

## Lekh 12A

### DHARAM PARCHAAR

The connection of friendship between two individuals is dependent upon trust with which their minds are in tune and there is internal 'exchange' between them. When the feeling of trust 'loosens' or disappears, then the outer connection becomes superficial and is without benefit. Outwardly they might be meeting and having dealings but internally they become out of tune and the inward-looking partnership or 'exchange' is impossible.

Similarly when in the doubt-fallacy state of egotism we forget the Immortal Lord and become out of tune from the Divine Will, then our feeling of fear and faith decreases and gradually becoming faithless we turn apostate thus depriving ourselves of Divine love, blessings, grace and many other spiritual gifts and gains.

To get various benefits from electricity the connection of wires is necessary. In the same way to become worthy of the Lord's limitless comfort and salvation giving gifts such as affection, love, taste, enthusiasm and other spiritual blessings, the wire of attention of our minds should be joined with the innermost consciousness of the spiritual light. It is important to tune our desire according to the flow of Divine Comfort and salvation giving 'command' i.e. action according to 'Divine command' is compulsory.

*1 One who moves in harmony with the Will (of God), He  
obtains the treasure (of enlightenment). 421*

L12.1

To render music, musical instruments of various types and shapes are required. Different types of subtle, fine and coarse sounds emerge from these instruments. When these are used to sing certain raags (musical measures), then the sounds of those instruments get tuned with the rhythm and mnemonics of that particular raag and touching the subtle peaks of the vibrations of that raag, it can overwhelm our mind and give us a jolt of some blissful wonderment.

In rendering this music if the tune of any one particular instrument goes 'out of tune' then a hitch develops in the rendering of the whole music. This hitch becomes unbearable for any musician.

In the same way through the waves of the flow of Divine Will, the rendering of the Divine Music is continually going on in the this universe. Through this miraculous influence and stimulus the entire creation automatically:-

grows

increases

expands

flourishes

fruits

dies

and abiding by the 'inlaid hukam or command' each and every creature is making a success of its life.

But the human race is the only one, which in its doubt fallacy through egoistic cleverness, cunningness, crooked ways has become:-

unaware

careless

L12.2

indifferent  
out of tune  
turning away  
pretending  
stubborn

about the flow or will of the 'Divine Command' and is carrying on according to its own will and thus burning in the hidden fire of greed, worry, jealousy- duality.

- 1 *Being entangled and enmeshed in love of false occupations the whole world has perished.* 133
- 2 *The ignorant wretches know not Lord's Will and go amiss in error.* 66

In this way man is the only creature that is depriving himself of limitless Divine comforts and salvation giving gifts and gains.

Every  
thought  
cleverness  
cunningness  
scheme  
plan  
crookedness  
action  
religion  
union  
stubbornness

L12.3

By discussing and practising Gurbani and by diving into it with our innermost consciousness, we are extracting diamonds, jewels, gems and rubies from its depths. In connection with 'deliberating' on Gurbani, we also have created some doubts. Gurbani is deliberated upon at many levels:-

1. Literal meaning
2. underlying meaning
3. Innate meaning
4. Intuitional illumination

The following lines from Gurbani are helpful in this discussion:-

- 1 *How rare are those who contemplate the Word of the Guru's Bani; they become Gurmukh. This is the Bani of the Supreme Being; through it, one dwells within the home of his inner being.* 935
- 2 *The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained. If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him.* 982
- 3 *The Lord's Name abides deep within the nucleus of one who realizes the Bani of the Guru's Word within his soul.* 797

The power of our intellect is limited to discussing the meaning of words or the underlying meaning. Intuitional meaning or intuitional illumination are beyond the understanding and grasp of our intellect.. For this reason we are not getting the full benefit from Gurbani. in other words we are just entangled in the 'skin' of the words. We are being deprived of the 'nectar' like substance and essence behind these words. This is the reason that in the intellectual sphere, drenched with the colour of materialism, we are completely unaffected by the 'intuitional illumination', Naam, 'Shabad' of Gurbani and becoming ignorant, indifferent and careless (towards Bani) we are simply wasting our lives.

Similarly our religious preaching is limited just up to the intellectual sphere. This too is incomplete, hollow, empty, dry and dull and is incapable of inspiring the spiritual aspirations of truth seekers.

It has been seen that in other countries, people of other faiths carry out the preaching of their religion on a large scale through good organisation, wisdom and effort.

*Well organised and well disciplined propagation of their religion on a grand scale.*

L12.44

They go to every house or to public places and distribute numerous, beautiful, handy pamphlets and booklets. Radio, T.V. and video are extensively used to get across the religious message to the people. The Christians have translated their Bible and other religious literature into more than forty-five languages for distribution to others. In comparison to them is like ‘salt in flour’, in fact even less than this. This preaching is taking place without any central well organised institution. Whatever is being done is carried out in unwillingness, indifference, without interest and devotion, just to show to people or entertain them.

We do not preach religion seriously because our mind, attention and interest are engrossed in other unnecessary botherations. We do not have in us the intense devotion with ambition, enthusiasm or fervency to benefit ourselves and to spread to others the ‘spiritual light’ of Gurbani. It is necessary for us to learn a lesson from the preachers of other religions.

Nowadays many religions and spiritual bodies books are being written, the reading of which shows that they are just imaginations of intellectual knowledge. In them no ‘flash’ of Divine ray that can stimulate the soul is felt. It is just intellectual recreation which is compiled after reading or hearing. Without ones original spiritual experience, these materials do not have the power or capability to ‘touch’ and stimulate other souls.

This is also the situation with our religious monthly periodicals, newspapers and books, which just touch the low desires of our crude materialistic mind. The same is true of our libraries, educational institutions and study circles. The test of the character or religious level of a community is to know what kind of literature is patronised by it.

Before the coming of our Gurus, religions, rituals had become dry-dull and served certain self-interests. The ‘life-current’ of ‘Naam’ had disappeared completely from these rituals. They had become mere hypocrisy and ‘dead-methodology’.

L12.5

Under the shelter of religion, religious leaders are exploiting and confusing people for their self interests. When decline of the ‘contractors of religion’ was such, the condition of the general public can be easily assessed. Seeing the pitiful state of the public and feeling sorry for them, Guru Nanak Dev Ji had to take birth in this world. The empty rites and rituals which were in vogue at that time are rebutted in Gurbani thus:-

- 1.1 *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*
- 1.2 *O Beloved, this is not the way to meet the Lord; I have performed these rituals so many times. I have collapsed, exhausted, at the Door of my Lord Master; I pray that He may grant me a discerning intellect. Pause*
- 1.3 *One may remain silent and use his hands as begging bowls, and wander naked in the forest. He may make pilgrimages to river banks and sacred shrines all over the world, but his sense of duality will not leave him. 2*
- 1.4 *His mind's desires may lead him to go and dwell at sacred places of pilgrimage, and offer his head to be sawn off; but this will not cause the filth of his mind to depart, even though he may make thousands of efforts. 3*
- 1.5 *He may give gifts of all sorts — gold, women, horses and elephants. He may make offerings of corn, clothes and land in abundance, but this will not lead him to the Lord's Door. 4*
- 1.6 *He may remain devoted to worship and adoration, bowing his forehead to the floor, practicing the six religious rituals. He indulges in egotism and pride, and falls into entanglements, but he does not meet the Lord by these devices. 5*
- 1.7 *He practices the eighty-four postures of Yoga, and acquires the supernatural powers of the Siddhas, but he gets tired of practicing these. He lives a long life, but is reincarnated again and again; he has not met with the Lord. 6* 641

There are also many other shabads in Gurbani on this topic.

To correct such religious degradation of this world and to motivate the public towards God by giving spiritual guidance, the Gurus coming in ten bodies provided religious and spiritual leadership and blessed us with ‘Bani from the Original Source’. Through high, pure and divine teachings in this Bani, life is made successful and the method of living comfortably in this world and the next is taught.

Our self has three layers- body mind and the soul deep within. As long as our body and body wander about in the ego encircled self of ‘false materialism’ and the ‘three attributes’ of doubt fallacy – for that long this doubt ridden self,

L12.6

looking outward, will continue to absorb the many coloured influences of 'false materialism'. Thinking and acting in this manner, man experiences pain and pleasure according to the principle, 'I reap what I sow'. In other words our external 'egoistic self', becoming subordinate to the obstinate army of passion, anger, greed, attachment, ego and taking on their colouring gets in tune with them and lives his life 'entangled and enmeshed, in the love of false occupations, the whole world is perishing'. In this way man, out of ignorance, breaks away, gets out of tune from his Nucleus (his center), his real 'self' and deprives himself of the Immortal Lord's lofty and pure Divine 'gifts' like 'love, affection, enjoyment, elation.

In this way the whole world is being carried away in 'ego-bound' doubt-fallacy. Becoming unaware of its nucleus, the soul, it (the world) is living in 'tune' with materialism and forgetting its real 'Self', it gets out of tune with the comfort giving 'Hukam' or command (of the real 'Self'). But the distressing part is that the same is true of those who bow to Gurbani and those who do its kirtan and hold discourses. There is a great deal of difference in what they do and what they say. The whole of Gurbani is teaching us to free ourselves of the slavery of materialism thereby providing unrestricted freedom of the soul, by being in tune with the flow of Divine Will. There is a clear warning about this in Gurbani:-

- 1 *One who does not practice what he preaches to others, shall come and go in reincarnation, through birth and death.* 269
- 2 *He teaches, but does not practice what he preaches; he does not realize the essential reality of the Word of the Shabad.* 380
- 3 *Kabeer, those who only preach to others — sand falls into their mouths. They keep their eyes on the property of others, while their own farm is being eaten up.* 1369

At this moment the real reason for the religious fall or decline of ours is that there is a big gap between what we say and what we do. As a result of this, unknowingly, the preaching of indifference towards religion or atheism is being done among the people. The responsibility of such a state falls on us who are 'believers-atheists' (outwardly were are believers but inwardly we are atheists).

L12.7

Seeing such a situation the general public has begun to regard religion with contempt and some sincere believers too are gliding towards atheism.

This deep subject needs further in depth discussion.

We have made religion just into a pastime or hobby made up of physical rites-rituals and intellectual knowledge. We are becoming ignorant, uninformed and unaware of the nucleus of religion which is the soul. Although the whole of Gurbani is motivating us towards the real God, yet the influence of our paath, kirtan, religious discourses or lectures does not go beyond our mind, intellect and emotions. To get the influence of Guru's teachings to go down beyond our mind, body intellect up to the soul, Satguru has told us of a very easy and simple method. It is Simran (meditation).

Simran is the one and only strict command of Gurbani which the Sikh world has knowingly become indifferent to and feigning ignorance it is completely forgotten. When our preachers themselves are not practicing the strict command of the Satguru, how can the general public be faulted.

First of all we have to be steadfast about the under mentioned statements:-

1. We are not just body, mind and intellect.
2. Beyond these ( the body, mind and intellect) is our real 'self'- the soul.
3. We have to take out our body, ego-bound mind and intellect from the slavery of materialism and make them subordinate to the soul thus keeping in tune with His Hukam or command.
4. This is a very difficult game but through the Guru's grace, by 'meeting spiritually elevated souls and meditating only on Naam' it becomes easy.

The essence of the above discussion is that all our efforts and methods of outward rituals, recitations and worship (of Gurbani), and religious preaching are all limited up to the 'world of egotism' or the 'tri-gun'(three worldly attributives) and we are satisfied with such superfluous and incomplete ritualistic actions. Not only are we satisfied but we are going about egoistically and regarding ourselves as good and noble, and we also look down upon others. In this way, we are inflating our ego all the more.

L12.8

*1 In ego they become truthful or false. In ego he reflects on virtue or vice.*  
466

The important thing that we have to understand and be sure about is that our paath, worship and their methods of preaching and discovering, discerning and recognising the intuitional light of Gurbani are:-

- efforts - not results
- methods - not fulfillments
- steps - not the ultimate height
- journey - not destination
- classes - not degree
- knowledge - not light
- deeds - not results
- almonds - not the essence (of almonds)
- fruits - not juice
- flowers - not fragrance
- bulbs - not light

Living in 'trigun' (tri-attributive world) we have to cultivate 'religion' and preach it too. But we must not remain contented and go about swelled in pride, regarding this as 'fulfillment', 'destination', 'climax'.

2 If the Lord is benevolent, then an effort is made. 562

We are 'commanded' to make the effort but the result, fruit, fulfillment of this effort is gifted to us according to the Grace of the Satguru.

Just as we are using double-minded, directionless, faithless, incomplete, hollow, tasteless, dry, dead means so we are also getting similar fruits - results and the 'same' is happening to our physical, mental and religious condition. The reflection or colouring of all this, emerging from every aspect our life, from the morality and religious level of our society, comes and stands before us.

From our past history we know that many centuries ago there  
L12.9

religions and civilizations in different countries such as Egypt, Greece, Iran, China, Tibet and India. As long as there was the flow of the reflection of spiritual light of Divine life current in these countries, they had high morale and continued to develop. But with the passage of time the 'Divine Light' and the 'Life-Current' began to fade from them and their religions began to disappear in the darkness of ignorance.

Similarly the Sikh community, by being deprived, by being indifferent and inattentive to Gurbani and the 'Light' of Meditation and by gliding towards the fathomless, complex materialistic ocean of fear is in danger of undergoing the same fate.

To be safe from this danger we should make an effort to cultivate the following advice of Gurbani:-

- 1 *One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name.*
- 2 *Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar.*
- 3 *Following the Instructions of the Guru, he is to chant the Name of the Lord, Har, Har. All sins, misdeeds and negativity shall be erased.*
- 4 *Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name.*
- 5 *One who meditates on my Lord, Har, Har, with every breath and every morsel of food — that GurSikh becomes pleasing to the Guru's Mind.*
- 6 *That person, unto whom my Lord and Master is kind and compassionate — upon that GurSikh, the Guru's Teachings are bestowed.*
- 7 *Servant Nanak begs for the dust of the feet of that GurSikh, who himself chants the Naam, and inspires others to chant it. 305*

L12.10

Cont...../Dharam Parchaar 2

# Religious Preaching Part 2

It has been explained in the first part of this Lekh that the meaning of 'preaching' is – to present a thought or belief to the listeners with the view of influencing and convincing them about our beliefs. There are many ways of doing parchaar or preaching, for example:-

1. Spoken or written propaganda
2. Personal example
3. Through intense thinking or mind power

In the first part of this lekh the discussion is centered on ways and means of doing 'parchaar or preaching', but these methods are limited to the physical, mental and intellect level of worldliness ('trigun'). Beyond this, is the spiritual realm, in which the channel for preaching is different. This matter is now going to be discussed in part 2 of the lekh.

Scientists have proved that the visible world was created by the Divine 'Command' or Word and has since been operating. This means that 'thought' or 'notion' is the primal source or the 'seed'. It is through the intense concentration of thoughts that such thought develop increasing power. This power is called 'mind power'. This intense 'mind power' is also called hypnotism or mesmerism.

It is common believed someone can be affected by an 'evil look'. This is the manifestation of the power of intense jealousy.

In this way as our attention continues to get one-pointed or focused on something, our mind power too gets more dynamic. Doing simran in this condition when the mind gets one-pointed, the power of the mind gets so dynamic or intense that one can witness astonishing happenings by way of 'blessings', 'curses' or 'the spoken word manifesting itself - becoming true'.

If the phenomena of 'evil look' is commonly accepted, then the expression of the power of the mind through 'blessing', 'curse', 'occult power' too has a basis.

This dynamic power emerges from the concentration of the mind. If this mind power can overwhelm and change nature's laws, then it is mandatory that weak minds too can be influenced by it.

This mind power can be increased to a great extent through meditation and concentration. This mind power is a very easy, simple and effective tool to convince or transform or preach other minds. In this way when we are in the company of somebody, it is inevitable that our minds will influence or be influenced by those around. The mind that is cultivated, by virtue of its greater power, will automatically and inevitably affect those minds that are weak.

The changing of thoughts or beliefs can be called conversion or transformation. This transformation depends on the laws mentioned below:-

1. The intensity of faith and conviction.
2. The preconceived ideas or conceptions.
3. The receptibility or conductivity of the seeker.

4. The methodology of preaching and the wave-length of thoughts.

The influence of the preaching depends on the style and mode of the preachers' living. If their body, mind, heart, intellect and soul are in tune with one another, then faith, desire and determination can enter their mind and heart and the influence of what they say and do will inevitably affect others.

But because our condition is one where 'what the mind thinks does not match what the mouth says', what we say or communicate goes awaste and is not effective. Even if there is some effect, it is temporary and superfluous. It cannot change our deep pre-conceived ideas. Since our parchaar or preaching has originated from the 'intellectual realm', its effect too is limited the to the 'intellectual realm'. Its effect is momentary, superficial and does not touch or affect our deep seated mind, the sub-conscience or 'life'.

Psychologists have come to the conclusion that 90% of the influences which our mind acquires from external sources are the result of 'personality infection while only 10% of the influences could be the result of influence of the written word or oral preaching. This is clear proof that though we participate in reciting bani, worshiping, listen to or giving lectures and discourses and reading numerous religious books, there is very little effect on our minds or there is just temporary emotional effect. After reading and listening to so much, no noticeable transformation comes into our lives.

*1 What use is reading and listening, if celestial peace is not attained?  
655*

*2 Reading and studying are just worldly pursuits... 650*

*3 The filth is not washed off by reading, go and ask the divines 39*

Radio statios broadcast from some definite wave length and cycles and we hear the broadcast by tuning or radios to the same wave length and cycles. If our radio

is spoilt or there is some fault in the connection, then despite being at the right wave length and cycles it will not speak or the wound will be mild or out of tune. If the power of the wave length of this sound is intense, then it cuts through the atmosphere and carries its effect very far. This scientific principle applies to our thoughts and minds. The wave length or cycles on which our thoughts work in us affects the mind of others on the same wavelength and cycles. Thoughts emerging from a cultivated powerful mind automatically exercise deep and permanent influence on weaker minds. At times due to atmospheric disturbance there is interference in the voice of the radio and it is not heard clearly. Similarly if there is a storm of thoughts in our minds, then the influence of the dynamic thoughts of others can be less or unclear.

If iron is rusty, the magnet has little or no influence on it and it does not get pulled. Similarly if iron is galvanised with something, then no other colour can be plated on it. This principle of solid things getting affected also applies even more deeply and subtly on thoughts.

*1 The filth of countless incarnations sticks to this mind; it has become pitch black. The oily rag cannot be cleaned by merely washing it, even if it is washed a hundred times. 651*

Our mind is covered with layers of dirt or rust gathered from previous births. Therefore, if it is not impossible, it is certainly difficult for the 'delicate and divine colour' to influence and affect such a mind.

Besides our minds having acquired thick layers of dirt through the effects of previous births, in this life too, through various types of company, such intense galvanisation of beliefs is acquired that we are incapable or not even ready to acquire the influence of some new thought.

Similarly many a time we are in the prison of old rigid beliefs and we become so satisfied and proud in this 'mental cone' that we are not ready to listen to any good or

beneficial word of others. On the contrary we are ready to impose forcefully our half-baked vague beliefs on others. This is the reason that in the name of religion, there is jealousy, hatred, quarrels, fights and oppression in this world.

To come out of this dirt or galvanization of previous births or self-carved mental cone, it is necessary to make an effort for a long time. This can only happen if we have the realization of our weaknesses and the intention to forsake them. We are so powerfully bound in our beliefs that we do not feel the need to depart from them - let alone making an effort. This is the reason that despite numerous recitations of Gurbani, worship and carrying out rituals and digressing knowledge, there is only superfluous influence on our minds – which disappears fast anyway and no difference occurs in our lives.

There is natural gravity in the earth. For this reason everything is being pulled towards it. To send something upwards, force is necessary. This force neutralizes the force of gravity at first, and then, has the power of pushing upwards. Similarly the inclination of our mind is automatically being pulled down by the gravity of materialism. For this reason the mind according to its colouring, acquires low materialistic influences fast but to acquire lofty divine influences, intense desire, effort, determination and hard work are necessary – all of which cannot happen by one's own self without the dynamic and lofty sadhsangat.

Just as the pull of the magnet depends on the power of iron to acquire it – so also accepting the influences of sadhsangat or Gurbani depends on the power of acquisition of our minds.

As much as is the materialistic 'dirt', 'rust' or 'coating' covering our minds, by that much will it be difficult for us to acquire divine virtues and spiritual enjoyment and, as our mind and sub conscience continue to be purified, so also the power to acquire the influence of sadhsangat and Gurbani will increase.

1 *Through innocent love, the Lord is met.* 324

That is why Gurbani warns against bad company and prohibits the use of reasoning-devices and cleverness of the mind.

2 *Kabeer, do not associate with the faithless cynics; run far away from them.* 1371

3 *Abandon your cleverness o good men and remember Lord God the King.* 281

4 *Stop giving excuses you man and discover the shabadh of the Guru..646*

The purpose of our religious preaching is that man be saved from the doubts and misconceptions of the serpent of materialism or Satan and through it acquire divine virtue so that he can achieve closeness to God. But when closely scrutinised it is clear that despite many different types of religious preaching, people are getting more deeply entangled in the misconceptions of materialism when compared to earlier periods. The world absorbed in and suffering from enmity-opposition, jealousy, duality, passion-anger, greed, attachment, arrogance, fighting, quarrels and flames ignited by tyranny- is crying in agony.

From this it is clear that we have either misconceived religion or the methods, ways, objectives of religious preaching are incomplete or wrong. This very serious and important problem needs serious consideration of the present knowledgeable people, religious leaders and preachers.

God has created this world through His 'Divine Command' or 'Word' and giving His souls to the creatures who are part of Him, He has created a vast play-arena of materialism for their entertainment and life support. To save them from being absorbed in the doubt-fallacy of materialism and to motivate them towards His beloved divine bosom, He has from time to time sent to this world gurus, spiritual guides, prophets, hermits, devotees, religious persons, saints, beloved ones, great dignities who started different religions and left behind them scriptures (banis) to preach Divine Virtues. But we subordinate their disciples to our egotism and with cleverness distorting their good spiritual teachings we give them the colouring of our mind thus misinterpreting them, resulting in one sided or incomplete preaching. The result of this has been that instead of reducing the doubts-fallacies-deceptions of the people about religion, these have been increasing

instead of Divine Virtues entering us, jealousy, duality, malice, hatred, enmity, opposition and many other devilish vices are increasing.

The root causes of this downfall are:-

1. Carrying out wrong or incomplete preaching due to wrong interpretation and narrow misconception of religion.
2. Forgetting the original spiritual religion and limiting it to outward routine, rituals and rites.
3. Regarding religion just as a topic for preaching or hobby and not understanding the need to mould ones personal life according to it.
4. Being ignorant, indifferent and pretentious about the subtle aspect of the inner spiritual religion.
5. Being uninformed or faithless about the Grace of the Supreme Being who is the provider of spiritual fruit.

The whole of the above discussion is limited up to the mental and intellectual action which is in the circle of 'trigun' (attributes of rajo, sato, tamo). Materialism is the play of prosperity and actions or efforts are under the shadow of egotism. Beyond the 'trigun'- the 'spiritual play' without egotism is something else.

The dynamic subtle vibrations of the minds which have done meditation (simran) influence one another without talking, unknowingly, automatically and spontaneously. Both sides do not know about the 'infection' and about the communion which is taking place in their 'innermost consciousness' and how and when the 'business' has taken place. They just feel that their former 'ego-centric' 'materialistic mind' has suddenly experienced some change and that in their life there is some:-

new glow or illumination,  
new knowledge,  
new hue or colour

new taste,  
new happiness,  
new enthusiasm,  
new elation,  
new light,  
new thoughts,  
new faith,  
new desire,  
new love,  
new ecstasy of love,  
new intoxication,  
new power,  
new flavour,  
new life current,  
touch of Naam,  
tingling sound of shabadh,

all of which have entered their minds and penetrated, settled, integrated, warf and weft, interwoven and intertwined, giving them their 'new birth' in the 'spiritual sphere'. Decorated with divine colour they now become 'Khalsa.

*1 In the Company of the Holy, there is no suffering. The Blessed Vision of their Darshan brings a sublime, happy peace. 272*

*2 We cannot meet the Lord by our own efforts, nor can we meet Him through service; He comes and meets us spontaneously. 672*

*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. 1315*

*4 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. 204*

For this reason in Gurbani there is mandatory emphasis on sadh sangat or sat-sangat.

1 *Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam.* 12

2 *In the Saadh Sangat, the Company of the Holy, I am sure to be saved.* 1071

3 *Without the Saadh Sangat, the Company of the Holy, no one swims across.* 373

4 *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.* 71

From the very beginning this invisible ‘Divine Tradition’ has been prevalent-and even now this ‘Sacred Tradition’ is working mysteriously.

In fact this is rising above the ‘mental plane’ of ‘traigun’, inclining or (bringing about a) transformation towards the ‘sphere of spiritual illumination.

Because our ‘religious preaching’ has grown from the intellectual sphere – it can only be effective up to the intellectual plane of the listeners – and it cannot take one, above the level of intellectual sphere of ‘traigun’. Only the fourth ‘padh’ (state or level) can give hypothetical-guidance of the ‘spiritual sphere’.

Rising above the ‘traigun’ and entering the fourth stage (padh) or ‘spiritual illuminated sphere’, the external ritualistic religions can be of help and can give guidance. But this is just the journey, not the destination.

For entering the ‘spiritually illuminated sphere’ or ‘sphere of Naam’ intuitional illumination’ is compulsory.

‘Intuitional illumination’ is the gift, ‘touch’, ‘blessings’ and ‘grace of Satguru Ji.

It is impossible to acquire this (state) with the help of our rites or rituals or with our own strength.

5 *(we have) No power to beg, no power to give.* 7

6 *If people could gather it in by their own efforts, then everyone would be so lucky.* 157

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

L12 part 2

9

This divine ‘gift’, ‘touch’ or fermentation – is the fruit of Guru’s grace after keeping continuous company of sadhsangat and doing ceaseless meditation (or simran).

The tradition of partaking of Amrit, is the indicator and symbol of this principle of ‘fermentation’.

This is the real, dynamic eternal Divine “Religious preaching’ for transforming life which is taking place from the very beginning, invisibly, quietly, mysteriously to Divine Command. When some Grace takes place on someone. the pinnacle of his subtle mind is touched, and in his innermost consciousness, the sound of Divine music starts spontaneously. Hearing this sound, his mind become ‘intoxicated’ and he says:-

1 *Now I have attained the status of eternal life.* 1000

2 *My mind is enticed by the unstruck celestial melody; its flavor is amazing!* 1226

Cont: .....Part 3

L12 part 2

10