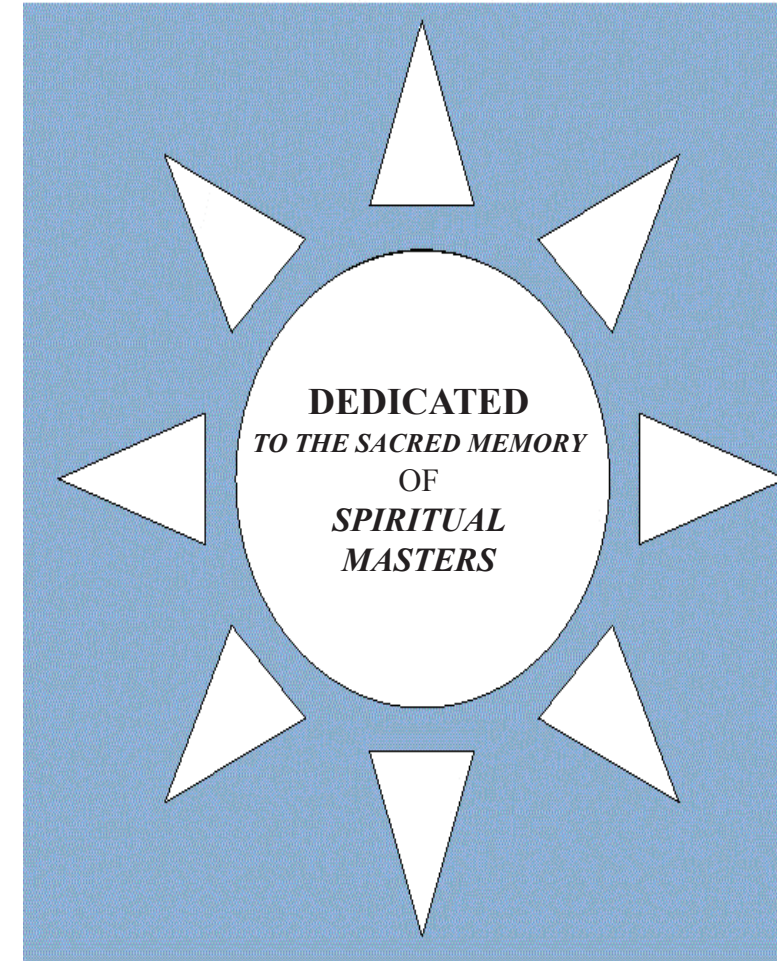


# The Spiritual Enlightenment

## CONTENTS

Preface

S. No.	Article	Page No.
1.	India's Debt to Guru Nanak	7
2.	The Gurus, The Sikh & The khalsa	12
3.	What the 'KHALSA' stand for	18
4.	Guru Arjan Dev : The path of Salvation	20
5.	Guru Arjan Dev: A Spiritual Symbiosis	25
6.	Guru Arjan Dev: Personification of humility	30
7.	The Buddha and the limping lamb	36
8.	One bubble to the other: Thank you much	39
9.	Harmonizing faith with reason	42
10.	Addiction-A big problem	46
11.	Stopping the mind's restless chatter	48
12.	A Christmas carol to only connect	51
13.	Prayer is the end, not the means	54
14.	The Eight Steps of Prayer	56
15.	Discover the 'I'. Be one with God	57
16.	How to get gifts from the God	60
17.	A Letter From Albert Einstein To His Daughter: On The Universal Force Of Love	66
18.	A Warning By Bhagat Puran Singh Ji	68
19.	Pingalwara Diary	70



## Preface

“BHAI PRAPAT MANUKH DEHURIA,  
GOBIND MILAN KI EH TERI BARIA”

(This human life has been granted with good luck  
only to meet the Lord)

“BAHUT JANAM BICHHURE THE MADHAV EHU  
JANAM TUMHARE LEKE.

KAHI RAVIDAS AAS LAGI JIWAU CHIRU BHAYIO  
DARSAN DEKHE”

(O Madhav! We have been separated from each  
other for many lives and I have devoted my present life to  
you. Now Ravidas is living on the hope to see You, as lot  
of time has passed since he last saw you. )

Just as a candle cannot burn without fire, men  
cannot live without a spiritual life. Enlightened leadership  
is spiritual if we understand spirituality not as some kind  
of religious dogma or ideology but as the domain of  
awareness where we experience value of truth, goodness,  
beauty, love and compassion, and also intuition, creativity  
insight and focused attention.

We have to grow from the inside out. None can  
teach you, none can make you Spiritual, there is no other  
teacher but your own soul. I do believe that the original  
source of all religions should be taught, because with that  
we will find our similarities, not just our differences. I  
believe that if Ram, Mohammed, Buddha, Jesus, Nanak  
and Moses all got together they would be best of divinity  
alike because the spiritual basis of all religions is something  
that builds unity.

Man learns from experience, the spiritual path is  
full of different kinds of experiences. He will encounter

many difficulties and obstacles, and there are the way  
experiences he needs to encourage and complete the  
cleansing process. Take miseries as blessings. Therefore  
spirituality is a process of personal transformation,  
either in accordance with traditional religious ideals,  
or increasingly, oriented on subjective experiences and  
psychological growth independently of any specific  
religious context.

The keys to our spiritual enlightenment, the inner  
work essential to our regeneration, are the technique of  
conscious astral projection, which allows us to discover  
the fifth dimension, and the technique known as death of  
the EGO, which allows us to eliminate all our defects,  
weakness and evil, the ultimate cause of both our  
misfortune and the sleeping of our consciousness.

We have always had great spiritual masters whom  
we respect and admire because they reached a high level  
of consciousness and love for humanity. However, their  
teaching founds serious obstacles to their dissemination;  
that of their followers. While a scientist's pupils are  
devoted to investigate and prove, and an artist's ones to  
create new works while putting into practices that they  
learnt, those who accept a spiritual doctrine are satisfied  
with becoming more mere followers. I follow Guru Nanak  
and I called myself Sikh, 'that person is our master and we  
are going to venerate him and disseminate his ideas', etc.

Those followers are always contented with  
disseminating the teachings. They create Gurdwaras and  
organizations but, with few exceptions, they do not put  
into the practice the teachings that they have received.  
As a true Sikh (Khalsa) it is very important to bring each  
and every words 'Shabad' of our Guru in our real life but  
unfortunately we all are superficially floating. We are

satisfied with sorting them in their mind and are pleased to propagate them. That is the great tragedy in the world of spirituality.

**Ghar se Masjid Hai Bhaut Dore, Chalo Yu karle**

**Kesi rote hue bacche ko hasaya jaye**

(Mosque is very far from my home, if you want to get united with Him , lets wipe the tears of a crying child)

This is what Bhagat Puran Singh ji did his entire life. He loved and served the humanity. Bhagat Puran Singh is well respected and now being showered encomiums but how much support did he get for his work from those who are ever prepared to contribute for building Gurdwara after Gurdwara.

Followers are people who dwell in the world of beliefs and the fact renders them incapable. We must stop being imitates and must become adept us; people with our own spiritual knowledge.

There are two types of knowledge; the doctrine of the mind and the doctrine of the heart. The doctrine of the mind is for those who are contented with spiritual theories and beliefs. The doctrine of the heart is for those who put into practice the teachings that they receive and gradually experience them in themselves.

Today the religion has become,

-- For a Sikh outer appearances without the necessity of observing the Gracious commands in practice.

--For a Hindu, the mark on the forehead with a janeou on his body,declare his Hinduism without regards for what Gita says or what Vedas teach us.

--A Muslim may have five prayers and observe other ceremonies, but does he lives the purity of Mohammed in his daily conduct?

--Jesus Christ would be looking for a Christian who

would show the purity of St. Francis Assis; If we all just listen the commands of our masters, live our daily life in accordance to their instructions, there would be not much difference left between a Hindu, a Sikh, a Muslim or a Christian as far as morality is concerned.Those who thoroughly practise the teachings given to the world by the great Masters of Humanity will experience and develop spiritual capabilities unknown by the common man. Those people always listen to and heed the voice of the Internal Master. It is the doctrine of the heart that opens the doors to true Wisdom.

“POORAN JOT JAGE GHAT MEIN TAB  
KHALAS TAHE NAKHALAS JANNE”

(If the light of God is really burning within THEN HE IS  
KHALSA , otherwise, HE IS IMPURE)

In this book we can find the practical systems that allow any person to progress along the path of spiritual awakening or the awakening of consciousness. So important is the spiritual development in these times when great ordeals await this humanity.

REMEMBER THIS: It is necessary to enlighten our mind since time is coming to an end for this humanity, this civilization.....

Jasbir kaur  
Jas15ap@gmail.com

## India's Debt To Guru Nanak

Prof. Pritam Singh



Guru Nanak's containment in the popular Indian mind as the Guru of one community—the Sikhs—has been responsible for the lack of proper appreciation of the great debt that the Indian nation, as a whole, owes him. If someone were to analyse the tributes paid every year to Guru Nanak by leaders of the Indian Public, one is likely to discover that they all talk of a quietist saint, who preached fatherhood of God and brotherhood of man, just like all other saints.

More often than not, such tributes sound hollow because the adulatory epithets used in them are almost always the same, whether the subject be Kabir, Jambhoji Maharaj or Arunagirinather or Nanak.

The same stock treatment is meted out to Guru Nanak by the painters, who visualize him, usually, as a saint who looks like he is refusing to open his eyes to the world around him.

Agreed, that in the absence of any authentic contemporary portraits, the image of Guru Nanak to be

painted by our artists has to be imaginary. But if draw they must, is it necessary that instead of drawing the Guru's contours on the basis of impression gathered from the study of his own compositions and near-contemporary literature or even from his impact on the subsequent history of India, his personality be forced to approximate itself to the artist's arbitrary view of what a traditional Indian saint should look like?

Whether old or modern, such stock paintings have never impressed me and shall I hope, never impressed discerning people, because they have no resemblance to the real personality which they claim to portray.

It is my firm belief that Guru Nanak, as he emerges from his poetic work or from the imprints that he has left on the post-Nanakian history, is a class by himself and not just another saints and social reformers.

On merit, therefore he deserves to be treated as an independent historical phenomenon, like the Buddha. Guru Nanak's claim to uniqueness lies firstly, in his clinical findings relating to the ailment from which medieval human material in India suffered and secondly, in the recipe which he prepared to restore the patient's health and to bring about complete rejuvenation.

The ailment, according to the Guru's diagnosis, was that man, for getting his divine descent, had come to accept his wretchedness as inevitable and unalterable.

Other medieval saints should have suggested that in order to make's man insufferable wretchedness sufferable, heavy doses of deterministic devotional submissiveness be administered, till the moral responses of the patient to the world around him get completely dulled.

Guru Nanak's method, on the other hand, was to restore normalcy to all men's faculties, so that he could react to give situations as a sane, normal, healthy person and if he found it necessary, might change them to his advantage rather than go on accepting them as inexorable.

The recipe which he prescribed had, besides other ingredients, three unusual ones:

- 1) Honour
- 2) Social commitment
- 3) Organization

“O, my mind, you must know your real origin: You are divine light incarnate”.

(pg no. 441, Guru Granth Sahib)

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲ ਪਛਾਣ ॥

ਮਨ ਹਰਿ ਜੀ ਤੇਰੇ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗ ਮਾਣੁ ॥

With such faith in the divinity of man, it was natural for the Guru to equate self-respect with life itself. He has left it on record that “life at the cost of one’s honour is not worth living”.

(pg. no. 142, Guru Granth Sahib)

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਜੀਵੈ ਵਸਿਆ ਸੋਇ ॥

ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਜਾਇ ॥

ਜੇ ਜੀਵੈ ਪਤਿ ਲਬੀ ਜਾਇ ॥

ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥.....(ਮ: ੧ ਸਲੋਕ)

His concern with ‘Patt’ i.e. honour, was so great that we find this word occurring almost on . Refreshingly surprising in his extension of the concept of personal honour to the honour of his country. He showers abuses on the ruling house of Lodis, when he refers to the humiliation suffered by Indian at the hands of Babar’s hordes, because they(the Lodis) had failed to modernized India’s defences in time. (“While the Lodis marshaled their elephants, the Mugahals opened their attack with canons.”)

(pg. no. 418, Guru Granth Sahib)

ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ ॥

ਓਨੀ ਤੁਪਕ ਤਾਣਿ ਚਲਾਈ ਓਨੀ ਹਸਤ ਚਿੜਾਈ ॥

ਜਿਨੁ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਟੀ ਤਿਨਾ ਮਰਣਾ ਭਾਈ ॥ (੪੧੮)

Undoubtedly, the whole Cosmic Drama was being staged by the Central Cosmic Will, but the Guru took

pains to press home the point that there was enough scope for free initiative, noble or ignoble.

All activity that tended to confine the area of man’s freedom to the satiation of sensual requirements only, ultimately led to moral and spiritual destruction and eternal damnation. On the other hand, all efforts to outgrow selfishness by engaging oneself in social welfare, so as to make life worth living everywhere and for everybody with voluntary and hard cooperative labour, would lead man to the path of moral and spiritual upliftment.

Social commitment, naturally, led to the organization of like-minded persons into well-knit sangats-local bodies-at the grass root level.

The administration of the Guru’s medicine made all the difference in restoring India’s socio-political health. Any one who cares to study the evolution of the local Sikh congregations into the fighting Dals of the Khalsa Panth and the substitution of the baptism of Sikh pahul by the Singh Amrit, resulting in the complete destruction of the grand Mugal empire, will testify to the efficacy of Guru Nanak’s prescription.

It may not be possible to say exactly what course Indian history would have taken, had Guru Nanak not appeared on the scene, but the tremendous difference between the pre-nanakian, ‘Why should I bother?’ individualistic and cynic attitude of the Indian people towards such situations as involved the honour of womenfolk and the freedom of the country, and the post-Nanakian attitude of commitment, exhibited by his followers, cannot just be overlooked.

If a physically strong person were to hit down another equally strong person, I would not mind it at all, but if a powerful lion were to pounce upon a herd of cows.....(pg. no. 360 Guru Granth Sahib) well, that is a scene which should evoke a qualitatively different response from the onlooker. Such was the lesson that

Guru Nanak's follower were taught to heed and that made all the difference.

The difference was absolutely clear to the perceptive mind of Dr. Sir Mohammad Iqbal the philosopher of the East, when he bemoaned in no uncertain terms, that the triumphant march of Islam would have proceeded unhampered in India, but for the intervention of the Khalsa "who took away the sword and the Quran with the result that Islam met its death in the Punjab."

If I do not know how to stand up manfully against injustice and oppression and somebody teach me to do so, his contribution towards my build up, would be unforgettable, at least for me.

This is exactly what Guru Nanak did for the whole of India. He tried to change Indian man's psychology, he trained the Indian mind's instinctive reaction not to behave indifferently in situations involving honour. In fact, he metamorphosed the very springs of Indian thought. If at all, he is the real source of the inspiration to which India owes its freedom.

Does then Guru Nanak deserve to be lumped together with other medieval saints as just one of them, to be painted with eyes permanently half-closed?

#### **Nanak and his wheat farm at Kartarpur**

Guru Nanak started wheat farms at Kartarpur, the town of Kartar(creator) as he called it. His people come and worked with him in the fields. The Guru took keen delight in sowing wheat, and reaping the golden harvests: he has the people. Once again his stores were open to them. The bread and water were ready for all at all hours of the day and crowds came freely partook of the Guru's gifts. All comers were filled from the Guru's treasury of thought and love and power; the diseased and distressed were headed by him—from the book *The Ten Masters*, by professor Puran Singh, published by Chief Khalsa Diwan of Amritsar.

## **The Gurus, The Sikh & The Khalsa**

**H.S. Virk**

The article is based on excerpts from the "Spirit of the Sikh" written by Prof Puran Singh. In 1920 and published recently by Punjabi University, Patiala. Puran Singh was a great visionary and interpreter of the Sikh cultural consciousness. This article reflects the views of the great Sikh Servant which seem to be relevant to the present Punjab crisis. Professor and Head, Department of Physics, Guru Nanak Dev University, Amritsar.

The Guru never allowed religious fanaticism to enter his court. Religious superstition was eradicated from the very blood of the Sikh. The Guru cleaned with his sword the darkness that clung, and still clings, to the endless philosophical hair-splitting. The liberation of the human mind was the first and the foremost object of the Guru. He liberated man from all kinds of slavery and inspired him to work.

As usual, the world is too inert, too late to welcome its prophet who bring an altogether new message. So it has been with the Sikh Gurus.

After the Buddha it was Guru Nanak who, for the first time, championed the cause of the masses in caste-ridden India. The rich aristocracy and the degraded priests of the time did not listen to the Guru, but the oppressed people followed him with joy. He made people throb with love and life. For more than a century and a half his message had been secretly flaming in the hearts of the people when the genius of Guru Gobind Singh gave them the eternal shape of the disciples, the Khalsa.

Guru Gobind Singh is the Guru of the modern times.

Assuredly, people have not understood him so far. They are not capable of understanding his genius. While trying to understand the Guru, even intellectuals get bruised by mere thorns and give him up as something not as spiritual as Guru Nanak.

The world of thoughts has yet to understand the ten Gurus in the splendor of their thought which has been misunderstood due to the language they have to employ to express themselves and owing to the environment which has always been inimical to the real progress of man.

Guru Granth Sahib is the most authentic account of the Guru's soul. It is a pity that certain scholars have tampered with the meanings they themselves wish to give it. But the authentic word of Guru Granth Sahib can never be lost to the world. And as the Bible is translated into different languages, Guru Granth Sahib will also have to be rendered by the poets of different nations into their own languages. Life alone can translate life.

Guru Granth Sahib is the history of the Sikh soul, and its translation is to come through the great figure of the reconstruction of human society as the Khalsa, where shall reign love, and not hatred. It is a society founded on the highest variety of love of man, inspired by God-like men who symbolise truth, love, grace and mercy. Without the Word of the Guru and the ideal, the Khalsa—which stands for sovereign society—there is no key to the heart of Guru Nanak and his anthems for the liberation of man. Its interpretation lies in our soul.

The destruction by the Guru of the citadels of superstition (as in Guru Nanak's "Assa-di-vaar" or in the great "Kabits and Sawayyas" of Guru Gobind Singh, or in the "Vars" of Bhai Gurdas, the great exponent of Sikh ideals) is symbolic of the destruction of all lies on which

human society might be wrongly founded. Guru Nanak is universal, but he is mostly the Prophet of the future. The freedom of the human mind and soul is the Guru's passion.

The Guru did not eschew politics—in fact he made the liberation of the people the cause of the assertion of his heroism; but surely, if the Sikh lives on the surface only, like the Englishman, for mere politics, votes and such inanities; anyone straying from the Guru's path forthwith becomes a traitor of his cause. All freedom is but a spiritual tradition of the life of the Khalsa. If the Khalsa spirit is dead, all freedom fails. The Khalsa is the son of the Guru who brings everywhere his heaven and its delectable freedoms.

The Sikhs, unlike the others living in India, are a race of straightforward people of action, who love to live a simple, austere life of incessant labour, characterizing the tillers of soil everywhere. They have an invention genius and love the practical pursuits of life—agriculture, tool-making, and engineering.

Four hundred years ago all the inhabitants of Punjab were slaves. The invader that came by the Khyber Pass were destroyed by the sword all Indian hope of ever becoming a self governing nation. What could the invaders have achieved if the will to die for freedom was there in the soul of India. Out of the downtrodden, oppressed, lifeless slaves of Punjab, Guru Gobind Singh molded a group of people who had in them the potentialities of progressive social beings. Guru Gobind Singh cut the moorings of this group from its racial past. The community that was born was wholly modern in spirit and mind having a highly inspiring and deeply reactive tradition and history of its own.

The Sikh was made to be a feast-giver on the road-side, to spend as the day ended all that he earned daily. It is his self-degeneration if he accumulates and thinks of the marrow. The thought of the marrow for a Sikh is irreligious. His giving away of his labour and love is like the lamp distributing light, like the rose distributing its fragrance of humanity that kindles dead souls.

If you wish to know the Sikh, love him. There is a gleam under the stock of the hay such as Moses be held at Sinai. The Sikh body politics is a heap of immense matter in which still scintillates the spirit. The hair of the Sikh distinguished him and his unique love. In India the spirit itself would have died without those who have worn this rather unkempt exterior.

The Guru never allowed religious fanaticism to enter his court. Religious superstition was eradicated from the very blood of the Sikh. The Guru cleaned with his sword the darkness that clung, and still clings, to the endless philosophical hair-splitting. The liberation of the human mind was the first and foremost object of the Guru. He liberated man from all kinds of slavery and inspired him to work.

If the Sikh, as he was born, had ever been afforded opportunities of spiritual isolation from the rest of the world to develop his powers of self-realisation and his instincts of art, agricultural and colonization, he would have been by now one of the best societies of divinely-inspired labourers, of saints living by the sweat of their brow.

Without Guru Gobind Singh, there would have been no Sikh song and life today. Guru Granth Sahib would possibly have been another Purana to a mass. Taking away the Sikh's hair is to cut him off this intensely reactive

inspiration which has so far been a source of strength. The Khalsa is the ideal future international state of man. It is an absolute monarchy of the kingdom of the heaven for each and every man, the absolute democracy. It is the brotherhood of the souls where the intensity of feeling burns out all difference.

The Guru's Khalsa state concept is based on the essential goodness of humanity, which longs to share the mysteries and secrets of the Creator, and longs to love the beautiful One living in His creation. The Guru thus admits man to an inner kingdom of the soul, where each and every person receives such abundant pleasure and the beauty of his love that there is no selfishness. Each one, according to his worth and capacity to contain, has enough of the inner rapture of the beauty of God in him so that he lives a quite happy and contented life without interfering with anyone's affair or robbing anyone of his rightful freedom to increase his own pleasures. This endless self-sacrifice with the gladness of a new realization is the sign and symptom of the true "Naam" culture of the Guru. One cannot be a part of a truly human society if one has not obtained this Divine spark which puts the self at rest.

Man needs to be truly and inwardly a divine aristocrat to be truly democratic in this world. In the constitution of the Khalsa Common-wealth the greatest act of the genius of Guru Gobind Singh was reflected when he transmuted into the divine personality of a selfless being. As the chemist talks of pure elements just as they occur in the nature, the Guru refers to the 'pure' of the cosmic Spirit and not as they are found with their blind animal instincts. In this one act lies our history and the future history of human progress.

At Chamkaur when all was lost, he made his Five



Disciples representatives of the Guru , and gave them his insignia of Guruship and saluted them.

Guru Gobind Singh would have died fighting on the battlefield even before his two young sons had obtained the glory of martyrdom. But these “Five Enthroned” asked him to go from the scene, and to do for the Khalsa what only he, Guru Gobind Singh, could do. So, he went. Herein the Guru’s benign submission to the will of the Khalsa was complete and unconditional.

In the Khalsa constitution the people, inspired by the natural goodness of humanity, by the spontaneous divinity of God , by the Guru’s mystic presence in all beings, are made supreme. They are the embodiment of law and justice fulfilled forever in the love of men. This state has but the Guru as personal God. In the state the Khalsa, the law of man’s natural goodness, is the only law.

Guru Gobind Singh was neither a Caesar nor an Aurangzeb. He was the true king of the people and a comrade for the people. In the truest representative spirit Guru Gobind Singh founded the true democracy of the people where there was no dead votes or votes won by mental persuasion or coercion. Democracy was a feeling in the bosom of the Khalsa and it gave an organic cohesion to the people who founded both society and the state on the law of love, on justice and truth, not an impersonal system of the will of the blinded mob-representation by sympathy and not by dead votes. The Khalsa state is an ideal; Sikh may die, it does not. It is immortal.

## What The ‘Khalsa’ Stand For

Guru Gobind Singh, the tenth in the line of succession of Guru Nanak , the founder of Sikhism, came into this world with a noble mission. He was deputed by the lord to perform certain duties for the emancipation of mankind. He composed a famous classic (Bichittar Natak) when he was about to announce the creation of the Khalsa—the man of purity(in 1699).

The torch that was lit by Guru Nanak was kept alive and luminous by his successors and eventually came to Guru Gobind Singh who added brilliance to it. Instead of handling it over to an individual, he gave it to his Khalsa, whom he created, to carry on the task onward, to completion and fruition. He prescribed a particular form for his Khalsa so that Sikh could be easily recognized. The distinction and appearance of the Sikh (Khalsa) singles him out of men of other faiths. Thus arose the Khalsa from the Guru.

In a lecture on this auspicious day of making the Khalsa (the pure), Sri Surjit Singh Sahney said, Guru Gobind Singh came to this world to spread righteousness everywhere, to destroy evildoers and sinners and uproot tyrants.

He said he was born to spread the true religion and considered himself only as a servant of God.

The sad plight in which he found his followers as well as Hindus in general, the prevailing corruption, ignorance, and superstition and his own personal resentment at his father’s execution made him decided to evolve a new order with the sole object of making people realize the necessity of sacrificing their lives for the cause of Dharma.

The Guru ordained that the sword should be used against those who usurped the rights of others. He stood for the basic human rights without any interference from the State. He relied on the will of God and the strength of the sword. While living in seclusion for a brief period, he felt that there was but one way of rescuing the world around him from the fire of hate, pride and aggressiveness on the one side and the miry pit of object slavery, suffering and demoralization on the other. It was under compelling circumstances that he decided to create the Khalsa. At his command, Sikhs gathered at Anandpur (first of Besakh, 1699).

*This article appeared in the Hindu, April 13, 1991. Copies of this were published by Bhagat Puran Singh and distributed free of cost for evoking public awareness towards the true form of Khalsa.*

## **Guru Arjan Dev: The Path Of Salvation**

S.S. Bhatti



At once timeless and creedless, Gurbani addresses itself to the Family of Man as one invisible community privileged to strive for God-realisation through the Guru's grace. Its basic tenet is that human life is an endowment for man which he gets after a grueling cycle of eight-four lakh births and re-births in the lower forms of living matter.

Guru Arjan Dev's magnificent contribution lies in his matchless tolerance to in-corporate in the Adi granth the Bani even of the so-called low caste saints like Kabir (a weaver), Ravidas(a cobbler), Sain (a barber), and sadhna (a butcher). Thus, one pays obeisance to the Holy Book, one also bows to the "lowest" of Godmen in one quest for the exaltation of a Maya-marooned spirit. Oddly enough, this must have been the reason that Guru Granth Sahib became puzzle to the people of sectarian views. Nobody had known a religious book of this kind before. Complaints were, therefore, made to the Mughal Emperor that the Book was derogatory to Islam and other orthodox

religions. When he was travelling through Punjab, Akbar sent for Guru Arjan Dev. The Guru deputed Bhai Buddha and Bhai Gurdas to see the ruler with the Adi Granth. The Book was at random, and read from a spot pointed by Akbar. The shabad (hymn) was in praise of Almighty Father. So were the others read out subsequently.

*Someone invokes Rama, another Khuda*

*One man worships Gosain, another Allah;*

*Some speak of the cause of causes,*

*Others of the Benevolent, Some talk of the Extender of Mercy,*

*Others of the Merciful.*

*Some bathe at the Hindu scared places, other visit Mecca.*

*Some perform the Hindu worship, others bow their heads  
in the Mohammedan fashion.*

*Some read the Vedas , others the Musalman books.*

*Some wear white, other blue.*

*Some call themselves Hindus, others Musalmans.*

*Some aspire to the heaven of the Hindus, others to the  
heaven of the Mohammedans;*

*But he who recognizes God's will says Nanak, knows the  
secret of the Lord God.*

Extremely pleased with the spiritual contents of the Book, Akbar made an offering of fifty-one gold mohars to the Adi Granth. He presented to Bhai Buddha and Bhai Gurdas robes of honour and sent a third one through them for the Guru. Akbar visited Guru Arjan Dev at Goindwal on his way back to Delhi. He partook of food at the langar (community kitchen) and beseeched the Guru to give spiritual guidance. This was exactly what Babar did two generations earlier when he called on Guru Nanak Dev. Guru Arjun Dev recited to him the following shabad from the Adi Granth.

Akbar's successor, Jehangir, who ascended the Mugal throne in 1605, was not so liberal as his father. He

had not taken kindly to the Sikh faith and felt alarmed at its growing influence. In his Tuzuk (Memoirs), he wrote: "so many of the simple-minded." Hindu, nay, many foolish Muslims, too, had been fascinated by the Guru's ways and teachings. For many years the thought had been presenting itself to my mind that either I should put an end to this false traffic, or that or he be brought into the fold of Islam.

Detractors of the new-fangled Sikh faith now had their long-awaited opportunity. Among them was a Hindu official of the Mugal viceroy of Lahore named Chandu Shah. A campaign of slander was started and the Emperor ordered the Guru to be arrested. To quote again from the Emperor's Memories: "I fully knew his heresies, and that he should be brought into my presences, that his property be confiscated, and that he should be put to death with torture."

For five days the Guru was subjected to extreme physical torments. He was seated on red-hot iron plates and burning sand was poured over Him. He was dipped in boiling water. Mian Mir, The Guru's muslim friend, came to see him and offered to intercede on his behalf. But the Guru forbade him and enjoyed him to find peace In God's Will (bhana).

It may be recalled that Mian Mir had earlier been invited by Guru Arjan Dev to lay the foundation-stone for the Golden temple at Amritsar. The sight of the Guru in a hair-raising condition of barbaric torture was too much for the Muslim Sufi to bear. He is reported to have said that if he had the permission of the holy preceptor he would destroy the city of Lahore with his supernatural powers. At this curious lamentation of Mian Mir, as the legend has it, Guru Arjan Dev asked him to look at his index finger- which he had raised pointing heavenwards while chanting.

*Tera kiya meetha lagei*

*Naam padarath Nanak mangei,*

Thy sweet Will be done, O Lord, Nanak entreats thee for the gift of thy Holy Name.

And what he saw in a fitful flash of realization—the Mugal Empire was twirling to tumble down—dowsed the fire of revenge which had been burning in Mian Mir's heart.

His tormentors escorted Guru Arjan Dev to the Ravi after they were satisfied that they had inflicted enough torture on the person of the Guru. According to one popular account, when it was decided to wrap and stitch the holy personage in a cow's raw hide. Guru Arjan Dev himself asked to be taken to the river for bath. At any rate, a dip in the river's cold water was more than the blistered body could bear. In a state of deep Naam-entranced meditation, the Guru breathed his last peacefully in a strange stillness of prayer to the sole Supreme Being for having helped him fulfill his life's holy mission. The end, which came on May 30, 1606, actually marked the beginning of a new era in the history of the world—an era of curious insights into dormant powers of the human spirit; an era of enlightened belief that the body perishes only in order to underscore the immortality of man's soul ; an era of realization that no price is too great for upholding one's birthright to worship the Sole Supreme Being ; an era of grim truth that eternal life is sustained only by the martyrdom of God-intoxicated personages; above all, an era that shall know no end—from here to eternity, for it is steeped in the infinite Mercy of All Men's Common Father: The Good God.

When it is too hot in the year, and the anguish of the soul of the soul appears as blisters on my mortal frame, something within impels me to remember what had happened to Guru Arjan Dev nearly four hundred years

before. I suddenly acquiesce into a state of prayerfulness contemplating the eerie majesty of the Holy Guru's sweet submission to the Divine Will (bhana). Nay, I am delivered into a reborn-ness of exalted humanity—the matchless grandeur of man's undying spirit whose metaphysical quest is reunion with its Creator: The Sole Supreme Being.

May the Grace of Guru Arjan Dev, Prince of Martyrs and the prophet of Peace, make us strong in the Lord and help us seek and find the sweetness of each dispensation of his sublime bhana despite our frailties that are countless.

The Tribune, May 6, 1990

## **Guru Arjan Dev: A Spiritual Symbiosis**

The structure of sukhmani follows a uniform pattern. Each ashtapadi(canto) opens with a sloka (couplet or quatrain) which enunciates the theme of the canto following. Each canto has eight (ashta) stanzas (padas) of 10 lines set in the chaupai chhanda, which was commonly employed in medieval Hindi Punjabi religious and philosophical literature for the poetic delineation of profound themes. The language of Sukhmani is simple Braj Hindi which, in grammatical idiom, is close to Khari Boli, and Punjabi.

Sukhmani's effect on the mind of the diseased or the grief-stricken has been observed to be miraculous. It is like an inspired lullaby sung unto universal faith to invoke the Primal Presence that the embodied "self" may transcend the trying travails and the gnawing conflicts of a life encaged in mortal anxieties.

It is said that Guru Arjun Dev has used 24,000 letters in the composition of Sukhmani's 24 slokas and 24 ashtapadis, this figure denoting the number of breaths a human being normally takes during the cycle of 24 hours. According to Baba Nand Singh of Nanaksar, a great devotee of Guru Nanak Dev, Sukhmani Bani is a formidable force in itself and its intrinsic might a sure safeguard against the evils of Kaliyuga (the Iron Age). His prescription is that Sukhmani should be recited mentally (not vocally) by keeping the tongue still to invoke the power which guru Arjun Dev's unique Bani possesses. He has further claimed that anyone who follows this prescription and recites each stanza in one breath shall have the breath become part of an eternal life. In short, there is so much in Sukhmani that a seeking devotee can discover for the

spiritual emancipation of his mortal life.

Guru Arjan Dev's spiritual revelations are as profound as they are diverse. In an onrush of significant spiritual poetry, he spontaneously unravels the great secrets of creation with a matching felicity of expression, refreshing metaphor and evocative imagery. Some of the most fascinating dimensions of his inspired outpourings are: psychology, philosophy, sociology, mysticism, science and cosmology. Here are a few specimens which should delight the readers. These have been culled from Sukhmani.

### **Psychology**

*Jab dharai kouo bairi meetu*

*Tab lagu nehchalu nahi cheetu.*

So long as man is ensnared by enmity and friendship, never can his mind find poise and solace.

Psychology is the science of mind (the psyche). The mind is a complex of hopes, memories and fears, which are all relationships of one kind and another. Love and hate are not abstract, but exist in relation to some object or person. The question is not, therefore, whether it is a good relationship or a bad one. The grim truth is that it binds. And it is precisely this human bondage which causes so much misery and suffering to the mortals. Nobody has poeticized this psychological truth better than Guru Arjan Dev.

### **Philosophy**

*Sangi na chalasi terai dhana*

*Toon kya laptavih moorakh mana.*

Worldly wealth shall not accompany thee on the journey beyond, Why art thou so entranced by it, O my foolish self?

Philosophy literally means love (phile) of wisdom (sophia). Guru Arjan Dev has revealed so poetically the

plain truth about the futility of man's acquisitive instinct for material possession!

### **Sociology**

*Beej mantra sarab ko gyanu*

*Chauh varna maih japai kouo Namu.*

The seed-utterance is available to anyone, from among the four castes: it is the recitation of the Holy Name.

Guru Arjan Dev's concept of social reality is not of erudite theorizing or idle speculation about the elusive equality among people of different endowments. It seeks to bring within the reach of the common man the highest that the human mind can conceive and the soul aspire to. It is the Lord God's Holy Name—the ultimate annuller of all social discrimination.

### **Mysticism**

*Jab akaru ihu kachhu na dristeteta*

*Paap punn tab kehte hota.*

When no form was visible, at that time, who was the author of evil or good?

The 21st ashtapadi of Sukhmani presents the most remarkable portrayal of what is essential beyond the realm of the visible form: The abstract principle of Truth. Matchless is the imagination incomparable the insight, and beauteous the expression which the Holy Guru has displayed in the poetic delineation of the why, what, where and how of God's enchanting creation. I first discovered the unique charm of this ashtapadi when I was a schoolboy. Even after forty years of familiarity with it, this canto has lost none of its open freshness of a rose-blossom, and the same eerie majesty of a star-spangled sky.

### **Science**

*Kayi baar pasriyo passer*

*Sada sada ik Ekankar.*

Many times has the universal expanse occurred, yet each time at the end (and before) abides the sole Supreme Being.

Astro-physicists and space-scientists are still quarreling about the origin of the universe and its end in spite of the highly sophisticated instruments which they have invented to decipher the mystery of creation. According to some calculations, the universe must have been created and destroyed three or four times. Guru Arjun Dev's emphasis on "many times" gains a curious significance, more so when one realizes that he used no instruments for his a-scientific observations. The point to appreciate is that an instrument, however ingenious an invention it may be, can never be greater than its inventor—the human mind. The Holy Guru's revelation also brings into focus the common error which all scientists unwittingly commit. They dissociate the "product" from the "process" and the "process" from the "first cause" for the sake of the so-called objectivity of observation. But Guru Arjan Dev never loses sight of the Cause of the all causes, the Sole Supreme Being. And unlike, scientists, he views the universe as an act of instant creation—a spontaneous manifestation of the unattributed Primal Man—and its dissolution as a similar Divine sport.

### **Cosmology**

*Naam ke Dharei saglei jant*

*Naam ke dharei kahnd brahmand.*

All beings are by the power of the name sustained, By the Power of the Name are sustained continents and universes.

Guru Arjan Dev has formulated an amazing concept of the cosmos. The word "Naam" here implies the Divine might which no scientific instrument can ever measure. A scientist's view of the cosmos is limited by the

instruments which he uses to observe and measure it. He can thus never transcend the infirmities of the ‘measurable’ to contemplate the mighty power of the “immeasurable”. There can be no doubt about the power of the Word. Doubt, really creeps in when one fails to measure its power. But the fact remains that a whole era can be sustained by the power of a single Word. The so-called modern age thrives on the power embodied in the word ‘democracy’. That such a power is irreversible was recently demonstrated in Romania’s formidable uprising against the political strait: jacked of Communism. Yet if someone wanted to measure that power, would it be possible? No. Not at all. Not because the instruments to measure it have not yet been invented, but because such a power as the collective might of people bent on breaking the shackles of political expediency is, indeed, immeasurable. Considered in this light, Guru Arjan Dev’s cosmology should inspire the seeker to contemplate the essence beyond the object to savour the immeasurable might of the Sole Supreme Being whose Holy Name spells power and power alone: the sustainer of the skies, the continents and the universe.

Containing as it does the Bani of Sikh Gurus and of Hindu and Muslim saints, Guru Granth Sahib is a unique Scripture among the religious books of mankind. It is secular in its spirit, cosmopolitan in its outlook and universal in its spirit, cosmopolitan in its outlook and universal in its vision of an ideal world order.

*The Tribune, April 29, 1990*

## **Guru Arjan Dev: Personification Of Humility**

When Babar was exhorted by Guru Nanak Dev to give up drinking he promised to do so if he would be successful in the battle of Deccan. His victory deepened his faith in Holy Guru whose blessings he then sought for the establishment on a firmer footing of the Mughal empire in India. In his infinite graciousness Guru Nanak Dev put in the hands of the founder of the Mughal dynasty seven pinches of dust symbolizing that Babar’s empire would last for seven generations. A Sikh who was watching this strange dispensation of beneficence reminded that the Mughal, despotic as they were, would cause havoc if they continued to rule the country for a long time. Guru Nanak Dev smiling replied that if they did so, the Mughal empire would be decimated in India by seven sacrifices corresponding to the gift of a seven-generation dynasty he had bestowed on the Mughal Emperor.

As ordained by the founder of the Sikh faith, the Fifth Master, Guru Arjan Dev, became the first martyr to shake the foundation of the mighty Mughal empire. The six martyrs who followed him in the lineage of martyrdom were: Guru Tegh Bahadur, the ninth Guru, the four sons of Guru Gobind Singh, the tenth Guru, Mata Gujri. As the “Prince of Martyrs” and “Prophet of peace”, Guru Arjan Dev’s life was an inspired compact of sublime sacrifice and beatific bliss born out of his sweet submission to the Divine Will.

Guru Arjan Dev played a pivotal role in the development of the Sikh faith by giving a definite form to the exemplary work that his four predecessors had done. It is pertinent to observe that a new religion can be founded only when the following three things are established in the

first place, granth (Scripture), tirath (place of pilgrimage or worship) and lipi (script). The fifth Master's contribution is thus incomparable in so far as he fulfilled for the Sikh faith two of the three imperatives: one, as the author-complier of Guru Granth Sahib (the Sikh Bible) and two, as the Architect-builder of the Golden Temple at Amritsar. In short, the Sikh faith acquired from Guru Arjan Dev the unique signs and symbols of a distinct spiritual entity.

Born at Goindwal on April 15, 1563, Guru Arjan Dev was the youngest and the noblest of the three sons of the fourth Master, Guru Ram Das. Endowed with a deeply religious temperament and quintessential poetic afflatus, his life was distinguished by immeasurable compassion, humility and mercy. Giving the Sikh movement a definitive direction, a comprehensive perspective and a pragmatic programme, he made the new faith coeval with the whole gamut of existence, thereby raising its magnificent edifice on values which would know no death or change. Guru Arjan Dev adorned the spiritual throne of Guru Nanak Dev from 1581 to 1606.

The compilation of the Adi Granth (the Primal Book) was Guru Arjan Dev's epoch-making achievement. The writing of the sacred volume was completed sometime in 1604. Less than two years of mortal life of the Guru remained at the time when he was to wear the crown of martyrdom at the hands of the bigoted Mughal Emperor, Jehangir. With a prophetic insight into what the future held in store for him, the Guru completed two grand projects with ceaseless labour to impart two distinctive features to the new faith: the Holy Temple that must serve as the centre of its devotion, and the holy Scripture which must enshrine the timeless spirit of its teaching.

According to the extant recitation of Guru Granth Sahib to which the Bani (literally, Word) of Guru Tegh

Bahadur was added at Guru Gobind Singh's command in 1705-06 at Damdama Sahib, there are 5751 shabads (verse units). Out of this total the largest number 2312 verse units, is the magnificent contribution of Guru Arjan Dev. He incorporated in the Adi Granth compositions of Muslim Sufis (mystics) like Sheikh Farid and Bhikhan, along with those of the Bhaktas (saints), the so-called shudras such as Kabir, the weaver; Ravidas, the cobbler; Sain, the barber; and Sadhna, the butcher. Altogether sixteen such Bhaktas and Sufis have been represented in the Holy Book.

Guru Arjan Dev arranged the selected compositions in 30 different ragas (musical modes or pattern). A precise method was followed in the setting of the verse-units. First came shabads by the Holy Gurus in the order of their succession. Then came chhands, vars, etc, by the Gurus. The compositions by the Gurus in the rags were followed by those of the Bhaktas. Immense labour was expended on the preparation of the huge volume whose present-day standard versions runs into 1430 pages. The first copy of the Adi Granth, which was transcribed by Bhai Gurdas under the supervision of Guru Arjan Dev, is preserved by the family of the descendants at Kartarpur.

The Holy Book was installed at Harmandir Sahib with appropriate ceremony. Sikhs came in large numbers to pay obeisance to the Adi Granth. Bhai Buddha was appointed the first granthi, (reader-custodian). Guru Arjan Dev enjoined on the Sikhs to revere the Holy Book as the embodiment of the teachings and spirit of the Gurus. The Adi Granth is to the Sikh faith as The Holy Bible is to Christianity and The Holy Quran is to Islam. But followers of no world religion revere their scripture with such diminished intensity of love as the Sikhs do. This unique fact was highlighted with a memorable punch when one foreigner described the Golden Temple at Amritsar as "the costliest book-cover in the world".



According to Gurbachan Singh Talib, “Granth,’ which is derived from the Sanskrit word, implies, like the ‘Koran’ and the ‘Bible’ a Book—The Book par excellence. Unlike some other scriptures is neither history nor mythology, nor a collection of incantations. Its contents are spiritual poetry, the vision of the cosmic order and exhortation to the higher life. In that respect it is a unique scripture among the source books of religion. It remains unique in consisting solely of the meditations of God-inspired men who have communicated the Divine Word in a spirit of deep humility and compassion for mankind.”

The Golden Temple, or Shri Hari Mandir (or Harmandir) Sahib (the Lord God’s Temple) or Durbar Sahib (the Court of the Venerable Lord), is the sacred shrine of the Sikhs. It is a paragon of religious architecture, symbolizing devotion, love, peace and universal brotherhood. The Holy Temple stands for all that is sublime and noble in the Indian religious tradition. The Golden Temple was built in 1604 A.D. It is an incomparable specimen of Sikh architecture which represents the best and the finest in the late 16th-century style of decorative and building arts.

The idea of creating a place of pilgrimage was conceived by Guru Amar Das, The Third Master. This was to continue the practice of founding the new centres for Sikh congregations—a tradition which have been established by his predecessors. The place was discovered by Guru Ram Das, The Fourth Master, during one of the itineraries undertaken by him in search of a suitable site for establishing a new Sikh centre. He found the present site in a jungle to the west of Sultanwind village on a piece of land lying bounded by villages of Sultanwind, Tung, Gumtala and Gilwali. Existing on the site was the pond whose water had been known to have curative properties. Though its idea was mooted by Guru Amar Das, the execution of the project was left to Guru Ram

Das. Arrangements of funds for the purpose and their control were entrusted to Baba Buddha.

While the Holy tank was under construction, Guru Arjan Dev thought of building a Sikh shrine in its midst, and conceived the architectural design of the holy Temple that was destined to become an all-time spiritual marvel in architecture. The object of Guru Arjan Dev in planning the structure of Sri Harmandir Sahib in the midst of the Amrit Sarowar (pool of Nectar) was to combine human life’s spiritual and temporal aspects, thereby bringing about a new synthesis of the varied strands of Indian philosophic thought.

The construction of the holy shrine was carried out under the direct control and supervision of Guru Arjan Dev. He has assisted by Baba Buddha, Bhai Gurdas and other prominent Sikhs available on the site. The tank and the temple, when completed, presented a beautiful sight. It becomes a spot of unparalleled beauty, splendor and glory.

Guru Arjan Dev commemorated the achievement in the ecstasy of high poetic inspiration:

I have seen all places; but there is none other like thee, For thou were established by the Creator-lord Himself Who blest thee with Glory.

Ramdaspur is thickly populated, unparalleled, and supremely beautiful.

He, who takes a dip in the Tank of Ram Das, is cleansed of all his mortal sins.

Guru Arjan Dev undertook a tour of Punjab to preach the tenets and teachings of the Sikhs faith. He rationalized the institution of mansands who, an efficient cadre of local leaders, kept the Guru’s growing following united. The Guru Ordained that every Sikh should voluntarily donate for religious purposes a tithe, daswandh, or one-tenth of his income raised by the sweat of his brow.

These pious Sikhs looked after the congregations in far-flung parts of the country, and collected offerings and donations thus made for the Guru's treasury. The masands led the Sikhs to the Guru's presence on special days such as Bhaisakhi and Diwali. Guru Arjan Dev persuaded Akbar to remit the land revenue for the year when Punjab was in the grip of drought and famine.

The essential message of Guru Arjan Dev's Bani is meditation on Naam. The Guru has lucidly expatiated on the concept of Brahmngiani, or Naam-enlightened soul. According to him, such enlightenment or spiritual stature can be attained only through meditation on the Lord God's Name by the holy Guru's Grace. Guru Arjan Dev set a fine personal example by living up to his own lofty ideal of Brahmngiani. All his holy compositions are steeped in purifying humility, moving compassion and palpable tenderness. He seeks God's Grace for the fulfillment of all kinds of human needs and obligations during workaday existence, including man's metaphysical quest for Divine Communion.

Guru Arjan Dev's Sukhmani is a masterpiece of sacred devotional verse. The sense of the title has a beautiful ambiguity which would yield both these meanings: Jewel of Bliss, and Joy of Heart. An extensive text sets forth in twenty-four ashtapadis (8-stanza cantos) the fundamentals of Sikh mysticism, philosophy, devotion, and exalted pragmatism. Using simple diction, Guru Arjan Dev has sought to make life's spiritual rhythms part of heart-throbs of a creedless humanity—universally—from here to eternity. In stanza, Sukhmani enunciates those principles which were revealed to the Holy Gurus in their deep meditation over long spells of inspired surrender of the 'Self' to the Primal Presence.

The Tribune, April 29, 1990

## The Buddha And The Limping Lamb



The story which has moved me much is beautiful commentary on the Buddha's compassion for animals. The Buddha is in Rajgir and is, one day, having a walk. He gazed at the beauty of the flowers of the field and say:— "O trees and flowers of the field! How trustfully nightingales and doves take shelter in you! Alas ! man hurts the birds and slays the animals. The wisdom of man is drenched in blood."

Just then, a flock of goats and sheep passes by. The Buddha finds that the herdsman is driving them with difficulty. "What's the matter? "asks the Buddha. The herdsman says:- "Sir! There is in the herd a limping lamb. He finds it difficult to keep pace with others in the herd."

Affectionately, the Buddha takes the limping lamb on his shoulder. Then, the Buddha asks the herdsman:— "Why are you driving the herd in the heat of the noonday sun?"

The herdsman says:-“I am asked to give the king a hundred goats and sheep for sacrifice in the yagna which take place this evening .” And the Buddha says:-“I , too, shall go!”

They enter the city, side by side, the herdsman and Gautama. Meekly walks Gautama with the lamb on his shoulder. They cross the bazaar. And the buyer in the market stop a while to gaze at Gautama. And women opened their doors to see how gently and gracefully he walks, --this great lover of peace! He moves on. Many gaze at him again and again. Many know him not. They have but heard of him and say:-“Behold the holy man who dwells on the hill!”

And the Buddha reaches the place where preparations have been made for sacrifice in the yagna. The man in-charge is about to strike the sword against the lamb marked for sacrifice, when suddenly the Buddha exclaims:-“Great king ! let not the man strike ! Take my life as a sacrifice, O king ! and spare the lamb.”

The word move the heart of the king. He, then, asks Gautama to speak to the people. A few words only does Gautama speak on the occasion:-

“O men! You can take life easily but, remember none of you can give life ! ”

So, have mercy , have compassion!

And, never forget, that compassion make the world noble and beautiful.

Remember , too, that all living beings are linked together in Maitri.

Therefore resolve that you will live on bloodless diet.

Verily, in gentleness is the crown of life!

The next day, a decree is proclaimed by the king.

The order goes forth that none shall henceforth kill for sacrifice or for private pleasure. For life is one: and the crown of life is mercy or compassion.

This article reproduced from the book: “All life is sacred” by (Sadhu)T.L. Vaswani. The point discussed are relevant today, perhaps more relevant than they were two decades earlier. Copies of this were published by Bhagat Puran Singh and distributed free of cost for generating public awareness towards wisdom and compassion

### **\*NEW SOCIETY\***

-by T.L. Vaswani

In ancient India appeared Gautama Buddha, the blessed one. He went from place to place, from village to village, taking His message to the multitudes:-

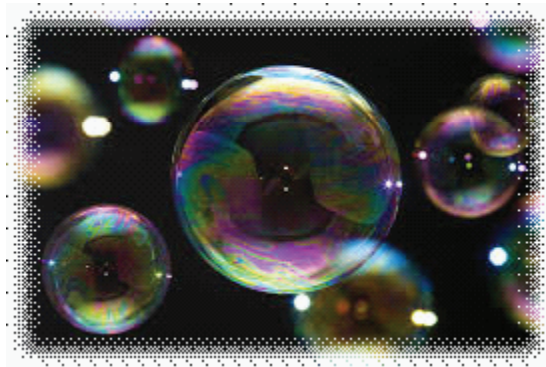
*“Build your society and build your civilization in Maitri.”*

And they asked Him, One day:- “Master! What is Maitri?”

And this indeed is the secret of a new society and a new civilization, which is our piteous need.

## One Bubble To The Other: Thank You So Much

Swami Chaitanya Keerti



Osho was asked why he didn't write his autobiography. Osho replied: All autobiographies are ego-biographies. It is not the story of the soul. As long as you don't know what soul is, whatever you write is ego-biography'. Neither Krishna, Jesus, nor Buddha have written their autobiographies.

Writing or speaking about oneself has not been possible for those who have known themselves, because after knowing, the person changes into something so formless that what we call the facts of his life—facts like his date of birth, events, all dissolve. They cease to have meaning. The awakening of a soul is so cataclysmic that after it occurs, when you open your eyes you find that everything is lost.

Once you know your soul, an autobiography is only a dreamlike version of oneself, like writing an account of your dreams: Such writing has no more value than a fantasy, a fairy tale. So it is difficult for an awakened person to write. On becoming awakened and aware, he

finds that there is nothing worth writing. It was all a dream. The experience of becoming aware remains, but what is known through the experience cannot be written down. Reducing such an experience to words make it seem insipid and absurd.

A dying Buddha was asked, "Where will you go after death?" The meaning of Buddha-hood is nowhere. One is nowhere, so the question of being somewhere does not arise.

If you can be quite and silent, only breathing remains like the air inside a bubble. When there are no thoughts there is nothing but breathing. So Buddha says, "I was only a bubble. Where was I? A bubble has burst and you are asking me where it has gone".

One day Lin Chi ordered the removal of all Buddha idols. When asked why, he said, "As long as I was thinking that I am, I believed that Buddha was. But when I myself am not there, when I am only an air bubble, then I know that someone like Buddha also could not have been there".

In the evening Lin Chi was again worshipping Buddha idols. When asked why, he said: "I was helped in my own non being by Buddha's non-being. That is why I have been giving thanks. It was a thanksgiving from one bubble to another, nothing more".

Autobiography does not survive. Deeply speaking, the soul itself does not survive. For thousands of years, we have been told that the ego does not survive when one attains self knowledge. But to put it correctly, the soul itself does not survive.

Buddha said, "The soul also does not survive, we become non-soul". Mahavira talked only of death of the ego, that much could not be understood. It is not that

Mahavira did not know that even the soul does not survive, but he had in mind our limited understanding. Therefore, he spoke only of giving up the ego, knowing that the soul automatically dissolve.

The idea of the soul is a projection of the ego. But Buddha revealed the secret which had been closely guarded for so long. That created difficulties.

If the soul does not survive either, they said, then everything is useless. Where we are? Buddha was right. Everything is like a dream sequence, like the rainbow colours formed on a bubble. The colour dies when the bubble bursts.

The Times of India, March 1, 2006

The truth cannot be found by argument, the soul itself is truth, it is that self praised by Yagnyawalkya which is all selves. That experience, accessible to all who adopt a traditional technique and habit of life, had become the central experience of India civilization . . . . . That wherein all thoughts and all emotions expect their satisfaction and rest –the Self and the One are reality.

W B YEATS

## **Harmonising Faith With Reason**

-by Asghar Ali Engineer

What is needed is a balance between faith and reason. Both have limitations and these limitations must be recognized.

Religion is a great spiritual force and a vital necessity for human beings. Without religion there will be a vacuum, not only of values but also of felt emotions. A meaningful human life is possible only if reason is supplemented by faith in values and spirituality. Reason is the important tool but not the goal. Reason enable us to judge, to chalk out strategies, to examine the empirical data and to accept or to reject it. However, it cannot fix goal, nor it can decided the ultimate destination. Values are intuitive and make life meaningful. Faith in values is as important as reason for critical examination.

The crisis of modern life is that we have created an imbalance by worshipping reason and devaluing values. In ,medieval ages reason was devalued and faith in dogmas was encouraged. Blind faith was accepted as final and immutable. Hence, in the ‘age of reason’ there was a revolt against blind faith and faith came to be devalued and reason replaced faith. This too created an imbalance.

What is needed is a balance between faith and reason. Both have their limitations and these limitations must be recognized. But we always extend recognition to one at the cost of the other. While the faithful deride reason, the rationalists frown at faith. Let us not worship either reason and faith which we often do. Also, in modern times the emphasis is on successful life rather than a meaningful life. Our energy is concentrated on achieving success, even if we have to nudge out fellow human beings. Achievers are applauded in our modern world. Those who

prefer a meaningful life are either looked down upon or are just ignored in this globalised and glamorized world of success.

It is also important to stress that religious divines, priests and gurus, themselves are caught in the vicious circle of material success. They talk of a meaningful life but themselves prefer to compete for a successful life and hence end up accumulating wealth. In fact some of the so-called religious people are wealthier than some businessmen. They are as guilty of ignoring a value-based life as others. In fact these are the people who devalue religion and faith in spiritualism.

As there are sacred in business, there are scandals in religious establishments. These religious gurus and priests promote superstition and miracles and thus religion comes to represent unreason. Thus the faithful have to be cautious in accepting instant but fake spiritual remedies.

It should also be noted that religion is being misused by politicians as well. They incite religious passions to create their own vote-banks. Ambitious religious leaders support such politicians. It thus appears too many devotees that their religion is true and that of others is false. The feeling of otherness is not created by religion but by vested interests. It should be understood that the value system of all the religions are complementary to one another. Indic religions like Hinduism, Buddhism and Jainism lay stress on values like non-violence and compassion and Semitic religions like Christianity and Islam lay emphasis on love, justice and equality. All these values, it should be noted, are complementary to one another. Those who promote confrontation between different religious traditions are not religious persons.

These vested interests destroy the religious spirit

by emphasising rituals at the cost of values. It is not our contention that rituals are not an essential part of religion; they are. But they are symbolic of the value system. These rituals are unique to each religion and add richness to our spiritual and cultural life. But the priesthood decontextualises the rituals and used them to promote superstitious beliefs.

If we do not decode the meaning of these rituals we cannot understand their significance and would either perform them to ward off social pressures or consider them ends in themselves and get lost in their jugglery. A ritual should be considered a means to an end rather than an end in itself. Thus it will be seen that a true religious life is ultimately a value-based life. We often prefer rituals to values because performance of rituals requires no sacrifice on the part of the devotee whereas to lead a value-based life one need to make sacrifices for others.

Thus a truly religious life requires a balance between faith and reason on one hand, and rituals and value on the other. Neither reason can be sacrificed for the sake of faith nor values for the sake of rituals. While faith is necessary for inner peace and certitude, reason is necessary for processing and critically examining external sensory data. Both faith and intellect are gifts of God.

As most of the people are not able to use their intellect creatively, they fall prey to blind faith and dogmas. And those who absolute reason ultimately end up using it as a tool to promote their own selfish ends. Similarly those who absolute rituals lose the very meaning of what they stand for. Only values like compassion, sensitivity to others suffering, equality, justice, benevolence and truth are absolute; everything else is relative. Human intellect should be at the service of these values—how to promote

them and how to minimize suffering in life.

Also, there is great need in the modern world to develop complementary between science and values. Science without values can be simply monstrous. Science tempered with basic values can be a great boon for humanity. Science devoid of values can be produce nuclear bombs and science tempered with values can remove suffering from earth. Science in the modern world has proved to be more of a curse for humanity than a boon because it has developed without values . It has great potential to become a great boon if only we work out a creative synthesis of the two. Material development should go hand in hand with spiritual development. That alone will make our life meaningful, not merely successful.

### **THE ETERNAL LAW**

A superior being does not render evil for evil; this is a maxim one should observe; the ornament of virtuous persons is their conduct, One should never harm the wicked or the good or even criminals meriting death.

A noble soul will ever exercise compassion even towards those who enjoy injuring others or those of cruel deeds when they are actually committing them—for, who is without fault?

**THE RAMAYANA, YUDDH KANDA 115**

## **Addiction-A Big Problem**

Jaya Thadani in Washington

Supporting society's concern over growing addictions, the Government has stepped up police crackdowns on the drug trade. Penalties for possession and sale are more severe. Mayor Barry of Washington is constantly telling us how much is being done to fight drug traffic. Mrs Reagan has made it her special sphere of interest to help end teen-age addiction. There are scores of private and official organizations which are trying to treat, counsel, and rehabilitate the victims of addiction.

There is a new drug on the market which helps former addicts not to returned to the habit. And heavy pressure is being put on countries from where several tons of drugs are smuggled every year into the U.S.A. But despite this agitation and endeavour, the problem just gets worse and drug traffic is at an all-time high. One wonders if a lot of honest energy is being wasted on tackling the problem from the wrong end. Police crackdowns in Washington have merely shifted the drug traffic to other locality, and the police are often suspected of collaboration with the drug dealer. The Mayor himself faced an enquiry last year about his purchasing cocaine.

Medicines and organizations provide help too late. And foreign governments are understandably unwilling to curtail profits from their drug trade simply because America cannot handle its problem of addictions. It is not drugs that make the addict, nor alcohol that make alcoholics. There is something failing inside the individual who feels he cannot face the day as it is and must resort to stimulants, or sedatives, or palliatives to get them through. The ungovernable cravings, the dangerous physical effects, the hugely lucrative drug trade all come later. The mind-

set that seeks “a pill for every ill come first”.

Society, and not just American society, must find some way of motivating its members, especially its young members, so that the tragic need for excitement, or relief, from addictive substances is removed. Instruction in the dangers of drug abuse is not enough. There has to be an educative process to build resource within, which will face up to the unavoidable pressures and frustrations of modern life, and the enormous fears that must be set our youth.

It can only be done by focusing on the individual, not the drugs, or the drugs trade. Man has to be taught, and taught early to stand tall, sure of the potential which exists in each of us, sure of the real sources of strength the things which he has forgotten in our age. He must know the false lure of the injection the golden gulp, ecstatic sniff know the degrading enslavement being offered to him, and know the freedom which is his to choose. Until they need to do this is perceived, these truths instilled through tireless training and example by support from parents and teachers in home, in schools, one to one every day, on legislation on treatment or therapy or punishment will cure the habit of thinking which is diminishing human beings into addicts.

**\*THE ETERNAL LAW\***

A superior being does not render evil for evil; this is a maxim one should observe; the ornament of virtuous persons is their conduct, one should never harm the wicked or the good or even criminals meriting death.

A noble soul will ever exercise compassion even towards those who enjoy injuring others or those of cruel deeds when they are actually committing them—for, who is without fault?

\* THE RAMAYANA, YUDDH KANDA 115\*

## **Stopping The Mind's Restless Chatter**

Sadhguru jaggi vasudev

The nature of the mind is to accumulate. When the mind is gross, wants to accumulate things, when it become little more evolved, it wants to accumulate knowledge. When emotion becomes dominant, it wants to accumulate people.

The mind's basic nature is to accumulate. The mind is a gatherer—always wanting to gather something. The mind of a person on the spiritual path starts accumulating ‘spiritual’ wisdom. May be it starts gathering the guru's words but until one goes beyond the need to accumulate—whether it is food, or things, or people, or knowledge, or wisdom—it does not matter what you accumulate.

The need to accumulate in dictates a feeling of insufficiency, because somewhere your unbounded being got identified with limited things that you are not. If you bring awareness and sadhana into your life, slowly the vessel becomes empty. Awareness empties the vessel. Sadhana cleanses the vessel. When these two—awareness and sadhana—are sustained for a long period, then your vessel become empty. Only then, grace descends upon you.

Without grace nobody really gets anywhere. If you need to experience the grace, your vessel has to become totally empty. If you are living with a guru just to gather his words, your life has been wasteful. If you do not experience the grace, if you do not make yourself receptive for the grace, if you do not empty yourself to bear the grace then the spiritual needs to be pursued for many lifetime to come.

But if you become empty enough for the grace



to descend, then the ultimate nature is not far away. It is here to be experienced, to be realized, going beyond all dimensions of existence, into the exalted state. It becomes a living reality. The attitude that wherever you go, you must gather as much as you can, has become a part of you. Your education has always taught you how to gather more and more things in order to make a living. With this gathering, may be you can enhance you to some extent.

But all this gathering is incapable of liberating you. It cannot take you even all inch closer to the ultimate nature. Only sadhana or inner work can bring, the awareness necessary to constantly cleanse your vessel. Innocence, too, enables absolute surrender. But surrendering is not something that you do, it happens when you are not. When you lose all will, when you have become absolutely willing. When there is nothing in you that you call as yourself, then also, grace descends upon you. But I would insist stick to the path of awareness and sadhana.

The web of the bondage is constantly being created only by the way we think and feel. Whatever we are calling as awareness is just to start creating a distance between all that you think and feel, and yourself. What we are referring to as sadhana is an opportunity to raise your energies so that you can tide over these limitations or these mechanisms through which you have got yourself entangled to your thought and emotion.

When I look back, it surprises me that I have spoken so much, it is not like me to talk so much. I have spoken so much because I did not find enough people who could simply sit with me. So I had to talk and talk—that is the only way they could sit with me.

At least those of you who are here should learn that you can simply sit with me—not chattering simply sitting. Being a guru means bearing the burden of the thoughts and

emotions of the thousands of people all around. Please, lessen my burden a little bit. Stop your mind's chatter and just be with me.

Times of India, October 1, 2002

---

Excerpted from 'encounter the Enlightened', Chapter on 'Grace'. This article is appeared in Times of India, October 1, 2002. Bhagat Puran Singh reprinted several thousands of copies and distributed free of cost for evoking general awareness.

My lord! Others have fallen back in showing compassion to their benefactors as you have shown compassion even to your male factors. All this is unparalleled.

VITARAGASTAVA 145

“He abused me, he beat me, he defeated me, he robbed me!” In those who do not harbor such thoughts, hatred is appeased.

Hatreds never cease through hatred in this world; through love alone they cease. This is an eternal law.

DHAMMAPDA

## A Christmas Carol To Only Connect



Christmas is a season of connectedness –of human beings with God and with one another. The expression of our connectedness, however, sometimes tends to get ritualistic. Parties, celebrations and family dinners often allow us to structure our time, leaving us feeling good as long as we are in company. But we get lonely once the ritual is over. One way of escape from this loneliness is to discover that our connectedness results not so much from what we do together but from realizing what we are.

We not only speak of cosmic dust, linked by a biological, mineral and chemical consciousness. Our human condition is also characterized by relationships, the bond that we forget with one and another in many ways. We are spiritual beings, too, and we need to remain aware of this fact. Unfortunately, we often make our relationships convenience-driven, constantly manipulating both mind and body to keep up appearances. Life is seen as being able to function effectively. So when the body and mind

become dysfunctional we are gripped with anxiety, tension and anguish, we are not at peace. We sense we are losing control and desperately try to regain it, often with little success.

If, in spite of the fellowship we experience, we are lonely, we are not in communion. In loneliness we try to escape from our uniqueness and try to merge our personal identity with the crowd. But one can be lonely even in a crowd. A community of individuals is hardly a community at all; it's a place where egos are jostling for advantage, competing for much the same goods held together by a reluctantly accepted sets of rules to limit the damage. Educated into complete conformity and reduced to homogeneity of opinions and habits, virtue is identified with uncontroversial ordinariness and a nervous cultural sameness.

If we are willing to go beyond our individuality and accept the solitude of the human condition, we can experience a communion with fellow pilgrims journey with in to discover the supreme inside us. Christmas tell us that God is with us. But it in also shows us that finding him possible only if we are willing to go beyond images, words and thoughts, giving up trying to fashion a God according to our image and likeness, and behold him instead as the God who is at the centre of our being.

This is the secret of the shepherds and the three wise men. They were willing to go beyond the outward form to the substance of things. So when a care giver connects with someone whose body is wasting away beyond recognition, and a mother still recognize the face of her son beyond his disfigured and contorted body, when we are able to see in an AIDS victim basic human dignity that has remained untarnished, when we can connect with the poor and marginalized for no other reason than the discovery that we are bonded together by our participation

in the life that comes as God's gift, then we know that we had found the saviour. This is the God who dwells in us and whose coming we celebrate Christmas.

Silent night is a popular Christmas carol. It speaks of the silence that is so characteristic of God's presence. Listen to the silent music of another's heart until you find a rhythm or pattern that emerges, and then gradually begin to make from within you a sound that matches the melody and rhythm of what you hear. Then you will experience a communion, a oneness of being that binds you together. It will be your best loved Christmas carol.

By Christopher Mendonca  
The Times of India, December 28, 2004

The pleasure of hating, like a poisonous mineral, eats into the heart of religion and turns it to ranking spleen and bigotry. It makes patriotism an excuse for carrying fire, pestilence and famine into other lands; it leaves to virtue nothing but the spirit of censoriousness.

WILLIAM HAZLITT

Do good to him who has done you an injury  
TAO TE CHING 63

## **Prayer Is The End, Not The Means**

What is your prayer? "God give me this, God give me that, and save me". What you are seeking in prayer is not God; what you are seeking is free happiness. Ultimately what you want with prayer is well being—you are just not willing to admit it. The first step is to be straight with yourself. Then we can see how to cross the threshold of limitations to true happiness and well being.

If you examine your deepest motivation for religion, you will see you have never aspired for the divine.

Your aspiration is for comfort, wealth, power, pleasure. You think God is a tool to achieve all these things. When you are seeking protection or materialistic things, greed and fear become the basis of your prayers. This will not work.

We think prayer is a means to reach God, but what do we really know about God? We have no direct experience of God; we are coming from a particular belief system. Using prayer to reach God, we have no direct experience of, can be illusory. Thoughts and prayer can open a person up.

At the same time, they can create hallucination that grows to big dimensions because the illusory is always more powerful than reality. An illusion has the freedom of becoming anything it wants.

When the illusionary process gets exaggerated, it becomes more powerful than life. That is why we have always stayed from the prayer because prayer can be misused, it can also be deceptive. Meditation, compared to prayer, is a much more reliable method to reach the inner nature and experience the divine. Authentic is a deep connection with the divine inherent in everything and everywhere. It is a quality, state of being. As we become prayerful it is extremely beautiful but that state is reached

only when we connect to our inner nature.

Then the experience is absolutely joyous, we are wide open and we can receive. The best thing that you can do to this world is not service, not spiritual teaching, but to be a joyous person. What kind of people do you want to work or live with, miserable people or joyous people?

Everybody wants to be joyous. By choice they want to be joyous, but they have become miserable because they are unconsciously choosing misery. Their whole life happens in unconsciousness. In 24 hours of time, how many moments are you truly conscious of who you are? Most of the time your whole life is happening unconsciously so your life is accidental. So whatever the situation around you, you become that. When you are an accident, at any moment you may become calamity.

You came here with nothing. You are going about your life as if you came here with a big investment. But because you came with nothing, whatever is happening, you are always in profit. It doesn't matter what is happening with your life. Your identity, your name, your clothes, your gods, your beliefs, your heaven, your hell—you picked up everything on the way. Everything that you know has been taught to you, including your gods and demons. When you go, anyway you have to go empty handed. So when you came with nothing, whatever is happening here, you are in profit. Isn't it? So you must be happy always.

And when you are in such a state of happiness, prayer no longer become a monologue, but a beautiful phenomenon and celebration which brings great joy. Then you pray not out of fear or greed, you pray because prayer itself is the reward. Patanjali, the father of yoga, goes as far as to say that when ones know how to be truly prayerful, prayer is not a mean to reach God, but God is only a means so that we can pray.

The Times of India January 26, 2005

## The Eight Steps Of Prayer



And here are 8 little steps, To help you start:

Begin first of all, With a nice clean heart.

Second, of course, Just before the third:

Be prepared, with God's Holy Word.

Find a promise, That's written for you

Claim it, commit it, and learn it, too

Be definite! That's the third;

Tell God just what you want, and stand on His word.

Now expect it from God; IT's at the door!

That, of course, in step four believe you will receive;

It's sure to arrive, Accept it from God;

That's number five.

Number six—stand your ground;

Don't let doubts, Get you down.

Here comes the answer, right from the heaven;

So put your faith into action, That's number seven

Start singing and shouting, Praise the Lord , don't wait!

And be sure to thank Him; That's number eight.

## Discover The 'I', Be One With The God

Vijay Vancheswar



Bhagwan Ramana Maharshi was barely 16 years old when he began the process of realizing the true nature of the Self through an assiduous process of inquiry centered on the question. 'Who am I?'

Throughout his life, Ramana Maharshi did not stir out his abode, Tiruvannamalai, in the north Arcot district of Tamil Nadu. Yet, he attracted a wide cross-section of devotees, both from home and abroad. The very atmosphere of peace and tranquility that his presence emanated attracted devotees. He spoke rarely—silence, according to him, help disentangled confused thoughts.

Devotees found the Maharshi's simple demeanour, practice and teachings irresistible. These included

Paul Brunton, a British writer deeply involved with the Indian religion and author of A search in secret of India. F H Humphrey, a devout Catholic, serving in the police department in south India in early 1900s, also got drawn to the Maharshi.

Quite often, Bhagwan Ramana's devotees questioned him on the subject of free will. He would say that the only real purpose and freedom one had was either to unconditionally surrender to the Supreme, or inquire and understand one's true nature as being the Self. 'Be as you are' and dwell within—that was his simple message. His technique was also equally clear and distinct, to direct all thoughts of the undulating mind inward by seeking the answer to the question, to whom do these thoughts arise? The answer being 'I' by directing the thoughts within, by gently cajoling the turbulent mind as would one lead a straying animal into its enclosure with the grass.

Sage Ramana's rare utterances clearly highlight the message that the delusion of the individuality leads one to fall into the karmic trap. Interestingly, F H Humphrey, who, after premature retirement, became a monk, was privileged to be the only one who is reported to have obtained specific verbal instructions from the Maharshi, on the process of inquiry into the Self.

Humphrey has detailed his experiences in an article published in the International Psychic Gazette. The Maharshi advised him to direct his energies and attention inward rather than outward. While the phenomenon that we see in the world are curious and intriguing, what we don't realize is that there is only one unlimited force which is responsible for all the phenomenon we see, and the act of seeing them. He was asked to direct his attention inward on 'that' which sees all things and is responsible for everything, rather than on chanting things of life, death

and other external phenomenon. Everything is but a part of the whole which is God.

The mind as a separate live entity does not exist for it is an instrument in the hand of God. The only thing that remains is 'Being', which covers both existence and non-existence, which is beyond words or ideas. Pure awareness dawns through an understanding of one's own nature. The sage's instructions demands no strenuous effort either through physical rigour or austere practices such as chanting. The direct path is open to any true aspirant with attention constantly drawn inward, we are enabled to perform the actions that the body is ordained to go through without deluding ourselves into the notion that we are the doer. As God does everything, one acts automatically, as would an actor in a stage performing her role, as per the will of the ordainer.

Consequently, there will be a noticeable change in one's attitude, reaction and approach to things and happenings around us. Peace, our true nature, becomes an over-riding force through divine grace. Humphery stresses that God is that one point where all religions meet, in the everyday sense. God is everything and everything is God.

The Times Of India, October 22, 2002

## How To Get Gifts From The God

Blitz



**In response to BLITZ's "Hot Line to God" series, several readers have made a common request for concrete steps for faith which can bring them God's grace. By an almost miraculous coincidence, practical suggestions for appropriating faith, which read like an answer to questions, have come to us from a Christian group. We list them below.**

### FIRST: A CLEAN HEART

It is, of course, understood in getting things from God, that the heart must be right. Any unconfessed sin in the life will hinder faith. Anything UN yielded to God will come up before you and accuse you mightily in sometime of testing. Don't let this discourage you, because God does not ask for perfection. He only asks that we put our wills over on His side, that with all our hearts we try the very

best we know how. Here is where so many stumble, and say,” Ah, I am not good enough, other may be worthy, but I am not.” And yet in their hearts there is a deep desire to do the right., and the great longing to please the Lord.

#### SECOND: COMMIT PROMISES

It is absolutely necessary when we are asking God for something, that we have the authority of His word upon which to stand. We must get hold of His promises and not only commit them to memory, but get them deep down into our heart—ingrained into our beings. We must find the authority in God’s Word and then faith will come of itself. You can never have faith for anything if you are not sure God has given you authority to ask for it.

You may not be able to commit a great many promises, but even one or two will so strengthen your faith in time of need that you will wonder how you ever got along without knowing them before.

#### THIRD: BE DEFINITE

There must be definiteness in our transactions with God. He has been definite with us, giving us very definite promises, stating them in very definite terms—so simple that a child can understand them. You must be definite with Him. We are definite in our business dealings with others—especially in many matter of importance that involve a money transaction. How careful we are to have a perfect understanding. We say we are “making a deal” or “closing a deal” with a person and there comes a time when we write our name on the dotted line and in a very definite, careful manner, we close the deal.

Just so there must be a definiteness in closing a deal with God. There must be a definite moment in which we, so to speak, write our name on the dotted line under

His promises, take Him at His word, and close the deal. At the moment it is done –we drive the stake down and forevermore count it a closed matter. Our whole attitude is changed—hope has changed to faith. Faith—the belief in things NOT seen. Oh , what a pity that we can take man’s word easily and be so definite in our transaction with each other, and yet be so indefinite in our transactions with God—so wishy-washy—as though prayer were some sort of form through which to go, but without any real meaning. Let us be definite with God!

#### FORTH: EXPECT FROM GOD

There is more failure in the prayer life than along any other line, for the simple reason that we start so many petitions and never wait for the answers—just keep sending them up without any real expectation of getting the answers back, until the muscles of our souls become flabby because we do not exercise our powers of receptivity.

There are two different kinds of Christians—those who pray and really expect to see something happen, and those who just pray—but do not expect anything to happen. Prayer is just a means unto an end; a connecting link between human needs and divine resources ; the cry of the child unto its father, with the Expectation that the great Father-heart loves to give to them even more than they love to receive.

#### FIFTH: ACCEPT FROM GOD

“Whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them.” WHEN YE PRAY—BELIEVE!” It is simply amazing how many people, who, after having asked God to do the giving actually expect Him to do the TAKING, also! We want Him, without the least effort on our part, to come right

down and lay it in our laps; and this He will do—but on His own conditions, and those conditions, and those conditions are: “BELIEVE THAT YE RECEIVE THEM and YE SHALL HAVE THEM.” He has a right to set down His own conditions, and what less could He ask than that we honour Him by believing His word? His word has not said that without perfection it is impossible to please God, but it does say that without FAITH it is impossible to please Him.

If there is in your heart today a desire to please God, just honour His Word by believing for something that is impossible for you to obtain of yourself. Just take a step of faith out on the impossible! “Faith is a substance of thing hoped for; the evidence of things NOT seen” But that which waits to SEE before it believe is not faith. It is not what we see, for the just shall walk by faith, it is not what we feel, it is what faith claims; it is not what we think about it—it is what God says about it what counts. Faith puts the thing in the past and counts it done, it is done simply because God says so; we have it now. “But,” you say, “I cannot see it; I cannot handle it, so I do not really know that I have received.” But we do know, because God said so, and His Word enough. We believe, not because any of the senses testify to it but because of God’s testimony. “Let every man be found a liar, but God be found true.” I know how deep-seated, the natural desire to have some visible evidence that our petition is granted; than God’s Word is not faith ; the man or woman, who walks by faith needs no other evidence than that.

#### SIXTH: STAND YOUR GROUND

Then “Having done all, Stand.” Standing means to maintain our ground, not yielding or fleeing. Just so the

one who is getting something from God takes a promise from His Word, stands upon it, and from that moment, fully reckons upon it, no matter what happens after he claims the promise, and though he may not be able to see a foot ahead of him, yet he snails by dead reckoning. He says, “Back there I claimed that promise from the Lord, and I am still standing upon it, no matter if I sail in perfect darkness.” He does not look around at the waves, the fog, or the storm—the circumstances—he simply keeps his eyes on the promise of Scripture, “being fully persuaded that what He has promised, He is able to perform.”

#### SEVENTH: INTO ACTION

The man who gets things from God will ACT OUT HIS FAITH. James 2:17-26,”As the body without the spirit is dead.” What is a dead faith? It is a faith that is not working. It is a faith that is not operative. Real faith is not a passive thing; it will act out what it believes; it is a practical thing—it does not expect God to do the thing that we alone can do. A believing person puts faith into action. When he has asked God for something, he proceeds as if he possesses. A splendid illustration of this in the Bible in the instance of the lepers who were told by Jesus to go show themselves to the priest for cleansing; Scripture says, “as they went ,they were healed.” That is, as they put their faith into action God meet them. If we put forth the effort of a believing will, God honors that step and meets us. In the case of the man with the withered arm, Jesus said, “Stretch forth thine hand”, it was really impossible for the man to stretch forth his hand, but when Christ commanded, he made the effort and his hand was made perfectly whole.

The seat of faith is in the will, and I have found that God



certainly expects us to put our faith into action. “When faith goes to market, it takes a basket along.” Like the old lady who was on the way to the prayer meeting where they were going to pray for rain, for there was a drought and it was very hot and dry; as she carried with her a fan, she was put to shame on her little faith when she met on the way to this same meeting a little girl of eight, wearing overshoes, raincoat and carrying an umbrella. The trusting child was putting her faith into action.

EIGHT: THANK GOD

Thank Him now for the answer! Praise Him for His faithfulness. The parcel has not been delivered at your door but you have closed the deal with Him over the royal telephone, and there is in your heart a very sweet trust and confidence in His promise while waiting for the doorbell to ring! This is one of the sweetest verses of God’s word: “They that believe have entered into rest.” We begin with prayer but we end with praise. “He have never failed in one of all His promises.” “Heaven or Earth shall pass away but my Word shall not pass away.” The promises of God are yea and amen to the glory of God. Will YOU not reach out and TOUCH THE HEM OF HIS GARMENT?

*January 30, 1993*

## **A Letter From Albert Einstein To His Daughter: On The Universal Force Of Love:**

In the late 1980, The Lieserf, the daughter of famous genius, donate 1400 letters, written by Einstein to Hebrew University, with orders not to publish their contents until two decades after his death. This is one of them, for Lieserf Einstein.

“When I proposed the theory of Relativity, very few understood we and what I will reveal now to transmit to mankind will also collide with the misunderstanding and prejudice in the world.

I ask you to guard the letters as long as necessary, year’s decades until society is advanced enough to accept what I will explain below.

There is an extremely powerful force that so far science has not found a formal explanation. It is a force that includes and governs all others and is even behind any phenomenon operating in the universe and has not yet been identified by us. This Universal force is love. When scientists looked for a unified theory of universe they forgot the most powerful unseen force. Love is light that enlightens those who give and receive it.

Love is gravity because it makes some people feel attracted to others. Love is power because it multiplies the best we have and allows humanity to be extinguished in their blind selfishness. Love unfolds and reveals. For Love we live and die. Love is God and God is Love.

This force explains everything and gives meaning to life. This is the variable that we have ignored for too long may be we are afraid of love because it is only energy in the universe that man has not learned to drive at will.

To give visibility to love, I made simple substitution in my most famous equation. If instead of  $E=mc^2$ , we accept that the energy to heal the world can be obtained through love multiplied by speed of light squared, we arrive at the conclusion that love is the most powerful force there is because it has no limits.

After the failure of humanity in the use and control of other forces of the universe that have turned against us, it is urgent that we nourish ourselves with another kind of energy.

If we want our species to survive, if we are to find meaning in life, if we want to save the world and energy sentient being that inhabits it, love is the one only one answer.

Perhaps we are not yet ready to wake a bomb if love, a device powerful enough to entirely destroy the hate, selfishness and greed that devastate the planet.

However each individual carries within their a small but powerful generator of love whose energy is waiting to be released.

When we learn to give and receive this universal energy, dear Lieserf, we will have affirmed that love conquers all, is able to transcend everything and anything because love is quint essence of life.

I deeply regret not having been able to express what is in my heart, which has quietly beaten for you all my life. May be it's too late to apologise but as time is relative, I need to tell you that I love you and thanks to you. I have reached the ultimate answer”

Your Father,  
*Albert Einstein*

Written by

*Robert Vancina ,honoured with World Award for Sustainbilty.*

## A Warning by Bhagat Puran Singh Ji



Today, the environment is threatened by man's own short-sighted activities. The excessive growth of human population is one of the major contributory factors in this process, as it necessitates the production of additional food material and other industrial products. This degrades the environment still further. Unnecessary use of machines, over-exploitation of natural resources, cutting down of forest, overuse of chemical fertilizers and pesticides have brought about many unpredictable change in the biosphere. Though the Mother Nature has given warning signals from time to time, in the form of draughts, floods, sudden changes in climate and increase global temperature, these have not been taken seriously and man continues his war against the Mother Nature, a war which he is bound to lose in the end. No one, from the rulers and government officials down to the common man, has any concern for the environment. This has to change if the Earth has to

be kept lively. Everyone has to contribute towards this effort, as only joint action can save the environment. The remedial measures will have to include the following:

1. Planting trees, so that the land surface of the mother earth remain green and colorful and aromatic.
2. Wise and innovative programmed to protect the environment.
3. Conservation of the free gifts of nature (water, air and soil and wise use of mineral resources). Let us use our natural resources sagaciously, so that we can pass on to our coming generations the same environment which we inherited from our forefathers, and not a degraded one.

--BHAGAT PURAN SINGH

## PINGALWARA DIARY

(UPTO AUGUST, 2016)

Services rendered by Pingalwara Institution for the service of the suffering humanity are:-

### 1. Homes for the Homeless

There are 1764 patients in different branches of Pingalwara now a days:-

(a) Head Office, Mata Mehtab Kaur Ward,	
Bhai Piara Singh Ward	374 Patients
(e) Manawala Complex	854 Patients
(b) Pandori Warraich Branch, Amritsar	82 Patients
(c) Jalandhar Branch	39 Patients
(d) Sangrur Branch	228 Patients
(f) Chandigarh (Palsora ) Branch	94 Patients
(g) Goindwal Branch	<u>93 Patients</u>
	Total <u>1764 Patients</u>

### 2. Treatment facilities

- (a) **Dispensary & Laboratory:-** Pingalwara has a dispensary and a laboratory for the treatment of patients. It has an annual expenditure of about Rs.90 lakhs. Medicines are also distributed free of cost to the poor and needy people.
- (b) **Medical Care Staff:-** Experienced medical staff like Nurses, Pharmacists and Laboratory Technicians are available for the care of the Pingalwara residents.
- (c) **Blood-Donation Camps:-** A Blood Donation Camp is organized on Bhagat Ji's Death Anniversary every year. The blood is used for Pingalwara residents and road accident victims.

- (d) **Ambulances:-** Ambulances with basic Medical aid are available for victims of road accidents on G.T. Road, round the clock and provide facilities for taking Pingalwara patients to the hospital.
- (e) **Artificial Limb Centre:-** There is an Artificial Limb Centre at Manawala Complex, dedicated to the memory of Bhagat Ji which provides free of cost Artificial Limbs to Polio-affected and amputee cases. 8137 needy people have benefitted till April 2016.
- (f) **Physiotherapy Centre:-** A Physiotherapy Centre equipped with State-of-the-art equipment is functioning in the Manawala Complex since June 2005. On an average 80 patients are treated everyday.
- (g) **Operation Theatres:-** There is a well equipped Operation Theatre in Bhai Piara Singh Ward Amritsar for general surgery and A Micro Surgery Operation Theatre in Manawala Complex where Cochlear Implants and major operations are carried out.
- (h) **Dental, Eye, Ear & Ultrasound Centres:-** These Centres have been set up to provide these services to Pingalwara residents, sewadars and their families.

### 3. Education

Pingalwara Society is running five Educational Institutions for the poor and needy children.

- (a) **Bhagat Puran Singh Adarsh School, Manawala Complex:-** This school provides free education to 723 students from the poor and deprived sections of the society. They are provided with free books and

uniforms. Children being brought up by Pingalwara Society are also studying in this school.

- (b) **Bhagat Puran Singh Adarsh School, Buttar Kalan (Qadian):-** This school is dedicated to the sweet memory of Bhagatji. 452 students are getting free education under the able guidance of well qualified teachers. The school also provides financial help to students who have finished their school studies and are aspiring for higher studies.
- (c) **Bhagat Puran Singh School for Special Education, Manawala Complex:-** This school is providing Special Education to 205 Special children.
- (d) **Bhagat Puran Singh School for the Deaf:-** Bhagat Puran Singh School for Deaf Children is functional at the Manawala Complex since May 2005. The school is equipped with state-of-the-art training aid and has 150 children on its rolls.
- (e) **Bhagat Puran Singh School for Special Education, Chandigarh (Palsora):-** This school caters to the needs of Special adults of the branch.
- (f) **Vocational Centre:-** This Centre is providing free training in embroidery, stitching, craft work, making washing powder, candle making, painting, etc. Young girls from the villages of surroundings areas are the main beneficiaries.
- (g) **Computer Training:-** Computers are available in all the schools for academic and vocational training.
- (h) **Hostel facilities:-** There are separate hostels for boys and girls in Manawala Complex. Many girls are

pursuing higher studies in different colleges.

#### 4. **Rehabilitation**

(a) **Marriages:-** After being educated, boys and girls at Pingalwara are married to suitable partners. 40 girls and 4 boys have been married off till date.

#### 5. **Environment Related Activities**

(a) **Tree Plantation:-** Bhagat Puran Singh Ji was deeply concerned about the degradation of the environment. A vigorous campaign of tree plantation is started every year on Bhagat Ji's Death Anniversary. Each year 15,000 to 22,000 trees are planted in various schools, colleges, hospitals, cremation grounds and other public places. These include Amaltas, Kachnar, Behra, Champa, Arjun, Sukhchain, Chandni, Zetropa, Kari-patta were distributed to different institutions.

(b) **Nursery:-** Pingalwara has its own Nursery where saplings of various plants and trees are prepared. Every year, the aim of nursery is to grow more than 54 different kinds of saplings every year.

#### 6. **Social Improvement Related Activities**

(a) **Awareness:-** Pingalwara has played an important role in spreading awareness about the evils in the society. This has been done by printing literature on religious, social and environmental issues at the Puran Printing Press Amritsar and is being distributed free of cost. It has an annual expenditure of printing and publicity is about 1 crores 50 lakhs rupees.

(b) **Puran Printing Press:-** The Printing Press has been updated with an Offset Press.

(c) **Museum and Documentaries:-** A Museum, and a number of documentaries have been prepared on Pingalwara activities as well as on zero budget natural farming. The C.D.s are freely available from Pingalwara.

A feature film produced by Pingalwara Society Amritsar EH JANAM TUMHARE LEKHE (Punjabi) on Rev. Bhagat Puran Singh Ji, founder Pingalwara and his struggle not only for selfless services of wounded humanity but for Environment Crisis also, will prove a beacon for the generations yet to come after us.

#### 7. **Help to the victims of Natural Calamities**

Pingalwara makes an effort to provide succour to the victims of natural calamities like floods, earthquakes and famines. Aid was sent for the earth-quake victims in Iran, Tsunami disaster victims, Leh landslide and flood affected areas.

#### 8. **Cremation of unclaimed dead-bodies**

Pingalwara cremates unclaimed dead bodies with full honour.

#### 9. **Dairy Farm**

120 cows and buffalos at Manawala Complex provide fresh milk to the Pingalwara residents.

#### 10. **Old Age Homes**

Old age homes at Sangrur and Manawala Complex of Pingalwara caters to the needs of elderly people.

#### 11. **Projects Completed and Under Construction**

Since 1997 ambitious projects of Sangrur, Palsora at Chandigarh and Manawala Complex have been completed. In the year 2009 new buildings—

Administrative Block, Puran Printing Press, Deaf School, T.B. Ward at Manawala Complex and at Head Office and a New Administrative Block have also been completed.

In the year 2013, a new modern Bhagat Puran Singh School for Special Education in Manawala Complex of Pingalwara and a new Block for Pingalwara patients in Pandori Warraich Branch is under construction and is fast coming up.

**Other Details:**

- a) All India Pingalwara Charitable Society is a Registered Society, registered by Registrar of Companies vide letter No. 130 of 1956-1957 as amended vide No. A-28/4540 dated 07-07-1998.
- b) All donations to Pingalwara are exempted under Section 80 G of Income Tax-II Amritsar letter No. CIT-II/ASR/ITO (Tech.)/2011-12/4730 dated 11/12 January, 2012.
- c) PAN Number of the All India Pingalwara Charitable Society is AAATA 2237R
- d) FCRA (Foreign Contribution Regulation Act) 1976 Registration No. of Pingalwara is 115210002

Wahe Guru Ji Ka Khalsa

Wahe Guru Ji Ki Fateh

***Dr. Inderjit Kaur,***

***President,***

All India Pingalwara Charitable Society (Regd.),

Tehsilpura, G.T. Road, Amritsar. (Punjab).