

## LEKH 20 GURU-SATGURU

*(There is) One Creator from the beginning till the end.  
I regard Him to be my Guru. (Beynatee Chaupaae Paat/shaahee 10)*

The word 'Guru' is the combination of the letters 'Gu' and 'Ru'.

'Gu' means darkness.

'Ru' means illumination.

That is why the 'personality' or 'intuitional knowledge', that erases ignorance or doubt is called the Guru.

Ignorance falls into two categories -

1. **Worldly ignorance** - Due to disease, illiteracy or the lack of experience man's brain does not develop fully. As a result of this ignorance, man suffers at practically every level in this world.
2. **Spiritual ignorance** - The ingrained, relayed, alien, imperfect, wrong thoughts, information or tendencies about worldly, religious and spiritual realms is referred to as spiritual ignorance or darkness.

Nowadays in schools and colleges, general and scientific knowledge has made, and is making great strides. This worldly knowledge has brought us numerous physical and mental comforts but the marvellous miracles of science has so influenced our mind that we have completely forgotten the centre of '**our being**' thus making our life 'soul-less', insipid and selfish. Together with this, our egotism too, is growing and bloating and instead of divine virtues in us, satanic vices - lust, anger, back-biting, hatred, selfishness, cheating, corruption, fights, quarrels manifest themselves in every facet of our lives. In this world, everywhere cheating and looting, bullying, atrocities, oppression, fights-quarrels are increasing day by day, thus

causing turmoil to increase and the whole world has become a turbulence of 'materialistic fire'.

Guru Nanak Sahib on seeing this state of affairs gave the following advice -

2.1 *Seeing this world on fire, I have hurried to the Sanctuary of the Lord.*<sup>571M4 L13</sup>

2.2 *The world is on fire; the Name of the Lord is cooling and soothing.*<sup>1291M5 L8</sup>

In spite of so much advancement in materialistic education and science the world is still on fire -burning away and experiencing extreme pain. This means that all the materialistic education has not been able to put out the 'hidden fires' and bring about true, everlasting peace.

In other words to 'put out the fire' in this world, to erase the darkness of the mind and bring about peace, there is a need for some other truth-filled lofty 'divine education' or intuitional knowledge. It is clear from all this that now that there is a greater need to focus more on divine knowledge than on materialistic knowledge.

2.3 *That scholar who is full of greed, arrogant pride and egotism, is known to be a fool. So read the Name, and realize the Name, and contemplate the Guru's Teachings.*<sup>140M1L14</sup>

2.4 *To instruct their minds, people ought to study some sort of spiritual wisdom.*<sup>340Bh.KabirL7</sup>

2.5 *Read about the Lord, write about the Lord, chant the Lord's Name, and sing the Lord's Praises; the Lord will carry you across the terrifying world-ocean.*<sup>669M4L5</sup>

2.6 *Study the Lord's Name, and understand the Lord's Name; follow the Guru's Teachings, and through the Naam, you shall be saved. Perfect are the Teachings of the Perfect Guru; contemplate the Perfect Word of the Shabad.*<sup>1009M1L2</sup>

The external materialistic knowledge whilst it increases physical comforts, it also at the same time it pollutes our mind and leads us on to hell and we are becoming bereft of 'divine knowledge. To an extent this worldly education or mental knowledge is helpful towards the spiritual path. Beyond that it has no reach because it is limited to the periphery of the three worldly attributes. Above this, the knowledge of the 4<sup>th</sup> stage is purely the subject matter of 'intuition'. This is purely divine play and it is beyond the grasp of the intellect..

For spiritual knowledge there is a need for a spiritual master or 'guru', who will expand our consciousness and give us 'divine knowledge'. The universities providing university education nowadays are only able to expand the potential of the brain and transform man into a faithless, insipid mechanical robot because he is bereft of spiritual emotions or the subtle divine faith. This does not mean that there is no need for worldly education, in fact we need such a complete education, with which our life's physical, intellectual, mental, social, religious and spiritual aspects can expand and grow. The directors of our teachers of education need to give this aspect their special attention. In the yesteryears within a natural environment, the educators and the spiritual 'gurus' lineage' were very successful, like the 'Texlaa University'. Even now this kind of university 'Shanti Niketan' in Bengal is being run very successfully.

Ever since creation came into being, from that time itself, dissemination of spiritual knowledge took place and according to the need gurus, pirs, prophets, sadhus, sants, bhagats and gurmukh piaraays (guru orientated beloved ones) were born. They kept providing the people with the right direction for spiritual life and left behind their teachings and words to guide and give us the light.

For some time there have been lots of doubts, fallacies and on going debates about the meaning of the words 'guru' and 'satguru' for which it is necessary to make a distinction.

In the beginning it was stated that the light which dispels the darkness of ignorance is called 'guru'. In the olden days teachers who provided any form of knowledge were referred to as 'gurus' because they were dispelling their students' darkness of illiteracy. The tradition is still being practised in many places. Even now the person who teaches music, sacred Hindu religious texts and many other forms of knowledge is referred to as 'guru'. This word 'guru' is commonly used in other faiths too and we should not have any doubt, misconception or controversy about it nor should we become allergic to the use of this word. We must look upon other faiths or beliefs with a very liberal and open heart and understanding. Gurbani too has looked upon other faiths and beliefs with much respect and regard. If we ponder upon other faiths and beliefs with an open and liberal mind

we will not have any misconceptions, enmity, fights or quarrels and our relationship will be one of

#### 4.1 ***No one is my enemy, and no one is a stranger. I get along with everyone.***

1299M5L12

The subject matter of the word 'guru' is so profound and subtle that it has been pondered upon and is being pondered upon by the learned, the scholars, the gurmukhs and the holy ones. Many discussions, essays, books have been printed on this subject. In the light of gurbani some views are being put forward in this tract before the sangat.

Before beginning the discussion on the word 'guru' it will be beneficial to throw some light on the overall knowledge pertaining to God, soul, creation and worldliness.

It has been accepted that Waheguru, in His joy, created this world and in its place the eight million four hundred thousand life forms and in order to run such an expansive (or massive) creation, He installed the 'command' form of management which for all times constantly, spontaneously with perfect precision and timing keeps on operating. Waheguru is One and when the creation was brought into being, One multiplied into the multitude. This expansion is referred to in bani as 'creation', 'maya' (or worldliness), 'nature', 'tri-gun (having triple attributes)' etc. Just as the sun and its rays, within every one of the rays particle the sun's 'life current' is present, in the same way in the whole creation the Infinite Waheguru's 'energy', the 'life Current' is operating secretly.

Scientists have broken down matter into its tiniest form and have proved that this dead matter which is invisible and subtle namely -

Protons

Neutrons

Electrons

etc. is made up of minute nuclear particles. It is through the vibrations of the electrons that all the worldly material things and electric current comes into being. Exactly in the same way every particle on earth is subject to an 'invisible pull'

or gravity. The atoms of every element have to adhere to the laws of this ‘pull’.

The ‘material attraction’, like the ‘magnetic attraction’ works according to one ‘blind law’. Such laws of nature because they are inanimate (working at the unconscious level), they can be differentiated from ‘divine laws’. From both of the above examples it is clear that even in dead matter, there is a ‘force’ operating in it. But this ‘force’ and its laws are not animate (working at the conscious level) because it is devoid of intelligence and emotions. The controller or driver of these external visible elements and their inanimate laws is some other ‘bliss-filled intelligence’, ‘primal element’ form. This life filled ‘Divine Life Current’ is present in the whole creation in the form of ‘limitless melody’. It is in this ‘Divine Life Current’ that pure spiritual knowledge, force, illumination and numerous other divine attributes are present which in Bani is referred to as

Naam

shabad (word)

hukam (command)

ecstasy of love

incessant jingling

limitless sound current

divine knowledge.

This world is operating with the force and light of the invisible primal element, life current, naam, word, and command but man is ignorant of the presence of this legacy of the ‘Primal Element’. In this world there are two types of life that people lead -

First - one of ignorance

Second - one that has intuitional illumination.

In the life of ignorance or doubt, because the whole world is unaware of its epicentre, ‘life current, and ‘Naam’ it leads a life propped by egotism within the tri-attributes of maya (or worldliness). Gurbani has painted a picture (of this form of life) in the following way -

6.1 ***In doubt he comes, and in doubt he goes. This world is born out of the love of duality.*** 161 M3 L3

6.2 ***This world is deluded by doubt — it has taken the drug of emotional attachment.*** 233 M3L34

6.3 ***Deluded by doubt, the world wanders around. It dies, and is born again, ruined by the Messenger of Death.*** 560 M3L9

6.4 ***The three-faced Maya had led them astray in doubt.*** 604 M3L4

6.5 ***O Holy people, this world is deluded by doubt. It has forsaken the meditative remembrance of the Lord’s Name, and sold itself out to Maya.*** 684 M9 L15

6.6 ***Without the Shabad, everything is enveloped in utter darkness; only the Gurmukh understands.*** 1065 M3 L5

This doubt ridden darkness or ignorance, is the subtle condition of our mind, which worldly knowledge cannot change because according to Gurbani only the ‘Guru’ can put it right.

6.7 ***Says Nanak, the Guru has opened my shutters; I am liberated, and my doubts have been dispelled.*** 188 M5 L10

6.8 ***As long as there are doubts in the mind, the mortal staggers and falls. The Guru removed my doubts, and I have obtained my place of rest.*** 400 M5 L12

6.9 ***If a hundred moons were to rise, and a thousand suns appeared, even with such light, there would still be pitch darkness without the Guru.*** 463 M2 L1

6.10 ***The True Guru has applied the healing ointment of spiritual wisdom to my eyes, and the darkness of ignorance has been dispelled*** 573 M4 L11

When we mention or hear (the word) ‘guru’ or ‘satguru’ immediately our attention is drawn automatically towards gurus whose ‘physical’ form is found printed in pictures or calendars. But this imagination or desire of ours that gives rise to this physical form is incompatible with the teachings of Gurbani.

In Gurbani there are numerous adjectives placed before or after the word 'Guru', such as -

one guru

perfect guru

true-guru

guru-the boat

guru-the boatman

guru-the place of pilgrimage

guru-the river (benevolent-big hearted)

guru -the holy one

guru-the touch stones

guru-the light

guru-the father

guru-the mother

guru-the giver

guru-the sun

guru-the calm one

guru-the friend

guru-the child helper

knowledge-the guru

guru-the Infinite Lord

guru-the formless beyond the universe

guru-the sustainer

guru-the Sikh

guru-the divine

guru-the saint

guru-the source of divine knowledge

guru-the devtaa (demigod)

guru-the shabad etc.

There is a need to analyse the word 'Guru- the God'. When a piece of iron becomes red hot in the fire, we say that the iron, in becoming as red as the fire, has become the embodiment of fire. In the same way Guru, the word form in the proximity of the Infinite Lord becomes the embodiment of the Infinite Lord and at that level the word 'guru-the Infinite Lord' has been used. As an analogy, the rays of the sun near the sun are the very form of the sun itself, but at a distance they are but rays only. From this analogy the rest of the adjectives too can be easily understood

From all these adjectives it clear that according to the guru's teachings the word 'Guru' is an indicator towards some subtle 'primal essence' and not towards a 'physical form'. It is clearly written in Gurbani that

8.1 *With the Lord's lotus feet enshrined in his heart, Nanak has tied the Shabad, the Word of the True Guru, to the hem of his robe.* 680 M5 L12

8.2 *The Shabad is the Guru, upon whom I lovingly focus my consciousness;* 943M1L1

8.3 *The Guru's form is the Word of the Guru which manifests itself in the congregation of the holy.* VBh.Gur 24/25

For this reason according to Gurbani, 'Guru' is the embodiment of the 'Word' and this 'Word' is the subtle spiritual essence, Naam, Life current and light which is like warp and woof (intermingled and intertwined) is present everywhere (omnipresent).All the above adjectives befit the word Guru and that is why they have been used.

All the venerable Gurus, while being the 'embodiment of light' or the 'embodiment of the Word' assumed the physical form for the benefit of our gross intellect and sight, to guide us. The tenth Guru bestowed on us endless blessings by connecting us to the 'embodiment of the Word', the entire Gurbani in the form of 'Guru Granth Sahib'. In this way for all times we have been saved from the fallacies of human gurus.

8.4 *He Himself is the True Guru, and He Himself is the Shabad; in each and every age, He loves His devotees.* .246M3L7

8.5 *The Word of the Shabad is his Guru and spiritual teacher, profound and unfathomable; without the Shabad, the world is insane.* 635 M1L6

8.6 *The True Guru, the Primal Being, the Great Giver, is all-knowing. Whoever has Truth within himself, merges in the Word of the Shabad.* 1030 M1 L8

9.1 ***True is the True Guru. Infinite is the Word of His Shabad. Through His Shabad, the world is saved.*** 1055M3L12

9.2 ***You are pervading through the Word of Your Shabad.*** 1279 M1 L12

9.3 ***I see the Lord, the Source of Bliss, everywhere; through the Word of the Guru's Shabad, the Lord of the Universe is revealed.*** 1315M4L18

9.4 ***He is All-pervading everywhere; the Lamp of the Shabad, the Word, has been lit.*** 1315 Sawayas in praise of the 3<sup>rd</sup> Guru L6

9.5 ***Guru's shabad or word is the Infinite Lord Himself which (the shabad) resides in the congregation of the seekers of truth.*** VBGurdas 9/1

9.6 ***Only by knowing the formless and the manifested true Guru can a rare one merge in the Shabad or Word of the Guru.*** VBGurdas 40/21

Up to this point the knowledge of 'Shabad Guru' or 'Word Guru' is limited to the level of our intellect. That is why many a time bitter debates and quarrels ensue among the sangat (or a gathering of people). Actually, the subject of the word 'Guru' is beyond the three worldly attributes. It is the intuitional play of the fourth stage.

The 'Shabad' or Word has two forms -

One is the 'written form' which is before us in the form of Gurbani and

The second form is the 'supreme - essence', 'divine - flow', 'Naam', 'light', which can be experienced only through the Grace of the guru.

9.7 ***As the rays of the sun spread out everywhere, the Lord pervades each and every heart.*** 1326 M4 L3

In this way until as such time as the illumination of the 'Word of the Guru' does not take place within our being and through the 'Guru's Word', the Lord of the World does not 'thunder', we will continue to remain in darkness of ignorance and fallacies will continue to exist - although physically we continue to bow before the Guru Granth Sahib and mentally and regard the Guru Granth Sahib as our Guru.

As an analogy, before the ray of the sun manifests itself, in that darkness, no matter how much knowledge we churn around or engage in a debate about the 'illumination' of the sun, all that (effort) is unproductive. In the same way our knowledge and faith in the 'Guru' is limited by the extent of our imagination. Our mental 'faith and belief' only, can influence our life.

9.8 ***As one knows the True Guru, so is the peace obtained.*** 30 M3 L18

9.9 ***As one feels towards the True Guru, so are the rewards he receives.*** 302M4L3

10.1 The True Guru's personality is unfathomable and extraordinary.

Regard the soil of spiritualism (our body) as the house of God. VBGur. 34/1

By the grace of the Satguru, being in the company of the seekers of the divine path, it is only through the cultivation or the practice of the 'Word of the Guru' or gurmantar, that the Lord of the world can thunder or manifest within us.

10.2 ***The Supreme Lord showers His Mercy, and we find the Saadh Sangat, the Company of the Holy. The more time we spend there, the more we come to love the Lord.*** 71M5 L3

10.3 ***My Master is eternal. He is seen by practicing the Word of the Shabad.***

509M3 L3

10.4 ***By great good fortune, I have found Him; the Guru has united me with Him, through the Saadh Sangat, the True Congregation of the Holy.*** 704 M5 L5

10.5 ***Worship and adore God in your mind and body; join the Company of the Holy.*** 817 M5 L17

10.6 ***In the congregation of the seekers of the divine path the cultivation of the Guru's Shabad or Word takes place.*** VB Gur. 16/1

Just as now, on hearing the word 'guru', our attention immediately goes to the 'physical-form' of the gurus in the same way while cultivating or mediating on 'Gurmantar', the awareness within our inner being opens up and on hearing or saying the word 'Guru', we will be able to experience the interwoven and intertwined presence our Satguru's true 'embodiment of the Word'. While being enraptured in the divine 'bliss' in the sweet and warm intuitional bosom of this 'Word Guru', inevitably from our hearts will pour forth -

10.7 ***What Glorious Virtues of Yours can I describe, O my True Guru? When the Guru speaks, I am transfixed with wonder.*** 167 M4 L7

10.8 ***What Glorious Virtues of Yours can I describe, O my True Guru? When the Guru speaks, I am transfixed with wonder.*** 1226 M5 L15

Immersed in this unique divine 'ecstasy of love' can the following be expressed -

10.9 ***Listen, O people: I have tasted the elixir of love.*** 370 M5 L12

10.10 ***The Supreme King of Nanak is immanent and manifest.*** 397 M5 L6

10.11 ***O mother, I have gathered the wealth of the Lord's Name. My mind has stopped its wanderings, and now, it has come to rest.*** 1186 M9 L12

On reaching this extraordinary pure and sublime spiritual level, the need for a physical human guru does not remain. Yes, it's true, to reach this level, the seeker needs the guidance of the company of beloved gurmukhs (guru orientated ones), Sadhus, sants, God's devotees, evolved souls, but to regard or address them as 'Gurus' is not compatible with (the teachings of) gurmat. These beloved gurmukhs can motivate and help the seeker on the spiritual path.

11.1 ***Make me meet the beloved ones, on meeting whom, I remember Your Name.***  
Ardaas

11.2 ***In the Company of the Holy, one grasps the Incomprehensible.*** 271 M5 L13

11.3 ***This merchandise, which you have come to obtain — the Lord's Name is obtained in the home of the Saints.*** 283 M5 L2

11.4 ***They are totally filled to over-flowing with the sweet delight of His Love. Spiritual delight wells up within, in the Saadh Sangat, the Company of the Holy.*** 289 M5 L12

11.5 ***He is your friend, your companion, your very best friend, who imparts the Teachings of the Lord.*** 298 M5L8

11.6 ***In the Saadh Sangat, the Company of the Holy, the Naam is learned; all desires and tasks are fulfilled.*** 393 M5L16

11.7 ***They are my companions, and they are my dear friends, who inspire me to remember the Lord's Name.*** 739 M5 L15

11.8 ***But if he joins the Society of the Saints, then he comes to embrace love for the Truth.*** 756 M3 L2

11.9 ***Be Merciful, O my Lord and Master, that I may pass my life in the Society of the Saints.*** 961 M5 L16

11.10 ***If only some Saint, some humble Saint of the Lord, my Holy Beloved, would come, to show me the way.*** 1201 M4 L12

Keeping this lofty and pure personality in mind, it is written in Gurbani -

11.11 ***There is One Bani; there is One Guru; there is one Shabad to contemplate.***  
646M3L7

11.12 ***From the beginning to the end there is only one Lord. That one Lord I regard as my Guru.*** Chaupaee P10

It is clear from these quotations that the 'Guru' is one, with only one form, from the beginning to the end and that can only be the 'Primal Essence', the 'light', or the 'Shabad (Word)' and certainly not one with a physical form, or some imaginary form which keeps changing and cannot remain steadfast till the end. The next point is the 'oneness'. Other than the 'light', 'Shabad or Word' or 'Primal Essence', some other form, with time, can assume two, three or numerous forms, but the 'Shabad or Word' for all times is 'One', is ever constantly radiant and will remain so. The sun is perishable and together with it the sunlight too will vanish, but the Infinite Waheguru is 'timeless' and therefore Waheguru's manifested form the 'Shabad or Word', 'Naam', 'Light', 'Primal Essence' too is eternal.

Darkness by itself can never ever create its own light. In the same way, mind's darkness of the doubt-ridden fallacy, by its own self cannot distance itself from it through rites and rituals, worship, knowledge, attention, meditation-penance and abstinence.

Guru is the 'illuminate form' and only through Satguru's intuitive 'essence of knowledge', can we attain this 'divine manifestation'. For this reason Gurbani is called the light of the universe.

12.1 ***Gurbani is the Light to illuminate this world; by His Grace, it comes to abide within the mind.*** 67 M3 L9

12.2 ***If a hundred moons were to rise, and a thousand suns appeared, even with such light, there would still be pitch darkness without the Guru.*** 463 M2 L1

12.3 ***Other than the True Guru, no one is your friend. Here and hereafter, God is the Savior.*** 1031M1L17

12.4 ***Without the Guru, there is utter darkness; without the Guru, understanding does not come.*** 1399

There are several forms of external 'darkness' -

1. The absence of light.
2. The darkness of blindness.
3. Darkness due to lack of knowledge or intellectual darkness.

The above mentioned darkness' is limited by our physical body and intellect but with some effort it can be done away with. But beyond this there is one more

darkness, the darkness of the worldly ‘doubt-fallacy’. Gurbani has this to say about this darkness.

- 13.1 *Within the fortress of body, are the hard and rigid doors of falsehood, deception and pride. Deluded by doubt, the blind and ignorant self-willed manmukhs cannot see them.* 514M3L8
- 13.2 *So tell me — how can the fort of doubt and the moat of Maya be overcome? Worshipping the Perfect Guru, this awesome force is subdued.* 522M5L6
- 13.3 *Doubt comes from greed, emotional attachment and the corruption of Maya. Freed from doubt, one realizes the One Lord alone.* 736M5L13
- 13.4 *The Shabad deep within the nucleus of the self dispels the darkness of ignorance.* 798M3L6
- 13.5 *Doubt and fear have been dispelled in an instant, and in the darkness, the Divine Light shines forth.* 825M5L13
- 13.6 *Do not call them blind, who have no eyes in their face. They alone are blind, O Nanak, who wander away from their Lord and Master.* 954M2L14

Because our attention is orientated to what’s around us, we make an effort to know only those things which eyes can see, body can feel or intellect can grasp. But about the ‘darkness’ of ‘doubt fallacy of materialism’ that is clearly stated in Gurbani we

are not even aware of it,  
have no knowledge of it,  
paid no attention to it,  
felt no need for it,  
have no time for it.

For this reason the thought to get rid of this darkness of ‘doubt’ does not even arise within us.

The general public does not read Gurbani and they do not know about the

doubt of materialism  
‘doubt ridden fallacy’  
  
‘fort of doubt’  
‘lurking doubt’  
  
‘pitch darkness’  
duality

‘love of worldliness’  
‘the tough doorway’  
‘falsehood’

but the surprising thing is that we like many others, in spite of daily reading, listening and chanting Gurbani and taking part in many other rites and rituals adopt a couldn’t care less attitude towards the ‘pitch darkness’ of doubt fallacy and simply waste away our precious life. This condition of ours is elaborated upon as follows -

- 14.1 *They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath. But they cannot escape from the company of the five passions; they are increasingly bound to egotism.1 O Beloved, this is not the way to meet the Lord; I have performed these rituals so many times.* 641M5L15
- 14.2 *Those who worship Him, but do not know the Way, are polluted with the love of duality.* 910M3L10
- 14.3 *Some worship stones or put them on their heads, and some suspend small stone idols from their necks. Some see Waheguru in the south and bow their heads towards the west. Some fools worship idols or proceed to worship the dead. The whole world being in the grip of false ceremonies, has not found Waheguru’s secrets.* Sawayeh P 10

We are so satisfied and intoxicated in the ‘blind home’ of the doubt-fallacy of materialism that to understand or come out of this ‘invisible darkness’ we have

not thought about it  
felt no need for it  
expressed no desire for it  
not researched into it  
made no effort  
suffered no inconvenience.

From these way-word, ignorant, neglectful beings, only a rare one-

1. like a blind person who, upon experiencing extreme suffering in the ‘pitch-darkness’ of materialism cries out in pain,
2. who while being in the company of the seekers of truth, keeps awake during the sleep state induced by the ‘doubt of materialism’,

3. whose efforts toward cultivation over the previous births manifests,

that he begins to make an effort to come out of the 'pitch-darkness' of 'doubt-ridden fallacy' and immerses himself in the research of the 'light' of the guru's knowledge.

15.1 **The sight of them who banish my evil-mindedness; they are my only true friends. I have searched the whole world; O servant Nanak, how rare are such persons!** 520M5L7

15.2 *Seek and find those who are imbued with Truth; they are so rare in this world. Meeting with them, one's face becomes radiant and bright, chanting the Name of the Lord.* 994M3L9

15.3 **When the seed of the karma of past actions sprouted, I met the Lord; He is both the Enjoyer and the Renunciate. My darkness was dispelled when I met the Lord. O Nanak, after being asleep for countless incarnations, I have awakened.** 204M5L6

Gurbani has this message for the awakened souls to inspire and guide them -

15.4 *Meditating in remembrance on the Lord, the state of perfection is attained. In the Saadh Sangat, the Company of the Holy, fear and doubt depart.* 193M5L14

15.5 **The noose of doubt is cut away from those who place their faith in the Saadh Sangat, the Company of the Holy.** 208M5L8

15.6 . *By loving devotional worship, doubt and fear depart; O Nanak, the Lord is Ever-present.* 406M5L2

15.7 **One who dies in the Word of the Shabad, embraces love for the One Lord. One who eats the uneatable, has his doubts dispelled.** 412M1L16

15.8 *If one eats the uneatable, then he becomes a Siddha, a being of perfect spirituality; through this perfection, he obtains wisdom. When the arrow of the Lord's Love pierces his body, then his doubt is eradicated.* 607M4L14

15.9 **O servant Nanak, without knowing one's own self, the moss of doubt is not removed.** 684M9L15

15.10 *Says Kabeer, listen, O mortal: Renounce the doubts of your mind. Chant only the One Naam, the Name of the Lord, O mortal, and seek the Sanctuary of the One Lord.* 692b.Kab.L3

15.11 **Chanting the Naam, the Name of the Lord, the light of millions of suns shines forth, and the darkness of doubt is dispelled.** 700M5L15

When the plumule of past karmas (deeds) germinates, the seeker meets some 'divine soul', whose touch and contact brings about an unexpected change in his

thinking

beliefs

desires

tendencies

interests

entertainment

life's direction

deeds and occupation etc.

Yes, through the continuous contact and service of such a 'divine soul',

20.15

by way of intuition,

the divine pull

and

wondrous bliss

creates in them a longing to meet the 'Perfect Guru' who is

the embodiment of love

the knower all thoughts

forever blesses

wondrous

blissful

miraculous lover

ocean of comforts

the touch-stone

the true emperor

without fear and enmity

the destroyer of pain

the fulfiller of all desires

omnipresent

cuddling

staging the play (of worldliness)

sweet of language

of utmost beauty

the father of all

the respect of the disrespectful

the strength of the strengthless

the shelter of the shelterless

the hope of the sinners

the Word

the Naam

perfect

wonderful - wonderful

16.1 **O Siblings of Destiny, become the dust of the feet of the humble Saints. In the Society of the Saints, the Guru is found. He is the Treasure of Liberation, the Source of all good fortune.** 18M1L12

16.2 *By great good fortune, I have found Him; the Guru has united me with Him, through the Saadh Sangat, the True Congregation of the Holy.* 704M5L5

16.3 **In the Society of the Saints, I have the Support and Protection of the Perfect Guru; this is the pre-ordained destiny inscribed upon my forehead. Servant Nanak has found his Playful Husband Lord. He shall never suffer in sorrow again.** 1266M5L8

continued..... Lekh 21

20.16

