

Selected Teachings of Saint Mangat Ram Ji-1

Ashok Gupta

Mahamantra:

ओ३म् ब्रह्म सत्यम्
निरंकार, अजन्मा अद्वैत पुरखा
सर्व व्यापक कल्याण मूरत परमेश्वराय नमस्तं

Om brahm satyam
nirankar ajanma advait purakha
sarab vyapak kalyan murat parmesvarya
namastam

मंगलाचरण

Mangalacharan

1 नारायण पद बंदिए, ताप तपन होये दूर ।

नमो नमो नित चरण को, जो सब आधार ह जूर ॥

Narayan pad bandiye, taap tapan hoye door

Namo namo nit charan ko, jo sarv aadhaar hajoor

Bow at the feet of God, so that misery is dispelled.

Ever pay obeisance at His feet that are anchor of all.

Comment: For this writer, his Guru, Saint Mangat Ram Ji, and God are the same. God, you dispel his misery when he surrenders to you and turns his will and life over to you. The writer needs to sign his power of attorney to Maharaj Ji or Saint Mangat Ram Ji. The feet of Gurudev or Saint Mangat Ram Ji are like a ship by which he can cross the treacherous ocean of this world. The ocean of this world is treacherous because there is disease, old age, death, and all kind of misery in it. The feet of the Gurudev Ji are his refuge.

2 हिरदे सिमरो नाम को, नित चरणी करो डण्डौत ।

सत शरधा से पूजिए, रख सत्गुरु की ओट ॥

Hirday simro naam ko, nit charni karo dandot

Sat shardha se poojiye, rakh satguru ki ot

Remember the Name of God in your heart. Ever bow before Him

Take shelter in the perfect guru, and worship Him with true faith.
Comment: This commentator needs to remember the Name of God every moment. Gurudev Ji vouchsafed him Maha mantra. He needs to remember Maha mantra every moment in his heart. Silent repetition is best. Instead of seeking shelter in wealth, power, worldly relatives, and material possessions, he must take shelter in Maharaj Ji. Instead of building his house on shifting sand of worldly wealth, he needs to build it on the stone foundation of Maharaj Ji. Just as a child has complete faith in his mother, he needs to have complete faith in his Guru. If he wants to enter the kingdom of heaven, he needs to be like a child.

३ दुविधा मिटे मंगल होये, जो चरण कंवल चित धार ।

रिद्ध सिद्ध आवें घर माहीं, पावें जय जय कार ॥

Dubidha mitay mangal hoye, jo charan kanval chit dhaar

Ridh siddh aavay ghar mahin, paavay jai jai kaar

Doubts would be dispelled, and bliss would bloom if shelter of His lotus feet is taken.

Supernatural powers would appear, and the goal of life would be attained.

Comment: God, please remove this writer's doubts. He doubts whether you would care for him in sickness, old age, and death. With your blessing, he experiences peace that is beyond comprehension. This peace is ineffable; he cannot describe it. He would get freedom from worry, fear, anxiety, and depression. He would attain his goal of finding you in this human life.

4 साचा ठाकुर सरब समराथा, अपरम शक्त अपार ।

“मंगत” कीजे बन्दना, नित चरणी बलिहार ॥

Saacha thakur sarb samraatha , apram shakt apaar

Mangat keejay bandna, nit charni balhaar

God, the true master is omnipotent, His power is infinite.

Mangat bows before Him and sacrifices himself at His feet.

Comment: His Master, Maharaj Ji, is all-capable of liberating the writer from the wheel of the world. He has the power to remove the writer's misery. Let the writer sacrifice his body, mind, and wealth for his Master.

5 सत मारग सोझी मिली, तन मन भया निहाल ।

गवन मिटी संसार की, सतगुर मिले दयाल ॥

Sat maarg sojhi mili, tan man bhaya nihaal

Gavan miti sansaar ki, satguru milay dyaal

The Guru blesses us with understanding of the true Path. Mind and body bloom.

The cycle or recurrent births and deaths ceases with blessing of compassionate true guru.

Comment: The Master gives him the understanding of the true dharma or actual religion. This commentator's mind and body would bloom. The recurrent births and deaths cycle would cease following Gurudev's teaching sincerely.

6 बार बार करूँ बन्दना, सत्गुर चरणी माहीं ।

"मंगत" सत्गुर भेंट से, फेर गर्भ नहीं आई ॥

Baar baar karoon bandna, satgur charni maahi

Mangat satgur bhent se, pher garabh nahin aayi

This writer surrenders again and again to his true guru.

Mangat Ram Ji says that the gift of the true guru emancipates one from the bondage of embodiment.

Comment: Let the writer surrender again and again to his Master.

He surrenders one minute but then takes back control the next minute. He needs to have more and more faith in Maharaj Ji and rely less and less on his mind. His mind gets him in trouble. His mind makes him fearful, anxious, and depressed. Maharaj Ji will release him from the bondage of embodiment if he follows the master's teaching sincerely. The writer keeps on going through the cycle of repeated births and deaths. This cycle has continued ad nauseam for countless lives. He would be liberated and have nirvana with God's grace.

Introduction

Saint Mangat Ram Ji (1903-1954) is one of the greatest saints of recent times.

He was born in a village remote from civilization. No means of transport, rail lines, or newspapers were available. There were dismal poverty, superstitions, barren land, and frequent diseases. But he transcended all these disabling factors. He was an extraordinary and superhuman man. He taught nothing that he did not practice.

This writer undertook this task because very few books about him are available in English. It is a challenging task, and he requests forgiveness for his mistakes.

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CHAPTER 1

SIMPLICITY

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Saying-1.

1 इस दुनिया में यह जीव शान्ति की खातिर आया है और हर वक्त शान्ति की तलाश कर रहा है। मगर अज्ञान वश होकर अपनी इन्द्रियों का गुलाम होकर बजाय शान्ति के अत ही संकट को प्राप्त होता है।

A man comes to this world desiring peace that passes every understanding. He searches for it all the time. But his ignorance makes him a slave to his sense organs. He faces calamity instead of peace.

2 इस तरह हर एक मानुष-मात्र पशु आदिक इस गिरफ्तारी में बेज़ार और बेकरार हैं और अपनी झूठी कामना को पूर्ण करने की खातिर रात-दिन लगे रहते हैं।

All humans and animals are prisoners of their sense organs. They are busy day and night fulfilling their false desire.

Comment: False desire is a mirage. It promises much but delivers little. It is an empty hole which a man cannot fill.

3 आखिर फिर दुनिया से रंज ही ले कर जाते हैं। यह खेल ईश्वर का अश्चर्य है।

A man spends all his life span trying to satisfy his false desires. He leaves the world in frustration and regret. This play of God is a wonder of wonders.

Saying-2.

1 इस दुनिया के अश्चर्य खेल को देखकर बड़े-बड़े दाने बीने लाचार हो रहे हैं। किसी वक्त शान्ति को न पा सकते हैं और न ही शान्ति का कोई मुकाम दिखाई देता है।

Even men of great insight are helpless before the astounding sport of the Lord. They neither have peace, nor do they know where to find it.

2 जिस चीज़ से अधिक प्यार किया जाता है, उसकी जुदाई में वह अधिक दुःख पाता है।

A man loves his material possessions. He is very miserable when he loses them.

3 मगर बावजूद सब कुछ जानने के भी फिर भी अपनी ग़फ़लत से छूट नहीं सकता और इस दुनिया से अशान्त होकर जाता है।

Even though he knows that his material possessions will not give him lasting happiness, he cannot free himself from his error. He leaves the world in despair and frustration.

Saying-3.

1 इस ही बड़े अज़ाब को महसूस करके बुद्धिमान पुरुषों ने असली खुशी की तलाश की।

Wise sages saw the predicament that sensory pleasures fail to give lasting happiness. Everyone was trying to get eternal happiness but could not get it. They searched for lasting happiness.

Comment: Gautam Buddha had everything as a young man. But he realized that his youth, kingdom, palace, wife, and son would not give him lasting happiness.

2 जिसको हासिल करके हमेशा के वास्ते शान्ति को प्राप्त हुए, और लोगों को भी अबदी खुशी का रास्ता दिखलाया। उसी का नाम धर्म या ईमान है।

The seers attained lasting happiness and showed others how to achieve it. This is called dharma or faith.

Saying-4.

1 उस धर्म यानी असली खुशी का साधन बहुत से तरीकों में गुणी पुरुषों ने बयान किया है। मगर सबसे मुख्य साधन ऊपर के इन पाँच नियमों को धारण करना आसान और जल्दी कामयाबी देने वाला है।

The sages have formulated many ways to attain faith or true happiness. But the five means of simplicity, service, truth, satsang, and remembrance are easy to practice. They give success soon.

2 जब तक इन पाँच नियमों को धारण न किया जावे, कभी भी असली शान्ति को प्राप्त नहीं हो सकता, ख़ाहे बड़ी से बड़ी कोशिश क्यों न करे।

A man may strive his utmost but can only attain lasting happiness with these five means.

Saying-5.

1 बड़ी से बड़ी भगति या बन्दगी यह है, कि अपनी ख़्वाहिशों पर काबू पाना।

Restraining one's desires is the greatest devotion.

2 बड़ी से बड़ी नादानी और मूर्खताई है कि ख़्वाहिशों का गुलाम बनना। यह एक बड़ा अज़ाब इस जीव को लगा हुआ है जिससे हर वक्त किसी चीज़ के प्राप्त होने पर तथा वंजोग होने पर भी मुसीबत में गिरफ़्तार रहता है। इसी को आवागवन यानी भरमना कहते हैं।

The greatest folly is being a slave of one's desires. Even after attaining the desired object, one is still in a calamity.

Saying-6.

जब तक इस अपनी कमी को पूरा न करले, यानी पूर्ण संतोख को न प्राप्त हो जावे, तब तक कर्म जाल से रिहाई नहीं मिलती। इस ही कैद से रिहाई पाने का नाम मुक्ति या ईश्वर प्राप्ति है।

A man cannot get freed from the web of karma if he does not get rid of his deficiency. Freedom from this bondage is called liberation.

Saying-7.

1 सबसे बड़ा अज़ाब जीव को यह ही है कि झूठ चीज़ को सत् मानकर उसके भोग में सुख जानता है। मगर वह चीज़ नाश हो जाती है। उस वक्त वह सुख दुःख सरूप हो जाता है।

The writer considers an unreal thing as real and tries to enjoy it. But that unreal thing perishes. Then he sinks into misery.

2 इस ही सिलसिले में हर एक जीव दिन रात लगा रहता है। मगर शाँति को प्राप्त नहीं होता। उल्टा कई नई ख़्वाहिशों की गुलामी में आकर दुःख पाता है।

Everyone is busy day and night in the pursuit of false material things. A man cannot attain peace. He suffers misery due to his dependence on new desires.

Saying-8.

1 इस माया के जाल से छूटने के वास्ते यह मानुष की जिन्दगी है, जिसमें अनेक जरिये इखत्यार करके अपनी रूह को पाक करके अपने असली मकाम को हासिल कर लेवे।

A man can rid himself of the Maya (delusion of the phenomenal universe). He can purify his soul and reach his genuine goal.

2 जिसने मानुष की ज़िन्दगी धारण करके अपने इस रोग की मुखलिसी की खातिर यत्न नहीं किया, वह महज़ पशु और नादान है। आखिर अपनी गलती का इवज़ाना पाने में बहुत पछतायेगा।

If a man blessed with human life does not care to heal his disease, he is like a beast. He will repent much in the end.

Comment: What is his disease? He searches for permanent happiness in temporary things of the world.

Saying-9.

1 पहले झूठी चीज़ को सत् मान लेना और इसकी महसूसता को धारण करना; फिर उसकी ख्वाहिश की गिरफ्तारी में आ जाना; फिर उसकी प्राप्ति पर खुशी और गमी को महसूस करना। यह ही एक बड़ी कैद है।

First, a man projects an unreal thing to be real. Then, he desires it. Then, he has happiness and sorrow on getting it. This is his bondage great.

2 जिसमें हर वक्त भय भीत रहता है। तमाम दुनिया इस मजबूरी में जकड़ी हुई है और अन्दर से अति लाचार हो रही है।

He is always afraid. Everyone in the world is a helpless hostage of this fear.

Comment: One fears losing his life, health, possessions, and near and dear ones.

Saying-10. वह ही असली मानुष है जिसने अपनी रूह का इलाज किया और इस अज़ाब से मुखलिसी हासिल की। उसकी ज़िन्दगी सूरज से भी ज्यादा मुनव्वर हुई है।

He alone is a genuine human being who has cured his soul of this disease. He delivers himself from the misery of life. He shines brighter than the sun.

Comment: Saint Mangat Ram Ji is the physician who can cure the writer's soul. He shines brighter than the sun.

Saying11.

1 असली खुशी जो हमेशा दायम कायम रहने वाली है और तमाम जरूरतों में बालातर है, वह आत्मशक्ति, यानी संसार की जो ज़िन्दगी है, हर एक कालिब के अन्दर चमक रही है।

The spirit, the world's life, shines within every human being. It is eternal bliss. It is the need of all needs.

2 ज़र्रा-ज़र्रा उसकी ताकत से खड़ा है। इसी को मरकज़ या मसदर ईश्वरी शक्ति का कहा गया है।

This intrinsic Divine Power supports each and every atom.

3 उसी ताकत को हासिल करने से इस गहरे अज़ाब से जीव शांत होता है।

Attainment of this power leads to cure of the deep malady of a man.

Saying-12.

1 अन्दर तो सबके वह ताकत मौजूद है, मगर जीव उसको पहचान नहीं सकता क्योंकि अपनी ख्वाहिशों की गिरफ्तारी इसको इधर-उधर भरमाती रहती है।

Even though that spiritual power shines within a man, he cannot find it. He wanders here and there due to the bondage of his desires.

Comment: A man is in bondage of the five deviations of lust, anger, greed, attachment, and egotism.

2 जिस वक्त अपनी ख्वाहिशों पर काबू पा लेता है, उस वक्त अपने अन्दर सत् आनन्द को प्राप्त हो जाता है। फिर तमाम कैदों से रिहाई पा जाता है उस हालत को परम धाम या मेराज कहा गया है। सब का आखिरी अंजाम वह ही जगह है।

When he restrains his desires, he attains spiritual bliss. He is freed of all his fetters. This supreme state is the final goal of every being.

3 यानी अपना सत् सरूप जो हमेशा की खुशी और पूर्ण है हर एक मानुष को उसकी तलाश करनी चाहिए। वह ही इस ज़िन्दगी का फल है। अगर इसको हासिल नहीं किया, तो अन्त को निराश ही दुनिया से चला जायेगा।

A man must search for God within him. God gives eternal and perfect happiness. He will depart from the world in frustration and regret if he does not attain this fruit of human life.

Comment: The writer must search for God within him by following the teaching of Saint Mangat Ram Ji.

Saying-13.

1 असली कोशिश को धारण करना, असलीयत की तहकीकात करनी, इस मानुष ज़िन्दगी का मिशन है।

Searching for the truth is the mission of human life.

Comment: A human being is blessed. He can find the truth with the help of Saint Mangat Ram Ji.

2 सब को अपनी आकबत का विचार करना चाहिए और इस अज़ाब से छूटने की कोशिश करनी चाहिए।

The writer must think about his mortal lot and rid himself of the sickness of desire.

Saying-14.

1 ख्वाहिशों से एक दम कोई भी निज़ात हासिल नहीं कर सकता। इस वास्ते पहले गैर जरूरी बाहिशों पर काबू पाना चाहिए।

No one can remove all his desires suddenly. Therefore, he must control his unnecessary desires first.

2 गैर जरूरी ख्वाहिशें जीव को अति क्लेश देने वाली हैं। गैर जरूरी ख्वाहिशों पर काबू पाने से निज़ात के असबाब पैदा हो जाते हैं, यानी नेक कर्म आदि परम गुणों को धारण करने की कोशिश करता है।

A man becomes very miserable due to unnecessary desires. Control of needless desires is one of the prerequisites of liberation. It leads to noble qualities like helping others.

Comment: A man cannot help others if he has too many desires.

3 ज्यों-ज्यों नेक कर्म करता है त्यों त्यों ख्वाहिश की आग कम होती जाती है और हालते बेख्वाहिशो यानी प्रेम की ज़िन्दगी प्राप्त होती है।

Good deeds soften down the fire of his desires. He attains a desireless state full of love.

Saying-15.

1 गैर जरूरी ख्वाहिशों पर काबू पाने के बड़े ज़बरदस्त नियम सिर्फ ये ही हैं; सादगी, सत्य, सेवा, सत्संग, सत् सिमरण वगैरा।

Simplicity, truth, service, Satsang (holy association), and meditation are potent means to check unnecessary desires.

2 इनकी धारणा से जीव अपने आप पर काबू पाने की शक्ति पैदा कर लेता है यह ही हालत मानुष ज़िन्दगी का सार है।

They lead to self-control, the essence of human life.

Saying-16.

जो आदमी इन नियमों से उलट चलता है वह अपनी नाजायज़ ख्वाहिशों में आकर हर जगह ज़िल्लत व ख़्तारी पाता है।

A man who lives contrary to these values, he gets shame and disgrace everywhere.

Saying-17.

1 सब मज़हबों के रहनुमाओं का यह ही मकसद था कि जीव नाशवान् संसार में आकर असली खुशी को हासिल कर लेवे। मगर उनके पीछे जो चलने वाले हुए, उन्होंने सिर्फ़ बादमुबाद को हासिल करना ही सीखा। जिसका नतीजा यह हुआ कि दुनिया में अशान्ति अधिक हो गई।

The prophets of every religion wanted man to attain genuine happiness in this mortal world. But their followers indulged only in futile disputes and conflicts. It resulted in much restlessness in the world.

2 किसी ही नेक आदमी को उनकी असलियत का पता लगा कि जिस तरह उन बुजुर्गों ने नेक अमल धारण करके राहत-ए-अबदी हासिल की, उसी तरह मुझको कोशिश करके रास्ती की तलाश करनी चाहिए। वह ही इन्सान असली मकसद को जानने वाला है। इसके बगैर सब ज़हालत और खुदगर्ज़ी का मुकाम है।

Only a rare noble man tries to learn the real purpose of his preceptors. He follows their example and searches for the eternal peace. Without it, everything else is sheer ignorance and selfishness.

Comment: Only a rare person follows the example of Maharaj Ji truly.

3 असलियत की तहकीकात करना सबका फ़र्ज है। महज़ बुजुर्गों की बुजुर्गी से निज़ात नहीं मिलती जब तक कि अपने अन्दर वे नेक असूल न धारण किये जावें।

One must investigate the truth. One must follow the noble principles of one's teachers. Mere lip service is not going to liberate one.

Saying-18.

सबसे पहला नेक असूल है सादगी। इस असूल के धारण करने से मानुष बहुत गैर ज़रूरी ख्वाहिशों पर काबू पा जाता है और निर्मल बुद्धि से असली खुशी को हासिल करने की कोशिश करता है।

The first noble principle is simplicity. It leads to the elimination of several unnecessary desires. It purifies a man's intellect, and he tries to find genuine happiness.

Saying-19.

लिबास, खुराक और विचार को सादा करने का नाम सादगी है। इन तीन आदतों की गिरफ़्तारी में यह जीव लाचार रहता है। इस वास्ते सादगी को धारण करके इनसे निज़ात हासिल करनी चाहिए।

A man is a helpless captive in the bondages of dress, food, and thoughts. Removal of these constraints leads to freedom.

Saying-20.

1 लिबास सादा से प्रेम बढ़ता है, आजज़ी आती है। लज्या और अदब हासिल होता है और थोड़ी आमदन पर गुजारा चल सकता है।

Simple dress increases love and humility. It gives a disposition of regard and respect. A man can survive on a small income.

Comment: A simple man works less number of hours. He can devote more time to meditation and spirituality. He can retire earlier and serve others.

2 जरूरतों की ज़्यादाती पाप करने की तरफ रागिब करती है। सादगी के धारण से इस अंधकार से छूट जाता है। सादगी ही जीवन है। अघ्याशी मृत्यु है।

Excessive needs lead to sin. Simplicity alone is life. Consumerism is virtual death.

Comment: Twenty first century is consumerist in its orientation.

3 सादगी से मन विचारवान होता है। अपने भले बुरे को अच्छी तरह सोच सकता है। सादगी देवताओं की धारणा है। नुमायशी ज़िन्दगी राक्षसों की धारणा है।

Simplicity makes a man thoughtful. He can reflect well about good and evil. Simplicity is godly. Consumerism is demonic.

Comment: Luxurious lifestyle increases ahamkara.

4 बड़ी-से-बड़ी कोशिश करके सादगी के जीवन को इख्तियार करना चाहिए। असली खुशी का राज़ इसमें ही है।

A man must strive his utmost to adopt a simple lifestyle. It is the secret of genuine joy.

Saying-21.

1 खुराक सादा खाने से सेहत अच्छी रहती है। बुद्धि निर्मल होती है और मन की वासना पर काबू पाने की शक्ति प्रगट होती है।

Simple food leads to good health, pure thoughts, and control of one's desires.

2 जिसकी खुराक सादा नहीं यानी माँस, शराब और दीगर मुनश्शी चीजों का आदी है वह कभी भी असली खुशी को हासिल नहीं कर सकता।

A man cannot attain genuine bliss if he uses meat, alcohol, and other intoxicants.

Comment: Momentary pleasures do not lead to lasting bliss.

Saying-22.

1 वह चीज़ कभी भी खानी नहीं चाहिए जिससे बुद्धि पर बुरा असर पड़े। बुद्धि के बुरे असर के यह मानी हैं कि सत्-असत् का विचार न रहे।

A man should not eat food that will have an adverse effect on his intellect. He loses his power to distinguish between the real and the unreal.

2 जो मानुष यह कहते हैं ऐसी चीजें खाने से ताकत बढ़ती है वे महज़ नादान हैं। सबसे बड़ी ताकत इस वजूद में बुद्धि यानी अकल की है। अगर अकल पर छाया ग़लत की आ जाय तो कोई भी वजूद का पुरज़ा सही काम नहीं कर सकता।

Some ignorant people say that meat increases their physical strength. Intellect is the greatest strength of the human body. No part of the human body works well with tainted intellect.

Saying-23.

सब विद्या की सार और नेक बुजुर्गों की हिदायत यह ही है कि अपनी बुद्धि को निर्मल करो, जिससे बड़े ऐश्वर्य को पा सकोगे।

Spiritual knowledge of all the noble teachers instructs purification of the intellect.
Purified intellect leads to all glory.

Saying-24.

जिसकी खुराक सादा नहीं वह कभी भी सच्चाई को हासिल नहीं कर सकता। माँस, शराब और मुनश्शी चीज़ों के इस्तेमाल करने से गर्व और गुस्सा ज़्यादा बढ़ जाता है। खुदगर्ज़ी में आकर बड़े से बड़े अत्याचार को धारण कर लेता है।

A man cannot reach the truth with impure food. Meat, alcohol, and intoxicants increase pride and anger. He commits extreme cruelty due to his selfishness.

Saying-25.

चतुराई का नाम अकलमन्दी नहीं है जोकि ऐसी खुराक खाने वालों में अक्सर होती है। यह ज़हालत और मनमुखता है। अकलमन्दी हक और नाहक की पहचान का नाम है जिससे जीव को असली खुशी मिलती है।

Cleverness and wisdom are not one and the same. People who take meat, alcohol, and intoxicants may be clever but they are ignorant and undisciplined. Wisdom, consisting of discrimination between good and bad, gives actual happiness.

Saying-26,

खुराक और लिबास का असर मन पर बहुत पड़ता है। इस वास्ते इनकी सादगी निहायत जरूरी है जो कि असली खुशी देती है।

Food and clothes have a great impact on the mind. Their simplicity is essential. It gives a genuine joy.

Saying-27.

1 विचार की सादगी यह है कि हर एक से निष्कपट होकर विचार करना, दिल में बुग़ज़ न रखना, साधारण गुप्तगू करना जिसमें पखवाद न होवे, और वचन सोच करके उच्चारण करना।

The simplicity of thought consists of a lack of deception, hostility, envy, and favoritism. It means speaking after careful deliberation.

2 इससे अपना मन शांति पकड़ता है और दूसरों को भी सुख मिलता है और बहुत अज़ाबों से रिहाई मिलती है।

It gives peace both to the speaker and the listener. It provides freedom from much trouble.

Saying-28.

1 सादगी का नियम असली ज़िन्दगी की बुनियाद है इस वास्ते अगर कोई अपने गुनाहों से मुखलसी चाहे या राहत-ए-अबदी की तलाश करे, पहले सादगी को दृढ़ विश्वास करके धारण करे।

Simplicity is the foundation of authentic life. A man must inculcate simplicity to remove his sins and to find eternal peace.

Comment: A simple man can devote time to God and find eternal peace.

2 क्योंकि सब पापों की जड़ नुमायशी ज़िन्दगी है इस नुमायशी ज़िन्दगी से आचार विचार बिलकुल नष्ट हो जाता है और मानुष के अन्दर घोर अन्धकार छा जाता है। जिससे फिर किसी सूरत में भी अपने मन पर काबू नहीं पा सकता।

Consumerism is the root of all sins. It causes total darkness in a man's life. It ruins his thinking and conduct and renders him incapable of controlling his mind.

Saying-29.

असली खुशी और प्रेम का मरकज़ सादगी ही है। जिसने दिलोजान से धारण की, वह सब पापों से छूटकर असली खुशी को प्राप्त हुआ। और अपने असली अंजाम का मालिक बना। असली धर्म की बुनियाद यह सादगी ही है।

Simplicity is the nucleus of genuine happiness and love. It frees a man from all sins. It is the very foundation of real dharma.

Saying-30.

1 जितनी खाने और पीने की गिरफ्तारी में रहेगा, उतना ही अशांति को पायेगा। इस वास्ते यह विचार करना चाहिये कि आला से आला खाना खाने से भूख का अज़ाब तो दूर नहीं होता और न ही आला से आला पोशाकें पहनने से दिल की ख्वाहिश पूरी होती है। आखिर भूखा और नग्न ही जाता है।

A man obsessed with food and drink is very miserable. Dainty food and fashionable clothes do not appease his craving. He departs from the world naked and hungry.

2 इसलिए ज़िन्दगी में ही अपनी आदत पर काबू पाना चाहिये। सादगी को धारण करना चाहिये जिससे सब पापों से छूटकर असली शान्ति को प्राप्त हो सकें।

Therefore, he must control his habit of eating and drinking too much. He must adopt simplicity. He will be free of all sins and will attain true peace.

Saying-31.

ख्वाहिशत रूपी अग्नि में यह इन्द्रियों के भोग घृत समान हैं। ज्यों ज्यों भोग भोगता है, ख्वाहिश की आग में लाचार होता जाता है। बिना विचार के कभी भी इस अज़ाब से छूट नहीं सकता।

Just as butter increases fire, sensory pleasures escalate craving. When a man enjoys sensory pleasures, he becomes a helpless captive of desire. He cannot rid himself of this misery without careful reflection.

Samta Vilas page 103**Saying-32.**

1 अपनी बुद्धि को कायम करके नेक विचार धारण करना चाहिए, जिससे बेजारी और बेकरारी से निज़ात मिले।

A man must follow this noble principle after careful reflection. He will emancipate himself from despair and unrest.

2 यह ही समान इस ज़िन्दगी को पवित्र करने वाला है। जो विचार से हीन है वह कभी भी शांति को प्राप्त नहीं हो सकता।

This teaching will purify his life. A man without wisdom can never find peace.

CHAPTER 2
TRUTH

Granth Samta Vilas page 103-110

Saying-33.

1 सत् के मानी यह हैं जो चीज़ हमेशा दायम कायम है, उसकी तलाश करने की कोशिश करनी और उसके मुताबिक अपने जीवन को बनाना।

The truth means searching for the eternal thing, God. It involves adopting a lifestyle to follow it.

2 हर एक बात का सही विचार करना, हर एक बात को सही अमल में लाना यह सत् का सरूप है।

It is thinking right and acting right.

3 जब तक सत् की तहकीकात न की जावे तब तक कभी भी ख्वाहिशों से अबूर नहीं पा सकता।

A man cannot transcend desires without searching for God, the truth.

Saying-34.

1 अपना बोल तोल हर पहलू में सच्चा रखना, यह सत् का सरूप है। जो दिल में बात होवे, वह ज़बान से कहनी, यह सत् का सरूप है। सच्चाई की खातिर हर लमह अपने पापों से मुखलसी हासिल करनी, यह सत् का सरूप है।

It is truth in speech and dealings. It is saying what is in one's mind. It is giving up sins for God's sake.

2 सत् ही साधन है, सत् ही धर्म है। सत् ही शांति है। इस वास्ते सत् की तहकीकात करके अमल में लाना ही असली बन्दगी और रियाज़त है।

God, the truth is the means, the way, and the peace. One must seek and follow Him.

3 जब तक सच्चाई की तलाश न करे तब तक कभी भी इस दुनिया के जाल से रिहाई नहीं पा सकता।

A man cannot free himself from the web of this world without looking for God.

Saying-35.

1 सब संसार मिथ्या है। सत् एक ईश्वर है। इस विश्वास को धारण करना सत् की असली पूजा है।

The world is false. Only God is true. Faith in Him is the true worship of the truth.

2 नाशवान् दुनिया के दुःख से सच्चाई की तलाश करने से ही निज़ात मिलती है। जो आदमी सत्वादी नहीं वह अपनी अकल का चोर और मक्कार है। वह कभी भी राहत को हासिल नहीं कर सकता।

One becomes free of woes only after finding God in this mortal world. A man who does not follow Him is a predator of his insight and a fraud. He can never find peace.

Saying-36.

सत् के साधन से निडरता और प्रेम हासिल होता है। सब जिन्दगी का मेराज़ सत् की तलाश है। सत् का विचार, सत् की कोशिश ही है। जिसके अन्दर ऐसे जज़बात नहीं आए वह हमेशा के वास्ते दुनिया में निराश रहता है। सत् का साधन ही मूल धर्म है।

God blesses fearlessness and love. Searching for Him is the aim of life. If a man does not follow Him, he despairs. To strive for Him is the dharma.

Saying-37.

बड़ी से बड़ी कोशिश करके सत् विश्वासी होना चाहिए। जो आदमी सत् का धारण करने वाला है, वह ही बड़ा तपीशर और ज्ञानी है। सत् का साधन बहुत मुश्किल है। जब तक अपनी अकल पापों की गिरफ्तारी में है, तब तक कभी भी सत् के सरूप को अनुभव नहीं कर सकता।

A man must try his utmost to have faith in God. The seeker of God is the great ascetic and scholar. It is tough to find God. If the intellect is steeped in sins, it cannot see Him.

Saying-38.

सत् के धारण से सील, संतोख, उदारता, प्रेम और समता प्राप्त होती है, जो अत ही विकारों को नाश करने वाली है। यह ही गुण मुक्ति के देने वाले हैं।

Faith in God leads to morality, contentment, generosity, love, and equanimity. It destroys sins and leads to liberation from recurrent births and deaths.

Saying-39.

जिसके अन्दर सत् विश्वास नहीं है, वह कपट, मान, मद, ईर्ष्या, द्वेष, लोभ और मोह की अगन में जलता रहता है। यह ही हालत असली ज़हालत है, जिससे जीव बहुत क्लेशवान् रहता है।

A faithless man is tormented by fraud, vanity, arrogance, envy, enmity, greed, and attachment. He is utterly ignorant and miserable.

Saying-40.

बड़ी कोशिश करके सत् धारण करना चाहिए किसी लमह भी अपनी आदत की गुमराही में नहीं आना चाहिए। यह ही असली खुशी है और सब धर्म की जड़ है।

A man must strive his utmost to follow God. He must not stray into the five deviations. He will be blessed with beatitude and dharma (the righteous Law).

Comment: The five deviations are lust, anger, greed, attachment, and egotism.

Saying-41.

अपने स्वभाव पर अटल रहना चाहिए। खुदगर्जी के दामन में आकर फिसलना नहीं चाहिए। दिल की स्याही तब ही दूर हो सकती है। सब विद्या की सार सत् ही है। अगर तुम सत् को धारण कर लो और हर घड़ी सत् की कोशिश करो, तब तुम फ़रिश्ता हो।

A man must be firm in his spiritual attitude. He must not compromise his principles due to selfishness. Then, only can he wash away the impurity of his mind. God is the essence of all knowledge. If a man follows God and tries to reach Him, he is an angel.

Comment: The writer must follow the five means of simplicity, truth, service, Satsang, and meditation.

Saying-42.

गैर जरूरी ख्वाहिशों से अबूर पा जाता है जो सत् का आदी है। और वह ही हर वक्त अपने दिल का मालिक है और वह ही अपने अन्दर अपनी गफ़लत पर पश्चाताप करता है और वह ही बुद्धिमान पुरुष असली शान्ति को पा सकेगा।

A follower of God sheds his unnecessary desires. He controls his mind. He looks for his mistakes instead of finding faults with others. Such a wise person attains transcendental peace.

Comment: Unnecessary desires are obstacles to his goal of God-realization.

Saying-43.

सत् ही ज़िन्दगी है, सत् ही ऐश्वर्य है। सत् ही ज्ञान है, सत् ही ध्यान है, सत् ही मेराज है। बड़ी से बड़ी कोशिश करके सत् के मैदान में चलो। रास्ते में राहजन बड़े हैं जो एक दम गुमराह करने वाले हैं।

God alone is life, glory, wisdom, contemplation, and goal. A man must spare no effort to reach God. There are many robbers on the way which try to mislead him.

Saying-44.

इस दुनिया में असली खुशी का मुकाम ही सत् का आचरण है। जो इस सत् की तलाश में रहता है वह तमाम संशयों से मुक्ति हासिल करता है और अपने असली जीवन को पा लेता है।

Faith in God gives genuine happiness and removes a man's doubts and dilemmas. He lives in the true sense of the word.

Saying-45.

गुरुओं की हिदायत, ग्रन्थों का विचार, अवतारों और पैगम्बरों का मोजज़ा यानी सिद्धि सत् ही है। इस वास्ते इस धारणा को धारण करना ही असली धर्म है।

God is the teaching of the gurus, wisdom of the scriptures, and the highest goal of prophets and reincarnations. Living for Him is the actual dharma.

Saying-46.

1 सत् ही की खोज असली कोशिश है। सत् का विचार ही असली खुशी और आनन्द है। सत् का उच्चारण करना ही असली जीत है।

The search for God is a genuine enterprise. His contemplation is actual happiness. His remembrance is the real victory.

Comment: A believer attains victory over the five sins of lust, anger, greed, attachment, and egotism.

2 जो सत् विश्वास और सत् विचार, सत् की कोशिश और सत् का बोल तोल धारण करता है, वह ही अजीत पुरुष दुनिया में माना गया है। सब दुनिया उसकी खिदमत गुज़ार है और वह ही ईश्वर परस्त और हक परस्त है।

The faithful man who strives for God is unconquerable. At his service abides the entire world.

3 अपनी ज़िन्दगी को ज़िन्दा करना यह ही सत् का साधन है।

Following God is living in the true sense.

Saying-47.

1 सब यत्न मानुष के अकार्थ हैं, जिसके मन में सत् विश्वास, सत् की कोशिश, सत् का विचार नहीं आया।

A man who does not believe, strive, and think about God lives a useless life.

2 तप, जप, पुत्र, दान और कठिन से कठिन तपस्या का सार यह ही है कि मन में सत् भावना पैदा हो जावे और हर वक्त सत् के साधन में मग्न रहे। यह ही खुशी है और निज़ात है।

Penance, meditation, charity, and austerity are meant only for the love of the Lord. A man must seek Him with every earnestness. It is true happiness and liberation.

Saying-48.

1 ज्यों ज्यों सत् की तलाश करता है त्यों त्यों झूठ का अज़ाब दूर होता जाता है। संशय शोक सब रफा हो जाते हैं। मुस्तकिल मिज़ाजी पैदा हो जाती है।

As a man moves towards God, his misery is dispelled. All his doubts and dilemmas disappear, and his intellect becomes stable.

2 उस वक्त कोशिश करके अपने मन को काबू कर लेता है।

His efforts lead to control of his mind.

Comment: Maharaj Ji was the master of his mind.

3 वह ही कामिल बुजुर्ग है। उसने ही दुनिया का इम्तिहान पास किया है और आनन्द लेकर दुनिया से चला है।

He alone is a perfect man. He passes the test of life. He departs the world in bliss.

Saying-49.

1 सत् की तलाश किसी खास मज़हब की पाबन्द नहीं है।

One does not need to belong to any particular religion to search for God.

Comment: East or West, Hindu or Muslim, any man can find God.

2 सत् का सबक अन्दर से कुदरत खुद दे रही है मगर ज़हालत से पता नहीं लगता। जिसको मौत का खौफ है, वह ही सत् का साधन कर सकता है।

Nature intimates the truth every moment, but an ignorant man is blind to it. It can be attained only by a man who fears his mortality.

3 सब मज़हबों का मिशन सत् की तलाश है। इस वास्ते बादमुबाद को दूर करके सच्चाई की तलाश करनी चाहिए।

Seeking the truth is the mission of every religion. Therefore, a man must give up disputes and search for the truth.

Comment: A true seeker is not a fanatic. He learns from everyone: Hindus, Muslims, and Christians.

Saying-50.

1 हर वक्त अपने ज़मीर (अन्तःकरण) को सच्चाई में रागिब रखना चाहिये। किसी वक्त भी असत् भावना पैदा न होने दें। तब सत् का असली जज़बा मिलता है।

A man must orient himself towards God every moment. Let him not incline toward the untruth.

2 मन और इन्द्रियाँ हर वक्त झूठ की तरफ गिरफ़्तार करने वाली हैं। इस वास्ते निर्मल बुद्धि, निर्मल विश्वास से इन विकारों पर काबू पाकर सत् का आदी हो सकता है।

His mind and sense organs lead him towards untruth. He can undo their impact with pure intellect and faith.

3 वह ही शूरवीर है जिसने अपनी आदत को काबू करके सत् का निदिध्यास किया है।

He is a true hero who controls his mind and follows God.

Saying-51.

1 खुदगर्ज़ी यानी स्वार्थ बुद्धि को छोड़ कर पर-हित और उपकार में जो विचरता है, वह ही सत् के असली आदर्श को प्राप्त हो सकता है।

One must remove selfishness and help others to attain God-realization.

2 ऐसा नेक अमल करते करते उसके अन्दर यकसूई आ जाती है। यकसूई से वह असली आनन्द को अनुभव कर लेता है, जो असली खुशी है।

Benevolence leads to concentration. Concentration gives genuine bliss.

Comment: Service removes his body identification. It takes him out of his own head.

Saying-52.

जिसने दुनिया को नापायदार जाना है यकीन करके, और अपनी गफलत को छोड़ने की कोशिश हर वक्त करता है, वह ही सत् का मुतलाशी है। एक दिन वह असली खुशी को हासिल कर लेवेगा।

If a man knows that his sojourn in this world is temporary, he tries to remove his oblivion. He seeks the truth and attains genuine bliss one day.

Saying-53.

जो हमेशा मन की दुर्मत को विचार करता है और अन्दर से बड़ा दुःखी होता है बुरे कर्म से, वह सच्चाई को हासिल कर सकता है। वह ही नेक नीयत और जिज्ञासु है।

A man who reflects on his sins and repents them attains God. He alone is a noble seeker of the truth.

Saying-54.

1 सत् का साधन कठिन है मगर असली खुशी इसी में ही है। इसलिए जो चीज़ अंजाम में सुखदाई होवे, उसको कोशिश करके धारण करना चाहिए।

It is challenging to seek God, but this alone bestows genuine happiness. A man must follow a thing that gives him well-being in the end.

2 सब ज़िन्दगी का सार साधन यह ही है कि मन सत्-विश्वासी और सत्-कर्मी होवे। अगर यह मुद्दा हासिल नहीं किया तो उसकी ज़िन्दगी सब अकार्थ और दुनिया के झगड़े में ही गुजर गई। आखिर सब उम्मीदों से निराश चला जाता है।

Faith is the essence of life. A faithless man spends all his life in useless worldly disputes. He leaves the world in despair.

Saying-55.

1 सच्चे धर्म का जानने वाला सच्चा पैरोकार वह ही अपने बुजुर्गों का है, जिसने अपने मन को सच्चाई की तरफ लगाया है। वह एक दिन अपने पूर्ण आनन्द को प्राप्त हो जायेगा।

A man who orients himself to God knows dharma (the right way) and is a faithful follower of his prophets will attain beatitude one day.

2 सत् की धारणा ही ज़िन्दगी है। हर वक्त कोशिश करो सत् के साधन की। मानुष ज़िन्दगी में यह ही कोशिश निज़ात के देने वाली है।

Faith alone is life. A man must seek God all the time. He will be liberated.

Saying-56.

1 सब दुनिया की ताकतें सत् की आधार हैं, अपने अपने असूल पर पूर्ण कारबन्द हैं। इस वास्ते मानुष ज़िन्दगी को धारण करके ऐसा ही जीवन इख्तियार करना चाहिए। यानी अपने सत् नियमों के परायण रहना चाहिए। यह ही साधन कल्याण के देने वाला है।

God sustains all the powers of the universe. They follow the dharma (the divine Law). A man must learn from their example and follow his dharma. It will redeem him.

Comment: Maharaj Ji has proclaimed the writer's dharma.

2 दुनिया अज़ाब का घर है। कोशिश करके अपने मन के असली मनोरथ को पूर्ण पायें और बुजुर्गों की असली तहकीकात का नतीजा हासिल करें।

The world has only woe to give to a man. He must strive to find the thing which his mind truly seeks. He should benefit from the teaching of his prophets.

Comment: The writer should follow Saint Mangat Ram Ji's teaching.

CHAPTER 3
SERVICE

Granth Samta Vilas Page 110-120

Saying-57.

1 यह परम साधन ईश्वर शक्ति का प्रधान नियम है जिसके धारण करने से जल्द ही सब विकारों से छूटकर परमानन्द सरूप में लीन हो जाता है।

Service is a divine principle. It removes all sins and bestows supreme bliss.

2 स्वार्थ बुद्धि यानी खुदगर्जी एक बड़ा भारी अज्ञाब इस जीव को है, जिससे हर वक्त मोह की अगन में जलता रहता है और अत ही कामनाओं को धारण करके बड़े से बड़े उपद्रव करता है। यानी घोर पाप करता है। यह ही दशा नरक का सरूप है।

A man suffers much due to his selfishness. He is scalded by the fire of infatuation and commits appalling sins. This state is infernal.

3 इस अन्धकार से छूटने के वास्ते सेवा रूपी दीपक अति अत सुखदाई है। जो गुणी पुरुष इस नियम के धारण करने वाला है, वह स्वार्थ अन्धकार से छूटकर परमार्थ आनन्द को प्राप्त होता है।

The light of service removes the darkness of selfishness. The wise server removes selfishness and attains beatitude.

Saying-58.

1 जीव को हर वक्त तीन प्रकार की कामना बनी रहती है यानी धन, तन, मन के भोगों में गिरफ़्तार रहता है। किसी सूरत भी शाँति को प्राप्त नहीं हो सकता, ख्वाहे बड़े से बड़े ऐश्वर्य को प्राप्त करके भोग करे।

A man has the desires of money, body, and mind. He may have the highest income, but he does not have peace.

2 इस मोह में दिन रात मग्न रहता है और अपने जीवन को पापयुक्त करके नाश कर देता है।

He is absorbed in the infatuation all the time and ruins his life in sin.

Saying-59.

इस तीन प्रकार की कैद से छूटने के वास्ते सेवा रूपी साधन अधिक यथार्थ है। सेवा के धारण करने से इन सब पाबन्दियों से छूटकर ईश्वर परायण हो जाता है। वह ही असली खुशी है।

Service is the effective means to free a man from the constraints of wealth, body, and mind. It dedicates him to God and bestows actual bliss.

Saying-60.

धन की आशा दानी पुरुष के अन्दर से नाश हो जाती है; यानी प्रेम और सेवा से तृप्त हो जाता है। पर की सेवा परम त्याग और भक्ति है। इस नियम के धारण करने से सब संकटों से छूट जाता है।

A charitable man's desire for wealth ends. He is appeased with love and service. Service is supreme devotion and renunciation. It removes all calamities.

Saying-61.

निष्काम सेवा ही सेवा का असली सरूप है। कामना युक्त जो सेवा है वह अन्धकार को बढ़ाने वाली है, यानी मोह और मान की गिरफ़्तारी देने वाली है। इस खोटी धारणा से कभी जीव का भला नहीं हो सकता जब तक निष्काम सेवा न धारण करे।

Selfless service is the actual service. Self-interested service increases ignorance, attachment, and ego. Only selfless service redeems a man.

Saying-62.

निष्काम सेवा मानुष ज़िन्दगी का मेराज़ है। जिस तरह पवन, पानी, धरती, सूरज और चन्द्रमा अपने फ़र्ज़ को जानकर हर वक्त सेवा में मसरूफ़ रहते हैं, इसी तरह मानुष को भी लाज़मी है कि अपना फ़र्ज़ जानकर दूसरे की सेवा करे। तब ईश्वर के हुक्म को मानने वाला हुआ। इस यथार्थ कल्याणकारी साधन को धारण करके जल्द ही परमानन्द को प्राप्त हो जाता है।

Selfless service is the goal of human life. Just as air, water, earth, the sun, and the moon perform their duty, a man must serve others. Then only he obeys the will of the Lord and attains supreme bliss.

Saying-63.

1 धन, मन, तन तीनों को सेवा के मार्ग में लगाने से जीव सब विकारों से छूट कर अविनाशी खुशी को हासिल कर लेता है इस वास्ते सेवा ही परम धर्म और कल्याण का मार्ग है।

A man removes all his sins by serving others with his body, mind, and wealth. He attains eternal joy. Service is the greatest dharma(righteousness) and redemption.

2 जो आदमी सेवा का भाव नहीं रखता वह राक्षस बुद्धि अपनी कामना की खातिर हर वक्त अशाँत रहता है। यानी लोभ, मोह, मान, मद, ईर्ष्या आदि अवगुणों में हर वक्त जलता रहता है। यह ही जीवन घोर नरक है। किसी पलक भी अपने मन में उदारता नहीं पाता।

An evil man who does not want to serve others is always restless due to his desires. He burns in greed, attachment, egotism, arrogance, envy, and other sins. Such a life is infernal. He does not have a moment of generosity.

3 यह स्वार्थ अंधकार ही काल सरूप है। बार-बार जीव को असत् भोगों में भरमाता है। इससे छूटने के वास्ते सेवा रूपी खड़ग अति सुखदाई है। वह मानुष कभी असली खुशी को हासिल नहीं कर सकता जिसके अन्दर पर का हित और पर की सेवा नहीं।

This dark disposition is death itself. It strays a man into false bodily pleasures. Service is the sword that cuts asunder those false pleasures. A man who does not help others cannot attain genuine happiness.

Saying-64.

निष्काम भावना से ज्यों ज्यों अपने तन, मन, धन को पर-की सेवा में अर्पण करता है, अधिक से अधिक शाँति को प्राप्त होता है, यानी सील, सन्तोख, खिमा, विवेक, विश्वास आदि परम गुण अन्तःकरण में प्रगट होते हैं जो सब तापों का नाश करके अखण्ड शाँति में मिला देते हैं। इसी साधन का नाम असली भगति या बन्दगी है।

A man finds peace when he serves others selflessly with his body, mind, and wealth. He attains morality, contentment, forgiveness, wisdom, faith, and other qualities. They remove his misery and give him eternal peace. It is genuine worship.

Saying-65.

मिथ्या कल्पना जो जीव को हर वक्त भरमाती है यानी तन, मन, धन की इच्छया में गिरासती है, इस निष्काम सेवा के साधन से यह सब विकार नाश हो जाता है और जीव ईश्वर परायण होकर अविनाशी सुख को प्राप्त हो जाता है। यह ही मार्ग कल्याण का है।

Selfless service destroys false appearance that deludes a man into the desire for body, mind, and wealth. A man attains eternal bliss and gets oriented to God. It is the way straight to liberation.

Saying-66.

जब तक सेवा को धारण न करे, तब तक ममता का नाश नहीं होता जो जन्म-मरण का कारण है। निर्मल बुद्धि से अपने धन और मन को पर की सेवा में अर्पण करे और अन्तर से निर्मान भाव को धारण करे। तब ममता की फाँसी नाश हो जाती है और समता बुद्धि मोक्ष सरूप प्रगट होती है। उस वक्त जीव अपनी सब कामनाओं पर काबू पा जाता है और नित सरूप में स्थित हो जाता है। इसका नाम मोक्ष या नित आनन्द है।

A man cannot remove his body identification without service. His body identification leads to recurrent births and deaths. He must serve others humbly with his wealth and mind. Then, he cuts asunder the hangman's noose of identification with the body. Liberating equanimity manifests itself. He can restrain all his desires and establish himself in his eternal self. It is called liberation or eternal bliss.

Saying-67.

1 मन की कामनाएँ तब तक कभी भी नाश नहीं होती, जब तक अपने अन्दर ममता यानी खुदगर्ज़ी का अज़ाब धार रखा है। और न ही असली धर्म को पहचान सकता है।

As long as he has body identification or selfishness, his desires do not die out. He cannot understand true dharma.

2 खुदगर्ज़ यानी स्वार्थ बुद्धि वाले का न तो धर्म और न उसका कोई एतबार है। वह कपटी और फरेबी अपने दाव में अपने सुख की खातिर सब को फंसाता है। यह ही भावना राक्षसों का जीवन है और हर वक्त तृष्णा की अग्नि में जलता रहता है। आखिर इस दुनिया से बहुत संकट लेकर जाता है।

A selfish man does not have any principles and he cannot be trusted. Such a deceptive man uses others for his self-interest. He burns in desire due to his evil disposition. He carries a heavy load of calamity in his next life.

Saying-68.

मन को अगर सेवा की तरफ न लगाया जावे तो यह खुदगर्ज़ी में गिरफ़्तार हो जाता है। यानी मन का काम है कुछ न कुछ करते रहना। अगर धर्म की तरफ न लगाया जावे, तो अधर्म को तो ज़रूर ही धारण कर लेवेगा। यह निश्चय कर लेवें।

If the mind is not directed in service, it will orient itself in selfishness. It is the nature of the mind to be active in doing something. If it is not inclined towards dharma (the divine Law), then it will certainly immerse itself in evil.

Saying-69.

हर वक्त अपने मन को सत् धर्म की तरफ लगाना चाहिए; जिससे असली शान्ति को प्राप्त हो जावे और हमेशा की जलन से रिहाई पावे। मानुष ज़िन्दगी का सार निधान है जो मन-को काबू करके सत्-धर्म में लगाया जावे। इस यत्न से अन्त को परम सुख प्राप्त हो जाता है। फिर किसी संकट में गिरफ़्तार नहीं होता।

A man must direct his mind towards dharma (the divine Law). He will find absolute peace. The misery of life after life and death after death will not scorch him. He will

discover the essence of life by controlling his mind and orienting it towards dharma. He will be released from every calamity.

Comment: Human birth is a blessing. A man can free himself from the misery that assails him, life after life and death after death. He has the prerogative to turn his death into an ecstasy. He can have the final release from every calamity. What a wonderful teaching!

Saying-70.

अपने धन को यथार्थ अधिकारी की सेवा में अर्पण करना चाहिए। अपने तन को दुःखी, दीन, अनाथ और लोक-सेवा में लगाना चाहिए। अपने मन को काबू करके ईश्वर के चरणों में जोड़ना चाहिए। ऐसी साधना करते करते सब विकारों से छूटकर सत् आनन्द को प्राप्त हो जाता है। यानी ईश्वर सरूप में लीन हो जाता है।

A man must sacrifice wealth for the deserving, body for the miserable and helpless, and mind for God. This practice will release him from his sins and give him genuine bliss. He will be absorbed into the Lord.

Saying-71.

धन को जो बुरे आचार में खर्च करता है, और तन को जो बुरे कर्मों में लगाता है, और मन को स्वार्थ की खातिर लगाए रखता है, वह ही चण्डाल का सरूप जानना चाहिए। हर वक्त पाप कर्म में बांधा हुआ अपनी ज़िन्दगी को नाश कर देता है। यह ही माया का प्रचण्ड सरूप है। बड़ी कोशिश करके अपने मन को इन विकारों से काबू रखना चाहिए जिस से सब तापों से खुलासी मिले।

A man who spends his possessions in evil ways, engages his body in sins, and mind in selfishness is an outcast. He destroys his life. It verily is the fierce form of Maya (Illusion of the phenomenal universe). One must strive to restrain one's mind from these deviations. He will be emancipated from all suffering.

Saying-72.

1 धन संचित करने की जो आशा और तन का मान और सुन्दरताई; मन का अति वासना में गिरफ़्तार रहना, यह ही घोर जाल है जिससे जीव एक पलक भी रिहा नहीं हो सकता।

A man is caught in the snare of hoarding money, name and fame, bodily looks, and passions of the mind.

2 बड़ी से बड़ी सम्पदा, मान भोग प्राप्त कर भी लेवे, तो भी हर वक्त तृखावन्त रहता है। यानी एक पलक का धीरज नहीं पाता।

Even if he attains the most incredible wealth, name, fame, and pleasures, he remains discontented. He does not find peace even for a moment.

3 अज्ञान जो जीव की हर वक्त अशान्ति का कारण है, इसको निष्काम सेवा के शस्त्र से काटना चाहिए। तब ही अखण्ड शान्ति को प्राप्त हो सकता है।

He must cut his ignorance with the weapon of selfless service. Then only will he find eternal peace.

Saying-73.

1 जो हर वक्त दूसरे की भलाई चाहता है और अपने तन, मन, धन को त्यागने से ज़रा भी परवाह नहीं करता, वह ही असली त्यागी और दानी है; और मार्ग धर्म को उसने ही निर्मल जाना है।

One who wishes well for others and does not hesitate to sacrifice his body, mind, and possessions is the real renunciate and giver. He knows the way of dharma.

2 दूसरे की सेवा से अपना पाप नाश होता है। इस वास्ते बड़ी से बड़ी कोशिश करके सेवा का आदर्श धारण करना चाहिए। पाप विकार से तब ही छुटकारा हो सकता है, जब दृढ़ निश्चय से सेवा के मार्ग में लवलीन होवे।

Service to others destroys one's sins. One must make every effort to serve others.

Saying-74.

सेवादर के अन्दर अधिक गुण प्रगट होते हैं। यानी प्रेम, एकता, निर्मानता, त्याग, वैराग्य, सील, संतोख आदि धर्म का यथार्थ सरूप प्रकाश करता है। यह ही रहनी सत् पुरुषों की है। जिसने ऐसी धारणा को प्राप्त कर लिया, उसने लोक-परलोक दोनों को जीत लिया। दुर्लभ उसका जीवन लोगों के वास्ते आदर्श बन गया।

Service bestows many qualities like love, unity, humility, renunciation, detachment, morality, and contentment. The life of all the saints shows these qualities. A man with such a disposition wins this life and the next. His rare life becomes an example for others.

Comment: He becomes one with God, the truth.

Saying-75.

जो अपनी खुलासी चाहे, या सच्चे धर्म ईमान का मुतलाशी होवे वह सेवा मार्ग को धारण करे। सब सुखों की सार और बुजुर्गों का जीवन सेवा ही है।

A man must serve if he seeks liberation and faith. It is the essence of all the joy and the life of all the prophets.

Comment: Saint Mangat Ram Ji spent all his life in service.

Saying-76.

1 अपनी गफ़लत से तब ही छूट सकता है जब अपने आप में त्याग करने की शक्ति धारण करे।

A man can remove his ignorance by renunciation.

2 अज्ञान में आकर जीव ने मिथ्या कल्पना और भोग वासना का भण्डार जो शरीर है अपना सरूप मान लिया है। इसी गफ़लत में हर वक्त दुःखी और भयभीत रहता है।

He mistakenly identifies himself as his body. He is always afraid and miserable due to his oblivion.

Comment: He takes the body, that false appearance and the very source of all his desires, as his very being.

3 इस अज्ञान से छूटने के वास्ते पर-उपकार रूपी मार्ग सहज है। यानी शरीर की सब कामना दूसरे के अर्पण करता जावे और अपने अन्तर विखे निष्काम चित्त होता जावे। इस निश्चय से वह नित-सरूप और परमानन्द को पा लेता है।

He can easily remove his ignorance by benevolence. He can sacrifice his physical desires for others. He will become selfless and attain eternal bliss.

Comment: A man identifies himself as this body due to his ignorance. He can remove his ignorance with selfless service.

Saying-77.

1 इस कामना की अगन से छूटने के वास्ते यह ही यथार्थ साधन है कि अपनी जरूरतों को त्याग के दूसरों की जरूरतें पूर्ण करे। ज्यों ज्यों दूसरे की सेवा में प्रवृत्त होवेगा त्यों त्यों निष्काम अवस्था को प्राप्त होता जावेगा।

He can remove the fire of his desire by sacrificing his needs and meeting the needs of others. As he serves others, he will attain a state of selflessness.

2 जिस वक्त अति ही परहित और पर- सुख में लीन हो जावेगा, उस वक्त निहकर्म सरूप परम शांति को प्राप्त होवेगा, जो असली धाम है।

When he absorbs himself into benevolence, he will attain supreme peace. This peace is his actual goal.

3 हर वक्त अपनी ज़रूरतों पर काबू पाकर दूसरे की सेवा में स्थित होना चाहिए। इस धारणा से ही हालते बेख्वाहिशी या आनन्द अवस्था प्राप्त होती है।

He must sacrifice his desires and serve others. He will attain a desireless and blissful state.

Saying-78.

1 जो भी दुनिया में गुरु, पीर, अवतार, पैगम्बर आया है उसका जीवन पर-उपकारी ही देख लेवें। क्योंकि मन पर वह ही काबू पा सकता है जो अपनी ज़रूरतों पर काबू पा लेवे।

Every guru, prophet, and reincarnation lived a life of benevolence. A man can control his mind only if he controls his needs.

2 जो अपनी ज़रूरतों पर काबू पा लेता है उसको फिर दूसरे की ज़रूरतों में रागिब होना पड़ता है। यह ईश्वर का नियम है।

If a man can control his needs, he has to engage himself in the needs of others. It is the Divine Law.

3 दूसरे की सेवा साधन से मन असली सरूप में लीन हो जाता है, जिसमें कोई विकार नहीं है। उस आनन्द अवस्था को प्राप्त होकर फिर आवागवन से रिहा हो जाता है।

Service leads to absorption into immaculate God. A man is liberated from transmigration after attaining that blissful state.

Saying-79.

सेवा के नियम की अधिक महिमा है। जिसने धारण की वह सब पापों से छूटकर अविनाशी आनन्द को प्राप्त हो गया। इस वास्ते हर एक प्राणी-मात्र को इस परम गुण को धारण करना चाहिए, जिससे जीव का कल्याण होवे।

Service has great glory. It leads to eternal bliss and purification of all sins. Therefore, every man must follow this principle to redeem himself.

Saying-80.

1 जो मन में कामना रखकर सेवा करे, वह सेवा के असली फल को प्राप्त नहीं हो सकता।

If a man serves with a personal motive, he cannot attain the true benefit of service.

2 कामना के निवारण की खातिर सेवा का साधन है जो निर्मल रीति से धारण किया जावे। जो कामना रख सेवा करे तो सब अकार्थ है। असली फल नहीं प्राप्त हो सकता। यानी सेवा धारण करके भी अपनी ज़रूरतों पर काबू नहीं पा सकता।

He must do service to eradicate desires, not to serve those desires. Service with self-interest fails its true purpose. It shows a failure to control one's desires.

Saying-81.

जो दुनियावी भोगों की प्राप्ति की खातिर सेवा करता है, वह कोशिश करके अपने आपको जकड़ता है। यह साधन सब दुःखदाई बन्धन सरूप हैं। इससे पाप की निवृत्ति नहीं होती। सेवा का मार्ग अति

गहन है। बड़े विचार से इसकी असलियत को पा सकता है। वैसे देखादेखी जो कुछ भी करता है उसका फल पूर्ण नहीं पा सकता।

If a man serves for his worldly interests, he only increases his bondage. It does not remove his sins. The way of service is hard to understand. He can find its truth only after deep reflection. If he serves imitating others, he does not get its full benefit.

Saying-82.

सेवा का पूर्ण सरूप यह है, अपने फ़र्ज करके दुखियों का दुःख निवारण करे, मन में कामना बिलकुल न रखे और यह विचार दृढ़ करे कि इस झूठ देही से किसी का भला हो जाय तो बेहतर है। इस दुनिया से एक दिन चलना ज़रूर है, इस वास्ते जिन्दगी में ही इस झूठ जीवन को पर सेवा में अर्पण कर दिया जावे तो बेहतर है। ऐसे निर्मल विश्वास वाले पुरुष ने सेवा के असली भाव को जाना है और वह ही परमानन्द को प्राप्त होता है।

Actual service consists of relieving pain of the distressed as a duty. There should be no self-interest in it. A man must reflect that it is better to serve others with this unreal body. He would know the spirit of service and find supreme bliss.

Saying-83.

1 जो दुःख प्राप्ति में सेवा को धारण करता है या मान मद की खातिर या कोई और कामना धार करके, वह असली सेवा धर्म को नहीं पहचान सकता, और न ही असली सेवा कर सकता है।

If a man serves for the removal of his distress, name, fame, or any other self-interest, he does not know the spirit of service. His service is not genuine.

2 यथार्थ सेवा यह ही है कि तन, मन, धन से किसी का भला करे और मन में निर्मानता धारण करे और अपनी जिन्दगी पर सेवा में अर्पण कर देवे। तब सेवा रूपी परम शान्ति को प्राप्त हो सकता है।

He serves genuinely if he humbly sacrifices his body, mind, and wealth for someone. He attains absolute peace.

3 वह ही पुरुष ईश्वर ज्ञाता और परम ज्ञानी है। उसका जीवन दुर्लभ है। अपनी जिन्दगी में ही शांत सरूप को प्राप्त कर लिया और कई जीवों को सुख देकर चला। धन्न वह पुरुष जिसका यह आदर्श है।

He is the knower of God and a sage. His life is rare. He becomes peace himself and gives tranquility to many others. His blessed life is an example for others.

CHAPTER 4
SATSANG

Granth Samta Vilas page 120-125

Saying-84.

1 "सत्संग" यह नियम कल्याण मार्ग का सार साधन है, कि खल बुद्धि जीव सत्संग द्वारे परम गति को प्राप्त हो जाता है। इस वास्ते इस नियम का दृढ़ निश्चय से पालन करना चाहिए। यानी हर वक्त सत्संग में प्रेम रखना चाहिए।

Satsang, or holy association, is redeeming. Even a dull-witted man can attain the highest goal with Satsang. He must attend it fervently and steadfastly.

2 सत्संग ही मुक्त की नौका है, सत्संग से ही सत् असत् का निर्णय मिलता है। सत्संग से ही राजनीति कायम है। सत्संग से ही प्रेम और एकता प्राप्त होती है। सत्संग से ही अपने बुरे-भले का विचार हो सकता है। सत्संग से ही परम शांति को प्राप्त हो सकता है।

Satsang is the ferry that sails a man across the ocean of life. It leads to discrimination between the real and the unreal. It teaches principles of good government. It gives love and unity. It instructs knowledge of good and evil and leads to the highest peace.

3 सत्संग ही असली धन है जो दुःख सुख में धीरज देता है। सत्संग के समान सुगम और कोई कल्याण का साधन नहीं है। सत्संग से ही सब विजय पाता है। सत्संग से ही राजा, प्रजा, देश सुखी रहता है। सत्संग से सब उपद्रव नाश और प्रेम प्रगट होता है।

Satsang is the real wealth that gives patience during weal and woe. It is the straight way of redemption. It helps a man win the battle of life. It is a blessing for the rulers and the subjects. It removes all conflict and brings harmony.

4 सत्संग ही औषधि सब पापों का नाश करने वाली है। सत्संग के बगैर कभी बुद्धि निर्मल नहीं होती। जब तक देह में प्राण हैं, तब तक सत्संग में एकत्र हो करके अपने जीवन का सुधार करना चाहिए।

Satsang is the panacea for every sin. It is an indispensable means of purification. As long as a man lives, he must attend it to sanctify his life.

Saying-85.

सब वड्याई और प्रभुता का कारण सत्संग ही है। सब धर्म की जड़ सत्संग ही है। रूहानी गिजा सत्संग से ही मिलती है। जिस जगह सत्संग का समाचार नहीं वह जगह और वह मानुष एक दिन तबाह हो जायेंगे।

Satsang gives all greatness and glory. It is the foundation of all spirituality. It provides spiritual nourishment. A man and a place devoid of Satsang will be ruined one day.

Saying-86.

मन को रंग सत्-संगत से ही है। जैसी संगत ऐसा भाव प्राप्त करता है। पैदाइश के वक्त जीव बिलकुल अज्ञान सरूप होता है। ज्यों ज्यों दुनिया की संगत का मिलाप होता है, त्यों त्यों उसके अन्दर दुनिया की जागृति होती जाती है। मन की खुराक ही संगत है। जैसी संगत का सम्मेलन हुआ, वैसा ही गुण ग्रहण कर लिया। इस वास्ते बड़ी से बड़ी कोशिश करके सत्संग का प्रेमी बनना चाहिए।

Mind is dyed in the color of its company. A baby is ignorant at the time of his birth. As he meets worldly people, he becomes more and more worldly. The mind is permeated by the quality of its relationships. A man must do his best to participate in Satsang or holy association.

Saying-87.

1 हज़ारों वर्ष की तपस्या इतना फल नहीं देती जितना कि दो घड़ी सत्संग से लाभ होता है। सत्संग में सहज ही सब भेद का विचार समझ आ जाता है। मूर्ख आदमी भी गुणवन्त हो जाता है।

Austerities sustained through millennia do not benefit as much as satsang for a few hours. A man understands the secrets of spirituality with little ado. An ignorant man becomes wise.

2 सत्संग ही तीर्थ है। सत्संग ही सब ऐश्वर्य की प्राप्ति का कारण है। सत्संग ही जीव के कल्याण का रास्ता दिखाता है।

Satsang is a place of pilgrimage. It redeems and gives all glory to a man.

3 वह मानुष नहीं बल्कि पशु से भी बदतर है जो सत्संग से प्रेम नहीं रखता। दुनिया में जितने विखाद प्रगट होते हैं वह सत्संग के न होने से, हर एक आदमी अपना कल्याण का रास्ता भूल कर वैर-बदी में आ जाता है।

A man who does not care for Satsang is worse than an animal. The lack of Satsang causes discord and conflict in the world. A person deviates from the noble way and hates others.

Saying-88.

सत्संग का यथार्थ सरूप समझना चाहिये। वैसे तो हर जगह सत्संग होता ही है, मगर अशांति बढ़ती ही जाती है। इसका कारण यह है कि हर एक आदमी सत्संग की आड़ में स्वार्थ का धर्म पालन करता है, जिससे बजाय प्रेम के वैर-बुग़्ज़ आदि विकार प्रगट हो जाते हैं। यह सत्संग नहीं बल्कि कुसंग है। हमेशा दुर्मति को देने वाला है।

One must know about the true meaning of Satsang. Even though many Satsangs exist in all sorts of places, they have only increased conflict. People even convert Satsang into a means to serve their self-interest. Such Satsangs lead to hatred and envy instead of love and harmony. They are not holy but unholy associations. They only breed evil.

Comment: These days, places of worship often breed fanaticism.

Saying-89.

सत्संग वह ही यथार्थ है जिसमें एकत्र बैठकर हर एक गुण अवगुण प्रेमपूर्वक विचार करना और सुनना। यानी जिसमें जो भी विचार होवे वह मन में जज़ब हो जावे। अगर ऐसा सत्संग नहीं तो महज़ तमाशगाह बनी हुई है। उस जगह जाने से कोई फायदा नहीं। वह नुमायश बुद्धि को मलीन करने वाली है।

In an actual Satsang, the participants reflect on good and evil and absorb the teaching. If a Satsang lacks this serious concern, it is merely a place of entertainment. There is no benefit of going to that show. It only taints the intellect.

Saying-90.

हर एक वाक़यात, धर्मनीति का विचार सही तरीका से करना और सही तरीका से सुनना इस धारणा का नाम सत्संग है। सत्संग में बजन्तर और राग इतना विशेष फायदा नहीं देते, जितना

कि बिलकुल शाँतनयी होकर विचार सुना जाये। सत्संग के असली मानी यह हैं कि हर एक बात की असलियत पता में आ जावे। आगे मन खुद कोशिश करने लगता है। अगर असलियत का पता नहीं, तो सत्संग क्या सुना और निध्यास कैसे हो सकता है ? इस वास्ते सत्संग असली मानों में होवे तब शाँति मिलती है।

In Satsang, a man must think and listen to every teaching in the right way. Listening to it attentively is better than using music and musical instruments. It involves understanding the truth. If a man does not understand the truth, how would he practice it? Only Satsang held in right spirit can give peace.

Saying-91.

1 हर एक बुजुर्ग की ज़िन्दगी के सही हालात यानी वाक़यात, हर एक नुक्ता का सही विचार, ईश्वर प्राप्ति का पूर्ण रूप, सत् असत् का यथार्थ जिस जगह निर्णय होवे वह सत्संग है।

In Satsang, one must ponder the prophets' lives and understand every point of their teaching. It is a place to know attaining God and the discrimination between real and unreal.

2 जो उपदेशक पेट की खातिर बड़े बड़े वाक़यात सुनाते हैं और खुद आमिल नहीं और पखवाद में दिलचस्पी रखते हैं, वह सत्संग धर्म को नष्ट करने वाला है और वह उपदेशक उपदेश नहीं करता बल्कि अपने पेट का व्यौहार कर रहा है।

If an instructor narrates all kinds of events to his audience, does not practice what he preaches, and spreads fanaticism, such a teacher destroys dharma. Such an instructor does not teach but makes a living.

3 सत्संग और कुसंग पहले विचार कर लेना चाहिए। एकत्र होकर अपनी ज़िन्दगी का सुधार करना चाहिए। यह कल्याण कारक साधन है।

A man should know about holy and unholy associations. This knowledge is necessary to realize the purpose of his life.

Saying-92.

1 निर्वैर, निर्विखाद, निर्संशय, निर्मान सरूप का जहाँ विचार होवे, वह सत्संग है। इसके बगैर सब बादमुबाद है। सब मज़हबों की बुनियादी तालीम सत्संग ही है, जिससे जायज़ और नाजायज़ का पता लगता है।

One must reflect on the state devoid of hostility, misery, doubt, and vanity in a Satsang. An association without this kind of thought is sheer conflict. Satsang is the very foundation of every religion. One knows right and wrong in it.

2 मगर सही सत्संग न होने से वैर और ईर्खा बढ़ जाती है और देश में उपद्रव प्रगट हो जाता है। जो उपदेशक निर्लोभ होकर सत् विचार की सेवा करता है उसका सत्संग शाँति देने वाला है। इस वास्ते हर पहलू में सही विचार हासिल करके ही असलीयत को प्राप्त कर सकता है।

But since it is not appropriately held, Satsang often breeds hostility, envy, and disorder. If a preacher instructs without greed, his teaching gives peace. Only correct thinking leads to the truth.

Saying-93.

1 सत्संग का पहला असूल इकट्ठा मिलकर बैठना, दूसरा अपनी बेहतरी के जरिये विचार करने, तीसरे असली धर्म का विचार श्रवण करना, तमाम बुजुर्गों की ज़िन्दगी के हालात से वाक़फ़ी हासिल

करनी, चौथे इस संसार में आने का यथार्थ लाभ विचार करना, पाँचवाँ हर एक विघ्न निवारण करने का भाव पहचानना और सत् धर्म में जागृति हासिल करनी, छेवाँ अंध विश्वास से निजात हासिल करनी और सत् विश्वास को धारण करना, सातवें अपने गिरावट के कारण को विचार करना और विखाद से मुखलिसी हासिल करनी। और भी कोटा कोट फायदे हैं।

Satsang leads to unity, self-improvement, and dharma. It gives knowledge of the prophets' lives and the purpose of human birth. It removes obstacles, awakens to the true dharma, and frees from blind superstitions. It gives faith, reflection about one's sins, freedom from misery, and millions of other benefits.

2 इस वास्ते सत्संग का ज़रूरी जीवन धारण करना चाहिये। सत्संग से सही विचार, सही विश्वास, सही कोशिश प्राप्त होती है। सब ज़िन्दगी की तरक्की का दारोमदार सत्संग ही है। प्रेम का सागर और पाप की औषधि यह सत्संग ही है। निश्चय करके पधारना चाहिए।

Therefore, a man must participate in a Satsang. It is the fount of right thoughts, faith, and endeavor. It is the foundation of spiritual progress, the ocean of love, and the panacea of evil.

Saying-94.

सत्संग में एकत्र होकर के सत् सरूप का विचार करना चाहिए। अपने बुरे आचारों को छोड़ना चाहिये। अपने बुजुर्गों के नक्शे कदम पर चलना चाहिए। सत्पुरुषार्थ को धारण करना चाहिए, मानुष ज़िन्दगी के असली फर्ज को विचार करना चाहिए। यह सब गुण सत्संग से प्राप्त होते हैं। हर वक्त इस साधन को धारण करना चाहिये।

A man must reflect on the Lord in a Satsang and remove his evil ways. He should follow in the footsteps of his prophet, strive to reach God, and think about his duty as a human being. He must resort to it constantly.

Saying-95.

1 जिस मानुष में सत्संग का प्रेम नहीं, जिस कौम में सत्संग का भाव नहीं, कभी भी तरक्की नहीं कर सकती, ख़्वाहे और जितनी भी कोशिश करे। सबसे पहले तरक्की का मीनार सत्संग ही है।

A man or a nation cannot progress without Satsang. Satsang is the first lighthouse on their way to their uplift.

2 कोशिश करके हर एक को सेवा का लाभ उठाना चाहिये। सब देश और धर्म की तरक्की और ज़िन्दगी सत्संग से ही है। अपरम अपार महिमा है, धारण करके असली यश को प्राप्त करना चाहिए।

Everyone must strive to benefit from Satsang. It is the life and prosperity of a country and dharma. It has infinite glory. One gets splendor by following it.

CHAPTER 5
MEDITATION

Granth Samta Vilas Page 125-132

Saying-96.

1 सत् सिमरण ! यह नियम इन्सान से देवता बनाने वाला है।

Meditation or remembrance of God! It converts a man into an angel.

Comment: The writer would become peaceful and radiate peace to others. Just as the sun gives light, Maharaj Ji (Saint Mangat Ram Ji) radiates peace and virtue everywhere. Meditation on the Mahamantra transforms the author. He glimpses peace. He believes in God and spirituality.

2 नास्तिक से आस्तिक बनाने वाला है। अन्ध विश्वास से शुद्ध विश्वास देने वाला है।

It converts a non-believer into a believer. He has true faith instead of blind faith.

Comment: The writer was a non-believer. He always had anxiety and misery. He felt profound peace when he meditated for the first time. It catapulted him into a fourth dimension. He became a believer. His faith was based on direct personal experience. The proof was in the pudding.

3 जन्म-मरण से मुक्ति के देने वाला है।

Meditation would liberate the author from the cycle of recurrent births and deaths. It would bless him with eternal life.

4 दुःख और सुख में धीरज देने वाला है।

He would have patience in happiness and unhappiness.

Comment: He loses serenity if something good happens. He develops excessive pride and thinks that he is a big shot.

5 वैर और बखीली से छुड़ाने वाला है।

It would remove his enmity and meanness.

Comment: He would see God in others.

6 इस चंचल मन को निश्चल करने वाला है। बुद्धि को सत् धाम देने वाला है।

It gives rest to his monkey mind. It connects him with God.

Comment: He has regrets about the past and worries about the future. He lives in the past or the future. Meditation takes him to the present moment. God exists in the present moment.

7 सब इबादत, रियाज़त, भक्ति योग सत् सिमरण ही है।

Meditation is all worship, devotion, and yoga.

Comment: People worship in many ways. They offer flowers, light, ring bells, sing hymns, and pray. Hindus worship millions of gods. Meditation on the Mahamantra is the best worship. It is the best devotion or spiritual exercise.

8 सब ग्रन्थों की सार, सब गुरुओं की हिदायत, सब अवतारों का जीवन सत् सिमरण ही है।

It is the quintessence of all scriptures, the teaching of all gurus, and the lives of all reincarnations.

Comment: Every guru instructs the remembrance of God. Every scripture teaches remembrance.

Meditation on the Maha-mantra is the essence of studying Granth Samta Prakash and Granth Samta Vilas.

Meditation was the life of Saint Mangat Ram Ji (Maharaj Ji). At times, he meditated constantly for 30-40 days without sleep.

9 मानुष ज़िन्दगी को पवित्र करने वाला, कर्म के जाल से छुड़ाने वाला, तृष्णा की आग से ठंडा करने वाला और अविनाशी सुख देने वाला सत् सिमरण ही है।

It purifies human life and removes the snares of karma. It connects a man with God. It helps him surrender the outcome of his actions to God and extinguishes his fire of desire. He feels appeased. It gives him eternal bliss.

10 सत् सिमरण असली बुनियाद है और सब नियम इसके मुआवन है।

Meditation is the actual foundation. Other means like simplicity, truth, service, and Satsang (holy association) are its auxiliary.

Comment: If the author has a simple lifestyle, he will have more time to meditate.

Service leads to meditation.

11 इस संसार में आने का यथार्थ लाभ और मानुष ज़िन्दगी की अधिकता सत्-सिमरण ही है।

Man's life is fruitful only if he remembers God. Human birth is supreme only because a human being can remember the Lord.

Comment: Maharaj Ji's life was blessed. He helped himself and countless others.

12 मन का आखिरी साधन बन्ध खुलासी करने वाला सत्-सिमरण ही है।

Meditation removes a man's bondage.

Comment: A man is in the prison of body-identification. He has the five shackles of lust, anger, greed, attachment, and egotism.

13 सत्-सिमरण का ही प्रकाश सब ग्रन्थों और बुजुर्गों में हो रहा है।

Every scripture and every prophet advise man to remember God.

14 इस वास्ते इस नाशवान संसार में सत् सिमरण को धारण करके कल्याण को हासिल करना चाहिए।

A man must redeem himself with meditation in this transient world.

Comment: A man is a son of God, but he has fallen due to lust, anger, greed, attachment, and egotism. Meditation redeems him from his fallen condition.

Saying-97.

1 सब पापों से छुटकारा और ईश्वर की प्राप्ति सत् सिमरण ही है।

Meditation washes away the sins of lust, anger, greed, attachment, and egotism. It helps one to realize God.

2 इस वास्ते हर वक्त यह निर्मल विश्वास धारण करना चाहिए। मन का सरूप ही सिमरण है। जिस चीज़ को सिमरता है उसी का रूप हो जाता है।

The mind is remembrance itself. The writer contemplates the world all the time and has become worldly.

Comment: Maharaj Ji always remembered God and became one with God.

3 चूँकि संसारी पदार्थों को सिमर-सिमर के अति दुःखी और भयवान रहता है, इस वास्ते सत् सिमरण की तरफ मन को लगाना चाहिए, जिससे झूठ, दुःख सुख से छूट मिले और अविनाशी सुख प्राप्त हो जावे।

The writer is fearful and miserable due to constantly thinking about worldly objects. He must engage his mind in meditation. He will transcend both happiness and unhappiness. He will attain eternal bliss.

Saying-98.

1 सत् सिमरण से ही मन की वृत्ति लीन हो जाती है।

Meditation alone reduces the overthinking of the author. He has worry, fear, anger, resentment, and negativity. Meditation breaks that cycle.

2 सत्सिमरण से ही मन का फुरना नाश होता है।

Meditation alone reduces the stirrings of his mind. His mind is the fountainhead of endless thoughts and concepts.

3 सत्सिमरण से ही ईश्वर का प्रकाश प्रगट होता है। इस वास्ते असली यह साधन का मूल धारण करना चाहिये; जिससे जल्दी ईश्वर प्राप्ति हो जावे।

Meditation alone leads to enlightenment. It is the principal means to reach God.

4 सत् सिमरण से मन की धारणा शुद्ध होती है। धारणा के शुद्ध होने से ध्यान प्राप्त होता है। ध्यान से एकाग्र चित होकर ईश्वर के आनन्द को अनुभव करता है जो सब सुखों की खान है।

Meditation leads to better concentration. Good concentration leads to passive contemplation (dhyana). Dhyana leads to divine bliss. God is the ocean of bliss.

5 ध्यान की दृढ़ता से ईश्वर के सरूप में लीन हो जाता है। यह ही अवस्था जीवन मुक्त धाम है।

Ripening of passive contemplation (dhyana) leads to absorption in God. He is liberated while living in the body.

Comment: Just as a salt doll dissolves into the ocean, the sage's ego dissolves into God. He dies while living. All the fetters are broken. He is liberated. He attains the highest goal of human life.

6 सब आनन्द सत्सिमरण से ही मिलता है।

Meditation alone gives every happiness. Worldly pleasures fail to appease.

Comment: Money, sensory pleasures, name, fame, and power fail to fill the hole in the soul. Meditation alone fills it.

7 इस वास्ते कामिल उस्ताद की शिक्षा द्वारा सत् सिमरण को धारण करना चाहिए।

A man must follow the teaching of a perfect Guru and learn meditation.

Comment: The writer must follow the teaching of Saint Mangat Ram Ji and meditate on the Mahamantra.

Saying-99.

1 कर्म में निहकर्मता सत्सिमरण से ही है। चंचल में निश्चलता सत्सिमरण से ही है।

Meditation alone gives actionless in action. It provides stability in instability.

Comment: The writer is not actionless in his actions. He is very attached to the outcome of his actions. He is happy in profit and miserable in loss. Meditation will connect him with God.

2 परमानन्द सरूप सत्सिमरण ही है। मन की सब उपाधियों से मुक्ति देने वाला सत्सिमरण ही है।

Meditation is verily bliss itself. It frees a man from the disturbances of his mind.

Comment: Meditation frees the writer from worry, fear, anger, resentment, boredom, and depression. It gives him a purpose in life and makes his life rich. It gives him hope.

3 संतोख रूपी कल्पवृक्ष को देने वाला सत्सिमरण ही है। सब तीर्थों की सार सत्सिमरण ही है।

It gives him the wish-fulfilling tree of contentment. It is the essence of all holy waters and places of pilgrimage.

4 ज्ञान, विज्ञान, भगति, योग, अनुराग, वैरग्य सत्सिमरण ही है।

Remembrance of God is all knowledge, realization, devotion, yoga, and dispassion.

Comment: Saint Mangat Ram Ji had complete knowledge. Granth Samta Prakash and Grant Samta Vilas are unfathomable oceans of wisdom. Nothing needs to be known after knowing God. Meditation gives an inner detachment. A man can live in his family and remain detached by practicing meditation.

5 गुरुओं की महिमा शिष्य का अधिकार सत्सिमरण ही है।

Meditation is the glory of Gurus. A genuine disciple has the right to receive meditation instruction.

Comment: Maharaj Ji achieved the highest goal of God-realization by meditation. A person claiming to be a Guru but not meditating is an impostor.

6 सब तापों का नाश करने वाला, सरबज्ञ सरूप नारायण की प्राप्ति देने वाला सत्सिमरण ही है। सत्सिमरण ही परम सिद्धि और प्रकाश है।

Meditation (remembrance of God) removes all suffering. A man reaches the omniscient God. Meditation is the highest goal and the supreme light.

Comment: Meditation is the light that eliminates the darkness of the soul.

7 निश्चल चित्त होकर सत् सरूप का सिमरण करना चाहिए। इसी धारणा से सब गुण प्राप्त होते हैं और ममता रूपी सब अन्धकार नाश हो जाता है।

A man must remember God with a stilled mind. He will attain every virtue. Meditation would destroy the darkness of self-identification with the body.

Comment: A disciple knows Shabad, the Word, with meditation. Then he realizes that he is not a body having a spiritual experience but a soul having a bodily experience. Self-identification with the body is the fundamental ignorance that gives rise to the five enemies of lust, anger, greed, attachment, and egotism. He gains every virtue after removing these enemies.

8 जीव अपने साखी सरूप को सत्सिमरण से ही जान सकता है। इस वास्ते दृढ़ नियम करके सत्सिमरण को धारण करें।

A human being can know his witness form only with meditation. Therefore, a man must meditate regularly.

Comment: Maharaj Ji advised a minimum of two hours of meditation twice daily for every person. A human being becomes his own witness. He becomes the object of his own scientific study.

Saying-100.

1 मन एकाग्र सत्सिमरण से ही होता है। इस वास्ते हर घड़ी, हर लमह सत्सिमरण को धारण करना चाहिए।

The mind gets one-pointed with the remembrance of God only. Therefore, the writer must remember all the time.

Comment: The author must surrender the result of his actions to God. An Indian villager walks with a pitcher full of water on her head. She talks to a friend, but she maintains awareness of her pitcher all the time. Just as she keeps the pitcher's attention constantly, the devotee of the Lord remains aware of God in all his activities.

2 सत्सिमरण से ही अनुभव प्रकाश का अनुभाव होता है और ज़िन्दगी मौत सब का पूर्ण पता लगता है।

Meditation leads to the realization of God. The writer would know about death and life.

Comment: He would know that he is not his body. Just as he changes his worn clothes, his soul takes a new body after his death.

3 नाद सरूप घट घट व्यापक अन्तर्यामी परमेश्वर का प्रकाश सत्सिमरण से प्रगट होता है। इस वास्ते दृढ़ चित्त होकर ईश्वर के नाम का सिमरण करना चाहिए।

God is Naad the Word. Meditation reveals the light of the omnipresent and omniscient Lord. The writer must meditate on the Mahamantra steadfastly.

Saying-101.

1 अगम देश की प्राप्ति यानी हालते गैब का जानना सत्सिमरण से ही होता है।

The writer would reach the inaccessible destination with meditation only.

Comment: He cannot hear the Word by physical ears. He cannot see it with physical eyes.

2 ईश्वर कानून की कुञ्जी सत्सिमरण ही है, जिससे तमाम काएनात का ज्ञान हो जाता है।

Meditation (remembrance of God) is the key that opens the door to the knowledge of the whole universe.

3 मन के सब विकार जो एक पलक भी शाँत नहीं होने देते, वे सत्सिमरण की धारणा से सब लीन हो जाते हैं।

The writer has the five deviations of lust, anger, greed, attachment, and egotism. He cannot have even a moment of peace due to these deviations. Meditation dispels these deviations.

4 अन्तर विखे चान्दना हो जाता है।

He would experience light of knowledge within.

5 सुबह व शाम ज़रूरी कुछ वक्त ईश्वर का सिमरण करना चाहिए। सब पापों से मुखलिसी मिलती है।

He must meditate twice daily regularly. He will be freed from all the sins (deviations).

Saying-102.

1 अगर और ज्यादा तप जप नहीं हो सकता संसारी आदमियों से, तो सुबह व शाम दोनों वक्त दृढ़ नियम करके ईश्वर का सिमरण करना लाज़मी है। इस ही से सब सिद्धि है।

If a worldly man cannot meditate for too long, he must meditate at least twice daily. This practice will take him to the highest goal of God's realization.

Comment: The writer should meditate for at least two hours twice daily in the morning and evening.

2 मन बड़ा विकराल है, आहिस्ता आहिस्ता इसको पकड़ कर ईश्वर के सिमरण में लगाना चाहिए।

The mind is very formidable. A man must engage it gradually in remembrance of the Lord.

Comment: The mind is powerful, like a wild elephant. Just as a goad restrains a wild elephant, the Mahamantra controls the author's undisciplined mind. He should master his mind rather than vice versa.

3 हर एक मानुष के वास्ते लाज़मी है अपने मालिक की याद करे।

It is imperative that everyone must remember the Lord. Then only he can control his lust, anger, greed, attachment, and egotism.

4 ईश्वर की याद से सब भ्रम जाल का अभाव हो जाता है और अन्तःकरण विखे प्रकाश प्रगट होता है।

Meditation dispels the delusion of a man. The darkness vanishes, and the light of God is revealed.

Comment: The writer has the delusion that he is his body. He does not know himself. Meditation would bless him with self-realization.

Saying-103.

1 सत्सिमरण जो मन से किया जावे, वह श्रेष्ठ है, सरब सिद्धि के देने वाला है। ज़बान से जाप करने से या बुलन्द आवाज़ करके जाप करने से नाम का असर उड़ जाता है। जो अन्तर चित्त करके आराधन किया जावे उसका असर मन में मौजूद रहता है और शान्ति देता है।

Mental remembrance (meditation) is superior to other forms of remembrance. It takes one to the highest goal. Repeating the Name with the tongue is not effective. Silent remembrance leaves a lasting effect on the mind and bestows peace.

2 ईश्वर को मालिक जान कर जो प्रेम से सिमरण करता है वह सिमरण योग को प्राप्त होता है।

One must remember the Lord with love. It leads to union with God.

3 जो दुनिया का दिखलावा करता है वह पाखंडी पाप से कभी भी छूट नहीं सकता।

An impostor who makes a show of his meditation, can never free himself from his sins.

Saying-104.

1 ईश्वर की प्राप्ति, सब पापों का नाश सत्सिमरण से ही है। एक ईश्वर के नाम की वडयाई सब पुस्तकों में बयान की हुई है।

Remembrance alone leads to union with God. It destroys all sins. All the scriptures hail the glory of the Name of the Lord.

2 जो बातरीका ईश्वर का सिमरण करता है वह ईश्वर को प्राप्त कर सकता है। आहिस्ता ही रंग लगता है। इस वास्ते दृढ़ नियम करके ईश्वर सिमरण में चित्त लगाना चाहिये। एक दिन ज़रूर परम सिद्धि को प्राप्त हो जाता है।

If one follows the way a perfect Guru teaches, he can attain the Lord. One must meditate steadfastly. It takes time to ripen. One day, he will reach the highest goal.

Comment: If the writer chants the Mahamantra and follows the teaching of Saint Mangat Ram Ji, he will reach God. He must be patient. Just as a fruit seed takes several years to fructify, the Mahamantra may take a long time to bloom.

3 त्याग, वैराग्य, संन्यास, योग सब सत् नाम के सिमरण में ही हैं। दुर्मत को नाश करने वाला और समता को प्रकाश करने वाला सत्सिमरण ही है।

Remembrance is every sacrifice, detachment, renunciation, and yoga. It removes ignorance and bestows equanimity.

Comment: Meditation gives an inner renunciation.

4 ईश्वर के नाम की अपार वडयाई है। जिसको प्राप्त हुई वह ही जान सकता है। ज़बान ब्यान नहीं कर सकती और कलम तहरीर नहीं कर सकती। अत ही अश्चर्ज मुकाम है।

The Magnificence of God's Name has no end. Only the person who attains it can know its worth. It is a wonder of wonders. It is beyond the reach of the pen and the tongue.

Comment: Just as a jeweler knows the price of a diamond, the genuine disciple knows the value of the Mahamantra. Its value is ineffable.

5 अपने अमल करके ही हासिल होता है। इस वास्ते बड़ी से बड़ी कोशिश करके निर्भय अवस्था शब्द सरूप को प्राप्त होना चाहिए। वह परम धाम और निर्वास पद है। ईश्वर के सिमरण से ही प्राप्त होता है।

A disciple can realize God only after practicing the teaching of the Guru. He must strive his utmost to reach the Word. This fearless, desire-free, and supreme state is attained only with meditation.

6 सब दुनिया की सार, सब ज्ञानियों की सार, आनन्द का भंडार एक ईश्वर ही है। निर्मल प्रीति करके अपने हृदय में उसका सिमरण करना चाहिये, जिससे सब ममता का जाल नाश होवे और अपने निर्मल सरूप समता में स्थिति मिले।

The Lord is the core of the world. He is the essence of all knowledge and an ocean of bliss. One must remember Him with ardent love. He will dispel his body identification and attain equanimity.

Saying-105.

1 आत्मिक उन्नति जो असली धर्म है, इन पाँच मुख्य साधनों के धारण करने से प्राप्त होता है। इस वास्ते हर वक्त अपने मन को इन सत्कर्मों में लगाना चाहिये जिससे अभय-पद प्राप्त होवे।

Genuine dharma is spiritual progress.

One attains it by the five means of simplicity, truth, service, Satsang (holy association), and meditation. A man must engage in these five means to attain the fearless state of liberation.

2 सब विद्या की सार, सब योग की सार यह ही है कि मन सब पापों से छूट कर अपने सत्स्वरूप में लीन हो जावे।

The essence of all wisdom and yoga lies in purifying the mind from its sins and absorbing it into the Lord.

3 यह परम सिद्धि इन पाँच साधनों से जल्दी प्राप्त होती है और सब गुणी पुरुषों का जीवन आदर्श यह ही पाँच नियम हैं।

The highest goal of God-realization is attained by these five means. These five means are the ideal of all wise people.

4 दृढ़ निश्चय से इन नियमों को धारण करना चाहिये, जिससे दुर्मति का अन्धकार नाश होवे और आत्म-तत्व में निहचलता मिले।

One must steadfastly adopt these five means to dispel ignorance and attain spiritual peace.

Saying-106.

1 ज़िन्दगी को जिन्दा करना चाहिये। असली खुशी की तलाश करनी चाहिये। बेज़ारी से छूटने की कोशिश करनी चाहिये। असलीयत की तहकीकात करनी चाहिये।

One must live in the true sense of the word. He must search for genuine happiness and truth and free himself from hopelessness.

Comment: Saint Mangat Ram Ji will bless the writer with a spiritual life. Maharaj Ji will give him hope and genuine bliss and remove his negativity. He would find God, the truth.

2 अपनी जिन्दगी को खुशबूदार बनाना चाहिये। प्राणों के होते-होते निर्भय अविनाशी अवस्था को प्राप्त कर लेना चाहिये।

He must make his life an example for others. He must find eternal life before his death.

Comment: Maharaj Ji will bless him with eternal life.

3 इस संसार की गरदिश किसी को कायम नहीं रहने देगी इस वास्ते गरदिश के चक्र से निकलने की कोशिश करनी चाहिये। पापों का त्याग करना चाहिये और इन सत् साधनों को धारण करना चाहिये। इससे खुशी और प्रसन्नता है।

No one can stay forever in this world. One must try to escape the cycle of time. He must remove his sins and adhere to

these five means of redemption. He will find genuine happiness.

4 पूर्ण भाग वाला ही सच्चाई का मुतलाशी और सच्चाई का यत्न करता है। आखिर सच्चाई को प्राप्त करके सत् ही हो जाता है जैसा कि आनन्द-सरूप वास्तव में है।

Only a rare, fortunate person searches for the truth. Eventually, he becomes the truth itself and bliss itself by attaining it.

Comment: Maharaj Ji's life shows that he was truth itself and bliss itself. What a wonderful life and teaching! What a great message of hope for humanity!

CHAPTER 6
SOME SELECTIONS FROM GRANTH SHRI SAMTA PRAKASH

Shabad 6

1 आलख अपार शबद निर्वाना । अन्तर चित्त में करूँ ध्याना ॥

The Word is invisible, infinite, and liberating. Let the writer contemplate it within his mind.

2 सरब आनन्द सो पार स्वामी । सो ही ठाकर अन्तरयामी ॥

The transcendent Lord is all bliss. He is omniscient.

3 तिसकी उस्तत अपरम अपार । गावें सिद्ध मुनी अवतार ॥

The prophets, the sages, and the reincarnations get tired singing his praise, but there is no end to his glory.

4 घट-घट व्यापक रहे अलोप । परगट पाए गुरमुख भूप ॥

He pervades every being, but the writer cannot see him. If the writer follows the teaching of the Guru, God will reveal Himself.

Comment: If the writer lives the teaching of Saint Mangat Ram Ji, he will see the invisible God.

5 तिस साहब की करो वडयाई । जिसने सकली खेल रचाई ॥

The writer should adulate the Lord who created the play of the universe.

6 अपनी महमाँ करी बिस्तार । त्रैगुन माया का रचा पसार ॥

God spread His grandeur everywhere. He created the three gunas or modifications.

Comment: The three gunas are sattva (goodness), rajas (activity), and tamas (ignorance).

7 अनन्त सरूप हो पसरे स्वामी । अचरज खेल धारे अन्तरयामी ॥

God spreads Himself in infinite forms. The omniscient Lord's play is astounding.

8 सब कुछ धार के रहे अलेप । करो विचार सब मिटे विखेप ॥

The Lord creates everything but remains detached. Let the writer contemplate Him. His restlessness would go away.

9 अपने घट की सोझी पाओ । सत् ठाकर को अन्तर ध्याओ ॥

The writer needs to investigate his body and search for God within.

10 सरजनहार जीवन का दाता । शबद सरूप सिमर बिधाता ॥

God is the Creator, the giver of life, the Word, and the architect of his destiny.

11 सत् स्वामी की सेवा धार । जिसके बल देखें संसार ॥

The writer needs to serve the Lord. He breathes only with God's power.

12 अन्तरगत नित ही परगासे । सगुर सीख पाओ अरदासे ॥

God illuminates within him all the time. He would learn fervent devotion by following the Guru.

13 देह मन्दर का जो रखवारी । नित ध्याओ प्रभ किरपाधारी ॥

He protects the temple of this body. Let the writer contemplate Him all the time.

14 सकली रचना का आप स्वामी । खेले खेल सो अन्तरयामी ॥

He is the master of the whole universe. This world is all His play.

15 अंतरपाट भरम कर दूर । अन्तर बाहिर साहब भरपूर ॥

God, lift the curtain of delusion between you and the writer. The writer would then see you pervading everywhere inside and outside.

Comment: The writer is deluded because he identifies himself with his body. Saint Mangat Ram Ji would remove this delusion.

16 सब कुछ तिसका खेल विचार । दुख सुख दात साहब दातार ॥

Let the writer see everything as play of God. Both pleasure and pain are the gift of the Lord.

Comment: Pain is also a gift of God. It is a pain that brings him closer to Saint Mangat Ram Ji and the Lord. It is the pain that forces him to grow spiritually.

17 निर्मल भगती पाओ भगवन्त । एको परसें रूप अनन्त ॥

Give him sublime devotion. It is the Almighty alone who has assumed infinite forms.

Comment: Sublime devotion is devotion devoid of any selfishness.

There are infinite beings in this world. They are all forms of the Creator.

18 निर्मल ज्ञान हिरदय में धार । पावें शांत सरूप निरंकार ॥

Let him follow the sublime teaching of the Master. He would find the formless Lord, that ocean of tranquility.

Comment: The disciples who follow the teaching of Saint Mangat Ram Ji would find a peace that is beyond human comprehension.

19 मानुष जनम की पाओ सत् रास । एक साहब की करो अरदास ॥

He would find the real treasure of human life. Give him the ardent devotion of the Lord.

Comment: No one can steal the treasure of spirituality. It multiplies when shared with others. It accompanies the writer at his death.

20 सत् सरूप नित्त ध्याइये, अनन प्रीत चित धार ॥

‘मंगत मिटे सब कलपना, सत् ठाकर चरन पधार ॥६॥

Bestow the writer meditation every day with unequalled devotion. Saint Mangat Ram Ji says that the Lord would remove all the negative concepts of the writer, and he would find refuge on God’s feet.

Comment: The writer’s negative imagination causes him fear, negativity, regret, anger, resentment, worry, and depression.

Shabad 8

1 सत् परमेश्वर तूं ही भरतारा । जल थल अंदर तेरा पासारा ॥

God is true. He is the writer’s sustainer. He pervades everywhere in the water and the land.

2 सत सोझी जब अन्तर पाई । तेरी प्रभता सरब दिखलाई ॥

With the grace of the Guru, the writer would glimpse God inside. He would see God's glory everywhere.

3 नित ध्याऊँ तेरा रूप अनादी। नित सिमरूँ सत् शब्द अगाधी ॥

Bless him with meditation all the time. You are without a beginning. He should always contemplate the unfathomable Word.

4 अपरम अपार जोत निर्वाणी । आलख अभेद ज्ञान परवानी ॥

Your Light is limitless, liberating, impenetrable, true and authentic.

Comment: God's Light is true. The world is false.

5 मन मूरख तूँ अन्तर जाग । सत् सरूप की चरनी लाग ॥

The writer's foolish mind always runs towards external objects. He needs to orient it within. Let him surrender to the Lord.

6 औगुन भरया देह आकारा। भय भ्रम का अधिक गुबारा ॥

He is full of deviations of lust, wrath, greed, infatuation, and vanity.

This body is a plume of dust filled with deviations, fear, and delusion.

Comment: The body is temporary, like a plume of dust.

7 किलविख धारे नित अंधकार। भव दुस्तर नहीं सूझे पार ॥

The writer has dark deviations of lust, wrath, greed, infatuation, and vanity. He is unable to ferry across the treacherous ocean of this world.

8 अनेक जतन कर मनुआँ राख । सत शब्द की कीरत भाख ॥

He needs to try his utmost to control his mind. He would discover the glory of the Word.

Comment: His mind is the obstacle. If he follows the teaching of Saint Mangat Ram Ji and controls his mind, he will find the radiance of the Word.

9 अन्तर स्वामी नित परगासा । रोम रोम में करे बिलासा ॥

The Lord is illuminating within him. He pervades in every pore of his body.

Comment: He cannot reach God because his mind creates an obstacle.

10 मोह माया जब मन से भागी। सत्नाम रसना घर जागी ॥

He needs to remove his infatuation and illusion. Then he would enjoy the nectar of the Name.

Comment: He has an infatuation with his body and his biological relatives.

11 दुर्मत रोग अधिक दुखकारी । नित भरमें ये जीव अंधकारी ॥

He suffers much due to disease of his tainted intellect. He is deluded in darkness all the time.

Comment: His intellect is tainted. He creates his misery. Saint Mangat Ram Ji is the physician who can cure his disease.

12 अनन्त मनोरथ वासना घेरी । आवागवन नित पावे फेरी ॥

His mind is full of countless desires. He goes into a cycle of recurrent births and deaths due to his desires.

13 दीनदयाल भये किरपाल । अन्तरगत पाई सत् घाल ॥

God is kind to the humble devotee. With the Lord's blessing, the devotee earns the true wealth of the Name.

Comment: God manifested himself as Saint Mangat Ram Ji.

14 नित ही नाम प्रभु का गाऊँ । तिस आधार जीवन को पाऊँ ॥

Let the writer chant the Name of God always. He needs to dedicate his life entirely to God.

15 तिसकी आज्ञा तन मन धारूँ । मन बच करम सत्ताम पुकारूँ ॥

He should obey your will with his body and mind. He should chant the Name with his mind, speech, and actions.

16 दुबिधा नासे चित्त धीर समाई । अबगत शब्द जोत घर पाई ॥

Let his doubts be dispelled, and his mind become patient. Let him find the Light of the inaccessible Word.

17 परमानन्द निज रूप पछाता । अत परकाश नाम रँगराता ॥

Reveal to him his soul that is full of supreme bliss. Bless him with the intense radiance of the Word and dye him in your Name.

18 सब औगुन भये जीव के नासा । सत् बानी आतम परगासा ॥

Remove all his sins. Manifest radiance of the Word, the truth.

19 डोलन त्याग मन शून्र समाया । सतुर सीख निर्भय पद पाया ॥

Remove restlessness of his mind and bestow peace. Make him fearless by following the teaching of the real Guru.

Comment: He would become fearless by following the teaching of Saint Mangat Ram Ji.

20 निर्भय होय जीव तब, जब सत्सार कमाए ।

'मंगत' अन्तरगत माही, सत् ठाकर दरसाए ॥८॥

A human being becomes fearless when he earns the wealth of the Name, the truth. Saint Mangat Ram Ji says that he realizes God by remembering the Name.

Comment: The Name is the Mahamantra, revealed by Saint Mangat Ram Ji.

Shabad 13

1 शब्द ज्ञान पाऊँ सुखसार । निर्मल बुद्ध से करूँ विचार ॥

Bestow to the writer the realization of the Word. The Word is the essence of the bliss.

Let him reflect on this truth with sublime intellect.

2 अचरज भेद तेरा निरवानी । पूजे साध तपीशर ज्ञानी ॥

Your mystery is staggering. You are the giver of liberation. Saints, ascetics, and holy men worship you.

3 सरब-व्यापक सब से न्यारा । दीनदयाल तेरा अजब पसारा ॥

You pervade everyone yet detached at the same time. Your reach and extent are astonishing.

4 पाँच तत्त का खेल रचाया । अन्तरगत तू आप समाया ॥

You create the play of this body made of the five elements. Then you hide yourself within this body.

Comment: The five elements are earth, water, air, fire, and space.

5 भाँत-भाँत का सब दृष्टार । केवल तूही सरब-आधार ॥

You show a fantastic display of every kind. You alone are the support of all beings.

6 ज्ञानसरूप तूँ आनन्दखानी । पाऊँ भेद ना अत अज्ञानी ॥

You are knowledge itself and the ocean of bliss. The ignorant writer cannot know your mystery.

7 अपनी किरपा करो सतदेवा । निर्मल चरन की दीजो सेवा ॥

Cast a glance of grace on this writer. Bless him with your service.

8 करमजाल अधिक बिस्तारा । बाँधा जीव फिरे गँवारा ॥

There is an extensive net of actions or karmas. The ignorant writer is entangled in it.

Comment: He keeps on burning in his desires. He does not have even a moment of respite.

9 अनक भोग तृश्ना चित्त धारी । आवे जावे जीव अंध्यारी ॥

He suffers due to countless desires. His ignorance leads to recurrent births and deaths.

10 कोट जनम दुर्मत से पाए । छाया प्रीत भरम अधकाए ॥

He has millions of lives due to his ignorance. He loves his body which is temporary, like a shadow.

Comment: Just as a deer dies chasing a mirage in a desert, he repeatedly dies looking for happiness in the external world.

11 वारापार नहीं मिले कोई थाहे । तूँ परमेश्वर शकत अगाहे ॥

He cannot find shelter in this world's limitless and treacherous ocean. You are his only hope. You have unfathomable power.

Comment: Saint Mangat Ram Ji is his only hope in this world.

12 नित ही नित करूँ दंडवत । पूरन पुरख तेरी इक ओट ॥

He bows to you always. You are perfect. You are his only refuge.

Comment: Money, power, sensory pleasures, name, and fame cannot fill the hole in his heart. Only the Lord can fill that hole.

13 निर्मल ज्ञान हिरदे परगासो । पाऊँ भेद सतनाम बलासो ॥

Illuminate the writer with your sublime wisdom. Give him the Name, the key to your mystery.

14 अगम सरूप अगोचर बानी । चराचर जगत खेल दृष्टानी ॥

The Word is inaccessible to the mind and senses. It is the root of this world.

15 मनमुख अन्धा मूल विसराई । देख अचम्भा नित भरमाई ॥

The writer unthinkingly follows the dictates of his mind. He is unaware of the root of the world. He is deluded seeing the amazing magic show of this world.

Comment: He is lost in the magic show of this world. He is not aware of the magician who created this show.

16 सत् ठाकर की सरन विसारी । करमजाल अधिक चित्त धारी ॥

He does not care to seek the refuge of his true Master. He is entangled in the net of his karma or actions.

17 सत् सिखया बिन नित्त गॅवारा । निर्मल ज्ञान बिना अन्धकारा ॥

He is blind and ignorant without the teaching of the Guru.

Comment: He strays without the teaching of Saint Mangat Ram Ji.

18 अज्ञान विनासे सतगुर दरबार । सत् सरूप का मिले विचार ॥

His ignorance will dispel only after surrendering to the genuine Guru. He would reflect on God, the truth.

19 पुरख अबनाशी को महमा पाए । दुर्मत जाल करम बिनसाए ॥

He would see the glory of God everywhere. He would cut the net of karma or actions with the sword of knowledge.

20 माया भरम तब नास हो, जब पाइये तत्त ज्ञान ।

'मंगत' केवल रूप नारायन, हिरदय करूँ पहिचान ॥१३॥

The teaching of the genuine Guru would dispel the delusion of Maya.

Saint Mangat Ram Ji says then he will see God within his heart.

Shabad 14

1 सत् सरूप का करो विचार । मन मूरख तू सार नित धार ।।

Let the writer contemplate God, the truth. His foolish mind must dwell upon the Lord, the essence of everything.

Comment: He is attracted toward the false world but not toward the true God.

2 छायारूप जगत को बेला । अधिक गुबार में फिरे अलबेला ॥

The world is false, just like a shadow. The writer suffers much following the whims of his mind.

3 आवे जावें तृखा को धारी । पावें ना तृपत बिन ज्ञान विचारी ॥

He is born in misery and dies in despair. He will only be appeased if he follows the teaching of the Guru.

Comment: Teachings of Saint Mangat Ram Ji would remove his pain of recurrent births and recurrent deaths.

4 अपनी करनी सार चित्त धार । मानुष जनम को पाओ सतसार ॥

His actions need to take him close to God. God's realization is the aim of his precious human life.

5 अपना सरजनहार चित्त राख । निर्मल चित्त से रसना चाख ॥

Let his mind dwell on his Creator. Let him enjoy divine bliss with a pure mind.

Comment: He can experience spiritual joy only if he purifies his mind.

6 गरब गरूर से उठ के जाग । पूरन करमी हर चरनी लाग ॥

He needs to remove his vanity. His actions need to be selfless, surrendering their outcome to God.

7 जीव को शान्त तब ही आए । ज्ञान सरूप जब शबद ध्याए ॥

He would experience peace only when he contemplates the Word, that knowledge itself.

Comment: By knowing the Word, everything is known.

8 अपने भ्रम को आप निवार । पूरन प्रभ को सरन विचार ॥

Let the writer dispel his delusion. He has a misconception that he is this body. He can dispel this delusion only with the blessing of the Guru. Let him seek refuge of God, the full.

Comment: He needs to seek Saint Mangat Ram Ji's refuge.

9 सो अत दाता किरपाधारी । सरनागत को दे निस्तारी ॥

God, the great giver, is very kind. If the writer seeks the Lord's shelter, he will cross the ocean of this world.

10 निश्चल बुद्ध करो दिन रात । सत् सरूप चित्त सेव कमात ॥

With the Guru's grace, he would always make his mind tranquil. He would earn the wealth of service to the Lord.

11 साचा ठाकर सरब दातारी । चार पदारथ का भण्डारी ॥

The Lord would give him everything. His treasury is inexhaustible.

Comment: Saint Mangat Ram Ji would give him ethical behavior, wealth, happiness, and liberation (dharma, arth, kaam, and moksha).

12 नौ निध देवे सो भगवन्ता । पतित जीव पावे परसन्नता ॥

God would give him all riches. The fallen writer would find bliss.

13 नित सरनागत हूँ पार स्वामी । तुम रखयक घट घट बिसरामी ॥

Let him seek your refuge always. You are the transcendent Lord. You pervade and protect each and everyone.

14 मूढमती को उज्जल कीजो । सत् परताप अपना प्रभ दीजो ॥

Bless his misguided intellect with wisdom. He is lost without you. Bless him with your glory.

15 हरो वखेप भ्रम सन्ताप । निरमल ज्ञान करूँ नित जाप ॥

Remove his anxiety, delusion, and suffering. Bless him with contemplation of sublime knowledge.

Comment: Bless him with the study of the teaching of Saint of Mangat Ram Ji.

16 अत प्रभता का तू ही स्वामी । माँगू दीन भाओ निशकामी ॥

Your glory is infinite and immeasurable. Bless the writer with humility and selfless service.

17 करो बखशीश पुरख भगवन्ता । सत् सरूप की पाऊँ सन्धा ॥

Bless him primal Lord, with the holy association or Satsang.

18 जगत पसार भ्रम को नासो । सत् तत्त शबद हिरदय परगासो ॥

Remove his delusion of identification with his body and possessions. Bloom the truth, the Word, in his heart.

19 बाहर मुख को दुबधा जाए। अन्तरमुख तेरे चरन समाए ॥

Remove his dilemma. Let him turn inside and surrender to you.

Comment: He is in a dilemma. He wants God but does not want to lose the world.

20 अन्तरगत सिमरन करूं, प्रभ तेरा रूप अगाध।

'मंगत निर्मल चित से, पाऊँ ज्ञान समाध ॥१४ ॥

Let him contemplate the unfathomable glory of God inside his mind. Saint Mangat Ram Ji says he would attain Samadhi with a purified mind.

Comment: He should not make an external display of his devotion. He should remember God silently.

Shabad 34

1 प्रभ अपने को सेवा धार । निर्मल चित्त से चरन पधार ॥

The writer must serve God selflessly. If he purifies his mind, he will abide on the feet of God.

Comment: He must purify his mind with the five means taught by Saint Mangat Ram Ji or Maharaj Ji: simplicity, service, truth, Satsang or sublime association, and meditation.

2 बन्धन नासे मुक्त फल देवे । दिवस रैन जो हर पद सेवे ॥

If the writer serves God, the latter will remove the former's fetters and liberate him.

3 नित मन में निश्चय राख । सत् बानी को अन्तर चाख ॥

The writer should enjoy the bliss of the Vani or divine revelation steadfastly.

4 अकथ कथा पाओ तत् ज्ञान । निर्मल प्रेम का पाओ निधान ॥

He would find ineffable bliss of the Lord and the treasure of divine love.

Comment: With the grace of Saint Mangat Ram Ji or Maharaj Ji, a rare fortunate disciple receives the riches of the love of God.

5 पूरन रूप से पसरे स्वामी । अन्तर चित्त खोज बिसरामी ॥

God pervades in each and every pore of the writer's body. With the blessing of Maharaj Ji, the writer would find Him within his body.

6 नित अजन्मा काल से न्यारा । शब्द सरूप खोज भरतारा ॥

God is the Word, and the Word is God. He is beyond birth and death.

7 काची देह को जीवन देवे । रे मन मूढा क्यों नहीं सेवे ॥

God infuses life in the writer's momentary body. Why does his foolish mind hesitate to serve the Lord?

8 सो दीनदयाल नित धरो ध्यान । सत्-पुरुषों का ये सत् फरमान ॥

The genuine Gurus proclaim repeatedly that the writer must reflect about God, the redeemer of the humble.

9 अपने चित्त से सेव कमाओ । अपने मन में रसना खाओ ॥

Let him serve God with love and savor bliss of God.

10 अपने अन्तर से तजो विकार । साची सीख पाओ गुनकार ॥

Let him remove his deviations and follow the teaching of the Guru.

Comment: The writer must live the teaching of Saint Mangat Ram Ji.

11 अपनी बुद्धी को निर्मल राख । साचा करम अन्तर में चाख ॥

He must purify his intellect and relish selfless karma.

12 मत भरमाओ अपना जीया । सत् विश्वास हो नाम सनेहिया ॥

The writer must restrain his mind. Let him have full faith in the Guru and love the Name.

Comment: He must understand the value of the invaluable Name given by Saint Mangat Ram Ji.

13 सुकृत जतन ये ही सुखदाई । जग जीवन का फल अधिकारी ॥

This sublime endeavor alone gives bliss. It is the best fruit of human life.

14 मारग भगती प्रभ प्रीत लखाओ । बौहड़ गवन संसार नहीं पाओ ॥

Grant the writer fervent devotion. Stop the cycle of his recurrent births and deaths.

15 ऐसी प्रीत राखो प्रभ चरना । बन्धन नास शबद पायें निरना ॥

Bestow the writer love of God. Remove his bondage and confer on him realization of the Word.

16 अपना खोटा खरा लियो पेख । मानुष जनम का लख सत् लेख ॥

Provide him with discrimination between good and evil. He must understand that God's realization is the sum total of human life.

17 बारम्बार समौं ना आई । अबकी बार लियो नाम धियाई ॥

He should not waste his precious human birth. He must remember God.

18 जीवत में आनन्द लखाओ । अन्तकाल प्रभ चरन समाओ ॥

Not only would he have bliss while living, but he would also merge with God at the time of his death.

19 ये वडिआई जग में सार । निर्मल प्रीत प्रभ चरन विचार ॥

This is the actual glory of human life. Bestow the writer with sublime devotion.

20 मिथ्या भरमन त्याग के सत्सरूप जो ध्याए ।

'मंगत' साचे हरजन सो दुर्लभ जग में आए ॥३४॥

Let him remember God without getting lost in the false delusion. Saint Mangat Ram Ji says it is scarce to have the genuine love of God.

Shabad 36

1 सत्-पुरषों को सोख विचार । जिनने जीत पाई संसार ॥

The writer must contemplate the teaching of the saints and the prophets. They won the battle of life.

Comment: Saint Mangat Ram Ji won the battle against the five deviations of sensuality, anger, greed, attachment, and egotism.

2 तिनको कहनी मन में राख । सत् परतीत आनन्द को चाख ॥

He must live their teaching. He will develop complete faith in God and will experience ineffable bliss.

Comment: He would have faith in God in the weal and woe.

3 सत् परमेश्वर झूट जग खेला। अद्भुत माया ने रचिया मेला ॥

God is the truth. The world is false. Maya, or the illusion of the phenomenal world, has created an incredible magic show.

4 सत आधार जीवन नित धार । सगुर सीख का करो विचार ॥

He must deliberate the teaching of the Guru and make God his only anchor.

Comment: Let him make Saint Mangat Ram Ji the mainstay of his life.

5 नित सरनागत हो पार स्वामी । करो बन्दना प्रभ अन्तरयामी ॥

Let the writer take refuge of the transcendent Lord and bow to Him.

Comment: The writer must surrender to Saint Mangat Ram Ji.

6 सब कुछ तिसका हुकम विचार । आपामत त्याग अन्धकार ॥

He should see everything happening in God's will and remove the darkness of his selfishness.

7 अन्तर सुरती राख परोये। साचा शबद परम तत्त सोये ॥

He must direct his consciousness inwards. Shabad, the Word is the supreme truth.

8 बन्धन नास सतधाम समाई। सनमुख प्रभ का दर्शन पाई ॥

The Guru would destroy his bondage. He would enter the kingdom of God and have a glimpse of the Creator.

9 शबद धुनकार गगन गरजावे। गुरमुख अपने रूप समावे ॥

The writer would hear the melody and thunder of Shabad, the Word. He would be absorbed into his soul.

10 सत अरदास चरन की पाई। तीन भवन सत शबद लखाई।।

He would find genuine worship of God. He would experience Shabad, the Word in the space between the two eyebrows.

11 मनुआँ निर्मल विरत त्यागी। अन्तर सुन्न शबद में जागी ॥

His mind would be freed from all concepts and become flawless. It would awaken in the void of the Word.

12 नाम पवन इक सूत परोई । जाप अजपा जप निर्मल होई ॥

The Name would merge with the breath. Constant awareness of the Name would purify his mind.

13 अखण्ड प्रीत शबद परकास । काल करम का जाल विनास ॥

The unshakable faith would lead to the illumination of the Word. The net of mortality and karma would be destroyed.

14 परगट पायो घर पार स्वामी । करूँ नमस्कार पाऊँ बिसरामी ॥

The transcendental Lord would manifest in the body. The writer would find peace by bowing to God.

15 सकल को सार सकल का मूल । अनहद शबद पलक नहीं भूल ॥

Shabad, the Word is the essence and root of every being. The writer must not forget the Word even for a moment.

Comment: With the blessing of Saint Mangat Ram Ji, he would repeat the Name every moment.

16 सो ही स्वामी सो ही सतदेवा । सुन्न समाध परम पद लेवा ॥

The Word is God. The writer would reach the supreme goal of human life during the void of Samadhi.

17 अन्तर तीरथ आतम परगासा । गुरमुख साजन पाए निवासा ॥

The follower of the Guru would abide in the inner Holy Place. He would perceive the light of his soul.

18 विज्ञान सरूप ब्रह्म अखण्ड । निर्मल जोत भई परचण्ड ॥

He would discern intense inner radiance and realize the Eternal God.

19 जयजयकार जगत में पाई । रिद्ध सिद्ध ताँ के चरन समाई ॥

He would win the battle of life. The Guru would bless him with everything.

20 जिन पूरन प्रभ को पाया, तिन सत् गत पूरन पाई ॥

'मंगत' तिनकी कीरती सत् मारग लेख लखाई ॥३६॥

The devotees who realized the perfect Lord attained the ideal goal of human life. Saint Mangat Ram Ji says they attained glory by following the Guru's teaching.

Shabad 37

1 सत् स्वामी घर परगट भयो । जनम मरन का संसय गयो ॥

The Lord would manifest in the writer's body with the Guru's grace. His suffering due to recurrent births and deaths would go away.

2 नित परकाश जोत निर्वाणी । निर्मल चित्त से करूँ ध्यानी ॥

God is the eternal liberating Light. The writer must contemplate it with a purified mind.

3 सकल विकार चित्त मिटे करूँरे । अन्तरगत पाए नाम हजूरे ॥

By finding the Word within, his cruel deviations would go away.

Comment: All deviations are cruel; lust, anger, greed, attachment, and egotism.

4 सकल का मूल तत्त शबद पछाता । साध संगत मिल भयो रँगराता ॥

The writer would realize the Word, the root of everything. With the Guru's grace, he would be dyed in the love of God.

Comment: Saint Mangat Ram Ji would color him with the love of God.

5 शरधा पूरन पाई सुख सार । सकल मनोरथ चित्त भई उद्धार ॥

He would have full faith, bliss, and freedom from all desires.

Comment: Full faith would remove all his fear and worry.

6 निर्मल प्रेम अन्तर परगासा । पारगरामी के चरन निवासा ॥

The writer would have absolute love and he would seek the refuge of the omniscient Lord.

7 नित नित उस्तत करूँ चित्त माहीं । परन पुरख को हिरदय ध्याई ॥

Please bless him so that he worships and meditates daily.

8 इन्द्री विकार चित्त खेद निवारा । नाम पदारथ पल पल विचारा ॥

The Guru would remove his affliction due to indulgence in bodily pleasures. He would help him contemplate the Name each and every moment.

Comment: Only Maharaj Ji or Saint Mangat Ram Ji can remove his indulgence in sensory pleasures and induce him to meditate on the Maha-mantra.

9 पिण्ड ब्रह्मण्ड का लेख पछाता । जनम मरन का लेख लिखाता ॥

The writer would realize the truth about his body and the world. He would know the facts about his birth and death.

10 इच्छ्या भ्रम का दोख विचारा । सकल आधार नित जपूँ निरंकारा

He would contemplate the suffering caused by the illusion of his desires.

He would meditate on God, the basis of everything.

11 मनुआँ मीत भया घर आए । सत् मारग में प्रीत लखाए ॥

His mind will turn within and become his best friend. It would develop a love for the Guru's teaching.

Comment: His mind can be his best ally or his worst enemy. It becomes a genuine companion if it starts enjoying Maharaj Ji's teaching.

12 सकली बिपता गुबार विनासा । सहज सुभाये सतनाम परगासा ॥

All his suffering and calamities would be destroyed. He would transcend the three gunas or modifications, and the Name would bloom within.

Comment: The three gunas are satoguna (goodness), rajoguna (activity), and tamoguna (ignorance).

13 नाम की रसना नित नित गाऊँ । अन्तर चित्त नित सीस नवाऊँ ॥

The writer would sing praise of the God's Name. He would bow to the Lord.

14 'हौँ' 'मैं' रोग से पाऊँ खुलासी । समता ज्ञान में करूँ निवासी ॥

He would get rid of egotism and have equanimity.

15 अबगत रसना नित मनुआँ खाए । उपरस होके नित शान्त समाए ॥

His mind would enjoy the ineffable bliss of the Name. It would transcend sensory desires and become calm.

16 देह की ममता गयो अन्धकारा । साची जुगत प्रभ चरन पधारा ॥

The darkness of attachment to the body would dissipate. The Guru's technique would adhere him to God.

Comment: The Maha-mantra of Saint Mangat Ram Ji would connect him to God.

17 सकल विखाद से निर्मल हुआ । सिमर सिमर निर्भय समूआ ॥

All anguish would disappear. The writer would become fearless.

18 औगुनकारी मन दुर्मत नासी । अन्तर सुरत सत् शबद बिलासी ॥

Ignorance of the disobedient mind would be eradicated. His consciousness would enjoy Shabad, the Word.

19 मन अन्दर सतनाम समाया । सकल जगत का खेद मिटाया ॥

The writer's mind would absorb the Name. The Guru would remove the torment of the world.

20 मारग इस संसार में इस्थिर धाम विचार।

'मंगत' सो प्रभ रूप है, नित चित्त अन्तर धार ॥३७॥

The writer must search for permanent shelter in this temporary world. Saint Mangat Ram Ji says God alone is the permanent refuge. The writer should never forget Him.

Shabad 39

1 प्रभ अपने की पूजा धारी । खेम कुशल सरब वरतारी ॥

If the writer worships his Lord, all his affairs would be resolved.

2 दीनदयाल घट परगट पायो । अचरज लेख प्रभ नाम लखायो ॥

God's Name would lead to an astonishing event. The Creator would manifest inside his body.

Comment: Maha mantra would lead to the astounding appearance of God within.

3 त्रैगुन खाये भयो निर्धार । साखी शबद पाई सत् सारा ॥

He would transcend the three modifications (gunas) and would not depend on any external object for his happiness.

Comment: The three gunas are satoguna (goodness), rajoguna (activity), and tamoguna (ignorance).

4 मनमुख भरम अन्धकार विनासा । सतबानी आतम परगासा ॥

The writer would seek God's will instead of doing his will. He would see the radiance of atman, the Word.

5 हंग विकार दूषना टारी । निर्मल बुद्धी सतधाम विचारी ॥

The filth of his vanity would dissipate. His purified intellect would reflect the true goal of his life.

Comment: God's realization is the actual goal of human life.

6 देह को त्याग पाए शबद आधार । सकली दुर्मत चित्त मिटा गुबार ॥

He would be oriented to the Word instead of the body. His ignorance and suffering would be removed.

Comment: Saint Mangat Ram Ji's teaching would cure his disease of countless lives.

7 पूरन गत पूरन तत्त पाया । प्रभ पूरे संग मेल मिलाया ॥

The author will find the absolute truth and reach his actual destination. He would see the perfect Lord.

8 नित ही बन्दना करूँ प्रभ देवा । साची प्रीत पाऊँ सत सेवा ॥

He prays to God for fervent love and service.

Comment: Maharaj Ji will dye him the color of God.

9 दीनदयाल आनन्द परगासी । अन्तर ध्यान जपूँ अबनासी ॥

If the writer meditates, Lord, the Friend of Poor will bestow bliss.

10 मानुष जनम का सुकृत काजा । नित नित ध्याऊँ गरीब निवाजा

Remembrance of the generous God is the noble task of human life.

11 सब हो औगुन भसमत होई । सत् शरधा प्रभ चरन पिरोई ॥

All the defects would be removed if the writer reflects the Name.

Comment: The Maha mantra would decrease his fear, anger, resentment, worry, and negativity.

12 मन का भ्रमन मिटा संताप । निर्मल चित्त से करूँ प्रभ जाप ॥

Meditation will decrease his restlessness and misery.

13 सत सिखया सन्तन की पाई । सतुर बचन का लेख लखाई ॥

The author is extremely fortunate to find a genuine saint. He must contemplate the Guru's instruction.

Comment: Saint Mangat Ram Ji's teaching is priceless.

14 सत-पुरुषों की नीती जानी । मानुष जनम की सार पछानी ॥

He comes to know the way of saints and sages and understand the value of human life.

Comment: All the prophets and the saints give the same message.

15 साची कथा पाई प्रभ एक । मिल साधसंगत लिखया ये लेख ॥

The Satsang (holy association) would help the writer to understand the spiritual teaching.

16 अपने पाप से पाई खुलासी । सत् शरधा पाई चरन अबनाशी ॥

He would attain faith and remove his sins.

Comment: Maharaj Ji would decrease lust, anger, greed, attachment, and egotism.

17 मन के मनोरथ सकले पूरे । अन्तर परगट शबद हजुरे ॥

The Word would manifest and fulfill all his desires.

Comment: With the blessing of Maharaj Ji, he would find an oasis of happiness within.

18 मन बच करम तब निर्मल भयो । प्रभ दाते की सरनी गयो ॥

He would surrender to God completely and purify his mind, speech, and actions.

19 नित ही नित कीरत गाऊँ स्वामी । भगतवत्सल प्रभ अन्तरयामी ॥

The author would incessantly adore the omniscient Father.

20 साचा साहब जान के, नित नित करूँ अरदास ॥

'मंगत' निर्मल प्रेम से, पाऊँ शबद परगास ॥39॥

The writer would always pray to his true Lord. Saint Mangat Ram Ji says that sublime love would bestow the radiance of the Word on the author.

Shabad 40

1 सत् शबद आतम घर पाया । पारब्रह्म का रूप लखाया ॥

The writer would find atman, the Word inside his body. He would see the transcendent God.

2 आलख अनामी रूप आपारा । अभेद अछेद शबद निर्धार ॥

God is invisible, nameless, infinite, indivisible, indestructible, and independent Word.

Comment: God is independent. Everything depends on Him, but He does not depend on anything.

3 अकालसरूप अद्वैत स्वामी । सचदानन्द घट घट बिसरामी ॥

The Lord is immortal, non-dual, truth, bliss, and immanent pure consciousness.

Comment: Maharaj Ji is pure consciousness. He has no deviations of sensuality, anger, greed, attachment, and egotism.

4 परमानन्द सरब भरपूरे । शबद पदारथ पायो हजूरे ॥

The Almighty is supreme bliss. He pervades everywhere. With the grace of the Guru, the writer would find God, the Word.

Comment: With the blessing of Saint Mangat Ram Ji, the author would find God.

5 अखण्ड शांत चित्त में परगासी । नाम ध्यान पायो अबनासी ॥

The writer would meditate on God's Name and find eternal peace.

Comment: He will have permanent peace if he follows Maharaj Ji's teaching completely.

6 रिद्ध सिद्ध पाई प्रभ के चरने । सत्गुर सीख के पाए निरने ॥

The Guru's teaching would bless him with supernatural powers.

Comment: Saint Mangat Ram Ji's teaching would give him supernatural God-consciousness.

7 खल-बुद्धी अंधकार विनासा । शबद सरूप में लियो निवासा ॥

Darkness of his ignorance would dispel. He would abide in the Word.

Comment: He would rest in the Word during his worldly activity.

8 सकली किरया देह की जानी । सरजनहार की सेव पछानी

The author would learn karma-yoga and serve the Creator.

9 नौ द्वार से अन्तर आया । शबद पदार्थ अमरत पाया ॥

The Guru would open the Tenth Door. He would find ambrosia of the Word.

Comment: There are nine apertures or doors of the body; two eyes, two ears, two nostrils, the mouth, the anus, and the organ of reproduction. Saint Mangat Ram Ji would open his Tenth Door, the door of enlightenment.

10 सकल भरम की बुरज उड़ाई । सतनाम की तेग चलाई ॥

With the sword of God's Name, the author would destroy the tower of delusion.

11 सकल शत्रु पर विजय लखाई । समता ज्ञान सम्पत घर पाई ॥

He would conquer all enemies and attain the wealth of Samta teaching.

Comment: With Maharaj Ji's grace, he would defeat foes of lust, anger, greed, attachment, and egotism.

12 पूरन परकाश पायो अबनाशी । उदय अस्त का भेद सब नासी ॥

He would perceive the radiance of eternal God and transcend duality.

Comment: He would be the same in profit or loss.

13 मधुर मधुर शबद घर बोले । गगन कपाली अत रसना तोले ॥

The sweet melody of the Word would capture him. There would be intense intoxication in the crown chakra of the head.

14 प्रेम की भाठी चोवे रस मीता । भयो पुनीत जिस पान करीता ॥

Nectar of God's love would transform him.

Comment: With the grace of Maharaj Ji, he would be born twice.

15 तन मन की सब इच्छ्या नासी । समत बुद्ध शबद परगासी ॥

Shabad, the Word would give him equanimity, removing all the desires of his body and mind.

Comment: The Maha mantra and the Word would appease his mind.

16 पूरन भाग कोई जन पाए । साची भगती प्रभ लेख लखाए ॥

Only a rare devotee is blessed with actual love of God.

Comment: Maharaj Ji wanted his disciples to become genuine lovers of God (premis).

17 शेष महेश जपें सुर देवा । जपी तपी कीजे नित सेवा ॥

Millions of Hindu gods, goddesses, and ascetics worship and serve the Almighty.

18 गुनी ज्ञानी करें अरदास । ग्रन्थ कतेब कथें इतिहास ॥

All the gifted sages and the scriptures adore the Creator. There is no end to His glory.

19 सो ठाकर मेरा सरब गत पूरा । जो सिमरे तिस चरन हूँ धूड़ा ॥

The Lord is perfect in every way. The writer bows to God's devotees.

Comment: God's Law is perfect.

20 पूरन करनी जगत में, पूरन साधन सार ॥

'मंगत' हिरदय में रसे, प्रभ पूरन किरपाधार ॥४०॥

Saint Mangat Ram Ji says the writer's life would be fulfilled if he is wholly saturated in God's love.

Shabad 43

1 जीवन में ही खोज लो, अपना निर्मल धाम ॥

बादमुबाद त्याग कर, सत्संग में लो बिसराम ॥

The writer must search for his sublime destination as long as he is alive. He should give up futile disputes and find peace in the genuine Satsang (holy association).

Comment: Teaching of Saint Mangat Ram Ji would lead to search for his true home.

2 दुसतर माया जाल है, बड़े गुनी गए हार ॥

जिन जनम सोय कर खोयो, तिन का क्या शुमार ॥

Even gifted people sank into the treacherous ocean of Maya (Illusion of the phenomenal world). People who waste their life in sleep have absolutely no chance of crossing it.

3 सत् पुरषारथ राखियो, जब लग प्रान की धार ॥

जीवन में बहु सुख मिले, आगे सुख आपार ॥

He must strive to reach God as long as he breathes. He would find infinite bliss in this life and in the next one.

4 नित रमयो सतसंग में, और सत्नाम प्यार ॥

अनक विगन सहजें गए, सुन सत् ज्ञान विचार ॥

He must attend Satsang always and love the Name of God. He will remove innumerable mistakes by following the Guru's teaching.

5 जो बीजे सो काटना, एह निश्चय कर मीत ॥

बिख बीजे बिख पाइये, सुन साहब की रीत ॥

It is divine law that he will reap what he sows. He will harvest poison if he plants it.

6 ऐसा बीज ना बीजियो, जो काटन में दुख देत ॥
करम रेख अटल है, सुन साचा विवेक ॥

He must not plant a seed that would hurt him when harvesting. The Law of karma (cosmic justice for one's actions) is immutable.

7 गुनी मुनी नहीं छूटते, जो बीजा सो खाए ॥
ताँ सों नर विचार के, साचा करो उपाए ॥

The author must be careful because even gifted sages cannot escape the Law of karma. They also gather what they scatter.

Comment: Divine Law is very different from man's law.

8 सुत दारा धन लच्छमी, और बड़ा इकबाल ॥
अंतकाल ना सँग कोए, नैनों देख अहवाल ॥

The writer may have a wife, a son, wealth, and great name and fame. But nothing accompanies him at the time of death.

9 पाप पुत्र जो कुछ किए, सो जीव के साथ ॥
मिले सज़ा अनकूल तिन, राई वाध ना घाट ॥

His noble and evil deeds would accompany him at the time of death. He would be judged according to his deeds.

10 सोना मनोँ विसार के, उठ जीवन को सँभाल ॥
जो करना सो कर लियो, गरज रह्या सिर काल ॥

Instead of sleeping in ignorance, he should spend his time wisely. It is certain that he is going to die one day.

11 पीर पैगम्बर औलिया, राजा राना मीर ॥
काल सभी को खा गया, देखत ना सरीर ॥

Everyone, including the saints, prophets, kings, and nobles passed away. Death did not spare anyone.

12 ये समे की मौज है, उठके नाम चितार ॥
स्वाँस स्वाँस चल जात है, जाँ का मोल अपार ॥

The writer must wake up and chant the Name of God. The time is whiling away. Every breath is priceless.

13 हाड माँस का पिंजरा, अन्तकाल होए राख ।
'मंगत' समोँ विचार के, नित मारग साचा भाख ॥43 ॥

The writer must remember that this cage of flesh and bones will crumble into dust. Saint Mangat Ram Ji says the author should walk on the path that takes him to God.

Shabad 46

1 सब सिद्धों की सिद्धता, सब गुनीयों का ज्ञान ।
धरम सरूप नारायन को, नित हिरदय माहीं पहचान ॥

Dharma (The Cosmic Law) is the realization of realized souls and the wisdom of the gifted ones. The writer must know about dharma, the Lord.

2 प्रभ अपने से मांगयो, सत धरम आचार ।
तीन लोक में सुख मिले, जो जन धरम विचार ॥

The writer must pray for dharma, the conduct leading to God. A person who follows dharma finds bliss on earth, heaven, and the netherworld.

3 धरम देवे कल्याण नित, जो निश्चय से धार ।
धरम ही जीवन जगत में, धरम ही मरना सार ॥

If the author follows dharma steadfastly, it will redeem him. He must live and die for dharma.

Comment: There needs to be more clarity about the concept of dharma. Dharma should not be confused with fanaticism. Only Maharaj Ji can clarify the concept of dharma to the writer.

4 झूटे जग को देख के, मत मन से धरम भुलाओ।
ये सम्पत्त दिन चार की, अन्त छाड सब जाओ।

The writer must not forget dharma in the dazzle of the false material world. The material wealth is temporary. It would not go with him at the time of his death.

5 धरम ही परम सखा है, जीव मिलावे ब्रह्म ।
धरम हो साधन सार है, काटे कूप भ्रम ॥

Dharma alone is the supreme friend who will take the writer to God. Dharma is the true way which removes the writer's delusion.

6 शस्त्र साचे धरम का, राखो अपने हाथ।
जम दरवाजा जीत लो, परस लो सत् नाथ ॥

The writer must hold the weapon of dharma in his hand. He would gain victory over mortality and reach God.

Comment: The writer is fortunate that Maharaj Ji has shown the way of dharma to him.

7 दुर्लभ देह मानुष को, सन्तन करी पुकार ।
उठ खाटो साचे नाम को, हरो भ्रम विख सार ॥

The saints proclaim that human birth is priceless. The writer must drink the nectar of God's Name instead of the poison of delusion.

8 झूठा लालच जगत को, अन्त देवे पछताप ।
भ्रम की नींद से जाग तूं, साचे नाम को जाप ॥

The false greed of material wealth would give only regret and repentance.

He must wake up from his delusion and meditate on the Name of God.

9 ना कोई रह्या ना रह सके, इस सागर में आए।
घड़ी सुलखनी जानिए, जो प्रभ कीरत गाए ॥

No one stays forever in the ocean of this world. The moment spent in remembrance of God is the auspicious moment.

10 सब कुछ कूड़ी कूड़ है, साचा धरम इक नाम ।
'मंगत' सिमरे जो गुनी, अन्त लेवे बिसराम ॥४७॥

Everything else is false except remembrance of the Name. Saint Mangat Ram Ji says if the writer remembers the Name, he will find absolute peace.

Shabad 47

1 ये संसा संसार है, माया बन्ध अपार ।
बिना भगत नहीं छुटिये, सुनयो ज्ञान की सार ॥

This world is a place of dilemma and unlimited bondage of Maya. No one can be free without devotion to God.

Comment: A man faces a constant dilemma. He wants to live, but there is the constant fear of death.

2 सत्त सरूप नारायन का, घट घट रह्या व्याप ।
सहजे ही परगट हुआ, प्रेम भगत परताप ॥

God, the truth abides in everybody. He manifests Himself due to the fervor of a devotee's love.

Comment: God revealed Himself in Maharaj Ji due to the power of the latter's devotion.

3 करम फल की वासना, आवागमन को देत ।
संकट यह अपार है, मिथ्या भरम भवेत ॥

The author must go through recurrent births and deaths due to the desire for the fruit of action. Due to his delusion, he faces an endless calamity.

Comment: It is his delusion that fruit of action would appease him.

4 चारखानी सब भरमती, इस माया विकार ।
अद्भुत कौतक प्रभ रचा, जाँ का पारा न वार ॥

Every living being is deluded due to the desire for the fruit of action. God has created an astounding and insurmountable magic spell.

Comment: Only God can remove the illusion which He created.

5 गुरमुख उभरे तिससे, पाए ज्ञान की टेक ।
आपामत त्याग के, सिमरे शबद विवेक ॥

Only God-centered devotees can remove the Lord's illusion with the help of the Guru's teaching. They renounce their selfishness and remember the Word.

6 सकले करम प्रकृत के, प्रभ आज्ञा में त्याग ।
अनन भाव सिमरन करो, चित्त में दृढ़ अनुराग ॥

The writer must perform all worldly actions accepting the will of God. He must remember God with unequalled devotion.

7 खुले ग्रन्थी भरम की, दोन आजजी आए ।
उगमे शबद अनाद घट माई, परम आनन्द को पाए ।

The Guru will untie the knot of the writer's delusion. The latter would have humility. The eternal Word would manifest within, and he would experience ecstasy.

8 पलक ना विसरे नाम प्रभ, लागी रहे लिव तार ।
उद्वत बैठत सोवना, एक ही शबद आधार ॥

The writer must be ceaselessly absorbed in God. He must always be anchored in the Word.

Comment: He must be possessed by the Maha mantra.

9 दृढ़ पुरशारथ राखके, द्वैत भरम करे नास ।

अनहद गरजे गगन में, कोट सूर परकाश ॥

The author must strive steadfastly to remove the delusion of duality. The unstruck melody of the Word would thunder in his head, and he would see the light of millions of suns.

Comment: If he removes the delusion of duality, he will see God everywhere.

10 रग रग अन्दर रमया, पारगरामी सोए ।

अमरत शबद पहचान के, भय भरम सब खोए ॥

The immanent Lord is present in each pore of the writer's body. He will lose all his fear and delusion after knowing the Word.

11 शबद अनादी पुरख है, रूप रेख से न्यार ।

होए परापत जिसको, तिस चरनी बलहार ॥

The eternal and formless Word is pure consciousness. The writer bows to a person who has attained it.

12 शबद ध्यावें बिशन महेशा,सनकादिक मुनी आद ।

सिद्ध बुद्ध पूजें शबद को, आलख पुरख अगाध ॥

All the gods, goddesses, saints, sages, and enlightened people worship the Word. It is invisible and unfathomable pure consciousness.

13 जिस घट परगट होया, साचा शबद अनूप ।

अमरत जीवन पाया, गया भरम का कूप ॥

If the writer finds the unequalled Word, he will have eternal life. He would no longer drown in the well of delusion.

14 सो ही ज्ञानी सो ही गुनी, सो हो भगत विचार ।

सो ही पंडत वेद का वक्ता, जिस पाया शबद का सार ॥

He alone is realized, gifted, devotee, and scholar of the Vedas, who has found Shabad the Word.

Comment: The writer would see the Word with the grace of Saint Mangat Ram Ji.

15 ध्याओ साचे शबद को, तिसमें लो बिसराम ।

पततपावन सो शबद है, आद अनील अनाम ॥

The writer must contemplate the Word and rest in it. The nameless Word is redeeming. It transcends the five elements.

16 जिस चाखा सो तृप्त हुआ, भई कामना नास ।

राग द्वेष गई कल्पना, पाए शबद परकाश ॥

If the author savors the Word, it will appease him and dispel his desires. His illusory attraction and aversion would go away. He would find the light of the Word.

17 शबद लखे सो जौहरी, तन मन करे त्याग ।

खिमा गरीबी चित्त धरे, दुर्लभ पावे भाग ॥

Just as a jeweler knows the price of an invaluable diamond, the writer would see the value of the Word. Only a rare fortunate devotee inculcates forgiveness and humility.

Comment: The writer must learn forgiveness and humility from Maharaj Ji.

18 पखवाद को नित हरे, लज्जया कुल की छाड ।

केवल प्रीती शबद में, दूजा भरम को बाढ ॥

He must remove pride of his social status, prejudice, and favoritism. He must remove his delusion and love the Word.

19 दोन आजज़ी धारके, सिमरो दीनदयाल ।

भगती मारग पाय के, तन मन करो निहाल ॥

He must inculcate humility and remember God. Devotion would bless him with ecstasy of the body and mind.

Comment: Saint Mangat Ram Ji was a king of kings, yet he was humble.

20 ग्रन्थ वेद पुकारदे, और सिद्ध पीर अवतार ।

'मंगत' सिमरे शबद जो, पावे पद निर्धार ॥47॥

All the scriptures, enlightened beings, saints, and prophets proclaim that if a man contemplates Shabad, the Word, he reaches the Lord.

Comment: Christians call it the Word. Hindus call it Shabad or Naad. Naad is the hidden energy that connects the outer and inner cosmos.

Shabad 48

1 अद्भुत कौतक देख के, सुखदेव भयो मन भरम ।

और जीव की गत क्या, जो नित सेवे काल करम ॥

Maya (Illusion of the phenomenal universe) deluded even a self-realized sage like Suhkdev Rishi. Ordinary mortals mired in karma have no chance of overcoming it.

Comment: The writer is completely powerless over Maya. Only Maharaj Ji can help him with this.

2 मुनी व्यास वेद का वादी, उलट विचार सुख पाए ।

नारद मुनी भगत रँगराता, मिल झीवर भरम जलाए ॥

Sage Vyasa, the speaker of Vedas, found happiness within. The ardent devotee, Narad, removed his delusion after meeting a fisherman.

3 राम कृष्ण पीर अवतारी, गुर मिल सोभा पाए ।

बिना भेदी ना पाइये, अगम पंथ अगाहे ॥

Rama, Krishna, saints, and reincarnations attained perfection only after meeting a guru. The writer can only find the inaccessible and unfathomable path with the help of a guru.

Comment: Saint Mangat Ram Ji holds the key to the kingdom of God.

4 ग्रन्थ कतेब गूंगे गुर, मुख से ना करें विचार ।

जैसी बुद्ध ऐसा मता, पावत ना तत्त सार ॥

The author's intellect is limited. He cannot find God by reading scriptures.

Comment: He reads tons of spiritual books, but they only increase his confusion.

5 पढ़े सुने जतन करे, बिन सतगुर को भेंट ।

सकल अकारथ जात है, बाड़ बिना ज्यों खेत ॥

Just as a field is wasted without a hedge, the writer's spiritual striving is squandered without the Guru.

6 मारग दुसतर अथाह है, सतगुरु खेवट आए ।

चारमुख ब्रह्मा गाए, गुर महमा अथाहे ॥

The world is a treacherous and unfathomable ocean. The Guru, the ship's captain, will sail the author across this ocean. Hindu god Brahma sings profusely about the limitless glory of the Guru.

Comment: He is alone, facing the storms of diseases, old age, and death.

7 जाँ का मन परकासया, ब्रह्म नाद से मीत ।

सतगुर सो ही आखिए, जिस जानी निर्मल रीत ॥

He alone is a genuine Guru who is enlightened with the Word.

Comment: Many frauds and impostors claim to be a guru and pretend to guide others.

Both they and their followers fall into a ditch.

8 काम क्रोध बिख को हरे, लेवे शबद आधार ।

मान बड़ाई ईरखा, सकले तजे बकार ॥

The real Guru conquers lust and anger entirely. The Word is his only anchor. He does not envy and crave name and fame.

9 नित सिमरे प्रभ एक को, करमफल करे त्याग ।

सम भाओ मन में बसे, केवल शबद अनुराग ॥

He remembers God all the time and surrenders the fruit of action. He is in equanimity and loves the Word.

Comment: Saint Mangat Ram Ji's biography shows he lived all these qualities.

10 सुरती बाँधे पवन में, पवन खाए सतनाम ।

गुरमुख जुगती जो रमे, सत् शबद ले बिसराम ॥

The actual Guru merges his consciousness with the breath and remembers the Name with each breath. He follows the technique of his Guru and rests in the Word.

11 बचन बोले निरवरता, बाद बदी को त्याग ।

मन नित रमे सत रूप में, सतगुर सो वडभाग ॥

The actual Guru is friendly towards everyone and does not indulge in futile disputes. His mind is absorbed in God.

12 बाहरमुखता त्याग के, अन्तर ले बिसराम ।

सुन्न शिखर आसन करे, बानी सुने इलहाम ॥

Instead of directing his attention externally, he orients it within. He listens raptly to the Word, the Sound of God, in the crown of his head.

Comment: He discovers an oasis of bliss within. He loses interest in the outer world, which has only chaos and restlessness within it.

13 भोग सोग सकले तजे, मन में अधिक बैराग ।

लच्छन यह सत्पुरुष के, रहो चरनी नित लाग ॥

He loses interest in insipid worldly enjoyments because they lead only to grief. If the writer finds a genuine Guru with such peerless qualities, he must surrender completely.

14 पखवाद जाँ के नहीं, केवल सत् की खोज ।

पारब्रह्म को पाये के, नित मानें ये मौज ॥

He is devoted totally to the Truth and does not have any favoritism. He incessantly enjoys the ecstasy of God-realization.

Comment: Maharaj Ji saw same God in everyone; Hindus and Muslims, rich and poor.

15 काचे तन का हरख तजे, केवल शबद आधार ।

व्यापे भोग ना सोग को, विरत भई निर्धार ॥

The genuine Guru has no pride in the perishable human body. Shabad, the Word, is his only support. He does not come to grief by indulging in sensory pleasures. They lose every charm for him. He is absorbed into God.

16 ऐसा सत्गुर भेटिया, पूरन भयो करम ।

साचा शबद पहचानया, निर्मल पायो धरम ॥

The writer can reach his goal if he meets such a genuine Guru. He would realize Shabad, the Word, and follow the true dharma.

17 जनम जनम का अन्तरा, सहजें भया दूर ।

पूरन करमी गुर पाए, होए चरन की धूड़ ॥

The Guru would remove the writer's separation from God from countless lives. The writer's actions would fructify. He must surrender entirely to such a Guru.

18 नित ही भेदी खोजयो, जो परमारथ देवे भेद ।

गुप्त वस्त परगट होए, मिटे जनम का खेद ॥

The writer must search for the Master who knows the secret path to God. The hidden Lord would manifest and remove every misery of his.

19 घर घर फिरते गुरु जोए, कान में देवें फूँक ।

आप खाँँ बिष अगनी, लागी विषे की जोंक ॥

Numerous charlatans pretend to be gurus. They initiate others but have not freed themselves from the poison of worldly pleasures.

20 साचे शबद अगम में, तन मन करे त्याग ।

'मंगत' सत्गुर सो आखिए, रहो चरन लिव लाग ॥48॥

The genuine Guru sacrifices his body and mind entirely into the inaccessible Word. The writer must love such a Guru.

Comment: Inaccessible God becomes accessible with the grace of Saint Mangat Ram Ji.

Shabad 50

1 सिमरो साजन नाम को, बन्ध छुड़ावे जोए ।
ज्ञान ध्यान सत्संग मिल, प्रेम को माल परोए ॥

The writer must remember the Name. It will destroy his fetters. Knowledge, contemplation, and Satsang (holy association) lead to loving meditation of the Name.
Comment: With the grace of Maharaj Ji, his meditation would not be a chore. It would be suffused with love.

2 मन के बड़े तरंग हैं, छिन में और की और ।
कैसे तिससे छूटिए, अधिक लगावे दौड़ ॥

The writer's mind is restless like a monkey. It causes much anxiety. How can it become peaceful?

3 पलक पलक बहु रंग करे, जो ना होँँ शुमार ।
सहज भाए मन वस होए, सगुर जुगत विचार ॥

His mind has innumerable thought waves. The writer can control it by following the teachings of the Guru.

Comment: Saint Mangat Ram Ji cures his anxiety, fear, anger, resentment, depression, and negativity.

4 करन करावनहार है, सच्चदानन्द मुरार ।
नित ही तिसकी टेक रख, छटे बन्धन सार ॥

Everything happens in the will of God. The writer must seek God's support and all his bondage will be removed.

5 आवागवन विनासया, जीव पाए बिसराम ।
बिछड़ा जनम अनेक का, सहज मिला सतधाम ॥

The Guru would stop the cycle of the writer's transmigration and give him rest. The Guru will remove his separation from his Beloved God for countless lives.

Comment: He runs like a thirsty deer in a desert, chasing the mirage of water for innumerable lives. Maharaj Ji would give him the water of life.

6 मन तन को परकासदा, आप सदा निरलेप ।
सिमरो पुरख अनूप को, जो मिटाए सकल वखेप ॥

The detached Lord illuminates the body and mind. The author must remember God, the unequalled Cosmic Consciousness. His restlessness would be removed.

Comment: Cosmic Consciousness is a higher form of consciousness than that possessed by the ordinary man.

7 तिस बिन सब अन्धकार है, चानन सो ही एक ।
उतरे भवजल पार सो, जो राखे तिसको टेक ॥

The Almighty is the only Light. There is utter darkness without Him. The writer can sail the treacherous ocean of life only with His help.

Comment: The writer must surrender completely to Maharaj Ji.

8 करम विकार सरब के माहीं, वह आप सदा निहकरम ।

उपजे बिनसे जगत सब, उसका अनादी धरम ॥

Every being is subject to the Law of karma (cosmic justice for one's actions). God alone transcends it. Every creature is susceptible to birth and death. The Lord alone is eternal.

Comment: The writer becomes anxious during his actions. If he holds the helm of Maharaj Ji, he will remain peaceful.

9 जो सिमरे तिस रूप को, जाए मिले तिस माई ।

जनम जनम के ताप हरे, पाए परम सुखथाई ॥

If he remembers the Lord, he will become one with Him. God will remove the fevers of countless lives and bless him with absolute peace.

Comment: Saint Mangat Ram Ji gives peace which is beyond human comprehension.

10 दुर्लभ ये वापार है, सिमरन साचा नाम ।

घड़ी घड़ी पल सिमरिए, मन लेवे बिसराम ॥

Only a rare person is blessed with remembrance of God's Name. The writer must contemplate the Name every moment to experience transcendental peace.

Comment: He suffers from the five deviations of lust, anger, greed, attachment, and egotism. He can remove them with the grace of Mangat Ram Ji.

11 औगुन तो अत ही घने, मन में रहे समाए ।

नाम अगन से जल गए, ज्यों घास भसम हो जाए ॥

The writer has numerous defects. Just as fire burns the dry grass, the Name incinerates his transgressions.

12 मन तन आई ठाँड बहु, भई तपन सब दूर ।

दुरजन से सुरजन भया, सकल भरम काफूर ॥

He would attain peace of body and mind, and his suffering would disappear. He will become godly instead of demonic and dispel his delusions.

13 अमरत जीवन पाया, सुनया सलगुर बोल ।

रोम रोम में रम गया, मिटा चौरासी खोल ॥

Following the Guru's teaching, he would drink ambrosia nectar. His wandering into 8.4 million species would cease.

14 सत् सरूप पहचानया, मिला यथारथ ज्ञान ।

सुरत निरत तलवार दोहु, राखे एक मियान ॥

He would attain spiritual wisdom and find God. His consciousness will merge with the Word.

15 सिद्ध मुन नित गाँवदे, प्रभ का गुन अगाध ।

सिमरन नाम जग सार है, मिटावे मन अपराध ॥

Self-realized sages always sing the unfathomable glory of God. Remembrance of the Name is the quintessence of life. It removes all the sins.

Comment: Maharaj Ji chants limitless glory of the Lord in Granth Shri Samta Prakash.

16 मानुष से भए देवता, सच सिमरन करतार ।

किस मुख करूँ बखान मै, महमा भगत आपार ॥

Remembrance of God transforms a man into a god. The glory of devotion is indescribable.

17 उठके नाम चितार मन, अवध जात है बीत ।
भोग विषे की लालसा, झट धरी परतीत ॥

The author must meditate without losing precious time. Worldly desires will fail to satisfy him.

18 लख चौरासी जनत में, मानुष तन अपार ।
जो हर कोरत ना करे, उसको है धृगकार ॥

Human birth is the crown among 8.4 million species. Fie upon a man who fails to remember God.

19 आलख शबद सुहावना, दूर करे दुरंगन्ध ।
प्रेम प्रीत से सिमरिए, मन तन भए आनन्द ॥

The inaccessible Word removes the writer's sins. He must contemplate it lovingly to experience the bliss of the body and mind.

20 खोज खोज कर परसया, अबगत शबद अनाद ।
'मंगत' परम आनन्द में, लागी सुन्न समाध ॥50 ॥

The author must strive his utmost to find the inaccessible and eternal Word. Saint Mangat Ram Ji says the writer will have the ecstasy of Samadhi if he realizes Shabad, the Word.

Shabad 53

1 उत्तम कीरत प्रभ की, तीन लोक परवान ।
जो सिमरे मन प्रेम से, ताँ का हो कल्याण ॥

Glorification of God is acclaimed in the three worlds. A person who remembers the Lord lovingly redeems himself.

Comment: The three worlds are: earth, heaven, and the netherworld.

2 नित अजन्मा अबनाशी, अखण्ड आनन्द भगवान ।
एक पलक करे ध्यान जो, काल ना कीजे हान ॥

God is unborn, imperishable, and eternal bliss. If the writer meditates on Him even for one moment, a calamity does not affect him.

3 सत्गुर की परतीत रख, सिमरो शबद अगाध ।
मन मन आवे शान्ती, मिट जाँ सकल व्याध ॥

The author must have complete faith in the Guru and remember the unfathomable Word. He will have peace of his body and mind. He will dispel all his emotional distress.

Comment: Maharaj Ji will remove his worry, fear, anger, resentment, and negativity.

4 जनम जनम का भरमता, पाई मानुष देह ।
सिमरो दोनदयाल को, दुर्लभ उद्दम एह ॥

After straying for countless lives, he is blessed with the human body. He must remember God, the friend of the meek. He must take advantage of this golden opportunity.

Comment: He must be humble to receive the grace of Maharaj Ji.

5 सकल करम धरम पर, पावे नित जीत ।
आलख पुरख के ध्यान में, लागी जाँ की प्रीत ॥

He would win karma and dharma by loving God.

Comment: He would win karma by staying peaceful during his actions. He would win dharma by being in harmony with the Cosmic Law.

6 निर्मल समाँ पहचान के, नित कीजो प्रभ की याद ।
ऋद्ध-सिद्ध चूमें चरन को, मिट जाँ सकल उपाध ॥

The author must remember the Lord because his time is priceless. He will attain supernatural powers, and his suffering will be gone.

7 सिमरन ही तत्त सार है, प्रेम प्रीत की डोर ।
नित सो सरजनहार है, पदपंकज चित्त जोड़ ॥

Remembrance of the Lord is the quintessence of life. It is the string of love attaching the writer to the eternal Creator.

8 लोक कुटुम्ब न संग चले, ओढ़क मरती बार ।
बिना भगत ना छूटिए, जाँ बाँधे जम के द्वार ॥

His relatives and family members will not go with him at his death. He will go shackled to the god of death. Devotion alone will liberate him.

9 बाल जोबन का मान तज, काल दगा दे खाए ।
पलक ना विसरो सतधाम को, सुनियो सच उपाए ॥

He must not be proud of his youth. Time will dupe it away. He should remember his real goal every moment.

10 नित रोए विच दुर्मत, करम का जाल कराल ।
सम्पत में ही मर मिटे, नित घाले जम का जाल ॥

The net of karma is dreadful. He wails due to his ignorance. He weaves his own web of death by amassing material wealth.

Comment: His actions cause him intense anxiety. He must learn selfless action from Saint Mangat Ram Ji.

11 जो सम्पे सो छाड़ना, एह निश्चय कर जान ।
तीन लोक की सम्पदा, सब ही काल की खान ॥

The writer must know for sure that he will not take anything with him. He may become the wealthiest man in the world, but all this wealth will vanish in one moment.

Comment: After death, only his virtuous deeds will go with him.

12 अपना तेरा कुछ नहीं, खोल नैन कवाड़ ।
जोबनवन्ता तन जले, अन्त को अगन मँझार ॥

The writer must be clear that nothing belongs to him. The youthful body is reduced to ashes.

Comment: Everything actually belongs to God. It is loaned to him only for a limited time.

13 महल अटारी छाड़ के, भसवी. लीना बास ।

क्या राजा क्या राना, सब ही काल तमाश ॥

Everyone, including kings and nobles, have to leave their palaces and mansions. Death reduces them to dust.

14 जो जनमे सो थिर नहीं, छिन आवे छिन जाए ।

इस्थिर भगत भगवान की, जोती जोत मिलाए ।

Every person who is born is mortal. He can die at any moment. Only devotion to God is permanent. It merges the soul with the Lord.

15 देखन आया जगत को, देख भया हैरान ।

मेरो मेरी बहु घनी, सब का चलत निशान ॥

This world is a mind-boggling spectacle. Every person cries "me and mine" all his life but leaves the earth empty-handed.

16 अगन सरीखा जगत है, सब ही तापें जन्त ।

गुरमुख विरले रस पिया, अमरत नाम भगवन्त ।

The fire of this world scorches all the beings. Only a rare follower of the Guru escapes it and drinks the nectar of God's Name.

17 अमरत वेला जान के, सतनाम विचार ।

दुर्लभ जीवन पाय के, अपना करो उद्धार ॥

The writer must gather the ambrosia of the Name. It is rare to be blessed with a human body. He should redeem himself.

Comment: Granth Samta Prakash and Granth Samta Vilas contain the treasure of the ambrosia.

18 जग में साचा कुछ नहीं, केवल भरम बकार ।

उठ सिमरो नामआगाध को, सन्ताँ करी पुकार ॥

Nothing is true in this illusory world. The saints proclaim that one must remember the unfathomable Name.

19 जिन सिमरा सो तृपत भए, इस लूने खेत के बीच ।

उठूत बैठत घालियो, ले अमरत शबद मन सींच ॥

Only people who worship God are fulfilled in this barren world. The writer must always strive to drink the nectar of the Name.

20 सत् संगत मिलके गाइयो, अजर पुरष निर्वान ।

'मंगत' पलक ध्यान से, मिट गई चौरासी खान ॥५३॥

The holy congregation must sing together praise of the eternal Lord. Saint Mangat Ram Ji says meditation will cease the cycle of transmigration.

Shabad 73

1 सिख सो ही जो गुर सिखया लेवे । मनमुख भरम सकल हर लेवे ॥

The actual disciple follows the teachings of the Guru and removes delusion from his mind.

Comment: The writer has the delusion that he is this body.

2 बाद मुबाद में चित्त नहीं लाए । गुरुमुख धरम को सहज कमाए ॥

He does not indulge in futile disputes. He earns the wealth of the dharma (Cosmic Law).

Comment: He does not waste time arguing with other sects and religions. Maharaj Ji instructs his disciples to learn good things from every religion.

3 गुर के बचन पर धरे विशवाशा । गुर के चरन का होए नित दासा ॥

He surrenders completely and has absolute faith in the instructions of the Guru.

4 तन मन धन गुरचरन पै वारे । जीवत मरे गुर शबद उचारे ॥

The actual disciple sacrifices his body, mind, and wealth to the Guru. He dies while living.

5 गरब गुमान मन का त्यागे। सहज सुभाए गुर चरनी लागे ॥

He removes his pride. He gives up everything.

Comment: Banarsidas (Bhagat Ji) gave up everything for Maharaj Ji.

6 अमरत नाम गुरदेव से लेवे । मन बच करम से उसको सेवे ॥

The disciple takes the ambrosial Name from the Guru. He serves his Master with his body, mind, and conduct.

7 दुःख सुख सकल रजा पै छोड़े। गुरसंगत मिल सब विगन को तोड़े ॥

He accepts happiness and unhappiness in the will of God. He removes his sins by participating in Satsang (holy association).

8 सच्चा मित्र और स्वामी । नित रखयक गुरु पारगरामी ॥

The omnipresent protector Guru is the actual friend and master.

Comment: Maharaj Ji is the writer's true friend. He will accompany the author for several lives.

9 पारब्रह्म का बूझे उपदेश । द्वैत भरम का कटे संदेश ॥

The writer would comprehend teaching of transcendent God. The Guru would dispel his delusion of duality.

Comment: He would see God in others with the blessing of Maharaj Ji.

10 लख चौरासी गवन विसारे । पूरे गुर के चरन पधारे ॥

If he surrenders to the perfect Guru, his transmigration into 8.4 million species will cease.

Comment: If he follows Maharaj Ji, he will win the grand prize of human life.

11 अपने अन्तर की बाट लखाए । मन तन प्रेम से सेव कमाए।

He searches for God within the temple of the body. He dedicates his body and mind to the Lord.

12 मरन कबूल करे गुर चरनी । अमरत पीवे सो सिख वडधरमी ॥

The genuine disciple sacrifices everything for the Guru. He follows dharma and drinks ambrosia.

13 सत् उपदेश गुर का भेख । प्रेम से पीवे सुने सिख का लेख ॥

He listens to the Guru's teaching with love. The Guru's teaching is same as the Guru.

Comment: The actual disciple follows Maharaj Ji's teaching sincerely.

14 गुर सिखया ले बाद निवारे । आपा त्याग सत् रूप चित्त धारे ॥

He removes his fanaticism by following the Guru's teaching. He dispels his selfishness and establishes God within his mind.

15 नित ही संगत गुरबचन समाई । पलक ना विसरे सतनाम वडियाई ॥

He adheres to the Guru's instruction and always remembers the magnificence of the Name.

Comment: Just as a jeweler knows the price of a diamond, the genuine disciple understands the worth of the Name.

16 साचा भेख गुर मारग दिखलाए । सच कर माने सो सिख अधिकाए ॥

He becomes a true disciple by conforming to the Guru's guidance, not by changing his outer appearance.

Comment: One does not become holy by wearing sacred thread, dhoti, and tilak.

17 जात जमात सिख को ना कोए । गुर विश्वाश गुरबचन चित्त जोए ॥

The disciple does not heed social class and caste of others. He has absolute faith in the Guru.

18 अपने मन का शंका तोड़े । गुर उपदेश में प्रीती जोड़े ॥

He loves the Guru's instruction and removes his doubts.

Comment: Maharaj Ji's granths, Samta Prakash and Samta Vilas, remove the writer's doubts.

19 गुर की कहनी मन तन में धारे । दुर्मत त्याग सत् खण्ड पधारे ॥

The chela follows the Guru's guidance with his body and mind. The Guru removes his ignorance and unites him with God.

20 अटल प्रीत सतगुर के माहीं । सो सिख गुर के चित्त समाई ॥

He wins the heart of his Guru with his unshakable love.

21 पखबाद और मान गुमान । तिनको त्याग गुर सरन पहचान ॥

The follower must remove his vanity and fanaticism and submit to the Guru.

22 अपने मन की भरमना धोए, सुन गुर का उपदेश ॥

'मंगत' सो सिख पावे सिखया, साच शबद संदेश ॥७३॥

He follows the advice of the Guru and removes his delusions. He attains Shabda the Word.

Shabad 74

1 सिख भाओ जो चित्त में राखे । सतगुर धाम की रसना चाखे ॥

A genuine disciple can reach the blissful state of the Guru.

Comment: An authentic follower of Mangat Ram Ji will lose his fear of disease, old age, and death.

2 मान त्याग होए निमाना । संग त्याग होए यगाना ॥

He will remove his vanity and attachment to the body and become humble.

3 साचे नाम की राखे ओट । काल की लागे ना कभूँ चोट ॥

God's Name is his shelter and death cannot touch him.

Comment: He knows he is his atman (soul), not his physical body.

4 गुर के हिरदय की बात पहचाने । आज्ञाकारी होए सत रूप को जाने ।।

A real disciple realizes God by understanding and following the Guru's teaching.

5 दीन आजजी आवे धीर । सिख घर उपजे शबद गंभीर ॥

He attains humility and patience. Shabda the Word blooms within him.

6 निराकार का भेद लखाए । गुर के बचन को देखे प्रभताए ॥

The Guru's teaching is marvelous. The disciple realizes formless God by following it.

Comment: Maharaj Ji's divine revelation is terrific. The follower finds the secret of the secrets by understanding it.

7 मोह - माया सब भरम विनासी । साचा सिख सच भेख निवासी ॥

The Guru dispels his delusion of attachment and Maya (illusion of the phenomenal world). The Guru adorns him with the truth.

Comment: A spark of the truth burns the whole forest of hypocrisy.

8 तन से मन से नित कीजे सेवा । बाद त्याग दरसे ब्रह्मदेवा ।।

He serves the Guru with his body and mind without wasting time in futile disputes. He has the vision of the Lord.

9 सुख सरूप पाए नारायन । उल्टे मारग करे सुरत आवाहन ॥

He finds God who is bliss Himself by inverting his consciousness within.

10 जतन जतन कर सिख धरमको साथे । विच गरीबी भय भरम को बाढे ॥

He strives again and again to follow his dharma. He is humble and dispels his delusion and fear.

Comment: He makes mistakes but does not give up.

11 साध-जनाँ की होवे चरन धूड़ । सो सिख आपे रूप हज़ूर ॥

The follower who becomes dust of the feet of his Guru, becomes God Himself.

12 खट्टे घाले मन गुर शबद विचार । सो सिख पाए सच सरजनहार ॥

The disciple who earns the wealth of Guru's teaching finds the Creator Lord. *Comment: Maharaj Ji's teaching is the true goldmine that will help the writer to find God.*

13 पर-उपकारी मत सत् करमी । धन्न आया सो सिख नेहचल धरमी ।।

The blessed chela follows the dharma steadfastly. He is benevolent selflessly.

14 गुर की कीरत में तन मन त्यागे । तिस सिख घर गुरमुखता जागे ॥

He lives a God-centered life and sacrifices his body and mind in hailing the Guru.

Comment: Gurmukh is God-centered as opposed to manmukh, who is self-centered.

15 मन बानी में धरे सत् उपदेश । सगुर दया सब मिटे कलेश ॥

He follows the Guru's advice with his mind and speech. The Guru's grace removes all his misery.

16 सत् मारग में चाले नीत । गुर के बचन धरे अधिक परीत ॥

He has fervent love for the Guru's instruction and walks on the way to God.

17 संग जमाती और परिवार । तिनसे राखे अधिक गुरचरन प्यार ॥

He loves Guru more than his family and friends.

18 लोक लज्जया सब भरम वँजाए । गुर का सिख सो सोभा पाए ॥

The disciple who does not heed worldly opinion, finds glory.

19 कठन कठोर मन पर पावे जीत । सिख गत पाए कोई गुनी पुनीत ॥

A rare, gifted follower conquers his formidable mind.

Comment: He controls his mind with the Maha mantra given by Saint Mangat Ram Ji.

20 सब संसार का छूट जाए संग । केवल गुरचरन दृष्ट से लागे मन रंग ॥

He has fervent love for the Guru and does not associate with worldly people.

21 सो वडभागी वडदाता होए । गुर के वचन मिल भम सब खोए ॥

He is benevolent and fortunate and removes all his delusion by following the Guru's advice.

22 धन्न सत्गुरु धन्न सिख है, धन्न अचरच संबाद ।

'मंगत' पावे कीरती, सुन साचा मरम अगाध ॥७४॥

The Guru, the disciple, and their communication are blessed. The disciple finds glory by receiving the unfathomable teaching.

Comment: The conversation of Maharaj Ji with the premis (disciples) is blessed.

Shabad 75

1 गुर कहनी रहनी युगत बतावे । सिख और को और चित्त में लावे ।।

The Guru teaches the dharma (path of rightness), but the disciple does not follow it.

Comment: Following the Guru takes a lot of work. The disciple chooses an easy way out.

2 गुर दिखलाए सत् मारग सत् धाम । सिख सेवे विच माया बिसराम ॥

The Guru reveals the way to God, but the disciple worships Maya instead (illusion of the phenomenal world).

3 मुख से तो सब सिख हो बैठे । मन में नहीं शरधा को राखे ॥

The chelas only give lip-service to the Guru. They do not stick to his instructions.

4 माया लोभी और मोह परवारी । गुर की सिखया को मिले ना पारी ॥

The follower is greedy and infatuated with his family. He cannot fathom the depth of the Master's teaching.

5 अन्तर कपट बाहरों बह भेख । निवनी खिवनी धारे बहु लेख ॥

The chela displays a holy appearance externally but is deceptive internally.

Comment: He is a wolf in sheep's clothing.

6 माया कारन गुर को पूजे । सो सिख कैसे सत् मारग सूझे ॥

He worships the Guru for material gain. How can he find God?

Comment: Many followers pursue Maharaj Ji for worldly objectives. They do not want God.

7 गुर कहनी कुछ और बतावे । उल्ट भान्त तिसको वरतावे ॥

The chela's behavior is completely contrary to the Guru's teaching.

Comment: He follows the letter but not the spirit of dharma.

8 गुर दिखलावे सत्संग सत् ज्ञान । चेला धाए चौपट जूए मैदान ॥

The Guru teaches Satsang and remembrance of God. But the disciple spends time eating, drinking, and being merry.

9 गुर दिखलाए सब से हेता । चेला परसे बाद विखेपा ॥

The Master loves everyone, but the follower engages in futile disputes.

10 गुर बतावे आतम तत्त ज्ञान । चेला पूजे मढ़ी मसान ॥

The Guru teaches self-realization, but the disciple worships idols.

11 गुर बतावे अन्तर की बाट । सिख धावे उठ तीरथ घाट ।

The Guru instructs that God resides inside the human body, but the disciple seeks the Lord outside in places of pilgrimage.

12 गुर सिखलावे मन तन कुरबानी । सिख करे हिंसा चित्त लोभ पछानी ॥

The Master teaches sacrifice of the self, but the follower sacrifices others for his needs.

Comment: The disciple wants to be served instead of serving others.

13 गुर जपावे साचा करतार । सिख जापे मनमोहनी नार ॥

The Guru teaches worship of God, but the disciple adores beautiful women.

14 गुर उपदेसे मन राखो नीचा । सिख होए बैठा सब से ऊँचा ॥

The Master imparts humility but the follower practices haughtiness.

Comment: The disciple increases his ahamkara instead of decreasing it.

15 गुर बखाने सत् पद अबनासी । चेला जापे माया बिख रासी ॥

The Guru teaches eternal God, but the chela worships poisonous Maya.

16 गुर दिखलाए सुतन्तर रहनी । सिख मठ गादी की रसना लीनी ॥

The Guru teaches living independently, but the chela tries to depend on others.

Comment: Maharaj Ji advised a priest to leave his temple and earn his own livelihood.

17 गुर जपावे सब में एक परमेश्वर । सिख जापे बाद मुबाद सब भीतर ॥

The Master teaches seeing God in everyone, but the follower indulges in futile arguments and conflicts.

18 गुर दिखलावे शबद ध्यान । सिख पूजे पोथी पाखान ॥

The Guru instructs contemplation of Shabad the Word, but the disciple adores idols.

19 गुर समझावे मीठा बोल । सिख उठ बोले बिलखन बोल ॥

The Guru imparts gentle speech, but the disciple uses harsh words.

20 एक परमेश्वर गुर सब में दिखलाए । सिख उठ के नया पंथ चलाए ॥

The Guru sees same God in everyone, but the disciple starts a new sect.

Comment: The sage is all-inclusive, and the adherent is all-exclusive.

21 गुर दिखलाए नित पर-उपकार । चेला परसे परधन परनार ॥

The Guru inculcates compassion and benevolence, but the disciple craves other's wife and wealth.

Comment: The disciple dismantles the Guru's teaching completely.

22 गुर कहनी कुछ और है, सिख माने कुछ और ।

'मंगत लोभ की टाटरी, कह बिध होवे चूर ॥75॥

The disciple walks utterly contrary to the Guru's teaching. Saint Mangat Ram Ji says the greed of the follower creates an insurmountable barrier.

Shabad 76

1 गुर समझावे जत सत त्याग । सिख भोगे मन विखे की आग ॥

The Guru teaches continence, truth, and renunciation, but the disciple remains immersed in deviations.

Comment: The five deviations are lust, anger, greed, attachment, and egotism.

2 गुर ब्रह्मा गुर महेश्वर आए । मनमुख सिख नहीं पार को पाए ॥

The Guru is veritable Brahma, and Shiva in person. The self-centered follower fails to comprehend the master's greatness.

Comment: Brahma, Vishnu, and Shiva are the principal gods of Hindus.

3 छिन छिन में गुर सिखलावे ज्ञान । मनमुख सिख नहीं पावे निधान ।

The Master reveals wisdom every moment. The self-serving chela does not understand the spiritual treasure.

4 खिमा दया परमेश्वर का ध्यान । साचे सगुर नित करें बखान ॥

The preceptor always teaches forgiveness, kindness, and meditation.

5 भेखाचारी और दम्बी सिख जोए । साची सिखया ना मन तन परोए ॥

The hypocritical and haughty adherent fails to follow the teaching of the sage.

6 गुर को दोख क्या लगाए । आप ही चाले उल्टे राहे ॥

The selfish pupil finds faults instead of following the Guru.

7 सूर परकासे थल मंडल आकास । उल्लू के मन अन्धकार निवास ॥

Guru, the sun, illuminates the entire universe, but chela, the owl, cannot see the light.

8 सूर के चानन में नाहीं बिकार । उल्लू के नैन पड़ा अन्धकार ॥

The darkness is in the owl's eyes, not in the sunlight.

9 एह बिध मूरख विखयाचारी । साचे गुर को नहीं सार विचारी ॥

The foolish sensual disciple does not understand the truth revealed by his teacher.

10 अपनी हिकमत चलावे दिन रैन । बिन सत् कीरत नहीं पावे चैन ।

The chela follows his will instead of Guru's will. He cannot find peace without adoring God.

Comment: The author must surrender to Maharaj Ji completely.

11 मूरख जन नहीं जड़ता को छोड़े । चाहे गुर सिर भूमी पै फोड़े ॥

Even if the teacher bangs his head against a wall, the foolish follower fails to listen.

12 मूरख सिख गुर कीरत डुबावे । मूरख पुत्र कुलनाश करावे ॥

Just as a foolish son destroys his clan, the fanatic follower impairs his Guru's reputation.

Comment: All the prophets teach love, but their followers only spread hate in the name of religion.

13 बिन अधिकारी जो देवे उपदेश । तिस गुर को नित संकट कलेश ॥

The spiritual teacher who gives teachings to an unworthy student faces a disaster.

14 बिन अधिकारी जो देवे अन्तरज्ञान । मानक फेके विच धूल मसान ॥

Giving wisdom to an undeserving pupil is like throwing pearls to swine.

15 बिन जिज्ञासू गुर चेला जो कीजे । नेहफल जाए नहीं सार को सीजे ॥

If a sage teaches a non-inquisitive man, he only wastes his breath.

Comment: Maharaj Ji initiated only keen and interested followers.

16 सिख की रहनी कहनी करे विचार । सिख के आहार ब्यौहार की सीजे सार ॥

The Master examines speech, life, diet, and conduct of the pupil.

17 सिख के मन का देखे अनुराग । सिख की बुद्धी का परखे वीभाग ॥

He tests the intelligence and devotion of the adherent.

18 सत् करम प्रथमे दिखलाए । समौ गुजार सिख लक्ष लखाए ॥

The Guru teaches selflessly. The disciple reaches his goal only in due recourse.

Comment: It is a gradual and lengthy process. The writer may not reach his goal in this life.

19 बिना प्रेम और दृढ़ बैराग कभूँ ना खोले सत् मारग की जाग ॥

The Master instructs only if the student has intense devotion and dispassion.

20 सत् करम का सबको देवे उपदेश । अधिकारी को देवे सतमारग संदेश ॥

He teaches about God to everyone and initiates the deserving disciples.

Comment: Maharaj Ji traveled to many places to spread God's message but initiated only the selected devotees.

21 गुर सुतन्तर सिख अधिकारी । दोनों मेल से भई सोभा भारी ॥

The genuine Guru has freedom, and the deserving disciple has the right to have the esoteric knowledge. Their meeting leads to the rejuvenation of the dharma.

Comment: Krishna was the perfect teacher, and Arjuna was the ideal pupil.

22 आतम तत् परबीन गुर, सिख बेचे तन मन तिन पास ।

'मंगत' ले सत् सिखया, सिख भयो रूप अबनास ॥७६॥

The follower must sacrifice his body and mind for the God-realized Guru. Saint Mangat Ram Ji says he attains eternal life by following the teaching of the Master.

Comment: The writer will gain eternal life by following the teachings of Maharaj Ji.

Shabad 77

1 सो सिख साचा जो पाए शबद आचार । छिन छिन लेवे गुर शबद आधार ॥

The genuine disciple immerses himself in the Word. The Word is his only anchor.

2 मन की सकली दूशना निवारे । आठ पहर इक नाम चित्त धारे ॥

He removes the impurity of his mind. He repeats the Name all the time.

Comment: Maha-mantra is the soap which cleans his mind.

3 साचे गुर का बचन बिचारे । गुर के बचन सब खेद निवारे ॥

The follower reflects upon the teaching of the Guru. The Guru's instruction removes all his pain.

Comment: Maharaj Ji removes his negativity, anger, egotism, worry, fear, and resentment.

4 ऊँची करनी गुर का सिख पाए । ऊँचे धाम में जाए समाए ॥

The genuine disciple's actions take him closer to God. He reaches the highest destination.

Comment: His actions become selfless.

5 सत् संतोख खिमा का नीर । सतगुर पिलावें सिख को अमरत छीर ॥

The Guru gives him the nectar of the truth, contentment, and forgiveness.

6 विखे विकार में मन को ठाके । गुर का शबद ले अन्तर राखे ।

The actual disciple restrains his mind's deviations. He connects with Shabad, the Word.

7 अपने जीवन का करे उपाए । अपना भ्रम मिल गुर शबद मिटाए ॥

He removes his delusion by realizing the Word and tries to reach the goal of his life.

8 सत् करनी ये कीजे कार । सत्बानी मुख से उचार ॥

The follower speaks the truth and becomes selfless in his actions.

9 सत् सरूप में चित्त को लगाए । सत्नाम तत्त अमरत चित्त गाए ।

The actual disciple loves God, and he chants the Lord's Name.

10 मन बानी में एक सत् तत्त भाखे । दुर्मत विकार चित्त कभूँ ना चाखे ।

He strives to reach God with his body and mind. He restrains the deviations of his mind.

Comment: He lives for the vision of God.

11 भ्रम बकार का खण्डन कीजे । सत् सरूप का मण्डन लीजे ॥

The genuine disciple establishes the truth. He criticizes hypocrisy and pretense.

12 गुर के बचन सुन होए हुशयार । अपनी करनी का नित करे विचार ॥

He is careful after listening to the Guru's teaching. Instead of looking for faults of others, he examines his own defects.

13 कूड़ कपट जो नित दुखदाई । तिनको त्यागे सत सिख की वडियाई ॥

He renounces hypocrisy and deception which cause much misery.

14 निर्मल रूप परमेश्वर जाप । आलख बानी घट अन्तर थाप ॥

The follower must contemplate the Lord and experience the Word.

15 अन्तर तीरथ अठसठ नहाए । चौरासी धाम का परसन पाए ॥

All the holy waters and places of pilgrimage are inside his body.

Comment: God resides in the temple of the human body.

16 गुर का सिख बकार निवारी । सतगुर शबद ले जोत उजियारी ॥

The authentic disciple washes away his sins. He enlightens himself with the Guru's teaching.

Comment: The study of Granth Samta Prakash of Saint Mangat Ram Ji removes deviations of the mind.

17 सिख सरूप अमरत खान । तीन लोक में होवे परवान ॥

The genuine disciple is a spring of ambrosia. He is acclaimed everywhere.

18 सच्चदानन्द अखण्ड निर्वान । बिन सिखया ना मिले निधान

It is impossible to attain the Lord without the Guru's teaching.

Comment: The writer can reach the inaccessible God by following the teaching of Saint Mangat Ram Ji.

19 पीर पैगम्बर वली जो होए । साचे मुरशिद के कदम को धोए ॥

All saints and prophets worship their spiritual masters.

Comment: No one can attain the treasure of spirituality without humility.

20 सिद्ध रिखीशर और अवतार । सेवा टहल करें गुरु दरबार ॥

Every self-realized soul, sage and reincarnation serves his Guru.

21 बिन सेवा ना पाए सच भेख । बिन सिखया ना पाए सच लेख ॥

The writer can gain genuine spirituality only with the service and obeying the instruction of the Guru.

22 शरधा सेवा धरम की सार । साचा सिख मन करे विचार ॥

The disciple believes that faith and service are the quintessence of dharma.

23 माया दुस्तर जाल है, निस्तर भए गुर शीष ॥

'मंगत' आद जुगाद से, रतन मोक्ष गुर दीक्ष ॥७७॥

Only the Guru and the disciple can free themselves from the insurmountable web of Maya. Saint Mangat Ram Ji says initiation by the Guru from time immemorial liberates the disciple.

Shabad 78

1 नाभ - कँवल से ब्रह्मा बोले । बैठ कैलास शिव बानी तोले ॥

2 शेष सिंहासन पर करे बिषन पुकार । बिन सतगुर ना मिले छुटकार ॥

Hindu gods Brahma, Vishnu, and Shiva proclaim that a man cannot liberate without help of the Guru.

Comment: According to Hindu mythology, Brahma emerges from a lotus rooted in Vishnu's navel.

Shiva mediates on Kailash Mountain.

3 कृषन कहे धत्रजे ताई । तत्व ज्ञान मिले गुर सरनी जाई ॥

Lord Krishna announces to Arjuna that spiritual knowledge is attained only by surrender to the Guru.

4 नानक बोले करे पुकार । बिन गुर भेंट ना मिले मुरार ॥

Guru Nanak declares that a man cannot find God without the help of the Guru.

5 जोग जंगम सिद्ध मुन आद । साचे गुर चरन करें फरयाद ॥

Yogis, sadhus, and the realized saints beseech help from a perfect Guru.

6 सिख जो सत् सिखया में तन मन लाए । सो सिख गुर का रूप हो जाए ॥

The disciple who follows the Guru's teaching with his body and mind, becomes one with the Guru.

Comment: If a man sacrifices himself in following the teaching of Saint Mangat Ram Ji, he will reach God.

7 भयो सपाही लड़े मैदान । शत्रु जीते मारे घमसान ॥

He is a soldier who fights and kills the enemies of lust, anger, greed, attachment, and egotism.

8 तख्त राज और छतर को पावे । सो सपाही राज गत गावे ॥

He attains the kingdom of heaven.

9 एह बिध कारज परमारथ जान सिख सरूप होए करे भरम की हान ॥

He removes his delusion with discipleship.

10 भरम विनास आतम परकासे । सो सिख गुर के रूप निवासे ॥

Such a follower attains enlightenment and becomes one with the Guru.

11 साधन सेवा मन निरमान । साचे सिख की करो पहचान ॥

One can recognize the authenticity of a disciple by his humility and service.

12 बाद-मुबाद के निकट नहीं आए । निस दिन हर की कीरत मन गाए ॥

He does not engage in futile and fanatical disputes. He sings praise of the Lord all the time.

13 कठन कराल मन को राखे । गुर का शबद घट अन्तर चाखे ॥

He controls his dreadful mind and enjoys the bliss of the Word.

Comment: Wonderful! With Maharaj Ji's grace, not only does he restrain his terrifying mind, but he also experiences joy! What a blessing!

14 गुप्त रहे ना परगट होए । अजर पुरुष के चरन को धोए ॥

He hides this spiritual treasure and surrenders to God.

Comment: He remains humble despite his spiritual riches.

15 खिमा गरीबी का बाना धारे । पर-उपकार सत् धरम विचारे ॥

He is modest, forgiving, and benevolent.

16 सब जीवों से राखे मन नीचा । भाओ भगत अमरत मन सींचा ॥

He is courteous with everyone and suffuses his mind with devotion.

17 गरब गुबार नित करे त्याग । सत् सील सत् ध्यान में रहे जाग ॥

He removes vanity and awakens in truth, morality, and meditation.

18 अपने आपकी करे कुरबानी । हिंसा त्याग जपे तत्त निर्वाणी ॥

He sacrifices himself, renounces violence and remembers God.

19 अखण्ड सरूप के भए पुजारी । छिन छिन जापे गुर शबद अपारी ॥

He remembers the Name given by the Guru every moment.

20 विखे विखाद से पाई जीत । गुर के चरन लई परतीत ॥

He conquers his senses and has complete faith in the Guru.

21 जत सत् त्याग चित्त रहे समाए । सत् तत्त बिमल घट अन्तर पाए ॥

He has continence, truth, renunciation and realizes God.

22 सिख कहावन कठन है, तन मन देवे वार।

'मंगत' प्रीती गुरचरन की, नित ही नित बलहार ॥७८ ॥

It takes work to become an actual disciple. He lovingly sacrifices his body and mind for the Guru.

Shabad 80

1 अकथ कथा पावे सार । अदभुत का पावे विचार ॥

The genuine disciple finds the secret of the ineffable and incredible teaching.

Comment: Saint Mangat Ram Ji's astonishing instruction can only be experienced. It cannot be described in words.

2 निराकार का दर्शन पाए । डोलन त्याग गुर चरन समाए ॥

He finds formless God by removing his restlessness and surrendering to the Guru.

Comment: What a wonderful teaching! He reaches the inaccessible God!

3 बडी वडियाई नहीं पारावार । अबनासी पाए गुर के दरबार ॥

The Guru's glory is awesome. With his grace, the disciple finds the eternal Lord.

4 पूरी हिकमत पूरा हकीम । गुर उपदेस काटे भरम मुहीम ॥

The Guru is the perfect doctor with the perfect medicine. His teaching dispels insurmountable delusions.

Comment: It is tough to remove the identification with the body.

5 अमरत रूप आतम विचार । पावे शान्त मिटे बकार ॥

His spiritual guidance is the nectar of ambrosia. The follower removes his sins and finds peace beyond human understanding.

6 रोते आए रोते जाएँ । राजे राने होए बे-थाएँ ॥

Kings and queens arrive in the world crying and depart, wailing without finding their true home.

7 कूड़ी दुनिया सम्बल का फूल । गुनी ज्ञानी गए सब भूल ॥

This unreal world is like a sambal flower. Even intelligent and gifted people cannot escape its illusion.

8 अन्तर विख बाहरों रोशनाई । देख देख सब अचरज हो जाई ॥

This world glitters outside but is full of poison inside. Everyone is deceived by Maya (illusion, the veil on reality).

9 नित मिथ्या सत् कर भासे । नित बिख अमरत सम चाखे ॥

A man savors poison taking it to be nectar. The unreal seems to be the real.

10 नित अंधकार अत घनेर । फिरें जन्त चौरासी फेर ॥

All the beings transmigrate into 8.4 million species in utter darkness.

11 सम्पत सकली अन्त को छोड़े । नज़री देख फिर बिख को जोड़े ॥

Even though they see others depart empty-handed, they still accumulate the poison of money.

12 बाल जोबन जरा तन खाए । मूरख देख जोबन ललचाए ॥

Even though old age consumes a man's body, the fool still craves youth.

13 महल अटारी हाथी घोड़ । चले अकेला अन्त सब छोड़ ॥

He departs alone, leaving his property and wealth.

14 नित विकार में रहे परबीन । भोग विकार में विरती लीन ॥

All his life, he is steeped in sin.

15 भोगे भोग नित्त अशान्त । माया जाल अचरज भरान्त ॥

He enjoys bodily pleasures but remains restless. He is strayed by the dumbfounding Maya (the veil on reality).

16 लाख करोड़ी मन नहीं धीर । दर दर माँगें रंक मिटे नहीं तकसीर ॥

Not only is a beggar gloomy, a billionaire also is unhappy.

17 बहु परवारी नित ही नित रोए । निर परवारी जीवन दुख में खोए ॥

Not only is a single man miserable, a married man also is wretched.

18 बैठ सिंहासन राजा हैरान । कठन कराल है काल का बान ॥

Even a king is crestfallen after achieving a throne. Deadly is the arrow of time.

19 सब ही रोएँ दिन और रात । धनी दलिद्री क्या गुनी गुनात ॥

The rich, the poor, the wise, and gifted; everyone wails day and night.

20 अचरज लीला धारी करतार । चारखानी में रहे आप भरतार ॥

Staggering is the play of Creator and the Sustainer of every being.

21 जिसको सत्गुर मेला होए । शरधा प्रेम से चरन को धोए ॥

But a man may meet and surrender to a perfect Guru.

22 सतसरूप का लेवे ज्ञान । पूरे गुर ज्यों करें बखान ॥

He accepts the Guru's teaching completely.

23 नित ही नित साधन करे, गुर का शबद अगाध ।

'मंगत' पावे परमगत, सुन गुर का सम्बाद ॥80॥

He meditates on the unfathomable Name and reaches the highest goal by following the Guru's instruction.

Comment: A disciple wins the battle of life by following the guidance of Saint Mangat Ram Ji.

Shabad 129

1 अंधमत मूढ़ा नहीं भेद को पाए। सत् त्याग भरम में धाए ॥

The ignorant writer does not understand the secret. He forsakes God and runs after the illusion of the world.

Comment: *He thinks that he is his body. He suffers unnecessarily due to self-identification with his body. He creates his misery.*

2 अपनी गफलत दे आज़ार । करनी भोगे ना होए छुटकार ॥

His carelessness gives him torment. He has to suffer the consequences of his actions. There is no escape.

Comment: He is careless. He has every excuse not to meditate and serve others.

3 क्या राजा क्या राना, क्या गुनी दरवेश ।
जो देहधारी देखिया, तिन को घना कलेश ॥

Whether one is a king or a holy man, every embodied being is afflicted with intense misery.

4 दुःख में आए दुःख में जाए । दुःख को देख बहु करे उपाए ॥

The writer is born in pain and he dies in pain. He tries his utmost to avoid pain in his life.

5 जनम मरन दुःख जाए ना मीत । जतन अकारथ बिन सत् परतीत ॥

He cannot eliminate the suffering of recurrent births and deaths. He wastes all his efforts without faith in God.

6 उठके खाटो जनम का लाभ । करो पहचान निज रूप सुख भाओ ॥

The writer should avail himself of his precious human birth. He needs to realize that happiness is within his body, not in the outside world.

Comment: *This happiness is always available to him. It does not depend on any external object.*

7 सत् सरूप जिस अन्तर जानाई । छूटे बन्ध सत्धाम समाई ॥

A man who realizes God within, frees himself from his bondage and reaches his true home.

8 करो उपाय इस दीरघ रोग । सतगुर वैद का करो संजोग ॥

Let him find cure of this chronic disease. He needs to find a true Guru, healer of this disease.

Comment: *True Guru, Saint Mangat Ram Ji, would heal his disease, afflicting him for countless lives.*

9 सत् सरूप पावें विश्वास । अनक विगन गुर सरन विनाश ॥

He would have complete faith in God. Countless of his obstacles would be removed by taking the Guru's shelter.

Comment: *True Guru is God Himself.*

10 प्रेम प्रीत कमावे सत् जुगत । तत् परतीत नर लेवे मुक्त ॥

He would earn spiritual wealth by lovingly following the teaching of the Guru. He would have complete faith in the Guru and be liberated.

11 उठत बैठत एक ध्यान । विमल शब्द घट लागे बान ॥

Let him remember God each and every moment. Let him be pierced with the arrow of the Word.

12 अजर पुरष शब्द रूप को पाए । संकट त्याग नित सेव कमाए ॥

He would find the indestructible Word. The calamity of diseases, old age, and death would go away. Let him earn the service of God all the time.

13 पलक ना विसरे आनन्द खान । तीन लोक आधारी भगवान ॥

Let him not forget the fount of the bliss, even for a moment. God is the anchor of heaven, earth, and netherworld.

14 निमख निमख कर कीजो अरदास । सेवें दयाल काटें सब फाँस ॥

He should worship each and every moment. Service of God would remove the noose of death.

Comment: *He would realize he is not this body by serving Saint Mangat Ram Ji. He would lose his fear of death.*

15 परतक्ख होके दरस रीजावे । दर्शन करके दास गुन गावे ॥

God would manifest Himself. God would remove all his thirst. The writer would sing God's praise.

16 तुम बिन दूजा हुआ ना कोए । चारखानी विच आप परोए ॥

There is nothing apart from God. He pervades in every being.

17 नित परकाश आनन्दसरूप । विखे विखाद नहीं व्यापे कूप ॥

God is eternal light. He is bliss Himself. With the grace of the Guru, the writer would no longer drown in the well of suffering.

18 सरब अन्तर सरब से न्यार । अन्तरयामी दर्शन बलहार ॥

God is inside everyone, but no one can see Him without His grace. The writer must sacrifice his body, mind, and wealth for His vision.

19 डोलन त्याग मन हुआ एक । दोए जहाँ में देखा अलेख ॥

With the grace of the Guru, the writer's mind would stop wandering here and there. It would be concentrated. He would see an ineffable God in this world and the next.

20 सरब निधान सरब को सार । साचा पुरख निज रूप विचार ॥
God is all treasure. He is the essence of everything.

21 बन्ध खुलास साहब दरसाए । रोम रोम में आनन्द उपजाए ॥
God would release the writer's bondage and reveal Himself. He would shower the writer with bliss in every pore.

22 अपने अन्तर पायो अबनास । छिन भंगर गई माया बिख रास ॥
He would find the eternal Lord within. Poison of momentary Maya would be gone.

23 किस मुख से सालाहूं, परम पुरख की सार ।
'मंगत तन मन शान्ती, नित दर्शन बलहार ॥129॥
Saint Mangat Ram Ji does not have words to describe the glory of God. He has peace in his body and mind and sacrifices everything to have a vision of the Lord.

Shabad 145

1 दुखिया जीव भयो आचार त्याग । सत् को छोड़ असत में जाग ॥

The writer suffered much when he did not live a spiritual life. He tried to live a worldly life. He forsook true God and believed in the untrue world.

2 सकल बल होए जीव विनास । ज्यों कर धूप जलावे घास ॥

Just as the scorching sun destroyed grass, his atheist life destroyed his energy and emotional strength.

3 अनक प्रकार औगुन चित्त धावे । नित ही जीव हान को पावे ॥

His mind was engaged in countless deviations. He had much damage.

Comment: He had five deviations of sensuality, anger, greed, infatuation, and self-identification with the body.

4 साचा साहब सब का प्रतिपालक । सरब का रखयक सरब का मालक ॥

The Lord takes care of everyone and protects everyone. He is the master of everyone.

Comment- God manifested Himself as the Guru, Saint Mangat Ram Ji, and cared for everyone.

5 अपना तेज दे जन प्रगटावे । सदाचार की जो राह दिखलावे ॥

God gives spiritual life to people and shows them the Way.

Comment: Saint Mangat Ram Ji gave spiritual life to the disciples and showed them the way.

6 सकल दोख जीव के नासे । सत्पुरष के सुन बचन बिलासे ॥

The writer needs to listen and follow the teaching of the Guru. All his sins would be destroyed.

7 कहनी रहनी का पावे भेद । बन्ध मुक्त का समझे सुख छेद ॥

The writer would learn the secret of living. He would know how to cut his bondage asunder and find the bliss of liberation.

8 अपनी उन्नति का आवे सबको चाओ । करम विलखन सहज मिटजाओ ।

Let him strive for spiritual progress. Let his wrongdoings be removed.

9 मुर्दा जीवन फिर जीवन को पाए । सदाचार मन पान कराए ॥

Instead of spiritual death, let him find spiritual life. Let his mind pursue spiritual activities.

10 विखाद जाए मन होवे इक धार । आलस जाए होये हुशियार ॥

Let his suffering be dispelled and mind become concentrated towards God. His procrastination should be gone and consciousness should be awakened.

11 विषे विकार से होवे विरक्ता । सत् धरम ले होए जन मुक्ता ॥

He would detach from sensory pleasures and stop chasing external objects for happiness. He would be liberated by following the teaching of the Guru.

12 उत्तम करनी उत्तम रहनी को पाए । मन तन अन्दर सदाचार समाए ॥

His actions and his life would become sublime. He will direct his life towards finding God with his body and mind.

13 धन्न साधू सत्गुर जग आया । सत् करम सत् धरम दिखाया ॥

He is blessed that he came to the shelter of the true Guru. The Guru showed him the right path to lead a spiritual life.

Comment: Saint Mangat Ram Ji is his true Guru.

14 सब जीवों की त्रास मटाई । साचा मारग प्रभ का दिखलाई ॥

The true Guru removed suffering of all beings. He showed them the way to God.

15 सदाचार का समझावे भेद । जिसको परस जाँँ सब खेद ॥

The Guru teaches him the secret of action, which takes him to God. He would dispel the suffering of the writer.

Comment: Saint Mangat Ram Ji teaches him to surrender the outcome of his actions to God.

16 सत् विश्वाश पुरशारथ सत् जाने । सत् विचार को करे पहचाने ॥

The writer would have faith and he would strive to reach God. He would have spiritual thinking.

17 निरमान भाओ परोपकार को सेवे। अपनी वस्तु बिन दूजे ना चित्त देवे।।

If he follows the Guru's teaching, he would be humble. He would help others. He would not crave for things belonging to others.

18 प्रेम प्रीती सब जीवों से राखे । सादा जीवन नित ही चित्त भाखे ॥

He would have love for all beings and would lead a simple life.

19 नित सत्संग में राखे प्रीती । मरन विचारे पाए सदाचार की रीती ॥

With the Guru's grace, he would love satsang or holy association all the time. He would remember his death. He would do actions which would take him close to God.

20 परम गुन में नित चित्त धारे । करम विलखन से हो निस्तारे ॥

With the Guru's blessing, he would direct his mind toward towards supreme qualities. He would be freed from sinful actions.

Comment: If he follows the teaching of Saint Mangat Ram Ji, the five deviations of his sensuality, anger, greed, infatuation, and self-identification with the body would decrease.

21 अपने मन का विकार त्यागे । सत् करम में प्रीती जागे ।

The five deviations of his mind would be removed. He would incline towards actions that would take him near God.

22 दुस्तर जग में सुन सार उपाए । सत् करम सत् नाम चित्त आए ॥

He would direct his mind towards actions that would take him near God. He would remember the Lord. This is the genuine way to cross the treacherous ocean of this world.

23 सत् मारग में दृढ़ता नित राखे । पारब्रह्म तब अन्तर में भाखे ॥

Let him be steadfast in walking on the path toward God. If he follows the teaching of the Guru, he will realize the transcendental God within.

24 करम अकरम को सुध मिले, सतगुर सुने संदेस ।

'मंगत' पावे परम गत, जो धारे आचार विशेष ॥145॥

He would understand action and no action. He would have inaction during his actions. Let him pay attention to the teaching of the true Guru.

Saint Mangat Ram Ji says he will attain a supreme destination if he acts according to the Guru's teaching.

Comment: He will have inaction during his actions if he surrenders their outcome to God.

Shabad 149

निर्मानता यानी आज्ञी Humility

1 रहमत रब की पाय के, मत कीजे अभिमान ।

अन्दर तेरे वस रह्या, सब कुछ करे पहचान ॥

God has given everyone some gifts. The writer should not become vain about his skills. The Lord pervades within him and knows everything about him.

2 माटी केरा पिंजरा, जो कीजे सरजीत ।

अंत वडियाई जिस दी, इस बालू की भीत ॥

God has given life to this cage made of clay. It is His glory that this wall of sand is not crumbling down.

Comment: This body is a cage made of clay. Why does the writer get so puffed up? He does not even have control over his next breath.

3 धन जोबन और माल सब, है तिस की नित दात ।

अपना तो कुछ ना भया, मान करे कमजात ॥

The writer's wealth, youth, and possessions are gifts of God only. They have been leased to him only temporarily. He owns nothing, yet the ignorant person is vain about them.

4 जोर जुलम बहुता करें, होवें खाक आखीर ।

मान गुमान छाड के, ले कफन होवे दिलगीर ॥

He tries to dominate others, but his body will crumble into dust. In the end, there would only be worry and death.

5 कुफर काम शैतान का, आजिज़ मानुष जात ।

बन्दा करे गुमान जो, सो कीजे अपना घात ॥

Human birth is precious. A non-believer is an evil spirit.

A man who is arrogant commits suicide.

6 भूल कर ना कीजिए, कूड़ी देह का मान।

मंगत' एक ही पलक में, उड जाँ धूड़ समान ॥149॥

The writer should never have arrogance of this false body.

Saint Mangat Ram Ji says that life can disappear in a moment just like a speck of dust.

Shabad 162

1 दुर्लभ कारज जगत माही पहचान । जो मन परसे तत्त ज्ञान ॥

Only a rare person is blessed with realization of God in this world.

2 तृखा मिटे शान्त घर वासे । होए निबेड़ा सकल भरवासे ॥

His thirst is quenched and he has peace within. He finds the ultimate true shelter.

3 जनम जनम का ताप सब जाई । जो ये मन अन्तरमुख आई ॥

His suffering from countless lives will end if he orients his mind within.

Comment: Maharaj Ji shows him a way which would end his suffering from countless lives.

4 अमरत कुआँ अन्तर भरपूर । गुरमुख लेवे सार सरूर ॥

He has a fount of ambrosia within. It will intoxicate him if he follows the teaching of the true Guru.

5 एक नाम संग धरे परीती। मन को थामन की सुनियो नीती ॥

He needs to have ardent love for the Name of God. It would control his mind.

6 छिनभंगर संसार को देखे । जनम - मरन का खेल परीखे ॥

Let him see that this world is momentary. It is a play of life and death.

Comment: This world is momentary because the writer can die anytime.

7 इक दिन अपनी देखे नाश । ऐसा चित्त में राखे भरवास ॥

He needs to know for sure that he will die one day. He is not going to stay here forever.

8 सत् सरूप चेतन अगामी । अपने अन्तर सोधे सो स्वामी ॥

God, the truth, is pure consciousness, and He is inaccessible to the senses. The writer should strive to realize Him.

9 बाहर की कल्पन सकल मिटावे । मन अपने का सोधन पावे ॥

Let him remove his delusion that external objects would give him lasting happiness. Let him strive to purify his mind.

10 छिन छिन एके नाम परोए । विरत त्याग मन एकागर होए ॥

Let him remember God's Name each and every moment. His mind would stop wandering here and there and concentrate on God's Name.

11 खिमा गरीबी मन बाना धारी । बिरह विवेक का रहे नित आहारी ॥

He should be humble and forgiving. He should pine for God and have discrimination between good and bad.

12 अपने दोष को आप पछाने । नित ही जतन करे पाप की हाने ॥

Let him recognize his faults. He needs to strive to remove these faults.

13 आठ पहर ये ही ठकराई । मन अपने से करे लड़ाई ॥

He needs to fight his mind all the time.

Comment: His mind has given him more trouble than his worst enemy.

14 सत्गुर जुगती मारग में धाए । निर्मल ज्ञान ले मन वेग हराए ॥

The true Guru has shown him the method to restrain his mind. He can control his mind by following the sublime teaching of the Guru.

Comment: He can restrain the mind by following the five means of simplicity, service, truth, Satsang or holy association, and meditation. It is tough to control the mind, but it can be controlled by following the teaching of Maharaj Ji.

15 सकले करम प्रभ आज्ञा में छोड़े । करता भाओ सब मन का तोड़े ॥

He needs to surrender all his actions to the will of God. He needs to remove the doership feeling.

16 मन पवन को घाले घाल । सत परतीत हर नाम दयाल ॥

He needs to earn the wealth of God's name with each and every breath. He needs to have complete faith in God and surrender completely. He needs to remember the Name of the merciful God.

17 जीवन में करे मरन कबूल । तब विनसे इस मन का भूल ॥

He needs to make every effort and die while living. Then only he would remove the deviations of his mind.

18 डोलन त्याग भयो शबद आहारी । साचा जीवन तब ले विचारी ॥

His mind would stop wandering by following Maharaj Ji's teaching. It would enjoy the nectar of the Word. Then only would he live spiritually in the true sense of the word.

19 काम क्रोध लोभ और मान । सकल को छेदे ले बिरह के बान ॥

He would destroy lust, anger, greed, and vanity with the arrows of longing for God.

Comment: Devotion to God would remove his defects.

20 अजर पुरष की प्रीत कमावे । तब ये मनुआँ ठौर को आवे ॥

He would earn devotion of indestructible God. Adoration of God would take his mind to his true destination.

21 अपनी गफलत का करे उपाए । साची औखद नाम कमाए ॥

He would remove his negligence. He gives every excuse not to meditate or serve. He would earn the true medicine of God's Name.

Comment: God's Name is the medicine that would cure his suffering.

22 लोकलज्या पर लावे लात । अपने मरम की खोजे वाट ॥

He would ignore the opinion of people. Worldly people would call him crazy, stupid, gullible, impractical, foolish, and straightforward. He would search for the cure for his longing.

23 मुक्त मैदान में खेले नित सूरा । पलक ना विसरे सच नाम हजूर ॥

A brave warrior fights the battle of his life without forgetting God's Name even for a moment.

Comment: He fights with the five enemies of sensuality, anger, greed, infatuation, and self-identification with the body.

24 मन राखे इक नाम में, तन देवे गुर की भेट ।

मंगत' पाए सत्धाम को, सो सूरु रन जीत ॥162॥

He orients his mind to God's Name. He sacrifices his body for the Guru. Saint Mangat Ram Ji says that he wins the battle of life and reaches his true home with God.

Shabad 164

1 साचो मुक्त पहचानो सो ही । हर के रूप संग एका होई ॥

True liberation consists of being one with God.

2 अपने मन की खाल उतारो। नित ही तिसके बिगन को टारो ॥

The writer needs to control his mind. Let him remove the obstacles created by his mind.

3 मन ये राखे अनेक तुरंग । कभू ना चलिए तिसके संग ॥

His mind runs in every direction. He should not listen to this mind.

Comment: The mind often goes towards the five deviations of sensuality, anger, greed, infatuation, and egotism. Remembrance of the Mahamantra prevents the wandering of this wayward mind.

4 आठ पहर करो निगरानी । अमर देश की सुनो कहानी ॥

He should watch this mind all the time. Then only would he know about his immortal abode with the Lord.

5 मन ही बीच में पाट आपार । जीव ना पावे सरजनहार ॥

It is this mind only which creates an obstacle in meeting God. He is unable to reach God.

6 जिस जन मन की सार पहचानी । सो ही गुरुमुख तत्त ज्ञानी ॥

A man who knows the essence of this mind is a faithful follower of the Guru and a knower of the truth.

7 हर के पावन का ये ही उपाए । मन अपने का डोलन वजाए ॥

This alone, is the way to find God. He needs to control his restless mind.

8 एक सुरत शबद में धार। तब ये मन होवे सचियार ॥

He needs to direct his consciousness toward the Word. Then his mind would become true.

Comment: The mind would become true when directed towards God, the truth.

9 अन्तर माहीं रहे लवलीन। साखी शबद को घट माहीं चीन ॥

Let the writer become absorbed within. Let him observe the Word, the witness, within his body.

10 मन पवन को नित ही सोधे। करे कमाई सब हरे बिरोधे ॥

Let him strive to make his mind one with the breath. He would earn spiritual wealth by removing the obstacles created by his mind.

11 मन पवन ये सदा अजीत। तिनको जीते सो ही अतीत ॥

It is tough to make the mind one with the breath. Let the writer strive to conquer his mind.

12 मन पवन को लखना कीजे। होए सुतन्तर नाम प्रभ पीजे ॥

If he makes his mind one with the breath, he would be freed and drink the nectar of God's Name.

Comment: He would free himself from his bondage.

13 मन पवन बिन जोग ना कोए। शबद ना उमगे पाप ना खोए ॥

There is no yoga without making mind one with breath. The Word does not manifest itself, and sins are not destroyed.

14 मन पवन है ये तत्त सार। शिव कहे सुन गौरी विचार ॥

Lord Shiva says to Gouri, his wife, "Control of mind with the breath is the essence of yoga."

15 जब मन पवन नहीं साधन कीया। कभू ना पावे सो पुरख कन्हैया ॥

As long as mind is not made one with breath, the writer cannot realize God.

16 साचा गुर सो ही तत्तवेत्ता। मन पवन का कोजे एका ॥

True Guru has realized God, the truth. He makes his mind one with the breath.

17 इरध उरध में आसन धारी। तब ही दर्शन करे मुरारी ॥

He would raise his consciousness to his navel and crown chakras. Then he would realize God.

18 जब लग पवन मन नहीं एक । तब लग डोले विरत विशेष ॥

If the mind and breath do not become one, his mind will remain restless.

19 साची जुगत ले योग कमाए । तब ही मनुआँ ठौर को पाए ॥

He needs to earn yoga by following the teaching of the true Guru. Then only his mind would reach its true home.

Comment: He would realize God only by following the teaching of the true Guru, Saint Mangat Ram Ji.

20 पवन में सार पवन ही योग । पवन पहचाने भए अरोग ॥

Awareness of the breath is the essence. It verily is yoga. It eradicates his disease.

Comment: He has been suffering for countless lives. Awareness of the breath would remove his suffering.

21 पवन ही यज्ञ अश्वमेध नित धारी । अखण्ड नादधुन उपजे निरंकारी ॥

His mind is like an uncontrolled horse. He can control his mind with awareness of the breath. Indestructible and formless Nada, the Word, would manifest itself.

22 पवन गुरु संग मेला कीया । आलख पुरख ही दरशीया ॥

He would meet his inner Guru. Awareness of the breath is the inner Guru. He would realize God, which cannot be seen with physical eyes.

23 पवन पुकारे दसवें द्वार । गरु का शिष लखे ये सार ॥

Breath resounds in the tenth door. The disciple who follows the Guru realizes this truth.

Comment: The body has nine doors or apertures- two eyes, two ears, two nostrils, the mouth, the anus, and the organ of procreation. The tenth door is hidden. It opens only with Saint Mangat Ram Ji's grace.

24 बिना गुरु ना जुगत है, बिना जुगत ना धीर ।

'मंगत' मिथ्या भरम में, धारे अनेक सरीर ॥164॥

The Guru alone can bless him with the technique to reach God. This genuine technique gives him the patience to trudge on this challenging path.

Saint Mangat Ram Ji says a man goes through numerous births due to his false delusion.

Comment: Meditation, as taught by Saint Mangat Ram Ji, gives peace, bliss, and patience to walk on the difficult way to reach God.

Shabad 167

1 पूरे सत्गुर मेल का, ये फल जानो मीत ।

धरम करम सूझत मिले, हर चरनी लागे प्रीत ॥

Understanding dharma and karma is the fruit of meeting a true Guru. The writer would develop ardent devotion to God.

Comment: He did not understand karma. His actions increased his desire for the outcome of his actions. He would develop ardent devotion to God by following Saint Mangat Ram Ji.

2 गुपत वस्त परगट होए, सत्गुर के परताप ।

साचा नाम गोबिन्द का, पल पल हिरदय जाप ॥

Due to glory of the true Guru, he would realize invisible God. He would remember God's Name each and every moment.

3 गवन मिटे संसार की, मनुआँ पावे ठोर ।

सत्गुर की सरनागती, छूट पाई जम घोर ॥

The Guru would remove the misery of his cycle of recurrent births and recurrent deaths. His mind would find lasting peace. The Guru's refuge would cut asunder the noose of death around his neck.

4 इस सागर संसार में, साचा मित्र ना कोए ।

स्वारथ में सब संग बने, अन्त सखा ना होए ॥

In the treacherous ocean of this world, no one is his genuine friend. All his companions are friendly to him for selfish reasons. No one would accompany him at the time of death.

Comment: Only his true Guru, Saint Mangat Ram Ji would be his companion at the time of death.

5 माया दुस्तर अपार है, सदा जीव दुख पाए ।

परमारथ की सोध बिन, नित निरासा जाए ॥

It is extremely tough to deal with Maya, the illusion of the phenomenal world. The writer has only fret and worry as his lot. He would leave the world in frustration without finding the highest truth.

6 परमारथ फल पावना, सतगुर की दातार ।

बिन सतगुर की सेव से, ना होए जीव छुटकार ॥

With the grace of the Guru, he would enjoy the fruit of the highest knowledge. He would not be liberated from his bondage without the service of the Guru.

7 नाभकँवल से ब्रह्मा बोले, चार वेद सुनाए ।

सत्सरूप तब ही मिले, जब गुरचरन समाए ॥

Brahma and the four Vedas proclaim that God can be attained only with complete surrender to the Guru.

Comment: Brahma is one of the major gods of Hinduism.

8 ज्ञान ध्यान और साधना, सकल अकारथ जान ।

बिन भटे सत्पुरष के, देवत ना कल्यान ॥

He may read tons of books and meditate for a long time. He would waste all his knowledge and meditation without meeting the true Guru.

Comment: He is very fortunate that he became a disciple of the true Guru, Saint Mangat Ram Ji.

9 पीर पैगम्बर औलिया, नबी वली अवतार ।

साची गुर की सीख ले, तब हो उतरे पार ॥

All the holy men, prophets, saints and reincarnations became liberated only after receiving teaching from a true Guru.

10 गुर तो मिलना कठन है, पर शिष होना कठन अपार ।

तन मन वारे गुरुचरन पे, पहले होए दातार ॥

It isn't easy to meet an authentic Guru. It is even more challenging to become a true disciple. The disciple needs to sacrifice his body and mind to the Guru.

Comment: Only a rare disciple completely sacrifices his mind and body to the Guru.

11 पहले दाता सिख भया, पीछे भया गुरदेव ।

गुप्त भेद परगट कियो, देख के साची सेव ॥

The disciple needs to sacrifice first his body and mind to the Guru. Then only the Guru can give him the highest knowledge. He gives the secret knowledge after seeing the genuine service of the disciple.

12 सतधाम दिखलावता, मारग बड़ा उध्यान ।

सीस दे के शिष चले, रख गुर चरन ध्यान ॥

The Guru shows the disciple the way to God. Let the disciple give up his ego and surrender completely to the Guru.

13 गुर के बचन में जीवत मरे, तब पावे सच सार ।

दर्शन करे निज रूप के, मिटे तृखा संसार ॥

The disciple needs to die while living and then attain the truth. He realizes his atman or soul. Then his thirst is appeased.

Comment: The disciple needs to die while living. He must give up his egotism, the five deviations, and doer-ship of actions.

14 जाँ के मन परतीत नहीं, सो ही निहगुरा जान ।

धार बड़ी चतराई चित्त, नित रोए नादान ॥

A man without a Guru does not have complete faith in God. He thinks that he is very clever but he suffers all the time.

15 कूड़ कपट में औध गई, ना कुछ सरिया काज ।

चला निमाना जगत से, सहवे दण्ड जमराज ॥

He whiles away his life in cheating and lying. He does not attain anything in the end. He leaves the world in disgrace and is punished by the Lord of Death.

16 संकटमोचन गुरवचन है, दर्शन देवे बैराग ।

जिसने गुर नहीं सेविया, सो ही बड़ा अभाग ॥

The Guru's teaching frees the writer from all the calamities. It gives him dispassion. A person, who never served the Guru, is miserable.

17 साचा गुर सो आखिए, जो ब्रह्मज्ञान परवीन ।

निर्मल दिसा विचार के, रहे आठ पहर लवलीन ॥

The true Guru is one who has realized God. He is absorbed into the Lord all the hours of the day.

18 मन में राखे आजज़ी, परदुःख हरन विचार ।

आप मटावे आप में तिस गुर तों बलहार ॥

The authentic Guru is humble. He removes the suffering of others. He effaces himself in his atman or soul. Let the writer sacrifice himself for such a Guru.

19 हिरदय सिमरे नाम को, मुख से ज्ञान विचार ।

मन को दुर्मत सब तजे, एको शबद प्यार ॥

The perfect Guru remembers the Name and reveals spiritual knowledge. He removes all the deviations of his mind and loves Shabad the Word.

20 आलख पुरख पहचान के, तिस में रहे बिराज ।

ना आपा ना पर रद्या, सर्वज्ञ एक समाज ॥

He reaches God and is absorbed into Him. He does not care about mine or thine.

21 निरवैरी निष्कामता, अगम शबद परबीन ।

बिरह बैराग अन्तर रखे, सो गुर पूरा चीन ॥

The genuine Guru does not have enmity toward anyone. He is selfless in his actions. He is established in the inaccessible Word. He has a longing for God. He is dispassionate.

22 तन मन पहले त्याग के, खाए शबद की चोट ।

दर दसवें को खोल के, देखे निर्मल जोत ॥

He sacrifices his body and mind for the Word. He opens the tenth door and sees the sublime Light of God.

Comment: The body has nine doors or apertures- two eyes, two nostrils, two ears, the mouth, the anus, and the organ of procreation. The tenth door is hidden. It opens with the Guru's grace.

23 गुर की महमा अपार है, कथ कथ गए ग्रन्थ ।

गुर नीवे शिष चरन पै, धारे उल्टा पन्थ ॥

All the scriptures proclaim the unfathomable glory of the Guru. Contrary to the common custom, the authentic Guru is exceptionally humble. He even bows to his disciple.

Comment: The perfect Guru sees God in everyone, including his disciples. He is humility personified.

24 पूरा गुरु पूरा सिख, जग को जीवन देत ।

'मंगत तिनके चरन को, धड़ी सीस रमीत ॥167॥

The genuine Guru and the true disciple rejuvenate spiritual life into the world. Saint Mangat Ram Ji bows to both of them.

Comment: A genuine Guru and a true disciple are the greatest blessings in the world.

Shabad 206

1 महा बलकारी महा तेजस्वी, सो ही जग में होए ।

साची भगती प्रेम को, जो नित हिये परोए ॥

Only a person with true devotion in his heart is strong and glorious in this world.

Comment: God gives inner strength to a devotee. He can face challenging situations with courage. He has no fear. His faith makes him strong.

2 कुल जाती का मान तज, साचा करम पहचान ।

दुर्लभ जनम संसार में, मानुष का ये जान ॥

The writer needs to avoid having vanity of the caste and the family. He should surrender all his actions to God. It is scarce to be blessed with a human body.

3 सत् सील और सादगी, हिरदय धर उपकार ।

खाटो लाभ इस देह का, जो अन्त होवेगी छार ॥

Let him follow the truth, ethical behavior, and simplicity. He should try to help others. Let him earn spiritual wealth from this body which will be reduced to dust.

4 साचा सुख संसार में, सब जीवों की सेव ।

तपन मिटे सब जीव की, हरखत भए गुरदेव ॥

The writer would have genuine happiness in serving others. It would remove his suffering, and his Guru would be pleased with him.

5 जप तप संजम साधना, तब ही पूरन होए ।

दृष्टी आवे एक जब, मैल दुई की खोए ॥

His meditation, self-control, and spiritual endeavor would be completed only when he loses the distinction between himself and others and sees God in them.

6 अखण्ड रूप नारायन, जल थल रह्या व्याप ।

तब ही पावें भेद को, जब तजें भरम का ताप ॥

Indestructible God pervades land and water. The writer would discover this secret only when his delusion is dispelled.

7 काची देह का पिंजरा, होवे इक दिन राख ।

करना है सो कर लेयो, अन्त होवें अनाथ ॥

The cage of this brittle body will be reduced to dust one day. He needs to do something before his death. He needs to earn spiritual wealth before he reaches his end.

8 धन जोबन के मान में, क्यों नर अन्धा होए ।

तेरा कुछ ना जगत में, जाए खाली हाथ बसोए ॥

The arrogance of the money and the youth has made him blind. But he does not own anything in truth. He will go empty-handed from this world.

9 पुत्र धीया ना साक संग, ना नाती ना परिवार ।

चले अकेला अन्त को, जब जमराज पुकार ॥

His children, relatives and family will not go with him at the time of death. He will go alone at that time.

10 रोता आया जगत में, अन्त को रोता जाए ।

जो जन्मे सो थिर नहीं, सब काल चकर में आए ॥

He came crying to the world. He would depart from it crying. Whatever is born dies in the end. Everything is subject to the cycle of time.

11 करनी साची कीजियो, जो अन्त होवे सुखरीत ।

ऐसा बीज ना बीजियो, जो काटन में दुख देत ॥

He should do actions which would give him peace. Let him not sow which would give him pain at the time of reaping.

12 रंग तमाशे छाड के, मन में हो हुशियार ।

साचा पन्थ अगम का, नित ही खोज विचार ॥

Instead of seeking temporary pleasure, he should become careful. Let him search for the path which leads to God.

13 बाल जवानी और जरा, गई सभी को खाए ।

कूड़ा धर भरवास नर, अन्तकाल पछताए ॥

A man wastes his precious time in useless pursuits during childhood, youth, and old age. In the end, he has nothing but regret for his lot.

14 छाड़ बखोली मन से, करता राम विचार ।

तेज बल ना रहेगा, अन्त को मरती बार ॥

Let him renounce his miserliness and know that God is the doer of everything. He will not have any strength or social status at his death.

15 जावन जावन सब करें, पर भेद नहीं कछु ठौर ।

कहाँ से आया कहाँ जाए, संशा बड़ा अघोर ॥

Everyone is going to die but no one knows about his origin and the destination.

16 आद को कछु सुध नहीं, ना अन्त का किया विचार ।

संशे में औधी गई, पाई ना कछु सार ॥

The writer does not know anything about his birth. He never thought about his death. He passed his whole life in doubt. He did not find even a grain of the truth.

17 मरना तो निश्चय होए, जो जीवे वरख हज़ार ।

मरने से पहले मरे, ले तत्त ज्ञान विचार ॥

Even if he has a lifespan of one thousand years, he is undoubtedly going to die one day. Let him die before his death in the teaching of the Guru.

18 साचे गुर का मेल कर, पायें सार विचार ।

प्रीती उपजे नाम से, और भाओ भगत चित्त धार ॥

Let him meet the genuine Guru. He would have spiritual insight. He would have devotion to God's Name.

19 सत्थाम पद आनन्द को, नित ही जापो मीत ।

सुफल जनम संसार में, जो बुझे ऐसी रीत ॥

Let him experience the bliss of God by meditating regularly. His human birth will be genuinely fruitful if he follows the Guru's teaching.

Comment: His human birth will be fruitful if he realizes God.

20 सत् करनी सत् रहनी, सत् में जीवन त्याग।

'मंगत' सूरु जगत में, कोई आया ले वडभाग॥ 206॥

Let him dedicate his actions, conduct, and life to God, the truth. Only a rare fortunate warrior lives such a lifestyle.

Comment: A true warrior fights the five deviations, his ignorance, and his self-identification with the body. Just as Arjuna fought the war of Mahabharata by following Krishna, a genuine disciple fights the battle of his life by following Saint Mangat Ram Ji.

Shabad 885

1 परकिरत का बाँधा नित भटकाए। करम का संशय नित भरमाए ॥
पाँच पच्चीस का पसरयो पसारा। तिस में जीव नित संकट धारा ॥

This commentator is deluded in the entanglement of the material world. He loses his peace during his actions. He always wants a gain and never wants a loss. He is troubled by the uncertainty of the outcome of his actions. The five elements of earth, water, air, fire, and space constitute this material world. He is in a calamity due to his materialism.

2 अपने अपने सब रस के स्वादी। उठ उठ धावें बहुरंग अपराधी ॥
शत्रु एक सो भी दुःखदाई। एते शत्रु पाए कहाँ सुख वरताई ॥

Each and every one are addicted to their pleasures like sex, gambling, alcohol, food, power, and money. Some people enjoy cheating, deceiving, and bullying others. They commit sins of every kind for these pleasures. Even one enemy causes so much pain. This commentator has five enemies: sensuousness, anger, greed, infatuation, and false pride. How can he find peace?

3 संकट अद्भुत में जीव भरमाया। भोग भोगे पर नित तिरखाया ॥
अगन तृष्णा अधिक अधिकाई। जितनी सम्पत जो घर में पाई ॥

He is facing a great calamity due to his delusion. He enjoyed all kinds of physical pleasures, which only increased his thirst. A small fire became a giant conflagration. He earned much wealth, but it did not appease him. It only made him more fearful and insecure.

4 इन्द्री भोग में जीव जड़ हुआ। तृप्त ना पावे चित पच पच मूआ ॥
देहधारी जो जीव जग आया। सब ही भरम की अगन जलाया ॥

The pursuit of physical pleasures made him more and more materialistic. Instead of getting appeased, he only craved it more and more. He went through a cycle of

recurrent births and deaths due to his delusion. Every embodied being that came to this world got burnt in the fire of delusion.

5 क्या देव क्या दानव बलवाना। सब ही मोहे माया भगवाना ॥

छूट ना सकें ना परसे सुखरासी । करम के बाँधे नित फिरें चौरासी ॥

The illusion created by God enchants even gods and powerful demons. No one is exempt. The commentator is entangled in the web of his actions. He is wandering in the cycle of 8.4 million species. He cannot cut asunder the fetters of the illusion. He cannot reach the all-blissful God.

6 'होमैं' ममता नहीं जाए बिकारा। जल जल पवे सकल संसारा ॥

जो देखा सो ही तृखावन्त । गुनी ज्ञानी क्या राजा रक ॥

A person's identification with his body does not go away. Everyone in this world is burning with desire. No one is appeased. He may be very gifted, very wise, a king, or a beggar. No one is exempt.

7 जो वस्तु करम संग सजुगती । छिनभगुर सो सो जान सतमती ॥

छिन भंगुर संग हेत लगाया। जब ओह बिनसे तब पछताया ॥

Everything material is transient. This commentator loved fleeting things like wealth, name, fame, biological relatives, and his children all his life. He cried and cried when those transient things were lost.

8 आस तृष्णा इक रमे बिकारा । ऐसे क्लेश में विचरे संसारा ॥

बन्धी ना छूटे ना मुक्त दर भाखे । सशे धार बहु रूप को लाखे ॥

He searched for happiness in the five deviations of sensuousness, wrath, greed, infatuation, and self-identification with this body. Everyone is suffering due to these five deviations. Everyone is helpless in their prison. They do not see any door leading them out of that prison. They are full of doubts. This world appears real, and God seems unreal to them.

9 गुन अभिमानी जीव भया बौरा । काल करम का लागा वड झौरा ॥

A person has false pride in his gifts. He takes all credit for his skills and puffs up with false pride, but God has given them. He is afraid of death, disease, and old age. He loses his peace of mind during his actions.

10 पंडत वेद का भया अभमानी। तपस्वी तप की करे वडानी ॥

सूरा अपनी लखे चतुराई । बल तेज की बहु करे वडयाई ॥

If a man does good actions, meditates, or serves, he develops false pride. All the credit goes to God, but he takes the credit. A pandit who studies Vedas becomes proud of his learning. An ascetic is proud of his asceticism. A warrior becomes proud of his fighting skill.

11 दाता दान का मान मन राखे। धनवादी धन मध चाखे ॥

जो जो गुन जिस जीव में आए । करे अभिमान ना छूटन पाए ॥

A giver is proud of his charity. A rich man is intoxicated with his money. God has given every person some gift or skill. He becomes proud of that gift or talent. He becomes a victim of ahamkara or false pride.

12 सत मारग इक सन्ताँ दिखलाया। बन्धन गई मुक्त घर पाया ॥

False pride or ahamkara becomes an impediment to reaching God. Saint Mangat Ram Ji has shown us the way out of this false pride or ahamkara predicament. Following his teaching, a man removes his bondage and is liberated.

13 सरब निरतर आनन्दकन्द स्वामी । निराकार निहकरम विसरामी ॥

इच्छया दोख नहीं द्वन्द बकारा । तिसको परसे पाये छुटकारा ॥

God is all-bliss and all-peace. He is formless and free from the bondage of action. He has no desire and no duality. With the grace of Saint Mangat Ram Ji, if the commentator reaches God, he would be free from the bondage of doer-ship and ahamkara or false pride. He would be free from identification with this perishable body.

14 सतगुर साध मिलाया लियो निरनय तत्त ज्ञान ।

'मंगत' शब्द अगम का कियो हिरदे माहीं पछान ॥885

God blessed this commentator, and he met the guru true. The true guru, Saint Mangat Ram Ji, removed his ignorance and gave him knowledge about God. With the grace of Saint Mangat Ram Ji, a man can find the inaccessible Word within his heart.

Shabad 991

1 सतगुर सिखया सब बन्धन काटे । नाम निरंजन हिरदे में राटे ॥

The teaching of the Gurudev or Saint Mangat Ram Ji would cut asunder the fetters of this commentator. He is fettered because he identifies with this perishable body. He needs to repeat the unblemished Name of God every moment.

2 भरमन त्याग मन एक समाया । एको सिमर परम सुख पाया ॥

He was deluded. He was searching for happiness in the outside world for countless lives. After following the teaching of Saint Mangat Ram Ji, he was convinced that true happiness lay in finding God alone. He experienced the highest bliss in meditation.

3 पूरन दाता सतगुर जग आये। राम रतन की सार चखाये ॥

Saint Mangat Ram Ji was the full giver because he gave God the full. He gave the commentator bliss of jewel of the Name.

4 बन्धन काट जन कियो निहाल । पूरन करमी प्रभ पायो दयाल ॥

Saint Mangat Ram Ji removed the bondage of this slave. The commentator blossomed. He found God who appeased him completely.

5 एको सिमरत एको ध्यान । अन्तर बाहर एक पछान ॥

He remembers and contemplates God alone. He sees God only inside and outside.

6 एको नाम अन्तरगत पाया । प्रभ के चरन में लीन समाया ॥

He remembers God's name alone inside his mind. With your grace, he is absorbed in the feet of God.

7 प्रभ को सिमर प्रभ रूप समाई । दुर्मत भेद ना रह्या काई ॥

By remembering God, he is absorbed into God. The impurity of his intellect which identified with his body, was removed.

8 हरजन हर के चरन ध्याये । दुबधा त्याग मंगल को पाये ॥

The devotee of the Lord contemplates His feet. He has direct experience of God. All his doubts are removed. He finds the all-bliss God.

9 जिस ठाकर को भिन्न कर ध्याया । सो ठाकर निज रूप दिखाया ॥

Previously he experienced God as different from him. He came to know that he and God are one.

10 उज्जल बुद्धी भयो परगासा । सत सरूप में लियो निवासा ॥

His intellect was enlightened. He saw the radiance of God. He abided in God.

11 एक दो का भरम मिटाई । पूरन पूर प्रभ एक दिखाई ॥

His delusion that he was different from others vanished. He saw the perfect God in everyone.

12 बन्धन नास पाया सत रूप । आलख नाद बिसमाद सरूप ॥

His fetters were cut asunder. He found God, the truth. He experienced the wonder of wonders, the Word.

13 कथी कहानी ये अचरज मीता। अकथ कथा घर दर्शन लीता ॥

Saint Mangat Ram Ji described the indescribable and astounding teaching. He had ineffable experiences.

14 सुरत निरत दोहू इक घर आये। अनहद नाद मंगल को पाये ॥

His consciousness merged with Naad the Word. There was the blissful melody of the un-struck Word.

15 भई सुहागन ठाकर घर पाया। दुर्मत रोग माया बिनसाया ॥

His soul, the chaste wife, found God, her husband. His illusion, that malady of tainted intellect was dispelled.

16 चढ़ी आकास माया गढ़ तोड़ा। सत सरूप चित चरनी जोडा ॥

His consciousness rose towards the crown of his head. The fort of illusion crumbled. His mind merged with God, the truth.

17 अखण्ड परकाश जोत निर्वानी। अनहद नाद रमत सुख पानी ॥

There was eternal radiance. There was light of liberation. He found bliss of un-struck melody.

18 पूरन विवेकी मारग ये जाता। ताप त्याग निज रूप पछाता ॥

A person with complete discrimination between good and bad understands this teaching. His suffering is removed, and he knows the Self. He knows his atman. He understands who he is.

19 अजरपुरुष संग मेल मिली। गुर परशाद परमगत पाई ॥

He meets God, who is beyond old age and death. With Saint Mangat Ram Ji's grace, he attains the highest goal of human life.

20 पारब्रह्म घट पायो, त्रैगुन ताप विनास ।
'मंगत' सतगुर सेव से, पद परसा अबनास ॥ 991

He finds the transcendent God within his perishable body. His suffering due to emotional, physical, and environmental reasons is dispelled. By serving the true guru, Mangat Ram Ji, he reaches the state of immortality.

Shabad 995

1 ऊँचे शिखर शब्द का थाना । मारग प्रेम किसे गुनी पछाना ॥

Shabad, the Word, resides in the crown chakra of the head. Only a rare wise person comes to know the way of the love of God.

Comment- This is the way of faith. There is complete absence of fear. It demands the total sacrifice of body, mind, and wealth. Only a rare wise person chooses to walk on this path. One needs to die while living.

2 सुन्न महासुन्न परले पार । आलख पुरख वहाँ करे पुकार ॥

God is realized when all mental concepts are gone, and a great void exists.

Comment- During deep meditation, all mental concepts are gone. Then Shabad, the Word manifests itself.

3 सुरत संगड़ी अन्तर कीनी । सत ठाकर की शोभा लीनी ॥

Let the writer focus his concentration inside. Then he would see the glory of the Lord.

Comment- God does not reside in any outside temple or mosque. He resides in the temple of this body.

4 बजे मरदग रबाब नफीरी । अगोचर पुरख की पाई जागीरी ॥

He would hear melodies of various kinds. He would reclaim the wealth of God.

Comment-He is in exile from his true home with God. He would be welcomed back to his true home. He would reclaim his inheritance as a son of God.

5 सुन सुन मनुओं नित कुमलाये। करम त्याग निहकरम गत पाये ॥

By listening to the Shabad, the Word, his mind would be freed of all mental concepts. It would become action-free in its actions.

Comment- Over-activity of the mind tortures him. During meditation, his mind becomes quiet, and he feels peace. He would learn the art of being action-free during his actions. He would remain peaceful during his activities.

6 सुन्न शिखर में बाजे तूरा। अधिक चमकार परसे कोई सूरा ॥

In the void of crown of the head, he would experience the Shabad, the Word. Only a rare warrior, perceives this resplendent radiance.

Comment- He would feel intoxication in the crown of his head. Only a rare warrior fights his lower tendencies, e.g., sensuality, wrath, greed, infatuation, and false pride. Only a rare warrior fights his self-identification with the body.

7 पूरन पूर शब्द घर पाई। अब कुछ संसा नहीं जग में रहाई ॥

He finds the Shabad, the Word which appeases him completely. All his doubts are dispelled.

Comment- Even if he becomes the richest person in the world, his hole would not be filled. Only the Shabad, the Word, can fill this hole. Secrets of the universe are unveiled. His delusion and doubt are dispelled.

8 अबनाशी पुरष परमेश्वर पाया। अखण्ड नाद मन माही ध्याया ॥

With grace of the Guru, he found God within. He contemplated the imperishable Naad, the Word, within.

Comment- Every material thing is perishable. Even this earth, moon, and the Sun are subject to change. This body and wealth are perishable. Only due to Saint Mangat Ram Ji's kindness would the writer find this imperishable treasure of the Naad, the Word, within. This treasure would go with him to his next life.

9 तिस शब्द की कीरत गाओ। विगन विनास निर्भय पद पाओ ॥

He needs to sing glory of that Shabad the Word. His obstacles would be removed. He would become fearless.

Comment- What is his obstacle? He identifies with this perishable body.

10 शब्द की रचना शब्द का ज्ञान । अन्तर बाहर शब्द ध्यान ॥

He would know the Word. He would perceive the Word within and without.

Comment- He would see the glory of the Shabad, the Word, everywhere.

11 त्रिकुटी मन्दर खुला किवाड़ा। आलख शब्द का लखा पसारा ॥

The Guru would open his inner eye. He would see invisible Shabad, the Word pervading everywhere. He would see it in the land, the water, and the sky.

12 चमके दामन अत ही गहरी । गरजे मेघ बजे नित भेरी ॥

Intense lightning would flash within and dazzle him. He would hear the thunder of clouds and the beating of drums.

Comment- Maharaj Ji would show the lightning and thunder to him during his meditation.

13 गुर परसाद ये मन मानया । सतपुरष निरंजन जानया ॥

The Word is a gift of the grace of the Guru. He comes to know the glory and purity of the Guru.

Comment- His mind would find a fount of inner bliss. It would stop chasing external objects for its happiness. He comes to know the purity of Man become the Truth.

14 घन घन बाजे अनहद तूरा । गफलत त्याग भयो जन सूरा ॥

He hears the un-struck melody of the Word. He is careful not to waste his precious time of human birth. He becomes a brave warrior and fights the five enemies of sensuality, anger, greed, infatuation, and false pride. He fights the powerful Maya.

Comment- He alone is the brave warrior who subdues these five enemies.

15 पाँच दूत की गर्दन तोड़ी। परम प्रीत चित चरनी जोड़ी ॥

With Guru's grace, he conquers the five enemies of sensuality, anger, greed, infatuation, and false pride. His mind attaches to the Lord with supreme love and devotion.

16 शब्द में जीवन शब्द में मरना। आलख शब्द का पायो निरना ॥

He needs to live and die in Shabad the Word. He experiences the invisible Word.

17 शब्द में सुरती रुच रुच धाये। पूरन भाग निज घर समाये ॥

Let his consciousness run towards the bliss of Shabad the Word repeatedly. He is most fortunate to find his true home.

Comment- His soul wants to unite with God. God is his true home.

18 पाप पुत्र दोनों से मुक्ता । हरजन शब्द सार संजुगता ॥

He transcends good and evil actions. He learns selfless action.

Comment- he transcends the three modifications or gunas. Satoguna is doing good actions. Rajoguna is earning wealth. Tamoguna is doing deception and evil acts.

19 मंगलाचार भया घरआये । परगट पुरख सब खेद मिटाये ॥

Auspicious things happen. The writer comes to his true home. The true Guru, manifested God, removes his suffering.

Comment- God manifests Himself as the true Guru.

20 शब्द कमावे जौहरी, मोह ममता करे त्याग।

'मंगत' निज घर जा बसे, जाँ करम दोष नहीं लाग ॥ 995

A true seeker is like a jeweler. He earns the wealth of the Word. He renounces his attachment to this body. He reaches his true home. His actions are selfless. They are not tainted by desire.

Comment- Just as a jeweler knows the value of a diamond, a true seeker knows the priceless value of Mahamantra. Mahamantra was the mantra given by Saint Mangat Ram Ji.

Shabad 1011

1 ना वोह आवे ना जावे मीत । नाद पुरख की कथा पुनीत ॥

Nada the Word, that pure consciousness is very holy. It is neither born nor does it die.

2 सब कुछ तिस से वोह सबसे न्यारा । विसमाद कथा तत्त नाद विचारा ॥

Nada the Word is the origin of everything, but it is detached from all. It is a wonder of wonders.

3 सुकृत सीख मन माही विचार । पूरन रूप परस निरंकार ॥

He needs to reflect deeply on this teaching. It would take him to God, the full.

Comment- God is full because He fills the hole of the commentator. The commentator would be fulfilled.

4 शाहों का शाह सो ही सत देव । पलपल कीजो चित से सेव ॥

God is the king of kings. The commentator should serve Him each and every moment.

Comment- God is the king of kings because he can throne and dethrone a king in one minute.

5 ऊँच सोभा साचा दरबार । प्रभ की सेव करे निस्तार ॥

God's court is the true court because it is eternal. His kingdom is everlasting. The glory of worldly kings fades away with time. But God's glory never fades.

The commentator would cross the treacherous ocean of the world by serving God.

6 निर्मल होवे चित निर्मल ध्याये । पूरन परसे पूरन गत पाये ॥

He would be purified by contemplating pure Nada the Word. By contemplating the full, he would become fully appeased.

7 जीवत जीवे जपे नाद अनादी । अखण्ड ध्यान शब्द बिसमादी ॥

He would be truly living his life. He would experience astounding Nada, the Word. He would experience ineffable peace.

8 तृप्त भये जन पूरन ध्याया । सरब काल चित पूर समाया ॥

He would not need any outside thing for his happiness. By experiencing Word the full, he would be wholly appeased.

9 नाशवान से मुकता पाई । अबनाशी पुरष नाद घर ध्याई ॥

His attachment to the perishable body would become less. He would be liberated. He would experience imperishable pure consciousness Nada the Word in his body.

10 सब साजन नित कीरत गाओ । सत ठाकर के चरन समाओ ॥

Let all devotees sing the glory of God in the Satsang or holy association. Let them become absorbed in the holy feet of God.

11 रोम रोम में सो ही रमीना । मिल सतगुर भेद सत लीना ॥

God pervades in each and every pore of the commentator's skin. The true Guru reveals the secret teaching to him.

Comment- The true Guru, Saint Mangat Ram Ji, reveals the secret teaching to him.

12 नौ द्वार का मन्दर देह साजा । आप परकाशे घट आप बिराजा ॥

God gave the commentator this body of nine doors or apertures. Then he abided in this body as holy Word the Shabad. He illuminated this body.

Comment- The nine apertures are- two eyes, two ears, two nostrils, the tongue, the anus, and the organ of procreation.

13 जाँ पर किरपा साध की भई । पूरन पुरख की सोझी लई ॥

God is realized by a fortunate person who is blessed by a true saint.

Comment – A fortunate person blessed by Maharaj Ji realizes Shabad the Word.

14 अन्तर गुफा में डेरा कीना । नाद पुरख का खेल लखीना ॥

With God's blessing, he enters his inner consciousness's cave. He sees the astounding play of Nada, the pure consciousness.

Comment- The Mahamantra takes him inside the cave of his inner consciousness.

15 दसवें द्वार का खोला ताला । नाद पुरख बसे सिरी गोपाला ॥

He opens the lock of the tenth door with the key given by the true Guru. He is blessed with the realization of Nada, the pure consciousness.

Comment- This body has nine doors or apertures- Two eyes, two ears, two nostrils, the tongue, the anus, and the organ of procreation. The tenth door is secret. Maharaj Ji's Mahamantra is the key to the tenth door. He is then blessed with the vision of God.

16 बिन बाती तेल दीपक परगासे । अखण्ड परगास जोत अवनासे ॥

The light of Word, the Shabad is an inner light. This eternal light is without any wick or oil.

17 अनक भाँत नाद घनघोर । सुकृत जीवन जिस सूझा ठौर ॥

Nada, the Word, thunders in many ways. A person who reaches this destination is blessed.

18 रूप रेख बिन देव दिखाया। अजर परकाश घर नजरी आया ॥

He would realize formless God that has no shape or color. He would see eternal light inside his body.

19 सत साधू की सेव कमाई । नाद सरूप की महमा घर पाई ॥

Let him earn the wealth of service of the true saint. He would be blessed with the glory of Nada the Word.

20 पूरन तिनके भाग भये, जिन घट सूझा नाद ।

'मंगत' निर्मल ध्यान में, मिट गयो सब परमाद ॥ 1011

The persons, who experience Nada the Word within, are most fortunate. They enjoy the bliss of contemplation of the Name. They strive to maintain that bliss and peace all the time.

Shabad 1023

1 सुरती बाँध पवन में धार । साचे नाम का करो वापार ॥

Let the commentator concentrate on his breath during meditation. Let him do his true business with the Name.

Comment-Meditation is the only actual business. The wealth of the Name goes with a person after his death.

2 पवन को पीवे नाम परगासे । जुगती योग सतनाम बिलासे ॥

As he meditates with his breath, the Name becomes radiant. He enjoys the bliss of the Name. The Guru has given him the technique of yoga.

Comment-Yoga is union with God. The True Guru, Maharaj Ji, has given him the correct technique of union with God. With Maharaj Ji's blessing, he enjoys the bliss of Mahamantra.

3 भ्रम ग्रन्थी अन्तर से टूटी । जुगत योग जो नाम रस लूटी ॥

He has the delusion that he is this body. The knot of his illusion is untied. He enjoys the nectar of the Name by following the technique of the genuine Guru.

Comment-By following the teaching of Maharaj Ji, the commentator revels in the ecstasy of the Mahamantra.

4 बारम्बार मन नाम कमाई । पवन धार संग करे टकराई ॥

He earns the true wealth of the Name again and again.

Comment-It is true wealth because only this wealth can give him true happiness.

5 विरती त्याग मनसा भई लीन । शब्द समाध अन्तर में चीन ॥

The torment of his overactive mind becomes less and less. The desires of his mind are gone.

He goes into Samadhi: no more thoughts, no more concepts. There is only peace, peace, and peace.

6 उरध कँवल भया परगास । पीवे पवन होवे निरवास ॥

The lotus within gets inverted, and it blooms. Meditation with breath removes the commentator's desires.

Comment-There are many chakras in the body. There is a lotus within each chakra—the lotuses within the chakras bloom.

7 स्वाती सीप निहों ज्यों धारी । चातक बरखा नीर ज्यों प्रीत विचारी ॥

Just as an oyster loves the raindrop of the Swati star, the devotee loves the Name of God. Just as a Chatak bird loves rainwater, a believer remembers God.

8 चन्द चकोर ज्यों प्रेम लवलीना । एह विध साजन सतनाम जपीना ॥

Just as a Chakor bird (Barbary partridge) loves the moon, a disciple loves the Name of God.

9 एक पलक ना विसरन पाये । चौसठ घड़ी मन माही ध्याये ॥

Let him not forget the Name even for a moment. Let him remember it twenty-four hours a day.

Comment-He can remember God during his action by dedicating his activities to God. With long practice, there is automatic silent chanting of the Name.

10 चंचल विरती मन की नासे । सतनाम जो गुनी उपासे ॥
When a wise man remembers God, his mind becomes peaceful.

11 कर्ता हर्ता ठाकर जानी। आज्ञा पल पल तिसकी पछानी ॥
He must firmly believe that God alone is the doer and un-doer. Let him accept God's will all the time.

Comment- Whether the outcome of his actions is favorable or unfavorable, he always needs to accept God's will.

12 मन अपने को नेहचल कीजे। सतनाम पवन सग पीजे ॥
Let him still his mind by remembering the Name of God with each breath.
Comment- Maharaj Ji has given the commentator the Mahamantra. He needs to repeat it. His racing mind would slow down.

13 पाप कुपथ से मन को राखे । सतकरम की रसना चाखे ॥
Let him restrain his mind from sins and evil ways. Selfless actions lead to bliss.
Comment - He will have difficulty in meditation if he commits sins like sensuousness, wrath, greed, infatuation, and false pride. Maharaj Ji taught him to follow the five principles of simplicity, service, Satsang or holy association, truth, and remembrance of God.

14 स्वारथ त्याग होवे उपकारी । अन्तरगत सतनाम विचारी ॥
He needs to give up his selfishness. Selfishness increases his body identification. Let him serve others. Let him remember the Name of God within his mind.
Comment-There should be no outward display of his devotion to God. It should be inner devotion.

15 सब जीवों की सेव कमाये। पूरन प्रीत हर चरनी पाये ॥
He earns the true wealth of service of all beings. Let him have true love for God.
Comment-This is true wealth. It goes with the commentator at the time of his death.

16 मान मध का हरे गुबार । कौडी मूल बिके ससार ॥
Let him remove his desire for Name and fame. Let him not expect any payback for his service.

17 दीन गरीबी चित आसन धारी । साचा नाम पल पल पुकारी ॥

Let him have humility. Let him remember the true Name of God each and every moment.

18 दुर्मत गई भया परगासा | अखण्ड नाद में लयो निवासा ॥

His ignorance would be gone. He would be enlightened. He would abide in the eternal Nada the Word.

19 पूरन भाग अबनाशी घर पाया। साध की सेव सब ताप मिटाया ॥

He would be most fortunate. He would find imperishable God. Service of the saint would remove all his fevers.

Comment-Service of Saint Mangat Ram Ji would remove all his fevers. There are three kinds of fevers- mental, physical, and environmental.

20 अन्तर सिमरे नाम को, बाहर सेवा धार ।

'मंगत' दुबधा सब मिटे घर पावे सचियार ॥ 1023

He would remember the Name of God inside his mind. He would serve others in the outside world. The Guru would remove all his doubts. He would find God, the truth.

Shabad 1025

1 साचे नाम की प्रीत कमाई । दुर्लभ जीवन जग में पाई ।

The commentator needs to earn the wealth of the true Name. It is rare to be blessed with human birth.

Comment-Only a human- being can meditate and reach God. An animal cannot do that.

2 सत सेवा हिरदे पहचानी ॥ अन्तर नाम जपत निरवानी ॥

He needs to serve selflessly and repeat God's Name inside his mind.

Comment- He needs to reflect carefully on whether his service is selfless. He should repeat the Name silently, not loudly, with his tongue.

3 स्वास सुरत नित नाम ध्याई । अबगत शब्द परापत पाई ॥

He needs to focus his consciousness on the Name with each breath. He would find Shabad, the changeless Word.

Comment- Everything material is changing. Even the Sun, the Moon, and the Earth are changing. This body is also changing all the time. Only the Word is changeless. The Name is God's Name, as revealed by a saint. Maharaj Ji revealed the Mahamantra.

4 करम वासना मन से त्यागी । आज्ञा प्रभ में मनुआँ लागी ॥

Let him remove the desire for the outcome of his actions. He needs to surrender his actions to the will of God.

5 छिन छिन पाप कूप को त्यागे । आज्ञा बूझ प्रभ चरनी लागे ॥

He should not drown into the well of sins. He should surrender to God and be contented in God's will.

Comment- He is wasting his precious human life by drowning in the well of sins. These sins are lust, wrath, greed, infatuation, and self-identification with the body.

6 दृढ़ निश्चय मन में नित धारी । सतनाम जपे सुखकारी ॥

Let him remember the Name steadfastly. The Name would fill him with bliss.

Comment- Maharaj Ji teaches that a devotee should meditate twice daily with regularity. Meditation is more important than food.

7 मूढ़ जिया तेरा कोई ना साथी । भज करतार सरब का साखी ॥

The ignorant man does not understand that no one would accompany him at the time of his death. He needs to remember God, that witnesses everyone.

Comment- Worldly relationships are based on self-interest. A man does not remember God. He wastes his life on worldly pursuits.

8 झूट माया में मत ललचायें । अन्त छाड होवें बेथायें ॥

The commentator should not be greedy for worldly wealth. He would have to leave his home and his worldly wealth at the time of his death.

9 पूरन पुरख परमेश्वर चेत । जनम मरन की मिटे विखेप ॥

He needs to remember God, the full. His restlessness due to recurrent births and recurrent deaths would be gone.

Comment-God is full because only He can appease a man completely.

10 प्राण पुरख का करो विचार । आवत जावत में सुरता धार ॥

Let him focus his attention on incoming and outgoing breath.

11 अंजन माही निरंजन पेख । एह विध जुगती योग की लेख ॥

With this technique of yoga, he would see un-manifested God in the manifested world.

Comment-Just as butter is hidden in milk, God is hidden in the body. By following the teaching of Maharaj Ji, he would realize God.

12 अष्ट कँवल दल अमरत भरया । पवन मथे तब कारज सरया ॥

There is ambrosia in the navel chakra. This nectar is obtained by churning the breath.

13 इन्द्री त्याग मनुओं रस खाई । भयो इकागर गुर सरनाई ॥

His mind renounces sensory pleasure and enjoys inner bliss. It is difficult to concentrate the mind, but it becomes concentrated after seeking the shelter of a true Guru.

14 अखण्ड जाप जपे दिन राती । अरूढ़ ध्यान करे परभाती ॥

Let him be firm in his morning meditation and remember God day and night with unbroken concentration.

15 पल ना विसरे प्रान की धारा एक नाम जपे बारम्बारा ॥

Let him remember God with every breath without forgetting Him even for a moment.

16 ऐसी रहनी अन्तर धार । परगट पावे शब्द आपार ॥

If he lives according to this teaching, then the unfathomable Word, the Shabad, would manifest itself.

17 सदा जीवावनहार सो स्वामी । तिस की प्रीत परम सुखधामी ॥

God blessed him with life. Devotion to God would give him the supreme bliss.

Comment- Worldly things give him transient pleasure and long-term pain. Only God, who blessed him with life, can give him permanent happiness.

18 अन्तरगत नित नाम सम्भाल । पवन पुरख संग जपो दयाल ॥

Let him remember the Name silently inside his mind with each breath.

Comment- He should not chant the Name loudly. He should repeat it silently.

19 गुपत जाप जापे जन जोई । काल त्याग अकाल समोई ॥

The person, who remembers the Name silently, finds eternal life. He moves from mortality to immortality.

Comment- He realizes that he is the soul. He is not this body. His fear of death is gone.

20 मन बाँधे सतनाम संग, नाम पवन में धाए ।

'मंगत' दढ़ विश्वास से, गुरमुख जुगत कमाए ॥1025

The person, who follows the true Guru, earns the wealth of the Name. He controls his mind by repeating the Name with each breath.

Shabad 1037

1 पूरन पुरख साहब दातारी । पाँच भूत जिस कला संचारी ॥

God is the greatest giver. He created everything from the five elements.

Comment- Earth, water, air, fire, and space are the five elements.

The Lord gave the writer this body, food, shelter, and wealth.

2 माटी के पिंजर को अत बल दीना । परम समरथ सो साहब सुखथीना ॥

He gave life force to this body made of clay. He is capable of doing everything, and He is the fount of all bliss.

3 बिन्द से कियो जिस पिण्ड आकारा। अनक प्रकार जिस रचा पसारा ॥

God created this beautiful body out of a drop of water. He created this spellbinding world.

4 जल की बूँद में रूप दिखाई। नैन की रचना अजब बनाई ॥

He created this beautiful body from a mere drop of water. He made this eye which is a wonder of wonders.

5 अपरम अपार देह मन्दर साजा । सरब के भीतर आप बिराजा ॥

God created the temple of the body. This temple has an unfathomable mystery. Then He hid in this temple.

6 प्रभ की रचना प्रभ आपे साखी । मूढमती ममता क्यों राखी ॥

God is taking every care of this body. He is making every organ of this body work. Why does this foolish writer think that this body is his?

7 कौन वस्त तुमसे बन आई। पर की वस्त क्यों मान धराई ॥

Did the writer create any organs of his body? He did not make even a single hair. Then why does he think that he is the owner of this body?

8 पर की वस्त जो अपनी कर मानी। कियो उपद्रव अत अभिमानी ॥

This house, this body, and this wealth belong to God, but the writer thinks they belong to him. He commits numerous sins due to this delusion.

9 मिले सजा ना छूटन पाएँ । पाप घनेरा जो ये कमाएँ ॥

The writer gets punished for these sins.

Comment- His mistake is that he considers God's wealth his own. This body belongs to God. This wealth belongs to God.

10 पर की वस्त का भयो तूं मानी। जुग जुग भरमे नहीं शाँत पछानी ॥

His sin is that he considers God's things as his own. He has been committing this sin for ages. He has spent his time in this delusion for ages. He cannot find any peace.

11 पाप क्रूर अधिक ये मीता । पर की वस्त पर राखें चीता ॥

It is a great sin to consider somebody else's thing his own.

12 पाप करे नहीं छूटन पाये। जनम जनम की फाँस फँसाये ॥

He thinks that this body belongs to him. He is unable to free himself from this sin. He is in the noose of recurrent births and recurrent deaths.

13 साची कीरत तूं कर विचार । पर की वस्त त्याग विकार ॥

Let him contemplate the real glory of God. Everything, this body, this house, and this wealth, belong to God. Let him stop believing that he is the owner of these things.

14 अपनी ममता कर चित से त्याग । पावें छूट जो संकट लाग ॥

He needs to give up self-identification with the body. His calamity would be gone.

Comment- His calamity of attraction and aversion, that raga and dwesha, during his actions, would be gone.

15 चार पदारथ नौ निद्ध पाएँ । पर की वस्त जो चित ना लाएँ ॥

If he does not crave for the things belonging to God, he would attain all things and all treasures.

Comment- He would obtain the four things- dharma or righteousness, wealth, happiness, and liberation.

16 देह पिंजर का जो स्वामी । तिसकी आज्ञा में कर बिसरामी ॥

The Lord is the real owner of this body. Let the writer obey His will and find transcendental peace.

17 देह पिंजर सौंपो तिस चरना। ममता त्याग सुन मुक्त का निरना ॥

He needs to surrender this body to will of God. Let him remove attachment to this body and attain liberation.

18 प्रभ की वस्त प्रभ आगे धरी । तब इस जीव की बिपता टरी ॥

If he surrenders God's things to God, all his calamities would be removed.

19 मूल कलंक ममता मोह नास्यो । आनन्द सरूप घट शब्द परगास्यो ।

Identification with this body is the root of all his sins. If he removes identification with this body, the Word, that bliss itself, would manifest in his body.

Comment –Self-identification with the body is the primary sin.

20 निर्मल भगती सार ये, निर्मल ये ही विवेक ।

'मंगत' तन मन त्याग के, राखें प्रभ की टेक ॥ 1037

Let him renounce his body and mind and surrender to God. It verily is the essence of sublime devotion and is sublime discrimination.

Shabad 1045

1 मिल सतसंग सतनाम विचार । जग जीवन की सुकृत कार ॥

Let the writer attend Satsang or holy association and remember God's Name. This verily is the sublime activity of his sojourn in this world.

2 पवन को बाँध नाम के संग । निर्मल शब्द सुनो परसग ॥

Let him remember God's Name with each breath. He would listen to the melody of the Holy Word.

3 मन को राख प्रान के माहीं । अन्तर बाहर सतनाम लखाई ॥

He must restrain his mind by conscious awareness of his breath and repeat God's Name inside and outside.

4 सत सील हिरदे में राख । निर्भय नाम की रसना चाख ॥

He should have truth and ethical behavior. He would enjoy the bliss of the Name and lose the fear of old age, disease, and death.

5 शब्द की महमा हिरदे में गाओ । शब्द पुरख सग हेत लखाओ ॥

Let him see glory of the Word inside his heart and have love for God, the Word.

6 आलख शब्द ब्रह्म निर्वान । अपने अन्तर करो ध्यान ॥

The Word transcends the senses. It leads to liberation and God. Let him contemplate it within his mind.

7 सब कुछ तिसकी आज्ञा जान । जल थल सो ही है परवान ॥

The Word commands everything. It pervades the water and the land.

8 गरब त्याग बिख ममता मीत । साचे शब्द का गाओ गीत ॥

The writer needs to remove the poison of self-identification with the body and sing the praise of the Word.

9 शब्द की सोझी सब ताप को हरे । देह विकार की ममता टरे ॥

Realization of the Word would remove all his suffering. His self-identification with the body would dispel.

10 मिथ्या मध सब देह का जाई । साचा शब्द प्रभु रतन कमाई ॥

His false pride of the body would go away. He would earn the jewel of the Shabad.

11 मेरी मतिया तूं कर विचार। साचे शब्द का लेख नित धार ॥

He needs to reflect deeply about this subject. He should always earn the wealth of the Word.

12 तिस जन ने पायो पार ठिकाना। जिस ध्याया सत शब्द विज्ञाना ॥

A person finds his true home if he realizes the Word.

Comment- this world is not his true home. It is imperfect and full of suffering.

13 साची भगती प्रभ नाम कमाओ। आज्ञा तिस की मन तन वरताओ ॥

Let the writer earn the true devotion of God's Name. Let him obey God's will with his mind and body.

14 जीवन में मिरतक हो जाओ। साची रसना शब्द घर पाओ ॥

Let him die while living and find true bliss in the Word.

Comment- 'Dying while living' entails cleansing the mind by chanting the Divine Name, effacing the ego, overcoming human vices, and gaining supreme wisdom.

15 राखनहारा सो किरपाधारी। निर्मल चित से हो पुजारी ॥

Merciful God would protect the writer. Let the writer worship Him with a pure heart.

Comment- Worship with a pure heart is worship without desiring material things.

16 संशे में नर ना भरमाओ। सत शब्द का लेख लखाओ ॥

The writer should not have any doubts. He needs to earn the wealth of the true Word.

Comment- He does not surrender to God completely. His self-reliance shows his doubts.

17 चेतन पुरष शब्द आनाद। सरब रुमाना रूप विस्माद ॥

The Word, the pure consciousness is present in this body. It's astounding form pervades everywhere.

Comment- In pure consciousness, there are no thoughts and no external objects.

18 चतर चतराई सब मन की जाये। अवगत पुरष शब्द जो ध्याये ॥

If a person meditates on the Word, his mind becomes free of all thought concepts.

19 पूरन ब्रह्म परमेश्वर जाप। मोह माया का हरे सन्ताप ॥

Let the writer meditate the transcendental Lord, the full. God removes his suffering due to delusion and body-identification.

Comment- He suffers due to diseases, old age, and death due to his self-identification with the body.

20 सतपुरषों की सीख से, नाम रतन रस चाख।

'मंगत' मिले सत शान्ती, पायें शब्द पुरख की साख ॥ 1045

Let the writer follow the teaching of men become truth and enjoy nectar of God's Name. He would find transcendental peace and witness glory of the Word.

Shabad 1065

1 धन अमोल जगत में ये ही । हर की भगत जो प्राप्त भई ॥

Devotion to God is verily the priceless wealth.

Comment-Worldly wealth gives rise to much worry. There is more pain than pleasure in it. The pain of its loss exceeds the joy of its gain.

2 पूरन भाग करम पायो पूरा । साची भगती पाई चरन हज़ूरा ॥

The author was very blessed when he turned to God. If he has true devotion, then he has nothing more to do.

3 भयो लवलीन पायो प्रभ मेला । दुर्मत रोग का नास्यो खेला ॥

He became absorbed into God. The Guru removed malady of his ignorance.

Comment- He was ignorant. He identified himself as this body. He thought he had no defects but he had sensuousness, wrath, greed, infatuation, and false pride.

4 तृखा विनासी चित शान्त समाई । साची साखी प्रभ की चित गाई ॥

The Guru removed his restlessness. He became peaceful. He was grateful to God for His blessing.

Comment- Even though he earned much wealth, he still was not peaceful. Peace of mind was the greatest treasure that the Guru gave to him.

5 मूढमती सुकरत हुआ । साचे शब्द में जीवत मूआ ॥

The ignorant person became all-wise. He died while living in the true Shabad, the Word.

Comment- He sacrificed his body, mind, and wealth and attained the Shabad, the Word.

6 मन अपने में करी कहानी । अकथ कथा अन्तर पहचानी ॥

With the Guru's grace, he had a spiritual experience that he could not convey in words. He had peace that was beyond human understanding.

7 भेद मिटा सब दुर्मत जाल । दृष्टी आयो प्रभ दीनदयाल ॥

The Guru revealed the hidden secret of life to him and removed his ignorance. He realized God.

8 साचा सोहला प्रभ का गाया। सुफल विचार जीवन में पाया ॥

He sang glory of God in ecstasy. The Guru's teaching blessed him with the fruit of God realization.

Comment- Human birth is fruitful only if God is realized. Sohla is a song of praise.

9 मन अपने को आई परतीत । भगत पछान लयो जग जीत ॥

The Guru blessed his mind with complete faith. He won the game of life with devotion to God.

Comment- He relied on God alone and nothing else. He surrendered completely. Devotion to God led him to victory in his life. God's realization is the true victory in life.

10 मन में मन भया परसन्न । प्रभ की भगत का पायो धन ॥

His mind was totally satisfied without needing any external object for its satisfaction. He found the treasure of God's devotion.

Comment- The treasure of God's devotion goes with a man after his death.

11 इक चित होके करी अरदास । हरख भये साहब अबनास ॥

He meditated with complete concentration. God was **pleased** with his fervent devotion.

12 परगट अपना रूप दिखाई । अत सुन्दर छवी वरनी नहीं जाई ॥

God manifested His glory. His beauty was indescribable.

13 मैं मन्थभाग गरीब अनजाना । आप दयाल भये भगवाना ॥

The commentator was undeserved, ignorant, and poor. God's realization happened only due to the grace of God.

Comment- God's realization did not happen due to his efforts. It happened due to the grace of God.

14 मन मेरे की काटी पीड़ । जनम जनम की हरी तकसीर ॥

God removed the suffering of this writer. He released his mental anguish. He removed the sins of countless lives.

Comment- He carried the burden of sins from his countless past lives. He had sins of sensuousness, wrath, greed, infatuation, and false pride.

15 जुग जुग माँगूँ प्रभ भिखया सार । नाम तेरे का रहे चित आधार ॥

He begs for the gift of your Name for the ages to come. Let him seek the support of your Name alone and nothing else.

Comment- God's Name gives everything.

16 दीनदयाल कीनी अत दात । साची भगती मन माही समात ॥

You shelter the meek, lonely, weak, and unloved. You showered this undeserving person with your gift and blessed him with fervent devotion.

Comment- As water accumulates in low spots, God's grace descends on the humble. The proud and arrogant go empty-handed. Humility is a great virtue.

17 आपे आप तूं करी बखशीश । सुफल कियो ये मूढ़ा कीट ॥

You chose to bless this undeserving servant. You made this ignorant worm's life fruitful.

Comment: He did not realize God through his efforts but through your grace.

18 साची सिमरत प्रभ चरन की पाई । जनम कदारथ सब ताप मिटाई ॥

You blessed him with true devotion. You removed all his suffering and gave meaning to his life.

19 सिमर सिमर मन लीन समाया । आवागवन का खेद मिटाया ॥

He remembered you fervently, and his mind was absorbed into you. You removed his pain from the recurrent births and recurrent deaths.

20 पततपावन दयाल प्रभ, आपे भये सहाई ।
'मंगत' की बिपता हरी, चित भगती लेख लखाई ॥ 1065

You are the redeemer of sinners. Everything happened due to your grace alone. You removed his calamity and blessed him with devotion.

Comment- He got redeemed, not by his efforts, but by your grace.

Shabad 1071

1 इच्छया धार करम जो कीजे । तिसका फल निश्चे नर लीजे ॥

The commentator does every action with the desire to get a favorable result. This desire is the root of his misery. As he is doing an activity with a wish, he would undoubtedly get some fruit from that action.

2 पाप करम संकट को देवे । पुन्न करम सुख भोग लखीवे ॥

His sinful actions result in a calamity. His good actions result in the praise and admiration of people.

3 सुख पाये फिर पाप कमाई । फिर फिर बिपता जीव ये पाई ॥

When he does good actions, he develops false pride. This false pride is his sin, leading him to calamity again. Thus, both his good and evil actions result in calamity for him. Both make his mind restless. There is no escape for him.

4 सुख दुःख द्वन्द का करे नित भोग । वासना करम ये देवे संजोग ॥

His desire for the fruit of action gives him a duality of happiness and misery.

5 ज्ञान बिना नहीं सत शान्त पाई । दुःख सुख करम चक्कर भरमाई ॥

Only the teaching of Saint Mangat Ram Ji can lead him out of this predicament. Only this teaching can remove his restlessness and anxiety. Otherwise, he will stay deluded and lost in the maze of happiness and misery.

6 साचे सुख का उठ लेख विचार । इच्छया करम जावे दुःख सार ॥

He needs to reflect on the way out of this dilemma. Both good and evil actions make him restless. He needs to find out how to maintain his peace during his efforts. The desire for the fruit of activities is the root of his misery. He must let go of his passion for a favorable outcome during his actions.

7 सतगुर सीख मन माही चितार । निश्चे सिमर सत सरजनहार ॥

He must contemplate the genuine guru's teaching, Saint Mangat Ram Ji. He needs to remember God during his actions. He needs to surrender the outcome of his efforts to the Lord.

8 सो परमेश्वर आनन्द सरूप । करम जाल नहीं व्यापे कूप ॥

God is bliss Himself. If the commentator relies on God, he will not fall into the snare of agitation about the outcome of his actions.

9 सो परमेश्वर समरूप व्याप । जनम मरन नहीं पावे सन्ताप ॥

God is the same in every circumstance. He is not subject to old age and death.

10 सो परमेश्वर विज्ञान परकाश । अपने आप में करे बिलास ॥

God is the light of realization. He sports in Himself. He does not depend on any external object for his enjoyment.

11 सो परमेश्वर घट घट व्याप । सर्वज्ञ रूप को हिरदे जाप ॥

That God pervades every being. Let the commentator remember the omniscient God.

12 सकल विखाद जीव का जाई । जो मन आवे प्रभ सरनाई ॥

God will dispel all the commentator's suffering if he takes His shelter.

13 सब संकट से होये निहाल । नित ध्याये सतनाम रछपाल ॥

He would be freed from every calamity. Let him remember all-protector, the Name of God, all the time.

14 राग द्वेष जाये भरम फाँसी । जो नित सिमरे तत्त रूप अवनासी ॥

If he remembers the true and eternal God, his fetters of attraction and aversion would be cut asunder. He would not lose peace of mind during his actions.

15 करम जाल से खोज खुलासी । करम जाल ये जम की फाँसी ॥

He is attached to the outcome of his actions. Let him search for freedom from the maze of his actions. The labyrinth of activities is a noose of death. He is trapped in the cycle of recurrent births and deaths due to attachment to the outcome of his actions.

16 परमारथ धरम हिरदे विचार । करम जाल से मिले निस्तार ॥

Let him reflect on selfless actions. He would be freed from the maze of karma.

17 दृढ़ निश्चय प्रभ चरनी राख । आज्ञा बूझ परमसुख साख ॥

Let him have unshakable faith that the Lord will take care of him even if the outcome of his actions is unfavorable. God would take care of him in every situation. He will have supreme peace if he accepts the will of God.

18 करम मल नास बुद्ध निर्मल होई । निष्काम भाओ की सत गती परोई ॥

The filth of his actions, his doer-ship, would be washed away. His intellect would be purified. His actions would become selfless.

19 द्वन्द्व त्याग प्रभु प्रेम चित पाई । साची भगती से सब खेद मटाई ॥

His duality would be removed, and he would have fervent devotion towards God. True faith would remove all his suffering.

20 अपने भरम के जाल को, शस्त्र ज्ञान से काट।
'मंगत' पावें सत शान्ती, निर्भय पुरख की वाट ॥1071

Let him cut the net of his delusion with the teaching of Saint Mangat Ram Ji asunder. Mangat Ji says that he would gain peace, the transcendental peace that is beyond the comprehension of others. He would become fearless after following this teaching.

Shabad 1072

1 अपनी ममता मन की त्याग। सत ठाकर की चरनी लाग ॥

Let the commentator give up his false self-identification with the body (Mamta). Let him have fervent devotion for his true master, Saint Mangat Ram Ji.

2 एक भरोसा पाओ आधार। निर्मल नाम नित करो चितार ॥

He should have only God as his anchor. He should meditate on the sublime Name of God all the time.

3 बारम्बार मन मूरख ठाक। साचा नाम अन्तरगत चाख ॥

He needs to restrain his foolish, stubborn, and wayward mind again and again. Let him enjoy the bliss of the Name of God.

4 उठुत बैठत प्रभ नाम विचार। स्वारथ बुद्ध मिटे अन्धकार ॥

He must always contemplate the Name of God, sitting or standing. He should dispel the darkness of his ignorance.

5 अपने मन का संशय तोड़। सतगुर सेव चरन चित जोड़ ॥

Let him remove all doubts from his mind and attach his mind to the service of the true guru, Saint Mangat Ram Ji or Maharaj Ji.

6 जनम मरन की काटो फाँस। नाम ध्यान पाओ सुख रास ॥

He needs to cut asunder the noose of recurrent births and recurrent deaths. Let him find the treasure of bliss in the Name of God.

7 किस करनी में मूरख लागा। करम रोग नित ग्रसे अभागा ॥

He foolishly does all his activities. He suffers from the malady of attachment to outcome of his actions.

8 सत अस्थान खोज अचनाशी। करम चक्कर से पायें खुलासी ॥

Let him search for his true immortal home and stop fretting and worrying about his actions. Let him remove the entanglement of his actions, which leads to his recurrent births and recurrent deaths.

9 अपने जीवन का खेल विचार। अपनी तृपती का मारग धार ॥

Let him contemplate the game of this life. Maya has created an illusion. He is trying to find happiness, which only leads to misery. Let him follow the way which would lead to complete appeasement.

10 करम तृश्रा अत भरम बढ़ावे। भोग सोग में नित फँसावे ॥

His desire during his actions increases his delusion. It is the root of his suffering. It entangles him in the duality of pleasure and pain.

11 निहकरम सरूप खोज तत्त ज्ञान। पद अबनाशी नित निरवान ॥

He needs to follow Maharaj Ji's teachings, which would make him selfless during his actions. He would attain the immortal state of nirvana.

12 सो ही तेरा है निर्मल धाम। मोह वस होके भयो करम गुलाम ॥

That alone is his sublime goal. He has become the slave of his actions due to self-identification with the body.

13 साचा नाओ मन अन्तर राख। पद निर्वान की परसें साख ॥

Let him meditate the true Name of God. He would be liberated, witnessing every action.

14 अपना आप आपत को त्याग। सम्मत ज्ञान प्रभ चरनी लाग ॥

Let him renounce the calamity of selfishness and attain knowledge of sameness. Let him seek the shelter of God.

15 हिरदे नाम जपो सुखरासी । निश्चय पायें तब होये खुलासी ॥

He needs to meditate on the Name of God. It is the treasure of bliss. He needs to do his actions firmly, believing God cares for everything.

16 दृढ नीयम ये हिरदे धार । साखी पुरष सिमर करतार ॥

He needs to meditate every morning and evening with regularity. Let him remember God, the witness.

17 सकले करम तिस चरनी छोड़ । हग विकार अपने को तोड़ ॥

He needs to surrender all his actions to the will of God. Let him remove his ahamkara or self-identification with the body.

18 भरम विनासे घर चानन पाई । पाप पुत्र गयो लीन समाई ॥

Let him dispel his delusion and illuminate his mind. Let him do good acts but not consider himself a doer.

19 निकरम सरूप पद परसा अविनाशी । निश्चल होया सब मिटी चौरासी ॥

He would reach God by doing selfless actions. He would find transcendent peace. He would not go through misery or recurrent births and recurrent deaths.

20 पूरन रूप भगवन्त को जिस चित अन्तर गाया ।
'मंगत' सो निस्तर भया, सब करम मूल बिनसाया ॥1072

Let him sing the praise of God, who appeases him completely. He would cross the treacherous and terrifying ocean of this world. Selfless actions would destroy the root of all his karma. He would not be born again.

Shabad 1129

1 जतन जतन कर गुनी मुनि हारे । देह भरम नहीं उतरे दुःख सारे ॥

Ascetic, gifted, and wise persons strived their utmost, but their delusion of self-identification with the body did not dispel.

Comment-The writer cannot dispel this delusion with his efforts. He needs to continue to strive. God would listen to his earnest prayers one day and bless him with identification with Shabad the Word. He needs to continue to meditate and experience Shabad the Word. As he experiences Shabad more and more, he slowly becomes Shabad himself.

2 छिन छिन में जीया भरमाई। देह ममता अत रोग दुःखदाई ॥

He is deluded each and every moment. He is too attached to this body. This delusion is his chronic malady which is the cause of all his suffering.

3 अनक सयानफ मन में धारी। ममता देह नहीं होवे छारी ॥

He tried countless clever tricks. He strived so hard. He tried everything, but his attachment to this body did not go away.

Comment-He loves this body more than anything else.

4 ज्ञान ध्यान बहु सुने इतहासा । मोह का जाल नित करे गरासा ॥

He spent many years meditating and reading spiritual books. He attended countless discourses and associations with holy people but could not free himself from the web of attachment to this body.

5 गृहस्ती विरक्ती सब भये दीवाने । मिथ्या देह संग भये गलताने ॥

Householders as well as ascetics became deluded. Everyone identified with this false body.

Comment-This body identification is false because a man is not his body. He is the soul. He is the spirit having a bodily experience. He is not the body having a spiritual experience.

6 कोट मझे कोई जन आया । सत सरूप जिस भेद लखाया ॥

Only a rare person among millions understands this secret. He realizes that he is not his body but he is his soul.

7 परम जतन से मल दुर्मत हरया। साध जनाँ की सरनी पड़या ॥

He strives to remove the delusion of self-identification with the body. He cannot remove it through his efforts. He can remove this delusion only by surrendering to a true saint.

Comment-Saint Mangat Ram Ji was a true saint. By following his teaching sincerely, a man can rid himself of the delusion of false identification with the body.

8 साची सीख मन तन मनाई। साचा जीवन सत शब्द लखाई ॥

He follows the true teaching with his body and mind. He finds his true life by experiencing Shabad the Word.

Comment-He meditates and realizes Shabad the Word. He is spiritually reborn. He finds the spiritual life.

9 काम क्रोध अधिक विकराल । नित गरासे देह के जाल ॥

Lust and wrath are very formidable enemies. A man is trapped in their web.

10 राग द्वेष अत घना कलेश । अनमत जीव रहे दुःखी हमेश ॥

A man suffers greatly from attraction and aversion, that raga and *dwesha*. The ignorant being is miserable all the time.

Comment-A man is always looking for a gain in his actions. There is raga or attraction for gain. But many times, he suffers a loss. There is dwesha, or aversion to a loss. He is caught in the web of attraction and aversion during all his actions.

11 इन्द्री विकार पल पल भरमाई । एक पलक नहीं धीरज आई ॥

He is deluded by the deviation of his sensory and motor organs. He thinks that happiness lies in the satisfaction of sensory pleasures. He also feels that his efforts can attain happiness and remove misery from his life. He does not have any peace.

12 अत सकट में आयें जायें । देह के जाल में नित भरमायें ॥

By identifying with the false body, he is always in extreme calamity. He is in fear.

13 मिथ्या देह नित भय दिखाई । गुनी ज्ञानी नित बिपत लखाई ॥

He is in fear due to identification with this false body.

Even highly educated and intelligent people are not exempt from this fear.

14 निर्भय रूप सत आतम खोज । सकल जाल की पावे सूझ ॥

There is a way out. He can free himself from this web of illusion by searching for his soul. Spiritual knowledge would destroy the illusion.

Comment-By following Maharaj Ji's teaching, he would destroy the web of the illusion.

15 जीवन रूप जब शब्द पछाता । लीन भयो सब दुःख सतापा ॥

Shabad the Word is the life force. By knowing Shabad the Word, all his misery would be dispelled.

Comment- He would know for sure that he is not this body.

16 सत सरूप की खोज विचार । उतरे भव मारग से पार ॥

Let him search for God, which is permanent all the time. Then he would cross the treacherous ocean of the world full of misery.

17 निहकरम सरूप सो परमानन्द । तीन काल सो रहे अखण्ड ॥

God is actionless. He is bliss himself. He is eternal and present in the past, present, and future.

18 अपने अन्तर करो पछान। बिनसे रोग पावे कल्याण ॥

Let him analyze himself honestly. Is he selfless in his service and actions? Selflessness would remove his malady of self-identification with the body.

Comment- Service is done to become selfless. How can he become part of God if his service and actions are not selfless? He can meditate and meditate. He still would not reach his goal. Why is selfishness bad for him? It increases his body identification.

19 साखी रूप मन माही चितार। करम जाल सब होवे छार ॥

Let him experience Shabad the Word, that witness within. It would destroy the web of actions.

20 साखी रूप पहचान कर, जाये दुर्मत का रोग।

'मंगत' ये सत साधन, कोई गुरमुख पाये संजोग ॥1129

Selfless actions would make him a witness during his acts. They would dispel the sickness of his ignorance. Only a rare blessed disciple follows this teaching sincerely. He reaches the goal of human life.

Comment-Only a rare disciple follows the teaching of Maharaj Ji sincerely and sacrifices his body, mind, and wealth.

आरती

Aarti

1 तूं पार ब्रह्म परमेश्वर, तीन काल रछपाल ।
नित पाऊँ शरणागति, सत चरन कंवल दयाल ॥

Toon paarbrahm parmashvar , teen kaal rachpaal

Nit paaon sharnagati , sat charan kanval dyaal

God, you are the transcendent Lord. You are the protector in the present, past, and future.

Dear compassionate Lord, let this writer seek shelter on your feet always.

Comment: You are both immanent and transcendent. You protect this writer in the past, present, and future. You are his only hope. Give him complete faith so that he can surrender to you completely. The writer has faith during good times, but it shakes during bad times. He loses faith when he faces disease, old age, and death. Give him faith in good as well as bad times.

2 तूं नित पतित उद्धार है, पूरण प्रभ जगदीश ।
मोह माया संकट हरो, दीजो ज्ञान संदेश ॥

Tu nit patit udhaar hai, pooran prabh jagdeesh

Moh maya sankat haro, deejo gyaan sandesh

God, you are the redeemer of the fallen. You are the perfect Lord of the universe.

Remove calamity of the writer's infatuation and illusion. Bestow him with true knowledge.

Comment: This writer is afflicted with deviations of sensuousness, wrath, greed, infatuation, and identification with this body. You are all-powerful and can remove his deviations. All the wealth and power of this world cannot fill the empty hole in the writer's soul. Only you can appease his insatiable hunger. He is suffering from the calamity of identification with this physical body. He is lost in the illusion and mazes of this world. Please remove his infatuation with this body. He has an illusion that he can find happiness in the external world. He searched for happiness in the external world but could not find it. Only the actual knowledge given by Saint Mangat Ram Ji can remove his infatuation and illusion.

३ नित ही तेरे चरन की, मन में रहे प्रीत ।

तू दाता दातार है, पुरखोतम सुखरीत ॥

Nit hi tere charan ki, man mein rahay preet

Toon data dataar hai, purkhotam sukhreet

Bless him with devotion of your lotus feet always.

You are the generous giver of everything. You are the supreme giver of bliss.

Comment: The writer prays for the continuous devotion of Maharaj Ji in both good times and bad times. He should not become proud and forget God in good times. He should remember that God is always with him in bad times. Bless him

with acceptance of your will. Sweet is your will. He should remember that his house, wealth, family, intelligence, and health are all your gifts. His life will be filled with peace and happiness when he comes to your doorstep.

4 पवन पानी बैसन्तर, धरती और आकाश ।
सबको सिरजनहार तूं आद पुरख अचनाश ॥

Pavan paani baisantar, dharti aur aakaash

Sab ko sarjanhaar toon, aad purakh abnaash

God, you are the creator of air, water, fire, earth, and sky. You are imperishable.

Comment: The writer sees your glory everywhere, in air, water, fire, earth, and sky. You are the truth. You are eternal. Everything else is transient. This world is like an inn. The writer is here only for a few days.

5 घट-घट व्यापक तूं परमेश्वर, सरब जियाँ आधार ।
अनमत कूकर को राख लें, कृपानिध करतार ॥

Ghat ghat vyapak toon parmashvar, sarab jeeyan aadhaar

Anmat kookar ko raakh lai, kirpanidh kartaar

You pervade each and every being. You are support of all.

Please save this humble creature, Oh Lord, the very fountainhead of mercy.

Comment: Let the writer see your glory and presence in every being. You are the fountainhead of mercy. Please protect this ignorant person. You are the support of all. You provide sustenance even to an insect living inside a stone.

6 काल करम जाए दूषना, खल बुद्धि हरो अज्ञान ।

सत शरधा पाऊँ चरण की, अखण्ड प्रेम चित ध्यान ॥

Kaal karam jaaye dooshna, khal buddhi haro agyaan

Sat shardha paaon charan ki, akhand prem chit dhyaan ॥

End the evil cycle of ever-changing actions and emancipate the writer from ignorance.

Bless him with true faith and unending devotion.

Comment: The writer is afflicted with the fear of death. Remove his fear of death. He loses his peace of mind during his actions. He is happy with gain and very unhappy with loss. Please help him to surrender the outcome of his actions to you. His intellect is full of ignorance. It has defects of sensuousness, wrath, greed, infatuation, and identification with this perishable body. Remove the darkness of his ignorance with the light of your wisdom. Bless him with true and unending faith and devotion. With your blessing, his devotion would increase every day.

7 दीनानाथ दयाल तू पल-पल होत सहाए ।

कीरत साचे नाम की, मन तन आए समाए ॥

Deenanath dyal toon, pal pal hot sahayay

Keerat sachay naam ki , man tan aaye smaaye

You are kind towards the meek and help them each and every moment.

Let glory of your true name permeate in the writer's mind and body.

Comment: Remove the writer's false arrogance and bless him with humility. You are kind towards the meek and humble. The writer does not understand the value of your Name. Let him comprehend that your Name is the priceless diamond that can appease his mind completely.

8 अन्तर का सब खेद हरो, दीजो संत विश्वास ।

शरणागत हूँ मन्द मति, घट अन्तर करो परकाश ॥

Antar ka sab khaid haro, deejo sat vishwas

Sharnaagat hoon mandmati, ghat antar karo parkaash

Remove all the writer's misery and give him true faith.

He, with poor understanding, seeks your shelter. Bestow the inner light.

Comment: The writer's mind is full of fear, anxiety, negativity, guilt, and regret. He does not understand that you are with him all the time. Bless him with the understanding that you always help him. Dispel the darkness of his ignorance with the light of your wisdom.

9 अन्तरगत सिमरन करूँ, निरन्तर धरूँ ध्यान ।

घट घट में दर्शन करूँ, आद पुरख भगवान ॥

Antargat simran karoon, nirantar dharoon dhyaan

Ghat ghat main darshan karoon, aad purakh bhagwan

Help the writer to remember you all the time.

Let him see you in every being.

Comment: He is unable to remember you all the time. Please help him to meditate on the Maha mantra. He needs your help with everything all the time. Only with your blessing would he see you in every being.

10 तूं साचा साहिब सरब परकाशी, शब्द रूप आखण्ड ।

गुनी मुनी उस्तत करें, तन मन पायें आनन्द ॥

Toon saacha sahib sarab parkaashi, shabad roop akhand

Guni munin ustat karay, tan man paaye anand

You, the true Lord illuminates all. You are the imperishable Word.

The gifted sages sing your glory and experience your bliss in their body and mind.

Comment: You are the actual Lord of every being. You are the king of kings. You illuminate every being, flowers, plants, trees, butterflies, squirrels, and human beings. You are the eternal holy Word itself. All the gifted saints, sages, and prophets search for

the Word. They are filled with ecstasy in every pore of their body on finding it and they sing your glory incessantly.

11 होवें दयाल हूँ सत परमेश्वर, देवें धीर अपार ।

निमख- निमख सिमरण करूँ, चित चरण रहे आधार ॥

Hovay dyaal toon sat parmashwar, devay dheer apaar

Nimakh nimakh simran karoon, chit charan rahay aadhaar

Be merciful and bless the writer with unlimited perseverance.

Let him remember you every moment so that his mind seeks your anchor.

Comment: You are always kind. You would give the writer unlimited patience and perseverance. Please help him to remember you every moment. Let his mind seek your refuge only. Wealth, family, power, name, fame, and other shelters are unreliable.

12 काया अन्तर परतख होवें, नाद रूप बिस्माद ।

पल पल कीजूँ आरती, तन मन तजूँ व्याध ॥

Kaayaa antar partakh hovay , naad roop bismaad

Pal pal keejoon aarti, tan man tajoan vyaadh

Let the astounding Word manifest itself in the writer's body.

Let him sing your glory every moment so that afflictions of his mind and body are dispelled.

Comment: Due to your prasad or gift of grace, the Word will bloom within the writer. If the writer attains the Word, he will attain everything. Let him sing your glory every moment. The afflictions of his body and mind would go away. Meditation would remove his anxiety, fear, anger, resentment, and negativity.

13 जग आवन सुफला होवे, तेरी आज्ञा मन में ध्याऊँ ।
अन्तरगत करूँ आरती, भव दुस्तर तर जाऊँ ॥

Jag aavan sufala hovay, teri aagya man mein dhyaaon

Antargat karoon aarti, bhav dustar tar jaaon

Let this writer obey your will and achieve his purpose of coming to this world.

Let him say this prayer within and cross the treacherous ocean of this world.

Comment: The writer's human birth would be fruitful only if he finds God in this life. Let him follow your will, not the whims of his wayward mind. Let him sing your praise silently in his mind. With your grace, he can cross the treacherous ocean of this world. This world is full of misery of disease, old age, and death. With Saint Mangat Ram Ji's blessing, he can transcend this misery.

14 अन्धमत मूढ़ा नित प्रति, तेरे चरणी करे पुकार ।
"मंगत" माँगे दीनता, सत धरम सुख सार ॥

Andhmat moora nitprati, tere charni karay pukaar

Mangat mangay deenta, sat dharam sukh saar

The ignorant writer implores day and night at your feet.

Saint Mangat Ram Ji says the writer must ask for humility and genuine spirituality, the essence of peace.

Comment: The writer is deluded. Please give him humility. Saint Mangat Ram Ji would show him dharma or the true way. Dharma would lead him to peace.

समता मंगल

Samta Mangal

1 समता धरम हिरदे रसे, बिख ममता होवे नाश ।

सत सरूप परमात्मा, जल थल पाऊँ प्रकाश ॥

Samta dharm hriday basay , bikh mamta hovay naash

Sat saroop parmatma, jal thal paaon parkash

Let the writer follow the path of sameness (Samta). Eradicate poison of body-identification.

Let him perceive radiance of true God everywhere, in land and water.

Comment: Let the commentator follow the path of Samta as shown by the teaching of Saint Mangat Ram Ji. His sense of identification with this body is the cause of all his misery and suffering. Please eradicate this self-identification with the body.

Let him see your radiance everywhere, in land and water. Shabad the Word pervades everywhere. Bless him with a vision to see that Word everywhere.

2 सब जीवों से प्रेम हो, तन मन सेवा धार ।
समता साधन पाएके, नित परसा जय जय कार ॥

Sab jeevon se prem ho, tan man seva dhaar

Samta sadhan paaye ke, nit parsaan jai jaikaar

Give the writer love and service for every being with his body and mind.

Let him attain the purpose of this life in the Samta way.

Comment: Let the writer see the Word within himself and everyone else. If he sees the Word in every being, he will have love for everyone. He would be glad to serve everyone with his body and mind. He would win the battle of this life by following the teaching of Saint Mangat Ram Ji. His human life would be fruitful and blessed.

3 सत करम सत निश्चय, निर्मल पाऊँ विचार ।
"मंगत" समता धार के, जीत चलो संसार ॥

Sat karam sat nischay, nirmal paaon vichar

Mangat samta dhaar ke, jeet chaloon sansaar

Let the writer's actions, thoughts and intentions be directed to God.

Let him win the battle of this life with Samta path.

Comment: Help the writer to become selfless in his actions. His goal should be to find God in this life. Purify his thoughts so that there is no sensuousness, wrath, greed, infatuation, and identification with this body.

He would reach the goal of his life by following the teaching of Maharaj Ji.