. His 12-year-old son *Guru Hargobind Ji* was put in jail in Gwalior (Uttar Pradesh, India). When he was released, he continued his father's teachings about Truth and those in spiritual darkness began to wage war against him.

Guru Teg Bahadur Ji, the 9th Sikh Guru, after merging with God was residing in *Baba Bakala (Punjab, India)*. He was the grandfather of the Eighth Guru, *Sri Guru Harkrishan Ji*. *Guru Harkrishan* transferred the Guruship by instructing his followers that the Guru was residing in *Baba Bakala*. Upon arriving *Baba Bakala* the Guru's followers found many imposters acting as the next Guru. *Makhan Shah Lubana* exposed the fact that the next Guru was *Guru Teg Bahadur Ji*. When *Guru Teg Bahadur* started teaching the Truth, someone fired a shot at the Guru which hit his turban, but missed the target. Because of evil-mindedness of *manmukhs*, *Guru Teg Bahadur* decided to leave *Baba Bakala*. He planned to go to *Harimandir Sahib* to give teachings of Truth. However, the people who greeted the Guru were filled with duality. They closed the doors of *Harimandir* and did not allow *Guru Teg Bahadur* to enter. Because of all this spiritual illiteracy and duality of the people, *Guru Teg Bahadur* decided to leave *Punjab*. He moved to *Patna Sahib* in *Bihar (India)*. *Guru Gobind Rai* was born in house of *Guru Teg Bahadur* in *Patna*. While continuing his teachings, *Guru Teg Bahadur* and his family moved to *Anandpur Sahib* in *Punjab*. In *Punjab*, people who were unaware of the Truth and his divine order (*word of God or Naam*), were in pride and egotism. *Guru Teg Bahadur*, an embodiment of peace, was martyred and beheaded in *New Delhi*. His son, *Guru Gobind Singh Ji* became the next Guru to teach people about Truth. *Waheguru* sent him to teach people how to live this life. *Guru Gobind Singh Ji* started to teach about Truth in *Anandpur Sahib (Punjab, India)* and told people that there is no difference between Truth and us. We are His image. He told us that there is no difference between a person who is absorbed with

When a mind that is under the order of the Truth sits at his door, then the master believes that now he is not going anywhere, then he opens the door and calls him inside his home.

ਖੋਲਿ ਕਿਰਾਹੁ ॥ ਹਾਲਿ ਭਲਾਇਆ ॥

ਸੇਸਾ ਸਾ ਤੈਸਾ ਦਿਖਲਾਇਆ ॥

Opening the door, God summoned me to his Mansion. As You are, so You have revealed Yourself to me.

(SGGS 887)

The way in which the master calls our mind has been explained in Gurbani as:

ਹੁਨਿ ਉਪਜੇ ਸਬਦਿ ਸੁਗਾਇਆ ॥੧॥

The celestial melody of the Shabad wakes the mind up.

(SGGS 1039)

And

ਪੰਚੇ ਸੁਰਦ ਬਜੇ ਮਹਿ ਗੁਰਮਤਿ ਵਡਾਗੀ ਅਨਾਦਿ ਵਸਿਆ ॥

The Five Primal Sounds vibrate with the Wisdom of the Guru's Teachings; by great good fortune, the Unstruck Melody (of Naam, word of God) resonates and resounds. I see God, the Source of Bliss, everywhere; through the Word of the Guru, God of the Universe is revealed.

(SGGS 1315)

The mind that has come under the divine order of Truth has gone to the Guru and has recognized the Truth. The enlightened mind blessed with a vision of darshan realizes that the Truth outside is the same Truth inside. The Truth has no form, color, sign, or size and is explained in Gurbani as:

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ਰੂਪੁ ਨ ਵੇਖ ਨ ਚੰਗੁ ਕਿਛੁ ਚਿਤੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ ॥

ਕਿਸਹਿ ਭਝਾਏ ਨਾਨਕਾ ਗਿਸੁ ਏਕੈ ਸੁਪੁਸੈਨ ॥੧॥

God has no form, no shape, no color; God is beyond the three qualities of maya (thoughts). They alone understand Him, O

Nanak, with whom He is pleased.

(SGGS 283)

The mind that has come under the divine order of Truth gets Amrit in his mouth and is saved forever. Gurbani tells us:

ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਕਾ ਪਾਇਆ ਮਾਮ ਜੀਵਾਇਆ ਦਿਨਿ ਬਾਹਤਿ ਮਰਣੁ ਨ ਹੋਈ ॥

Obtaining the Ambrosial Essence of God (Amrit), the dead are restored to life, and do not die again.

(SGGS 447)

The whole world is looking at the Truth but cannot recognize it because it hasn't gone to Guru for spiritual enlightenment. The mind cannot get blessed darshan of Waheguru until he goes to the Guru. Without contemplation of the divine word of God, the filth of egotism cannot be eradicated from our mind.

ਸਤਿਨਾਮੁ ਤੇ ਸਭੁ ਕੇ ਵੇਖਦਾ ਹੋਤਾ ਜਗਤੁ ਸੋਸਤੁ ॥

ਭਿੰਨੀ ਮੁਕਤਿ ਨ ਹੋਰਈ ਸਿਰਫੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥

All the living beings of the world behold the True Guru (God). One is not liberated by merely seeing Him, unless one contemplates the Word of His Shabad.

(SGGS 594)

The divine word of God is approved in the house of Truth. By living in darkness of spiritual illiteracy, the mind does not understand how to take advantage of this human life. These people are blinded by their thoughts. These minds do not recognize the Truth and have become attached to falsehood and lies.

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ਅੰਧੇ ਅਕਲੀ ਬਹਾਰੇ ਗਿਆ ਤਿਨ ਸਿਉ ਕਹੰਐ ॥
 ਬਿਨੁ ਗੁਰ ਪੰਥੁ ਨ ਸੁਭਈ ਕਿਤੁ ਸਿਧਿ ਲਿਵਰਯਾਐ ॥੨॥
 ਦੇਵੇ ਕਹੂੰ ਖਰ ਕਹੈ ਖਰੇ ਮਾਰ ਨ ਸਾਢੈ ॥
 ਅੰਧੇ ਨਾ ਨਾਉ ਪਾਰਖੁ ਕਲੀ ਕਾਲ ਵਿਛਾਵੈ ॥੩॥
 ਜੂਝੇ ਕਹੂੰ ਜਾਗਸੁ ਯਹੋ ਸਾਗਤ ਕਹੂੰ ਸੁਭਾ ॥
 ਸੀਵਤ ਕਹੂੰ ਮੁਆ ਕਹੈ ਮੁਏ ਨਹੀਂ ਰੋਭਾ ॥੪॥
 ਅਵਤ ਕਹੂੰ ਜਾਗਾ ਕਹੈ ਜਾਗੇ ਰਹੈ ਆਇਆ ॥
 ਪਰ ਕਹੂੰ ਅਪੁਨੀ ਕਹੈ ਅਪੁਨੇ ਨਹੀਂ ਭਾਇਆ ॥੫॥
 ਮੀਠੇ ਕਹੈ ਕਢੀਲਾ ਕਹੈ ਕਢੁਏ ਕਹੂੰ ਮੀਠਾ ॥
 ਰਾਤੋ ਕੀ ਨਿੰਦਾ ਕਰਹਿ ਐਸਾ ਕਹੈ ਮੰਦੁ ਭੰਠਾ ॥੬॥
 ਚੋਰੀ ਕੀ ਜੇਵਾ ਕਰਹਿ ਰਾਕੁਰ ਨਹੀਂ ਦੋਸੈ ॥
 ਮੋਖਰੁ ਨੀਰੁ ਵਿਚੋਲੀਐ ਮਾਖਨੁ ਨਹੀਂ ਚੀਸੈ ॥੭॥

What can you say, to one who is blind and without wisdom?
 Without the Guru, the Path cannot be seen. How can anyone
 proceed? He calls the counterfeit genuine, and does not know the
 value of the genuine. The blind man is known as an appraiser;
 this Dark Age of Kal Yuga is so strange! The sleeper (the mind
 sleeping in thoughts) is said to be awake, and those who are
 awake (spiritually awake, Jaagat) are like sleepers. The living
 (Jaagat minds) are said to be dead, and no one mourns for those
 who have died. One who is coming (to the house of its mind) is
 said to be going, and one who is gone (entering the world from
 the house of mind) is said to have come. That which belongs to
 others (material things including the physical body), he calls his
 own, but he has no liking for that which is his (breaths). That
 which is sweet (Amrit, word of God) is said to be bitter, and the
 bitter (maya) is said to be sweet. One who is imbued with God's
 Love is slandered - this is what I have seen in this Dark Age of
 Kal Yuga. He serves the maid (Kaal), and does not see his God
 and Master. Churning the water in the pond, no butter is pro-
 duced.

(SGGS 229)

Guru Nanak Dev Ji taught those who were drowning in the dark-
 ness. He told them that Naam, the divine word of God is inside us.
 In this Dark Age the people who will go to sanctuary of Guru, the
 divine word of god will appear inside them. The divine world of
 god is like a diamond or a pearl. This has been explained in Gurbani
 as:

ਗੁਪਤਾ ਨਾਮੁ ਵਚੈ ਰਿਚਿ ਕਲਮੁਗਿ ਘਟਿ ਘਟਿ ਹਰਿ ਭਰਪੂਰਿ ਭਇਆ ॥
 ਨਾਮੁ ਵਡਨੁ ਤਿਨਾ ਹਿਰਦੈ ਪ੍ਰਗਟਿਆ ਜੇ ਗੁਰੁ ਸਰਦਾਈ ਭਜਿ ਪਾਇਆ ॥੨॥
 The Naam, the word of God, is hidden, but it is pervasive in the
 Dark Age. God is totally pervading and permeating each and
 every heart. The Jewel of the Naam is revealed within the hearts
 of those who hurry to the Sanctuary of the Guru.

(SGGS 1334)

Likewise the divine language of Truth (anhad bani) is kept as a
 secret inside us. It will also appear in those people who will come to
 the Guru and then they will understand that divine language.

ਹੁਪਤੀ ਭਾਈ ਪਗਾਟੁ ਹੋਇ
 ਨ ਨਕ ਪ੍ਰਸਿ ਲਏ ਸਰੁ ਮੋਇ ॥੫੩॥

The hidden Bani of the Word of God is revealed. O Nanak, the
 True God is revealed and known.

(SGGS 944)

This language of Truth is known as Anhad Bani. In this Dark Age
 when Guru Amar Das Ji went to sanctuary of Guru Angad Dev Ji,
 he recited a word, a gumantra (Waheguru), and then the divine
 word of god appeared inside him in Nij mahal. It appeared at that
 place in our body where the Truth was residing. By blessed darshan
 of the Truth, the Naam appeared and then his body became a real
 temple. He is explaining this in Gurbani as:

ਮਨਿ ਦਾਹੁ ਭਇਆ ਪੂਰ ਆਗਮੁ ਮਇਆ ॥

ਹਰਿ ਮੰਗਲੁ ਗਾਉ ਸਖੀ ਫਿਰੁ ਸੰਦਰੁ ਬਣਿਆ ॥
ਹਰਿ ਗਾਉ ਮੰਗਲੁ ਨਿਤ ਸਵੀਦੈ ਸਗੁ ਦੂਖੁ ਨ ਛਿਆਇ ॥
ਗੁਰ ਪਰਸ ਨਾਨਕੁ ਨਿਤ ਮਨੁ ਮੇਲੈ ਅਪਣੈ ਮਿਤੁ ਜਾਪੈ ॥
ਅਨਦੁਰ ਬਾਣੀ ਕਰੁ ਸਬਦਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਕਰੀ ॥
ਕਰੈ ਨਾਨਕੁ ਪੁਰੁ ਆਪਿ ਮਿਲਿਆ ਫੇਰੈ ਕਾਰਣੁ ਸੇਰੀ ॥੨੪॥

My mind has become joyful, hearing of God's coming. Sing the songs of joy to welcome God, O my companions; my house (of mind) has become a temple. Sing continually the songs of joy to welcome God, O my companions, and sorrow and suffering will not afflict you. Blessed is that day, when I am attached to the Guru's feet and meditate on my Husband God. I have come to know the unstruck sound current (Anhad Bani) by the teachings of Guru; I enjoy the sublime essence of God. Says Nanak, God Himself has met me; He is the Doer, the Cause of causes.

(SGGS 921)

ॐ ਨਮੋ ਸਤਿਗੁਰੇ

Who Will Know The Condition Of My Mind

Gurbani tells us that the mind was placed in the eyes when it was connected with the body. While in the body the mind began to use the eyes (of body). The mind forgot his past and established relationship with the family including mother, father, husband, wife, sons, daughters, relatives and friends. The mind forgot the divine order of Truth and started to play using its own wisdom. Gurbani teaches our mind that it has come to this world alone, and will go back alone. No one will help him or accompany him at the time of return. The mind is given fixed number of breath and time to play in this world. The mind was instructed to keep track of its breath as it would be asked for details of usage when it leaves this world.

ਮਾਤਾ ਪਿਤਾ ਬਾਨੀਤਾ ਸੁਤ ਵੇਖਾ ਇਸਟ ਮੀਤ ਅਬੁ ਭਾਈ
ਪੁਰਖ ਜਨਮ ਕੇ ਮਿਲੇ ਸੰਗੀ ਔਭਹਿ ਕੇ ਨ ਜਾਈ ॥੧॥

Mother, father, spouse, children, relatives, lovers, friends and siblings meet having been associated in previous lives; but none of them will be your companion and support in the end.

(SGGS 700)

Our body is made up of 5 elements and these elements have relation with the body parts and senses. The relation between mind and body is made during day time and is disconnected during night time. At night the mind goes to his house known as *Sunn or Agam*. *Sunn* is also known as *Sehaj Ghar*. In the morning, the mind leaves *Sehaj Ghar* and enters the body and starts to use the body parts and senses. It has been explained in Gurbani as:

ਦਿਵਸ ਰਾਤਿ ਦੂਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਰੁ ॥
*Day and night are the two nurses, in whose lap all the
world is at play.*

(SGGS 8)

In Gurbani, the day is called the theatre, where dramas are being played and the actors play out the drama. The stage of the theatre is our body. The body parts and the senses are known as instruments. The bodies are of different colors and structures. The mind after entering the body has to use these instruments and play the drama in accordance with the divine order of Truth. After the mind completes its acting for the day it has to leave this body and has to go back to Sunn. In Sunn at night, the Truth calls a congregation of all the minds. The minds have been taught how to play a role in the drama. During day time, the Truth watches that game, enjoys it, and is happy. It has been explained in Gurbani as:

ਰਾਮਿ ਮੇਭਲ ਕੀਨੇ ਅਦਾਰਾ ॥ ਮਗਲੈ ਸਾਮਿ ਰਜਿਹਿ ਪਾਸਾਯਾ ॥੧॥ ਰਹਾਉ ॥
ਜਨੁ ਬਿਧਿ ਰੂਪ ਰੰਗ ਅਪਾਰਾ ॥ ਏਥੇ ਖੁਸੀ ਭੋਗ ਨਹੀਂ ਹਰਾ ॥

God has made this world a stage; He fashioned the expanse of the entire creation. He fashioned it in various ways, with limitless colors and forms. He watches over it with joy, and He never tires of enjoying it. He enjoys all the delights, and yet He remains unattached.

(SGGS 746)

Dharam Rai decides the winner or loser of the game. There is no discrimination because the Truth himself teaches his kids and has sent them to this game to play. The mind that forgets the rules of the game or drama and starts to play by its own thoughts is known as *Manmukh*. It is presumed that manmukh is losing the game. The mind that follows the divine order of Truth is known as *Gurmukh* and it's presumed that he is going to win the game. The Truth calls

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the mind to the tenth door (*Sehaj Ghar*) via a True Guru (*Satguru*) who is playing the game following the divine order of Truth. In Gurbani it has been explained as:

ਹਰਿ ਕਾ ਟੋਕੁ ਅਜੰਭਉ ਦੇਖਿਆ ਮੇਰੇ ਲਾਲ ਜੋਇ ਜੋ ਕਰੈ ਸੁ ਧਰਮ ਨਿਆਏ ਵਾਸ ॥
ਹਰਿ ਰੰਗੁ ਅਦਾਰਾ ਪਾਇਓਨੁ ਮੇਰੇ ਲਾਲ ਜੀਉ ਅਨਹੁ ਜਾਣੁ ਮਥਾਏ ਰਾਜ ॥

ਮਾਝਣੁ ਤੁ ਜਾਣਾ ਤਿਨਹਿ ਕੀਆ ਜਿਨਿ ਨੇਦਾਨਿ ਸਿਰਜੀਆ ॥

ਇਕਨਾ ਮੇਲਿ ਮਤਿਗੁਰੂ ਮਗਲਿ ਭੁਲਾਏ ਇਕਿ ਭਗਿਆ ਭੁਲੇ ਫਿਰਦਿਆ ॥

I have seen one miracle of God, O my Dear Beloved - whatever He does is righteous and just. God has fashioned this beautiful arena, O my Dear Beloved, where all come and go. The One who fashioned the world causes them to come and go. Some meet the True Guru - God invites them into his Mansion; others wander around, deluded by doubt.

(SGGS 541)

After calling that mind in the castle, God gives him a hug and applauds him:

ਮੇ ਸਨ ਹਰਿ ਮੁਖ ਹਰਿ ਰਜਿ ਮਦਨਾ ਤਿਨੁ ਚਰਗੁ ਹਰਿ ਰਜਿ ਦੇ ਵਡਿਆਈ ॥
ਧੰਨੁ ਧੰਨੁ ਸਾਥਸਿ ਕਰੈ ਖੁਬੁ ਜਨ ਕਉ ਜਨ ਨਾਨਕ ਮੇਲਿ ਲਏ ਗਲਿ ਲਾਈ ॥੪॥੪॥

Those humble beings, who have entered the Sanctuary of God, are blessed with glory in the Court of God. Blessed, blessed and congratulations, says God to His humble servants. O servant Nanak, He embraces him, and blends him with Himself.

(SGGS 493)

In this world, during the daytime, members of the family partake in different types of work. After completion of their work, they have dinner together. If they do not meditate and go to Sunn intentionally based on their inclination then they do not meet other family member in Sunn. Gurbani tells us that love among family members is not true:

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ਅਕਲ ਨਿਕੇਲਾ ਜਾਤ ਇਕੋਲਾ ॥
ਜਮ ਤੁਮ ਸੰਗਿ ਰੂਹਿ ਸਭਿ ਚੋਲਾ ॥

We all come alone, and go alone. False is all our talk here (if we do not unite with each other at night in sunn).

(SGGS 1004)

In Gurbani we have been told that there are two types of Maya. One type is our thoughts (formless) and the second type is our body (material). When our mind enters the body, it plays in thoughts. This Maya is the country of Kaal (this world, *lok*) and the country of mind is known as Sunn (*parlok*). Mind comes from Sunn into this world without a passport of the divine word of God (Naam). If we enter any country without a passport, we are presumed to be illegal or a thief. In the same way when our mind comes to this world without Naam, it is considered to be a thief and has been put in prison. The prison is made up of a dangerous ocean known as *bhavsagar*, which has no edge or corner. To cross this ocean, the mind will need a boat or a ship. However, the mind does not get any of these things in Bhavsagar. In Gurbani it has been told as:

ਭਵਸਾਗਰਿ ਸਿਮਰੁ ਭਰਾਦਰੈ ਨਾ ਕੋਈ ਨਾ ਪਾਰੁ ॥ ਨਾ ਫੇਰੀ ਨਾ ਤੁਲਗਣਾ ਨਾ
ਸਿਮਰੁ ਵੰਡ ਮਲਗੁ ॥ ਸਤਿਗੁਰੁ ਭੈ ਕਾ ਬੋਹਿਸਾ ਲਵਈ ਪਾਹਿ ਉਜਾਗੁ ॥੪॥

The terrifying world-ocean (Bhavsagar) is difficult and dreadful; there is no shore on this side or the one beyond. There is no boat, no raft, no oars and no boatman. The True Guru is the only boat on this terrifying ocean. His Glance of Grace carries us across.

(SGGS 59)

The Truth provides food for the mind in the form of Amrit. However, in this prison of thoughts the five subordinates of Kaal (5 thieves) steal the food away from the mind and consume it. Starving, the mind looks for help, but it is kept hungry. How do the five subordinates of Kaal steal the food of our mind? It is explained in Gurbani as:

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਜਹਿ ਕਾਮੁ ਲੋਧੁ ਲਭੁ ਨੇਹੁ ਅਹਿਕਾਰੁ ॥

ਅੰਮ੍ਰਿਤੁ ਲੁਟਹਿ ਮਨੁਮਾਨੁ ਨਹੀ ਬੁਧਹਿ ਕੋਇ ਨ ਮੁਏ ਖੁਕਾਰੁ ॥

Within this body dwell the five thieves: lust, anger, greed, emotional attachment and pride. They plunder the Amrit, but the self-willed manmukh does not realize it; no one hears his complaint.

(SGGS 600)

To subdue the mind, Kaal places a noose of attachment at the mind's neck and shackles its feet with greed. A net is cast over the senses of the mind enslaving it. Kaal forces the mind to hard labor through different professions such as farming, business, or other jobs. The mind thinks that it's working for itself. The mind works all day and whatever the mind has earned it is kept by Kaal in his country. The mind is thrown out of his country at night and is not allowed to take anything with him including the body (physical body). After looking at its ignorance, the mind has been taught in Gurbani that the wealth in this world and the body are not its. It is in illusion.

ਨਿਤ ਦਿਨਸੁ ਰਾਤਿ ਲਾਲਚੁ ਕਰੈ ਭਰਮੈ ਭਰਮਾਇਆ ॥

ਦੇਹਾਹਿ ਫਿਰੀ ਦੇਹਾਹੀਆ ਸਿਹਿ ਭਾਤੁ ਹੋਇਆ ॥

Continuously, day and night, we are gripped by greed and deluded by doubt. We work as slaves (of Kaal) and carry the loads of this world upon our heads (we think, we work for ourselves but do not take anything to the home of our mind at night).

(SGGS 166)

Gurbani is telling us about our mind's condition in this world. The mind does not get its food (Ambrosial Nectar) and it's nude without the clothes of appreciations and praises of God. He has a noose of attachment in his neck, and suffers as if it were afflicted with leprosy. By looking at his condition, Gurbani is telling our mind to

pray at Truth's feet. By praying at Truth's feet our hunger, nakedness and suffering disappears. In Gurbani it has been told:

ਜੈ ਜੀ ਨਗ ਨੰਗ ਕੂਏ ਨ ਭੁਖਿਆ ॥
ਜੁਖੇ ਕੋਇ ਨ ਜੁਖ ਲਾਨਕ ਮਿਧੀ ਖਿਸਰੇ ਸੁਭ ਦਿਖਾਇ ॥੧॥

O Nanak, if God blesses us with his Glance of Grace, the Hundreds of times of naked minds (minds are naked if it does not wear a cloth of praises of God), will not be naked; tens of thousands of hungry minds (hungry for Amrit) will not be hungry; millions of pains of our mind will disappear.

(SGGS 1100)

In this world our mind suffers terribly. All minds in this world are unhappy. Whom should it tell about its pain and suffering? Some minds have developed diseases in their bodies and some are poor. Once the life span of the person ends, these hungry and nude minds are presented to the Truth and again they are brought back to this prison through reincarnation. The pain and suffering caused by reincarnation is due to the fact that mind has forgotten its passport, the divine word of God. In Gurbani it is written as:

ਮਨ ਪਰਦੇਸੀ ਜੈ ਬੀਨੈ ਸਭੁ ਦੇਸੁ ਪਵਾਇਆ ॥
ਕਿਹਾ ਪਰਿ ਧੋਲੁ ਨੀਤੀ ਦੁਖੀ ਕਰਿ ਆਇਆ ॥

Our mind is a stranger (foreigner) in this world. To whom should it explain the bundle of its pains? The whole world is overflowing with pain and suffering; who can know the state of my inner self?

(SGGS 767)

Humans are given the maximum amount of knowledge as compared to other species. If the mind does not go to the Guru in the holy congregation it does not understand how to live its life. To make it understand this game, he has been given examples of other species.

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As the mind lives based on its own wishes it spends its entire life in the world and fruitlessly comes back. These mind do not get salvation because they do not know how to go out of three qualities of Maya (thoughts) and into the fourth stage without a Guru. The Guru teaches us the way through different techniques to exit the three qualities of Maya and enter into the fourth state. Other species lack the knowledge of acquiring a Guru. Only humans have the ability to meet a Guru and get the technique to leave Maya and enter the fourth state. People living in Maya or materialism are compared to a monkey. A hunter who has to catch a monkey gets food that the monkey loves like popcorn. He scatters it for the monkey and he puts some of it in a pot with a narrow neck. Then he dumps that pot in the earth with its mouth open on the surface. As the monkeys come to eat the food they start fighting with each other because of food. Then the monkey who looks at the pot with lots of food puts his hand in it and holds the food with his fist. Because he is greedy, he does not want to leave the food nor does he want to open his fist instead he screams. In the meantime, the hunter's trap has worked and the hunter retrieves the monkey. In the same way, our mind does not want to let go of Maya, but continues to suffer in this world and is ultimately captured here. It has been explained in Gurbani as:

ਮਰਕਟ ਮੁਸਤੀ ਮਨਮ ਕੀ ਮਨ ਬਹਿਰਾ ਰੇ ਲੀਨੀ ਹਾਥੁ ਖਸਾਇ ॥

ਛੁਟਨ ਕੇ ਜਹਜਾ ਪਰਿਆ ਮਨ ਬਹਿਰਾ ਰੇ ਜਾਇਓ ਘਰ ਘਰਿ ਆਇ ॥੨॥

Our crazy mind is like the monkey who stretches out its hand to take a handful of corn; now unable to escape and dances door to door.

(SGGS 336)

Another example is given through birds, which are also caught by a hunter. The hunter brings their favorite food and then he puts a net around it so that he can catch the birds. When the birds come over to eat the food, they compete with each other to get that food. They are unaware of the fact that when they will finish eating, they will

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be caught in the net. In the meantime, the hunter narrows the net and in the end all the birds get caught in the net. In the same way, Kaal spreads food (worldly things) for us in the world. The mind comes to retrieve that food by doing work through different occupations. While competing for the food, the mind too gets stuck in the net of Kaal. This is explained in Gurbani as:

ਜਾਲੁ ਪਸਾਰਿ ਲਗਾ ਖਿਛਾਰੀ ਪੈਖੈ ਜਿਉ ਕਾਹਵਜ ਹੋ ॥੩-੨੧੮੮॥
ਕਹੁ ਨਾਨਕ ਬੰਨ ਕਾਟਨ ਕਉ ਨੈ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਖਿਛਾਵਹੁ ਹੋ ॥੩-੨੧੮੯॥
The net has been spread out, and the bait has been scattered; to trap the bird. Says Nanak, to cut the net of entanglements; I mediate on the True Guru, the Primal Being.
(SGGS 822)

As the hunter narrows the net for the birds, our net is narrowed as we age and our life gets shorter. As we squander our wealth, our breath, Kaal moves like a hunter around the mind to catch it. We have to find a technique in order to escape his net. It has been explained in Gurbani as:

ਦਿਨ ਤੇ ਸਵਰ ਸਵਰ ਤੇ ਧਰੀਸੀ ਆਵੁ ਆਵੈ ਰਨੁ ਛੋਲੈ ॥
ਕਾਠੁ ਅਹਿਰੀ ਫਿਰੈ ਸਪਿਕ ਜਿਉ ਨਹੁ ਕਵਨੁ ਸਿਪਿ ਕੰਜੈ ॥੫॥
Day by day, hour by hour, life runs its course, and the body withers away. Death, like a hunter, a butcher, is on the prowl; tell me, what can we do?
(SGGS 692)

Another example is given through a fly. A Manmukh is a person like a fly, which is entangled in this world. It is like a bee, which by looking at sweets gets greedy and sit on sweets. Her wings get stuck in sweets and the bee can't fly anymore and loses her life. In the same way a Manmukh's mind, without understanding what is waiting for his life and wealth of his breath, is going to end by

sitting in Maya. Another example is of a rat that cuts rope day and night. Like that rope, our breath is being cut and a Manmukh does not understand this. It has been explained in Gurbani as:

ਦਿਨੁ ਵਡੈ ਢਿਰਿ ਆਵੈ ਰੋਣਿ ਸਰਾਈ ਜਾਇ ॥
ਆਵੁ ਆਵੈ ਨਰੁ ਨਾ ਖੁਭੈ ਨਿਤਿ ਮੂਰੁ ਲਾਜੁ ਟੁਕਾਇ ॥
ਰੂੜੁ ਮਿਟਾ ਮਾਇਆ ਪਸਾਰਿਆ ਨਨੁਖੁ ਲਗਾ ਮਾਖੀ ਪੈ ਪਕਾਇ ॥
The day dawns, and then it ends, and the night passes away. Man's life is diminishing, but he does not understand. Each day, the mouse of death is gnawing away at the rope of life. Maya spreads out like sweet molasses; the self-willed manmukh is stuck like a fly, rotting away.
(SGGS 41)

In Gurbani we have been told that our body is like a farm. Truth has sowed a seed in it and then he gave this farm to the Kaal.

ਧਰਤਿ ਕਾਟਿਆ ਸਾਪਿ ਕੈ ਚਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥
After preparing the field (our body); God plants his Seed in it.
(SGGS 468)

Our mind has been sent in this body as a servant. Mind is a servant when he is in Sehaj Ghar. From Sehaj Ghar, or Sunn, he has been given order to go to this body. He is told that you have to stay in this body as a servant because this farm does not belong to you. In Gurbani it has been explained as:

ਜਿਉ ਰਾਖਾ ਖੇਤ ਉਪਦਿ ਪਗਾਏ ॥ ਖੇਤੁ ਖਾਮ ਕਾ ਰਾਖਾ ਉਨਿ ਜਾਏ ॥
The watchman oversees the field of another, but the field belongs to his master, while the watchman must get up and depart.
(SGGS 179)

When the crop grows, it depends on the owner of a farm to cut the crop even when it's green, when it's not mature or when it's fully

developed, the owner has to cut it any way. Like that, while living in this farm, which is our body, we should take care of our own work (work for our mind). We do not know when the owner of the farm (body) is going to take us out of it. In Gurbani it has explained as.

ਥੀੜੀ ਮੁਹਤ ਕਾ ਘਰੁਣਾ ਕਾਜ ਸਵਾਰਣਾਹੁ ॥
ਮਾਇਆ ਕਾਮਿ ਫਿਅਮਿਆ ਜਮਭੀ ਨਾਹੀ ਗਾਵਾਹੁ ॥
ਉਠੈ ਚੁਲਿਆ ਪ੍ਰਭਤਾਇਆ ਪਹਿਆ ਵਸਿ ਜੋਦਾਰ ॥੧॥
ਅੰਧਿ ਤੂੰ ਏਨਾ ਕੰਧੀ ਪਹਿ ॥
ਜੇ ਹੋਵੈ ਪ੍ਰਸਤਿ ਲਿਖਿਆ ਤਾ ਗੁਰ ਕਾ ਬਸਨੁ ਘਾਹਿ ॥੧॥ ਹਰਾਉ ॥
ਹਰੈ ਨਾਹੈ ਨਹੁ ਭਫਰੀ ਪਕੀ ਦਫਟਹਾਰ ॥
ਲੈ ਲੈ ਦਾਤ ਪ੍ਰਸਤਿਆ ਲਵੈ ਕਹਿ ਤਰੀਆਹੁ ॥
ਜਾ ਹੋਆ ਦੁਕਮੁ ਕਿਰਸਾਣ ਦਾ ਤਾ ਲੁਛਿ ਮਿਥਿਆ ਹੋਤਾਹੁ ॥

For a brief moment, man is a guest in this world; he tries to resolve his affairs. Engrossed in Maya and lust, the fool does not understand. He departs with regret, and falls into the clutches of the Messenger of Death (Jums). The man is sitting on the collapsing riverbank like a blind. If you are so pre-destined, then act according to the Guru's Teachings. The Reaper does not look upon any crop as unripe (young age), half-ripe (middle age) or fully ripe (old age). Picking up and wielding their sickles, the harvesters arrive. When the Farmer (God) gives the order, they cut and measure the crop.

(SGGS 43)

As we have learned that we are guests in this world; for our stay in this life, we should meditate on God all the time and win the game (by having union with God).

The Mind Was Not Seen In the Body

In this chapter, we will learn about relationship of our mind to the body. Our mind connects with our body via air. There is a game being played inside our body. While we are alive, if we can unite with the Truth, we will win the game. If we can control the air entering our body, we can control our mind. Then by following our mind in Sunn and reaching the divine word of God, we can have union with the Truth for eternity.

In Guru Granth Sahib Ji, the game of the mind is explained in detail. When the world was created, the mind was a key player in this game. It is described in detail in various books including Vedas. Guru Nanak Dev Ji explained the game of our mind in minute detail. He explained how our mind was born, where is it dwelling now, why the mind is lost in this game and how it can win this game. The mind is losing this game because it does not stay in the body where it was sent to play. Only a few people are aware of their mind's presence in the body. It is very important for the mind to stay in this body during all activities including sitting, standing or moving around. The three qualities of Maya (thoughts) and the Truth (Waheguru, God) reside inside our body. In Gurbani, Guru Ji is tells us:

ਕਾਇਆ ਮੇਰਿ ਬ੍ਰਹਮੁ ਬਿਸਨੁ ਮੇਰਾ ਮਤੁ ਉਪਰਿ ਬਿਸੁ ਮੇਰਾ ॥
Within the body are Brahma (Air), Vishnu (Water) and Shiva (Fire); from whom the whole world is created.

(SGGS 754)

The names of the three qualities of Maya are Brahma, Vishnu, and Mahesh. They are also known as three powers. The mind has been

sent in the house of *Shiv* (soul) and *Shakti* (maya). If our body is doing any activity, the mind leaves this body and goes somewhere else. Since the mind does not stay in the body, the mind comes in control of Maya (thoughts). The mind can only enter the body when it comes into contact with the air, in the form of breath. The mind has broken its contact with the air and begins to reside in thoughts (three qualities of Maya). Deep in thoughts, the mind begins to forget about the body. In Gurbani, we have been told that if we want to win this game, the mind should not leave the body. By staying in the body, the mind will receive information about its house known as *Nij mahal* or the tenth door. The soul has a relation with the body, the soul does the recitation of Gurbani known as *Paath* or does meditation but the mind leaves this body.

Many people have tried to keep their mind inside the body by different techniques. Because of lack of divine knowledge, they were unable to control their mind and lost this game. People tried different techniques like staying awake by tying their hair to something, standing in a body of water, hanging upside down (so that they feel pain to keep their minds in the body), staying in caves or jungles away from home or by surrounding their body with fire. However, these techniques did not work and the mind still would leave the body. Therefore, the mind was such a thing that even great devotional people, including *Rishi Munis*, were unable to control it and ultimately lost the game.

ਸਰਸਾਇਕ ਨਾਗੁ ਮੁਨਿ ਸੇਵਾ ॥ ਤਿਨ ਭੀ ਭੁਨ ਾਵਿ ਮਨੁ ਨਹੀ ਯੋਗੁ ॥
Even sages like *Sanak* and *Naarad*, and the thousand-headed
serpent, did not see the mind within the body.
(SGGS 330)

Guru Granth Sahib Ji has told us how we can keep our mind and body connected. If we do not go to the refuge of the Guru, we cannot connect our mind to the body. The mind has to connect with this body by the air (*Pawan*) to enter its house. The Guru has given

us the knowledge and technique to connect the mind and body and to bring the mind under control. *Jappi Sahib* instructs to join the congregation of devotees, listen to them and receive knowledge from them.

ਜੁਐਸੇ ਸੇਗੁ ਸਗਲਿ ਜਨਿ ਭੇਦੁ ॥

By listening to *Naam*, we can connect to God and know the
secrets of the body.
(SGGS 2)

First, they told us how to connect the body by controlling the *pawan* through the use of the *Gurmantra* (chanting the word). When the mind is in control it will go to its house known as *Sunn*. The mind stays in its home for a period of time and then returns to this world. Most of the people do not know where the house of mind is and where the mind hides. In Gurbani, we have been told:

ਕੁਬੀਰ ਮਨੁ ਜਾਨੈ ਸਭੁ ਬਾਤੁ ਸਾਨੁ ਹੀ ਯਪੁਰਾਨੁ ਕਰੈ ॥

Kubeer, the mind knows everything, and knowing, he still makes
mistakes.
(SGGS 1376)

First, we have to teach the mind through love. If the mind still does not understand, then we have to discipline it with the *Gurmantra*. Through the *Gurmantra* the mind will learn to go to *Sunn*. But after going to its home, the mind will cheat us again by leaving it. We cannot rely on the mind and must learn to control it so that it will hear the *Anhad-Bani* in the *Sunn* and receive the refuge of *Naam*. In Gurbani, we have been given the example of a snake. If you try to capture or kill a snake it escapes by entering a hole in the Earth. We would be wrong to presume the snake is dead if we cover the hole. The snake merely hides and finds a way to exit and comes back again. Like the snake, the mind goes home but keeps finding ways to escape. In this way, the mind continually cheats us by

leaving *Sunn*. Moreover, the mind intentionally acts deaf and does not listen to *Nāam*. In Gurbani, we have been told about that:

ਗੋਲਿਦ ਭਜਨ ਕੀ ਮਤਿ ਦੇ ਹੋਰਾ ॥

ਵਧੀ ਮਗੀ ਸਾਖੁ ਨ ਮਰੀ ਨਾਨੁ ਨ ਜਨਈ ਭੋਰਾ ॥

The way to meditate on God of the Universe is different. Destroying the snake-hole, the snake is not killed; Don't presume the mind is dead (thoughtless) until it listens to the Nāam.

(SGGS 381)

For this reason, during prayer we should try to keep the mind in the body. If the mind stays in the body we can take it to *Sunn*. Despite their hard work in meditation most members of the congregation cannot control the mind. Those who don't join the congregation really have no chance of controlling their minds. The reason the mind leaves *Sunn* is because it takes advice from the five subordinates from *Kaal* thinking they are his friends. It accepts them as friends and does not want to leave them. In reality, however, they are on the opposite team of the mind. They trick the mind into wasting its precious wealth (breath) in thoughts. Our pain and suffering is caused by our thoughts. When we waste our breath, the mind is devastated. In order to keep the mind away from thoughts, we have to meditate and contemplate on the divine word of God. The mind has the knowledge and Jot but uses it in the wrong way. The mind cries, shouts and begs for salvation, but still it will not leave the five subordinates of *Kaal*. The mind believes them to be friends and is hopelessly attached to them. The mind can only be saved through meditation. It has been explained in Gurbani as:

ਮਨਾ ਚਿਕਰ ਮੰਦ ਮਸ ਮਸੈ ਸਿਰਭ ਨਾਹਿ ਧਰੇ ॥

Our minds are intoxicated with the great corruption of attachment and pride, but we do not meditate on God.

(SGGS 1227)

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In the last chapter, the example of the monkey was given. The monkey becomes trapped reaching for popcorn in a pot. Once the popcorn is in its hand, it doesn't let go and gets stuck. Our mind too gets stuck in *Maya*.

ਮਰਕਟ ਮੁਸਟੀ ਅਨਾਜ ਕੀ ਮਨ ਬਝਿਰਾ ਰੇ ਲੀਕੀ ਹਾਠੁ ਪਸਾਇ ॥

ਫੂਟਨ ਕੈ ਸਰਸਾ ਪਕਿਆ ਮਨ ਚਲਿਤ ਰੇ ਨਾਜਿਓ ਖਰ ਘਰ ਬਾਇ ॥

Our crazy mind is like the monkey who stretches out its hand to take a handful of corn; now unable to escape and dances door to door.

(SGGS 336)

The mind is intoxicated in *Maya* with attachment. The mind can attain freedom if it opts to do meditation. However, given the choice the mind clings to the five subordinates and continues to cry in pain. Guru Ji tells us that those who meditate, their sufferings are eradicated.

ਸਾਧਸੰਗਿ ਸਪਰੇ ਨਾਰਾਇਣ ਤਿਨ ਕੇ ਰੋਖ ਜਰੇ ॥

Those who meditate on God in the Congregation, the Company of the Holy - the guilt of their mistakes are burnt away.

(SGGS 1227)

ਨਕਸਿ ਭਏ ਸਾਧਸੰਗਿ ਕਹਿ ਤਿਨ ਕੇ ਅਸਰਨ ਸਭਿ ਮਰਹਿਅ ॥

Those who join the Saadh Sangat, the Company of the Holy, are liberated; all their demerits are taken away by God.

(SGGS 1235)

Those who meditate after coming to the congregation they merge with the Truth and their life becomes successful.

ਸਫਲ ਦੇਹ ਪੈਨਿ ਬਇ ਜਨਮੇ ਪ੍ਰਭ ਕੈ ਜੰਗਿ ਰਏ ॥

Fruitful is the body, and blessed is the birth of those

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who merge with God,

(SGGS 1227)

We have to repeatedly try to enter the body. We can do this by connecting to the air by meditation using the Swaas Graas simran technique (meditation with every breath) followed by the Rom-Rom (meditate with every heart beat) technique. When our mind enters the air it will also enter the body. If we can keep the mind in the body then we learn about the three qualities of Maya. At this point, the mind will enter the 4th state and the 9 doors of the body will close and the 10th door will open. We must learn to love and contemplate the divine word of God because the mind has been out of control for many ages. We should spend less time talking about this world and more time contemplating the divine word of God. We must learn to contemplate the divine word during all of our activities and not just staying in thoughts. We should also teach others about Naam and the qualities of God. Using these techniques the mind's condition will improve. By meditating and listening to our own voice our mind will stay away from thoughts. Once the mind is free of thoughts it will enter Sunn. With enough guided practice the mind will go to Sunn very quickly. When the mind tries to exit Sunn we must do more meditation to chase it back to its home. Typically the mind begins to dream when it goes to Sunn. However, with guided meditation we will begin to control our thoughts and not enter in dreams thereby staying awake all the time. When the mind cheats us again, we will have to follow the same techniques to search for it.

The mind must become a detective to understand how the five subordinates ruin its chance of salvation in this life. For example, take two farmers. One farmer simply plants the seed for harvest, but does not take care of the farm and spends all of his time with his neighbors avoiding work. He does not water the plants or pull out weeds. At the time of harvest the farmer yields no crop. His neighbors seeing the condition of his farm let their animals roam

freely on his land and ruin the farm even more. The other farmer, takes great effort to care for his farm and during the harvest yields a great crop. The bad farmer upon seeing this, blames his neighbors for his plight and begins to look for who is responsible for his failure. Similarly, our mind was sent as a farmer in this body but did not take care of it. We spent the entire time in thoughts and never did meditation to clean the mind of these thoughts. We must become a detective to understand that the five subordinates (his neighbors) ruined the farm. Guru Ji tells us:

ਖੋਜੀ ਲਧਮੁ ਖੋਜੁ ਫੜਿਆ ਹਿਜਾਤਿ ॥

Through the detective, I discovered the tracks of those who ruined my crops.

(SGGS 521)

Then mind goes to the Guru and asks him who has ruined its farm. The Guru tells the mind that his neighbors, the five subordinates ruined his farm. The mind taking them as friends has become attached to them. The mind fails to recognize that the neighbors are ruining its home. It is told in Gurbani as:

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਲਾਮੁ ਲੋਭੁ ਲੋਹੁ ਅਹੰਕਾਰੁ ॥
ਅੰਗੇਜੁ ਲੁਟਾਰਿ ਮਨਾਹੁ ਨਹੀ ਖੁਰਾਹਿ ਕੋਇ ਨ ਹਏ ਪੁਕਾਰੁ ॥

Within this body dwell the five thieves: lust, anger, greed, emotional attachment and pride. They plunder the Amrit, but the self-willed manmukh does not realize it; no one hears his complaint.

(SGGS 600)

After listening to the Guru, the mind starts to look for thieves. After doing meditation, the mind went to the stage of Sehaj (intuitive ease) and stayed awake in that stage. Then the mind saw that those five subordinates were ruining its farm. Earlier the mind thought that they were its friends but when it saw with its eyes then the

mind understood that they are the real thieves. They were cheating the mind by feigning friendship with the mind.

ਪੰਚ ਚੋਰ ਮਿਲਿ ਲਾਏ ਨਗਰ ਆ ਰਾਮ ਨਾਮ ਧਨੁ ਹਿਕਮ ॥

The five thieves join together and plunder the body-city, stealing the wealth of God's Name.

(SGGS 1178)

Then by the divine knowledge from the Guru, the mind caught them red-handed. After catching them, the mind foolishly continues their friendship. The mind has become so close to the thieves that it continues the friendship despite the harm they have caused. In Gurbani, we have been told repeatedly to take care of our farm and that if we keep company with the thieves they will forever cheat us. They continue to collect information about us and change their appearance when necessary to cheat us. When our last moments of life arrive they will change to their final appearance of the minions of death to catch us. Even knowing this, we waste our breaths attached to them and continue to allow them to ruin our house.

That's why we have been taught that we need to bring our mind to this body. To do that we have to do meditation while standing, sitting, sleeping and while awake so that the mind remains in this body. When the mind will stay in this body only then can it win the game.

Yogis and Sidhas had done hard work to control their mind, with many years of continuous effort. They used to keep their mind in *Sunn* and would not let it come out. They did not have the divine knowledge beyond the *Sunn*. The mind was very smart. The mind used different technique to leave *Sunn*. The Yogis had some knowledge and cleverly the mind used this knowledge to cheat the Yogis. When the Yogis were in *Sunn* the mind would give the Yogis the power to fly. The Yogis would take the thought of flight and they would be able to fly their physical bodies. They thought

they were spiritually advanced, but in reality the mind was cheating them by taking thoughts of flight. The mind tricked the Yogis into taking thoughts. The Yogis thinking they had great spiritual powers were never able to advance beyond this stage.

When Guru Nanak Dev Ji had a discussion with those Sidhas, he told them that you sit in the *Sunn* and the mind can go out of the *Sunn* anytime. They were connected to playing music by instruments. Guru Ji told them that their mind was cheating them. Guru Nanak taught them that they should stop listening to music from outside. They should listen to the divine word from inside and get connected to it. He further advised them they should take their mind out of the body with the divine word but not fly their bodies.

ਯੋਗੀ ਯੋਗੀ ਰਮਾਇ ਜੋਗੀ ॥

ਜਿਹੁ ਕਿਉਰੀ ਅਨਾਦੁ ਭਾਜੈ ਹਉ ਜਿਉ ਰੈ ਰਿਝ ਲਾਇ ॥

Play that harp (inside the body), Yogi, which vibrates the unstruck sound current (Anhad Shabad), and remain lovingly absorbed in God.

(SGGS 908)

Guru Nanak Dev Ji gave the divine knowledge to the Yogis. He told them how their mind cheats them. By doing *simran* or meditation, the mind goes to *Sunn* (state of sleep). Once mind goes to *Sunn*, our body does not move. When the mind enters this body, then our body can move and walk irrespective of its weight. When the mind leaves this body, the body cannot move or walk. The same mind that can make this body walk can also make it fly too. The mind has the power to take body anywhere. Guru Nanak Ji's house told Yogis that the mind is cheating them. By flying their bodies, they think that they have great power, but our body is destroyable. When the given time will end, the mind will not enter this body. He will be caught and will be sent into other life forms. When we listen to the divine word (*Schaj Dhun*), the mind can unite with the Truth by listening to it. In that stage, the mind will go alone and

will not take our body because it will be disconnected from air and hence from the body. Then, from *Sunn*, the mind has to move by the divine word. The Gurmukhs who worked hard and connected their mind to Anhad bani (the divine word), are saved. Once the mind will get the real peace then it will realize that this world was just a drama.

ਗਿਰਿ ਚਿਰਿ ਅਕਰਾ ਸਾਧੁ

Wealth and miraculous spiritual powers, are all the external tastes and pleasures.

(SGGS

6)

The Gurmukhs who had done hard work, can separate their mind from the body. They learned to separate their mind from the body and started to go out by the divine word. We have their examples. Baba Deep Singh was decapitated during battle, but his mind was able to make his body continue to walk. The mind carried the body by holding the head in the hand and with the other hand holding the *Kharada* (a weapon like sword, sharp on both sides). The invisible mind was carrying the body. The mind placed his head at Harmandir Sahib as planned by Baha Deep Singh Ji. After that, the formless mind got separated from the body and the game was over. That is why, all this game is of mind. If we do not have the divine knowledge, the mind cheats us at every single point. In reality the mind does not cheat anyone else. The mind cheats itself. The mind regrets this only when death catches him. Then he realizes that he should have done meditation to save itself, but it's too late.

ਅੰਧੇ ਕੰਮੀ ਅੰਧੁ ਮਨੁ ਮਨਿ ਅੰਧਿ ਤਨੁ ਅੰਧੁ ॥

ਚਿਕਰਿ ਬਾਇਓ ਕਿਆ ਚੀਐ ਜਾਂ ਤੁਏ ਖਾਧੁ ਬੰਧੁ ॥

ਬੰਧੁ ਤੁਏ ਏਤੀ ਨਹੀ ਨਾ ਕੁਝਾ ਨਾ ਰਾਖ ॥

ਲਗਭ ਲਗੇ ਨਾਮ ਵਿਹੁ ਕੇਤੇ ਛੁਏ ਜਾਏ ॥

Acting blindly, the mind becomes blind. The blind mind makes the body blind. Why make a dam with mud and plaster? Even a dam made of stones gives way. Once the dam breaks, there is no boat. There is no raft. The water's depth is unfathomable. O Nanak, without the True Naam, many multitudes have drowned.

(SGGS

1287)

The mind gains knowledge that it should listen to the divine word. The divine word is the ship of the Truth. By not recognizing this mind cheats itself. The mind is a king, but in ignorance behaves like a beggar. We have to bring the mind to Sehaj (intuitive peace). The mind is intoxicated in wordly thoughts and it must become sober to understand. Without Amrit, the mind cannot sober up. In Gurbani Guru, we have been told about that:

ਰਾਗੇ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਦਾਗੁ ਦੇਹੁ ਲਾਏ ॥

The Naam of God (Word of God) is Amrit (Ambrosial Nectar) and use that as the healing medicine.

(SGGS 554)

Gurbani gives us the technique on how to prepare Amrit to clean the poison from our minds:

ਮੇਰੇ ਰਾਮ ਐਸਾ ਧੰਨੁ ਕਿਛੀਐ ॥

ਗੁਰਮਤਿ ਮਨੁਆ ਅਮਰਿਚੁ ਰਾਖਹੁ ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪੀਛੀਐ ॥

O my God, churn the milk in such a way as through the Guru's Teachings, hold your mind steady and stable, and drink the Amrit.

(SGGS 332)

In olden times, they used a butter churner to spin yogurt. The spinning was done by a rope and the butter used to separate from the butter milk. In our body we have seven oceans. When we spin

The game of this world is of thoughts. If we cannot stop our thoughts then we should start by stopping discussions of worldly matters. We should discuss worldly matters only as needed so that we can learn to control our thoughts. To stop our thoughts, we have to stay in the stage of intuitive peace also known as *Sehaj*. We have to stay in a family with love and have to listen to other people in the family. Moreover we have to work and meditate at the same time. Our thoughts continue even if we do nothing. We should consider our work as service and we should meditate at the same time. In the Gurdwara, we do service (which includes cooking food, cleaning shoes of people in congregation, cleaning the Gurdwara, serving people, doing dishes – without any charge) so that our mind can get rid of ego. Our mind serves the Truth by looking at Him and staying in the divine order (listening to Naam). The world is under the divine order of God and is explained in Gurbani as:

ਹੁਕਮੇ ਅੰਦਰਿ ਸਭੁ ਕੋ ਯਹਾਸਿ ਹੁਕਮ ਨ ਕੋਇ ॥
Everyone is subject to His Command; no one is beyond His Command.

(SGGS 1)

In this world many people do not follow the divine rule. That leads to their pain and suffering. Those people get reincarnated. If we understand the divine order and follow the rules, our egotism will end.

ਨਾਨਕ ਹੁਕਮੇ ਜੇ ਝੁਝੈ ਤ ਹਰਿਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

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

(SGGS 1)

When we listen to Naam, we should know the divine order being given to us. Divine order can be realized when we listen to Gurbani and contemplate on it. Gurbani includes praises and appreciations

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of Truth and His formless state. Moreover, the mind, which has diverted from the divine word, is taught to get connected to Naam, merge with the Truth and learn to stay in its home. If the mind will not stay at home it will not come under the divine rule and it will be punished. We also have been told that if we do not meditate, the mind will fall into a dangerous ocean (*Bhavsagar*). The mind will drown in the waves of fire and poison in the ocean. When we close our eyes we are surrounded by darkness. We don't see anything including our physical body. We are then surrounded by the *Sun*, which has no boundaries. We will not see anything above, below, on the sides, in front, or in the back. After leaving this body, our mind goes into *Sun*. The element of sky or ether (*Akash*) is in the *Sun*. The *Akash* is part of Maya. In Gurbani, we have been told that:

ਮਇਆ ਮੇਰੁ ਗੁਭਾਵੁ ਹੈ ਤਿਸ ਦਾ ਨ ਚਿੰਨ੍ਹ ਉਦਾਰੁ ਨ ਪਾਰੁ ॥
Attachment to Maya is an ocean of darkness; neither this shore nor the one beyond can be seen.

(SGGS 89)

When we close our eyes we come to the dangerous ocean known as *Bhavsagar*. Since we cannot see anything there, no one can take us out of it. This dangerous ocean is also known as well of illusion. We forgot how to use the wisdom and the vision (*Jot*) given to our mind. This happens because our mind enters into thoughts and falls into the well of illusion. It happens every night when we sleep. In Gurbani, we have been told that:

ਕਬੀਰ ॥ ਨ ਜਾਨੈ ਗਯੁ ਬੜੁ ਜਾਨਤੁ ਹੀ ਅਭਿਗਤੁ ਕਹੈ ॥
 ਕਾਹੇ ਕੀ ਕੁਸਲਾਤੁ ਹਥਿ ਦੀਪੁ ਕੂਟੈ ਪਰੈ ॥੨੧੬॥

Kabeer, the mind knows everything, and knowing, he still makes mistakes. What good is a lamp in one's hand, if he falls into the well?

(SGGS 1376)

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If we don't recognize the Naam (*har tat, beej mantra*) in Maya, Gurbani has to take us out of the house of Maya. Then, it takes us to our own house where there is Naam and Truth. It is very important that we should leave our body by guided meditation. Our body does not belong to us. We have to do meditation by a technique and not by our own method or will. First of all, we have to leave this body by getting free from thoughts (by breaking the wall of illusion, cutting the net of Kaal). By doing that, we learn how to die while alive. The doctor takes care of the diseases of our body. When our mind gets sick with Maya, then no one can take care of its disease in this world. If our mind goes into deep thoughts, the thoughts will not stop. Then a person cannot sleep. The brain cells get weaker and people develop psychiatric diseases.

(ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਕੀ ਸੇਵਾ ਵਿਚ)

Without the Naam, the world wanders around insane;
(SGGS 643)

These days, people read holy books or Gurbani and they understand the divine word (Naam). By reading Gurbani, they achieve some peace and can go to sleep at night. In future, when the faith will end, no one will sleep. The people will run around day and night and will develop psychiatric diseases. Such persons will lose all the values and relations including a relation of father, daughter or a son. By observing the future, Guru Nanak Dev Ji changed the way of devotion. He told us:

ੴ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਜਗਤ ਅੰਤਰਿ ਨਿਹਾਲੀ ॥੧੬॥

Eradicating the three qualities of maya, dwell in the fourth state.
This is the unparalleled devotional worship.

(SGGS 908)

When our mind will be free of thoughts, it will go to the fourth stage (Sehaj or intuitive peace), then no one can affect the mind. The mind will stay in intuitive peace. Guru Nanak Dev Ji told us

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500 years ago in the Gurbani that first our mind gets sick then the body gets sick. The mind gets sick when it forgets God.

ਖਮਲੁ ਚਿਜਾਇ ਕੀਏ ਰਸ ਭਰਾ ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੈ ਰੇਲਾ ॥
ਮਨ ਯੋਧੇ ਭਰੇ ਜਿਲੈ ਸਜਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਚਾਹੁ ਲਾਇ ॥੨॥

By forgetting God, we enjoy sensual pleasures; then, disease rises up in our bodies. The blind mind receives his punishment (for forgetting God). The innocent doctor, does not know how to treat this problem.

(SGGS 1256)

To punish such a mind, the body where the mind resides, has been given a disease. At that time, there is no cure or treatment for that body. To protect ourselves, we have to get freedom from Maya (thoughts).

In the coming time, the divine word of God will take care of diseases. We have seen that when we go to a doctor, they tell us that they will give the treatment and rest is in the hands of the God. That is why we have to try to stay away from Maya. If we stay free of them then we will get to the stage of bliss. Then we will progress on this way. That is why in the first stage we have to leave this body and get absorbed in *Sunn*.

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Though the mind knows that it has wisdom and *for* still it can fall into the well. We have come to this world, which is a foreign country for our mind. The five subordinates tell our mind that they will not let it use the eyes of this body. In the dark, we can move our hands, but can't find anything. For example, if you fall into a well you close your eyes in fear. There is no one to take you out of the well. We can pass 1-2 days in the well, but not forever. Similarly, our mind cannot stay in this body forever. One day, we will go into stage of sleep (death) and the mind will fall into *bhavsagar*. These examples have been given to make us aware that knowingly the mind can fall into a dangerous well. Similarly, we do meditation so that we can stop our thoughts. Our mind is in a *Bhavsagar* where there are oceans of peace, fire, and poison. If we fall into it, we do not know what type of waves our mind will go into. There is no way to come out of it. If we go into the waves of ocean of poison or ocean of fire, there is no way to protect ourselves. By chance, if our mind will come into the waves of ocean of peace and if we have knowledge of that, only then we can try to come to its edge by moving our hands and feet.

The advantage of human life is that we can merge with God. We should not waste this opportunity. If we take thoughts in this life it changes our route. If we continue to take thoughts, when our breath ends we will continue in the cycle of reincarnation (of over 8.4 million species). This proves how dangerous this game can be. If we stop our thoughts and our breath come to an end but we do not leave sunn; watching this situation, God saves us. That's why we have to stop our thoughts completely. We should not have any worries. Gurbani tells us that if we come to sanctuary of the Guru, we have to surrender completely. That means our breath, the body, or the mind, will not be ours. Once we surrender ourselves to the Guru, then we have to live in accordance with the Guru. We have to listen and follow the order of the Guru. In that situation, no one will be our father or mother or son or daughter. Then we have to follow the rules of the True Guru. If we take thoughts we will be

outside the will of the Guru and he will not be able to help us. It will be our fault because we did not follow the Guru's rule.

ਕਲੀਓ ਸਾਚਾ ਸਤਗੁਰੁ ਕਿਆ ਕਰੇ ਸਚੁ ਜਿਨਾ ਮਹਿ ਚੁਕ ॥

Kabeer, what can the True Guru do, when His Sikhs are at fault?
(SGGS 1372)

In this world, no one is anyone's father, mother, brother, sister, daughter or son. This is just a game. Those who have understood the game instruct others that it is a game of thoughts (Maya). There are five subordinates (*doots*) who are thugs and we haven't recognized that they exist inside us. We only have seen the body (visible form of maya). Maya is a cheater and puts us in an illusion. The people who have understood this game tell us in Gurbani:

ਕਉਨੁ ਕੇ ਪੁਤ੍ਰ ਪਿਤਾ ਕੇ ਭਾ ਕੇ, ਕਉਨੁ ਮੈ ਕੇ ਦੋਇ ਸੋਭਾਏ ॥੧॥
ਰਹੇ ਨਗ ਜਗ ਕਉ ਨਗਉਰੇ ਲਾਈ ॥ ਹਰਿ ਕੇ ਬਿੰਨਾ ਹੋਗੇ ਜੀਅਉ ਮੇਲੀ ॥੨॥
॥੧॥ ਰਹਾਉ ॥ ਕਉਨੁ ਕੇ ਪੁਰਖੁ ਕਉਨੁ ਕੀ ਨਾਈ ॥
ਇਨਾ ਤਤ ਲੋਲੁ ਸਹੀਬ ਬਿਰਾਧੀ ॥੨॥ ਕਹਿ ਰਬੀਹ ਨਗ ਜਿਉ ਮਨੁ ਮਨਿਆ ॥
ਗਈ ਨਗਉਰੀ ਠਹੁ ਪਕਿਰਾਨਿਅ ॥੩॥੩੮॥

Whose son is he? Whose father is he? Who dies? Who inflicts pain? God is the thug, who has robbed the whole world. How can I survive by separating from God. O my mother? Whose husband is he? Whose wife is she? Contemplate this reality within your body. Says Kabeer, my mind is pleased and satisfied with the thug. The effects of being robbed have vanished, since I have recognized the thug.
(SGGS 331)

Until we separate ourselves from thoughts and our body, we cannot get out of Maya. Maya is like an ocean, which can be in material form like our body or in formless state like thoughts. That is why we have to try to stop our thoughts so that we can move forward.

In the first stage, we need to learn to stop our thoughts. That's why we should meditate while standing, sitting, sleeping, or awake. We should also avoid talking about Maya. If we look at someone we should presume they are an image of Truth and not notice whether they are a man, woman, or child. We have been given divine knowledge of the formless state of God who is keeping us alive through our breath. Earlier, we did not know that He is within us and we are residing within Him. In Gurbani, we have been told that:

ਸਭਿ ਘਟ ਮੇਰੇ ਹਉ ਸਭਨਾ ਮੇਲਿਹਿ

God says, all creatures are mine, and I am in all hearts.

(SGGS 952)

We will recognize the visible form of Truth in this world only when our mind will get awakened and will be free of thoughts. When the mind uses its *for* then it will develop a divine vision. To achieve that stage, we have to meditate all the time and live like a family in this world. For example, animals or birds shout together if anyone in them is suffering or is in trouble though it is in vain. But we have the knowledge. If we will go to the refuge (sanctuary) of the Naam then we will understand Gurbani. There are many spiritual people in this world who read Gurbani but do not meditate. That's why they do not know about the *nij mahal* and the door to *nij mahal*. But if we have done the practical (meditation) then we will know everything. We will know that the lock and its key on the door on the *nij mahal* are made of air. When we will balance the air entering our body, the door will open. When we will balance our vision, then our mind can go to the pool of ambrosial nectar (Amritsar). In a nutshell, if we have done the practical then we will have detailed knowledge of focused meditation (*Dhyan*) and our body. By learning that, we can teach others as well.

The purpose of reading morning prayers (*ninam*) is to learn how to play the game during the day by following the rules of the Guru.

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During the game, we have to listen to the divine order and have to go where we are told to go. We should not go into the illusion. After completing our work, we have to leave our body and the family at night. Then it depends on the Truth if he wants to send us back next morning or not. By reading *Ninam*, we have to spend our day in accordance with the teachings of Guru and should not divert from it.

In the first stage, they have told us how our body was created i.e. *Ik Onkar* (ੴ). We have read earlier how our body of ten doors came into existence and how the divine word is kept secret in the *nij mahal*. That place is known as temple or church or gurdwara where Truth is living inside us. After understanding this, we have to teach others that when we enter this body we have blessed vision of *darshan*. Then we have to listen to the Naam and have to do its praises. Gurbani tells us:

ਨਦਰੀ ਸਤਗੁਰੁ ਸੇਰੀਐ ਨਦਰੀ ਸੇਰਾ ਹੋਇ ॥

The service of the True Guru is performed by looking at Him.

(SGGS 558)

In Gurbani, we have been told how to live this life. We can understand this game only if our mind is free of thoughts. If we stay in thoughts (*maya*) then we cannot understand Gurbani. In Gurbani, we have been told as:

ਏ ਗੁਣ ਧਰਮਿ ਹਰਿ ਤਤੁ ਨ ਜਾਣਹਿ ॥ ਮੂਲਹੁ ਭੁਲੇ ਗੁਰ ਸਾਧੁ ਨ ਘਬਰਾਇ ॥

The people who read the holy books in the three qualities of *maya* (in thoughts), they do not know the essential reality of God. They forget the Primal God, the Source of all, and they do not recognize the Word of God (*Shabad*).

(SGGS 128)

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Enter Fourth Stage after Eradicating Three Qualities Of Maya

The Gurmantra, Waheguru, is given to us in our language (the language of this world). Similarly, when God speaks, the voice coming out of his mouth is known as Word of God or Naam or Mool Mantra. In the Punjabi language, voice is known as Dhun, which (synonymous with voice) sometimes can be confused with belly button or umbilicus. In Gurbani it has been told as:

ਮੈਨੇ ਮਹਿ ਚਿਅਨੁ ਚਿਮਨੁ ਮਹਿ ਸੁਨਿਆ ਗੁਰਮੁਖਿ ਅਕੁਸ ਕਰਾਨੀ ॥
Meditating by focusing on voice, the gurmukh gets the knowledge of the divine. Then the Gurmukh, speaks the Akath Katha.
(Speech on how our mind separated from God at birth, then by meditation, how it merged back into God).
(SGGS 879)

At the belly button there is a knot of subtle body and our material body; That area is like a dam. In Gurbani we have been told about as:

ਮੂਲ ਦੁਆਰੇ ਬੰਨਿਆ ਬੰਨੁ ॥
In the area of belly button, the subtle and material bodied were tied together like a Dam.
(SGGS 1159)

At this place the subtle body (body of mind or sukham) and the material body merge. While doing meditation, if we hit this place hard then it will create a divine fire known as *Brahm Agan* which can burn us. That is why we should not focus on the belly button, but rather focus on our own voice. Some people by putting too

much attention on the belly button create a lot of *Brahm Agan* and they do not survive. There is no one who can take care of them in this world. The element of fire is created at a large extent than our body needs. So while meditating, we have to produce *Brahm Agan* to that extent which is just sufficient to burn the net of *Kaal* (thoughts). In Gurbani we have been told about it as:

ਕਲੁ ਜਲੁ ਬੁਝਮ ਅਗਨੀ ਜਾਲੇ ॥

The trap of Kaal is burnt by the Fire of God.

(SGGS 223)

The light that has originated from the Truth (God) is known as the soul. It enters our body via the *Sukhmana Channel* at one end and comes up to the other end of the *Sukhmana Channel*. *Sukhmana* channel has 2 ends. One is at the belly button and the other ends open in *Gagan* at the top of our head. Both the ends of *Sukhmana Channel* have small holes which are shrunken. Our soul enters our physical body via the *Sukhmana* channel. Our physical body is woven with the air. Our body and its systems work because of air. With our every heart beat, the whole body functions and at the same time the *Sukhmana Channel* comes into motion. The small holes in the *Sukhmana Channel* (which are shrunken) open and close with the entry of air into the body. When they open then light in the form of twinkles (dazzles) is produced along with the divine music known as *Anhad Shabad*. These are produced at the belly button (at the *Sukhmana* channel). The dazzling light that comes out is known as *Jhilmil*. It is explained in Gurbani as:

ਝਾਕਾ ਝੜਿਆ ਲੋਮਾ ਕਿਉਂ ਨਦਰਿ ਨਿਹ ਲਿਖਾ ਰਾਂਗੁ ॥
ਸੇਵਕ ਪੂਰ ਕਰੰਮਾ ਸਤਿਗੁਰਿ ਸਬਦਿ ਦਿਖਾਇਆ ਰਾਮੁ ॥

The meteor shoots across the sky. How can it be seen with the eyes? Similarly, how the shooting light of soul, entering our body can be seen? The True Guru reveals the Shabad (Word of

God.) to His servant who has such perfect karma.

(SGGS 1110)

The divine light and the divine word together are known as *Jot niranjan* or *Naam Niranjan*. For the time we are alive in this body, that divine light and divine word are inside us. The divine light that is inside us cannot be seen because our mind is not in intuitive ease (Sehaj). Our mind has come out of the body by air and is dwelling in 3 qualities of Maya (thoughts). That's why we cannot see the dazzling divine light inside us. When our mind enters the body and it goes to the stage of Sehaj, then it listens to the divine music. When we do more and more practical (meditation), the holes in the Sukhmana channel open further. At the same time the divine word becomes louder and louder and the divine light increases in intensity.

ਏਮ ਪਲੀਤਾ ਸੁਗਣਿ ਹਰਾਈ ਗਲ ਗਿਆਨੁ ਕਲਾਇਆ ॥

But I have made divine love the fuse, and deep meditation the bomb; I have launched the rocket of spiritual wisdom. The fire of God is lit by intuition, and with one shot, the fortress (of mind) is taken.

(SGGS 1169)

When *brahm agan* is produced at the belly button with intuitive ease, it burns the net of Kaal. It has been explained in Gurbani as:

ਕਾਲ ਜਾਲੁ ਬ੍ਰਹਮ ਅਗਨੀ ਜਾਚੇ ॥

The trap of Kaal is burnt by the Fire of God.

(SGGS 223)

If we create too much of *Brahm agan*, it will generate a lot of heat in our body (by increasing element of fire). Our heart rate will increase and we'll be uncomfortable and it can cause damage to us.

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In spirituality (Gurbani), spine is known as *Maheer dund*, which is connected to our head. When the divine light is produced on the upper end of Sukhmana Channel (also known as Gagan), there is no danger of that light to our body. There are five openings (five doors) at each end of Sukhmana channel. When all the five doors of Sukhmana channel open, the light from all the doors merge into one. It is known as *Brahm Jot*. It has been explained in Gurbani as:

ਪੰਚਿ ਸਬਦੁ ਵਜੇ ਮਠਿ ਗੁਰਮਤਿ ਵਡਭਾਗੀ ਅਨਹਦੁ ਵਜਿਆ ॥

The Panch Shabad, the Five Primal Sounds, vibrate with the Wisdom of the Guru's Teachings; by great good fortune, the Unstruck Melody resonates and resounds.

(SGGS 1315)

Brahm Jot and *Brahm agan* are also known as *Jot Niranjan* and *Naam Niranjan*.

ਮਸਤਕਿ ਮਨੁ ਦੁਆਲੈ ਮਰੀ ॥ ਸਾਹਿ ਨਿਰੰਜਨੁ ਫਿਰਵਣੁ ਮਰੀ ॥

ਪੰਚ ਸਬਦੁ ਨਿਰੰਜਲੁ ਰਾਜੇ ॥ ਦੁਲਕੇ ਚਰਚ ਸੰਘ ਘਟ ਰਾਜੇ ॥

The lotus is at the forehead, and the jewels surround it. Within it is the Immaculate God, the Master of the three worlds. The Panch Shabad, the five primal sounds, resound and vibrate there in their purity. The chauris - the fly brushes wave, and the conch shells blare like thunder.

(SGGS 974)

All five Shabads or five tunes, are resounding continuously with intuitive ease. We cannot hear those sounds because our mind is not in Sehaj. If our mind will exit the three qualities of Maya (thoughts) to the fourth state (Sehaj), then the mind will sit on the dar (door on the castle of Truth, Sehaj Ghar), only then we can listen to the divine words. Those divine musical tunes are very blissful and are resounding at the door. After that stage, the divine light of Truth starts. This entire route is explained to us in Gurbani. In this path,

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we should not use our own knowledge. For example, a teacher starts to teach children from A, B, and C; like that the education of spirituality (Truth or God) also starts from a class as well. The class of spirituality is known as Congregation. If we do not have any knowledge of the body or the mind, we cannot remember Gurbani of Shri Guru Granth Sahib Ji or Quran, Bible or Gita or any other holy book. If we can remember them by heart, we can become an educated person theoretically. But without the practical knowledge or applied knowledge of our mind and the body, we will not know where our mind dwells. We will not know how to worship the Truth. The mind forgot its identity and has not seen the Truth. So that's why people in the past did devotion or worshipping by their bodies and not by mind. They did not have the knowledge of their body or the mind. Therefore, people were entangled in their own ways. Now, Guru Nanak Dev Ji has told us a way for devotion which is different from other ways. This has been explained in Gurbani as:

ੴ ਗੁਰ ਮੇਟੇ ਚਉਥੈ ਵਰਤੈ ਏਹਾ ਝਗੜੈ ਨਿਰਾਰੇ ॥

Eradicating the three qualities of maya, dwell in the fourth state. This is the unparalleled devotional worship.

(SGGS 908)

When we go out of three qualities of Maya (by stopping thoughts), our mind goes to Sunn (house of mind). While staying in Sunn, we will listen to the divine word of God from which we were disconnected after our birth. When we connect to the divine word, our true devotion starts. It has been explained in Gurbani as:

ਗੁਰਮੁਖਿ ਤਗੀਤਿ ਜਿਤੁ ਸੁਰਮ ਪੁਨਿ ਉਯੋ

The Gurmukh practices that devotional worship, by which the celestial music wells up:

(SGGS 245)

That is why it is very important to have knowledge of the mind as well as the body. In the classes of divine studies, first we have to get knowledge of our body and the mind because they are connected. If our mind does not have knowledge of the body then our mind will not have knowledge of Maya. Therefore we have to get guidance from Gurbani. Gurbani teaches us the spiritual search of our body. But we have to get knowledge of the mind (How to get food for the mind, Where is the home of the mind), the soul and the Truth. Food for the mind is Amrit Ras, the Ambrosial Nectar. Gurbani teaches us about this world or lok and the Parlok or Paradise. It also teaches us how we have to use focused meditation (Dhyaan) to advance in spirituality. Moreover we need to know the purpose of our mind to come into this body in the morning where we speak the language of this world. How we have come from Paradise to this world into this body? It has been explained in detail. To win the game of this life, we have to play this game by a technique.

While doing our work, we have to continue meditation so that our thoughts should stop. Someone may ask why we have to do meditation. Such people think there is no need of meditation. They presume that reading holy books is the meditation and is the word of God (Shabad Guru). It indicates that such a person has just read the holy books and has not practiced it yet. Such people do not know how their body was created and where the mind dwells. We need to have divine knowledge to teach such people. We should have knowledge of the body as it is explained in Gurbani.

If we do not have knowledge of our body, our mind will not move forward. That is why we were given the knowledge of how our body with 10 doors was created. For example, a teacher starts to teach a child from A, B, and C. After the child learns, he remembers it by heart. Then the teacher may ask him to find one letter (in a puzzle). If the child has remembered it just by speaking but will not recognize the letter and he will start from the A, B, C song; not

child only has memorized the song, but not truly understood what he has learned. If the child has truly understood then the teacher can ask about any letter. In the same way, while reading Gurbani, we should keep this thing in mind that it tells us about spiritual search of the body. If we have read Gurbani, and followed it, then if someone asks us then we will give the correct answer.

Some people put their attention on *Trehkuti*. *Trehkuti* is the place where our eyes and nose meet. Even by focusing their attention, their thoughts will not stop. Various different teachers give this meditative technique. To be successful in this field, we have to stop using incorrect techniques and learn to focus on our own voice. First, we have to chant in a loud voice, followed by internalizing our focus on heart and belly button. Then we have to reach to the stage of the divine word (Naam). Our body is alive because of the air and our mind works by merging with the air. The game of the whole world is due to air. When our mind enters the air, the game starts. When our mind gets separated from air then our body does not work. The divine word is in the tenth door in our body. Many educated people, spiritually uneducated, think that there is no 10th door in this body. The tenth door has been explained in Gurbani as:

ਕਾਇਆ ਮੰਦਲ ਮੇਰੁ ਘਰੁ ਰਹਿ ਕਾ ਤਿਨੁ ਮਹਿ ਰਾਖੀ ਜਿਕਿ ਅਖਰੁ ॥
In the body, there is a mansion, inside which there is a temple of God; He has infused His Infinite Light into it.
 (SGGS 1256)

There is a castle in this body, inside the castle is the house of our mind and inside the house is a temple. Our soul (divine light) is inside the temple and it has been explained in Gurbani as:

ਪਉਣੈ ਪਾਣੀ ਅਨਾਨੀ ਕਾ ਮੇਲੁ ॥
 ਦੰਦਲ ਦੁਪਲ ਭੁਧਿ ਕਾ ਖੇਲੁ ॥
 ਨਉ ਦਰਬਾਰੈ ਦਸਵਾ ਦੁਆਰੁ ॥

The human body, which has ten doors (nine visible doors and the invisible tenth gate), is made by the union of air, water and fire. There is a play-thing of the fickle and unsteady intellect.
 (SGGS 152)

ਮਾਨਸੀ ਭੇਰੇ ਹੋਰੁ ਰਿਦੁ ॥ ਰਿ ਮਿਤੁ ਤੀਸਾ ਦਾ ਦਮਾਦਾ ॥
In the mother's womb, God fashioned the body with ten gates.
 (SGGS 488)

We have been instructed about the indication (mark / Sign) at that place.

ਨਉ ਦਰ ਠਕੇ ਧਾਨੁ ਰਹਾਏ ॥ ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸ ਧਾਏ ॥
 ਸਿਧੈ ਅਨਕਸ ਮਾਦ ਹਜਰਿ ਤਿਨੁ ਰਾਤੀ ਗੁਰਾਣੀ ਮਾਦ ਮਾਦਾਇਆ ॥
Those who close off the nine gates, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate. There, the Unstruck Melody of the Shabad vibrates day and night. Through the Guru's Teachings, the Shabad is heard.
 (SGGS 124)

The confusion in spiritually ignorant people is due to the fact that they have not done the practical (guided meditation). When our mind enters this body by merging with the air, the body starts to work. When our mind gets separated from air, the body does not work. When we go to sleep, the mind leaves the air then our eyes, hands, and feet do not work. Some people think that the 10th door is our brain. Those people do not realize that when our mind gets separated from air the brain is present but the body does not work.

In Gurbani, we have been given direction in a systematic way to live life. First, we will have to stop our thoughts to get freedom from Maya. After our mind gets freedom the next game starts. We all are tied up because of our thoughts. All the relationships in this world are because of our thoughts. For example, relationships of

father-son, mother - daughter, brother - brother, husband and wife, and friends, are because of thoughts. If our thoughts do not match then the people in relationships argue or fight with each other. These arguments lead to fighting among people in the family and society. This is how problems begin. Good and bad, happiness or sorrow and pain or suffering are all because of thoughts. If our thoughts will end, the game will end and all of us get freedom. That's how the game we play during daytime is due to thoughts. The mind has to come to this body again and again and only a rare person wins this game. If we separate our minds from the air, the nine doors of the body will close.

ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਕਰਾਏ ॥ ਦਸਵੇ ਨਿਜ ਘਰਿ ਵਾਸ ਧਾਏ ॥

Those who close off the nine gates, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate.

(SGGS 124)

The mind functions because of the air. Once the mind gets separated from the air and goes to the 10th door also known as Sunn, (house of mind) the air has connection with only the body.

ਸਤਿਗੁਰ ਤੇ ਪਾਏ ਦੌਚਾਰਾ ॥ ਸੰਨ ਸਮਾਪਿ ਸਚੇ ਕਰ ਏਕਾ ॥

From the True Guru, contemplative meditation is obtained. And then, one dwells with the True God in His celestial home, the Primal State of Absorption (Sunn) in Deepest Sanaadhi.

(SGGS 1038)

When our mind sits in the Sunn (also known as *Thir Ghar, Nij-Mahal, Gagan or Sehaj Gufa*) Truth will wake it up by his divine sound.

ਪੁਨਿ ਉਪਾਸੇ ਸਰਾਸਿ ਜਗਾਇਆ ॥੧॥

The celestial melody of the Shabad wakes the mind up.

(SGGS 1039)

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ਸੰਨ ਸਮਾਪਿ ਕਨਕਤੁ ਰਹ ਨਾਦ ॥

In the Deepest Sanaadhi (Sunn), and the unstruck sound of the Naad is there.

(SGGS 293)

When that Divine Word appears, then our devotion will start.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਿਰੁ ਸਗਲ ਧੁਨਿ ਚੁੰਘੈ

The Gurmukh practices that devotional worship, by which the celestial music wells up;

(SGGS 245)

In a nutshell, when our mind leaves the body, it will go into Sunn by separating from the air. The Divine Word will appear and our worship of the Truth will start. The divine sound comes out of Sukhmana Channel and we will be absorbed in the Sunn. In Gurbani, we have been told that when the divine word will appear inside us, then we have to find out where the divine world merges or absorbs. Where the divine word merges in the Truth, that place is known as castle of God and is our true house.

ਗੁਰ ਸ਼ਬਦਿ ਸੁਣੈ ਖੂਬੇ ਰਹਿ ਸੋਈ ॥

Where the Shabad (word of God) absorbs, is God.

(SGGS 160)

We have been told that where air will be absorbed that is our house. We should focus our attention there:

ਧਰਨ ਕਾ ਵਾਸਾ ਸੰਨ ਨਿਰਾਸਾ ਯਕਲ ਕਲਾ ਪਰ ਸੋਈ ॥

The air is the dwelling in the Sunn. Focus the attention at that place.

(SGGS 944)

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ਸਿਮਰਿ ਸਿਮਰਿ ਪਰਿ ਕਾਰਨ ਕਰਨਾ ॥
Do all the work (job) in meditation of God.

(SGGS 263)

It is very important to do meditation while working and our relation with meditation should not break while working. There are many people who read Gurbani or holy books and do meditation, but they do not have the technique to do simran continuously. If you tell them to work they forget meditation or remembrance of God. They can just do one thing at a time. That's why in past, Rishi Muni used to leave their houses to do devotion in the jungles. When they came back to this world, they forgot about the worship and came into 3 qualities of Maya (thoughts) and got angry or upset. In Gurbani, we have been told that while living in this fire of the world, we have to make a safety circle (of meditation) around us and live in it. We have been told in Gurbani that the closest fire is our family (due to arguments). If we save ourselves from the family then we enter the fire in the world. We have to protect ourselves from both types of fire. Gurbani told us that:

ਅਗਨਿ ਕਟੈਬ ਸਾਗਰ ਸੋਧਾ ॥ ਭਲਾ ਮਹਿ ਅਗਿਆਨ ਅੰਧਾਰ ॥
Family and worldly affairs are an ocean of fire. Through doubt, emotional attachment and ignorance, we are enveloped in darkness.

(SGGS 675)

In ignorance of darkness, people are entangled in attachments. That's why, first we have to stop our thoughts. Our mind is used to getting thoughts and staying in thoughts. In that stage, we should contemplate on the paragraph from Gurbani or holy books so that we can break the relationship of our mind from the world. By doing that the normal system of our mind will reverse and will start to save the wealth of our breaths. In Gurbani, we have been told that:

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ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਟੀ ਲਵ ਨਿਧਿ ਬਰਚਿਓ ਬਢਿ ॥
ਅਣਾਰ ਸਿਧੀ ਪੈਣੈ ਲਗੀਆ ਫਿਰਨਿ ਨਿਨਾ ਧਰਿ ਵਸੈ ਨਿਨਾ ਬਢਿ ॥

ਅਨਹਦੁ ਪੁਨੀ ਮਦ ਵਸੇਰੇ ਭ੍ਰਿਸਮਨਿ ਧਰਿ ਲਵ ਲਾਇ ॥

Meeting the True Guru, I am totally transformed; I have obtained the nine treasures to use and consume. The Siddhis-the eighteen supernatural spiritual powers-follow in my footsteps; I dwell in my own home (of mind). The Unstruck Melody of the Anhad-Shabad' constantly vibrates within; my mind is exalted and uplifted (to Unn Munn) and is lovingly absorbed in God.

(SGGS 91)

Then all these five subordinates (doots) who are our mind's servants, they will stand on their duty at the door. When we will call them, they will come to the job. Our mind is a king and has to dwell in his castle. The doots are servants and have to stay at the door.

ਕਾਇਆ ਨਰਾਈ ਫਿਰਾ ਮਨ ਰਾਜਾ

The mind is the king of the city of the body.

(SGGS 907)

ਕਾਇਆ ਕੋਟੁ ਗਣੈ ਮਹਿ ਰਾਜਾ

There is king in the strong fortress of the body.

(SGGS 1037)

ਫੰਦੇ ਪਾਰੁਆ ਦਾ ਮਹਿ ਰਹਤੇ

The five doots stand as guards at the gates.

(SGGS 339)

If our mind gets separated from this world, if we call any of the 5 subordinates, they will come because they are under the king. We will control them and all of Ridhian-Sidhian (spiritual powers), which will work at our command. It will happen only by Truth's divine order and only if, our mind sits in its house. Otherwise these five subordinates will make our mind a servant. If we will follow

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Where the divine word will absorb, that is Truth, we should focus there.

ਨਿਰੰਕਾਰ ਮਹਿ ਆਕਾਰੁ ਜਮਾਏ ॥
ਅਕਲ ਕਲਾ ਸਚੁ ਸਾਚਿ ਦਿਕਾਏ ॥
ਸੋ ਨਤੁ ਗਰਬੁ ਜੋਨਿ ਨਦੀ ਆਏ ॥੩॥

One whose mind's form merges into the Formless God, by focusing the wisdom (of the mind) on God, such a person does not enter into the womb of reincarnation again.

(SGGS 414)

First, we have to get freedom from thoughts. These thoughts are all our entanglements. If our thoughts will end, we are free. In Gurbani, we have been told as:

ਬੀਚਾਰਿ ਮਾਏ ਤਰੈ ਤਾਰੈ ਬੁਲੰਟਿ ਜੀਨਿ ਨ ਆਵਈ

One who stops his thoughts, is saved, and saves others as well; he does not come to be born again.

(SGGS 687)

When our thoughts will end, we will cross the dangerous ocean of this world also known as *Bhavsagar*. In this dangerous ocean is *Rajjo Gunn*, also known as ocean of fire, *Tammo Gunn* also known as ocean of poison (also known as the lakes of fire). On the next stage, then we have to decide if we want to come back into it or not. If we stop our thoughts, our vision becomes one (impartial). When we don't have thoughts, we are free. If we desire that we do not want to come to this body then we have to merge with the divine word. In that situation, our cycle of life and death will end. It has been explained in Gurbani as:

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਲਮਾਏ ਕੁਖੁ ਜਨਮ ਮਰਣ ਕਰ ਪੰਡਾ ਹੈ :

The humble servants of God are absorbed in the Naam of God.

Their pain of birth and the fear of death are eradicated.

(SGGS 13)

ਬੀਚਾਰਿ ਮਾਏ ਤਰੈ ਤਾਰੈ ਬੁਲੰਟਿ ਜੀਨਿ ਨ ਆਵਈ

One who stops his thoughts, is saved, and saves others as well; he does not come to be born again.

(SGGS 687)

Then we will receive salvation and break the cycle of reincarnation.

People say that the mind goes into thoughts unintentionally. But when we follow the knowledge and teachings of the Guru then we will not let our mind go to thoughts. If a step-by-step approach is not followed to connect to the divine word then a person cannot stop his thoughts. Too many thoughts can cause a lack of sleep, which can drive any person crazy. His normal relationship with this world will end. That's why we have to go step by step. By living in this world, we should listen to the divine word. If we have to listen to it, then first, we have to go to the door of Truth's castle. In Gurbani, a step-by step approach is taught and has been told how we have to sit at the door and how we have to move further, so that we should not cause damage to this body. We should have knowledge of this world as well as knowledge of the Truth. If someone will ask about this world, we should have knowledge to such a depth that scientists should get astonished. Likewise if someone will ask about spiritual knowledge, we should tell them in such a depth that a person who is on this path gets astonished. In Gurbani, a lot of knowledge has been given to us. We have to follow teachings of Gurbani step by step and should not let our mind get sidetracked. When working or walking around, we have to stay in the stage of visual equality also known as *Sim Drishti* (impartiality). We have to do work and meditate at the same time. When we talk and look at other people, at the same time we have to look at the formless Truth.

the servants, we will get stuck in the net of Maya (thoughts). When we do duty of a king they will follow us. In Gurbani, we have been given example of a sheep. If a kid of sheep is under our control, the sheep will come running towards us. If you will leave the kid, the kid will go towards the sheep that means all the system will be upside down. If we will control the kid of a buffalo then all the attention of the buffalo is in the kid then she has to come towards her kid. If we let the kid free, the buffalo will not go to the kid. The kid will go back to the buffalo. If we will be connected to the Truth then the Maya will run behind us, but if we get separated from the Truth then we will run behind the Maya. Maya will be in front of us, we will be walking behind that. A cow hits her kids with legs and she teases them. Similarly, Maya will give us happiness or sorrow periodically. If the mind will be connected to the divine word or Shahad we will not be separated from the Truth and Maya will step aside. In the next stage, the mind receives spiritual powers. We must be careful not to use these powers because it will attract people who only want to use those powers. If we need anything we should ask for it directly from Truth and not use powers to attain them. God is our father and he will take care of our wishes. Whatever God thinks we need he will take care of that.

ਦਿਨੁ ਭੋਲਿਆ ਸਭੁ ਕਿਛੁ ਨਾਨਕਾ ਕਿਹੁ ਅਗੈ ਕੋਸੇ ਅਕਾਰਿ ॥

He knows everything, without being told; unto whom should we offer our prayers?

(SGGS 1420)

ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਤਾਂ ਮਨਿ ਚਿੰਤਿਆ ਫਲੁ ਪਾਇ ॥

When the True God abides in the mind, then the mind's desires are fulfilled. O Nanak, He Himself hears the words of those, whose accounts are in His Hands.

(SGGS 1281)

That's why when all these five subordinates will be under our control then we have to move by technique. We do not have to use their powers. In Gurbani, we have been told that the taste of these powers is different. We get famous because we take care of things in this world. People will get connected to us. Then we will develop pride or egotism which will attract us and they will stop the way of our devotion.

We have a lot of time for meditation at night. We have to go to our house. All the devotees that we have seen until now did their devotion at night. They used to play with their parents (God) at night and they did work for their body during daytime. That's why in Gurbani, we have been given step by step approach. When we read Gurbani, our enjoyment will be different. Some people tell us that while reading Gurbani their mind wanders around. But by following the practical approach, it will not go on this side rather it will look for way to search further.

**By Guru's Grace, The Inner Being Is Touched
By God's Love**

On the way of devotion, the mind can become introverted or extroverted. Our vision (*joṛ*) is in the eyes. When we open our eyes and use the Jot to look outside the mind, it is known as extroverted. When we close our eyes and listen to the Naam of God, it's known as introverted. To progress further we must stay introverted to have union with the Truth (God, Waheguru). If you only practice meditation with open, extroverted eyes our mind cannot become introverted and we will not achieve anything inside of us. When our mind leaves our body, it goes to Sunn also known as *Sehaj* (intuitive peace). In *sehaj*, we have to stay conscious or awake in the introverted stage with divine knowledge. It has been explained in Gurbani as:

ਉਪਜੈ ਸਰਜੁ ਵਿਅਨ ਮਤਿ ਜਾਗੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਔਰਹਿ ਲਿਵ ਲਾਗੈ ॥
In the stage of intuitive peace, the mind will stay awake by spiritual wisdom. By Guru's Grace, the inner being is touched by God's Love.

(SGGS 92)

If we fail to stay introverted, the mind cannot look inside, and cannot unite with the Truth. We also fail to open the door to the castle of our mind and the Naam of God does not appear inside of us. This is why it's important to close our eyes in meditation and keep the mind introverted. We will only progress in the introverted state. When we are extroverted, we should look at things with our impartial vision. This means to look at both forms of Truth – things with form and the formless. Form is known as *Sargun* and the

formless is known as *Nirgun*. While introverted we can't see outside and only the formless (*nirgun*) remains. *Nirgun* is also known as the Tenth Sky or Akash. As we progress in meditation we have to search further in the Akash. In Gurbani we have been told that:

ਕਹੁ ਕਬੀਰ ਧੋਨੁ ਭਾਸਾਨੁ ।
Says Kabir, search the tenth sky.

(SGGS 330)

Those who searched Akash in the introverted stage were united with God. One such devotee was "*Dhanna*". In Gurbani he tells us:

ਜੇਤਿ ਗਾਇ ਮਾਨੀ ਜਾ ਤੇ ਅਛਲੀ ਪੁਰੁ ਪਰਿਚਾਇਆ ॥
ਧੰਨੈ ਧਨੁ ਧਾਇਆ ਧਰੀਧਰੁ ਨਿਲਿ ਜਨੁ ਸੇਤੁ ਸਮਾਇਆ ॥

One whose soul merges with the divine light, recognizes the undecivable God. Dhanna, the devotee, after meeting the humble saints, has met God, the Sustainer of the World, as his wealth.

(SGGS 487)

Akash is also known as the Tenth Sky, *Sehaj* and *Sunn*. The purpose of our meditation will be fulfilled in the introverted stage. Our desires will be fulfilled and we can talk to God by sitting in his castle also known as *Sehaj Gufa*, or the temple inside of us. All of this is possible if we remain introverted.

When we close our eyes, the mind becomes introverted. We can't see anything outside because we stop using the eyes (of our body), which are also the vision of *Kaal* (*Maya*). We have to work very hard in this stage because our mind is used to using eyes of the body. When we try to stay introverted *Kaal* keeps an eye on us and takes us back into thoughts if we open our eyes. If we don't open

our eyes and stop our thoughts, the mind is forced to use its own vision (jot). Then the mind starts to look inside. If the mind desires to enjoy the beauty of the outside world, it opens the eyes and look outside. But by doing so, the mind will not stay introverted nor will it sit in Sunn. If we keep our eyes closed the mind will go in the opposite direction towards Sunn. It is explained in Gurbani as:

ਸਾਇਰ ਸਮੁਤ ਕਰੇ ਜਲ ਨਿਰਮਲ ਫੁਲਟੀ ਨਾਹ ਭਰਾਏ ॥
ਬਾਹਰਿ ਜਾਏ ਠਾਕਿ ਵਹਾਏ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਏ ॥

The seven seas are overflowing with the Water; the boat has to float in the opposite direction (of its flow) to cross it. Our mind wanders in the waves of the ocean in external distractions. The gurmukhs restrain their mind from the distractions and stay absorbed in intuitive peace.

(SGGS 1332)

Our mind will only sit in Sunn if we compel our mind not to use the physical eyes and body (house of Kaal) because they do not belong to us. When we keep the mind in Sunn (by spiritual awareness through divine knowledge) the mind will separate from the air. When this occurs our thoughts will stop and the mind will return to its true home. The mind must change its direction by leaving the five subordinates and has to follow the path of love. In an introverted state we must use impartial vision so that it can have a singular vision of looking at the formless. Once the mind can see nothing it will get used to this state. The mind will start searching for places to look and begin seeing on the inside. On the path, there is a city of illusion inside us where different colors of light and different photos manifest (like a film). This place is also known as *Gandharab Nagari* or *mirag trishna* and net of maya. Kaal plays an unending film here. This is also formless maya. Spiritually ignorant people get cheated at this stage. They think they have achieved a higher spiritual stage, but based on their thoughts Maya provides images to match their thoughts. It's difficult for those

stuck at this stage to progress further because the beautiful scenes and images enrapture them. These people may mistakenly believe they have reached the tenth door or the fourth stage. They are unaware they are being cheated by Maya at this stage. We mustn't let the mind go towards this side. In Gurbani, all divine knowledge is given to us and distinctions between the city of illusion and Truth are explained in detail. We have been told to stop the mind if it goes towards the city of illusion. The mind should directly go to Sunn. Then we must search for the temple of Truth through the Guru's Shabad. Truth resides in the temple or church inside our body.

ਹਰਿ ਮੰਦਰੁ ਸਬਦੇ ਧੰਨੀਐ ॥

The Temple of God is found through the Word of God (the Shabad).

(SGGS 1346)

Those who searched and found this temple were very fortunate.

ਮਨੁ ਭਰਵੈਤੀ ਨ ਨਾਨਕ ਜਿਸ ਗੁਰਮੁਖਿ ਲਘਾ ਹਰਿ ਭਾਲਿ ॥

Blessed is that happy soul-bride, O Nanak, who, as Gurmukh, seeks and finds God.

(SGGS 1418)

ਬੜਭਾਗੀ ਗਣ ਮੰਦਰੁ ਖੋਜਿਆ ਹਰਿ ਹਿਰਦੈ ਧਾਇਆ ਲਾਇ ॥

By great good fortune, one searches the temple of the body-fortress, and finds God within the heart.

(SGGS 1418)

It is possible to have union with the Truth inside of us. When we sit and practice meditation we must close our eyes to become introverted (with impartial or one vision) so that our mind can reach its house. During the daytime when we are doing our work, we need equality of vision (*sundrist*) and have to do meditation at the same

time. At night, when we are free, we can enter Sunn by becoming introverted. The first stage is to leave this body because this body does not belong to us. After entering our house (Sunn) we have to progress further. At every single point, we have to do hard work. First, we must stop our thoughts and break the wall of illusion. It requires hard work. Even upon hearing the Naam, the mind will still try to not stay introverted. The Naam (or five divine tunes) can be heard at the door (at the house of the mind) both outside and inside. But to have union with Truth, the mind should be introverted. Gurbani tells us:

ਪੰਚ ਸ਼ਬਦ ਦਰਗਹ ਬਾਜਿਆ ਹਰਿ ਨਿਲਿਓ ਮੰਗਲੁ ਗਾਇਓ ॥
The Panch Shabad, the five primal sounds, vibrate and resound in the Court of God; meeting God, I sing the songs of joy.
(SGGS 985)

We should listen to the five divine tunes inside us by teachings of the Guru in the introverted state.

ਪੰਚੇ ਸ਼ਬਦ ਵਜੇ ਮਹਿ ਗੁਰਮਤਿ ਵਡਭਾਗੀ ਅਨਦੁ ਵਸਿਆ ॥
ਅਨਦੁ ਮੁਲੁ ਰਾਖੁ ਸਤੁ ਦੇਖਿਆ ਹਰਿ ਸਾਦੀ ਗਾਇਓ ਗਾਇਆ ॥
The Five Primal Sounds, vibrate with the Wisdom of the Guru's Teachings; by great good fortune, the Unstruck Melody (of Naam, word of God) resonates and resounds. I see God, the Source of Bliss, everywhere; through the Word of the Guru, God of the Universe is revealed.
(SGGS 1315)

This means that whatever is outside is also inside of us. When we go inside our thoughts stop and we go beyond the 3 qualities of Maya. Then there will be no difference between outside and inside. They will be the same.

After stopping our thoughts, we will go to intuitive peace (Schaj Ghar) or Sunn, which is our real house.

ਜਤਿਗੁਰ ਤੋ ਘਾਏ ਵੀਚਾਰਾ ॥
ਸੰਨੁ ਸਾਧਿ ਸਜੇ ਘਰ ਬਾਰਾ ॥

From the True Guru, contemplative meditation is obtained. And then, one dwells with the True God in His celestial home, the Primal State of Absorption (Sunn) in Deepest Samadhi.
(SGGS 1038)

When the mind goes to Sunn, Truth tries to wake it up, but the mind is unaware of this fact.

ਸੁਨਿ ਓਹੀ ਸ਼ਬਦਿ ਜਗਾਇਆ ॥
The celestial melody of the Shabad wakes the mind up.
(SGGS 1039)

The mind cannot recognize voice of the Truth. As we practice meditation the mind will go to Sunn very quickly. At the next stage, we have to again work hard to wake the mind up in Sunn. In that stage, we have to stay conscious by divine knowledge to reach the stage of Anhad Bani (divine blissful stage). While listening the mind becomes absorbed in this blissful state. Then again, we will have to wake the mind up. Initially we will have to use divine knowledge to wake the mind up, but ultimately it will spontaneously wake up. At each stage we have to work hard, first to stop our thoughts and then to wake up. In reality, the mind is very smart and knows what we are trying to accomplish.

ਕਬੀਰ ਮਨੁ ਜਾਨੈ ਸਭ ਗਾਤ
Kabeer, the mind knows everything.
(SGGS 1376)

The mind knows that it is trying to be controlled. Before we wake it up the mind travels to its house. We get the feeling we were dreaming, but the mind did not wake up. The mind does not want to wake up the right way. It wants to wake up by its way, and this way leads to dreams. In dreams, we again forget we have to wake the mind up. We should not let the mind go into dreams, but rather wake the mind up by our own free will. Since the mind is in love with Maya (material world), it will not recognize its own home nor will it stay there. We have been warned that if the mind chooses to wake up by its own methods it will concentrate its attention on Maya and will even get upset while staying in its house. The mind will wait for the morning so that it again can go back to Maya. Such is the condition of the *Manmukh* whose mind is in love with Maya. It is explained in Gurbani as:

ਉਭਰੈ ਦਿਨੁ ਆਲੁ ਨਾਨਕ ਸੁਪਨੈ ਚਿਤੁ ਮਾਇਆ ਕੇ ਕਿਸਥਾਰੇ ॥
ਅੰਦੈ ਰੈਨ ਭਇਆ ਸੁਪਨਿਗੁਰੁ ਚਿਤੁ ਸੁਪਨੈ ਭੀ ਦੁਖ ਸਾਰੇ ॥

At the beginning of the day, the people take care of their affairs, in the poisonous entanglements of Maya. When night falls, they enter the land of dreams, and even in dreams, they are again in the sorrow in the same poisonous entanglements.

(SGGS 981)

The mind can only be controlled through the Gurmanttra. Using the Gurmanttra the mind can go to its house, listen to the Naam and unite with God. When using the Gurmanttra we must close our eyes and stay in an introverted state. As an example, a blind person needs a walking stick or the assistance of another person to safely cross from one place to another. Similarly, we need the Gurmanttra to enter Sunn and safely cross the dangerous ocean (*Bhavsagar*) to ensure we do not drown in it. When meditating with the Gurmanttra in an introverted state we will leave our body (made of the 5 elements) and enter Sunn. At that stage the Gurmanttra will disappear and the Naam (Naam Niranjan or Jot Niranjan) will

appear and guide our way to the Tenth Sky. In Gurbani it has been told as:

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਜਾਸੁ ਹੈ ਮਨੁ ਚਾਇਆ ਵਸੈ ਆਕਾਸਿ ॥
ਤਿਥੈ ਉਘ ਨ ਭਖੈ ਹੋਇ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਖ ਵਾਸੁ ॥
ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਤਿਆਪਤ ਨਹੀ ਜਿਥੈ ਆਰਮ ਰਾਮ ਪ੍ਰਗਾਸੁ ॥

Within the Gurmukh is intuitive peace and poise; his mind ascends to the Tenth Plane of the Akashic Ethereal. No one is sleepy or hungry there; they dwell in the peace of the Ambrosial Name of God. O Nanak, pain and pleasure do not afflict anyone, where the Light of God, the Supreme Soul, illuminates.

(SGGS 1414)

In the Tenth Sky, Truth or God, will be sitting in the highest place in a temple.

ਵੱਡਾ ਸਾਹਿਬੁ ਹੁੰਦਾ ਸਾਹਿ ॥

The master (God) is great, and is at the highest place (in our body).

(SGGS 5)

To reach the highest place in the temple, we need a ladder. It is explained in Gurbani as:

ਏ ਮਨ ਮੋਹਿਆ ਬਿਨੁ ਪੜੀਤੀਆ ਮੋਦਹਿ ਕਿਉਂ ਦਰੈ ਦਾਮ ॥

O my mind, without a ladder, how will you climb up to the Temple of God?

(SGGS 1113)

Where we should get the ladder so that we can reach the temple? It is explained in Gurbani as:

ਗੁਰੂ ਪੜੀਤੀ ਭੋਭੀ ਗੁਰੂ ਗੁਰੂ ਤੁਲਹਾ ਹੋਰਿ ਨਾਉ ॥

The Guru is the Ladder, the Guru is the Boat, and the Guru is the Raft and the Guru is God's Name (Word of God, Naam).

(SGGS 17)

Which ladder has the Guru given? Gurbani tells us:

ਸਬਦੇ ਉਚੈ ਹੋਇ ॥ ਨਾਨਕ ਸਾਹਿ ਸਮਾਏ ਸੋਇ ॥

The Shabad becomes higher than the highest and by that O Nanak, he is absorbed in the True God.

(SGGS 363)

By meditating on the word of God, we will reach the tenth sky and then the divine light will appear.

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਰਸੁ ਹੈ ਮਨੁ ਚੜਿਆ ਚਾਨੀ ਅਕਾਸਿ ॥

ਤਿਥੈ ਸੁਖੁ ਨ ਭੁਖੁ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਖ ਝਾਨੁ ॥

Within the Gurmukh is intuitive peace and poise; his mind ascends to the Tenth Plane of the Akaushic Ethers. No one is sleepy or hungry there; they dwell in the peace of the Ambrosial Name of God. O Nanak, pain and pleasure do not afflict anyone, where the Light of God, the Supreme Soul, illuminates.

(SGGS 1414)

The Naam is the ladder and by using the support of the Naam, we will reach God.

The Guru, the Naam, is the ladder and the ship to cross over Bhay-sagar. The Naam is also given the designation of Guru.

ਗੁਰੁ ਸਦੁ ਸਾਗਰੁ ਬੋਹਿਥੈ ਗੁਰੁ ਤੀਰੁ ਚਰੀਅਉ ॥

The Guru is the Boat to carry me across the world-ocean; the Guru is the Sacred Shrine of Pilgrimage, the Guru is the Holy River.

(SGGS 17)

In Gurbani, it is also known by the name of Shabad Guni.

ਸਾਧੁ ਗੁਰੁ ਸੁਰਤਿ ਪੁਨਿ ਚੇਲਾ ॥

The Shabad is the Guru, and the consciousness is the chaylaa, the disciple.

(SGGS 943)

We must use the Shabad, the Naam, to enter the temple. The Guru has made our connection with the Naam. Our mind's connection with the Naam has been broken and that's why in the first stage we stop our thoughts and sit in Sunn.

When we practice meditation we need to close our eyes and sit in Sunn without any thoughts. Then our mind will separate from the body. Sunn has been explained as:

ਸਤਿਗੁਰੁ ਤੋ ਯਾਏ ਪੀਚਾਰਾ ॥

ਸੁੰਨੁ ਸਮਾਪਿ ਸਚੈ ਘਰ ਬਾਰਾ ॥

From the True Guru, contemplative meditation is obtained. And then, one dwells with the True God in His celestial home, the Primal State of Absorption (Sunn) in Deepest Samaadhi.

(SGGS 1038)

In that stage, we stop using the vision of our eyes. Then by progressing further, our mind will use its wisdom and vision (Jot). If we have an art, technique or a method to meditate, then we can leave our body and can get connected to the Naam. In Gurbani different techniques have been explained to us. First of all, we have to chant the Gurmantra to cross the five elements of the body (water, earth, air, fire and sky (ether)) and reach our home. At that

stage, we acquire the knowledge of our body, knowledge of the Truth and knowledge of this world. Then we will reach the stage of focused meditation also known as *Dhyaan*. In *dhyaan*, we have to leave behind all our knowledge (of world and the Truth). At that stage, we will be at the border of this world (of thoughts, *maya* or *lok*) and the country of our mind (home of mind and Truth). The formless world or the country of mind is also known as *Parlok*. The world of Kaal (thoughts) and *parlok* are formless. Then we can differentiate between our temple and the house belonging to Kaal.

In this body, there are two types of temples. The first temple is our own castle where God resides inside of us. The second temple is where Kaal resides. However, Truth is the owner of both temples. By contemplating Gurbani we gradually achieve this knowledge. Our body, in two parts, belongs to Kaal and the Truth. These two parts are known as Lok and Parlok.

At the first stage we have to meditate with every breath to break the relationship between mind and body. The body will still be connected to air, but the mind is disconnected from the body. Most of us never ponder how the mind enters and leaves the body. We are unaware how our mind leaves the body at night and enters into dreams. Those who did ponder this followed practical meditation and shared a step-wise approach. They ceased following the five subordinates in this world and began following the path of love. We must learn to get to that stage ourselves. Once we learn this, it will become a game of "come and go". It has been explained in Gurbani as:

ਮਾਨਸ ਜਾਨੈ ਦਿਤੁ ਬੈਲੁ ਧਨਾਇਯਾ ॥

ਅਧਿਅਕਾਰੀ ਜੀਸੈ ਮਾਇਯਾ ॥

The One has created the drama of coming and going. He made

Maya subservient to His Will.

(SGGS 294)

This world is just a game. For example, a coach trains a child in a certain sport. After the training is completed, the child can also become a coach. Similarly, the Saints and devotees (whose writings are in the Sri Guru Granth Sahib Ji) first went to the sanctuary of a Guru (coach) and received training. They wrote all of their learning and practical which is available to us as Sri Guru Granth Sahib. They explained the techniques to get separated from the body so that we can go to our home. If we read it, contemplate it, we will get the practical knowledge. If we read it and do not do practical training, it will become hard to understand it. If we can understand the game and start the practical training, we will win the game of our life. Then the stage of bliss will start. It has been explained in Gurbani as:

ਬਿਸ਼ਨੁ ਮਾਨਸੁ ਮਧੁ ਓ ਰਹਿ ਮਾਨਸੁ ਧ੍ਰਿੜੁ ਤੈ ਮਾਇਯਾ ॥

Bliss, bliss - everyone talks of bliss; bliss is known only through the Guru.

(SGGS 917)

It's imperative that we receive this training and obtain the knowledge in Gurbani to understand how this body was created. We must ask, what is inside of our body? Through Gurbani the Guru Ji teaches us the complete path from the birth of the mind to union with the Truth. We should work hard to remember all the details by heart. By doing so we will win the game of life and teach others as well.

Today, the entire world is unhappy because of thoughts. The world does not understand the game. When our thoughts don't match with others, arguments start and it creates unhappiness. Family members fight with each other and lose their peace of mind. The biggest wealth is mental peace and peace will not come from anywhere else. Peace is only achieved through the Naam of God. The Naam is not in this world. To attain that, we have to go to the sanctuary of the Guru. Through meditation we can reach the Naam.

get peace and unite with God. We will no longer feel any unhappiness in this world and our mind will remain in a state of peace.

Guru Sahib explains that as people move farther away from faith (good deeds and thoughts) the mind will begin to breakdown. Our mind will retain just enough wisdom to recognize our mother, father, children and family members. But as we continue to move away from Truth, we lose even this basic wisdom. Our mind eventually gets stuck in maya (thoughts) all of the time. We begin to suffer from a lack of sleep and the mind continues its descent into madness. Eventually the mind will be upset all of the time and this leads to severe insomnia. The mind eventually goes crazy and cannot even recognize its own family and friends. It is explained in Gurbani as:

ਮਨਲ ਵਾਉ ਭਰਮਿ ਭੁਲਾਈ ।

Fire and wind lead our mind into delusions of doubt.

(SGGS 1048)

Then no one will be anyone's relative (mom or daughter or sister or brother). Mental stress will increase tremendously. By forgetting our own identity, we fail to recognize others.

We all know of people who suffer from sleepless nights due to thoughts. They become distressed and become psychiatric patients seeking advice. Once we forget our faith and our family, our minds will stay in the ocean of fire and poison. This leads to social ills such as crime. It has been explained in Gurbani as:

ਬਿਨੁ ਨਾਵੈ ਨਾਭਾ ਯੋਮਲਾ ਵਿਰੈ

Without the Naam, the world wanders around insane;

(SGGS 643)

However, we can stay sane if we have knowledge of the Naam. The Naam manifests in the Tenth Door in our body. Those lacking spiritual knowledge claim there is no Tenth door. They say it does not exist. Others claim the tenth door is the heart or the brain. But, their brain has already stopped working. Gurbani gives an example of a doctor. We put our trust into a physician that they will be able to save us, but even our doctors will die. Both doctor and patient die when their time comes. In Gurbani, keeping the future in mind, the way of devotion has been changed. It is explained in as:

ਬੈ ਗੁਣ ਮੋਟੇ ਚੜ੍ਹਿਓ ਵਹਨੈ ਏਹਾ ਭਰਮਿ ਨਿਰਾਰੀ ॥

Eradicating the three qualities, dwell in the fourth state. This is the unparalleled devotional worship.

(SGGS 908)

We have to learn how to leave behind the three qualities of Maya (thoughts) and sit in the Fourth Stage. If we stay as a servant in this world, the Master (God) will take care of us.

Stay In Focused Meditation All The Time

Sri Guru Granth Sahib Ji tells us the importance of our attention (Focus or *Dhyaan*) while teaching us how to live our life. In this life, we have to be cognizant at all times of where our attention goes. Where ever our attention goes, our mind goes to the same place. In this life, a game of attention is being played. When our mind puts its attention at a particular place we use a certain number of breaths and the usage is taken into account. For example, if our body is sitting here but your attention is at home, so our attendance will be counted at our house, not here. In the spiritual family of our mind, *Chitrugupt* (a secret movie maker of our mind) takes pictures of our mind and gives the lekha (account) to *Dharam Rai* (Righteous Judge) who keeps track of the usage of our breath. A devil (*Jam* or *Yam*) is also a part of spiritual family, whose job is to arrest the mind when its breath in this world end. A devil is present with the mind all the time until death. As *Chitrugupt* is following our mind, therefore where ever our mind goes, *Chitrugupt* follows it. When our mind enters this world by connecting to air, then the job of *Chitrugupt*, *Dharam Rai* and the devil starts. They do not know when the divine order from God will come and mind has to be caught at that time so that it can be brought in the court of God. So in this life, we have to be very careful as *Chitrugupt*, *Dharam Rai* and the devil's group continues to follow us and prepare the account of the usage of our breath. Whatever our mind speaks or thinks or discusses is present in the form of an account of its breath. That is why we have to try all the time to keep our mind in the body. If we focus our mind in *Sunn* (Also known as *Gagan* or *tenth sky* or house of our mind), then *Chitrugupt* and devil cannot go there. The devil is limited up to our body, up to the Maya and

cannot enter the fourth state. That is why we have been told that we have to meditate all the time using *Gurmantra* and keep our attention in our own voice. By doing that our mind does not separate from this body. The game of this world is controlled by air. When air enters our body and if we meditate, then mind does not go anywhere else. That's how we make a safety circle around us so that *Chitrugupt* and devil should not come close to our mind. It has been told in Gurbani as:

ਗੁਰ ਕਾ ਸਬਦੁ ਵਸਵਾਏ ॥ ਚਉਰੀ ਚਉਗਿਰਦ ਧਮਾਰੇ ॥
ਰਾਮ ਨਾਮ ਮਨੁ ਲਗਾ ॥ ਸਮੁ ਲਗਾਇ ਕਰਿ ਕਾਢਾ ॥੫॥

I meditate on Guru's Shabad, the Guru's Shabad acts as a guardian posted on all four sides around me. My mind is attached to the Naam of God (Word of God). The Messenger of Death has run away in shame.

(SGGS 626)

When we meditate, then we get freedom from attachments. Our mind will not go into three qualities of Maya (thoughts) and our wisdom will be perfect. The devil and the *Chitrugupt* stay in the three qualities of Maya. That is why we have been told that when we keep our attention in *Sunn* and stay in the fourth state, the devil and *Chitrugupt* cannot enter there. We are free and are a part of Truth (God). In Gurbani, we have been told as:

ਕਰਨ ਮੰਡਲ ਮਚਿ ਰਹੈ ਸੋਮੁ ॥
ਅਹਿ ਨਿਮਿ ਅੰਤਰਿ ਰਹੈ ਪਿਆਰਿ ॥
ਭੈ ਬੇਰਾਗੀ ਸਤ ਸਾਹਿਬ ॥

In the Tenth Gate, the sky, the mind stays like a pillar, night and day, in deep inner meditation. Such a Bairaagi (the mind with great devotion for God) is just like the True God.

(SGGS 953)

If we are moving around while meditating then our mind is connected with the body and we have a safety circle around us. All

five subordinates (doots), watch us closely and wait to trap our mind once it gets separated from the Gurmantra. The safety circle around our mind breaks once our attention gets diverted from meditation.

If a minister or president or a political leader is standing on a stage, their security officers stay far from them and do not come close. But when they go away from the stage then have a circle all around them. That is why when our mind is connected to God by doing simran the five subordinates stay away from us. As our attention gets diverted from meditation and we start talking about the worldly matters, then the doots trap us in their circle. Then they do not let us go towards Truth easily. For example if 8 to 10 members are talking, one person stops talking, the second person starts to talk, and then the third one and then it just goes on and on because they are kept in their circle of five subordinates. That is why we have been told that we have to meditate all the time to keep the safety circle around us. In this world, we are living in the country of Kaal (thoughts or maya). Our report goes to the judge (the Dharam Rai) and the devil stays with our mind all the time until death.

It is important for us to have recognition of Chitragupt and devil, but we cannot recognize them until our mind is awakened (eternal awareness). For example, a detective can be recognized by the way he talks and from his activities. In the same manner, when Gurmukhs with meditation separate from their bodies (like in a dream), they use the jot of their minds and then they can recognize the invisible circle made by Chitragupt and Jum around them. Both of them (Chitragupt and devil) are invisible like our mind. There is difference in their duties. In the invisible state, an eternally conscious (aware) mind can meet other conscious (aware) minds. In that stage, when our mind meets other minds and starts talking, then there will be other people in the same area. If we stop somewhere, they will also stop and they will be talking on the other side. If we will start walking, they will come behind us but stay at

some distance. Then we will recognize that they are following us like detectives. They are the Jum and Chitragupt. Once this becomes mind's daily experience, it will recognize their activities. But for the time our mind does not come to stage of eternal awareness, our mind cannot recognize Chitragupt and devil. That's why our mind gets cheated in this life. To play and enjoy the game of our life, we have to try to obtain eternal awareness. When we get to that stage, we will be attentive and will recognize the Chitragupt and Jum and we will protect ourselves. If we reach the stage of divine word (Naam), and stay in the divine order of Truth, these people will not chase us. Then neither Dharam Rai nor the devil will ask anything from us. For example, in this material world, there are rules made by governments that a citizen has to abide by. A person who abides by the law, neither police nor army or intelligence or FBI ask them anything. The life goes on without any trouble and no one does interrogation. When a person breaks the rule, then they chase him presumably that he is a dangerous person. He has broken the rule. He can do anything and they start interrogating him. If he again abides by the rule, then no one will do any type of investigation or interrogation from him. Similarly when our mind merges with Naam and unites with God then he is following the divine law or order of Truth. Chitragupt and Jum do not follow that mind anymore. It has been explained in Gurbani as:

ਏਕੇ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕੁ ਮਨਿਗੁਰਿ ਸੀਅਾ ਬੁਝਾਇ ਜੀਉ ॥੫॥
The Naam is God's Command; O Nanak, the True Guru has given me this understanding. (SGGS 72)

If we are listening to Naam, we are in the divine order. In that state, any work we do is under the divine command. There is no report made for that. Neither Chitragupt nor devil can follow us. The mind is free as it is abiding by the rules. The mind can go anywhere with its will and no one will ask anything. The mind will become fearless. The devil catches our mind only if it does not follow the

rule. If we stay in the rule and stay with our parents (God), then they will think that the mind has not done anything wrong and there is no need to follow us. In that stage, no one will follow the mind and the mind can stay with freedom. If mind goes out of an area of the divine word, then it is presumed that the mind has broken the rule. The mind has done bad or has committed a crime. Then they start to follow or chase the mind. Similarly in this world, the people who are following the law, they are fearless and they have no enemy. Therefore, once the mind has union with the Truth, the mind becomes fearless and has no enemy. In that stage, if our mind will go to Rajjogunn, Tammogunn or Sattogunn, then it will stay in the divine order as well. These (Rajjo, Tammo or Satto) are the areas where we have to buy the groceries for our mind. No one will ask us anything and no one will follow or chase us. The mind that breaks the rule has to go through the pain of reincarnation

They go from one species to the second to the third and then further on and they go in cycle of 8.4 million types of births. In the end if they get a human life, then they have to come again in the divine order so that they can get freedom.

This game of our life is about our attention. If our attention and connection is with the Truth and we stay in the divine order, then we do not have to be fearful of anyone (Jum or Chitragept or Dharma Rai). If we stay in the divine order then Kaal and the five subordinates will serve us. If our mind is not in the order and it has broken the rule then it will enter the three qualities of Maya and the Devil, Chitragept and Dharam Rai will follow us once again. Once again they will provide an account of our breath to God.

Listening To Talks Of The Tenth Sky

The voice that comes out of our mouth is being stored in the empty space (Nirgun) around us. It does not get destroyed and we can catch it anytime. Today in this world of science, our voice and our pictures have gone to distant places by the use of devices such as TVs and satellites. In reality, we can watch these things without any system or device, but we have forgotten how since we deviated from the divine word. Scientists copied the technique that was supposed to be used by our minds through the word of God. Now our minds have been left behind. Guru Sahib has told us 500 years ago:

ਮੁਟਿ ਕੁਲੁ ਮਾਕਾਨ ਕੀ ਕੋਟਾ ਮਾਈ ਰੀਸ ॥

After hearing to the etheric realms, even worms learned how to copycat.

(SGGS 7)

We stopped using such techniques after being disconnected from the divine word. Similarly, these scientists have broken their connection from their home (Sunn), but by using their brain and going into the minute details they have produced different devices. For example, a tiny camera can be attached to small flying devices and can record conversations. In any part of this world, our photos and voice can be recorded and transmitted using a small device like a cell phone. The mind invented these techniques. If our mind can invent and show photos with our voices somewhere else, then why can't our mind communicate directly without using any device? We got connected to this material world and have broken our connection with the divine word. If we can connect to the divine word we can listen to the voices in the tenth sky (Sunn).

When we get that connection, then people can listen to *Anhad Bani* (divine speech) and *Naad* (divine word). In Gurbani, Gurus have made their connection beyond the mind with the divine word. By doing that they have seen those things that science has not seen or thought of. For example Guru Arjan Dev Ji got human life and got connected with the divine word. Then he sat in the house of his mind (Sunn). He got united with the Truth. He saw his past (previous lives) and wrote it in Gurbani as:

ਕਈ ਜਨਮ ਹਏ ਕੀਟ ਪਰੰਗ ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਭਰੰਗ ॥
ਕਈ ਜਨਮ ਪੰਥ ਸਰਪ ਹਰਿੰਗ ॥ ਕਈ ਜਨਮ ਵੈਰਾ ਬ੍ਰਿਥ ਨਹਿੰਗ ॥

In so many incarnations, I was a worm and an insect; in so many incarnations, I was an elephant, a fish and a deer. In so many incarnations, I was a bird and a snake. In so many incarnations, I was yoked as a bull and a horse.

(SGGS 176)

Since we do not have knowledge of our past (previous lives), our soul and mind stays the same and only the body changes.

ਜੋਤਿ ਭਰਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥

The soul stays the same. By God's technique, just the physical body is changed.

(SGGS 966)

In the element of sky (space all around us), photos (movies) of our previous lives are present. When our mind merges with the divine word, then we can see them. The body is made up of Maya and is destroyable. It is known as a house where the subtle body (body of mind) stays. In this world, we can move from one house to the second to live in. We can recognize those houses where we have stayed in. Similarly, once the Gurus or devotees or prophets achieved the divine vision, they wrote that before they had come to this life they passed through other species. They wrote their

practical experience in Gurbani. In Sri Guru Granth Sahib Ji, Guru Sahib approved the wordings of the saints and devotees with the stamp of Guru Nanak. They told us that all those writings were Truthful. They advised us to do the same practical. Guru Nanak was here more than 500 years ago. Today, we read his teachings but do not follow them. He gave us an example of ants that have wings since childhood and can fly all their life. There are some ants that only grow their wings in rainy season. Their wings break after a small flight and they die. It is an example of a copycat. Similarly, science acts as a copycat of Truth, but ultimately can't stand on its own because it has not reached the word of God.

ਸੁਣਿ ਗਲਾ ਅਕਾਸ ਕੀ ਕੋਟਾ ਆਈ ਚੀਸ ॥

After hearing to the etheric realms, even worms learned how to copy cat.

(SGGS 7)

In the institute of divine studies at Moga (India) many Gurmukhs have reached the stage of the divine word (Naam). They have gotten the divine knowledge and have done guided meditation. In the general population, there are rare people who have listened to the words from the 10th sky. That is why we have to move forward on this path so that we can tell others to progress.

The language or the words we speak in three qualities of Maya will stay on this planet. If we speak in the 4th stage (sunn), those words will go to the 4th stage and can be heard in that particular stage. The devotees and prophets have done appreciations and praises of God in Sookh Mahal (invisible castle of God). Guru Gobind Singh Ji made Baba Deep Singh and Bhai Mani Singh sit in intuitive peace (sehaj) to collect the words of Gurus and devotees from those different stages. If our mind will go to that stage where the teachings of Guru Ji's and the devotees were spoken (after connecting with the divine word), one can understand those teachings. These teachings were not from three qualities of Maya.

We have been instructed on how to get out of three qualities of Maya (thoughts). We have been given the knowledge of three qualities of Maya and the fourth state. With this knowledge we have to travel on this spiritual path. Guru Nanak Dev changed the way of devotion and worship:

ਭੈ ਗੁਣ ਮੇਰੇ ਚਉਥੇ ਵਰ੍ਹੇ ਏਹਾ ਭਗਤ ਨਿਰਾਵਰੀ ॥

Eradicating the three qualities of maya, attunes the consciousness to the fourth state. This is the unparalleled devotional worship.

(SGGS 908)

ਭੈ ਗੁਣ ਮੇਰੇ ਸਭਿਓ ਸਿਤੁ ਲਾਇਆ ॥

ਨਾਨਕ ਹਉਮੈ ਮਾਸਿ ਦੁਹਮ ਮਿਲਾਇਆ ॥

Eradicating the three qualities of maya, attunes the consciousness to the fourth state. O Nanak, subduing egotism, one can unite with God.

(SGGS 231)

If we want to have union with God then we have to put our attention in the 4th stage (Sunn) so that we can go to our house (home of mind). It means this game is of attention.

We have obtained knowledge of this world up to a great extent. Now we have to get divine knowledge. By doing that we have to separate (our mind) from this material world and have to dwell in our own world (of our mind). If we stop our thoughts, we will be free from entanglements or attachments, only then we can talk about the other side. On this side, we enjoy with our special senses (for example eyes and ears etc.) and are expert in getting pleasures from these. We have not enjoyed the pleasure of the other side. Once we will get pleasure of the other side, we will stay there and our mind will leave the pleasures of this side of the world slowly. That's why if we have intense desire to have union with the Truth, our thoughts will stop. We have to search and progress with the divine word.

ਹਰਿ ਮੰਦਰੁ ਸਭਦੇ ਏਨੀਐ ਹਰਿ ਨਾਮੇ ਲੇਖੁ ਸਮੁਲਿ ॥੧॥

The Temple of God is found through the Shabad; contemplate God's Name.

(SGGS 1346)

To progress on this path we should meditate all the time. Then we will stop thinking about this world. As we stop thoughts of this world, the mind will turn to the other side (mind's country or *Sunn*) and will get the knowledge of that. Then once our thoughts end, our mind will develop love with *Sunn*. Thoughts are all the entanglements and attachments in this world. Once the thoughts stop, our mind will be free from entanglements. Then our mind will separate from the body and will move towards its own country. For example, birds walk on the earth because they have relation with the earth to get food. If they are in danger they fly away to get saved. They do not leave any marks in the sky and no one can find any trace of them. Similarly, when our mind gets freedom from attachments, it moves in the tenth sky (fourth stage). The mind comes to this body to play but the true house of the mind is the tenth sky and it has no relation with the physical earth. Because the mind is connected to this body for a limited time, it has to enter it by the Shahad or divine word by getting connected with air. When our mind gets free its relation with the body ends. All the empty space around us is known as *Sunn Mandal* and it is the house of our mind. The mind travels in it. For example, at night our mind gets separated from the body (by separating from the air). Then the mind goes into the tenth sky. The mind dreams while moving in the sky after separating from this body. In the same way we have to separate our mind from the body by a practical way. Earlier, our mind separated from the body without any knowledge. Now we have to separate from the body by our own will. Only then do we realize the extent of the attachment to worldly entanglements. If while meditating we still have thoughts that means our mind is attached to the entanglements. We have to get freedom from the attachments and the entanglements by meditation. We should

understand that our only purpose of life is to have union with the Truth. We have no relation to our thoughts. The five subordinates give thoughts to us and we have to break our relationship with them. In Gurbani, we have been told many techniques so that our mind can get separated from this body quickly. By doing that we will not have any thoughts. To do that, while staying in Maya (material world), we have to use meditation techniques. By learning that we can become a teacher (of meditation) and can teach others. If we have done guided meditation then in a fraction of a second we can leave this body and get free. But Guru Ji has advised that after getting salvation, we have to help others to get salvation as well. That is sole purpose of our life on this earth.

ਆਪਿ ਜਪਹੁ ਅਵਰਾ ਨਾਮੁ ਜਪਵਹੁ ॥
Chant the Naam yourself, and inspire others to chant it as well.
 (SGGS 279)

ਜਨ ਆਵਨ ਕਾ ਇਹੈ ਨਾਉ ॥ ਜਨ ਕੈ ਮੰਗਿ ਮਿਥਿ ਆਵੈ ਨਾਉ ॥
In the Company of the humble servant, God's Name comes to mind. This is the purpose of humble servant in life.
 (SGGS 295)

ਆਪਿ ਮਰਤੁ ਮਰਤੁ ਕਰੈ ਸਾਹਾ ॥ ਨਾਨਕ ਰਿਹਾ ਜਨ ਕਉ ਸਦਾ ਨਾਮਕਰ ॥
He Himself is liberated, and He liberates the universe. O Nanak, to that humble servant, I bow in reverence forever.
 (SGGS 295)

If we get salvation, we should help others too. That's why we have to get the divine knowledge and learn the techniques to help others. If we meditate, then by teaching others, many more people can get salvation.

ਜਿਸੀ ਨਾਮੁ ਧਿਆਇਆ ਹੁਇ ਮਸਕਤਿ ਘਾਲਿ ॥
 ਨਾਨਕ ਤੇ ਮਖ ਉਚਲੈ ਹੋਰ ਕੋਈ ਫਟੀ ਨਾਲਿ ॥

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Those who have meditated on the Naam, the Word of God, and departed after having worked by the sweat of their brow - O Nanak, their faces are radiant in the Court of God, and many others are saved along with them!

(SGGS 146)

The purpose of our life is not limited to our family. Guru Gobind Singh taught us that all humanity is our family. The Guru ji gave us Gurbani so that we can learn how to live with humanity as one family. Guru Gobind Singh Ji's own family members sacrificed their lives. His hope was that all humanity lives happily together.

ਨਾਮੀ ਬਸੇ ਮੇਰ ਪਰਿਵਾਰਾ ॥
My family should stay happy.
 (Guru Gobind Singh)

That is why we should meditate all the time by keeping our attention in our own voice. By doing that we have to keep our attention away from the material objects. Otherwise the five subordinates will start to chase us.

ਮੁਨੇ ਮਹਿ ਚਿਆਨੁ ਚਿਆਨੁ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥
Meditating by focusing on voice, the gurmukh gets the knowledge of the divine. Then the Gurmukh speaks the Akath Katha (Speech on how our mind separated from God at birth, then by meditation, how it merged back into God).
 (SGGS 879)

On the path of union first we have to focus on our own voice, then in the divine word, and then where the divine word will be absorbed i.e. God.

ਗੁਰ ਸਬਦੈ ਸਮਾਏ ਖੂਭੈ ਚਚਿ ਮੋਈ ॥
Where the Shabad (word of God) absorbs, is God.

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(SGGS 160)

Guru Ji is telling us that we should focus there (at Truth or God).

ਧਿਆਨ ਧਰੋ ਇਹ ਕੇ ਮਨ ਮੈਂ
ਜਿਹ ਕੇ ਅਹਿੰਸਿ ਮਭੈ ਜਗੁ ਛਾਇਓ

*Concentrate upon Him in thy mind, whose Unlimited Glory is
spread in the entire world.*

(Guru Gobind Singh Ji)

So in this game of attention we should try to stop our thoughts and
meditate all the time.

Angels Pray For Human Body

Gurbani tells us that our lifestyle starts from Maya by staying in thoughts and lacking divine knowledge (union with God). Our mind stays in thoughts because we do not understand the game of life nor do we know how to stop our thoughts. When we fail to meditate our mind stays in thoughts. At that time, Gurbani tells us that our mind behaves like a goblin. Like a goblin, the mind can be characterized by duality, hatred, jealousy, slander and the enjoyment of denigrating others. Such a mind is also known as a Manmukh. The mind develops these features due to the fact we do not understand the game. The game of this world is made of three qualities of Maya (thoughts), which are invisible. Though Maya cannot speak, listen or talk, our mind still has immense love for it.

ਨਹ ਗਈਐ ਨਹ ਮਖ ਤੇ ਬਕੀਐ ਨਹ ਮਹਿ ਉਹ ਬੀਨੀ ॥

*The Maya (thoughts), doesn't hear, does not speak with a mouth
and I haven't seen her. She cheats by confusing the minds; but
still she seems sweet to everyone's mind.*

(SGGS 673)

Gurbani explains how our mind becomes a goblin and falls in love with Maya.

ਮਾਇਆ ਮੇਰੁ ਪਵਿਤ੍ਰੁ ਹੈ ਕਾਮੁ ਰੋਪੁ ਅਹੰਕਾਰੁ

ਏਹੁ ਜਾ ਕੀ ਹਿਰਕਾਰੁ ਹੈ ਲੋਨੁ ਉਪਰਿ ਜਮ ਕਾ ਲੰਘ ਕਰਾਰੁ ॥

*The mind who is attached to Maya is a ghost; lust, anger and
pride are in the government of the messenger of death (Jum) who
beats the ghost mind with the heavy club (stick).*

(SGGS 513)

Maya, which can't be seen, is made of three qualities (three gunns). Rajo Gunn includes our job, desires, ambitions, suspicions, family life and worries. Tammo Gunn includes lust, anger, greed, pride, attachment, duality, partiality and slandering. Satio Gunn includes faith, devotion, contemplation, forgiveness, politeness and charity. If the mind joins the holy congregation and practices meditation and contemplation it receives divine knowledge and it ceases to be a goblin and begins to develop the characteristics of a human being (satio gunn qualities). Our mind is then able to rid the habits of duality, hatred, jealousy, slander and egotism. In order to maintain these good qualities the mind must meditate all the time including when we are walking, working, standing or sitting, etc. The mind of a goblin does not meditate. Attaining the characteristics of a human, we must progress further and become angels. Our mind becomes an angel when it separates from the body and goes to Sunn where it listens to the divine word (anhad bani). That area is known as the land of angels. The indication of the land of angels is explained in Gurbani as:

ਦੇਵ ਸਥਾਨੈ ਕਿਸਾ ਨੀਸਾਈ ॥
ਤਰ ਬਸੇ ਸਦਾ ਅਨਾਹਦ ਗਈ ॥

What is the insignia of the angels dwelling? The unstruck sound current of the Shabad vibrates there.

(SGGS 974)

There are 8.4 million species on this earth. In the land of angels, there are 320 million angels. Some are coming from the land of angels into human life and some are going from this side to the land of angels. After progressing further from the land of angels, we have to become soul-swans or Gurmukhs (Paramhans). If a person who has done devotion in their human life, achieved the stage of Anhad Bani and his breath came to an end, such a mind becomes an angel and is kept in the land of angels. The angels are kept there as spectators or as an audience to watch the game being played by human minds with doors (five subordinates of maya). God watches

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the same game from the same place. The great devotional people who were absorbed in Sunn also watch this game. The audience feels bad when those with human lives lose the game. The audience feels joy when we meditate, go to Sunn and merge with the divine world (anhad bani). When our mind merges with Naam, our mind gets its food known as amrit (Ambrosia nectar). Such a mind is known as Gurmukh.

The angels celebrate the victory of the Gurmukhs as the winners cross to their country. When the victorious minds pass through the land of angels to merge with the Naad (the divine word of God) the angels develop a desire for human life so they too can win the game. Only through human life can one achieve union with God and win this game. In any other species, this game cannot be won because they have forgotten this route (lack of divine knowledge). In Gurbani, we have been told how to leave this body (lok) and enter the sunn (parlok) and vice versa.

When the angels developed an intense desire to win this game, they pray to God with great devotion so that they can be given a chance to be a human being. God fulfills their prayers and gives them human life. When they get connected with this body, they forget their past. Then Gurbani teaches such people who forgot their past as:

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥ ਤਰ ਇਹ ਮਨੁ ਨ ਦੇਹੀ ਪਾਈ ॥
ਇਸ ਦੇਹੀ ਭਉ ਸਿਮਰਦਿ ਦੇਵ ॥ ਸੋ ਦੇਹੀ ਭੁਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥

Serving the Guru, devotional worship is practiced. Then, this human body is obtained. Even the angels long for this human body. So use that human body in serving God.

(SGGS 1159)

As we enter human life, there is no one to teach us what we have forgotten. In Gurbani, everyone has been told stage by stage about their past. Gurbani addresses each of us based on our past life. We

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each come from one of four areas: life in the sky, life below ground or in the ocean, life on earth or from the land of angels. Each person comes from a different area, but by listening to Gurbani we should recognize our past and take advantage of this life. Those souls from the land of angels function as merchants of Naam in this world. They have an inborn anxiety to join the congregation. If they fail to meet the true congregation they continue to search. They may read Gurbani or Holy Scriptures, but cannot fully understand their meaning. These individuals are never satisfied until they reach the divine word, known as Naam. When they reach the true congregation, where contemplation and appreciation of Naam is conducted, they gradually attain the stage from which they have come. They do not have to work very hard to get to this stage. Those who come from below the earth (animals, plants etc.) or ocean (fishes etc.) will be reluctant to join the congregation or read Gurbani, despite being told to do so. They have little faith in it. Those who come from the sky (birds etc.) into human life will be limited to reading Gurbani and holy books. They do not have the divine knowledge to meditate. Although they will do good things as human beings such as having faith, practicing forgiveness, being charitable, being polite and respectful; they will likely not progress further. To have union with God, we have to move out of the three qualities of Maya. God is separate from the three qualities (thoughts).

ਗੁਪ ਨ ਰੇਖ ਨ ਰੰਗ ਘਿਰਿ ਗਣ ਤੇ ਪ੍ਰਭ ਤਿਨ ॥

ਭਿਮਰਿ ਸੁਭਾਰੇ ਨਾਨਕਾ ਜਿਸੁ ਹੋਰੈ ਸੁਖਮਨ ॥

God has no form, no shape, no color; God is beyond the three qualities. They alone understand Him, O Nanak, with whom He is pleased.

(SGGS 283)

As we have come into a human life, we have been told to take advantage of it. We should not go back from where we came from. We should progress further to have union with the Truth. On that

path, first we should learn how to separate our mind from the body by meditation. Then we will go to heaven or the world of angels. At that stage, if we can listen to the divine word but cannot see anything then we have to work to progress further (by guided meditation). Once we start to see in the world of angels (by eternal vision or *Jot of mind*), then we can recognize our friends and other souls who have attained that stage in spirituality. At the next stage, we have to merge with the divine word so that we can get absorbed in the Truth (unite with the Truth).

However, it's very difficult for our mind to understand this. As a goblin, the mind is very unhappy and has become used to staying unhappy. It has been explained in Gurbani as:

ਗੋਬਲ ਮਨੁ ਭਰਿ ਪ੍ਰਾਨੁ ॥

The ghost mind, in the body-cage, suffers all sorts of afflictions.
(SGGS 1029)

Even when instructed to join the congregation and to practice meditation, such minds will remain cynical and continue in their unhappiness. It's very difficult to turn around from this stage. Such people are unhappy with the world, their families and even themselves. They get upset with others, get angry and hate others. Such people do not recognize their own mind and the source of their unhappiness. They fail to join the congregation and as a result have no divine knowledge or fact that their minds have become goblins.

Upon joining the congregation, we are told that the mind has become a goblin. If the mind will meditate it can behave like a human and then progress further to become an angel. On this path, it can unite with God and become a *Gurmukh*. We have to control our mind so that it does not regress to a stage of a goblin. Even if we have a little bit of anger or hatred we have to presume that our mind is becoming a goblin. When we are unhappy, the balance of

elements in our body gets disturbed which is manifested by diseases. Therefore, if we want to stay healthy, we should control the balance of elements in our body by meditating. If the mind moves towards the element of fire, then it will get upset with minor things, will not listen to anyone and misinterpret conversations. In human life, we have to follow the route of saints also known as the way of love and then it will develop good characteristics. In Gurbani, we have been explained that as:

ਮੈਤ ਕਾ ਮਾਰਗੁ ਪਦਮੁ ਭੀ ਪਉਤੀ ਕੇ ਵਡਾਈ ਮਾਏ ॥
The way of the Saints is the ladder of righteous living, found only by great good fortune.
(SGGS 622)

Once we will follow the way of love, our mind will become a saint. Then we will realize that we are an image (part) of God (Truth). In Gurbani we have been told:

ਸਭਿ ਘਟੇ ਸੇਹੇ ਹਉ ਸਭਨਾ ਅੰਦਰੁ ਜਿਸਹਿ ਝਾਣੀ ਤਿਸੁ ਕਉਣੁ ਕਹੈ ॥
God says, all creatures are mine, and I am in all hearts. Who can explain this to one who is confused?
(SGGS 952)

Then we will recognize others also being a part of God and will develop love and respect for them. It is explained in Gurbani as:

ਸਾਚੁ ਕਹੈ ਸੁਨ ਲੋਹੁ ਸਭੈ
ਜਿਨ ਪ੍ਰਭੁ ਕਉ ਤਿਨ ਦੀ ਪ੍ਰਭੁ ਪਾਇਓ ॥
"I speak truly and all should listen that they, who love God, will realize him".
(Guru Gobind Singh Ji)

The entire human race is alike.
(Guru Gobind Singh Ji)

In our body, the mind can be a goblin, a human, an angel or a Gurmukh or soul-swan. If our mind becomes a goblin then it is worse than an animal. It is explained in Gurbani as:

ਚਰੰਕਲ ਪਾਈ ਦੁਲਭ ਦੇਹ / ਨਾਮ ਗਿਊਰੀ ਹੋਈ ਖੇਹ ॥
ਪਸੁ ਪਰੇਤ ਮੁਗਧ ਤੇ ਬੁਰੀ - ਹਿਸਰਿ ਨ ਹੁਏ ਜਿਨਿ ਦੇਹ ਜਿਰੀ ॥
After a very long time, one obtains this precious human body, so difficult to obtain. Without the Naam, the Word of God, it is reduced to dust. Worse than a beast, a demon or an idiot, is that one who does not understand who created him.
(SGGS 890)

If our mind begins to feel even a bit of hatred towards someone else we should start meditation to control the mind. We should not regress from the stage we have achieved by guided meditation. The highest stage is that of a Gurmukh whose mind reaches the fourth stage (chautha pud) where there is no difference between mind and the Truth. It has been explained in Gurbani:

ਕਲਿ ਮਹਿ ਧ੍ਰਿੜ ਚੜ੍ਹੇ ਚਾਹੁ ਨ ਘੋਰਾ ਸਰਜਗਿ ਪਯਾਹੁ ॥
ਦੁਆਪੁਰਿ ਤ੍ਰੇਤੇ ਮਾਯਾ ਵਰਤਹਿ ਵਿਹਲੈ ਚਹੀ ਮਾਯੀ ॥
In this Dark Age of Kali Yuga, those who do not realize God are goblins. In the Golden Age of Sat Yuga, the supreme soul-swans contemplated God. In the Silver Age of Dwaapar Yuga, and the Brass Age of Trayta Yuga, mankind prevailed, but only a rare few subdued their pride.
(SGGS 1131)

ਨਾਨਕ ਦੁਖਮੁਖਿ ਆਪੁ ਪਛਾਣੈ ਪੁਰ ਜੇਹੇ ਅਵਿਗਸੈ ॥
O Nanak, the Gurmukh understands his own self; he becomes

like the Imperishable God.

(SGGS 765)

To distinguish the stages of our mind, a stepwise approach is explained in Gurbani. By observing the way of walking, talking, sitting, standing and looking, the stage of the mind can be identified.

We should look inside us and find out how much hard work we have done on the spiritual path. How much wealth (of our breath) we have saved? What is the stage of our mind? When we read or listen to Gurbani (or holy books) then we should contemplate on them. By doing that we can understand the teachings. We are told that we should meditate all the time even while working. By meditating, once our thoughts stop, we can gradually progress to the next stage. At the next stage, we will stay awake in intuitive peace by spiritual knowledge. Once God blesses us, He will wake our mind up through the word of God. Our mind will merge with the *Shabad* (word of God) and have union with God.

The Gurus and the devotees wrote about this route after they experienced it. They told us how they achieved advanced stages in meditation and obtained spiritual awareness day and night. They also wrote how our mind was born and how it was connected to the body. We were told that there are 8.4 million types of different lives (species) on our planet. Guru Nanak Dev Ji told us that all the species are made up of 5 elements. The spiritual family who is dwelling inside each of us in the body includes Dharam Rai, Chitragupt, soul, Devil or Jun and Kaal. We were told about the duties of the spiritual family members. The spiritual family is the same whether it is a child or an old person. Though we all look different but we all have only one spiritual family.

ਨਿਰੰਦਰੁ ਪਰਮਾ ਸਚਗੁਨੁ ਪਰਮਾ ਅਨਿਕ ਕਰੀਆ
ਭਿੰਨ ਭਿੰਨ ਭਿੰਨ ਭਿੰਨ ਕਰੀਆ ॥

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God is absolute and ammanifest: He manifested himself as countless body chambers of many, varied, different, myriad forms.

(SGGS 746)

We were told that there is only one house for all the minds known as Sunn. The way to come and go from the Sunn is the same. They told us rules of the game and how to play it. The divine rule was also explained to us in Gurbani. We were told about the 3 qualities of Maya where tammo gunn is an ocean of poison, rajo gunn is an ocean of fire and satto gunn is an ocean of peace. When we read Gurbani we begin to understand the story of the mind. This is story of our life where after birth, the mind was sent to play. We were told about the passport to enter the area of Kaal where five subordinates catch us and keep us in a prison known as bhavsagar. How that prison looks, who steals our food (of mind), who put shackles in our feet, who put a noose in our neck, who put us to work without giving us anything and how we get upset and no one listens to us.

As we continue to read Gurbani we can recognize the stage of our mind. By following the rules of the game, our mind can win this game. Then we will be happy and will teach others so that they can win this game. We will be saved and the cycle of transmigration will end. We all have forgotten the game. Our family members, including mother, father, daughters and sons are entangled in Maya and cannot escape it. If they cannot escape they will continue the cycle reincarnation.

Once we break the entanglements of Maya then our mind can go on this route. Meditating all the time can break the entanglements. Then our mind will not go into the 3 qualities of Maya. Wherever our body is, our mind should stay with it which means our mind has to be present with the body. This is the game of our mind. We have been told that if we win the mind we will win the whole world.

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ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥
If we can win our own mind, we will win the world.

(SGGS 6)

The mind is very powerful. The mind has so much power that it can control the whole world. If our mind unites with the Truth then it can do anything, but the Truth has restricted it from doing that. After union with the Truth, the mind stays in the stage of bliss. That's why Guru Ji is telling us to win our mind. If you will win the mind we will be saved forever. Our mind has been made the king of this body. The kings of this world are connected to falsehood and merely copy God's game. To make our mind a real king, we have to stop our thoughts. The Truth has made a castle for our mind known as *Nij Mahal* where all types of facilities are provided. After winning the game, our mind will enter the castle and act as a king. In Gurbani we have been told:

ਕਾਇਆ ਕੋਟੁ ਗਏ ਮਹਿ ਰਾਜਾ
There is king in the strong fortress of the body.

(SGGS 1037)

In this universe, our mind cannot see its own castle but can see Lok (material world). The mind has been poisoned by Maya and has become ignorant. To win our mind, we should meditate by chanting (listening to our own voice). By doing so, the mind will leave maya (thoughts) and will unite with our soul. The soul (*Jot*) has a connection with the Truth. The mind should be controlled by *Shabad*. We should not let it go. In Gurbani, many techniques are explained to control the mind. By using those techniques we have to cut the noose and shackles of the mind. The mind has to be detoxified by *amrit* (ambrosial nectar), which is provided to our mind by God (mind's doctor). After that, our mind will become peaceful. It is explained in Gurbani as:

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ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਬਨੁ ਹੈ ਕੁਸਟੀ ਨਰਕੇ ਵਾਸਾ ਪਾਇਓ ॥
Without the Naam, the mind and body are afflicted with leprosy like disease, and they obtain their home in hell.

(SGGS 1064)

Our mind and body (poisoned mind) are suffering from chronic diseases like leprosy. If the mind is not treated, it will go to hell. The treatment of the diseased mind is Amrit.

ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਦਾਤੁ ਏਹੁ ਲਾਏਹੁ ॥
The Naam of God (Word of God) is Amrit (Ambrosial Nectar) and use that as the healing medicine.

(SGGS 554)

The mind will be cured when it will get *Amrit* from God. Then the mind will sing praises of God.

By meditating, we should control our mind so that it can go to the fourth stage. The fourth stage is outside the area of Kaal (thoughts). Guru Gobind Singh Ji is telling us the technique of meditation to get rid of thoughts (Kaal).

ਏਕੁ ਦਿਤੁ ਜਿਹੁ ਦਿਖੁ ਫਿਨੁ ਦਿਆਵੈਦਿ ॥
ਕਲੁ ਫਾਸੁ ਸਕੈ ਘੋਚੁ ਨ ਆਇਉ ॥

If we can remember God (without thoughts) for a fraction of a second, we can be saved from the trap of the Kaal.

(Guru Gobind Singh Ji)

By meditation (listening to our own voice) we have to get focused and stop our thoughts to quit duality. Then we can have union with God. Our mind has a fixed period of time in this world to achieve this. In Gurbani we have been told:

ਦਿਨੁ ਤੇ ਪਰਹੁ ਪਰਹੁ ਤੇ ਘਰੀਅੰ ਆਵੁ ਘਟੈ ਤਨੁ ਫੀਸੈ ॥

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ਕਾਛੁ ਅਯੋਰੀ ਫਿਰੈ ਬਚਿਕ ਨਿਉ ਕਹਹੁ ਕਦਨ ਬਿਧਿ ਕੀਜੈ ॥

*Day by day, hour by hour, life runs its course, and the body
withers away. Death, like a hunter, a butcher, is on the prowl;
tell me, what technique can we follow to avoid this?*

(SGGS 692)

The time given to our mind in this world decreases day by day so we should plan on leaving the world of Kaal (thoughts). Through meditation we can go into Sunn (house of mind). If we fail to stop our thoughts we are unable to sleep or leave the circle of Kaal. Through the Gur Mantra we can escape his trap and surround ourselves in a circle of safety. The 5 subordinates (doots) will not be able to enter the circle. Should the circle break the doots can again control our mind. We should learn how to exit the area of Kaal (bhavsagar) by our own will. We must slowly build our practical experience to get to this stage.

ਜੀਵਤ ਮੈਂ ਮੈਂ ਫੁਨਿ ਜੀਵੈ ਐਸੇ ਜੁਨਿ ਸਮਾਇਆ ॥

*One who can die in a fraction of a second (means the mind
leaves the body) and vice versa (mind enters the body), thus he
merges into the Primal silence (Sunn).*

(SGGS 332)

Through the practice of focused meditation, we will be able to leave our thoughts (Kaal) in the blink of an eye.

The Divine Order Is Given To Kaal

Before our birth in this world our mind is given a fixed period of time and a fixed number of breaths. The food for our mind is kept in the Tenth Door (Dasam Duar). During this same period of time, Kaal provides the food for our body. Gurbani tells us:

ਜੀਅ ਜੰਤੁ ਮਭਿ ਮਾਏ ਕਰਿਆ ਪੁਖਯੋ ਜਿਸਕੁ ਸਮਾਦਾ ॥

*Afterwards, He created all beings and creatures; but first, He
provided them with sustenance.*

(SGGS 1235)

God has instructed Kaal that his child (the mind) will come into this world and if the mind asks for something, then Kaal is responsible for providing it. It has been explained in Gurbani as:

ਮਿਤਾ ਫਿਸ ਲਿ ਆ ਕਿਆ ਵਿਹ ਪੀਨੀ ਬਹਿਕੁ ਤੁ ਮਿ ਮਰੇ ਯੇ ਦੇਸਾ ॥

*My Merciful Father (God) has issued this Command (to Kaal):
give the child, whatever the child asks for.*

(SGGS 1266)

Moreover, Kaal has been instructed to protect the child. For example, a child does not have enough wisdom to know not to hold a snake in his hands or put its hands in fire. He doesn't have the knowledge yet that the snake can bite and the fire can burn him. Kaal is instructed to protect the child from such actions.

ਚੋਰਲ ਮਤਿ ਬਹਿਕੁ ਬੁਧੇ ਕੀ ਮਰਧ ਮਗਨਿ ਕਰ ਮੇਲੈ ॥

*The mind of the poor child is fickle;
he touches even snakes and fire.*

(SGGS 1266)

Kaal has been given a duty to administer this drama and at the same time the mind's duty is to not get distracted by the drama. This is the game. It is explained in Gurbani as:

ਕਹਿਤਲੁ ਕਾਲੁ ਫਿਰੁ ਹੁਕਮਿ ਪ੍ਰਦਾਇਆ ॥
God issue his Command for Kaal to show the game.
(SGGS 1081)

Kaal is instructed to act like a juggler. That is, its job is to keep the mind's attention on the show. The government of Kaal consists of the three qualities of Maya. The qualities of Maya are Brahma (Rajjo Gunn), Vishnu (Satto Gunn) and Mahesh (Tammo Gunn). These are three types of thoughts. The game in this world is played by thoughts. Guru Gobind Singh Ji is explaining that as:

ਕਾਲ ਖਾਇ ਸੁਖਮਾ ਬੁਧੁ ਧਰਾ ॥ ਕਾਲ ਖਾਇ ਸਿਰਹੁ ਅਵਤਾਰਾ ॥
ਕਾਲ ਖਾਇ ਕਰ ਬਿਨੁ ਧੁਕਮਾ ॥ ਸਕਲ ਕਾਲ ਕਾ ਕੀਮਤੁ ਰਮਾਸਾ ॥੨॥
*Time came when Brahma appeared in physical form, then
Shiva was incarnated and then Vishnu. It is all the
Play of the Temporal God.*
(Guru Gobind Singh Ji)

In this game of thoughts, the people are unable to understand three qualities of Maya. By their evil-mindedness, the world is burning in the fire of duality (partiality).

ਬੁਕਾਇ ਅਗਨਿ ਨਰਾਤ ਪਰਜਾਏ ॥
The fire of evil-mindedness is burning up the world.
(SGGS 225)

The game of three qualities of Maya is also known as the "dark well of illusion" (*Trehkadi*), the dangerous ocean (*bhavsagar*), the pool of fire, the lake of fire and "shops for the mind". If we do not join

the congregation or fail to get the divine knowledge from the Guru, then this game is beyond our understanding.

God has given Kaal the food for our mind and the means to divert the mind's attention. For example, parents may leave their child with a babysitter and instruct the babysitter to feed the child and to play with it. While playing with the child the babysitter also provides it with different toys to keep its attention. Should the child see different or new toys, it abandons its current toy and cries for the new toy. Again, the babysitter must provide entertainment to the child to distract it. Similarly, Kaal works all day long to divert our attention with new distractions and entertainment.

The body is a vessel for the mind, and the mind must stay in it. To provide food for the body, work is important. However, we attach too much importance to our work because the mind thinks that it owns the body. The food we are destined to receive from Kaal will be received regardless. We may choose not to eat, but the food God has instructed Kaal to provide for us will be placed in our mouth. For example, if an elderly person cannot feed himself or herself then the family or relatives physically feeds that person. This exemplifies that in every situation the food we are meant to receive we will receive. We must remember, however, that whatever we have accumulated through work, will stay here and will not be used. It is told in Gurbani as:

ਭਾਜੀ ਕਹੈ ਚਿਹੁ ਭਾਜਾ ਮਿਲਿਆ ਹੋਰੁ ਸਕਲ ਭਇਓ ਬਿਰਾਨਾ ॥
*But the load-bearer gets only worthless wages, while the rest of
the money passes on to others.*
(SGGS 497)

This mind is like a *coolie* (a person who carries luggage for passengers at the railway stations or airports). He can carry as much as he wants, but eventually the passengers take their luggage and the coolie is left empty-handed. Similarly, the mind can only use

whatever is given to us by Kaal, but eventually the mind will leave empty-handed. Gurbani provides us with the example of a hunter. In order to catch his prey the hunter sets a net and lays bait in the center. Once the prey is baited it is trapped in the net. Then the hunter can choose to kill the animal or set it free. Kaal has entrapped our minds in the same way. Kaal has spread food for the body all around and ensnares us as we divert our attention through different jobs surrounding us. If the mind focuses its attention on the food, it will eventually get trapped in the net of Kaal. By that time, the fixed number of breath and time we have comes to end and Kaal captures the mind. Gurbani gives us this example to caution us that our life is constantly getting shorter and shorter. But at the same time we are ensnared in Kaal's net. Therefore, we must be smart and use meditation to free ourselves from the net. In Gurbani we have been told it:

ਦਿਨ ਤੇ ਪਰ ਪਰ ਤੇ ਘਰੀਆ ਆਵਾ ਘਟੈ ਤਨੁ ਭੀਜੈ ॥
ਕਾਲੁ ਮਰੇਰੀ ਡਿਓ ਬੇਮੇਕ ਨਿਹੁ ਕਰੁ ਕਰਨੁ ਬਿਧਿ ਭੀਜੈ ॥

*Day by day, hour by hour, life runs its course, and the body
withers away. Death, like a hunter, a butcher, is on the prowl;
tell me, what can we do?*

(SGGS 692)

During one instance when Guru Arjan Dev Ji was connected to the Truth in Smaadhi, different Gurmukhs approached him and asked where he was sitting in Smaadhi. Guru Ji told them that he was sitting in Sehaj Gufa – the same place Truth resides.

ਅਨਹਦੁ ਵਾਨੈ ਸਹਜਿ ਹੁਕੇਲਾ ॥ ਸਬਦਿ ਅਨਿਦ ਕਰੈ ਸਚਿ ਕੇਲਾ
ਸਹਜ ਗੁਫਾ ਮਹਿ ਰਾਤੀ ਲਾਈ ਆਸਣੁ ਚੁੰਚ ਸਵਾਰਿਆ ਸੰਤੁ ॥

*The Unstruck Melody of Anhad Shabad resounds and resonates
in the stage of intuitive peace. I rejoice in the eternal bliss of
Shabad (Word of God). In the cave of intuitive peace I sit and*

I have obtained my seat at that higher level.

(SGGS 97)

He explained that in Smaadhi he was able to converse with the Truth. The Gurmukhs asked why he did Simran or meditation if he already had a direct connection with the Truth. It was at this moment the Guru Ji gave the example of the hunter. He explained that while we do our job in this world to feed the body, we must also meditate at the same time to cut the net of Kaal. It is explained in Gurbani as:

ਜਾਣੁ ਪਸਾਰਿ ਵੇਗ ਬਿਘਾਰੀ ਪੈਥੀ ਜਿਉ ਫਾਹਵਡੈ ਹੇ ॥
ਕਰੁ ਨਾਨਕ ਈਸਨ ਕਾਟਨ ਕਉ ਨੈ ਸਤਿਗੁਰੁ ਪੁਰਸੁ ਪਿਆਵਰ ਹੇ ॥

*The net has been spread out, and the bait has been scattered; to
trap the bird. Says Nanak, to cut the net of entanglements; I
meditate on the True Guru, the Primal Being.*

(SGGS 822)

When we work our attention is diverted toward that work. But we have been told in Gurbani that this world where we work and live belongs to Maya. As such, the five doots act as thieves or thugs. At every opportunity they try to divert our thoughts and cheat us. When we get trapped in their net they waste our breath. At our final breath the doots act out as the minions of death (*Jam*). For this reason, we have to be very careful in this world. Without divine knowledge our mind enters this body in the morning, it starts to play in thoughts. Without divine knowledge of the game, we argue or fight with family members and friends because our thought is not resemble. It leads to unhappiness in our mind and body. Similarly non-resemblance of thoughts leads to problems in society. Divine knowledge is learned in the congregation by going to the sanctuary of Guru or Satguru. If our thoughts match, we love each other and if they don't, we slander each other. In this world, our ignorance, slandering, partiality, hatred, duality and jealousy be-

come the cause of our punishment in the future (after death). It has been explained in Gurbani as:

ਜਿਸੁ ਨਰ ਕੀ ਦੁਇਆ ਨ ਜਾਇ ਪਰਮ ਰਾਇ ਤਿਸੁ ਦੇਇ ਸਜਾਇ ॥
That man, whose sense of duality does not depart –
the Righteous Judge (Dharma Rai) shall punish him.

(SGGS 491)

ਨਿੰਦਾ ਭਲੀ ਕਿਸੇ ਕੀ ਨਾਹੀ ਮਨਮਾਖ ਮੁਗਧ ਕਰੀਨਿ ॥
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਣਾ ਨਰਕੇ ਘੇਰਿ ਘੇਰੀਨਿ ॥
It is not good to slander anyone, but the foolish, self-willed
manmukhs still do it. The faces of the slanderers turn black, and
they fall into the most horrible hell.

(SGGS 755)

If we slander each other or participate in gossip, then our face will be colored black and we will be thrown in hell.

Further, we have been told of the dangers of developing our ego through our appearance, wealth, status, and friends. Ego is a chronic disease of our mind. There is no cure of this disease in this world. As our ego builds the five doots (subordinates) push us away from the path of love. We begin to follow the way of lust, anger, greed, pride and attachment. This path leads to re-birth again and again. It is explained in Gurbani as:

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧੋਹ ॥
ਇਸਹੁ ਜਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਾਨ ॥

Hate, conflict, lust, anger, emotional attachment, falsehood,
corruption, immense greed and deceit: So many lifetimes are
wasted in these ways.

(SGGS 267)

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The cure of chronic disease of egotism is in the hands of God (Waheguru) who resides in the tenth door also known as Sehaj Ghar or the Tenth Akash or Tenth Sky.

ਮੇਰਾ ਭੈਰ ਗੁਰੁ ਗੋਇੰਦਾ ॥
ਚਰਿ ਵਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਮੂੰਖਿ ਦੇਰੈ ਕਟੈ ਜਾ ਕੀ ਫੇਰਾ ॥

My physician is the Guru, God of the Universe. He places the
medicine of the Naam into my mouth, and cuts away the noose of
Messenger of Death.

(SGGS 618)

The medicine of this disease is ambrosial nectar or Amrit Ras. It can be obtained by merging with the Naam or the divine word.

ਚੰਗ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਦਾਤੁ ਦੇਹੁ ਲਾਏਹੁ ॥

The Naam of God (Word of God) is Amrit (Ambrosial Nectar)
and use that as the healing medicine.

(SGGS 554)

In the way medicine is the opposite of a disease; the divine word is the opposite of egotism. If the mind is diseased with egotism, the mind will not get closer to the divine word. If the mind is in love with the divine word, then egotism will disappear. In Gurbani we have been told:

ਹਉਮੈ ਨਾਏ ਨਾਨਿ ਕਿਰਪੁ ਦੇ ਦੁਇ ਨ ਰਹੀਐ ਇਕ ਠਾਏ ॥

Pride is opposed to the Naam; the two do not dwell in the same
place.

(SGGS 560)

ਨਾਨਕ ਫੁਕੀਐ ਧੋ ਝੁਕੈ ਜੋ ਗੁਰੀਐ ਕਹੈ ਨ ਕੋਇ ॥

O Nanak, one who understands God's Command, does not speak
in pride.

(SGGS 1)

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Before we merge with Naam, we must seek treatment for our egotism so that we can end the cycle of rebirth. The treatment for egotism is meditation. Through meditation egotism leaves our mind and the mind finds peace. Only then can the divine word come to reside in the mind.

ਸਿਰਮਿਰਿ ਸਿਰਮਿਰਿ ਪ੍ਰਭੁ ਆਖਨਾ ਨਾਨਕ ਦੁਖ ਭਾਉ ॥

Remembering, remembering my God in meditation, the house of pain is removed.

(SGGS 818)

We should think that if we are not good then no one is bad.

ਜੇਮ ਨਹੀ ਚੰਗੇ ਭਰਾ ਨਹੀ ਕੋਇ ॥

I am not good; no one is bad.

(SGGS 728)

To stay happy we must stay humble. As we have seen, many rich and famous people suffer due to their egotism and actions.

ਨਮੀ ਹੋਸੇ ਮਨਕੀਨਾਮ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥

ਬਹੇ ਬਹੇ ਮਹਿਤਾਹੀਨਾ ਨਾਨਕ ਗੁਹਰਿ ਗਲੇ ॥

The humble beings abide in peace; subduing egotism, they are humble. The very proud and arrogant persons, O Nanak, were destroyed in the wombs (on the way to reincarnation).

(SGGS 278)

In order to find peace and happiness in this world, we need the support from God (Truth). We should pray to God to save us in this world. Should someone speak badly about you show tolerance and have the strength to ignore it. Should we speak badly about someone in response then there is no difference between that person and us. We should look beyond self-honor and ignore the good or bad comments made by others. In the congregation we are told

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how the voice enters the empty space around us when someone speaks. It is in our power to catch that voice. But if the spoken word is good we can catch it and find peace. But if it's bad we should ignore it and divert our attention. Should we listen to it and analyze it we suffer. Through meditation we make a safety circle around us and stay in Sahaj (intuitive peace). To stay in sahaj we must control the mind. If someone is speaking loudly next to us we should divert our attention by getting introverted. By doing so, we will not focus on the talk. The ability to divert our attention is in our hands. In this way, Kaal plays the game. To play this game, we speak the language of Kaal, which is made up of air, water and fire (languages used in this world). This world is Kaal's house and he is the chief. It is explained in Gurbani as:

ਮਰਾਨਿ ਇਹ ਪਾਣੀ ਕੀ ਬਣੀ ਤਿਨਿ ਨਾਮ ਕੇ ਰਾਮ ॥

Fire, water and air make up the world's language; these three are the slaves of the Naam, the word of God.

(SGGS 1328)

Kaal has kept fire (in the form of rude language) in our mouth, so that when we speak we create arguments with others. If you fail to understand the game we speak with fire leading to fights and arguments. In Gurbani we have told that the closest fire is our family. Arguments start here and then can spread through society. We have to learn to protect ourselves from both types of fires (fire of words). It is explained in Gurbani as:

ਅਗਨਿ ਕੁਟੋਬ ਸਾਗਰ ਸੰਸਾਰ ॥ ਭਰਮ ਜੇਹ ਅਗਿਆਨ ਮੰਝਾਰ ॥

Family is fire and the worldly affairs are an ocean of fire.

Through doubt, emotional attachment and ignorance, we are enveloped in darkness.

(SGGS 674)

In our spiritual ignorance we are attached to the fire of words. In Gurbani, we are told to stay away from them so that they do not

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burn us. To protect ourselves, we need to meditate by Gurmantira so that we can make a safety circle around us.

ਗੁਰ ਕਾ ਸਾਹਿਬ ਰਖਵਾਰੈ ॥ ਚਉਕੀ ਚਉਗਰਬ ਹਮਾਰੈ ॥
ਗੁਰਮ ਨਾਮਿ ਮਨ ਲਗਾ ॥ ਜਮੁ ਲਗਾਇ ਕਹਿ ਭਾਜਾ ॥

I meditate on Guru's Shabad, the Guru's Shabad acts as a guardian posted on all four sides around me. My mind is attached to the Naam of God (Word of God). The Messenger of Death has run away in shame.

(SGGS 626)

In this world, the Manmukhs (spiritually ignorant) will speak language of fire. Their language comprises of rude and impolite words. We have been taught in spirituality that if we speak rudely and without politeness, we will be punished. Gurbani tells us:

ਨਾਨਕ ਡਿਓ ਬਲਿਓ ਤਨੁ ਮਨ ਫਿਕਾ ਹੋਇ ॥

ਫਿਕੇ ਫਿਕਾ ਸਚੀਐ ਫਿਕੇ ਫਿਕਾ ਸੋਇ ॥

ਫਿਕਾ ਬਰਗਾ ਸਟੀਐ ਮੁਹਿ ਝੜਾ ਫਿਕੇ ਖਾਇ ॥

ਫਿਕਾ ਮੂਰਖੁ ਕਾਪਐ ਯਹਾ ਲਹੈ ਸਜਾਇ ॥

O Nanak, speaking insipid words, the body and mind become insipid. He is called the most insipid of the insipid; the most insipid of the insipid is his reputation. The insipid person is discarded in the Court of God, and the insipid one's face is spat upon. The insipid one is called a fool; he is beaten with shoes in punishment in the court of God.

(SGGS 473)

If someone speaks bad words then we should not reply with bad words. Bhai Gurdas Ji gives us the example of a dog. When we show love to a dog it sometimes responds by jumping up on us. This is less than ideal because it can leave us dirty or with torn clothes. But if we push a dog away it responds by barking at us. Neither situation is perfect. Similarly, the love of a Manmukh is the

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same way. If we show love to a Manmukh they love back to an extreme degree and spoil us. But, if we make a Manmukh upset they slander us. We have to stay far from Manmukhs to ensure they don't spoil or slander us. Another example is that of a coal. If the coal is cold and we hold it in our hand it makes us dirty. If the coal is hot and we hold it, it burns us. Like the manmukh example, we have to stay far away from the coal so we don't get dirty or burned.

Those who don't join the congregation, use their own wisdom. Lacking spiritual knowledge they slander others and in duality cause problems around them. This evil-mindedness is burning the whole world. It is explained in Gurbani as:

ਦੁਕਾ-ਤਿ ਮਲੀਨੁ ਬਲੈ ਮਨਜੈ ॥

The fire of evil-mindedness is burning up the world.

(SGGS 225)

ਬਿਨੁ ਬੂਝੈ ਭਗਤ ਜਗੁ ਕਾਕਾ ॥੬॥

Without understanding, the world argues in falsehood.

(SGGS 224)

It is important that family members do not fight or get upset with each for this reason. The Guru Granth Sahib repeatedly tells us how to stop this fire created by Kaal. By teaching us about the three qualities of Maya and by joining the holy congregation we learn the rules of this game. We are told how to attain the ambrosial nectar to stop Kaal's fire. Before entering the world each morning, we should use the amrit in our mouth to stop the fire placed by Kaal. By doing so, Kaal's efforts against us will not work. The amrit will give us peace and to those with whom we speak. This is how we will learn to live this life properly. We are instructed of the technique to create amrit inside of us. It is explained in Gurbani as:

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burn us. To protect ourselves, we need to meditate by Gurmantira so that we can make a safety circle around us.

ਗੁਰ ਕਾ ਸਹਾਇ ਰਖਵਾਰੇ ॥ ਚਰ੍ਹੇਕੀ ਚਰ੍ਹੇਗਿਰਦ ਰਹਾਰੇ ॥
ਗੁਰੁ ਨਾਨਕ ਮਨੁ ਲਗਾ ॥ ਜਮੁ ਲਗਾਇ ਕਰਿ ਭਾਗਾ ॥

I meditate on Guru's Shabad, the Guru's Shabad acts as a guardian posted on all four sides around me. My mind is attached to the Naam of God (Word of God). The Messenger of Death has run away in shame.

(SGGS 626)

In this world, the Manmukhs (spiritually ignorant) will speak language of fire. Their language comprises of rude and impolite words. We have been taught in spirituality that if we speak rudely and without politeness, we will be punished. Gurbani tells us:

ਨਾਨਕ ਡਿਏ ਬੇਲੋਭੇ ਤਨੁ ਮਨ ਫਿਰ ਰਹਿ ॥
ਫਿਰੇ ਫਿਰਾ ਸਦੀਐ ਫਿਰੇ ਫਿਰੀ ਮੋਇ ॥
ਫਿਰਾ ਸੁਰਗਾ ਸਦੀਐ ਮਹਿ ਭੁਰਾ ਫਿਰੇ ਪਾਇ ॥
ਫਿਰਾ ਮੁਰਖੁ ਅਪੀਐ ਧਰਾ ਲਹੈ ਮਜਾਇ ॥

O Nanak, speaking insipid words, the body and mind become insipid. He is called the most insipid of the insipid; the most insipid of the insipid is his reputation. The insipid person is discarded in the Court of God, and the insipid one's face is spat upon. The insipid one is called a fool; he is beaten with shoes in punishment in the court of God.

(SGGS 473)

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(SGGS 225)

ਬਿਨੁ ਬੁਝੈ ਭਗਵਤ ਜਗੁ ਕਾਢਾ ॥੯॥

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ਮੇਰੇ ਰਾਮ ਐਸਾ ਚੀੜ੍ਹ ਸਿਲਾਹੀਐ ॥
ਗੁਰਮਤਿ ਮਨੁਆ ਅਸਚਿਰੁ ਰਾਖਹੁ ਤਿਨ ਬਿਧਿ ਅਮ੍ਰਿਤੁ ਪਿਨ੍ਹੀਐ ॥
O my God, churn the milk in such a way as through the Guru's Teachings, hold your mind steady and stable, and drink the Amrit.
(SGGS 332)

Those Gurmukhs, through the practice of meditation, are connected with the divine word and receive the ambrosial nectar. Amrit gives us a sweet taste in our mouth, but without eating any sweet food. For example, butter is made by slowly churning milk. Similarly, we must use the body as the utensil, the divine word as the churner and our breath as the rope to move the churner. When we breathe slowly by focusing on the divine word the Amrit will be produced inside of us. The Amrit will help us control the fire kept by Kaal inside our mouth.

One is very fortunate to receive Amrit. When received we cease to speak badly of other and only speak politely (sweetly). By doing meditation our mind can go into Sehaj and receive Amrit, the food for our mind.

ਮਨਸ ਅਨੰਦ ਹੋਆ ਵਡਾਗੀ ਮਨਿ ਹਰਿ ਗੁਰਿ ਮੀਨੁ ਲਾਵਨਾ ॥
By great good fortune, celestial bliss is attained, and God seems sweet to the mind.
(SGGS 773)

We should meditate by saying 'Wahe' while breathing in and 'Guru' while breathing out. This technique is known as 'swaas-graas' meditation. While performing this technique, we have to listen to our own voice. Then the imbalance of air (pawan) in our nostrils will get corrected, the moon and the sun (our left eye and the right eye respectively) will be focused (use of equal vision from both eyes) known as *sun drisht*. The thoughts of our mind will

become *Satto Gunn*. When our mind's attention is to the right, it will have Tammo gunn, towards left it will have Rajjo gunn. Staying on Satto gunn will take us to a path of saints. It is told us in Gurbani as:

ਸੇਤੁ ਕਾ ਮਾਰਗੁ ਧਰਮਾ ਕੀ ਪਉਤੀ ਕੇ ਵਡਾਈ ਪਾਏ ॥
The way of the Saints is the ladder of righteous living, found only by great good fortune.
(SGGS 622)

We have been told in Gurbani the way of love, which we all have forgotten. We have been told that the world is the material form of God (God's image) and he himself resides in this world. Our body is God's house and he himself lives in it. That's why our body is God's temple, church, gurdwara or mosque:

ਹਰਿ ਮੰਦਰੁ ਮਹਿ ਹਰਿ ਵਸੈ ਸਭਾ ਨਿਰੰਗੁ ਸੋਇ ॥
God abides within the Temple of God. He is pervading in all.
(SGGS 1346)

We all belong to one God.

ਸਤਿ ਖਟ ਮੇਰੇ ਹਉ ਸਭਨ ਆਦਿ ॥
God says, all hearts (creatures and human beings) are mine, and I am in all hearts.
(SGGS 952)

When our mind gets eternal spiritual awareness (jaagai), then it recognizes God (Truth) inside a person. The mind looks at the soul from inside and looks at its own appearance. Then the mind follows the divine rule and respects others all the time (Does Na-maskar). In Gurbani, we have been told:

ਏਕੈ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਜਤਿਦ੍ਰਿਹਿ ਦੀਆ ਝੁਲਾਇ ਜੀਐ ॥

The Naam is God's Command: O Nanak, the True Guru has given me this understanding.

(SGGS 72)

By following the divine rule, the egoism of a person ends.

ਨਾਨਕ ਹੁਕਮੀ ਮੈ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥

The Naam is God's Command: O Nanak, the True Guru has given me this understanding.

(SGGS 1)

The condition of such a person who has understood the divine order (Naam) and is following the divine rule by heart, is explained in Gurbani as:

ਉਚਿ ਧਾਰੈ ਜੋ ਅੰਤਰਿ ਨਾਮੁ ॥ ਸਰਬ ਮੈ ਪੈਛੈ ਭਫਾਨੁ ॥
ਨਿਮਨ ਨਿਮਨ ਠਾਕਰ ਸਾਜਕਾਰੈ ॥ ਨਾਨਕ ਉਹੁ ਸਾਕਸ਼ੀ ਸਰਲ ਨਿਸਤਾਰੈ ॥

One who enshrines the Naam within the heart, who sees God in all, who, each and every moment, bows in reverence to God Master -O Nanak, such a one is the true 'touch-nothing Saint', who emancipates everyone.

(SGGS 274)

This means that once we recognize our mind we recognize the soul and the Truth. From that point, whenever we enter this world we give our Fate to the form or the formless Truth all the time. This only happens when we receive the divine knowledge of the Truth who resides in our body.

Do Not Forget To Meditate On God

In Gurbani, the game of the three qualities of Maya (thoughts) has been explained to us. Thoughts are given to us by the five subordinates (Panj Doots) of Kaal. They are the Generals of this world or country (Lok). Our mind comes from its own country also known as Paradise or Parlok to play with five doots. The mind loses the game because it does not have knowledge or understanding of the game. When our mind comes to Lok, the five doots spread their net of illusion over the mind. Since each mind has its own thoughts and they do not resemble that of others, we argue and fight with each other – particularly in our families. In this way, the five subordinates easily win the game. As we know, Kaal has kept a fire (of words) in our mouth; through slander and rudeness society begins to burn in evil-mindedness.

ਪੰਚ ਦੂਤ ਚਿਤਵਹਿ ਚਿਕਾਰਾ ॥ ਮਾਇਆ ਸੇਹ ਕਾ ਏਹੁ ਪਸਾਰਾ ॥

The five demons think of evil which is the expanse of the attachment to the Maya (thoughts).

(SGGS 1068)

The game is played everyday until our wealth of breaths expires. After going through 8.4 million types of births (Jines), we have attained human life. The five subordinates (doots) have beaten us in this game in every june. That's why these subordinates are also known as supermen (maha bali). So far no one has been able to divide them. No one has been successful in creating arguments among them (doots). They play in this drama and stay united. Since we do not understand this game, they take advantage of our ignorance. They make us fight by changing our thoughts and divide us in groups. Then they beat our team and win the game easily.

Gurbani explains the difficulty in attaining human life. God selects us from 8.4 million types of life forms (Junes) so that we beat the five subordinates. Our common home is known as the Sach-Khand, or the House of the Truth, or Parlok. However, we have forgotten the way back to our home because we have followed the five subordinates (path of Dhaat). While playing in this world we have gone so far that we have forgotten our identity, forgotten our father (the Truth or God) and forgotten his voice (the divine word or Naam). Guru Granth Sahib Ji teaches us that when we forget the way to our home we continually play in the worlds of sky, ocean, land and the angels (in different incarnations). God has selected us from the world of angels (Dev Lok) so that we can play the five subordinates. Only those were selected who had the desire to win game. How angels pray to receive human life is described in Gurbani as:

ਗੁਰੁ ਸੇਵਾ ਤੇ ਕਰਾਤਿ ਕਮਾਈ ॥ ਤੁਥ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥
 ਦੇਸ ਦੇਹੀ ਕਉ ਨਿਮਰਦਿ ਦੇਵ ॥ ਤੇ ਦੇਹੀ ਭਰੁ ਹਰਿ ਕੀ ਜੇਵ ॥

Serving the Guru, devotional worship is practiced. Then, this human body is obtained. Even the angels long for this human body. So use that human body in serving God.

(SGGS 1159)

Now that angels have been given human life they have been warned that they should not forget the purpose of human life.

ਭਜਨੁ ਗ੍ਰੰਥਿਓ ਭੂਲਿ ਮਥ ਜਾਨੁ ॥ ਮਾਨਸ ਜਨਮ ਭਾ ਏਹੀ ਲਾਨੁ ॥

Meditate on God of the Universe, and never forget Him. This is the blessed opportunity of this human life.

(SGGS 1159)

After we are given human birth, God selects our relatives (mothers, fathers, siblings, children, etc). If some of us were selected from

the world of angels, others are selected from the world of sky. They are selected based on relationships of past lives. Those selected have saved breath with us in past lives by meditating and contemplating on God together. They are selected to join us as relatives in this world. Others who have had relationships with us in past lives are selected from the world of land or ocean. It is told in Gurbani as:

ਮੁਰਬਿ ਜਨਮਿ ਪਰਚੁਨ ਕਾਏ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਮਿਯਾਏ ॥

In past lives, we earned the wealth of breaths by meditating on the beloved God.

(SGGS 982)

This is the process God uses to create our family in this world. We are sent as a special team of family and friends so that we can win this game together by beating the five doots. We have all come from the four lokas – world of angels, land, sky and ocean. We should not think that we are here for the first time. We were together in the past and so we are together again in this world as a team (family). In Gurbani we have been told:

ਮਾਤਾ ਪਿਤਾ ਬੰਨਤਾ ਸੁਤ ਵੇਧਾ ਇਸਟ ਮੀਤ ਨਰੁ ਕਈ ॥

ਪੁਰਖ ਜਨਮ ਕੇ ਮਿਲੈ ਸੰਜੋਗੀ ਅੰਤਰਿ ਕੇ ਨ ਸਦਾਈ ॥

Mother, father, spouse, children, relatives, lovers, friends and siblings meet having been associated in previous lives; but none of them will be your companion and support in the end.

(SGGS 700)

Based on the savings of our breath with each other from meditation and contemplation the duration of our relationships in this world is established. Once the given time period is over, the relationships and new relations formed with others are terminated. As a family we are instructed to play the five doots as team. We are made aware of the game of thoughts and how the five doots capture our minds. This game starts with air. The imbalance of the air (pawan)

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(SGGS 1185)

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If we play together as a team then we will definitely win this game.

ਜਨ ਨਨਕ ਗੁਰਮੁਖਿ ਜੇ ਨਹੁ ਖੇਲੈ ਸੇ ਜਾਣੈ ਖਸੀ ਘਰਿ ਆਇਆ ॥

*O servant Nanak, that person who plays this game as Gurmukh,
wins the game of life, and returns to his true home.*

(SGGS 1185)

When we win the game, the five doots begin to cry. They failed to create and nurture duality among us because we understood the game. Their crying is explained in Gurbani as:

ਪੈਚੇ ਫੁਨੇ ਦੁਖਿ ਫਰੇ ਬਿਨਸੇ ਦੁਖੈ ਭਾਇ ॥

*The five thieves weep and noan painfully when the mind wins the
game of love.*

(SGGS 19)

Each morning the doots will devise different plans to win the game. They will bribe our family members and make them greedy to incite desire for material wealth. When a family member leaves us by stopping their meditation and joins the doots they develop high spirits. In Gurbani, we have been told of the indicators when a family member joins the five subordinates. That family members get trapped in the net, is without good luck and falls under control of Kaal. The doots will poison them and they will receive no Amrit (obtained through meditation). That person gets upset when others in the family meditate. It means that person has joined the doots and wants the family to lose the game.

ਦੁਰਮਤਿ ਭਾਗੀਨ ਮਾਂਝ ਫੀਕੇ ਨਾਮੁ ਸੁਨਤ ਆਵੈ ਮਨਿ ਰਹੈ ॥

ਕਉਨਾ ਕਰਾ ਕਹੈ ਅੰਮ੍ਰਿਤ ਹਸੁ ਪਾਈਐ ਤ੍ਰਿਪਤੈ ਝਿਲਾ ਸਾਇ ਮਾਇ ਗੋਰੈ ॥

*Evil-minded, unfortunate and shallow-minded are those
who feel anger in their minds, when they hear the meditation
on God. You may place Amrit, the ambrosial nectar*

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*before crows and ravens, but they will be satisfied only
by eating manure and dung with their mouths.*

(SGGS 493)

Gurbani advises us to ignore the bad qualities of that family member. Instead, focus on the good qualities and work hard to acquire those. All the while, we should continue to play (meditate) in the game. God will determine the decision of good and bad qualities. It is explained in Gurbani as:

ਸਚਨ ਮੀਤ ਸਾਖਾਨੀ ਨੇਰੇ ॥

ਯੇਖਤ ਸੁਨਤ ਸਭਨ ਕੇ ਸਿਰੇ ਬੈਰੇ ਕਾਜ ਬੁਝੇ ਕਹ ਫੇਰੇ ॥

*My Friend, my Best Friend, my God, is near. He sees and hears
everything; He is with everyone, You are here for such short time
- why do you do evil?*

(SGGS 1302)

If we focus on the bad qualities of others, we will waste the wealth of our breath. Each day the doots make different plans and act like thugs. Their goal is always to steal the food of the mind (Amrit) and give us the illusion of greed. When the mind becomes Gurmukh (spiritually aware) then they can not waste our breath any longer. They must follow the divine rule given by God when we enter this world.

ਅਬ ਮਨ ਜਾਗਤ ਰਹੁ ਹੇ ਭਾਈ ॥

ਗਾਢਲੁ ਟੋਏ ਕੈ ਜਾਨਮੁ ਟਕਾਇਤੁ ਚੋਰੁ ਮੁਖੈ ਖਰੁ ਜਾਈ ॥

*Keep your mind awake and aware now, O my brother. If you will
be careless, then you will waste your life; your home will be
plundered by thieves.*

(SGGS 339)

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God cautions us from being looted by the doots. If our mind loses spiritual awareness and goes to sleep (in thoughts), then the five doots steal our mind's food. Gurbani tells us:

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰੁ ॥
ਅੰਤਰੁ ਲੁਟਹਿ ਮਨੁਖੁ ਨਹੀ ਚੂਝਹਿ ਕੋਇ ਨ ਹੁਣੈ ਪੁਕਾਰੁ ॥

Within this body dwell the five thieves: lust, anger, greed, emotional attachment and pride. They plunder the Amrit, but the self-willed manmukh does not realize it; no one hears his complaint.
(SGGS 600)

A person in thoughts gets progressively weaker. When the five doots advise the mind that it will make him a King, the mind gets greedy and fails to see the trap. By taking the advice of the doots he makes his team lose. In the process the doots make the mind a beggar before making it King. The mind forgets that God has already made the mind King. Gurbani explains this:

ਨਰਪਤਿ ਦੇਹੁ ਸਿਖਸਨਿ ਸਚਿਆ ਨਾਮੁ ਭਇਅ ਭਿਯਾਨੀ ॥

ਅਛਰੁ ਰਾਜ ਬਿਛਰੁ ਹੁਸ ਪਾਇਅ ਸੇ ਰੁਖੁ ਭਈ ਰੰਮਾਰੀ ॥

Our mind's condition is like the king, who falls asleep upon his throne, and dreams that he is a beggar. His kingdom is intact, but separated from it, he suffers in sorrow. Such is my mind's condition.

(SGGS 657)

By making the mind a beggar, the doots send it begging to everyone's home (for votes). When made the King, the doots poison the mind with lust, anger, greed, pride, and attachment without his knowledge. At this point, Pride takes control of the mind and runs the kingdom. The doots then decide to poison the mind so it loses its sensibility. By losing its sense, the intoxicated mind sleeps in thoughts and only awakens at the final breath. However, then it is too late and the Jum (Devil) hits the mind to awaken it. The Jum



takes the mind and throws it into hell. Having spent his life in pride, the mind receives the birth of a dog in the next life. This game played by the doots is explained as:

ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥
ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥

One who has the pride of power within, goes to hell, and reincarnate as a dog.

(SGGS 278)

Those who join the doots receive no favors and are only spoiled in return. They take the mind to a point that all dislike it. Gurbani gives us direction at every point in our lives. We have been told how the doots will act and how they put us in illusions. We have been told that devotion does not occur in thoughts (Maya). The intuitive peace we seek cannot be obtained in thoughts.

ਤੈ ਗੁਣ ਮੇਟੇ ਚਉਧੈ ਚਿਤੁ ਲਾਇਆ ॥
ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਬ੍ਰਹਮ ਮਿਲਾਇਆ ॥

Eradicating the three qualities of Maya attunes the consciousness to the fourth state. O Nanak, subduing egotism, one can unite with God.

(SGGS 231)

To leave Maya and win the game we must enter the fourth stage.

Precious Naam (Divine Word) is a Passport

When we travel to a foreign country we are required to have a passport of our home country. The passport is used as an identifying document in the foreign country. It can be used for business trips, leisure travel for play or to see events in other countries. Similarly, our mind's country is Parlok and we come to this country (Lok) each morning as a businessman, a player and a spectator (guest). When our mind enters this world it needs a passport (Parwana). If we do not join the congregation we forget that the passport is the divine word or Naam (word of God). When we join the congregation, the Guru Granth Sahib Ji imparts the importance of the Parwana (passport). If the mind enters this world without the Parwana it is considered a thief and can be arrested at any time. In Gurbani we have been told:

ਬਿਨੁ ਸੰਗੀ ਸਭਿ ਐਸੇ ਭਗਿ ਦੇਸੇ ਖਸੁ ਢੇਰੁ ॥
ਜਿਹਿ ਕੀਤੇ ਤਿਸੇ ਨ ਜਾਣਨੀ ਬਿਨੁ ਨਾਇ ਸਭਿ ਚੋਰੁ ॥

Without the Sangat, the Company of the Holy, all live like beasts and animals. They do not know the One who created them; without the Naam, all are thieves.

(SGGS 427)

When the Gurmukh (mind with desire to have union with God) comes to the sanctuary of the Guru (spiritual teacher) they are provided with a Parwana in the presence of the True Guru (God) and they are able to travel back to Parlok. They are given freedom from this country (Lok). At the Institute of Divine Studies in Moga, India, the Gurmukhs who obtained Amrit from the five beloveds became Saint-Soldiers. They received Parwana and were freed from Maya. They understand how the game is played in this Lok as

a businessman, as a player and as a guest. With Parwana they are respected in this world and moreover, are freed from the cycle of life and death. In Gurbani we have been told about it as:

ਨਾਮ ਬਿਨਾ ਖੋਟੇ ਨਹੀ ਚਾਰੁ ਨਾਮੁ ਦਫ਼ਨੁ ਪਰਵਾਣੇ ॥
ਪਤਿ ਮਤਿ ਧੁਰੀ ਪੂਰਾ ਪਰਵਾਣਾ ਨਾ ਭਾਰੈ ਨਾ ਜਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਆਪੁ ਘਡੈ ਪ੍ਰਭੁ ਜੈਸੇ ਅਭਿਨਾਸੇ ॥

Without the Naam, the word of God, the false finds no place of rest; only the jewel of the Naam brings acceptance and renovation. Perfect is my honor, perfect is my intellect and passport. I shall not have to come or go. O Nanak, the Gurmukh understands his own self; he becomes like the Imperishable God.

(SGGS 765)

Initially we must clean the mind with the Gurmantira (Waheguru). When our mind is cleansed of thoughts it is known as heart (Hirda). The Gurmantira is chanted by the Swaas-Graas technique (say Wahe while breathing in, and say Guru while breathing out and listen to your own voice). When our heart is clean then we can go to the sanctuary of the Guru (Five Beloveds) to get Amrit (ambrosial nectar). Those Gurmukhs who receive Amrit, receive the Parwana (Word of God) from the Satguru. They also learn the technique on how to see God. Then to immerse the mind in the divine word we must meditate on the divine word (Naam) by chanting Waheguru at the same time. By this technique, perfection in focused meditation of the divine word is achieved. Naam cannot be written, read or spoken. Gurbani says:

ਗੁਰੁ ਮਖੜੁ ਦਿਖਾਏ ਰੰਗੁ ਜਿਉ ਬਿਨੁ ਤਿਰਪਾ ਲਾਇਆ ਨਾ ਜਾਇ ॥

The mind can do meditation because of its love to God and without His Grace, it cannot be attained.

(SGGS 65)

Once perfection is achieved by focused meditation, there is a technique combined with repetition of the Gurmanttra to see God. The perfection of this technique is obtained through union with God. Once our mind has union with God all our desires are fulfilled. It is explained in Gurbani as:

ਜਦਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਤਾਂ ਮਨਿ ਚਿਹਿਆ ਫਲੁ ਪਾਇ ॥
ਨਾਨਕ ਤੇਨ ਕਾ ਅਭਿਆਸੁ ਸੁਣੈ ਸਿ ਭਉਅਨੁ ਪੈਨੈ ਪਾਇ ॥

When the True God abides in the mind, then the mind's desires are fulfilled. O Nanak, He Himself hears the words of those, whose accounts are in His Hands.

(SGGS 1281)

By immersing ourselves in Naam our mind receives its food also known as Amrit. It is explained in Gurbani as:

ਮਨ ਕਾ ਤੋਹਾ ਹਰਿ ਨਾਮੁ ਹੈ ਕਿਰਦੇ ਰਖੈ ਗੁਮਾਨਿ ॥

The Naam (word of God) is the nourishment of the mind; cherish it, and preserve it carefully within your heart.

(SGGS 756)

When we merge with Naam, our cycle of life and death ends.

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਾਢੈ ਦੁਖੁ ਜਲਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੋ ॥
The humble servants of God are absorbed in the Naam of God.

The pain of birth and the fear of death are eradicated.

(SGGS 171)

After our union with God we are praised through the many universes. It is explained in Gurbani as:

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਾਢੈ ਦੁਖੁ ਜਲਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੋ ॥
ਅਭਿਲਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਿਸਰੁ ਭਰੁ ਸੋਭਾ ਬ੍ਰਹਮੰਡਾ ਹੋ ॥

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The humble servants of God are absorbed in the Naam of God. The pain of birth and the fear of death are eradicated. They have obtained the Imperishable Supreme Being, the Transcendent God, and they obtain great honor throughout the worlds and realms.

(SGGS 171)

Once the mind is immersed in Naam and the Truth, it is reflected when we say "Waheguru" before starting any conversation. It only happens when we follow the systematic approach explain to us in Gurbani. Whenever we begin to speak about worldly matters we will remember God.

ਐਤਰਿ ਹੁਕੁ ਅਰਧਨਾ ਜਿਹਾ ਵੀਚੁ ਨ ਭੁਲੈ

Deep within yourself, worship the Guru in adoration, and with your tongue, chant the Gurmanttra.

(SGGS 517)

We have to immerse ourselves in the Gurmanttra in such a way that it colonizes every cell of our body. Then by merging with Naam we have union with God. We then begin to recognize others from the inside. Since God is both inside and outside of us, whenever we look at anybody, we will call that person Waheguru (God). Our material body is just clothing given to our soul (*Sat Purakh*) and the divine word is inside our body. When we look at anyone we will recognize the soul. As a respect to God, we will bow our head and say Gur Fateh, Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh. This means God purified our mind, God helped us defeat the five subordinates and God is the winner. In that stage, we have divine vision. Then we will never slander anyone, leave behind egotism and have no enemies. We will realize that we are part of one God.

The mind that does not have the divine passport, presumed to be a thief, is captured and placed in prison. The prison is the dangerous ocean of thoughts (*Bhavsagar*). There is no way out and no one can

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help that mind. There is no boat or ship for that ocean. Such a place is described in Gurbani as:

ਭਰਮਲੁ ਰਿਖਣੁ ਭਰਾਦਣੁ ਨਾ ਕੋਈ ਨਾ ਪਾਰੁ ॥
ਨਾ ਥੋਰੀ ਨਾ ਜਲਾਣਾ ਨਾ ਰਿਹ ਵੇਹੁ ਮਲਾਣਾ ॥

The terrifying world-ocean is difficult and dreadful; there is no shore on this side or the one beyond. There is no boat, no raft, no oars and no boatman.

(SGGS 59)

There is no support in this prison. The mind is kept nude and hungry. The noose of attachment is placed around its neck. Shackles are put on its feet. Our mind becomes sick with disease. There is no doctor who can give treatment to our mind. Then our mind is put to work without receiving any form of payment. No one listens to the sufferings of our mind. It all happens because we do not have Parwana. When such minds talk to each other, they discuss their pain and suffering. There is no one who will listen to them because those minds are in a foreign country (Lok) and everyone is unhappy. It is reflected by our unhappiness in this world. It is explained in Gurbani as:

ਮਨਿ ਘਟਦੀਸੀ ਜੋ ਬੀਐ ਸਭੁ ਦੋਹੁ ਖਰਾਇਆ ॥
ਕਿਉ ਪਾਇ ਪੈਲੁਓ ਗੋਰਖੀ ਦੁਖੀ ਭਰਿ ਆਇਆ ॥
ਦੁਖੀ ਭਰਿ ਆਇਆ ਜਗਤੁ ਸਭਾਇਆ ਕਹਿਣੁ ਜਾਣੈ ਬਿਧਿ ਜੋਗਿਆ ॥

Our mind is a stranger (foreigner) in this world. Unto whom should it explain the bundle of its pains? The whole world is overflowing with pain and suffering; who can know the state of my inner self?

(SGGS 767)

Everyone in this world is intoxicated or poisoned (by thoughts), and have forgotten their true self. We forgot the identity of God. No one tries to escape this prison even though nobody is happy. If our

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mind will be spiritually aware, it will come to this world with the divine passport from its house and will follow the divine rule. Kaal will not ask anything as the mind will be abiding by the rule. If someone will ask for its identification, the mind can show the parwana. If we can recognize God (our father), his divine word, and stay with him all the time then we are called *Gurmukhs*. On the other hand if we can not recognize our father, do not obey or listen to his divine order then we are known as *Mannukhs*, atheist, spiritually ignorant and foolish. When we come to this world in the morning by connecting with the air, God gives us an order. Our mind sleeps in thoughts and cannot listen to God. If we stay awake and can recognize God, his voice, abide by his Rule and carry the parwana then the generals of this country (lust, anger, greed, pride and attachment) will work as our servants. Then our suffering ends and we can find peace and happiness in this world. Gurbani tells us:

ਦੁਖੁ ਪਰਗਰਿ ਸੁਖੁ ਆਰਿ ਲੈ ਜਾਇ ॥

Your pain shall be sent far away, and peace shall come to your home.

(SGGS 2)

In the house of our mind, there is always happiness. But if we want to stay happy in this world, we have to meditate using the Gurmantira. Gurbani tells us:

ਆਰਿ ਸੁਖਿ ਬਲਿਆ ਬਾਹਰਿ ਸੁਖੁ ਖਾਇਆ ॥

ਯਹੁ ਨਾਨਕੁ ਗੁਰਿ ਖੇਤੁ ਦਿਸਾਇਆ ॥

I dwell in peace in my home, and I am at peace outside. Says Nanak, I have meditated on Gurmantira.

(SGGS 1136)

During our stay in this world (~12 hours), we should meditate on the Gurmantira and perfect our practice. Through perfection we can

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achieve expertise in focused meditation on the divine word and God. At night, we must separate from the air and go back to Parlok by merging with the Divine Word. We should not get lazy in meditating. We must never forget that the owner of this world is God. We must stay in his divine command like a servant, and not try to become the owner. Gurbani teaches as:

ਜਿਉ ਰਾਖਾ ਏਤ ਉਪਰਿ ਪਰਾਏ ॥ ਬੇਤੁ ਖਸਮੁ ਤਾ ਰਾਖਾ ਉਨਿ ਜਾਏ ॥

The watchman oversees the field of another, but the field belongs to his master; while he must get up and depart.

(SGGS 179)

When we reach union with God our mind enters the body during the day to work. The body (farm or ground) does not belong to the mind. If the mind does not like to work someone else's farm (i.e., do Kaal's bidding), then the mind can get a lease signed in its own name by doing meditation. Then our body and mind will achieve salvation while alive. Those who achieve such a stage, do their farming by their own desire. They enjoy the crop of Naam and stay happy. Guru Nanak Dev Ji tells us about such minds as:

ਫਲਿ ਮਹਾਲੀ ਏਕੁ ਨਾਮੁ ਸਾਥਣੀ ਸਚੁ ਨਾਉ ॥
ਜੇ ਰਹੁਦੁ ਅਮਾਇਆ ਖਾਠੇ ਕੇ ਚਰਿ ਜਾਇ ॥

The spring harvest is the Naam of the One God; the harvest of autumn is the True Naam. I got a letter of lease from my Master, from His Court.

(SGGS 1286)

Until now our minds have been working in this body like a servant. When we get the lease in our own name we throw the five subordinates out of this house (the body). We do not let them enter.

To achieve this stage, we should meditate while walking, standing and sitting. Once the Gurmukh reaches the stage of Naam (divine

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word or passport) and they meditate with their focus on Naam they can separate from the air and their physical body. Then they may enter or leave this world using their passport. In Gurbani that has been explained as:

ਨਾਮੁ ਰਤਨੁ ਪਰਾਏ ॥

Only the jewel of the Naam is the accepted passport.

(SGGS 765)

If we continue our meditation while working in this world we will be quickly blessed. Even if someone comes to meet us, after we complete niceties we should contemplate the unknowable story (Akath Katha) of God. Akath Katha is the story of our mind – from birth to union with God. Most of the world does not know the Akath Katha. Once people learn it they will tell it to their friends and family. This knowledge is different from any knowledge of this world. Slowly, we begin to understand the Akath Katha, which is beyond the three qualities of Maya (thoughts). The Akath Katha starts when our mind merges with Naam in Sunn. If our mind does not merge with Naam our separation from God persists and union cannot be achieved. When we meditate our mind goes to Sunn and God wakes us up through the Word of God (Naam). Akath Katha begins here. Gurbani tells us:

ਹੁਨਿ ਉਪੈ ਸ਼ਬਦਿ ਜਗਾਇਆ ॥

The celestial melody of the Shabad wakes the mind up.

(SGGS 1039)

When we sleep it should not be so deep that we cannot hear God's voice. We should meditate in such a way that our mind is awake, but the body is sleeping. We should not get absorbed in Sunn. That stage is known as Sunn Smaadh. It is explained in Gurbani as:

ਉਪੈ ਸਬਦੁ ਰਿਆਨੁ ਮਰਿ ਜਾਗੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਤਹਿ ਲਿਵ ਲਾਗੈ ॥

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In the stage of intuitive peace, the mind will stay awake by spiritual wisdom. By Guru's Grace, the inner being is touched by God's Love.

(SGGS 92)

In Sunn smaat, the voice that appears is known as *Anhad Naad*. The Anhad Naad (the divine word) is resounding inside us continuously. The Five divine words also known as Panj Shabads, also reside inside us in intuitive ease. These words are coming out of God's mouth. They are present inside us in the Sukhmana channel. When our heart beats, the holes at the ends of the Sukhmana channel open and close and by that activity, the panj Shabads appear.

In Gurbani we have been told that at that stage our mind comes out of Maya's womb and is born in the schaj ghar (house of God). Then the true life of our mind starts. Gurbani tells us:

ਸਤਿਗੁਰ ਕੈ ਚਾਨੇ ਗਰਨੁ ਭਿਟਾਇਆ ॥

Born into the House of the True Guru, my wandering in reincarnation ended.

(SGGS 940)

ਗੁਰ ਪਰਮਾਣੀ ਮਿਲ ਘਰਿ ਜਮਿ ਵਿਰਗੁ ਮਝਤਿ ਗਵਾਇ ॥

By Guru's Grace, the mind got birth in the Home of God, having eradicated Maya from within.

(SGGS 1276)

The day the five beloveds show us God and Jot of our mind, our true life starts.

ਜੀਵਨੁ ਭਉ ਗਲੀਐ ਹਰਿ ਖੇਖ ॥

A life of a person is judged to have started, only if he sees God.

(SGGS 1221)

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Our physical age does not matter. Our real life starts when the mind recognizes his Master.

ਜੇ ਸਭਿ ਵਰਿਆ ਜੀਵਣ ਧਾਤੁ ॥ ਧਰਮ ਖਛਾਏ ਜੇ ਦਿਨੁ ਪਰਵਾਤੁ ॥

If one were to live and eat for hundreds of years, that day alone would be auspicious, when he recognizes his God.

(SGGS 350)

Even if we stay alive for hundreds of years and continue to eat; if we do not recognize our home (of mind), our life is a waste. There is no difference between animals and us.

For example, a child learns to crawl, then walks by holding a parent's finger (support) and finally the child walks without the need of a support. Similarly once the minds of Gurmukhs are born by going into the sanctuary of Guru, then their minds go to sunn, and start to travel in *Sunn mandal*. It is an experience of different type of blissful enjoyment. Their minds stay awake day and night. In this world as well as in the home of their mind, they use their own *Jot* and the special senses (of the mind). By their own will they stay in this world during the day. Their minds are absorbed in the fourth stage. At night their minds go to their homes and stay in conscious stage (without absorbing into God). That is the stage where our mind is in the stage of dreams. Their minds then talk to and recognize other minds. The game on that side is subtle (invisible) and is visible in this world. Then life becomes a game and we can play by our own will.

In a nutshell, the game functions in this way – From the House of God our mind merges with Naad, gets connected with the air and enters this body. From here the game in this world begins. The mind uses the body to function in the world. At night, the mind merges with the Naad, disconnects from the air and leaves the body to be absorbed in God. If the mind fails to absorb in God then it can't play in the subtle form using its Jot and special senses. In this

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world the Sun is very dim compared to the light in our mind's home (equal to the light of a million suns). The Manmukhs then get cheated in this world by the Panj Doots in the darkness of this world since we do not know how to use the Jot of our mind.

Interestingly, some species don't even need light of moon or sun to see. They use element of fire from their body as their vision. There are many species for which the light of the moon is not needed. Normal people don't know how to use the jot of their mind. They use the light of the sun or the moon to see. But we have to learn how to use jot of our mind (divine vision). If we will go to sleep, we will be cheated by panj doots. Gurbani tells us:

ਅਬ ਮਨ ਜਾਗਤ ਰਹੁ ਤੇ ਭਾਈ ॥
ਕਾਦਲ ਹੋਇ ਤੇ ਜਨਮ ਕਰਾਇਹਿ ਚੋਰੁ ਹੋਇ ਖਰੁ ਜਾਈ ॥

Keep your mind awake and aware now, O my brother. If you will be careless, then you will waste your life; your home will be plundered by thieves.

(SGGS 339)

In this game, whenever we enter this world, the five doots are prepared to cheat us at every moment. By changing their appearance in this game, they act as thieves, thugs, farmers, or the devil. We have to learn to use the Jot of our mind to defeat them. We learn through guided meditation, by perfecting the gurbantra, through Naam and finally by God. After closing our eyes, we must learn to follow the light from our home to travel to Partok. In this world we have to work hard and get an education to succeed. As a child, you start by learning the alphabet and then continue to work hard on this foundation during your education. Similarly, after receiving divine knowledge we must work hard through meditation to succeed and progress further. Our thoughts can only be stopped through the different meditation techniques. When we stop our thoughts we begin our spiritual education.

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Once our thoughts will stop, our mind will go to stage of intuitive peace (sehaj) where the ambrosial nectar (amrit) will start from inside. The divine word (Naam) also appears in sehaj. In Sehaj, God gives his child (mind) amrit as a candy. In Gurbani we have been told about this as:

ਸਹਜ ਅਨੰਦੁ ਹੋਆ ਵਡਭਗੀ ਮਨਿ ਹਰਿ ਮੋਠਾ ਲਇਆ ॥

By great good fortune, celestial bliss is attained, and God seems sweet to the mind.

(SGGS 773)

The Amrit Ras (ambrosial nectar) is food of our mind. If we are unfortunate and do not receive Amrit we stay under the control of the Jums (Devil).

ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨ ਆਇਆ ਤੇ ਭਗਵੰਤ ਜਮ ਆਇ ॥

Those who have not obtained the Amrit, are most unfortunate; they are led away by the Messenger of Death.

(SGGS 10)

This is why it is important each mind knows how to get Amrit. Before we enter this world in the morning, the Amrit is distributed in the stage of intuitive peace. We have to stay conscious at that time. It is known as Gurprasad because it is distributed when our mind merges with the Shabad Guru (naad) and is the food of our mind. Similarly in this world we get prasad from Gurdwara when we go to sanctuary of Guru.

ਸਤਨਾਮੁ ਕਰਤਾ ॥

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Learn The Technique To Connect To God From Guru

When we meditate, we save our breaths in this world by depositing them with Waheguru (God). We have obtained human life coming from either the world of angels or from other species. In our previous lives God gave us breath and rather than spending them in thoughts we deposited them with Him (with or without divine knowledge). In this life, God can stop our thoughts spontaneously and free us from the entanglements and attachments of this world. But due to our ignorance we do not recognize God's voice. When we free ourselves from thoughts we deposit our breaths with God. When God becomes happy with us he blesses us with human life. Gurbani tells us:

ਪ੍ਰਭੁ ਬੈ ਸਾਨੀ ॥ ਪ੍ਰਚੁਨ ਕਾਏ ਹਰਿ ਹਰਿ ਨਾਮਿ ॥ ਖਿਆਰੇ ॥

In the past lives, we have meditated on the Naam of God to earn this human life.

(SGGS 982)

We are blessed with the human life in this Dark Age. The teachings of Gurus, Saints and devotees are compiled together in the form of Satguru Sri Guru Granth Sahib Ji. Guru Granth Sahib is guiding us in searching our body for Naam and Truth (God). By following that path, we will get introverted into the stage of Sehaj and with further progress we can have union with God. A common person does not know about the tenth door where God resides inside us. Even after reading Gurbani, most people do not understand the tenth door and how to enter it. We do not understand because we have not learned this game of thoughts. When our thoughts do not match with others it leads to arguments and fighting. Symptoms of

an upset mind include negative health (diseases), problems within families and problems in society. When lost in thoughts the mind thinks of others and forgets itself. It forgets the way of love, its own identity and can't even recognize its own home. The mind associates itself with duality, partiality, jealousy, hatred, pride, and egoism. The world is burning with such evil-mindedness. There are a vast array of problems between families, societies and countries. In Gurbani we have been told about this as:

ਦੁਰਮਤਿ ਅਗਨਿ ਚਰਤਿ ਧਰਜਾਏ ॥

The fire of evil-mindedness is burning up the world.

(SGGS 226)

We can only obtain freedom from egoism and evil-mindedness by recognizing ourselves. We forgot the house of our mind and God. To regain our memory and recognize ourselves, we have been told about our body, our mind and the tenth door (where God resides inside us) in Gurbani. In the morning, our mind connects with the body by merging in the air and the game of this world starts. Air enters our body through the nose or mouth. An imbalance of air when it enters our body causes the tenth door (Nij mahal or castle of mind) to close. Then mind cannot go to its house. What type of door is there in the castle of our mind? It is explained in Gurbani as:

ਹਰਿ ਮੰਦਰੁ ਸਚੈ ਸੋਹਣਾ ਕੰਠੁ ਕੋਟੁ ਅਮਾਰ ॥

The Temple of God is embellished with the Shabad (word of God) and is as beautiful as Gold.

(SGGS 1346)

On the spiritual path many ignorant people will tell that the door to the castle of our mind is made up of gold. But Guru Granth Sahib Ji clarifies this. The example of gold (precious metal) is given so that people can understand importance of the tenth door (precious for our mind). By lacking true understanding, people incorrectly assumed that tenth door is possibly made of gold and as a result

covered Harimandir Sahib (the Golden Temple in Amritsar, India) with gold. Harimandir Sahib was designed by Guru Ji to represent the tenth door (castle of God inside our body). Guru Ji intended that when people visit Harimandir Sahib they will understand the tenth door and begin meditating to unite with God. However, people have forgotten the meaning of Harimandir Sahib.

Like the tenth door, God resides inside us. That's why our body is also known as temple, church, Gurdwara. The treasure of Naam and all the facilities needed for the mind are kept in that temple. Divine light illuminates the temple all the time. When Gurmukhs enter the temple, they get enlightened and sit in intuitive peace (sehaj) and the mind gets the treasure of Naam. This stage in spirituality can be attained by guided meditation. By doing that, we learn that the lock and the key to tenth door are made-up of air (pawan). When we balance the air, we can open the door to the tenth door by our wish. Gurbani tells us:

ਘਟ ਸੇ- ਭਰਿ ਕੋਠੜੀ ਬਾਧੀ ਬਾਸਤੁ ਅਨੂਪੁ ਘੋਰੁ ਪਾਈ ॥
ਭੁੱਜੀ ਕੁਲਝੁ ਪਾਨੁ ਕਹਿ ਰਾਖੇ ਕਲਤੇ ਬਾਰ ਨ ਲਾਈ ॥
The house of our mind is made of six rings, and God placed an incomparable thing (Naam) inside it. The lock and the key to the door of our mind's home are made of air (the breath) and the Creator did this in no time at all.
(SGGS 339)

Then we can obtain treasure of Naam.

ਬਰਿ ਹਰਿ ਨਾਮੁ ਨਿਬਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥
The word of God (Naam) is the greatest treasure. The Gurmukhs obtain it.
(SGGS 1316)

Now we know that the lock and the key are within us but we should know the technique to open it. The technique can be asked from saints, saadhus, and devotees. The keys have been given to saints, guru and the True Guru (Satguru). Saints teach us the technique to balance the pawan to open the Tenth Door. The key of the technique which was given to the saints is explained in Gurbani as:

ਅਨਹਰੁ ਭਾਣੀ ਪ੍ਰਿਥੀ ॥ ਮੰਤ੍ਰਨੁ ਹਉਮਿ ਰਾਖੀ ਭੁੱਜੀ ॥
The Saints hold the key to wealth of Anhad Bani.
(SGGS 893)

The next key is with the Guru who tells us the technique to correct the balance of our eyes. In spirituality our right eye is known as sun (more brightness in its sight) and the left eye is known as the moon (less brightness in its sight). Without balance of our eyes, we can not see the divine

light and the next door does not open. The next key is with the guru:

ਗੁਰ ਕ੍ਰਿਪਾ ਪਾਹੁ ਨਦਰੁ ਮਨੁ ਕੋਟਾ ਝਨ ਭਾਇ ॥
ਨਾਨਕ ਗੁਰੁ ਬਿਨੁ ਮਨੁ ਤਾ ਤਾਕੁ ਨ ਭੁਝੈ ਅਵਰ ਨ ਭੁੱਜੀ ਹਯੇ ॥
The lock of attachment, in the house of the mind, under the roof of the body is opened by the key of Guru. O Nanak, without the Guru, the door of the mind's home cannot be opened. No one else holds the key in hand.
(SGGS 1237)

The final key is with the Satguru. When we will go to Satguru (by the guru) then we will know that control of the treasure of Naam is with the Satguru. In Gurbani we have been told that:

ਸਤਿਗੁਰੁ ਹਉ ਭੋਜੀ ਹੋਰੁ ਤੁ ਲਖੈ ਲਾਗੀ ਗੁਰੁ ਪੂਰੈ ਭਾਗਿ ਪੈਲਾਵਹਿਅ ॥

The final key is in the hands of the True Guru (God); no one else can open this door. By perfect destiny, God is met.

(SGGS 124)

The Saints, by correcting the imbalance of pawan, will open the first door. The imbalance of air is the cause of our thoughts. The game of this world starts from air by thoughts. When we balance the pawan we will enter a thoughtless stage. The mind will then be at the Dar (tenth door, fourth stage). Gurbani teaches us as:

ਪਵਨੇ ਖੇਲੁ ਕੀ ਅੰ ਸਭ ਯਾਈ

God stages the play of the breath (air) everywhere.

(SGGS 1033)

If the pawan is not balanced and the attention of the mind is on the right side, the mind will have thoughts of Tammo gunn (ocean of poison which includes lust, anger, greed, pride and attachment). If the mind's attention is on the left side our thoughts will be of Rajjo gunn (ocean of fire which includes desires, job, ambitions, worries, suspicions and anxiety). That's how the game of thoughts starts. When our minds enter lok (this world) from Parlok (sehaj ghar), Truth gives us a duty (watch or play the game) and the wealth of our breath. Then we are sent to this world. As our minds enter lok (maya, thoughts), they forget everything and forget about others. In this world, our relationships with others are created by our thoughts. By our thoughts, we make relationships of father, mother, husband, wife, son, daughter, brother, or sister. Everyone forgets the duty that was given to them by Truth to play in this world. If we can realize that our relationships are because of our thoughts then we can understand the game and cease arguing and fighting with others. Only then can we live with love rather than duality. By meditating we can control the air (entering our body) and control our thoughts. Then our mind can merge with Naam and have union with Truth. If a family can achieve this together they will live their

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lives without any problems. The art and techniques to control our thoughts are explained to us in gurbani.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਦੁਰਤਿ ਜਾਏ ਜੰਊ ॥

One knows the Truth only when he knows the true way (technique).

(SGGS 468)

When we go to sanctuary of the Guru, he connects us with Naam and unites us with the Truth (Satguru). Then the guru tells us the technique to listen to Shahad (Naam, word of God). Gurbani tells us:

ਜੋਗ ਜਗਤਿ ਸੁਨਿ ਆਇਓ ਗੁਰ ਤੇ ॥ ਮੈ ਕਉ ਸਚਿਗੁਰੁ ਸਬਦਿ ਝੁਠਾਇਓ ॥

I came to the Guru, to learn the technique to connect to God. The True Guru has revealed it to me through the Word of God (the Shahad, Naam).

(SGGS 208)

"Jog" means to get connected. The connection of our mind is broken from our physical body. We are unaware of this fact. In congregation of saints and devotees, we are given the techniques to connect our mind to body by establishing connection with air. Gurbani tells us as:

ਸੁਣਿਐ ਜੋਗ ਜਗਤਿ ਤਨਿ ਭੇਦ ॥

Listening to Naam teaches us the way to connect to God and the secrets of our physical body.

(SGGS 2)

Gurbani gives us knowledge of our body and where the mind lives. The home of mind is sunn (Nij ghar) where it takes a break to rest. Gurbani teaches us the technique to open the door of Nij Ghar. In Nij Ghar, the musical tones (known as Anhad Bani) resound where

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the mind can enjoy them. Our mind enters the body by merging with air. The game of thoughts starts in this world. Gurbani tells us the technique to go to Nij Ghar.

ਪ੍ਰਾਨਿ ਮਹਿ ਫਿਸਾਨੁ ਫਿਸਾਨੁ ਮਹਿ ਸਾਨਿਸਾ ਗੁਰਮੁਖਿ ਅਭਰ ਕਹਾਨੀ ॥
Meditating by focusing on voice, the gurmukh gets the knowledge of the divine. Then the Gurmukh speaks the Akath Katha (Speech on how our mind separated from God at birth, then by meditation, how it merged back into God).

(SGGS 879)

We should meditate by chanting gurmanttra (waheguru) while walking, sitting and standing, with our attention on our voice. By doing that the imbalance of the air gets corrected. Then our thoughts stop and our mind enter Sahaj (intuitive peace). Our mind sits at the dar (door of nij mahal) which is not open yet. When the door opens, the divine light appears. The area before we go to nij mahal is known as Prayag or sunn ghaat (means the edge where two lakes meet with each other). The mind takes a break at Prayag. Gurbani tells us:

ਕਬੀਰ ਗੰਗ ਜਮੁਨ ਕੇ ਅੰਗਰੇ ਮਗਜੁ ਹੋਨ ਕੇ ਘਾਟੁ ॥
ਤਹਾ ਕਬੀਰੈ ਸਟੁ ਕੀਆ ਧੋਸਤੁ ਮੁਨਿ ਸਨ ਥਾਟੁ ॥

Kabeer focused his Dhyaan where the Ganges and Yamuna Rivers meet (area between the eyes and nose), on the shore of Celestial Silence. Devotee Kabeer and the humble servants of God search for the way to get there.

(SGGS 1372)

When the minds sit with dhyaan at prayag, the voice of Satguru (also known as Shahad or Naam or word of god) appears which has been told in Gurbani as:

ਸਤਿਗੁਰੂ ਹੋ ਭੋਗਿਸਾ ਮਾਠਿ ਲਿਖਾਵਣਹਾਰੁ ॥

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The True Guru is the boat; the Word of God (Shabad) will carry the mind across.

(SGGS 1009)

At this stage, our mind has separated from the air, but not crossed the bhavsagar (dangerous ocean). As the mind is disconnected from air, the special senses in our body are not working (body is sleeping). Once the nine doors of our body close, then our mind sits at the tenth door so it can enter nij mahal.

ਨਹੀ ਦਰ ਨਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥

ਦੁਸਰੇ ਨਿਜ ਖਾਹਿ ਦਾਸਾ ਪਾਏ ॥

Those who close off the nine gates of body, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate (Nij Ghar, house of mind).

(SGGS 124)

We have learned the technique to disconnect our mind from our physical body. By disconnecting from the body we can control when the mind enters the body. Our mind sits in Nij Ghar (its house). The indication is explained in Gurbani.

ਨਹੀ ਦਰ ਨਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥ ਦੁਸਰੇ ਨਿਜ ਖਾਹਿ ਦਾਸਾ ਪਾਏ ॥

ਉਥੈ ਅਨਹਦ ਮਗਦ ਵਜੀਹ ਰਿਨੁ ਰਾਤੀ ਗੁਰਮਤੀ ਸਭਾਰਿ ਮੁਖਾਦਇਆ ॥

Those who close off the nine gates, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate. There, the Unstruck Melody of the Shabad vibrates day and night. Through the Guru's Teachings, the Shabad is heard.

(SGGS 124)

At this stage, our mind separates from air and can listen to Shabad (Naam). The mind cannot see the divine light because the next door is still closed. The next door opens if we can balance the eyes (right eye is known as sun and the left eye is known as moon). The mind

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is still resting in the Nij ghar and the indication of it is told to us in Gurbani as:

ਦੂਰੇ ਗੁਰ ਤੇ ਮਾਲ ਪਾਇਆ ਧਨਿ ਪਲਕਟ ਲਈ ॥
ਲਾਨਕ ਮਨਹਰ ਪੁਨੀ ਦਰਿ ਵਸੇ ਮਿਲਿਆ ਦਰਿ ਸੇਈ ॥

Through the Perfect Guru, we can find the Mansion of God. Our mind shall get the respect in the mansion of God. O Nanak, the unstruck celestial melody (Anhad Shabad) vibrates at the door to the mansion of God and at that place the mind meets God.

(SGGS 1248)

The same is an indication of Thir Ghar where our mind listens to the five divine sounds (panj Shabads) and the divine light appears from the Sukhmana channel.

ਭਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਖਿ ਮੈ ਸੋਚਿਹੁ ਪੁਲਕ ਮਨਹੁ ॥
ਪੰਚ ਸਬਦੁ ਗੁਨਿਕਾਰੁ ਗੁਨਿ ਤਹ ਖਾਸੈ ਸਬਦੁ ਨੀਮਾਣੁ ॥

The True Guru is the All-knowing Primal Being; He shows us our true home (of mind) within the home of the self (physical body). The Panch Shabad, the Five Primal Sounds, resound and resound within; the insignia of the Shabad is revealed there, vibrating gloriously.

(SGGS 1291)

Our mind sits at the Dar (door) to listen to divine music and takes a break (to rest) after staying 8-10 hours in this world. Then the mind must again enter the body.

In the initial stages of meditation, we have to separate our mind from air and have to get absorbed in Sunn. Our mind should go into Sunn again and again by meditating to balance the air. Then we move to next stage. The technique to separate our mind from air is:

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ਮੁਨਿ ਮਹਿ ਪਿਛਾਨੁ ਪਿਛਾਨ ਮਹਿ ਜਾਨਿਆ

Meditation by listening to voice (own), can make us understand God.

(SGGS 879)

History teaches us that many years ago, three rivers existed in Northern India. They were the Ganga, Yamuna and Saraswati. Approximately 5,000 years ago a volcano situated in the mountains of northern India caused the Saraswati to disappear. However, the Saraswati reappeared near Allahabad. In Allahabad, all three rivers merge to form a Triveni (confluence of three). Prayag and Triveni were considered to be holy place and many people used to take holy baths there. On the way to Hemkund Sahib there is a Prayag (where two lakes merge together). In spirituality we are given divine knowledge of our body and the points of dhyaan (focus) are given the same names as holy places. Our mind can take a cleansing bath by putting our dhyaan on those points in the body. There are two trivenis in our body. The first Triveni is when the air enters our body through the nose it forms a triveni at the bony area of our nose (where glasses sit). Gurbani tells us:

ਇਤਾ ਪਿੰਗਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਏ ॥

The channels of the Ida, Pingala and Sukhmana (three subtle channels in our body) dwell in one place in our body.

(SGGS 974)

Saraswati disappears when the air moves towards the larynx (and hits tongue). At that area two lakes are left. That area is known as Prayag. Then Saraswati again appears at larynx after touching the tongue and makes a triveni again. The area above the Prayag, the place between both the eyes and nose, is known as Sunn Ghaat (schaj sunn ghaat). The dhyaan of mind at that place is explained in gurbani as:

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ਕਬੀਰ ਗੰਗ ਨਮੁਨ ਕੇ ਯੰਤਰੇ ਮਹਿ ਸੁੰਨ ਕੇ ਘਾਟ
ਤਰਾ ਕਬੀਰੇ ਮੰਟੁ ਲੀਯਾ ਖੇਤਰ ਮੁਨਿ ਜਨ ਭਾਟ ॥

*Kabeer focused his Dhyaan where the Ganges and Yamuna
Rivers meet (area between the eyes and nose), on the shore of
Celestial Silence. Devotee Kabeer and the humble servants of
God search for the way to get there.*

(SGGS 1372)

The area of prayag is explained in Gurbani as:

ਇਕਾ ਪਿੰਗਲਾ ਅੰਤਰਿ ਸੁਖਮਨਾ ਤੀਨਿ ਬਨਿਦਿ ਇਕ ਨਦੀ ॥
ਥੇਈ ਸੋਗਲੁ ਤਰਾ ਪਿੰਗਲਾ ਮਨੁ ਮਸਨੁ ਕਰੇ ਤਿਸਾਈ ॥

*The channels of the Ida, Pingala and Sukhmana: dwell in one
place in our body. This is the true place of confluence of the
three sacred rivers: this is where the mind takes its cleansing
bath.*

(SGGS 974)

In gurbani we have given the map of our body:

ਜੇ ਬੁਧੰਭੇ ਸੋਈ ਖਿੰਡੇ ਜੇ ਸੋਧੇ ਸੋ ਧਰੀ ॥

*Whatever is present in the Universe also dwells in our human
body (means our body is an image of God's creation).*

(SGGS 695)

Gurmukhs perform spiritual research of physical body.

ਗੁਰਮੁਖਿ ਹਰੈ ਸੁ ਕ ਲਿਖਾ ਖੋੀ ਹਰ ਸਭ ਭਰਮ ਭੁਲਾਈ ॥

*Gurmukh searches his body (for God and soul); all others just
wander around.*

(SGGS 754)

In meditation, at the first stage our mind has to absorb in sunn. At
the next stage, the mind has to stay awake (jaagat) in sunn. When
we wake up in the morning, we take a shower to clean our body and

get refreshed. Similarly, our mind takes a bath in the Prayag (by
dhyaan) and then stays jaagat (awake) in sunn. Gurbani shares the
practical experience of the devotees who progressed on this path.
Gurbani advises us to follow their path to progress further in
spirituality. Gurbani tells us about Truth, Naam, and Amrit
(ambrosial nectar). Gurbani advises us to connect to Naam. If we
can connect to it, we will find the Truth. The person who does not
get knowledge of Naam (divine word) does not get amrit, the food
for our mind. If we practice meditation, we can unite with Truth.
Once we meet Truth, only then we can tell others about it. A
spiritually ignorant person does not know about *dar* (of nij mahal)
and how to open it. He also does not know about Maya. The dar is
closed by a lock (made up of air) and can be opened by a technique
to enter the Tenth Door. We have to search our body through
practical experience following the path given in Gurbani. Our
minds are not citizens of this world. This world is a house of Maya.
The material form of our body is known as *Sargun Roop* of Truth.
In the body our mind is invisible and is sleeping in thoughts. When
our mind will get jaagat (awake) then it will learn about its subtle
form (*nirgun*).

The Gurmukhs who were jaagat watched the game between the
Kaal and the Mind and wrote about it in Gurbani. They observed
that by balancing the air the mind was able to leave the body. Then
they observed how the mind was able to cross the Triveni and enter
the Tenth Door and join Truth's congregation. They even
witnessed the mind's condition at the time of death. They saw how
a Gurmukh mind was able to absorb into and become one with
Truth. They saw how a Manmukh's mind received punishment,
lost its respect and treated like a criminal. They observed how the
balance sheet of breath was checked and a decision was made to
send the mind to another life. Gurbani cautions us to speak about
Naam only to avoid these humiliations. If we can meet Truth in the
subtle form He appreciates us.

ਰਾਗ ਰੰਗੁ ਇਆ ਮਨੁ ਅਪਨਾ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੁ ਰਸਨਾ ॥
ਵੇ ਰੇ ਦਰਗਹ ਕਰੋ ਨ ਕੋਰੁ ॥ ਆਉ ਸੈਨੁ ਆਦਰੁ ਸੁਰ ਦੇਰੁ ॥

Dye your mind in the color of God's Love, Meditate on the Naam of God by chanting it with your tongue. In the Court of God, no one shall speak harshly to your mind. Everyone shall welcome you, saying, Come, and sit down with respect.

(SGGS 252)

We should have respect in this world and in the Truth's house. Many people are unable to stop their thoughts by meditation. Our thoughts will stop only if we have desire to meet God. Then we will develop love for Truth and we will only talk about him. If we have love for five doots (lust, anger, greed, pride and attachment) of Kaal then we will talk about them. Our love with Truth will only develop if we separate from the five doots. The people who developed love with Truth and Naam (divine word) sang the praises of Truth all day. They became good children of their parent (God). Gurbani explains them as:

ਬਾਬਨੀ ਆ ਕਹਾਣੀਆ ਪੁਰ ਮੁਖ ਕਰੀਨਿ ॥
ਜਿ ਮੰਤਰਾਰ ਬਾਛੇ ਹੁ ਮੰਨਿ ਲੇਨਿ ਮੋਦੀ ਕਰਮ ਕਰੀਨਿ ॥

The stories of one's ancestors (God) are told by the good children (minds). They accept what is pleasing to the Will of the True Guru, and act accordingly.

(SGGS 951)

We should do the same. When we will develop love for Truth we will sing praises of Truth. We will stay in a condition known as Gyaan where we both love and fear him.

The next stage is known as Dhyaan (focus or attention). To enter this stage we must have knowledge of both Lok and Parlok. First, we must separate our mind from the body. This is known as "dying while alive". We have already learned this physical body does not

belong to us. It belongs to Kaal. When we presume that the body belongs to us the five doots kick us out of the body. The mind enters the body in the morning and again leaves at night. The house of our mind is in Parlok (Nij Mahal). We should try to go to nij mahal and stay there. Our mind stays happy and peaceful in nij mahal. Once our mind will stay there, it will develop love with its house (nij mahal) and will become unhappy upon leaving it. Nij mahal has all the comforts for our mind. In this world, we can accumulate lot of wealth in the form of money, but the mind will be unhappy. Gurbani teaches us in this regard as:

ਮਿਨ ਆਪਿ ਮਹਲੁ ਪਾਵਹੁ ਹੁਖ ਸਭਨੇ ਬਹੁਪਿ ਨ ਹੋਲਿਗੋ ਫੇਰਾ ॥

If our mind can dwell within its home, it can live with intuitive ease. Then the mind shall not be consigned again to the wheel of reincarnation.

(SGGS 13)

When our mind enters sunn, it stays in peace. The five doots leave the mind. This stage is known as Sehaj Samadh. If someone wakes the mind from this stage it feels unhappy as it was resting in nij mahal. As we know children love to sleep. If someone wakes them up they get upset. In the same way, when our mind has to enter the physical body it feels unhappiness because the mind was enjoying the pleasures of Nij Mahal. The devotees enjoyed those pleasures in nij mahal and felt sufferings in this world. Most people in this world are scared of death and do not want to die. The devotees explain themselves as:

ਕਬੀਰ ਚਿਸੁ ਮਰਨੇ ਤੇ ਜਗ ਛਡੈ ਮੈਥੇ ਮਨਿ ਅਨੰਤੁ ॥
ਮਰਨੇ ਹੀ ਤੇ ਪਈਐ ਪੂਰਨੁ ਪਦਮਨੰਤੁ ॥

Kabeer, the world is afraid of death - that death fills my mind with bliss. It is only by death that perfect, supreme bliss (of union with God) is obtained.

(SGGS 1365)

If we are given an option to pick from happiness and sadness we will always prefer happiness. In spiritual ignorance, our mind feels happy by living in pain and suffering in this world. We should learn to live in peace in nij mahal. Then we can teach others to live peacefully.

By keeping balance of air, our mind gets peace. Then it absorbs in the Sunn. If thoughts will come to our mind (air is not balanced) we cannot sleep. By meditating for 10-12 minutes our mind can leave the body and can enter nij mahal. In this way, while living in this world, our mind will be free of attachments and entanglements. Gurbani tells us that our family is a fire (of desires, ambitions, worries, suspicions and arguments). If we will attach to fire, it will burn us. Gurbani teaches us to keep our attachment with our family but at safe distance so it does not burn us. In cold weather wise people enjoy the heat but do not burn themselves in the fire. An ignorant person burns his hands and feet by getting too close to it. After the family, the next fire is this world where god has sent us to live in. Gurbani tells us:

ਜੇਮੀ ਮਗਨਿ ਉਦਰ ਮਹਿ ਰੇਮੀ ਭਗਉਤੀ ਮਾਇਆ ॥
ਮਾਇਆ ਅਟਾਨੈ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਡੁ ਰਚਾਇਆ ॥

As is the fire within the womb, so is Maya outside. The fire of Maya is one and the same; the Creator has staged this play.
(SGGS 921)

Our mind was trained in the mother's womb and was sent in this world of Maya to take the test. In this test we have to protect ourselves from fire. Gurbani tells us the techniques to make a safety circle around us to save ourselves from the fire. Gurbani tells this as:

ਗੁਰ ਕਾ ਸਬਦੁ ਰਖਵਾਰੈ ॥ ਦੁਖਿਕੀ ਚਰੁਗਿਰਦ ਧਮਾਰੈ ॥

I meditate on Guru's Shabad, the Guru's Shabad acts as a guardian posted on all four sides around me.
(SGGS 626)

By meditating, our mind will get introverted. Then every cell (rom) of the body will meditate and make a safety circle. Anyone who will enter in that area will get peace. When our mind will go to sanctuary of Truth it will be blessed. Gurbani tells us as:

ਭਾਈ ਵਾਉ ਨ ਲਗਈ ਆਬਹੁਮ ਸਰਭਾਈ ॥
ਜਗਿਗਿਰਦ ਧਮਾਰੈ ਰਾਮ ਕਾਰੁ ਦੁਖੁ ਲਗੈ ਨ ਭਈ ॥

The hot wind does not even touch one who is under the Protection of the Supreme God. On all four sides I am surrounded by God's Circle of Protection (of Shabad); pain does not afflict me.
O my brothers,

(SGGS 819)

By doing that and meditating all day (while doing different things like working in this world) we will control our thoughts. In that stage, we will watch but will not speak. The mind is in peace and is aware that there is fire all around and it can get burnt in it. The Kaal has kept fire in the mouth and speaks bad words. When the mind gets Amrit (ambrosial nectar), then it will speak only good words. Gurbani tells us:

ਮਗਨੈ ਹਿੰਬ ਪਾਵੈ ਕੀ ਬਾਈ

Fire, water and air make up the world's language.

(SGGS 1328)

Gurbani teaches us not to use bad words that can damage our mind and body.

ਨਾਨਕ ਫਿਰੇ ਧੋਲੀਐ ਧਨੁ ਮਨੁ ਫਿਰਾ ਹੋਇ ॥

O Nanak, by speaking insipid words, the body and

mind become insipid

(SGGS 473)

If we speak in such a manner we are punished in God's court. Once we follow the right path we will speak sweetly and our mind will be filled with Amrit.

Everything Reverses By Meeting The True Guru

To understand this chapter, we need to understand a few facts. First of all we should be aware of the fact that our body is an image of God. Whatever we see in this universe is also present inside our body. As we know that there are three famous rivers in India known by the names of Ganga, Yamuna, and Saraswati; the names of these rivers are used in spirituality for rivers of air, water and fire respectively, which are present in our body. The place where three rivers merge with each other is known as Triveni. In geography, if we follow the routes of these rivers, initially there are three rivers and then at one place the Saraswati River disappears and the other two rivers are left. The place where two rivers merge is known as Prayag. The Saraswati again appears later and again three rivers are seen. In ancient times, the Triveni and Prayag were considered the holy places where people used to take bath. In Gurbani we have been told about the importance of cleaning the mind. Our mind can be cleaned with the word of God (Naam) inside our body at a place known as Amritsar. The meditation techniques explained in this chapter have to be performed accurately with proper guidance (strongly recommended). Information regarding this is given in this chapter which is as follows:

Guru Ji teaches us about our body in detail. Gurbani describes the place where our mind separates from the air and how it progresses further. By following the route described we can achieve God's blessed vision of *darshan*. Gurbani tells us:

ਇਹਾ ਦਿਲੁ ਅਗੁੰਧੁ ਸੁਖਸਾ ਪਉਨੈ ਭੋਧੇ ਰਾਗਿਓ ॥

ਦੇਹੁ ਸੂਰਜੁ ਦੁਇ ਸਮ ਕਰਿ ਵਾਖਉ ਬ੍ਰਹਮ ਜੋਰਿ ਮਿਲਿ ਜਾਉਗੇ ॥
By stopping the flow of air through the channels of the Ida, Pingala and Sukhmana and balancing both the moon (left eye) and the sun (right eye), we can see the Divine Light of God.
 (SGGS 973)

The game of this world starts with air. Air enters our body through the nose. The place on your nose where glasses rest is known as Triveni. The area just above that is known as the Prayag (the Saraswati disappears and the two rivers of Ganga and Yamuna are left at that place). When we breathe the air is turned down towards the larynx. When the air touches the tongue, it separates into air, water and fire to make three rivers in the larynx. This too is known as Triveni. It is the Dar (door to the castle of God) where we have to focus our meditation. When we return to our country (of mind), we have to focus on the Prayag. Focused meditation at the Prayag and Triveni removes the dirt of our thoughts from our mind. Finally, the mind takes its cleansing bath in Amritsar to become pure. The area above the Prayag is known as the port of intuitive peace (Sehaj Ghaat). From the Sehaj Ghaat we enter Sunn (the thoughtless stage). Then through the Shabad (Naam) we can cross the dangerous ocean of Bhavsagar. Bhavsagar is also known as the Trehkuti also known as the knot of the three qualities of Maya. Once we cross the Bhavsagar the five divine words (in the form of music) appear. It is also known as the Dar.

Again, step by step:

After cleaning the mind at Prayag, do focused meditation at Sehaj Ghaat. Gurbani tells us:

ਕਬੀਰ ਗੰਗਾ ਜਮਨ ਕੇ ਅੰਤਰੇ ਸਰਸ ਸੈਨ ਕੇ ਘਾਟ ॥
 ਤਰਾ ਕਬੀਰੇ ਮਟੁ ਕੀਆ ਧੋਸਤ ਮੁਨਿ ਜਨ ਘਾਟ ॥

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Kabeer focused his Dhyaan where the Ganges and Yamuna Rivers meet (area between the eyes and nose), on the shore of Celestial Silence. Devotee Kabeer and the humble servants of God search for the way to get there.
 (SGGS 1372)

Then focus at trehkuti (bhavsagar) until five divine words appear (panj Shabads). Gurbani tells us:

ਹਰਿ ਦੁਰ ਸੇਵੇ ਅਭਖ ਅਭੇਦੇ ਨਿਹਚਲੁ ਨਾਸਣੁ ਪਾਇਆ ॥
One who serves at the Door of the Imperceptible and Unfathomable God, obtains this eternal position.
 (SGGS 79)

It happens only if we sit there with love, devotion and without any thought. Gurbani tells us:

ਦੁਰਦੁਆਰੈ ਲਾਇ ਭਾਦਨੀ ਏਕਨਾ ਦਸਦਾ ਦੁਆਰੁ ਚਿਪਇਆ ॥
By sitting at the door of mansion of God with loving faith, the Tenth Door is revealed.
 (SGGS 922)

We have to meditate at this place only after all our thoughts stop completely. Once our mind sits at this place, then we should listen to Gurbani. By listening to Gurbani the Amrit will start and the mind will move towards intuitive peace (Sehaj). Then we will realize that the Gurbani has Amrit. Once we sit at that stage, then God (Satguru) will call us through the Shabad. The Shabad will take us across the bhavsagar (dangerous ocean). It is explained in Gurbani as:

ਸਤਿਨਾਮੁ ਹੈ ਚੰਗਿਆ ਸਚਿ ਲੰਘਾਵਹਾਰੁ ॥
The True Gurm is the boat; the Word of God (Shabad) will carry the mind across.
 (SGGS 1009)

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While listening and following the Shabad, the mind will gradually move towards Sehaj.

ਸੁਣਿਐ ਲਾਏ ਸਹਜਿ ਿਆਨੁ ॥

By listening to gurbani, the mind enters intuitive ease (Sehaj).
(SGGS 3)

When we focus at that place with our eyes opened or closed, there will be no thoughts. This occurs because we are sitting at the dar (tenth door), which is also known as *Urdh*. All systems in the world are below that level in the body and that area is known as *Ardh*. In this world, we are used to looking forward and downward because we do not have knowledge of Sookh mahal or Thir Ghar or the 10th door or *Dar*. We have been given the knowledge that the game of this body is below the tenth door and the house of our mind is above that level. Through guided practice, we can move towards *Urdh* and we will go towards our home. The system in *Urdh* (our home) is totally opposite as compared to system in this world. When we will move towards *Urdh*, our connection with this world will break. The country of our mind is subtle (invisible). In Gurbani, we have been told about that as:

ਸਾਜਿਰਾ ਹੋ ਲਿਐ ਚਿਲੀ ਭਈ ਨਾਹ ਨਿਧਿ ਖਰਚਿ ਖਾਏ ।

Meeting the True Guru, I am totally transformed; I have obtained the nine treasures to use and consume.

(SGGS 91)

The food for our mind is present in the tenth door. When we come down into this world, the food for our body starts. If we will keep the connection of our mind with this body, we will not achieve enlightenment. We will stay in thoughts (Maya). When we go to the 10th door (after disconnecting from air), the 9 doors of our body close and the 10th door will open. Initially in the tenth door, we will not see anything because we have not progressed further. If we sit

in the tenth door after balancing the pawan (air), then we can listen to the divine music (*anhad Shabads*). Presence of *anhad Shabads* is an indication of the tenth door. Gurbani tells us in this regard:

ਨਉ ਦਰ ਠਕੇ ਧਾਵੁ ਰਹਾਏ ॥ ਦਰੈ ਨਿ ਧਰਿ ਵਾਸ ਯਾਏ ॥
ਭਿਖੇ ਮਨਹਰ ਸਬਦ ਵਜਹੇ ਦਿਨੁ ਰਾਤੀ ਗੁਰਗੀ ਮਬਦਿ ਮੁਲਾਹਿਐ ॥

Those who close off the nine gates, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate. There, the Unstruck Melody of the Shabad (Naam, word of God) vibrates day and night. Through the Guru's Teachings, the Shabad is heard.

(SGGS 124)

At the next stage, the moon (left eye) and sun (right eye) will come in balance and the divine light will appear. Then our mind can see inside. It happens only through the knowledge of the Guru. We have to move into the tenth door, where all the facilities are kept for our mind. When we go back to our house (of our mind), we will be free from all ten doors. When a person dies, then he is free from the ten doors. Baba Kabir tells us that if we get freedom from the ten doors while alive that means we have won the game. In that stage, when we go back, our mind directly enters our house from the tenth door. There is always fight in our house. It is also known as *oorn-mun* or *sehaj* or fourth stage or fourth sunn. In the tenth door are the divine words. Gurmukhs listen to Gurbani very carefully to achieve these stages. Gurbani tells us:

ਸੁਣਿਐ ਲਾਏ ਸਹਜਿ ਿਆਨੁ ॥

By listening to gurbani, the mind enters intuitive ease (Sehaj).
(SGGS 3)

To recap this, when we have to go back to *sehaj*, we have to cross the *trehkuti* of thoughts. In the stage of focused meditation (*dhyaan*), we can go back to *parlok* directly (without use of our

While listening and following the Shabad, the mind will gradually move towards Sehaj.

ਸੁਣਿਐ ਲਫੈ ਸਹਜਿ ਤਿਆਨੁ ॥

By listening to gurbani, the mind enters intuitive ease (Sehaj).
(SGGS 3)

When we focus at that place with our eyes opened or closed, there will be not thoughts. This occurs because we are sitting at the dar (tenth door), which is also known as *Urduh*. All systems in the world are below that level in the body and that area is known as *Ardh*. In this world, we are used to looking forward and downward because we do not have knowledge of Sookh mahal or Thir Ghar or the 10th door or *Dar*. We have been given the knowledge that the game of this body is below the tenth door and the house of our mind is above that level. Through guided practice, we can move towards Urduh and we will go towards our home. The system in Urduh (our home) is totally opposite as compared to system in this world. When we will move towards Urduh, our connection with this world will break. The country of our mind is subtle (invisible). In Gurbani, we have been told about that as:

ਸਤਿਗੁਰ ਪੈਰਿਐ ਭਲੀ ਭਲੀ ਨਹ ਨਿਬਿ ਖਰਚਿਐ ਖਾਧੇ ॥

Meeting the True Guru, I am totally transformed; I have obtained the nine treasures to use and consume.
(SGGS 91)

The food for our mind is present in the tenth door. When we come down into this world, the food for our body starts. If we will keep the connection of our mind with this body, we will not achieve enlightenment. We will stay in thoughts (Maya). When we go to the 10th door (after disconnecting from sir), the 9 doors of our body close and the 10th door will open. Initially in the tenth door, we will not see anything because we have not progressed further. If we sit

in the tenth door after balancing the pawan (air), then we can listen to the divine music (*anhad Shabads*). Presence of anhad Shabads is an indication of the tenth door. Gurbani tells us in this regard:

ਨਹਿ ਸੁਰ ਠਾਕੇ ਧਨੁ ਰਹਾਏ ॥ ਸਾਧੈ ਨਿਜ ਧਰਿ ਰਾਜ ਖਾਏ ॥
ਉਥੇ ਅਨਹਦ ਮਖਣੁ ਵਜਹੈ ਦਿਨੁ ਰਾਤੀ ਗੁਰਗੀ ਮਖਣਿ ਸੁਣਾਵਹਿ ॥

Those who close off the nine gates, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate. There, the Unstruck Melody of the Shabad (Naam, word of God) vibrates day and night. Through the Guru's Teachings, the Shabad is heard.
(SGGS 124)

At the next stage, the moon (left eye) and sun (right eye) will come in balance and the divine light will appear. Then our mind can see inside. It happens only through the knowledge of the Guru. We have to move into the tenth door, where all the facilities are kept for our mind. When we go back to our house (of our mind), we will be free from all ten doors. When a person dies, then he is free from the ten doors. Baba Kabir tells us that if we get freedom from the ten doors while alive that means we have won the game. In that stage, when we go back, our mind directly enters our house from the tenth door. There is always fight in our house. It is also known as *oan-mun* or sehaj or fourth stage or fourth sun. In the tenth door are the divine words. Gurmukhs listen to Gurbani very carefully to achieve these stages. Gurbani tells us:

ਸੁਣਿਐ ਲਫੈ ਸਹਜਿ ਤਿਆਨੁ ॥

By listening to gurbani, the mind enters intuitive ease (Sehaj).
(SGGS 3)

To recap this, when we have to go back to sehaj, we have to cross the trehku of thoughts. In the stage of focused meditation (*dhyaan*), we can go back to parlok directly (without use of our

While listening and following the Shabad, the mind will gradually move towards Sehaj.

ਸੁਣਿਐ ਲਫੈ ਸਹਜਿ ਿਅਨੁ ॥

By listening to gurbani, the mind enters intuitive ease (Sehaj).
(SGGS 3)

When we focus at that place with our eyes opened or closed, there will be not thoughts. This occurs because we are sitting at the dar (tenth door), which is also known as *Urth*. All systems in the world are below that level in the body and that area is known as *Ardh*. In this world, we are used to looking forward and downward because we do not have knowledge of Sookh mahal or Thir Ghar or the 10th door or *Dar*. We have been given the knowledge that the game of this body is below the tenth door and the house of our mind is above that level. Through guided practice, we can move towards *Urth* and we will go towards our home. The system in *Urth* (our home) is totally opposite as compared to system in this world. When we will move towards *Urth*, our connection with this world will break. The country of our mind is subtle (invisible). In Gurbani, we have been told about that as:

ਸਾਹਿਬਾਹੁ ਮੈ ਨਿਲਐ ਖਿਲਾਈ ਭਈ ਨਰ ਨਿਧਿ ਖਰਚਿਹਿ ਖਾਏ ॥

Meeting the True Guru, I am totally transformed; I have obtained the nine treasures to use and consume.
(SGGS 91)

The food for our mind is present in the tenth door. When we come down into this world, the food for our body starts. If we will keep the connection of our mind with this body, we will not achieve enlightenment. We will stay in thoughts (Maya). When we go to the 10th door (after disconnecting from air), the 9 doors of our body close and the 10th door will open. Initially in the tenth door, we will not see anything because we have not progressed further. If we sit

in the tenth door after balancing the pawan (air), then we can listen to the divine music (*anhad Shabads*). Presence of *anhad Shabads* is an indication of the tenth door. Gurbani tells us in this regard:

ਨਹਿ ਸਚ ਠਕੇ ਧਰਤੁ ਰਹਾਏ ॥ ਸਮਝੈ ਨਿਜ ਘਰਿ ਵਾਸ ਪਾਏ ॥
ਭਖਿ ਯਨਹਰੁ ਮਖਣੁ ਹਜਰਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਗਡੀ ਮਖਣਿ ਸੁਣਾਹਿਅ ॥

Those who close off the nine gates, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate. There, the Unstruck Melody of the Shabad (Naam, word of God) vibrates day and night. Through the Guru's Teachings, the Shabad is heard.
(SGGS 124)

At the next stage, the moon (left eye) and sun (right eye) will come in balance and the divine light will appear. Then our mind can see inside. It happens only through the knowledge of the Guru. We have to move into the tenth door, where all the facilities are kept for our mind. When we go back to our house (of our mind), we will be free from all ten doors. When a person dies, then he is free from the ten doors. Baba Kabir tells us that if we get freedom from the ten doors while alive that means we have won the game. In that stage, when we go back, our mind directly enters our house from the tenth door. There is always light in our house. It is also known as *oan-munn* or *sehaj* or fourth stage or fourth sunn. In the tenth door are the divine words. Gurmukhs listen to Gurbani very carefully to achieve these stages. Gurbani tells us:

ਸੁਣਿਐ ਲਫੈ ਸਹਜਿ ਿਅਨੁ ॥

By listening to gurbani, the mind enters intuitive ease (Sehaj).
(SGGS 3)

To recap this, when we have to go back to *sehaj*, we have to cross the *trekhuti* of thoughts. In the stage of focused meditation (*dhyaan*), we can go back to *parlok* directly (without use of our

body) and can enter our body by merging with air and start to play the game. Gurbani Guru tells us:

ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ ਨਿਸੇਰਾ

The Gurmukh comes and goes out of nij ghar without fear.
(SGGS 938)

Bhai Gurdas Ji tells us as:

ਗੁਰਮੁਖਿ ਗਾਭੀ ਰਾਹੁ ਲਲਾਇਆ

Gurmukhs explained the route of union with God.
(Bhai Gurdas Ji)

When we look at ourselves we realize we do not have spiritual knowledge of our body. We also do not understand the Truth (God). Different devotees such as Sainis, Saadhuis, Gurmukhs, Gurus and the Saiguru have given us spiritual knowledge (gyaan). Gyaan includes knowledge of our body, our spiritual family, the subtle body, information on Naad (divine word) and the game of our life. Where the gyaan ends, the game of focus / attention (*Dhyaan*) starts. Gyaan is important so that we can teach others regarding their body, nij ghar (house of mind), Parlok (house of Truth) or Sachkhand. To teach others, we have to do practical (meditation) to achieve different stages of union with God. Only then we can teach others.

We should make reading and exploring Gurbani a part of our practice. By reading Gurbani we can get answers to questions like how our body of ten doors was created, how the spiritual family was sent in this body, where Naam is and how to have union with God. The mind that has union with God is known as a Gurmukh and those who do not unite with God are Manmukhs. Congregation is the school needed to teach Manmukhs. Saints are the teachers of the school. We should work hard to memorize the gyaan given to

us. We will know about our body once we connect with air. Connection with Sehaj starts from Naam and is known as Sehaj Jog. Sehaj Jog means the way to union with God (establishing the connection). We were disconnected from Naam and hence from God. Until we receive Naam we cannot unite with God. It is explained in Gurbani as:

ਸੋਚਿਓ ਕਿੰਨ੍ਹ ਦੁਇ ਕਾਤ ਲਲਾਭਹਿ

Union and separation from God, come by His Will.
(SGGS 7)

By getting divine knowledge from the Guru, we have to enter Sehaj by stopping our thoughts.

ਦੁਪਲੈ ਸਰਜੁ ਰਿਆਨ ਮਤਿ ਜਾਗੈ ॥

When our mind enters intuitive peace (Sehaj), then we have to stay awake by Gyaan (spiritual wisdom).
(SGGS 92)

Once we are thoughtless, our mind will leave our body and will enter Sunn. At the next stage sehaj starts when Naam will appear and our mind will listen to it. By listening to Naam, we will have union with the Truth. This stage is known as Sehaj Jog.

Another term is Yoga, which means getting connected with the body. Connection with body is established by connecting with air. If we cannot connect with air, we cannot learn about the body and cannot go to sehaj. In Gurbani, we have been told about that.

ਮੁਠਿਐ ਜਗ ਜਗਤਿ ਭਨਿ ਭੇਦ ॥

Listening to Naam teaches us the way to connect to God and unveils the secrets of our physical body.
(SGGS 2)

If we do not find a complete guru, then the learning in which we partake is known as *Jog mat*, not *Gurmat*. Jog mat is trying to get connected with God, but with our own wisdom. When we leave our wisdom behind we can progress through the wisdom of the Gurus, which is known as *Gurmat*. Guru Ji teaches us in *Gurbani*:

ਨਾਇਐ ਜੋਗੁ ਜੁਗਤਿ ਕੁਨੈ ਭੇਦੁ ॥

Listening to Naam teaches us the way to connect to God and the secrets of our physical body.

(SGGS 2)

We have to follow the Guru to get divine knowledge. Guru Ji tells us:

ਜੋਗੁ ਜੁਗਤਿ ਮਨਿ ਆਇਚਿ ਗੁਰੁ ਤੇ ॥ ਮੈ ਕਹੈ ਸਤਿਗੁਰੁ ਸਬਦਿ ਬੁਝਾਇਚਿ ॥

I came to the Guru, to learn the technique to connect to God. The True Guru has revealed it to me through the Word of God (the Shabad, Naam).

(SGGS 208)

Without a technique, we can not see God and cannot unite with him. Guru Ji teaches us:

ਸਚੁ ਤਾ ਪਰੁ ਸਾਣੈਐ ਜਾ ਸੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥

One knows the Truth (God) only when he knows the technique to unite with Him.

(SGGS 468)

Without the Guru, we cannot learn about *Sehaj Jog* and we will become confused.

Doing physical exercises of the body through yoga is different. Postures in yoga are meant to keep our body healthy. But *Gurmat Jog* is different. *Yog* (*Jog*) means getting connected either with the

body or with God, through our knowledge or by the Guru's knowledge respectively. By using our own wisdom, we will not be successful in connecting to God.

When we come into this world, we are all students. We have to learn our language, how to eat and drink, and how to live in this world. Our first Guru is our mother and then our father. A person who becomes our guide is known as a teacher. When must follow the Guru's teachings of chanting *Gurmantra* and focusing on our own voice to keep the proper balance of elements in our body. We have to focus on keeping the air balance. We should meditate all the time even when sitting, standing, sleeping, or while awake. *Gurbani* tells us:

ਪੁਨੈ ਜੀਉ ਨਿਯਾਨੁ ਨਿਯਾਨੁ ਜੀਉ ਬਾਨਾਨੁ ਗੁਰਮੁਖਿ ਭਾਬੁ ਭਰਨਾ ॥

Meditating by focusing on voice, the gurmukh gets the knowledge of the divine. Then the Gurmukh speaks the Akath Katha (Speech on how our mind separated from God at birth, then by meditation, how it merged back into God).

(SGGS 879)

We should try to meditate while we work. We should increase our practical (meditation) so that we can go into *Sunn* and learn to stop our thoughts. In *Sunn*, first we must cross the dangerous ocean known as *Bhavsagar*. It can only be crossed with the *Naam* or *Shabad* (Word of God). The house of mind, known as *Sehaj Ghar* or *Sach Khand*, is inside our body and just above *Sunn*. The divine music is at the *Dar* (door to house of God). *Naad* appears from the divine music which takes us towards *Sehaj Ghar*. At that stage, the *Naad* will be absorbed into God. In the same way our mind has to merge with the *Naad* and then our subtle body will merge with God. Once we learn the game, we will come to this world to play each morning and leave each night. To achieve this stage, we have to do practical, guided meditation. At every stage we have to work hard to progress further and not become lazy. Many people have opened

meditation centers to teach us, but at those places our thoughts only stop temporarily. After we leave, our mind again becomes entangled in thoughts. This occurs because those people do not understand the game of our mind. Guru Nanak's meditation teachings will allow us to reach Sehaj, where there is everlasting happiness and peace. By following that route, when we are free from work, we can leave our body to go into Sunn. When we read Gurbani, we should go to sehaj.

ਸੁਣਿਸੈ ਲਾਹੈ ਸਹਜਿ ਦਿਸਨੁ ॥

By listening to gurbani, the mind enters intuitive ease (Sehaj).
(SGGS 3)

After contemplating Gurbani, we have to follow it. After listening to it many times, the mind goes to Sehaj quickly. Then by gyaan (wisdom), we have to keep the mind awake and listen to the teachings of Guru Ji with dhyaan (attention). By doing that, we will come to know of our many deficiencies. In Gurbani, Guru Ji is telling us there is no use of human life if we did not get Amrit (ambrosial nectar), or have not heard Naam (the divine word). Such people are in cycle of life and death.

ਜਿਨਿ ਗੁਰਮਤਿ ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ ॥

Those Gurmukhs who have not recognized the Naam (voice of God), their minds continue to come and go in reincarnation.
(SGGS 19)

Just imagine how many people have gone to such stage. Those who have attained such a stage are of great fortune and are described in Gurbani as:

ਜਿਨਿ ਹਰਿ ਹਨੁ ਪਾਇਆ ਸੋ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ ॥

One who obtains the amrit (ambrosial nectar) of God is satisfied and fulfilled.
(SGGS 101)

No one has the knowledge of Naam which is present in our body.

ਨਹਿ ਨਿਧਿ ਐਮ੍ਹਿਤੁ ਪੁਛ ਕਾ ਨਾਮੁ ॥ ਦੇਵੀ ਮਹਿ ਲਿਖ ਕਾ ਝਿਸਮੁ ॥

The nine treasures, Naam (word of God) and Amrit are within the human body.
(SGGS 293)

All the holy books are praising the Naam.

ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਜੇ ਰੁਣਹਿ ਨਾਹੀ ਫਿਰਹਿ ਜਿਉ ਬੇਝਾਇਆ ॥

In the Vedas (holy books), the ultimate objective is the Naam, the Word of God; but we do not hear this, and wander around like demons.
(SGGS 919)

In Gurbani praises of Naam (the word of God) are written in every paragraph. The divine knowledge of God, Naam and True Guru is given to us. If we do not get a complete Guru, we can not reach the stage of Naam. In this dark age, the teachings of Guru Nanak, devotees and saints told us about Naam. Their words of divine knowledge were added to Sri Guru Granth Sahib Ji. Gurbani tells us:

ਗੁਪਤਾ ਨਾਮੁ ਵਰਤੈ ਵਿਚਿ ਕਲਸੁਗਿ ਘਟਿ ਘਟਿ ਹਰਿ ਭਰਪੂਰਿ ਰਹਿਆ ॥

ਨਾਮੁ ਰਖਨੁ ਤਿਨਾ ਹਿਰਦੈ ਧੁਗਟਿਆ ਜੋ ਗੁਰ ਸਰਫਾਈ ਭਰਿ ਪਾਇਆ ॥

The Naam was hidden in the other ages but it is pervasive in the Dark Age. God is totally pervading and permeating each and every heart. The Jewel of the Naam is revealed within the hearts of those who hurry to the Sanctuary of the Guru.
(SGGS 1334)

If any person, after going to sanctuary of Guru, does not understand Naam it means his Guru was not real (was incomplete). After going to 5 beloved and Saiguru, there should not be any deficiency

in us. If still we have deficiencies, it is not the fault of Satguru. Gurbani tells us as:

ਕਰੀਬ ਸਾਚਾ ਸਤਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਆ ਮਹਿ ਚੁਕ ॥

Kaheer, what can the True Guru do, when His Sikhs are at fault?
(SGGS 1372)

If we continue our hard work in spirituality, ultimately we will not have any deficiencies and can attain the stage of a Saint. Our mind becomes a Saint when it unites with God. God gives the wealth of Naam to the saint. After learning the game, we have to apply the knowledge practically. We will realize that the mind has to work in his body and sehaj ghar (house of mind), then it has to go back to his own house. The mind should never sleep. When the mind gets separated from air, then our body goes to sleep. At the same time, the mind goes to its home. The spiritual family (including five doots) always meditates at the Dar and never sleep. They sit at the door of the Truth and do meditation. As the spiritual family does meditation it grows stronger, while the mind that does not meditate grows weaker. Gurbani tells us:

ਗਵਾਹਿ ਤੁਹਨੇ ਪਉੜ੍ਹ ਪਾਈ ਹੈਸਤਰੁ ਗਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥
ਗਵਾਹਿ ਸਿਲੁ ਗਾਪੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਮਨੁ ॥ ਵੀਚਾਰੇ ॥

The air, water, fire, the Righteous Judge (Dharam Rai) and Chitragnpt sing at the Door of God's mansion. Chitragnpt records actions of mind, and the Dharam Rai judges this record.
(SGGS 6)

If our mind stays awake day and night, then the mind becomes powerful because the mind meditates while staying in this body and also in the sehaj ghar. The five subordinates (doots) also meditate when the mind leaves the body. The mind abides by the divine rule only if it is awake.

The food (Amrit Ras) for the mind resides in Sehaj Ghar. As the mind plays the game in this world, the food for the mind should be doubled. The body's food is in the world (the food we eat). We normally feed the body but neglect the mind. The five doots get food in this world and they steal the mind's food. Essentially, they steal our Amrit and become stronger with each day and become stronger than the mind. If the mind stays awake at all times, the Doots cannot steal our food. This can only happen when we are free from thoughts and stay in sundrist. If we take thoughts, then our mind is asleep and lost in illusion. We should not let our mind wander far enough that it stops listening to Naam. We have to stay in the presence of God at all times and listen to Gurbani at the dar with attention. It is explained to us in Gurbani as:

ਸਾਹੁ ਭੇਟ ਬਿਸਠ ਕਉ ਆਉ ॥ ਸੋਹੁ ਮੰਤਰੁ ਹਰੇ ਮੇਲੁ ਮਿ ॥
ਤਾ ਰਹਿ ਜਲਿ ਬਹਾਲੇ ਖਾਸਿ ॥

With an offering of Truth, one's mind obtains a place to sit. If a prayer is offered with Truth and contentment, God will hear it, and call him in to sit by Him.

(SGGS 878)

If our mind will sit at that stage, God may call us inside his Castle. The Gurmukhs or devotees were called in by God and were told to cross the dangerous ocean (Bhavsagar) by Shabad (Naam). Gurbani tells us as:

ਬੁਨਿ ਬੁਝੈ ਸਭਦਿ ਜਗਦਿਆ

The celestial melody of the Shabad wakes up the sleeping mind.
(SGGS 1039)

At the next stage, we have been told in Gurbani to stay awake by Gyaan and not to get absorbed in the Sunn.

ਬੁਝੀ ਸਰਾ ਫਿਅਨ ਮਨਿ ਜਾਏ ॥

When our mind enters intuitive peace (Sehaj), then we have to stay awake by Gyaan (spiritual wisdom).

(SGGS 92)

In a nutshell, by closing our eyes we have to get introverted, then listen to Naam followed by putting our dhyaan on it. When we merge with the air, then we enter this world (Maya). If we enter the sunn, we will enter the house of our mind and God. At the border of these areas is the door (dar). The area above is known as Urddh and the area below (Maya) is known as Ardh. We have to do the practical by meditation (swaas graas technique) to enter the Sunn. If our mind does not go to Sunn then we should meditate by taking deep breaths, so that we can leave our special senses (of the body) and go to sunn. This way of entering the body and leaving the body is explained in Gurbani in detail.

Controlling The Mind In The Tenth Sky

Gurbani explains the game of Dhyaan (attention) to us. The game in this material world is of dhyaan. For example, science is a game of dhyaan. Initially a target or goal is selected and then an effort is made to achieve the goal. Take space travel as an example. The goal is to reach another planet like Mars and then different efforts are made to reach the destination. Similarly, whenever a person's attention (dhyaan) goes to a particular thought, the mind begins to move in that direction. If the mind focuses on hate it will move towards that target on the path of dhaat (opposite of love). Another example is how we achieve our career goals. A young child may aim to become a doctor or an engineer and then he moves onto that path to attain his goal. In spirituality there is a stage of dhyaan (focused meditation). Like a base station controls the rocket going to Mars, dhyaan allows us to focus on a particular area while controlling our attention from another area.

Siberian quails come from afar into the northern India (Punjab). The quail is able to control its children for afar while it searches for food. A female turtle lays its eggs on the ground, but then lives in the water. She keeps her dhyaan on the eggs. When the eggs hatch, through dhyaan she calls her children to the water. We have been told that dhyaan is a power. Dhyaan starts when our mind separates from the body and focuses on the subtle body (soul). Further spiritual progress can only be made through dhyaan. Through dhyaan you can contact anyone even when sitting in the same place. If we focus on a target eventually we are able to control it. In the same way, Naam can control the mind and then dhyaan can be controlled to any limit by our own will. This stage can only be achieved in the stage of awareness (Jaagat). We meditate using the

gurmantira to separate from our body and then by focusing on Naam we can travel throughout the universe. Finally, we have to focus on God and unite with him. Dhyaan can only be controlled if we are thoughtless. We have to focus at one point to have control of our dhyaan. Coming back to the Siberian birds, they travel to Punjab each year following the Hari-Ke-Pattan River. They do not cross the entire 4,000 km in one flight. They focus on the river and stop throughout. They slowly progress until they reach their destination. After staying for 6 months, they return home. They do this every year and never forget the route. By traveling each year, they remember the route by heart. Similarly, if we want to unite with God then we should practice step by step to progress. First we have to leave thoughts (Maya), then we must get to Sunn, then we reach Naam or Anhad Bani, and finally we reach Naad (word of God). Naad helps us cross the bhavsagar and takes us to God. It means that to have union with God, we have to cross many stages.

Again, to understand these stages:

- 1) Swas Graas simran by chanting Gurmantira to stop the thoughts.
- 2) Enter the Sunn (going to sleep to rest)
- 3) Stay awake by dhyaan when free of thoughts.
- 4) The divine words appear in Sunn.
- 5) Anhad Bani (the divine music) appears.
- 6) The mind enters the Sunn (third Sunn).
- 7) Naad (word of God) appears which will help us cross the Bhavsagar (the dangerous ocean).
- 8) The mind unites with God in Sehaj Ghar.

In this world we are used to paying attention to the colorful world around us (material world). Parlok (sehaj ghar, house of the mind) is different from this material world and thoughts (three qualities of maya). Gurbani tells us:

ਗੁਪ ਨ ਰੇਖ ਨ ਰੇਗ ਬਿਛੁ ਤਿਹ ਗੁਰ ਤੇ ਪੂਰ ਬਿਨੁ ॥

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God has no form, no shape, no color; God is beyond the three qualities of Maya.

(SGGS 283)

Like our mind is attracted to this colorful world, we also are attracted to the colors of the elements on the way to our home. If you put your dhyaan on the trehkuti different colors will appear. These colors such as red, green, white, yellow and black are the colors of the various elements. These elements revolve around Naam. Those who focus on these colors during meditation mistakenly believe they have become enlightened. In ignorance, we continue to look at the colors and if we focus intensely different forms begin to appear. For example, if the mind is focused on the Gurus, Jesus, different demi-gods or holy books Maya will create these forms and put us into an illusion. We mistakenly believe we have reached a high stage or have reached the tenth door. In Gurbani we have been explained that God has no color, cast, creed, shape, or size. Reaching the stage of these colors does not mean we have reached our final destination. The area where the colors appear is known as the city of illusion or Gandharab Nagari (Harchanduari). It too is a net of Maya.

The way of spirituality based on Naam is different from this city of illusion. We need to leave these colors behind both in the material and subtle forms. Initially when starting meditation, do not focus on the trehkuti. When we stop our thoughts we should go to Sunn to begin the path. In Gurbani, we have been told about the indications of Tenth Door.

ਨਹਿ ਦਰ ਨ ਕੇ ਧਰਤੁ ਕਰਏ ॥ ਚੁਛੇ ਨਿਜ ਕਰਿ ਰਾਮ ਧਰੇ ॥

ਬੈਥੈ ਅਨਾਦਿ ਸਭਰ ਕਾਹਿ ਸਿਨੁ ਰਾਤੀ ਗੁਰਮਤੀ ਸਭਨਿ ਸੁਖ-ਬਣਿਯਾ ॥

Those who close off the nine gates, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate, There, the Unstruck Melody of the Shabad (Naam, word of God) vibrates

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day and night, Through the Guru's Teachings, the Shabad is heard.

(SGGS 124)

Gurbani explains that at the tenth door are the divine words or the divine music (anhad Shabads or anhad bani). There is no color, pictures or forms there. Gurbani has changed our path from Maya (illusion) to Naam. For example, a child can be distracted all day with colorful toys and different games and it will forget to eat its food. Similarly, the mind watches the colorful acts of Maya and forgets about its food. The mind that is stuck in these illusions does not want to leave Maya and reluctantly falls asleep. People may believe the mind of such a person has gone to Smaadhi and they presume they have attained a high spiritual stage. But Guru teaches us that this is the last stage of Kaal and it has to be crossed by Naam. After crossing this stage we can enter the Tenth Door and then true enlightenment begins. That light will be the light of our soul, which has been explained to us in Gurbani as:

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਰਸੁ ਹੈ ਮਨੁ ਚਾਹਿਆ ਦਾਵੈ ਆਕਾਸਿ ।
ਇਥੇ ਖੁਸ਼ ਨੇ ਕੁਮਾਰੈ ਹਰਿ ਐਸੇ ਤ ਨਾਮੁ ਲਾਗੁ ॥
ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ ਖਗਰੁ ॥

Gurmukh is in intuitive peace and poise (Sehaj); his mind ascends to the Tenth sky of the Akashic Ethers. No one is sleepy or hungry there; they dwell in the peace of the Naam (word of God). O Nanak, pain and pleasure do not afflict anyone, as the Light of the Supreme Soul, illuminates there.

(SGGS 1414)

The house of our mind starts from the Tenth Sky (tenth door). The Tenth Sky is present all around our body. So the tenth door is not far and it is formless. Our body with nine doors is also present in the same area. After leaving the body (nine doors), our mind will

enter the Tenth Door. It means we reside in God and He is inside us. Gurbani tells us:

ਹਰਿ ਮਹਿ ਤਨੁ ਹੈ ਤਨੁ ਮਹਿ ਹਰਿ ਹੈ ਸਰਬੁ ਨਿਵੰਤਰਿ ਸੋਇ ਰੇ ।

Our physical body is contained in God, and God is contained in the body. He is permeating within all.

(SGGS 870)

ਬੁਧਾ ਮਹਿ ਜਨੁ ਜਨ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ॥

The servant (Saint) is in God, and God is in the servant.

(SGGS 287)

Other names for the tenth door have been given such as Nij Mahal, the fourth stage, Turi avastha, Unn Munn or the castle of our mind. By achieving that state, we will get enlightened. It depends on us how quickly we want to achieve that stage (by practical meditation). Once we enter the tenth sky, the divine light will appear. All of this practical work is done through dhyaan. Through dhyaan, the master (God) keeps an eye on us (world) and by the same way we can see God. Without spiritual knowledge we look towards this material world (ardh i.e. looking down and in front of us), but by attaining the Guru's knowledge we start to focus on Urdh (looking up – towards Sookh mahal, God).

The vision discussed is not about the physical eyes. Even a blind person can attain union with God. If the blind persons can meditate by dhyaan on Naam they will unite with God and have blessed darshan of God. If we don't use the Jot (vision) of the mind, we are called spiritually blind, even though we have physical eyes. Gurbani tells us:

ਕਹੈ ਨਾਨਕ ਏਹਿ ਨੇੜੁ ਅੰਧੁ ਸੇ ਸਤਿਗੁਰਿ ਸਿਲਿਐ ਦਿਖੁ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥

*Nanak says, our eyes were blind; but meeting the True Guru,
they became all-seeing.*

(SGGS 922)

We cannot see God because of a curtain of illusion. When we go to sanctuary of the Guru, the Guru will remove the curtain of illusion. Then we develop *dib drist* and can use the jot of our mind.

ਕਰੇ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ: ਮੈ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦ੍ਰਿਸ਼ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥

*Nanak says, our eyes were blind; but meeting the True Guru,
they became all-seeing.*

(SGGS 922)

The stage of dhyaan continues after the blessed vision of darshan (seeing God). Through dhyaan, we can keep continuous contact with God and ultimately we fall in love with him. This is when the game of love starts. When we fully love God, he loves us back. We become one with God. When we speak to God he listens and vice-versa. We learn to follow the divine rule (hukam). This is why dhyaan is so important so that we can learn to control our attention. If dhyaan on Naam does not break, the mind can literally travel anywhere – even other planets. Those who are disconnected from Naam have no wisdom and are stuck in their spiritual blindness. There are two types of blind people: those who are blinded in the eyes and those who have eyes but are blinded by the curtain of illusion. The people who are blind in the eyes can be treated or helped, but for people blinded by illusion, it's very difficult to assist them. They chose not to go to the congregation, nor do they seek the sanctuary of the Guru. They are focused on slander and gossip Gurbani tells us:

ਅੰਧ ਅਕਲੀ ਬਟਰੇ ਕਿਲਾ ਤਿਨ ਸਿਰੇ ਕਰੀਐ ॥ ਏਨੁ ਰੁਚ ਪੈਰੁ ਨ ਸੂਖਣੁ ਕਿਰੁ
ਬਿਧਿ ਨਿਰਧਰੀਐ ॥

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*What can you say, to one who is blind from wisdom? Without the
Guru, the true path (that takes us to have union with God) cannot
be seen. How can anyone proceed?*

(SGGS 229)

We can leave Maya by dhyaan. Once we learn about the material form of maya and the formless God, then we are advised to focus our dhyaan (attention) on the formless. We should stay *samdrist* (watching material word and formless God at same time). Once we learn the technique, then we will realize that the formless God is all around us. Everything is present is *sukh mahal* (formless) including trees, birds and ourselves. We are walking in the *Sukh Mahal*. Gurbani gives us knowledge of how to come to the three qualities of Maya by dhyaan, and after playing here abiding by the divine rule to leave Maya and enter the fourth stage. Once we get better in dhyaan, then we have to remember God all the time. Gurbani tells us:

ਜਗਨ ਮੰਡਲ ਮਹਿ ਰਹਿ ਭੰਮੁ ॥ ਅਹਿਨਾਸਿ ਯੰਤਰਿ ਰਹੇ ਧਿਆਨਿ ॥
ਤੇ ਬੇਰਾਹੀ ਸੁਤ ਸਮਾਨਿ ॥

*In the Tenth sky, by controlling the mind day and night,
the mind of God's devotee (Bairagi) remains in deep inner
meditation (Dhyaan). Such a person is just like God.*

(SGGS 953)

Most people are used to staying in Maya and not remembering God. That's why the mind must learn to stop its thoughts. The *Sukh Mahal* extends from the Earth to the sky. If we keep our mind in the *Sukh Mahal* we will not have thoughts, otherwise they will persist. When we remember that God is in *Sukh Mahal* our mind will begin to stay in it. Then we can start to see God. Gurbani tells us:

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ਦੂਹਿ ਦੂਹਿ ਲਹਨ ਪੇਖਾ ॥ ਹਉ ਹਉ ਬਿਨੁ ਅਹੁਰੁ ਨ ਦੇਖਾ ॥
With both my eyes, I look around; I don't see anything except

God.
(SGGS 655)

We can stay in Sukh Mahal by dhyaan.

ਲਇਲ ਦੇਖਿ ਹਉ ਬਿਸਮਈ ਬਿਝੁ ਅਚਿਜੈ ਲਗਾਈ ॥
ਅਹਿਯਾਦੁ ਸਦਾ ਰਹੈ ਨਿਰਾਲਾ, ਜੇਤੀ ਜੇਤੀ ਪੈਲਈ ॥

By looking at God, our eyes enter the bliss and they focus on the Unseen God. The Unseen God is forever absolute and immaculate; the light of our mind merges into the divine Light of God.
(SGGS 910)

We can absorb in God by dhyaan and by the same technique, we can enter this world. Then it will be very easy to play this game. In Gurbani, we have been told of all the techniques for dhyaan. We are also informed of subtle nature of mind, the mind's house and the game of mind. Our mind is formless, our house is formless, and the game is formless. We are informed of the fact that when our mind is in thoughts, it is in the country of Kaal and when it's thoughtless, it resides in its own country. If we know about it, we will try to leave the country of Kaal. We can not leave Kaal's area until we stop our thoughts (Ik chitt). Gurbani tells us:

ਏਕ ਚਿਤੁ ਸਿਰੁ ਤਿਕ ਛਿਨੁ ਮਿਯਾਇਹੀ ॥
ਕਾਲ ਰਾਜੁ ਕੇ ਬੀਚੁ ਨ ਅਵਧਿਯਾ ॥

By meditating on God with complete attention for a fraction of a second, the mind will not trap in the net of Kaal.

(Guru Gobind Singh Ji)

By moving our attention from the Sun (right eye) to the Moon (left eye), we will become Ik chitt. It means our thoughts will stop and we can leave the area of Kaal. This technique can be used for 1-2

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seconds when we have thoughts while meditating (by chanting). Then we can continue the meditation. Similarly, other techniques are explained in Gurbani. If we use the techniques without guidance, then an imbalance in the body occurs.

Examples of few things that can be done in dhyaan are discussed here. The people who stay jaagat (awake mind) all the time, can meet any other person in Sann. While sitting in dhyaan, if a person's attention goes towards a particular person (in any part of the world), then immediately, the other person will receive a signal about that person. Sometimes the other person can even see the mind of a person (who is sitting in dhyaan). They will be in illusion that the person went there because they saw your subtle body (mind). It is due to the fact that this game is about the formless. When our dhyaan will reach the stage of perfection then by sitting at one place we can look at far distances as you would something nearby. This is known as *Dib Drishti*. The Gurmukhs, who stayed in jaagat stage and traveled with dhyaan wrote their experience in Gurbani. It depends on us how much hard work we want to do. By going through different stages step by step (guided meditation), we can achieve an advanced stage. Then we can contact anyone without the need of technology, like cell phones.

Example of Dhyaan was also given as news in the newspaper. There was a Yogi who died few years ago. He had 40,000 students (his devotees). He told them that he would take them to Harmandir Sahib. He told them to keep dhyaan of a tree in their minds. By doing that the people started to see that tree when they sat in dhyaan. They were happy in that stage. Then the yogi showed his devotees Harmandir Sahib (Golden Temple in Amritsar). Then he told his devotees to focus their dhyaan on Harmandir Sahib. They did it for a year. Similarly, they will see Harmandir Sahib whenever they will sit in dhyaan. In this way if we can keep our attention at a place for some time, we can see the same thing after sometime.

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The game of dhyaan can only begin when we leave behind duality, hatred, slander, gossip and pride. The stage of bliss begins when the subtle body starts to play. In the past, Gurmukhs were adept at playing this game. As an example, King Jahangir once arrested Guru Hargobind Ji and placed him in prison. The Gurmukhs decided to use dhyaan to free Guru Hargobind Ji. The gurmukhs caught King Jahangir in the dhyaan and would not let him rest day or night. Wherever the King would look all he saw was dangerous forms around him. The King was so fearful he could not sleep at night and called his priest for help. The priest advised the King to free Guru Hargobind. Through this entire time the Gurmukhs sat in the stage of dhyaan. The King agreed to free the Guru. However, Guru Ji only agreed to his release only if all the innocent people in the prison were released as well. The King agreed and released the Guru and the innocent prisoners.

This game starts when we leave this body. If all the family members will understand this game, then life can be enjoyed. The real play starts when we go beyond the three qualities of Maya (thoughts).

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੇ ਕਹੈ ਆਨੰਦੁ ਗੁਰੂ ਤੇ ਜਾਇਆ ॥

Everyone talks of bliss; bliss is known only through the Guru. (SGGS 917)

The family of Mamukhs enjoys life by fighting with each other. They have jealousy or hatred in their minds. They do not feel happiness in their lives. The stage of happiness for them is taste of their ears (gossip).

ਨਾਨਕ ਕਿਥੈ ਬੋਲਿਐ ਨਹੁ ਮਨੁ ਭਿਲਾ ਹੋਇ ॥

ਭਿਲੇ ਭਿਲਾ ਮਾਧੀਐ ਭਿਲੇ ਭਿਲੀ ਮੋਇ ॥

ਭਿਲਾ ਚਰਚਾ ਸਦੀਐ ਮੁਹਿ ਧੁਲਾ ਭਿਲੇ ਆਇ ॥

ਭਿਲਾ ਮੂਰਖ ਆਖੀਐ ਪਲਾ ਲਹੈ ਸਗਾਇ ॥

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O Nanak, speaking insipid words, the body and mind become insipid. He is called the most insipid of the insipid; the most insipid of the insipid is his reputation. The insipid person is discarded in the Court of God, and the insipid one's face is spat upon. The insipid one is called a fool; he is beaten with shoes in punishment in the court of God. (SGGS 473)

The people attached to slander, gossip, fighting, and jealousy speak rudely and will ultimately get punished. They live in sorrow. The people who live free of Maya enjoy their life and are happy.

The tenth door which is above the nine doors in this body is known as castle (of mind). Gurbani tells us as:

ਕਾਇਆ ਕੋਟੁ ਹਰੈ ਮਹਿ ਰਾਮਾ

There is king (our mind) in the physical body (Fort).

(SGGS 1037)

ਗੁਰਮੁਖਿ ਰਚਨੁ ਕੋਠੀ ਫੜ ਮੋਹਿ ਏਕੁ ਲਕਸ਼ੀ ॥

God's Name (Naam, Word of God) is a jewel, hidden in a chamber in the temple inside our body-fortress. (SGGS 1178)

The same place has been known as temple or fort (Garh, Kothri, Kila or mandir). In this fort the *Atam Tirath* (residence of soul) is present. It is a blissful place for mind. It is also known as Anand Garh. Guru Amardas Ji wrote Anand Sahib (forty pauni's) at this stage and told us about the *anhad bani*. Once our mind reaches that stage, the purpose of human life is fulfilled (union with God).

To achieve this stage of bliss, we have to put our dhyaan at the *Atam Tirath*. Gurbani tells us:

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ਸਚੁ ਭੀ ਪੁਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮੁ ਹੀਰਦਿ ਕਰੇ ਨਿਵਾਸੁ ॥
ਸਤਿਗੁਰੁ ਨੇ ਪੁਰਿ ਨਿ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥

One knows the Truth (God) only when he dwells in the sacred shrine of pilgrimage of his own soul. He sits and receives instruction from the True Guru, and lives in accordance with His Will.

(SGGS 468)

Real enjoyment starts when we sit in the castle. In this world, we talk about and visit "Amritsar". Amritsar is a holy Sikh city in India, home of the Golden Temple. Guru Nanak Dev Ji told us about Amritsar (pool of ambrosial nectar) long before Guru Amar-das ji founded the city of Amritsar. Guru Nanak Dev ji told us that the real Amritsar is inside us. Our mind must travel to the formless Amritsar to take its holy bath. It is also known as Sunn or the Sunn Sarovar. When Naam (word of God) appears in Sunn it is known as Amritsar. After bathing in Amritsar, the mind has to go to the place of worship where it listens to the Anhad Bani. Our mind has true enjoyment by sitting there. At that stage our mind is known as the swan (Paramhans). Gurbani tells us:

ਅੰਦਰੁ ਜਿਨ ਕਾ ਮੋਹੁ ਭੁਭਾ ਦਿਨ ਕਾ ਸਰਦੁ ਸਵੈ ਸਭਾਇਆ ॥
ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਅਨੰਦੁ ਹੈ ਅਨੰਦੁ ਫੂਰ ਤੇ ਜਾਇਆ ॥

Those who eradicate attachment from within themselves, are adorned with the Shabad, the Word of the True God. Says Nanak, this alone is bliss - bliss which is known through the Guru.

(SGGS 917)

Once we are connected with Naam and get absorbed in it, then our mind will get amrit and the blissful state will start.

ੴ ਸਤਿਨਾਮੁ ॥

Without True Understanding, The World is Fighting

The praises of the Shabad Guru (the divine word, Naam, word of God, Naad or schaj dhun) cannot be explained. The Shabad guru and God reside in a place that is unreachable. The Shabad guru is the voice of God. God creates all lives; all lives, planets and the universes are woven in the Shabad guru. The Shabad guru is also present in our body, but we do not have spiritual knowledge of our body itself. As the Shabad guru is present at all the planets and the universes, so the praises of it cannot be explained (means they are beyond the explanation). As God is unknowable, in the same way the Shabad guru is unknowable. Our mind got disconnected from the Shabad guru by our thoughts. The attention of our mind resides in our body due to its connection with air. The game of this world starts from air. Gurbani tells us:

ੴ ਖੋਲੁ ਕੀਯਾ ਸਭ ਥਾਈਂ ਕਲਾ ਖਿਚਿ ਚਾਹਇਯਾ ॥

God stages the play of the breath (air) everywhere. By withdrawing the air by His art, He lets the beings crumble.

(SGGS 1033)

Since we don't have information regarding the Shabad Guru, whenever a person provides these teachings, he is presumed to be a Guru in our society. The mind of a person that has united with the Shabad guru is a Gursikh and can act as a Guru with the Five Beloveds (panj pyare) in the presence of the Satguru (Sri Guru Granth Sahib). The Five Beloveds are able to connect our mind with the Shabad guru. However, we must join the holy congregation of the Guru to fully understand ourselves, the house of the mind, our spiritual family, the Guru and the Satguru. We do not

fully understand these because the mind has been disconnected from Naam (Naad or Sehaj Dhun). We do not recognize the members of our spiritual family (Dharam Rai, the soul, the mind, Chitragupt, Jum, and Kaal) nor do we recognize the subtle body, which is present inside of us. We also lack the knowledge of the house of our mind (Nij ghar), the house of Truth (sehaj ghar) and the Sookh mahal (formless fort). We forget that our mind is a citizen of Parlok (Sehaj Ghar). Our mind is connected with the body and we see only our relatives like our mother, father, wife, husband, children, etc. They are our family members in this world and their house is presumed to be our house. When we get disconnected from the air, we forget all of our relatives, family and friends while we sleep. Similarly, when our mind disconnects from Naam it forgets its spiritual family, God and the home (Nij Ghar). When we disconnect from both worlds – we have died. Where does a person go after death? No one in the world seems to be able to answer this question. If we have divine knowledge then we know that those who have died without Naam, fall into the dangerous ocean (bhavsagar) where they cannot receive any help. In reality, we die every night when we go to sleep. We wake and sleep each day as long as we have the wealth of our breath. When we fall into Bhavsagar our Father, God, worries about us. God teaches us how to use wisdom and the Jot each night, but we forget as we fall into the bhavsagar. Each day He takes us out of bhavsagar so that we don't drown. He watches us, listens to us and talks to us in the fourth state or sehaj ghar. But, foolishly our mind forgets God and we don't speak to Him or look at Him. Such a situation is described in Gurbani:

ਮੇਰਾ ਮੇਰਾ ਮੇਰਾ ਮੇਰਾ ॥ ਪੈਰ ਮੇਰਾ ਮੇਰਾ ਮੇਰਾ ਮੇਰਾ ॥

My Friend, my Best Friend, my God, is near. He sees and hears everything: He is with everyone. You are here for such short time - why do you do evil?

(SGGS 1302)

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ਜਗੁ ਵੇਖੈ ਚੰਨ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

He watches over the entire material world, but we can not see Him. How wonderful this is!

(SGGS 7)

We have become thankless and we do not follow the divine rule. We forget that God keeps us alive by providing us with air in the form of breath. We forget him, but he always remembers us. We are filled with poor qualities, but he always tries to give us good qualities. God worries that our mind has gone crazy. He continually pulls us from the Bhavsagar to teach us how to use wisdom and our Jot. Gurbani tells us:

ਅਹਿਨਿਹਿ ਅੰਧਲੇ ਦੰਪੜ ਦੇਇ ॥ ਭਉਜਲ ਭੁਖਤ ਚਿਤ ਕਰੇਇ ॥

God blesses our blind mind with Light (with which our mind perceives the dreams). He worries when our minds drown in the terrifying ocean after separating from the body (at night).

(SGGS 354)

For example, a child infatuated with his toys forgets his mother and father. He keeps busy with the toy until he gets hungry. In need of food he suddenly remembers his parents. Similarly, we are busy in this world. We love all things that will never go with our mind. But when we are in trouble only then do we remember God. The condition of our mind is described in Gurbani as:

ਫੈਰਿ ਜਾਹਿ ਸੇ ਕਹਹਿ ਪਹਾਲ ॥ ਕਮਿ ਨ ਆਵਹਿ ਸੇ ਜੰਜਾਲ ॥

ਮੰਗਿ ਨ ਦਲਹਿ ਤਿਨਿ ਸਿਉ ਹੀਤ ॥ ਜੋ ਬਿਰਾਈ ਮੇਲੀ ਮੀਤ ॥

ਐਸੇ ਬਹਾਨੇ ਭੁਲੇ ਜੰਜਾਲ ॥ ਜਨਮ ਪਦਾਰਥ ਖੋਇ ਦਵਾਰ ॥

We have collected the material things which we have to leave here (after death). These entanglements are of no use for us. We are in love with those things that will not go with us. These are our enemies but we treat them as our friends. In such confusion,

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the world has gone astray, The foolish mind wastes the precious human life.

(SGGS 676)

We love all the gifts given to us by God, but we forget He who has given the gift (human life) to play in this world.

ਗੁਰਿ ਮਿਥਾਈ ਮਿਸਕਿਆ ਸਤਗੁਰੁ ॥

God gave us gifts. We love the gifts but forget God.

(SGGS 676)

This occurs because we are disconnected from Naam. We forget our past. To remember, we travel to different religious places. Hindus want to meet Ram; Muslims want to meet Allah; and Christians want to meet Jesus. A Sikh wants to meet God (Waheguru) through the knowledge of the Guru Granth Sahib Ji. All of these people think they are different, but all are yearning for the same thing – to unite with God. In reality, few people have met and united with God. The others are stuck in thoughts and duality and cannot recognize themselves. They remain disconnected from Naam and from God. They cannot understand the divine rule or know the Nij Mahal. They are drowning in their own thoughts. When our thoughts do not resemble those of others we form animosity with them. As we have seen, those of different religions continue to fight with each other. They do so through evil-mindedness and they are burning due to their own ignorance and misunderstandings. Gurbani teaches us:

ਜੁਗੁ ਤਿ ਯਲਾਨਿ ਚਰਲ ਮਲਾਨੈ ॥

The fire of evil-mindedness is burning up the world.

(SGGS 225)

ਬਿਨੁ ਬੁਝੈ ਭਵਿਸਤੁ ਜਗਿ ਕਾਹੂ ॥

Without understanding, the world argues in falsehood.

(SGGS 224)

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When those with knowledge try to explain this, they are disregarded. A Hindu worshipping the statues of Brahma, Vishnu and Mahesh truly reside. A Muslim worships Allah, but does not understand that Allah resides within. They only seek to meet Allah through Hazrat Muhammed. A Christian yearns to meet God, but instead keeps pictures of Jesus in his mind. A Sikh wants to meet God through Guru Granth Sahib Ji. In each situation rather than meeting and uniting with God they start to worship in their own ways. Followers join and forget the teachings given in their holy books.

The matters of religion are most dangerous. Too many people easily sacrifice their life presuming that the value of their body is very little compared to their religion. In reality, none of us know about our faith. The faith of all humanity is TRUTH (God, Ram, Allah, Waheguru etc). God is the root of everyone. To make us understand, God sent Guru Nanak Dev Ji to teach the world. God instructed him to tell each of us how we have forgotten our identities and how we are disconnected from Naam. Guru Nanak Dev Ji taught us that if we fail to connect with Naam and use the wisdom and Jot, our minds will never awaken (jaagat) and we will continue to fight with one another. Guru Nanak Dev Ji taught us how to connect our minds with Naam (Sehaj Dhun). Once connected, we understand the root of all is God. Only Naam can lift us from the dangerous ocean of evil-mindedness into the Sehaj Ghar (House of Truth).

Guru Nanak Dev Ji was born in a middle class family. He went to a teacher (priest) in a mosque in childhood. He discussed the unreachable God with the Priest. The priest had knowledge of this world, but he lacked the spiritual knowledge of God. Guru Ji knew that people create the root cause of duality in this world as they focus on the material world. When we focus only on this world then we do not recognize our internal state. Guru Nanak's

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knowledge of the material came through several examples given to us. As a child, his father tasked him to take care of buffaloes as they grazed. Instead, the buffaloes ruined the farm of a neighbor. He realized that farmer was connected with his farm and agriculture, but lacked the knowledge of God. His father also sent him to buy groceries, but instead Guru Ji gave the groceries to hungry people. After completing this true business he returned home to find his angry father. He again realized that his father was connected with worldly matters. In another example, he worked with an official in the local government, but again found their only purpose to be worldly matters. He also observed the families around him and found that their thoughts did not match with those around them. He went to a stage of intuitive peace (sehaj) and looked at the past lives of each person. He found that the people of this world had come from the world of sky, ocean, and from this Earth. As their origins differed, so did their thoughts. He understood that if they all followed the system of education (of God) then all could understand the game and their thoughts would resemble. To make people understand the game he did the practical himself. At the time he was living with his sister and his parents sent Mardana (his friend) to bring him home. On the way home, Guru Nanak decided to take a bath in a nearby lake. Guru Nanak Ji went into the water, but did not return. Mardana and those at the lake thought that he had drowned. Lifeguards were called and a net was used to locate his body, but nothing was found. In reality, through deep dhyaan, he separated the elements of his body and merged with the five elements of nature. His mind was absorbed into the Sunn Sarovar (with God). After three days, he came out of the lake by merging his body's elements together. People were astonished to see him alive. No one could understand how this had happened. From that day on, he started to give spiritual knowledge of God to people. He told us how we are created from God and how we can get absorbed back into God. He told us how the five elements of our body were created from god. As our soul can unite

with God, our body's elements can merge with the elements of nature. How this happens is explained in Gurbani:

ਸਤਿਗੁਰ ਤੇ ਪਾਏ ਵੀਚਾਰਾ ॥ ਸੁਨਿ ਸਮਾਹਿ ਜਚੈ ਭਰ ਬਾਰਾ ॥
ਨਾਨਕ ਨਿਹਾਲ ਨਾਚੁ ਮੁਕਤ ਪੁਨਿ ਮੁਕਤ ਹਮੇ ਨਾਮੋ ਸਮਾਇਲਾ ॥

After contemplation from the True Guru, the mind enters the celestial home of God (the Primal State of Absorption in Deepest Samoaditi). O Nanak, the immaculate sound current of the Naad (the Music of the Shabad) resounds; one's mind merges into it.
(SGGS 1038)

How did he absorb in God by merging with Naam? It is explained in Gurbani as:

ਨਿਰੰਕਾਰ ਮਹਿ ਆਕਾਰੁ ਸਮਾਏ ॥ ਅਕਲ ਕਲਾ ਸਚੁ ਸਾਚਿ ਟਿਕਾਏ ॥
ਸੇ ਨਰੁ ਫਟਕ ਜੋਨਿ ਨਹੀ ਆਏ ॥

One who merges his form into the Formless God, abides in the True God, the Powerful, beyond power. Such a person does not enter into the womb of reincarnation again.
(SGGS 414)

He instructed us that by focused dhyaan on God we could merge the elements of the body with the elements of nature. When Guru Nanak Dev Ji disappeared his soul merged with God and when he thought of his body everything reappeared. In this way we can leave and enter our body. He taught us how there are two forms of God. One is the material form and the other is formless. He taught us the game of day and night. During the day we are connected with the air and the world, but are disconnected from Naam. Because of the disconnection from Naam we forget the game of the other side (Parlok) where our mind goes at night. When we connect with Naam our mind separates from the air and we go to sleep. This is how he started teaching people who were connected with duality.

ਅਹਿ ਸਭੁ ਜਗਹਿ ਸਭੁ ॥ ਧੈ ਭੀ ਸਭੁ ਨਾਨਕ ਹੋਮੈ ਭੀ ਸਭੁ ॥
*True In The Primal Beginning, True Throughout The Ages, True
Here And Now, O Nanak, Forever And Ever True.*
(SGGS 1)

Everything starts from God who is our root. We all have forgotten God. He told us how to recognize God and Naam. The same spiritual knowledge can be given by a saint also who can unite us with God.

ਸੋਲ ਜਗਈ ਰਾਮ ਕੇ ਕਹਿ ਕਿਯਾ ਦੀਆ ਮਿਲਾਇ ॥
The Saints, God's helpers, in their mercy, have united me with Him.
(SGGS 136)

If we follow the teachings of saints and start to meditate, then saints may have faith in us. If Saints will have full faith in us, they can help us unite with God directly. In the same way a saadhu (who has merged with the word of God), devotee, Gurmukh and Brahm Giani can help us meet with God by contemplation. Guru Sahib has told us the way to have union with God. By contemplating, we can tell others the way to God. A Satguru (True Guru) has to give us the same divine knowledge about the Truth. We have to look at ourselves and realize we all want to unite with God. Unfortunately, we do not have a saint, guru, saadhu or a Gurmukh to teach us. How exactly can we meet God then? The game of this world is explained in our language. If we use our own wisdom to meet God this is duality. Those with ego, thinking they do not lack knowledge, do not want to go to a Gurmukh, saint, guru, saadhu or Satguru. When they are taught how to meet God, they do not like it. People think they are very wise and that no one is smarter than them when it comes to religious knowledge. So who can teach them in this state? They are stuck in 'pride' or egotism.

If a person is traveling to a certain place and becomes lost they ask another for the route or direction to ensure they do not follow the wrong path. When they receive directions they are thankful. In the same way in spirituality, we forget that if we want to unite with God; we have to ask someone who knows the path. But due to our pride we wander, but do not ask for the path. Gurbani tells us:

ਪੈਰਾ ਪੈਰਾ ਨ ਜਾਣਈ ਭੁਲੀ ਧਿਰੀ ਗੁਣਾਵਿ ॥
Those who do not know the way of love are foolish; they wander lost and confused.
(SGGS 1426)

But those who ask get divine knowledge on how to meet God. Gurbani tells us:

ਮਧੀ ਕਿਯਾ ਜਾਣਾ ਨਹਿ ਮੈ ਭੁਲੇ ਤੁ ਜਮਗਾਇ ॥
I do not know what will happen hereafter (and after death); I am so confused - please teach me.
(SGGS 1010)

Gurbani tells us to thank the person who tells us the way to have union with God.

ਭੁਲੇ ਮਾਝਾ ਨੇ ਦਸੇ ਤਿਸ ਕੈ ਲਾਗਉ ਪਾਇ ॥
I am confused; I would fall at the feet of one who shows me the Way.
(SGGS 1010)

We have all forgotten the way. When we go to the sanctuary of the Satguru we read and listen to Gurbani. We are told of the way to have union with God. We thank the Satguru (Guru Granth Sahib Ji) for this knowledge. But, it's most important to follow the direction we asked of the Satguru. Our mind has to follow this path.

Gurbani teaches us that if we follow the route, we can follow the right path (union with God).

ਸਾਈ ਗੁਰੂ ਗੁਰੂ ਹੈ ਸਾਈ ਵਿਚਿ ਸਾਈ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥
ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕ ਜਨੁ ਮਨਿ ਘੁਲਖਿ ਗੁਰੂ ਨਿਸਾਰੇ ॥
The Bani is Guru, and Guru is the Bani. Within the Bani, the Amrit (Ambrosial Nectar) is contained. If the humble servant believes in it, and acts according to the Guru's Bani, then the Bani takes us to the Shabad Guru (Naam, Word of God).
(SGGS 982)

If our mind has faith then it will follow the path to its home (Nij Ghar). Guru Nanak Ji told those who had forgotten their home (Nij Ghar) the way of union with God. It did not matter if they asked, he told everyone about this path. Those Gurmukhs who came to meet him followed the path, received salvation and united with God. Even those with bad qualities or without faith such as thieves, the cruel and atheists changed their way of life after meeting Guru Nanak. They only followed the way of love after. For example, there was a cannibal known by the name of Kauda Rakshas who used to kill people before eating them. He came across Guru Nanak and was blessed with divine knowledge. He immediately changed his way of life, followed the path of love and became a spiritual leader. In these times, many families suffer due a member's alcoholism. If these people join the congregation they may change their lifestyle if they listen to and follow the Guru. They too can become great teachers. Another example is of the famous thug, Sajjan. He would invite people to his Inn and after feeding them, he used to loot their belongings at night. Guru Nanak Ji instructed him that the real thugs were the five doots inside him. He told him how all the wealth he had stolen would not go with him after death. Where would he take such wealth? Guru Nanak made him a true Sajjan (true friend) through divine knowledge and he too became a spiritual leader. Guru Nanak changed the way of life of many evil-minded people by putting them on the right path. He had a

unique way of teaching. He traveled to many religious places like Haridwar and instructed people on the real door of God (Dar). Those instructed began to meditate and progressed to higher spiritual states including sitting at the Dar. He traveled to Mecca and taught priests, who were in egoism, about the omnipresence of God (Allah Tala). He showed them that God is everywhere. The priests understood his teachings and followed the path of love. He visited many Yogis and Siddhas who were the spiritual leaders of religious places. He showed them that if they stay in the three qualities of Maya, how could they teach the world in Maya. He explained that only after having union with God can you teach others about the path leading to union with God. Slowly, through his teachings spiritual awareness spread. In the latter stages of his life, he decided to transfer the Guruship. He challenged that the first Gurmukh who could meet him in the Sunn Mandal would be selected for the position of Guru to spread the divine knowledge of God further. Bhai Lehna Ji, later known as Guru Angad Dev Ji, was the first person of the Gurmukhs to meet Guru Nanak in Sunn and relieved the treasure of Guruship. Gurbani tells us:

ਗੁਰ ਅਗੰਨ ਦਾ ਅੰਤੁ ਨਿਬਾਨੁ ਅਕਲ ਤਬ ਭਿਸਾਨੁ ॥
Guru Nanak blessed Guru Angad with the treasure of spiritual wisdom, and the Unspoken Speech (Akath Katha).
(SGGS 1399)

In the same way Guru Angad Dev started to give the *Akath Katha* to people. The same process of transfer of Guruship continued to Ninth Guru. Then Guru Gobind Singh Ji received the position of Satguru (True Guru).

ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ ॥
ਸਾਈ ਗੁਰੂ ਸਮਝਿਯਾ ਚਮਾਰਾ ॥
God alone was present at the beginning and He will also be in the end of time. He alone is my Guru.
(Guru Gobind Singh Ji)

Finally Guru Gobind Singh requested God to make Sri Guru Granth Sahib Ji as the next Satguru and the five beloved as guru in the presence of Guru Granth Sahib.

The divine knowledge of God given by Guru Nanak is explained in the words of our language in Gurbani.

ਸਰਗ ਮਹਿ ਵਖਾਣੀਐ ਵਿਹਲਾ ਤੁ ਭੁਣੈ ਕੇਇ ॥

This is described in the words of our language; only a few understand this.

(SGGS 64)

Many people read Gurbani but a rare person understands it. A humble person who is willing to quit pride and egotism can understand Gurbani by going into a stage of sehaj (intuitive peace). Only after complete surrender of our worldly knowledge, divine knowledge can be attained. Then through practical meditation, union with God can be achieved.

ਪ੍ਰਾਨਿ ਪੁੰਨਿਹਿ ਸਹਜ ਧੁਨਾਹੁ ॥

God has strung the creation in the Air (Breath).

(SGGS 1235)

Our subtle bodies are woven in Naam (sehaj dhun). Sehaj Dhun supports the whole world. Gurbani tells us:

ਪਾਵਤੁ ਧਨਿਅ ਨਿਤਿਗਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਅ ॥

ਭਿਥੇ ਯੰਮਿਤੁ ਭੋਮਨੁ ਸਹਜ ਪੁਨਿ ਉਪਜੈ ਜਿਤੁ ਸਬਦਿ ਸਰਤੁ ਬੀਜੁ ਰਹਾਇਅ ।
*The outgoing, wandering mind, upon meeting the True Guru,
enters the Tenth Gate. There, Amrit (Ambrosial Nectar) is food
for the mind and the celestial music resounds (Sehaj Dhun, Word
of God); the world is held spell-bound by the Word of God.*
(SGGS 441)

Air runs the show (game) of this world and Naam runs the show of subtle bodies. Gurmukhs have learned both games. During the day our mind enters the body by merging into the air. Then our mind uses the body and its special senses. Once our mind gets connected with the air we start to get thoughts and enter the game of this world (of thoughts). The mind sits in the eyes and tries to learn different aspects of this world during its lifespan. While learning, it goes in such deep thoughts that it forgets its past. The mind forgets its home, appearance, friends, spiritual family, Truth and its own subtle body (Sukham). The mind has its own body, special senses and eyes (jot). It is the same body that we see in our dreams. The mind forgets to use its body parts, special senses and jot. This occurs when the mind disconnects from Naam and merges into the air. At night our mind gets disconnected from the air. In that situation we forget about our body, family, household, and this material world and we go to sleep. That's how the game of day and night is being played. Our mind can learn the game of sukham only if it connects with Naam. If the mind is disconnected from Naam then it will not remember the game of sukham that is played at night. That's how we die every night. When our mind gets disconnected from air but fails to connect to Naam, it falls into a dangerous ocean known as *Bhavsagar*. It is hard to come out of Bhavsagar. We can disconnect our mind from air only if the connection with Naam is established. Then by merging in Naam, our mind can cross Bhavsagar. If we can learn this technique, then we will be saved while alive.

All this divine knowledge is explained to us when we get Amrit from the Five Beloveds (panj pyare). At that time the recognition of Naam (Shabad) is taught to us. We are also advised to stay in sehaj (intuitive peace) by keeping the balance of air (pawan). Meditation techniques are also explained to us including baikhri, madhama, pasanti and sukhopit (different stages of meditation). Once we do the practical then we can play this game as per our will. During day we should not go so far that we're unable to listen to Naam. We should stay in sum drist (work in this world and listen to Naam at the same time) because we have to go back to Nij Ghar at night. The Gurmukhs trained by Guru Sahib did the practical and were jaagat (awake day and night). They knew the game of this world and sukham in detail. The language that we speak in this world is made up of air, water, and fire. Gurbani tells us:

ਅਗਨਿ ਜਿਸ ਪਰੈ ਕੀ ਬਾਣੀ
World's language is made up of air, water and fire.
(SGGS 1328)

The language of sukham is anhad (without any boundaries). The language spoken by Gurmukhs in this world with their attention in the Naad (Naam) is known as Gurbani. Gurbani starts from Naad or Shabad Guru. That's why Gurbani is also known as Gurbani Guru. Since we do not understand the language of Parlok the Gurmukhs speak the praises of Parlok in our language. It is known as Brahm Gyaan (divine knowledge of God).

Guru Gobind Singh told Baba Deep Singh and Bhai Muni Singh to leave the air and get absorbed in the Naad. Then they sat at the dar (border between Lok and Parlok). Guru Gobind Singh Ji told them to collect the words of Baba Kabir at that stage. (It happens in the same way when one person talks and the other person listens. All our voices and pictures are stored in the Sunn. If we can reach that stage by staying jaagat, we can also watch and listen to our words from the past lives. The same thing happens in our dreams. When we

have to listen to words of parlok, we have to stop the network of Kaal and vice versa.). Both Baba Deep Singh and Bhai Mani Singh sat at the dar of Truth in sehaj and collected the words of Baba Kabir. As they listened to the words of Baba Kabir they wrote those words in our language. In the same way they wrote the teachings of all of the saints and devotees that are included in the Guru Granth Sahib. All of the collected teachings were called Gurbani and they were given the designation of Satguru (True Guru). Gurbani only tells the praises of God and Naam and therefore is the Satguru. Sat means Truth and Guru means the word of God (Naam or Shabad Guru). Gurbani tells us:

ਸਰਦੁ ਗੁਰੂ ਸਰਤਿ ਮੁਨਿ ਚੇਲੁ ॥

The Shabad (Naam) is the Guru; the consciousness (Dhyaan on Naam) is the disciple.

(SGGS 943)

Guru Gobind Singh Ji received the designation of Satguru (for Sri Guru Granth Sahib) from the Truth and gave it to us permanently. When we read Gurbani in thoughts (Maya) the meanings will be different. To understand the true meaning of Gurbani we have to read it while sitting at the dar in a jaagat state of mind (dib drist). The language we employ in this world involves grammar, but Gurbani is a divine education. Gurbani is the divine education (Brahm Gyaan) interpreted in our language. That is why a normal person can not contemplate Gurbani in the right way, because his mind is connected to Maya. Such a person has not done the practical meditation and his mind is not in an awakened state (jaagat). Gurbani tells us:

ਬਾਹੀ ਬਿਲਸੀ ਬੀਜਾਪਸੀ ਤੇ ਕੇ ਗੁਰਮੁਖਿ ਰਹਿ ॥

Rare people contemplate the Guru's Bani; they are Gurmukhs.

(SGGS 935)

If we meditate and get jaagat then we can understand Gurbani.

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In Gurbani, we have been told about Nij Mahal, this world (Lok), how to enter the castle of God from our Nij Mahal and how to enter Parlok from Lok throughout. At some places we have been told about other planets. That's why a common person cannot understand Gurbani. When we use the eyes of our body, we learn about this world and we get knowledge of this side (Lok). But when we close our eyes, there is darkness and we cannot see anything. If we are jaagat then when we close our eyes, we will be able to see the other side (parlok). If some one will ask us about parlok, then by looking at that side we can provide the answer. If we are sitting at dar, we have knowledge of both the sides (dib drist).

Guru Nanak Dev Ji explained the game of day and night in our language. During the day our mind merges with air and enters the body. Then we play in this world. At night our mind separates from air and we go to our true house by leaving the body. We don't understand how it happens. What happens to us after we leave our body is explained to us by our Gurus in Gurbani. It explains how our mind falls into Bhavsagar after we disconnect from the air and how it leaves Bhavsagar to enter Dev Lok (land of angels). They also explain how the mind learns to use its jot and by using it enters Sunn Mandal from Nij Mahal. Finally, it explains how the mind leaves Sunn Mandal by merging back with the air to enter the body.

Gurbani teaches us how our body is given to us as a temporary playing field for the mind. It explains how it is a stage built for a drama. Our real house is Sunn since that's where our mind leaves to enter the body to act in the drama. Gurbani repeatedly explains that we should recognize our real house while we are in this world playing. We have to learn how to go back to our home. We think our body is our house, but it does not belong to us. Our real home is Sunn. Gurbani teaches us:

ਭੋਭ ਭੋਭਾ ਇਹੁ ਨਹੀ ਜਹ ਭੋਭਾ ਤਹ ਜਾਨੁ ॥

ਭੋਭਾ ਭੋਭਾ ਤਾ ਗੋਮਾਏ ਗੁਰੁ ਕੈ ਸਾਬਦਿ ਪਛਾਨੁ ॥

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This world is not our true home; we must know where that place really is. We shall come to realize the way to that place, through the Guru's Word.

(SGGS 256)

Gurbani also teaches us about devotion. Our devotion starts when our mind will go to its house (Sunn). If we are reciting Gurbani or chanting gurmaṁtra while working it is not included in devotion. Gurmaṁtra is a weapon for our mind to fight the five doots (lust, anger, greed, pride and attachment) so that our mind can enter Sunn. The five doots do not let us go to our house by giving us thoughts, creating imaginary daydreams, and by making a net of illusion or a wall between God and us. Gurmaṁtra is used as a tool to cut the net of illusion and break the wall so that we can go to our house. We should meditate by gurmaṁtra all the time (while sitting, standing, sleeping and awake). Our mind is alone and can become stronger by meditating so that it's able to fight the five doots and enter Sunn. We should not get lazy. Gurbani tells us:

ਸਤਿਗੁਰ ਤੇ ਘਰੇ ਵੀਚਾਰਾ ॥ ਜੁੰਨ ਸਮਾਇ ਸਚੇ ਘਰ ਭਰਾ ॥

After contemplation from the True Guru, the mind enters the celestial home of God (the Primal State of Absorption in Deepest Samoadhi).

(SGGS 1038)

Sunn is also known as Sehaj Ghar, Nij Ghar, Nij Mahal, Thir Ghar, and Daswaan Dwar or the Tenth Door. In Sunn when we connect with the divine word (Sehaj Dhun, Naam or Naad), our devotion starts. Gurbani tells us:

ਹਾਵਾਇ ਭਰਾਇ ਸਿਰ ਮੰਦਾ ਪੁਲਿ ਹੁੰਦਾ

The Gurmukh's devotional worship starts when the Sehaj Dhun (celestial music) wells up (appears).

(SGGS 245)

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Then we will learn how to get jaagat (awakened). Once our mind is awake it will play with its family and parent (God). God loves our mind once it returns home after playing all day. Then love between our mind and God starts. Gurbani tells us:

ਹਰਿ ਭਗਤਿ ਹਰਿ ਕਾ ਖਿਆਲੁ ਹੈ ਸੇ ਗੁਰਮੁਖਿ ਕਹੇ ਬੀਚਾਰੁ

Devotion to God is love for God. The Gurmukh reflects it by contemplation.

(SGGS 28)

A family consists of a mother, a father and children. They all sleep at night. A child is usually the first one to sleep. At that time, the body of a child is breathing but the mind has left the body. No one knows that. Then other family members go to sleep. However, the sleeping family does not meet one another in Parlok. They have knowledge of this world but do not know about Parlok and Naad. They do not know how to use the parts and special senses of the body of their minds (sukham).

How the Gurmukhs learned to use the mind through practice is explained. Gurmukhs observed members of their family trying to sleep. As the person fell into sleep their thoughts began to stop and the Gurmukh checked this by calling out to the family member. Naturally, the person failed to respond to the verbal commands. They observed that person was taking long, deep breath. Initially the breath stopped at the belly button as the abdomen inflated. Then the person released their breath (expiration). This occurred 3 to 4 times before the breath began stopping at the Sunn Ghaat (place between eyes and nose). The person had some difficulty but was unaware of it. The person then suddenly snored and the mind separated from the air. The Gurmukhs understood that the person's mind was completely disconnected from air. The body was still connected with air, but the mind was not. The sleeping person forgets about the household and family when disconnected. The mind escaped through the tenth door. Gurmukhs wondered, where

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did they go? Then Gurmukhs started practical in the same way. They laid down and started taking deep breaths. Their body started to go to Sunn. As they took deep breaths they would stop the air at the belly button and the abdomen would inflate. After doing this a few times they stopped the air at the Sunn Ghaat. They went to sleep. They wrote about their experiences. Earlier they used to leave their body in ignorance, but now they could knowingly leave. This technique is known as Kamibh Kirya. It is written in gurbani as:

ਲੋਭ ਘਾਟੁ ਜਲਿ ਭਰਿਆ ॥ ਜਲੁ ਮੇਟਿਆ ਝੁਝਾ ਕਰਿਆ ॥

Like the pitcher is filled with water; and then is spilled out and set it upright.

(SGGS 656)

They did it again and again for a long time. At the next stage of their practical they did not get absorbed into the Sunn. They stayed separate from the air in stage of Sehaj (intuitive peace). They heard a voice from inside and they named it Sehaj Dhun or Anhad Bani. They wrote this part of practical also. In this stage they listened to the sehaj dhun but did not absorb in Sunn. They stayed awake by gyaan. Gurbani tells us:

ਉਪਮੇ ਸਰਜੁ ਰਿਆਨ ਮਾਤਿ ਸਾਭੇ ॥ ਗੁਰੁ ਦੁਸਾਰਿ ਅੰਤਰਿ ਲਿਖ ਲਭੇ ॥

In intuitive peace and poise well up within, the intellect is awakened to spiritual wisdom. By Guru's Grace, the inner being is touched by God's Love.

(SGGS 92)

This stage was named as Sunn Smaadh. In this stage the mind is connected to Naad, whereas the connection was broken before. The Gurmukhs were amazed listening to Naad (word of God). Gurbani tells us:

ਸੁੰਨ ਸਮਾਪਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥ ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਾਖ ॥
The Deepest Samaadhi, and the unstruck sound current of the Naad are there. The wonder and marvel of it cannot be described.

(SGGS 293)

They were in the stage of bliss, which they wrote in Gurbani as:

ਮੰਤਰੁ ਮਨੁ ਪਵਨੇ ਮਨੁ ਬਲਿਆ ॥ ਕਿਛੁ ਸੋਗੁ ਮਰਾਪਤਿ ਰਲਿਆ ॥

ਗੁਰਿ ਸਿਧਲਾਈ ਮੰਗੀ ॥ ਜਿਨੁ ਮਿਲੈ ਧਰਮੁ ਹੈ ਚੋਗੀ ॥

ਮੁਰਿ ਲੀਏ ਦਰਵਾਜੇ ॥ ਬਾਧੀਅਲੇ ਅਨਹਤ ਬਾਧੇ ॥

O Saints, my windy mind has now become peaceful and still. It seems that I have learned something of connecting with God. The Guru has shown me the hole, through which the doots enter to cheat the mind. I have now closed off the doors, and the unstruck celestial sound current resounds.

(SGGS 656)

Gurmukhs performed all of this practical after getting wisdom from the Guru. They followed the Guru step by step. From the stage of naad, they absorbed into Sunn by listening to naad. Through practice they became experts at it. When they started to meditate their minds would go to sehaj spontaneously. The place where mind goes is known as Dar (door to the house of God). At that stage, they listened to both the sides (lok -> this world) and parlok -> sunn). Dar is at a place between our eyes above the nose. The area above is known as Parlok and the area below is known as lok or Triloki. Dar is also known as Gurdwara or Church or Haridwar. It is the place where Truth keeps whole world under his eyes. Gurbani tells us:

ਸਭੁ ਨਦਰੀ ਅੰਦਰਿ ਰਖਣਾ ਸੇਖੀ ਪਿਸਰਟਿ ਸਭੁ ਕੀਝੀ ॥

He keeps all under His Gaze; He created the entire Universe.

(SGGS 951)

Dar is explained in Gurbani as:

ਜੋ ਜਗੁ ਕੇਹਾ ਮੈਂ ਖਲੁ ਕੇਹਾ ਜਿਹੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥
ਵਾਜੇ ਨਾਦੁ ਅਨਿਕ ਅੰਗਿ ਕੇਤੇ ਵਾਢਹਾਰੇ ॥

*Where is that Gate, and where is that Dwelling, in which You sit
and take care of all? The Sound-current of the Naad vibrates
there, and countless musicians play on all sorts of instruments
there.*

(SGGS 6)

The Gurmukhs continued their practical. By sitting in sehaj they got absorbed in Sunn and got disconnected from this world. They reached the next stage where they heard *Anhad Bani*. They were above the stage of sehaj dhun. That place is known as Dev Lok i.e. place of angels. Anhad Bani is the divine language of God and is in the form of musical notes. Gurbani tells us:

ਏਵ ਸਚਾਨੈ ਨਿਸ਼ਾ ਨੀਮਾਣੀ ॥ ਤਰ ਬਾਜੇ ਸਖਸ ਅਨਾਹਦ ਯਾਣੀ ॥

*What is the insignia of the Divine God's dwelling? The unstruck
sound current of the Shabad vibrates there.*

(SGGS 974)

The Gurmukhs then got absorbed in Sunn while listening to Anhad Bani. They crossed the Dhaval (a neutral zone around the earth where satellites are placed). Dhaval is also known as Bhavasagar where our mind falls into every night after disconnecting from air. It is very dark and is also known as a deep dark well. God takes us out of it every night. Gurmukhs did practical at this stage until they became experts. They stayed awake by gyaan at that stage. Then Naad appeared from Anhad Bani. It is low-pitched, heavy voice.

The Gurmukhs wrote in Gurbani:

ਅਨਾਹਦ ਯਾਣੀ ਨਾਦੁ ਵਜਾਇਆ ॥

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*The sound current of the Naad, appeared from the Anhad Bani
(the unstruck melody).*

(SGGS 375)

By listening to Naad, they crossed the Bhavasagar. After crossing they received Amrit (ambrosial nectar) and beautiful smells appeared. They now were able to see inside with the jot of the mind. Amrit is the food of our mind. By absorbing into the Naad, their cycle of life and death ended. There were different types of musical tones being played at that stage. God sits at that place and is known as Takhat. Gurbani tells us in this regard as:

ਤਰ ਘੋਰ ਬਾਜਿਤੁ ਤਹ ਸਾਚਿ ਤਖਤੁ ਜਲਤਾਨੁ ॥

*The strings and the harps vibrate and resound; the true throne of
God is there.*

(SGGS 1291)

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ਦੁਖੁ ਜਨਮੁ ਸਰਬੁ ਭਵੁ ਸੰਭਾ ਹੋ ॥
*The humble servants of God are absorbed in the Name of God.
The pain of birth and the fear of death are eradicated.*

(SGGS 13)

ਸਾਦਾ ਗੁਰੂ ਹਰਿਕਿ ਧੁਨਿ ਜੋਲਾ ॥

The Shabad is the Guru, consciousness is the disciple.

(SGGS 943)

ਏਕੁ ਸਚੁ ਮੈਥੈ ਧੁਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਮਨਮਿ ਨ ਆਵੁ ॥

*The One Word of the Shabad (Naad) abides within my mind; I
shall not come to be born again.*

(SGGS 795)

Then the gurmukhs entered the Nij Mahal (castle of our mind). Gurbani tells the indication of it as:

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ਮੂਰੇ ਗੁਰ ਤੇ ਮਹਲੁ ਪਾਇਆ ਪਤਿ ਪਰਗਟੁ ਲੋਈ ॥
ਨਾਨਕ ਨਨਹਦੁ ਧੁਨੀ ਚਰਿ ਵਾਸੈ ਮਿਲਿਆ ਚਰਿ ਸੋਈ ॥

*Through the Perfect Guru, I found the Mansion of God and got
respected. O Nanak, the unstruck celestial melody vibrates at the
door (of the mansion of God); and I met God.*
(SGGS 1248)

When the nine doors of our body close and the mind enters the
Tenth Door, the indication is explained in Gurbani as:

ਨਉ ਦਰ ਨਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥ ਚਾਵੈ ਨਿਨਾ ਘਰਿ ਵਾਸਾ ਧਾਏ ॥
ਉਚੈ ਮਨਹਦੁ ਸਬਦੁ ਵਸਾਹਿ ਦਿਨੁ ਰਾਤੀਂ ਗੁਰਮਤੀ ਸਬਦਿ ਸੁਣਾਵਹਿਆ ॥

*Those who close off the nine gates, and restrain the wandering
mind, come to dwell in the Home of the Tenth Gate. There, the
Unstruck Melody of the Shabad vibrates day and night. Through
the Guru's Teachings, the Shabad is heard.*
(SGGS 1248)

Gurbani explains the house where Truth resides:

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੇ ਸਤਿਗੁਰੁ ਪਦਖੁ ਸਜਣੁ ॥
ਘੋਰੁ ਸਬਦੁ ਪੁਲਿਕਾਰੁ ਪੁਨਿ ਤਰਾ ਬਹੀ ਲਬਦੁ ਨੀਸਾਣੁ ॥

*The True Guru is the All-knowing Primal Being; He shows us
our true home (of God) within the home of the self (body). The
Panch Shabad, the Five Primal Sounds, resonate and resound
within; the insignia of the Shabad is revealed there, vibrating
gloriously.*
(SGGS 1291)

This practical experience is how the Gurmukhs found the Nij Ghar.
They started to enter and exit the Nij Ghar. God makes Nij ghar for
every mind. God resides inside us in the Nij ghar. The home is
enlightened with bright light and it rains Amrit. There is also a well
of ambrosial nectar. The divine sound resounds day and night. All

the facilities for our mind are provided in Nij Ghar. Our mind must
worship God here. Because of this, it is also known as a temple,
Gurdwara or Church. Gurbani tells us:

ਮੰਤਰਿ ਧੁਨਾ ਬਾਨੁ ਮਹਾਰਾ ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰਾ ॥

*The place of worship and adoration of God is inside the Nij
Mahal. God is the One who blends one's light (of soul) with the
Divine Light.*
(SGGS 411)

Kaal copies the game of Parlok in this world. Parlok is the king-
dom of Truth and Lok is the kingdom of falsehood. Our mind
sleeps in thoughts in this world. The mind brings the wealth of
breath in Lok but as it sleeps in thoughts, the five subordinates and
Kaal use mind's wealth. They also copy God's kingdom here. They
have singers, pandits, brahm gyaanis, jati and sati in this world.
How the game is being played is explained in Gurbani as:

ਕੁਝ ਰਾਜਾ ਕੁਝ ਧਨਾ ਕੁਝ ਸਭੁ ਸੋਸਾਰੁ ॥

ਕੁਝ ਮੰਤਰੁ ਕੁਝ ਮਾਟੀ ਕੁਝ ਥੋਸਣਹਾਰੁ ॥

ਕੁਝ ਸੁਆਲਾ ਕੁਝ ਰੂਪੁ ਕੁਝ ਪੈਨਹਾਰੁ ॥

ਕੁਝ ਕਾਇਆ ਕੁਝ ਕਪੜੁ ਕੁਝ ਰੂਪੁ ਮਾਮਾਰੁ ॥

ਕੁਝ ਮੰਗਾ ਕੁਝ ਗੋਰੀ ਪਾਪਿ ਹੋਏ ਪਾਤੁ ॥

ਕੁਝਿ ਕੁਝੈ ਨੇਹੁ ਲਗਾ ਬਿਜਹਿਆ ਕਰਤਾਰੁ ॥

ਕਿਉ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਤੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥

*False is the king, false are the subjects; false is the whole world.
False is the mansion, false are the skyscrapers; false are those
who live in them. False is gold, and false is silver; false are those
who wear them. False is the body, false are the clothes; false is
incomparable beauty. False is the husband, false is the wife; they
mourn and waste away. The false ones love falsehood, and forget
their Creator. With whom should I become friends, if the entire
world shall pass away?*
(SGGS 468)

This game will be explained in the other chapters of this book.

Temple Of Truth (Harimandir) Was Built To Meditate on God

Guru Arjan Dev Ji observed that people live in duality and no longer recognized their real homes (of the mind known as Nij Ghar). When minds separate from the air (and the body), they enter the castle of God (Sehaj Ghar, Nij Ghar). In the Sehaj Ghar all of the subtle bodies (sukham, the body of the mind) can meet and stay together. All live in one common house and all have the same food. There is only one divine rule of Naam (divine word of God) there. However, as the minds reconnected with air they entered their bodies and begin acting differently. They don't understand how they leave their bodies and how they enter their real house (Nij Ghar). So Guru Arjan Dev Ji decided to educate them about their Nij Ghar. The Guru who himself went to the Nij Mahal thought that a map of the temple of Truth (Harimandir) should be created in this world. It could be used to teach people that our body was made by Truth to live in to watch the game of our mind. As God resides in our body, that means our body is the real church, Gurdwara, temple or mosque. In ignorance people think only of themselves and forget about their Nij Mahal. Gurbani teaches us as:

ਕਹਿਓ ਮਨੁ ਮੈਦੁ ਕਹਿ ਓਹ ਭਾਇ ਮਹਿ ਰਾਮੀ ਸਹਿ ਕਰਾਚੀ
ਨ ਨਕ ਗੁਰਮੁਖਿ ਮਹਲਿ ਬੁਲਾਈਐ ਹਰਿ ਸੇਲੇ ਮੇਲਣਾਰ।

*In the body, there is a mansion. In the mansion, there is a temple,
the home of God; He has infused His Infinite Light (Soul) into it.
O Nanak, the Gurmukh is invited to the Mansion of God where
God unites the mind with Him.*

(SGGS 1256)

Guru Ji requested to Truth to allow him to make a map of Harimandir. Through Truth's grace the art of constructing Harimandir appeared inside the Guru. Gurbani tells us:

ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਭਏ ਦਇਆਲਾ ਸਰਬ ਕਲਾ ਬਣਿ ਆਈ ॥
*O servant Nanak, God has been kind and compassionate; with all
His powers, He has blessed me with the art.*
(SGGS 781)

To start, Guru Arjan Dev Ji had a true devotee of God, Hazrat Mian Mir; laid the first stone of the foundation of Harimandir Sahib.

ਭਲਾ ਸੰਸਾਰ ਮੂਰਤਿ ਪਲੁ ਸਾਚਾ ਅਸਿਦਲੁ ਨੀਚੁ ਕਾਈ ॥
*The time and the moment were auspicious, blessed and true,
when the eternal foundation of this Temple was placed.*
(SGGS 781)

Harimandir Sahib was built to teach people when they visit. During the visit they will be taught about their Nij Ghar by showing them a physical Harimandir in this world. For example, Nij Ghar or Sookh Mahal are present in Sunn. Representative of this is the pool of water, which signifies Sunn, and the actual Temple at the center of the pool represents Nij Ghar. When our mind goes to its home and sits at the dar (door) it sings praises of God in devotion. In the same way, devotees sit together at Harimandir Sahib and sing the praises of God. When devotees visit Harimandir Sahib they should do the practical meditation to introvert the mind. The four doors of Harimandir represent the four directions. The mind can enter from any door of the temple. If the mind enters the west side it sees the divine light in front. On the north side of the Nij Mahal is where the divine music resounds. The divine light and well of Amrit are also present in the Nij Mahal. By following the same map in Harimandir the Sri Guru Granth Sahib was kept in the center where light is shown and kirtan (divine praises) are sung. If we enter from the west we will have darshan of the Satguru (Guru Granth Sahib)

and on the north side kirtan will be playing with light showing on the top. After people walk around the temple they enter inside. The sixth Guru, Guru Hargobind Ji, developed the Akaal Takht to represent the place where Truth sits inside of us. Gurbani tells us:

ਹਰਿ ਜਪੈ ਹਰਿ ਮੰਦਰੁ ਸਾਧਿਯਾ ਮੰਤ੍ਰ ਭਗਤੁ ਗੁਣ ਗਾਇਓ ॥
*Meditating on God, God's Temple has been built; the Saints and
devotees sing God's Glorious Praises.*
(SGGS 781)

Devotees and saints who visit Harimandir Sahib come to meditate and sing the praises of God. This was the intended purpose of the temple. Just as the saints and devotees congregate at the temple our sukham go to Sehaj Ghar every night to sing the praises of God. By meditating by sitting at the dar of the temple inside, all of our sins can be eradicated. That place is known as Sunn Sarovar or Amritsar. In Amritsar ambrosial nectar appears when our mind connects and merges with Naam. Our mind takes its holy bath with the nectar. That's why the name Amritsar was given to the place where Harimandir is located. All of our mind's sins will be washed away with the holy bath in Amritsar (in our Nij Mahal). Gurbani explains:

ਨਾਨਕ ਨਿਰੰਜਨੁ ਨੀਚਿ ਨਰੁ ਇਹੁ ॥ ਰਸਨਾ ਮਿਥਵਤੁ ਧਾਪੁ ਮਿਲਇਹੁ ॥
The Name of the Immaculate God is the Ambrosial Water. Chanting it with the tongue, sins are washed away.
(SGGS 868)

By sitting there and singing the praises of God the saint attains the top position for liberation.

ਹਰਿ ਗਣ ਗਾਇ ਸਨਮ ਮਨੁ ਪਾਇਆ ਪੁਰ ਕੀ ਕ੍ਰਿਪਾ ਬਣੀ ॥
Singing the Glorious Praises of God, the supreme status is

obtained. The Word of God's Bani is sublime and exalted.
(SGGS 781)

ੴ ਸਤਿਗੁਰ ॥

God Made This World A Stage For Drama

Those minds that have learned to enter and exit the Sehaj Ghar by following the methods in Gurbani have been liberated from the three qualities of Maya. By becoming *jaagar* their minds have taken birth in the House of Truth. Gurbani tells us:

ਜਗ ਪਰਗਟੀ ਮਿਲ ਖਰਿ ਦੀ ਕਿਉ ਮਕਤਿ ਰਹੀਐ ॥

By Guru's Grace, the mind is born into the Home of God, having eradicated Maya from within.

(SGGS 1276)

Those minds received an understanding of Lok (our world) and Parlok (Sunn, home of God).

ਮਿਲ ਕੀ ਪੁਰੀ ਬੀ ਭਇ ਗਰੁ ॥ ਜਗੁ ਨਾਨਕਿ ਲੈ ਯਗੁ ਬਿਚਾਰੁ ॥
ਯੋਤ ਉਤ ਕੀ ਸੋਝੀ ਪਰੇ ॥

In the City of God, sublime understanding prevails. You shall contemplate this with God. Then you will understand this world and the next (Parlok).

(SGGS 1159)

Gurbani teaches us how to enter Begampura City, also known as the City of God where there is no sorrow. Gurbani advises us that once we exit the Castle of Truth (Sacha Mahal) we should hold onto Naad to avoid getting reabsorbed in the air. We must keep the mind in the tenth sky also known as *Sunn Mandal*. We should keep our connection with Naad and make sure our mind does not wander far enough that it can't hear Naad. All of the planets and universes are connected through Naad. By disconnecting from Naad we can

enter the Sacha Mahal in the subtle form. In the Sunn Mandal very few Gurmukhs meet with one another. They chose to meet each other in that place. When their minds are awakened (jaagat) they can come and go from that place.

The Gurmukhs who come to Nij Mahal (home of the mind), spontaneously enter into Sunn Mandal. All the *sukhams* (subtle bodies) are there (their physical bodies are sleeping in this world). Truth called a congregation of the subtle bodies in the sunn mandal, the story of which is explained in Gurbani as:

ਅਗਮ ਅਗਾਧਿ ਸੁਨਹੁ ਜਨ ਕਥਾ ॥ ਮੰਚਰੁਕਮ ਕੀ ਅਚਰਿਜੁ ਯਤਾ ॥

Listen to the Story of the Inaccessible and Unfathomable God.

The congregation of the Supreme God is wondrous and amazing!
(SGGS 1235)

The Gurmukhs who were jaagat, saw that all the minds in the Sunn Mandal were in their subtle forms. They still presume that they were in their physical bodies. They lacked knowledge of sukham. They did not know where they live. Gurmukhs in jaagat state understood this by talking to those sukham in sunn mandal. In this world, if we ask about sunn mandal from a person who is not in jaagat state of mind, that person can not answer such questions. Similarly in sunn mandal, if someone asks those minds (who are not jaagat) about this world, they do not have the answer, because they are sleeping in three qualities of Maya. In sunn mandal no body is child, an old person, a young person, a man or a woman. All of them have left their physical bodies in this world. All of them are in their same subtle form.

In the Sunn Mandal, Truth instructs all sukham about their roles when they enter the world in the morning. They are told about their roles, their work and how to live in the world. After providing the sukham with different duties, God watches to see if they abide by the divine rule or act by their own will. Truth sits and watches the

game when the minds enter back into the world. The mind enters the body by leaving Sunn, then entering the element of sky and finally by merging into the air to enter the physical body. But most minds forget everything they were told and begin to play the game using their own wisdom.

Gurbani teaches us that our life is a play or a drama. Our minds come from Sunn and enter the body (like clothing) to act and play on the stage of this world. God has assigned us a role, but we forget. The people who forget begin to act in the drama by their own accord. They become connected to duality, slander, gossip and jealousy. They believe their self-respect is derived from other people. These people are known as Manmukhs. The people with awakened minds remember the divine order, act accordingly and are known as Gurmukhs. Manmukhs lose this game and Gurmukhs win this game. Once the drama is over at night our minds remove the clothing of this body and go back to Nij Mahal. Again, duties are assigned to our minds for the next day. The drama starts the next day and Truth again watches the game. Gurbani tells us:

ਗੰਗਿ ਮੋਡਲੁ ਕੀਨੈ ਆਵਾਣਾ ॥ ਸਗਲੈ ਸਾਸਿ ਰਚਿਤੁ ਪਸਾਰਾ ॥੧॥ ਰਹਉ ॥

ਬਹੁ ਬਿੰਦੁ ਰੂਪ ਝੰਗ ਆਵਾਣਾ ॥ ਪੈਏ ਖੁਸੀ ਭੋਟਾ ਨਹੀਂ ਹਾਰਾ ॥

ਸਭਿ ਹਾ ਲੈਤ ਬਾਤ ਨਿਹਾਰਾ ॥

God has made this world a stage; He fashioned the expanse of the entire creation. He fashioned it in various ways, with limitless colors and forms. He watches over it with joy, and He never tires of enjoying it. He enjoys all the delights, and yet He remains unattached.

(SGGS 746)

There are two types of clothes that the mind has to wear. One is of man and the other one is of woman. Gurbani tells us:

ਨਾਰੀ ਖੁਰਦ ਜਿਗਨਿਐ ਬਿਖ ਮਾਇਆ ਮੰਤੁ ਮਿਲਾਵੈ ॥

ਥਾਈ ਸਾਈ ਫੇਰੀਆ ਏਹਿ ਜੰਗਾ ਆਪਾਰੇ ॥
ਕਦਰਿ ਤਖਤੁ ਰਚਾਇਆ ਸਚਿ ਨਿਬੰਠਹਾਰੇ ॥

You created woman and man and attached them in the poison of love and emotional attachment to Maya. The source of creation and the Word (of God), are also of your making. You give Support to all beings. You have made the Creation as Your Throne; You are the True Judge.

(SGGS 580)

Manmukhs develop love for their bodies (clothes) and forget the divine order. They lose their game. Gurbani teaches us about this game. We can win this game if we understand it. If we understand the game then by practicing meditation we can come into and leave this world by our own will. Then we will be saved while alive. The cycle of life and death of our mind will end. Gurbani tells us:

ਮੇਰੇ ਮਹਲਿ ਨਿਰਾਜ ਨਿਵੇਰਿ ਕਾਢਣ ਜਾਣੁ ਚੁਕ ਡਿਆ ॥੨੪॥

Once the mind comes to abide deep within the True Mansion of God, then its comings and goings are ended. His mind does not waver, and is not buffeted by the air (as it is separated from the air).

(SGGS 1040)

We play the game in this world by merging with air. We must merge with air if we want to play. If we do not want to play we must separate from the air. We should play this game happily. We should be able to come from the Nij Mahal (house of mind) back to this world to play through our own desire. When we choose to, we should be able to go back to Nij Ghar. In the world we should work and play the game while staying in the divine order. Gurbani explains:

ਏਕੇ ਨਾਮੁ ਹਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥

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The One Naam is God's Command: O Nanak, the True Guru has given me this understanding.

(SGGS 72)

We should continuously listen to Naam while playing the game so that when the game ends in the evening we can go back to Nij Ghar with our own will. By playing with this desire the illusion of life and death will end. Gurbani tells us:

ਜਨਮ ਮਰਨ ਕਾ ਬੁਝ ਭਇਆ ਗੋਬਿੰਦ ਲਿਖ ਲਾਗੈ ॥
ਜਿਵਨ ਜੁਨਿ ਨਮਾਨਿਆ ਗੁਰ ਸਾਖੀ ਜਾਗੀ ॥

The illusion of birth and death is gone: I lovingly focus on God of the Universe. In my life, I am absorbed in deep silent meditation; the Guru's Teachings have awakened me.

(SGGS 847)

Then we will be celebrated by Truth during this life and after. Gurbani tells us:

ਗੁਰਮਤਿ ਸੋਰੇ ॥ ਹੈ ਖਰਾਣੁ ॥ ਆਵਸਾ ਨ ਚੀਨੇ ਮਾਥਰੁ ਮਛਾਣੁ ॥

The Gurmukhs are accepted in life and after death. Their lives are not wasted; they realize the Shabad.

(SGGS 125)

ੴ ਸਤਿਗੁਰ ॥

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Bathing In Amritsar, the Sacred Shrine

The game played by our minds in this world is a game of love. If our thoughts do not match with our family we begin to fight and argue with one another. By doing so you can expect to lose the game. The game is played between our mind and the subordinates of Kaal, the five doots (thieves). The game begins when our mind enters the body. Our family should play the game as a team. If the family argues amongst itself we lose the game and the five doots take the advantage to win the game. Gurbani advises the family to play together as a team so that it stands united and cannot be divided. If someone divides the team (family) then we lose the game. If we lose the game as humans it leads to births in other life forms – that's our future. Some receive birth in the land-based life forms such as plants and animals. Others receive birth into sky-based animals such as birds. Finally, others will receive births as ocean-based life forms like fish. As humans, we have passed through these life forms to attain our current position. Each life form is born from one of four sources – eggs, the earth, sweat (moisture) or the womb. God has selected us for human birth with the belief that we will behave as good players and defeat the five thieves to win this game. But, if we fail to understand the game and spend time fighting amongst our own family we will surely lose the game. That's why it's important to stay away from arguments and duality with our family, friends and the world. All of us should walk the path together to win the game.

ਹਰਿ ਮਿਲਨੁ ਮਿਲਾਨੁ ਮੇਰੇ ਭਾਈ ਦੁਖਿਯਾ ਦੂਰਿ ਕਰਹੁ ਲਿਖ ਲਾਇ ॥
ਹਰਿ ਨਾਮੇ ਕੇ ਰੇਖਹੁ ਜੋਤੀ ਗੁਰਦਾਸ ਬੇਮੁਖੁ ਮੁਖਾ ਖਿਛਾਇ ॥

Come and join together, O my brothers; dispel your sense of duality and let yourselves be lovingly absorbed in God. Let yourselves be joined to the Naam (word of God); become Gurmukh, spread out your mat, and sit down.

(SGGS 1185)

Those who lose the game are punished and are filled with regrets. If we sit together and meditate our thoughts stop and our mind goes to Sehaj. When the family works together it succeeds. Guru Amar Das Ji has told us that our body is temple of Truth.

ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਸਦੀਕੁ ਹੈ ਵਿਆਪਿ ਰਤਨਿ ਅਰਣੁ ਹੋਇ ॥

This body is the Temple of God, in which the jewel of spiritual wisdom is revealed.

(SGGS 1346)

Once we understand that our body is a real temple or church, only then will we love this human body. By getting such wisdom we will realize that Truth resides in our body.

ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਸਾਚਿਆ ਹਰਿ ਦਸੈ ਜਿਸੁ ਨਾਲ

God built the Harimandir, the Temple of God; God dwells within it.

(SGGS 1418)

The Gurmukhs who have united with Truth go to the temple of Truth (where God resides inside us). If we want to meet God we must join the congregation of such Gurmukhs. Gurmukhs are connected with the divine word of God (Shabad Guru) and such Gurmukhs are designated as Guru (in the Five Beloveds). To make this union with God we must remove the curtain of illusion and burn the net of Kaal. Gurbani tells us:

ਗੁਰਮਤਿ ਹਰਿ ਘਰਿਆ ਮਾਇਆ ਮੇਰਾ ਖਰਾਇ ॥

Following the Guru's Teachings, I have found God; my emotional attachment has been burnt away.

(SGGS 1418)

When we go to the temple there are many things in it.

ਹਰਿ ਮੰਦਰਿ ਵਸਤੁ ਅਨੇਕ ਹੈ ਨਰ ਨਿਧਿ ਨਾਮੁ ਸਾਗਲਿ ॥

Countless things are in the Harimandir, the Temple of God; contemplate the Naam, and the nine treasures will be yours.

(SGGS 1418)

We have been advised to get the treasure of Naam in the temple from God. If we can make God happy, then he gives us this treasure, Gurbani tells us in this regard:

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥
The Word of God is a treasure, Gurmukhs obtain it.

(SGGS 1316)

Our body requires food, clothing, bathing, sleeping and worshipping. Similarly, our mind requires these things but they are different from that of our physical body. In this world we have many types of food available to eat. Our mind has 36 different types of foods to eat. Gurbani explains:

ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਕੇ ਸਨਮੁ ਧਰੀਹ ਪਰਕਰ ਸਿਤੁ

ਖਾਇਐ ਚਮ ਕਉ ਸਿਖਾਇ ਭਈ ॥

ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਕੇ ਸਨਮੁ ਧਰੀਹ ਪਰਕਰ ਸਿਤੁ

ਹੋਵਹੁ ਹੋਰ ਹੋਨੈ ਕੀ ਹਮਾਹੀ ਸਰਧ ਗਈ ॥

ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਕੇ ਸਨਮੁ ਧਰੀਹ ਪਰਕਰ ਸਿਤੁ

ਕੀ ਹਮਾਹੀ ਸਰਧ ਗਈ ॥

ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਕੇ ਸਨਮੁ ਧਰੀਹ ਪਰਕਰ ਸਿਤੁ

ਕੀ ਹਮਾਹੀ ਸਰਧ ਗਈ ॥

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God's Name is my food; like eating the thirty-six varieties of it, I am satisfied and satiated. God's Naam is my clothing; wearing it, I shall never be naked again, and my desire to wear other clothing is gone. God's Naam is my business, God's Name is my commerce; the True Guru has blessed me with its use. I record the account of God's Naam, and I shall not be subject to death of messenger again.

(SGGS 593)

If our mind has to worship, it can do it inside the temple.

ਅੰਤਰਿ ਧ੍ਰਮ ਬਾਨੁ ਮੁਕਾਰਾ ॥ ਸੋਝੀ ਜੇਤਿ ਮਿਲਾਵਹਾਰਾ ॥

The place of Worship and adoration of God is in the nij mahal (inside the body); God is the One who blends one's light (of mind) with the Divine Light.

(SGGS 411)

If our mind likes to take a bath, it can do so in Amritsar (a pool of ambrosial nectar) in the temple.

ਮੇਲੁ ਗਈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਅੰਤਰਿ ਸਚਿ ਭੀਰਾਇ ਨਾਇ

The filth of the mind is removed, and has become immaculately pure, bathing in the sacred shrine, the pool of Amrit (Ambrosial Nectar), the Amritsar.

(SGGS 587)

Instead we physically visit holy places. Since we do not have spiritual wisdom we take cleansing baths in holy pools and bow our head (as seen in Asian faiths). Although we have physically taken a bath we did not take a bath to cleanse our mind. Gurbani tells us:

ਕੰਤਰਿ ਮੇਲੁ ਮੇ ਭੀਰਖ ਨਾਇ ਤਿਸ ਖੇਡਨ ਨ ਜਾਨੈ ॥

ਲੋਕ ਪਤੰਢੇ ਕਛੁ ਨ ਹੋਵੈ ਨਾਹਿ ਰਾਮੁ ਆਨਾਨਾ

ਪਸਹੁ ਰਾਮੁ ਖੇਡੁ ਹੀ ਦੇਵਾ ॥ ਸਾਚਾ ਨਾਨਕੁ ਟੁਕੁ ਕੀ ਸੇਵਾ ॥

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ਜਲ ਕੇ ਮਜਨਿ ਜੇ ਗਹਿਤ ਹੋਵੈ ਨਿਤ ਨਿਤ ਸੋਢਕ ਨਾਵਹਿ ॥
ਜੇਸੇ ਮੇਝਕ ਭੈਸੇ ਓਇ ਨਹ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਆਵਹਿ ॥

With filth within the heart, even if one bathes at sacred places of pilgrimage, still, he shall not go to heaven. Nothing is gained by trying to please others - God cannot be fooled. Worship the One Divine God. The true cleansing bath is service to the Guru. If salvation can be obtained by bathing in water, then what about the frog, which is always bathing in water? As is the frog, so is that mortal; he is reincarnated, over and over again.

(SGGS 484)

We should not stay limited to physical bath. If we want to clean our mind it can be done without bathing inside the temple of Truth inside of our body. People who visit holy baths bathe in water known as a Sarovar. Our mind takes a bath in Sunn in the Sunn Sarovar inside our body.

ਉਤਰਿ ਅਵਧਾਇ ਸਰਵਾਰ ਨਾਵੈ ॥ ਸਕੈ ਨ ਸੋਢੈ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥
ਨਲੁ ਆਕਾਸੀ ਸੋਨਿ ਸਮਾਵੈ ॥ ਹਰੁ ਸਰੁ ਰਹਿ ਮਹਾ ਹਰੁ ਪਾਵੈ ॥

The mind takes bathe in the cleansing pool on the north side; without speaking or saying anything, he sings the Glorious Praises of God. Like water vapor in the sky, he remains absorbed in God. He churns the true pleasures to obtain the supreme nectar (Amrit).

(SGGS 411)

After taking a bath in Amritsar (pool of ambrosial nectar) the sins of our mind are cleansed. Amritsar is above the nine doors (nine openings of our body) where our mind takes a bath after merging in the divine word (Naam). Doing so, our mind as well as our body receives comfort. We are told:

ਮਨੁ ਜਨੁ ਧੋਵਹਿ ਸਭਦਿ ਬੀਜਗੀ ॥

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The mind and body are washed clean, contemplating the Shabad.
(SGGS 1059)

Without Naam our mind and body get entangled in the three qualities of Maya. They suffer from a chronic disease that takes them to hell.

ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਜਨੁ ਹੈ ਕੁਸਰੀ ਨਕਰੇ ਭਾਜ ਪਾਇਸਾ ॥

Without the Name, his mind and body are afflicted with leprosy, and he obtains his home in hell.

(SGGS 1064)

The treatment for such an illness is Naam or Amrit (ambrosial nectar).

ਹਾਰੇ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਦਾਤੁ ਦੇਹੁ ਲਾਏ ॥

The Name of God is Amrit - take this healing medicine!

(SGGS 554)

The doctor of mind (Truth) resides in the Sehaj Ghar. When our mind goes to the dar (door) of Sehaj Ghar, then Truth gives the treatment to our mind in the form of Naam and Amrit. With that treatment the illness of our mind is cured. It is a duty of a Sikh (student who wants to learn how to be one with God) to take a bath for both the mind and the body.

ਗੁਰ ਸਾਡਿਗੁਰ ਕਾ ਜੋ ਜਿਉ ਅਖਾਏ ਸੁ ਫਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਜਿਦਮੁ ਕਰੇ ਭਲਕੇ ਖਲਾਤੀ ਦਿਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਜਗਿ ਨਾਵੈ ॥

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on God's Naam. Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of Amrit (Amritsar).

(SGGS 305)

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When our mind is introverted it enters Sahaj Ghar. After merging with Naam it receives Amrit, which washes away our sins.

ਨਾਮ ਨਿਰਜਨੁ ਨੀਰਿ ਨਰਾਇਣੁ ॥ ਬਸਨਾ ਸਿਮਰਤ ਪਪੁ ਹਿਲਾਇਣੁ ॥

The Name of the Immaculate God is the Amrit. Chanting it with the tongue, sins are washed away.

(SGGS 868)

A Gurmukh's duty is to take a daily bath for both the mind and body. Normally we only take a shower to clean the body. But after getting spiritual wisdom we should clean our mind daily. After cleaning the mind, the Gurumukhs go to their Nij Ghar to worship. Then they go to Sunn Mandal and meet other Gurumukhs. Sunn mandal is a common house for all the minds. Then we can play game depending on our desire. If we can achieve this stage by practical (meditation), only then we can tell others not to stay limited to the physical body. Gurbani teaches us:

ਗੁਰਮੁਖਿ ਹਰੈ ਸੁ ਕੋਇਆ ਖੋਜੈ ਹਰ ਸਭ ਝਗਮ ਭੁਲਾਇ ॥

Gurmukh searches his body (for God and soul); all others just wander around.

(SGGS 754)

That is why we should read, listen to and contemplate Gurbani. Then we can play the game of Shahad and Surri (attention) by merging our attention into the Divine Guru (Shabad). Once we have the support of Naam we will always be happy. Without Naam the entire world is filled with sorrow.

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੋਜਾਰੁ ॥

O Nanak, the whole world is suffering.

(SGGS 954)

ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਜੋ ਕਰੈ ਸੋ ਸੁਖੀਆ ਜੋਜਾਰਿ ॥

Kabeer, whoever meditates in remembrance of God, he alone is happy in this world.

(SGGS 1375)

Naam is inside us inside the tenth door or Nij Ghar. The place of worship is also inside of us. We are disconnected from Naam but by following Gurbani we can reestablish the connection to find happiness and salvation.

We normally breathe spontaneously and remain unaware that Truth keeps us alive by providing us with breath. After receiving wisdom from the Guru we learn that by using our breaths in thoughts (three qualities) we remain stuck in the entanglements created by the five doots. We should breathe through our own desire and control the air. By learning that, we can separate or connect to the air with our own desire.

In the initial stage of meditation (using the swaas grnas technique) we need to chant with every breath and our mind will enter the body by merging with the air. Our thoughts stop and the Sunn outside of us and the Sunn inside of us merge to become one. At this stage we can control the air. You should perform meditation through chanting until your thoughts stop completely. Then you have to introvert the mind without chanting. Our ears listen to the spoken languages of this world. Language is also known as the element of sky or ether (Akaash). The ears of the mind have connection with the Tenth Sky. The language of the tenth sky is known as Akash Bani. In the introverted stage we have to connect with the Akash Bani.

We should achieve a stage where we can choose to listen the language of this world or the Akash Bani whenever we desire. We all have this power. When someone speaks, his or her voice enters the empty space (sky) around us, and we can hear that voice. In the introverted stage we can't listen to the voice of the tenth sky until

our mind connects to Naad (Naam). We must establish the connection with Naad to hear the Akash Bani. Akash Bani is the language of our Nij Ghar (house of mind) and it's important to understand it so that we can achieve freedom from our thoughts and learn to enter the Nij Ghar. In this world we speak the language of Kaal. We must enter the Nij Ghar to cross the ocean of thoughts. We can only help others cross it when we have crossed it ourselves.

ਵੀਚਾਰਿ ਮਾਏ ਤਰੈ ਤਾਰੈ ਫੂਲਟਿ ਜੋਨਿ ਨ ਆਵੈ ॥

One who stops his thoughts is saved, and saves others as well; he does not come to be born again.

(SGGS 687)

ਆਖਿ ਫਰਹਿ ਸਰਲੇ ਕੁਲ ਭਾਏ ॥

They save themselves, and save all their ancestors as well.

(SGGS 117)

When we go to bed and fall asleep our thoughts stop. Then mind falls into the dangerous ocean known as Bhavsagar. At that time we can help others to come out of Bhavsagar, but only if we are connected to Naad. But even despite our best efforts some people do not want to leave the Bhavsagar. Gurbani tells us that these people have unfortunate luck. As an example, some people in this world contemplate or commit suicide. When others try to provide assistance they reject it because they desire to die. Similarly, Gurmukhs try to provide help to others so they too can exit out of Bhavsagar. But those who choose to stay in it are called manmukhs. They do not believe in reading or contemplating holy books and they do not meditate. Rather, they choose to commit suicide (of the mind). This world is filled with people like this. Gurbani teaches us that manmukhs are connected to duality, jealousy, hatred and slander. These people commit suicide by creating a noose for the mind. They have written this in their mind's ledger and ultimately are punished. Gurbani tells us:

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ਅਪੇ ਪਟੀ ਕਲਮ ਆਨਿ ਦੁਪਰਿ ਲਿਖੁ ਭਿ ਤੂੰ ॥

You yourself are the writing tablet, and you yourself are the pen. You also write on it (your deeds).

(SGGS 1291)

When we slander others we are thrown into hell with a blackened face. If we have duality, jealousy, or hatred with someone else we are the ones to be punished in the court of Truth. Gurbani tells us:

ਜਿਸੁ ਨਰ ਕੀ ਦੁਬਿਧਾ ਨ ਜਾਇ ਧਰਮ ਰਾਇ ਨਿਸੁ ਦੇਇ ਸਾਇ ॥

That man, whose sense of duality does not depart - the Righteous Judge of Dharma shall punish him.

(SGGS 491)

Gurbani tells us not to slander others (put black marks). Anything we write on the ledger of our mind will be used in the decision to punish the mind. Gurbani tells us:

ਫਰੀਦ ਜੇ ਤੂੰ ਕਹਿਲ ਲੜੀਫੁ ਕਾਲੇ ਲਿਖੁ ਨ ਲੇਖੁ

ਆਪਣੇ ਚਿਰੰਚਾਨ ਮਹਿ ਸਿਰੁ ਨੀਚੈ ਕਰਿ ਦੇਖੁ ॥

Fareed, if you have a keen understanding, then do not write black marks against anyone else. Look inside of your own collar instead.

(SGGS 1378)

To conclude, we must take advantage of this human life by trying to go the Nij Ghar to meet Truth. We have to stay away from duality, jealousy, gossip, slander and pride. Our work here is to meditate. The breath we save through meditation can't be shared with family or friends. We came to this world with a wealth of breath. When we return we must give an accounting on how we spent this breath. We have to work hard and avoid laziness when meditating. We also can't worry about what other people say to us. As an example,

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when a man is hungry he is not ashamed or too lazy to eat. Similarly, we should not get lazy and continue to meditate.

ਬੂਧੇ ਖਾਦਤ ਲਾਜ ਨ ਆਵੈ ॥ ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

ਅਮਨੇ ਕਰਨ ਕਉ ਕਿਉ ਮਲਕਾਈਐ ॥

ਜਿਉ ਸਿਮਰਨੇ ਦਰਗਹ ਮਹੁ ਉਜਲ ਸਦਾ ਸਦਾ ਹੁਪ ਪਈਐ ॥

The hungry man is not ashamed to eat. Just so, the humble servant of God sings the Glorious Praises of God. Why are you so lazy in your own affairs? Remembering Him in meditation, your face shall be radiant in the Court of God; you shall find peace, forever and ever.

(SGGS 629)

Through meditation we receive peace, praise and appreciation in the house of Truth.

Mind Is the King Of Fort (Body)

Gurbani tells us about two types of intoxicants – one for the mind and the other for the body. Both of them are used when the mind merges with air and enters the body. The biggest intoxicant for the body is food. After eating food our body makes blood, phlegm or expectorant, body secretions, sweat and the excreta. Our body has different types of lives (cells) and the diet for the minds of those lives is Amrit or ambrosial nectar. The food for those cells is air, water, heat and oxygen. As our body processes food, it produces expectorant, sweat, and waste products. The food helps to create new lives (cells etc). Those cells need food for their minds and bodies too. The game in body is being played by air. New lives inside of our body are spontaneously created and destroyed. That's why our body is called a country in Gurbani. In comparison, many people run the country. The head of the country is known as a President or a King. The country or kingdom is divided into different areas or states and rules are made for each unique area. All of the people in that country abide by its rules. When someone breaks a rule he is punished for committing a crime. Similarly, many different types of lives live in our body. The king for the body is the mind. A castle, *Nij Mahal*, is made for the king to live in. All of the facilities and resources for the king are provided in the castle, such as a bath, food, advisors and servants. Gurbani explains it as:

ਕਾਇਆ ਕੋਟੁ ਰਤੇ ਮਹਿ ਰਾਜਾ ॥ ਨੇਖ ਬਰਾਮ ਭਲਾ ਦਰਬਾਰਾ ॥

There is king in the strong fortress of the body, with its beautiful doors and special assistants and ministers.

(SGGS 1037)

God provides all of the above comforts to the King (mind) in the Nij Mahal. The mind is given a wealth of a fixed number of breaths. The mind, as king, was advised to care for all of the lives in our body. The rule of Naam (Word of God) is to be followed by the king and everyone living in the kingdom. Whoever breaks the divine rule gets punished. If the mind is in jaagat (awake) stage then it can perform its duty and take care of its public. The king is tasked with providing food (amrit) to everyone. A successful king is praised by the Truth. But if the king indulges in intoxicants it will begin to poison the public and then the mind receives punishment. Food for our mind is Amrit. The intoxicant for the mind in this world is the illusion. It is explained in Gurbani as:

ਅਮਲੁ ਰਲੈਨਾ ਕੂਤ ਕਾ ਦਿਤਾ ਦੇਵਹਰਿ ॥

The Great Giver has given the intoxicating drug of falsehood.

(SGGS 15)

The real intoxicant for the mind is Amrit.

ਅਮਲੁ ਨ ਅੰਤਰੇ ਮਛੀ ਜੈਰੁ ਨ ਹੋਇ ॥
ਜੇ ਵਡੇ ਜਹਿ ਆਪਣੇ ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ

To the addict, there is nothing else like the drug; to the fish, there is nothing else like water. Those who are attuned to their God - everyone is pleasing to them.

(SGGS 557)

ਜਿਉ ਬਿਨੁ ਅਮਲੈ ਅਮਲੈ ਮਹਿ ਜਾਈ ਹੈ ਤਿਉ ਹਰਿ ਬਿਨੁ ਹਮ ਮਹਿ ਜਾਈ ॥

Like the addict who dies without his drug, I die without God.

(SGGS 668)

Though the mind's food is Amrit, *Kaal* feeds the mind the intoxicant of illusion. By imbibing this, the mind speaks out badly. There are other types of intoxicants for the physical body which are prohibited for humans. Gurbani tells us:

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ਕਬੀਰ ਭਾਂਡ ਮਛਲੀ ਸੁਰਾ ਪਾਨਿ ਜੇ ਜੇ ਪ੍ਰਾਨੀ ਖਾਧਿ ॥
ਭੀਰਥ ਭਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭਿ ਹਸਤਲਿ ਜਾਇ ॥

Kabeer, those mortals who consume marijuana, fish and wine - no matter what pilgrimages, fasts and rituals they follow, they will all go to hell.

(SGGS 1377)

People who consume marijuana, fish, alcohol or other intoxicants go to hell. They are unable to care for their human life. They remain unaware that they received human life after so many ages. They do not join the holy congregation nor do they develop the wisdom of the importance of human life. The Truth has given us this chance to meet Him. If our mind poisons the lives present in the human body by consuming intoxicants then it receives a harsh punishment in the court of Truth. Family members do not like when they see another member using drugs or intoxicants. Those using intoxicants are generally not happy with their life. When these people enter the court of Truth they are punished by hanging upside down in fire (in the womb of a mammal before the next birth).

Gurbani teaches us the way to live our life. Our mind is the King of our body (country) and it has been given a fixed number of breaths (air). The king has to supply the air to all of the cells (lives) in our body. The mind must also provide Amrit to all of the lives. At night when our mind leaves the body and goes to Nij Mahal the air given to the mind is supplied to all of the lives inside our body (by soul). We have to keep an account of our breath used by the mind particularly since they are given to us in a fixed number. We must keep an account of every breath the mind spends. Gurbani tells us:

ਲੇਸੇ ਬਲਣ ਬਲਣਾ ਲੇਸੇ ਜਾਣ ਸਾਉ ॥ ਲੇਸੇ ਵਾਟ ਹਲਾਈਆ ਲੇਸੇ ਮਾਣਿ ਵਸਾਉ ॥
ਲੇਸੇ ਸਾਹ ਲਵਾਈਆਹਿ ਪਰੋ ਕਿ ਪੁਛਣ ਜਾਉ ॥

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We have to give an account of usage of the breaths that we spend while speaking, while eating food, while walking along the way, while seeing and listening. We have to give the account of our breath. Why should I go and ask the scholars about this?

(SGGS 15)

During the day the mind has to supply air and Amrit to the lives in our body. This can be accomplished by balancing the air through meditation with our attention on our own voice. This technique of meditation creates a proper balance of air, water and fire in our body. In this way all of the lives in our body will get balanced food. At night our mind goes to Nij Mahal. At that time the soul or Sat Purakh takes control of the body and provides air and food to the lives. During this period there is a perfect balance of air and each life is getting its food and the body is resting. The soul takes care of all the lives and there is no pain or suffering. As our mind connects to the air and enters the body in the morning the soul (Truth) begins to watch the mind. Truth observes how our mind supplies food and cares for its public. When the mind does not use its wisdom to control the air everything becomes a mess and turns upside down. The cells don't receive the proper amount of Amrit and body become restless. When this happens it becomes very hard for the King to take care of its country. The body becomes sick and requires the help of doctors to get well. If we can gather true spiritual knowledge during our childhood we can lead very peaceful lives. As we get older our thoughts increase. The longer the air does not stay in balance diseases begin to attack our body. If we can learn how to keep the balance of air through meditation then the lives in our body will be happy and peaceful during the day. But in its spiritual ignorance the mind does not perform its duty leading to pain and suffering. The mind has fallen asleep in the three qualities of Maya (thoughts) in this world. First the mind gets diseased and then the body. To treat the disease you have to begin with the mind. The hospital for the diseased mind is the congregation. The mind is evaluated and its condition explained by a doctor. The

doctor for the mind is Truth and resides in Sehaj Ghar. The worst disease for our mind is the cycle of life and death. The mind has a fever of the three qualities of Maya. Gurbani tells us:

ਮੇਰਾ ਬਿਸ਼ ਗੁਰੂ ਗੋਬਿੰਦਾ ॥
ਚਰਿ ਦਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਮੈਥਿ ਦੇਖੈ ਕਟੈ ਸਭਾ ਕੀ ਫੇਰਾ

My physician is the Guru, God of the Universe. He places the medicine of the Naam into my mouth, and cuts away the noose of Death.

(SGGS 618)

We must meditate to go to the *Sehaj Ghar*. Truth has the medicine to treat the disease of our mind. The medicine is Naam (Word of God). Truth provides us with Naam once we reach the *Sehaj Ghar*.

ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਦਾਤੁ ਦੇਹੁ ਲਾਏ ॥

The Name of God is Ambrosial Nectar - take this healing medicine!

(SGGS 554)

When we absorb into Naam our mind gets Amrit (ambrosial nectar). The mind drinks this Amrit and becomes well again. Right now our mind is very weak because of the disease. Like a plant drying up without water, similarly our mind becomes weak and sick without Amrit.

ਸੁਕੇ ਹਰੇ ਕੀਏ ਖਿਨ ਮਾਰੇ

The dried branches are made green again in an instant.

(SGGS 191)

After our mind gets well from Amrit then our body starts to get better. The disease in our body is given to punish the mind. The minds that forget Truth get sick and the body is afflicted with diseases.

ਖਮਦੁ ਕਿਸਾਹਿ ਕੀਏ ਰਸ ਭੋਗੁ ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗੁ ॥
ਮਨ ਮਧੋ ਕਹੈ ਮਿਲੈ ਜਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਜਾਹੁ ਲਾਇ ॥

*Forgetting his God, the mind enjoys sensual pleasures; then,
disease rises up in his body. The blind mind receives his
punishment. The innocent doctor doesn't know how to
treat this condition.*

(SGGS 1256)

The mind (King) gets well by drinking Amrit. It can then provide Amrit to its public – the lives in the body. Gurbani explains how the mind has to prepare Amrit:

ਮੇਰੇ ਰਾਮ ਮੇਰਾ ਖੰਡੁ ਚਿਲੋਈਐ ॥
ਚੁਰਮਤਿ ਮਨੁਆ ਮਮਕਿਰੁ ਰਾਖਹੁ ਟਿਨ ਬਿਧਿ ਮਹਿਜੁ ਪੀਝਈਐ ॥

*O my God, churn the milk in such a way as through the Guru's
Teachings, hold your mind steady and stable, and drink the
Amrit.*

(SGGS 1332)

This means our body must serve as a utensil, Naam is the churner and our breath is the rope that moves the churner. By meditating we slowly move the churner creating Amrit. Gurbani tells us:

ਧਰਿ ਕਾ ਚਿਲੋਵਾ ਚਿਲੋਵਹੁ ਮੇਰੇ ਭਾਈ ॥ ਜਹਸਿ ਚਿਲੋਵਹੁ ਜੈ ਤੇ ਤਡੁ ਨ ਜਾਈ ॥
Churn the churner of God, O my brother. Churn it steadily, so
that the essence, the butter, may not be lost.

(SGGS 478)

When meditating we should relax our body and its senses. When we listen to Naam we should use the internal ears of the mind. We will slowly become drowsy and the Amrit will be prepared for the mind providing it with intoxicating bliss. The intoxicants of this world are limited to providing for the body. Amrit is an intoxicant

Leaving Three Qualities of Maya Opens the Tenth Door

Gurbani teaches us about the relationship of the knot of the three qualities (three types of thoughts) to the Tenth Door (fourth stage) in our body.

ਕਿਲਟੇ ਛੁਟੇ ਦਾਵਾ ਦਾ ਝੁਲੈ ਤਾ ਮਨ ਖੀਵਾ ਭਾਈ ॥

When the knot of the three qualities break (our thoughts stop), then the Tenth Gate opens up, and the mind is intoxicated (with amrit), O Brother.

(SGGS 1123)

When the nine doors of our body close, the Tenth Door opens. When we have thoughts the nine doors of the body open. When the knot of three qualities breaks we enter the fourth stage. Gurbani tell us:

ਨਹਿ ਸਤ ਨਾਨਕੇ ਧਾਵਨੁ ਰਹਾਏ ॥ ਦਾਵੈ ਨਿਜਾ ਘਰਿ ਵਾਸਾ ਘਾਏ ॥

Those who close off the nine gates of body, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate (Nij Ghar, house of mind).

(SGGS 124)

When we meditate using the swaas graas technique (chani) the gurbantra with each breath while listening to our own voice) the nine doors gradually close and the mind enters the Tenth Door. Our body is created through the five elements and the body functions due to air.

ਪਾਨਿ ਪਰਿਓਧਿ ਸਗਲ ਅਕਾਰ

God has strung the creation in air (breath):

(SGGS 1235)

When the mind enters air it enters the body and the nine doors of the body open. The mind sits in the eyes and begins to play the game of thoughts, also known as the three qualities of Maya or Bhavsagar (dangerous ocean). The Bhavsagar is also known as the first Sunn. When the mind separates from the air the nine doors of the body close and the mind enters the Tenth Door. The mind can separate from the air by practicing meditation using the Gurbantra. When we reach this stage the body is asleep and our body does not work. The mind enters Sunn (Thir Gar, Nij Mahal, and House of Mind). Gurbani explains:

ਸਤਿਗੁਰ ਤੇ ਪਾਏ ਕੀਚਾੜਾ ॥ ਸੁੰਨ ਸਾਧਿ ਮੇਰੇ ਘਰ ਬਰਾ ॥

From the True Guru, contemplative meditation is obtained. And then, one dwells with the True God in His celestial home, the Primal State of Absorption in Deepest Samaadhi.

(SGGS 1038)

The divine sounds resound in the home of our mind. It is the indication that our mind entered its home. Gurbani tells us:

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੇ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਨੈ ॥

ਪੰਚ ਸਬਦੁ ਪੁਨਿਕਾਰੁ ਪੁਨਿ ਤਹ ਘਰੈ ਸਬਦੁ ਸੁਨੈ ॥

The True Guru shows us our true home within the home of the self (body). The Panch Shabad, the Five Primal Sounds, resonate and resound within; the insignia of the Shabad is revealed there, vibrating gloriously.

(SGGS 1291)

When the mind enters the Nij Mahal it can meet the Truth. Gurbani explains the indication of this:

ਪੂਰੇ ਗੁਰ ਤੇ ਮਨੁ ਭਾਇਆ ਧਰਿ ਪਰਗਟੁ ਲੇਖੀ ॥

ਨਾਨਕ ਕਹਾਇ ਧਰੀ ਸਹਿ ਵਾਸੈ ਮਿਲਿਆ ਧਰਿ ਸੋਈ ॥

Through the Perfect Guru, you shall find the Mansion of God.
You shall be respected there. O Nanak, the unstruck celestial
melody vibrates at the door of Mansion of God; and God meets
the mind there.

(SGGS 1248)

When the mind unites with Truth this indicates that it has entered
the Sehaj Ghar or Sehaj Gufa. Gurbani explains:

ਅਨਹਦੁ ਵਾਜੈ ਸਹਜਿ ਸੁਰੇਲਾ ॥ ਸਬਦਿ ਅਨੇਹੁ ਕਰੈ ਸਦ ਕੇਲਾ ॥
ਸਹਜ ਗੁਫਾ ਮਹਿ ਜਾਈ ਲਾਈ ਅਸਟੁ ਚੁਥ ਸਵਾਇਆ ਜਿਉ ॥
The Unstruck Melody of Anhad Shabad resounds and resonates
in the stage of intuitive peace. I rejoice in the eternal bliss of
Shabad (Word of God). In the cave of intuitive peace
I sat with Truth.

(SGGS 97)

Sehaj Gufa is also known as Gagan or Akash and is explained in
Gurbani as:

ਪੰਚ ਸਬਦ ਦਰਗਹ ਧਾਜਿਆ ਹਰਿ ਨਿਲਓ ਮੰਗਲੁ ਗਾਇਓ ॥
The Panch Shabad, the five primal sounds, vibrate and resound
in the Court of God; meeting God, I sing the songs of joy.

(SGGS 985)

Devotees have given different names in their respective languages
to the House. We can use gyaan (spiritual knowledge) to enter
Sunn. From Sunn our mind progresses further through Dhiyaan
(focused meditation). True divine studies or brahm gyaan begin
from the stage of dhiyaan. The mind goes to its home by listening to
and following Sehaj Dhun (Naad or Shabad Guri). After listening
it can enter the castle of Truth (Sacha Mahal) by merging with the
Naad. Gurbani teaches:

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ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਰ ਤਹ ਨਾਦ ॥ ਕਹਨੁ ਨ ਜਾਈ ਅਹਰਜ ਬਿਸਾਧ ॥
The Deepest Samaadhi, and the unstruck sound current of the
Naad are there. The wonder and marvel of it cannot be de-
scribed.

(SGGS 293)

Naad absorbs in the Truth and then our mind also merges with
Truth by disconnecting from Naad. Gurbani explains:

ਸਤਿਗੁਰ ਤੇ ਪਏ ਬੀਚਾਰਾ ॥ ਸੁੰਨ ਸਮਾਧਿ ਜਚੈ ਖਟ ਬਰਾ ॥
ਨਾਨਕ ਨਿਹਾਲ ਨਾਦੁ ਸਬਦੁ ਧਨਿ ਸਚੁ ਰਾਮੁ ਜਮਾਇਓ ॥
From the contemplation with True Guru, one realizes that the
true home of God is the real home of the mind and is the Primal
State of Absorption in Deepest Samaadhi. O Nanak, the
immaculate sound current of the Naad, and the Music of the
Shabad resound; one merges into the True Naam of God.

(SGGS 1038)

Let's recap: We enter Sunn by meditating by swaas graas tech-
nique. The mind enters Sacha Mahal by merging with Naad. Then
our mind absorbs in Truth. This is the way of gyaan. The gyaan
(divine knowledge) starts from the house of our mind known as Nij
Pad. Gurbani tells us:

ਨਿਰਾ ਪਦ ਚੁਪਿਤਿ ਲਗੀ ਧਿਆਨੁ ॥ ਰਾਜਾ ਰਾਮੁ ਨਾਮੁ ਮੇਰਾ ਬੁਧਮ ਕਿਸਨੁ ॥
Focus the attention on Naam will provide us with the spiritual
wisdom of God.

(SGGS 1159)

When we enter the air and our body we learn and receive know-
ledge of this world. Similarly, when our mind merges with Naad
we learn and receive divine knowledge or brahm gyaan. We all
sleep at night by separating our mind from the air and during that
time we forget about our physical body, family, world and our

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household. From that point, no one knows how to move forward. No one knows when Naad will appear and if it does, how to travel by merging into Naad so our mind can awaken (Jaagat). Our knowledge is limited to this world but Gurbani teaches us about Lok (this world) as well as Parlok (house of mind and Truth). Gurbani also teaches us how to progress on this path to Nij Ghar and Sacha Mahal. The purpose of human life is to go to parlok and unite with God (Truth). Then our mind is able to converse with the Truth. Those conversations cannot be discussed in front of others. If you want to converse with God about issues dear to your heart then God will call you to the Sacha Mahal. Gurbani tells us:

ਜਾਂ ਤਵਿ ਭੀਤਰ ਮਹਲਿ ਬੁਲਾਵਹਿ ਧੁਛਰੁ ਨਾਤ ਨਿਰੰਤਰੁ ॥
If God summon you into His Mansion, You can ask Him anything. (SGGS 992)

Conversations we have with Truth can only be discussed with other to a limit. This occurs because Truth does not give us permission to disclose all of our discussions. The discussion between the mind and Truth is known as Goojh Katha (deep intuitive knowledge). Guru Nanak Dev Ji taught us about Goojh Katha which is also known as Bhavikh Bani. Bhavikh Bani is knowledge of the future. Guru Nanak Dev Ji didn't provide time frames about future events but he gave some indications of them. Gurmukhs will find these indications when the appropriate time comes. Guru Nanak Dev Ji told us to some extent when the world will be destroyed. He also taught us how to protect ourselves during such times.

But the stage of gyaan and dhyaan can't be achieved through our efforts alone. The blessing must be given by Truth. Gurbani tells us:

ਗਿਆਨੁ ਮਿਆਨੁ ਤਿਛੁ ਕਰਮੁ ਨ ਜਾਣਾ ਸਭ ਨ ਜਾਣਾ ਤੇਰੀ ॥

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I know nothing about wisdom, meditation and good deeds; I know nothing about Your excellence. (SGGS 750)

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੇ ਏਹ ਵਸੁ ਸੋਇ ॥
ਸਗ ਮਹਿ ਉਤਰਾ ਭਾਖੀਅਹਿ ਰਿਕਲੇ ਕੋਈ ਕੋਇ ॥

Says Nanak, this treasure is bestowed on those who are blessed with His Mercy. In the midst of the world, they are known as the most pious - they are rare indeed. (SGGS 517)

The Truth Himself can give us that knowledge.

When the knot of three qualities of Maya (Trehkuti or traigun) will break then our mind will enter the Tenth Door. But our minds are entangled in thoughts and we do want to leave them. Most of us don't even recognize that our minds are lost in thoughts all day. If we don't join the true congregation or sanctuary of the Guru then we cannot understand Maya. Once we receive wisdom from the Guru then our knot of Maya will break. Some mistakenly believe that the trehkuti comes in the form of wrinkles on the forehead. They don't understand the real reason. Wrinkles appear on our forehead from our anger. When we are angry our vision becomes full of anger and the fire of anger flows from our eyes. Our anger leads to hatred with others and others react angrily in return.

Some incorrectly focus their attention on the trehkuti (where our eyes, nose and forehead meet) during meditation. If you focus your dhyaan on this point it leads to the "curtain of illusion" also known as Har Chandrauri - which is a net of Maya. In this city of illusion the mind begins to look at beautiful pictures, colorful scenes and even see saints or prophets. It becomes very hard to break people from this Maya. There is another trehkuti where our throat, nose and ears meet. But the real trehkuti is Maya (thoughts) and is formless. Similarly, our mind, our thoughts and the five

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thieves inside of us are formless. When the curtain of illusion binds our mind we can't see anything outside of it. It means we are in thoughts and can't see beyond them. These thoughts are a wall between our mind and Truth. We can't progress further on our way to unite with Truth.

The net of illusion is placed on our eyes, tongue and ears. Our eyes enjoy the wealth of others and material world. Our tongue enjoys tasty foods and is used to speak badly about others. Our ears listen to the voices of this world and enjoy the slander of others. Gurbani says:

ਕਾਲੁ ਜਲੁ ਜਿਹਦਾ ਅਰੁ ਨੈਣੀ ॥ ਕਾਨੀ ਕਾਲੁ ਸੁਣੈ ਸਿਉ ਬੈਠੀ ॥

The Kaal puts its trap on our tongues and eyes. In that trap our ears listen to talk of evil.

(SGGS 227)

We can't use our own wisdom to break the knot of Maya (trehkti). We have learned that the imbalance of air in our nostrils is cause of our thoughts. When the mind enters the body (air) from the Nij Mahal the five doots create the imbalance of air in our nostrils. This occurs when there is more flow of air in one nostril compared to the other. It keeps shifting throughout the day. As a result our mind gets entangled in the knot of thoughts. When the flow of air is larger on the right side our mind goes to Tamogunn (lust, anger, greed, pride and attachment) also known as the ocean of poison. When the flow of air is larger on the left side our mind enters Rajjogunn (hopes, wishes, desires, worries and anxieties) also known as ocean of fire. If there is a balance of air our mind enters Satogunn (faith, forgiveness, charity, contentment, satisfaction) also known as ocean of happiness. When we go to the sanctuary of the Guru we learn how to balance the air and open the Tenth Door. This means we are able to break the knot of maya through Guru's wisdom. Gurbani tells us:

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ਗੁਰ ਕੇ ਬਾਣਿ ਬਜਰ ਕਲ ਝੇਰੀ ਪੁਗਟਿਆ ਪਦੁ ਪਰਗਾਸ ॥

The Guru's arrow has pierced the wall of illusion, and the state of enlightenment has dawned.

(SGGS 332)

If we meditate by gurbantra by swaas graas technique:

ਚੁਨੇ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਸ ਕਰਨੀ ॥

Meditating by focusing on voice, the gurmukh gets the knowledge of the divine. Then the Gurmukh speaks the Akath Katha (Speech on how our mind separated from God at birth, then by meditation, how it merged back into God).

(SGGS 879)

By meditating, the air will be balanced, the knot of three qualities will open and we will become fortunate (blessed). Gurbani tells us:

ਸੰਤ ਕਾ ਮ ਰਗੁ ਪਦਮ ਕੀ ਪਉੜੀ ਕੇ ਬਡਰਾਵੀ ਪਾਏ ॥

The way of the Saints is the ladder of righteous living, found only by great good fortune.

(SGGS 622)

Our mind is free of thoughts when it enters the Schaj Ghar (intuitive peace). When air enters our body it strikes the tongue and the elements of air, water and fire separate. They form a triveni – where three lakes merge at one point. Our soul, also known as Sat Parakh, Akaal Moorat, Atma or Shiva, is in the Tenth Door. Maya, also known as Sakat or thoughts, is also in our body. The soul and maya are formless. Our body is visible and made of the five elements. But the game of soul and maya is invisible. The three qualities of maya are also known as Brahma (air), Vishnu (water) and Mahesh (fire). The whole world is created from these three elements. Gurbani explains it as:

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ਕਾਇਆ ਅੰਦਰਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ ਸਭ ਹਿਮਤਿ ਜਿਤੁ ਸੇਸਾਰਾ ॥
Within the body are Brahma, Vishnu and Shiva, from whom the whole world emanated.

(SGGS 754)

The soul is in Sunn and the Maya is also in Sunn. In Sunn there is a border. One side is our soul in the Tenth Door and on the other side is maya. The mind plays on the side of Maya. The mind has to leave maya by controlling the air to enter the Tenth Door. Using dhiyaan meditation, by chanting, thoughts stop and the air is controlled and balanced. Balancing the air will stop our thoughts and we can win the game of our life. Then we can enter and exit the Nij Mahal by our own will. The mind stays happy in this state. Gurbani explains this as:

ਤਿਲਟੈ ਛੁਟੈ ਦਸਵਾ ਦਰੁ ਝੁਲੈ ਤਾ ਮਨੁ ਖੀਚਾ ਲਾਈ ॥
When the knot of the three qualities break (our thoughts stop), then the Tenth Gate opens up, and the mind is intoxicated (with amrit), O Brother.

(SGGS 1123)

When we are returning to the air from Sunn we have to control the air immediately. By doing so, the knot of three qualities (thoughts) will not form. As a result the game does not begin because there is playing ground. There will be no obstacles in our work because we will do our work without thoughts and return to the Nij Ghar once it has been completed. One with such a mind is known as a Saint (Saint).

When working we have to stay in dhiyaan to be sundrist. This means we have to meditate and work at the same time. Once our work has been completed we can return to the fourth stay through dhiyaan. If our mind wants to watch the game in this world it can sit at the dar (door to Nij Mahal) and watch the game. While watching the game the mind will remain thoughtless.

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In the initial stage of meditation, to control our thoughts we have to meditate by chanting by listening to our own voice. Gurbani explains it as:

ਸੁਨੈ ਮਹਿ ਦਿਆਨੁ ਦਿਆਨੁ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥
Meditating by focusing on voice, the gurmukh gets the knowledge of the divine. Then the Gurmukh speaks the Akath Katha (Speech on how our mind separated from God at birth, then by meditation, how it merged back into God).

(SGGS 879)

By using this technique the air remains balanced, our thoughts stop and the tenth door opens. The mind then leaves the body and enters Sunn.

By practice, the tenth door will stay open all the time. The curtain of illusion (thoughts) will tear apart. The mind will be jaagat (awakened). Gurbani tells us:

ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ ਨਿਗੰਗੁ ॥
The Gurmukh comes and goes without fear.

(SGGS 932)

A normal person does not know about the Tenth Door. They don't know how it is closed, where it is located, and how to open it. Both Truth and Naam reside in the Tenth Door in our body. The lock and key to the door are made of air and are inside our body. If we want to learn how to open the Tenth Door then we need to enter the sanctuary of the Guru. Gurbani explains:

ਖਟਾ ਨੇਜ ਕਹਿ ਕੇਲੀਓ ਥਾਂਧੀ ਬਸਤੁ ਅਨੂਪੁ ਬੀਜ ਪਾਈ ॥
ਉੱਚੀ ਕੁਲਛੁ ਪ੍ਰਾਨ ਕਹਿ ਲਾਏ ਬਾਜ ਨ ਲਾਈ ॥

The house of our mind is made of six rings, and God placed an incomparable thing (Naam) inside it. The lock and the key to the

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door of our mind's home are made of air (the breath) and the Creator did this in no time at all.

(SGGS 339)

An imbalance of air closes the Tenth Door. If we can't balance the air our mind does not enter the Tenth Door. People who can't balance the air stay in thoughts all day and are known as Manmukhs. They are spiritually ignorant.

ਆਸਾ ਅੰਦੇਸਾ ਬੇਧਿ ਪਰਨਾ ॥ ਮਹਲੁ ਨ ਪਵੈ ਫਿਰਤੁ ਸਿਗਨਾ ॥

The mind is bound and gagged by hope and fear; he cannot find the Mansion of God, and so he wanders around like a stranger.

(SGGS 759)

ਮਨਮੁਖੁ ਅਹੰਕਾਰੀ ਮਚਲੁ ਨ ਜਾਣੈ ਖਿਨੁ ਆਗੈ ਕਿਨੁ ਪੰਛੈ ॥

The egotistical, self-willed manmukh does not know the Mansion of God; one moment he is here, and the next moment he is there. He is always invited, but he does not go to the Mansion of God.

How shall he be accepted in the Court of God?

(SGGS 314)

Manmukhs cross beside the Tenth Door, but they stay in thought since they do not know how to open it. For example, when we walk in front of a door with a sensor it opens automatically. Similarly, when we balance the air the Tenth Door opens. Once we walk through the Tenth Door we enter the Nij Mahal and the door automatically closes. Once we enter the Nij Mahal the balance of air gets disrupted. Those minds that can open the Tenth Door and enter the Nij Mahal are known as Gurmukhs. They have mastered this system.

ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ ਨਿਮੇਗੁ ॥

The Gurmukh comes and goes without fear.

(SGGS 932)

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The mind of the Manmukh is in thoughts. Thoughts keep us in the cycle of life and death. Our thoughts determine the future of the mind in the cycle of reincarnation. If we fail to unite with Truth then our mind will be sent into one of three types of world — land, water, or air. If the mind has good thoughts it will be given birth in the sky such as a bird. If the mind has bad thoughts like lust, anger, greed pride and attachment then it will be given birth in the water such as a fish. If the mind has worldly thoughts like work, family, desire, worries and ambitions it is given birth on the land such as plants or animals. In our spiritual ignorance we can't recognize Truth and the word of God (Naam). When our predetermined number of breaths expire the Devil (Jums) open the knot of breath located at the bellybutton (mool). At this time Truth calls our mind back to his castle. A mind that failed to recognize Naam during its life will not recognize God's call — the word of God. It then gets trapped by the Devil.

The cycle of reincarnation ends when our mind gets absorbed in Naam and unites with the Truth in the Tenth Door. Gurbani tells this as:

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਜਮਾਏ ਦੁਖੁ ਸਨਮੁ ਮਰਣੁ ਭਵੁ ਬੰਡਾ ਹੋ ॥
ਅਭਿਲਾਸੀ ਮੁਕਤੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸਿਭ ਸੋਭੁ ਬੁਧਮੰਡਾ ਹੋ ॥

The humble servants of God are absorbed in the Naam of God. The pain of birth and the fear of death are eradicated. They have obtained the Imperishable Supreme Being, the Transcendent God, and they obtain great honor throughout all the worlds and realms.

(SGGS 13)

The spiritual knowledge of union with Truth is given to us by saints, saadhus (prophets), gurus, devotees and the Satguru in the past. Their teachings are present in Guru Granth Sahib. Many people read it again and again but do not understand it. Even after

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reading it, they do not know about the Tenth Door. Gurbani explains such people as:

ਮੰਜਰ ਕਪਾਟ ਕਾਣਿਆ ਗੰਢੁ ਤੀਤਰਿ ਕੁਤੁ ਕੁਸਤੁ ਅੰਧਮਾਨੀ ॥
ਭੁਧਿ ਭੁਲੇ ਨਦਹਿ ਨ ਆਵਾਨੀ ਮਹਾਯੁ ਮੰਦ ਅਭਿਮਾਨੀ ॥

*The door to the Mansion of God is within the fortress of body.
The mind is attached to the falsehood, deception and pride.
Deluded by doubt, the blind and ignorant self-willed manmukhs
cannot see it.*

(SGGS 514)

Those lost in this illusion do not understand Gurbani. They do not know how to open the Tenth Door. In this dark age, the treasure of Naam can't be obtained without the Guru. The treasure of Naam is hidden in the Tenth Door. By obtaining spiritual wisdom from the Guru the treasure of Naam can be obtained from Truth. The signs of a True Guru are given in Gurbani. A True Guru has knowledge of Naam, Truth and the Tenth Door. If we go to a Guru that lacks these qualities we cannot stop the cycle of life and death. We may consider ourselves to be Gurmukhs but we will not achieve salvation. Gurbani explains:

ਜਿਨਿ ਗੁਰਮਤਿ ਨਾਹਿ ਨ ਬੁਝਿਆ ਮਹਿ ਜਨਮੀ ਆਵੈ ਜਾਇ ॥

Those who do not become Gurmukh do not understand the Naam; they die, and continue coming and going in reincarnation.

(SGGS 19)

A True Guru can show us Truth and our mind. He can connect us to Naam and show us the way to unite with Truth (akath katha). Gurbani tells us:

ਮੈ ਗੁਰੁ ਕਰਹੂੰ ਜਿ ਸਾਹੁ ਜਿਤਾਵੈ ॥ ਸਬਦੁ ਕਰਵੈ ਮਨਹਿ ਮਿਤਾਵੈ ॥

So make Him your Guru, who implants the Truth within you, who leads you to speak the Unspoken Speech (akath Katha), and who merges you in the Word of God (Shabad).

(SGGS 686)

False Gurus shouldn't cheat us. The Five Beloveds (panj pyare) act as our Guru when they connect us to Truth. The Satguru (Guru Granth Sahib Ji) provides us with the spiritual information we require. The five beloved act as Guru when they baptize saints with Amrit (ambrosial nectari). Their duty as guru ends after that and they return to being Sikhs (students). Finally, Gurmukhs ask questions from the Satguru (SGGS) and progress on the path of spirituality.

ਮਨੀ ਕਿਸਾ ਜਣਾ ਨਾਹਿ ਮੈ ਭੁਲੇ ਤੁ ਮਮਝਾਇ ॥

I do not know what will happen in the world hereafter; I am so confused - please teach me, God!

(SGGS 1010)

We initially learn about Lok (world) in our divine studies. Then we learn about Parlok. When we look around us we forget about ourselves and begin to look at other people. Gurbani raises the question – how is our body of ten doors created?

ਪਉਣੇ ਪਈ ਅਗਨੀ ਕਾ ਮੇਲੁ ॥ ਦੋਹਲ ਚਪਲ ਭੁਧਿ ਕਾ ਖੇਲੁ ॥

ਨਉ ਦਰਵਾਜੇ ਦਸਵਾ ਦੁਆਰੁ ॥ ਬੁਝੈ ਹੋ ਭਿਆਨੀ ਏਹੁ ਬੰਚਾਰੁ ॥

The human body, which has ten doors (nine visible doors and the invisible tenth gate), is made by the union of air, water and fire. There is a play-thing of the fickle and unsteady intellect. Who speaks, teaches and listens in the body? One who understands this is truly wise.

(SGGS 152)

We learn about our body and then recognize our spiritual family which resides inside our body. Gurbani teaches us:

ਨਾਨਕ ਗੁਰਮੁਖਿ ਆਪ ਘੋਲੈ ਧੁੰਬ ਨਿਸੇ ਅਵਿਰਾਮੇ ॥

O Nanak, the Gurmukh understands his own self; he becomes like the Imperishable God.

(SGGS 765)

Once we recognize ourselves we can move forward in Sunn by leaving our physical bodies. By following Gurbani we can learn how to stay in Sunn. Then we can learn how to leave our subtle body (sukham) to get absorbed in and unite with Truth. All of this information is provided in Gurbani. To progress on this path we have to stop our thoughts by meditating all the time (while working, standing, sitting, walking, etc.). A step-by-step approach is given by the saints and devotees in the Guru Granth Sahib.

Decorating the Home Made Of Hay

Gurbani tells us that until we develop love for God, we do not follow the path to unite with the Truth.

ਦੂਖ ਤੇ ਮਰ ਲਗੇ ਤਨ ਭੀਤਰਿ

When the arrow of God's Love pierces our body,

(SGGS 607)

When the arrow of love for God pierces our mind then we turn towards the Truth.

ਗੁਰ ਸਬਦੀ ਮਨੁ ਬੇਇਆ ਧੁੰਬੁ ਚਿਲਿਆ ਆਪਿ ਗੁਰਿ ॥

When the mind is pierced by the Word of God, God Himself meets the mind in His Presence.

(SGGS 37)

The five divine words (panj Shabad) continuously resound at the dar (door) of the castle of the Truth (Sacha Mahal). Air flows at the dar via the nostrils. The sign of the dar is indicated by the noises of thunder, conch shells, and fly brushes wave. Gurbani tells us:

ਮਮਤਕਿ ਪਦਮੁ ਦੁਆਲੇ ਮਧੇ ॥ ਸਾਹਿ ਨਿਰੰਜਨੁ ਤ੍ਰਿਤਰੁ ਪਧੇ ॥

ਪੰਜ ਸਬਦ ਨਿਰੰਜਨੁ ਥਾਨੇ ॥ ਧੁੰਬੁ ਚਲੈ ਸੰਧ ਥਨੁ ਗਧੇ ॥

The lotus is at the forehead, and the jewels surround it. Within it is the Immaculate God, the Master of the three worlds. The Panj Shabad, the five primal sounds, resound and vibrate there in their purity. The chauris - the fly brushes wave, and the conch shells blare like thunder.

(SGGS 974)

The voice of God can also be heard at dar in the form of a celestial bugle (toor).

ਗੁਰ ਸਾਈ ਗੋਰੁ ਗਜਿਆ ॥

Through the Word of God, God of the Universe is revealed.

(SGGS 1315)

The word of God (the voice of Truth) is also known as Naam. If our mind gets absorbed in Naam it will listen to the divine melody. Gurbani explains it as:

ਨਾਮੁ ਜਿਨੁ ਕੈ ਮਨਿ ਵਸਿਆ ਤਾਸੇ ਸਾਫੁ ਖਰਿ ॥

The divine melody of the Shabad vibrates for those, within whose minds the Naam abides.

(SGGS 917)

Our physical body serves as clothing to cover our subtle body, the sukham. Sukham is also known as Sat Purakh, Akal Moorat, or the soul. Naam is present in the subtle body.

ਸੁਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਅਕਾਸੁ ॥

In the subtle body, Naam was kept. Then a physical body was given (as a cloth) over the subtle body.

(SGGS 466)

Our physical body is under the control of Kaal. Our body is also known as house for our mind, but it does not belong to the mind. It belongs to Kaal. Our mind comes to play in this house during the day to play like a child attending day care.

The connection between our physical body and our subtle body was established by air. Our physical body is also known as Maya (material form).

ਏਹੁ ਸਰੀਰੁ ਸਭ ਮੂਲੁ ਹੈ ਮਾਇਆ ॥
This body is the source of all Maya;

(SGGS 1065)

The three qualities of Maya (thoughts) are also present inside the body in the form of invisible Maya. Kaal governs the three qualities of Maya. There are two forms of Maya. The first is visible or physical maya such as our body, the planets, air, water, plants, or animals. The second is invisible (our thoughts). Truth made a house for our mind in the body, also known as Nij Mahal. A temple or church or gurdwara is made inside the Nij Mahal. Truth (in the form of soul) resides in that temple. Gurbani tells us:

ਕਾਇਆ ਮਦਲ ਮੰਦਰੁ ਘਰੁ ਫਹਿ ਕਾ ਤਿਹ ਮਹਿ ਰਾਖੀ ਜੋਤਿ ਅਮਰੁ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਹਲਿ ਬੁਲਾਈਐ ਹਉ ਮੇਲੇ ਮੇਲਣਹਾਰੁ ॥

In the body is a mansion, in which there is a temple, the home of God; He has infused His Infinite Light (soul) into it. O Nanak, the Gurmukh is invited to the Mansion of God; God unites him in His Union.

(SGGS 1256)

The mind comes to the Kaal's area, the physical body, to play. The mind is the king of the body. Kaal has also made a castle for the mind and a temple in the castle. However, there is a difference between the temple made by Kaal and the temple made by Truth. Truth and Naam are present in the temple in Nij Mahal. In Kaal's temple, egotism and pride sit. Kaal places the fire of duality, slander and gossip in this temple. When the mind leaves Nij Mahal to enter this country, Kaal forces the mind to sit in the temple of Kaal. As ego surrounds the mind it forgets Naam and Truth. Gurbani explains it as:

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਚਿਰੰਪੁ ਹੈ ਜੁਗਿ ਨ ਝਗਹਿ ਲਿਖਿ ਰਾਇ ॥

Ego is opposed to the Naam of God; the two do not dwell in the same place.

(SGGS 560)

Once our mind gets attached to ego and pride it uses slander, gossip, selfishness, jealousy and duality. The mind becomes proud with its egotism and through its ignorance remains lost in this illusion. The mind forgets the temple of Truth where it used to live. Gurbani explains the condition of such a mind as:

ਭਿਓ ਕੇ ਮੇਰੇ ਸਾਜਿ ਸਵਾਹਿਰਿ ਪਾਛੁ ਤਲੈ ਜਗਵਤ ਹੇ ॥
ਯੇਸੇ ਫਤ ਮਹਿ ਮੈਠਿ ਫਟੀਲੇ ਫੁਲਿ ਫੁਲਿ ਖਿਅ ਪੁਰਤ ਹੇ ॥

You have built and adorned a palace of straw (hay), and under it, you light a fire. Sitting all puffed-up in such a castle, you stub-
born-minded fool, what do you think you will gain?

(SGGS 821)

Gurbani teaches the mind that the straw temple in which it sits with pride is full of pain and suffering. The fire of duality, jealousy and hatred is burning its temple. It's like making a house made of hay and then lighting it on fire. No one could survive in such a home and it would be burnt very quickly. Gurbani reminds us that in our pride we have forgotten the treasure of Naam and the temple where it used to stay in peace. We are advised to recognize our true selves. We are told the way back to our temple so we can receive Naam and unite with the Truth. We are given a warning that Kaal is blocking us from our Nij Mahal and has ignited a fire on its door. When we pray and ask for material things we are actually worshipping Kaal. Kaal does not want us to return to our country (Parlok) and love Naam. Gurbani explains:

ਨਮੁ ਅਮੋਲੁ ਪ੍ਰੀਤਿ ਨ ਤਿਆ ਮਿਠਿ ਸੁਰ ਨਿੰਦਾ ਕਿਛੁ ਯਾਚੈ ॥
ਛਾਪਣੁ ਸੋਧਿ ਸਭਾਵੈ ਭਿਓ ਕੇ ਫੁਲਾਵੈ ਪਾਛੁ ਜਾਚੈ ॥

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The Naam, the word of God, is priceless, but the mind is not in love with it. He loves only to slander others. Weaving the grass, he builds his house of hay. At the door, he builds a fire.

(SGGS 1205)

Kaal wants the mind to be limited to the physical body and does not want it to return to its temple.

ਮਨੁ ਮੇਰੁ ਰਨੁ ਸਾਜੀ ਬਾਰਿ ॥

The mind is the temple, and the body is the fence built around it.

(SGGS 180)

Kaal places the fire of slander and gossip in our mouth so that when we speak it burns us and other people. Kaal wants the mind to stay attached to the physical body and stay within its boundaries. The mind has been given a fixed number of breaths and time as its wealth. Guru Ji tells us to leave the boundaries of the physical body as soon as possible. The time given to the mind is constantly decreasing. Kaal, acting as a hunter, is also constantly tightening his net placed on the mind. The mind must make every effort to escape Kaal's net so it can free itself from the trap. Gurbani tells us:

ਦਿਨੁ ਤੇ ਪਰਚ ਪਰਚੁ ਤੇ ਥਾਹੀਅ ਆਵ ਘਟੇ ਤਨੁ ਛੇਨੈ ॥
ਕਾਲੁ ਮਹਿਰੀ ਕਿਥੈ ਬਧੈਕਿ ਨਿਛੁ ਕਰਹੁ ਲਛਨੁ ਬਿਧਿ ਯੋਜੈ ॥

Day by day, hour-by-hour, life runs its course, and the body withers away. Death, like a hunter, a butcher, is on the prowl; tell me, what can we do?

(SGGS 692)

As discussed earlier we learned that Kaal places a fire in its house so we must use a technique to leave the body before it catches fire. Gurbani provides us with an example to illustrate the condition of our mind. When a bee sits on honey to eat it forgets about itself and

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eventually it gets stuck in the honey and dies. Like the bee stuck in honey, we are stuck in Maya and die in Maya. To further illustrate our situation, think of a mouse gnawing on a rope. Eventually the mouse eats through it and the rope breaks. Similarly, the rope of our breath is continually being gnawed away and will eventually break. We are advised to leave the temple of Kaal before our breath ends. Gurbani tells us:

ਹਿਸਮੁ ਹਏ ਫਿਰਿ ਆਖਰੈ ਰੈਰਿ ਸਥਾਈ ਜਾਇ ॥

ਯਾਦੁ ਭਾਇ ਨਰੁ ਨਾ ਏਏ ਨਿਤਿ ਸੁਮੁ ਲਖੁ ਹੁਕਾਇ ॥

ਗੁਰੁ ਹਿਰਾ ਮਾਇਆ ਧਾਇਆ ਮਨੁਮੁ ਲਗਿ ਮਾਧੀ ਖਰੈ ਖਰਾਇ ॥

The day dawns, and then it ends, and the night passes away. Man's life is diminishing, but he does not understand. Each day, the mouse of death is gnawing away at the rope of life. Maya spreads out like sweet molasses; the self-willed manmukh is stuck like a fly, rotting away.

(SGGS 41)

Our mind is attached to greed; it has fallen in love with Maya. Our mind is given a fixed time frame to live in this world to take care of its work and return home. If we do not, we regret it. Gurbani tells us:

ਖਰੀ ਮਰਤ ਕਾ ਪਹੁਣ ਕਾਮ ਸੁਖਾਚਟਾਹੁ ॥

ਮਲਿਆ ਰਾਮਿ, ਦਿਖ ਪਿਆ ਸਮਝੈ ਨਹੀ ਗਵਾਹੁ

ਹੋਇ ਜਲਿਆ ਖੜਕਾਇਆ ਪਹਿਅ ਰਾਮਿ ਜੋਦਾਹ ॥੧॥

ਅਧਿ ਤੂੰ ਬੈਠਾ ਕੋਧੀ ਖਰਿ

ਜੇ ਫੜੀ ਪ੍ਰਾਨੀ ਲਿਖਿਆ ਤਾ ਵਾਰ ਕਾ ਚਲਨੁ ਕਮਾਹਿ ॥

For a brief moment, man is a guest in this world; he tries to resolve his affairs. Engrossed in Maya and sexual desire, the fool does not understand. He arises and departs with regret, and falls into the clutches of the Messenger of Death. You are sitting on the collapsing riverbank—are you blind? If you are so predestined, then act according to the Guru's Teachings.

(SGGS 43)

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We are given another example of a farmer who cuts his crops when they are ripe. When we get old and the time given to the mind is over the mind will be removed from the body like the ripened crops from the farm.

ਜਾ ਹੋਆ ਹੁਕਮੁ ਕਿਰਸਾਣ ਦਾ ਤਾ ਲੁਫਿ ਮਿਲਿਆ ਖੇਤਾਹੁ ॥

When the Farmer gives the order, they cut and measure the crop.

(SGGS 43)

Guru Ji gives us many techniques to protect ourselves. We are advised to create a circle of safety around us and slowly leave the fire ignited by Kaal in his temple. For example, if there is a fire nearby, people will try to protect themselves until firemen arrive to put out the fire. Neighbors may help them find refuge in a safe place. Similarly, Gurbani teaches the mind to protect itself through divine knowledge and making a safety circle of Naam to leave the fire (our thoughts). The mind is told how it's stuck in a family who burns the mind by saying negative things.

ਅਗਨਿ ਕੁਟੋਰ ਸਾਗੁ ਸੰਸਾਰੁ ॥ ਭਰਮ ਮੋਹ ਅਹਿਮਨੁ ਲੋਧਾਰੁ ॥

Family and worldly affairs are an ocean of fire. Through doubt, emotional attachment and ignorance, we are enveloped in darkness.

(SGGS 675)

If we protect our mind from our family then the fire of this world burns our mind. By making a circle of safety we can go to the sanctuary of Truth or God. The house of our mind is all the empty space around us known as Sunn. Though it is near to us we have ventured far from it and become stuck in another's house. When the mind enters someone else's home Kaal puts the mind in prison. Kaal ties a noose on the neck of the mind and puts shackles on its feet. Lust, anger and pride serve as the security officers guarding the mind. When this occurs the mind cannot leave the prison. As explained above the mind gets stuck in the fire and gets burnt. The

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wealth of our mind (our breath) is looted and spent in thoughts of lust, anger, greed, pride, attachment, worries, suspicions, ambitions and desires. To protect itself the mind has been given a voice to chant the gurbantra and the ability to join the holy congregation. The sanctuary of the Guru gives our mind protection. The Guru gives us the Gurbantra (Wahe-Guru) to use with every breath to create a safety circle around our mind to protect us from the fire. Gurbani tells us:

The Word of the Guru's Shabad is my Saving Grace. It is a guardian posted on all four sides around me.

(SGGS 626)

Through meditation our mind tries to leave the body or Kaal's temple. The mind goes to the dar or the door of the Nij Mahal, which is the mind's home. At the door it begs and prays to Truth for safety from Kaal's guards. Gurbani tells us:

*ਕਿਉ ਲੀਜੈ ਗੁਰ ਬੰਕਾ ਗਾਈ ॥ ਦੋਰ ਕੋਟ ਅਗੁ ਤੇਰਹ ਬਾਈ ॥੧॥ ਹਰਾਉ ॥
ਪਾਚ ਪਦਾਰਥ ਮੇਰ ਮਦ ਮਤਾਵ ਆਡੀ ਘਰਬਲ ਮਾਇਆ ॥
ਜਲ ਰਹੀਬ ਕੇ ਜੇਹੁ ਨ ਪਹੁੰਚੈ ਕਹਾ ਕਹਿੰ ਪਘਰਾਇਆ ॥
How can the beautiful fortress (of mind) be conquered, O brother? It has double walls and triple moats. It is defended by the five elements, the twenty-five categories, attachment, pride, jealousy and the awesomely powerful Maya. The poor mortal being does not have the strength to conquer it; what should I do now, O God?*

(SGGS 1161)

In this situation, the mind cannot move forward or to the sides. Gurbani says:

ਰਾਮੁ ਕਿਵਾਰੀ ਦੁਖ ਸੁਖੁ ਦਰਵਾਨੀ ਪਾਪੁ ਪੁੰਨੁ ਦਰਵਾਜਾ ॥

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*ਕ੍ਰੋਧੁ ਪ੍ਰਧਾਨੁ ਮਹਾ ਬਡ ਦੁਹਰ ਮਹ ਮਨੁ ਮਾਵਾਸੀ ਰਾਜਾ ॥
Sexual desire is the window, pain and pleasure are the gate-keepers, and virtue and sin are the gates. Anger is the great supreme commander, full of argument and strife, and the mind is the rebel king there.*

(SGGS 1161)

Then our mind surrenders to Truth and starts to beg. Truth looks at his child (mind), listens to him and then creates such a storm that destroys the fort made by Kaal. Gurbani explains this as:

*ਦੇਖੋ ਭਾਈ ਗੁਨ ਕੀ ਲਾਈ ਅੰਮ੍ਰਿਤੀ ॥
ਸਭੇ ਉਡਾਨੀ ਭੁਮ ਕੀ ਟਾਟੀ ਰਹੀ ਨ ਮਇਆ ਭਾਧੀ ॥੧॥ ਰਹਾਉ ॥
ਦੁਹਿਤਿ ਕੀ ਦੁਇ ਬੁਨਿ ਗਿਰਾਨੀ ਮਹ ਬਲੇਕਾ ਟੁਟਾ ॥
ਤਿਸਨਾ ਛਾਨਿ ਪਰੀ ਧਰ ਧੁਪਰਿ ਦੁਰਮਤਿ ਭੰਡਾ ਫੁਟਾ ॥੨॥
ਅੰਧੀ ਪਾਇ ਜੋ ਜਲ ਬਰਬੈ ਜਿਹਿ ਤੇਰਾ ਜਲ ਭੀਨਾ ॥
ਕਹਿ ਕਬੀਰ ਮਨਿ ਭਇਆ ਪ੍ਰਭਾਸ ਪੂਰੈ ਭਾਨੁ ਜਥ ਚੀਨਾ ॥
Behold, O brother, the storm of spiritual wisdom has come. It has totally blown away the thatched huts of doubt, and torn apart the bonds of Maya. The two pillars of double-mindedness have fallen, and the beams of emotional attachment have come crashing down. The thatched roof of greed has caved in, and the pitcher of evil-mindedness has been broken. Your servant is drenched with the rain that has fallen in this storm. Says Kabeeer, my mind became enlightened, when I saw the sun rise.*

(SGGS 331)

The temple of Kaal is destroyed and reduced to ashes. The mind is freed and Truth protects it with the divine word (Naam) so that no one can trouble the mind again. Gurbani explains:

*ਭਾਈ ਵਾਉ ਨ ਲਹਈ ਆਬਹੁਮ ਸਰਣਾਈ ॥
ਚਉਗਿਦਰ ਹਮਰੈ ਰਾਮੁ ਕਰਿ ਦੁਖੁ ਲਈ ਨ ਭਾਈ ॥*

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The hot wind does not even touch one who is under the Protection of the Supreme God. On all four sides I am surrounded by God's Circle of Protection (of Naam); pain does not afflict me, O brother.

(SGGS 819)

Truth saves his child and calls him home. Once the mind enters the house the divine sounds play.

ਗੁਰਮੁਖ ਜਿ ਭੀ ਮਿਲੇ ਨਿਮ ਮਹਲੀ ਅਨੁਹ ਮਹੁ ਖਮ ਵੇਗੇ ॥

The Gurmukh goes and meets God in His Mansion; the Unstruck Word of the Shabad vibrates there.

(SGGS 1310)

This whole world is burning in the fire. Through meditation we learn to make safety circle to protect ourselves from Kaal. But this can only be possible by receiving divine knowledge and uniting with the Truth. Then the fire of this world can no longer harm us. The people who followed this route explain the mind's condition:

ਕਬੀਰ ਜਨ ਸੀਤਲ ਭਇਆ ਪਾਇਆ ਫੁਰਮ ਗਿਆਨੁ ॥

ਜਿਨਿ ਦੁਖਾਲਾ ਜਗੁ ਦਾਇਆ ਤੁ ਜਨ ਕੇ ਉਦਕ ਸਮਾਨਿ ॥

Kabeer, my mind is cooled and soothed; I have become God-conscious. The fire which has burnt the world is like water to God's humble servant.

(SGGS 1373)

To protect ourselves from the fire of this world we should focus our dhyaan where the divine sounds are present inside us. Truth is also present at that place. Devotees and Guru's spoke of Truth at that place. Gurbani tells this as:

ਅਨਹਦੁ ਵਾਢੈ ਸਹਜਿ ਨਹੇਲਾ ॥ ਸਬਦਿ ਅਹੰਦ ਜਪੈ ਸਦ ਕੇਲਾ ॥
ਸਹਜ ਗੁਰ ਮਹਿ ਰਾਤੀ ਲਾਈ ਅਸਣੁ ਉਚ ਸਵਾਕਿਆ ਜੇਨੈ ॥

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The Unstruck Melody resounds and resonates in peaceful ease. I rejoice in the eternal bliss of the Word of the Shabad. In the cave of intuitive wisdom I sat, and met God.

(SGGS 97)

We should strive to attain this stage so that the fire of Kaal does not burn or even trouble us.

ਮੂੰਨ ਸਮਾਪਿ ਗੁਰ ਤਰ ਨਾਸਨੁ ॥ ਕੇਵਲ ਸੁਰਮ ਪੂਰਨ ਤਰ ਬਾਸਨੁ ॥

ਭਗੋਤ ਜੀਗਿ ਪ੍ਰਭੁ ਗੋਸਟਿ ਕਰਤ ॥

They sit there, in the cave of deep Samaadhi; the unique, perfect God dwells there. God holds conversations with His devotees.

(SGGS 894)

When our mind wakes up (jaagat), the mind will be enlightened. By staying connected to Naam, it will project us from Maya and we will be able to see in this darkness of ignorance (curtain of illusion). If we continue to use our Jot or wisdom in Kaal's world our mind will remain stuck in the illusion.

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The World Is Not the House Of Our Mind

To understand this chapter, let us understand few facts. We are dealing with two things in this chapter. One is mind and the other is our physical body. As we know, our body has body parts like legs, arms etc and senses like seeing, hearing, smelling etc. The eyes are used to look at material objects or things. Similarly, our mind has its body parts that we see in dreams. The eyes of our mind see the dreams and this is known as Jot. In our dreams, we can listen, smell and do same things that we do in our body. These functions are performed by special senses of our mind. Our physical body (and all material things) belongs to Kaal. Our physical body is a playground for our mind. Our mind comes to play in the morning and leaves at night. The house of our mind is Suan (primal silence, where our mind goes at night). Now we can understand this chapter.

When we (our minds) enter this world (physical body), we forget about our past. We forget how to use the Jot and wisdom given to our mind. Our minds disconnect from Naam and we forget how to use our special senses and Jot. We enter Kaal's area to work or play (Rajjo Gunn) and we use our physical body parts, which belong to Kaal. Kaal seizes this opportunity and orders his five subordinates to teach the body parts to disobey the mind's orders. Kaal tells his five doots that he is the chief of this area. He tells the doots to frustrate the mind so much that the mind leaves the physical body itself. We (our minds) think that the physical body belongs to us, but this is not the case. The family members of the physical body are the eyes, nose, ears, etc, but they do not listen to the mind. When this occurs the mind gets upset. Gurbani explains:

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ਦੇਹੀ ਗਾਵਾ ਸੀਉ ਸਰ ਸਰਤਉ ਬਸਾਇ ਮੰਚ ਭਿਲਮਨੁ ॥
ਨੈਨੁ ਨ ਕਰੈ ਸੁਣਨੁ ਰਸਮਤਿ ਇੰਦ੍ਰੀ ਕਹਿਲਾ ਨ ਮਾਨਾ ॥੧॥

ਬਾਬਾ ਅਬ ਨ ਬਸਉ ਇਹੁ ਗਾਉ ॥ ਖਰੀ ਘਰੀ ਕਾ ਲੋਭਾ ਮਾਗੈ ਕਹਿਉ ਜੇਤੁ ਨਾਉ ॥
The body is a village, and the mind is the farmer; the five farm-hands live there. The eyes, nose, ears, tongue and sensory organs of touch do not obey any order. O father, now I shall not live in this village. The accountant asks for an account of each and every moment.

(SGGS 1104)

In this situation the ears, eyes and tongue do not listen to the mind. The mind gets upset that no one from its family listens to him. The mind wonders why it continues to stay here. The mind has the illusion that the body and its senses belong to him. As the mind gets cheated it grows upset. Gurbani teaches the mind that the body is not responsible for this unhappiness. We create the unhappiness. The mind failed to use its Jot and special senses. It has forgotten its own family. When the mind enters Kaal's world it relies on Kaal's family to do work. They don't listen to the mind and we get upset. The mind is advised to give up using its own wisdom and use the wisdom of the Guru to be happy. Gurbani teaches us:

ਤਸਹੁ ਨਿਮਾਨੁ ਹਰਿ ਜਨਹੁ ਨਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥

ਏਕੁ ਆਸੁ ਹਰਿ ਮਨਿ ਹਸਤੁ ਨਾਨਕੁ ਸੁਖੁ ਭਯੋ ਭਯੋ ਦਾਇ ॥
O' good people, give up your cleverness and remember God, your King! Enshrine in your heart, your hopes in the One God. O Nanak, your pain, doubt and fear shall depart.

(SGGS 281)

Gurbani tells the mind that using its own wisdom is the cause of duality and we should cease using it. When our mind does not agree with it then it becomes unhappy. Then problems start in the mind leading to fights and arguments with the family. As we have learned, nothing belongs to us – so why should we fight? When we

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go to the sanctuary of the Guru we are told that this house or physical body does not belong to us and that we are an illusion. The body is not the house of the mind. Our mind is advised to recognize its own home. Gurbani tells us:

ਭਭਾ ਭੇਭਾ ਇਹੁ ਨਹੀਂ ਜਹ ਭੇਰਾ ਕਹ ਜਾਨੁ ॥
ਸ੍ਰੀਆ ਭੇਰਾ ਕਾ ਸੰਗੇ ਗੁਰ ਕੈ ਸਭਦਿ ਪਾਨੁ ॥

This is not your true place to live; you must know where that place really is. You shall come to realize the way to that place, through the Guru's Shabad.

(SGGS 256)

Guru Ji tells us that we should learn to leave our body by meditating on Gurmantra. Our body is like a village, country, farm, or a land. Truth has put a seed in it and has handed it over to Kaal. Gurbani tells us:

ਧਰਤਿ ਕਾਲਿਆ ਨਾਧ ਕੈ ਬਿੰਦਿ ਦੇਇ ਕਰਤਾ ਕੇਸੀ ॥

Preparing the field of the body, God planted the Seed.

(SGGS 468)

Our mind is sent to this body or farm to act as a servant to keep it clean from the weeds of thoughts so that when the crop ripens the mind will be able to earn a profit. The profit for the work done by the mind is given in the court of Truth. Gurbani tells us to serve like a security guard in the body.

ਨਿਸ਼ੀ ਰਾਖਾ ਖੇਤ ਬੁਧਦਿ ਪਾਏ ॥ ਖੇਤੁ ਖਸਮ ਕਾ ਰਾਖਾ ਬੁਠੈ ਜਾਏ ॥

The watchman oversees the field of another, but the field belongs to his master, while he must get up and depart.

(SGGS 179)

It is up to the owner of the farm when he wants to cut the crop—whether it fully green, half green, or ripe. Once the owner has cut the crop the servant (mind) has to leave the farm (body).

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The mind is advised to take care of itself in the time given to it in the body (lifespan). The mind is reminded to stop its thoughts and act like a servant, not the owner of the body. The judgment on the servant's efforts will be made in the court of Truth. Gurbani tells us:

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਫੰਚਾਰੁ ॥ ਸਦਾ ਯਾਤਿ ਜਚਾ ਦਰਬਾਰੁ ॥

By their deeds and their actions, they shall be judged. God Himself is True, and True is His Court.

(SGGS 7)

When we remove the weeds (our thoughts) from the farm (body) through meditation the farm becomes clean. At that time the crop of Naam (word of God) will ripen. The Gurmukh who harvests its farm will receive a share of the crop. Gurbani explains:

ਹਰਿ ਹੋਰਲੁ ਧਰਮੁ ਸਮਾਣੈ ਜੀਉ ॥

God, in His Generosity, will bestow a bountiful harvest.

(SGGS 73)

The mind then enjoys his share of the crop and Truth provides the mind with the clothing of Naam to wear. Gurbani explains:

ਖੇਤੀ ਜੰਮੀ ਅਗਲੀ ਮਨੁਆ ਦਾ ਸਹਜਿ ਸੁਕਾਇ ॥

The seedlings have sprouted luxuriantly, and with intuitive ease, the mind is satisfied.

(SGGS 35)

The mind that receives the wealth of Naam is very fortunate. Gurbani tells us:

ਸਚਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ ॥ ਗੁਰ ਕਾ ਸਿਖੁ ਵਡਾਤੀ ਹੈ ॥

The True Guru gives His Sikh the wealth of the Naam. The Sikh of the Guru is very fortunate.

(SGGS 286)

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The mind blessed with Naam then tells others about it:

ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਕੈਨਹੁ ਫਲਕਾਰ ਨਿਰੁ ਮਾਇਏ ਹਮ ਕਰੈ ਤ੍ਰਿਮਤਿ ਭਈ ॥
ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਧੋਲਣੁ ਮਿਤੁ ਫਿਰਿ ਨਗੈ ਨ ਹੋਵਹੁ

ਹਰਿ ਧੋਲਣੁ ਕੀ ਹਮਾਰੀ ਸਭ ਗਈ ॥

ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਵਟੇਜੁ ਹਰਿ ਨਾਮੁ ਵਾਧੇਜੁ

ਹਰਿ ਨਾਮੇ ਕੀ ਹਮ ਕਉ ਜਿਹਾਧਿ ਕਰਗਈ ਸੀਈ ॥

ਹਰਿ ਨਾਮੀ ਕਾ ਹਮ ਲੇਖ ਲਿਖਿਆ ਸਭ ਹਮ ਕੀ ਸਭਾਈ ਕਾਇ ਰਈ ॥

God's Name is my food; like eating the thirty-six varieties of it, I am satisfied and satiated. God's Naam is my clothing; wearing it, I shall never be naked again, and my desire to wear other clothing is gone. God's Naam is my business, God's Name is my commerce; the True Guru has blessed me with its use. I record the account of God's Naam, and I shall not be subject to death of messenger again.

(SGGS 593)

When the mind achieves this stage it requests a lease for the body from the Truth. Truth signs and leases the body to the mind. Then the mind will come from Nij Mahal (House of Mind, Tenth Door, and Gagan) to work in the body. Once its work is completed it will return to its home.

ਵਸਲਿ ਅਗਲੀ ਏਕੁ ਨਾਮੁ ਸਾਥੀ ਸਜੁ ਨਾਇ ॥
ਏ ਮਹਤੁਰੁ ਲਿਖਿਆ ਧਮੇ ਕੇ ਦਰਿ ਸਾਇ ॥

The spring harvest is the Name of the One God; the harvest of autumn is the True Name. I received a letter of lease on my name from my Master, when I reached His Court.

(SGGS 1286)

By acting in this way, both our mind and the body are accepted. Then our mind learns the way to live in this world. Gurbani tells us:

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ਗੁਰਮੁਖਿ ਜੋ ਵੇ ਮੈ ਪਰਵਾਣੁ ॥ ਆਰਮ ਨ ਛੀਜੈ ਸਬਦੁ ਪਛਾਣੁ ॥

The Gurmukhs are celebrated in life and death. Their lives are not wasted; they realize the Word of the Shabad.

(SGGS 125)

As we have learned, the game of this world is run by air. The house of our mind is the Tenth Door also known as the fourth stage, Sehaj, or Sookh Mahal (empty space around us). When we are free from thoughts our mind enters its home. All living beings live in the Sookh Mahal. When we look at someone else our mind enters his or her home in the Sookh Mahal. Then we waste our wealth (breath) in their homes instead of spending them in our own home. After wasting its wealth the mind comes back to its own home empty handed. Gurbani teaches us:

ਨਿਲਟਿ ਨ ਦੇਖੇ ਪਰ ਹਿਰਿ ਨਾਇ ॥ ਦਰਬੁ ਹਿਰਿ ਨਿਧਿਮਾ ਕਰਿ ਖਾਇ

The mind does not see God near at hand; instead, he goes to the homes of others. He steals their wealth and lives in falsehood.

(SGGS 1139)

Gurbani asks us, if you spend all of your wealth for someone else, what will you eat?

ਹੁਣਿ ਵਡੇ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ ॥

Now, in this most fortunate season, he does not plant the seed of God's Naam; what will the hungry mind eat, in the world hereafter?

(SGGS 450)

The mind is advised to work for its own home. The mind asks the Guru when it can complete this work and the Guru advises the mind that when it enters its home it will be possible. The mind can enter the Nij Mahal by finding its way from the Guru (by going to the sanctuary of the Guru). Gurbani explains:

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ਮੇ ਗੁਰ ਕੀ ਸਨੁ ਸੇਵਾ ਕਰੇ ॥ ਪਰ ਤੇ ਕੀਮ ਹਰਿ ਲਾਇਆ ॥

*That humble being who serves the Guru is put to work
by God in His Home.*

(SGGS 166)

Through meditation our mind goes to sehaj. Guru Ji tells us that sehaj is the house of our mind. Going to sehaj is real work and it should receive our full effort.

ਸਿਲ੍ਹ ਕਰਿ ਹਰਿ ਨਾਮੁ ਰਾਖਣਾ ਵਡਭਾਗੀ ਧਨੁ ਖਾਟਿ ॥

ਮੇਰੇ ਮਨਿ ਹਰਿ ਨਿਮਰੇ ॥ ਮਨੁ ਸਨਮ ਸਨਮ ਕੀ ਕਾਟਿ ॥੧॥

ਮਨ ਮੇਰੇ ਰਾਮ ਨਾਮੁ ਜਪਿ ਜਾਪੁ ॥

*Make the effort, and chant God's Naam, O very fortunate ones,
earn this wealth. In the Society of the Saints, meditate in remem-
brance on God, and wash off the filth of countless incarnations.*

O my mind, chant and meditate on the Name of God.

(SGGS 48)

By meditating the mind saves its breath and deposits them with Truth. Our saved breath is our wealth. Our wealth is then used to buy Amrit also known as ambrosial nectar or food for the mind. To save our wealth we should meditate at all time, even when working.

ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਕਾਰਨ ਕਰਨ ॥

Do all the jobs by meditating on God.

(SGGS 263)

Like we have jobs in this world to support the body, our mind's job is to meditate at all time. Even when sitting, standing, sleeping or awake.

ਹਰਿ ਹਰਿ ਨੈਤ ਜਪਿਹੁ ਜੋਭਾ ਲਾਭ ਖਾਟਿਹੁ ਸਿਰਜੀ

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*Meditate continually on God, O my soul, and you shall collect
your profits daily.*

(SGGS 921)

As an example, we keep an account of income and expenses when running a household to make sure we do not spend carelessly. Similarly, we need to account for how we spend our breath. The job we have in this world is not the job for our mind. We tire after working and at night Kaal throws our mind out of its home and our mind leaves the body and goes to sleep. Our mind does slave labor for Kaal all day and does not get anything in return on its way back from sunn. Our mind enters this world with the wealth of breath but wastes it. As an example, a dying person begs for more breath for more time, but it's not possible. A breath can't be bought by any amount of the world's wealth. When we waste our breath we go back to our house empty handed at night. Guru Ji teaches us that we are lost in this illusion and we end up working for someone else and forget our own work in the process.

ਨਿਤ ਦਿਨਸੁ ਰਾਤਿ ਲਲਚੁ ਕਰੇ ਭਰਮੇ ਭਟਕਾਇਆ

ਵੇਦਾਹਿ ਕਿਹੈ ਵੇਗਾਹੀਆ ਜਿਹਿ ਭਾਰੁ ਉਠਾਇਆ ॥

*Continuously, day and night, the minds are gripped by greed and
deluded by doubt. The minds work as slaves carrying the loads
upon their heads (work all day but do not take any material thing
in sunn at night).*

(SGGS 166)

Guru Ji advises us that by meditating on Truth we can earn true wealth. Anything but this will not go with us to our house (of mind). Gurbani explains:

ਸਾਸਿ ਨ ਹਾਲੈ ਬਿਨ ਭਰਨ ਬਿਝਿਆ ਹਰਲੀ ਛਾਰ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਾਵਨਾ ਨਾਨਕ ਏਹੁ ਧਨੁ ਸਚੁ ॥

Nothing shall go along with you, except your devotion.

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Everything else is like ashes, Meditate on God, O Nanak;
this is the most excellent wealth.

(SGGS 288)

We must act as an accountant for our own house, Gurbani explains:

ਜੇਫਾਤਿ ਜਿਨਾ ਕਹਿ ਕੁਖੀਐ ਸੇਈ ਪੈਰੇਦਾਰ ॥

ਕੁੰਜੀ ਜਿਨ ਕਉ ਦਿਤੀਆ ਤਿਨਾ ਚਿਐ ਭੰਡਾਰ ॥

Those whom God blesses with His Praises, are the true keepers
of the treasure. Those who are blessed with the key - they alone
receive the treasure.

(SGGS 1239)

Once the mind begins working for its own home it's given the job
of accountant by Truth (Muneem). Truth provides us with the key
to the treasure (anhad bani).

ਅਨਹਦ ਬਾਣੀ ਮੁੰਮੀ ॥ ਮੰਤਰਨ ਦਸਿ ਰਾਖੀ ਕੁੰਮੀ ॥

Anhad Bani is the wealth the key to which is in the
hands of the Saints.

(SGGS 893)

When a mind works for its own home it is known as a saint, saadhu
or devotee. Wherever a devotee may go in Kaal's area, the five
doots are there working as Kaal's servants. We are told in Gurbani
that the wealth of this world is limited to the body. It can only be
used when we are breathing. When our breaths end (death) then
our body cannot use the wealth of this world any longer. Gurbani
explains:

ਜਾਗੇ ਗਇਐ ਕਾਇਆ ਢਲਿ ਧਾਇ ॥ ਤਾ ਕੇ ਪਾਛੈ ਕੈਦਿ ਨ ਧਾਇ ॥

When the breath is taken away, the body crumbles into dust.
After that, no one takes any food.

(SGGS 1256)

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Gurbani again teaches us that when we work in this world, we use
our wealth. At night, we leave this body and forget about this world
including family and friends. All our family members also forget
everything after working all day when they sleep at night. When
we enter this body in morning, we forget about our Nij Ghar. Kaal
makes a fool out of the mind since the mind has gone crazy without
Naam. A foolish person doesn't work for his own house, but rather
wanders about.

ਬਿਨੁ ਨਾਵੈ ਜਗੁ ਕਮਲਾ ਭਿਰੈ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ॥

Without the Naam, the world wanders around insane; the Gur-
mukhs come to see this.

(SGGS 643)

The wealth for our mind is Naam and it's obtained from Truth
(Satguru). The wealth of Naam provides us with peace in this
world and our Nij Ghar (dargaah). The wealth accompanies the
mind everywhere. This wealth is obtained by going to the sanctu-
ary of the Guru. Gurbani tells us:

ਨਾਨਕ ਸਤਿਗੁਰ ਜੋ ਧਨੁ ਸੋਢਿਆ ਜਿ ਜੀਆ ਮਹਿ ਰਹਿਆ ਨਮਾਇ ॥

O Nanak, the True Guru has bestowed upon them the wealth,
which remains contained within their hearts.

(SGGS 510)

There are two forms of wealth in this world. The first is the wealth
of Naam for the mind and the second is worldly wealth for the
body. By God's grace we have received human life. It's our
responsibility to keep it clean and work to provide for it. We do not
need to put too much effort into it. God has given food to Kaal to
disburse to our body. That food was provided to Kaal even before
we enter the world. God has ordered Kaal to provide his child with
the given food when our mind enters Kaal's area. Whatever the
mind asks for, Kaal is to provide it.

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ਮੇਰਾ ਪਿਤਾ ਜਿਸ ਆਗਿਆ ਦਿਤ ਦੀਨੀ ਭਾਵਿਕੁ ਸੁਮਿ ਮੰਗੈ ਸੇ ਦੇਨ ॥
My Merciful Father has issued this Command (to Kaal):
whatever the child asks for, give that to him.
(SGGS 1266)

God has advised Kaal that mind is a child. Should Kaal give the mind a toy to play with, the child will ask for another toy after losing interest in the first toy. The child does not have enough knowledge and partake in dangerous acts like touching a fire or touching a snake.

ਚੁੰਚਲ ਮੰਤ ਬਾਹਿਕੁ ਗੁਰੂ ਦੇ ਭੀ ਸਰਪ ਅਗਨਿ ਕਰ ਨੇਝੇ ॥
The mind of the poor child is fickle; he touches even
snakes and fire.
(SGGS 1266)

Kaal is instructed to care for the mind. It is Kaal's duty to act like a baby-sitter to keep the mind busy with different games. The mind forgets this fact and begins to think that the playground belongs to it. Over time it becomes unhappy and upset. The mind is advised that if it has both types of wealth, it is possible to live gracefully in this world and our own home (Nij Ghar).

ਜੇ ਧਨ ਨਿਜੁ ਨ ਕਾਢੀਐ ਗਿਜੁ ਗਿਹਿ ਚੱਟੋਂ ਖਹਿ ॥
Do not refer to that wealth as your friend, which leads you to get
your head beaten.
(SGGS 1287)

The mind is advised that it should not love that wealth, which will create trouble for it in the end.

ਮਰੁ ਪਰੁ ਗੁਣਿ ਨਾਨਕਾ ਦੇ ਧਨੁ ਪਲੈ ਪਾਇ ॥
Modesty and righteousness both, O Nanak, are qualities of

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those who are blessed with true wealth.
(SGGS 1287)

Moreover the mind is advised to keep track of his wealth (breath). If it wants to stay happy it should keep track of its deeds.

ਮਨ ਕੀ ਪੜ੍ਹੀ ਵਾਚਣੀ ਸੁਖੀ ਹੁ ਸੁਖ ਸਤੁ ॥
To read the horoscope of the mind is the most
sublime joyful peace.
(SGGS 1093)

Gurbani advises the mind to keep track of its breath on a daily basis. It should closely monitor whether breath is being spent in Tammogunn (lust, anger, greed, pride, attachment), Rajogunn (desires, ambitions, worries, family life), or Sattogunn (faith, charity, contentment, forgiveness, etc). It should track how many breaths are being saved (when we are free from thoughts). Just like we think before we spend money, we should think before we spend our given breaths. When we need to take thoughts we can spend our breath, but when we don't, we should watch the game in this world like an audience member. At that time we can deposit our saved breath with Truth.

ਬਾਰੇ ਬਾਰ ਮਾਇਆ ਤੇ ਅਟੈ ਕੈ ਨਕਾ ਮਨੁ ਤੋਲੈ ਦੇਵ ॥
Time and time again, the mind gets trapped in Maya; let him take
the scale of God, and weigh himself.
(SGGS 857)

Our breath is priceless and we should not waste them. We should only use them as needed. We have to provide a full accounting of our breath when we leave this world. If we forget how to keep track of them we can ask the Guru.

ਜਗਿ ਮੇਰੁ ਘੋਸਿ ਮੇਰੁ ਕਹਿ ਮੇਰੁ ਕਹਾਇ ਕਹਿ ਸਾਰੁ ॥

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ਭਉ ਭਲਮ ਕਰਿ ਹਿਰੁ ਲੇਖ ਵੀ ਗੁਰ ਪ੍ਰਸਿਦਿ ਲਿਖੁ ਬੀਰਾਹੁ ॥
 ਲਿਖੁ ਨਾਮੁ ਸਲਾਹੁ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਢਾਹੁ ॥੧॥
 ਬਾਹੁ ਫੇਰੁ ਲੇਖੁ ਲਿਖਿ ਨਾਹੁ ॥ ਹਿਰਿ ਲੇਖੁ ਮੰਗੀਐ ਇਹੈ ਹਰਿ ਮਸਾ ਨੀਸਾਹੁ ॥
Burn emotional attachment, and grind it into ink. Transform your intelligence into the purest of paper. Make the love of God your pen, and let your consciousness be the scribe. Then, seek the Guru's instructions, and record these deliberations. Write the Praises of the Naam; write over and over again that He has no end or limitation. O Baba, write such an account, that when it is asked for, it will bring the Mark of Truth.

(SGGS 16)

When we return we have to provide an accounting of our breath, so it's important to record it each day. Chitragnpt, a recorder of deeds and part of the mind's spiritual family, writes and records the acts of our mind. If our mind does not keep track for itself then the movie recorded by Chitragnpt will be shown instead. To avoid this we should save the maximum number of breaths possible in the Truth's bank. The minds that deposit their wealth there obtain Naam and are renowned for their wealth. Gurbani tells us:

ਮੇ ਵਡਗੁਰੀ ਜਿਨੁ ਨਾਮਿ ਮਿਥਾਹੁ ॥ ਤਿਸੈ ਭੈ ਸੋਧਿ ਤਰੈ ਸੈਸਹੁ ॥
Very fortunate are those who love the Naam. Associating with them, we cross over the world-ocean.

(SGGS 1150)

Naam can help us cross the Bhavsagar. Each day our mind enters the world of thoughts where it has to play with the five thieves. The game is operated by air. If we want to end the game our mind must separate from the air through meditation. When we meditate our mind goes to the border between Lok and Parlok also known as Sehaj Ghaat or Nabh Ghaat. At that stage the language of this world ends. The language we speak is made up air, water and fire. When our mind attempts to go to its own home, it falls into the

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dangerous ocean known as Bhavsagar or Dhaval (dark well). When our mind separates from the air it leaves the body and has to enter its own home. In between these two areas is the Bhavsagar. An ignorant mind falls into it after the separation from the air and body. If we receive wisdom from the Guru then our mind does not fall into the Bhavsagar. It waits at the Sehaj Ghaat for the ship of Naam (Anhad Shabad or Word of God) to appear. Once it appears the mind is able to cross the Bhavsagar. Gurbani explains:

ਜਤਿਗੁਰੂ ਹੈ ਬੋਹਿਧਾ ਜਗਦਿ ਲੇਖਾਵਹਾਹੁ ॥
The True Guru is the boat; the Shabad will carry them across.

(SGGS 1009)

After crossing the Bhavsagar the mind reaches an area with angels also known as Dev Lok. From here the mind must cross another Bhavsagar (dhaval). The person that has not learned how to live life, by meditation during the day, falls into this dangerous ocean. The mind stays in this area until it enters into dreams because it does not know how to use its Jot or wisdom. During the day the mind uses the eyes, body parts and senses by connecting to air. Once the connection with air is lost it falls into the bhavsagar and does not know how to cross it. The mind begins to drown in the bhavsagar. At this time our mind has disconnected from this world (Lok), but it has not gone to its own house (Nij Ghar). It sees only darkness. Truth, our father, sees our situation and pulls our mind out of the dark with Naam and Jot. Our mind enters the castle of Truth where it is all light, but our mind again forgets that its father has taken it out of the dangerous ocean. Gurbani explains how God takes our mind out of the Bhavsagar:

ਜਤਿਗੁਰੂ ਹੈ ਬੋਹਿਧਾ ਜਗਦਿ ਲੇਖਾਵਹਾਹੁ ॥
 ਤਿਸੈ ਖਵੈ ਨ ਖਵੈ ਨਾਮੁ ਨਾਮੁ ਨਾਮੁ ॥
 ਤਿਸੈ ਸਚਾ ਸਚਿ ਲਾਇ ਫਸਲੁ ਭਾਵਹਾਹੁ ॥੨॥
 ਗੁਰਮੁਖਿ ਲੇਖੈ ਯੇ ਧਾਰਿ ਧਰੈ ਜੇਹੈ ਜਿਉ ਲੇਖ ਲਾਇ ॥

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ਆਵਾ ਗਉਣੁ ਨਿਵਾਰਿਆ ਜੋਤੀ ਜੋਤਿ ਨਿਲਾਇ ॥
The True Guru is the boat; the Shabad (word of God) will carry
them across. There is neither wind nor fire, neither water nor
form there. The True Naam of God is there; it carries them
across the terrifying world-ocean. The Gurmukhs reach the shore
beyond, lovingly focusing on the True God. Their comings and
goings are ended, and their light merges into the Light.
(SGGS 1009)

Our mind can cross Bhavsagar by following the wisdom of Guru
(Gurmat) to enter Nij ghar. When God helps our mind cross the
Bhavsagar he teaches the mind techniques and advises the mind to
cross it the next day. But when our mind merges back into air and
enters the body it forgets the techniques and falls back into Bhavsa-
gar. Truth worries about our ignorant mind and knows we will
again fall into Bhavsagar. Gurbani explains:

ਅਹਿਨਿਸ ਆਪੁਲੇ ਹੁੰਮਤੁ ਹੋਇ ॥ ਤਉਸਲ ਫੂਸਤ ਹਿਤੁ ਕਹੋਇ ॥
When the mind is drowning in the terrifying bhavsagar, God
worries about the mind and provides it with His Light.
(SGGS 354)

Truth informs us that right now He can take the mind out of the
Bhavsagar. But when our last breath is spent, the Jum comes to
remove and beat the mind since the mind never learned to cross the
Bhavsagar using its own jot and wisdom. Learning the technique to
cross the Bhavsagar is known as "dying while alive". When a
person dies, his mind falls into the dangerous well known as Bhav-
sagar. The person is pronounced dead and they are fully discon-
nected from air. But that mind has not reached Naam and the Jum
catch our mind in the Bhavsagar. They beat and drag our mind out
of the Bhavsagar. Gurbani teaches us how to cross via the Shabad.

ਸਚਿਨਾਲੁ ਤਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰੁ ਲਝੀ ਪਾਇ ਪਾਇ ॥

The terrifying, treacherous, impassible world-ocean is crossed
over, through the Guru's Shabad.

(SGGS 962)

A normal person dies every night. His mind goes to its house and
then forgets about this world (lok). When mind enters the body, it
forgets about its nij ghar. We should learn the technique by guru's
wisdom. If we have learnt it, we will be liberated (while alive) and
will be alive forever. When the time given to us will end, we will
not come back.

Through Gurbani we have been given knowledge about our mind,
our body and the game of this world. It's imperative we learn how
to play this game. If we join the congregation, receive Amrit from
the Guru and follow the path in the Guru Granth Sahib Ji we can
learn to play and win this game.

Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh.

Glossary

Akath Katha: Indescribable story of our mind. It explains how our mind came to this world after separating from God and how it can unite with God in this life by guided meditation. It can be explained by a saint who has union with God and has done guided meditation to reach the stage of enlightenment.

Amrit: Ambrosial nectar. It is food for the mind. Our mind gets it when he listens to the word of God. When our mind gets amrit, the taste in our mouth will be sweet even we haven't eaten anything sweet.

Anhad Bani: It is in the form of musical tones. God communicates with our mind in this language. We can only listen to it if our mind is in its home (Nij Mahal or Sunn). The mind who has listened to anhad bani is known as a Saint.

Ardh: The area below the level of eyes. The game of our world (of thoughts) is played in this area.

Bhavsagar: The dangerous ocean of darkness. The ocean comprises of oceans of fire, poison and peace. These oceans are our thoughts. Ocean of fire includes thoughts of job, desires, ambitions, worries, suspicions and our family matters. These are the qualities of air. Ocean of poison includes thoughts of lust, anger, greed, pride and attachments. These are the qualities of fire. Ocean of peace includes thoughts of faith, devotion, contemplation, forgiveness, politeness and charity. These are the qualities of water. Every night, when we go to sleep, our mind falls into it. At that time, we do not think but the mind drowns in the waves of air, water and fire. Sometimes we can realize this as a nightmare in the dreams. God

takes our mind out of it by its Word. Then our mind starts to see dreams. At the last breath of our life, the messenger of death takes our mind out of Bhavsagar by torturing us.

Dar: Door to the castle of mind.

Darshan: When God bless us by revealing Himself in the subtle form (Divine Light). It happens in the stage of enlightenment.

Dharam Rai: Righteous Judge. It keeps track of our breaths. The calculation of our breaths is in four categories depending upon our usage in the oceans of fire, poison and peace. The fourth category is when our mind saves the breaths by connecting with the Word of God.

Divine Vision: Also known as *Dib Drist*. It means the mind can see anything without the use of physical eyes.

Duality: Means not treating a person equally. For example love for one and hate for other.

Five Doots: They are lust, anger, greed, pride and attachment. They are subtle like our mind. They live inside our body. They give thoughts to our mind. They are part of spiritual family of our mind and soul.

Fourth State: When our mind goes out of three qualities of maya (thoughts), then it enters the fourth state. It is also known as Sunn (house of mind).

Ghar: It means house.

Ghosts: The reason our minds are called ghosts is because they don't eat the food for the mind, instead they eat only air from breath to breath which is food for the ghosts. Our mind behaves like a

ghost when it is attached to duality, inequality, slandering and other thoughts.

Gurbani: Writings of Guru.

Gurdwara: Place of Guru's congregation.

Gurmantira: Tool for the mind, given by a Guru and is in our language. It is used to control the mind and to stop thoughts by meditation.

Gurmukhs: Who live life as per teachings of Guru. They try to stay away from three qualities of maya.

Gursikhs: Also known as gurmukhs, who do not follow their mind but live their life as per teachings of Guru.

Guru: The spiritual teacher who knows about the Divine Word of God, God and can explain the way to unite with Truth.

Guru Arjan Dev Ji: Fifth Guru of mankind or humanity.

Guru Gobind Singh: Tenth Guru of mankind.

Guru Nanak Dev Ji: First Satguru (true Guru) for mankind.

Gyaan: Spiritual knowledge.

Hari Mandir: Temple of God, i.e., our body where Truth or God resides.

Harimandir Sahib: Also known as Golden temple these days. It is the map of house of our mind in the body. It is also known as the Tenth Door, Dasam Dwaar and Hari Mandir).

Hemkunt Sahib: A holy place in northern India, where many Sikhs visit in summer.

Jot: This light gives us perception. It gives us perception into the subtle world. In the subtle world we see everything from our dreams and beyond. In our dreams we can speak and see things, but we don't use physical eyes or our physical mouth for that. The Jot allows us to use our subtle entities for that.

Jaagat: The mind which is awake day and night. In that state, our mind can see without the use of physical eyes.

Jap Ji Sahib: First chapter of Sri Guru Granth Sahib, written by Guru Nanak Dev Ji.

Jum: Messenger of death. It presents the mind to the Righteous Judge, once the wealth of breath of the mind ends (at the time of death of physical body).

Kaal: God gave control of all material things to Kaal. It includes planets and physical bodies of all types of lives. God has kept only two things to Himself, one of them is the Word of God (Naam, Shabad) and the second one is air which is given to us in the form of breaths. Kaal acts as a baby sitter to keep the mind in thoughts. Kaal uses its five subordinates or doots (lust, anger, pride, anger and attachments) to give thoughts. Kaal's job is to provide the material things (food, clothes etc.) to all the creatures of this earth.

Kalyug: The present time frame also known as the age of an art.

Lok: The material world.

Manmukh: The mind which stays in thoughts and is disconnected from God. Manmukh mind is self centred and selfish. It is attached to lust, anger, greed, pride and attachment.

Naam: It is the Divine Word of God and is also known as logos, Shabad, Sehaj dhun and Anhad Shabad. It comes out of God's mouth. It can be heard by our ears but can not be written in our languages. Word of God is in the form of musical notes which resound continuously inside us.

Net of Kaul: Three types of thoughts, also known as maya.

Nij Mahal: The house of mind, also known as sunn, tenth door, Thir ghar or Dasam Dwaar.

Nirankar: Formless, term used for God.

Nirgunn: The empty space all around us. All the planets are in Nirgunn. It is the subtle form of God.

Panj Doots: They are lust, anger, greed, pride and attachment. They give us thoughts. They also steal Anrit (food of mind).

Parlok: Also known as Sunn. Primal silence, house of our mind. Where our mind goes when we sleep.

Rishi Muni: People who did intense meditation by staying away from their families and home.

Sargunn: All the visible creation. It is made of elements of air, water, fire, ether and earth. It is the manifested form of God (Truth manifest).

Sehaj: A stage of intuitive peace or ease, when we are thoughtless and listen to the Word of God.

Sehaj Ghar: Mansion of God.

Shabad: Word of God, also known as Naam.

Sikhs: Students who want to be one with God in this life.

Simran: Meditate on God.

Sei Guru Granth Sahib Ji: A holy book of mankind. It includes teachings of saints, devotees and Gurus of many faiths.

Sukham: The body of the mind that we see in dreams.

Sundrist: The stage where our mind keeps its attention at God even while doing worldly activities.

Sun Drishti: Looking at God at the same time when we look at the material world.

Sunn: It is the primal void when our mind is free from the three qualities of maya. When we are above these three qualities, our mind goes into Sunn.

Sunn Mandal: The empty space all around us in which all the planets are present.

Sat Guru: True Guru. This term is also used for God. The mind that is created from the Word of God is also known as Satguru.

Ten doors: In our body, these include 9 openings in our body (2 for nose, 2 for eyes, 2 ears, 1 mouth, and 2 for excretion) and the tenth door which is invisible. The tenth door is used by our mind to enter its house.

Three qualities of maya: (Maya) These are Tammo Gunn – lust, anger, greed, pride, attachment, slandering and duality. Satto Gunn – Faith, charity, control on emotions, forgiveness, politeness and

devotion. Rajjo Gunn – job to sustain life, worries, ambitions, suspicions and desires. This is also known as subtle or invisible maya. These are our thoughts.

Truth's Feet: Word of God, Naam and Logos.

Truth: The term used for Lord, God, Waheguru etc. Waheguru is the mantra given by Guru.

Urdh: The area above the level of eyes. It is also known Parllok.

Vedas: Holy Scriptures (of Hinduism).

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