

When the Lord is merciful we become resourceful 562

This quotation from Gurbani has two aspects:-

- 1. ‘...become resourceful’ and
- 2. ‘...is merciful’

To clarify the deep seated meaning of ‘become resourceful’ some view are put being forward here.

The sun has all along been the source of sunlight and ever since the beginning the radiation from the sun has been spontaneously taking place.

As such, this ‘light’

is a divine gift

is limitless

is boundless

is constant

is for all times

is spontaneous

is the source of warmth

is comfort giving

is the gift of life

is the source of light

is the destroyer of darkness

is without discrimination

is pure

is omnipresent

For the sunlight to come into being we:

- didn’t think about
- didn’t plan for it
- didn’t request for it
- didn’t make any effort
- didn’t pay for it

When ever we move away from the divine virtues of this sunlight, it is not the fault of the ‘sunlight’ or the source of sunlight the ‘sun’.

When we, for whatever the reason may be, move away from the sunlight, we divorce ourselves from the virtues of this sunlight. When we move back into the sunlight again, we once again begin to enjoy the comfort giving warmth and light.

To come out of darkness and present ourselves before sunlight is us, being in a ‘resourceful state’.

When we live in the presence or remembrance of the Infinite Lord, then we spontaneously receive all the divine gifts or virtues of the Infinite Lord and unknowingly we enjoy the warmth and the bliss of the divine presence.

On the contrary, when our mind divorces itself from its source the ‘Infinite Lord’ and lives in a state of forgetfulness, then we distance ourselves from all the divine gifts or virtues and because of the darkness of worldly doubts, we suffer pain and anguish.

2.1 Forgetting the Transcendent Lord, all sorts of illnesses are contracted. Those who turn their backs on the Lord shall be separated from Him and consigned to reincarnation, over and over again. 135 M5L5

2.2 One who forgets the Primal Lord, the Architect of karma, wanders around burning, and remains tormented. No one can save such an ungrateful person; he is thrown into the most horrible hell. 1086M5L5

2.3 One who forgets the Lord’s Name, suffers in pain. 212M5L1

Thus the ‘joy of experiencing this light’ or being ‘divorced’ from it is the result of our initial ‘effort’ or ‘resourceful state’ or put it this way, the ‘secret key’ to divine light is ‘Naam Simran’. In other words, the ‘remembrance’ of the Infinite Lord or

‘simran’ is the only divine key to the treasury of divine gifts or virtues of the manifestation of ‘Naam’.

3.1 O dear beloved mind, my friend, chanting the Lord’s Name, the Divine Light shines within. 79M5L19

3.2 Meditating in remembrance on Him, all pain is dispelled. All pleasures come to dwell in the mind. 1148M5L7

3.3 When He comes to mind, I find the home of peace and poise. 1141M5L8

But there is need here to unfold a secret that is profound and necessary.

Under the influence of ego, the religious practices or rituals committed in this worldly life are our

efforts	-	not results
discipline	-	not fulfillment
journey	-	not destination
knowledge-		not illumination
toil	-	not Guru’s Blessings
steps	-	not the peak
classes	-	not the degree
deeds	-	not results
fruits	-	not the taste
flowers	-	not the scent
bulb	-	not the light

3.4 The Lord has kept the gift in His hands. He gives it to whom ever He pleases. 604

3.5 This is the cup of love of my Lord and Master; He gives it as He chooses. 947 M3L16

But we are so immersed in our ego -ridden worldly miracles that we have totally forgotten our benevolent - benefactor, the Lord, and regard our ego-ridden ‘efforts’ to be the results or ‘fruits’.

3.6 As long as his mind is disturbed by waves, he is caught in ego and egotistical pride. He does not find the taste of the Shabad, and he does not embrace love for the Name. His service is not accepted; worrying and worrying, he wastes away in misery. 1147M3L14

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Actually this fruit is a divine gift, that is received directly from the Satguru. In this there is no interference or force exerted by our ego-ridden selves. This is simply the Grace of the Guru.

4.1 No power to beg, no power to give. 7M1L9

4.2 All Truth, all austere discipline, all goodness, all the great miraculous spiritual powers of the Siddhas—without You, no one has attained such powers. They are received only by Your Grace. 9M1L13

4.3 The Gift is in the Hands of the Great Giver. At the Guru’s Door, in the Gurdwara, it is received. 33M3L4

When parents are blessed with children, then they begin to think and plan for their children’s upbringing, happiness, education, marriage, livelihood etc. and all their life they shower them with virtuous - wishes and blessings. It has been seen that even before the birth of a child, the mother gets ready the feeding bottle and the napkins. It can be concluded from this that with the conception of a child within the womb, thoughts of goodwill and care arise in the mother’s heart. This means that simultaneously with the ‘creation’ of a being, according to the divine law of the Infinite Lord, all the preparations for the goodwill of the being are already automatically under way. In this way the ‘in laid’ or built in law for the being’s creation, development and sustenance is manifesting itself totally, without fail and spontaneously.

4.4 He who fashioned, adorned and decorated you — in the fire of the womb, He preserved you. In your infancy, He gave you milk to drink. In the flower of your youth, He gave you food, pleasure and understanding. As you grow old, family and friends are there to feed you as you rest. This worthless person has not appreciated in the least, all the good deeds done for him. 266M5L18

Like the seed of a plant, the complete ‘blueprint’ or law for its germination, growth and its decay are all ‘in-laid’ or in-built within it.

This ‘inlaid’ or in built hukam or law is not only enough for a beings worldly life and its goodwill, but it is beneficial for his spiritual life as well. It encourages and leads one towards his ‘own home within’, thus enabling him to unravel the ‘in laid hukam’ and learn to live according to its ‘divine will’.

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If 'man' suffers pain and anguish in this world, the reason is that he has forgotten his Divine Father - Mother, the creator. He has stepped out of the will of the 'in-laid' blueprint or hukam and runs his affairs according to his own will that is supported by his own ego and intelligence.

5.1 ***He who walks according to his own will O brother is separated from the Lord and bears blows.*** ^{601M3}

5.2 ***Tell me who has ever obtained peace by walking according to his own will? The blind mad does blind deeds.*** ¹²⁸⁷

The essential point is that for each and every being this in-laid or in built blueprint or hukam is

the aim of life
one's very own discipline
the perfect divine law
source of worldly comfort
deliverance into the world hereafter
the innate seed
one that sprouts from within
diffused imperceptably
all encompassing
free from external rituals
above rites and rituals
beyond the grasp of intelligence
blessing
beyond deciphering
beyond all limits
faultless

As an analogy, within the seeds of all plant life, according to the 'in-laid blueprint or law' each and every plant germinates, grows, flourishes and bears fruits but there are differences in the size, colour, taste, age, leaves and fruits. In the rest of the 8,400,000 forms of life, because of their limited consciousness, they cannot utilise their intelligence, schemes or maxims. For this reason

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spontaneously and unconsciously they operate according to their in-laid law' or blueprint. These 8,400,000 life forms, while living their lives according to the will of the in-laid law or blueprint, unconsciously, are progressing towards their center- the Almighty Lord- and completing their life's journey. Spontaneously the evolution of their souls is also taking place. This is their innate, in built, in-laid personal religion. They do not need any external religions or faiths for their evolution and neither do they need any preaching. These life forms are unconsciously cultivating their own 'personal self enhancement or religion' according to the divine, unseen, absolute, unerring flow of the 'predestined Will'.

These life forms are neither Hindus nor Muslims, Christians or Jews. Within the ambit of their Creators Grace they are unconsciously cultivating their own personal 'self enhancement' or the Divine Command.

Man, according to his razor sharp intelligence is so engrossed in the research and the relish of the miracles of the 'bewitching worldliness' that he has totally forgotten the creator and His in-laid law or blueprint.

Instead of moving according to the 'in-laid law' man is making the wrong and unjustified use of his sharp intelligence and the 'mental freedom', thus making him suffer the consequences of (the law of karma) 'what I do, so shall I reap and (unaware of this) he puts the blame on God or others. In this way he is cheating himself and is being carried away to hell.

Human beings have forgotten the creator. They have become ignorant and disregardful. For this reason 'by divorcing (from God man) suffers blows' and faces degeneration.

Therefore, especially for the human life form-

1. To bring about the remembrance of the presence of the Lord, the Divine 'father-mother'
2. To teach the lesson of 'living according to the Divine Will'
3. To encourage the returning into the warm and peaceful bosom of the Lord, the Divine Father-Mother,

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from time to time, according to the need, various religions or faiths came into being.

In this way, the Infinite Lord Wahiguru, from the very beginning brought into being gurus, avatars, sadhus, evolved souls and Gurmukhs into the world from time to time. (These God's messengers) introduced their own religions according to needs of their times and gave 'mankind' direction towards leading a 'religious life'. In this whole Divine Scheme lies the proof of God's benevolent goodwill towards his siblings or children - the human beings.

7.1 *He pull us out from the blind well of worldliness. It is through love-worship that we is saved. The Lord Himself comes in the form of a holy saint, from the great fire the Lord Himself saves man. 1005M5*

But this external religion, with its rites and rituals, can only be

studied	or	taught
understood	or	explained
read	or	be read
acquired		
cultivated		
toiled for		

with the external mind, intelligence and the physical body which in turn can only take the being to the limits of the boundary of this world of materialism.

All the above discourse is limited to a state of 'being in a resourceful state'. Now let us make an in-depth study about 'being merciful or compassionate'. 'Being resourceful' is the novel play of the 'realm of grace' that is purely spiritual blessing, guru's compassion and Divine Grace.

It has been explained earlier, that on conception of a child, thoughts, plans and schemes begin to develop in the mother's heart about the child's goodwill, upbringing, growth etc. well ahead (of the child's birth).

In the same way being the children of Waheguru, when our Divine Mother, Waheguru, created the universe in a moment of joy through the 'Word'

then together with it a perfect, complete, unerring and permanent Divine Law was enacted for the benefit , the upbringing and the growth of the beings in the creation.

Other than the human form of life, all other life forms are leading their lives unconsciously, unknowingly and spontaneously (in harmony with) with this peaceful and emancipating Divine Law.

The Infinite Lord made man in 'His Own Image', blessed him with the power of 'freedom of thought' and put at his disposal profound intelligence.

The ego-ridden man, entangled in the charming glimmer of worldliness, misusing the valuable gifts of 'freedom of thought' and 'profound intelligence' finds himself divorced from the beauty law and the 'warm bosom' of the Infinite Lord, and according to (Gurbani) 'those who manage their affairs through their own self will O, brother, will separate and suffer blows' and experience pain.

When someone's child gets lost, the parents suffer and wreathe in pain because of love for their child. To find their child they advertise in the newspapers and make announcements over the radio that if someone can give information or find their child, that person will be given a reward.

In the same way when a person, because of the illusion of worldliness, forgets his Lord Waheguru and turns his back towards Him, then the 'forever forgiving and merciful' Infinite Creator Waheguru feels pain for His prodigal sons. Therefore to save the countless souls lost in the worldliness from the 'terrible ocean of grief' of materialism, He sent gurus, avatars, sadhus, saints, God's slaves and beloved gurmukhs into the world. Accordingly they introduced many different types of religions and faiths and left their different compositions for our benefit and guidance.

8.1 *The Great Perfect Guru imparts instructions. The Great True Guru is magnanimous to all. 96*

8.2 *O my friend come into my home. The Lord Himself has warded off your enemies and your calamity is past. 678 M5*

9.1 ***Your Saints are the Saving Grace of the world; beholding the Blessed Vision of their Darshan, I remain satisfied.*** 373M514

9.2 ***God's Holy people are the saviors of the world; I grab hold of the hem of their robes.*** 811M5L1

If a lost soul or seeker receives help in aligning himself blissful 'own home' (within himself) then the beloved gurmukh who initiates this, he too receives the blessings of the Satguru.

9.3 ***Servant Nanak begs for the dust of the feet of that GurSikh, who himself chants the Naam, and inspires others to chant it*** 306M4L2

9.1 ***I am a sacrifice to those gursikhs who spread the teachings of the Guru and unite the sikh with the Guru.*** Bhai Gurdas 12/6

For the emancipation of gursikhs, Guru Nanak had to assume 10 births and by His grace, he connected us with 'Gurbani'. Whatever Gurbani paath, kirtan or discourse (katha) that is taking place, is happening by the mercy and grace of the Satguru for the emancipation of the lost or turned off souls. In this scientific age, this gift of Gurbani is being spontaneously relayed over the radio, T.V., tape recorders and speakers even as we sit at home, walk about or sleep.

But in spite of all these facilities we have been unable to take advantage of these blessings. Instead out of negligence, ignorance or worldly illusion we are misusing them. This has caused our life-style to deteriorate even more. The reason for this is clear - that our attitude or approach towards godliness or religion is -

misguided
superfluous
imperfect

In other words, along the path of godliness, if there is a delay or blame, then there can only be a short coming in the practice or cultivation of the Satguru's command - be in a 'resourceful state'. Satguru's grace like the sunshine, is forever flowing, forever compassionate, unerring, eternal and is consistently functioning.

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10.1 ***Forever, forever and ever, He is merciful.*** 275M5L9

10.2 ***The True Lord and Master is forever merciful and forgiving*** 619M5L18

10.3 ***You are always forgiving, and always merciful; You give support to all.*** 713M5L18

10.4 ***The Guru is merciful, and always forgiving.*** 1074M5L19

10.5 ***O Nanak, my Beloved is forever Merciful; out of millions, hardly anyone realizes Him.***
1278M5L6

Our approach is to 'present ourselves' or go 'into the presence' of the Satguru filled with faith, belief and love.

The Satguru on the other hand through his grace, continuously keeps showering abundant and inexhaustible gifts.

10.6 ***Slowly, gently, drop by drop, the stream of nectar trickles down within. The mind drinks it in, hearing and reflecting on the Word of the Shabad.*** 102M5L5

10.7 ***You are the True Giver; You give continually.*** 150 M2 L12

10.8 ***You bestow Your gifts, even when we do not ask for them, O Great Giver; devotion to You is a treasure over-flowing.*** 437M1L6

You are the Merciful Giver, above the heads of all. Day and night, You give gifts, and take care of all. 1013M1L19

10.9 ***My True Guru is forever the Giver. I receive whatever fruits and rewards I desire.***
133M3L16

Affection-adoration-love is the manifestation of the infinite Waheguru just as 'sunshine' is the manifestation of the sun. That is why Waheguru is referred to in the Bani with words such as 'the essence of affection', 'the Being of love', 'darling'.

10.11 ***He is so dear to me; He fascinates my mind; the Lord is the ornament of my heart, the support of the breath of life.*** 542M5L15

10.12 ***My Beloved is the Lover of Love.*** 1306M5L14

10.13 ***I would cross the oceans, mountains, wilderness, forests and the nine regions of the earth in a single step, O Musan, for the Love of my Beloved.***
1364M5L1

It is important to remember that we 'beings' are Waheguru's children and the splint or ray of divine affection, adoration and love is within us.

10.14 ***Says Kabear, this is formed of the same essence as the Lord.*** 871 Kb.L7

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It is through the manifestation and operation of adoration - love that fulfillment of love takes place.

That is why Waheguru, created this creation as an expression of the fulfillment of His abundant love, and placed in it the 'splint' or 'essence' of His divine love, so that **He** can love His children or beings and His children can respond to the divine love of their 'Spiritual Mother' and be infected with the fulfillment of Divine adoration and love.

Affection-adoration and love is the Cosmic attraction of this love. With this love, every particle of the creation, as a response to the Divine love from their Spiritual Mother for the children; is being automatically attracted by some subtle, unenforced, unseen, unerring Divine Pull. Ever since the ages began the whole creation has been inter-linked and operating within this divine flow on the strength of this Divine Pull.

The 'love link' of this Divine pull is called the 'Naam' or 'Word' and its 'automatic'. 'spontaneous flow' is called the 'hukam' (or divine law). This hukam is in the form of a 'life force' which is eternally flowing in every particle of the creation and keeps it stable. The 'feeling of adoration' that arises from this 'love link', 'love-infection' or Naam is in fact the grace. Of Waheguru.

But our ego ridden mind with the intellect blessed by Waheguru is deeply steeped in schemes, maxims, cunning etc. and runs its affairs according to its own will. Separated from the 'in-laid hukam', he breaks off from the 'love-link'. In this way he remains divorced from the warmth and love, peace and grace, of the Divine mother.

When there is a fault in the electrical wire, the bulb goes off and we have to suffer knocks in the darkness. In the same way if the innate links of our mind's consciousness breaks away from Waheguru's Naam, hukam or command or life current, then the darkness of ignorance looms over our mind and we suffer knocks in the doubts and fallacies of egotism and suffer pain and anguish.

For instance if we move away from the 'sunlight' of the 'sun' and hide in some underground shelter or cave, we divorce ourselves from the warm light of the sun and in the darkness we suffer difficulties.

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If we want to enjoy the love of the warm bosom of our divine 'mother', then it is mandatory (a must) to go within the self and through the connection of word consciousness, attune with the innate divine 'law', Naam or life current.

Or put it this way, if we want to come out of this darkness of delusion, then we have to come out of the dark cell of egotism and appear into the illumination or sunlight of the Naam like sun.

In other words we have to turn our backs towards 'maya' and let the inclination of the mind face the 'Divine Sun' that is the Infinite Lord. The prodigal mind has to be brought into the presence of the Guru. This move is called 'taking shelter in the holy feet' of the Guru.

12.1 *Let us take to His Sanctuary and obey Him, and be happy with whatever He does. 457 M5 L10*

12.2 *Prays Nanak, I meditate on the Lord's lotus feet, and grasp the protection of the Lord of the Universe, the merciful, the ocean of kindness. 456 M5 L17*

12.3 *As sunmukh, his soul abides with the Guru. Within his heart, he meditates on the lotus feet of the Guru; deep within his soul, he contemplates Him. Renouncing selfishness and conceit, he remains always on the side of the Guru; He does not know anyone except the Guru. Says Nanak, listen, O Saints: such a Sikh turns toward the Guru with sincere faith, and becomes sunmukh.*

919 M3 L18

12.4 *If you take one step towards the Guru, the Satguru takes a million steps to receive him. Bh. Gur. Kabit 111*

This for us is 'being resourceful'.

Every moment day and night nay the whole life, we are absorbed in some kind of work but all our involvement or 'resourcefulness' is spent in the slavery of worldliness or maya.

12.5 *You continually yearn for Maya, and you never chant the Lord's Praises with your mouth. 893 M5L1*

12.6 *He works for the sake of Maya, but he never places his feet on the right path. 1151 M5 L15*

12.7. *For the sake of Maya, the mortal works very hard. 1252 Bh.Nam. L12*

L7.12

Only the rare one inclines towards Godliness and is 'resourceful' or makes an effort for the sake of religion.

13.1 *How rare are those who are found to love their Beloved Lord. 966 M5L3*

13.2 *All of his conflicts are extensions of his corruption. How rare is that person who takes the Naam as his Support. 1145M5L3*

13.3 *Rare are those who thread the path of the Guru's teachings V.Bh.G 28/20*

Those who are religiously inclined do make an effort or are resourceful, but that effort soon becomes superficial, imperfect, wrong, empty or has been reduced to the level of rites and rituals.

13.4 : *Religious rituals are all just entanglements; bad and good are bound up with them. 551 M4L3*

13.5 *The religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector. 747 M5L15*

13.6 *Millions of rites, religious rites, millions of yogic postures and the reading of millions of religious texts, By projecting oneself (as one who has done all this) all has gone to waste as not one bit of what one has done will be of any assistance. Bh G 27/18*

Our duty or resourcefulness is in understanding, dichypering and cultivating the teachings of Gurbani.

Benovelance' or blessings of the Satguru is taking place spontaneously and without fail and will continue to take place just like the sunshine from the sun.

To cultivation the state of 'being resourceful', Gurbani leads us on, encourages us and help us in the following way :-

13.7 *Nothing else will work. Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam. 12 M1 L6*

13.8 *O Siblings of Destiny, chant the Lord's Name, and focus your consciousness on Him. Take the Merchandise of the Lord's Praises with you. Your Husband Lord shall see this and approve. 22 M1L19*

13.9 *O my mind, meditate on the Name of the Lord, Har, Har. Always keep the Company of the Holy, and focus your consciousness on the Feet of the Guru. 47M5L16*

13.10 *Give up your cleverness, good people — remember the Lord God, your King! Enshrine in your heart, your hopes in the One Lord. O Nanak, your pain, doubt and fear shall depart. 281M5L2*

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14.1 *O friends, O Saints, make this your work. Renounce everything else, and chant the Name of the Lord.290M5L3*

14.2 *Those efforts, by which emancipation may be attained — those efforts are made in the Saadh Sangat, the Company of the Holy.259M5L6*

14.3 *Make the effort, O very fortunate ones, and meditate on the Lord, the Lord King. O Nanak, remembering Him in meditation, you shall obtain total peace, and your pains and troubles and doubts shall depart.456M5L7*

14.4 *Singing the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy, is the highest of all actions.642M5L7*

14.5 *Join the Saadh Sangat, the Company of the Holy, and meditate in remembrance on the Lord; even a sinner like yourself will become pure.631M9L11*

14.6 *The Guru has blessed servant Nanak with this understanding, that by meditating on the Lord, we cross over the terrifying world-ocean.670M4L3*

14.7 *Servant Nanak speaks: night and day, chant the Lord's Name, O Saints; this is the only true hope for emancipation.860M4L13*

14.8 *Chant the Naam, the Name of the Lord, O mortals, and you shall surely be carried across. Bh.Kab. 1349 L18*

L7.14

