

THE MEANING OF LIFE

by
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Day 1 : This Life is For You Lord

Supremely respected holy ones, gathered together in the purifying presence of Guru Granth Sahib Jee, the Guru is embodied in you the holy congregation, the Sadh-Sangat. In order to make your time and your breaths successful, all of you beloved men and women have travelled here from near and far, leaving behind your worldly affairs just to be in the presence of the eternal and permanent, pure and immaculate Guru Granth Sahib Jee.

Now let's take some time to search our Guru's teachings. Only that life is successful that comes to Guru jee - others are not even worth a penny. Our human body is just one house out of millions of different life forms. Now to receive this human body we can't begin to imagine how many good deeds we must have done.

The aim of life is to meditate on God's Name, or Naam, and to praise Waheguru jee. Guru Arjun Dev jee says,

**“Bhaee prapat manukh dehuria,
gobind milan kee eh teree bariaa.**

*Having received this human body,
it is your turn to unite with the God,
The Protector of the World.”*

Today we have a body, a mind and time to praise Waheguru.

But, a time will come when we have none of these. Guru Arjun Dev jee continues,

**“Avar Kaaj teray kitay na kaam,
mil sadh sangat bhaj keval naam.**

*Other works are of no use to you,
meet the holy congregation and meditate only on Naam.”*

Guru Tegh Bahadur jee, the ninth Guru-Maharaja, says open your eyes. Your body from your last life didn't come with you, and this one wont go with you into your next life. You are proud of your sons, your wife and your house, but these things won't go with you.

**“Avar Kaaj teray kitay na kaam,
mil sadh sangat bhaj keval naam.**

*Other works are of no use to you,
meet the holy congregation and meditate only on Naam.”*

Guru Amar Das jee says,

**“Eh man pyariaa,
too sadaa sach samalay.**

*O beloved mind,
always contemplate the Truth.”*

But nowadays, a brother doesn't trust a brother, a father doesn't trust a son and to my great sadness a Sikh doesn't even have faith in Guru Granth Sahib jee. We have more faith in a wedding invitation. It says the wedding's is on so-and-so date at so-and-so place. We don't go the day before nor the day after.

we believe what we read on a tiny piece of card with full faith. But, we don't have the same faith for all the words of Guru Granth Sahib jee. We have more faith in a wedding invitation than in our Guru jee.

Someone asked me what the difference is between the great Sikhs in our history and the Sikhs of today. There's only a little difference: the historic Sikhs did what Guru jee told them to do. Today's Sikhs expect Guru jee to do what they say! Guru Amar Das jee says,

**“Eh man pyariaa,
too sadaa sach samalay.
*O beloved mind,
always contemplate the Truth.”***

But what is the Truth Khalsa jee? Bhagat Ravidas jee says,

**“Naam tayro aartee majan muraaray.
Har kay naam bin jhoothay sagal paasaaray.
*Your Name, O Lord, is my adoration and ablution.
Without the name of God, all ostentation is false.”***

God is true, Guru is true, Naam is true and everything else is false.

How do we gather Truth? Guru Nanak jee says,

**“Amrit vela Sach nao vadaee vichar.
*Get up at early at the ambrosial time, or amrit vela,
and sing the praises of Waheguru.”***

But how many Sikhs get up then? Great Sants, or Saints, said change your own life and seeing you hundreds of thousands will change. People ask, “What will happen to the Khalsa Panth, the Khalsa Nation?” Why are you worried about the Khalsa Panth? Worry about yourself and the Khalsa Panth will be taken care of by God. The Khalsa Panth has the five pillars of beloved five Punj Pyare, it has the blood of the four sons of Guru Gobind Singh jee as the the cement!

People ask, “When will the Khalsa rule?” The simple answer is when we become Khalsa. But, look inside yourselves, while we are doing other things we can’t be Khalsa.

**“Avar Kaaj teray kitay na kaam,
mil sadh sangat bhaj keval naam.**

*Other works are of no use to you,
meet the holy congregation and meditate only on Naam.”*

While we love other things, our soul can’t break out and be with Waheguru. Love between friends and family is great indeed, but the greatest love is love for Guru jee. Like the love Bhai Mani Singh jee had in order to give his body to be chopped joint by joint, like the love Bhai Taru Singh jee had in order to give his scalp rather than allow one hair on his head to be cut.

People ask, “If I meditate on God’s Name, Naam Simran, then who’s going to do my work?” But, who’s going to do your work when you are dead? Who was doing your work before you were born? These works of your were carrying on before you came, they carry on now and they’ll carry on after you’ve

gone.

Guru Amar Das jee says,

**“Eh kutamb too je dekhdaa
chalai naahee tayrai naalay.**

*This family which you see,
shall not go with you on your death.”*

They don't go with you. What does go with you?

**“Avar Kaaj teray kitay na kaam,
mil sadh sangat bhaj keval naam.**

*Other works are of no use to you,
meet the holy congregation and meditate only on Naam.”*

Only time spent in the sadh-sangat, holy congregation, meditating on God's Name, Naam, goes with you.

When a flea bites a cow's udder it only drinks the blood. Milk is there too, but it is not in its destiny to drink the milk. In the same way to find the the holy congregation, the Sadh-Sangat is to be greatly fortunate.

The fortunate ones follow Guru Nanak jee and gain the true profits.

A millionaire called Sayt, went to see Guru Nanak jee. Guru jee asked him, “How much money have you got?” He said, “40 million Rupees.” Another Sikh said, “O protector of the poor, Gareeb Nivaaj, Guru jee he has got nothing.”

Guru jee asked him why he had lied. He said, “I’m telling you the truth Guru jee.” Guru jee then asked him how many sons he had. Sayt answered, “Guru jee, I have one son.” The other Sikh said, “Guru jee he’s lying again, he has got 5 sons.”

Guru jee said , “Sayt why are you lying?” Sayt said, “Why would I lie to you Guru jee?”

Sayt was 60 years old he had a white beard. Guru jee asked him how old he was, he took out his dairy and started flicking back the pages he answered, “Guru jee, by your grace I’m 12 years old.”

Guru jee said, “What are you saying Sayt? You are obviously over 60.” Sayt put both hands together and said, “Guru jee I told you the truth. You asked me how much money I had, well I’ve had 40 million Rupees in my life which I’ve given away and I’m left with only 1 million.”

Guru jee said, “Forgive me Sayt for doubting you, your answer was true. Sayt is true.”

Sayt said, “Next you asked me how many sons I had, I said one, it is true I have five sons but four are drunks only one is beloved of Guru jee, he is sensible and loves his parents. Then Guru jee, I said I was 12 years old because that’s how many hours of service, meditation and holy congregation (Seva, Simran and Sadh-Sangat) I’ve done. Every time I do one of these I note the duration. That’s what I regard as my age, that amount of time will be taken into account not my body’s age.”

Guru jee said, “Sayt is true.”

**“Bhaee prapat manukh dehuria,
gobind milan kee eh teree bariaa.**

*Having received this human body,
it is your turn to unite with the God,
The Protector of the World.”*

In the town of Kanshee, all the banks were being robbed. One of the robbers asked Bhagat Kabir jee to join the thieves. He told them that wealth doesn't go with us into the next world, and if they really wanted to steal, then they should loot the wealth of God's Name from Waheguru!

If you want to steal anything steal God's Name. Time is short you will regret wasting your life in the end. Some people ask, “Who's seen the next life?” The Guru's have seen it.

I say receive amrit, get engrossed in worship and devotion, but people say “I've still got a lot of life left to drink and eat meat.” Our time is short some people die in the womb some die in youth, there are no guarantees.

If you didn't meditate on God's Name in your childhood then that was wasted. If you didn't meditate on God's Name in your youth then that was wasted. If you didn't meditate on God's Name in old age then that was wasted. If you didn't meditate on God's Name in life then the whole of your life was wasted.

Raja ShivNabh's kingdom was visited by Guru Nanak Dev jee, the Raja was an atheist. Guru Nanak jee went to those places where the greatest sinners and evil people were.

ShivNabh's ministers warned him not to meet Guru Nanak jee unless he wanted to be cursed. Four ministers were sent to meet Guru Nanak Dev jee and to stop him reaching the Kingdom. They offered a silver plate laden with diamonds at Guru jee's feet. They said, "This offering shows our King's respect for you."

Guru Nanak jee said, "Tell him how can he respect me with mere pennies?"

The ministers were taken aback, all other saints had accepted this offering and left the King alone. ShivNabh was told this is no ordinary saint. Guru jee said to the ministers, "Tell ShivNabh that if he wants to make an offering then he'll have to come and offer himself."

ShivNabh was an egotistical man and didn't recognise how great Guru Nanak jee was. When a person thinks wrongly he'll not see other women as his sister, mother or daughter but as sex objects. Guru Nanak jee saw everyone for what they were.

King ShivNabh was an egotist and thought that Guru jee was probably one too. Next he sent his dancing prostitutes to try and tempt Guru jee but they failed as Guru jee addressed them as daughters.

The minister told ShivNabh. ShivNabh was shaken, the fear of God entered him and he thought "Who is this uncorruptable man?"

Without firstly having the fear of God, love can't enter. With-

out love one can't worship Waheguru.

“Gobind Bhau bhagat ka bhukha.
God is hungry for the love of the Saints.”

Guru Gobind Singh jee says,

**“Sach kaho sun leho sabhay
jin prem keeo tin hee prabh paaio.**
*I speak truth, all should listen,
those who love attain God.”*

ShivNabh had the fear of God enter into his mind. He bowed to Guru jee then put together his two hands and made a request. To ask for something you have to become humble. “Gareeb Nivaz, O Protector of the Poor, I'm the king of this land. Be merciful and give me some seva, or service, to do. But the service shouldn't be small it should be great enough for a King, what can I offer you in return?”

Guru jee said, “This is the path of love, no one else can travel this path.”

“Jo tho prem khelan ka chao.
Sir dar talee ghalee meree aao.
*If you desire to play the game of love
then bring your head to me on the palm of your hand.”*

For love, the five beloved ones - the Punj Pyare, gave their heads to Guru Gobind Singh jee.

Guru Nanak jee said, “If you want to give an offering, then donate something of yours and do something that’s going to help you in your next life.”

ShivNabh said, “I will donate MY kingdom to you Guru jee.”

Guru Nanak jee said, “O foolish ShivNabh, I said give me something of yours, this Kingdom isn’t yours and its not going to help you in the next world. Your father couldn’t take it when he died, your grandfather couldn’t take it either and neither can you take it because it doesn’t belong to you.”

Guru jee repeated his original question and asked, “O Shiv-Nabh, donate something of yours, the kingdom is not yours, the queen that rules it with you is not yours, no donate something that’s yours!”

ShivNabh said, “I will donate MY body to you Guru jee.”

Guru said ‘O foolish ShivNabh, this body isn’t yours. Where are your father’s and grandfather’s bodies now? They had to leave them in this world, the body wasn’t theirs and its not yours either. No donate something that’s YOURS!”

ShivNabh said desperately, “What can I give? Take my name.”

Guru Nanak jee said, “ShivNabh, if you want to give me your name then show me Shiva’s Navel, that’s what ShivNabh means. You aren’t Shiva, you can’t give me his navel, can you?”

ShivNabh was nervous and confused, he said, “I don’t own this body, I haven’t got riches, I don’t own my Kingdom, the Queen doesn’t belong to me, O Guru Jee what can I, I, I give?”

Guru jee said, “But you’re in possession of such a great thing that if you give it you’ll be saved from birth and death.”

ShivNabh said, “I can’t see what I, I, I can give?”

Guru jee said, “Give this I, I, I that you keep stuttering like a goat! You are not a kingdom, you are not a body and you are not your name.”

ShivNabh fell at Guru jee’s feet a changed man, he said, “Everything is Yours, nothing is mine, nothing is mine Guru jee.”

ShivNabh, the egotistical King, had a complete change in his state of mind. Now ShivNabh, the humble servant said, “I’m nothing.”

Guru Nanak jee said, “Now go back to your duties and rule the Kingdom.”

ShivNabh replied, “I can’t rule, before I, I, I was doing it, but now I’m nothing I can’t do it.”

Guru jee said, “If someone asks you who’s Kingdom you are ruling, just say it’s Guru Nanaks. If someone asks you who do you belong to, just reply to Guru Nanak.”

**“Rakho RakhanHar Dyala,
Nanak ghar ke gholay.
*Protect me O Protector,
for I am a slave of your house says Nanak.”***

Guru Arjun Dev Jee

ShivNabh obtained the knowledge of God - BrahmGian. Guru Nanak jee said, “Ask for something?”

He asked for God’s Name, “Bless me with Naam and that I may always have a place at your Lotus feet.”

We’re ending the kirtan and katha now, but stay until Guru Granth Sahib jee has been taken to the Position of Peace - Sukh Asan. Don’t leave now and turn your back on your Guru. Remember what happened to Moola Khatree the trader, he turned his back on the Guru and had to spend 12 more lives in birth and death.

(Translator’s note : Moola Khatree lived in a village visited by Guru Nanak Dev jee. Guru jee wrote on a piece of paper, ‘Is living true or is death true?’ Bhai Mardana jee took it around the village to get an answer only a trader called Moola wrote an answer, he said that dying was true.

Guru Nanak jee came and asked him if he would live by what he wrote but he said he had only written it for fun. Gradually he became a devout follower always by the side of Guru Nanak jee, he wouldn’t even go home to his wife. She became ill and Guru Nanak jee told Moola to go home.

Next time Guru jee came to their house, he knocked on the door. Moola's wife told Moola to hide in the store room, she was afraid she would lose him again. She lied to the Guru by sayin Moola had gone out. Moola had turned his back on his Guru and suffered a fatal bite by a snake in the storeroom where he was hiding.

His wife repented, and Guru jee in his mercy said, "I will save him in my tenth form." At the place where the Gurdwara Shikaar Ghat now stands, Guru Gobind Singh jee shot an arrow into a passing rabbit, when questioned by his Sikhs why he had killed an innocent animal, Guru jee explained that it was Moola and he had liberated his soul.)

Khalsa jee, you should not touch a Sant's feet. Saying "Waheguru jee ka Khalsa, Waheguru jee kee Fateh" is the only acceptable greeting. Guru Gobind Singh jee said, "The one who says 'Waheguru jee ka Khalsa, Waheguru jee kee Fateh' has my hand above his head, the one who replies has my face towards them, but the one who doesn't reply in the same way has my back towards them!" When a Sikh says "Waheguru jee ka Khalsa, Waheguru jee kee Fateh" to a Sikh then Guru Gobind Singh jee is there between them.

Khalsa jee, our Guru is Guru Granth Sahib jee. Guru Gobind Singh jee has told us:

**"Agiaa bhaee akaal kee, tabeeo chalaaiioo Panth
Sabh Sikhian ko hukam haa, guru manioo granth
Guru Granth jee maanio pargat gura kee deh
Jo prabh ko mil boch ha kojh shabd mel leh**

*The Immortal Being issued the command
and the Khalsa Path was created
ALL Sikhs are commanded
to accept the Granth as their Guru
Accept Guru Granth for
it is the now the body of the manifested Gurus
Whoever longs for Waheguru,
will unite by searching the Word.”*

We are not to get attached to statues nor to bodies. We are to join with the Guru's Lotus Feet, meaning get attached to the Words of Guru Granth Sahib jee.

**“Bani Guru, Guru ha bani
vich bani amrit saaray.**
*The Word is the Guru, the Guru is the Word.
All Nectar-treasures are found therein.”*

Guru Ram Das Jee

For the ones who bow to statues and bodies : remember only the True Guru is perfect.

**“Poora prabh Aradhee-aa, poora ja ka nao.
Nanak poora paa-iaa, poora ke gun gao...**
*Take the Support of the Perfect Lord,
the One who's Name is Perfect.
Nanak has attained the Perfect One
by singing the Perfect One's Praises.”*

By bowing to people and statues we become imperfect. By

stirring water we won't get yoghurt. By two people saying the Fateh greeting, we say Waheguru four times and will become perfect.

Baba Nand Singh jee's whole life was dedicated to Guru Granth Sahib jee.

Without a seed there's no tree without a tree there's no seed.

**“Bani Guru, Guru ha bani
vich bani amrit saaray.**

The Word is the Guru, the Guru is the Word.

All Nectar-treasures are found therein.”

My mission is one to make your life successful.

Day 2 : Devotion to the Guru

What are we here for? What should we be doing? Some are businessmen, some are factory workers, but we all have one thing in common, we want happiness, or sukh. No one wants pain, or dukh. Waheguru is the Ocean of Happiness, the Ocean of Anand, or Bliss. If we walk to the Sun our shadow is behind us. If we walk to Waheguru then our dark times are behind us. If we turn our backs to Waheguru then we walk into dark times. Sukhmani Sahib is the prayer which contains the treasure of peace. It was written by Guru Arjun Dev jee. It contains 24 sections, one reading a day makes our 24 hours successful. It only takes an hour and a quarter to read.

By remembering Waheguru all Dukh, all suffering and sorrow departs, and meditating on ‘Waheguru Waheguru’ we gather all Sukh, all happiness. Guru Arjun Dev jee says this,

“Simaro Simar simar sukh paavo.

Remembering Waheguru obtain all Sukhs.”

The prayer Sukhmani is the treasure of sukh. Like milk contains the treasures of yoghurt, butter, indian sweets and cheese. So in the same way, God’s Name, or Naam contains the treasure of all sukhs.

In a dry field no seed can germinate. A son can’t be born without a mother. A person without devotion to Naam can’t get sukh. The more devotion one has the more Sukh one is blessed with.

Bhai Bhalla jee was serving Guru Angad Dev jee by waving the fan over his head. He asked, “Gareeb Nivaaj, O Cherisher of the Poor, may I ask a question?”

“Of course beloved one,” replied Guru jee.

“I used to wave the fan over Guru Nanak jee and now I serve you in the same way. Why is it that I remain serving the Guru by waving the fan, whereas you became Guru in reward for your service? What did you see Guru Nanak jee as, that pleased him so much? What service did you do, what devotion did you have that brought you so close to Guru Nanak jee?”

Guru Angad Dev jee asked Bhai Bhalla jee, “What did you see Guru Nanak Dev jee as?”

“Guru Nanak jee was a great Saint,” said Bhai Balla jee.

Guru Angad Dev jee said, “And are you not equal to a Saint.”

Bhai Bhalla jee replied, “Yes, I’m respected by all, they say Bhai Bhalla jee spent all his life serving Guru Nanak jee.”

Guru Angad Dev jee said, “Bhai Bhalla jee, I saw Guru Nanak jee as Waheguru, as the embodiment of God himself.”

Bhai Bhalla jee joined his hands and said, “I saw Guru Nanak jee as a Saint and became a Saint, you saw Guru Nanak jee as God and became God, Guru.”

Like a mirror shows you what you are. Like the earth doesn’t

hate any seed, whatever is planted grows. In the same way the Guru is without hate and we become whatever we see our Guru as.

The Sikhs asked Guru Ram Das jee, “What is a Gur-Sikh?”

Nowadays, our preachers drink alcohol and then go to someones house to perform the religious program! But a person can’t follow two paths at the same time. You can’t have day and night at the same time. You can’t be a Saint and a thief. You can’t be a devoted wife and a prostitute. And you can’t be a preacher and an alcoholic!

Guru Amar Das jee says,

“Bhagta kee chaal niralee.
The path of the saints is distinct”.

The Sikhs asked Guru Ram Das jee what a Gur-Sikh is. Guru Ram Das jee said,

“Gur Satgur kaa jo sikh akhaa-ay,
so bhalakay uth harnaam dhi-aavai...

*One who calls himself a Sikh of the Guru,
the True Guru, shall rise in the early morning hours
and meditate on the Lord’s Name.*

*Upon arising early in the morning, he is to bathe,
and cleanse himself in the pool of nectar.*

*Following the Instructions of the Guru,
he is to chant the Name of the Lord, Har, Har.*

*All sins, misdeeds and negativity shall be erased.
Then, at the rising of the sun, he is to sing Gurbani;
whether sitting down or standing up,
he is to meditate on the Lord's Name.*

*One who meditates on my Lord, Har, Har,
with every breath and every morsel of food,
that GurSikh becomes pleasing to the Guru's Mind.*

*That person, unto whom my Lord
and Master is kind and compassionate,
upon that GurSikh, the Guru's Teachings are bestowed.*

*Servant Nanak begs
for the dust of the feet of that GurSikh,
who himself chants the Naam,
and inspires others to chant it. // 2 //*

Guru Granth Sahib Jee, 305

Today people say the Sikh Religion is failing because of the lack of preaching. No, it is failing because we have fake Sikhs. Sikhs that are empty inside. The True Sikhs were like Bhai Mati Das jee, Bhai Sati Das jee and Bhai Dyal Das jee who were tortured in front of Guru Tegh Bahadur jee but didn't give up their love for their Guru.

Bhai Dyal Das was boiled in a huge cooking pot over a raging

fire. He was told to accept Islam, he was offered beautiful wives and riches if he converted, but he didn't turn his back on his Guru, he was devoted to the distinct path of the saints.

Later, at Guru Gobind Singh jee's time, Emperor Aurangzeb said, "O sons of the Guru, I'll give you power, women and Islam." Guru's beloved jewels, aged 7 and 9, said, "We spit on your offer!"

**"Sir jaavay ta jaavay
sada Sikhee sidhik na jaavay.
*If our heads go then let them go,
but may our Sikhism and Devotion never go!"***

Sikh saying

But, today's Sikh says, "If our Sikhism is going then let it go, but don't let our alcohol go!" Today's Sikh wants to please the Guru and to please the worldly people, but these two paths can't be followed.

That's why Guru Gobind Singh jee said, "The house in which the body pores are insulted is the house in which Sikhism will not stay!" The roots of Sikhism will dry up and wither away. But, by receiving amrit, the roots will become alive again. Do we want to keep the Sikhism plant alive or dead in our house?

The Guru's beloved sons and Bhai Mati Das gave everything to keep their Sikhism. Emperor Aurangzeb asked Bhai Mati Das jee, "Do you have any last requests before we kill you?"

He said, “May I always be with my Guru, may I always be a Sikh!”

Today’s Sikhs say, “When I die, make sure there is a beer bottle near me!”

Aurangzeb asked again, “If you want something before you die, then you’re going to have to become a Muslim.” Bhai Mati Das jee said, “O foolish one, my face is towards the Guru. I don’t want anything from you!”

It is this servant’s request that you receive amrit. Don’t the ones who’ve received amrit have anything to eat or to drink? Don’t they live? Guru Gobind Singh jee said that without receiving amrit you are not a Sikh :

**“Rayhnee ray so-I sikh meraa,
oh sahib ma os ka cheraa.**

*The one who lives according
to the code of conduct, the rehat, is my Sikh.
That one is my Master and I am their servant.”*

**“Rehat binaa na sikh kaahaavay.
Rehat bina dar chotaa khaavay.**

*If you don’t abide by the code of conduct, the rehat,
don’t call yourself a Sikh.
Without a code of conduct,
you will be slapped in God’s Court.”*

Bhai Mati Das jee said to the executioner, “You can sharpen your saw, I’ll sharpen my mind.” He began meditating on Jap

Jee Sahib.

Sawing back and forth, through the top of his head towards his navel, the executioner asked, “Are you feeling the pain yet?” Bhai Mati Das jee said, “What pain? I’m going to finish Jap jee Sahib!”

Khalsa jee, we remember him everyday in our ardas prayer when we say,

“areea naal chiraa-ey geh...
the ones sawn to pieces.”

Khalsa jee, we remember the women who watched their children being hacked to pieces, then their legs and arms were tied into a necklace that was placed around the mother’s neck. Now who’s going to remember the ones who drink alcohol and fight with their brothers?

If we didn’t have these two weaknesses of drinking and in-fighting, we would have ruled the world. But, we can’t even rule a Gurdwara!!

Hearing, speaking and following the Truth is hard. The liar burns on hearing the Truth. But, Bhai Mati Das jee lived the Truth, the new twigs on a tree are flexible, but the old tree trunk is hard. The old Sikhs say we’ll receive amrit in the next world, they’re too hard and stubborn to change, so its too late for them. The children and youth are the future. These are the ones who have to take control, they will take us forward to

“Raj Karega Khalsa
The Khalsa will Rule.”

When you leave this world won't Guru Gobind Singh jee ask you what you did for your Guru-father in your life? Bhai Mati Das jee was a great soul, he did everything for his Guru-Father.

The beard is very important for a Sikh, it is our identity. Males have beards and manes. Females don't. A Lion has a mane, but the lioness doesn't. Its the way God wanted it to be.

When you go to the barber shop, he doesn't offer you his daughter or his wealth for your hair, instead YOU give him money! Our martyrs didn't sell their hair, nor did they take gifts in exchange!!

After Bhai Mati Das was sawn into two pieces, his body was still reciting Jap Jee Sahib. The Emperor Aurangzeb was amazed and said, “The nation that continues reciting God's Word even after death, can never be beaten.”

**“Soora so pachaanee-a jo laray deen kay hayt.
Purja Purja kut maray, kabhoo na chaaday kayt...**

*The True Warrior is the one fights for religion,
He may be cut limb by limb,
but will never desert the battlefield.”*

Bhagat Kabir Jee

Bhai Taru Singh jee was a lion amongst the animals. His long, uncut mane made him distinct. When no one came forward to

collect Guru Tegh Bahadur jee's head except for Bhai Jetha jee, Guru Gobind Singh jee said, "I'll make a nation that stands out amongst thousands of people."

That is why we have long distinct hair and Guru Gobind Singh jee protects those Sikhs that keep it. Like when Bhai Joga Singh had climbed upto the fifth step, he was on his way to the prostitutes house. But, Guru Gobind Singh jee was on the seventh step to save him!

But, today's Sikhs dont get up in the early hours of amrit-vela to meditate, they've lost their Amrit-Vela, and wear the Kirpan just for showing off. When a drunkard drives a car, he is imprisoned. So what should be done to the drunks that run our Gurdwara's and wear kirpans just for show? They'll be punished in God's court. All their lives they drink alcohol, they will not get a place at the Guru's feet. The Nation that forgets its history and gives into alcohol, will fail. Guru Gobind Singh jee said that his Sikhs would be educated and would read God's Word, but what happened?

The Penicillin injection cures the infection in most people, but some get an allergic reaction. Today's Sikhs read God's Word and suffer an allergic reaction!

When the executioner brought the scissors out, Bhai Taru Singh jee's hair became like wires of steel. The scissors became twisted and buckled, but they couldn't cut his hair.

Nowadays, our hair clutters the floor of a barber's shop, yet we call ourselves Sikh!

Bhai Taru Singh jee's scalp with the full set of hair was removed instead. He continued meditating and lived for many more days. He said to the executioner, "You will be punished for your deeds."

Everyday Bhai Taru Singh jee asked if the executioner had died yet. On the last day he was beaten with shoes, he died. Bhai Taru Singh jee then left his own body too.

(Translator's Note : Bhai Taru Singh jee - was a devoted servant of the Khalsa Panth and a hard working resident of village Pulla (district Lahore). On Harbhagat Naranjania's complaint, Bhai Taru Singh was arrested and accused of providing rations to the Sikhs. Bhai Taru Singh didn't deny it.

Nawab Zakaria Khan ordered the removal of his scalp. Bhai Taru Singh said that the Governor would also suffer as much torture. And Bhai Taru would take Zakaria Khan along with him to the other world.

The Nawab's orders were carried out on June 27, 1745. That same day Zakaria Khan's urinary system stopped functioning, putting him in great pain.

The Qazi addressed Bhai Taru Singh "Oh Kafir (unbeliever), what have you done? The Nawab can't urinate. He is in great pain."

Bhai Taru Singh told him to take his shoe and beat it on Zakaria's head to make him urinate. On the fifth day of shoe beating, Zakaria Khan died (July 1, 1745). After hearing that, Bhai

Taru Singh left this world too.)

“Khalsa mera roop ha khaas
The Khalsa is my special form”

says Guru Gobind Singh jee. When Bhai Daya Singh jee received amrit, Guru Gobind Singh jee told him, “You are now my Sikh. But, when you get up in the early hours at amrit-vela and meditate on God’s Name ‘Waheguru’, then you will be me.”

“Rayhnee ray so-I sikh meraa,
oh sahib ma os ka cheraa.
The one who lives according
to the code of conduct, the rehat, is my Sikh.
That one is my Master and I am their servant.”

ACTIONS

Sikhism is not about age. Guru Amar Das jee was over 70, whereas the 4 sons of Guru Gobind Singh jee were all martyred aged less than 20. Guru Gobind Singh jee was 9 when he became Guru. Sikhism is about actions not age.

Some Sikhs asked Guru Gobind Singh jee, “What’s the point of pressing ones forehead at the Guru’s feet?” Guru Gobind Singh jee took out his royal stamping device and pressed it on the ink and then onto some paper. The reversed letters on the stamping device, became straight when pressed on the paper. Guru jee explained that in the same way, pressing ones forehead at the Guru’s feet straightens out our messed up destiny

back onto the path of God.

Khalsa jee, stay until the end of the program tonight. When we have visitors we take them to the airport if necessary. Respect Guru Granth Sahib jee as the Guru of Gurus, stay until you have seen Guru Granth Sahib jee into the Position of Peace - Sukh Asan. Our work will never finish although we will. Make the most of this time.

This servant's mission is not to gather money but to inspire people to receive amrit. Give me Sikhs who want to receive amrit and make their life successful. I request the holy congregation, the sadh-sangat to respect Guru Granth Sahib jee as much as they can. Since the beginning of time many scriptures have been written, such as the Bible, Ramayan, Gita and the Qur'an. Out of all the holy scriptures, only Guru Granth Sahib jee has been honoured with status of being Guru in this dark age. Gurbani, or God's Word required ten Guru's lives to write it. Respect Guru Granth Sahib jee as much as you can.

Day 3 : The True Guru

and Actions

What are we here for? Firstly, we don't even come to the Sadh Sangat, or holy congregation. If we come we won't sit down. If we sit down we won't listen. If we listen we don't believe. If we believe we won't act on it.

O Guru's Congregation, Khalsa jee listen to the words, listen with your ears . Guru Tegh Bahadur jee says,

“Re man raam sio kar preet.
O mind, have love for the Lord.”

Guru Granth Sahib Jee, 631

But how should we love God? Guru jee continues,

“Sravan naal gobind gun sunaho,
ar gao rasna geet.
Listen to God's praises with your ears
and sing God's praises with your tongue.”

To have love for God, one has to firstly listen and then act upon it. People say what do you get from going to the Guru's congregation? Guru jee says come to the holy congregation and do a deal. Leave your Dukh and take away Sukh, leave your suffering and sorrow at the Guru's feet and take home happiness and joy. The whole world is suffering. Some suffer

physically, others suffer mentally from worry and anxiety.

“Nanak Dukhee-a sabh sansar.

Nanak says that the whole world is suffering.”

Come to the holy congregation, the sadh-sangat and leave your Dukh and take away Sukh, leave your suffering and sorrow at the Guru's feet and take home happiness and joy.

“Gaveea, sunee-aa, man rakhiaa bhao.

Dukh parhar, sukh ghar lay jae.

Sing and hear God's praise

while keeping love for God in the mind.

*All sufferings, dukh, are thrown away
and all pleasures, sukh, are attained.”*

Guru Nanak Dev jee in Jap Jee Sahib.

What a great thing to say. Throw away the 5 enemies and take home happiness.

Throw away Lust (Kaam) - Take home chastity and discipline.

Throw away Anger (Krodh) - Take home peace of mind.

Throw away Greed (Lob) - Take home contentment.

Throw away Emotional Attachment (Moh) - Take home detachment.

Throw away Pride (Hankar) - Take home spiritual poverty.

In additon, throw away alcohol - take amrit instead.

But man says, “I’ll throw away amrit but take alcohol instead”.
The athiest says that amrit is bitter but alcohol is sweet. In
reality its the other way around. To change this view we
have to listen to the Guru and then act upon the instructions.

**“Sunee-aa, mannee-aa, man keeta bhao,
Antargaat teerath mal nao.**

*Hear, remember and love God within your mind.
In this way, take a holy dip
at the place of pilgrimage inside yourself.”*

How many people act on what Guru jee says? Not many.
Guru Nanak jee tells us,

“Amrit vela Sach nao vadaee vichar.

*Get up at early at the ambrosial time, or amrit vela,
and sing the praises of Waheguru.”*

We’re not going to get Sukh, or happiness by disobeying.
Guru Gobind Singh jee says,

**“Tudh bin rog rajaa-eea da odan,
naag nivaasa deh rayna.**

*Without you Lord,
our bed covers press on us like a disease
and we live as if surrounded by snakes.”*

On seeing Guru Gobind Singh jee, two Sikhs called Lukhnira and Shamira fell at his feet saying, “We’re blessed with your presence in our town, Guru jee.” Shamira stayed with Guru jee, performing service, or seva, meditating on God’s Name and eventually was blessed enough to receive amrit.

Shamira kept coming everyday to do seva,

**“Satguru kee seva safal ha,
je ko karay chit laa-i.**

*Serving the True Guru is successful
only if one serves with their full mind behind it.”*

Guru Gobind Singh jee was pleased and said, “Ask for anything Shamira.” Shamira replied, “O Cherisher of the Poor, Gareeb Nivaaj, save me from the cycle of birth and death.” Guru Gobind Singh jee said, “No, ask for something else.” Shamira said, “I only want to be saved from the pain of being born and dying again and again.”

To understand the God’s Word one needs to have the wisdom of Guru Nanak Dev jee. Not the wisdom of drinking and womanising.

Guru Granth Sahib jee is the Guru of Gurus, the perfect Guru and only the perfect knowers-of-God, or Brahm-gianees, can truly understand it.

If I ask people to receive amrit, they reply, “But there’s no need to, only the mind needs to be clean.” Are you saying that Guru Gobind Singh jee’s mind wasn’t clean because he went

down on one knee and received amrit from the beloved five Punj Pyare? If you have thirst for water its not enough to say, “But there’s no need to drink water, only the mind needs to be clean!”

Some people say that only halal (meat prepared in the Islamic way of slitting the animals throat) can’t be eaten. Guru Granth Sahib jee forbids us to eat halal, so how can Guru Granth Sahib possibly say its OK to eat jhatka (meat prepared by killing the animal with one swift strike)?

A Sikh talks of Guru and listens to Guru. A person who doesn’t listen to Guru or talk of Guru is not a Sikh. People say, “But I read in a book that it is OK to eat meat.” Are they going to believe a book or their Guru? Like in front of the Sun all other lights fade away into insignificance. God’s Word, bani, has power that transforms water into amrit.

Whether a man strangles someone slowly to death, or shoots the victim quickly, he is sentenced for murder, regardless of how the killing was done. It makes no difference how you kill the animal, halal or jhatka, you’ll get the same punishment at the end.

The holy Hindus used to eat meat, Bhagat Kabir jee asked, “If they are the Saints then who are the butchers?”

Have you ever meditated on Bentee Chaupee? People say Guru Gobind Singh jee ate meat. But our Guru was the ocean of mercy, read what he writes in Bentee Chaupee:

**“Cheetee te kanchan asthoola,
sabh par kirpa drisat kar phoola...**

*From the smallest insect to the biggest elephant,
God's throws his glance of blessing on all,
and gets pleasure by doing so.”*

God's mercy is on all creatures from the tiniest ant to the huge elephant.

If Guru Gobind Singh jee had written, “Your mercy is not upon the goat, chicken and lamb then it would be OK to eat them. But he didn't. Guru jee wrote God's mercy is upon ALL creatures.”

Our actions are what count at the end of the day.

Guru Gobind Singh jee says,

**“Rayhnee ray so-I sikh meraa,
oh sahib ma os ka cheraa.**

*The one who lives according
to the code of conduct, the rehat, is my Sikh.
That one is my Master and I am their servant.”*

A Sikh said to Guru Gobind Singh jee, “What's the point of rehat, or code of conduct, forget about receiving amrit all I need to do is the Guru's service, or seva, don't I?” Guru Gobind Singh jee told him the time would come and he would understand why amrit was important. Soon afterwards, the man's young son died.

Guru Gobind Singh jee came. The Sikh stood up and said, “Guru jee, my son has left.” Guru Gobind Singh jee asked him to take the sheet off the body and said to the father, “I thought you said he was dead, but look at him his hands, feet, eyes and teeth are still intact. Yet you say he is dead.”

The Sikh said, “What’s the point of the body when there is no breath?” Guru Gobind Singh jee said, “Now you have your answer. You asked me what’s the point of the body without any breath. In the same way without rehat, or the code of conduct that you follow after receiving amrit, my Sikh has no life at all, infact he’s as good as dead.”

The Sikh said, “Guru jee, now I understand that Amrit is as important to the Guru as breaths are to the body.”

A man had a cow. It could only be milked by the man’s mother. She died and the cow stopped giving milk. The man told his wife to disguise herself as the mother by putting on the mother’s clothes and then try to milk the cow. But the cow recognised the feel of the hand and still refused to give any milk. The man said, “O cow! Don’t worry this is my mother.” In the same way we wear Sikh clothes but our actions are not of the Sikh. Our Guru jee is not fooled.

“Karmee apo apanee, ke neray ke dhoor...

our actions are our own,

some are called near

others are pushed away from God.”

Guru Nanak Dev jee in Jap Jee Sahib.

Today Sikhs that smoke call themselves Sikhs. But, Guru Gobind Singh jee's horse called Neela, wouldn't even go into a tobacco field. Three times the horse refused. Bhai Daya Singh jee had a look and saw it was a field of tobacco leaves. Guru Gobind Singh jee said, "My horse would rather die than take its Guru into the field."

The 40 martyrs wrote in black ink that Guru Gobind Singh jee was no longer their Guru. They had to give their blood in battle to erase it. The ones who've not received amrit have renounced their Guru and on receiving amrit they will erase their worldly mistakes.

Look at the thousands of white-skinned Khalsa there already are. When the rest of them find out that the Khalsa is going to rule they'll all become Khalsa! They don't know it yet. "Raj Karega Khalsa...The Khalsa Will Rule" but only when there is a Khalsa to rule.

A Sikh is a Sikh, regardless of caste or colour, a Sikh is the one who wears the 5Ks and lives according to the rehat, or code of conduct.

Shamira repeated his original request, "Guru jee, I only want to be saved from the cycle of birth and death." Guru Gobind Singh jee said, "No Shamira, I'll give you spiritual powers instead." But Shamira sang the Guru's own words, "Ridh Sidh sabh moh ha...Spiritual Powers are all just another attachment."

Guru jee said, "Shamira, I'll give you the heavens of Shiva, Brahma and Vishnu." But Shamira replied, "No Guru jee, all

these things are just God's game. I have read your words in Bentee Chaupee:

Kal Pae Brahma bap dhara. Kal pae Shivjoo avtara.

Kal pae kar bisan prakasa. Sakal kal ka kia tamasa.

*Brahma, the God of creation,
was himself created by Waheguru's order.*

Shiva, the god of death, was also created by Waheguru

*Vishnu, the god who sustains the creation,
was illuminated by God's order.*

Infact this whole game of life is played by Waheguru.

Guru Gobind Singh jee said once again, "Ask for something else?" Shamira said, "I don't want to ask any more because I don't get it." Guru jee said, "Well in that case Shamira, today you'll get what you want, but only on one condition, you'll have to do exactly what I say. Shamira do you agree to receive amrit, if your receive amrit many of your generations will be saved too?"

Amrit is given by Punj Pyare acting as the Guru and no one else. A time will come when you won't be able to get amrit even if you want it.

A father visited both his married daughters. One was married to a farmer and needed rain for the crops, the other daughter was married to a brickmaker and they needed sunshine for the bricks to bake. The father can't fulfill both the daughters requests at the same time. Likewise we pray to Waheguru, he is our father and loves us all, and we must accept that whatever he gives us is the best for us.

People ask what will happen to the Khalsa Nation? I say leave the Khalsa Nation to the one who created it, it is better to ask what will happen to us without amrit? Can Guru Gobind Singh jee ever let the Khalsa Nation go down hill? That is a question that should never arise.

Shamira became Shamira Singh jee after he received amrit.

Shamira Singh had a doubt in his mind about what Guru jee had said about all his desires being fulfilled by receiving amrit. Guru Gobind Singh jee knew what he was thinking. That night Shamira Singh had a dream. He saw himself die and become a dog, then a lizard, then a lion and he continued being born into different animals until sunrise. The next day he fell at Guru jee's feet. Guru Gobind Singh jee saw that he had a yellow and shocked face. He said, "Guru jee, I received amrit because you said I'd be free from the cycle of birth and death. But in my dream I was born thousands of times. So why did this happen?"

Guru Gobind Singh jee said, "Shamira those lives you saw, were the ones that you were going to go through after this one. But by receiving amrit your life is has become successful. Shamira Singh if you never saw the dream then your doubt would never have been dispelled!"

Time does not allow us to continue tonight. When we sit on a sofa it changes shape but when we get up it becomes the original shape again. Likewise in the Sadh-Sangat your thoughts have been changed, but unlike the sofa don't get up and go back to your old ways.

Its good to take a least one wisdom from the Sadh-Sangat. How about taking this one : getting up at Amrit Vela, in the early hours and meditating on ‘Waheguru Waheguru’?

Sant Isher Singh jee used to get up at half past midnight. Yes 12:30am. Now Khalsa jee we carry on drinking until 2am so how are we going to get up at 12:30am? Khalsa jee take this one wisdom - get up at amrit-vela everyday. Khalsa jee, take one wisdom from today’s program and keep it close to yourself.

Every morning in Jap jee sahib we say,

“Amrit vela Sach nao vadaee vichar.

*Get up at early at the ambrosial time, or amrit vela,
and sing the praises of Waheguru.”*

Are we going to carry on saying it all our life? Lets start acting upon it.

It’s easy to be a Sant, but hard to be a Sikh. Get five yards of white material for a gown, two yards for a white turban, close your eyes for a little while, get a rosary in your hand and the icing on the cake is to get a few sisters to touch your feet. There you have it a Sant, you are now a Sant according to the definition nowadays. It is easy to be a preacher of God’s Word, or Katha vachak. Read Sikh books for two years and your good enough to sit on stage and give discourse and tell stories.

This is wrong Khalsa jee, Sikhism has to be earned, you have

to work at being a Sant. You have to remember ‘Waheguru Waheguru’ with each breath. A man went to see a Sant and said make me into your disciple, the Sant replied, “O no! I can’t make you into my disciple.”

The man begged, “O please Sant jee make me into your disciple and tell me what I have to do?” The Sant told him, “I have a cow, to be my disciple you’ll have to grow its food, you’ll have to cut its food and then feed the cow. You’ll have to wash the cow, milk the cow and then heat the milk up.”

The man asked, “And Sant jee, what will you do?” The Sant replied, “I’ll drink the milk of course!” The man said, “O in that case I don’t want you to make me into a disciple...just make me into a Sant!”

A woman met me last week. She said, “Sant jee, I haven’t got a Guru.” I said “Bibi jee you are over 70 years old and you haven’t got a Guru yet? How can that be?” She said, “When I was a child I had a Guru.” I said, “So what’s the problem?” She said “O, he died. Then after I was married I made another Guru but he died and then after I was widowed I made another Guru but he died.”

I said, “What kind of Guru is he who dies and leaves his disciples? And what is it about you that as soon as you make a Guru he’s cursed and dies? And now you want to make me into your Guru so I die as well! Listen Bibi jee I have two things on my tongue. Firstly, receive amrit and secondly, make Guru Granth Sahib jee your Guru. Guru Granth Sahib jee is our eternal Guru of Gurus, the Guru that never dies and never

leaves the disciple.”

Khalsa jee, she then tried to touch my feet but I told her, “Don’t touch my feet, say Waheguru jee ka khalsa, Waheguru jee kee Fateh instead and I’ll bow at your feet Bibi jee!”

She said, “Sant jee, I heard that you slander these living Gurus and Swamee-Masters?” I explained to her, “I don’t slander them at all, for I am a worshipper of the Swamee-Master myself. But not of the Ra-dha-Swamee, or master of the path (sect of Sikhism), rather I am a worshipper of the Dargah-da-Swamee, or Master of the true court. Listen Bibi jee, I need a master to show me the Dargah, the True Court, not the Ra - Path!

Even at Guru Tegh Bahadur jee’s time 22 fake Guru’s set up shop. They all knew the true Guru was sitting in his house and when Guru jee was seen by everyone, the fake ones looked pathetic in comparison. Like at night the fire flies shine but the darkness of night is not dispelled, darkness is only dispelled with the light of the Sun.

“Je so chandeh ugvay, sooraj charay hazaar.

Ethay chanan hoindi-aa, gur bin ghor andhaar.

*If 100 moons were to rise then 1000 suns rose too,
Even in this much light, there is darkness without the Guru”*

Asa Dee Var, Guru Granth Sahib Jee

Guru Granth Sahib jee is the true Guru jee whose light is greater than hundreds of moons and thousands of Suns. Sant

Isher Singh made people into the disciples of Guru Granth Sahib jee and emphasised the importance of receiving amrit. When he spoke, people's hearts felt peace of mind. That's a true Sant.

We will all have to obey Guru jee sooner or later and when we do we will feel the benefit. Bhai Lehna jee obeyed Guru Nanak Dev jee and became his form, his Ang...Guru Angad Dev jee. But we don't obey and no one cares about us. When we obey, Guru jee himself will obey us too. This is opposite to the worldly relationship where a son obeys each of his parents instructions but his parents don't obey the sons instructions. Our Guru-Father obeys each of our words.

The more you respect the Guru of Gurus, Guru Granth Sahib jee the more the world will respect you.

O young Sikhs, receive amrit, follow Guru Granth Sahib jee. This life is our precious chance to meet Waheguru jee. If you become a Sikh when you are young, then your whole life will be successful.

Now lets join hands for Ardas. If a beggar asks for even 10 Rupees then his hands are at his shoulder level, we do Ardas for much greater things but our hands are at knee level.

Day 4 : Respecting And Obeying The Guru

**“Agiaa bhaee akaal kee, tabeeo chalaaiioo Panth
Sabh Sikhian ko hukam haa, guru manioo granth
Guru Granth jee maanio pargat gura kee dhay
Jo prabh ko mil boch ha kojh shabd mel lay**

*The Immortal Being issued the command
and the Khalsa Path was created
ALL Sikhs are commanded
to obey the Granth as their Guru
Obey Guru Granth for it is the now the body
of the manifested Gurus
Whoever longs for Waheguru,
will unite by searching its Word.”*

Guru Gobind Singh jee

Everyday we say, “Guru Manni-o Granth...Obey the Granth as the Guru” but when we walk away we forget. Would you agree that the more respect we have for the Guru the more we will be respected? But, even if we knew all of Guru Granth Sahib jee’s lotus words off by heart, we would still continue to drink alcohol and eat meat, and still no one would respect us.

Our actions are the most important thing. If we read Guru Granth Sahib jee, but secretly drink alcohol and eat meat then we will not be respected. If we didn’t have alcohol addiction

and brothers fighting brothers then we would have ruled the world by now. The sons of Guru Nanak Dev jee, Guru Angad Dev jee, Guru Ram Das jee, Guru Arjan Dev jee and Guru Har Rai jee all wanted the Guruship, but they all lost respect because of their actions.

Now, we have respect when we live up to the Khalsa image we have. Guru Gobind Singh jee says

“Khalsa mera roop ha khaas

Khalsa ho ma karah nivas.

The Khalsa is my special form

I reside in the Khalsa.”

If our actions don't live up to it then we have no value, no respect.

False Gurus publicise how good they are so that people will follow them, but the True Guru's actions speak for themselves. Like when the sun comes out, no one has to announce it on a TV newflash or in newspaper headlines, people can see it. In the same way the Guru's Sikh, can be seen by his life's actions, the Guru's Sikh has no need to go around telling everyone how good he or she is.

I don't wish to get into backbiting or criticising the false ones. I am only concerned with what Guru Granth Sahib jee says. Guru jee tells us about the false ones and false practises and that's what I am explaining. Guru Nanak jee went to meet the Yogis and the Holy Hindus to explain the right way. Not to criticise and to backbite nor to publicise that Guru Nanak is

great and they should follow him. No, he went to explain the Truth.

Akali Phoola Singh was a leader who stood out because of his life's actions. Someone told me that the Kirtani musicians eat meat. I said, "It's your own fault! They come for the money you give them. You don't encourage good actions, you give money for good Kirtan singing, regardless of good actions."

After Maharaja Ranjit Singh jee's death, the British said that there were only 800,000 Sikhs left and at the rate they were cutting their hair there would be no Sikhs left by the year 1900. That's when Sant Attar Singh jee started his missionary work to promote Amrit once again.

Stop the impurities of getting up late, cutting your hair, eating meat and drinking alcohol. Start the good things of Vand ke Shakna, or sharing with others before eating the food yourself. And when you eat remember God's Name. This is called Bاندagee, or devotion. Eating secretly and selfishly is shameful and called Shrimindagee, and eating stolen or begged for food is dirty and called Gandagee!

Like a Muslim eating pork, like a Hindu eating beef, Guru Granth Sahib jee says that for a Sikh to take someone else's rights is unlawful.

Sant Attar Singh earned his respect. He used to walk from Punjab down south to Guru Gobind Singh jee's final place at Hazoor Sahib continuously meditating on the verse from Jaap Sahib,

**“Gobinde, Mukande,
Udare, Apare||94||
Haree-ang, Karee-ang,
Nri-naamay, Akaamay||95||”**
*God is the Protector of the World.
God is the Giver of Salvation.*

*God is the Liberator and Inestimable. 94.
God is the Killer of all. God is the Creator of all.
God has no name. God has no sensual desires. 95.*

In Calcutta 19,500 people received amrit when Sant Attar Singh jee went there. Place after place he arranged the amrit ceremony. When he came to the world there were 800,000 Sikhs when he left there were 4 million.

Sant Attar Singh jee had no loud speakers to speak to the huge crowds with. By Guru's kindness his voice carried over long distances. At one place his Kirtan, or singing of God's praises, programme lasted for one month and on the last day he said, "Guru Nanak jee's holy congregation, if you want to board the Guru's ship then come here tomorrow to receive amrit." That's all he said. The next day 50,000 people received amrit.

Nowadays, preachers doing Kirtan and Katha, or singing and explaining, complain "our voices have gone" and not even two people are inspired to receive amrit.

People asked Sant jee where he get his power. Sant jee said, "I am not a Sikh nor a great Brahm-gianee, a knower-of-God, I am just a humble man. This power came to me because for my whole life, I have regarded this beard on my face as Guru

Gobind Singh jee's beard and I never disrespected it with dirty hands. The ones with cut beards haven't got Guru Gobind Singh jee's power."

Someone asked Bhagat Kabir jee, "Have you ever seen a ghost?" He answered, "Of course I have. This whole town is full of ghosts! The body that has no love for Waheguru jee is as empty as a ghost."

It's not enough to come to the Gurdwara and to merely see Guru Granth Sahib jee. We have to have good actions too, that's what counts. The torturers of Guru Arjan Dev jee and Guru Tegh Bahadur jee were blessed with the sight of the True Guru, but do you think they were saved just by seeing the Guru?

It's not enough to just come and bow to Guru Granth Sahib jee. "Guru Manni-o Granth...Obey the Granth as the Guru." It is important to bow and to OBEY Guru Granth Sahib jee. But we can't even obey getting up at amrit vela, the early ambrosial hours, so we forget about obeying anything else.

Our Guru is Guru Granth Sahib jee. The son who obeys his father is good, the son who doesn't is not good. The Sikh that obeys the Guru is Gurmukh, the one who doesn't is Manmukh.

Bhagat Kabir jee was asked, "Just by doing seva, or community service, is one saved?" Bhagat Kabir jee replied, "There are hundreds of type of service: cleaning shoes, washing dishes and so on, but the greatest service is to serve the Guru. Serving

the Guru is the service that's going to save you."

Bhagat Kabir jee continued, "By obeying your Guru, you are performing the greatest service. No other service is equal to it in the world."

Remember great Bhai Lehna jee who obeyed every instruction of Guru Nanak Dev jee and became the same as Guru Nanak Dev jee. If everyone in the world made it their target to obey Guru jee then this world would be Sat Yug, the Age of Truth, instead of Kal Yug - the Dark Age.

Guru Nanak Dev jee said to Bhai Mardana jee, "We have to cross the river in front of us. Just say 'Waheguru Waheguru' behind me and you'll be able to walk across like me." As they were crossing, Guru Nanak jee started saying 'Sohang Sohang.' Bhai Mardana jee thought, "I'll say 'Sohang Sohang' as well." As soon as he stopped saying 'Waheguru Waheguru', he fell into the water. Now, if we copy the Guru we are going to die. Guru Nanak Dev jee said, "Mardana jee, don't copy the Guru, just obey what the Guru said. Say 'Waheguru Waheguru' like I told you to." Bhai Mardana jee obeyed and began walking on the water once again.

If we obey the 3 Golden rules of Guru Nanak jee of sharing, or Vand ke Shakna, meditation, or Nam Japna, and honest work, or Kirt karna, then we are following Guru jee. If instead, we wear a royal plume, or Kalgee, on our turban, then we are copying our Guru and killing ourselves.

**"Sunnia Mannia man keeta Bhau,
antarghat teerath mal nao..."**

*hear, obey and love God within your mind,
and have the internal bath of pilgrimage within yourself.”*

But Khalsa jee, we ignore Guru jee’s instructions just as we ignore the cars that drive past us on the road.

Most students have to get over 70% to get a good grade. In Guru Nanak’s house even getting 99% is a fail, we have to get 100% to unite with Waheguru. We have to obey 100%.

How do we obey the Guru? At the time of Guru Gobind Singh jee, there was a Sikh in a distant village whose name was Pareh-hut, or Get-Away. How did he get this strange name? Once he came to see Guru Gobind Singh jee in Anandpur. He wanted the great gift of Naam, or God’s sacred Name. He pushed through the crowd and bowed, but Guru Gobind Singh jee was more concerned with getting through the crowd and shouted “Pareh-hut...Get-Away!”

He was so simple that he became happy with Guru jee’s words and took it be the great gift of Naam that he was searching for. He knew Guru jee’s instructions were to meditate on Naam day and night, so that’s what he did. He would get up at amrit vela in the early morning and chant ‘Pareh-hut, Pareh-hut’ for a few hours. People began calling him ‘Pareh-hut.’

Sikhs asked Guru Gobind Singh jee to show them a Sikh who obeyed the Guru. Guru Gobind Singh jee said go and find Pareh-hut. The Sikhs went to his village and asked at his door, “Bibi jee, is this Pareh-hut’s house?” She said it was and called Pareh-hut to return from farming the fields. They

requested him to go with them to Punjab into Guru Gobind Singh jee's presence. He agreed, after travelling all day, they rested together that night and at amrit vela he got ready and started chanting 'Pareh-hut, pareh-hut.' The Sikhs thought what kind of meditation is this? They chanted 'Waheguru, Waheguru' as normal.

Reaching AnandPur, the Sikhs complained to Guru Gobind Singh jee, "He doesn't read his daily Nitnem prayers, he doesn't chant the Gur Mantr of 'Waheguru Waheguru', he doesn't repeat the Mool mantr, in fact Guru jee, he doesn't obey you at all yet you say he does obey you. How can this be?"

Guru Gobind Singh jee asked Pareh-hut whether the complaints were true. He humbly replied, "O Satguru Patshah, True Guru King, once I came to you to get the greatest gift of Naam, but there was a great crowd and as I bowed you told me to 'Get-Away - Pareh-hut,' I was so happy that you had blessed me with the sacred Naam and by your grace I have meditated upon it and become a knower-of-God, a brahm-gianee."

Guru Gobind Singh jee asked him how he'd reached this highest spiritual state? Pareh-hut answered, "When a woman came into my mind, I would say to my mind you belong to Guru Gobind Singh jee and I would shout 'Get-Away -Pareh-hut!' at the lustful thought. Whenever the thought of anger came I would shout 'Get-Away - Pareh-hut!' at the angry thought and tell my mind that it belongs to Guru Gobind Singh

jee. So Guru jee, by your grace I've been blessed."

Guru Gobind Singh jee said, "O Great Sikh you understand this path, you obeyed the Guru while these other Sikhs just read the prayers again and again but don't apply it to their lives."

When Guru Nanak Dev jee did the test and asked Bhai Bhalla jee to eat what looked like a corpse under a sheet. Bhai Bhalla jee hesitated and said, "Is this a thing to eat?" Bhai Mardana jee also expressed his doubts and said, "Sweets I can eat, but who ever heard of eating a corpse?" Both failed the test. Only Bhai Lehna jee said, " O Guru jee, which side shall I start from?"

Our Guru-Father has given us life. It's not for any old reason we worship our Guru-Father. It's not for any old reason why place after place our Guru-Father is worshiped.

Who can say "O bitter taste be sweet." Who can say, "O Truth don't shake my heart." Truth will shake your life. Truth will shake the dirt from your mind.

Once Raga Singh sang the Kirtan praises of Waheguru. Guru Gobind Singh jee placed 500 Rupees at his feet and said, "Raga Singh, this money is for your effort, not for the Shabad-Word."

Raga Singh was greedy and said, "Guru jee, I want the Shabad Word's value." Guru jee said, "I can give my head to you for your effort but I can't give you anything for the Shabad Word.

The Shabad Word is priceless, God's Word is priceless!"

We bow to Guru Granth Sahib jee, but we don't obey the Shabad Word within. By obeying the Guru's instructions, we will have the real Vision of the Guru within us. If blessings were obtained just by seeing the Guru with these external eyes, then the sons of Guru Nanak would have got the Guruship. Bhai Lehna jee received the Guruship because he obeyed the True Guru's instructions.

Someone said to me that all Kirtan singing should be done in Raag, or the classical tune it was composed in. It is true that the sacred verses were uttered in Raag, but it should be sung with devotion and faith. If by Raag alone you pleased Guru jee then Guru Nanak jee's musician Bhai Mardana jee would have got the Guruship. No, Bhai Lehna jee was given it because he had devotion and faith and obeyed True Guru Nanak's instruction.

Look at the lives of the great souls. They were not great souls for nothing. Once Baba Nand Singh jee closed his eyes and explained God's word for over 2.5 hours! Yes, this is the same Baba Nand Singh jee that had the sacred vision of Guru Nanak Dev jee appearing from within Guru Granth Sahib jee. As he talked, the congregation came and went.

Only Baba Isher Singh jee was left, he said, "Baba jee, Baba jee" Baba Nand Singh jee opened his eyes and said, "What's the matter beloved one?" He said, "O Baba jee there's no congregation left." Baba Nand Singh jee said, "O foolish one, I'm doing this service for Guru Nanak Dev jee, not the congrega-

tion!”

The other Baba Isher Singh from village Rara Sahib was singing the Kirtan praises of Waheguru jee. The men and women in the congregation were asking each other where an accompanying voice was coming from. They could hear Baba jee and another sweet beautiful voice too, but no one else could be seen singing. Baba jee stopped playing the harmonium and explained the mysterious voice, “O beloved congregation, the Master teaches the children, the teacher opens his mouth for the child to hear and to copy - that sweet voice was the voice of Guru Nanak Dev jee telling us how to sing!”

Back to Guru Nanak jee’s test. He had already asked Bhai Bhalla and Bhai Mardana to eat the dead body, now he said to Bhai Lehna jee, “Will you eat the corpse?” Bhai Lehna jee obeyed where the others had not.

Guru Gobind Singh jee gave the instruction, “I want one head, one head, one head!” He got five. Now some people say he sacrificed goats in the tent. Well let me ask you, was Guru Gobind Singh jee real or fake? Come on answer me, real or fake? REAL! If Guru jee was false then Guru jee would have done this hypocrisy of asking for human heads but killing goats instead. There was no need for Guru Gobind Singh jee to do a fake show. Everyday we read in Sukhmani Sahib,

“Satguru mera mar jeeva-i-a.
My True Guru brings the dead to life.”

Khalsa jee we are talking about obeying Guru jee. When Guru

Gobind Singh jee came on the stage with a sword he asked for one head. If he then went and killed a goat that means our Guru was telling lies. So, if our Guru tells lies what's stopping us from telling lies? But, Guru Granth Sahib jee tells us that lying is a sin.

Now suppose Guru jee did sacrifice goats. Then Sikhism should have been given to the goats and not to the followers! If you pay the shopkeeper can he give me your groceries? No way, he'll give your groceries to you. So, if Guru Gobind Singh jee gave goats Sikhism how did humans get it? Does this make sense to you? It doesn't make sense to me either. We believe

“Satguru mera mar jeeva-i-a.
My True Guru brings the dead to life.”

Guru Gobind Singh jee said, “I need one head.” At that time the Beloved Five Punj Pyare were ready to give their head. Nowadays, we're not even ready to get up at amrit vela, we're not even ready to get rid of our lies. But, Bhai Lehna jee was ready to eat the corpse. To get Sikhism, you have to give your head. Bhai Lehna jee was ready to eat the corpse when Guru jee asked him to, but he didn't move. Guru Nanak Dev jee asked, “Why don't you start eating?” Bhai Lehna jee pressed his palms together and humbly said, “Baba jee I'm waiting for your command, should I start eating from the feet or the head?”

Have we ever waited for the Guru's Command? Bhai Lehna jee waited for the Guru's command. The one who waits for

Guru - the Guru waits for them. Is it not the Guru's command to get up at amrit vela and to meditate on God's Name?

We talk a lot and say a lot, but our lives won't change until we do what our Guru's command instructs us to.

Guru jee said to Bhai Lehna jee, "Is that any question to ask, just start eating." When he lifted the sheet he saw the sweet sacred pudding of karah prashad.

"Hukam mannia hoe-i parvan.

Obeying the command, one becomes acceptable."

We are acceptable when we obey the command, but we haven't obeyed it yet.

A dairy farmer's daughter sold milk every morning. People queued for hours paid their money and got their milk. If anyone jumped into the queue she refused to serve them and told them go to the back of the queue. One day the Saint Bulleh Shah was waiting in the queue. He'd been waiting for three hours. Meanwhile a young man came and went right to the front of the queue. Before, she could tell him to go to the back he told her "Keep your mouth shut. It's not good to talk too much. Now give me some milk."

She said, "No problem," and poured the milk into his container. He didn't even pay her and went on his way. When the saint got to the front of the queue she said, "O holy man get your milk."

He said, “O daughter I don’t want any milk, I want you to answer my questions. Don’t you have a rule that everyone queues?”

She said, “Yes.”

He said, “When that young man came he didn’t queue, he talked to you roughly, he didn’t pay you any money and he still took the milk. While I’ve been queuing here for three hours. Why is that?”

She said, “O holy man, he was my friend! Friends don’t have to obey rules, friends don’t have to queue, friends don’t have to pay, friends help each other out of friendship!”

The saint said, “O daughter, what a lesson I’ve learnt from you. All my life I’ve been passing these beads through my fingers chanting God’s Name, but never, never have I made God my friend. If I had I’d be suffering no hardship.”

We haven’t made Guru Granth Sahib jee into our Guru. Yet, year after year Guru jee tells us don’t drink alcohol, but we say we will drink. Guru jee tells us don’t cut your hair, but we cut it. Guru jee says get up at amrit vela, but we say we won’t. Then we still expect Guru to help us.

Bhagat Kabir jee tells us not to eat meat and fish and not to drink. Can anyone say Bhagat Kabir jee’s words are not the words of Guru Granth Sahib jee? No. Guru jee’s didn’t say that the word of the Bhagats, or Saints, is any less then theirs.

We started today's lecture with

“Guru Man-io Granth..
obey the Granth as your Guru.”

So obey the Guru's Command.

Khalsa jee, stay until the end. You take your guests to the airport if need be. So now show your love for Guru jee by doing an extra thing and stay until the end of the program until Guru Granth Sahib jee has been taken to the position of peace - Sukh Asan.

I have one mission, to help the world receive amrit. The Sikh is the one who lives by rehat, the code of conduct...

“Rayhnee ray so-I sikh meraa,
oh sahib ma os ka cheraa.
The one who lives according
to the code of conduct, the rehat, is my Sikh.
That one is my Master and I am their servant.”

I'm not a Sant, nor a brahm-gianee, I'm just doing service as a servant. Guru jee says that his hand is above the one who says 'Waheguru jee ka khalsa Waheguru jee kee Fateh.' Guru jee says that his face is towards the one who says it back and Guru jee says that his back is to the one who doesn't reply.

Day 5 : Obeying Guru and Not Eating Meat

Yesterday we started talking about obeying Guru jee's instructions. Like a son can't please his parents merely by talking sweetly and touching their feet. To please them he needs to obey them as well.

A Sikh will only do those things that will please his Guru jee.

Yesterday we said, Bhai Lehna jee was ready to eat a corpse, the beloved five Punj Pyare were ready to give their head to the Guru. The Guru's test is different from the world's tests, in the world you pass with just 40%, but in the Guru's school even 99% is a fail. A Sikh needs to obey the Guru's command 100%. Only the ones with this target will cross the terrible ocean of fear.

Guru Amar Das jee's daughter Bibi Bhanee was married to Bhai Jetha jee. His other daughter Bibi Dhanee was married to Bhai Rama jee. Baba Mohan and Baba Mohri were his sons.

The son-in-laws Bhai Jetha jee and Bhai Rama jee were always serving the True Guru Guru Amar Das jee. Whereas the sons Baba Mohan and Baba Mohri had no interest in serving the Guru nor in going into the holy congregation. The sons of Guru Nanak Dev jee and of Guru Angad Dev jee failed the Guru's tests, and in the same way Guru Amar Das jee's sons failed as well. In the house of Guru Nanak, the Sikh needs 100

out of 100 marks to pass.

When the test came to decide who was worthy of the Guruship, only the son-in-laws Bhai Jetha jee and Bhai Rama jee were considered suitable. Both were serving the Guru and the congregation all of the time. The Sikhs asked Guru Amar Das jee who would be given the Guruship. Guru Amar Das jee said, “You’ll have to wait a long time for the answer to this great question.”

Guru Amar Das jee called his son-in-laws and said, “I’m getting old, it is hard to supervise the service of the Sikhs. I need you to make me a platform where I can supervise from.” The next day they both built a platform. Guru Amar Das jee said, “Bhai Jetha jee, your platform isn’t built correctly. Try again.”

Bhai Jetha jee put his palms together and humbly accepted the Guru’s decision by saying, “Sat Bachan...True Words.” He knocked it down and tried again. Bhai Rama jee was also told his platform was incorrect and he too started rebuilding it.

On the next day, Guru Amar Das jee inspected the platforms and told Bhai Jetha jee, “Your platform is not as good as Bhai Rama jee’s.” Once again he humbly accepted Guru jee’s decision by saying, “Sat Bachan...true words.” Then with his palms pressed together he begged Guru jee saying, “Guru jee, my wisdom is meagre, please put in my heart the idea of the platform you desire so I can make it.”

Guru Amar Das jee then told Bhai Rama jee, “Your platform

is worse than yesterday. Try again.” He replied, “Guru jee it’s better than yesterday - there’s something wrong with your vision. I’ll knock it down if you want, but I can’t build any better than that.”

Bhai Rama spoke a lot of words, but words do not please Guru jee, actions do.

On the third day, Guru Amar Das jee told Bhai Jetha jee to rebuild the platform once again. Bhai Jetha jee humbly asked for Guru jee’s blessings in the task by saying, “Guru jee, my wisdom is meagre, place in my mind what you desire so I can make it.”

Bhai Rama jee was told his platform was still not good enough, but this time he refused to build another one. Guru Amar Das jee saw Bhai Jetha jee’s fourth platform being made and told him that it was still not good enough. Guru Amar Das jee asked him, “Bhai Jetha jee, how long will you carry on knocking it down and remaking it?”

Bhai Jetha jee said, “O True Guru King, my aim is not to build and knock down the platform, my aim is be obey your command. If you tell me to do this for the rest of my life then that’s how long I will do it!”

Now if we obey our Guru we are Sikhs and can be called Gurmukh, if we don’t obey our Guru then we are called Manmukh.

**“Agiaa bhaee akaal kee, tabeeo chalaaiioo Panth
Sabh Sikhan ko hukam haa, guru manioo granth
Guru Granth jee maanio pargat gura kee dhay
Jo prabh ko mil boch ha kojh shabd mel lay**

*The Immortal Being issued the command
and the Khalsa Path was created
All Sikhs are commanded
to obey the Granth as their Guru
Obey Guru Granth for it is the now the body
of the manifested Gurus
Whoever longs for Waheguru,
will unite by searching its Word.”*

Guru Gobind Singh jee

Everyday after ardas we sing this, but we leave the Guru's presence without obeying it.

Don't obey my words, obey Guru Granth Sahib jee. A Gur-Sikh, or Guru's Sikh, possesses these 2 qualities:-

1. obeys the True Guru, and
2. talks about the True Guru.

If you leave the True Guru to listen to another Guru then you are not a Sikh.

**“Kabir bhaang machhali suraapan, Jo Jo praani khaahe,
Tirath barat nem keai te sabhai rasaatal jaahe.**

*Kabir, those mortals who consume marijuana,
fish and wine - no matter what pilgrimages,
fasts and rituals they follow,
they will all go to hell. || 233 || “*

Guru Granth Sahib, 1377

Bhagat Kabir jee's verses tell us not to eat meat or fish. Can anyone say that Bhagat Kabir's jee's verses are not the voice of Guru Granth Sahib jee? No. Every letter of Guru Granth Sahib jee is our Guru including the verses by the saints, or Bhagats.

“Bani Guru, Guru ha bani...

The Word is the Guru, The Guru is the Word.”

Some people say its OK to eat *jhatka*, but the word *jhatka* doesn't even appear in Guru Granth Sahib jee. So Guru Granth Sahib jee has not said its OK to eat *jhatka* meat. People who consume drugs, fish, meat and alcohol are doing the wrong thing.

“Kabir says : Aggression and tyranny you call Halal, or lawful slaughter (Halal meat requires slitting the animal's throat according to the Muslim rite). What will your state be when your reckoning is called for in God's court? Kabir says, Khichri (mixture of rice and lentils) is an excellent dish containing the nectar of salt. Who would subject his throat to

be cut for flesh food ?”

Guru Granth Sahib Jee, 1374

“Kabir says, those that slaughter creatures by force and call it lawful meat (Halal). What shall their state be when their reckoning is called? Kabir says, all violence is tyranny, for which God shall seek the answer. When their reckoning is presented they will be chastised.”

Guru Granth Sahib Jee, 1375

Guru Granth Sahib jee says consuming Halal and other meat is wrong, it doesn't say jhatka is OK. Bhagat Kabir jee says that rice and lentils are better than killing animals.

Our actions are important every day we sing in JapJee Sahib,

“Changee-aa-ee-a Buree-aa-ee-a Vachay dharam hadoor.

Karmo apo apanee ke neray ke dhoor.

God and Bad actions are judged by the Divine Judge.

*Our actions are our own,
some are brought closer to God,
others are go further away.”*

Clothes get stained, in the same way, eating meat stains us with blood of bad actions.

Guru Arjan Dev jee told the holy Hindus “You read the holy Vedas books and verses, but by killing creatures don't you feel

shame?”

Bhagat Kabir jee also asks, “If the holy ones kill animals then who shall we call the unholy butchers?”

*“You kill living beings, and call it a righteous action.
Tell me, brother, what would you call an unrighteous action?
You call yourself the most excellent saint;
then who would you call a butcher? // 2 //*

Guru Granth Sahib, 1102

People quote Guru Nanak jee’s words, “We’re born from flesh we live in flesh.” Fair enough Guru jee says we’re born from flesh but he doesn’t say we should eat it! Guru jee does say that only fools argue about meat. So its important not to eat it and not to argue about it because we’re surrounded by it.

People eat grains and drink milk, then they say their body got weak and start to eat meat again. But, grains have been grown in healthy sunshine and water, then we put those healthy foods into us. What do pigs and chickens eat? Dirty food and rubbish goes into their flesh. Now are you going to tell me that Guru Gobind Singh jee would put those impurities into his pure body?

Today is the age of science. The animals that eat meat and don’t have different types of teeth. People say a vegetarian diet makes us weak. I say look at elephants they didn’t get that

big by eating eggs!!

Horses won't eat meat, neither will a cow if it's placed in front of it, they've got more sense than humans.

People say that Guru Gobind Singh jee ate meat. Would he put this dirt in his body. Don't we believe God was embodied in Guru Nanak Dev jee and that Guru Gobind Singh jee was his tenth form? All creatures are cherished by God :

“Jeea jant sagal pritparay.

Saran paray nanak har duaray.

All creatures are cherished by You,

Nanak has entered the Shelter of God's Door.”

If we believe God was embodied in Guru Gobind Singh jee then does the Master eat his creatures? Would the Guru that wants the best for everyone kill his creatures? The Creator doesn't kill his creatures he nurses and looks after them.

People tell me that in some history books it says that it is OK to eat meat. They say that Guru Amar Das jee's free kitchen, or langar, used to serve meat. Khalsa jee, Guru Granth Sahib jee is like the Sun, these history books are like light bulbs. Light bulbs can be changed, but not the Sun! Read Guru Granth Sahib jee to find out what was served in Guru Amar Das jee's free kitchen. The verse is by the musicians Satta and Balwand.

“Balwand says that Khivi, the Guru's wife, is a noble woman, who gives soothing, leafy shade to all. She distributes the

bounty of the Guru's Langar; the kheer — the rice pudding and ghee-butter, is like sweet ambrosia. The faces of the Guru's Sikhs are radiant and bright; the self-willed manmukhs are pale, like straw. The Master gave His approval, when Angad exerted Himself heroically. Such is the Husband of mother Khivi; He sustains the world. || 3 ||

Guru Granth Sahib jee, 967

Satta and Balwand wrote about rice pudding and butter being served, they never mentioned that now and again chicken and meat was served too!

Guru Ram Das jee says to the ones who chew tobacco, that its not like taking life but it is a bad habit. The ones who chew or smoke it will be taken by the angels of death. Drinking alcohol and smoking cigarettes are not murderous crimes, but they are bad habits. Guru jee says that death will come and take them. So, if all those bad habits cause them to be taken by death, then what do you think the punishment will be for the ones who take life? They'll have no place in god's Realm of Truth, or Sach Khand.

Each person commits unintentional sins every day. The one with no Guru has to suffer the karma, or consequences of these actions. But the one with a Guru doesn't. Now, what are those sins? In the air we breathe there are various forms of life, in the milk we drink and the yoghurt we eat there are various forms of life. The Gurules one will have to pay for killing

these. But the Gursikh will not. Guru Granth Sahib jee says,

‘Nar achet pap te dar...

O man be afraid of committing even accidental sins.”

Be scared of committing an accidental sin. Every day we read

“Ape beej apah he kao...

we reap whatever we sow.”

A holy man was blind, for the last 100 lives he hadn’t committed a single sin. He asked many Saints why he was blind as he hadn’t committed any sins in the last 100 lives. One Saint told him to look even further back. He looked back 40 more lives - no sins, 40 more - no sins, 100 more and still no sins. The Saint told him to look back just one more life. He saw that he was a human child, he had a locust in his hand. As a 12 year old boy he took a twig and poked out the eyes of the locust just for fun.

We say,

“Nanak Nam Chardi Khala.

Tere bhana sabatt da bhalla.

*Nanak says may the rising energy
of Naam benefit everyone.”*

When we say benefit everyone, we don’t mean all Sikhs, nor all humans but for all creatures.

Mercy is a quality greatly emphasised upon in Guru Granth Sahib jee. If a Saint doesn’t have mercy then he’s a butcher.

Even Bhagat Sadhna jee was a butcher but his merciful nature meant that he left that job as soon as he could.

If meat was OK to eat according to the Guru's, then meat would be served in the Gurdwara's free kitchen. And in the same way no one should protest at taking Guru Granth sahib jee into a butcher's shop, should they?

A butcher's shop is a butcher's shop, because it has killed animals there. Now, if it didn't have meat it wouldn't be a butcher's shop. I want to ask you, if there is a person's home which has meat in one room and Guru Granth Sahib jee in another then is that house no less than a butchers shop where you are keeping Guru Granth Sahib jee?

Our Gurus didn't eat meat, they weren't butchers they were soft hearted and merciful.

Guru Hargobind Sahib jee was very fond of flowers and had a garden. His young grandson Har Rai jee was walking through the garden and his gown accidentally broke a flower's head. Guru Hargobind jee saw the scattered petals and asked a Sikh who broke the flower. He was told that his grandson Har Rai's gown broke it. Guru Hargobind jee summoned Har Rai jee instantly.

Guru Hargobind jee said, "Har Rai who broke the flower?" He said, "O True Guru King, I didn't mean to break it. My gown accidentally hit it."

Guru Hargobind jee said, "Do you wear a gown to hurt others?"

If you like wearing a gown then control the folds of the gown.”

From that day on he would hold the long gown over his right arm. When he became Guru Har Rai jee the Sikhs said you don't look good holding your gown, let it go as you are the Guru now. Guru Har Rai jee said, “O Guru Nanak's Sikhs, all of my life I've held it like this because it was my Guru's Command. If I disobey my Guru by letting go of it, I will no longer be a Sikh. Do you want me to spend the rest of my life in hell!”

Have you ever thought what will happen if we don't obey our Guru's command?

Our Gurus didn't eat meat, they weren't butchers they were soft hearted and merciful. In JapJee Sahib, Guru Nanak Dev jee writes **“Dhaul Dharam Daya Ka Pooth...Religion is the son of Mercy.”** Without mercy we can't have religion. In Bentee Chaupee Sahib, Guru Gobind Singh jee writes,

**“Chitee te kanchar asthoola,
sabh pe kirpa drist kar phoola.
*Chitee, the smallest of all insects,
up to huge elephants
have Your look of mercy upon them.”***

God is merciful to all creatures and gives to all creatures.
Obey Guru Granth Sahib jee.

Don't get mislead by books on issues like meat. Obey Guru

Granth Sahib jee

Stay for ardas don't turn your back to the Guru wait until Guru jee goes to his position of peace - Sukh Asan. If the Guru's Sikh doesn't follow the Guru then how can he be called a Sikh?

Day 6 : Mercy, Actions and Worldy Attraction

Waheguru jee is the Giver to ALL creatures.

When Guru Nanak Dev jee was a boy about to go through the ceremony of getting his holy janeu sting tied on him, he fearlessly said to the holy Hindu Priest, tie a janeu on me made with the string of mercy, tie such a janeu on me.

Mercy was important to Guru Nanak Dev jee, a merciful man will not even kill an ant. Guru Nanak's janeu of mercy does not get broken nor does it get burnt, mercy cannot be destroyed.

Baba Sri Chand, the older son of Guru Nanak Dev jee found out that his brother Laxmee Das had gone hunting in the forest. He told him, "One day your accounts will be read in front of Dharam Raj, the Divine Judge." Laxmee Das said, "What's the point of being born in Guru Nanak's house if my accounts are not automatically forgiven?" Now if Guru Nanak Dev jee's son's actions couldn't be forgiven automatically then what will happen to us?

Guru Nanak Dev jee went to a town, Bhai Mardana jee asked, "Guru jee, why do some of these houses have one or two flags but that big house has seven flags?" It was Duneer Chand's house. He was a millionaire.

A thief can only rob while the owners are asleep or out. If the owners awaken then the thief will be caught. We are inside this body of God's. We can do bad actions but one day we will be caught and punished for our bad actions.

No one will help you when you give accounts. And you can't hide your misdeeds. Like the one who eats garlic cannot deny it because everyone can smell it. Everyone knows what he did.

Have you ever believed in God? Have you ever gone into the holy congregation, or Sadh Sangat? Bhagat Kabir jee asked some men if they believed in God. They said that they did. Then he asked the men where they thought God resided. They replied that God was everywhere and in all animals. Bhagat Kabir jee asked them, "Do you eat meat?" They said they did. Bhagat Kabir Jee said, "In that case you don't believe in God!"

Bhagat Kabir jee saw some holy men eating meat in God's Temple, he said to them, "Have you no shame! You live in God's house and eat meat."

O beloved ones some people say drink alcohol and eat meat, be happy, drink and be merry. One of these people said to me, "I believe in science, not God." I said, "O beloved one, did the chicken or egg come first." He said, "The chicken came first," I said, "But where did the chicken come from?" He said, "From the egg!" He got caught in this loop egg-chicken-egg-chicken.

Science can't even figure out whether the chicken or the egg came first. God's limits cannot be known.

He said, "Egg first, No chicken first, No egg first, No chicken." I asked him, "Did man or woman come first?" He answered, "Woman of course!" I said, "Does your science believe a human can come without parents?" He said, "No."

God's limits cannot be known, everyday we sing this in ardas:

"Tumaree ghat mit tumhee janee.

Nanak Das sada kurbani

Only You know Your extent and limit.

The servant Nanak is always a sacrifice to You."

God's limit can't be known. People say, "I haven't seen God, so why should I believe God exists?" But, to get a good job you need qualifications. Have you passed the Guru's test? Are you qualified to see Waheguru jee?

Back to the historical incident, the millionaire Dunee Chand called all the Hindu Priests for a holy congregation, he wanted to feed them and get their blessings. He had also heard that Guru Nanak jee was on a mission to save this burning world and was also in town. He wanted Guru Nanak jee to come to the feeding ceremony as well. Dunee Chand put his palms together and humbly said, "I want to remember my deceased parents, I want you to give them some blessings by coming to my house and eating the holy food."

Guru Nanak jee questioned Dunee Chand, “How can you feed your dead ancestors by feeding these Hindu Priests?” Dunee Chand said that everyone followed this ceremony. Guru Nanak Dev jee said, “Dunee Chand, this food won’t reach your dead ancestors. O Dunee Chand towards the west there is a jungle and a hungry wolf has been there for 15 days. That’s your reincarnated father.”

Dunee Chand said, “But Guru jee, my father never did anything bad, how can he have been reincarnated?” Guru Nanak Dev jee said, “If you don’t believe me, then go and ask your reincarnated father. Don’t worry when you get there you’ll see your father’s spirit. When he stands before you give him the food and ask him your question.” Dunee Chand took the food on a metal plate that he respectfully carried his head and went to the jungle.

Dunee Chand puts his hands together, offered the food and asked, “Dear father, you donated lots of money to charity, you were good and virtuous, so why were you reincarnated?” The father answered, “I never did anything bad, but at the last moment before death the neighbours cooked meat and I had a desire to eat it. Because of my desire I was reborn.”

What ever a person desires at the last moment is what that soul is reborn as. Bhagat Trilochan jee’s verses say that if you remember money at the last moment, then you come back as a snake. A snake has many species, the person who remembered money is born into these. A person who remembers his sons and never meditated on God’s Name will come back as a pig again and again. A man who thinks of his lust will come back

as a prostitute. A person who starts worrying about his house comes back as a ghost in the house. The one who remembers Waheguru at the end will be saved.

“GUJRI:

*At the very last moment, one who thinks of wealth,
and dies in such thoughts,
shall be reincarnated over and over again,
in the form of serpents. 1*

*O sister, do not forget
the Name of the Lord of the Universe. Pause
At the very last moment, he who thinks of women,
and dies in such thoughts,
shall be reincarnated*

over and over again as a prostitute. 2

*At the very last moment, one who thinks of his children,
and dies in such thoughts,
shall be reincarnated over and over again as a pig. 3*

*At the very last moment, one who thinks of mansions,
and dies in such thoughts,
shall be reincarnated over and over again as a ghost. 4
At the very last moment, one who thinks of the Lord,
and dies in such thoughts,
says Trilochan, that one shall be liberated;
the Lord shall abide in his heart. 5”*

Guru Granth Sahib, 526

Some people say, “Just before I die I’ll start saying ‘Waheguru Waheguru’, but until then I’ll do what I want.” Bhai Gurdas jee explains to us that these people are saying there is no need

to build a well. They'll build it when the fire burns the house! It'll be too late to build it then. When there's a battle to fight, it'll be too late to say I'll learn about martial arts now! If you don't meditate on God's Name 'Waheguru, Waheguru' then how many lives will you have to go through?

Dunee Chand's father said, "All my life I did nothing bad, but at the end my desire went next door to eat the meat. I had never eaten meat, I didn't know what it tasted like, but at that moment I wanted to know. Now, I been born as a meat eating wolf for my bad desire. But, for my good actions, for charity and virtue, Guru Nanak jee came to my house and blessed you and now me." His father's spirit was blessed and left the body and went to God's realm of Truth, Sach Khand.

Dunee Chand went to see Guru Nanak jee and told him the story. Guru Nanak jee asked him, "In your town some people have one or two flags on their house, but you have seven, why?" Dunee Chand said, "Each flag tells the world this man has one million rupees." Dunee Chand continued, "I have seven million rupees and hence seven flags." Guru Nanak jee said, "Dunee Chand, share this wealth with the poor and needy, get rid of your desire for wealth. If you think of wealth at the last moment you will come back as a snake."

One time Guru Nanak Dev jee said to Bhai Mardana jee, "Today I'm going to take you to have the sacred vision of the Formless Being."

Bhai Mardana jee was simple and said, "Baba jee, let me go first, in front of you. You always send me in first when we go

into any town, I went first to see Sajjan Tug, I went first to see Kauda Raksh and almost got eaten alive. Baba jee, at least let me go along side you.”

Guru Nanak jee said “O Mardana, it’s not a question of going in front or behind nor is it a question of going as friends. I have no attachment to friends. But, it’s a question of when you appear in front of the Immortal Being, you’ll be asked to sing Kirtan praises.” Bhai Mardana jee said, “Of course I’ll sing Kirtan praises, no problem!” Guru Nanak jee said, “But your Kirtan is so sweet that the Immortal Being will keep you with him. Then you’ll start missing your friends and family. You’ll start thinking about worldly distractions, or maya.” Bhai Mardana jee said, “Yes that’s true, in that case Baba jee you go to see the Formless One and I’ll wait here!!!”

Don’t get attached to maya, or worldly distractions. Donate even one coin to Guru jee and Guru jee gives us all the treasures says Bhai Gurdas jee. We borrow money to pay for our homes and businesses, we take out a second mortgage to wed our sons and daughters. A new Gurdwara is to be built here in Southall, so make the effort to donate money and see if Guru jee doesn’t make you successful.

Guru Nanak Dev jee requested Dunee Chand to distribute the seven million rupees in charity. Guru Nanak jee stayed at his house for three months and it became God’s Realm of Truth, Sach Khand.

Guru Granth Sahib Jee doesn’t allow us to eat meat. It is not a question of don’t eat Halal but eat jhatka instead. Muslims

only eat Halal meat and Guru jee's have stopped them from eating that hence leaving them vegetarian. Now having done that how can Guru jee then say its OK to eat meat if its quick kill jhatka? He doesn't. Don't do what you want do, only do what Guru jee wants.

If you want you make this servant happy, then I don't need these pennies you donate to me, fill my gown with people ready to receive amrit.

A man's house is his own but once he's married then his wife takes control. If he comes back late after he's been drinking she'll wait up for him. After the third or fourth time he comes home late and drunk, she wont unlock the doors and tells him to stay out until he sobers up. Where did she get the right to be in control of his house? Well, the wedding vows they took meant that she now belonged to him and everything of his now belonged to her!

When we take our amrit vows, we belong to Waheguru jee. We only become Khalsa when we receive amrit, then we belong to Waheguru : Waheguru jee ka Khalsa! Waheguru jee's Khalsa. And everything of Waheguru jee belongs to the Khalsa.

Without amrit one is not a Khalsa and does not belong to Waheguru jee.

Day 7 : Clean Mind

And No Alcohol

Dirty clothes and dirty places are not pleasing to anyone. A dirty mind is not pleasing to Waheguru jee.

Guru Nanak Dev jee had discussions with the holy men, the Sidhs. At the end they recognised his greatness and said

“Dhan Nanak Teree vadee kamaee.

Great Nanak, Your Spiritual Efforts are Supreme.”

They asked Guru jee about the dirty mind. Guru Nanak Dev jee says in Jap Jee Sahib.

*“When the hands and the feet and the body are dirty,
water can wash away the dirt.*

*When the clothes are soiled and stained by urine,
soap can wash them clean.*

*But when the intellect is stained
and polluted by sin,*

It can only be cleansed by the Love of the Name.

*Virtue and vice do not come by mere words;
actions repeated, over and over again,
are engraved on the soul.*

You shall harvest what you plant.

*O Nanak, by the Hukam of God’s Command,
we come and go in reincarnation. 20”*

Guru Nanak Dev jee told them, “O Sidhs, if the mind is dirty then God’s Name can clean it, just as soap cleans clothes and water cleans dusty hands and feet.”

No one would eat food out of dirty dishes, in the same way God’s Name can’t reside within a dirty mind.

A landowner used to visit a Saint for blessings every day. The Saint used to tell him, “You have come into the world to meditate on God’s Name.” One day the man asked the Saint for God’s Name. The saint said, “Give up your bad habits of eating meat, drinking alcohol and smoking, then you’ll be blessed with God’s Name. Give up all those habits and you’ll be blessed.”

The landowner replied, “No I dont want to give up those habits, just give God’s Name to me.” On the next day, he asked the Saint for God’s Name once again. The Saint repeated his instructions and said, “Give up those bad habits then you’ll be blessed with God’s Name.” The landowner said, “O those habits will stop slowly in time, just give me God’s Name right now.” But, a dish has to be clean for God’s Name to be put into it. Not half clean, nor a quarter clean, but totally clean.

One day the Saint filled a bucket with manure and went to the landowner’s house. The man fell at his feet and said, “I’m so blessed that you came to my house.” The Saint said, “I’ve come to collect 5kg of flour for the free-kitchen.”

The man got the flour and the Saint said, “Pour the flour into the bucket.” The man said, “No-way! take out the manure

first.” The Saint said, “What’s it to you where I put it, I’m the one who’s going to eat it?” The man refused to put the flour in the dirty bucket. The Saint refused to take the manure out.

The following day the man came to the Saint again and asked for God’s Name. The Saint said, “You valued 5kg of flour so much that you wouldn’t waste it by putting it into my dirty bucket. Now how can I put the priceless Name of God into a dirty mind?”

In this world people are ready to take, but not to give. People ask what do we get from going into the holy congregation, or Sadh Sangat? Guru jee says, “*leave you pains and suffering and take away happiness and peace of mind....**dukh parhar, sukh ghar lay jae.***”

But man says the opposite, “I’ll leave amrit and take alcohol instead”. Shraab means *shirath da paanee* or in other words alcohol is the water of mischief. Guru Granth Sahib jee says,

“Amrit chad bikhay bikh ka-e...

leaving amrit one eats the most poisonous poison”

Amrit tastes bitter and poisonous alcohol tastes sweet to the one who has no Guru, the Manmukh.

We think *anya* means blind, but *anya* actually means the one who has no sense. According to the Guru, the blind one is not the one without eyes, but the one without sense and wisdom of

Waheguru jee.

An anya man was blind drunk. No one wants to be told that they have bad wisdom and that they are a foolish person. But by drinking you lose half your sensible wisdom. Drink kills wisdom. Drink causes our spiritual strength to be weakened and it causes countless diseases. It eats the body like wood-worm destroys wood. The drunken man vomits and talks nonsense. This turban is his honour, but by drinking the turban gets knocked off, infact some even take it off with their own hands before drinking!

Guru jee says that alcohol causes us to lose our senses, leading to sinful actions. And a sinful man can't be accepted by God. Guru jee says that a Manmukh is worse than a pig (a pig lives in it's own dirt). The drunken man vomits and stinks. No one can stand next to a drunkard, he stinks and talks dirty in front of his own daughters and sisters. He swears in front of them. He's dirtier than a pig. When this Manmukh dies no one really cares that he died.

When a pig dies he's still useful. He can be eaten by other animals, his skin can be used. But, when the drunken one dies, even in death he is of no use to anyone. Once a drunken man was vomiting. A cat came near him and started licking her whiskers. He grabbed it's tail, his wife's name was Kalwant Kaur. He said, "Kalwant Kaur, you normally tie your hair in a bun, but today you've got a pony tail!"

Guru Nanak jee said that both Bhai Balla jee and Bhai Mardana jee had been connected with him for many lives before. Bhai

Balla jee asked Guru jee, “If Bhai Mardana jee had been good enough to be with Guru Nanak jee in previous lives, then why was he born into a poor house?”

Guru Nanak jee said, “In Treta Yug, the Second Age, Mardana was a Kirtanee-singer for Raja Janak the Saintly King. Raja Janak was greatly pleased with him, but one day Bhai Mardana thought I’ll sing Kirtan praises better if I’m high on alcohol. He turned up drunk.

Raja Janak told him, “I’m pleased with Kirtan praises not drink!” That’s why Bhai Mardana was born in a poor house. Now if great people like Bhai Mardana weren’t forgiven for tiny mistakes how will we be forgiven? If Bhai Mardana jee was born in a poor house for drinking, do you think you are going to born in God’s house!!

Alcohol is called the drink of a hundred sins. The one who drinks, tells more and more lies, and kirtanee-musicians like Bhai Mardana in his previous life weren’t forgiven. Ninety-nine percent of people who drink were first tempted by other people saying something like, “O come and have a drink, have a drink.” Tempting others with drink is a sin.

Drink destroyed holy Krishan’s family. Do you think drink is going to save your family?

Khalsa jee, two opposites can’t be in the same place at the same time. You can’t be unhappy and happy at the same time, you can’t be a saint and a thief, you can’t be a faithful wife and

a prostitute, you can't be a non-drinker and an alcoholic.

Some people who have received amrit and wear the 5Ks, but don't give up drink! Now tell me which code of conduct, or rehat maryada, says its OK to drink alcohol? At Guru Amar Das jee's time the Masands, or missionaries, were greatly respected, but by Guru Gobind Singh jee's time they were totally corrupt. They used to eat meat, drink alcohol and corrupt innocent people by taking their money in the name of Guru Nanak Dev jee.

Guru Nanak Dev jee wrote against the corrupted holy Muslims and Hindus priests of his time. Today, words will be written against our kirtanee-musicians, our Gurdwara presidents and against fake Sants. The false Sikh is the one who does false deeds. The false one is not accepted in Guru Nanak jee's house. Make it a rule to keep the company of people that help us to get closer to Guru Granth Sahib jee. Sant Attar Singh jee, now there was a true Sant, and Baba Nand Singh jee helped thousands of people to get closer to Guru Granth Sahib jee and not to themselves.

**“Agiaa bhaee akaal kee, tabeeo chalaaiio Panth
Sabh Sikhan ko hukam haa, guru manioo granth
Guru Granth jee maanio pargat gura kee dhay
Jo prabh ko mil boch ha kojh shabd mel lay**

*The Immortal Being issued the command
and the Khalsa Path was created
ALL Sikhs are commanded*

*to obey the Granth as their Guru.
Obey Guru Granth for it is the now the body
of the manifested Gurus
Whoever longs for Waheguru,
will unite by searching its Word."*

Guru Gobind Singh jee

If the corrupt Granthi-priests, kirtanee-musicians, tadhee-singers, Sant-Saints, Gurdwara presidents and poets stopped eating meat, stopped drinking alcohol and lived up to the vows of Amrit, then there would be no stopping us in giving Amrit to the whole world.

If the teacher knows nothing, what will the students learn? Can they pass their exams? The presidents and preachers who eat meat and drink alcohol can't pass Guru Nanak jee's tests. There are no fights in Muslim Mosques, Hindu Mandirs or Christian Churches, why are there fights in Sikh Gurdwara's? Because, the people in Gurdwaras say, "I did more seva-service, I should get more money. I did more, I should get more money. I did more, I should be the president. I have more knowledge, people should vote for me."

The true Sikh would get closer to Kirtan praises and not to the Kirtanee-musician. The true Sikh would get closer to Guru Granth Sahib jee and not to the Granthi-priest. The true Sikh wouldn't be after money and status. Its hard to tell the truth, its even harder to live it.

A man used to get drunk and beat his wife. His wife was cooking one day but the dog ran off with the meat. Out of fear of the husband she took the dog's puppy and cooked it. The nine year old son watched. The husband came home and the wife served it, just before he took the first bite he noticed his son was staring at him, he asked him what the matter was. The son thought if I tell the truth my mother will get beaten, if I lie my father will have to eat the dog's meat.

In the same way Khalsa jee, if you follow the path of truth by giving your head at the Amrit ceremony, you'll find it hard to tell the truth and to live it as well. But that is the Khalsa way.

Some people came to Guru Gobind Singh jee and said we give the Masand-Missionaries our *Daswand*, or tenth of earnings, to give to you, but they just eat meat, drink alcohol and abuse our daughters. Guru Gobind Singh jee was horrified.

If you can't keep your own house clean how are you going to keep the world clean?

Guru Gobind Singh jee told his Sikhs to fill a well with oil - the Masands were going to be punished by being burnt to death in the well. The Sikhs protested saying, "You can't kill the Masands - they're our preachers, we're a new religion and we'll die without them."

Guru Gobind Singh jee carried on regardless of the consequences. The Masands were fakes and worst of all they were misleading people in the name of Guru Nanak. The Masands were brought to Anandpur Sahib and thrown in the burning

well by the hands of Guru Gobind Singh jee. O Holy Congregation, Guru Gobind Singh jee resides within you, ‘The Khalsa is the special form of Guru Gobind Singh jee...**Khalsa mera roop ha khaas**’. How can you be his special form if you drink or eat meat?

When someone dies after being a drunk all his life we ask the Granthi-priest to say the Ardas prayer. The Granthi-priest says the Ardas with pressed palms, “O True Guru King, this spirit came to travel in this world, be merciful and keep this spirit at your feet always.” What a great lie we tell in front of Guru Granth Sahib jee.

The Masands were burnt for lying and we have the audacity to lie in front of Guru Granth Sahib jee! The one who couldn’t stay at the Lotus feet, or Words, of Guru Granth Sahib jee while alive, how is he going to stay there after death? Even the family of the dead one do not want to keep him in their house. He has no place to go. Guru jee tells us that the one who drinks alcohol gets beaten in this world for his actions. Now do you think he’s going to get luxurious sofas to sit on in the next world?

The nation that suffers floods will survive and recover. The nation that drowns in alcohol will be destroyed. It would have been better that our nation stayed poor, but strong with Sikhism, rather than getting rich and forgetting their faith.

Historically, personal Sikhism was rich, look at the characters of Bhai Mani Singh and Bhai Taru Singh jee’s lives. But the Khalsa nation was poor. Now personal Sikhism is poor but

the Khalsa nation is rich.

Jesus said if a hungry tiger enters a lamb's pen, he causes less damage than a man intoxicated with *maya*, or worldly attractions,. Its easier for a camel to go through the eye of a needle than for an atheist to enter Sach Khand, or God's Realm of Truth.

Without teeth we can't eat food. But *maya* without teeth has eaten the whole world. The one who drinks alcohol will suffer punishment in the next world.

If you are Khalsa then you are special and have a sword in your hand. Not a beer bottle! If you want to belong to Guru jee then you'll have to receive amrit, get up early at amrit-vela and meditate on your daily prayers - Nitnem.

Khalsa jee, our nation is 300 years old, many have gone before us, what has happened to them? Many have become rich coming to the West. Many are calling others over to the West so that they become rich too, and many poor ones are left sitting at riverbeds wondering where their next meal is coming from.

I tell the poor ones, "Receive amrit and Sikhism will not leave you on the riverbank of poverty. You will not be poor anymore nor will you live in poor houses. Receive amrit, you ask for countless things from Guru jee. If you just obey one Hukam-command and receive amrit you'll get what we want."

On becoming holy and wearing holy clothes, don't start committing sins. The 'holy' sinners are the worst of all. They feel no shame, even the sins feel shame at the deeds done, but these 'holy' sinners don't feel shame.

Guru Gobind Singh jee's mission was to get rid of the 'holy' sinners like the Masands and spread true religion. He uplifted the status of the innocent and the poor by making them into Khalsa that belonged to Waheguru. He told us to work hard, go to universities and get the best education and to teach others the true way of Sikhism. But, we've been riddled with weaknesses. We don't get up early at Amritvela, we haven't lived according to the Rehat, or code of conduct.

Guru Gobind Singh jee said to us that the Khalsa will be

“Vidia vicharee ta par-upakaree...

Be knowledgeable, educated and help others.”

How can we make others into Sikhs when we're not Sikhs ourselves. Receive Amrit!

Day 8 : Good Company, Sadh-Sangat

The type of company, or Sangat, you keep is what you become. The company of thieves makes us into a thief, the Guru's company makes us into a Gursikh, or Guru's Sikh. It is not for nothing that Guru Gobind Singh jee said that if you want to see me then, receive amrit, do the daily Nitnem-prayers and meditation on God's Name in the early hours, or Amrit-Vela. Then look in a mirror and just as the skin forms on hot milk, you'll see me radiating from within you.

**“Khalsa mera roop ha khas,
Khalsa ho ma karo nivas.
Khalsa is my special form,
in the Khalsa I reside”**

Just as a person's face tells us what they are - perhaps happy or sad or an addict. In the same way, a Gursikh's face tells us if this person has the Guru's Sikhism inside them.

Whatever these eyes see will have an effect on our mind. If we see good, then we'll become good. If we read dirty literature, then that'll have it's effect on our minds also. People say, “My mind can't concentrate on God's Name for even 30 minutes.” These people concentrate on TV for four hours at a time, no wonder they can't concentrate on God's Name! So don't see bad things with these eyes, don't hear bad things with these ears. Khalsa jee stop watching TV for one month. Go into

the company of the Guru, the holy congregation called Sadh-Sangat twice a day, get up early at Amrit-Vela and meditate, even walking say ‘Waheguru Waheguru’. Then if you still can’t concentrate on God’s Name then grab hold of me and tell me!

We need to make daily routine into our habit.

People who drink and smoke stink, and people who don’t do these things turn away from them. People who don’t eat meat hold their breath when walking past a butcher’s shop, whereas meat eaters start drooling at the sight of meat. In India, people have started to breed chickens in poultry farms. If you go to their house you’ll get a strong smell of chicken, but they’ll say they can’t smell it. They’re used to it!

A girl married into a low caste animal skinner’s house and turned up her nose at the smell. The girl couldn’t stand the smell of dead animals in her husband’s house. She couldn’t work because the smell made her feel sick. Then after a month she surprised everyone and started doing the housework. The in-laws were happy and asked her why. She said, “The smell that was here for a month has finally gone.” In fact, she had got used to the smell of dead animals. The type of company, or Sangat, you keep is what you become.

We are the sons of Guru Gobind Singh jee, but fashion has separated us from him. By living in the company of the Guru, in the holy congregation or Sadh-Sangat, we’ll become like Guru jee, but it doesn’t appeal to us because worldly thoughts and fashions have conquered us so much so that we’re not even

prepared to try and get used to going to the Sadh-Sangat.

Baba Kartar Singh jee of the village Bhindra, told a story about a lioness who was shot dead by a farmer. Her young cub was taken and kept with farmer's lambs. Lions and lambs have different diets...

People say to me "we are Lion-Singhs, lions eat meat so why do you stop us?" I say lions are animals, we are human we have different diets. Guru Gobind Singh jee made us lions in spirit, so we would be courageous and brave.

...The farmer started feeding the cub milk like he fed the lambs. The cub started becoming a lamb in his attitude. One day he was walking with the lambs and was seen by a mighty lion. The lion was shocked to see a lion cub walking with lambs. The lion leaped forward and the lambs ran away, the lion cub ran too. What you eat and drink effects what you say and think. The lion grabbed the cub and said "Either come with me to the river, or I'll eat you like the lambs." The cub went to the river, the lion told him to look at his reflection. The lion cub was amazed, he roared and said with joy, "I'm a lion! I'm a lion!" The mighty Lion told him those lambs are your food, not your friends!

Khalsa jee, we are the cubs of the mightiest lion Guru Gobind Singh jee, but mixing in the world we've sadly become like the world. We need the company of Truth, or Sat Sangat. We need Sangat of Sat of truth. We watch TV and cinema but it's all lies. People pretend to be husband and wife and when we watch it we get effected by the lies. Guru Granth Sahib jee is

full of Truth, Truth, Truth. Keep the company of Truth not lies. Lies are nothing and have no value, but the false TV has a great effect on us, whereas Guru Granth Sahib jee is truth and we let it have no effect on us.

God's Word has relatively no effect on us compared to the effect of TV, video and cinema. TV effects the clothes, bangles and fashions we follow. An actress cuts her hair and our sisters and daughters cut their own hair. It doesn't look good for us to wear earrings and bangles, when Guru jee has given us the iron bangle, or Kara. Guru Gobind Singh jee says that his Sikh is the one who lives according to his code of conduct.

**“Rayhnee ray so-I sikh meraa,
oh sahib ma os ka cheraa.**

The one who lives according
to the code of conduct, the rehat, is my Sikh.
That one is my Master and I am their servant.”

The son of a rich man had no problem getting money. Some alcoholics thought we'll make him our friend and get him to buy the drinks, that way it will be his money that we'll be drinking, not ours. When someone is addicted to drugs or alcohol then they'll do anything for their addition. They managed to get the rich man's son to go drinking with them. His parents tried to get him to stop but he wouldn't listen and eventually become addicted...

Look at the state of our sons in the USA and the UK. You came to the West to earn money, not to waste it on alcohol. Spend money on schools teaching the Guru's Wisdom, or GurMat,

so that your sons and daughters learn the Truth, just as Guru Gobind Singh jee wanted us to do 300 years ago. Look at our Sikh martyrs, even being uneducated they didn't commit sins, but we are educated and commit countless sins.

...The rich son's parents tried in vain to make him understand, Sants tried to persuade him saying even Guru Granth Sahib jee gives us instructions against drinking. But, the ones who have had their wisdom destroyed by alcohol won't listen. All day long the rich man's son kept drinking, eating meat and doing bad actions. God gave the Sikh a turban and beard and plenty of money, but he wasted it all.

Whatever we do we do it for our children. Give your children the Guru's Wisdom, or Gurmat. Don't spoil them with worldly attractions because when they grow up without wisdom they'll be disrespectful of you and leave you. Then you'll be crying that they turned to drink and caused you heartache.

The rich man's son got into a bad crowd, bad sangat. Our body was given to us by God to meditate upon his Name.

The Gurmukh and Manmukh look the same, but the Gurmukh's face is towards the Guru, whereas the Manmukh's face is towards the world. A crow and a nightingale look similar as they are both black. However, there actions are different. No one likes the company of a crow, when someone talks too much, we say, "Stop crowing! Speak sweetly like a nightingale."

Swans and cranes look similar too, they are both white. But

their actions are different. The swans are said to eat pearls, whereas cranes tear the flesh. Once a crane was seen standing on one leg. A passing saint was impressed with the crane, he thought, “You look like a great saint, dressed in white, performing penance on one leg and your eyes are in meditation being half closed and half open.” Just then it caught a fish and tore apart the flesh, the saint despised it saying, “I thought you were God’s beloved.”

The bad ones have made us forget our Guru-Father, Guru Gobind Singh jee. People say Mai Bhago or Baba Deep Singh jee has appeared inside them - what? Are they ghosts that possess people!!!! It’s all man’s worldly wisdom that misleads us from the Guru’s path.

Our hair is the Guru’s seal. A Sikh stands out in thousands, no need to ask who they are - they are the Khalsa! Yet, we have to ask Hindus and Muslims who they are. If you took a £1000 note to a shop and asked for £100 of goods and £900 change the shopkeeper would tear up the note and throw it away. It’s a fake it hasn’t got the royal seal on it, its not approved by the Bank of England. In the same way our long, uncut hair and turban is Guru Gobind Singh jee’s seal of approval on us.

People say to me that I’m too hard in my views. I say read Guru Granth Sahib jee and you’ll see I’m nothing in comparison to what our Guru’s have told us to do. They find me hard, but TV, clubs and pubs sweet!!

A cow without a tail loses three-quarters of its value. A Sikh woman without a ponytail loses all her value. A mother came

to me and asked me to bless her two daughters as they were going to Canada. I saw they had cut hair and said, “You shouldn’t have asked me for that. How can I put my hand on the head where a barber’s destroyed the hair with his scissors?” Then the girls scarf’s kept slipping they pulled it forward, it slipped again and again. How can a building stand without foundations? A head scarf or turban can’t stay on the head if there is no hair to support it. Once you give mind, body and soul to Guru jee then you can’t take it back. You have to sell your mind to Guru jee and do what Guru jee said. We just talk about we belong to the Guru, but we have to do it in our actions.

A man said to me in Delhi, “O Sant jee, what’s the point of receiving amrit? What’s the point of getting up early at amrit-vela? What’s the point of doing seva-service? And what’s the point of reading the God’s words, Gurbani?” I said, “If you read Gurbani, you’d hear Guru jee saying, “What’s the point of people like you coming into this world!!”

**“Manmukh janam gavai-aa
vich dunee-a kahe-aaia**

The ManMukh has wasted his life,
why did he come into the world?”

Mata Gujree said, ‘Son I want to have the sacred sight of your holy hair. I haven’t been blessed with a glimpse of your beautiful long hair since you were a child.’ Guru Gobind Singh jee replied, “You’ll only be able to see them at 1 am when they are washed and hanging over my shoulders to dry as I meditate.”...

Once, Bhai Nand Lal jee was blessed with the sacred sight of Guru Gobind Singh jee's beautiful hair and he was in extreme bliss. Guru Gobind Singh jee asked him how come he was so happy. He replied, "Just seeing you is a great, a great thing indeed, but to see your hair one must be truly blessed. Guru jee, even if all the people in this world and the next world were placed on one side of a scale, they still wouldn't be worth as much as one hair from your beard." Long, uncut hair is the Guru's seal. Without the seal one is worthless like the 1000 pound note.

A man bought a young pet lima. He took it for a walk. One friend after another came asked him, "Where are you taking that dog." He said, "It's a lima." They said, "No way, it's definitely a dog." After meeting the fourth friend who told him the same thing, he thought four men can't be wrong, so he let the lima go free to be another worthless stray dog. The world has fooled us in such a way that we've forgotten the value of our beard and hair and we've thrown it away thinking it was worthless.

A King's wife used to go dancing with prostitutes. When the King saw his Queen dancing, she froze full of shame. People said, "O look King, look what your wife does, what kind of King are you?" The King said, "She isn't mine." O Khalsa jee, we are the children of Guru Gobind Singh jee, our bad actions will mean we have no place in Guru King, Guru Gobind Singh jee's true court.

...Guru Gobind Singh jee had his morning bath 12:30am and washed his hair as well. He said to Mata Gujree, "You can see

my hair while it dries as I'm sitting in meditation on God's Name."

Sant Isher Singh jee used to get up at this time too. A Sant is the one who remembers God with every breath, saying 'Wahe-guru Waheguru' with every breath. One who gets up at 9am is not a Sant even if he's called one.

Mata Gujree came at 1 am and saw Guru Gobind Singh jee meditating with his hair down covered loosely. She saw light radiating from his hair and the spirits of the gods and goddesses going around him with utmost respect. Evertime you comb your hair with the Kanga-comb, remember Guru Gobind Singh jee's Hair radiating with spiritual light.

Khalsa jee look at man's wisdom. When he's enjoying life he forgets God the one who's going to help him in his hard times.

A diseased man was discarded by his family and left under a tree by a roadside. Some Sikhs were coming from Lahore to Goindwal to have the sacred vision of True Guru Amar Das jee. The diseased man heard the Sikhs singing God's word, or Gurbani, and felt peace of mind. He asked that they take him with them to see the True Guru. Sikhs are born to help others, they carried him to Goindwal.

People say, "Sant jee our dad is old, he swears too much and we have to look after him all the time because he is ill, he doesn't leave his body, can you say a prayer!!!"

Sikhs are in this world to help the sick. The diseased man reached Guru Amar Das jee. His body was rotting away, he bowed to the best of his ability. Guru Amar Das jee asked, “Who are you beloved one?” He couldn’t speak much, he was feeling too ill. Guru jee asked again, “Who are you beloved one?” He answered, “Guru jee, save me, take hold of my arm, I have no one else in this world.” Guru jee was moved and asked, what his name was. He said, “People walk right by me, no one uses my name, I have no name. O Guru jee, be merciful and save me.”

Guru Amar Das jee told the Sikhs, “After I have my morning bath, take the water that collects in the ditch underneath me and wash this beloved one with it.” The holy water was applied to the sick man’s body and he fully recovered, his body became beautiful. He spent the rest of his life in the seva-service of Guru Amar Das jee.

Guru Gobind Singh jee said to Bhai Daya Singh jee, “After receiving amrit, all Sikhs will be respected with the title Sardar jee, or Lord.” When most people meet, they say “Hello, how are you?” to which they reply, “O not too bad.” However, when even a poor Sikh on the side of a road is asked “How are you?”, he will say, “Guru dee kirpa...Guru’s kindness is upon me.”

If you want to give me something give me Sikhs who’ve received amrit, or amrit-dharees. I want to see the day when all of England’s soil is populated by these amrit-dharees.

This English language we keep speaking all the time is not

as good as Gurmukhi. GurMukhi is the beloved language of God, he could have written God's Word in English, but he didn't. The day will come when all other languages disappear.

A man asked what does, " 'Raj Karega Khalsa BAKHEE rahay no koi' mean?" I said "its not BAKHEE its AKHEE." He said, "I thought it meant the Khalsa will rule and all other people will not remain." I said, "AKHEE is the one who looks lustfully at other women. The one who steals, who cheats, the one without a Guru." The man said, "O, so they won't remain when the Khalsa rules. But how will I be able to recognise the Khalsa?" I said, "The Khalsa is the one who loves other older women more than his own mother, who loves another women of a similar age more than his own sister and who loves other younger women more than his own daughter. The Khalsa doesn't kill poor people, nor take away other people's rights." Then I asked him, "Who would you like the world to be ruled by?" He said, "Raj Karega Khalsa!...The Khalsa Will Rule!"

O Khalsa jee, 'the Khalsa will rule' remember these words. This time will come. These are the words of Guru Gobind Singh jee, they are not empty words. But, Waheguru doesn't desire us to have it yet, we'll only have rule when we are Khalsa."

O sangat of England - if you want to make Guru jee happy receive amrit.

Beloved ones of Guru jee I haven't got much time left tonight.

Before I left India, the congregation in Punjab asked me to stay with them. They said, “However much money you’ll raise in USA we’ll raise it here for you.” I said to them, “I don’t need money, don’t you want me to tell the world about Sikhism?”

I’m no one. When I was a child, Sant Isher Singh jee was going to England. He said to me, “Now ask for anything you want.” I said, “O Baba jee, why don’t you just tell me straight that you’re not coming back?” I said, “Baba jee, what shall I ask, by having you I have everything.”

The holy saints who can unite us with Guru jee are far and few between. He told me travel the world spreading Sikhism. I said, “Baba jee, but who knows me?” He said, “O the world is waiting for you, just like Punjab was waiting for Banda Singh Bahadur.”

This servant’s aim in life is to help people to receive amrit. People ask me how long will I carry on. I say, “I’m a dog that will carry on barking in all parts of the world.”

“Hum kookar tera Darbar...

I am a barking dog of your Court”

Guru Granth Sahib jee.

I request you Sangat jee, come into the Guru’s presence humbly if you want anything. Baba Nand Singh jee spent his whole life respecting Guru Granth Sahib jee. He saw Guru Granth Sahib jee as the living presence of Guru Nanak Dev jee. Guru of Guru’s is Guru Granth Sahib jee. Obey Guru Granth Sahib jee.

People say to me, “On our way to work, a black cat walked in my way,” or “I walked under a ladder,” or “someone sneezed so I cant go out” and countless other superstitions they have faith in. What is a dog or a cat that we get up and have so much faith in them cursing us? Get up and have faith in Guru Granth Sahib jee and see if your affairs aren’t successful. If they aren’t then come with your shoes in your hand and punish me by hitting me in the back of the head. If we believe in dogs and cats our works wont be successful.

Get attached to Guru Granth Sahib jee. People ask, “Who will do my work if I get attached to the Guru?” Don’t they know that when you mediate on god’s Name, then Guru Nanak Dev jee will do your work! Then if our family and business succeeds or doesn’t then that’s in the hand of the Guru not us.

Day 9 : True And False

Words and Gurus

What are we here for? What should we be doing with our life? Recently, people have been criticising me, saying that *tarna*, or the punjabi verses I sing, are false words and shouldn't be sung on a Gurdwara stage. They don't understanding what false words, or *kachee bani* as Guru jee has called it, really is.

Tarna is a translation of God's Words in Guru Granth Sahib jee sung to music. If *tarna* is false then so is any explanation of our Guru's words. If false words are any that are not contained in Guru Granth Sahib jee, then does that mean we shouldn't say the names of 5 of our Guru's, nor the names of the 4 sons of Guru Gobind Singh jee nor the names of the beloved five Punj Pyare because their names do not appear in Guru Granth Sahib jee?

I'm not criticising, we've already got enough problems in the Khalsa Panth without adding new ones. What about Ardas, it is not in Guru Granth Sahib jee so are they false words as well? No! Guru Gobind Singh jee said, "My Khalsa will worship the Light of the World, Jag-dee-jot, Guru Granth Sahib jee."

All *tarna* is, is an explanation of Guru Granth Sahib jee set to music to help people get closer to their Guru Granth Sahib jee. Explanations are not in Guru Granth Sahib jee, so does that mean they are false words too? No! If you ban *tarna* then ban Katha, or discourse, as well as it's not in Guru Granth Sahib

jee either.

So what really are the false words, or *kachee bani* that Guru jee is refering to? Well, TV and dirty literature can be described as *kachee bani*. *Tarna* is an explanation of God's Word, not false words.

People do so many false things which we don't even think about. They give 2 rupees for the Granthi to say the Ardas asking to be blessed with a pure Sikh life. Is Sikhism so cheap? We can't even buy a litre of petrol for 50 rupees!

If we read the names of Guru Gobind Singh jee's 4 sons to music does that mean they are false words or *kachee bani*?

Guru Nanak Dev jee never played the harmonium or hand-drums, vaja or tabla, all his Kirtan singing was accompanied by Bhai Mardana jee's stringed Rabab. Does that mean that anyone singing God's Words using a tabla and vaja are false?

We don't understand true and false, *pakee* and *kachee*, really is, that's why we get mislead. If the words help us to get closer to Guru Granth Sahib jee and inspire us to receive amrit its True, or *Sachee*. If the words lead us away then its false, or *Kachee*.

If *Tarna* uses false words, then remember that in Guru Gobind Singh jee's court there were 52 poets. Were their words false as well? Bhai Nand Lal jee was one of them, he wrote 2 volumes of verses called 'Bandagee Nama - The Book of Devotion' and presented them to Guru Gobind Singh jee who on

reading them said, “Bhai Nand Lal jee call this Zindagee Nama - the Book of Life. By reading this book, people’s lives will be changed.”

Tadhee-singers sing warrior songs in the Gurdwara, those verses aren’t in the Guru Granth Sahib jee either, but we sing them. The Ardas prayer, Katha explanations and the names of 5 of our Gurus aren’t in Guru Granth Sahib jee so are they all false? Let us not get involved in this foolish argument.

Guru Gobind Singh jee said, “My Sikh will not bow to grave-stones nor statues, only to the Light of the World, God. The ones that worship graves will go to hell. My Sikhs will not worship graves.” Near the end of Guru Gobind Singh jee’s life Sikhs asked, “Before leaving his body, Guru Nanak Dev jee joined the Sikhs with Guru Angad Dev jee, similarly Guru Angad Dev jee joined the Sikhs to Guru Amar Das jee, O Guru King who will you join the Sikhs to?”

Guru Gobind Singh jee said, “From now on you will not have a Guru in a human body. My Khalsa will not worship humans or graves.” Nowadays, there are Sikhs with the 5Ks that bow to graves of Muslim Saints. Once you’ve received Amrit you’ve got no right to bow to these places.

The historic Sikhs had such character that one time when they were riding with Guru Gobind Singh jee, they saw Guru Gobind Singh jee bowing to a Muslim Saint’s grave. The Sikhs said, “You told us not to do that, you have too be fined for breaking the rules.” Guru Gobind Singh jee said, “I was

testing if remembered what I said.”

Guru Gobind Singh jee humbly said, “Khalsa jee, punish me as you will.” The beloved five Punj Pyare instructed Guru jee to mix one and a quarter weight of flour and ghee to create the sacred pudding *Karah Prashad* and then distribute it to the holy congregation. A huge quantity of *Karah Prashad* was prepared. Guru Gobind Singh jee said, “Today we are not going to distribute *Karah Prashad*, today I want the Sikhs to come and get it themselves.” Some people filled both hands up, others got nothing and ended up picking bits from the floor and thanked Guru jee for even that meagre amount. All the way through this unusual spectacle, Guru Gobind Singh jee was laughing. The Khalsa asked why?

He said, “There are two types of Sikhs - one type steals, the other is contented. The thieving ones will even steal from the Guru’s treasury, or gholak.” Guru Gobind Singh jee stopped us worshiping humans and statues, and instead joined us with the Shabad Guru. God’s Word is our Guru, Guru Granth Sahib jee.

In Guru Hargobind jee’s time a huge snake was laying on the roadside. It was being eaten by away by maggots. The Sikhs said, “O Guru jee, it’s in pain shall we put it out of it’s misery?” Guru Hargobind jee said, “He’s reaping the rewards of his last life’s actions.” The snake came and rested it’s head at Guru jee’s feet. The Sikhs asked Guru jee too explain what was happening. Guru Hargobind jee said, “In the snakes previous life, the soul was a false Guru, pretending to be Guru Nanak, and people followed him. Guru Nanak jee was the emodiment

of God, and this person copied him at his own peril. People worshipped the false Guru and he amassed lots of money and wealth. But, near the end of his life he repented for his actions, and thought ‘I’m so foolish, I’ve done such a great sin, I shouldn’t have copied Guru Nanak Dev jee.’ When he died he was still full of desire for money and was reborn as a snake. The maggots in his head were his followers. He lived off their food and wealth and now they were living off him. When the followers were about to die they meditated on him and ended up as maggots in his head. The fact that he’d regretted what he’d done meant that he had been blessed with the True Guru’s sacred sight. That is why this snake crawled to my feet.” Guru Hargobind jee sprinkled blessed water onto it and released its tormented spirit.

Two years earlier, I had the privilege to go to the town Ganga Nagar in the Indian state of Rajasthan. Guru jee never said Waheguru is a car or a truck or a bus, he said that the Waheguru Name is a ship....Waheguru Naam Jihaaj ha. A ship can have defects but this Waheguru Name ship has no defects and never will. O Khalsa jee, we have got defects.

Someone asked me, “Sant jee, I’ve got doubts can you answer them? Do you promise not to get angry?” I said, “I’m a fool if I get angry.” He said, “Sant jee, you believe Guru Granth Sahib jee is the perfect Guru.” I nodded. He continued, “At night you place Guru Granth Sahib jee in the position of peace - Sukh Asan. In the morning you place Guru Granth Sahib jee back on the throne like the sunrise - prakaash. Well why don’t you give your Guru a bath like my living Guru has?” I said, “We believe Guru Granth Sahib jee is like the sun, our Guru’s

light is brighter than countless suns and moons. I said your Guru gets dirt in his eyes, dirt on his skin and dirty inside his stomach. He needs a bath. Who ever heard of the sun having a bath? Our Guru is perfect and has no dirt. He removes our dirt. No matter how great a human Guru is, if a young lady goes to him during the night, he will have lustful thoughts about her. But if she went to Guru Granth Sahib jee, did the ardas prayer and read the Guru's Word in response to her ardas, she'd get overwhelming love from her father just as a daughter deserves."

"In Ganga Nagar town," he said, "we need teachers, doctors and a spouse. They are all human, so we also need a human Guru, right or wrong?" I said, "Totally wrong. Firstly do you compare a Guru's value to a teacher, doctor or a spouse? Teachers die, doctors die, spouses die. One teacher dies more teachers come, one doctors dies then more doctors come, if your human Guru dies then what?"

They became quiet. Then they said, "What about your 10 Gurus, they were human bodies were they not?" I said, "I knew you were going to mention that. Guru Nanak Dev jee was in the hot sun sleeping and a snake covered his face from the sun. Now you bring your human Guru and surround him with snakes, if one of the snakes covers your Guru's face then the whole world will bow to him as Guru. You can't compare your human Guru to the ten Gurus. The 10 Guru's were very, very special."

The world thought Guru Nanak had drowned in the river. They said, "Bibi Nanaki your brother has drowned." She said, "O

fools how can he drown? He came here to save the drowning world!” She said, “Wait another 3 hours. If a human Guru can stay underwater for three hours I’d like to see it, forget about three days which is what Guru Nanak dev jee did!”

Now lets go to Panja Sahib, now in Pakistan. Bhai Mardana jee was very thirsty, Guru Nanak jee told him to ask the Muslim holy man called Valee Kandaree for water. Bhai Mardana jee went three times and received no water. When he came back he said, “Baba, O Baba Nanak, I can’t walk any more.”

Baba Nanak jee said, “Move this rock,” Bhai Mardana pushed it aside and water began trickling from the ground underneath it.” When Valee Kandaree looked at his well, he noticed that the water level was dropping rapidly.

I say to the human Gurus, “If you can move a rock and start water flowing let me see!”

Then when Valee Kandaree used his powers to fire the huge rock like a cannon from the top of the hill towards Guru Nanak jee, Guru Nanak jee stopped the falling rock with his five fingers, his Panja...hence the name Panja Sahib.

Now let any human Guru imprint his five fingers into a rock, then I’ll believe that your Guru is Guru Nanak! When Guru Nanak went to see the cannibal demon Kauda Rakhash, Guru’s glance cooled the boiling water that Bhai Mardana was being boiled in. Now let me see your human Guru cool boiling water with a glance. When Guru Arjan Dev jee was being tortured, Chandu the torturer said, “If you had given me you given me

your son for marriage to my daughter, then you wouldn't have to sit on a hot plate nor be burnt under boiling sand." Guru Arjan Dev jee said, "Chandu you are only cool like the Chand, or Moon, because you haven't dared to come close to the hot plate." If your human Guru can sit on a hot plate, then let me here your Guru say "Tera Kee-a meeta lagay...Your Will is Sweet Lord."

I said, "Ask your Guru to do any of these things, will he accept?"

Lets go to the village of Bakala. Guru Tegh Bahadur sat there in meditation for 26 years 11 months and 14 days. Can anyone equal Guru jee's meditation? Can anyone equal his wife Mata Gujree's devoted patience and seva-service to him for these 26 years? It is not for nothing that Guru Gobind Singh jee was born to them!!

Makhan Shah the merchant was looking for true Guru Har Krishan jee, but was told that the new Guru was at the village of Bakala so he went there. He didn't even know what Guru Tegh Bahadur jee looked like, there were no photos, no faxes and no TVs. There were 22 false Gurus to chose from, who was the real one? Makhan Shah did his Ardas-prayer. He didn't know Guru Tegh Bahadur jee's face, address nor name. He went to each of the false ones then he found the real one. Guru Tegh Bahadur jee saved his ship and had a cut on his shoulder.

I ask, "Can your human Guru even get a tractor out of a ditch with his bare hands?" They said, "Sant jee, today we real-

ised that ‘Bani Guru, Guru ha bani...The Word is the Guru, the Guru is the Word,’ but the Word doesn’t speak to us.” I said, “When you read a letter from your daughter or son you see them in your mind’s eye and hear their voice. When your mind is clean and you read Gurbani you’ll see Guru Gobind Singh jee!”

O Khalsa jee, does a Guru ever bow to a disciple? All his life Bhai Lehna jee bowed to Guru Nanak Dev jee. But, a time came when Guru Nanak Dev jee offered the traditional 5 pence and a coconut and bowed to Bhai Lehna jee. O Khalsa jee, God’s light in Guru Nanak Dev jee went into Guru Angad Dev jee and Guru Nanak jee bowed to that light, he bowed to God. Guru Angad Dev jee and Guru Amar Das jee were in laws.

Bibi Amro, Guru Angad’s daughter, was married to Guru Amar Das jee’s nephew. Whoever heard of the husband’s side bow to the wife’s side? Guru Amar Das jee bowed to the light of the Formless One when he found Guru Angad Dev jee, he wasn’t bowing to human relationships.

Then there akso came the time when Guru Angad Dev jee bowed to Guru Amar Das jee, not as a Sikh, nor as an in-law but as the light of God. Guru Ram Das jee was Guru Amar Das jee’s son in-law and one time Guru Amar Das jee bowed to Guru Ram Das jee too, he was bowing to the light of God.

Does a father ever bow to his son? Guru Ram Das jee bowed to Guru Arjan Dev jee not as a son but as the light of Nirankar and passed the Guruship on to him. Likewise, Guru Arjan Dev jee bowed to Guru Hargobind as the sixth embodiment of the

light of Waheguru and not as his son.

Does a man ever bow to his grandson? Guru Hargobind jee bowed to Guru Har Rai jee not as a grandson but as the seventh embodiment of Waheguru jee's light.

Does anyone ever bow to a five and a half year old child? Guru Har Rai bowed to Guru Har Krishan as the eighth embodiment of Waheguru jee's light. Guru Har Krishan jee's light went into Guru Tegh Bahadur jee even though he was far away in the village called Baba Bakala. When Guru Gobind Singh jee bowed in with 5 pence and a coconut to Guru Granth Sahib jee then that light that had been coming through 10 bodies passed into Guru Granth Sahib jee.

**Agiaa bhaee akaal kee, tabeeo chalaaiio Panth
Sabh Sikhian ko hukam haa, guru manioo granth
Guru Granth jee maanio pargat gura kee dhay
Jo prabh ko mil boch ha kojh shabd mel lay**

The Immortal Being issued the command
and the Khalsa Path was created
ALL Sikhs are commanded to obey
the Granth as their Guru
Obey Guru Granth for it is the now the body
of the manifested Gurus
Whoever longs for Waheguru,
will unite by searching its Word

Guru Gobind Singh jee

Guru Gobind Singh jee said to Bhai Daya Singh jee, “After I leave this body, you can be blessed with my sacred sight by seeing five Khalsa together - I reside with them. If you can’t get five Khalsa, then after your morning meditation at amrit-vela, look in a mirror and you’ll see my spirit in yourself. If you want to talk to me then read Guru Granth Sahib jee.

Then the man said, “O Sant jee, today I have learnt what the Guru is. All my life I’ve been wondering about lost.” I said, “Life is not wasted if you learned something.”

A false Guru is no better than Prithi Chand or Dhir Mal or the 22 false Gurus. They all came and went, but their sects never took root. The fireflies light doesn’t dispel the dark night, only the Sun can.

Respect the Guru of Gurus, Guru Granth Sahib jee as much as possible. Obey Guru Granth Sahib jee as much as possible. Get up early at Amrit Vela and meditate.

False Guru’s have so many tricks. People come to their human Guru and say, “Bless us with a child.” He gives them a folded piece of paper not to be opened until after the birth. If they have a son they thank the Guru. He says, “I already told you it’d be a son - just read the paper.” The folded piece of paper is opened and says ‘Munda Na Kuree.’ Meaning ‘Boy, not girl’. If they have a girl he says, “I already told you so. Read the paper.” They open the folded paper it says the same thing, ‘Munda na Kuree.’ But this time it means ‘Not boy. Girl!’ And if there’s a problem getting pregnant. They ask their Guru what happened and he says, “I already told you so, read the

paper.” It says the same thing, ‘Munda na Koree’ but this time it means ‘Boy nor girl!’

If you are a Sikh of Guru Gobind Singh jee then your head won’t bow to statues or graves or false Gurus. A boy squeals and argues until his mum agrees to get him an ice-cream. Eventually she gives in, she’s annoyed for a while. If we believe

“Sabh te vada Sat Gur Nanak...
Greater than all is True Guru Nanak”

then we need to fall at Guru Granth Sahib jee’s feet, meaning Lotus Words, and pour your heart out like a child. Don’t go to statues, graves, human Guru’s and Guru Granth Sahib jee and then wonder why you get nothing. Have full faith in Guru Granth Sahib jee.

Human Guru’s are individuals, but we have five beloved ones to give us Amrit and they’re all Sikhs, not Guru’s. The Radha-swamee human Guru’s gives five secret words to meditate upon, but the five beloved ones give five full prayers! Much more power. People say it’s OK to wear a little symbolic kirpan-sword as a necklace instead of wearing the real thing, next we’ll be saying it’s OK to hang the Kachera on the necklace as well!

Day 10 : One Light, Eleven Gurus

The Sikhs at Guru Angad Dev jee's time were the first to read all of Guru Nanak Dev jee's words, Sikhs at Guru Amar Das jee had the honour of reading the words of Guru Nanak Dev jee, Guru Angad Dev jee and of Guru Amar Das jee. The Sikhs at Guru Angad Dev jee's time were not fortunate enough to be able to read Guru Amar Das jee's words or Guru Ram Das jee's words or any of the coming Guru's words. O Khalsa jee, we're greatly blessed to be able to read all of the Guru's Words!

People ask me can you prove that the Granth is now our Guru? Well according to the historians at Hazoor Sahib, the following verse was written by Guru Gobind Singh jee:

**Agiaa bhaee akaal kee, tabeeo chalaaiioo Panth
Sabh Sikhan ko hukam haa, guru manioo granth
Guru Granth jee maanio pargat gura kee dhay
Jo prabh ko mil boch ha kojh shabd mel lay**

*The Immortal Being issued the command
and the Khalsa Path was created
ALL Sikhs are commanded to obey
the Granth as their Guru*

*Obey Guru Granth for it is the now the body
of the manifested Gurus*

Whoever longs for Waheguru, will unite by searching its Word

In addition, on a mother's face does it say this is your mother when you see her? No, you just know and its the same with Guru Granth Sahib jee, you just know this is your Guru.

In the copy of Guru Granth Sahib held at Damdami Taksal, Guru Gobind Singh also wrote on the first *ang* (meaning limb, each page of Guru Granth Sahib jee is referred to as a limb) 'Ad Siri Guru Granth Sahib Maharaj'...meaning the Primal Holy Guru Granth Sahib. Inside Guru Granth Sahib jee, Guru Ram Das jee writes 'Bani Guru, Guru ha bani...the Word is the Guru, the Guru is the Word.'

This Word is from Sach Khand, God's Realm of Truth. It is from Sach Khand, not from India, USA, UK but from Sach Khand, and who-so-ever meditates totally upon it will go to Sach Khand. Just as a person getting on a flight to the USA will get to the USA. Our ship is the Name 'Waheguru', meditate upon it and this ship will get you back to Waheguru... 'Waheguru Naam Jihaaj ha.' You can take your soul to Sach Khand by meditating on 'Waheguru Waheguru'. Guru Nanak jee says that those who meditated on God's Name made efforts in the right direction...

**“Jini naam dhiaia gae maskat ghaal.
Nanak te mukh ujalay, ketee chuttee naal.**

Nanak says that their faces glowed
and many more went with them.”

There is a mythical bird that lives in the sky, it never comes down to the ground. Its feathers are very special. Even when they are separated from the bird they always find their way

back to the sky. A great Saint wanted to be blessed with the sacred sight, or darshan, of Guru Gobind Singh jee. He knew in the tradition of meeting Kings he would have to take an offering to please the Master. In those days people used to give money or gifts. Even if they had nothing they would offer a simple flower or a twig for brushing teeth, they knew every little bit of seva-service to the Guru would be rewarded. The great saint offered three feathers from the mythical bird and bowed respectfully to Guru Gobind Singh jee in his True and Royal court.

The next day Guru Gobind Singh jee tied the feathers to three arrows and fired them into the sky. The Sikhs went searching for the arrows but came back empty handed. They said, “Guru jee we searched all afternoon, but we can find neither the arrows nor the feathers.” Guru Gobind Singh jee said those feathers went back to the sky, they went back to the land of the mythical bird and they took the arrows with them!

Khalsa jee, the Word of God is like the feathers of the Immortal Being. Whoever gets attached to it like the arrow, will return home to God’s Realm of Truth, Sach Khand!

Guru Granth Sahib jee contains God’s Word exactly as it came through six of the Gurus. Some people criticise and say, “If Guru Granth Sahib jee only contains six Guru’s writings, then why do we say in Ardas that Guru Granth Sahib jee is the light of all ten Gurus...

**“dasaa(n) paatshaahee-a dee jot
siri Guru Granth Sahib jee.”**

O Sikhs! All of the Guru's were one light and not separate. Guru Gobind Singh jee has ended this criticism by saying if you want to talk to me then read Guru Granth Sahib jee. There is no difference if Guru Nanak Dev jee wrote God's Word or if Guru Arjun Dev jee wrote God's Word - it was the same light of God that was in all the Gurus.

Dhir Mal tried to create his own religious path, his own Panth. But only that Panth succeeds that the Immortal Being blesses. The Immortal Being, Akal Purakh, told Guru Gobind to create a Panth that only repeats God's Name. Guru Gobind Singh jee humbly asked for Akal Purakh's blessing, "This Panth will not succeed because of me. It will only succeed if you are with me Lord." A Panth created by a man can never succeed. But the Panth created by Guru Nanak Dev jee was the pure path created by Akal Purakh himself.

Guru Gobind Singh jee told the five beloved Khalsa to go and get the holy primal scriptures, the Ad Granth, from Dhir Mal. Why did Guru Gobind Singh jee ask for the Ad Granth to be returned? Well, a tree can't exist without a seed, without trees there are no seeds. God's Word was needed by Guru Gobind Singh jee.

"Bani Guru, Guru ha bani...

The Word is the Guru, The Guru is the Word."

The beloved five Khalsa made the request to Dhir Mal, but he was foolish and jealous of Guru Gobind Singh jee. He said, "He claims to be the Guru, so he should know all of these Words of God. Tell him if he really is the Guru he should be

able to make his own copy.”

It is said that an owl doesn't come out in the sunlight, because its eyes start to hurt. Dhir Mal was only a jealous owl calling himself Guru while the Sunlight of Guru Gobind Singh jee was shining. What a fool!

The five beloved Khalsa returned and told Guru Gobind Singh jee, “Dhir Mal never returned the Ad Granth. He insulted you Guru jee. He said if you really were the tenth form of Guru Nanak Jee, then you should be able to re-write Ad Granth.

O Khalsa jee, look at the hardships our Guru-Father had to go through. Once Guru Gobind Singh jee sent some Sikhs to Kanshee City to get the best education, but the holy hindus scholars wouldn't enrol them unless they cut their hair and removed their Khalsa-Bana, or uniform. They returned and told Guru jee. Guru Gobind Singh jee said Kanshee City belongs to the Hindu Priests, but now the town of Damdami Sahib will be the Kanshee of the Sikhs. The pens that were used to write Guru Granth Sahib jee are still there. Guru Gobind Singh jee started dictating God's Word as it was in the Ad Granth, while Bhai Mani Singh jee wrote it down.

At another time, when Guru Gobind Singh jee was at Paonta Sahib, he was uttering the praises of the Immortal One, Akal Ustat. Guru jee was praising and praising the Immortal Being and went into a rapture saying ‘thoo-hee, thoo-hee..You, You’ sixteen times. This is the bliss, the divine intoxication that Guru Granth Sahib jee is written out of.

Some people say the last verse called Raag Mala is not written by the Gurus. I want to ask them who had the right to change Guru Granth Sahib jee? The Sikhs went through so many hard times, Ahmed Shah Abdalee wanted to wipe out the Sikhs but couldn't. So he asked Noor Din where the Sikhs lived. Noor Din told him that the Sikhs can't be finished because a nation can't die as long as they remember their history.

O Khalsa jee, we are forgetting our history. Noor Din told him that Sikhs don't live in towns or villages or in houses, the Sikhs live on the backs of horses! The Sikhs have had such hard times, but they stayed true to Guru Granth Sahib jee, they didn't forget their history.

People like Massr Rangar drunk alcohol and brought dancing prostitutes into the Darbar Sahib, or Golden Temple. Sukha Singh and Mehtab Singh came forward to fight him. If people like Ahmed Shah Abdalee came forward, then Sikhs came forward too, as armies on horseback.

The Guru's house is not about age. The youngest Guru was five and a half years old. The youngest martyr was Baba Fateh Siingh jee aged six and the oldest martyr was Baba Deep Singh jee aged over 70. Say his name and make your tongue pure - Dhan Baba Deep Singh jee. He gathered an army together, the Sikhs jumped forward, racing each other for the chance of fighting alongside this legendary warrior-saint. Baba Deep Singh jee said his ardas prayer and vowed that 'Deep Singh will fight for the purification of Darbar Sahib even if his head goes.' The Sikhs wondered at the strange vow taken by their General. Nowadays, science can't believe that a man can fight

without a head. The army reached Amritsar and fought a great battle, the Sikhs had already recited their final prayer - Kirtan Sohila, and had coloured their clothes like a bride about to marry death.

Khalsa jee, when the Khalsa lived according to the code of conduct, they had POWER! Baba Deep Singh jee was fighting the opposing General and both their heads were chopped off at the same time. Whichever army loses its General also loses control and its spirit breaks. A Khalsa soldier kneeled beside the body and reminded the spirit of its vow to keep fighting even after losing his head. Baba Deep Singh jee got up and holding his head in his left hand, he fought the enemies. They ran for their life saying, “We can fight a living man, but how do we kill a dead man?”

Khalsa jee, we’ve had hard times but we’ve always had full faith in Guru Granth Sahib jee. Who had the right to change the last verse of Guru Granth Sahib jee? Its not a worldly book, its the Word of God, its our Guru. If someone asks you ‘Who’s your father?’ You’ll point to him and mean the whole body is your father. If they ask “Are the eyes your Father? Are the ears your father? Is the nose your father? Is the face your father?” You’ll just say, “The whole of his body is my father!” O Khalsa jee, each and every letter of Guru Granth Sahib jee is our Guru-Father including the Raag Mala.

Just as if a house’s foundations are weak then the whole house will crumble, so in the same way the Nation that forgets its history will be finished. I request my sisters to receive amrit and to read history, to live the Sikh way of life and to build their

character (jeevan). Only the mother with the Sikh character can give birth to the next Bhai Mani Singh jee or the next Bhai Taru Singh jee.

In Islamic countries anyone that criticises the Koran is chopped into pieces. So why do we criticise Guru Granth Sahib jee and try to change the last verse? We read five daily prayers at the amrit ceremony, so why do people only read three of them in everyday life? Nowadays, our worldly wisdom, or manmat, is increasing, and we are far from having a Sikh character.

A few months later, when Guru Gobind Singh jee finished dictating God's Word to Bhai Mani Singh jee, he said lets have a continuous reading, or Akhand Paat. Guru jee said reading God's Word in an Akhand Paat would purify the surroundings and everyone will once more be able to hear God's Word. The Sikhs said they would listen with attention.

Five readers, or Granthis, were required, the ones that were chosen were of the highest spiritual state, they were knowers-of-God or Brahm-Gianees. Their names were: Bhai Mani Singh jee, Baba Deep Singh jee, Bhai Dharam Singh jee, Bhai Maan Singh jee and Bhai Kaan Singh jee. In addition to the five readers, five Khalsa were required to organise themselves so that there would always be someone in the presence of Guru Granth Sahib jee in case of emergencies, or for security or any other duties. Five more Khalsa were to ensure that the sacred pudding, or Karah Prashad, would be prepared and available to the congregation at all times. Finally, five more Khalsa were responsible for cleaning the holy congregations's hands and feet before they entered the royal court were the reading was

taking place.

Nowadays, we don't even have 20 people at the ending ceremony, or the bhog! Nowadays, people say there is no need to keep a light burning alongside the Akhand paat, people say its against the Guru's wisdom to keep a coconut and water alongside the Akhand Paat. But Khalsa jee, Guru Gobind Singh jee himself bowed to Guru Granth Sahib jee with a coconut and 5 pence! Khalsa jee, don't believe what men with worldly wisdom say, only believe what Guru Granth Sahib jee says.

Some people say keeping a burning light, or jot, is wrong. I say go to Baba Deep Singh jee Gurdwara in Amritsar, go to Darbar Sahib, go to Hazoor Sahib and you'll see the burning light is always lit there! Someone said, "I don't believe in Sants, only in Guru Granth Sahib jee." I replied, "Do Sants believe in thieves? The Sant is a Sant because he believes in Guru Granth Sahib Jee one hundred percent!" Look at the character of the great Sants. If anyone did Sikh Missionary work when the Khalsa Nation was crumbling then it was the Sants like Baba Nand sinigh jee, Sant Attar Singh jee, Sant Gurbachan Singh jee Bhindrawale and Sant Isher Singh jee RaraWale.

When Guru HarGobind Jee was released from Gwalior prison, then the Sikhs lit his path with burning lights all the way back to Punjab! Why did they burn the lights, the jot? Because, they were celebrating the return of the World Guru! The jot was a way of showing respect. So in your house you have the King of Kings Guru Granth Sahib jee residing, is lighting a jot to celebrate going to kill you? The coconut and jot are a way

of showing our respect and love for our Guru.

Back at the Akhand Paat, Guru Gobind Singh jee sat cross-legged in deep meditation for the whole of the continuous reading. Now you won't believe what happened next because our mentality is to criticise our Guru, but on the third day when the ending ceremony, or bhog, was about to begin there was an incredible amount of spiritual power in the royal court. The verses called Saloks of the ninth Guru were being read and Sikhs like Baba Deep Singh jee, Bhai Maan Singh jee and Bhai Kaan Singh jee who were sitting alongside Guru Gobind Singh jee began rising into the air as they meditated. Their spirits were leaving for God's Realm of Truth, or Sach Khand.

Why doesn't this ever happen to us? Well compare our character with theirs. When we hear there's a party on, we go running to see the dancing girls and nearly die of a heart attack! Sikhs like Baba Deep Singh jee had a lifetime of character. When Baba Deep Singh jee on the left of Guru Gobind Singh jee and Bhai Dharam Singh jee on the left began rising, Bhai Dharam Singh jee said "I don't know what's happening." Baba Deep Singh jee replied, "God's Word is taking us to God's Realm of Truth, Sach Khand."

Guru Gobind Singh jee heard their voices and opening his eyes he grabbed their hands and pulled them back down. Guru jee said, "You are going to Sach Khand already, but you have great things to do in this world before you go."

It is not for nothing that we say 'Guru Granth jee maanio pargat gura kee dhay... Obey Guru Granth for it is the now the

body of the manifested Gurus.’ Has anyone ever manifested the physical form of Guru Nanak jee out of Guru Granth Sahib jee? Have we ever tried to have this kind of sacred sight from Guru Granth Sahib jee? If we had really believed it could happen then we would have been blessed with the sacred sight of Guru Nanak dev jee’s physical form. Khalsa jee, when we start believing that God’s Word is really our Guru then we’ll be blessed with the sacred sight of our Guru.

One day Baba Nand Singh jee was asked by a Sikh, “I have heard the story that the Saint called Bhagat Dhanna jee was blessed with the sacred sight, or darshan, of God appearing out of a rock. Is this correct Baba jee?” Baba Nand Singh jee said, “What are you really asking?” The man said, “Baba jee, the saint Bhagat Dhanna jee was blessed with darshan from out of a rock, surely we can be blessed with darshan of Guru Nanak Dev jee from within Guru Granth Sahib jee?”

Baba Nand Singh jee said, “We can have darshan like the saints did, but only if if we devotion like they had. Did you know that Bhagat Dhanna jee first offered food to God and refused to eat until God appeared and ate? Bhagat Nam Dev jee first offered milk to God and only ate after God appeared and had drunk the milk. So if you want darshan then first offer your food to Guru Granth Sahib jee, and dont eat until you have seen God.”

Some people say to me that I use stories about Baba Nand Singh jee of Nanaksar when I should only be telling stories about Sant Isher Singh of Rara Sahib because that’s where I belong. I tell them its not a qestion of belonging to this group or that, its a question of believing in Guru Granth Sahib jee.

You too can offer your food to Guru Granth Sahib jee before eating - come on try, but you wont because who's going to watch TV, or go to the cinema in your place if you dedicate yourself to Guru Granth Sahib jee? I pray that God keeps me away from the ones who doubt Guru Granth Sahib jee, and instead gives me the company of the ones who follow the path.

Baba Nand Singh jee said to the Sikh man, "Are you prepared to first offer your food to Guru Granth Sahib jee, and not to eat until you have seen God?" The Sikh agreed and they walked into the Jungle to meditate.

A man met me in India and said, "No matter how hard I try, I jut can't concentrate on God's Word." I asked him what he did for a living, he said that he was a food inspector. I asked him, "Have you ever taken food for free from the places you inspect?" He said, "Yes, plenty!" I told him, "In that case you'll never be able to concentrate. Its not your right to take other people's food for free."

Baba Nand Singh jee and the Sikh man walked into the jungle, they prepared food while meditating on 'Waheguru Waheguru' and then offered it to Guru Granth Sahib jee. They performed the ardas prayer and with palms pressed together they asked Guru Nanak Dev jee to accept it, they said "O True King, firstly you eat it, then we will eat it."

Once, Master Tara Singh the politician, criticised Baba Nand Singh jee for making the offereing of food part of the code of conduct. He asked, "How can Guru Granth Sahib jee eat the

food that you offer?” Baba Nand Singh jee said that it depends on each person’s devotion. Baba Nand Singh jee’s devotion was so strong that he told Master Tara Singh to try it for himself by preparing the sacred pudding - Karah Prashad and then to perform ardas for Guru jee to accept it. Baba Nand Singh jee said “If the amount of Karah Prashad hasn’t decreased after your ardas then take my head. If it does decrease then take it to mean that Guru Nanak Dev jee has taken some and will you then give me your head?” Master Tara Singh never tried it.

In the jungle Baba Nand Singh jee and the Sikh man would perform the same ardas day after day, but there was still no sight of Guru Nanak Dev jee. Baba Nand Singh jee’s body became tired and weak from not eating. A month passed like this, finally an exhausted Baba Nand Singh jee fell at the feet of Guru Granth Sahib jee. He performed his heart felt ardas and said, “O Guru Nanak Dev jee, we are going to die one day, but before we die give us your sacred sight, give us your divine darshan.”

The Sikh man also performed the same heartfelt ardas. Then suddenly they saw Guru Granth Sahib jee turning into the physical form of Guru Nanak Dev jee. Guru Nanak Dev jee asked the Sikh man to request anything he desired, the man humbly answered, “O Guru Nanak jee, whenever I sing Kirtan praises give me you sacred darshan as you have now.” Guru Nanak Dev jee then asked Baba Nand Singh jee to ask for something, Baba Nand Singh jee fell at Guru jee’s feet and in sweet humble tones said, “O True King, I don’t know how to ask.” Guru jee said, “O beloved one ask for something.” Baba Nand Singh jee said, “What can I ask for, I don’t know how

to ask.”

Guru jee requested him once again to ask for something, Baba Nand Singh jee humbly said, “O True King, Patshah, I don’t know how to ask, all I know is that I’m separated from you, make me yours, make me yours Guru jee.” Guru Nanak jee picked him up and hugged him to his chest like father and child, “Nand Singh, if you become mine then remember never to put your hand out to beg from others. Nand Singh ask for something else as well.” Baba Nand Singh jee humbly said, “O Guru jee, may my name not even occupy a sesame seed amount of place in this world.” Khalsa jee that is why the place Nanaksar is called Nanaksar and not Baba Nand Singh sar!

Khalsa jee, we have only been given a short time to spend in this world, don’t waste it. Khalsa jee, the world is about to see such a hard time that we will want to receive amrit but will be unable to find five beloved Punj Pyare to administer it.

Now we will take about three words : Sharam, Dharam and Karam. Sharam is shame, shame is when a nude scene comes on TV and the parents and children watch it together. Why doesn’t anyone say anything against it nowadays? Because, there is no sense of shame. Without a sense of what is right and what is wrong and shameful, or Sharam, there can be no Dharam. Dharam is religion, without following religion one cannot generate Karam, or good divine actions. Without Karam we can never unite with Waheguru.

Our Guru’s criticised the Hindu and Islamic religions because

they had lost their sense of right and wrong. That is why Sikhism was created. In Hindu history is the story of Dropatee being undressed by her captors, they had no sense of shame, that signified the end of Hinduism. Khalsa jee, we are facing the same situation now. We have no sense of shame. The world would be a better place if all the shameful people were just wiped away. Khalsa jee, just look at our youngsters, they have no sense of shame. No one else is going to tell you this about your children from the Gurdwara stage because you will stop giving them your pounds!

If you want to be Khalsa then you have to be Khaas meaning you have to be special! My sisters, O my dear sisters, become the daughters of Guru Gobind Singh jee, the Guru adorned with the Royal Kalgee-plume on his turban. Make a life for yourself full of character like Mai Bhago jee. At the end we will all have to answer for our life's actions. No married man should chase other women.

Chand Bibi was so beautiful that Akbar grabbed her hand as he rode past, he tried to pull her on to the horse but she pulled her sword out and chopped off her own hand in order to protect her honour! She told her husband, "I am married to you, not Akbar!" If a woman is married and goes with another man, can she called honourable or is she a prostitute? Look at these actresses, are they honourable or prostitutes?

A man said to me, "Sant jee you always criticise drinking alcohol. Let me ask you if you drink water?" I replied that I did. He continued, "Do you eat sugar as well?" Again I replied that I did. Then he asked me, "Do you brush your teeth with the

eucalyptus twig (dattan)?" I told him I did. Finally he said, "Well if you mix water, sugar and twigs together you get alcohol, so what's the big deal?"

I asked him, "why do you want to turn them into poison?" Then I asked him, "Do you eat chipattees?" He said that he did. So I asked him, "Do you eat curry?" he said that he did. Finally I asked him, "What does your body produce after mixing them together in your stomach?" He said, "Well, to put it politely I have to go to the toilet." So I told him, "You don't eat that posion, do you!"

Day 11 : Drink Amrit, Live Forever - part A

Amrit is the name of the priceless elixir that can make a person live forever. 'Mrit' is death. Amrit is without death. Everyone fears death more than anything else. A mouse is scared of a cat, a goat is scared of a lion. Amrit removes these fears from us. People say that the Sikh religion is the only religion that gives amrit.

The first 9 Guru's gave Charan-Amrit - the Guru's nectar sweet charan, meaning feet, were washed and the Sikhs were initiated with that holy water. The priceless gift of Amrit could not be given by Krishna to his followers, nor by Mohammed, nor by Jesus to his followers.

Ram couldn't make another Ram, Krishna couldn't make another Krishna, Jesus couldn't make another Jesus, Mohammed couldn't make another Mohammed. Only Guru Nanak was blessed to make another Guru, like one light lights another. Never in history did a prophet give his form to his followers. Ram and Krishna didn't keep long hair and beards neither do our Hindu brothers. Mohammed sahib had long hair but a shaved beard, our Muslim brothers cut hair and shave. Jesus had long hair and beard, but Christians cut and shave.

In Hinduism only men can wear the sacred string (janeu) not women. Islam only circumcises the men not women, but Khalsa jee when amrit is given it is given to men and women

equally. When men are told to say “Waheguru jee Ka Khalsa, Waheguru jee Ka Fateh” women are told to say the same. Women don’t say it in a feminine way, i.e. Waheguru jee kee Khalsee.

Just as a mother cradles and hugs her child, she says, “you are my princely son, my beautiful son.” She mostly says highly positive (chardi-kala) words and hardly any negative things. In the same way Guru Gobind Singh Jee always did every thing for the chardi-kala for his Sikhs. No worldly prophet gave his form to his disciple. Only Guru Nanak Dev Jee gave his form to Guru Angad Dev jee, like one light lights another, then Guru Angad Dev Jee lit Guru Amar Das Jee and so on until Guru Tegh Bahadur Jee the ninth Guru passed his form to Guru Gobind Singh Jee.

Now reach the town of Anandpur Sahib on April the 13th, 1699. Guru Gobind Singh Jee passed his form onto his Sikhs. Never before had history seen an event like this. Why did this have to happen? Because of the atrocity that happened to Guru Tegh Bahadur Jee. People in Delhi say Mahtma Ghandi was the saviour of the Hindu Nation. No, perhaps he was the saviour for the government, but according to Guru Gobind Singh Jee, the real saviour was Guru Tegh Bahadur Jee. He gave his head to protect the rights of the Hindu’s to wear the sacred thread called janeu and the holy spot on their forehead called the Tilak...’Tilak janeu Rakha Prabh Data.’

If Guru Gobind Singh jee hadn’t come into this world then there would be no Mandirs nor Gurdwaras, nor any Hindu nor Sikh sacred texts left in India. Aurangzeb had virtually wiped

out Hindus and without Guru Gobind Singh Jee's resistance, India would have been a Muslim country today.

When a Hindu was murdered his janeu was taken and thrown onto a pile of janeus, when the daily collection weighed a huge amount then and only then would Aurangzeb eat his food. North, south, east and west, people were drowning in the tears of sorrow.

When Guru Tegh Bahadur jee was martyred, Guru Gobind Singh jee was only 9 years old. Today people say its so difficult to recieve amrit - but just take a look at the difficulties that faced our Guru jee. In Aurangzeb's rule no one was allowed to be a King, nor to wear the royal plume on their turban called a kalgee, nor was anyone allowed to hold a royal court. Khalsa jee our father Guru Gobind Singh jee began doing all these things, he formed an army and beat the huge battle drum called Ranjeet Nagara. When it thundered, great warriors turned yellow with fear. When Aurangzeb heard what Guru Jee was doing, he was shocked that anyone had the courage to defy his orders.

Khalsa jee, it's easy to put a stain on a white cloth, but hard to wash it off. The rulers had the stain of slavery and blood on them. In those days goats cost 125 Rupees, but your sisters and daughters were sold for pennies. If the Moghul soldiers leading the procession of slave girls where confronted by a Khalsa soldier, then they filled with fear on seeing him. But, when they saw a Hindu they told him to open his mouth, he did out of fear and they spat in it. A Hindu child wouldn't be allowed to live as a Hindu, so Guru Gobind Singh jee instructed them

to join with the Khalsa Army.

If we say to our sisters don't put ear-rings on and don't put ribbons in your hair they won't listen. These are the signs of slavery, ribbons in the hair to pull them and rings in the ears to control them. Mata Sahib Kaur, the spiritual Mother of the Khalsa, never wore these, we've made these fashionable to make ourselves look beautiful. But beauty just gets girls into trouble. Beautiful girls had to wear a veil over their face called parda so that men wouldn't get lustful thoughts looking at them, Guru Amar Das Jee banned pardas. Beautiful girls had to be married young because too many men would chase them. Don't chase beauty it only leads to trouble.

Aurangzeb sent a letter to Guru Gobind Singh jee at Anandpur Sahib. Guru jee received the enemy's messenger in his court and said, "You will not be harmed for this is Guru Nanak's house - give me the letter." The letter said 'O Gobind Rai, your age is young, I have heard that you have broken my 4 rules. I have also heard that you have kept a royal court and that you beat the war drum, Gobind Rai these are punishable by death. O Gobind Rai it is not good to make the Emperor into a enemy. Look what happened to your grand-father Guru Hargobind Sahib, he was imprisoned in the Fort at Gwalior for breaking the Emperor's rules and your father Guru Tegh Bahadur Jee was martyred in Delhi for standing up against the Emperor." The Guru picked up the letter and said to the messenger, "Send him my letter as well." Guru Gobind Singh jee wrote:

"Aurangzeb you are high and mighty, but remember water is

always humbled by falling from a high place to a low place. Aurangzeb, I will make this sinking land float regardless of whether anything of mine remains in this world or not.”

This our history Khalsa jee, read about your Guru-Father and don't lose your religion by chasing beauty or by taking what belongs to another person.

Hindus were being slaughtered like goats, but Guru Gobind Singh jee breathed life back into the nation. On Vaisakhi, April 13 the congregation gathered at Anandpur Sahib, invitations were sent to all the places, far and near, that the first nine Gurus had visited. Every single person wanted the chains of slavery to be broken. Guru Tegh Bahadur jee's martyrdom had the nation up in arms. One million people answered the Guru's call and headed to Anandpur, eighty thousand of them stood in the open waiting for Guru Gobind Singh Jee to address them. At the front there was a tent.

Khalsa Jee, Guru pyario, beloved ones of the Guru, this Amrit was not prepared for nothing. The kirtanee-musicians had been singing for hours, everyone was waiting for Guru Gobind Singh jee. When the time came, Guru Gobind Singh jee arrived like lightning from the back of the tent. His face was spiritually glowing, dyed red in the loving name of Waheguru, his eyes were shining bright. In one hand he held a double edged sword that shined and flashed in the sunlight. eighty thousand people were so amazed with their Master's presence, that they watched with awe and wonder.

Guru Gobind Singh came to the front and loudly ordered the

sea of Sikhs, “Guru Nanak’s sangat I need one head, one head, one head!”

Great Sikhs looked down. Again Guru Gobind Singh jee thundered, “Guru Nanak’s Sikh sangat I need one head, one head, one head!”

No one got up. Guru Sahib asked again, “Guru Nanak’s sangat I have asked twice, now I ask again for one head.”

O Khalsa jee, in Guru Nanak’s house it is a matter of selection not election, none of the Gurus were elected they were selected, Bhai Mani Singh jee and Baba Budha jee were selected not elected. People say that there were goats in the tent. How can you keep goats quiet they would have been heard. Guru jee asked for the third time ‘I need one head’.

Bhai Daya Ram got up, he was prepared to give his head. Now Guru jee says give up alcohol, we say, “No way!” Bhai Daya Ram jee said, “O Cherisher of the Poor, Gareeb Nivaj, Guru Jee take my head.”

Guru Gobind Singh jee asked, “Who are you and where are you from?”

“Guru jee, I am Daya Ram a shopkeeper (Khatree caste) from Lahore.”

“Daya Ram I have received mercy (Daya) from Lahore.” Guru jee continued, “O Daya Ram I asked 3 times, why didn’t you get up the first 2 times?”

Daya Ram replied with palms humbly pressed together, “I was thinking in my mind that this body and this head are temporary. I was thinking that you’d be giving special kirpa blessings on the head you’ve asked for. O Guru jee with the royal plume, Kalgee-a-vaaleh, you can cut my head.”

“Daya Ram will you fight in battle?” asked Guru Gobind Singh jee.

“Me fight? That is a very difficult thing to do, I’m a shopkeeper in Lahore, how can I get a sword and fight in a battle?”

“Your words are true,” replied Guru jee, “but, remember I will make the jackals fight lions, sparrows fight the hawks and I will make one capable of fighting one hundred and twenty five thousand, sava lac!”

Daya Ram was taken into the tent and everyone heard a thud, it was all done in secret and Guru jee came out with his sword dripping with blood. He asked for another head, when Dharam Chand came forward Guru Gobind Singh jee asked,

“What is your name beloved one, pyario?”

“O True King, Sacheh Patshah, I am Dharam Chand a Jat-farmer from Delhi.”

“O Dharam Chand, I have received true religion (Dharam) from Delhi. If true religion (Dharam) spreads from Delhi then even one million evil Emperor Aurangzebs wouldn’t be able to harm anyone. Dharam Chand will you fight?”

Dharam Chand started laughing, “O True King, Sacheh Patshah, it’s easy to get the strong Jat farmers to fight, of course I’ll fight under your orders.”

It is to the eternal credit of Guru Tegh Bahadur jee that he died for the rights of the whole of India and when the beloved five, the Punj Pyare, gave their heads they were from every corner of India.

The corrupt Sikh missionaries, called masands, were not happy with Guru Gobind Singh jee. They had been watching the bizarre spectacle for long enough and finally went to complain to Mata Gujree, speaking arrogantly they said, “You say your son is the tenth Guru Nanak Dev jee, and that he is here to destroy our oppressors, but look what he’s doing now - he is killing his own Sikhs inside the tent. O Mata Gujree, stop your son from this madness before he finishes off the Sikh religion completely.”

Mata Gujree jee replied firmly, “O Masands! Have you no shame? You’ve already stolen the wealth from your Guru’s house and now your worldly wisdom has finished you off. O fools! Don’t you see you that Guru Nanak Dev jee is working inside of Guru Gobind Singh jee?”

The third person to offer his head was Himmat Rai, he had made the effort (himmat) to get up and make the change. Each of the Punj Pyare’s names give us divine teachings.

Bhai (Brother) Daya Singh jee tells us, “Don’t give up being merciful.” Bhai Dharam Singh jee tells us, “Don’t give up

doing righteous deeds.” Bhai Himmat Singh jee tells us, “Don’t give up making efforts.” Bhai Mokham Singh jee tells us, “Beware of moh (emotional attachment) ” Bhai Sahib Singh jee tells us “Don’t give up leadership and don’t let go of the Master’s protection”.

Khalsa jee, these Punj Pyare were not ordinary souls. Sant Gurbaksh Singh Bhindranwale jee tells us they had done great deeds in past lives, they were great people. Bhai Dharam Singh jee was the son of Ram Chandar. Bhai Daya Singh jee was Bhagat Dhanna jee in his previous life. Even these great souls had to take amrit, but we say there’s no need, we say only the mind needs to be clean. How wrong we are. Bhai Mokham Singh jee was Bhagat Namdev jee and Bhai Sahib Singh jee was Bhagat Sain jee. These great souls came back into the world because they had to take amrit. Amrit is so great but we take it for granted.

Each of the Punj Pyare were from poor families. Guru Gobind Singh jee asked Himmat Rai, “Who are you?”,

“I am Himat Rai a low caste choora from Jagan-nath Pooree.”

“You’ve pleased me greatly,” said Guru Jee and continued, “it is great that people like you have been filled with Himmat (strength and effort) to get up. It can never be that this Khalsa Nation (Panth) wont shine in the world one day.”

When Himmat Rai was taken into the tent, there were only a few thousand out of the original 80 thousand people left. The others had lost faith. When Mokham Chand got up there were

only 200 people left. When Guru Gobind Singh jee came for the fifth time there were only a few hundred people and only Sahib Chand from Bidar got up. He humbly requested with palms pressed together and head bowed low, ‘Gareeb Nivaz, Cherisher of the Poor, take my head as well.’ The remaining people had moved away and were watching from a safe distance.

Guru Gobind Singh came for the sixth time and said, “I have five heads I need no more. At Guru Nanak’s time only Bhai Lehna passed the test but now five have passed the test!”

The Sikhs came back to the sangat. Guru Gobind Singh said, “O Sikhs only one person passed at Guru Nanak’s time now five have passed, there is nothing that will stop this Panth from growing!” Guru jee brought water, read the five sacred prayers (banis) and prepared the amrit-nectar.

People say goats were sacrificed, but our Guru is True, the True Guru - the SatGuru, our Guru is not a hypocrite. He asked for heads not goats. If he sacrificed goats then goats would have got Sikhism, not us.

Guru Gobind Singh jee prepared amrit in an iron cauldron, Mata Sahib Kaur jee added sugar sweets into the amrit. Guru Gobind Singh jee said, “You have done a great deed, now our Sikhs will have sweetness as well as strength.”

The first amrit is Khanda-batta-da-amrit (water plus sugar sweets stirred in the iron batta bowl by the symbol of God’s power - the mighty double edged Khanda sword), the second

amrit is Naam-Amrit (the spiritual amrit-nectar tasted internally while meditating on God's Name - Waheguru) and the final amrit is Brahm-Gian-da-Amrit (the nectar of having the spiritual knowledge of God).

Five drops were put in each one of the Punj Pyare's mouth, five drops in their eyes and five drops in their hair at the top of the head above the Dasam-Duar (Tenth Gate, through which the spirit unites with Waheguru). Their spirits awoke, the ones who were like goats arose like mighty lions. Then Guru Gobind Singh said, "Today you become Sardars." Sardar was the term used for rich and powerful landlords just as we would say Lord or Duke. Guru jee continued, "People will respect you by calling you Sardar and not beggar. This Kara (iron bangle) is like a handcuff on our right hand, so that we don't steal nor lie nor put our hands on any one except our spouse."

The Punj Pyare were blessed with the great gift of amrit and were told that they had been transformed into Guru Gobind Singh jee's own form. "O Daya Ram jee," said Guru Gobind Singh jee, "Amrit has changed you into Daya Singh jee, now I too want to be a Singh, without amrit I can't be a Singh. O Khalsa jee bless me with amrit as well."

Daya Singh jee replied, "Kalgee-a-vaaleh, Guru jee with the royal plume, we had to give you our heads for amrit, now you to have to give something as well."

Guru Gobind Singh jee answered, "Then Daya Singh jee take my head as well!"

“It is not right that the Guru gives his head to his Sikhs.” said Daya Singh jee.

“I can’t give you anything for the priceless amrit, but please accept this offering accept EVERYTHING I have. Daya Singh you gave your head, I gave my father, and a time will come when I have to give my 4 sons and my mother. Daya Singh jee you gave your head I give my whole family!”

Daya Singh jee said, “Patshah, Guru-King, you are truly the Shahan-shah, King-of-Kings.” Guru Gobind Singh jee replied humbly, “Don’t call me Shahan-shah, call me a minister of Akal the Immortal One, call me your servant and bless me with the priceless amrit.” Guru Gobind Rai jee was blessed with the great gift of amrit from the hands of the Punj Pyare and became Guru Gobind Singh Jee.

**Waho Waho Gobind Singh Jee
Apeh Gur Chela**

Waho! Waho! Wonderous! Wonderous! Gobind Singh
He is the Guru and the disciple!

**Har sachay takhat rachaa-iaa, sat sangat maylaa
Nanak Nirbhau Nirankar, vich sidhaa(n) khaylaa
Gur simar manaa-ee kaalkaa, khanday kee vaylaa
Peev-ho paahul khandadhaar, hu-I janam suhaylaa
Gur sangat keenee khalsaa, manmukhee duhaylaa
Waho Waho Gobind Singh, aapay gur chayla**

The Lord created the throne of Truth,
which the Sat Sangat, the Holy congregation oversees.

O Nanak, the Lord is fearless and formless,
all play in the power of God.

Remembering the Guru
we overcome the cycle of birth and death,
and so draw near to God.
Now is the time to take up the sword!

Drink the Amrit strengthened by the sword,
and you shall be reborn.

The Khalsa, the Pure Ones,
belong to the Guru's Congregation.
Those who do not look
to the Guru's teachings are far away.

Waho! Waho! Wonderous! Wonderous! Gobind Singh
He is the Guru and the disciple!

(Written by Bhai Gurdas the second,
a Sikh of Guru Gobind Singh Jee's time)

I request everyone to partake amrit and make life successful.
O beloved ones of the Guru, Khalsa jee, receive amrit. I go
preaching from country to country and I always encourage
people to partake amrit. My mission is that even if one person
experiences amrit then my travels are successful.

The day is not far when Guru Granth Sahib jee will never again be sold in markets. Gurbani, God's Word, is priceless and cannot be sold for a price. We are making a printing press in Punjab where there will be no demand for money nor any expectation of donations from Sikhs requiring Guru Granth Sahib jee. Khalsa jee, if I am killed in this mission, so what? I'll come back in 9 months, and I'll continue to fight the battle that Guru Granth Sahib will not be sold. We are making libraries where gutka-prayer books, history books and the 5Ks will be made and distributed free.

Khalsa jee, the time will come when the whole world will take amrit. When Waheguru jee desires he can make a beggar into a king. A man who oppresses another is not Khalsa, nor is the one who stands quietly in the face of oppression. North, south, east and west people of all castes will take amrit.

Many of my sisters touch the feet of other Sikhs they consider to be holy Sants. O my sisters the real relation is our Sikh relation, on receiving amrit we become Gur-bhai (brothers and sisters related through our Guru-Father, Gurdev-Pita Gobind Singh jee). A Blood relative is not a real relationship. O my sisters, you know that brothers and sisters don't touch each others feet, so don't touch my feet. Only saying "Waheguru jee ka khalsa! Waheguru Jee Kee Fateh!" is acceptable. Nowadays, people say "good morning", "good bye", "Ta Ta", "hello", but Sikhs should say "Waheguru jee ka khalsa! Waheguru Jee Kee Fateh!" to each other so they know that Sikh brothers or sisters have met each other.

Day 12 : Drink Amrit, Live Forever - part B

Yesterday we talked about amrit. If there's anything that can make a human being into a jeevan-mukat (liberated while still living) then that thing is Amrit. Amrit is the one thing that liberates us from birth and death and makes us immortal.

Guru Amar Das jee says in Anand Sahib that the gods, men and silent saints search for amrit, but it can only be found with the Guru

**“Sur nar mun jan amrit khojde
su amrit gur te pa-i-aa.”**

Everyone searches for amrit, but only Guru Gobind Singh jee can give it. Guru Granth Sahib jee says,

**“Amrit Bhagat bhandar ha
Gur Satgur pasayh.
Amrit is the treasure of the Saints
and resides with the Guru.”**

Great Sages (Rishees) and silent saints went looking for amrit, but never found it. Only the ones who went to the True Guru and had the Guru's blessings received it. No one else was given amrit without the Guru's blessing.

Khalsa jee, reach Ludhiana Town in your mind. The Khalsa army's general, our Master Guru Gobind Singh, was riding

Neela, the horse. Guru jee's glance fell upon a tombstone. A superstitious Fakeer, a Muslim holy man, had dug his own grave at the tombstone and was sitting inside a coffin because he was afraid of Death.

The fear of Death is so great, that just by hearing its name, great men turn yellow with fear. On hearing Death's name men went to hide up in the mountain caves, but Death didn't spare them. King Offlatoo had great spiritual powers. When Death came to get him he created 40 stone statues of himself and hid between them so that Death wouldn't be able to tell which one was the real King. Death came and left confused and crying.

In desperation, Death came to Waheguru jee's door. Waheguru jee asked, "Why are you crying?" Death replied, "You have given me the duty of bringing Offlatoo, but I could not tell which one was real and which one was false, there were too many Offlatoo's." Waheguru jee said, "There's no need to cry, it is not something worth crying about. Go there again and speak to the Offlatoo statues. The real Offlatoo will expose himself by replying."

The reason for receiving amrit is so that we are not caught by death. To avoid death you need a formula. Amrit is the formula. Sant Ishar Singh jee said that dying is more painful than being struck by 100 swords at once. It is even more painful than 100 swords power combined into one mighty sword and one thousand of these mighty swords striking you. People asked Bhagat Kabir jee, "Baba jee, when a Guruless person dies Jam Doot, the angel of death, comes to get them. We have

heard it is an extremely terrible experience. Tell us what happens Baba jee.”

Bhagat Kabir jee said this Salok (verse),

“Kabir Jam ka tinga bura ha...

Kabir says the Death-hunter is very bad.”

Khalsa jee, this is Gurbani - it is true in all four ages. Guru Granth Sahib jee’s conclusions are eternal statements of truth. These profound verses of truth do not waver this way or that.

“Kabir Jam ka tinga bura ha...

Kabir says the Death-hunter is very bad.”

Bhagat Kabir jee said, “I can’t tell you how dreadful Death’s strike is. The people said, “Each illness has a cure, Baba jee, tell us a cure for death.” Kabir jee said in the next line of the verse that the only cure is to find a perfect Guru who can save you.

The path that death takes us on is sharper then a sword. People ask, “How can a body be taken on narrow path like that?” There are two things we have - a body and a spirit. In a dream if a snake bites us, our body doesn’t suffer. We are crying on the inside, we are crying in the dream. However, when the police catch a thief and beat him, he cries on the outside. The spirit crying on the inside is different from the body crying on the outside. Death will get hold of the inside spirit.

In the second Astpadee (verse) of the psalm of peace called

Sukmanee Sahib, Guru Arjun Dev jee teaches us that the path is dark and difficult and there are no friends nor anyone else alongside us. Only Naam, God's Name, will help us. The path on which there is no shelter then on that path Naam will shade us.

Death came back to King Offlatoo's palace and began to praise some statues and to insult others. He was trying to trick the real one into speaking.

Khalsa jee, look at us, we don't prepare for the next world we have to live in, we have made no plans for leaving this world. We have settled into this world and live comfortably day and night, never giving a thought to the fact that one day we have to go.

Death came to the first statue and said told it that his forehead was nice, but his eyes were horrible. Death told the next Offlatoo that his teeth stick out. The real Offlatoo could bear the insults no longer and shouted, "Who are you to insult my statues?" Death turned around quickly and said, "Now I've found you!" Death painfully pulled his spirit right out of his body.

Guru Gobind Singh saw the tombstone and said, "Bhai Daya Singh jee, go and get the Fakeer who is sitting in the grave behind the tombstone. He has done good deeds in his past lives, now his time has come to be blessed with the rewards he deserves."

A man that is not blessed can have a harmonium-vaja and tabla-drums tied to his ears, but he'll still be deaf to the Guru's

Word and refuses to receive amrit. When a person's previous good deeds awaken then and only then do they reach the Guru's Lotus Feet, (Charan). Without good deeds a man won't even think of entering into the Holy Congregation, Sadh-Sangat, if he comes he can't sit, if he sits he can't listen, if he listens he can't believe, if he believes he can't do. We need our good deeds to awaken in order to reach the Guru's Lotus Feet. We have performed countless good actions in our previous lives, because of these virtues we have been blessed with a human body. But virtues aren't gathered by drinking alcohol. Virtues are gathered by singing God's praises. O Sangat jee, it's not too late, there's still time to change your ways. The past has gone - we can't change it. It is by great good fortune that we have been born as humans.

Bhai Nand Lal jee, the Guru's favourite poet, came to Guru Gobind Singh jee. He was greatly blessed. He came dressed as a warrior with a sword. In his mind he thought warriors were more pleasing to Guru Gobind Singh jee than poets. Guru Gobind Singh jee asked, "What's all this?"

Bhai Nand Lal jee answered humbly, "Bless me Guru jee, so I can go and fight alongside the Khalsa and win your love." Guru Gobind Singh jee said, "O Nand Lal jee, what need is there for you to pick up a sword? Your pen is your sword!"

Bhai Nand Lal jee was very happy with the answer, but over the next few days it led to ego in his mind. Guru Gobind Singh jee destroyed his ego - observe the ingenious method. Guru Gobind Singh jee called him into his presence and told the Sikhs to prepare a special drink called Sukh Nidhan. Sat-

Guru jee told him to drink it. Bhai Nand Lal jee drank his fill and his inner eye opened. He replied in a state of wonder, “Guru jee, I had ego that I was the greatest poet, but now I have realised your greatness and I am nothing in comparison.” Guru Gobind Singh jee said to him, “Ask for something Nand Lal.” He said, “Guru adorned with the royal plume, there is nothing to ask for. I’ve full faith that I’m your Sikh and that you’ll save me.”

An old man was going to die, he said, “Son, promise to leave a bottle of alcohol next to me!” I said to him drink amrit instead, he replied, “Sant jee, I’m too old now, I haven’t got any teeth so what’s the point?” I said, “You don’t have to chew amrit!” He made more excuses and said, “Sant jee, I’ll take it in the next world.” I said you’ll find the Divine Judge before the Punj Pyare.” Then I asked him, “Do you eat meat?” He replied, “Sant jee, I can’t eat it, but I do drink the sauce.” I said, “You let a bowl of spicy sauce enter your mouth, but you refuse to let the Guru’s sweet-sweet amrit enter. Why? Have the police put a barrier up?”

Bhai Nand Lal jee said to Guru jee, “I have full faith you will save me and not let me be reborn.” Guru Gobind Singh jee said once again, “Ask for something.” Bhai Nand Lal jee said, “What should I ask? I may ask for something that leads me to bad actions and re-incarnation.” Then he continued and humbly requested, “Guru jee always give me understanding of your mysterious ways of right and wrong.”

People say to me, “I’ll take amrit one day, but now is the time to eat, drink and be merry!” But they don’t understand that

there is no guarantee of a long life. Some die in the womb, some in the cradle, some in the prime of youth. There are no guarantees.”

Bhai Daya Singh jee said to Guru Gobind Singh jee, “But there will be no one in the open grave - all I can see is an empty tombstone.” Guru Gobind Singh jee said, “Don’t talk to much Daya Singh, just obey the instructions!” Bhai Daya Singh jee went and found a large coffin at the bottom of the grave. He knocked on it.

One day Sant Attar Singh jee asked an old man to recieve amrit, he wouldn’t. Sant jee left him and continued on with his pilgrimage to Hazoor Sahib. The day before he returned the old man died. Before he died he thought to himself, “Sant jee asked me to receive amrit, I should have drank it while I could. When he died people prepared the cremation site and ignited the wood, but the flames wouldn’t go near his body. Sant Attar Singh jee arrived at the scene and requested the Sikhs to remove the wood. Sant jee explained that even if the flames did reach his body he still wouldn’t burn because his soul was stuck at the Dasam Duar - Tenth Gate, and is waiting for amrit. Amrit was prepared and poured into his mouth. He was told to say, “Waheguru jee ka Khalsa Waheguru jee ki Fateh.” The dead man’s spirit spoke it! Amrit brings the dead to life - such is it’s power.

Another time Sant Attar Singh jee requested his mother to receive amrit. She wouldn’t. Khalsa jee, I plead with women to receive amrit, but they say things like, “O my husband is going to recieve it and I’ll be blessed to.” But, I say remember

Guru Nanak Dev jee's words,

**“Karmee apo apnee,
ke nerai ke dhoor.**

Our actions are our own,
some are close to God
and some are far away.”

Sant Attar Singh jee continued, “Mata jee, dearest mother, receive amrit and make your life successful. She said, “O don't worry about me son, I'll take amrit one day.” Sadly, she passed away soon afterwards. Sant Attar Singh jee was in a nearby village administering Amrit as part of the Punj Pyare. After the ceremony he got the message of his mother's demise and he quickly returned home. Thousands of people had already gathered.

All her life she had never missed her daily prayers and meditation (Nitnem and Naam), but she had never received amrit. Amrit has to be received by a person on the spiritual path so that they can reap the fruits of their spiritual labouring. For example, one particular fruit tree's seeds don't germinate until a bird eats the fruit and wherever the bird's droppings fall the undigested seed takes root. Nitnem and Naam is the seed, but until you receive amrit from the Punj Pyare it's not going to take root and grow in you.

Sant Attar Singh jee's mother's body was prepared for cremation. In the next world the Divine Judge, Dharam Raj, was reading her life's accounts. He said, “I can't send you to hell because you are the mother of a great Sant. But, I can't send

you to God's Realm, Sach Khand, because you didn't receive amrit. So I am going to do one thing for you, your body hasn't been cremated yet, go back to the world, receive amrit then return." The gathering was shocked when Mata jee rose up and told the story of her accounts with Dharam Raj and that he had given her two more days in which to receive amrit. Sant Attar Singh jee as part of the Punj Pyare prepared amrit and about 20,000 people were blessed with the great gift of amrit.

It is not easy prepare that much amrit. When Sant Attar Singh jee used to sing Waheguru jee's praises by doing kirtan, rivers used to stop flowing! Saints like this are few and far between. 20,000 people came, not all of them had the 5K uniform, Sant jee said receive amrit and put your 5Ks on as soon as you get home. The 5Ks are tremendously important but the prayer of a Sant is heard by Guru jee and flexibility is allowed in exceptional circumstances. The Punj Pyare were exhausted, line after line of people received the amrit-nectar. O Khalsa jee, she was the mother of a Sant so she was allowed to come back, but who's going to let us come back?

Back on the soil of Ludhiana Town, Guru Gobind Singh jee said, "Daya Singh jee don't talk to much, go and get the man that's hiding in the coffin." Daya Singh knocked on the coffin, the Fakeer spoke, "If you are Death knocking on the door then I'm not coming out!"

Daya Singh returned to Guru Gobind Singh jee and said, "He won't come out, he's terrified of death." Guru jee said, "O Daya Singh jee, let's go and remove his fear of death. Daya Singh jee knock again and get him out." The Fakeer said,

“Respected Brother, Bhai Sahib, go about your business and leave me alone.” Bhai Daya Singh jee replied, “O foolish one, your past good deeds have awoken, come out and meet Guru Gobind Singh jee.”

The Fakeer stepped out looking cautiously over his shoulder. Guru Gobind Singh jee said, “O superstitious one what are you looking for.” The Fakeer said “Death may come and get me.” Guru Gobind Singh jee said ‘O superstitious one don’t you know death is the water carrier for my Khalsa!’ Guru Gobind Singh jee said, “Your past actions are good, now what happens in your future depends on whether or not you obey what I say. To become a doctor you need an education. To become a Khalsa and have death as your servant you need to obey the code of conduct - Rehat Maryada.”

Guru Gobind Singh jee asked, “Do you want your fear to be removed?” Khalsa jee, a Muslim or Hindu or any other can receive amrit and become a Khalsa brother or sister. Recieving amrit has nothing to do with caste or colour. Guru Nanak Dev Jee says in Asa dee Var,

“Agay Jat na Jor ha agay jee-o nivay.

In the next world there is neither caste nor status,
only the humble live.”

Guru Gobind Singh jee said,

“Jo Sikha kee puchay jat, O nee Sikh mera Ad jugad.

The one who asks Sikhs their caste
is not my Sikh in any Age.”

Guru Gobind Singh said to the Fakeer, “Obey my instructions, the rehat maryada, and your fear of death will be removed. Receive amrit and your fear will be destroyed.”

The Fakeer replied, “Remove my fear and I’ll do anything for you.” Amrit was prepared and the Muslim Fakeer became a Khalsa brother. The Khalsa’s father is Immortal God, Akal Purakh, the father has no caste and neither does his child. Guru Gobind Singh jee changed the man’s name to Ajmer Singh and asked him, “Tell me the truth, do you still fear death?” He said, “No Guru jee. I used to hide from death, but now I’m a changed man, if death was to come and stand in front of me I would grab it with both hands and toss it aside!”

When the Khalsa rules there will be no bad people, because no one will think of doing bad things to anyone. Sant Ishar Singh jee used to say, “To think bad of another person is just as bad as doing the deed - we are here to help others not to destroy them.” If the whole world became Khalsa like this Fakeer did then we’ll have no one doing bad things. Guru jee teaches us that if a Khalsa takes away another person’s rights, then it is like a Hindu eating beef or a Muslim eating pork. Today we eat our own food selfishly and pounce on our neighbours’ belongings as well. What will become of us?

Our vision should reach the highest state so that we see any older woman as our own mother, any woman of our age as our own sister and any younger woman as our daughter. It’s not for nothing that Baba Deep Singh jee was able to fight with his head in his hand. He had this highest state of mind. The following incident highlights this. A princess was so beauti-

ful that everyone that saw her fell in love with her. After her marriage on her way to the state of Rajput, the Pathan soldiers robbed her jewels and killed her guards. Baba Deep Singh jee heard the cries from the jungle and this brave Khalsa rode into action. He saved her honour without laying a finger on her. The custom in those days was that the victorious soldiers could do as they please with any women they found.

Hari Singh Nalwa was a great General serving Shera-Punjab Maharaja Ranjit Singh. One time Hari Singh commanded 23,000 troops as they faced the Turk Army. Akalee Phoola Singh and Sham Singh Taree were 2 more great generals and standing along with Hari Singh they were ready for war. An English reporter saw it and said, "In their blue turbans and blue battle-dress (bana), the Guru's Khalsa look like if God himself has come to fight. Like God Himself has recieved amrit and came to fight as the Khalsa!"

Someone said to the opposing General Mohammed Khan, so long as Hari Singh is 100% in following his Guru's code of conduct (rehat maryada) you may as well give up hope of beating Maharaja Ranjit Singh. General Mohammed Khan had 7 wives, he said to the prettiest one, "I've heard the Khalsa doesn't lay a finger on other women. They treat older women as their mothers and younger ones as their daughters. But I don't believe it, I want you to go sneak into their camp and corrupt Hari Singh Nalwa with your charms."

The General's wife was beautiful, she decorated herself and sneaked into Hari Singh's camp. Hari Singh asked, "Who are you?" She replied sweetly, "Baba jee I've come to ask for

something...”

A Sikh never turns away the needy. One day the world will understand Sikh philosophy, someone asked me, “How come the Sikhs are the only ones to serve free food?” I replied, “In our religion people line up to give their heads so what’s so different in making lines of people to eat!” As time progresses the world will understand Sikh philosophy. Sometimes we refuse to give a beggar even 2 rupees or 2 chipattees, but we forget that our Guru is the Cherisher-of-the-Poor, Gareeb-Nivaaaj. We forget that mouth of the poor one is the Guru’s money-box (gareeb da moo - guru da golak). The poor one is the life of the Guru.

...Hari Singh said to the beautiful princess, “O Mata jee, dearest Mother, a Sikh never turns away anyone empty handed, so ask what you have to ask.” She said, “Baba jee, I need a son like you.” He replied, “A son like Hari Singh can only be born to Hari Singh’s mother, no other mother can make a son like Hari Singh. Mata jee, a Sikh never turns anyone away empty handed, O Mata jee sit down.” He continued, “Mata jee, I am not going to make another Hari Singh with you, it is better that you see ME as your own son!” The general’s wife was greatly moved, she went back to General Mohammed Khan and said, “O foolish husband, give up any hope of beating the Khalsa they have too much honour.”

Back in the jungle, Baba Deep Singh jee had heard the screaming princess and sounded the battle-cry Jakara - Bolay So Nihal -SAT-SREE-AKAAL! Firmly holding the Khanda, he killed 3 or 4 Pathan soldiers. The others were falling over themselves

trying to flee. He saw the princess, her hair was all over the place she was terrified. He said, “O daughter, who are you? Let me take you home.” She said, “Baba jee, my father made a great mistake by marrying me into the house of a Rajput. What kind of husband is he who couldn’t even protect my honour. I would never have been attacked if I had married a Khalsa. O Baba jee, make me into your servant and keep me in your house.”

Baba Deep Singh jee said, “O daughter, you are talking nonsense! Worldly relationships are worth nothing. Because of love for God, I love you even more than my own mother, daughter and sister!”

These were the Khalsa, this is the Khalsa that will rule the world when we say Raj Karega Khalsa (The Khalsa Will Rule). In that future no one will take another’s right, no one will lie and those Sikhs will ask for everyone’s well being ‘sarbatt da bhalla.’

O Sangat jee, beloved congregation, time is slipping out of our hands. Receive amrit. If after hearing all these things you still refuse to receive amrit then I don’t believe that you ever can. One day when you go in front of the Divine Judge, Dharam Raj, will you say I never knew about amrit? When Dharam Raj asks, “Didn’t the dog from Rara Sahib (i.e. Baba Maan Singh) come and tell you?” Will you lie and say you never knew?

Remember your actions take you close or far away from God. Sangat jee, I’ve sat here for 2 hours tonight, back in Punjab

we start at 8pm and finish at 2am on some occasions. Receive amrit, you won't get this time again. Sant Ishar Singh jee told me

- 1) Don't beg
- 2) Don't keep any gifts that come your way
- 3) Don't turn into a recluse
- 4) Go all over the world lighting the lamps of Sikhi

Dear sisters, daughters and mothers, have you ever thought you are the daughter of Guru Gobind Singh jee, Kalgi Dhar Patshah - the King with the royal plume? The day you start thinking that you are the sons and daughters of Guru Kalgi Dhar Patshah will be the day when your stomach will turn as you enter a hairdresser's shop. It will be the day when you stop insulting your body pores by refusing to pluck your eyebrows. I'm requesting my sisters, O my sisters, to start thinking how ridiculous it is to enter a hairdresser's shop to get eyebrows plucked and haircut. O my brothers, you can't call yourself a Sikh if you've cut your hair and beard. Guru Gobind Singh jee says,

“Rehnee Reh Soee Sikh mera.

My Sikh is the one who lives
according to my code of conduct.”

Khalsa jee always remember that you are the sons and daughters of Guru Gobind Singh jee you are the residents of Anandpur Sahib, the City of Joy, and your spiritual mother is Mata Sahib Kaur jee.

Day 13 : Drink Amrit, Live Forever - part C

Why are we here? What are supposed to be doing? We've been talking about receiving Amrit. It is only given by the Guru, only the who has it, can give it.

King Secandarabad conquered the world. He then desired to conquer death, and knew the only way was by finding amrit. He gathered together all the holy people, fortune tellers, future knowers, astrologers, saints and mystics with miraculous powers. He asked them for the priceless gift of amrit. The king put his hands together and said, "Give something that I can conquer death with. Tell me which spiritual powers I need."

They replied, "Conquering death has nothing to do with possessing miraculous powers, if you want to live forever then you need amrit. You have to go many miles to a great mountain. On the mountain there's a lake of amrit. If you find it you'll live forever." The King always completed what he started, day and night he searched for it.

Kings like Secandarabad searched for amrit, but without good actions it is not obtained. No matter if you make millions of attempts to find it, you can't get amrit without good actions.

If a thing is not in your destiny you will not obtain it. If it is you will. People say, "So if it depends on my destiny then

there's no need to work for it as I'll get it or not regardless of my own efforts, right?" No, there are two types of karams (actions) that effect destiny

- 1) Sancham karam- previous lives actions.
- 2) Udam karam- this life's efforts

Some people make excuses for not following the path and say, "God makes us do everything...Kareh kara-iaa aapeh aap." Firstly, this doesn't even appear in Gurbani. The couplet is actually,

**“Maareh rakheh eko ap
maanaas keh kich naahee haath.**

God kills or protects,
nothing is in the hands of humans.”

Then people say, “If Supreme God wants me to meditate on God's Name (Naam Simran) I will, if Supreme God wants me to receive amrit I will, if Supreme God wants me to get up early at amritvela I will.” These people make their own wrong interpretations. When they drink alcohol I've never heard any of them saying, “I'll only drink if God wants me to!” I've never heard them refuse to watch the TV saying, “Until I hear God's command to watch TV I won't turn it on!” I've never seen them refrain from going to cinema, clubs, and pubs saying, “If God wants me to go, I will!!”

Remember this Sadh Sangat jee, Guru Nanak Dev Jee teaches us a great wisdom,

**“Hukma andhar sabh koe
bahur hukam na ko-i.**

Everything is under God’s Order,
there is nothing that is outside it.”

People use this to justify the argument that they’ll only receive amrit if its God hukam that they do so. But, Sangat jee there is a very deep meaning behind this that needs to be understood.

A man without feet will make the excuse, “O Satguru jee I have no feet so how can I go to the Sangat.” Yet he manages to get to the cinema without too much difficulty! Let me ask you have barriers been put up that stop you from coming to our Guru’s house!

If the man without feet gives up trying to get to our Guru’s house then the man with feet will give up too. He’ll say “O Satguru jee, I haven’t got any hands, so I won’t be able to do seva, so I won’t bother coming to the Guru’s house.” The next man with both hands and feet will make the excuse “O Satguru jee I haven’t got a tongue, so I won’t be able to chant God’s Name (Naam Jap) so I won’t bother coming to the Guru’s house!”

Sadh Sangat jee the next man will make the excuse, “O Satguru jee I haven’t got any ears so I won’t be able hear Gurbani, so I won’t go to the Guru’s house!” The blind will say “Satguru jee I can’t see you so there’s no point in coming.” Sadh Sangat jee, God has given this body for one purpose and that is to do Naam Simran. There are no excuses.

Guru Amar Das jee says,

**“Eh Sareera meria iss jug meh aa-iaa keh,
ki-aa tudh karam kamaa-I-aa.**

O body of mine,
what have you done since coming into this world?”

Our feet are given to us to go to Guru's house no excuses are acceptable. Now we all use electricity, if we rebel and say, “Why should I pay the bill?”. The electricity board will say, “You used lights, fans etc. so if you don't pay you will be disconnected.” We are using this body day and night and we have to go to the Guru's house and pay our dues. We go to the Doctor with a cut finger. He bandages it up and we're so thankful that he saved our one finger, we say without my finger I don't what I would have done. We're so happy he gave us our one finger back, have we been that happy towards the Creator who gave us our whole body? The doctor charged us money and caused us four days of discomfort while wearing a bandage. We put both hands together to thank him. Have we ever thought of thanking the Creator who gave us this whole body for free? God's gifts have no comparison to man's gifts.

Read Gurbani and you'll understand God's greatness. Just think how priceless God's gifts are, what price would a blind man give for a pair of eyes? There are thousands of blind men what should they do? Guru Arjan Dev jee says be grateful for what you do have and do not complain about what you don't have. God's given us say 10 gifts, so what if he takes one back? If a man was killed, another would go directly to the police to report it. God takes countless people back every day,

has anyone gone and reported God to the police? What can the police do to God? God is Supreme.

Now people say if God wants me to receive amrit I will. But, they never say, “If God wants me to drink alcohol I will.” They just drink it regardless. Read Gurbani and you will realise what God wants you to do.

There are two types of karam that effect your destiny:

- 1) Sancham karam- previous lives actions.
- 2) Udam karam- this life's efforts

To understand this, think of a time when you have been given food on a plate right in front of you. That's Sancham karam - you are reaping the rewards of your previous good actions, but without making an effort (Udam karam) your Sancham karam are useless. You can just stare at your food, you need to make an effort to eat it. In the same way our previous actions reward us with opportunities in this life but unless we make an effort we will waste them.

A cow that doesn't give milk can be compared to someone who didn't have any previous good actions. It makes the effort to eat and eat, but it just gets fat and no milk is produced. Similarly, countless people make efforts to get to the USA or to the UK, but they're still stuck in India. On the other hand, if you have good previous actions then you have moist soil any seed will sprout in it.

If the cow is capable of giving milk then you still have to make

effort to feed it. You need both Sancham karam and Udam karam in order to maximise the benefit.

For example, a landowner had an orchard, the servants would steal the fruit and sell it. He thought I need servants to keep an eye on each other. He hired a crippled man and a blind man. He told the crippled man to instruct the blind man which trees had birds picking at the fruit. Then to tell the blind man to scare them away.

Many years had passed like this. The crippled man said, “O friend, there are great and juicy fruit in this orchard.” The blind man said, “So what? I can’t see them.” The crippled man said, “That’s why I’m telling you, I can see them but I cant get them, you can’t see them but you can get them. If we work together we can get the fruit.”

Now for our work to be accomplished we need both Sancham and Udam Karam. We need food to be in the plate and to make the effort to eat it.

The crippled man said, “Friend, pick me up on your shoulders and obey which way I say to go.” They reached a mighty tree with hanging branches. The crippled man took the fruit and shared it with the blind man.

They needed each other just as we need both previous good actions and current efforts, Sancham and Udam Karam.

Now Secandarabad made the effort (Udam karam) to find amrit, but without Sancham karam (good deeds from previous

life) he couldn't find it.

Today, is the birth Gurburb or anniversary, of Guru Har Krishan jee. His brother Baba Ram Rai tired hard to become the eighth Guru but it wasn't in his destiny. He didn't have San-cham karam. It was the same with Prithi Chand, no matter how many clever tricks he tried he didn't become the fifth Guru.

Just as a sweet can be eaten in any way and still tastes just as sweet, so in the same way Gurbani can be read from anywhere and is still sweet.

**“Amrit bani Har Har teree,
sunn sunn hovay paramgaat meree.
Hearing and hearing you Nectar Words Lord,
I obtain the supreme state”**

One only obtains those things that God wants us to.

**“Nanak Satgura tinaa milaa-iaa,
jin dhuroh bha-iaa sanjog.
Nanak says that only the ones that were destined,
met the True Guru.”**

You only get what was written for you in God's realm of Truth, Sach Khand.

Emperor Aurangzeb summoned Guru Har Rai jee to Delhi. Guru Har Rai jee refused to go near that tyrant, but he called together the respected Sikhs and said one of you will go to answer his questions. The Sikh that goes to Delhi will have

Guru Nanak himself on his tongue to answer Aurangzeb's questions. Baba Ram Rai, the Guru's oldest son, volunteered. Guru Har Rai jee said, "Son, it requires the greatest responsibility in order to represent Guru Nanak Dev jee."

It is said that a tigress's milk can only be put into a silver bowl. If it is put into a gold bowl the milk will go sour. Baba Ram Rai jee said, "I'll go. He left the town of Kiratpur sitting in a carriage being carried on the shoulders of 4 Sikhs. Baba Ram Rai got out and told the 4 Sikhs carrying it to step back. Ram Rai wanted to test if he really had Guru Nanak jee's power on his tongue.

Today people change history to suit themselves because they lack faith that our Guru has infinite powers. Baba Ram Rai said, "Get up and go to Delhi." The carriage raised itself of the ground and flew to Delhi. It's not for nothing that we say,

"Waheguru Nam Jehaj ha..."

The Name Waheguru is the Ship that ferries us across."

When Aurangzeb saw the flying carriage he absolutely loved it. As all emperors, he loved to be entertained, especially with miracles. He asked Baba Ram Rai to show him more miracles.

Baba Ram Rai went to a wall and sat on it. He said, "Go!" It ran like a horse around Delhi. Baba Ram Rai showed hundreds of miracles. Aurangzeb asked Baba Ram Rai, 'I have heard that your Guru Nanak Dev jee turned the Kabba, or sacred stone, around at Mecca, how can it be? Baba Ram Rai saw

a mosque nearby and pointed his finger towards it. He lifted the mosque, turned it in the air while pointing at it and put it down by lowering his arm. He said that's how easy it was for Guru Nanak jee to turn Mecca. Now Aurangzeb wanted to ask questions about God's Word - Gurbani.

Guru jee has taught us that the one who doesn't give the greatest respect to Gurbani is not a Sikh at all. Nowadays we leave Gutkas, or prayer books, lying around. Once, a Sikh was holding a Gutka reciting the prayers when Guru Hargobind Sahib jee came walking nearby, he had water in his eyes. The Sikh asked, "Guru jee, why are your eyes watering?" Guru Hargobind jee said, "O foolish one, you haven't covered the Gutka with cloth and the dirt that's falling on it, I feel in my eyes!" This is how much our Gurus respected Gurbani.

Have you ever seen the ladies that follow Sants, when a Sant comes to their house they keep stopping him, "O wait Baba jee! O wait Baba jee!" Then they get the welcoming oil and pour 9 bottles worth of oil across the doorstep to show how much they respect him. Now when your father Guru Granth Sahib jee comes to your house have you ever thought you should drip some welcoming oil in the doorway? We want our father's blessing, but we don't respect our Guru-Father jee.

Now when these ladies go to the market and buy material for their daughters and sons it is always of the best quality. However, when it come to buying material for Guru Granth Sahib jee they ask for the cheapest one! What an insult to Guru Granth Sahib jee. If they think of Guru Granth Sahib jee so cheaply then they'll stay cheap for all of their lives. How can

their value increase when they don't value Guru Granth Sahib jee. The one who disrespects Gurbani will have all of their power destroyed. No matter how great they are, they will be destroyed.

Baba Ram Rai jee had taken some Gutkas with him, there were to be treated respectfully so had been left on the best chair. Aurangzeb came and sat on the chair pushing the Gutkas aside. Baba Ram Rai said, "Aurangzeb, what's all this! God's Word has to be respected." Aurangzeb said, "Accept my apologies someone must have accidentally put them here." Then Aurangzeb asked Baba Ram Rai, "I've heard that in Asa-Dee-Var it is written. "Mit-ee Musalman ke pareh pay kuma-i. O Baba Ram Rai you have Guru Nanak Dev jee's power on your tongue, so tell me what the meaning is. To me it sounds like it says even a Muslim buried in the earth screams. Baba Ram Rai said, "O No Great King, instead of Musal-man it should say Beh-man, meaning the unbelievers scream when buried in the earth, not Muslims."

Nowadays, some people want to remove a whole page, a whole limb of our Guru Granth Sahib jee - Baba Ram Rai just changed one word and look at the punishment that was given to him. When he returned to the town of Kiratpur, he sent 2 Sikhs ahead of him to tell his Guru-Father he had returned. Guru Har Rai jee loved his son Baba Ram Rai, but because he changed even one word of Gurbani he was rejected.

Guru Har Rai jee said to the 2 Sikhs, "Ram Rai changed a word of Gurbani and now he wants my holy vision or Darshan, tell him - no way! Tell him he can't bow to my feet." Guru

jee said this to his own son! The Sikhs told Ram Rai that he wouldn't be accepted at the Guru's feet. Ram Rai asked the Sikhs to find out where he would be accepted if not at the Guru's feet. The Sikhs returned and asked Guru Har Rai jee where Ram Rai would be accepted, Guru jee replied, "Tell him to walk in the direction he is facing - he's not welcome here."

O Sadh Sangat jee, Guru Har Rai jee turned away his own son for making a tiny change to God's Word, or Gurbani, what will happen to us, for we make great mistakes?

The Sikhs told Ram Rai to walk in the direction he was facing. He reached the town of Deradun. This was later the place where Guru Gobind Singh jee burnt the false Gurus, the Masands. O Khalsa jee. look at the punishment Baba Ram Rai got. Look inside yourself, in our mind we criticise Guru Granth Sahib jee and run to other Gurus instead, what will happen to us?

The Gurgaddi, or Guruship, was bestowed upon Guru Har Kishan jee, because it was in his destiny as written by God. You can only get what's in your destiny, past and present actions put together. When the sun comes out it comes out for the benefit of the world yet the owl closes his eyes. In the same way the slanderer of the Guru's house doesn't like the sound of the praises of God. That's their destiny.

Guru Har Krishan jee went to Delhi and saved many sick people along the way. It was in those people's destiny to get well. False Gurus like Dhir Mal thought Guru Gobind Singh jee was no one special. Dhir Mal thought to himself, "He's got

hands so have I, he's got feet so have I, if he's good enough to be Guru, so am I!" O these people don't understand that the Guru isn't merely a body.

Now someone asked me, "What's the difference between me and a Sant?" He said, "I've got hands just like Sants, I've got feet just like Sants, I've got eyes just like Sants. So what makes a Sant better than me?" I replied, "It's not a matter of bodies its a matter of actions." I asked him, "Do you drink alcohol?" He answered happily, "O yes, plenty! Plenty!" To which I said, "Your feet go towards the pub, my feet go towards the Guru. You get up at 9am, Sants get up at 1am at the nectar time, or amrit vela. In your hands you always have a bottle, in a Sant's hand there is a rosary. Sants speak the truth, you tell lies, you eat meat and slander. So do you think there is any difference?" He said, "O yes Sant jee, there is a great difference."

There are two types of knowledge:

- 1) Knowledge of books
- 2) Knowledge of God, or Brahm Gian

People who have knowledge from books memorise it and spurt it out like water gushing out of a tap in the side of a barrel - the water soon runs out. When a person who has the knowledge of God open their mouth, wisdom from the infinite ocean of Waheguru flows and it never runs out.

People who read Gurbani yet still drink alcohol, are in category 1 - they only have the knowledge of books. They don't obey what they read. The ones that do obey, will meditate

on Wahguru at amrit vela and they will get the knowledge of God.

There are 3 types of mythical snake to describe the 3 types of scholars. The first snake comes out on the dark moonless nights and lays down manee-jewels out of it's mouth. They shine and attract insects which the snake then eats. The first type of scholar reads a few books then talks nonsense all day long, fooling the people in all directions.

The second type of snake comes out on the full moon and lays down manee-jewels out of it's mouth, but they turn into nectar when touched by the rays of the moon. The snake drinks the nectar. The second type of scholar is well educated, they live moral lives, they earn their wages and they spend their lives doing worthwhile deeds.

The third type of snake Khalsa jee, comes out on the moonless, or Masiaa, nights and lays out the manee-jewels for all the insects to eat. But, it doesn't eat them. It does selfless seva. It serves others.

“Ho-geh para-pukaree, jinaah vid-iaa vicharee....

the ones who contemplated on their knowledge
became selfless servants.”

Just like the third snake doesn't eat insects nor the nectar, but just serves others, in the same way the third type of scholar is in whom great souls are categorised. They perform selfless service, or seva. A great soul's life is like the river that doesn't drink its own water, like the tree that doesn't eat its own fruit.

The fruit and water are purely for the benefit of others. The separated souls are joined with God by the Saints.”

Guru Har Krishan jee was confronted by a Hindu scholar called Devi Dyal. He was in love with reading and arguing, just like the first type of snake. He wanted to compete with Guru jee in a religious discussion. He wanted to show off his knowledge. He was just a big book worm and said to Guru jee, “If you win I’ll give you all of my books, if I win you give me all of your books.” Only a big fool could have made such a statement to Guru jee, the one who knows everything. It showed his lack of respect.

Ravan possessed the knowledge of all 4 Hindu Veds, or holy books, and while he was disciplined he was the number one scholar. When he abandoned his discipline and kidnapped Seeta, then his position amongst scholars was that of a fool. He had all that knowledge yet acted like a fool.

Devi Dyal was just a bookworm without good actions. He didn’t respect Guru Har Krishan jee because he couldn’t believe a child could have the wisdom to be a Guru. Khalsa jee, its not a question of age in Sikhi, in Sikhi we have a child Guru and child martyrs. Its a question of actions.

Devi Dyal came to meet Guru Har Krishan jee and asked who’s that little child. The Sikhs said that’s our Guru. Devi Dyal thought. “Sikhs are fools, they follow whoever comes in front of them!” The Sikhs said, “O Devi Dyal, don’t you get fooled by the Guru’s body. He’s in the presence of God at all times, he is the light of God, he is the eighth form of Guru Nanak Dev

jee.” Devi Dyal said, “O leave off! That’s unbelievable.”

Approaching Guru Har Krishan jee he said, “Your name is Har Krishan. My Lord Krishan uttered the Gita holy book, now if you have Guru Nanak’s light working inside you, then translate a verse from the Gita.” Guru Har Krishan jee said, “O Devi Lal, you only want one verse, but here listen to the whole translation of the Gita.” Guru jee knew everything, but always highlighted right and wrong as a matter of formality.

Gurbani teaches us, “Jaisee Drist taisee ho-i...what you see is what you become.” If you see correctly, then you’ll see other women as mother, sister and daughter. If your vision is faulty, then you’ll not even see your own mother, daughter and sisters as relatives. Devi Dyal never saw Guru Har Krishan as a Guru but as a competitor for knowledge.

Mehta Kalu slapped Guru Nanak Dev jee, because he didn’t see him as God, but as his son. However, Bibi Nanakee said, “Father you’re slapping God!” When Rai Bular found out that Mehta Kalu had slapped Guru Nanak Dev jee about wasting 20 rupees, he immediately sent his servants to summon Mehta Kalu. Rai Bular said, “You slapped Guru Nanak jee over 20 Rupees,” he got 20 Rupees out and continued, “Is 20 Rupees anything to get angry about? Even if thousands of Rupees worth of damage happens don’t ever slap Guru Nanak jee again, just come and see me. Mehta Kalu jee, I cannot live without Guru Nanak jee. Mehta Kalu jee, all the properties that you see are all given to me by Guru Nanak jee.” But, Mehta Kalu still didn’t understand because he didn’t have the correct vision.

Devi Dyal had only asked for one verse to be translated. Guru Har Krishan jee replied, “I can explain the verse, but you won’t understand it, you haven’t enough wisdom. Go to the next village and bring any person, he’ll explain it to you.” Devi Dyal thought, “this Guru is a bit big headed,” but off he went to the next village and was told about a deaf man who couldn’t speak and always had watering eyes. The dumb man’s previous good actions, or Sancham Karam, were about to awaken. He was to reap the fruits of the good actions he’d planted in past lives.

Guru Har Krishan jee saw the dumb man and said, “Beloved Sikhs, wash and clothe him.” When he was clean, he took his place near Guru jee and was tapped by him with his walking stick. The dumb man was blessed with all of God’s knowledge, or Brahm Gian, and to everyone’s great surprise, he explained the verse. Devi Dyal fell at Guru jee’s feet and begged, “Forgive me, forgive me, Guru jee” Guru Har Krishan jee instructed him, “Burn all your useless books and meditate on God’s Name.”

When Guru jee went to Delhi the people were dying from a cholera epidemic. Family homes were empty of people, everyone was dying. Sikhs came to Guru jee with their sad plight, but were told, “O don’t give up hope, the ones that have died have gone, but the ones about to die will be saved.” Guru Har Krishan jee took the whole of Delhi’s cholera epidemic upon his own body.

“Sree Har Krishan Dhia-ay, jis dithe sabh dukh jaa-i.

Meditate on Guru Har Krishan jee,
seeing whom ALL pains go.”

Guru Har Krishan went back to the Formless Lord - Nirankar at a very young age.

In summary, make efforts to make the most of opportunities.

Sant Ishar Singh jee used to say to me remember these times, you'll cry when you think back to them.

Sing- "You've let the diamonds fall from your hands and now you play with the dirt."

Time is short, death will come once in this life. But forgetting God is worse than death.

"Time doesn't stay with us, it slips through our hands, make the most of it." I never believed Sant Isher Singh when he told me this. I thought he was never going to leave. It will be a whole Age, before such a great soul will come again. Sant jee once said to Jathedar Mohinder Singh, who'd played Dhol for 40 years alongside him, "The ones who've received amrit will be blessed for sure, the ones who heard kirtan will be blessed, the ones who've met me will be blessed, O Jathedar, humans are blessed, even the insects and animals who've seen me will be blessed with a human body."

A Muslim Fakeer came to see Baba Nand Singh jee, the Fakeer kept laughing with joy. Sant jee said, "Your laughing a lot," he replied, "Seeing you I'm happy." Sant jee said, "What does it say in your Koran and holy books about meeting holy people?" The Fakeer answered, "It is written that on seeing a holy person your sins begin to be erased. Baba jee, that's just from seeing,

but if a Saint graces us with his favourable glance then we fill with virtues.”

Baba Ishar Singh jee was such a great Sant, that Sants used to come to have his vision. People came, but there were so many people that they didn't get a chance to talk to him, but Sant jee, just by looking across the Sangat dispelled their problems. They'd come back on the next full moon program and tell everyone with joy that they'd been blessed.

No one knows how many Sants there have been. But, if they were all put on one side of the scale and Sant Ishar Singh jee on the other then Sant Isher Singh jee could outweigh them all.

How can I praise Sants like that?

I request you all to receive amrit, belong to your Guru. Don't worry if we take too much time at these programs. Don't get upset that you're getting late to go home. The time you've spent in Guru Nanak's house is time you've spent in God's Realm of Truth, or Sach Khand!

Sangat jee we easily waste time watching TV, don't worry if you've spent extra time at the Gurdwara - it's a good thing.

Day 14 : Drink Amrit, Live Forever - part D

Khalsa jee, without amrit no one is going to be successful. Lets reach the soil of Anandpur, the City of Joy. Mata Gujree jee humbly pressed her palms together and asked Guru Gobind Singh jee, “Son is there anyway I could be blessed with the sight of a Brahm-gianee, a Knower-of God!” Sangat jee, no matter how famous or spiritual a person is, even if he is a Brahm-gianee, he will have to receive amrit.

Guru jee replied, “Mata jee get up at amrit-vela, get ready, meditate on Guru Nanak jee, prepare prashad and do Ardas. A Brahm-gianee will come to you, you will not have to go anywhere.” At that time Brahm-gianee Baba Ram Kaur jee was engrossed in God’s Name and instantly knew that he had to meet Mata Gujree jee. He got on his horse and came to Mata jee’s house. With pressed palms she said, “I am greatly blessed, greatly blessed to have the holy sight of you Brahm-gianee jee.” She respected him greatly.

Baba Ram Kaur jee went to have the sacred vision of Guru Gobind Singh jee the next day. Guru Gobind Singh jee greeted him and said, “Baba Ram Kaur jee, receive Khanda-batta-da-amrit (amrit prepared in an iron bowl and stirred by the symbol of God’s power the mighty double edged sword) and belong to the Guru.” Baba jee was taken aback, he said, “Guru jee, I’ve been blessed with the knowledge of God (Brahm Gian) yet am I still without a Guru? Surely, I don’t need to receive

amrit? Guru jee began to say, “Baba jee, you haven’t received amrit yet, you aren’t living according to the code of conduct of the Guru’s house. When you receive amrit and live by the code of conduct of the Guru’s house then you have become the Guru’s.” Baba jee said, “Guru jee, I read God’s Word (Gurbani) everyday, in Sukmani Sahib it says that the Brahm-giani is God himself, so what’s the need for me to receive?” Guru jee spent great efforts to make him understand.

Some time passed, winter came a great festival was about to begin. The officials of Anandpur were clearing the place of stray and wild dogs. They were feeding the dogs poison. Baba Ram Kaur jee came out and was taken curious about what the officials were doing. He said to them, “Brother, you keep feeding the stray dogs poison, but you leave the ones with collars alone. Why make the distinction? They’re all wandering the streets.” The officials said, “O Baba jee, the dogs with collars belong to someone. The ones without collars don’t belong to anyone. We can kill countless stray dogs and no one will object. But, if we kill even one dog with a collar, it’s master will go to the Government court and complain against us. We will be called up and punished. That is the difference, dogs without collars belong to no one, dogs with collars belong to someone.”

Baba Ram Kaur jee finally understood what Guru jee was saying about belonging to the Guru. He thought “Ram Kaur, don’t get mislead that just because you have got Brahm-Gian, the knowledge-of-God, that you are safe. You still don’t belong to the Guru.”

There are two types of Sikhs: ones that belong to the Guru; and ones that don't. The ones that receive amrit and live out the Rehat, or code of conduct, belong to the Guru, the ones that don't will suffer the same fate as the collar-less dogs. At the last breath, Guru Gobind Singh jee will take his Sikhs by the arm, the ones without a Guru will be left to suffer like the collar-less dogs.

“Kabir kutheh ram ko, motee mera nao.

Kabir says I am a dog of God, and Moti is my name.”

Baba Ram Kaur jee couldn't sleep that night, because he realised he didn't belong to the Guru. In the morning he went to have the sacred sight, or darshan, of Guru Gobind Singh jee. Joining his hands together he greeted Guru jee and was asked, “Baba jee, I haven't seen you for some time, what made you remember me today?”

“Guru jee, bless me with the gift of amrit.”

“Baba Ram Kaur jee, you are a Brahm-gianee, the same as God, what need is there for you to receive amrit?”

“Yesterday I saw the dog catchers poison the dogs without collars and spare the dogs with collars. I thought both are dogs, but some were spared some were killed. The dog catcher told me that if a dog with a collar is killed then the master will come and make a report against them. O Guru jee that greatly affected my mind, just because I'm a Brahm-gianee it doesn't mean I don't need a Guru. I realised the ones who've received amrit will be protected by you in the true court. Bless me with

amrit Guru jee.”

Guru Gobind Singh jee told Bhai Daya Singh jee to prepare for the amrit ceremony. Baba Ram Kaur jee was from the same lineage as Baba Buddha jee, he received amrit and became Baba Ram Kaur Singh jee.

Now, Khalsa jee, reach the land of Bitinda, Bhai Dyal Das jee lived here while Guru Gobind Singh jee was travelling through. He was the son of Bhai Bhagtu jee who was born thanks to Guru Ram Das jee’s blessing. Guru jee reached this place. The Sikhs asked Guru jee, “How will the Panth, the Khalsa Nation, stay in high spirits, chardhi kala?” Guru jee said, “Go and get a donkey, cover him in a lion’s skin, then beat him 4 times and release him near Anandpur. Then as it runs I want you to shout ‘Lion! Lion! Lion!’”

People were frightened and locked themselves inside, they came to Guru jee and said “Help us.” When the donkey came to the outskirts of Anandpur, they took him into a tent. The towns people came and thanked Guru jee for his help. The next day Guru jee said, “Bhai Daya Singh, take the donkey in the lion skin and beat him twice, then release him into Anandpur again.” Once again the towns people asked for help. Once again Guru jee ordered that the donkey in the lion skin to be hidden in the tent. The towns people were ever so grateful once again. Next day Guru jee said, “Now destroy half of the lion skin and send the donkey in again. The donkey went racing in to the town, people ran screaming ‘Lion! Lion!’ This time the donkey stopped running and started eating grass. The owner of the donkey went out searching for it and seeing the

back half of the donkey eating grass and went to get it. He took his stick and beat the donkey on its ankles saying, “Now I’ll make you into a lion, you stupid donkey!” And he beat the donkey all the way home.

The Sikhs asked Guru jee, “Maharaj, we asked you a few days ago how the Panth, the Khalsa Nation, will stay in chardhi kala?” Guru jee said, “While the donkey was in the lion skin he was respected as a lion. As soon as his lion skin came off, he became a donkey again. O Khalsa jee, I have made donkeys into lions. So long as you stay within my code of conduct (Rehat Maryada) you will always be in chardhi kala! But the day you forget my Rehat Maryada will be the day you are beaten by life, just like the donkey was when his skin came off!’

“Rehat pyare muj ko sikh nahee.

The rehat, code of conduct,
is beloved to me - not the Sikh”

Even Brahm-gianees, the Knowers-Of-God, like Baba Ram Kaur Singh jee have to receive amrit. Now Bhai Dyal Das jee heard Guru jee was in town and went to see him. Dyal Das prostrated and said, “Guru jee, I am your Sikh.” Guru jee replied, “You are not my Sikh.” Dyal Das pleaded, “But Guru jee my family have been Sikhs of the Guru’s house from Guru Ram Das jee’s time until Guru Tegh Bahadur jee’s time, so why am I not your Sikh? I don’t go to Muslim gravestones to worship, I don’t go to Hindu Mandirs, temples, to light lamps, my ancestors were Sikhs so why have I suddenly become Guru less?” Guru jee said, “You haven’t obeyed the rules of the

Guru's house which say that a to be a Sikh you have to receive Khanda-batta-da-amrit. You haven't obeyed your Guru so you do not belong to the Guru."

Dyal Das jee changed the subject, "Maharaj, come to our house and have langar. Will you be coming tonight, tomorrow morning or tomorrow lunch time?" Guru jee said, "Dyal Das, I'm not happy with your name and you've started talking about serving me food."

Now Dyal Das's uncle Ram Singh made a sign to Dyal Das to be quiet. Dyal Das ignored his uncle and requested once again, "Maharaj come and have langar." Guru jee said, "Dyal Das, I've already told you that I'm not happy with your name so langar doesn't come into it."

On the way home uncle Ram Singh said, "I told you to receive amrit and belong to the Guru." Dyal Das replied, "Guru jee is coming near our village tomorrow we'll feed him tomorrow, even though he has refused it today."

Uncle Ram Singh knew the rules of the Guru's house and told Dyal Das, "Guru jee won't be eating your food." Now, Dyal Das carried on regardless, he bought a great quantity of food and loaded it onto a cart and waited on the path that Guru jee would be travelling along. Guru Gobind Singh jee's horse, Neela, was thirsty, Bhai Daya Singh found some water nearby. They went there, but Neela wouldn't drink it.

Now people say, "So-and-so Sant gave me Gur Mantr and Mool Mantr." Khalsa jee only the Punj Pyare, the Beloved

Five, have the right to give these mantras, no one else. Khalsa jee, we don't like hearing the truth- it tastes bitter, but the person who tells you the truth is your real friend. Before the amrit ceremony no one is a Punj Pyara, after the amrit ceremony no one is a Punj Pyara. During the amrit ceremony only the Punj Pyare have the right to give any one the Mool Mantr and Gur Mantr. Yes, one can ask great souls about how to meditate and how to concentrate, but they can't give you the GurMantr of God's Name, Naam.

Neela, the horse refused to drink the water. Guru jee said, "Bhai Daya jee, Neela has obtained spiritual powers from his service, seva, of carrying the Guru. Neela is saying this village is Dyal Das's, the one who doesn't belong to the Guru, and his guru-less odour puts Neela off the water."

Now, Guru jee continued travelling and saw Dyal Das with his cart of food. He greeted Guru jee with joined hands. Guru jee said, "O Dyal Das what is the matter? I told you yesterday I wouldn't be eating your food. I am not going to eat your food! I am not going to eat your food!" But, Dyal Das wouldn't take no for an answer, "Maharaj, I'm definitely going to serve you food." Guru jee said, "Dyal Das receive amrit, get your family to receive amrit and only then will I eat your food."

Hearing the power in Guru jee's words, Dyal Das fell at Guru jee's feet and begged, "Guru jee bless me and my family with amrit." Guru jee and the Punj Pyare gave amrit to him, his family and the villagers. His name became Bhai Dyal Singh jee. He said, "Guru jee, now bless us and eat our food." Guru jee said, "O Dyal Singh, I'm ready to eat your food, in fact,

now that you belong to the Guru even if you gave me poison I would eat that as well.”

Khalsa jee this is how highly Guru Kalgidhar Patshah, the Guru adorned with the royal plume, regards his Sikhs. Nowadays people who haven't received amrit regard themselves as Sikhs. Not so. I have remembered an incident where a Raja was travelling on horseback and a minister was walking alongside. The minister kept telling the Raja what to do. Whereas the Raja should have been the one telling the minister what to do. Some girls were standing nearby and thought that the Raja should be giving the orders not the minister.

The first one called out, “O king, you are a bull, you get lead like a bull with a ring through its nose!” The second sister said, “He's not a bull, he hasn't got any horns,” (i.e. he's hasn't got any courage to push the minister). The third sister said, “O sisters, don't you that some bulls don't have horns (i.e. he's a mindless cow!)” Have you ever thought you are not a Sikh? The day you think you are a Sikh you will think this is Guru Gobind Singh jee's hair on my body. Some people say, “Its my crop and I'll cut it as and when I please!” I say to them, “Why don't you cut your nose off as well, that's your crop too!”

Travel on the Guru's path friends.

One man wanted amrit, but Baba jee was not feeling well and there weren't five Sikhs available. He said, “O Sikho, come back on Pooran Mashi.” Sant Attar Singh jee held gatherings every Pooran Mashi, or Full Moon, but the man just couldn't wait. Sant jee said, “I can't give you amrit alone.” A couple of

days later he came again. Sant jee told him to come back on Pooran Mashi. On the day of the amrit ceremony, Sant jee sent some Sikhs to call the man who wanted amrit. When they got to his town they saw little children, but no men. They asked the kids where the men were and were told that a man had died so everyone had gone to his funeral. The Sikhs went to the funeral and asked for the man. They found out that it was that man's funeral!

Last month I asked a Sikh to receive amrit, he said, "I'll take it when you come back from your tour." When we came back, he kept his word and received amrit, that evening he was drinking a glass of water and died suddenly.

The Guru's path is not to talk, talk, talk but to do, do, do. Sant Attar Singh jee was meditating for 2 days, a man brought him food, Sant jee opened his eyes and said go further and feed a hungry elephant. It is easy to find Sants who wear the religious clothes, but it is much harder to find the ones who do meditate on God's Name.

People say to me you belong to the Rara Sahib Group, but you talk of other Sants and Groups, or Jutha. I tell them it is not a question of only promoting your own Group, whoever receives amrit is my Gur-bhai, my brother or sister through the Guru-Father, and that is whether they are old or young.

Sant Gurbachan Singh jee said to Baba Kartar Singh jee, "I'm hungry!" Travelling further Baba Kartar Singh jee said, "Here's a hotel." Sant jee said this is not our hotel and they kept walking. Later on Sant jee said, "I'm hungry." Another

hotel was seen and Baba Kartar Singh jee said, “Here’s another hotel.” Baba jee said, “This is not our hotel!” As they travelled further, they saw five Nishan Sahibs, or Sikh Flags, at a Gurdwara. Sant jee said joyfully, “Now our hotel has come!”

Sant jee freshened up by washing his feet, hands and face (panj ishnan) and after taking the holy order, Hukam nama, from guru Granth Sahib jee, he did Katha, or discourse, and explained God’s Word to the Sangat for 3 hours! That’s what he was hungry for!!! All his life he did Katha.

The other Sant Isher Singh from Nanaksar inspired 700,000 people to receive Amrit. Once when he reached Delhi, a Hindu holy man, or Swamee, read the following line from Sukhmanee Sahib ,

“Brahm-giani ka bhojan gian.

The Knower-Of-God’s food is Divine Knowledge.”

He thought that was impossible! So he asked Sant jee what it meant. The next day the Sant asked the Swamee to sit beside him, from 9am to 4pm Sant jee he explained God’s Word, Gurbani to the holy congregation. The Swamee asked him aren’t you going to eat? Sant jee replied “I am eating the food of ‘gian’ (divine knowledge), what other food is their for Sants?” The Swamee fell at his feet.

Sant Attar Singh jee started crying as he had delayed giving amrit to the man who had now died.

When Guru Gobind Singh jee had reached Bitinda he was

met by Dalla. Dalla always had 500 men armed with weapons, he was always ready for war. He bowed to Guru jee and offered him a rifle. He said, "O Guru jee adorned with the royal plume, I have heard that your whole family has been martyred by Aurangzeb. If you had called me to those battles, things would have been different." Guru jee said, "Your 500 men that you are so proud of are just goats. Your words are empty. In my life I've had many hard times."

The 40 martyrs of Chamkaur had meditated on God's Name so much that each one of them had become the form of Guru Gobind Singh jee himself. Guru Gobind Singh jee said, "Dalla, I've had many hard times, my 40 Martyrs were starved for 6 months, now you are proud of your 500 goats!! Let me test your gun, send one of your men so I can test my aim on him!"

Khalsa jee it is very hard to die, very hard indeed to become humble. None of Dalla's men came forward, but a Sikh father and son came rushing out, racing each other to become the target. The father said, "My body is old let me be the target son." The son answered, "Father, all your life you've performed the service for the Guru, now let me perform this service." Those Sikhs loved their Sikhi, or Sikh Religion, more than life itself. Today's Sikhs love luxury more than Sikhi. Guru jee said, "I have Sikhs that fought against hundreds of thousands of Moguls!" Guru jee took the gun and aimed it high above the father and son.

Dalla was amazed by the Guru's Sikhs bravery. He fell at Guru jee's feet and said give me a seat in Sach Khand. Guru jee said, "O Dalla, if you'd asked for a kingdom I could give it

to you, if you asked for India I could give it to you, if you performed seva then I could give you Shiva, Brahma and Vishnu's heavens, but Dalla I can't give you even a space as small as the eye of a needle in Sach Khand, God's Realm of Truth. "Dalla jee asked, "But why?" Guru jee said, "Because you haven't received Khanda-batta-da-amrit, you don't belong to the Guru." Dalla fell at Guru jee's feet and said "Bless me with amrit, Guru jee."

But, how can he be blessed that easily? Guru Nanak jee says,

**"Jo To Prem Khelan Ka Chao,
Sir Dhar Talee Galee meree aao.**

If you want to play the game of love,
then bring your head to me on the palm of your hand."

Guru Gobind Singh jee continued, "Receive amrit!" Dalla replied, "Bless me Maharaj." After receiving amrit and the 5Ks, he was renamed Bhai Dalla Singh jee. He went home, ate but he just couldn't sleep because of the heat. He moved his Kirpan left and right. He thought, "Why did I go to the Guru? I wasted a gun and these 5Ks are annoying me too much." On the following day, Dalla said to Guru jee, "The Kirpan and Kachera (short sword and shorts) were annoying me so I took them off, but now give me a place in Sach Khand." Guru jee said, "Dalla Singh jee, don't give up so easily, slowly slowly these 5Ks will start looking good to you. Remain disciplined as instructed in the Code of Conduct, the Rehat Maryada, and even previous generations will be saved."

That night he couldn't sleep. He thought, I could take the

Kirpan and Kachera off again, so he did. On the next day, Guru jee asked him, “How was your night?” Dalla replied, “It was very hot and uncomfortable, so I took off the Kirpan and Kachera.” Guru jee said, “Don’t get disheartened, carry on making the effort.”

That night he was incredibly hot. He had a dream, in it he saw Guru Gobind Singh jee taking him to Sach Khand. Along the way he saw the heavens belonging to Brahma, Shiva and Vishnu, he also saw the countless heavens of Ram Chandr, Mohammed and Jesus, he thought, “WOW! Look how much peace and happiness there is here, leave me here.” But, Guru jee said, “Bhai Dalla Singh jee the place you are going is where none of these prophets reached. Dalla thought, “What have I done to become worthy of going beyond these heavens?” Guru jee said, “You’ve received Khanda-batta-da-amrit, you’ve become immortal.” When he saw Sach Khand’s door opening, he saw light brighter than thousands of Suns. He never took his 5Ks off again.

In Bitinda state there happened to be a severe drought, all of the crops had died. A few days later Guru jee said to Dalla Singh jee, “Close your eyes,” when he re-opened them he saw mango’s and orange’s growing in the trees. Again Guru jee said, “close your eyes,” when he re-opened them he saw crops of wheat and maize. The third time he opened his eyes, he saw rivers where there had been deserts. Guru jee said, “Dalla Singh you didn’t obey my instructions, 3 times I told you to keep your 5Ks on but you took them off. Dalla Singh, if you had obeyed me the first time, then today you would had your dream fulfilled. But now future generations will learn from

your mistakes and realise the importance of obeying the True Guru's instructions."

Khalsa jee receive amrit. People say, "O my mind isn't ready, but its ready to drink alcohol at anytime!" Sadh Sangat jee the amrit ceremony is being held tomorrow morning, please collect your 5Ks today and come wearing them tomorrow.

Receive amrit. Caste has nothing to do with Sikhi. Seeing the sangat I see Baba Isher Singh jee's face. Receive amrit tomorrow.

Sikhs said to Guru Gobind Singh jee, "What's the need to receive amrit? We are always performing your service and everyone can see we that we are Sikhs." Guru jee said "Wait for your answer." A Sikh came and donated a gold jewel for Guru jee's waist band. Guru jee said, "Call the jeweller, I want to know if it is real gold. All the Sikhs said, "Guru jee no one would dare donate fools gold to the Guru, its plain to see that it is gold." Guru jee said, "I need to know for sure that it is pure gold." The Jeweller came and looked at it and said it looks like gold. Guru jee repeated, "I need to know for sure that it is 100% gold." The jeweller went to get his touchstone, by touching the gold on it there was a positive reaction. The jeweller certified the jewel as being 100% gold. Guru jee said, "O Sikhs, you asked me what's the point of receiving amrit when its already obvious that you are all Sikhs. Receive amrit and prove that you are 100% Sikhs. Amrit is my touchstone."

Day 15 : Death

Guru Arjun Dev jee says,

**“Ja kau ae soi bihajhoh,
Har gur te maneh basera.
Nij ghar mahal pavoh sukh sahje
bahur na hoego phera ||3|| ”
(Rag Gauri Purbi Mahala 5, Kirtan Sohila)**

*Buy that commodity (i.e. God’s Name)
for which you have come into this world,
God will dwell within you by the grace of the Guru.
You will get the presence of God in your own home
and obtain the beautitude easily,
you will not go into the cycle of transmigration again.”*

We have received this human life, but will not keep it forever. We have received it so that by meditating on God’s Name, Waheguru, and by leading a religious life, our soul will escape from births and death. We don’t want to suffer the pain of death life after life. We were born this time so that we never have to die again. Every evening we read Kirtan Sohila, Guru jee tells us,

**“Karoh benantee sunoh merey meeta,
sant tahal kee belaa.
Eeha kaat chaloh har laaha, agai bus’n suhilaa.**

*Listen friend, say the requesting prayer,
for now is the best opportunity to serve the saints.*

*Gather God’s Name in this world,
take the profit with you into the next world
and live resplendently.”*

We're here to earn the profit of Naam, God's Name Wahe-guru.

Think how difficult a journey is especially, if there are rocky roads and you have no money with you. But, at least you have your body. In the journey to the next world you won't even have your body. In the next life you have no body, nor caste to take with you.

Someone asked me, "How will the 5Ks go with you?" In the next world God's Word, Gurbani, will go with us, Gurbani can be memorised - it abides in the soul not the body, Gurbani goes with us. By being greatly blessed, it will reside in your heart. A Sikh who has received amrit, an amrit-dharee, feels a lot of hurt when their Kirpan (short sword) or Kanga (comb) fall accidentally. After a man retires he gets pension depending on the length of his service. The longer we are amrit-dharee the better of we'll be in the next world. Guru jee said that this life is only four days long (child, youth, middle age and old age). Remember you are going to die one day. Everyone who comes into this world will have to die, there are no exceptions.

Everyone has to leave the world. A cat holds its kittens lovingly in its mouth, she doesn't bite them with her sharp teeth. But if a mouse falls in between those teeth then there's no hope for the mouse. Death looks at man like the cat looks at the mouse. Death will get the one without a Guru, the Manmukh.

Bhagat Kabir jee was asked to describe how horribly death takes a Manmukh. Bhagat Kabir jee said, "Its painful, get 100 swords into one sword get a thousand of these swords and

when that strikes you its still not as painful as Death.” When death comes he strikes the Manmukh unconscious. Death collects the one who belongs to the Guru, the Gurmukh, like the kitten in its mother’s mouth.

Baba Fareed jee tells us that when a person comes into the world the date and time of their death is already written. They have a limited amount of breaths. When a judge sentences a prisoner, he also states the release date. Its the same way when we come into this world. We reap the rewards of what we sow.

O Beloved Ones of the Guru, Guru Pyario, Bhagat Fareed jee tells us that just as the cat loves her kittens, so death takes the ones who’ve meditated on God’s Name with love not pain.

When Guru Gobind Singh jee reached the south of India with his army, he was resting after having eaten. His body guards were standing nearby, one of whom was Bhai Daya Singh jee. He was always alongside Guru jee in battle and in performing service, or seva. Near the time of his death he laid out a white sheet. The ones that belong to the Guru, the Gurmikhs, have no fear of leaving their body, they are already detached from it. People began singing God’s Words, Gurbani, “Why should we cry when a Sant dies? Why should one cry when a Sant dies for he is going to his home!”

Guru jee heard the singing and asked who had died? One of Guru jee’s bodyguards went to the place where Bhai Daya Singh left his body. The bodyguard came back to Guru jee and said, “The head of the Beloved Five Punj Pyare has gone

back to God's Realm, Sach Khand." Guru jee said, "He went to Sach Khand without even telling me."

Guru jee instructed the bodyguard to stand at Bhai Daya Singh jee's feet, say to his spirit, "Our Guru-Father has recalled you. Come and meet him before you go." The bodyguard did as requested and after his prayer, or Ardas, Bhai Daya Singh jee came back into his body and stood up.

Now reach the pure land of KartarPur, Guru Nanak Dev jee's final moments are approaching, he's lying under a white sheet. On one side are Hindus on the other are Muslims. When Baba Siri Chand heard that his father had gone, he started crying at his father's side, "O Guru Nanak jee, you didn't even tell me you were going. Dearest Guru-father jee, come back for even 4 hours. Guru jee came back and said, "Son, if you had asked for 4 Ages I would have stayed that long."

After Guru Nanak jee left, the Hindus wanted to cremate the body, but the Muslims wanted to bury it. To their astonishment, when they removed the sheet there was no body and no arguments. The Muslims then said that they would make a tomb in his memory by the river. However, when they placed their half of the sheet down by the riverside, the wind blew the sheet away. When people came looking for Guru Nanak jee they found him in Guru Angad Dev jee.

Sant Attar Singh jee came to Ropar state and told the Sikhs People say there's no need for Sants, but Khalsa jee because the world was starved of Sants, Guru Nanak Dev jee came. Nowadays, the holy congregation, or Sadh-Sangat, wants to

hear its own praises from the preachers who require pounds. I require Khalsa. I'll tell you straight, you don't have a sense of shame, without the sense of shame there is no religion. When Maharaja Ranjit Singh jee had committed shameful acts, he was called in front of the 5 Heads, or Jathedars, of the 5 Takhts, seats of Sikh Authority. The 5 Jathedars, lead by Akali Phoola Singh jee, asked, "Did you break the rules of the Guru's House?" The Maharaja admitted he had. Akali Phoola Singh jee said, "Either you reject the Sikh Religion, or you accept the punishment from the five beloved Punj Pyare." He agreed to accept the punishment, one of the Jathedars suggested washing up dishes, or sweeping the gurdwara, but Akali Phoola Singh jee said, "Whip him 20 times, so that coming generations know that the Khalsa Panth, or Nation, dealt severely with the Maharaja for his shameful act."

Bhai Daya Singh jee got up and went to Guru jee. Guru jee said, "Why didn't you meet me before you left this world?" He replied, "I received the order from the Immortal Being, Akal Purakh, I had to go immediately, but I heard your request just as I was entering Sach Khand, God's Realm." Guru jee said, "Bhai Daya Singh jee, tell my beloved Waheguru jee that I'll be coming a few days after you." Bhai Daya Singh jee lay under the white sheet and saying "Waheguru Waheguru" he left his body and headed to the land of Nirankar, the Formless One.

Before Bhagat Kabir jee left this world, he went to Kanshee town, because Shiv jee's curse would send anyone dying in this town to hell regardless of them being a good or bad person. Bhagat Kabir jee wanted to prove it wasn't true and lifted the

curse.

I would like to give many congratulations to the ones that received amrit earlier today. Sant Gurbachan Singh jee used to tell the ones who'd just received amrit, to go home and light candles. He told them, "Think how happy you are when a child is born into your house, you express your joy by lighting candles and then celebrate. Well, today you have been born into the house of Guru-Father Guru Gobind Singh jee."

For the ones that didn't receive amrit today, there's another amrit ceremony in 2 weeks time. This is for the ones who can't make up their minds, like when your sitting on a sofa you make your mind to get up but a few minutes later you find your self still sitting there! Make your minds up and make the effort. Do this prayer, Ardas, "Guru jee help us become successful in our efforts."

A man was standing in the road thinking shall I go home or shall I go to the Guru? He got stuck, shall I go home or shall I go to the Guru. A women was driving past, she said, "Step to one side!" He decided to go to the Guru. Sangat jee, get to one side - make your mind up! Today, Guru was greatly graceful, he blessed 325 people with amrit.

Khalsa jee, I feel that with Guru Nanak's blessing that the UK, USA and Canada will become Khalsa that have received amrit before India ever does. I have a big mission and that is to help as many people to receive amrit before I leave the UK in 3 weeks time.

Preachers say to me, “We sing Kirtan for three weeks and inspire 15 people to receive amrit, you get many more, why?” I said, “You get what you really want i.e. money! I get what I want - Khalsa!” I ask each congregation I go to, “How many people will you give to receive amrit?”

Each of the ones who received amrit today will be presented with a siropa, scarf of honour.

Khalsa jee some people have been spreading rumours that the amrit today was distributed in glasses!! Let the dogs bark, I’ll carry on strong. You can kill me one thousand times, but I’ll carry on with this mission!

Today Khalsa jee, I’m very happy with you receiving amrit. Remember the importance of the Kachera, or shorts. Someone asked me, “Sant jee, why do you wear such a long Kachera.” I said it is a brake. It enforces chastity. Would you ride a motor-bike without any brakes? The longer the Kachera the more powerful the brakes are on Lust!!!

All of the Sangat put your might into speaking in ardas.

Day 16 : This Life is for Remembering God's Name.

What are we here for? What should we be doing? Only the ones who've got attached to the feet of Guru jee have a life, any other life is not even worth a penny. We have obtained this life for meditating on God's Name, or Naam. Without Naam, this life is totally wasted. Just like some goats don't give milk, so you can say their teats are useless. It makes no difference if they had teats or not. In the same way the ones who haven't remembered God's Name, have just come here for show. They look like a human being but they are empty of Naam inside. It makes no difference that they came to this world or not. Khalsa jee, Satguru jee tells us,

**“Jini asa har nam na cheti-o,
se kaheh jug aa-i-eh raam raaje?”**

Why did the ones who never remembered God's Name
come into this world?”

Again Guru jee tells us,

**“Eh manas janam dulumb ha,
naam bina birtha sabh jaai.**

This human life is precious
but without Naam it is wasted.”

Satguru jee tells us yet again,

**“Bhai re bhagat-heen ka-in jag ae-i-aa,
pooreh gur kee seva na keenee,
birtha janam gavaa-i-aa.
O man empty of worship,
why did you come into this world?**

You never served the perfect complete Guru and wasted this precious life.”

A woman can put on lots of make-up and jewellery and dress up as much as she wants, but without obtaining a husband her efforts got to waste. In the same way, a person comes into the world and collects wealth and riches, but without obtaining Waheguru jee the true husband, all of the soul-bride’s efforts go to waste.

Reach Anandpur Sahib, the City of Joy, Guru Gobind Singh jee’s royal court, or darbar is in process. The Sikhs are in the holy congregation at Guru jee’s feet and no one can break their concentration. They have fixed their attention on the Guru’s form.

Guru jee was explaining God’s Word when he asked a Sikh, “Khalsa jee! Are you familiar with Bhagat Kabir jee’s name?” The Sikh replied, “O protector of the poor, Gareeb Nivaaaj, is there anyone that hasn’t heard of Bhagat Kabir jee? We read his stories and sing his Words. His caste was of a weaver, his wife was Mai Lohee, he had a son Kumala and one daughter Kumalee. Guru jee, he used to repeat God’s Name and he used to do a lot of worshipping and praising.” Guru jee said, “Khalsa jee, tell me who was the King at Bhagat Kabir jee’s time?”

One Sikh guessed wrongly “Babar.” The next Sikh wrongly guessed “Jahengeer.” The third Sikh wrongly guessed “Hundyoo” and so on, everyone guessed wrongly. Guru Gobind Singh jee said, “Khalsa jee, how can you forget a King’s name? A King has millions of acres in his Kingdom, he has countless wives and children, he has a great many treasures, he has mighty generals under his command, he is the head of powerful armies. O Khalsa jee, how can you forget the name of such great Kings? Yet, you remember the name of a low caste weaver Bhagat Kabir jee.”

The Sikhs said, “O protector of the poor, Bhagat Kabir jee used to repeat Supreme God’s Name, he used to worship and meditate on the Supreme God, he was a Saint, a Bhagat.” Guru jee said, “O beloved ones, look at the glory of Naam and the priceless value of doing meditation and serving the Guru.” Over time the names of Kings and Emperors will pile up and the world will forget them all, but as long as the world remains it will remember Bhagat Kabir jee, his glory will be ever radiant like the rays of the Sun. That’s why Guru Granth Sahib jee has told us,

“Naam raahi-o, Sadhoo raahi-o, raahi-o Gur Gobind.

Naam stays true, the Saints stay true
and God, the Protector of the World, stays true.”

Everything else is false.

Some disciples of Bhagat Kabir jee said, “Baba jee, we have some questions in our mind, may we ask them?” Bhagat Kabir jee said, “Of course beloved ones.” A disciple asked, “Baba

jee, some people say that powerful Emperors are the greatest beings because they could stop men from going from one place to another if they desired. Some people say that the priests are the greatest beings yet others say that brave warriors are the greatest. Some say the ones who make charitable offerings are the greatest, O Baba jee who truly is the greatest being in this world?" Bhagat Kabir jee said, "you didn't even mention the greatest one in your list."

**"Pandit Soor Chadr Pat Raja,
Bhagat Brabr ko-ee na.**

The Priest, Warrior, Donor and King
are not equal to the Saint"

The beloved Saints of Waheguru jee are greater than everyone else.

Take your mind to Delhi at the time of the Master, Guru Hargobind jee. After his father Guru Arjan Dev jee's martyrdom, he brought a great change to the Sikh Religion. When the previous Guru jees went for their coronation ceremony, the existing Guru jee would bow with the traditional 5 paise-coins, a coconut and a Tilak, or mark on the forehead would be made. Guru Hargobind jee's coronation was being performed by Baba Budda jee. When he was about to mark the Tilak mark on Guru jee's forehead, Guru Hargobind jee said, "Baba jee give the Tilak to the Hindu priests, bring me a mighty sword, I will be fighting wars!"

Guru Hargobind jee wore the two swords of Miri, (representing military power) and Piri (representing spiritual power). He

said, “Baba jee, this is not the time to just meditate with a rosary. No, alongside worship (Bhagtee) there will be worldly power (Shaktee). Baba jee, if a dog attacks someone, then there is nothing wrong in defending yourself with a stick.” Guru Hargobind jee wore the two swords of Miri and Piri and established the political throne of Akal Takhat.

Guru Hargobind jee was over seven foot tall, he was so strong that he could hold a gold sovereign in his palm and erase the inscribed date just by wiping his thumb across it. Guru Hargobind jee had a very, very, powerful body.

In Delhi the Emperor, Jahangeer asked Guru jee, “You carry a sword, so do I, you wear a royal plume, so do I, you have an army, I too am the leader of great armies. I rule many lands and people address me as BadShah - King. However, people address you as Satche Patshah - the True Emperor of Emperors. Why don't they call me this?”

The answer to this is very simple, only the ones attached to truth can be true -

**“Jis no bakshe siffaat salaah,
Nanak patshahee patshaah.
The ones blessed with singing
God's praises and glories,
are the King of Kings says Nanak.”**

All other Kingship is false, the ones joined with truth and imbued in Naam are the real Kings.

Guru Hargobind jee said, “You will have to wait a little while before I tell you the answer.”

One is the King of the whole world if becoming a Gurmukh they meditate on Naam.

“Prabh ko simro sabh ke rajeh...

The King of All is the one who remembers God’s Name”

Guru jee said to the Emperor, “Wait some time then you’ll understand why they call me the true King of Kings, Sacheh Patshaah. If I tell you the answer you won’t believe it so wait a while.”

Khalsa jee, give me your attention, many preachers say that I insult and degrade them. Not so, the Kirtanee-musicians, Katha-discoursers and the Granthi-priests are the pillars of the Guru’s house. The more holy and pure their life is the more holy and pure the holy congregation, or sadh-sangat will become. Sant Baba Sundar Singh jee said, “If one Saint lives his whole life in chastity, then hundreds of thousands of saints will be born!” Khalsa jee, the ones that serve as preachers, yet drink alcohol and eat meat, will go to hell.

At the time of Maharaja Ranjit Singh, Shera-Punjab or the Lion-Of-Punjab, the Head Granthi of HarMandir Sahib (Golden Temple) was Bhai Mansa Singh jee. He was so poor, that he didn’t even have enough money to buy a hot plate to cook chipatees on. So he made his own one, cooked his own chipatees and then did his service in the divine court of Guru-King Guru Ram Das jee. Observe how much respect and devotion the

Sikhs had for their faith.

One time the Lion-of-Punjab heard about his poverty and thought it wasn't right that such an important person such as the Head Granthi should be so poor that he couldn't even afford to buy a hot plate. The Maharaja rode an elephant laden with gold. Bhai Mansa Singh jee was looking out from an upstairs window and saw the Maharaja coming.

Khalsa jee, is it a sin or a virtue to sell your sister? Sin! Is it a sin or a virtue to sell your daughter? Sin! Is it a sin or a virtue to sell your own mother? Sin! So, Khalsa jee is it a sin or a virtue to sell God's Word, Gurbani? Sin!! Gurbani will not be sold. Out of respect one may give hundreds of thousands of pounds or none at all, one may give a tiny coin or even a flower out of respect, but Gurbani will not be sold. We have no faith in our Guru jee, if we had faith then the Guru becomes merciful he will call you, he will call you and give you everything.

Bhai Mansa Singh jee saw the Maharaja in the distance. When he came close, Bhai Mansa Singh jee locked his doors. The Maharaja himself came and knocked on his door after one of his Ministers had failed with his attempt. The Minister said, "Bhai Mansa Singh jee, the Maharaja is here to see you." Bhai Mansa Singh jee replied, "Tell the Maharaja that I don't want to see him." The Minister failed to persuade Bhai Mansa Singh jee to open the door. Bhai Mansa Singh jee said, "I don't want his riches, I want the world to remember that the Head Granthi of Guru Ram Das jee's house was a simple man." When Maharaja Ranjit Singh jee also failed in his attempt to open the door, he sighed and wiped away his tears, he said to his Minis-

ter, “The ones that desire to be with me I don’t desire them, the ones I desire to be with don’t desire me.”

Lets return to Delhi.

It wasn’t for nothing that Guru Gobind Singh jee said to Aurangzeb, “If your Turks are the kings in Delhi, then my Sikhs are the Kings in Sach Khand, God’s Realm of Truth.”

Guru Hargobind jee began to say, “I’ll soon tell you why I’m called the True King, Sache Patshah and you’re just called King, BadShah.” Guru jee said, “I’m going to Agra, it would be great if you came with us.” They reached Agra, in the morning there was a religious program where the Sikhs were blessed with the sacred sight, or darshan of Guru jee. One Sikh by the name of Bhai Sheeha, missed Guru’s darshan. He had received Naam from Guru Arjan Dev jee, but had not yet seen Guru Hargobind jee. Often he would be forced to miss meals because he was so poor. He had made great efforts to earn the few pennies he had. He kept them in his turban so that when he did finally see the sacred sight of Guru Hargobind jee he would be able to offer it and make his life successful. In his prayer, he would ask, “O True Guru jee, when will the time come, when will the time come when I’m blessed with your darshan?”

One day he heard Guru HarGobind jee was coming to his locality. It was a hot day in the middle of summer. People were surprised he hadn’t turned up earlier and asked him, “Where have you been?” He was so happy he couldn’t contain the joy within and sung, “On hearing that my Beloved Guru was

coming, my mind has been filled with delight.

He was so happy, he wanted to put his best clothes on, but all his clothes were torn and ragged. O Sangat jee, to be rich is not a virtue, to be extremely poor is not a sin. Rich and poor is not in the Guru's house. He put on his torn turban and ragged clothes on. He made his way to Agra. He may have been a poor man judging by his body, but his spiritual wealth was greater than all the Kings put together.

Guru Hargobind jee and Jahangeer had left to go hunting. People ask, "Why did Guru Hargobind jee and Guru Gobind Singh jee go hunting?" Sadh Sangat jee, they didn't go hunting in order to eat the meat. No, they went to save the Sikhs who'd been cursed in previous lives into being born as animals. Bhai Moola Khatree was cursed at Guru Nanak Dev jee's time and saved by Guru Gobind Singh jee. Guru Hargobind jee fought 4 battles, Guru Gobind Singh jee fought 21 battles. Animals struck by the Guru's arrows and weapons were liberated.

Bhai Sheeha reached Agra and asked where his beloved Guru jee was. He was told that the Guru had gone hunting along with Emperor Jahangeer. He was so sad at having missed the Guru jee.

Without a Guru, a person is like a fish out of water. Guru jee has shown us a wonder, a fish lives in water, he has water inside him he needs water to breath, he drinks water, his life is water inside and out, but when he's separated from water his very life goes. He has been separated from water but his body

never forgets water even after it is dead.

The ones who eat fish first take the scales off and cut it up then they need water to wash it- he's been cut up and quartered, still he's grateful and says, "O water!" Then it's rinsed in water. The ones who eat the fish chew and cut it with their teeth, he's been cut and chewed, yet his thirst for water doesn't leave. The one who eats it has a thirst for water very 15 to 30 minutes. Even in the stomach it remembers water and the one who ate it has an urge to drink water. Just as the fish never forgets water. The Sikhs never forget the Guru nor God's Word, Gurbani.

Lets reach Delhi, Bhai Mati Das is about to be tortured. Guru Tegh Bahadur jee asked him, "Beloved one, do you have any final request?" He humbly replied, "Guru jee, may my soul be at your feet when life leaves my body."

Does the one without a Guru have a life? Does he? Does he? Remember the martyrdoms of Bhai Mani Singh jee, Bhai Taru Singh jee, Baba Deep Singh jee, Bhai Subegh Singh jee - they had love for Guru jee. They gave up their life for love and never forgot their Guru jee, even while they were cut and broken into pieces like the fish.

Bhai Mani Singh jee was Head Granthi of Harmandar Sahib. Can any Granthi say his life is anywhere near as devoted as was Bhai Mani Singh jee's? He spoke truth, lived the truth and died for the truth.

Sangat jee, Sant Isher Singh jee has said to me never beg. Today all the money that you donate will be given to your new

Gurdwara building fund, so please leave with lighter pockets. Bhai Mani Singh jee organised the Sangat to gather together for Diwalee. Nawab Khan demanded tax on the money that had been donated. Bhai Mani Singh jee said, “Nawab Khan, there is no money for you or your government from Guru Ram Das jee’s treasury!” Sant Isher Singh jee said, “Mistakes can be forgiven, but if the Guru’s money enters your house you can never be forgiven. Your generations will suffer, the Guru’s money is for the Guru’s house.” Bhai Mani Singh jee was summoned to Lahore and sentenced to be cut joint by joint. Khalsa jee, the Nation that forgets it’s history is destroyed.

The executioner was about to cut Bhai Mani Singh jee’s wrist, he sharpened his knife and touched his wrist before striking it. Bhai Mani Singh jee said, “You’ve been ordered to cut me joint by joint. Start at the finger joints!”

Nowadays, people say that their mind is weak - they can’t resist alcohol. O Sikhs, your spirit never broke when they cut you joint by joint, when they scalped you alive and when they broke you on the torturer’s wheel, but now you tell me your spirit breaks over nothing.

Bhai Mani Singh jee said to the executioner obey your orders. The executioner became cold with fear and put his blade down. He said to Nawab Khan - “I can’t cut this man joint by joint.” Another executioner had to do the job.

Bhai Sheeha jee went into the jungle barefoot looking for Guru HarGobind jee,

“Mera man lochay Gur Darshan thaa-ee...
my mind yearns for the blessed vision of the Guru”.

Walking through late at night his feet started bleeding from being pricked with thorns, but he had love in his heart. Jahangeer was sitting on his throne inside his tent. He wore a turban-crown adorned with the royal Kalgi-plume, he carried swords and had his servants all around him. Further along the river, Guru Hargobind jee was sitting with his Sikhs. Bhai Sheeha saw the royal Kalgi-plume, the turban-crown and the swords of Jahangeer and mistakenly thought he had found Guru Hargobind jee. He walked towards him, but the soldiers stopped him. He was so upset at not being allowed to see his Guru. He had no shoes, he wore ragged clothes and a torn turban, he was poor of body but King of Kings by spirit. Jahangeer took pity and let him enter.

Bhai Sheeha took the money out of his turban and lay flat like a stick at his feet. Jahangeer said, ‘O Sikh, ask for whatever you want.’ He said, “Patshah, O King of Kings I never want to be born again, this is my request Guru jee.”

Jahangeer said ,”You’ve made a mistake. I’m the King of Delhi, only the Guru can give you liberation, you have to go further down the river for that. I can only give you wealth.” Bhai Sheeha said, “Badshah, O King, I’ve made a mistake, give me back the coins I offered at your feet. I thought you were Patshah, King of Kings, I had heard the Guru Patshah can give freedom from the cycle of birth after birth. By going to the Guru I thought I’d obtain peace of mind. Badshah, O King, give my offering back.”

Jahangeer said, "Take as much wealth as you want." Bhai Sheeha said, "I earned that offering through my sweat and tears, it will get me liberation. I only want those coins back." Jahangeer said, "How can your small offering get you liberation, your small offering can't even get you lessons in liberation!" Bhai Sheeha jee said, "Satguru, the True Guru, is not hungry for money, he looks for devotion, he longs for the disciples love." Jahangeer said, "Take wealth instead," Bhai Sheeha jee said, "Even if you gave me all the treasures from all the worlds, I'd spit them out."

Nowadays its very difficult to work hard and give money away, its hard to even give our Daswand, or tenth of our earnings. Bhai Sheeha took his coins back and fell at Guru jee's feet. He cried and cried. Guru jee said, "Sheeha ask for something." His teeth locked he said, "Patshah, King of Kings, I just wanted your darshan, your holy vision."

He didn't even want liberation any more. He kept crying and just as a mother can't stand to see her child crying, Guru jee kept asking "Sheeha ask for something." Bhai Sheeha kept replying, "Patshah, O King of Kings, I just wanted your Darshan." Guru Hargobind jee said, "If you asked for it, I could make you the king of the world, if you desire it I can give you liberation."

Bhai Sheeha replied, "I need nothing except for the love for your lotus feet." Guru jee was so moved by his devotees love that he blessed him by saying, "21 generations of your family will be ferried across to Waheguru jee and in this place there will be a Gurdwara in memory of our spritual love, in a few

days your poverty will disappear too.”

Jahangeer came and said to Guru jee, “One of your Sikhs came and asked me for liberation, but I couldn’t give him that. What I could give he refused, he wouldn’t take the wealth I offered him.” Guru jee said, “Remember you asked me why I’m called Sachay Patshah and why you are only a Badshah? Well here is your answer, you are not liberated and you can’t give liberation, that’s why you aren’t called Sachay Patshah and I am.”

Khalsa jee I’ll keep coming back to help you build your new Gurdwara. Have you ever thought how much power a police man has in his hand when he controls the traffic? He can cause a traffic jam. Have you ever thought how much power Guru Nanak Dev jee has? A Sant has 2 hands, he’s a Sant because he gets things done that committees and other people can’t. A Sant gets it done because he’s not after money. Khalsa jee, pounds and dollars can be earned by doing overtime, but the Khalsa life has to be earned by receiving amrit and mediating on Naam.

Sing ‘Great is, Great is, Great is Guru...’

Dhan Ha, Dhan Ha, Dhan Ha,
Guru Nanak Sahib jee Dhan ha
Dhan Ha, Dhan Ha, Dhan Ha,
Guru Angad Sahib jee Dhan ha
Dhan Ha, Dhan Ha, Dhan Ha,

Guru Amar Das jee Dhan ha
Dhan Ha, Dhan Ha, Dhan Ha,
Guru Ram Das jee Dhan ha
Dhan Ha, Dhan Ha, Dhan Ha,
Guru Arjun Sahib jee Dhan ha
Dhan Ha, Dhan Ha, Dhan Ha,

Guru HarGobind Sahib jee Dhan ha
Dhan Ha, Dhan Ha, Dhan Ha,
Guru Har Rai Sahib jee Dhan ha
Dhan Ha, Dhan Ha, Dhan Ha,

Guru Har Krishan Sahib jee Dhan ha
Dhan Ha, Dhan Ha, Dhan Ha,
Guru Tegh Bahadur Dhan ha
Dhan Ha, Dhan Ha, Dhan Ha,

Guru Gobind Singh jee Dhan ha
Dhan Ha, Dhan Ha, Dhan Ha,
Guru Granth Sahib jee Dhan ha
Dhan Ha, Dhan Ha, Dhan Ha,
Tera Panth Khalsa Dhan ha