

## **ARE OUR GURU SAHIBAAN INCARNATION OF GOD?**

Living in a world where one is in a constant battle to control the voices of the five evils: Kam (Lust), Krodh (Rage), Lobh (Greed), Moh (Attachment) and Ahankar (ego), it is imperative, one takes a deeper look into the messages detailed in Gurbaani and to understand, who our Guru Sahibaan truly are.

Let us begin through understanding the lessons we have been left with by our Guru Sahibaan. To do so, we only need to study thoroughly the Gurbaani of Sahib Sri Guru Granth Sahib Ji itself, as our Guru Sahibaan have left us with an invaluable treasure that surpasses the hands of time and one which is endless in all forms.

Even though there are many occasions, where our Guru Sahibaan refer to themselves as the “lowest of the low, a slave, poor, meek” and so forth, we must not be confused by these words and instead, it is vital that we understand that despite our Guru Sahibaan having a human form, there is a higher spirituality embedded within their existence.

The extent of humbleness shown by our Guru Sahibaan is unparalleled and there is no comparable example in world history. There is not even a single prophet, who might have shown the utmost humility, which is shown by our Gurus. The food of ego is humility, and the only way to calm the cravings of ego and pride is to feed this source with humility. The more humility is shown, the quicker your ego is destroyed.

Therefore, it is important that we realize that although they are human in roop (form), they possess supernatural ability, and are able to recognize and appreciate what is going on around them at all times. This ability allows them to inspire others to break free from the mould and clutches of this Earth as our Guru Sahibaan are an illuminating force that changes the world in an instance.

In a world in which mankind is caught up in the endless circle of maya and material wealth, it is easy to forget the true essence of our existence and that the real journey in life is that which leads to the sanctuary of our Guru's charna.

Embracing the Guru's shelter and seeking refuge in his infinite wisdom, one escapes the shackles of materialism and ego.

Just as a teacher asks the student how much is 2x2 and the student thinks that the teacher knows nothing, because he is asking me this question. But the teacher is trying to upgrade the student's knowledge and this is the first step to go to a higher grade. In this way the student is gravely mistaken, if he doubts the ability of the teacher.

Next, let us delve further into Gurbaani, and take a deeper look into quotations of humbleness detailed by our Guru Sahibs. As mentioned earlier, Guru Sahib has shown the utmost humbleness in every imaginable way and if one was to examine those lines for just a moment, that person would receive endless bliss as he would truly understand the meaning of life.

For example, a glass is half full of water, it is vitally important to be positive in life and see it as half full. With this said, it takes just the same amount of energy to say that the glass is half empty, but although they are both correct, the people who say the glass is half full are those, who hold a more optimistic view. For the others who say it is half empty, they tend to hold more pessimistic view.

There is unquestionably a world of difference between optimism and pessimism as one shows the bright side and the other shows nothing else but the dark side.

There are hundreds of verses, which show the utmost humility of our Guru Sahibaan. On examining these verses of humbleness, lot of Sikhs are driven to the result that Guru Sahibaan are ordinary beings. So they sometimes show disrespect to Guru Sahibaan. But if they study deeply, then they will come to know that they were gravely mistaken. Let us study some of the verses out of hundreds.

Sahib Sri Guru Nanak Dev Ji says:

Nanak, moorakh ek too awar bhala sansar

***O Nanak, you alone are foolish; all the rest of the world is good. ( SSGGSJ ang 1328)***

Instead of thinking this about Guru Nanak, we should direct it to ourselves:

Guru Sahib ji, I am foolish, all the rest of world is good.

Similarly we can say similar lines directly to ourselves just as:

"nirgun karoop kulheen nanak hon anand roop suami" ( ang 529 )

***I am worthless, ugly and of low birth, O Nanak, but my Husband Lord is the embodiment of bliss. (SSGGSJ ang 529)***

Instead of thinking this about GURU SAHIB, we should say this to ourselves:

Guru Sahib Ji, I am worthless, ugly, of low birth, but you are embodiment of bliss.

Now let us have the darshan of this verse of Sahib Guru Gobind Singh Ji:

"Inhi ki kirpa ke sajje hum hain nahin mo so garib karor pareh"

It is through their kindness that I have attained this status, otherwise there are millions of unknown mortals like me.

We should direct this to ourselves:

Guru Kalgidhar Patshah, it is thru your kirpa, I have attained this status, otherwise there are millions of unknown mortals like me.

Now Shri Guru Gobind Singh Ji says:

"JO HUM KO PARMESHAR UCHR HAE TEH SABH NARAK KUND MEIN PARHE"

Those who call me the Supreme Being, they all shall fall into the pit of hell.

But this clearly shows the utmost kind of humbleness of kalgidhar patshah.

The purpose of the line of Guru Gobind Singh which He quoted is that Guru Gobind Singh is checking the Love and Faith of his Sikhs for him that whether the sikhs, for the sake of fear of Hell, would stop worshipping Him as God. The sikhs having faith on Guru Sahib are not afraid of any hell, as Guru sahib can make empty any hell in less than a second.

Please have darshan of this tuk ( verse ) of Sahib Sri Guru Amardaas Ji, then all the misunderstandings will be cleared in a second.

Shri Guru Amardaas Ji says:

"HUM KIYA HUM KARENGE HUM MOORAKH GAWAAR"

***"I have done this, and I will do that"-I am an idiotic fool for saying this! ( SSGGSJ ang39 )***

Here Guru Sahib makes it amply clear that the person who says, " I have done this, I will do that due to ego, is an idiotic fool".

So those persons, who call Guru Gobind Singh Ji PARMESHER will not go to hell. But those, who are full of ego and say that they are capable of doing everything, will go to hell. We see a lot of persons, who call themselves Parmeshar and try to imitate SAHIB KALGIDHAR PATSHAH. They are sure to go to hell and not the person, who addresses KALGIDHAR PATSHAH as Parmeshar.

Therefore, one must never be caught in ego and attachment, and instead, thank the master for everything that is gifted. With this said, those people who call Sahib Sri Guru Gobind Singh Ji "Parmeshar" will not go to hell as they are praising their master in deep respect. However, for those who are full of ego and believe that they are capable of doing everything themselves will go to hell.

Sometimes a person takes AMRIT and he assumes that he has become a Khalsa and he is the same saroop as GURU KALGIDHAR PATSHAH. He should take a look what qualities a Khalsa should have. By taking Amrit, he has got an admission in the school of Sikhi and there is a long way to go.

Any individual that even thinks for a moment that he is equal to Sahib Sri Guru Gobind Singh Ji is making the biggest mistake imaginable, and is sure to go to hell in the worst way.

Moving forward to another subject, let's take a look at those who have labeled our Guru Sahibs beyond the title of Saints, but instead, called them God.

Firstly, Bhai Gurdas Ji says:

*"Satgur Nanak deo hae parmasher soee"*

*GURU NANAK is the true Guru and is God himself.*

Next Bhai Nand Lal Ji says:

*“Guru Nanak aamad narain sarup”* - Guru Nanak is God himself.

Then Bhat Keerath says the following about Sahib Sri Guru Arjan Dev Ji:

Aap narain kala dhaar jagg mein parvario

***The Lord Himself wielded His Power and entered the world. (SSGGSJ ang 1395)***

Bhat Keerath says that GURU ARJAN DEV JI is himself GOD and came to this world in a human form.

And then Bhat Mathura says that is no difference between God and Guru, because GURU ARJAN DEV JI is God himself. (ang 1409)

Fourthly, Bhat Mathura says the following in Sahib Sri Guru Granth Sahib Ji:-

Bhan Mathura kachh bhed nahin Guru Arjan partakh Harr

***So speaks Mathura: there is no difference between God and Guru; Guru Arjun is the Personification of the Lord Himself. (SSGGSJ ang 1409 )***

Next Bhat Mathura says about Guru Nanak:

***The Embodiment of Light, the Lord Himself is called Guru Nanak. (SSGGSJ ang 1409)***

Again Bhat Mathura stresses this point that GURU NANAK is God himself. (ang 1409)

Just have a look, Bhai Gurdas Ji, Bhai Nand Lal Ji, the head poet of KALGIDHAR PATSHAH, are mentioning that Guru Sahib was Lord himself. And Bhat Keerath and Bhat Mathura whose Bani is included in SAHIB SRI GURU GRANTH SAHIB JI by SRI GURU ARJAN DEV JI himself loudly declare that Guru Sahib is GOD himself and do not be mistaken.

Next Sahib Sri Guru Arjan Dev Ji says:- ( ang 864)

Gur Parmesher eko jaan

***Know that the Guru and the transcendent Lord are one. ( SSGGSJ ang 864 )***

Again, Guru Sahib re-iterates this point and says (ang864)

Gur mera Parbrahm Gur Bhagwant

***Guru is the supreme Lord God. The Guru is the Lord God. ( SSGGSJ ang 864 )***

Therefore, it is important we seek to understand His greatness and ask forgiveness for ever doubting Him (even for a single split second). We must all be thankful that we have been given the opportunity to be a part of a religion that God himself created through coming into the world in the form of mankind to give the most divine understanding and lessons across.

This is completely ridiculous for people to say that our Guru Sahibaan are not as great and divine as our Gurbaani continually says they are. Don't they understand how much disrespect their comments bring to Guru if we say Guru is not God?

If we say that our Guru is God, is that respect or disrespect? Of course it is RESPECT and nothing less. Sahib Sri Guru Granth Sahib clearly says that there is no difference between the Guru and God himself, so does this mean that the Guru himself is being disrespectful? Of course not! We must go off of the teachings that are bestowed upon us from Gurbaani, and therefore, it is without a doubt that we must realize that our Guru Sahibaan are GOD as even our Guru Sahib's bani states this fact over and over again.

Guru Nanak Sahib was born as Guru-God (Guru-Parmesar). God came from Sachkhand (his heavenly abode) and into this world through taking his bodily form in SARGUN (physical) roop for the purpose and welfare of the people. It is due to God's greatness that he can visit Sachkhand as many times as he likes and will continue to do so in order for humanity to be saved from the evil clutches of the five evils and the wrong-doings of mankind.

There are also many mentions in Gurbaani, stating that Guru and God should not be distinguished as separate entities. Instead, they are the same beings and Gurbaani repeatedly stresses this point through stating how Nirankar (the formless God) converted himself into human form and came to this world in the form of Sahib Guru Nanak Dev Ji.

This point can be clearly seen in the following tuk (verse) from Sahib Guru Granth Sahib Ji:-

Bhat Keerath declares about SRI GURU ARJAN DEV JI that THE LORD himself came into this world.

Aap Narain Kala dhaar Jagg mein parvario

***The Lord Himself wielded His power and entered the world.( SSGGSJ ang 1395 )***

Let us have a look, what qualities a BRAHM GIANI should have:

Mann saacha Mukh Saacha Soe

Awar Na Pekhe Ekas Bin Koe

Nanak Eh Lachhan Brahm Giani Hoe

***The True One is on his mind, and the True One is upon his lips.***

***He sees only the One.***

***O Nanak, these are the qualities of a Brahm Giani. ||1||  
( Sukhmani Sahib )***

These are the qualities of a BRAHM GIANI as mentioned by SAHIB SRI GURU ARJAN DEV JI. And can you even imagine that our GURU SAHIBAAN did not possess these qualities. And if our GURU SAHIB possessed these qualities, then have a look what GURU SAHIB asks us to believe:

Brahm Giani Aap Nirankar

Next: Nanak Brahm Giani Aap Parmeshar

***O Nanak, the Brahm Giani is the supreme Lord God himself. ( Sukhmani Sahib )***

Now there is no other way out. Either we should say that our GURU SAHIB did not possess these qualities, or he did possess these qualities. And if GURU SAHIB possessed these qualities, then no doubt He is Parmeshar. We cannot deny this fact. The problem is we try to twist even the clear cut verses to prove that GURU SAHIB cannot be 'Parmeshar'.

Just have a look. A Brahmin, who had no knowledge about GOD, just tried to befool DHANNA JAT, giving him a stone and telling him that it is GOD. DHANNA believed him sincerely and had the darshan of GOD in physical form. He believed the deceitful Brahmin and had the darshan of GOD. Here the question is about absolute faith and innocence, which those persons are devoid of, who do not accept Guru Sahib as Parmeshar.

And here GURU SAHIB asks us to believe that a person who has qualities of a Brahm Giani is Parmeshar and we do not believe but twist the meaning. DHANNA BHAGAT had the darshan, because he was quite innocent and by cleverness we cannot have his darshan, because

Chatraee Naa Chatarbuj Paeeey

***Thru cleverness, the Lord is not obtained. (SSGGSJ ang 324 )***

And just have a look on those persons, who do not believe that BRAHM GIANI is GOD himself. They try to twist the meaning of that verse.

Even BHAGAT KABIR says that he became 'Parmeshar' by reciting his name time and again:

Kabeer Toon Toon Karta Toon Hua Mujh Mein Rha Na Hoon

***Kabeer, repeating, "you, you ", I have become You. Nothing of me remains in me. ( SSGGSJ ang 1375 )***

We cannot realize the true worth of our GURU SAHIB, unless we maintain an absolute faith on HIM. Some examples from Gurbaani can be seen below:

Bees Bisve Gur Ka Mann Maney So Sevak Parmesher Kee Gatt Jaane

***One, who obeys the Guru's teachings one hundred percent, he knows the state of the Transcendent Lord. ( SSGGSJ ang 287 )***

Kehat Sunat Kichh Shaant Na upjat Bin Bissas Kia Sekhaan

***By speaking and listening, tranquility and peace are not obtained at all. What can one learn without faith. ( SSGGSJ ang 1221 )***

From Sri Guru Granth Sahib Ji:



Kia Japp Kia Tapp Kia Barat Puja Ja Ke Ridhe Bhao Hai Dooja

***What use is chanting, and what use is penance, fasting or devotional worship, for that person whose mind is filled with doubt and duality? (SSGGSJ ang 324 )***

And GURU SAHIB declares that

Nanak Tinna Khaaq Jinna Zakina Hiq Seon

***Nanak is the dust of the feet of those, who have faith only in His Guru. (SSGGSJ ang 1099 )***

With this said, the first and foremost requirement for understanding Gurbaani is to have complete faith in our Gurus. The important message that a man must understand and pray is that he should be blessed with the knowledge to understand Gurbaani, because even a single line of Gurbaani has got unlimited treasures of knowledge and wisdom.

Once a sikh came for the Darshan of SAHIB SRI GURU GOBIND SINGH JI and requested that he liked to learn Gurbaani. Guru Sahib assigned a gursikh for the duty of teaching him Gurbaani. Six months passed. Guru Sahib asked that gursikh, "How much Gurbaani has he learned?" The Gursikh told Guru Sahib that he did not come back after the first lesson. Guru Sahib ordered that sikh to explain the reason. That sikh replied, "Sache Patshah, that gursikh taught me a tuk (verse) first day, " anad bhia meri maiy satguru mein paiya."

***( I am in ecstasy, O my mother, for I have found my True Guru.)***

***Sache Patshah I do not need any more learning beyond that.***

When you are full of doubt, even a thousand books of scripture are not enough and when you have realized understanding, even a single word is too much. Just have a look with how much haste we are reciting the above verse.

Just have a break and think deeply what this verse means. You will get in a split second, what you cannot achieve by meditating the whole life. We are unable to realize the greatness of our Gurus, unless we maintain a relentless and undying faith in their greatness. It is impossible to realize who our Guru Sahibaan are unless we have complete faith on them.

Sahib Sri Guru Amardas Ji says that those persons, who have no faith in their minds, cannot talk of spiritual wisdom.

Sahib Sri Guru Amardaas Ji says:

Jinn Ko Mann Ki parteet Nahin Nanak Se Kia Kathe Giane

***Those, who have no faith, O Nanak how can they speak of spiritual wisdom?  
(SSGGSJ ANG 647 )***

***He has spiritual ignorance within, and his intellect is dull and dim; he does not place his faith in the True Guru. (SSGGSJ ang 652 )***

The problem is created when man gets overcome with ego and assumes that since he has got a doctorate degree, he is authorized to question Gurbaani. However, these same people fail to realize that we are all mere children in the darbar of our Guru Sahibs, and in the school of God, we are all waiting to gain admission in kindergarten, let alone anything higher.

Sahib Sri Guru Amardas Ji says that those persons, who have no faith in their minds cannot talk of spiritual wisdom.

GURU NANAK DEV Ji says an illiterate person is far better than an educated person, who is a sinner and what can be a greater sin than having doubt on our guru.

Parria Hove Gunahgaar Taan Omi Sadh Na Mariey

***If an educated person is a sinner, then the illiterate holy man should not be punished. ( SSGGSJ ang 469 )***

Many a time, an educated person gets involved in useless arguments and begins to point fingers at GURU SAHIB. For such a person GURU NANAK SAHIB says:

Likh Likh Parea Teta Karhea

***The more one writes and reads, the more one burns. (SSGGSJ ang 467 )***

Bhagat Kabeer Ji says :

Kabeer Saacha Satgur Kia Kareh Jio Sikhan Mein Chook

Andhe Ek Na Lagai Jion Baans Bajaei Phook

***Kabeer, what can the True Guru do, when His Sikhs are at fault?***

***The blind do not take in any of His Teachings; it is as useless as blowing into a bamboo. ||158|| ( SSGGSJ ang 1372 )***

In this same way, if a person takes Holy Amrit, and the Nectar of our Guru's, and if he assumes that he can rival the greatness of Kalgidhar Patshah, when in reality, he has now been admitted to the most fundamental and lowest level of school of Sikhi. From this entrance, the Sikh must work hard to gain knowledge until he gets more regard, but it takes a great deal of time until finally, the date of graduation comes. However, if the student does not have the utmost faith and belief in our Guru Sahib, then he cannot gain anything.

With this said, the first and foremost requirement for understanding Gurbaani is to have complete faith in our Gurus. The important message that a man must understand and pray is that he should be blessed with the knowledge to understand Gurbaani, because even a single line of Gurbaani has got unlimited treasures of knowledge and wisdom.

An example to clearly express how all doubts and second thoughts must be eliminated from us can be seen in the following instance. If we were about to eat a pleasant meal such as yogurt and at the moment when we were about to take a spoonful, we see a hair set on the yogurt, we would not eat it, unless we pick out the hair and throw it out. Now when the hair is taken out, we have complete trust and we will enjoy the yogurt. This example can be related to faith in our Gurus and how unless the doubts and questions towards our Guru are eliminated, we will not be able to indulge in the Guru's fruit, and this is our greatest drawback. So once the 'hair' of doubt is removed, we can start seeing the Gurus in their truest and most enlightening form.

Because a mind troubled by doubt cannot focus on the course to victory. And in faith, there is enough light for those, who want to believe and enough shadow to blind those who do not.

Faith is a gift from GOD. There is nothing more dreadful than the habit of doubt. It is a thorn that irritates and hurts and it is a double edged sword that kills and disintegrates everything. And it is wisely said that those who have conquered doubt have conquered failure. SAHIB SRI GURU AMAR DAS Ji says that the persons who doubt their Guru are thrown into dirty filth and they are always dithering in pain.

Sansa Mool Na Chukai Vich Vishta Pache Pachaai

***His doubts do not leave him at all, and he rots away in filth. ( SSGGSJ ang512 )***

Sansa Rog Na chodaee dukh Hi Mein Dukh Paye

***The disease of doubt does not depart, and they are troubled only by pain and more pain. ( SSGGSJ ang 645 )***

Andar Sansa Dukh Hai Aapei Sirr Dhande Maar

***Within the self is the pain of doubt; engrossed in worldly affairs, they are killing themselves. ( SSGGSJ ang 508 )***

We must not be mistaken and think that our Guru Sahibs lived a world of regular beings. Some think that guru Sahibaan went thru cycle of birth and death, but Gurbaani shows us the way.

Gurbaani cannot be mistaken, a perfect example of this can be seen through Sahib Sri Guru Arjan Dev Ji's Tuk ( verse ):

Japio Jin Arjan Dev Guru Phir Sankat Joan Garbh Na Aiyo

***Whoever meditates on Guru Arjun Dayv, shall not have to pass through the painful womb of reincarnation ever again. ( SSGGSJ ang 1409 )***

Therefore, based on this Tuk, it is clear to see that if a person can become free from the cycle of birth and death by meditating on the Guru's name, then how is

it possible to think that the guru, who blesses us with the escape from the cycle will be going through the cycle himself. It makes no sense at all.

Furthermore, not only our Guru Sahibaan, but also the Saints, and others who meditate on the name of God are also above the vicious cycle of birth and death

Gur Nanak jin sunia pekhea se phir garbhas na pariya re

***Those who have heard, and seen Guru Nanak, do not descend into the womb of reincarnation again. ( SSGGSJ ang 612 )***

Even a person who has heard Guru Nanak's bani and who has his darshan does not go thru cycle of birth and death. So it is a great sin to say that Guru Sahib went thru the cycle of birth and death.

Not to talk of GURU SAHIB, even the saints do not go thru this cycle of birth and death:

Janm Marn Doohe Mein Naahin Jann Paropkari Aaye

***The generous, humble beings are above both birth and death.( SSGGSJ ang 749 )***

Hence we should proclaim Guru's greatness in loud voice and not feel shy.

(i) Just as Guru Nanak Dev Ji says:

“Satgur wadda karr salahiyee jis wich waddian waddyian”

***Praise the Great True Guru; within Him is the greatest greatness. ( SSGGSJ ang 473 )***

(ii) “Toon sultaan kahan hoan meeyan, teri kavan wadiayee”

***You are the Emperor, and if I call You an ordinary person – how does this add to Your greatness? ( SSGGSJ ang 795 )***

And if we give our GURU SAHIB simply an inferior status, then we are quite ignorant of His greatness.

(iii) “sabb toan wadda Satgur Nanak jin kall raakhi meri”

***Guru Nanak is the greatest of all; He saved my honor in this Dark Age of Kali Yuga. ( SSGGSJ ang 750 )***

And WHO IS SATGUR?

Satpurkh jinn jania satgur tiss ka nao ( sukhmani sahib) (ang 286)

***The one who knows the True Lord God, is called Satguru ( SSGGSJ ang 286 )***

Heaven and Hell:

Now let us see if we should be afraid of hell.

Guru Nanak Sahib Ji says:

(i) “darr darshan ka pritam hove mukat bekunthe kare kia”

***Unto the one who loves the Lord’s Court, and the Blessed Vision of His Darshan, of what use is liberation or paradise? ( SSGGSJ ang 360 )***

*He does not care of liberation or paradise, who loves his blessed vision.*

(ii) “jab lag mann baikunth kee aas, tabb lag nahin charan nivaas”

***As long as the mortal hopes for heaven, he will not dwell at the Lord’s Feet ( SSGGSJ ang1161 )***

***Kabeer, I have been spared from heaven and hell, by the Grace of the True Guru.***

***From beginning to end, I abide in the joy of the Lord’s Lotus Feet. (SSGGSJ ang 1370 )***

If we have Guru’s darshan, Guru’s kirpa, then we are not at all afraid of hell. And we do not desire heaven. If Sahib Guru Gobind Singh Ji points towards hell and orders us to be thrown into hell, then just think will that hell not be converted into heaven, to which hell, Guru Sahib points his finger?

***You know, millions of paradises are in His vision.***

Kot Baikunth Ja Kee Drishtee Mahe

***Millions of heavenly paradises are within the scope of Guru's Vision. (SSGGSJ ang 1156 )***

There is an example of Raja Janak, whose mention is given by Bhai Gurdaas. He was a very pious king and while going to dargah, he passed by hell and immediately the hell was converted to heaven.

Can you even imagine that we will be thrown into hell, when we call GURU GOBIND SINGH JI as parmashar, because on hearing his name messengers of death run away.

Sunn Ke Jamm Ke Doot Naye Tera Chhad Jaye

***Hearing Your Name, the Messengers of Death run away. (SSGGSJ ang 962 )***

Difference between disobedience and disagreement

(i) Let us take an example from our routine life:-

Suppose a father says to his son," Do not call me as your father. Instead call so and so guy as your father." Now this is test for the son. If the son replies," Dad why should I call another guy as my father? Am I illegitimate?" Then he passes the test with honors. The father will be most happy and will give him a big hug. Will we call it disobedience? Definitely not! The son disagreed with father out of deep devotion, deep respect and deep love for him.

And if the son says," Ok dad, I will call another guy as my father as you command." Then he fails miserably.

Similarly if a husband says to his wife," Do not call me your husband. Call so and so guy as your husband from now on." Now if the wife agrees to obey him and is ready to call another guy as her husband, then she fails miserably. But if she says," why should I call another guy as my husband? Am I a prostitute? I will not obey your this command." Then she passes the test will honors and the husband will be most happy and give her a warm hug. Did she disobey? No, she disagreed with him out of warm love and deep respect for him.

Now let us go to Guru Sahib's period. Makhan Shah Lubana was a merchant, who used to bring merchandise by sea. Once his ship was caught in a furious storm. The ship was terribly damaged during the storm. Completely powerless, he prayed whole heartedly keeping in mind the Guru and pledged to offer 500 gold coins before the Guru, if he is saved. He reached the shore safely and immediately travelled to Punjab. He came to know that Guru Sahib is at Baba Bakala. But when he reached the town of Bakala, he came to know that there were 22 Gurus. He chalked out a plan to find the true Guru. He placed two gold coins in front of everyone and they blessed him a lot. By that trick, he came to know that they are all imposters. Then he heard of (Guru) Teg Bahadur, who was staying in a basement for so many years and was always meditating. Makhan Shah was allowed to visit the Guru Sahib. As earlier, he placed two gold coins before him. Guru Sahib set aside his cloak and showed his shoulder, by which he saved his ship from sinking. The shoulder had a deep cut and Guru Sahib said, "Makhan shah at that critical time you were praying to offer 500 gold coins and now you are offering only two."

Makhan Shah said, "Guru Sahib, you are sitting here in solitude and outside there are 22 fake Gurus. Please come out." Guru Sahib said, "Makhan Shah, if you tell anyone, your face will be blackened and you will be given a donkey ride."

Makhan Shah said, "No, Guru Sahib, I will definitely tell the people outside."

So he came out blackened his face, rode a donkey, got a drum over his shoulders and cried aloud, "GURU LAADHO RE, GURU LAADHO RE." which meant, "I have found the true Guru."

Did Makhan Shah disobey? No, he disagreed with GURU SAHIB, out of deep respect, deep devotion and deep love.

And what was the result? Guru Sahib had to come out. The sangat had his darshan. And Makhan Shah's name will be remembered all over with great respect through ages.

iv) There are numerous other examples during Guru Sahib's time which can be narrated one by one and every time, the persons, who disagreed with Guru's



command out of devotion, out of love, and out of deep respect got the blessings of Guru Sahibaan.

v) Now, let us come to Maharaja Ranjit Singh Ji's time. He ruled over Punjab from 1799 to 1839 A.D. He came to know about Sahib Sri Guru Gobind's command, "A person, who builds my monument, will lose his family lineage forever."

Maharaja was upset to hear about the miserable condition of Guru Sahib's place of departure to Sachkhand. He immediately sent the material and the persons to Hazoor Sahib to build the monument. He was told about the command of the Guru Sahib. But he disagreed with Guru's command out of deep respect and devotion.

The Hazoor Sahib Gurduwara was completed and Maharaja Sahib got the stroke. After him, all the family members passed away one by one without any successor. But Maharaja Ranjit Singh Ji's name will be remembered by the Sikhs forever.

Now just imagine! Was his name routed out? Not the least. His name will always be remembered. Our own names are gone after three or four generations.

We should not look upwards to find the Lord. There is a freeway, which goes to the top of the mountain. Instead of going by that freeway, if one chooses to go to the top by going through the difficult terrain on foot, there is no guarantee that he would reach the top. He may or may not.

Similarly, if a person is thirsty and a tubewell is running, he may quench his thirst in a moment. But if he is obstinate and says that he will dig the well himself and then quench his thirst, he may collapse in doing that. Similarly, if a person who sidetracks the Guru to reach God by himself, he may or may not be successful.

Similarly, the position of the father of a woman's husband is more than her husband for a wife. The father-in-law deserves more respect. But, if the wife yearns to have a son from her father-in-law instead of her husband, she may get it, but what will be the status of that child? Everyone will say that child as illegitimate. And that woman will be hated by everyone.

Jina naam suhagani tinaa jhaak nah hor (Ang 1384).

***Those who are known as happy soul-brides, do not look to others. ( SSGGSJ ang 1384 )***

So be bold. Do not be afraid. Guru Sahib will be happy when you call him Parmeshar out of deep devotion, love and respect. And it is absolutely not a sin to call a spade a spade.

Those are remembered and will be remembered forever, who came forward to offer their heads to Guru Sahib, and they are known as PANJ PIARAS. And not those ones, who ran away.

Habhe saak kurrave dithe tao palle tende laagee. (And 963)

***I have seen that all relationships are false, and so I have grasped hold of the hem of Your robe, Lord. ( SSGGSJ ang 963 )***

SAHIB SRI GURU GRANTH SAHIB JI contains 1430 Holy ANGGS (pages) of Gurbaani. There is Gurbaani for those persons, who are trying to get admission in kindergarten and there is Gurbaani for those persons who have attained the highest degree. The problem is created, when the persons who have just learned the ABC of sikhi want to jump in a single step to the highest step of the ladder. But can it be possible? Just as a child, who has just learned to stand, has to go thru many stages to reach to the top of the ladder and if he tries to reach the top by jumping, he will fail and hurt himself.

Sahib Sri Guru Angad Dev Ji says only an expert person can handle the cobra and if the other one tries that, then he will hurt himself.

Mantree Hoey Athooain Naagee Lagga Jaye

Aapan Hatheen Aapne De Koocha Aape Laye

***Those who charm scorpions and handle snakes invite death themselves with their own hands. ( SSGGSJ ang 148 )***

The persons, who attain the highest degree reach at that stage, which the person of primary stage cannot even imagine. Just have a look:

Gurmukh Antar Sehaj Hai Mann Charya Dasmee Aakaash

Tithe Oongh Na Bhukh Hai Har Amrit Naam Sukh Vaas

***Within the Gurmukh is intuitive peace and poise; his mind ascends to the Tenth Plane of the Akaashic Ethers. No one is sleepy or hungry there; they dwell in the peace of the ambrosial Name of the Lord. ( SSGGSJ ang 1413 )***

Once a person came to have the darshan of DHAN DHAN BABA NAND SINGH JI and said, "BABA JI, I see GOD in everything, even every leaf of a tree." BABA JI asked him if he sees GOD in GURU SAHIB. He replied in negative. Then BABA JI said, "Do not lie. Control your ego. If you cannot see GOD in your GURU, then all your sayings are baseless."

So persons, who do not see GOD in GURU SAHIB cannot have the darshan of AKALPURKH, even if they go on reciting NAAM for 24 hours. And what is NAAM? It is not complicated for the believers:

Eiko Naam Hukam Hai Nanak Satgur Diya Bujhai Jeeo

***The Only Name is the Lord's Command; O Nanak, the True Guru has given me this understanding. ( SSGGSJ ang 72 )***

And only those, who obey HIS command, can enjoy the bliss of SHABAD.

Hukam Jinna Nu Manaaya

Tinn Antar Shabad Vasaaya

***Those, whom God causes to abide by His Will, have the Shabad of His Word abiding deep within. ( SSGGSJ ang72 )***

Let us see what command SAHIB SRI GURU ARJAN DEV JI gives us:

Guru Guru Karr Mann Mor

Guru Binna Mein Naahin Hor

Gur Parmeshar Eko Jaan

***Chant Guru, Guru, Guru, O my mind. I have no other than the Guru. Know that the GURU and the LORD are one and the same. (SSGGSJ ang 864 )***

***Matt Koi Bharam Bhoole Sansaar***

***Gur Bin Koi Na Utras Paar***

***Without the Guru, no one can cross over.***

***Nanak is the Guru; Nanak is the Lord Himself. ( SSGGSJ ang 864)***

SAHIB SRI GURU ARJAN DEV JI has declared clearly that GURU NANAK SAHIB HAS MERGED WITH GOD.

Chint Achinta Saglee Gayee

Prabh Nanak Nanak Nanak mayee

***Spontaneously, all my cares and worries have been taken away. Nanak, Nanak, Nanak, has merged into the Image of God. ( SSGGSJ ang 1157)***

And SAHIB SRI ANGAD DEV JI clarifies in clear terms that the lock of mind can be opened only by the GURU only:

Nanak Gur Binn Mann Ka Taak Na Ughrey Avar na Kunji Hath

***O Nanak, without the Guru, the door of the mind cannot be opened. No one else holds the key in hand. ( SSGGSJ ang 1237 )***

SAHIB SRI GURU ARJAN DEV JI clearly tells us that we cannot grasp the feet of GOD without the help of GURU. So first step, to reach GOD is to totally surrender to GURU. And only that person can surrender, who removes his ego completely, because EGO AND NAAM are two opposite corners. Where there is ego, there cannot stay NAAM.

Tudh Bin Avar Naa Koi Mera

Gur Pakrai Prabh Ke Paira

Hon Balhaari Satgur Pooray Jinn Khandia Bharam Anaalka

***Other than You, O Lord, no one is mine. The Guru has led me to grasp the feet of God. I am a sacrifice to the Perfect True Guru, who has destroyed the illusion of duality. ( SSGGSJ ang 1084 )***

And the persons who sidetrack guru have no contentment or rest at all.

Jin Gur Gopia Aapna Tis Thhour Na Thhao

***Those who do not affirm their Guru shall have no home or place of rest.***

***( SSGGSJ ang 314 )***

Jin Gur Gopia Aapna Te Narr Buriari

***Those who conceal and deny their Guru, are the most evil people. ( SSGGSJ ang 651 )***

Based on the countless examples detailed above, it's essential to see Gurbaani as an endless ocean in which the existence of the universe and beyond can be found. Seeking the lessons from our Guru Sahibs will serve us in this life and give us a direct passage to Guru Sahibs SachKhand.

By arriving as a pauper (who is just there to learn) in Guru Sahibs darbar, one leaves as the King of Kings if he is blessed enough to take a single step towards his only savior. Who else can eliminate the cycle of life and death in an instance?

Believing and seeing the soul of the Sri Guru Granth Sahib Ji as the embodiment of our Guru Ji's is essential to escape the attachment of maya. Putting your belief in a single Tuk can change your existence in a split-second, and in the same way Sajjan Thag made the transformation from a sinner to a saint in the blink of an eye, we too can make the same voyage through BELIEVING in the simplest of messages.

Based on these lessons, we must realize that it can never be wrong to sing the praises of Him, who has saved us from the evil grasp of Kalyug. How can it possibly be wrong to compliment your father and yearn for his sanctuary in this life and beyond? How can we question the one who set alight the torch of Sikhi? And how can Guru Nanak Sahib Ji be anything EXCEPT the incarnation of God,

when even the smallest tuk shows us the way beyond the physical accessibility of any man?

Let us shine the world's light on the Sri Guru Granth Sahib Ji and seek answers to questions, we couldn't ever dream to solve. The salvation of the universe is in front of us every day, and in the same way Sahib Sri Guru Gobind Singh Ji Maharaj said that every ANG (Page) of the Guru Granth Sahib Ji is one of His very own limbs. We must place all our worries, prayers and desires at the feet of Guru Sahib and only then will our lives be ignited with blessings beyond our greatest dreams.