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Sachkhand Darshan



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ਵਾਹਿਗੁਰੂਜੀਕਾਖਾਲਸਾ॥ ਵਾਹਿਗੁਰੂਜੀਕੀਫ਼ਤਹ॥

In the Khalsa's Ardas, these words appear: "Unite us with those beloved ones, by meeting whom your Naam comes to mind." Even though this being has been saying these words in the Ardas, he did not understand their true meaning. But Waheguru's grace is boundless, and it cannot be described here. Three or four years ago, through a relative, I had the good fortune to read a book named 'Jail Chithian' (Letters from Prison) by Bhai Sahib Randhir Singh, which was published by your press. After reading it, I developed a desire to read other books written by this author. After that, whenever a relative went to Sri Amritsar Sahib, I would ask for more books through them.

What did I gain from reading them? I cannot write about that, but I gained knowledge of the very deep secrets of Gurmat, or it should be said that a spark of light appeared in the darkness. Blessed is that Satguru who creates such beloved ones, who consider the most supreme task in life to be spreading the true remedy for attaining peace and love on this burning earth, "Naam Jap," to every home. Indeed, without it, the world is complete darkness. I congratulate you from the heart and pray to Waheguru that He grants you success in every way in this most necessary and sacred work. This is Waheguru's own work, and He gets it done through His beloved ones.

Nowadays, there is darkness everywhere in the world. Leaving the home of the perfect Satguru Nanak Sahib Maharaj, the world is getting entangled in a mountain of smoke and is being ruined. So much so that even the great leaders and so-called Giani's of the Sikhs are flowing in this same current. It is a very sad state of affairs. I also had the opportunity to read the books of many other Sikh leaders, but the Gurmat spirit that I gained from the written works of Bhai Sahib, I could not find in any other...

-Riverside Power House, One who desires your Darshan, Amolak Singh
Draftsman

Chapter 1:

Introduction & Decision of the Five Khands

ੴ ਵਾਗਿਗੁਰੂਜੀਕੀਫਤਹਿ॥ In the boundless expanse of this visible sky, there are countless hidden and manifest scenes. It is extremely difficult to comprehend the vastness of the visible star clusters, suns, constellations, realms, and universes. Who can find the limits of the hidden, unseen, and imperceptible creation of the all-powerful Creator? Only those can know the creation of the divine, subtle realms beyond the reach of these physical eyes, to whom the Creator, by bestowing His grace, has blessed with divine vision and inner light. Even the scholars of science cannot see the entire visible sky filled with stars and constellations; they can only see a glimpse of the spherical creation within their visible horizon, where this earth and the visible sky seem to meet. Even with the largest telescopes and microscopes, the depth of the art within the visible expanse of the sky has not been comprehended by anyone to this day. The reach of the deepest of scientific knowledge has only been able to grasp the existence of ether, atoms, radio waves, and electrons. This is considered a great, newly discovered, hidden to manifest miracle, which has shattered the pride of materialists who used to say that there is no hidden creation beyond this visible expanse. But even these radio wave scientists have only grasped a mere glimpse of the Creator's unfathomable and imperceptible creation, and that too is very incomplete. Accepting this new glimpse, they still sit in denial of the existence of the many types of divine, picturesque, and wondrous creations with their deeper and more profound

depths. Our Gurus, by shining the divine light of the Gurbani that came from the source, have provided an eye-witness account of the hidden creation of Akal Purakh and their own eternal play, which, when contemplated under the light of Guru's wisdom, leaves one amazed. But whatever our all-knowing Satgurus have described through Gurbani, is their own first-hand, directly experienced, and witnessed truth. For the faithful Gurmukhs, there is not even a shred of doubt in it. But still, there are many Sikh gentlemen who, even after reading and hearing Gurbani, are skeptical or in denial of the hidden, miraculous creation described in Gurbani. Regarding the five Khands (Dharam Khand, Gian Khand, Saram Khand, Karam Khand, and Sachkhand) described in Sri Japji Sahib, their opinion is that these are experiential states. By this, they mean that these Khands are creations of experience. As the state of experience is, so is the creation that experience creates for itself. If these Khands are merely states, and not any actual realms with real existence, then the question arises, whose experience are these creations of? If you say they are the creations of the experience of scholars or educated Gianis, then as many educated Gianis as there are, there will be that many of their states. Because as many intelligent, educated Gianis as there are, so many are their experiences. Or, whatever the state of knowledge of a particular intelligent Giani is, that is the kind of experiential knowledge of the Khand Mandal he will create. Thus, as many kinds of experiential knowledge as there are, so many kinds of Khands will be experienced. In this way, a conflict will arise in the states created within the experiences. In short, this will become merely a self-created, imaginary toy of the

so-called (so-called, self-proclaimed) Giani scholars (creation of fancy). Which can be demolished whenever one wishes, and built whenever one wishes. This is dependent on the self-created will of the experiential Giani. What was the need for the Guru Sahibs to describe such Khands in the eternal Bani? If you say that these Khands are the creation of the experiential state of the Guru Sahibs, then ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ ॥ ਮੈ ਬੋਲਹਿ ਜੇ ਪੇਖਹਿ ਆਖੀ ॥ The true story of the Saints, listen. They speak what they see with their own eyes. According to the Gurbak, the problem is solved by itself and it is clearly proven that these Khands are not some experiential creation, but rather, according to the true, first-hand testimony (witness) of the Guru-like Saints (Sat Purkhs), they are Khand Mandals with real existence, and the existence of these five Khands is more eternal and lasting than the existence of these visible Khands and universes. In fact, all these visible Khand Mandals and universes are based on and within the five Khands, especially Sachkhand. These Khands are indeed divine realms. They are very far, but in these realms, one can reach very quickly with this body, through the blessing of Gurmat Naam Abhyas with a subtle body. And after leaving the body, one has to reach there anyway. There is not a shred of doubt in this that the direct knowledge of these five Khands is obtained by that high-level seeker who has reached the stage of natural state of true Gurmat Gyaan. Only that supreme traveler on the path of truth who has reached this high spiritual state can see the five Khands in their real, true existence (he can see them in their entirety). The revelation of true experience is this. There is no place for speculative experience here. Those with speculative

experience only have a speculative state. The true understanding of the said five Khands is the true realization of these five divine, luminous Khands. Reaching there, "reason" (logic) and "intuition" (experiential knowledge) are all powerless. Gurmat Naam's true practice and earning is what can take one to that state of glory. But this state is not just a state, it is a very high beacon for the destination of the union of soul and supreme soul, from where the divine-darshani scenes of the most subtle of the subtle essence appear in many forms of luminous flashes. Here, the true experience unfolds. This is not experiential knowledge gained through talk. Here, the coverings of human grossness are cut away, then the manifestation of this true state occurs, but through very difficult earnings, that is, by establishing Gurmat, and by practicing Naam Abhyas as shown by Gurmat, through unbroken devotion. Where ਮਨੁ ਗੁਰਮਤਿ ਰਸਿ ਗੁਨ ਗਾਵੈਗੋ ॥ ਜਿਹਵਾ ਏਕ ਹੋਇ ਲਖ ਕੋਟੀ ਲਖ ਕੋਟੀ ਕੋਟਿ ਧਿਆਵੈਗੋ ॥ ਰਹਾਉ ॥' The mind, through Gurmat, will sing the praises of the Lord with love. One tongue becomes a hundred thousand, a hundred thousand become twenty hundred thousand, and with each, He is meditated upon. (Rahaao) Through the earning of immense abhyas with the spirit of the Guru, ਓਅੰਕਾਰਿ ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਤੁ ਏਕਸ ਮਾਹਿ ਸਮਾਵੈਗੋ ॥੪॥ In the One Universal Creator, all are absorbed, and everything is contained within the One. Through the Gurmat spirit of this, the understanding of the union of soul and supreme soul is attained. And "ਗੁਰਮੁਖਿ ਏਕੋ ਏਕੁ ਪਛਾਤਾ ਗੁਰਮੁਖਿ ਹੋਇ ਲਖਾਵੈਗੋ ॥" The Gurmukh realizes the One and Only, and through the Gurmukh, He is revealed. With the attainment of this state of equanimity, and "ਗੁਰਮੁਖਿ ਜਾਇ ਮਿਲੈ ਨਿਜ ਮਹਲੀ ਅਨਹਦ ਸਬਦੁ ਬਜਾਵੈਗੋ ॥੫॥ The Gurmukh goes and meets in his own

mansion, and the unstruck sound current resounds. And from there, the unstruck sound current plays continuously, like a flowing stream. Having grasped the Gurmat system of this, only there can the direct knowledge of the five Khands be attained. One tongue becomes a hundred thousand tongues, and from a hundred thousand, twenty times more, a hundred thousand tongues are formed. Through these hundred thousand crore tongues, by repeating the Naam of the Supreme Lord, Jagdees, a hundred thousand times, through the power of this immense Jap Jaap, the steps to attain the Lord, the Supreme Master, are climbed, and one climbs in such a way that one merges with the Supreme Lord, Ishvar, Parmatma. With the flash of this union with Ishvar, the miraculous, luminous, divine-darshan of the entire creation unfolds in such a way that it is as if, with a single glance, all hidden and manifest scenes appear in their entirety.

Hearing such unfathomable things, the desire to reach there comes even to the powerless and insignificant worms, but this powerful position is attained only by the one who is blessed with grace. Those who make false claims of their speculative, experiential power only have false desires and boasts, as the Gurbak says: ਇਕਦੂ ਜੀਭੋਂ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ

॥ If one tongue were to become a hundred thousand, and a hundred thousand were to become twenty hundred thousand,

And if one were to repeat the one Naam of the Lord of the universe a hundred thousand times with each, This is the path of the Lord, by climbing these steps, one becomes one with Him. Hearing of the heavens, even a worm desires to go there.

O Nanak, by His grace it is obtained; false are the boasts of the false. [Pauri 32, Japji Sahib] The next (thirty-third) Pauri of Japji

Sahib, confirming the attainment of power through the grace described in the previous Pauri, establishes that by attaining this position, that is, "ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ" "This is the path of the Lord, by climbing these steps, one becomes one with Him" The power and authority (Strength, Power) that comes with attaining this supreme position is not obtained by mere talk (by talking) or by cramming a lot of dry knowledge.

Nor is this forceful position obtained by remaining silent, by observing silence, or by practicing empty meditation. Nor is this powerful authority obtained by making mournful pleas. Nor does this true, luminous, powerful force arise by giving donations and doing charity (rather, the ego of being a donor increases). Nor

does this true essence of supreme spiritual power, the soul-force (power), arise by living a very long life, that is, by increasing one's lifespan. Nor is this soul-conquering, true heroic power, this force, manifested by dying in any kind of Hatha yoga. Nor is this power, this force, obtained by becoming the owner of kingdom and wealth; rather, with the force of wealth, the noise of arrogant pride only increases in the mind, and he wanders around roaring. Nor is this true force and power

illuminated through the knowledge and contemplation of the

Smritis and Shrutis. Nor is this true soul-power, this skill, obtained by renouncing the world through the practices of Sannyas. But in whose hands is the power of the gift of this force and power, He, the Giver of all givers, Vaheguru, to whomever He wishes, by bestowing His grace, can give the gift of this soul-force. He Himself gives the gift. He Himself, by

giving the gift, looks upon it and rejoices. No one, by their own power, can call themselves powerful and become a good, supreme, and excellent person, nor can any powerful person, by calling themselves powerful, consider anyone else to be lowly and insignificant in comparison to themselves. The one who makes someone powerful (the one with force, the one with true power) is He, Akal Purakh. The beings, made high and low according to their deeds, are all made by Him, the Giver of the fruits of deeds. What else can anyone do in this? As the Pauri says: ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥ ਜੰਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥ ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥

There is no force in speaking, nor in remaining silent. There is no force in asking or giving. There is no force in living or dying.

There is no force in kingdom or wealth, which creates a commotion in the mind. There is no force in the contemplation of knowledge through the Smritis. There is no force in the skill to escape the world. In whose hand is the force, He sees it by doing. O Nanak, no one is high or low. [Pauri 33, Japji Sahib]

Chapter 2: Dharam Khand

The 34th Pauri of Japji Sahib shows that 'ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥' 'Nights, seasons, lunar days, and weekdays; wind, water, fire, and the nether regions.' This natural creation is created by the Creator, Akal Purakh. Within the creation of that nature, a subtle earth-realm in the form of a Dharamsala has also been created by the Creator. By this earth, it is not meant this mortal world, but that divine, luminous realm where the established Dharam Raj of Akal Purakh sits and dispenses justice. To compare this Dharam Khand with the grossness of this worldly earth is ignorance. This realm is a very subtle realm, which is a Dharamsala for the purpose of judging according to righteousness. The other realms, like the mortal world, are all fields of action, that is, karma-kshetras, where the account of the deeds done is taken in this Dharamsala. The Dharam Raj of this place is also not like the kings of this earth; he is a divine, luminous form established by Akal Purakh, a timeless, formless image, a deputy endowed with his own power of righteous judgment, a formless, indivisible form of his own self. This Dharam Raj does not need witnesses and testimonies to judge justice and fairness like the worldly kings; he has the inherent omniscience of Akal Purakh, through which he himself judges true justice. ਧਰਮਰਾਇ ਨੇ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥ The Lord of Dharma has been given the command to sit and judge true righteousness. [Siri Raag, Mehl 3, Ang 38]

Here, the true command given by the omniscience of Akal Purakh prevails, and true justice is judged. In this true Dharamsala, beings of various forms and species, and of

countless names, come from other Khandas and universes of the gross worlds after death, and their justice is decided according to their own deeds, after a true judgment. And a true settlement of justice is made. The true judgment is made because the one who makes the judgment, the true judge, Dharam-Rai, is himself a deputy appointed by the true, omniscient Akal Purakh, endowed with the power of righteous judgment. Therefore, his court of judgment is a true court. It is not a court of law of any worldly kings, which makes judgments with limited intelligence. In the true court of that true One, the accepted beings, remaining aloof from the punishment of Dharam-Rai's righteous judgment, having an amazing soul-upliftment and a unique mark, attain a unique glory. They remain beyond the judgment of Dharam-Rai's righteous deeds.

Dharam-Rai cannot judge their deeds, nor can he put any hindrance on their deeds. ਧਰਮ ਰਾਇ ਤਿਨਾ ਕਾ ਮਿਤੁ ਹੈ ਜਮ ਮਗਿ ਨ ਪਾਵੈ
 || ੧੪ || The Lord of Dharma is their friend; the Messenger of Death cannot find them on the path. (14) (Maru Var, Mehl 3, Ang 1091) The complete, fruitful deeds of those complete beings, the five approved ones, done with full Naam Abhyas, due to the effect of the deed above all deeds, there is a mark of Vaheguru's grace on their divine foreheads. Because of this, Dharam-Rai cannot even come near those beings who have been blessed with the grace of the Lord of grace from the very beginning. What to say of any other messenger of death coming near? Those five approved beings emerge victorious from the mint of justice of the Dharam-Mandal, the Dharam-Saal. Even while in this mortal world, the consciousness of those five approved beings is absorbed in Dharam Khand. That is, they

can see the scene of Dharam Khand while sitting here, because these accepted five approved ones, even in this world, while doing Kirtan and praising the Lord in the company of the Guru's congregation, are absorbed in the true court, that is, they maintain their absorption. Who can stop those five approved, supreme, word-conscious beings from reaching the true court after leaving their bodies? The refinement and testing of other raw and unripe ones is done only by going there (to Dharam Khand). It is in this true court of Dharam Khand that it is known who is high and who is low. As it is said: ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥ Nights, seasons, lunar days, and weekdays; wind, water, fire, and the nether regions. In the midst of these, He established the earth as a temple of righteousness. In it are beings of various forms and colors, with countless and endless names. Their deeds are judged according to their deeds; the True One Himself is the true court. There, the five approved ones shine; by His grace, the mark is put on them. The raw and the ripe are judged there; O Nanak, on going there, it is known. [Japji Sahib, Pauri 34]

The use of words like "Tithai" and "Othai" in the above Gurbak proves that within the unfathomable, visible creation of the mighty nature, Dharam Khand is such a place where Dharam-Rai sits and delivers true justice, where the true court of the True One, the court of justice, is held. Of what nature is this Dharam-Rai Khandi place-realm made, and how and what kind of justice is dispensed there? This secret is revealed only

by going to that Dharam Khand-like place. The nature of that place cannot be described through these five elemental senses.

Those five approved beings who have reached this mortal realm and have seen that divine, collective place, Dharam Khand, while sitting here, cannot even draw a map of that place. To draw a map, such examples are needed that the beings of this mortal world with their gross intellect can be convinced, but how can they be convinced? They will only be convinced by examples of the gross creation, but with the examples of the gross creation, the house cannot be completed, nor can a complete map be drawn. Therefore, regarding the hidden knowledge of the unseen, imperceptible creation, it is fitting to say: ਕਹਿਥੇ ਕਉ ਮੋਭਾ ਨਹੀ ਦੇਖਾ ਹੀ ਪਰਵਾਨੁ ॥ ੧੨੧ ॥ There is no glory in describing it; seeing it is the proof. (121) (Salok Kabir Ji, Ang 1370) The countless clevernesses of the ignorant beings, the deepest of the deep logics, philosophies, and sciences, wisdoms, and divinations cannot know the essence of this secret of the unseen. The devotees of Gurmat, who are endowed with only gross knowledge, do not depend on the testimony of the five senses for the knowledge of the unseen. When their divine, inner eyes are illuminated by the inner light, all the deep, hidden secrets are revealed on their own. Before the secrets of this inner, true-soul, Gyaan-Drishti are revealed, their faith in the truth of the Gurbaks is firm and steadfast. They do not follow these misleading, sense-based knowledges, and by following them, they do not deny the true essence of the Gurbaks. They firmly believe that whatever Gurbani says is all true, true. Other half-baked intellects are all false. This faith-based devotion to the Gurbaks, by making them

seekers of the essence of the supreme path and by making them earn the Guru's words, reveals all the secrets of the hidden creation. They rejoice in this true understanding, experiencing the state of the soul within, and become filled with wondrous bliss. In the next thirty-fifth Pauri, Guru Sahib describes the account of Dharam Khand described in the previous Pauri (given in the above proof) at the beginning, thus regulating it: "ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥" "This is the righteousness of the realm of righteousness." That is, the judgment described and narrated in the above Pauri is the essence of the righteous system of Dharam Khand.

Chapter 3: Gian Khand

Only those five approved beings who have passed the test of Dharam Khand get to experience the essence of the knowledge of Gian Khand. They, by having the Nadr-drishti of the vastness of Gian Khand, become knowers of the true essence prevailing in Gian Khand. Their account of the Gian Khand that has manifested in its essence is the true, systematic, decisive account. The journey of the soul, endowed with the vastness of Dharam Khand, is the step to understand (realize) Gian Khand. That is why, at the beginning of the next Pauri, it was said: "ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ ਗਿਆਨੁ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥" "This is the righteousness of the realm of righteousness. Now tell of the deeds of the realm of knowledge." Having climbed the Pauri of Dharam Khand, the essence of the next Pauri, Gian Khand, is determined in this next thirty-fifth Pauri in this manner. As it is said: "ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨੁ ਮਹੇਸ ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥ ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥" "So many winds, waters, and fires; so many Krishnas and Shivas. So many Brahmas, fashioning creations of various forms and colors. So many fields of action, so many Merus, so many Dhruvas and their teachings. So many Indras, moons, and suns; so many realms and lands. So many Siddhas, Buddhas, and Naths; so many goddesses in various forms. So many gods, demons, and sages; so many jewels and oceans. So many sources of creation, so many languages, so many kings

and emperors. So many surtis and sevaks; O Nanak, there is no end to the end." (35) The above description of Gian Khand is not just a speculative or experiential, imaginative tale. This is a true, experienced account of the divine beings of Gurmukh, the true, expressive decision of Gian Khand. Only through Nadr-drishti, the divinity and mysteries of the divine light are revealed, and the Alam-ul-Ghaib (world of the unseen) of Gian Khand is manifested, that is, what miracles are revealed to those who unfold it by reaching Gian Khand. The divine vision of the manifested Gian Khand, which sees the scene in its entirety, is the manifested mountain of that luminous knowledge. It is not some imaginary, false tale. In the vastness of Gian Khand, there are various kinds of innumerable winds, which are more unique and wondrous than the winds of this mortal world's atmosphere. There are many kinds of countless waters, and many kinds of countless fires. There are countless Vishnus and countless Vishnu-incarnate Kanha-Krishna Ghanshyams, and countless Mahadev Shiva Rudras, and countless Brahmas, who are engaged in creating the world-creation of countless forms, colors, and appearances. There are countless fields of action and countless Sumeru mountains, and countless Dhruvas. There are countless teachings with various kinds of Dhruvas and their teachers. There are countless star-filled realms, and countless lands of realms. There are countless Indras. There are countless moons and suns. Countless Siddhas, Buddhas, and Naths have passed and will be (they will always be there). There are countless different goddesses, countless gods, countless demons, and countless Rishis and Munis have been and will

be. The entire creation of the past, present, and future is always before the observers of Gian Khand. There are countless jewels and countless oceans of jewels. Within the vast creation of the Creator, who creates countless sources of creation, countless languages, and countless kings and emperors, there is no end to the sources and languages of creation. The Smritis and Shrutis that describe these sources and languages are also countless. There are countless universes with their inhabited worlds, and countless are the creators of philosophies and so on, the Rishis, Munis, Ulama, and Hakims, whose end and limit can never be found. The above-described vastness is a directly seen reality, the luminous, manifest, direct vision of the powerfulness of Gian Khand, a directly seen story, not an imaginary state. And it is a practical miracle experienced in the all-knowing, ever-attentive, essence-luminous experience of the Satguru. To whom the capable Satguru bestows the luminous flash of the knowledge of the essence of this Gian Khand, they believe in the profundity of this supreme, luminous, essence-filled knowledge. Truly, in Gian Khand, the powerful knowledge of the all-pervading light is manifested, and under the luminous, powerful light of this luminous effulgence, the direct scene of all the Khands and universes is seen. No hidden, concealed matter remains that is beyond the knowledge of the Gyaan-prachandi, tat-joti, Gyaanis. That is why the self-evident truth, "In the realm of knowledge, knowledge is supreme," is all-pervading. That is, where the knowledge is supreme, there the light is manifested in the luminous effulgence: ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ ਅੰਧੇਰਾ ॥੧॥ By chanting the Naam, the light of millions of suns shines, and the

darkness of delusion is dispelled. (1) [Jaitsari, Mehl 5, Ang 700]

Within this luminous effulgence of true knowledge, there is no room for doubt or delusion. The divine, essence-filled, luminous, all-pervading sphere or region, which is the all-pervading realm of the luminous effulgence, is a unique realm beyond all the universes, which is spread over all the visible universes. But to the five elemental senses, this very subtle realm, the realm of knowledge, is not visible. It becomes visible when the knowledge becomes supreme, and as soon as it becomes visible, this realm of knowledge, this luminous, vast realm, shines. Then, with the manifestation of this luminous realm of knowledge, all these visible Khands, Mandals, and universes also become luminous. Just as when the soul leaves the body, the soul enters such a spiritual sphere or region, whose nature only that soul that has left the body knows. To those with gross senses, neither that soul leaving the body is visible, nor is that realm of the soul visible, into which that soul has entered. Only that soul that has gone to the next world knows that sphere.

(realm) is known. Similarly, the scene of the vast, divine, luminous light of "in the realm of knowledge, knowledge is supreme" is seen by the divine, luminous, knowledge-entered, supreme, knowledgeable, Gurmukh, who can see and enjoy the essence of the knowledge. The scene of "in the realm of knowledge, knowledge is supreme" is extremely blissful and wondrous. Where, according to the meaning of "there, the unstruck sound, plays, and codes of bliss," crores and crores of blissful, wondrous, unstruck sounds begin to be heard!

Chapter 4: Saram Khand

When one is absorbed in the realm of wonder from the realm of knowledge, then the name of that realm of wonder, according to Gurmat, that is, according to the thirty-sixth Pauri of Sri Japji Sahib, is known as "Saram Khand." This is a wondrous and unique realm. By entering this Saram Khand realm, the life-liberated Gurmukh beings (in both states, with and without the body, that is, while living in this world and also after going to the next world) attain supreme, wondrous, unstruck soul-bliss. As it is said: "In the realm of knowledge, knowledge is supreme. ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੇਡ ਅਨੰਦੁ ॥ ਜਾਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥ There, the unstruck sound, plays, and codes of bliss. The Bani of Saram Khand is its form. There, a very unique form is fashioned. Its state cannot be described. If anyone tries to describe it, they will regret it later. There, surti, mat, man, and budhi are fashioned. There, the consciousness of the gods and siddhas is fashioned." (36) That is, by entering Saram Khand, this happens, that by tasting the unfathomable taste of the unstruck, wondrous bliss, the souls of the Saram Khand entrants become intoxicated with the essence of light and become one with the light. The brilliance of the very subtle, luminous, unique forms of those divine, wondrous, subtle souls cannot be tolerated. So, this is the sign of being in Saram Khand. The luminous, spiritual forms of the Gurmukh beings who have reached there become very unique and beautiful. And this is the test of Saram Khand, that there, only the formless,

beautiful light of wondrous beauty rains down. There (in Saram Khand), the form of the soul, the luminous forms, change. New, wondrous, and very unique, new forms of new, luminous youth are fashioned. Their words cannot be described. If anyone, with their ego-driven mind, dares to describe it, they will be ashamed and will regret it later. Because they are unable to describe the complete, exact likeness of that Saram Khand (by words).

Therefore, they have to face shame. There (in Saram Khand), the surti, mat, and budhi of the inner consciousness change and become new, luminous, and ever-new. They are fashioned in a new mint. Being fashioned in the new, luminous, subtle mold, they become the surti of the luminous word of the heavens and the universe. The gentle mat, sumat, of the supreme spiritual path changes, and it becomes the beautiful, word-conscious subudhi of the supreme, subtle realms. The consciousness of those Gurmukh beings is absorbed in Saram Khand, whom Vaheguru has taken under His wing. The Lord, the Beloved, Himself protects the honor of those who have come to His door, who have reached His door (who have come under His wing). The formless Narayan Himself feels shame for those who have been accepted, for those Gurmukh beings who have come under His wing, and He has to protect their shame. As it is said: ਸਰਮ ਪਈ ਨਾਰਾਇਣੈ ਨਾਨਕ ਦਰਿ ਪਈਆਹੁ ॥੧੧॥ Shame has fallen on Narayan, O Nanak, I have come to Your door. (11) [Barahmaha, Maajh] It is because of being the Khand of those who have been accepted at the door and accepted by Vaheguru that the name of this Khand is Saram Khand. In Saram Khand, the form (beauty) of the divine, majestic, luminous, and eternal is supreme. The meaning of the Bani is supreme. That is why it is

said, "The Bani of Saram Khand is its form." When the surti of the word-conscious Gurmukh beings who have reached Saram Khand becomes so firm, they do not fall from there. And when their surti becomes so powerful that everything comes under their control on its own, just as the meaning of this Gurbak is: ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਰੋ ਇਸੁ ਜੁਗ ਆਤਮ ਜਿਣੈ ਸਗਲ ਵਸਿ ਤਾ ਕੈ ਮਹਿ ਸੇ ਕਹੀਅਤ ਹੈ ਸੁਰਾ ॥ ਜਾ ਕੇ ਸਤਿਗੁਰੁ ਪੁਰਾ ॥ ੧ ॥ He who is imbued with the love of the Lord in this age is called a warrior. He who has conquered his soul, everything is under his control, he who has the perfect Satguru. (1) [Dhanasari, Mehl 5, Ang 680] Only by becoming worthy of the pleasure of the eternal Being, Akal Purakh, do those Gurmukh become the recipients of the grace of the Supreme Soul.

Chapter 5: Karam Khand

Then, such a self-conquering, powerful, heroic Gurmukh enters the realm of grace, that is, Karam Khand. Karam Khand is the realm of grace, blessings, and favor. There reside those souls who have been blessed with countless gifts, who have become the recipients of the special grace and favor of Akal Purakh. These fortunate ones, who are ever-blessed with grace and favor, the most special of the special, the approved of the eye of the Supreme Being, are always imbued with the supreme power of the all-powerful Akal Purakh. They are supremely luminous and supremely radiant. So, in Karam Khand, there is only luminous light, jewel-like light, and powerful light, force, and power (strength) that is present and supreme. There (in Karam Khand), without the unstruck sound of the drum, power, and radiance, there is no room for anything else. There, without the heroic, supremely powerful warriors, the devotees imbued with the color of light and radiance, there can be no other dwelling. Within those heroic, supremely powerful warriors, the all-powerful (Almighty) Ram, the all-pervading Akal Purakh, Vaheguru, is completely filled. He is filled with the power of light and radiance, becoming all-powerful and complete. That is why the inhabitants of that place (Karam Khand) are heroic, supremely powerful warriors. There (in Karam Khand), the souls who are present (meaning the souls of Sita) remain imbued in the praise of Akal Purakh, whose divine form, supreme, unique, and formless, cannot be described. Death cannot touch them, nor can the net of deceit, youth, and illusion of kingdom and wealth touch them, because in their inner soul, the fountain of the light of beauty, the beautiful, luminous Vaheguru, is manifest.

Chapter 6: Sachkhand

The souls who dwell in Karam Khand remain in the close presence of Sachkhand. In reality, Karam Khand and Sachkhand are one and the same. Therefore, Karam Khand and Sachkhand are described together in one Pauri of Sri Japji Sahib. As it is said: “ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੇਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ ਤਿਥੈ ਜੇਧ ਮਹਾ ਬਲ ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥ ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਰੋ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ ਸਚਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥ ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੇ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥ ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥”

"The Bani of Karam Khand is force. There, there is no other. There are heroic, supremely powerful warriors. In them, Ram remains completely filled. There, they are imbued with the praise of the Lord. Their forms cannot be described. They do not die, nor are they deceived, in whose mind Ram dwells. There, the devotees of the Lord dwell. They rejoice, and the True One is in their minds. In Sachkhand, the formless One dwells. He creates and sees with a benevolent gaze. There are Khands, Mandals, and universes. If anyone tries to describe them, there is no end to the end. There are countless forms and shapes. As is His will, so is the creation. He sees and rejoices, contemplating. O Nanak, it is very difficult to describe." (37)" So, in this thirty-seventh Pauri, the decision of both Karam Khand and Sachkhand is made. The door of Karam Khand opens directly in the very close proximity of Sachkhand. The devotee inhabitants of Karam Khand, being in the presence of

Sachkhand, enjoy the bliss of Sachkhand in a way, that is, their consciousness reaches Sachkhand. So, the line "There, the devotees of the Lord dwell" holds the common ground of the lamp of both Karam Khand and Sachkhand. The devotees of Sachkhand also have countless armies and families, whose number is limitless. These 'for whom' devotee beings, always enjoying the great bliss of the supreme, blissful devotion of the true Vaheguru, remain in ecstasy. Where? Where the true, formless One dwells in Sachkhand and, with His benevolent gaze, looks upon His devotee beings and rejoices. There, from Sachkhand, the scene of all the countless Khands, Mandals, and universes appears in its manifested form. All the Khand Mandals and universes are contained within the cosmic form of Akal Purakh. Though they appear distinct, they are seen as one. So many countless Khand Mandals and universes are seen that if one were to try to describe them, there would be no end. There is no end to their end. Within the creation of Nirankar, the creation of countless worlds, realms, and Mandals, both with form and formless, is beyond comprehension. As is the will of the true, formless, perfect Supreme Being, so is the creation of this formless and with-form creation. And, "ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ ॥ ੧ ॥" "He created the second nature, and sitting on His throne, He watched the play with joy." (1) According to the Gurbak, the Creator, Nirankar, rejoices by watching and contemplating His creation. The devotee inhabitants of Sachkhand also rejoice by watching this entire wondrous creation in wondrous colors, but they do not have the power to describe it in words, because the description of this true essence is extremely difficult, very

difficult. "ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ ਸਚਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥੩੭॥" "There, the

devotees of the Lord dwell. They rejoice, and the True One is in their minds. In Sachkhand, the formless One dwells. He creates and sees with a benevolent gaze." (37) The following Gurbak is in complete harmony with the meaning of this: ਸਹਜ ਸਿਫਤਿ ਭਗਤਿ ਤਤੁ ਗਿਆਨਾ ॥ ਸਦਾ ਅਨੰਦੁ ਨਿਹਚਲੁ ਸਚੁ ਥਾਨਾ ॥ ਤਹਾ ਸੰਗਤਿ ਪ੍ਰਾਪ ਗੁਣ ਰਸੈ ॥ ਅਨਭਉ ਨਗਰੁ ਤਹਾ ਸਦ ਵਸੈ ॥ ੬॥ ਤਹ ਭਉ ਭਰਮਾ ਸੋਗੁ ਨ ਚਿੰਤਾ ॥ ਆਵਣੁ ਜਾਵਣੁ ਮਿਰਤੁ ਨ ਹੋਤਾ ॥ ਤਹ ਸਦਾ ਅਨੰਦ ਅਨਹਤ ਆਖਾਰੇ ॥ ਭਗਤ ਵਸਹਿ ਕੀਰਤਨ ਆਧਾਰੇ ॥੭॥ The essence of devotion is the knowledge of spontaneous praise. Eternal bliss is the true, unshakable place.

There, in the company of the saints, the essence of virtues is enjoyed. The city of experience is there, always inhabited. (6) There is no fear, delusion, sorrow, or anxiety there. There is no coming, going, or death. There is always the bliss of the unstruck sound in the arenas. The devotees dwell, supported by Kirtan. (7) ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥ ਕਉਣੁ ਕਰੈ ਤਾ ਕਾ ਬੀਚਾਰੁ ॥ ਕਿਰਪਾ ਕਰੈ ॥ ਸੰਗਿ ਤਰੈ ॥੮॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਨਿਹਚਲੁ ਥਾਨੁ ਸਾਧ The Supreme

Lord has no end or limit. Who can contemplate Him? He on whom He bestows His grace, O Nanak, Crosses over in the company of the saints. (8) [Gauri, Mehl 5, Ang 237] This is all the description of Sachkhand. There (in Sachkhand), the currents of spontaneous praise and adoration always flow.

There, the blissful knowledge of true devotion is attained. The bliss of the true bliss is always present there. That is why this Sachkhand is an eternal, blissful, and unshakable place. That is, in that place, in that unshakable, true place, Sachkhand, there is always the company of the true, the true Sat Sang. In the true Sadh Sangat of Sachkhand, the nectarous fountain of

virtuous qualities always flows. There, the city of experience of the blissful devotees is an unshakable, united, inhabited, and blissful place. In this unfathomable, divine realm, the inhabitants, the devotees of the self-luminous, radiant city, always have the direct, face-to-face vision of the formless Vaheguru, the direct, experiential, divine darshan. That is why this Sachkhand is the direct, experiential city of the formless One. In that Sachkhandi, experiential city, there is no fear, nor is there ever death. Death (mirt) never occurs there. There is no trace of the cycle of the three gunas, fear, delusion, sorrow, anxiety, and the cycle of coming and going. There (in Sachkhand), the arenas of eternal, unstruck bliss of the devotees are always adorned. In those blissful, unstruck arenas, "ਕਰੈ ਅਨੰਦੁ ਅਨੰਦੀ ਮੇਰਾ ॥ ਘਟਿ ਘਟਿ ਪੂਰਨੁ ਸਿਰ ਸਿਰਹਿ ਨਿਬੇਰਾ ॥ ਸਿਰਿ ਸਾਹਾ ਕੈ ਸਚਾ ਸਾਹਿਬੁ ਅਵਰੁ ਨਾਹੀ ਕੇ ਦੂਜਾ ਹੇ ॥ ੧ ॥"* "My joyful Lord is in bliss. He is completely pervading in every heart, and He judges every head. The True Master is above the king of kings. There is no other." (1) The blissful, darshan-filled vision of the Lord, in His manifest, majestic presence, keeps the devotees absorbed in the ever-joyful Kirtan, which is the form of praise and adoration. ਸੁਹੀ ਮ: ੫, ਪੰਨਾ ੪੫੭ Suhi, Mehl 5, Ang 457 The devotee inhabitants of that place live and thrive only through the support of Kirtan. The inhabitants of that place gain the true knowledge of "the Supreme Lord has no end or limit" in its true, inner meaning. The divine vision of the inhabitants of Sachkhand can fully comprehend the vastness and the all-pervading power of the Supreme Lord. The inhabitants of Sachkhand see the formless Vaheguru dwelling in Sachkhand in His manifest darshan, pervading in the vastness of the

all-pervading. They alone understand the mystery of the one-in-all and all-in-one Supreme Being and the luminous vastness of the Supreme Lord. Otherwise, without them, "who can contemplate Him?" The ignorant, contemplative beings cannot even begin to contemplate the all-knowing Supreme Lord, the Supreme Being. If anyone can, who can? Only the life-liberated devotees, who have become one with the formless One of Sachkhand, on whom Guru Nanak Sahib has bestowed His grace. They, by becoming the saviors of this unshakable, Sachkhandi Sadh Sangat, become the knowers of the true, supreme reality of the vastness. ਗਉੜੀ ਮ: ੫, ਪੰਨਾ ੨੩੭ Gauri,
Mehl 5, Ang 237

Chapter 7: God Resides in Sachkhand

The formless, eternal Being being in one place and also being all-pervading, the formless Lord, while being a resident of Sachkhand, is also the resident of all. This divine mystery (ramz) is known (understood) only by the formless beings, the devotee inhabitants of Sachkhand. Knowing this mystery, they do not have the ability to make others know. Those who are believers in the mere logical speculation of the all-pervading nature are often in denial of the fact that the Creator has a special, specific realm called Sachkhand, where He resides. Being inhabitants of Sachkhand, they say that the formless, all-pervading Supreme Being has become localized. In short, the Creator resides within the creation. The powerful One is pervading and absorbed in the creation of nature. He does not reside in a special, specific realm separate from this. The messengers, prophets, and saints who describe the Creator as separate from the creation, in the ninth and tenth heavens, in a localized form, have not been able to unravel this mystery, and they are unable to solve this mystery of reality: how the absolute, powerful God, while residing in the tenth heaven, also resides in His creation, the universe. If anyone has unraveled this mystery, it is only Satguru Nanak Sahib who has unraveled it, and having unraveled it, he has shown it in its entirety to his grace-bestowed Sikhs. In this one great, pithy line, what an amazing mystery has been revealed and unraveled: ਜਿਉ ਸੁਰਜੁ ਕਿਰਣਿ ਰਵਿਆ ਸਰਬ ਠਾਈ ਸਭ ਘਟਿ ਘਟਿ ਰਾਮੁ ਰਵੀਜੈ ॥੪॥ Just as the sun's rays are spread everywhere, So is Ram pervading in every heart. (4) [Kalyan, Mehl 4, Ang 1326] What an amazing knot this Gur-praman has untied! It has solved the unsolved

mystery. The sun, being in one place, is present everywhere through the miracle of its rays. Wherever the countless rays of the sun fall, there the presence of the sun is manifest through those rays. Even a single ray of the sun, wherever it falls, there the sun is manifest. Even if this ray travels millions of miles from the original source of the sun and becomes a ray, yet through this ray, the sun is manifest there. Wherever the rays of the sun reach, there the one sun is manifest. Being in one place, it is also in all places, and it is so because of the miracle of its rays. Similarly, Ram, Vaheguru, Akal Purakh, Paarbrahm, Nirankar, being the luminous light, is a resident of Sachkhand, and yet He is also the resident of every heart, all-pervading. This sun is visible to these physical eyes, but the sun of suns is seen by the divine, discerning eyes. These five elemental eyes can only see this sun during the day, but the true sun above all suns is seen by the divine vision of "by meeting the Satguru, the divine vision is obtained"* day and night. This visible sun is hidden even during the day from the five elemental eyes. The sun of suns, once seen by the divine, discerning eyes, is never hidden from sight at any time. This sun with its hot rays shines only on those level places, spots, and locations where its rays reach. In the underground caves and at those places where its rays do not reach, it is not visible. But my king of suns, the true sun, is always shining in its full glory in the hearts, minds, skies, caves, and caverns, day and night. The Gurmukh beings with their divine vision, the devotee beings who are illuminated by the light in their hearts, see Him exactly as He is. And a special addition is that my luminous, cool-rayed sun of suns is seen in His formless form exactly as He is, without any increase or

decrease, by His devotee inhabitants of Sachkhand who are very close, and by His beloved ones who are dwelling far away.

ਅਨੰਦ ਸਾਹਿਬ, ਪਉੜੀ ੩੬ Anand Sahib, Pauri 36 No. There is no question of resemblance or similarity here. We are only to take one aspect of the exemplary illustration. Just as the sun is pervading everywhere through its rays, similarly, the luminous form, Ram, is pervading and absorbed in every heart through his luminous, radiant pervasiveness. In whichever heart the luminous ray of the Lord of light shines, there all the distinctions of near and far disappear, and all the horizons of sight disappear. There, "the Beloved is beyond the far shore, the boundless Beloved"* , is seen in a manifest form by the word-conscious beings. In the hearts that are bereft of the divine darshan of the word-surti, there is only darkness. There is neither the miracle of the light of Nirankar, nor is the form of Nirankar manifest, but even in them, Akal Purakh is present in a hidden form. What faith can they have in the nature of "in Sachkhand dwells Nirankar"? But those Gurmukh beings who have established their posture in the state of samadhi in the cave of the void, they have the darshan of the perfect Paarbrahm, the darshan of the Sachkhandi Nirankar, in the dasam dwar. They have seen the complete scene of Sachkhand in the play of the dasam dwar. They have seen the Supreme Soul, the Lord, conversing with His devotees in Sachkhand. ਸੁੰਨਿ ਸਮਾਧਿ ਗੁਫਾ ਤਹ ਆਸਨੁ ॥ ਕੇਵਲ ਬ੍ਰਹਮ ਪੂਰਨ ਤਹ ਬਾਸਨੁ ॥ ਭਗਤ ਸੰਗਿ ਪ੍ਰਭੁ ਗੋਸਟਿ ਕਰਤ ॥ ਤਹ ਹਰਖ ਨ ਸੋਗ ਨ ਜਨਮ ਨ ਮਰਤ ॥੩॥ In the cave of the void, there is a posture of samadhi. Only the perfect Brahm resides there. The Lord converses with the devotees. There is no joy or sorrow, no birth or death there. (3) [Ramkali, Mehl 5, Ang

894] * Tukhari, Mehl 1, Ang 1113

Chapter 8: Sachkhand in the Mortal World

The scene of Sachkhand is shown by Guru Kartar to his grace-bestowed Gurmukh beings here, in this mortal world, in its entirety. But first, he takes them under his wing, and only on such beings does he bestow such grace, on whom such a power works: ਤਿਸਨਾ ਬੁਝੀ ਅੰਤਰੁ ਠੰਢਾ ॥ ਗੁਰਿ ਪੂਰੈ ਲੈ ਤੂਟਾ ਰੰਢਾ ॥ ਸੁਰਤਿ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਜਾਗੀ ਅਮਿਉ ਝੋਲਿ ਝੋਲਿ ਪੀਜਾ ਹੇ ॥੧੩॥ ਮਰੇ ਨਾਹੀ ਸਦ ਸਦ ਹੀ ਜੀਵੈ ॥ ਅਮਰੁ ਭਇਆ ਅਬਿਨਾਸੀ ਥੀਵੈ ॥ ਨਾ ਕੇ ਆਵੈ ਨਾ ਕੇ ਜਾਵੈ ਗੁਰਿ ਦੂਰਿ ਕੀਆ ਭਰਮੀਜਾ ਹੇ ॥੧੪॥ ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਬਾਣੀ ॥ ਪੂਰੈ ਲਾਗਾ ਪੂਰੇ ਮਾਹਿ ਸਮਾਣੀ ॥ ਚੜੈ ਸਵਾਇਆ ਨਿਤ ਨਿਤ ਰੰਗਾ ਘਟੈ ਨਾਹੀ ਤੇਲੀਜਾ ਹੇ ॥੧੫॥ ਬਾਰਹਾ ਕੰਚਨੁ ਸੁਧੁ ਕਰਾਇਆ ॥ ਨਦਰਿ ਸਰਾਫ ਵੰਨੀ ਸਚੜਾਇਆ ॥ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਆ ਸਰਾਫੀ ਫਿਰਿ ਨਾਹੀ ਤਾਈਜਾ ਹੇ ॥੧੬॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮਾਰਾ ਸੁਆਮੀ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥ ਸੰਤ ਸੰਗਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਦੇਖਿ ਦਰਸਨੁ ਇਹ ਮਨੁ ਭੀਜਾ ਹੇ ॥੧੭॥ ੧॥੩॥ [ਮਾਰੂ ਸੋਲਹੇ ਮ: ੫, ਪੰਨਾ ੧੦੭੪] Thirst is quenched, and the inner self is cooled. The perfect Guru has joined the broken thread. The surti and the shabad have awakened in the heart, and I have drunk the nectar, drop by drop. (13) He does not die; he lives forever and ever. He has become immortal and imperishable. No one comes, and no one goes; the Guru has removed the delusion. (14) The Bani of the perfect Guru is perfect. He who is perfect is absorbed in the perfect. The color increases day by day; it does not decrease, and it cannot be measured. (15) The twelve-fold gold has been purified. The assayer's mark has been put on it. It has been tested and put in the treasury by the assayer; it will not be taken out again. (16) Your Naam is nectar, O Lord. Nanak, the slave, is always a sacrifice. In the company of the saints, I have found great peace; seeing his darshan, this mind is drenched. (17) 1,

3 [Maru Sohle, Mehl 5, Ang 1074] In the above Gur-praman, the inner play of the Gurmukh beings, who are endowed with the virtues of speech and action, undergoes a very unique transformation. Their heart-fortress-mansion becomes very beautiful. The beautiful mansion created by the Creator shines brightly. In it, the supremely unique sun and moon, the luminous lamps, are lit, by whose light the three worlds are illuminated with a boundless, luminous light. Within that heart-mansion, the market, town, fortress, and chamber of true trade and true merchandise open up, and the divine eyes, endowed with the eye-salve of delusion-destroying knowledge, are illuminated. Through these eyes, they get a glimpse of the formless, pure, Sachkhandi Nirankar within the heart-body-khand. If, through the grace of the Guru, this immortal state is endured well, then the hidden play of all the Khands and universes becomes manifest to them, like a mustard seed on the palm of the hand. As the Gurbak says: ਹਰਿ ਕਾ ਮੰਦਰੁ ਸੋਹਣਾ ਕੀਆ ਕਰਣੈਗਰਿ॥ ਰਵਿ ਸਸਿ ਦੀਪ ਅਨੂਪ ਜੋਤਿ ਤ੍ਰਿਭਵਣਿ ਜੋਤਿ ਅਪਾਰ ॥ ਹਾਟ ਪਟਣ ਗੜ ਕੰਠੜੀ ਸਚੁ ਸਉਦਾ ਵਾਪਾਰ ॥੨॥ ਗਿਆਨ ਅੰਜਨੁ ਭੇਭੰਜਨਾ ਦੇਖੁ ਗੁਪਤ ਪ੍ਰਗਟੁ ਸਭ ਜਾਣੀਐ ਜੋ ਮਨੁ ਨਿਰੰਜਨ ਭਾਇ ॥ ਰਾਖੈ ਠਾਇ ॥੩॥੮॥ {ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰਨਾ ੫੭} The Lord's temple is beautiful, created by the Creator. The sun and moon are the unique lamps, and the light of the three worlds is the boundless light. The market, town, and fortress are the chambers, where the true merchandise and trade are carried on. (2) The eye-salve of delusion-destroying knowledge, see the pure One with love. The hidden and the manifest are all known, if the mind is kept in its place. (3, 8) [Siri Raag, Mehl 1, Ang 57] This immortal state is endured by that fortunate Gurmukh who has kept the luminous, miraculous, hidden story

of the Satguru in his heart, on whose forehead the good fortune of the primal past has dawned. He has enjoyed the blissful nectar of the ambrosial nectar of the Guru's words in a natural, blissful way. There, the light has dawned, and the darkness has been dispelled, just as the sun dispels the darkness of the night. The unseen, imperceptible, unknowable, and pure One is seen by the Gurmukh. As the Gurbak says: ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰ ਕੀ ਇਕ ਸਾਖੀ ॥ ਜਿਸੁ ਧੁਰਿ ਭਾਗੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਤਿਨਿ ਜਨਿ ਲੈ ਹਿਰਦੈ ਰਾਖੀ ॥ ਹਰਿ ਅੰਮ੍ਰਿਤ ਕਥਾ ਸਰੇਸਟ ਉਤਮ ਗੁਰਬਚਨੀ ਸਹਜੇ ਚਾਖੀ ॥ ਤਹ ਭਇਆ ਪ੍ਰਗਾਸੁ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਜਿਉ ਸੁਰਜ ਰੈਣਿ ਕਿਰਾਖੀ ॥ ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਅਲਖੁ ਨਿਰੰਜਨੁ ਸੇ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਆਖੀ ॥੧੨॥ [ਸਿਰੀਰਾਗੁ ਕੀ ਵਾਰ ਮ: ੪, ਪੰਨਾ ੮੭] Listen, O saints, O brothers, to the one story of the Lord Satguru. He on whose forehead it is written in the primal past, that person has kept it in his heart. The supreme, ambrosial story of the Lord is tasted naturally through the Guru's words. There, the light has dawned, and the darkness has been dispelled, just as the sun dispels the darkness of the night. The unseen, imperceptible, unknowable, and pure One is seen by the Gurmukh. (12) [Siri Raag Ki Var, Mehl 4, Ang 87] Everyone can speculate about the all-pervading, pure One, but by this imaginary, speculative estimation, the unknowable, pure One is not known. The unseen, imperceptible Nirankar cannot be seen. " Those Gurmukh whose inverted lotus has blossomed, they alone can see the unfathomable, imperceptible, unknowable, and pure One pervading everywhere. As it is said: ਉਂਧ ਕਵਲੁ ਜਿਸੁ ਹੋਇ ਪ੍ਰਗਾਸਾ ਤਿਨਿ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ਜੀਉ ॥੨॥ [ਮਾਝ ਮ: ੫, ਪੰਨਾ ੧੦੮] He whose inverted lotus has blossomed, has seen the all-pervading, pure One. (2) [Maajh, Mehl 5, Ang 108] When the inverted lotus blossoms,

first the luminous light spreads throughout the entire body and mind. Then, as the earning of the word-surti increases, this luminous light also increases. So much so that its expansion from the body to the entire universe becomes a luminous effulgence. The luminous effulgence of the Lord of light shines so brightly in the entire sky that with the manifestation of this divine, luminous, visual scene (nazaaraa), the entire previously visible, gross, visual expanse of the universe is transformed and becomes a luminous effulgence. Truly, the existence of the previously visible scene disappears. The form of that scene (nazaaraa) is transformed. It is realized (realize) that: . ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ॥ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀਂ ਕੋਈ ॥ ੧॥ ਰਹਾਉ॥ [ਆਸਾ ਸ੍ਰੀ ਨਾਮਦੇਉ ਜੀ, ਪੰਨਾ ੪੮੫] All is Gobind, all is Gobind. Without Gobind, there is nothing. (1, Rahaao) [Asa, Sri Namdeo Ji, Ang 485] It should be known that even with this (Gobind being seen pervading everywhere), in Sachkhand, sitting on "the true throne in the true mansion," the fearless Gobind, in a state of deep meditation, remains a separate, manifest being. The first effect of the blossoming of the soul on the newly wedded brides is that the wondrous flash of the luminous moonlight spreading everywhere in the sky and the nether regions immerses them in such a wondrous, blissful nectar that their eyes do not even open from this shining, luminous lake. Their surti becomes so absorbed in this blissful wonder, * Ramkali Dakhni, Mehl 1, Ang 907 that as soon as this first flash is seen, they realize in mind, word, and deed that they are truly residing in Sachkhand, and this soul-flash is the darshan of the Supreme Being who resides in Sachkhand. They are embraced by the beloved, supreme bliss (supreme, blissful beloved) from within and without. But as

they continue to endure this state, more and more wondrous and amazing flashes of the supreme, wondrous bliss become manifest. Their word-surti, the desire for blissful wonder, makes them desire to fix their gaze on the supreme, unparalleled, and in a flash, the distance between the dasam dwar and Sachkhand is bridged, and the true meaning of "His court is very high. There is no end to His limits" is revealed there (by reaching that stage). But the eyes of the one who is in the bliss of wondrous joy still do not open. Only then does one know, and this is what one knows: ਮਹਲਿ ਬੁਲਾਇਆ ਪ੍ਰਭ ਅੰਮ੍ਰਿਤੁ ਭੁੰਚਾ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰਾ ਉਚਾ ॥ ੪ ॥ ੧ ॥ [ਵਡਹੰਸੁ ਮ: ੫ ਘਰ ੧, ਪੰਨਾ ੫੬੨] The Lord has called me to His mansion and fed me nectar. Says Nanak, my Lord is high. (4, 1) [Vadhans, Mehl 5, Ghar 1, Ang 562] Truly high! Ah! Only then, only then is it fitting to say this, and it is exactly right: ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਇਆ ਤਾ ਹਰਿ ਮਹਲੀ ਮਹਲੁ ਪਾਇਆ ਥਾ ॥੪॥੩॥੧੨॥ [ਮਾਰੂ ਮ: ੫, ਪੰਨਾ ੧੦੦੨] Says Nanak, the Guru has dispelled the delusion. Then, in the Lord's mansion, the mansion was obtained. (4, 3, 12) [Maru, Mehl 5, Ang 1002] Yes, it became the mansion of the Lord of the mansion, right? First, the mansion was built within the heart. Then, the mansion of the Lord of the mansion of the dasam dwar was built. But the true mansion of the Lord of the mansion, the true, unshakable, eternal mansion of the Lord of the mansion, remained Sachkhand. And this is the door-mansion where, sitting, He takes care of all. The supremely wondrous door-mansion described in "The Beautiful Door," "where, sitting, He takes care of all," is this Sachkhand. What kind of door-house is this Sachkhand, that Guru Nanak Sahib, while describing it, went into a state of samadhi in wondrous bliss? Saying this, he

became absorbed in Sachkhand, and being absorbed, he said:
 ਸੇ ਦਰੁ ਕੈਹ ਸੇ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ (ਜਪੁਜੀ ਸਾਹਿਬ, ਪੰਨਾ ੬)
 What is that door, what is that house, where, sitting, He takes
 care of all? (Japji Sahib, Ang 6) Ah! Now 'samale' has become
 'samaleh.' The wondrous vision that is seeing directly will say
 'samaleh.' The wondrous, nectar-filled tongue that is enjoying
 the bliss directly will find it fitting to say 'samaleh' instead of
 'samale'. 'Samaleh.' The third-person singular form of 'samale'
 has disappeared, and the second-person singular form of
 'samaleh' has become powerful and has blossomed. Vah! Truly,
 it is fitting to say that: ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ ਆਦਿ ਨਿਰੰਜਨੁ
 ਨਿਰੰਕਾਰੁ ਜੀਉ ॥ ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਈ ਅਮਿਤਿਵਡਿਆਈ ਮੇਰਾਗੋਵਿੰਦੁ
 ਅਲਖਅਪਾਰ ਜੀਉ ॥ -ਗੋਵਿੰਦੁ ਅਲਖ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਆਪੁ ਆਪਣਾ ਜਾਣੈ ॥
 ਕਿਆ ਇਹ ਜੰਤ ਵਿਚਾਰੇ ਕਹੀਅਹਿ ਜੇ ਤੁਧੁ ਆਖਿ ਵਖਾਣੈ ॥ ਜਿਸ ਨੇ ਨਦਰਿ ਕਰਹਿ
 ਤੂੰ ਅਪਣੀ ਸੇ ਗੁਰਮੁਖਿ ਕਰੇ ਵੀਚਾਰੁ ਜੀਉ ॥ ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ
 ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰੁ ਜੀਉ ॥ ੧ ॥ ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਤੇਰਾ ਪਾਰੁ
 ਨ ਪਾਇਆ ਜਾਇ ਜੀਉ ॥ ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਸਭ ਮਹਿ ਰਹਿਆ
 ਸਮਾਇ ਜੀਉ ॥ ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥ ਤਿਸੁ
 ਰੂਪੁ ਨ ਰੇਖ ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਇਆ ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੈ
 ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ ਜੀਉ ॥ ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੇਪਹੁ ਕਰਤਾ ਤੇਰਾ
 ਪਾਰੁ ਨ ਪਾਇਆ ਜਾਇ ਜੀਉ ॥ ੨ ॥ ਤੂੰ ਸਤਿ ਪਰਮੇਸਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ
 ਗੁਣੀ ਨਿਧਾਨੁ ਜੀਉ ॥ ਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੇ ਅਵਰੁ ਨ ਕੋਈ ਤੂੰ ਆਪੇ ਪੁਰਖੁ ਸੁਜਾਨੁ
 ਜੀਉ ॥ ਪੁਰਖੁ ਸੁਜਾਨੁ ਤੂੰ ਪਰਧਾਨੁ ਤੁਧੁ ਜੇਵਡੁ ਤੇਰਾ ਸਬਦੁ ਸਭੁ ਤੂੰਹੈ ਵਰਤਹਿ ਤੂੰ ਆਪੇ
 ਹਰਿ ਸਭ ਮਹਿ ਰਵਿਆ ਏਕੇ ਸੇਈ ਗੁਰਮੁਖਿ ਲਖਿਆ ਹਰਿ ਨਾਮੁ ਤੂੰ ਸਤਿ ਪਰਮੇਸਰੁ
 ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਗੁਣੀ ਨਿਧਾਨੁ ਜੀਉ ॥ ੩ ॥ ਸਭੁ ਤੂੰ ਹੈ ਕਰਤਾ ਸਭ ਤੇਰੀ
 ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ਜੀਉ ॥ ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ਸਭ ਤੇਰੈ
 ਸਬਦਿ ਸਮਾਇ ਜੀਉ ॥ My Gobind is great, unfathomable, and
 imperceptible, the primal, pure, and formless One. His state
 cannot be described; His greatness is immeasurable; my

Gobind is unknowable and boundless. Gobind is unknowable, boundless, and unparalleled; He knows Himself. What can these poor creatures say, who try to describe You? He on whom You bestow Your grace, he, the Gurmukh, contemplates. My Gobind is great, unfathomable, and imperceptible, the primal, pure, and formless One. (1) You are the primal Being, the unparalleled Creator; Your limit cannot be found. You are in every heart, all-pervading; You are contained in all. The Supreme Lord, the Supreme Being, is in every heart; His end cannot be found. He has no form or feature; He is unseen and imperceptible; the Gurmukh has realized the unknowable One. He remains in bliss day and night, naturally absorbed in the Naam. You are the primal Being, the unparalleled Creator; Your limit cannot be found. (2) You are the true Supreme Being, always imperishable; the Lord, the Lord, is the treasure of virtues. The Lord, the Lord, is one; there is no other; You Yourself are the wise Being. The wise Being, You are the chief; there is no other as great as You. Your word is all; You pervade; You Yourself do what is done. The Lord is one, pervading in all; the Gurmukh has realized the Lord's Naam. You are the true Supreme Being, always imperishable; the Lord, the Lord, is the treasure of virtues. (3) You are all, the Creator; all is Your greatness; as You please, so You make us walk. As You please, so You make us walk; all are contained in Your word. ਅਵਰੁ ਕ ਕਰਹਿ ਸੁ ਕੇਈ ॥ ਹੇਈ ॥ ਜੀਉ ॥ ਸਭ ਸਬਦਿ ਸਮਾਵੈ ਜਾਂ ਤੁਧੁ ਭਾਵੈ ਤੇਰੈ ਸਬਦਿ ਵਡਿਆਈ ॥ ਗੁਰਮੁਖਿ ਬੁਧਿ ਪਾਈਐ ਆਪੁ ਗਵਾਈਐ ਸਬਦੇ ਰਹਿਆ ਸਮਾਈ ॥ ਤੇਰਾ ਸਬਦੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ਜੀਉ ॥ ਸਭੁ ਤੂੰ ਹੈ ਕਰਤਾ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ਜੀਉ ॥੪॥ All are contained in the word, when it pleases You; Your word is Your

greatness. The wisdom of the Gurmukh is obtained, and the self is lost; one remains absorbed in the word. Your word is imperceptible; it is obtained by the Gurmukh; O Nanak, one is absorbed in the Naam. You are all, the Creator; all is Your greatness; as You please, so You make us walk. (4) [Asa, Mahala 4, Chhant, Ang 448] The beloved Lord, who is manifest through the dasam dwar of this body-fortress-mansion, who always remains unshakable in Sachkhand, comes and gives His darshan to His devotee beings, being very close and ever-present. This is the immeasurable greatness of the true Satguru. The body-fortress, created and adorned by the Creator, Nirankar, even with its nine or ten gates, and with and without them, "my Gobind is great, unfathomable, and imperceptible, the primal, pure, and formless One," is always seated in Sachkhand. He is always unshakable. My Gobind is unknowable and boundless. His state cannot be described. His greatness is immeasurable. His measure and count cannot be made. No one can know Him. Therefore, Gobind is unknowable. His limit cannot be found. Therefore, Gobind is boundless. He is above all, seated in Sachkhand. Therefore, Gobind is unparalleled. He Himself knows Himself. What are these insignificant creatures? In what garden are they the radishes? What can they say to describe You, O my Gobind? He on whom You Yourself bestow Your grace, that Gurmukh, by contemplating Your true essence, can know and see You. O my great One! Greater than all, higher than all, and the one with the court (Sachkhand), the unfathomable, imperceptible, primal, pure, formless One! You are the primal Being, the unparalleled Creator. Your limit cannot be found. You are in every heart and

all-pervading, and you are absorbed in all. Being the resident of the unparalleled Sachkhand, you are all-pervading and absorbed in every heart. Being the resident of Sachkhand, the Supreme Lord, the Supreme Being, you are absorbed in every heart. Your end cannot be found. He who has no visible form or feature for these five elemental eyes, he who has the formless form, the timeless form, * Asa, Mehl 4, Chhant, Ang 448 the immortal form, the unseen, imperceptible, Sachkhandi-celestial dweller, the unknowable Supreme Lord, the Supreme Being, has been known only by the Gurmukhs. And by the earning of the abhyas of the Gur-mantra and Gur-diksha obtained through the Satguru, he can be known and made known, not otherwise.

While in this human body, if the unknowable, imperceptible, Sachkhandi-dwelling Supreme Lord, the Supreme Being, can be known, then the entire miracle lies in the riddle (puzzle) of "the Gurmukh makes the unknowable known." The Gurmukh who knows the unknowable remains in bliss day and night, and in this state of bliss, his Naam-loving absorption remains. He does not care to find the end and limit of the primal, unparalleled Creator. He remains absorbed and intoxicated in the Naam of Nirankar. The Naam-heart-illuminated, the joti-illuminated, always have the manifest, ever-present, luminous Vaheguru before them. O my Vaheguru! You are the true Supreme Being, always imperishable. You are the treasure of virtues, O Lord. You are the one Lord, the one Vaheguru. Without You, and as great as You, there is no other. You do not need to ask anyone for advice. "He does not ask for advice; whatever He does, He does it Himself." Ah! My Vaheguru Sahib! You are like this, endowed with these wondrous virtues:

ਜਾ ਕਾ ਅੰਤੁ ਨਾ ਜਾਨਸਿ ਕੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥ ਆਪਿ ਅਕਾਰ ਆਪਿ
ਨਿਰੰਕਾਰ ॥ ਘਟ ਘਟ ਘਟਿ ਸਭ ਘਟ ਆਧਾਰੁ ॥੩॥ [ਗੌਡ ਮ: ੫, ਪੰਨਾ ੮੬੩]

Whose end no one knows, He Himself is the pure One. He Himself is the form, He Himself is the formless; He is the support of every heart, in every heart. (3) [Gaund, Mehl 5, Ang 863] Only those fortunate Gurmukhs who are endowed with the true understanding can know You in Your true form, who, being imbued with the colors of Your Naam, have become red. Those who are Your saints and devotees, by singing Your praise, remain satiated, and being satiated in the colors of Your Naam, they become ever-blessed. As the Gurbak says: ਨਾਮ ਰੰਗਿ ਭਗਤ ਭਏ ਲਾਲ ॥ ਜਸੁ ਕਰਤੇ ਸੰਤ ਸਦਾ ਨਿਹਾਲ ॥ The devotees have become red with the color of the Naam. The saints, by singing His praise, are always blessed. ਨਾਮ ਰੰਗਿ ਜਨ ਰਹੇ ਅਘਾਇ ॥ ਨਾਨਕ ਤਿਨ ਜਨ ਲਾਗੈ ਪਾਇ ॥੪॥੩॥੫॥ (ਗੌਡ ਮ: ੫, ਪੰਨਾ ੮੬੩) The devotees remain satiated with the color of the Naam. O Nanak, I touch the feet of those devotees. (4, 3, 5) (Gaund, Mehl 5, Ang 863) By Your own counsel, being the knower of all, You Yourself are the wise Being. You are the primal Being. You are not only the Being, but also wise. What kind of wise Being are You? That You are the chief of all. You are such a chief, wise Being that there is no one else as great as You. You, the all-powerful, supreme Being, the immortal, unshakable, seated in the realm of Sachkhand, run Your immortal (command) and, by spreading Your immortal power, run the currency of Your all-powerful authority. Being completely present in every heart, You reveal Your manifest power. Your word is the word that pervades everywhere, and being the form of the word, You Yourself pervade everywhere, and whatever You Yourself do, that

happens. Vaheguru is one, pervading in all. Who can understand this mystery by true understanding? He can understand it who has "realized the Lord's Naam through the Gurmukh." The knower of the Naam, the seer of the essence of the Naam, the one who sees the darshan of the Naam in its entirety, and the one who, by seeing the luminous form of the Naam, enjoys the bliss of the color, can know and see the one with the Naam, Vaheguru. Here, and also in the realm of Sachkhand, and in all the Khands and universes. O Vaheguru! Just as You are unfathomable and imperceptible, so is Your word also imperceptible. The Gurmukhs have obtained this imperceptible word of Yours, and the Gurmukhs, by being absorbed in Your word, Naam, have obtained and known Your unfathomable, imperceptible form, and, while living, have set up their camp in the presence of Sachkhand.

Chapter 9: Decision of and Dwelling in Heaven

"Many heavens are not equal to it. Even liberation is renounced by the wise."* "The One Universal Creator is obtained from the Satguru. I am a sacrifice, a sacrifice to the darshan of the Guru."* (8) Only by the grace of the Satguru can the One Universal Creator be obtained, and the land of the One Universal Creator, Sachkhand, is also obtained by those who have obtained the One Universal Creator. What are the heavens and paradises to those who have the darshan of "in Sachkhand dwells Nirankar"? They are lowly. These paradises, heavens, and liberations cannot even touch them. The Gurmukh, wise, Naam-loving swans do not even recognize them. ਅਵਰਿ ਸਾਦ ਚਖਿ ਸਗਲੇ ਦੇਖੇ ਮਨ ਹਰਿ ਰਸੁ ਸਭ ਤੇ ਮੀਠਾ ਜੀਉ ॥੧॥ (ਮਾਝ ਮ: ੫, ਪੰਨਾ ੧੦੦-੦੧) I have tasted all other tastes and seen them. The nectar of the Lord's Naam is the sweetest of all. (1) [Maajh, Mehl 5, Ang 100-01] ਜਾ ਕਉ ਰਸੁ ਹਰਿ ਰਸੁ ਹੈ ਆਇਓ ॥ ਸੇ ਅਨ ਰਸ ਨਾਹੀ ਲਪਟਾਇਓ ॥੨॥ (੪॥੩੩॥੧੦੨॥) [ਗਉੜੀ ਮ: ੫, ਪੰਨਾ ੧੮੬] He who has tasted the nectar of the Lord's Naam, Is not attached to any other taste. (2) (4, 33, 102) [Gauri, Mehl 5, Ang 186] Those who enjoy the blissful nectar of heaven and paradise do not get even a fraction of that bliss which is obtained by those who are satiated with the great nectar of the Naam. This nectar of the Naam flows freely in the company of the Guru, the Sadh Sangat. Without the company of the Guru, the Sadh Sangat, this nectar of the Naam is not found anywhere else. Therefore, before the swans of the Guru's Sadh Sangat, who are nourished by the Naam, the blissful nectar of heaven and paradise is insignificant. They do not even have the desire for

heaven and paradise. They do not even feel the need for heaven, nor do they find it pleasing. The great nectar of the Naam, Those who are filled with it, when people ask them riddles about heaven, they cry out in a state of love-filled intoxication, "I do not know where heaven is." That is, there is no need to know your heaven, let it be anywhere. "Everyone says to know, to know, to go there." Everyone says to go there, that is, to heaven, but they themselves have not known the Supreme Being and want to attain heaven only through talk. But the Naam-loving, devoted beings are not convinced by these words of the people. These are all creations of ego. The destruction of ego happens when the bliss of the nectar of the Naam blossoms. Then the mind is convinced that what is the real heaven in reality? As long as the desire for the insignificant pleasures of the paradises, in comparison to this great nectar, remains in the mind, there is no dwelling at the feet of Vaheguru. But to whom should we say this? There is no one who understands the mystery. So, he who wants to see, let him come and see in the company of the Guru, the Sadh Sangat. There, he will find the nectar of the great nectar of the Naam, 82 the Gur-diksha. Then his mind will be convinced that the true heaven is truly obtained by coming to the Sadh Sangat. By sitting at home, in this world, by doing the Gur-prasaadi Sadh Sangat, the bliss of the true heaven is enjoyed. There is no need to run after the heavens and paradises described in the distant seven heavens. As it is said: ਜੋ ਜਨ ਪਰਮਿਤਿ ਪਰਮਨੁ ਜਾਨਾ ॥ ਬਾਤਨ ਹੀ ਬੈਕੁੰਠ ਸਮਾਨਾ ॥ ੧ ॥ ਜਾਨਾ ਬੈਕੁੰਠ ਕਹਾ ਹੀ ॥ ਜਾਨੁ ਜਾਨੁ ਸਭਿ ਕਹਹਿ ਤਹਾ ਹੀ ॥੧॥ ਰਹਾਉ ॥ ਕਹਨ ਕਹਾਵਨ ਨਹ ਪਤੀਅਈ ਹੈ ॥ ਤਉ ਮਨੁ ਮਾਨੈ ਜਾ ਤੇ ਹਉਮੈ ਜਈ ਹੈ ॥੨॥ ਜਬ ਲਗੁ ਮਨਿ ਬੈਕੁੰਠ ਕੀ ਆਸ ॥ ਤਬ ਲਗੁ ਹੋਇ ਨਹੀ ਚਰਨ

ਨਿਵਾਸੁ ॥੩॥ ਕਹੁ ਕਬੀਰ ਇਹ ਕਹੀਐ ਕਾਹਿ ॥ ਸਾਧ ਸੰਗਤਿ ਬੇਕੁੰਠੈ ਆਹਿ
 ॥੪॥੧੦॥ [ਗਉੜੀ ਕਬੀਰ ਜੀ, ਪ: ੩੨੫] He who knows the supreme,
 the supreme Being, Attains heaven by words alone. (1) I do not
 know where heaven is. Everyone says to know, to know, to go
 there. (1, Rahaao) By saying and being said, one is not
 convinced. The mind is convinced only when the ego is gone.
 (2) As long as the mind has the desire for heaven, There is no
 dwelling at His feet. (3) Says Kabir, to whom should this be
 said? In the company of the saints is heaven. (4, 10) [Gauri
 Kabir Ji, Ang 325] Where, in which place, in which city, the
 company of the Gurmukh, Naam-chanting saints dwells, that
 city is the city of heaven, that place is the place of heaven.
 Sitting in the company of the Sat Sang, the sips of the great
 nectar of the Naam are enjoyed in double and quadruple
 measures. The bliss of the absorption in the luminous,
 heart-dwelling light of the Naam is experienced more and more
 by the Naam-abhyasis while doing and listening to Kirtan in the
 company of the Sat Sang. He who wants to enjoy this blissful
 nectar, let him enjoy it and see. He who wants to see the great
 bliss of enjoying the true heaven with his mind and body, let him
 try it without any doubt. The enjoyments of the heavenly,
 paradisiacal, and heavenly foods of various kinds are
 insignificant in comparison to the food of the nectar of the
 Naam. By enjoying the great nectar of the Naam in the inner
 soul, such wondrous, blissful, ecstatic tastes are experienced
 that they cannot be described. By tasting these wondrous,
 nectar-like tastes, all greed and desire for material foods and
 dishes disappear, and the entire thirst for enjoying the pleasures
 of the senses is quenched. The surti and the consciousness

remain absorbed in the blissful state of the refuge of the feet of the Supreme Lord. The fears and delusions of countless births are dispelled. Such grace comes upon the servants and slaves of the house of Guru Nanak Sahib, who are imbued with the love of the Naam. As it is said: ਬੈਕੁੰਠ ਨਗਰੁ ਜਹਾ ਸੰਤ ਵਾਸਾ ॥ ਪ੍ਰਭ ਚਰਣ ਕਮਲ ਰਿਦ ਮਾਹਿ ਨਿਵਾਸਾ ॥੧॥ The city of heaven is where the saints dwell. The lotus feet of the Lord are enshrined in the heart. (1) ਸੁਣਿ ਮਨ ਤਨ ਤੁਝੁ ਸੁਖੁ ਦਿਖਲਾਵਉ ॥ ਹਰਿ ਅਨਿਕ ਬਿੰਜਨ ਤੁਝੁ ਭੋਗੁ ਭੁੰਚਾਵਉ ॥੧॥ ਰਹਾਉ ॥ Listen, O mind and body, I will show you peace. I will make you enjoy the many dishes of the Lord. (1, Rahaa) ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਭੁੰਚੁ ਮਨ ਮਾਹੀ ॥ ਅਚਰਜ ਸਾਦ ਤਾ ਕੇ ਬਰਨੇ ਨ ਜਾਹੀ ॥੨॥ Enjoy the nectar of the Naam in your mind. Its wondrous tastes cannot be described. (2) ਲੋਭੁ ਮੁਆ ਤ੍ਰਿਸਨਾ ਬੁਝਿ ਬਾਕੀ ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣਿ ਜਨ ਤਾਕੀ ॥੩॥ Greed is dead, and thirst is quenched. The devotee has taken the refuge of the Supreme Lord. (3) ਜਨਮ ਜਨਮ ਕੇ ਭੈ ਮੋਹ ਨਿਵਾਰੇ ॥ ਨਾਨਕ ਦਾਸ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ ॥੪॥੨੧॥੨੭॥ [ਸੁਹੀ ਮਹਲਾ ੫, ਪੰਨਾ ੭੪੨] The fears and delusions of countless births are dispelled. Nanak, the slave, the Lord has bestowed His grace. (4, 21, 27) [Suhi, Mahala 5, Ang 742] If you want to experience the true heaven, then read the decision of "always meditate on the lotus feet of Gobind" in the book named "The Bliss of the Lotus Feet." If you want to attain the true substance of liberation, then come to the company of the Guru, the Gurdwara, and, under the guidance of the five beloved ones, obtain the Gurmat Naam, "the Naam of the Lord is nectar," and see for yourself, and, by doing the unbreakable earning of Naam abhyas, enjoy the bliss of the true substance of liberation. O Vaheguru, Bhagvan! Bestow such grace that we may, by coming to the Gurdwara and doing Sat Sang, listen to

your ambrosial story in the form of the recitation and Kirtan of the ambrosial Bani with our own ears. By whose grace both our coming into this world and our going into the next world may be perfected, that is, our present and future may become blessed, and we may find a dwelling in true peace and tranquility. After

much research, this is the essence of the essence that has been extracted: that Gurmat devotion is the supreme liberation above all liberations. And Gurmat devotion is the crown jewel of all heavens and the perfect heaven. But this is obtained by him who, by being born in the house of Guru Nanak Sahib, obtains the Gurmat Naam, the Gur-diksha, and the skill of the earning of abhyas. Otherwise, all other methods and skills without the Gurmat Naam are incomplete. As the Gurbak says: ਬੈਕੁੰਠ ਗੋਬਿੰਦ

ਚਰਨ ਨਿਤ ਧਿਆਉ ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਾਧੂ ਸੰਗਤਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ
॥੧॥ਰਹਾਉ॥ ਉਤਮ ਕਥਾ ਸੁਣੀਜੈ ਸ੍ਰਵਨੀ ਮਇਆ ਕਰਹੁ ਭਗਵਾਨ ॥ ਆਵਤ ਜਾਤ
ਦੇਉ ਪਖ ਪੂਰਨ ਪਾਈਐ ਸੁਖ ਬਿਸ੍ਰਾਮ ॥੧॥ ਸੋਧਤ ਸੋਧਤ ਤਤੁ ਬੀਚਾਰਿਓ ਭਗਤਿ
ਸਰੇਸਟ ਪੂਰੀ ॥ ਕਹੁ ਨਾਨਕ ਇਕ ਰਾਮ ਨਾਮ ਬਿਨੁ ਅਵਰ ਸਗਲ ਬਿਧਿ ਉਰੀ ॥੨॥
੬੨॥੮੫॥ [ਸਾਰੰਗ ਮ: ੫, ਪੰਨਾ ੧੨੨੦] Always meditate on the lotus

feet of Gobind in heaven. The substance of liberation is the company of the saints, the nectar of the Lord's Naam. (1, Rahaa) Listen to the supreme story with your ears; have mercy, O Lord. By coming and going, both aspects are perfected, and peace and tranquility are obtained. (1) After much research, the essence has been contemplated: devotion is the most supreme and perfect. Says Nanak, without the one Naam of Ram, all other methods are incomplete. (2) (62, 85) [Sarang, Mehl 5, Ang 1220] This does not mean that by doing Kirtan and chanting the Naam, one obtains the heaven that is the goal of the Hindus. Rather, the meaning of these lines is

that the dwelling in the company of the Sat Sang, where Kirtan and the chanting of the Naam are done, is the dwelling of heaven. Other desires for heaven are forbidden to the Gursikhs.

Guru Nanak Sahib, the true Satguru, wherever he placed his feet, that place became the sixty-eight pilgrimage sites. The true sixty-eight pilgrimage sites are where the Satgurus have placed their feet. Otherwise, the importance of other pilgrimage sites is incomplete. Yes, wherever the Guru Sahibs have also placed their feet on those pilgrimage sites, those pilgrimage sites have also become pure and sacred. Yes, "ਜਿਥੇ ਬਾਬਾ ਪੈਰ ਧਰੇ ਪੂਜਾ ਆਸਣੁ ਥਾਪਣਿ ਸੋਆ ॥"* "Wherever Baba places his foot, that place is worthy of worship and a place to establish a throne." ਅਠਸਠਿ ਤੀਰਥ ਜਹ ਸਾਧ ਪਗ ਧਰਹਿ ॥ ਤਹ ਬੈਕੁੰਠੁ ਜਹ ਨਾਮੁ ਉਚਰਹਿ ॥ ਸਰਬ ਅਨੰਦ ਜਬ ਦਰਸਨੁ ਪਾਈਐ ॥ ਰਾਮ ਗੁਣਾ ਨਿਤ ਨਿਤ ਹਰਿ ਗਾਈਐ ॥੩॥ ਆਪੇ ਘਟਿ ਘਟਿ ਰਹਿਆ ਬਿਆਪਿ ॥ ਦਇਆਲ ਪੁਰਖ ਪਰਗਟ ਪਰਤਾਪੁ ॥ ਕਪਟ ਖੁਲਾਨੇ ਭ੍ਰਮ ਨਾਠੇ ਦੂਰੇ ॥ ਨਾਨਕ ਕਉ ਗੁਰ ਭੇਟੇ ਪੂਰੇ ॥੪॥੧੪॥੨੫॥ [ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨਾ ੮੯੦]

The sixty-eight pilgrimage sites are where the saints place their feet. There is heaven where the Naam is chanted. All bliss is obtained when the darshan is seen. The virtues of Ram are sung every day. (3) He Himself is pervading in every heart. The merciful Being's glory is manifest. The veils of deceit are opened, and delusions have fled far away. Nanak has met the perfect Guru. (4, 14, 25) [Ramkali, Mehl 5, Ang 890] Wherever the feet of the true saint, the Satguru, have made a special, powerful, and vast impact, the glory of that place is supreme and unparalleled. It is in reference to such a supremely sacred Gur-asthan that the Gurbak "I have seen all places, but none are like you" was uttered. There, the manifest glory of the merciful Being is at work. By bathing in the nectarous pools of

those Gur-asthans, the veils of the nectar-bathers have been opened. This is the true greatness of meeting the perfect Satguru. In Gurbani, for the purpose of deciding various principles, other similarities and comparisons have been given, but Sachkhand has not been compared to anything else anywhere in Gurbani. 'Sachkhand' is the true realm, and no other comparison or similarity befits it, just as no other comparison befits my Sachkhand-dwelling, Sachkhandi Sri Vaheguru Nirankar. ਭਾਈ ਗੁਰਦਾਸ ਵਾਰਾਂ, ਪ: ੨੭ Bhai Gurdas, Var 5, Pauri 27 ਫੁਨਹੇ ਮ: ੫, ਪੰਨਾ ੧੩੬੨ Funhe, Mehl 5, Ang 1362 Nor is there anyone as great as my Nirankar, nor is there any other place like the formless Sachkhand. Those with unbroken earnings, by doing which, Guru Kartar has given them the true flashes of Sachkhand and has made them endure it, they cannot describe it. They remain amazed and wondrous, seeing it. In this way, the story of Vaheguru-darshan is also a wondrous one, which is indescribable and cannot be described.

Vaheguru-darshan and Sachkhand-darshan are one and the same. They make empty speculations who, by drawing maps of Vaheguru-darshan and Sachkhand-darshan, have blackened the paper with their paintings. May the Satguru bless them with good sense, otherwise, it is a very losing proposition for them. To draw maps of the unfathomable realms, to make speculative horses run, is only mental flights, nothing else. Nor is anything gained from it.

Chapter 10: Dasam Dwaar - Bliss of Sachkhand

The play of the realm of Sachkhand happens within the Gurmukh beings. They see this realm directly and, by seeing it again and again, they become intoxicated. But they do not have the ability to make others see it by writing it on paper. Nor can it be written. When, through the grace of the Guru, the inner sky becomes vast and resonant, then that one who is in the bliss of

union with the Lord becomes selfless, but in a state of conscious bliss, he cries out like this: ਸੋਹਿਅੜੇ ਸੋਹਿਅੜੇ ਮੇਰੇ ਬੰਕ ਦੁਆਰੇ ਰਾਮ ॥... ਕਹੁ ਨਾਨਕ ਸਹੁ ਘਰ ਮਹਿ ਬੈਠਾ ਸੇਹੇ ਬੰਕ ਦੁਆਰੇ ॥੨॥ (ਆਸਾ ਮ: ੫ ਛੰਤ ਘਰੁ ੧, ਪੰਨਾ ੪੫੨] The beautiful doors of my Lord are beautiful... Says Nanak, my Lord is sitting in my house, and the beautiful doors are shining. (2) (Asa, Mehl 5, Chhant, Ghar 1, Ang 452) In this way, the beautiful door of the ones who are imbued with the essence of light, who are in the bliss of union with the Lord, the dasam dwar, becomes a beacon of light that illuminates the darshan of Sachkhand. When the Lord of all the worlds comes and dwells in the house, the mansion, then all the plays happen within. Going beyond oneself, his bonds are broken, and he cannot contain himself. Like Bhai Makhan Shah

Lubana, he cries out involuntarily: ਨਵ ਨਿਧੇ ਨਉ ਨਿਧੇ ਮੇਰੇ ਘਰ ਮਹਿ ਆਈ ਰਾਮ ॥ ਸਭੁ ਕਿਛੁ ਮੈ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ਨਾਮੁ ਧਿਆਈ ਰਾਮ ॥ ਨਾਮੁ ਧਿਆਈ ਸਦਾ ਸਖਾਈ ਸਹਜ ਸੁਭਾਈ ਗੋਵਿੰਦਾ ॥ ਗਣਤ ਮਿਟਾਈ ਚੂਕੀ ਧਾਈ ਕਦੇ ਨ ਵਿਆਪੈ ਮਨ ਚਿੰਦਾ ॥ ਗੋਵਿੰਦ ਗਾਜੇ ਅਨਹਦ ਵਾਜੇ ਅਚਰਜ ਸੇਭ ਬਣਾਈ ॥ ਕਹੁ ਨਾਨਕ ਪਿਰੁ ਮੇਰੈ ਸੰਗੇ ਤਾ ਮੈ ਨਵਨਿਧਿ ਪਾਈ ॥੩॥ (ਆਸਾ ਮ: ੫ ਛੰਤ ਘਰੁ ੧, ਪੰਨਾ ੪੫੨-੫੩]

The nine treasures have come into my house, O Ram. I have

obtained everything, everything, by meditating on the Naam, O Ram. By meditating on the Naam, he is always my helper, naturally and spontaneously, the Lord. The count is erased, the running has ceased, and the mind is never afflicted with anxiety. Gobind roars, and the unstruck sound plays, and a wondrous glory is created. Says Nanak, my beloved is with me, so I have obtained the nine treasures. (3) (Asa, Mehl 5, Chhant, Ghar 1, Ang 452-453) He who enjoys the bliss of the bed of union with the Supreme Being within the heart-mansion and, by singing the song of "my beloved is with me," enjoys the bliss of the company of the beloved day and night, and, by being absorbed in wondrous bliss, becomes a treasure of the nine treasures. and it is very fitting for him to say this: ਸਭੁ ਕਿਛੁ ਮੈ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ਨਾਮੁ ਧਿਆਈ ਰਾਮ ॥ (ਆਸਾ ਮ: ੫ ਛੰਤ ਘਰੁ ੧, ਪੰਨਾ ੪੫੨) I have obtained everything, everything, by meditating on the Naam, O Ram. (Asa, Mehl 5, Chhant, Ghar 1, Ang 452) In this statement, there is not even a grain of ego, because whatever he has obtained, he has obtained it all by "meditating on the Naam." These are all the blessings of Naam abhyas, the earning of Gurmat Naam abhyas. Only by doing the earning of Gurmat Naam abhyas, by doing the unbreakable earning, is this position obtained. The supreme position is obtained only by doing the supreme earning. The one who does the unbreakable earning of Gurmat Naam does not lack anything. No one can complain that by doing the earning of Naam abhyas, I have not gained anything. He has not done the earning at all. If he has done it, then he has done only a little bit of earning and has stopped. The Gurbak "the service is little, but the asking is much" will apply to him. Otherwise, the one who does the unbreakable abhyas of

Gurmat Naam does not lack anything. This is a tested and tried, eternal truth of the Guru's path: “ਸਭ ਕਿਛੁ ਮੈ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ਨਾਮੁ ਧਿਆਈ ਰਾਮ ॥” "I have obtained everything, everything, by meditating on the Naam, O Ram." He who has done the earning of the unbreakable abhyas of meditating on the Naam, his Gobind, the treasure of virtues, Vaheguru, has naturally and spontaneously become his helper forever and ever, and has become his ever-present companion. His entire count has been erased. All his running around has been stopped. Anxiety and worries never afflict him again. What is there for anxiety and worries to remain? There, the resonant sound of the unstruck sound currents arises, in which, being absorbed, he becomes the form of bliss. ਐਸੇ ਪਰਚੇ ਪਾਇਓ ॥ ਕਰੀ ਕ੍ਰਿਪਾ ਦਇਆਲ ਬੀਠੁਲੈ ਸਤਿਗੁਰ ਮੁੜਹਿ ਬਤਾਇਓ ॥੧॥ਰਹਾਉ॥ ਜਤ ਕਤ ਦੇਖਉ ਤਤੁ ਤਤੁ ਤੁਮ ਹੀ ਮੋਹਿ ਇਹੁ ਬਿਸੁਆਸੁ ਹੋਇ ਆਇਓ ॥... ਖੰਡ ਬ੍ਰਹਮੰਡ ਕਾ ਏਕੋ ਠਾਣਾ ਗੁਰਿ ਪਰਦਾ ਖੋਲਿ ਦਿਖਾਇਓ ॥ ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਇਕ ਠਾਈ ਤਉ ਬਾਹਰਿ ਕੰਠੈ ਜਾਇਓ ॥੩॥ [ਗਉੜੀ ਮ: ੫, ਪੰਨਾ ੨੦੫] I have found such an absorption. The merciful Lord has shown me through the Satguru. (1, Rahao) Wherever I look, there you are; this faith has come to me. The Guru has removed the veil and shown me the one place of the Khands and universes. The treasure of the nine treasures, the Naam, is in one place; why should I go outside? (3) ਸੁਹੀ ਮ: ੫, ਪੰਨਾ ੭੩੮ [Gauri, Mehl 5, Ang 205] Now, is there any need to nitpick here? There is no place for interpretation here. In short, the unstruck sound has not played, and Gobind has not roared. In short, where "Gobind roars, and the unstruck sound plays," there "a wondrous glory is created." There, "the one place of the Khands and universes," the dasam dwar, has opened. The Satguru has lifted such a veil, has created such an absorption

that now, I will remain in 'one place.' 'Why should I go outside?'
 Ah! Now, why should I go outside? ਦਰਿ ਵਾਜਇ ਅਨਹਤ ਵਾਜੇ ਰਾਮ ॥
 ਘਟਿ ਘਟਿ ਹਰਿ ਗੋਬਿੰਦੁ ਗਾਜੇ ਰਾਮ ॥ ਗੋਵਿੰਦੁ ਗਾਜੇ ਸਦਾ ਬਿਰਾਜ ਅਗਮ ਅਗੋਚਰੁ
 ਉਚਾ ॥ ਗੁਣ ਬੇਅੰਤ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ਕੋਇ ਨ ਸਕੈ ਪਹੁਚਾ ॥ ਆਪਿ ਉਪਾਏ
 ਆਪਿ ਪ੍ਰਤਿਪਾਲੇ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਜੇ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਖੁ ਨਾਮਿ ਭਗਤੀ ਦਰਿ
 ਵਜਹਿ ਅਨਹਦ ਵਾਜੇ ॥ ੪॥੩॥ [ਵਡਹੰਸੁ ਮਹਲਾ ੫, ਪੰਨਾ ੫੭੮] The

unstruck sound plays at the door, O Ram. In every heart, Hari
 Gobind roars, O Ram. Gobind roars, always manifest, the
 unfathomable, imperceptible, and high One. His countless
 virtues cannot be described; no one can reach Him. He Himself
 creates, and He Himself sustains; He has created all beings.

Binvanti Nanak, in the bliss of the Naam, the devotion, the
 unstruck sound plays at the door. (4, 3) [Vadhans, Mahala 5,
 Ang 578] Vah! The bliss of the Naam devotion! Blessed! The
 bliss of the Naam devotion! Blessed! The
 bliss-of-the-Naam-devotion that makes the unstruck sound play
 at the door, 'Vah!' the bliss of the Naam, the Gurmat Naam, the
 bliss of the spontaneous devotion, by whose power the unstruck
 sound begins to play within the heart. By whose grace, Gobind
 roars within every heart, and roars with such a roar that "Gobind
 roars, always manifest, the unfathomable, imperceptible, and
 high One." The unfathomable, imperceptible, and high One,
 higher than the highest, beyond comprehension, the
 imperceptible Gobind who can never be perceived, has
 manifested in the hearts of the Gurmukhs, roaring and
 thundering. He has not only manifested as a miracle, but has
 manifested in that one place of the Khand and universe,
 becoming unshakable and manifest forever. What an amazing,
 benevolent grace! What a benevolent glance! What a veil the

Satguru has lifted! 'Vah, blessed' my Satguru! Such a virtuous Gobind, about whom nothing can be said. The Gobind whom "no one can reach," whose power no one has, the Satguru has manifested that high, unreachable Gobind in the heart, mansion, fortress, and dasam dwar of the Gurmukh devotee. The high, higher than the high, unfathomable, and unreachable

ਆਸਾ ਮਃ ੫ ਛੰਤ ਘਰੁ ੧, ਪੰਨਾ ੪੫੩ ਵਡਹੰਸ ਮਃ ੫, ਪੰਨਾ ੫੭੮ Asa, Mehl 5, Chhant, Ghar 1, Ang 453 Vadhans, Mehl 5, Ang 578 The formless Gobind, the Lord of the court of Sachkhand, seated on the true throne of Sachkhand, having created all beings and creatures, Himself sustains all in the creation. The Gobind Vaheguru who has been seated in Sachkhand with unshakable stability since the primal beginning, through all the ages, no one has known His end. The Satguru has shown Him to the Gursikhs, pervading everywhere, directly. And He has shown His immortal, formless form. Whenever the unstruck sound plays in the dasam dwar, Gobind roars from the dasam dwar to the unfathomable, boundless court of Sachkhand, appearing directly. Such is my blissful Ramaiya. As the Gurbak says:

ਜੁਗਾਦਿ ਜੁਗਾਦਿ ਜੁਗੋ ਜੁਗੁ ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨਿਆ ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਰਾਮੁ ਰਹਿਆ ਰਵਿ ਐਸਾ ਰੂਪੁ ਬਖਾਨਿਆ ॥੧॥ ਗੋਬਿੰਦੁ ਗਾਜੈ ਸਬਦੁ ਬਾਜੈ ਆਨਦ ਰੂਪੀ ਮੇਰੇ ਰਾਮਈਆ ॥੧॥ ਰਹਾਉ ॥ [ਪ੍ਰਭਾਤੀਨਾਮਦੇਵਜੀਉ, ਪੰਨਾ ੧੩੫੧] Since the primal beginning, through all the ages, His end is not known. Ram is pervading everywhere; such is His form that has been described. (1) Gobind roars, and the word plays; my Ramaiya is the form of bliss. (1, Rahaao) [Prabhati, Namdev Ji, Ang 1351] The grace-bestowed Gurmukh friends have found such a Hari Ji that He cannot be left; He is always with them, and by meeting the Guru, He is with them every day. Seeing Him every day,

being with Him every day, the Gurmukh, Gursikh friends have praised Hari Ji, and by meeting the Guru every day, they have sung His praises. They have met such an all-blissful, beautiful Beloved that, after meeting Him, He cannot be left anywhere. I

have seen many, many kinds, but none are equal to the Beloved's hair. He has come to the blessed mansion, all the doors (dasam dwar), and has made the unstruck sound resonate. By the grace of the Satguru, even while sitting at home, I enjoy the bliss of the company of the formless Vaheguru of Sachkhand. The Gurmukh saints and devotees of the Guru have done the earnings of the Gurmat Naam. The homes of those Gurmukh, Naam-illuminated, darshan-illuminated, are always blessed with the presence of the Beloved, where the flashes of Sachkhand are seen. ਮੀਤਾ ਐਸ

ਹਰਿ ਜੀਉ ਪਾਏ ॥ ਛੇਡਿਨ ਜਾਈ ਸਦ ਹੀ ਸੰਗੇ ਅਨਦਿਨੁ ਗੁਰ ਮਿਲਿ ਗਏ
॥੧॥ਰਹਾਉ॥ ਮਿਲਿਓ ਮਨੋਹਰੁ ਸਰਬ ਸੁਖੈਨਾ ਤਿਆਗਿ ਨ ਕਤਹੂ ਜਾਏ ॥ ਅਨਿਕ
ਅਨਿਕ ਭਾਤਿ ਬਹੁ ਪੇਖੇ ਪ੍ਰਿਅ ਰੋਮ ਨ ਸਮਸਰਿ ਲਾਏ ॥੧॥ O friend, I have found such a Hari Ji. He cannot be left; He is always with me, and by meeting the Guru every day, He is with me. (1, Rahao) I have met the beautiful One, the all-blissful; I cannot leave Him anywhere. I have seen many, many kinds, but none are equal to the Beloved's hair. (1) ਮੰਦਰਿ ਭਾਗੁ ਸੋਭ ਦੁਆਰੈ ਅਨਹਤ ਰੁਣੁ ਝੁਣੁ ਲਾਏ ॥ ਕਹੁ ਨਾਨਕ ਸਦਾ ਰੰਗੁ ਮਾਣੈ ਗਿਰੂ ਪ੍ਰਿਅ ਬੀਤੇ ਸਦ ਥਾਏ ॥੨॥੧॥੨੭ (ਦੇਵ ਗੰਧਾਰੀ

ਮ: ੫, ਪੰਨਾ ੫੩੩] The mansion is blessed, the door is beautiful, and the unstruck sound resonates. Says Nanak, I always enjoy the bliss; the Beloved is always in my home. (2, 1, 27) (Dev Gandhari, Mehl 5, Ang 533) In the mind of the Gurmukhs, a place for the unfathomable form, Nirankar, the Sachkhandi, Nirankar's throne, is established. But by the grace of the Guru,

only a rare one has known this true mystery of "the one place of the Khands and universes." In their hearts, the nectarous pools of the spontaneous state have welled up. He who has obtained this nectarous pool has drunk the nectar from it, drop by drop.

The unique place of the unstruck Bani has been directly experienced by them. The distance between the dasam dwar and Sachkhand has been bridged. The enchanting, unstruck sound of the Sachkhandi Gopal has begun to be heard by them in the dasam dwar. There, in Sachkhand, while sitting here, with the opening of the dasam dwar, the many, endless, unbroken

Kirtan-filled, spontaneous sound arenas of the saints and devotees who are in the company of the Supreme Lord are seen. Where there is endless bliss and bliss, and without the unbroken bliss, there is not even a grain of sorrow. So, such a home, a place, has come into the inheritance of the countless

Gursikhs of the house of Guru Nanak and Guru Nanak in Sachkhand. As the Gurbani says: ਅਗਮ ਰੂਪ ਕਾ ਮਨ ਮਹਿ ਥਾਨਾ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਨਾ ॥੧॥ ਸਹਜ ਕਥਾ ਕੇ ਅੰਮ੍ਰਿਤ ਕੁੰਟਾ ॥ ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਲੈ ਭੁੰਚਾ ॥੧॥ ਰਹਾਉ ॥ ਅਨਹਤ ਬਾਣੀ ਥਾਨੁ ਨਿਰਾਲਾ ॥ ਤਾ ਕੀ ਧੁਨਿ ਮੇਰੇ ਰੋਪਾਲਾ ॥੨॥ ਤਹ ਸਹਜ ਅਖਾਰੇ ਅਨੇਕ ਅਨੰਤਾ ॥ ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸੰਤਾ ॥੩॥ ਹਰਖ ਅਨੰਤ ਸੋਗ ਨਹੀ ਬੀਆ ॥ ਸੇ ਘਰੁ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆਂ ॥੪॥

੩੫॥੧੦੪॥ [ਗਉੜੀ ਮਹਲਾ ੫, ਪੰਨਾ ੧੮੬] The place of the unfathomable form is in the mind. By the grace of the Guru, a rare one has known it. (1) The nectarous pools of the spontaneous story. He who has obtained them has drunk from them. (1, Rahao) The place of the unstruck Bani is unique. Its sound has enchanted Gopal. (2) There are many, endless, spontaneous arenas. The saints are in the company of the Supreme Lord. (3) Endless joy, no sorrow. That house has been

given to Nanak by the Guru. (4) (35, 104) [Gauri, Mahala 5, Ang 186] My playful Vaheguru, the lover of devotees, has Himself created this tradition that wherever a Gur-hukami being, a saint, or a devotee, by doing the earning of Gurmat Naam abhyas, has worshipped Vaheguru, there, ਗਉੜੀ ਮ: ੫, ਪੰਨਾ ੨੦੫ Gauri, Mehl 5, Ang 205 There, in the heart of that Gurmukh saint, the devotee, Vaheguru has manifested His Sachkhandi form and, by showing His flash, has absorbed His devotee beings, who are in the bliss of His darshan, into His own form. In this way, He has naturally and spontaneously fulfilled the supreme purpose of His devotee beings. By absorbing them into His own form and by bringing them close to Himself, the Supreme Lord, the Supreme Being, Vaheguru, has bestowed such a great, supreme, and unique praise and adoration upon His devotee saints that they, even after being absorbed into the form of Vaheguru, continue to enjoy the Kirtan and bliss of singing "the great bliss of the praise of Hari." All their sorrows and separations are forgotten. Because after attaining this immortal state, there is no separation again. To the devotee beings who are in the spontaneous bliss of the darshan of the formless One of Sachkhand, the miraculous flash of the darshan of the one and only beloved, Vaheguru, the formless One, is seen everywhere. The devotee-loving Vaheguru shows such flashes directly only to His devoted devotee beings. This is His tradition, and Guru Nanak Sahib, by kissing the feet of Vaheguru, prays this prayer that He may always, for all ages, protect the honor of His tradition in this way. As the Gurbak says: ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਆਪਿ ਬਨਾਇਆ ॥ ਜਹ ਜਹ ਸੰਤ ਅਰਾਧਹਿ ਤਹ ਤਹ ਪ੍ਰਗਟਾਇਆ ॥ ਪ੍ਰਭਿ ਆਪਿ ਲੀਏ ਸਮਾਇ ਸਹਜਿ ਸੁਭਾਇ ਭਗਤ ਕਾਰਜ ਸਾਰਿਆ ॥ ਆਨੰਦ ਹਰਿ ਜਸ

ਮਹਾ ਮੰਗਲ ਸਰਬ ਦੂਖ ਵਿਸਾਰਿਆ ॥ ਚਮਤਕਾਰ ਪ੍ਰਗਾਸੁ ਦਹਦਿਸ ਏਕੁ ਤਹ
 ਦ੍ਰਿਸਟਾਇਆ ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਆਪਿ
 ਬਨਾਇਆ ॥ ੪॥੩॥੬॥ (ਆਸਾ ਮ: ੫, ਪੰਨਾ ੪੫੬-੫੭) The Lord, the
 lover of devotees, has Himself created His tradition. Wherever
 the saints worship, there He has manifested. The Lord has
 Himself absorbed them, naturally and spontaneously, and has
 fulfilled the purpose of the devotees. The great bliss of the
 praise of Hari has dispelled all sorrows. A miraculous light has
 manifested in all ten directions. Nanak says, by chanting the
 Name, The Lord, the lover of devotees, has Himself created His
 tradition. (4, 3, 6) (Asa, Mehl 5, Ang 456-457) In Sachkhand,
 while having the direct darshan of the formless Vaheguru, the
 Gurmukh saints and devotees who reside in Sachkhand, by
 meeting each other, sing the praises of the Lord, the Supreme
 Being, Vaheguru, the Beloved, and remain in the bliss of Kirtan.
 And there (in Sachkhand), the resonant sound of the bliss of the
 unstruck sound always remains. As it is said: ਤਹ ਅਨਦ ਬਿਨੋਦ ਸਦਾ
 ਅਨਹਦ ਝੁਣਕਾਰੇ ਰਾਮ ॥ ਮਿਲਿ ਗਾਵਹਿ ਸੰਤ ਜਨਾ ਪ੍ਰਭ ਕਾ ਜੈਕਾਰੇ ਰਾਮ ॥...੨॥
 [ਬਿਹਾਗੜਾ ਮ: ੫, ਪੰਨਾ ੫੪੫] There, the bliss of the unstruck sound
 always resonates, O Ram. The saints meet and sing the praises
 of the Lord, O Ram. (2) [Bihagara, Mehl 5, Ang 545] :: The
 devotees dwell in the high doors of the mansion of bliss of
 Sachkhand and are always in ecstasy. The story of that
 spontaneous state is indescribably sweet. There, in Sachkhand,
 the unbroken Kirtan and musical arenas of the Hari-loving
 saints are always set up. There, the worldly coming and going
 and joy and sorrow do not afflict them. They remain in a state of
 eternal life, and the nectar of the true Naam always rains there.
 Only through the Satguru is this hidden story of the formless

One and the court of Sachkhand known. This testimony of the Bani of Guru Nanak is always unshakable. As the Gurbak says: ਸੁਖ ਮਹਲ ਜਾ ਕੇ ਉਚ ਤਾ ਮਹਿ ਵਾਸਹਿ ਭਗਤ ਦੁਆਰੇ ॥ ਪਿਆਰੇ ॥ ੧ ॥ Whose

mansion of bliss has high doors, In it dwell the beloved devotees. (1) ਸਹਜ ਕਥਾ ਪ੍ਰਭ ਕੀ ਅਤਿ ਮੀਠੀ ॥ ਵਿਰਲੈ ਕਾਹੂ ਨੇਹੁ ਡੀਠੀ ॥੧॥ ਰਹਾਉ ॥ The story of the Lord's spontaneous state is very sweet.

A rare one has seen this love. (1, Rahaa) ਤਹ ਗੀਤ ਨਾਦ ਅਖਾਰੇ ਉਹਾ ਸੰਤ ਕਰਹਿ ਹਰਿ ਤਹ ਮਰਣੁ ਨ ਜੀਵਣੁ ਸੇਗੁ ਸੰਗਾ ॥ ਰੰਗਾ ॥੨॥ ਨ ਹਰਖਾ ॥

There are the arenas of song and sound. There, the saints do the Lord's work. (2) There is no death, no life, no sorrow, no joy.

ਸਾਚ ਨਾਮ ਕੀ ਅੰਮ੍ਰਿਤ ਵਰਖਾ ॥ ੩ ॥ The nectar of the true Naam rains there. (3) ਗੁਹਜ ਕਥਾ ਇਹ ਗੁਰ ਤੇ ਜਾਣੀ ॥ ਨਾਨਕੁ ਬੇਲੈ ਹਰਿ ਹਰਿ ਬਾਣੀ ॥੪॥੬॥੧੨॥ [ਸੁਹੀ ਮਹਲਾ ੫, ਪੰਨਾ ੭੩੯] This hidden story is known

from the Guru. Nanak speaks the Bani of the Lord, the Lord. (4, 6, 12) [Suhi, Mahala 5, Ang 739] The wonder that arises from

hearing the unstruck sound that plays and resounds without being played, by opening the dasam dwar, is to see that the beloved, Vaheguru, who is manifest in the dasam dwar, is also the crown jewel of the three worlds in the high mansions of Sachkhand, and being in the midst of all and also separate from all, being both distinct and indistinct, appears in a unique way.

He is seen. By seeing this beloved who is in the midst of all and also separate from all, with his wondrous virtues, in the unique

Sachkhand, and by seeing him in the all-pervading, manifest, and ever-present form, one is left amazed. ਪਿਰੁ ਉਚੜੀਐ ਮਾੜੜੀਐ ਤਿਹੁ ਲੋਆ ਸਿਰਤਾਜਾ ਰਾਮ ॥ ਹਉ ਬਿਸਮ ਭਈ ਦੇਖਿ ਗੁਣਾ ਅਨਹਦ ਸਬਦ ਅਗਾਜਾ ਰਾਮ ॥... ੪॥੧॥੩॥ [ਸੁਹੀ ਮ: ੧ ਘਰ ੩, ਪੰਨਾ ੭੬੫] The beloved is in

the high mansion, the crown jewel of the three worlds, O Ram. I am amazed, seeing his virtues, and the unstruck sound has

roared, O Ram. (4, 1, 3) [Suhi, Mehl 1, Ghar 3, Ang 765] Even in this journey of life, the Gurmukh beings, by opening the doors of the dasam dwar, are called by the beloved into his mansion, Sachkhand. And at the time of leaving the body and going to the next world, he was to be called anyway. By calling them to his mansion, Sachkhand, he shows them his complete darshan, my merciful, gracious beloved. And, by cutting away the veils of all the distances of the soul and the supreme soul, he makes them one in his darshan-union. As it is said: ਦਿਖਲਾਇਆ ॥ ਖੋਲਿ ਕਿਵਾਰਾ ਮਹਲਿ ਬੁਲਾਇਆ ॥ ਜੈਸਾ ਸਾ ਤੈਸਾ ਕਹੁ ਨਾਨਕ ਸਭੁ ਹਉ ਤੇਰਾ ਤੂ ਮੈ ਮਨਿ ਪੜਦਾ ਤੂਟਾ ॥ ਵੂਠਾ ॥੪॥੩॥੧੪॥ [ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨਾ ੮੮੭] He has opened the door and called me to his mansion. As he was, so he has been shown. Says Nanak, the veil has been torn. You are mine, and I am in your mind. (4, 3, 14) [Ramkali, Mehl 5, Ang 887]

Chapter 11: Saadh Sangat - Decision of Sachkhand

Guru Nanak, the formless One, by assuming ten Guru-forms, according to the meaning of "the light is the same, the way is the same, only the body has been changed," brought the continuous flow of the Kirtan and bliss of the formless Sachkhand, the unbroken Kirtan-filled flow of the Bani that descended from the source, from the next world (Sachkhand) to this world, to this earth, and, by creating the company of the Guru, the Sadh Sangat, he established the exact Kirtan of Sachkhand in the form of Kirtan. Because of this, the unbroken Kirtan-filled Sat Sang gatherings of the Guru's house became a model of Sachkhand. The Hari Mandir Darbar Sahib, in the midst of the nectarous pool of Sri Amritsar, especially became an exact model of "the company of the saints is the dwelling of Sachkhand" on this earth. Before the advent of Guru Nanak, the formless One, there were no models of this Sachkhandi, courtly Kirtan gathering on this earth, in this world, because the ambrosial Bani that descended from the source had not yet descended. It descended through Guru Nanak, the joti-jaami, the Guru Sahibs, who were sent from the source. Therefore, Guru Nanak Sahib, by coming from the heavens and the universe, established the Sadh-Sang Sachkhand on this earthly world. As the great saying of Bhai Gurdas Ji is: 2 ਪੁਰਾ ਸਤਿਗੁਰੁ ਜਾਣੀਐ ਪੂਰੇ ਪੂਰਾ ਥਾਟ ਬਣਾਇਆ ॥ ਪੂਰੇ ਪੂਰਾ ਸਾਧਸੰਗੁ ਪੂਰੇ ਪੂਰਾ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥ ਪੂਰੇ ਪੂਰਾ ਪਿਰਮ ਰਸੁ ਪੂਰਾ ਗੁਰਮੁਖਿ ਪੰਥੁ ਚਲਾਇਆ ॥ ਪੂਰੇ ਪੂਰਾ ਦਰਸਨੇ ਪੂਰੇ ਪੂਰਾ ਸਬਦ ਸੁਣਾਇਆ ॥ ਪੂਰੇ ਪੂਰਾ ਬਹਿਣ ਕਰਿ ਪੂਰੇ ਪੂਰਾ ਤਖਤ ਰਚਾਇਆ ॥

ਸਾਧਸੰਗਤ ਸਚਖੰਡ ਹੈ ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਵਸਗਤਿ ਆਇਆ ॥ ਸਾਧ ਸੰਗਤ ਸਚੁ
ਨਾਉ ਗੁਰ ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਖਾਂ ਸਮਝਾਇਆ ॥ ਗੁਰ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ ॥

੧ ॥ [ਵਾਰ ਛੇਵੀਂ] The perfect Satguru is known by the perfect throne he has created. The perfect Sadh Sangat is with the perfect, and the perfect mantra has been firmly established. The perfect love-nectar is with the perfect, and the Gurmukh path has been started. The darshan of the perfect is with the perfect, and the perfect word has been heard. By sitting with the perfect, the perfect throne has been created. The Sadh Sangat is Sachkhand, and the Lord, the lover of devotees, has come under control. The Sadh Sangat is the true Naam, and the Guru has made the Sikhs understand the knowledge and meditation. The Guru and the disciple have met. (1) [Var, Sixth] ਸਤੇ ਬਲਵੰਡ ਦੀ ਵਾਰ- ਪੰਨਾ ੯੬੬ ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੨੯, ਪ: ੧ The Var of Satta and Balwand - Ang 966 Bhai Gurdas, Var 29, Pauri 1 ਤਥਾ--ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮੁ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਬਣਾਇਆ ॥ ਅਬਿਗਤਿ ਗਤਿ ਅਗਾਧਿ ਬੋਧ ਗੁਰ ਮੂਰਤਿ ਹੋਇ ਅਲਖੁ ਲਖਾਇਆ ॥ ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਵਿਚਿ ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਅਛਲੁ ਛਲਾਇਆ ॥ ਚਾਰਿ ਵਰਨਿ ਇਕ ਵਰਨੁ ਹੁਇ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਾਇਆ ॥ ਧਿਆਨ ਮੂਲੁ ਦਰਸਨੁ ਗੁਰੂ ਛਿਅ ਦਰਸਨੁ ਦਰਸਨੁ ਵਿਚਿ ਆਇਆ ॥ ਆਪੇ ਆਪਿ ਨ ਆਪੁ ਜਣਾਇਆ ॥ ੧੮ ॥ [ਵਾਰ ੧੬] Also, the perfect Brahm, the Supreme Lord, the formless One, has created the form. The unfathomable, profound knowledge has been revealed through the form of the Guru, the unknowable One has been made known. In the company of the saints, Sachkhand, being the lover of devotees, has been playfully deceived. The four varnas have become one, and the primal Being has been hailed. The root of meditation is the darshan of the Guru; the six darshans have come in the darshan. He Himself has not revealed Himself. (18) [Var 16] Explanation: The perfect Brahm, the

Supreme Lord, Vaheguru, the formless One, by assuming a form, manifested in the form of the light of Guru Nanak, and he made his unfathomable, profound, and unknowable form known to the worldly beings by becoming the form of the Guru, that is, by assuming the form of the light of Guru Nanak. Because, by establishing the Sachkhand in the form of the Sadh Sangat, he came down in the form of the lover of devotees in this Sadh Sangat-like Sachkhand. In this way, that unplayable form, by coming under the control of the Sadh Sangat and the devotees, playfully deceived himself. He who does not come under anyone's deception, under anyone's control, he himself, by becoming the light of the Guru, came under the control of Guru Nanak, the formless One, and playfully deceived his unplayable, all-powerful art. Guru Nanak, the formless One, by assuming this playful, deceptive, formless form, by erasing the distinctions of the varna-ashramas, by showing his playful, deceptive, luminous form to all the four varna-ashramas, all the religions, and faiths, he so enchanted and deceived them that all became engaged in the devotion of hailing the primal Being. Leaving the worship of other deities, they became engaged only in the worship of the one Akal Purakh. The formless form of Akal Purakh became manifest to them in this mortal world in a playful, deceptive, luminous form. The darshan of the formless, Satguru, the darshan of the formless, with-form, Satguru, the darshan of the luminous form of the Satguru became the root of meditation for all. The worshippers of the six darshanas, the worshippers of other gods and goddesses, all turned towards that root of meditation and became absorbed in that Guru-formless darshan. The meaning is that "he saved the Kali

Yuga, the Gurdev" ਆਸਾ ਮ: ੫, ਪੰਨਾ ੪੦੬ Asa, Mehl 5, Ang 406

The saying is that the salvation of all happened by coming to the house of the Guru, is happening, and will happen. The addition is that the Guru-joti-jaamis of Guru Nanak, the formless One, were the form of the formless One. They were formless. But they did not reveal themselves as formless. This is the sign of the perfect Satguru. The perfect Satguru was Guru Nanak, the true king. He, along with his ten Guru-joti-jaamis, created a perfect establishment (no other incomplete Guru could create this establishment). How did the perfect Satguru, by assuming a form, as the lover of devotees, create a perfect establishment (how did he create the throne)? In this way, that the perfect Satguru, by assuming the perfect power, by the grace obtained from the source, from the very source, created a perfect Sat Sang-mandal. By coming to this earth, he adopted the prototype (original model) of the Sachkhandi Sat Sang-mandal from the source. The pre-primal Gur-mantra (Vaheguru), the grace-filled Gur-mantra, the perfect Gur-mantra, he firmly established in the deserving seekers in the same way, in the form of the Paras-kala, as Vaheguru had created His own self-created Naam, and had firmly established it in the special, one and only, Sri Guru Nanak, the formless One. The nectarous Naam, entering the Paras-shakti-endowed, perfect love-nectar, the Paras-form nectarous Naam, by making it enter the inner soul of the deserving beings, the perfect Satguru created the perfect, amritdhari, five approved, five chief Gurmukh beings, endowed with the nectarous power. In this way, the perfect Gurmukh path of the Gurmukh, the lovers of the Paras-shakti-endowed, nectarous, all-powerful, nectarous Naam, was started. Within

the assembly of these five approved, five chief Gurmukhs, the Gurmukh-loving Gurmukhs, within the luminous darshan of the Gurmukhi light of this formless path, he reflected the darshan of his own form (the form of the Guru) and the form of the Supreme Being, the Creator, the formless One. The perfect Satguru started the wheel of the perfect word, the Gur-mantra, and in the Sadh Sangat, the perfect Satguru, by sitting and being seated, created the perfect throne. Just as the formless Akal Purakh is seated in Sachkhand on "the true throne in the true mansion," Page 63: ੴ ਸਚਿ ਕ੍ਰੋਠਿ Page 63: 1. Ang 907 In the same way, the formless, light-form-Guru, by assuming the form of Nirankar, sat on the true throne in the Sachkhand-like Sadh Sangat. Truly, on this earth, the saying of Bhai Gurdas, "the Sadh Sangat is Sachkhand, and the Lord, the lover of devotees, has come under control," is completely true. The formless Guru Baba Sahib Satguru Nanak, by changing the form of the Guru Kartar, the formless One, manifested on this our earth and, by manifesting the luminous, formless form in the Sadh Sangat, he made the Sadh Sangat itself Sachkhand. In this way, Guru Baba, the formless One, being the lover of devotees, came under the control of the devotees, the Gurmukh, Gursikhs, just as the formless Akal Purakh, the Satguru, Guru Nanak Ji, had come under his control. The Satguru, by the earning of the miraculous power of the Satnam Gur-mantra, gave the darshan of the true form of the Akal Purakh Vaheguru to the Gursikhs and, in this way, made the Gursikhs understand the true knowledge in its true, essential meaning (made them realize) and, by starting the true game of "the word is the Guru, and the consciousness is the disciple," he lit a lamp with a lamp. This is

the next saying of Bhai Gurdas Ji with the same meaning:
 ਸਤਿਗੁਰੁ ਸਚਾ ਪਾਤਸਾਹੁ ਸਾਧਸੰਗਤਿ ਸਚਖੰਡੁ ਵਸਾਇਆ ॥ ਗੁਰਸਿਖ ਲੈ ਗੁਰਸਿਖ
 ਹੋਇ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਇਆ ॥ ਗੁਰਸਿਖ ਸਭੇ ਸਾਧਨਾ ਸਾਧਿ ਸਧਾਇ
 ਸਾਧੁ ਸਦਵਾਇਆ ॥ ਚਹੁੰ ਵਰਣਾ ਉਪਦੇਸ ਦੇ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਹਾਇਆ ॥
 ਸਚਹੁ ਓਰੈ ਸਭ ਕਿਹੁ ਸਚੁ ਨਾਉ ਗੁਰਮੰਤੁ ਦਿੜਾਇਆ ॥ ਹੁਕਮੈ ਅੰਦਰਿ ਸਭ ਕੇ ਮੰਨੈ
 ਹੁਕਮੁ ਸੁ ਸਚਿ ਸਮਾਇਆ ॥ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਲਖੁ ਲਖਾਇਆ ॥ ੧ ॥ [ਵਾਰ
 ਸੱਤਵੀਂ] The Satguru, the true king, has established Sachkhand in
 the Sadh Sangat. The Gursikh, by taking the Guru, has become
 a Gursikh, and by losing his self, he has not counted himself.

The Gursikh, by practicing all the disciplines, has become a
 saint. He has taught the four varnas to remain detached in the
 midst of Maya. Above all is the truth, and he has firmly
 established the true Naam, the Gur-mantra. Everyone is under
 His will; he who accepts the will is absorbed in the truth. The
 word, the surti, the love, the unknowable One has been made
 known. (1) [Var, Seventh] In this line, this thing has become
 clear and distinct, that the formless, by assuming a form, the
 formless, personal being who came into this world, was the
 unique existence of the Satguru, the true king. The Satguru, the
 true king, by assuming a form from the formless, by illuminating
 his life-giving light, established the Sachkhand-like Sadh
 Sangat, the Sachkhand-like divine world, on this mortal world.
 In this Guru-established, Sachkhand-like, righteous mint of the
 Sadh Sangat, ਰਾਮਕਲੀ ਮ: ੧ ਸਿਧ ਗੋਸਟਿ, ਪੰਨਾ ੯੪੩ Ramkali, Mehl
 1, Sidh Gosht, Ang 943 In the true mint, by taking the
 Gur-diksha, countless luminous, light-lamps, Gurmukh, were
 created. Such Gursikhs were born who, like the waves of a
 river, merged themselves into the ocean-like form of the
 Satguru. In this way, by losing their own self, they did not assert

their self. By knowing such an unknowable One, the state of enduring the unendurable should be such as is in the five Gursikhs, the devoted devotees of the Satguru with their unbroken earnings. From this Sachkhandi, Sadh Sangat-like, true mint, such Gursikhs have been born, are being born, and will be born, who have disciplined their minds in such a way that all disciplines bow before them. In this way, by practicing the Gurmat disciplines, they have truly become the Gurmat-approved, accepted saints. But they, in their ego, have never considered themselves saints in mind, word, and deed. Nor have they had the lowly and empty desire to be called saints. The true, inner life of the true Gurmukh, Sikh, saints is the beacon of life that teaches all four varnas. The life of the true Gurmukh saints, who have practiced the Gurmat disciplines, is like sandalwood, from which, by becoming fragrant themselves, all the people of the varna-ashramas become like sandalwood. The Gurmukh, Sikh, saints, and devotees, while living in the household and with their life-giving fragrance, the givers of life, the ones with earnings, being the awakened yogis, remain aloof in the midst of Maya like a lotus in the water. The world is crazed (bewildered) in its search for the truth, yet no seeker of the truth finds the truth. But this true, true substance, the Naam, is found in the Sadh Sangat, the Sachkhand-like, true Gur-mint. The Satguru, the true king, the owner of this Sachkhand, the Sadh Sangat, from his Sachkhandi, true treasury, bestows the true substance, the Gur-mantra, the Gurmat, the Naam, upon the Gursikhs and makes it firm. Therefore, only the Gursikhs obtain the true substance in this true Guru-court. Without this Gur-mantra, the

Naam-like truth, all other truths are on the other side, on the other side. The world is crying out, "truth, truth," but neither is there any true seeker of the truth, nor is this truth found by anyone. All remain on the other side of the truth. Those who do not come into the will of the Satguru, who do not become the disciples of the true will of the Satguru, do not find the truth. Although everyone has the intention to walk within the will, he who accepts the will of the Satguru, he alone attains the truth and, by attaining the true substance, the Naam, is absorbed in the truth. Such truth-attaining Sikhs, by joining the word-surti and the love, have known the unknowable One. Bhai Gurdas Ji has decided this meaning in this Pauri: ਨਾਰਾਇਣ ਨਿਜ ਰੂਪੁ ਧਰਿ ਨਾਥਾ ਨਾਥ ਸਨਾਥ ਕਰਾਇਆ ॥ ਨਰਪਤਿ ਨਰਹ ਨਰਿੰਦੁ ਹੇ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਬਣਾਇਆ ॥ ਕਰਤਾ ਪੁਰਖੁ ਵਖਾਣੀਐ ਕਾਰਣੁ ਕਰਣੁ ਬਿਰਦੁ ਬਿਰਦਾਇਆ ॥ ਦੇਵੀ ਦੇਵ ਦੇਵਾਧਿ ਦੇਵ ਅਲਖ ਅਭੇਵ ਨ ਅਲਖ ਲਖਾਇਆ ॥ ਸਤਿ ਰੂਪੁ ਸਤਿਨਾਮੁ ਕਰਿ ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਜਪਾਇਆ ॥ ਧਰਮਸਾਲ ਕਰਤਾਰਪੁਰ ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਵਸਾਇਆ ॥ ਵਾਹਿਗੁਰੂ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ॥੧॥ [ਵਾਰ ੨੪] Narayan, by assuming His own form, has made the Lord of lords, the Lord of all. The king of kings, by becoming the formless, has created the form.

The Creator is described as the Being, and the cause of all causes is His tradition. The god of gods, the god of all gods, the unknowable, indivisible One has not been made known. By making the true form, the Satnam, the Satguru, Guru Nanak Dev, has made it chanted. In Kartarpur, the Dharamsala, the Sadh Sangat, Sachkhand has been established. Vaheguru, the Gur-shabad, has been heard. (1) [Var 24] Narayan, the formless One, by assuming His own form in the being of Guru Nanak Sahib, has Himself appointed Guru Sahib as the Lord of lords, the true Lord. This Guru Nanak Sahib, in human form, is not just

a man, he is the Lord of men, the king of men. He is the common form of man and God. The formless One Himself, by assuming a form, has descended in the form of Guru Nanak. The all-powerful Creator has established this unique tradition: that the God of gods, the unknowable, indivisible Creator, has not revealed His unknowable form even to the gods and goddesses. That is, this unknowable, indivisible form could not be known by the gods, goddesses, prophets, etc. That unknowable form has been made known by Guru Nanak Dev, by making them chant the Satnam Gur-mantra, in a manifest form. And to make this true form known, the Satnam, Satguru Nanak Sahib, by establishing a Dharamsala in Sri Kartarpur Sahib, has laid the foundation of the Sachkhandi Sadh Sangat and, by giving the Gur-diksha of the Gur-shabad, Satnam, Gurmat Naam, Vaheguru Gur-mantra, which came from the formless Sachkhand, in this Kartarpuri, true Dharamsala, by making the sword of the Naam of Vaheguru resound day and night, has truly made Kartarpur the city of the Creator, that is, Sachkhand itself. This kind of Sadh Sangat, as Guru Nanak, the formless One, created in Sri Kartarpur, is always the form of Sachkhand, wherever it may be. Only Guru Nanak, the formless One, has the ability to bring Sachkhand down to this mortal world, no one else. But from the above-mentioned sayings of Bhai Sahib Bhai Gurdas Ji, it is never appropriate to conclude that Sachkhand is only here, on this earth, and that the Sadh Sangat is Sachkhand, and there is no other Sachkhand in the heavens and the universe. The saying of Bhai Gurdas Ji that: "ਬਾਬਾ ਪੈਯਾ ਸਚਖੰਡ ਨਉ ਨਿਯਿ ਨਾਮ ਗਰੀਬੀ ਯਾਈ ॥"* "Baba has obtained Sachkhand, and the nine treasures, the Naam, and humility."

This clearly shows that the true Sachkhand, the formless Sachkhand, is in the heavens, where only the true guide, Guru Nanak, the formless One, has access. From there, Guru Nanak, the formless One, obtained the divine gift of the nine treasures, the Naam, and by spreading this "divine gift obtained by the Gurmukh" throughout the nine continents of the earth, he made the Gurmukh beings, who were nourished by the nectar of the Naam, immortal and unshakable by taking them to Sachkhand. That immortal, unshakable Sachkhand is in the heavens, on the immortal, unshakable throne, and the earthly Sadh Sangat, the Dharamsala, the Sachkhand on the banks of the Ravi, the Kartarpur Sachkhand, is a unique, unfathomable, and supreme place. By illuminating the light in Sri Kartarpur, Sri Guru Nanak, the formless One, made Sri Kartarpur Sachkhand. Guru Nanak Sahib, being the form of the Creator, the formless One, resided in that Sachkhand, and the Sikh saints and devotees, who were shown by Guru Nanak, became like the devotee inhabitants of the formless Sachkhand. The saying "in Kartarpur, the Creator dwells in the company of the saints" was uttered in this context. That is, the formless Creator, Guru Nanak Sahib, dwelt in the company of the Gursikh saints in Kartarpur. Even now, the Creator is manifest in the Gur-asthans, the Sat Sang-mandals, of the Sadh Sangat-like Kartarpur. "ਵਾਰ ੧, ਪਉੜੀ ੨੪. ਬਿਲਾਵਲੁ ਮ: ੫, ਪੰਨਾ ੮੧੬" "Var 1, Pauri 24, Bilawal, Mehl 5, Ang 816" He dwells. Guru Nanak, the formless Creator, dwells in a manifest form. Those who have done the unbreakable abhyas of the Gurmat Naam and, because of this earning, their consciousness, while sitting in this earthly Sachkhand, the Sadh Sangat-like Sachkhand, is absorbed in the heavenly, formless

Sachkhand. The darshan-aspiring, the darshan-desiring, their darshan-aspiring deeds have been accomplished by meditating on the Naam of Vaheguru. They have obtained the darshan-attainment of the perfect Lord by entering the realm of Sachkhand. There, that is, in the Kartarpur of the court of Sachkhand, the Gurmukh beings, who are in the bliss of darshan, have had the manifest darshan of the Creator, the formless One, along with the devotees and saints who are in the bliss of the court of Sachkhand. The prayer of the devotee beings, who are the earthly dwellers of this land, who are in the union of the darshan of Sachkhand and Vaheguru, who are aspiring for the darshan of Vaheguru, is also always fulfilled. The Satguru has always made their prayer successful. There is no hindrance in the fulfillment of their prayer, because the protector of the capital of the earning of the devotion of the devotee beings is Gobind Rai, the Guru, Vaheguru Himself. They never lack anything, because He is the full treasure. The amazing miracle of the gift of the full treasure is that the luminous, lotus feet of the unfathomable, boundless Vaheguru come and dwell in the hearts of the Gurmukh devotee beings even while they are sitting here. In this way, those who are attuned to the lotus feet of Vaheguru and those who, by enshrining the feet of Vaheguru in their hearts, do more and more earning, attain the bliss of the true, joyful darshan, and they do not lack anything. By the grace of the true, saintly Guru, who is the form of Guru Nanak, the darshan of the perfect, universal Lord, the Supreme Being, is obtained and can be obtained. By the power of the treasure of the Naam, which is firmly established by the Satguru, this true, joyful, darshan-filled

bliss is obtained, and the absorption in the manifest darshan of Sachkhand happens. Sachkhand is such a glorious, true place where the sounds of victory and the bliss of auspiciousness are

always heard in the blissful, playful play. As the Gurbak says:
 ਸਿਮਰਿ : ਸਿਮਰਿ ਪੂਰਨ ਪ੍ਰਭੂ ਕਾਰਜ ਭਏ ਰਾਸਿ ॥ ਕਰਤਾਰ ਪੁਰਿ ਕਰਤਾ ਵਸੈ ਸੰਤਨ
 ਕੈ ਪਾਸਿ ॥੧॥ਰਹਾਉ॥ ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗਤਾ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ॥ ਰਖਵਾਲਾ
 ਗੋਬਿੰਦ ਰਾਇ ਭਗਤਨ ਕੀ ਰਾਸਿ ॥੧॥ ਤੇਟਿ ੦ ਆਵੈ ਕਦੇ ਮੁਲਿ ਪੂਰਨ ਭੰਡਾਰ ॥
 ਚਰਨ ਕਮਲ ਮਨਿ ਤਨਿ ਬਸੇ ਪ੍ਰਭ ਅਗਮ ਅਪਾਰ ॥ ੨ ॥ ਬਸਤ ਕਮਾਵਤ ਸਭਿ ਸੁਖੀ
 ਕਿਛੁ ਉਨ ਨ ਦੀਸੈ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਭੇਟੇ ਪ੍ਰਭੂ ਪੂਰਨ ਜਗਦੀਸੈ ॥੩॥ ਜੈ ਜੈਕਾਰੁ ਸਭੈ
 ਕਰਹਿ ਸਚੁ ਥਾਨੁ ਸੁਹਾਇਆ ॥ ਜਪਿ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨ ਸੁਖ ਪੂਰਾ ਗੁਰੁ ਪਾਇਆ
 ॥੪॥੩੩॥੬੩॥ [ਬਿਲਾਵਲੁ ਮਹਲਾ ੫, ਪੰਨਾ ੮੧੬] By meditating,

meditating on the perfect Lord, the deeds have been accomplished. The Creator dwells in Kartarpur, in the company of the saints. (1, Rahaa) No hindrance is faced when the prayer is made to the Guru. The protector is Gobind Rai, the treasure of the devotees. (1) There is never any lack, the treasure is full. The lotus feet are enshrined in the mind and body, the Lord is unfathomable and boundless. (2) By doing the earning of wealth, all are happy, nothing is seen to be lacking. By the grace of the saints, the perfect, universal Lord is met. (3) All proclaim victory, the true place is beautiful. By chanting the Naam, the treasure of bliss, the perfect Guru has been obtained. (4, 33, 63) Bilawal, Mahala 5, Ang 816

Chapter 12: What is Sachkhand? It's Darshan Khand!

The true, spontaneous, blissful, soul-blissful, supreme-soul-blissful, supreme-blissful bliss, the spontaneous state, the inhabitants of Sachkhand who have reached the spontaneous state, who have come under the wing of the spontaneous state, experience the manifest darshan of the ever-blissful, ever-resident of Sachkhand. What is this Sachkhand? It is the realm of darshan, the realm of manifest darshan. The divinity of this darshan, the subtlety of this darshan, is one with Sachkhand. There (in Sachkhand), there is only the darshan of the true Creator. The glory of the bliss of darshan is supreme and immeasurable. The rain of the nectar of the bliss of darshan, in the form of the luminous, radiant light, being one with it, always rains down in a wondrous, blissful shower. The rain of the rainy season of Sawan and Bhadon is nothing before it. There is no trace of that rain (barasaat) there. There, day and night, in the unfathomable, nectarous lake, the beings, in the bliss of the essence of darshan, remain in the bliss of the unfathomable ocean, before which the oceans of this mortal world are insignificant. Where is that immortal, nectarous lake, in which, as the waves rise, the bliss of the union with the blissful essence increases, and where is this ocean of existence, where, by taking a dip, one's life is lost? Therefore, there is no trace of these oceans of existence there (in Sachkhand). The true bliss of the spontaneous state is enjoyed only in the dwelling of Sachkhand. The luminous,

powerful light of Sachkhand is so life-giving that it keeps the blissful ones of the spontaneous darshan of Sachkhand always immersed in the cool bliss of the blissful essence. The radiance of the darshan of the luminous, blissful sun of suns, Vaheguru, Nirankar, is so unique in Sachkhand that it always bestows coolness on the spontaneous-darshan-dwellers, the ones who are immersed in the essence of light. The heat of the sun of this visible expanse is not there. Nor is there heat there, nor is there sun, my Sachkhandi sun is always rising there (in Sachkhand), it never sets, it never sets. Therefore, there is no shadow there, it never happens. There is always light, only light. The delusion of night and day is erased there. Being an immortal, eternal realm, in Sachkhand, there is neither creation nor destruction, nor is there the fear of the time of dissolution, nor is there the cycle of coming and going. The cycle of living and dying, that is, being born and dying, and dying and being born, is ended there. The cycle of coming and going is the source of all sorrows. Since in Sachkhand this cycle of coming and going does not exist, therefore, there the seed of sorrows is destroyed. But to be born and to live, which appears to be happiness to the worldly people, is in reality a form of sorrow. In Sachkhand, there is neither the happiness that is the form of sorrow of worldly life, nor is the sorrow that is the form of the terror of the time of death. Doubts and worries do not arise there. Desires, both with and without purpose, do not awaken there. Therefore, in Sachkhand, there is no need to practice samadhis, both with and without thought. The true, spontaneous state is supreme in Sachkhand. Therefore, the story of the Sachkhandi, spontaneous state is very unique (niyari). It cannot be

contained. Nor can its end be found. It never increases or decreases. It always remains in a constant, blissful, and immeasurable state. In Sachkhand, there is neither the nether world nor the sky. There is no limit. It is all luminous effulgence, all manifest darshan, all shining light. Because of the eternal, unchanging, luminous light being there, in Sachkhand, neither night falls, nor does the day rise again and again. In this world, the life and soul of beings depend on water, wind, and fire. But in Sachkhand, there is no need for this fire, water, and wind, nor are they there. In Sachkhand, there is no water, no wind, no fire. The inhabitants of Sachkhand, the ones who are in the bliss of the spontaneous state, have the darshan of the true Vaheguru, the formless One, as their blissful support. There (in Sachkhand), only Guru Vaheguru, the luminous form, is completely pervading and absorbed. In Sachkhand, the unfathomable, imperceptible, Supreme Lord is completely pervading. This Sachkhand-dwelling, Supreme Lord, the formless One, is also the resident of all. He is pervading in the world and the next world, in all the Khands and universes, and is always absorbed in every heart. But He is known only by the grace of the Guru. By His grace, He is known. The Guru-graced knowers see the scenes of Sachkhand manifest even in this world. By living in the company of the Sat Sang, by dwelling always in the Sat Sang, these scenes become manifest. But such a Sachkhand-darshani Sat Sang is only in the house of the Guru, where the formless, Satguru is always present and manifest. From the Guru-bhau, the Satguru, being absorbed in the light, always shines. As the Gurbak says: ਤਹ ਪਾਵਸ ਸਿੰਧੁ ਧੂਪ ਨਹੀ ਛਹੀਆ ਤਹ ਉਤਪਤਿ ਪਰਲਉ ਨਾਹੀ ॥ ਜੀਵਨੁ ਮਿਰਤ੍ਰੁ ਨ ਦੁਖੁ ਸੁਖੁ ਬਿਆਪੇ

ਸੁੰਨ ਸਮਾਧਿ ਦੇਉ ਤਹ ਨਾਹੀ ॥੧॥ ਸਹਜ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਨਿਰਾਰੀ ॥ ਤੁਲਿ ਨਹੀ ਚਢੈ ਜਾਇ ਨ ਮੁਕਾਤੀ ਹਲਕੀ ਲਗੈ ਨ ਭਾਰੀ ॥੧॥ ਰਹਾਉ ॥ ਅਰਧ ਉਰਧ ਦੇਉ ਤਹ ਨਾਹੀ ਰਾਤਿ ਦਿਨਸੁ ਤਹ ਨਾਹੀ ॥ ਜਲੁ ਨਹੀ ਪਵਨੁ ਪਾਵਕੁ ਫੁਨਿ ਨਾਹੀ ਸਤਿਗੁਰ ਤਹਾ ਸਮਾਹੀ ॥੨॥ ਅਗਮ ਅਗੋਚਰੁ ਰਹੈ ਨਿਰੰਤਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀਐ ॥ ਕਹੁ ਕਬੀਰ ਬਲਿ ਜਾਉ ਗੁਰ ਅਪੁਨੇ ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ ॥੩॥ ੪॥੪੮॥ [ਗਉੜੀ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੩੩੩] There, there is no rainy season, no ocean, no sun, no shadow; there is no creation or dissolution. There is no life or death, no sorrow or happiness; there is no void or samadhi. (1)

The indescribable story of the spontaneous state is unique. It cannot be weighed, nor can it be measured; it is not light, nor is it heavy. (1, Rahaao) There is no high or low there; there is no night or day there. There is no water, no wind, no fire; the Satguru is absorbed there. (2) The unfathomable, imperceptible

One remains ever-present; He is obtained by the grace of the Guru. Says Kabir, I am a sacrifice to my Guru; I have remained in the company of the saints. (3) (4, 48) [Gauri Kabir Ji, Ang 333] Such is the unshakable, true place, Sachkhand. Describing its glory and the state of those who dwell there, Bhagat Ravidas

Ji says: ਬੇਗਮਪੁਰਾ ਸਹਰ ਕੇ ਨਾਉ ॥ ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥ ਨਾ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥ ਅਤ ਮੋਹਿ ਖੁਬ ਵਤਨ ਗਹ ਪਾਈ ॥ ਉਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥ ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੇ ਆਹੀ ॥ ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥ ਉਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥ ੨ ॥ ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥ ਮਹਰਮ ਮਹਲ ਨ ਕੇ ਅਟਕਾਵੈ ॥ ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥ ਜੇ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥੩॥ ੨ ॥ [ਗਉੜੀ ਰਵਿਦਾਸ ਜੀ, ਪੰਨਾ ੩੪੫] Begampura is the name of the city. There is no sorrow or anxiety in that place. There is no worry, no tax, no wealth. There is no fear, no sin, no decline. (1)

I have found a very good dwelling place. There is always well-being there, my brother. (1, Rahaao) The kingdom is

eternal and everlasting. There is no second or third; He is the one. It is always inhabited and famous. There, the wealthy dwell, fully satisfied. (2) They wander as they please. No one stops them from entering the palace. Says Ravidas, the liberated cobbler, he who is our fellow citizen is our friend. (3) 2 [Gauri Ravidas Ji, Ang 345] Bhagat Ravidas Ji, being in the color of love, calls that true Khand a place without sorrow, that is, Begampura, because there is no sorrow, grief, or anxiety, no worry, no need to pay taxes to any worldly king, nor is there any worldly wealth. There is no fear, no sin, and no decline (ghataa). Ravidas Ji says that we have found such a good dwelling place that there is always peace and tranquility. There, the true kingdom of the true, formless One remains eternal and everlasting. It does not change like the false, worldly kingdoms, a second or a third kingdom. It always remains one. This Sachkhand, the city of Begampura, is very prosperous and, being the dwelling place of the formless One, is famous like the formless One. There, only the devotee beings, who are endowed with the wealth of the Naam, who are appointed by the Creator, who are wealthy in the nectar of the Naam, dwell. They are the insiders (bhetis) of that Sachkhand-like, true mansion. They enjoy the bliss of wandering in this mansion as they please. There is no hindrance or obstacle for them. Whether they dwell there or come back to this world for a tour, according to the Gurbak, "the Gurmukh comes and goes without any hindrance," to make a return journey. There, the inhabitants of that place have true, real freedom. The fellow citizens of such a Sachkhand, the city of Begampura, are, as Bhagat Ravidas Ji says, our friends. That is, the true friends are

the Naam-loving gentlemen. Their friendship, because of the relationship of the Naam, can endure to the end and can remain eternal in this world and the next. From that unique Sachkhand, the formless light of the formless Akal Purakh descended to this mortal world in the form of the Guru to save the world, in the form of Baba Nanak, the formless One. Who, by assuming ten forms, again entered the light of the formless One in that Sachkhand-mandal and, in the world, is present in the form of the word, in the form of Sri Guru Granth Sahib. The light of the ten Gurus, as it entered this world, is described in the swayyas of the Bhattas like this: ਦੇਵਪੁਰੀ ਮਹਿ ਗਯਉ ਆਪਿ ਪਰਮੇਸੁਰ ਭਾਯਉ ॥ He Himself went to the city of the gods, as it pleased the Supreme Lord. ਰਾਮਕਲੀ ਮ: ੧, ਰਖਣੀ ਓਅੰਕਾਰ, ਪਨਾ ੯॥੨ Ramkali, Mehl 1, Rakhni Oankar, Ang 912 ਹਰਿ ਸਿੰਘਾਸਣੁ ਦੀਅਉ ਸਿਰੀ ਗੁਰੁ ਤਹ ਬੇਠਾਯਉ ॥ ਰਹਸ ਕੀਅਉ ਸੁਰ ਦੇਵ ਤੋਹਿ ਜਸੁ ਜਯ ਜਯ ਜੰਪਹਿ ॥ ਅਸੁਰ ਗਏ ਤੇ ਭਾਗਿ ਪਾਪ ਤਿਨ ਭੀਤਰਿ ਕੰਪਹਿ ॥ ਕਾਟੇ ਸੁ ਪਾਪ ਤਿਨ ਨਰਹੁ ਕੇ ਗੁਰੁ ਰਾਮਦਾਸੁ ਛਤ੍ਰੁ ਸਿੰਘਾਸਨੁ ਪਿਰਥਮੀ ਗੁਰ ਅਰਜੁਨ ਕਉ ੨੦॥੨੧॥੯॥੧੧॥ ਜਿਨ ਪਾਇਯਉ ॥ ਦੇ ਆਇਅਉ ॥ [ਸਵਈਏ ਮਹਲੇ ਪੰਜਵੇਂ ਕੇ, ਪੰਨਾ ੧੪੦੯] The Lord gave the throne to Sri Guru, and he was seated there. The gods and goddesses rejoiced, and they proclaimed your praise, "Victory, victory." The demons fled, and sin trembled within them. The sins of those men were cut away, he who obtained Guru Ramdas. The throne and the kingdom of the earth were given to Guru Arjan. 20, 21, 9, 11 [Swayyas of the Fifth Mehl, Ang 1409] (1) From this Gurbak, these things are clearly proven: that Sachkhand, the city of the gods, is a special, divine, collective place. From where the Guru-joti-jaamis came, and, within the divine, eternal will, they, after completing their mission of kindness, returned to that place. From the city of the gods of the Supreme Lord, the

Supreme Being, from Sachkhand, being the formless, Onkar, and also within the pleasure-filled will of the Supreme Lord, the Supreme Being, Vaheguru, the Guru-joti-jaamis, by completing their Guru-ship, expert mission, returned to their own divine abode. (2) The divine, form-divine, Sachkhandi throne of Sri Akal Purakh also exists, which is always present in Sachkhand. The existence of that Sachkhandi throne is supremely unique, supremely wondrous, and supremely pure, a true, divine, jeweled (studded) throne, which cannot be described, only seeing it is the proof. (3) In Sachkhand, the true, formless Vaheguru, seated on the Hari-throne, is manifest and is seen by his Sachkhandi, collective devotee beings, and he amazes them. By seeing his assembly, the devotee beings remain in a state of wonder. (4) The divine, luminous Guru-jaamis, when they, after completing their Guru-ship mission, go to Sachkhand, then the Sachkhandi king, Vaheguru, the formless, true throne-dweller, by welcoming his Guru-joti-ansi, form-Guru-jaamis, seats them on his own throne. Hari Ji leaves his throne and comes, and he seats his own form-part, the Guru-joti-jaami, on the throne. (5) Then, on one throne, Sri Vaheguru, the formless One, and the Guru-joti-jaamis remain seated, who are seen in different forms and also become one. This is a wondrous scene, the experience of which can only be had by direct vision. Seeing this scene, the gods of the wondrous, blissful realm, the blissful realm, attain a very wondrous, blissful bliss. And they sing the sounds of "victory, victory." Seeing them going to the Guru's city, all the gods of the lower realms were to be overjoyed and sing the sounds of "victory, victory." But even the messengers of the city of death,

leaving the city of death and the beings of the city of death, flee.

Their inner sins tremble on their own. When the formless, image-only, passes near, the sins of the inhabitants of the city of death and the city of death tremble, and the demons flee. Then

the sins of those who have had the direct darshan of the formless, joti-jaamis in this mortal world were to be cut away, that is, the sins of those men were cut away. The immeasurable

glory of the Guru-joti-jaamis' journey to Sachkhand was that they, by saving countless gods, men, and sages, came to this mortal world, and they established the throne of Guru-ship on

this earth forever, which is now present in the form of the shabad-jaami, the form of Sri Guru Granth Sahib. Today, the Sikhs of the Guru, in this mortal world, by the grace of the Sat Sang of the true, enthroned king, can enjoy the complete scene

of the darshan of the Sachkhandi of the heavens and the universe, which cannot be described in words. Its glory is only to be seen. ਕਹਿਥੇ ਕਉ ਮੋਭਾ ਨਹੀ ਦੇਖਾ ਹੀ ਪਰਵਾਨੁ ॥੧੨੧॥ [ਸਲੋਕ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੩੭੦] There is no glory in describing it; seeing it is the

proof. (121) [Salok Kabir Ji, Ang 1370]

Important Note - By Giani Nahar Singh:

“The above swayya of the Bhattas, "He Himself went to the city of the gods, as it pleased the Supreme Lord," has been interpreted by Bhai Sahib Ji in a very deep and wondrous color. To understand it easily, it is necessary to write a few lines. The rough meaning of the swayya is: When Sri Guru Ramdas Ji was going to Sachkhand, having merged in the light, it pleased Akal Purakh that Guru Sahib should come through the city of the gods (Indrapuri). So, Guru Ramdas Ji, according to the will of Akal Purakh, went to Indrapuri. Indra seated Guru Sahib on his throne, and he praised him greatly and proclaimed victory. The "Sur Dev" and "Hari" in these lines mean the king of the gods, Indra, who, by having the darshan of Guru Sahib, showed great joy. On the way, the sins of the inhabitants of other cities and the city of death also trembled, and the messengers of death left them and fled.

Because those sinners had the darshan of Guru Ji, in this way, the sins of these sinners were cut away. Similarly, when Guru Ramdas Ji was on this earth, the sins of those people who had his darshan here were also cut away. That Guru Ramdas Ji has now given the throne of Guruship in the world to Guru Arjan Dev Ji and has gone to Sachkhand. In this current twentieth century, some scholars believe that the five Khands mentioned in Japji Sahib are only experiential. But Bhai Sahib Bhai Randhir Singh Ji and Pandit Kartar Singh Ji 'Dakha' and Bhai Sahib Bhai Vir Singh Ji and many other Gurmukh gentlemen believe that these Khands are real realms. That is, these five Khands are separate realms. Bhai Sahib Bhai Randhir Singh Ji has explained these Khands in this book 'Sachkhand Darshan'. Pandit Kartar Singh Ji 'Dakha' has explained the Khands in great detail in his commentary on 'Jap Nisan' and has said that the age of this world is one padma

years, and the age of the unseen world above is two padma years, but Karam Khand and Sachkhand are always imperishable. Pandit Ji, while interpreting the Pauri "if one tongue were to become a hundred thousand, and a hundred thousand were to become twenty hundred thousand," has calculated and said that by meditating on the Gur-mantra, Vaheguru, twenty padma times, one is saved. But our opinion is that so much meditation cannot be done in one lifetime. Bhai Sahib Vir Singh Ji has also considered the separate existence of these Khands in his commentary on Japji Sahib. So, the opinion of these three gentlemen is absolutely correct. In the swayyas of the Bhattas, the power of Akal Purakh and their form, the jotirup, Guru Sahibs' Guru-power and Gurmat-Naam have been explained. This Bani is very powerful and tells things of great importance. There is a need to understand and contemplate it with love, not to argue about it. The Bhattas, being the courtly Sikhs of Guru Sahib, are witnesses to the wondrous Gurmat-power of Guru Sahibs that they saw with their own eyes. Bhikha says that Guru Sahib has united me with the formless One. See the swayya: ਗੁਰੂ ਦਯਿ ਮਿਲਾਯਉ ਭਿਖਿਆ ਜਿਵ ਤੂ ਰਖਹਿ ਤਿਵ ਰਹਉ ॥੨॥੨੦॥ [ਸਵਈਏ ਮਹਲੇ ਤੀਜੇ ਕੇ, ਪੰਨਾ ੧੩੯੬] The Guru, with His grace, has united me, Bhikha; as You keep me, so I remain. (2, 20) [Swayyas of the Third Mehl, Ang 1396] The description of Guru Sahib's journey to Sachkhand through the city of the gods is the work of the Bhattas. So, the Bhatt Bani is real and full of nectar, and it is one with Gurbani, and to find fault with it is to prove one's ignorance. Even in the lifetime of Bhai Sahib Bhai Randhir Singh Ji, there was a discussion with them regarding the swayya about 'Devpuri'."

ਵਾਹਿਗੁਰੂਜੀਕਾਖਾਲਸਾ॥ ਵਾਹਿਗੁਰੂਜੀਕੀਫ਼ਤਹ॥