

# GENERAL ARTICLES ON THE SPIRITIAL QUEST

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Simran .....	2
The Energy We Use... ..	4
How Do We Live...?.....	6
Imagine.....	8
Spiritual Kanga.....	10
Fire and Water... ..	12
The Game Of Games.....	14
Got Any Doubts...?.....	16
Gods Door .....	17
Dharam Bina Na Raaj Chalaye .....	18
Harimandir Soyee Akhyeeaye, Jito Har Jathaa.....	18
Manmukh Harimandir Ki Saar Naa Jaanane.....	18
The Difference...?.....	19
Gur Gur Eko Ves Anek.....	19
Anek Hai Phir Ek Hai .....	19
Adh anth Ekai Avatara.....	19
Soyee Guru Samjeo Hamara .....	19
Je tis nadar Na Avai Ta Vaath Na Puchai Ke .....	20
Keeta Andar Keet Karre Dosi Dos Tarre .....	20

## Simran

Rising early in the morning can be a difficult task to master - I still haven't managed!! We are always on the learning curve, but that's the beauty of it - as we learn and understand we become closer to the Timeless One. As we transform our knowledge into a physical reality we become closer still!!

Sometimes we may set our alarm for say 5am, but when it goes off our Munn tells us to switch it off and sleep some more - and so we do! But when we wake 2 hrs later, our Gurmat tells us that we've just missed Amrit Vela (our Munn is nowhere to be heard!!). This still happens to me today!! This goes to show the battle never ends, in fact it intensifies. But this is good as a Sikh LOVES a good battle with the forces that try to weaken us!! The weapons we have are Truth, Love and Strength given to us by the Guru's in the form of Gurbani and Khalsahood.

It is important that we do not get deflated when we fail to meet a certain target, we should get on our two feet and try again everytime with the same Chardi Kalaa spirit until we get it right - we shouldn't allow it to frustrate us, then its winning!!

As far as Simran goes, this is a matter of following your heart. You may think that it is unfortunate that you do not have a large (devoted) Sikh community, but you can turn this to your advantage. When there is a large community of 'like minded' people this is Chardi Kalaa, but even then there is a danger of 'when in Rome, do as the Romans do!' Even if it means that you are not completely comfortable with it - i.e. you can start to feel guilty if you don't do as they do.

It doesn't matter if you don't have a big Sangat, this can be a chance to explore your own spirituality the way YOU want to see it. Sikhi is limitless, boundless - so long as you have Truth, Strength and Love by your side then you cant go wrong!!

Simran has started in a subtle way for me, I have chosen to ease myself into it rather than getting loads of energy and then exhausting myself. I try to scatter Simran throughout the day, even while I'm at work (hence, this note to you is also a form of Simran). This may sound strange but for far too long people have tried to quantify Simran and put it in a 'box' and then label it! I can't do this, I want Simran everywhere I go and everywhere I look - because I love it.

Simran means remembrance, contemplation - this can be done by doing Naam Japna (anyway you like i.e. out aloud, quietly, fast or slow - it doesn't matter so long as you have love for it) or just by listening to people, helping them. You could do Simran by just seeing the beauty of the world!! At Amrit Vela, you could just open your window and just listen to the True calmness of the world and say with a DEEP breath - WAAHEGUROO!!

This is just a description of how I see Simran, I have no right to tell you how to do it, and you have every right to see it all and choose the best one for you. The best one for you is usually what your deepest inner thoughts/feelings want you to do. The effects of Simran are limitless, I don't know what they all are, but it does give you the gift of Truth which itself brings other gifts, as you progress the more you understand them. I am still an ant on the path to True Bhagtee - I don't sit for hours on end meditating, one day I hope to, but I'm not going to rush into it. I want to enjoy every step of this wonderful journey. I long for the times where I could sit in complete bliss meditating - until then, I'll stay focussed.....

## The Energy We Use...

Let us always remember the 'destination' of our journey (Sikhi)...let us not conform to the standards of other people. Let us always conform to the bare Truth. What is the Truth....?

Well, the truth for me is that there is a need for something in my life. I could have all the people I love sitting around me, I could have all the things I ever wanted in my possession...but still, there is something missing....are we brave enough to explore our spirits and ask ourselves why we do the things we do? Or why we feel the way we do? I ask myself what it is that I 'miss.' The self evident truth of my soul is that 'I miss God.' Only He can complete me. This is why I want to be a Sikh.

Do we know how much Kirpa has been bestowed upon us to have the tools to build the 'ship' we need to take us back to Him, on our doorstep? Many of us entered this earth born into 'Sikh' or 'Punjabi' families...we have the gift of knowing the language and therefore the 'tool' to know Guru Jee. But we have beautiful souls coming from all races drinking from this Amrit Baani and gaining 'REAL' knowledge which leads them to love...they have the Udam (Himmat or effort) to know the Creator...thank God for such souls...

Guru Jee says that He notices two animals who have alot of 'Udam' (forgive me, I cannot remember the Tuk), they are the mouse and the ant. Whenever you look at these creatures they are always very busy. The ant is running this way and that, just as the mouse is always running around! Both animals have so much 'Udam.' But there is a difference in their 'Udam.'

You will see the ant busy carrying things to and fro. They say the ant is wise as it knows when the rains are coming. So in preparation the ant gathers food to keep it's colony well 'stocked up' so that they will not run out of food. The ant is always doing something to 'get things done!'

The mouse is also very busy, it never sits still! But what does it do? You will see the mouse running back and forth. Sometimes you will see it amongst the books...cutting them with its teeth. Then you may see it amongst old clothes, knawing them to bits....but what for? It doesn't eat the books nor does it eat the clothes...it is of no good to the owner of the clothes/books or to itself. In effect, it's 'Udam' is of no avail...it will do these pointless things all night and have nothing to show for it. Whereas the ant, will have ensured that it's family survives through bad times...

The question is, are we like the ant or the mouse? Guru Jee gives us advice....

**AISAA KAMM MULEY NAA KEEJAY, JITH ANTH PACHOTAIYEH**  
*Refrain from doing such acts, that make you regret when you die*

Guru Jee, let us not waste our energy on things that do not help us...let us ask ourselves that if what we are about to do is going to 'help' or 'hinder' us on our journey to you....may we always listen to your advice...

**SATGUR KAA UPDESH SUNN TU, HOVAI TERE NAALEY**

*Listen to the Guru's advice, as He is with you*

(Ant & Mouse example taken from Professor Darshan Singh Jee Kirtan tape)

Remember the reason/feeling that led you to this path...it can help you 'ground' yourself....remember the innocence of the child.....it can help you remember your 'Mother'

## How Do We Live...?

How do we live?

Is death on your mind?

All this talk of Rehat! Rehat! Have we stopped to see what it means? What is our Rehat? What is our Life/Way? There is only one Rehat.....only one life...one way.....and that is of MARYADA! The only way we should be living is the life that always remembers DEATH.

You're sitting here....reading this mail.....you start to feel a chill.....standing right behind you is this tall, dark figure with no face.....it leans over towards your ear as you read this.....and whispers....'are you ready to go?'

ARE WE? We're all dying....day and night are reducing our breaths/moments.....that breath you just breathed has gone.....forever.....how did we spend it? If we knew that we WERE gonna GO tomorrow....what would we be doing now?? Are we acting like 'soothsayers' knowing when we are going to die? Well the truth is this:

**AUDH KATEY DINS RUNAREY** - *Our Lives Are Being Reduced Day and Night*

This is fact! It cant be ignored!! EVERY moment takes us closer to DEATH.....what can we do about it....

**MAN GUR MIL KARAJ SVAARE** - *May The Soul Meet Guru Who Takes Care of It*

VaahheGurooo!!!!!!!!!! You ALWAYS bail us out! You just keep giving and giving!!

**AKAI MANGE DEH DEH** - *We Ask....Give Give!*

and what do YOU do.....VaaheGuroo Jee.....?

**DAAT KARE DATAAR!!** - *The Giver Gives!!*

VAAAAHHEGURROOOOOOOOOOOO!! You Truly see us as YOUR CHILDREN.....Vaahah!!

We forget, but YOU never forget.....**BHUL ANDER SABH KO, ABHUL GUR KARTAAR!!**

Do we really live the REHAT MARYADA?? Or Are we living the REHAT MARBHULA?? We are like the mice who are constantly running around.....we are forgetful....when we are comfortable in our little holes, we grow restless....we let the cheese (MAYA) tempt us out, even if we are full!!.....we forget that the cat (DEATH) is waiting with it's paw to grab us and put us in it's mouth.....we forget this time and time again.....it's only a matter of time.....

Are we walking the REHRAAS?? The Path of Nectar.....come brothers and sisters!! Let us walk this walk, but be careful for it is: **KANNEO TIKKI VAALO NIKKI** - *As sharp as a Needle and as Narrow as a Hair!!* It is easy to falter, to stray, but we must: JAP MAN SATNAAM SADA SATNAAM!! And we'll be ok.....

## Imagine.....

Picture yourself in a dusty field.....around you is a crowd of people.....some of the people look angry, some look horrified.....some look.....FEARLESS! There are dogs barking and fighting with each other for meat.....there are women and children crying.....there is blood on the ground....there are little toddlers being punched in the face and then taken away...you want to help, but.....

You are standing in a wooden contraption.....which covers you from your feet to your waist...you cannot move. Your arms are strung up.....your hair is open and you can see your dust-filled dastaar on the ground. Then you smell the most horrible stench you've ever smelled....the smell of pure, uncut EVIL.....it has come from the breath of a man standing in front of you.....

He is holding a big saw.....his eyes are widening and his teeth are clenched.....the teeth of the saw are jagged and SHARP.....he places the saw on your forehead.....you can now feel the teeth of the saw on the tip of your forehead...the saw begins to move back on forth.....

The rest I can leave to your imagination.....

The point.....? Do we think of this scenario when we say our Ardaas everyday.....when we say :

**'AREYAA NAAL CHIRAI GAYE'**

Do we really appreciate what countless Singh's and Singhneea went through for us? If we find it hard to appreciate...then we should try to imagine ourselves experiencing the atrocities that our BELOVED Shaheeds experienced...and then think.....how would I have coped with that???

Can we cope with having our comfortable duvets wrapped around us with rope, dowsed with petrol and then set alight?? Imagine all the atrocities you can remember and imagine yourself experiencing them.....see how you feel..(**Dharam Het Sees Ditte, Band Band Kataye, Kopriyaa Lohayeea, Charakeya De Chaare Gaye, Putiyaa Khalaa Lohayeea**)....how do you feel NOW about the Shaheeds you remember EVERYDAY when you say your Ardaas.....? **KHALSAA JEE BOLO JEE.....VAAHEGUROOOO!!!!**

Now imagine those Singh's and Singheea living in the forests to survive.....all sitting around a camp fire....all they have is each other and TUR KI BAANI.....imagine.....now imagine one Singh getting up and saying to another.....YOUR REHAT IS DIFFERENT TO MINE, GET LOST!!!.....pretty ridiculous isn't it....?

May the Shaheeds Forgive us.....



The only way out of this darkness is explained thus.....

**AAD ANTH EKAI AVATAARA, SOYEE GUROO SAMJEO HAMARAA**  
*From Start to Finish there is ONE Avtar, Understand My Guru In This Way*  
**Sahib Sri Guru Gobind Singh Jee Maharaaj**

## Spiritual Kanga

Have you ever listened to the silence before? Do you know the secrets that it holds? Sometimes we get overwhelmed with the amount of 'Kharka' there is...sometimes we notice it and sometimes we don't. When you walk past a road worker with an electric drill, the noise is unbearable! OR, you go to India and you hear the horns on the buses - Whoa! You just need to get away from it all...the noise somehow distracts us from what we are doing.

So what happens when we are in our rooms on our own, away from all the noise? The silence takes over...or does it? Even the silence can be deafening! Do you think...'where did all the noise go?' As our Munn starts to look for ways to occupy itself we begin to think about what we can do...but are we strong enough to face the REAL Kharka (noise)?

Can we just sit still for 5 minutes and let our thoughts/feelings surface? If we were to sit in silence for 5 minutes and then listen to the amount of thoughts flying through our heads, we might just be surprised at the amount of noise we have allowed our souls to be exposed to. This is a True challenge...recognising the Kharka in our souls. Only when we are prepared to face our inner most, deep-rooted fears, can we begin to call ourselves brave...know your enemy...

It is fruitless taking on the world before we have taken on ourselves...Dhan Guru Nanak Dev Jee doesn't say 'conquer the world then you will conquer your mind,' no, Guru Jee says 'MAN JEETE JAG JEETE' - 'conquer your mind then you will conquer the environment in which you exist.' How many times do we see people of 'power' (Kings, Queens, Presidents) with the look of discontentment on their faces...so of what value is that power?

We must 'sit with ourselves' and ask ourselves what we have and what we really want in life...

Just as if we leave our hair uncombed for days/weeks on end it becomes knotted...we know this, and yet we become afraid to comb it because we know that when we do, it's gonna hurt! But when we are brave enough to take on that pain we manage to straighten out those knots...feeling pain along the way...but our reward is straight, calm, controllable hair which leads to a lighter head. We can take this as a parallel in the spiritual...when we neglect our spirit/soul it becomes cluttered with things we may not need, it is hard to notice what we have stored.

We become ignorant to our inner voice because we know that what it might tell us may hurt us! But we must take our spiritual Kanga (Simran) and iron out those knots in our soul...it may hurt us along the way...but our reward is a calm, balanced and controllable mind...which leads to a lighter soul...

**SIMAR SIMAR SIMAR SUKH PAAVO**

*Remember, Remember, Remember Him and Gain Peace*

## **Fire and Water...**

Is there a need for anger? What makes us angry? Sometimes we may be driving along in our cars and someone may cut into our path...this may infuriate us...why? We need to see if there is any benefit at all in feeling such anger. When we do feel anger, it may lead us to do or say things that we wouldn't normally do or say! This sounds very similar to the effects of intoxication...you may see a person extremely drunk trying to get to his/her destination...this person will walk uncontrollably in a wobbly line and it will take them 10 times as long to get to their destination...sometimes they may not even ever get there!! But the very same person walking the same path the next day 'sober' will get to where they want to go by walking effortlessly in a straight line!

So, if we are in a situation that looks as if it may get out of hand...what effect will getting angry have...noise, violence, misunderstanding etc etc. Getting angry ensures that we walk along that wobbly line trying to get to the point but in most cases never getting there. If we are calm when a similar situation arises we will be able to deal with the situation with alot more tact and success. For the prime example of this we can look at our Dasam Pithaa Sahib Sri Gobind Singh Jee Maharaaj...

We all know that He fought many battles, against all odds, in extreme circumstances, with a handful of Sikhs in comparison to the opposition. The opposition was like an angry fire raging through the forest destroying everything in it's path...using the talvaar as their 'matchstick' to light the fire!! Then the fire reached our beloved Guru and His army who came like a wave of fresh water from the deep blue sea and dowsing the fire in an instant...using the Kirpaan as the droplet of Gur Prasaad blessing the fire with much needed water!! The energy was channeled from anger to josh (spiritual strength) and the task was accomplished...with countless drops of Gur Prasaad sacrificing themselves to dowse the fire!! Vaaaah!! The battle between anger/oppression and truth/justice is there, laid out for us to see which is the triumphant!! Where one Drop of Gur Prasaad dowsed ssoo many fires!!

Even though it may seem we are out-numbered...i.e. our feelings maybe pushing us to our very limit for us to explode into anger 'krodh,' feel the kirpaan in your hand and remind yourself what it stood for and how it stands for exactly the same thing now...Truthful Justice...which comes from spiritual strength...NOT anger.

Let us keep our minds sharp like the kirpaan, using Simran always to keep them that way...and let us not allow this stone (anger) to blunt our kirpaan...

**KAHE NANAK LIVEY BAAJO KYAA KARE BICHAAREEAA**

*Sayeth Nanak, Without Love What Can The Poor (Ignorant) Ones Do*

## The Game Of Games...

Why is there so much Dukh in our lives? This is a question that many people may ask. When we decide to become Sikhs, we say to ourselves that 'hopefully, now my Dukh will cease!' We turn to Guru Jee to take our Dukh away. But if Guru Jee says Dukh Daaroo, Sukh Roarg Paiyaa - 'Pain is the remedy, Happiness is the Disease' do we really want Guru Jee to take our Dukh away? What Guru Jee means is that we remember God in hard times but we forget Him when things are going well...so if being Dukhi serves as a reminder of Guru Jee then this truly is the remedy!

We may say that 'Guru Jee! All I wanna do is LOVE you!' Our soul cries out and says 'I want nothing else, but to LOVE YOU.' Then what does Guru Jee say back to us? Guru Jee says:

**JE THO PREM KELAN KAA CHAUO, SIR TAR THALEE GHALEE MOHE AAUO**

*If You Want To Play This Game Of Love, Then Come Into My Court  
With Your Head In Your Palm*

If we TRULY want nothing else but to love Him, then we have to make the sacrifice of our head first. We could then say 'Whoa! That's a pretty heavy price to pay for the ability to love Him!' But we have to ask ourselves WHY would Guru Jee say this?

Everyday we come across a challenge of some kind...things may seem so hard, sometimes you are torn between right and wrong. We may be in a situation where being Truthful may put our relationship with our loved ones in jeopardy. This is when we may come out with 'Guru Jee! All I wanna do is LOVE you, I can do without all these hassles!!' Then this is where the 'giving of the head' concept hits home...it's like Guru Jee saying 'If you really want to Love me, then you must live by the TRUTH and die by the TRUTH, for I am TRUTH.' This is what loving Guru Jee is...He presents us with these 'tricky situations' to bring us closer to Him...He helps us become detached from the world and attached to Him.

He makes us say 'Guru Jee, I am just gonna be Truthful, I am gonna put it all in your hands...I have faith enough to give my head.' This is where the phrase 'I'm putting my neck on the line for you' stems from...where you are prepared to face the consequences for doing the right thing.

This is why Guru Jee wants us to give our head...it's not because He likes to collect heads...it's because it helps us get closer to Him...giving our head to Him isn't a favour/payment to Him...it is a favour to ourselves! Are we prepared to put our 'necks on the line' for Guru Jee. Just like the countless Singhs and Singhneea who really did just that...and what was their outcome? In the eyes of the worldly person they were brutally murdered...but in the spiritual realm they gained MUKHTEE (Freedom from this World). Which is the REAL aim of ALL GURSIKHS.....

So if the consequence for being Truthful is seemingly negative in the physical...it isn't that way in the spiritual! After we say 'EK ONKAAR (There is One God)' we say SATNAAM - 'His Name Is TRUTH' Then if His Name is TRUTH then we must try and be Truthful ourselves.

The Taking of Amrit is the first step in the 'Head Giving' journey. It is our promise to Guru Jee, that from this day forward we will not use our own heads, but HIS! After Amrit, we may think to ourselves 'that's it! I've given my head to Guru Jee' but it doesn't end there...the process of giving our head is one that lasts throughout our lifetime. It is falsehood to believe that once we have taken Amrit we are now super-enlightened people. If we continue to let our own MAT (thinking) to dominate our decisions then we haven't really given our head...we must give our head to Guru Jee EVERYDAY. Because everyday is a battle between Gurmat and Manmat....we have to sacrifice our Manmat in order for our Gurmat to come through...

We continue to receive 'training' from Guru Jee in the form of Dukh and Sukh...it is just that now we have been blessed by Gurmat, to pass the training we must use this tool...and to use this tool all we gotta do is say 'Here Guru Jee you deal with this, because I (Me/Mai/Houmai) am incapable.' This is what it means to give our head.....

**SAGAL DUAAR KO SHAD KE, GAYO TUHAARO DUAAR**

*I Have Abandoned All Doors, I Have Come To Your Door*

**BAAHE GAYE KEE LAAJYAS, GOBIND DAAS TUHAAR**

*Take Me By My Arm, For I Have Become Your Servant*

## Got Any Doubts...?

When saying the last few lines of the mool mantar...we relate it to the Universe...He was True before Time Began, He Has Been True Since, He is True Now, Nanak Says He will Always be True.....

There can only be LOVE where there is TRUTH.....

The mool mantar is dynamic.....try relating it to yourself aswell.....

**AAD SACH** - He loved me before I was born - Yes! Yes! He loved you while you were in your mother's womb....He came to you, sat with you, tickled you and made you smile - while you were in your mother's womb!! VAAAHHH!!

**JUGAAD SACH** - He has loved me ever since - All those times, while you were sad, when you fell and grazed your knee in the playground, when others were calling you names, HE held you and told you that He LOVES you!!! All those times when you were happy, smiley, playful, it was HE who was your REAL friend and made you feel that way!! Ever since you were born He has loved you.....all that time and I didn't even know it!! And yet still He carried on loving!!!

**HAI BHI SACH** - He loves me now - You better believe it!! Right this minute...while you read this message...He is whispering 'I love you...I love you....I love you' to the sound of VaaheGuroo...VaaheGuroo....He loves you!! Right now!! He's got His arms wide open ready to hug you....do you wanna be hugged by Guru Jee?? OH YES!!!! VAAHEGUROOOHHHHH!!!

**NANAK HOSI BHI SACH** - Nanak says He will always love me - Well, could we ask for anymore guarantee?? Our beloved Guru Nanak has told you that He is always gonna love you!! WOW!! What a secure feeling!! HE is ALWAYS gonna love me!!! Guru Jee you are truly an endless ocean of Truth (love!)...Vaah!!! VAAAAAAAAAHHHH!!!

There we have it! From to start to finish and BEYOND....He loves you....YES YOU!! All you have to do is say VaaheGuroo...VaaheGuroo...I love you too VaaheGuroo!! VaaheGuroo...VaahGrooo...VaaheGurooo....VAAAAAHHH!!!



## Gods Door

We all need a place where we can go to share our feelings with potential strangers who also feel the same as we do. We can sit at home and reach a state of bliss, but there will come a time where you would want to share that bliss with people who are relative strangers. This is because you want them to feel what you feel, so that you can extend and prolong that feeling of bliss.

We can share our feelings with the ones who we are close to and we can experience so much bliss, but it is important to share that bliss with others. We can discover new and exciting chapters in our spirituality with our loved ones, but it is important to share what you have learnt with others, as they will also become open enough to share what they experience, with you – so its like ‘double progression.’

So where can we go to share these feelings? Well, it is natural that we all return to the source that provides those feelings, which manifests itself in the Shabad. The Shabad resides in the Guru Granth Sahib Ji. So, we are all drawn to the loving power of our Guru. Our Guru resides in the place that we call the Gurdwara – which means ‘Gods Door.’

A Gurdwara is a place where we can go and slip into Bhagti mode as soon as we enter the building. The atmosphere in the Gurdwara should be soothing and serene, with an overwhelming emphasis on Sri Guru Granth Sahib Ji. The atmosphere is then further enhanced by the awe inspiring sound of divine Kirtan – beautiful voices, like angels, singing His praises. The divine power of Kirtan spreads through the Gurdwara like ripples in a pond washing all that have come to see their Guru. The atmosphere rises yet to further heights of spiritual bliss by the presence of heavenly angels sitting on either side of Guru Ji – like little children listening to their mother and father telling them stories about a wonderful being that loves and protects us from all that is bad.

In this place we can escape from the pressures of the world and experience a taste of blissful and truthful existence. This is where we can all meditate on God’s name together, irrespective of our background, in this place we are not attached to our worldly ways – colour, gender, wealth and caste are meaningless. The smell that surrounds us is that of a garden of spiritual delights. The only light visible is that emanating from Guru Ji which transcends its way to the Dasam Dwar’s of all those who are present. The whole of the Sadh Sangat is sitting with straight backs and closed eyes in deep meditation as they experience NAAM – the whole building is vibrating gently to the sound of VAH-E-GUROO.

No other sound can be heard. Two or three hours pass within what seems like seconds. The Sangat all rise humbly for the Ardas – that connects them directly to God. Then, there is an air of excitement as the Sangat are about to be blessed by Guru Ji’s divine Hukamnama. The Sadh Sangat takes on board all that is being said and hold it close to their hearts. Then, without a sound, the Sadh Sangat move into the Langar hall, where some take up Seva

and others eat their blessed and divine food and then serve those who need serving. After all Seva is complete, people say their farewells to Guru Ji and then leave God's Door and re-enter the outside world – still holding what they have just experienced close to their hearts.

This is the kind of bliss we can have when we go to the Gurdwara. So how many of us can truly say that we have experienced such a blissful experience? If so, how many times? The answer would be 'very few' or 'none.' So why is that? It all comes down to what we want from our Gurdwara – those who control the Gurdwara will have a vision in their mind of how they want things to be run. This vision of theirs manifests itself into the physical and what we see before us in the Gurdwara is the frame of mind that they are currently in. To put it bluntly, spirituality is not an item that features very highly (or at all!) on their agenda.

Unfortunately, it seems to be all about saving money, ego ('my leadership is better than yours') and a lack of real spiritual knowledge or desire. They seem to think that religion exists solely for politics. But Guru Gobind Singh Ji says the opposite:

**Dharam Bina Na Raaj Chalaye**

*Ruling (politics) is pointless without religion*

There is also a line in Gurbani that says

**Harimandir Soyee Akhyeeaye, Jito Har Jathaa**

*Call that the House Of God, Where God Resides*

If we want to believe in Sikhi, then we must believe in the concept of Miri and Piri. It is simply not good enough to get on with your own personal bhagti and then come to the Gurdwara to complain about why things are not being done right. We need Himmat to work towards this vision of Gods Door. For if we leave it in the hands of others then we are prone to heartache and frustration, because Bani says:

**Manmukh Harimandir Ki Saar Naa Jaananee**

*The worldly person does not know the value of Gods House*

Therefore, we are being ignorant if we let our Gurdwara be run by such worldly people. We must have enough passion for manifesting the vision of Gods Door into a physical reality.

So, how bad do we want this to happen? It is important to leave the Gurdwara with the bliss that was intended for us, but before we get there we need to make the effort to change things. The Gurdwara is a spiritual place, it is like a cave of untouched Amrit just waiting to be discovered...will we be the ones that discover it?

## The Difference...?

There's a quote that many people use: 'I am more a follower of Guru Nanak Dev Ji than of Guru Gobind Singh Ji.' Also, there are people that imply that they are more followers of Guru Gobind Singh Ji than of Guru Nanak. These thought forms would suggest that there is a difference between Guru Nanak Dev Ji and Guru Gobind Singh Ji. Anyone who is thinking that way needs to realise that they are playing into the hands of KalYug.

This is because when people think this way, they end up separating the two manifestations of the ONE light. When they do this, then they end up separating people into different sects. This, in turn, leads to people rejecting one or the other manifestations of the ONE light. People become divided by such modes of thought, when people become divided from each other it breeds rejection and even hatred of the 'next door neighbour.'

This is what KalYug wants, it wants us to be far from each other so that it can divide us and then conquer us. It is more of a task to demolish a unified nation of strong willed people, than it is to divide and conquer a nation already divided and exhausted.

This thought process goes against the teachings of Guru Nanak Dev Ji and Guru Gobind Singh Ji. Guru Nanak first gives his message in this way:

### **Gur Gur Eko Ves Anek**

*There is One Guru who has countless forms*

Then Guru Nanak says this again, but this time his form is Guru Gobind Singh:

### **Anek Hai Phir Ek Hai**

*He is many, yet He is One*

What makes the Guru's is not their facial features but the Shabad that they speak. The Shabad that they spoke was the same, it was the same light emanating from within the ten images of the Guru. That light moved from one body to another, always repeating the same messages. That is why we will not find any contradictions amongst the Guru's message.

Guru Nanak also reveals himself again in the form of Guru Gobind Singh when he says:

### **Adh anth Ekai Avatara**

*From start to finish (of you life), There is only One Saviour*

### **Soyee Guru Samjeo Hamara**

*Understand My Guru in this Way*

So why do we look for differences amongst the same light? Why do we feel the need to divide a perfect light into two – even when we read EK Onkaar!! We cannot divide this light, because it is the same.

We say the two are different because the first manifestation spread love and light and the tenth manifestation was more about having the strength and courage to stand up for ourselves and to live by the Truth. But we forget that Guru Nanak in his original form was also very clear cut about the consequences of our actions...

**Je tis nadar Na Avai Ta Vaath Na Puchai Ke**

*Whosoever does not remember the Lord, Is also forgotten by the World*

**Keeta Andar Keet Karre Dosi Dos Tarre**

*He becomes a worm amongst worms, a sinner amongst sinners*

The Light that was Guru Nanak was perfect, the message that was intended for us was also perfect. In order for the message to be put across to the masses in the age of KalYug, ten lifetimes were required. As we read our Guru's history – we can see the pattern that emerges from this light from its first inception that was Guru Nanak Dev Ji through to Gobind Singh Ji and eventually the manifestation of the Shabad in the Guru Granth Sahib Ji.

We can see the emergence of the Sword of Justice from the Word of Truth. Both these manifestations are a means to the Truth. We have been given the Word of Truth to keep our minds and souls in Blissful Happiness and Strength. We have also been given the Sword of Justice to protect the Truth and have Kirpa (Blessing) on all those who have become the disciples of Kaal.

We must remember that we must earn the right to receive these manifestations, and that right is given to us through Gur Prasad (The Guru's Grace). This is to ensure that not just anybody can receive the True gift of Giaan (Divine Knowledge) – as Guru Nanak received it from Waheguru in the form of Amrit. We can only receive Gur Prasad if we live the life that the Guru has instructed us to live – that is the life of Truth. We live the life of Truth by reciting the Word of Truth (Amrit Bani) with PURE LOVE as manifested in the Guru Granth Sahib Ji – this is to feed our souls and perfect them into the True Diamonds of the Guru. We live the life of Truth with PURE LOVE by following the Way of Truth (Saint Soldier) – this is received from Gur Prasad (Guru Gobind Singh) through the Panj Piare by drinking Khande Batte Da Amrit (Divine Nectar from the Iron Vessel with the Double Edged Sword).

We must understand that we have been given all these tools to get us back to God by THE SAME DIVINE LIGHT. This SAME DIVINE LIGHT has delivered its perfect message to us through the ten physical forms that it took on 530 years ago. Now this DIVINE LIGHT has manifested itself into the Guru Granth Sahib Ji for us to draw strength from and to talk to God. This Light is a mediator between God and us.

The question can now be answered: 'What is the Difference between Guru Nanak Dev Ji and Guru Gobind Singh Ji?' Well, as we have just described that Guru Nanak and Guru Gobind is the same Light. So, Pyari Sadh Sangat Ji, how can we pick any difference out of THE SAME LIGHT.....?