

Saint Mangat Ram Ji

A short biography and selected teachings

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 सरब आधार हजूर ॥

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

It is a brief life history of one of the greatest saints of recent times, Saint Mangat Ram Ji (1903-1954). 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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INFORMATION

Chapter 1

The Master's Grace

This writer was two years old when his father placed him at the feet of Mangatram Ji. He was affectionately called Maharaj Ji by his disciples.

Being placed at the lotus feet of the Master (Guru) was the most significant moment of his life. But he does not remember it. His father wanted him to become pure. Mangatram Ji died in 1954 when he was very young.

Even though he did not remember Maharaj Ji's physical presence, Maharaj Ji's spirit was always there in his home, like perfume. His father and uncle constantly talked about the Master. Maharaj Ji was light, and his father was a moth.

How could his father ever forget Maharaj Ji? He received the most significant treasure by the Master's grace. He did not have true faith, but Maharaj Ji gave it to him. Maharaj Ji did not just preach. He lived his teaching.

Many of this writer's relatives thought that his father was eccentric. They did not see anything special in Maharaj Ji. He looked so ordinary in his photograph.

Maharaj Ji's photograph was on the wall of his home. Sometimes, his father sang verses of Maharaj Ji's scripture, Samta Prakash, with an incredible feeling of love.

The writer grew up in a spiritual home, but there was another opposite pull in his life. It was the pull of materialism and modern science. When he went to medical school, he rebelled against God and became an agnostic. Science and technology were his new gods. He was dazzled by the worldly achievements of Western countries. After finishing medical school, he went to England in 1976.

The materialistic life proved to be a hoax.

The world was like a burning desert. Everything else failed in life. He found an oasis in his Guru.

Time or space cannot stop Maharaj Ji's influence. Even though physically dead like Jesus Christ, he is spiritually alive for his followers.

Chapter 2

The Divine Child

Mangat Ram Ji led a genuinely successful life by finding God. He helped not only himself but also countless others. His name is immortal in this world. He was born in a village called Gangothian, in the district of Rawalpindi, in British India.

Mangat Ji won the game of life. His birth was blessed. He put his mortal body to the best use by finding the immortal God. His father, Gauri Shankar, was an honest and spiritual man. His grandfather, Sunderdas, was like a saint. Sunderdas's two young sons died early in a war. Sunderdas had disillusionment (*vairagya*) with the world. He left home and became an ascetic. After many years, his family found him and persuaded him to return home. He met a holy man who predicted that his grandson (Mangat Ram Ji) would be a great saint.

Mangat Ji was four years old when his father passed away. He was a very unusual child. He was very serious and not boisterous like other children.

Mangat Ji's mother's name was Ganeshi Devi. After his father's death, he became the center of her universe, and she loved him very much. He was only four when he would get up at night and meditate for several hours. As his mother worried about his lack of sleep, he often pretended to be asleep.

A disciple once asked whether Maharaj Ji had a guru. He replied, "God alone was *Its* master. From an early age, He filled *It* with so much spiritual knowledge and insight that *It* was intoxicated with His love. *It* knew everything but had to hide it from the world."

Maharaj Ji used 'It' in place of 'I'.

Mangat Ji was a king in a shepherd's dress. Like Krishna, he behaved like an ordinary child despite being one with God.

There is a story in the life of Lord Krishna. His mother once caught him eating clay as a child. When she asked him to open his mouth, she was amazed to see the entire universe in it. God worked mysteriously. We were lost sheep, and He sent us a shepherd like Mangat Ji.

Mangat Ji was a mystery like Kabir Ji and Nanak Ji. After school, other children went back to their homes. But Mangat Ji went to an isolated spot in a forest to meditate. His mother thought he was insane and took him to a witch doctor.

Mangat Ji's mother searched for him in a dense, frightening forest called Pir Khwaja. This forest was full of wild animals and snakes. People were frightened to go there even during the day. But Mangat Ji meditated and got lost in his beloved there.

Superstitious villagers believed that there were ghosts in the Pir Khawaja Forest. Mangat Ji used to reassure his frightened mother by saying that the spirits of the forest did not scare him. He used to laugh them away.

As Mangat Ji grew older, he started spending more and more time in the forest. He used to sit on one of the rocks near a river in the jungle. He started spending whole nights in meditation. Maya (illusion of the phenomenal universe) could not keep him under its snare.

As his village did not have a middle school, he started living in a village called Kallar in fourth grade. He lived with his sister and brother-in-law.

In this school, he used to dress very simply. He often got lost in meditation. Even though he was in the world, he was not of it. He was like a lotus flower in a lake. He was love-smitten like Radha, who loved Krishna with abandon.

Mangat Ji was a brilliant student. He would come first in his class. His memory was excellent, and he did not spend much time on homework. After school, he spent time with his beloved Lord. In seventh grade, he meditated once constantly for forty days.

In Eighth grade, he started feeling very sad. It was a period of extreme melancholy, like a dark night of the soul. He pined for God like a fish without water. It was difficult for him to maintain his relationship with other people.

One day, he was reluctant to go home after meditating in the Pir Khwaja Forest. His mother was furious as he came very late. He did not feel like eating but took food to please his mother. Afterward, he lay in bed. Suddenly, he saw a dazzling light, like the light of thousands of suns. He heard his mother's voice, "What is this light?" He heard musical instruments of every kind.

Suddenly, the splendor of a thousand suns blazed forth. The drop that was Mangat Ji merged into the ocean that was God. They became one. The river joined the sea.

Mangat Ji was separated from his Beloved for countless lives. Now, he met Him like a wave merging into the ocean.

Mangat Ji got up from bed and went to the Pir Khwaja Forest. When he returned home the following day, his cousin was reading the Bhagavad Gita. On hearing the Gita, tears started flowing from his eyes in ecstasy.

God revealed the *Mahamantra* (the great mantra) to Mangat Ji during *Samadhi* (a state of the final merger into God).

Mahamantra: Om Brahm Satyam nirankar ajanma advait purukha sarvavyapak kalyan moorat parameshvaraya namastang

After this life-changing experience, Mangat Ji no longer felt like living in the world. He left home to join a group of ascetics. On his way, Mangat Ji stopped at a charitable inn in Lahore. That night, he heard God's command to return home and to help the suffering humanity. He was not to become an ascetic. Mangat Ji, like Kabir Ji and Nanak Ji, advised against asceticism and encouraged people to follow spirituality while living in the world.

Mangat Ji returned home and started attending school as before. When he was in eighth grade, an English school officer came to his class for an inspection. All the school students dressed for the occasion, but Mangat Ji wore no special clothes that day. His teachers were irritated with him for this.

The inspector first came to his class and asked several questions to the students. In the end, he asked the question, "What is service?" No one knew the answer except Mangat Ji. He replied, "Man always serves others for selfish reasons. He even prays to God selfishly, but the best service is selfless. The fruit of selfish service is temporal, but selfless service is eternal. One must selflessly serve one's family, village, city, country, and the world."

The inspector and teachers were astounded by the boy's wisdom. That evening, his headmaster called him at his home. He wanted Mangat Ji to go to college. He was willing to give him financial help to complete his education in college. Mangat Ji politely thanked the headmaster for his generous offer but regretted that he no longer wished to pursue worldly education. He would work only for God. He was sure that God would provide.

When the final examination results were announced, Mangat Ji was first in his class, but he held fast to his decision not to study anymore. His teachers and classmates admired him greatly, and they were very distraught that he was leaving school.

Chapter 3

The Mother and the Son

After discontinuing his studies, Mangat Ji started living with his mother in the village of Gangothian. His mother and the villagers were worried that he was neither going to school nor keeping a job. Earlier, he meditated all night; now, he also began meditation during the day.

Pir Khwaja forest was a forest near his home. Here, the trees were so dense that the sunlight could not enter. Wild animals, including snakes and tigers, infested the forest. There was also a cremation ground in the forest, and superstitious villagers believed that there were ghosts who lived there. The villagers were afraid to go there even in the daytime and were shocked that Mangat Ji was spending his nights there. People could not understand the depth of his devotion to God.

Many of the villagers ridiculed Mangat Ji. They thought that he was a useless burden on society. Some feared him, thinking he was a magician having power over the ghosts of the forest. Some respected him as a *bhakta* (a devotee of God). Many felt that he was a madman.

Mangat Ji was like a suitable bride who had found her bridegroom, God. It was hard for the villagers to understand him because they had not experienced intense love like this. His mother feared saying anything because he might leave home and become an ascetic. They spent five years in the same manner.

One day, a relative visited them and said he could get Mangat Ji a job as a clerk in an office. Mangat Ji accepted this offer to please his mother and went to Peshawar.

Mangat Ji worked in this office all day, taking very meager meals. He was not interested in the conversation about worldly things. He often forgot about his outer surroundings and got lost in his beloved. This extraordinary man amazed his colleagues.

Slowly, Mangat Ji's colleagues started enjoying *Satsang* (the company of a holy person) with him. He was dyed in the color of God. He also colored people who met him in the same love.

The sun cannot hide its glory. Even though Mangat Ji behaved like an ordinary man, his extraordinary personality started impacting others. As they felt his love, his colleagues began loving him back. When he went home, they visited him on holidays. He was God-intoxicated. Others caught his joyful abandon.

Because of Mangat Ji's presence, the office became a temple. But everyone was not happy. Some people disliked Mangat Ji, complaining that he was always talking about God and not doing his work. His superiors checked but could not find any basis for the complaint.

One day, during a *Satsang*, his friends were discussing the story of Prahlad. Prahlad, a little boy, was a true devotee of God. His powerful and wicked father hated him and wanted to kill him. He tried to burn his son by putting him on fire, but Prahlad was unharmed. One of Mangat Ji's friends felt that this story was not factual. He did not believe in miracles. Mangat Ji said that true devotees of God have the power to do miracles. They do not want to perform them but are forced to show them under challenging circumstances. Sometimes, they do them to strengthen the faith of others.

Mangat Ji's friend disagreed with him. There was a large burning oven nearby. Suddenly, they saw that one of Mangat Ji's legs was inside the oven. One of his friends pulled it out, but there was no sign of a burn anywhere. They realized that he was an extraordinary person connected to the divine. They felt a big gap between Mangat Ji and themselves. They felt humbled and in awe and asked for forgiveness.

Mangat Ji told his friends not to tell anyone about the miracle, but rumors started spreading everywhere. People came for a *darshan* (seeing a man of God). No longer able to live like an ordinary person, he decided to resign from his job and leave the city of Peshawar.

Mangat Ji's colleagues were deeply saddened when they heard his decision. They did not want him to leave and pleaded with him to withdraw his resignation. His superior, an Englishman, also asked him to change his mind.

But Mangat Ji resigned from his position and went back home. His mother and other relatives were distraught, but Mangat Ji was determined to work for his real employer, God. He started spending his days and nights in meditation. His relatives asked him to start a handloom business in a nearby village, but this work distracted his spiritual life. The trade lost money, and he abandoned it.

Mangat Ji's relatives stopped giving him financial assistance. One day, his mother asked him to do some work because they had become so poor that there was no food for the next meal. Mangat Ji said that God would provide.

And God did provide. Mangat Ji became interested in herbs. He got a book from one of his relatives, who was a village *vaid* (Indian folk healer). Mangat Ji gave some of these herbs to some patients, and they improved.

Miracles started happening with these ordinary herbs. Like Jesus Christ, he started curing incurable illnesses. Some people criticized Mangat Ji for lacking formal medical training, but patients started coming to him from faraway places.

Mangat Ji did not charge any fee. Most of his patients were very poor. They gave him whatever they could afford. Some would leave some fruit or vegetables. Many could not pay in cash or goods of any kind. He not only treated these people for free but also gave them food.

Working with sick people did not interfere with his spiritual practice. He saw God in his patients. By seeing them, he was serving God. Some of them were so ill that they could not come to see him. Mangat Ji would visit them in their distant villages. He did not charge for visits, even though they took much of his time.

Mangat Ji spent his days in service and the nights in meditation. Recent medical research has shown that meditation can give rest to the body. Constant practice of meditation reduced his body metabolism, and he needed less and less food and sleep.

Some of Mangat Ji's patients were dirty and smeared with urine and feces. He would clean them up. Because he had minimum needs, he saved some money. With this money, he bought fruit and distributed it to needy people.

As Mangat Ji's medical practice became successful, his mother wanted him to marry. He told her he was already married to God and would not have a second marriage. Further, he said he would leave home if she insisted repeatedly.

When Mangat Ji was twenty-five years old, his mother died. He was now free to serve God. He gave away his possessions and cut off ties with other relatives. He decreased his time as a *vaid* (Indian folk healer). He was often filled with great love for his Beloved Lord during meditation. He could not contain it and often sang verses of poetry filled with God-intoxication.

Chapter 4

Initial Disciples

For years, a *sadhu* (ascetic) named Ratandas had searched vainly for a true spiritual master. Because of this, he felt that there was no longer any purpose to his life, and he seriously considered ending it. One day, in the city of Rawalpindi, Ratandas met Mangat Ji, who was then twenty-six years of age. Mangat Ji had a power in which he could read the thoughts of others. Ratandas was amazed to discover that Mangat Ji could read his mind and knew of his extreme mental despair.

Ratandas's anguish was intense. Mangat Ji was used to secretly doing his *sadhana* (spiritual practice), but God ordered him to break his secrecy and accept Ratandas for initiation. When the calf is starving, the cow must give it milk. Ratandas instantly knew this new initiation treasure would quench his spiritual thirst.

Just like a lost child who finally found his father, Ratandas fell on Mangat Ji's feet and refused to let him go. Maharaj Ji's heart was filled with love, and Ratandas became his first disciple.

After being initiated by Maharaj Ji (Mangat Ji), Ratandas wanted to stay and live with him. The master would not allow this but told him to come to his home after one week.

Right after his initiation, Ratandas became God-intoxicated, but this bliss faded after only a few days. Ratandas meditated intently to recreate the initial intoxication, but his efforts were all in vain. Feeling very discouraged, he was anxious to meet his master again. After three days of great impatience, Ratandas set out on foot in scorching weather, and after traveling a long distance, he finally reached his master's home. Maharaj Ji was pleased to see his disciple, and he offered him food with great love.

Ratandas spent several days with Maharaj Ji, and he asked him many questions during that time. The master answered his questions in the *Vani* (God-inspired divine poetry).

Maharaj Ji gave a profound discourse to Ratandas, dispelling his delusion in a fashion similar to the story of Krishna, who expounded his teachings to Arjuna. Ratandas was intellectually satisfied but did not receive the divine bliss he sought. When he asked his master for the gift of this heavenly bliss, Maharaj Ji told him that a disciple would have to meditate, do selfless service, and work very hard to achieve the goal of God's realization. The disciple had to make his efforts, and there was no easy way to attain God.

Krishna gave Arjuna the gift of wonderfully profound teachings, and it was up to Arjuna to reflect on those teachings and act upon them. In much the same manner, Maharaj Ji gave similar instructions to Ratandas, who contemplated them as he returned home.

At the age of thirty years, the master began performing *Yagya* (a Hindu holy ceremony). The word "*Yagya*" literally means "sacrifice." Mangat Ji spent all his savings performing the *Yagyas*. He invited people for *Satsang* (sublime association) and gave them *prashad* (divine food blessed by the master).

The very universe exists because of sacrifice. The sun gives away its light, a river its water, and a tree its fruit. A man's divine purpose is sacrifice, but he is reluctant to do it. Instead, he wants others to sacrifice for his own needs.

Mangat Ji began to spend much more time meditating. Finally, at the age of thirty-two, he decided to end his ministry of healing the physical ailments of others. He traveled to an Indian state called Kashmir to do *tapas* (intense meditation and penance lasting several weeks.) One day, while

traveling there on a bus, Mangat Ji met a man named Karamchand. Karamchand invited him to his home in a village called Jalmada, situated on the banks of the river Jhelum.

In Jalmada, Mangat Ji began holding *Satsang* (congregation when attended by a perfect saint), and the local people started to love him. But Mangat Ji continued to look for an appropriate place to do his *tapas* (prolonged uninterrupted meditation). Utilizing his sixth sense, Mangat Ji discovered a suitable location. When he arrived, he stood in deep meditation, motionless and with his eyes closed. After some time, Mangat Ji opened his eyes and told his disciples that in ancient times, at that same site, sages had resided there to perform *tapas*.

The disciples were pleased that their master had decided to stay there, and they built a hut for Mangat Ji. Maharaj Ji lovingly referred to his disciples as *premis* (lovers of God.) He told the *premis* to dig in a nearby spot, and when they dug the hole, a spring of water began to flow, thereby increasing the beauty of the place.

Maharaj Ji then began his *tapas*. Sitting in his hut, he continuously meditated undisturbed for thirty-five days and nights. No one was allowed to disturb him during his penance; his only nourishment was tea, taken once daily.

At the end of the *tapas*, Maharaj Ji was ready to leave the place, but the devotees wanted to do a *Yagya* there, and Maharaj Ji permitted them. In preparing for the *Yagya*, the devotees worked tirelessly with great enthusiasm, like Hanuman (the monkey god who served Rama). It was a feast of great love and spirituality, and many people attended.

Banarsi Das, who later became Mangat Ji's dearest disciple, also attended the *Yagya*. It was love at first sight, and Banarsi Das instantly knew he had found what he had been searching for all his life. Once he came into Maharaj Ji's presence, he could not leave.

During the *Yagya*, Maharaj Ji gave a wonderful spiritual discourse. Although his body was weak, his voice was clear and strong. His words came from inner experience and carried a deep inner conviction. Maharaj Ji was a walking and talking scripture, and his words were intensely appealing. Maharaj Ji served tirelessly during the day, and he stayed awake in meditation at night.

Chapter 5

Bhagat Ji

Banarsi Das was affectionately called Bhagat Ji by *premis* (the disciples of Maharaj Ji).

After the *Yagya* (a holy Hindu ceremony), Maharaj Ji remained in the village of Jalmada for one more week. When he left, the *premis* (disciples) were extremely sad. They had begun to love him with the same intensity as Krishna's disciples had for their master. Banarsi Das began to cry like a child. The power of his love for Maharaj Ji was tough for many to comprehend, as they had never experienced that kind of devotion. Maharaj Ji told Banarsi Das not to weep, as the master always lives in the heart of a disciple.

Banarsi Das went home reluctantly, but his heart was with Maharaj Ji. When he returned to work, he felt melancholy and no longer enjoyed his job as a shopkeeper. He began to write letters to Maharaj Ji, who replied to him in the *Vani* (divine utterance). With tears flowing from his eyes, Bhagat Ji would sing the verses sent by his master.

One day, Bhagat Ji became ill. This illness gave him an excuse to visit the city hospital for treatment and see his master. Maharaj Ji was pleased to see Bhagat Ji and lovingly served him food. After eating, Bhagat Ji fell asleep. Upon awakening, he found his master fanning him with a fan he was holding in his hand. Bhagat Ji was overwhelmed with love when he saw his master serving him.

After some time, Maharaj Ji and Bhagat Ji went to the Pir Khwaja Forest. Maharaj Ji sat for meditation under a tree and went into divine ecstasy.

Verses of divine poetry flowed out of Maharaj Ji's lips in the ecstasy of love. Many saints danced or sang in joy. Bhagat Ji was intoxicated. The poetry came from God. Maharaj Ji was His instrument.

We see so much misery and unhappiness and wonder about God's indifference. The ruthless, cunning, and wicked seem to prosper, and the virtuous appear to suffer.

God cares and sends His sons, like Buddha, Christ, and Maharaj Ji, to give peace to the ailing world.

The world was burning like an arid desert, and God sent the rain of divine poetry (the *Vani*) out of His love and compassion.

There is a myth that the River Ganges flows from the head of Lord Shiva (Hindu god of destruction) to wash away the sins of humanity. Similarly, the river of divine utterance (the *Vani*) flowed from Maharaj Ji and purified the sins of his disciples.

Bhagat Ji was inspired to write the divine verses uttered by Maharaj Ji. Because of Bhagat Ji, we have the divine utterance in written form in the holy book *Shri Samta Prakash*.

Bhagat Ji stayed with Maharaj Ji for about ten days. Then, he had to leave because of his worldly duties. The separation was excruciating at the time of going, and he cried like a child.

When Krishna left his village to fight with the wicked Kamsa, the pain of separation was very intense for the villagers. Bhagat Ji was feeling a similar extreme pain.

A holy ceremony (*yagya*) was celebrated in 1938. It was a grand feast of love. People were ecstatically drinking the wine of God's intoxication. Many disciples worked all night untiringly to prepare food for the holy meal (*langar*). Their bodies worked like machines, but their minds were at rest. They had learned the essence of karma yoga from the master. They served food lovingly to thousands of people.

Bhagat Ji's mother died, and he felt disillusioned with the world (*vairgya*). He did not feel like working as a shopkeeper anymore. He just wanted to serve the master all the time and follow him everywhere. But Maharaj Ji did not allow this because he knew Bhagat Ji was not ready yet.

Maharaj Ji went to Ahmedabad. Bhagat Ji wanted to accompany him, but the master did not permit him. Bhagat Ji used to wait for the letters of Maharaj Ji. These letters were Bhagat Ji's lifeline. Maharaj Ji wrote them in the divine utterance (*the Vani*). Bhagat Ji used to sing the verses with tears flowing profusely from his eyes.

Chapter 6 The Vani

Maharaj Ji stayed in Ahmedabad till Feb 1939. When he returned, Bhagat Ji went to see him. Bhagat Ji had written verses of the *Vani* (divine Utterance).

Maharaj Ji was pleased to see it written in excellent handwriting. Bhagat Ji wanted to serve in a forest during Maharaj Ji's *tapas* (prolonged uninterrupted meditation). The master told him that the forest is full of wild animals, and it is tough to do such a service, but Bhagat Ji kept insisting repeatedly.

Bhagat Ji had yet to realize the difficulty of staying in the forest. One night, Maharaj Ji asked him to accompany him to the forest. Then he told him to go back home alone.

That was a challenging test for Bhagat Ji. He was frightened of wild animals and ghosts. He came to know how fearless the master was.

Bhagat Ji continued requesting to stay with Maharaj Ji for service. The compassionate master ultimately granted him his wish.

In the forest, Bhagat Ji used to wake up early in the morning and walk two miles to bathe in the icy water of a spring. He filled a bucket of water and brought it back for the bath of Maharaj Ji.

Then Bhagat Ji walked one mile to eat his food and to bring some tea for Maharaj Ji. This tea was the only nourishment the master took for the whole day. Next, Bhagat Ji went to the forest to collect firewood. The master was in constant meditation during all this time. Sometimes Maharaj Ji uttered divine verses (*Vani*), which filled Bhagat Ji with supreme bliss.

After a few days, Bhagat Ji was inspired to write down these verses and expressed this desire to the master.

Many saints like Nanak, Kabir, Mirabai, Surdas, and others had left a treasury of spiritual poetry. God's grace is limitless. He does not speak to us in Sanskrit alone. His message is available to us in all languages, at all places, and always. Maharaj Ji's *Vani* (divine Utterance) is written in simple Hindi, and even illiterate persons from India can understand him.

Mangat Ji permitted him to write his Vani at Bhagat Ji's request. The *Vani* flowed from the master's lips, and Bhagat Ji would write it down, sometimes unable to write it as fast as Maharaj Ji uttered it. Maharaj Ji then spoke the *Vani* with open eyes, and this helped Bhagat Ji to keep up with him. In a few days, Bhagat Ji was surprised to see that God gave him the power to write it almost at the same speed as the master uttered it.

There were often blood-curdling roars of wild animals, frightening lightning, and thunder of clouds. Constantly, it rained in torrents. The *Vani* was coming from heaven like the river Ganges to wash away the sins of humanity.

One night, Bhagat Ji woke up with a startle after hearing the roar of a lion. Initially, he was very shaken but later felt reassured by the master's presence. Like Lord Shiva (one of the Hindu gods), Maharaj Ji was not afraid of wild animals. Ferocious animals like lions and snakes became peaceful in his presence. Mangat Ji was in deep meditation one night, and a snake crawled into his lap. The snake just lay there contentedly.

Mangat Ji uttered the divine revelation (the *Vani*) in a state of God's intoxication. He was often surprised at his words when he read them himself later.

Maharaj Ji had studied Urdu in his school, but he spoke the Vani in Hindi. Hindi was going to be the national language of India, and he used it so people would easily understand. In the *Vani*, God came knocking at the doors of our hearts. He could enter if we opened the doors.

During *Samadhi* (a state of concentration in which all consciousness of the world is transcended), Maharaj Ji reached the very source of creativity. Countless thoughts about spirituality came to him during that time. He could have easily gone in the direction of worldly sciences, but he did not allow himself to get lost there. Only God gives true peace. Materialistic sciences give only restlessness.

God is everywhere, but one cannot see Him. One can reach Him with the *Vani*. Philosophers have been unable to solve the complicated puzzle of the universe, but the *Vani* can. Religious places fail to increase our faith, but the *Vani* can. The *Vani* is a lighthouse. It guides our ships, which are lost in the dreadful ocean of life.

Bhagat Ji stayed with Maharaj Ji all the time. He served by cooking food and washing the dishes of other disciples. Washing dishes cleaned up the sins of his previous lives, and he learned humility. One day, several Muslims came to see Mangat Ji with their religious leader (mullah). Mangat Ji told them that one must not hate others in fanaticism. God is not in a temple or a mosque. These are only places of worship.

The mullah had several questions and talked to Maharaj Ji for a long time. He was delighted because Maharaj Ji knew the essence of all religions.

Bhagat Ji once had a doubt. The *Vani* said that the *Shabad* (the Word) had the light of thousands of suns. It was also loud, like the thunder of clouds. If it was so loud, then why did he not hear it? Maharaj Ji told him that the *Shabad* or the Word is heard by the inner ear, not by the external ear. He asked Bhagat Ji to place his ear on Maharaj Ji's back. On doing this, Bhagat Ji heard melodies of every kind. His mind became still, and he experienced a divine bliss. All his doubts vanished, and he knew the truth.

Maharaj Ji told Bhagat Ji that one must take one step at a time carefully when climbing a ladder. Otherwise, one can fall and break one's leg. Bhagat Ji wanted to see God quickly and easily. Even for worldly things, one has to work hard. One has to struggle much harder to obtain God.

Maharaj Ji told Bhagat Ji to earn spiritual wealth. We think of accumulating transient worldly wealth, but saints think of having eternal spiritual wealth. According to Maharaj Ji, the master could only guide. Many disciples wanted Maharaj Ji to show God quickly and effortlessly, but Maharaj Ji said there was no easy way.

Whenever Maharaj Ji stayed at anyone's home, he avoided taking food or drink for a few days. Only after knowing that his host was a vegetarian and earned his livelihood by honest means did he take food.

Maharaj Ji was doing *tapas* (prolonged uninterrupted meditation) once. Only at the end of *tapas* did he know that his host, Ramdita Mal, was a non-vegetarian. He was miserable and decided to leave the host at once.

Ramdita Mal asked for forgiveness again and again. He promised never to eat meat again. Maharaj Ji forgave him and initiated him.

At the end of the *tapas*, Maharaj Ji had a *Satsang* (congregation attended by a perfect master). He said every person was caught in the web of desires from his actions. The only way to escape was through the worship of God.

Maharaj Ji said that all of us are highly attached to our bodies (*moha*). We are entangled in the world because of this attachment (*moha*). We can love God intensely only when we detach from our bodies.

An action leads to either a good or bad result. Ordinary people are caught in the fruit of their actions. Liberated persons act, but they are not attached to the outcome of their actions.

Many people worship the image of a saint or a prophet. Such worship does not help. One can make spiritual progress only by following the advice of a perfect master (guru).

A Muslim disciple (*premi*) came to see Maharaj Ji once. Maharaj Ji was touched by his intense love and surrender and told him to ask for anything. The disciple would have received whatever he asked for because Mangat Ji had the power to do miracles. But the *premi* chose only the love of God. He did not ask for transient worldly things.

Chapter 7 The Murder Attempt

Bhagat Ji accompanied Maharaj Ji everywhere. A disciple called Mardana used to accompany Guru Nanak similarly.

One day, Bhagat Ji was carrying the master's luggage on his head. He had a fever, and he almost passed out. His devotion moved Maharaj Ji very much. He said that the service of a perfect master (Guru) never goes to waste, and it would help Bhagat Ji much in his spiritual journey.

They traveled on a train after this. Maharaj Ji said that just as a passenger on a train does not worry after having a ticket; similarly, the person having the Name (*Naam*) does not fear life's journey. Maharaj Ji once went to the city of Panja Sahib. It became a pilgrimage place for Sikhs after their first guru, Guru Nanak, visited it. Sikh pilgrims were performing only some rituals there. They changed the teachings of their Guru to suit their convenience. They were not *gurmukhs* (disciples who have completely surrendered to the Guru) but *manmukhs* (worldly persons obeying the dictates of the mind)

The holy city had much hypocrisy, superstition, and poor customs. Almost all the restaurants served meat. The pilgrims took a bath in a sacred tank of water. They believed that such a bath would remove their sins.

Maharaj Ji said a physical bath in a holy place never washes away sins. We remove sins by cleaning our impure minds with meditation. He felt very distressed by the ignorance and hypocrisy in Panja Sahib and left the place at once.

A disciple (*premi*) invited the master to his home once. His wife had worked hard for many days and cooked many dishes. Mangat Ji used to eat very little. He was displeased to learn that they had gone through so much trouble. He stopped eating food and only drank a bit of tea daily. He did not want to be a burden to others.

Mangat Ji went to a mountain in the city of Mator for penance (*tapas*). The weather was freezing. He meditated for many days and nights under the open sky without a roof over his head. Rumors about this hard penance spread like wildfire, and people wanted to see him. His disciples did not allow people to disturb his solitude.

Even though Maharaj Ji was a Hindu, many Muslims in Mator followed him. A fanatical Muslim holy man (*Pir*) did not like it. He decided to send some assassins to murder Mangat Ji.

Mangat Ji was meditating alone in the forest, and he seemed to be an easy target for assassination. Seven men armed with axes went to kill him. When they went near him, they intensely feared for unknown reasons. They tried to kill him for three nights, but each time, they were unsuccessful. When the Muslim holy man (*Pir*) heard this, he realized that Mangat Ji was not an ordinary person but a true saint. He became aware that he would commit a grave error by killing a lover of God. He decided to admit his sin.

The *Pir* and his men went to see Maharaj Ji. They fell at his feet and asked for forgiveness. Maharaj Ji, the ocean of mercy, forgave them. He said that he loved Hindus and Muslims equally. He advised them to follow the actual teachings of Islam and not to waste their time on religious fanaticism.

The *Pir* and his men became his followers.

At the end of the penance, Maharaj Ji did a *Satsang* (congregation attended by a saint). He said that man is always burning in the fire of his desires. Meditation curbs excessive cravings. We learn to accept God's will. We cannot do proper meditation by learning a technique from a book. We need the guidance of a perfect master (*satguru*).

As long as there are desires, we are continually reborn. Desires can be satisfied only in the body. We should not delay our spiritual practice because we can die anytime.

All the saints and prophets give the universal message to love everyone. But their followers need to understand their teaching. The disciples make their sect and fight with other sects and religions. After the Satsang, holy food (prasad) was served. People had much hatred for other religions during those days. Many Hindus refused the food because they did not want to eat with the Muslims. The master scolded them for their ignorance, and they accepted the food.

In another Satsang, Mangat Ji said that we do many actions. Since our ego is involved in our efforts, they lead to misery. There are rebirths as long as pride is in the doer-ship of activities. We must leave the outcome in God's hands to escape this cycle.

Because of our desires, our life is full of unhappiness. Our mind is constantly restless all the time, just like a monkey. Meditation stills the mind, and we see God. Just like a river is restless until it reaches the ocean, we have no peace until we join the Lord.

Chapter 8

Sangat Samtavad

In 1940, Mangat Ji went to the town of Chinari in Kashmir state. Citizens of Chinari, like the people in the rest of India, were ignorant about the true religion. Their sole purpose in life was eating, drinking, and being merry. They lied and cheated but believed God forgave their sins if they visited a temple weekly. They had no interest in *Satsang* (congregation attended by a perfect saint)

The master's presence threatened a priest in Chinari. He was afraid that people would stop donating money. He spread a rumor that Mangat Ji suffered from an infectious disease. People easily believed him because Mangat Ji was thin and bony because of his minimal diet.

The people of Chinari had no moral or ethical life. Older people had no wisdom. Children did not obey their parents. Very few people came to Satsang.

Mangat Ji was not discouraged by poor attendance.

Unfortunately, Chinari's population did not benefit from Maharaj Ji, who shone there like the Sun. The Sun obeys God's will and does his duty. Whether people benefit from his light does not make a difference to the Sun.

Maharaj Ji was like a farmer, and Chinari was like an infertile, rocky ground. But even this barren ground had a few spots where seeds thrown by the master started growing. A poor Muslim who lived in a forest came for *darshan* (seeing a saint). He devotedly brought milk and fruit as gifts. Maharaj Ji usually did not accept contributions from strangers. But he could not refuse this simple man's pure love.

The *premis* (disciples) now wanted to give a name to the *sangat* (congregation). Maharaj Ji was reluctant to do this because he did not want to start another religion or sect. There had already been so much strife and bloodshed in the name of religion. But at the repeated request of the *sangat* (congregation), he named it Sangat Samtavad. *Sangat's* wish was like God's command for Mangat Ji.

Samta means equanimity. We must obey God's will and remain the same in happiness or misery.

Shri Samta Prakash, the holy book containing the *Vani* (divine Utterance), was completed. The master blessed Bhagat Ji. He said that Bhagat Ji's name would live forever because he scribed the *Vani*. Any person who reads or recites the *Vani* would obtain supreme happiness.

The master went through *tapas* (penance) for one month. Slowly, the indifferent citizens of Chinari realized he was a precious diamond whose worth they had failed to comprehend.

People of Chinari repented for their earlier indifferent attitude and requested Maharaj Ji's *Satsang*. There was *Satsang* for eighteen days, during which almost everyone in the town came. The master would leave the settlement on the last day of the *Satsang*. Every person was very sad. Mangat Ji told them they were right about their fear of infection from him. Now, they had also caught the sickness of love from him. On hearing this, tears flowed profusely from their eyes.

Chapter 9 The Mahamantra

In 1941, Mangat Ji went to the town of Shahpurkundi near Pathankot. He planned to enjoy his Beloved in solitude there. He stayed in a frightening old, dilapidated fort. People believed that there were ghosts there and no one disturbed him.

Maharaj Ji came to benefit the world like the sun. He showered his grace not only on people who met him but also on the future age. The Master initiated his disciples by giving them a secret mantra (syllables with potency to please God). He gave the *Mahamantra* (the great mantra) to the coming generations.

(Om Braham Satyam Nirankar Ajanma Advait Purkha Sarvavyapak Kalyanmurat Parmeshwarya Namastam).

The *Mahamantra* means that we obey the almighty God, who is absolute truth, formless, birthless, nondual, and all-pervading.

According to Maharaj ji, any person who meditates with the *Mahamantra* can have Samadhi (the state of deep meditation in which all consciousness of the outer world is transcended).

God did not abandon His children. He came in the form of the perfect Master for the suffering humanity. He revealed Himself to us as the *Mahamantra*. The *Mahamantra* is the bridge between the visible world and the invisible God.

The *Mahamantra* seems to have just a few syllables but is very potent. Just as a tiny seed gives rise to a giant tree, similarly, the *Mahamantra* planted in the heart of a *gurumukh* (the disciple who surrenders completely to the Guru) leads to God.

In Shahpurkundi, the people learned about the Master's intense *tapas* (penance). They wanted to meet him but were afraid of ghosts. They requested him to come for the *Satsang* in the town. The compassionate Master agreed even though he did not need anything from people. Hindus and Muslims both loved Mangat Ji. His message was universal. It made Hindus better Hindus and Muslims better Muslims. Even though he was a Hindu, Muslims invited him to speak in mosques.

The Master said that religion does not consist of rituals only. Keeping long hair (as done by Sikhs) or having a mark on the forehead (as done by Hindus) is not religion. It is also useless to torture one's body.

The Master said that we should see God in every human being. There should be no religious fanaticism.

In those days, there was much hatred between Hindus and Muslims. The English people had a policy of divide and rule. Many priests of both religions were spreading religious hostility. Maharaj Ji tried to decrease this intolerance.

The Brahmins (Hindu priests) did not treat other castes well. When people invited the Brahmins, they told them to leave their homes. The Brahmins cooked their food themselves because they believed that food touched by other castes would become polluted. People were like lost sheep without a *satguru* (Perfect Master).

Maharaj Ji once learned that the village Brahmins were refusing to perform the marriage ceremony of a *Shudra* (the lowest caste in Hindus). *Shudras* were despised and considered untouchable during those days.

Gurudev (the Master) said that just like any human being, *Shudras* are also children of God. Because high-caste Hindus hated and mistreated them, many of them became Muslims. This poor custom weakened and divided the country, and foreign rulers exploited its vulnerability. He ordered some Brahmin disciples to go and perform the marriage ceremony at once.

The next day, many *Shudras* came to Satsang. The Brahmins of the village promised that they would not wrong the *Shudras* in the future.

Chapter 10 The Cremation Ground

The master used to travel extensively to help the suffering of humanity. He stayed in his village, Gangothian, only for a limited period.

In 1941, an old disciple requested the master to visit his town called Thatta. This disciple was unable to travel because of his poor health. The compassionate master graciously accepted his invitation.

Thatta was a dangerous place because many violent dacoits lived nearby. There were many murders all the time, and people deserted the streets in the evenings. But the master knew no fear and asked Bhagat Ji to accompany him outside at midnight for his meditation.

Maharaj Ji sought a secluded place for his *tapas* (prolonged and uninterrupted meditation). As he did not find a suitable location, he started his *tapas* in the cremation ground of the town.

The master uttered the *Vani* (divine revelation) during his *tapas*. The *Vani* talked about the significance of the *Naad* (the Word). We all have the light and sound of the Word within us, but our mind is impure like a dirty bulb, and this light cannot shine through. The light becomes visible when we clean the mind constantly with intense meditation and selfless service. This light and sound are the essences of the universe. The person who experiences this light and sound knows everything.

Gurudev went to the town for *Satsang* in the evenings. He spent his nights meditating in the frightening cremation ground. Bhagat Ji slept on the ground covered with human bones during his days and scribed the *Vani* during his nights.

One day, some people came to cremate a dead relative. After the cremation ceremony, they talked to the master. *Gurudev* said that the cremation ground is the final resting place for the rich and the poor. We waste our lives in hollow worldly pleasures and repent at our death. Death teaches us that this world is not our true home.

Bhagat Ji scribed the *Vani* despite a severe cold. One day, he brought some firewood. Maharaj Ji said that Bhagat Ji could not simultaneously do sensory enjoyment (*bhoga*) and yoga. He told Bhagat Ji to tolerate the cold. Bhagat Ji threw away the firewood.

This teaching was contrary to the teachings of many other teachers. They said their followers could enjoy sensory pleasures and still obtain nirvana. The disciples also wanted an easy way out and meditated on their sofas and beds.

Maharaj Ji said that quickly reaching God is only wishful thinking. We get worldly riches with hard work. We have to strive much harder to earn spiritual wealth.

A Muslim devotee once told Maharaj Ji the story of a woman saint named Rabiya. It moved Maharaj Ji so much that tears flowed from his eyes.

Rabiya had an unfortunate and tragic life. She did not have enough food or shelter during her early life. Circumstances forced her to become a slave to an evil man. She did not complain even when things were getting worse for her. She surrendered completely to God's will. This surrender suddenly opened the door of His grace. She was flooded with His light and became one with Him.

Lord Shiva (God of destruction in Hindu mythology) is said to live in the cremation ground. Maharaj Ji blessed the terrible cremation ground with his stay there. He gave us the gift of the *Vani*, an oasis in this world's burning desert.

Chapter 11 The Message

Maharaj Ji had conquered his body, and he had no needs. But he roamed everywhere to help the suffering humanity.

Maharaj Ji was an ocean of love. He called everyone affectionately a *premi* (lover of God). He liked even his enemies. Only he was capable of such unconditional love.

In 1942, *Gurudev* went to a village in District Gurdaspur, Punjab. He spent a night in a temple. There was no *Satsang* there. People were only smoking and talking about worldly things. Even *sadhus* (ascetics) were also smoking. The people who were supposed to guide others were themselves blind.

Maharaj Ji talked about the truth. Many people did not want to hear it because they were like sick persons who did not like the bitter medicine of the truth. Maharaj Ji was a doctor of the soul. The persons who avoided seeing him were unfortunate.

In 1943, Maharaj Ji went to the village Golra in the district of Rawalpindi. He went there uninvited by anyone, and the villagers were initially indifferent towards him. He, however, was not discouraged. He was doing karma yoga and leaving the outcome to God. But slowly, the magic of his extraordinary personality started working, and people began attending *Satsangs*.

Most of the people in Golra were non-vegetarian and used alcohol. Maharaj Ji said that he would leave the village unless they vowed not to use alcohol or meat. All the villagers promised in writing, and the whole village transformed.

During those days, city people were becoming more ostentatious. They copied the West and spent all their time in fashion. In the village, people were superstitious. They believed in ghosts and sacrificed innocent animals to many gods and goddesses. Maharaj Ji tried to remove the ignorance of people.

Maharaj Ji said that the *Satsang* should be simple, and no musical instruments should be played there. Music becomes a distraction, and people do not try to understand the real message of the *Satsang*.

Maharaj Ji said that only in a *Satsang* do we understand the truth and the illusion of the phenomenal world (Maya). A fly likes to sit on the dirt. It does not want to sit on a fragrant flower. Similarly, a person trapped in Maya dislikes attending a *Satsang*.

Everyone is searching for peace and true happiness. Most people futilely search for it in outer sense pleasures. They can attain peace only in *Satsang*.

Maharaj Ji held the *Satsangs* in the evenings so that people could come easily, but only a few came several times. He said that in this Iron Age, everyone worshipped Maya. There is so much vanity. People spend all their time decorating their bodies. Several people attend temples and mosques but fail to get peace because of their impure minds. People spend all their time watching television and films.

Even in such intense darkness, there is still God's light somewhere. He continues to send perfect masters to help His suffering children.

Maharaj Ji advised people to follow five principles. They are simplicity, truth, service, the *Satsang* (congregation when attended by a perfect master), and remembrance of God.

We are so busy these days. In the morning, we rush on the freeways. In this internet age, we have so much information about many things. Yet, we need to learn about the most basic questions. What is the purpose of life? What is the power which enables us to speak? Where were we before we were born? Are we our bodies or something else?

We are incredibly fortunate to be blessed with a human body. God has given us the capital of this body to earn the wealth of God's name, but we waste it on useless pursuits.

For countless past lives, we have suffered by pursuing worldly pleasures, but we have still not learned our lesson. We keep getting entangled in the web of Maya (the illusion of the phenomenal world).

Our human brain is wired to worship some god. We worship false gods of power, money, sex, and food. We fail to worship the true God.

According to the law of karma, good actions result in the harvest of happiness. We reap the bitter fruit of unhappiness by doing evil acts. God has blessed us with a sharp intellect, but we are destroying the planet and poisoning the rivers. We are out of harmony with the universe. We are our own worst enemies.

We spend half our life sleeping and deplete the other half in making a living. When we are old, our children waste our hard-earned money. We need to spend it on a good cause.

We accumulate wealth with unfair means by trampling upon the rights of others. We behave as if we are going to stay in this world forever. This money is taken away at the time of death. Spiritual treasure is the only real capital.

Many people think our children would care for them in old age, but children would be busy with their own life. The number of older people is constantly increasing. Many of them do not see any purpose in their life. Money cannot take away the pain and misery of disease.

When the older person is alive, no one cares about him. When he dies, his family arranges a grand and extravagant funeral. They do it so that others will admire them. Everyone gives long speeches in his praise at that time.

We waste our life in useless worship of the Maya (illusion of the phenomenal world). The only things which can help us are service, meditation, and the *Satsang* of a perfect master.

One disciple asked, "We are too attached to the world but not to God. How can we reduce our affinity for the world?"

Maharaj Ji replied that our world exists only because of our restless minds. We see the world according to our inclination. If someone is positive, he sees the world as a happy place. If someone is paranoid, he sees the world as a scary place. Attachment or detachment exists only because of our minds.

Scientists investigate the material universe, but its mystery has no end. At one time, they believed that the atom was the smallest particle. But later, they discovered even smaller subatomic particles.

We can never find mental peace by investigating the material universe. Peace can be found only by meditating and experiencing the *Shabad* (the Word). In ancient times, the alchemists searched for the philosopher's stone. The *Shabad* is that philosopher's stone.

We think the material universe is real because it seems real to our senses. But our senses deceive us all the time. Our eyes tell us that the sun revolves around the Earth, but that perception is false.

Chapter 12

The Men of God

In ancient times, sages used to meet to discuss the truth. These days, *sadhus* (hermits) spend time smoking only. People who are supposed to guide others are themselves blind.

Saints are of three kinds: *daaney*, *mastaney*, and *deewaney*. Guru Nanak and Mangat Ram Ji are examples of *daaney* saints. God commands them to guide others, and they spread His message. *Mastaney* saints are not under God's command to teach others. They spend their time in silent ecstasy. They do not wish to be disturbed by others.

Deewaney saints pretend to be crazy so that people would leave them alone.

Maharaj Ji and Bhagat Ji met many *deewaney* and *mastaney* saints during their extensive travel to various parts of the country.

In 1943, Maharaj Ji visited the village of Dorangal in the district of Gurdaspur. He stayed in a remote place far from the town. Nature sang its hymn of praise to God. Brooks babbled, and time stood still, steeped in eternity.

One day a mendicant came to see Maharaj Ji. He asked, "How can our limited human language express inexpressible mystic bliss?"

The master replied that even though it is hard to describe mystic bliss, he can do it due to the grace of God. But these days, no one wants to hear about it. Most modern spiritual guides also lack any personal spiritual experience.

The lifesaving words of the master gave a new direction to the mendicant. He said goodbye to the master. Bhagat Ji accompanied him for a short distance. The mendicant said it was difficult to find a saint of such caliber these days.

In March 1944, the master went to the village Golra in the district of Rawalpindi. A hermit used to live alone in a temple there. He did not speak with anyone and spent all his time meditating. He had the bare minimum needs. His diet consisted of milk and yogurt only. Two of his disciples brought it to him once weekly.

As the hermit spent all his time silently, few villagers knew anything about him.

Saints know and understand one another inwardly. The master went to visit the hermit. According to Bhagat Ji, the hermit's face glowed, and his personality was very magnetic.

The hermit was under a vow of silence, and the master communicated to him by writing. The master wrote a couplet that asked, "Where do you come from? Why do you wear this decaying form?"

The hermit replied, "I do not come from any place. I always live in a blissful state of oneness with God".

The master asked, "How did you achieve such peace? Who was the guru who unveiled this secret to you?"

The hermit said, "I meditated on the Naam with incoming and outgoing breath. The *Shabad*, the Word, was my guru. God has not given me a mission to teach others. Without such a mission, I am blissfully spending my time."

Chapter 13

The Ocean of Mercy

In 1946, the master went to Jhang in present-day Pakistan. He said that we need to eat vegetarian food for spiritual progress. We should earn our livelihood by honest means. Wealth gained by cheating and deceiving brings misery.

The master's discourse significantly moved a man named Mukundlal. He had many vices. He drank heavily and gambled. He had made much money by gambling.

Mukundlal invited Maharaj Ji to his home, but Maharaj Ji declined because of his dishonest lifestyle. The next day, he wanted to do some service, and Maharaj Ji refused that request, too.

Mukundlal was a stray sheep, and Maharaj Ji was a shepherd. He felt strongly that Maharaj Ji came to his town only to rescue a sinner like him.

Mukundlal changed his lifestyle completely. He stopped alcohol and became a vegetarian. He did not gamble or smoke anymore. He continued to beg the master for his grace.

The compassionate master relented and initiated Mukundlal. Mukundlal changed completely. He spent most of his time in service and developed an intense love for the master.

1947, British India was divided into two nations: India and Pakistan. Violent communal riots erupted in Punjab at that time. Mukundlal was staying with the master. He was worried about his family because they were trapped in Pakistan, where Hindus were being slaughtered. He wanted to go and rescue them, but Maharaj Ji told him to leave everything in God's hands. Mukundlal had complete trust and continued his stay with the master.

After several months of anxious wait, Maharaj Ji allowed Mukundlal to look for his family in Pakistan. It was tough to enter that country. Hindus were fleeing Pakistan. Many trains from Pakistan carried only dead bodies of massacred Hindus.

With God's grace, Mukundlal located his family in Pakistan. They had lost everything except some jewelry of his wife. He brought his family to India. His business partner had also lost everything. He gave half his wife's jewelry to his partner. He started a new business in India, but it failed.

The master asked Mukundlal to spend money for service during such a hard time. He also scolded Mukundlal for some lapse. Mukundlal was very distraught. He did not understand why the master was so hard on him. Only later did he realize he had become proud of his spiritual progress. The master wanted to remove this defect.

After many years of selfless service, Mukundlal finally passed the test. In 1951, the master visited Mukundlal's home for the first time. Mukundlal was ecstatic because the master blessed his home with his presence.

Another disciple named Jaswant Rai asked the master once to fulfill some material desire. The master advised him not to ask for material things but for ardent devotion, which gives eternal happiness.

We are like a patient in delirium. When our master tries to give us the proper medication, we reject it. We do not like truth at any cost because it tastes like bitter medicine. We want the very things which only prolong our misery.

Jaswant Rai did not like the master's advice not to ask for material things. He stopped visiting the master.

Just as a shepherd worried about his lost sheep, the master missed Jaswant Rai. He sent another disciple to Jaswant Rai's home to persuade him to come to Satsang.

Jaswant Rai remained obstinate, like a disobedient child, and refused to come. Maharaj Ji had warned earlier that he would be forced to come if he refused to go willingly. He ignored this warning.

After a few days, Jaswant Rai became very ill. His doctors told him that he suffered from tuberculosis. Tuberculosis was considered a fatal disease in those days because no effective cure was available. He became very fearful and stopped eating food. It seemed that he was going to die soon.

One night, Jaswant Rai saw Maharaj Ji in a dream. Maharaj Ji stood with a staff in his hands and asked whether he should use more force or stop using it.

Jaswant Rai told this dream to his mother. His mother advised him to see the master as soon as possible. As the master was staying in a very remote place, the travel was very hard for his sick body. There was a fear that he might die during the journey.

Jaswant Rai finally saw the master. Maharaj Ji was very affectionate towards him and told him that his doctors had made a wrong diagnosis. He advised Jaswant Rai to take an herb. On taking the herb, Jaswant Rai healed completely.

Chapter 14

Principles of Samtavad

Samta means equanimity. Let a person remain the same in happiness or misery, respect or criticism, and success or failure. In this state, a devotee does not become attached to the outcome of his actions. He becomes detached from his body, and his fear disappears.

A man is restless like a river. He becomes peaceful only when he reaches the ocean of *Samta*.

According to the master, a man's world reflects his mental state. If he is positive, he is in heaven. If he is negative, he is in hell. When he can control his mind, he can rule the world.

Scientific exploration of the material world does not give peace of mind. The mind becomes more restless with such activity. Ancient Indian sages avoided scientific research. They were interested only in spirituality, and they obtained complete peace.

Many countries have nuclear weapons these days. The world has become an unsafe place. There is cloning, genetic engineering, and genome project. All this research has led to a host of problems.

A disciple remembers that he is going to die one day. He gets disillusioned with the world (*vairagya*) and develops a love for God.

If the disciple is proud of owning his body, he must do karma yoga. He needs to surrender the outcome of his actions to God.

The guru must remove his ignorance first. Then, only he is competent to guide others. It is tough to find a perfect master.

A master can initiate a disciple by giving a mantra. He can also initiate by looking and touching.

A disciple needs pure thoughts, conduct, and company for progress on the spiritual path. He must earn his livelihood fairly from the sweat of his brow. He should do selfless service.

The disciple should follow five principles: simplicity, service, truth, sublime company (*Satsang*), and meditation. Meditation alone is not enough. Pride is a major obstacle on the spiritual path. He should follow all five principles to maintain his humility.

Indian mythology contains stories of many sages and gods falling victim to their pride. Some yogis can attain extraordinary spiritual powers (*siddhis*). Such capabilities can lead them astray. Ravana, the enemy of Rama, misused his spiritual powers.

We live in a consumerist society these days. People have many unnecessary needs. Their expenses often exceed their income. They suffer from much anxiety because of their debt.

Simplicity leads to peace of mind. The disciple should eat simple vegetarian food without too much frying or spices. He should dress simply, avoiding ostentatious displays of wealth. The simplicity of thoughts is avoiding thoughts of deceit.

A contented person does not worry because he has reduced his needs. He does not envy others and does not need to cheat others.

The disciple is trapped in the birth and death cycle because he is attached to his body. The second principle of service reduces this attachment and pride of the body. Service leads to humility.

An average person thinks that sensory pleasure is true happiness, but it becomes the source of his unhappiness. His attachment to his body leads to his suffering.

Some people serve for worldly praise or other selfish reasons. Such service gives only a temporary material award, but selfless service gives an eternal reward. In selfless service, there is no expectation of any material benefit. One serves and leaves the outcome in God's hands.

The mind tends to get involved in one thing or another. It gets involved in selfishness if a man does not direct it towards selfless service.

Regarding the third principle of truthfulness, a disciple should seek truth and live life accordingly.

The fourth principle is *Satsang* (association with enlightened persons). Sublime company leads to sublime thoughts. A person loses love for God in a society of worldly people. He becomes what he associates with. If he meets alcoholics, he also starts drinking.

The fifth principle is the regular practice of meditation. A devotee has no thought waves during deep meditation and sees God. Regular meditation is possible only after initiation by a perfect master.

Meditation leads to inner bliss, and the devotee escapes the cycle of birth and death. Mind is tough to control. With practice, it relishes meditation and stops wandering in external objects.

Chapter 15 The Physical Suffering

Maharaj Ji spent months in *tapas* (prolonged uninterrupted meditation) every year. He did *tapas* in forests full of snakes, tigers, and bears. Even ferocious animals used to become peaceful in his presence.

Maharaj Ji's presence affected human beings, trees, and animals. It was unfortunate that many people asked only worldly things from him. Material things gave only transient pleasure. They did not ask for the love of God, which brings eternal joy.

Maharaj Ji took only some tea for his nourishment. He spent his nights meditating under the open sky. He constantly exposed his body to the sun, rain, and cold elements. It became very feeble and emaciated. In 1944, he started getting severe pain in his left ear.

Several physicians saw the master, but no one could help him. In 1949, he also started having severe abdominal pain.

Even though he suffered terribly, Maharaj Ji continued to meditate at night. He was completely connected to his Beloved. He was indifferent toward his body.

Maharaj Ji did not care about his body, but for his disciples, his body was everything. They could not bear the thought of their master's death. They felt like orphans without him.

Maharaj Ji's body was frail. His physicians tried many medications, but none worked because of his weakness. He had taken tea because he did not want to burden others. Now, his body was unable to tolerate medication because of poor nutrition. For him, his body was like a scaffold. Once he built the home of obtaining God, the scaffold became useless.

As the master's body was very diseased, he did not see any purpose in preserving it, but his body was everything to his disciples. He continued to live for the sake of his disciples.

Maharaj Ji said that people ignore saints during their lifetime. Only a few disciples followed Christ when he was living. After a saint is gone, people read his books.

Many disciples had become *manmukh* (following their wayward minds). They had started taking alcohol, tobacco, and non-vegetarian food. The master was unhappy because many followers were wasting their lives.

It was hard to say why Maharaj Ji became ill. Was he paying back some karma from his past life? Did the master suffer for the sins of his disciples? Was he teaching devotees how to deal with suffering? Many followers believed that he had the power to cure his illness, but he chose to suffer to obey God's will.

The wayward disciples who disobeyed the master asked for his forgiveness. They promised that they would lead better lives.

Bhagat Ji was very disturbed because of the possibility of the master's death. Maharaj Ji advised him to meditate more. He said that the world is like a tavern where travelers only meet one another for a short time. Even sages and seers must leave it one day.

In February 1950, Maharaj Ji decided to go to Hathini Kund on the bank of the river Yamuna. He stopped all the treatment given by doctors. The master said that the disciples had done enough for his sick body. He left everything in God's hands. God would protect his body if he wanted to serve people more. Otherwise, Maharaj Ji would sacrifice his body in the river Yamuna.

The disciples thought that the end of the master's life was very near, and they would never see him again.

There was a bungalow in Hathini Kund. English officers stayed there for hunting. Maharaj Ji could have stayed in the bungalow, but he chose to stay in the servants' quarters. He was an ascetic and did not want a luxurious life.

Someone suggested *Hatha Yoga* (Yoga involving various physical exercises) to Maharaj Ji, but the master's body was very weak, and *Hatha Yoga* failed to work. His health continued to deteriorate. He decided to give up his life.

Maharaj Ji said that although various saints look different outwardly, they have similar inner qualities of humility, kindness, detachment, and selfless action. Their bodies are nonidentical, like different electric bulbs. An electric bulb may be red, green, or yellow, but the same electricity passes through each bulb. All genuine saints say the same thing, but their followers make many sects and religions out of it and fight among themselves.

Whenever spirituality declines, mere rituals and superstitions replace true religion. At such time, the light of knowledge vanishes, and God sends a saint to help the suffering humanity.

One day, Maharaj Ji said that the river Yamuna had declined to accept his body. His health started improving, and his disciples were thrilled. God had heard their prayers, and the master would be with them for more years.

Chapter 16 Communal Riots

English rulers used the policy of divide and rule in India. Hindus and Muslims became very fanatic in 1946. Maharaj Ji tried very hard to remove this bigotry. Some of the disciples had also become intolerant Hindus. Maharaj Ji advised them to avoid prejudice and to love people of different religions.

In March 1947, the master stayed in a devotee's house in Lahore. Communal riots started in the city at that time. People were using knives and guns to kill one another.

Even though communal riots had started, the master went outside the home of his host in the early morning. He had given an appointment to a follower for initiation. Muslim mobs were roaming the streets with axes and swords. Somehow, they did not attack him due to the grace of God.

Flames of communal hatred erupted in other cities of Punjab, also. Lahore was predominantly a Muslim city. The master decided to leave Lahore on March 8, 1947.

The city's railway station was full of people, but everyone was quiet. Because of the vast crowd, it was tough to get a ticket. With great difficulty, two first-class tickets were obtained.

The train reached the city of Jhelum. A disciple entered the train and persuaded the master to get down from the train. The next station of Rawalpindi was burning in flames.

Maharaj Ji was still determining where to go from the city of Jhelum. They boarded a train at Bhagat Ji's request to reach the city of Jammu.

Fortunately, the city of Jammu was still peaceful at that time. Maharaj Ji said that a hard time tests our faith. Only faith can give peace of mind during such time. Several disciples were killed or lost their relatives during the riots. The master gave tranquility to the suffering people.

Once, during a Satsang, the master said that God punished human beings because they lost their ethical values. They behaved like animals. They forgot that God dwelled in others and slaughtered one another.

A Hindu king ruled the state of Jammu and Kashmir during those days. British India had been divided, and he was trying to stay independent. The king was troubled because Pakistan had attacked his kingdom. He wanted to see Maharaj Ji. Maharaj Ji agreed to meet him on the condition that he would not give any gift to the master and everyone would sit on a clean sheet on the floor. The king felt much peace in the master's presence.

Maharaj Ji said that people became destructive because they were very selfish and too attached to their bodies. Due to a lack of spirituality, they had excessive anger, greed, envy, pride, and lust. They had too many desires, and they constantly lied and cheated.

Nowadays, people think the countries producing many material goods are advanced countries. According to Maharaj Ji, only those countries are genuinely developed that offer an environment encouraging spiritual growth. Too much materialism without emphasis on spirituality leads to the destruction of a nation.

India became independent in 1947. The leaders of the country were dazzled by Western technology. They did not follow the advice of Mahatma Gandhi. Maharaj Ji warned that scientific progress without spirituality would lead to the ruin of India.

Capitalism and communism both encourage materialism. Materialism leads to excessive desires and hostility toward others. People should decrease their cravings.

Chapter 17 The Shepherd of the Lost Sheep

Maharaj Ji had advised all devotees to attend an annual *Satsang* in October every year. In India, the climate is mild in October, and it is easy to travel.

An annual *Satsang* was held in October 1953. The condition of the *sangat* (congregation) was poor at that time. Many disciples were not following the Master's high ideals.

Maharaj Ji seemed to know that his end was near. He warned his followers that his life was uncertain and that they should benefit while he was alive. The Master said the *Vani* (Divine Utterance) should be considered the guru after his death. He did not appoint a successor. He advised disciples to meditate more.

Maharaj Ji said that it was challenging to be a good disciple. Most of the devotees were unwilling to sacrifice anything.

There was a wrestler named Ladha Ram. He was very proud of his physical strength. He had many vices. When he visited Maharaj Ji for the first time, he believed that the Master was also a hypocrite, like many modern false teachers.

Ladha Ram brought some gifts for the Master. Since he brought these gifts with an impure heart, Maharaj Ji refused to accept them. The Master scolded Ladha Ram severely for his arrogant and obnoxious behavior. He also instructed disciples not to let Ladha Ram enter the *Satsang* again.

Ladha Ram went back to his house. For some reason, he felt so ill that it seemed that he would die. He prayed to the Master on his knees for forgiveness. He felt much better after the prayer and fell asleep.

Next year, a friend of Ladha Ram asked him to see Maharaj Ji, but Ladha Ram was very afraid of seeing the Master. He told his friend the reason for his fear. His friend said that if Ladha Ram went with a pure and humble heart, the Master would forgive him.

Ladha Ram agreed to see the Master. As he came with a sincere heart this time, the Master did not scold him. The Master told him to serve the congregation (*Sangat*).

People were digging a water well in the ashram during those days. Ladha Ram started serving there. He vowed not to stop digging until Maharaj Ji told him to stop. His hands began to bleed. He almost fainted. Finally, the Master himself told him to stop and take some food. Ladha Ram's eyes were filled with tears.

The writer's father, Devraj Ji, was very proud of his high education. During a *Satsang*, Maharaj Ji asked other disciples but did not invite Devraj Ji to speak. Devraj Ji was very impatient to display his skill as an orator. At his insistence, Maharaj Ji gave him some time, but when Devraj Ji tried to say, he could not speak. Devraj Ji felt very ashamed because such a thing had never happened.

The following year, Devraj Ji was sitting quietly in a *Satsang*. Maharaj Ji invited him to speak. Devraj Ji was hesitant to talk, but the Master encouraged him. He was humble this time and decided to be only an instrument of his Master. Devraj Ji was amazed because he had a flood of new ideas. He spoke very well. People congratulated him after the speech, but he felt embarrassed. He knew that Maharaj Ji was the actual speaker, and he was only an instrument.

After this event, Maharaj Ji gave a discourse. He said all animals and humans search for true happiness, but none can attain it.

After the discourse, Maharaj Ji told the story of Bulleh Shah:

Bulleh Shah was searching for a perfect master, and he went to see a master named Inayat Shah. Inayat Shah was poor and belonged to a low caste among Muslims. Due to his grace, Bulleh Shah had instant enlightenment, and he became God-intoxicated.

Even though his Master kindly gave him the key to the spiritual treasure, Bulleh Shah failed to have gratitude. He took all the credit himself and started showing miracles to his followers. He thought that he did not need his Master anymore.

Inayat Shah missed his disciple. As Bulleh Shah failed to show up, he went to see his disciple himself. In his vanity, Bulleh Shah failed to show proper respect to his Master. The Master was displeased. He took away all Bulleh Shah's spiritual powers.

Bulleh Shah then realized he was a beggar without his Master's grace.

Bulleh Shah was so ashamed that he dared not go to his Master. Ultimately, he went to a woman dancer. Even though Bulleh Shah was a high-caste Muslim, he served her like a servant for a long time. He requested her to teach him dancing. She was going to dance at a festival attended by his Master. He asked her to allow him to dance, too.

On the festival day, Bulleh Shah dressed like a woman and danced before his Master.

Inayat Shah realized that Bulleh was dancing and begging for his mercy. He forgave Bulleh and embraced him.

Maharaj Ji's disciples wanted to realize God but were unwilling to sacrifice.

A guru is like a loving parent. He loves the disciple, but sometimes he is harsh. This harshness is also good for the follower.

During his last years, Maharaj Ji did not wish to visit any places, but people insisted. After numerous requests, he visited Punjab in November 1953. Bhagat Ji went to see his sister before this visit.

Even though Bhagat Ji had served so much, he still could not control his wayward mind sometimes. He could not resist the powerful spell of Maya (the illusion of the phenomenal universe).

Bhagat Ji visited his sister and brother-in-law, who often advised him to leave Maharaj Ji and follow a worldly life. Even though Bhagat Ji had renounced the world earlier, he had second thoughts about it.

For spiritual progress, service and meditation must go hand in hand. Even though Bhagat Ji served much, he did not meditate enough.

Bhagat Ji was unable to discipline himself enough to meditate regularly. The Master asked him to follow a program. Bhagat Ji followed it but expressed his inability to pursue it after some days.

Maharaj Ji said that in a few months, Bhagat Ji would be free to do whatever he liked. He hinted that his end was near, but no one, including Bhagat Ji, caught the hint.

Chapter 18

Footprints on the Sands of Time

Maharaj Ji passed away on February 4, 1954, in Amritsar. The disciples carried his body to Samta Ashram in Jagadhri.

The disciples were stunned after hearing this news. They cried in grief because Maharaj Ji was like a father to them.

The master had suddenly fallen very sick in Amritsar. A doctor was consulted, but Maharaj Ji expired in the night.

Two days before his death, the master said his mission was over. He gave the gift of the *Vani* (Divine Utterance) to the world. Humanity is suffering. People can find their cure in the *Vani*.

A big crowd of people gathered to mourn the master's death. The disciples placed his body on a funeral pyre in Jagadhri Ashram. They collected his bones after the cremation.

The devotees decided to submerge Maharaj Ji's ashes in the Yamuna River in the town of Hathinikund. This town was twenty-six miles away from the city of Jagadhri. Twelve disciples walked this distance on foot carrying his ashes. They submerged the ashes in the river.

Lives of great men all remind us
We can make our lives sublime
And, departing, leave behind us
Footprints on the sands of time;

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Henry Wadsworth Longfellow

The writer bows to the image of Maharaj Ji's footprints repeatedly. If a person follows them, he will reach his destination. The dust of time has failed to obliterate them.

CHAPTER 19

SOME SELECTIONS FROM GRANTH SHRI SAMTA PRAKASH

Shabad 2

1 तूं दीनदयाल सरब का स्वामी । पतित पावन तू परम सुखधामी ॥

God, you are kind towards the humble and meek. You redeem the fallen and give supreme bliss.

2 अनन्त सरूप शक्त अनन्त । सरब पसरया तू ही भगवन्त ॥

You have infinite forms and limitless strength. You pervade everywhere.

3 अनन्त महमा तेरा विवेक । अनन्त सरूप तेरा प्रभ एक ॥

Your wisdom is limitless. You have incalculable forms.

4 तृण- तृण अन्दर तूं समाया। अखण्ड सरूप तेरा प्रभ राया ॥

You are immanent in each and every blade of grass. You are immortal.

5 अकथ कथा विज्ञान सरूप । परम पुरख लूँ अत अनूप ॥

You are ineffable. You can only be realized. You are unequalled supreme Cosmic Consciousness.

6 जब देख प्रभ अन्तर माहीं। तूं एक समाया पार गुसाईं ॥

Let the writer first glimpse the Lord within. Then he would see you immanent in everything.

7 अपना कौतक आप बिस्तारी। अचरज लेख तेरा पार मुरारी ॥

God is the creator of His own amazing spectacle. His omniscience is stunning.

8 नित ही नित करूँ अरदास । सत् ठाकर में करूँ निवास ॥

The writer must pray for His refuge all the time.

Comment: Let the writer seek the shelter of Saint Mangat Ram Ji always.

9 तू रखयक सरब जग देवा । पल-पल माँगू निर्मल सेवा ॥

God protects every being. The writer requests selfless service every moment.

Comment: The writer must serve Maharaj Ji without expecting any payback.

10 दात करो अपनी प्रभ राये। तेरी कथा मन माहीं समाये ॥

God, bless the writer with your realization. Color his mind in your love.

11 नित ही बाँछु चरनी धूड । दीनदयाल समरथ हज़र ॥

The writer must request the dust of your feet constantly. You are kind towards the meek and humble. You are the omnipotent Lord.

Comment: Saint Mangat Ram Ji will remove every misery if the writer surrenders. He is the Satguru (genuine Guru).

12 अन्तर बाहर तेरा जस गाऊँ । दिवस रैन तेरी कीरत ध्याऊँ ॥

Let the writer sing your praise in his thoughts and the words. He must contemplate your glory day and night.

Comment: The writer must always sing and reflect on Maharaj Ji's Vani or divine revelation.

13 तूं समरथ ठाकर बेपरवाहे । बारमबार महमा चित्त गाए ॥

You are omnipotent and detached Lord. Let the author chant your majesty again and again.

14 नाम ध्यान पाऊँ तत मूल । तूं व्याप रह्या सूक्ष्म अस्थूल ॥

Bless him with meditation of your holy Name, the essence of the truth. You pervade every being.

15 प्रभ दाते तेरी हैं सरना । तूं ठाकर है कारन करना ॥

Let the writer seek God's shelter. The Lord is the doer and the cause of causes.

Comment: The writer needs to ask for the will of Maharaj Ji all the time. Instead of following the whims of his mind, he needs to follow Maharaj Ji's teaching. Instead of thinking he is the doer, he must believe God is the doer. It is God who provides for him and his family.

16 अत वडियाई तेरी प्रभ एक । कथ कथ थाके सिद्ध मुनी अनेक ॥

The saints and sages try their utmost to describe God's glory, but it is limitless. The pen and the tongue cannot depict it.

17 राखनहार तूं आप दयाल । सरब जीयाँ पर होयें किरपाल ॥

You are kindness itself. You protect and take care of every being.

Comment: Maharaj Ji was compassionate towards everyone; rich and poor; Hindus and Muslims; friends and foes; and Brahmins and untouchables. No one was exempt from his love.

18 अपने भाने तूं करे नित दात । निर्मल ध्यान तेरे चरन समात ॥

Please give the writer acceptance of your will. Help him to meditate and become absorbed into you.

Comment: The writer must accept God's will in the weal and woe. If he follows the instructions of Saint Mangat Ram Ji completely, he will merge with God.

19 परम परीत रहे चित्त माई । तूं ठाकर परम सुखथाई ॥

Bless the writer with fervent devotion. You are the giver of supreme bliss.

Comment: Maharaj Ji gives the writer absolute happiness.

20 नित हूँ मैं सरनागती, पद परम पुरख प्रभ राये ।

'मंगत' को सन बेनती, नित प्रभ जी होत सहाये ॥२॥

Let the author seek the Almighty's refuge always.

Saint Mangat Ram Ji prays to God for help all the time.

Comment: Instead of relying on his resources, the writer must rely on Maharaj Ji. If he follows Maharaj Ji, God will help him at every step of his life.

Shabad 3

1 एक तू ही सरब सुखदाता । पूरन पुरख सकल गत जाता ॥

God, you alone are the giver of every bliss. You are Perfect, Eternal, and Omniscient.

2 नित ही चरनी पाऊँ आधार । सत ठाकर तोहे नित निमसकार ॥

Let the writer always seek refuge in your feet. He bows to you all the time.

3 औगुन भरया मन दुखदाई । अधिक सयाना में भरमाई ॥

His mind is full of deviations, and it gives him much suffering. It is rebellious and disobedient.

4 जीवत को नहीं सार पहचानी । गरब धार भरमें अज्ञानी ॥

He does not realize that God is true and the world is false. He strays in ignorance and vanity.

5 मूढमती धारी दुखदाई । नहीं चित्त आवे तेरी वडयाई ॥

He is miserable due to his blindness. He fails to understand your glory.

6 सत् परमेश्वर रखया कीजो । अपने भाने सब खेद हरीजो ॥

Oh Lord, the Truth! protect the writer. If it pleases you, remove his suffering.

7 तू साजन सरब दातारी । नित ही चरन जाऊँ बलिहारी ॥

You are the writer's genuine friend. You give him everything. Let him always sacrifice his body and mind for you.

Comment: God is the genuine friend who will accompany him at death.

8 पारब्रह्म अखण्ड आपार । शुद्ध सरूप तू ही निरंकार ॥

The Transcendental Lord, you are eternal, infinite, flawless, and formless.

9 सरब आधारी गोबिन्द देवा । आद पुरख नित मांगू सेवा ॥

You are eternal and anchor of all. Bless the writer with your service always.

10 सब चतुराई मन की जाए । दीनानाथ तेरी प्रीत समाए ॥

Remove rebellion of his mind. Let it become dissolved in your fervent devotion.

Comment: His mind is disobedient, rebellious, and undisciplined. It always chases worldly pleasures.

11 पूरन रूप तू अत बलवन्ता । घट-घट व्यापक तूँ भगवन्ता ॥

Oh Lord! You are perfect, have immeasurable strength, and pervade every being.

12 तेरी रसना सब में परकाशी । दीनदयाल तू ही अबनाशी ॥

Your bliss illuminates every being. You are immortal and kind towards the humble and meek.

13 अधिक विकार जिया नित धारी । मोह माया में नित फंसारी ॥

The writer has numerous deviations. He is a prisoner of infatuation and illusion.

Comment: He has lust, wrath, greed, infatuation, and vanity. He is very attached to his body.

14 सत् सोझी नहीं आवे देवा । मूढमती नित भरम लखीवा ॥

Despite his utmost efforts, he cannot dispel his ignorance. His blind intellect leads him astray all the time.

15 अब कुछ किरपा कीजो स्वामी । निर्मल ध्यान पाऊँ बिसरामी ॥

As all his efforts fail, he depends entirely on your grace. Bless him with pure contemplation and peace of mind.

Comment: Pure contemplation is devoid of selfishness, hypocrisy, and vanity. There are many pitfalls in the path of spirituality. He can meditate only with the grace of God.

16 अपनी महमा कीजो बखुशीश। प्रेम कमाऊँ चरन जगदीश ॥

Help him to see your glory everywhere. Give him your fervent love.

17 परचण्ड माया का वेग सब नासो। पततपावन घट में परगासो ॥

Destroy the storm of intense Maya. Illuminate the heart of the fallen writer.

18 खिमा गरीबी आवे चित्त धीरा। निर्मल प्रीत पाऊँ सुखसीरा ॥

Impart this writer humility, sublime devotion and forgiveness. You are the giver of ultimate bliss.

19 मोह-माया पर विजय लखाऊँ। घट-घट तेरा रूप दरसाऊँ ॥

Give him victory over infatuation and Maya or illusion. Help him to see you in every being.

20 आध-व्याधी सब मिटे, मनुआँ होये सुचेत।

'मंगत' नित सरनागती, प्रभ जी हरो विखेप ॥३॥

Eradicate his physical and emotional problems. Awaken his mind. Saint Mangat Ram Ji says that the writer should seek God's refuge always. God will remove his restlessness.

Comment: He needs to awaken. The precious time of his life is slipping away in frivolous pursuits.

Shabad 4

1 तूँ दाता तेरे दर आया। सकल आधार तू रूप धराया ॥

You are a great giver. The writer has come to your door. You are the anchor of everyone.

Comment: God is the great giver.

2 साची भगत पाऊँ निष्कामी। दीनदयाल दीजो बिसरामी ॥

Bless the writer with genuine devotion. You are kind towards the meek. Give him peace of mind.

3 अजर अमर तत्त रूप लखाओ। जनम मरन दुख ताप मिटाओ ॥

Show him your indestructible and immortal form. Remove his pain from recurrent births and recurrent deaths.

4 अकाल सरूप अकरम पद दीजो। भरम बकार सकल हर लोजो ॥

You are eternal. Bless the writer with the stillness of mind during his activities. Remove his delusion.

Comment: Remove his delusion that he is his body.

5 अनादी सरूप पाऊँ प्रभ तेरा । आवागवन का नासे फेरा ॥

Let the writer realize God with no beginning. Remove the cycle of his recurrent births and recurrent deaths.

6 नित सरनाई करू परनाम । निर्मल प्रीत पाऊँ सतधाम ॥

Let him seek your shelter all the time. Let him reach your abode with sublime love.

7 चंचल चित्त तजे चतराई । सत् सील मन माहीं समाई ॥

Let his restless mind remove its cleverness. Bless him with truth and ethical behavior.

Comment: He is always trying to rely on his intelligence. Let him remove this self-reliance and surrender to you.

8 दुख सुख परसू तुम आधार । समता रस पाऊँ सुखसार ॥

Let him accept your will in happiness or misery. Let him find the nectar of equanimity.

9 अखण्ड शान्त परसू पद स्वामी । करो उद्धार प्रभ अन्तरयामी ॥

Let him find eternal peace in your feet. Oh, Omniscient Lord! redeem the writer.

Comment: He would find eternal peace in the feet of Saint Mangat Ram Ji.

10 शोक मोह काटो बिख जाल । सरनागत को करो निहाल ॥

Remove the poison of his sorrow and infatuation. Give bliss to him. He has come to your shelter.

11 साची सेव कीजे चित्त वास । अनन प्रीत पाऊँ अबनास ॥

Bless him with selfless service and fervent devotion.

12 करूँ दंडवत पदपंकज देवा । निर्मल चित्त से माँगें सेवा ॥

He needs to bow to your feet and surrender to you. He needs to serve you with a sublime heart.

Comment: He needs to bow to the feet of Saint Mangat Ram Ji. He is fortunate if he gets an opportunity to serve him. He needs to work selflessly.

13 आज्ञा तेरी में विचरूँ स्वामी । करम फाँस हरो बिख जामी ॥

He needs to accept your will in weal or woe. Remove the noose of restlessness in his actions.

Comment: He loses peace of mind during his actions. Remove his anxiety and fear.

14 परम दयाल तू ही समराथा। आदी देव परम सुखदाता ॥

You are supremely kind. Only you can ferry the writer across the treacherous ocean of this world. You are God from the beginning of the time. You are the giver of supreme bliss.

Comment: Saint Mangat Ram Ji is the ship that can take him across the ocean of the world.

15 नित्त ही अपनी उस्तत दीजो । मूढमती को चरनी लीजो ॥

Bless him so that he worships you all the time. He is full of faults. Shelter him on your feet, overlooking his faults.

16 सत अरदास चित्त माहीं समाए । परम पुरख तू ही प्रभ राए ॥

Give him genuine worship. You alone are the ocean of supreme bliss.

Comment: A genuine worshipper does not make worldly demands. He loves for love's sake.

17 नमो नमों तेरे नित चरना । आदी पुरख तू कारन करना ॥

The writer bows again and again at your feet. You are the pure consciousness from the beginning of the time. You are the doer and the instrument.

18 सत उपमा तेरी चित्त गाए । साची प्रीत इक नाम ध्याए ॥

The writer needs to sing your true praise. He needs to have true love for the Name.

19 अखण्ड शान्त प्रभ तेरा धाम । सतगुर सीख पाऊँ बिसराम ॥

God gives eternal peace. Let the writer find peace by following the Guru's teaching.

20 सन्तन की सत्त सीख से, मन तन आवे धीर।

'मंगत' सेवा साध को, हरे भरम तकसीर ॥४॥

The teaching of the saints gives tranquility to the mind and the body. The service of saints removes delusion and sins.

Shabad 5

1 साचा साहब साचा तेरा नाम । साध सीख परसू सुखधाम ॥

The Lord is the truth. His Name is the truth. The writer would find bliss by following the Guru's teaching.

Comment: The writer searches for happiness everywhere but fails to find it. He would find it only by following Maharaj Ji's or Saint Mangat Ram Ji's teaching.

2 चरनकँवल में पाऊँ बिसरामा । साची उस्तत केवल सत्तामा ॥

He would find the actual peace at the feet of God only. Meditating at the Name is the only true worship.

Comment: People fast, go on a pilgrimage, and follow various rituals. Hindus have millions of gods. But meditation at the Maha-mantra is genuine worship.

3 अन्तर बाहर आवे परतीत । निर्मल नाम के गाऊँ गीत ॥

He must believe that God's will is whatever happens to his body or the outside world. Let him comprehend the greatness of the sublime Name and sing its praise.

4 पल पल पाऊँ साची वडियाई । सत्त ठाकर की जाऊँ सरनाई ॥

The writer must find the genuine glory of human life by reaching God. He must seek the Lord's refuge.

Comment: If the writer follows the teaching of Saint Mangat Ram Ji sincerely, he will experience the true majesty of humanity. True magnificence does not lie in becoming a country's prime minister or the world's richest person.

5 मनुआँ अन्तर प्रेम रस पाए । परम पुरुष के चरन समाए ॥

His mind would savor the ambrosia of divine love. He would surrender completely to God.

Comment: Just as a child has complete faith in his mother, the writer must trust Maharaj Ji completely.

6 सनमुख हो के करे अरदास । सत्गुर सीख सब बन्धन नास ॥

The writer must pray to God with a sincere and genuine heart. The teaching of the Guru would destroy all his bondage.

Comment: Even if he lives luxuriously like Indra, the Hindu god, he will still live in a golden cage. Maharaj Ji would cut all his chains.

7 निमसकार करूँ तत्त रूप । अज अबनाशी शबद सरूप ॥

The writer bows to God, the truth. He is the Word, beyond birth and death.

Comment: Saint Mangat Ram Ji was a satpurusha. He became the truth itself. He merged into God and became one with Him.

8 निमसकार करूँ नित देवा । चेतन पुरुष अखेद अखेवा ॥

The author surrenders to the eternal God. He is pure consciousness, imperishable, and beyond misery.

9 निमसकारं रूप नारायन । दिवस रैन मन होये परायन ॥

He prostrates before God. He should accept the Lord's will all the time.

10 शब्द सरूप अन्तरगत धारी। निर्मल चित्त करूँ निमसकारी ॥

He gives his obeisance to the Creator which resides inside him as the Word.

11 प्रभ दाता मेरा रखवारा । करूँ बन्दना बारम्बारा ॥

He prays again and again to the Father, the Giver, and the protector of the author.

12 जीवनदाता सो किरपाधारी । करूँ दंडवत पद पार मुरारी ॥

The author bows to the compassionate Lord who blessed him with human life.

13 अखय सरूप सम रह्या व्याप । करूँ बन्दना साहब परताप ॥

The writer worships the glory of the imperishable God pervading everywhere in equanimity.

14 सकल माया का जंतर धारी । करूँ परनाम सत् शब्द अपारी ॥

God maintains the spell of all Maya. The writer bows to the unfathomable Word.

15 नाद सरूप पसरे अखण्ड । उस्तत करूँ पाऊँ आनन्द ॥

The imperishable Word pervades everywhere. Let the writer sing hymns of its praise and experience bliss.

16 सब जीवों का संकट टारी । करूँ अरदास केवल निर्धारी ॥

The writer worships God who removes calamity of all beings.

17 आदी अंती रहे अंग संग । निर्मल चित्त गाऊँ परसंग ॥

He eulogizes the Lord who is with him in the beginning and the end.

Comment: No one would accompany the author at the time of his death except Maharaj Ji.

18 जनम मरन का खेद निवारी । नित्त ध्याऊँ प्रभ किरपाधारी ॥

He must meditate on the Almighty who removes the pain of his recurrent births and deaths.

Comment: If he follows the teaching of Maharaj Ji completely, the cycle of repeated births and deaths will cease.

19 बुद्धी बल तेज परगासे । निर्मल चित्त करूँ अरदासे ॥

He worships the Father who has blessed him with intelligence and strength.

Comment: He must not get vain about his intelligence and strength. God loaned these to him only for a limited time.

20 एक नाम प्रभ गाइये, इक चित्त धरिये ध्यान ।

'मंगत' पल पल बंदिय, शब्द सरूप निर्वान ॥५॥

He must sing and meditate on the Name of God with complete concentration. He must bow to the liberating Word every moment.

Comment: He must meditate on the Maha-mantra and give obeisance to Maharaj Mangat Ram Ji, who is the Word himself.

Shabad 7

1 प्रभ अपने को सरन पहचान । मिथ्या भरम जाए गुमान ॥

Let the writer seek the Lord's refuge. Let his vanity and false delusion be dispelled.

Comment: He should remove his delusion that he is the doer of his actions. He is a mere puppet in the hands of God, the puppeteer.

2 शुद्ध सरूप सदा निर्धार । घट घट व्यापे सो निरंकार ॥

The immaculate and formless God pervades every being. He supports everything.

3 सकल देही सरजीवत करी । नाम ध्याओ पद निर्मल हरी ॥

Let him meditate on the Name of the Creator who infused life in this material body.

4 सकल जगत का सो परकाशी । शब्द सरूप आद अबनाशी ॥

God, the imperishable Word bestows light to the entire universe.

5 नित ध्याओ नित सेवा धार । मनमुख भ्रम जाए गुबार ॥

The writer must meditate and serve Him all the time. The suffering caused by his undisciplined and wild mind would end.

6 सो ही मूल सरब का मीत । निर्मल चित्त से गाइये गीत ॥

Let the writer hail God, the Word, the root of every being.

Comment: With Maharaj Ji's grace, the writer would realize the Word, the basis of every being.

7 भव दस्तर अत कठिन कराल । अनमत जीव संकट नित भाल ॥

The ocean of this world is highly treacherous. The ignorant author faces a storm at every step. It is the home of disease, old age, and death.

8 आसा तृष्णा में बन्धाया । चारखानी में नित भरमाया ॥

He is a hostage of his false hopes and desires. He wanders in different species from eternity.

Comment: He is always living in the past or the future. He has regrets about the past and false hopes about the future. He is unable to live in the here and now.

9 गोबिन्द सिमर के होए निहाल । बन्धन नास माया का जाल ॥

Remembrance of God blesses him with ecstasy. The Lord destroys his fetters and the web of Maya or illusion.

Comment: Saint Mangat Ram Ji would demolish the author's bondage and liberate him.

10 सत्त तत्त शब्द करो विचार । साचे मारग में नित पधार ॥

Let him reflect about the Word, the true essence. He must always tread the true path.

Comment: He should follow the teaching of Maharaj Ji (Saint Mangat Ram Ji).

11 मानुष जनम की कीमत ये ही । जो चित्त पावे सत शब्द सनेही ॥

If his mind starts loving the Word, then his human birth will be genuinely worthwhile.

12 पलक पलक में राखो ओट । मन मूरख को त्यागो खोट ॥

He must seek the Lord's refuge every moment and remove the impurity of his wayward mind.

Comment: He should chant the Maha mantra all the time.

13 पाप करम त्यागो सन्ताप । सत बानी हिरदय में जाप ॥

He must remove suffering caused by his deviations. He needs to contemplate the true Vani or divine revelation.

Comment: He has defects of sensuality, anger, greed, attachment, and egotism. He should study the divine Vani of Maharaj Ji.

14 सुकृत जीवन पाओ विचार । असत् माया का तजो बिकार ॥

He would live a sublime life by following the Guru's teaching. He would remove delusion of the false Maya.

15 परमानन्द शब्द तत्त बूझ । अखण्ड अबनाशी हिरदय में सूझ ॥

He would realize the supreme bliss of the imperishable Word within.

16 मिटे अंधकार परम दुखदाई । अन्तरगत सत् शब्द लखाई ॥

The Word would eradicate the painful darkness within.

17 साची भगतो मिले सुखसार । परगट पाइये घर में निरंकार ॥

The writer would find the bliss of genuine devotion. The formless Lord would manifest Himself in his body.

Comment: Maharaj Ji would bless him with fervent devotion and a vision of God.

18 सत् स्वामी जब मेल मिललाई । दुर्मत छाया तब लीन समाई ॥

The sun of the Almighty would blaze within, and all the darkness would vanish.

19 एको एक सरब दरसाना । भरम त्याग भयो जीव निर्वाना ॥

He would see God everywhere. The Creator would remove his delusion and liberate him.

20 सत् शब्द को सेव से, जाए दुर्मत का रोग।

'मंगत' तत्त पहचानिये, नित पाइये गुर संजोग ॥७॥

The Word would eradicate all his oblivion.

Saint Mangat Ram Ji says fortune of finding a true Guru will reveal the Truth.

Shabad 10

1 नित ही कीरत गाऊँ प्रभ तेरी । तुमरी भगती जग सार घनेरी ॥

Lord, the writer must always sing your praise. Your devotion is the essence of human life.

Comment: It is useless to live without the love of God.

2 साचा स्वामी दृढ़ कर माना । तेरा हुकम नित सत् कर जाना ॥

He must firmly believe that you are his true master. He must always obey your will.

Comment: He must thoroughly follow the teaching of his Guru, Saint Mangat Ram Ji.

3 दोख द्वन्द गये चित्त रोग । पूरन भाग भयो शब्द संजोग ॥

He will be highly fortunate if he realizes the Word. His deviations, doubts, and emotional problems would be removed.

Comment: Maharaj Ji would dispel his fear, worry, negativity, anger, and resentment.

4 अपनी प्रभता साहब दिखलाई । अपनी किरपा करी अधिकाई ॥

God would reveal His incomprehensible glory. He would bless him with everything.

5 अंधकार में कियो परगासा । निर्मल चित्त से करूँ अरदासा ॥

The Creator would show him the light in his utter darkness. He must pray with a selfless heart.

Comment: If he follows the teaching, Maharaj Ji will enlighten him.

6 किरपाल भये प्रभ दीनदयाल । अत मूढ़े को कियो निहाल ॥

The kind Father would bless the ignorant writer and would grant him ecstasy.

7 निमख निमख चित्त सेव कमाऊँ । करूँ दंडवत परम सुख पाऊँ ॥

The author must serve his master every moment. He must surrender completely and attain supreme bliss.

Comment: Instead of being self-reliant, he should rely on Maharaj Ji.

8 प्रभ दाता किस भाँत सलाहिये । सरब सरूप एको सो पाइये ॥

The writer would hail the Lord by adoring his glory everywhere.

Comment: He would see the grandeur of God in everything.

9 दोनदयाल नित रहो सहाए । काल सरूप का खेद मिट जाए ॥

He humbly prays to the kind Father to remove his fear of death.

Comment: Maharaj Ji will remove the dread of his demise if he follows the master's teaching completely.

10 अनन प्रीत राखे नित जीया । चरन कँवल में रहे रमीया ॥

Bless him with unequalled devotion. He must be absorbed in you all the time.

11 पलक पलक तेरी सुध आवे । मोह अगन दुस्तर मिट जावे ॥

The writer must be preoccupied with God every moment. The scald of attachment to this transient body must disappear.

Comment: He loves his body more than anything else in the world. Only Maharaj Ji can remove his deep attachment to this body.

12 प्रेम परसाद ले उस्तत गाऊँ । निमख निमख तोहे सीस निवाऊँ ॥

He must hail you after getting your gift of grace. He must surrender to you every moment.

Comment: He gets the gift of the grace of Maharaj Ji by attending his Satsang (holy association).

13 दीनदयाल जी करो उद्धार । करूँ नमस्तं बारमबार ॥

Please cast a glance of grace on this humble servant. He bows to you again and again.

Comment: Complete surrender to Maharaj Ji is bowing in its true sense.

14 साचा रूप मन आए समाए । साची सेवा को बिरह उपजाए ॥

His mind should be absorbed in you all the time. Pining would lead to your true service.

Comment: He must serve Maharaj Ji with his body, mind, and wealth.

15 साचा करम धरम पाऊँ साच । पद परसू निर्भय निरवाच ॥

Please bestow him dharma (Cosmic Law) and selfless action. Grant him the state of ineffable fearlessness.

Comment: Maharaj Ji would remove his fear of old age, disease, and death.

16 जीवत में तेरी इक प्रीत । राखू चित्त में निर्मल रीत ॥

His love should be reserved exclusively for God only.

17 प्रभ दाता जी हरो गुबार । नित सरनाई मैं मुगध गँवार ॥

Oh Lord, please remove his pain. The ignorant and deluded writer beseeches your refuge.

Comment: He is desperate. Everything has failed in his life. Maharaj Ji is his last hope.

18 अछल अछेद अभेद स्वामी । किरपा दृष्ट करो अन्तरयामी ॥

Oh eternal, perfect, omniscient, and indivisible Lord, redeem this slave.

19 मन का खेद हरो प्रभ राए । निर्मल शान्त चित्त आन समाए ॥

Please remove his affliction and bestow him peace.

20 माँगू भीख साहब दरबार, चित बिनसे दूजी आस ।

'मंगत' रसना नाम की, रहे आठ पहर परगास ॥१०॥

The writer begs only from you. He no longer hopes for anyone else. Saint Mangat Ram Ji requests bliss of the Name all the time.

Comment: The world has failed to give him true happiness. Only God can give it to him.

Shabad 15

1 मन मूरख तू त्याग कुटलाई । अपने भरम में आप बधाई ॥

The ignorant writer should remove the darkness of his mind. He is entangled in delusion.

Comment: He identifies himself as his body in his delusion. In reality, he is his soul.

2 अपनी करनी नित गत देवे । ऊँच नीच जूनी जो सेवे ॥

His actions lead to the cycle of recurrent births and deaths. Good activities lead to birth in a good environment. Evil actions lead to delivery in bad surroundings.

3 करम चक्कर से मिले ना छूट । दुःख सुख भोग देवे अत कूप ॥

He cannot escape the cycle of his actions. He drowns in the well of pleasure and pain.

Comment: Pleasure leads to pain, and pain leads to pleasure. He cannot escape this cycle.

4 अन्धमत धार नित रहे प्यासा । काल करम की जाए नहीं फाँसा ॥

He remains thirsty due to his ignorance. He cannot escape the noose of his actions and death.

Comment: He can liberate himself from this noose only by following the teaching of Saint Mangat Ram Ji.

5 जाग्रत होके करो विचार । निर्मल करनी हिरदय में धार ॥

He needs to wake up from the sleep of ignorance and think deeply about his calamity.

He needs to do selfless actions.

Comment: By acting selflessly, he can free himself from the cycle of recurrent births and deaths.

6 देह अभिमान करो नित त्याग । सरजनहार के चरनी लाग ॥

He should remove his self-identification with the body and surrender completely to the Creator.

7 करमफल इच्छया दीरघ रोग । राग द्वेष का होवे संजोग ॥

He suffers from the chronic disease of desire for outcome of his actions.

This desire leads to attraction and aversion.

Comment: He always desires profit and never wants a loss.

8 भय भ्रम में नित गरसावे । गरब को धार अधिक दुख पावे ॥

He is always in fear and delusion. Identification with the body leads to his suffering.

9 भवसागर में सार विचारो । साचा नाम निरन्तर धारो ॥

He is drowning in the terrible ocean of this world. He should reflect on the Truth. He should remember the Name.

Comment: He should remember the Mahamantra, revealed by Saint Mangat Ram Ji.

10 तत्तसरूप शबद को ध्याओ । मनबाँछित सम्पत घर पाओ ॥

Let him contemplate the Word, the truth. He would find the spiritual treasure.

11 भ्रम चक्कर से मिले खुलासी । सतसरूप परसें अबनासी ॥

He would be free from the net of delusion. His delusion of self-identification with the body would dispel. He would reach the Eternal Father.

12 परम आनंद शक्त निर्वाणी । अन्तर सूझ तत्त अमरत खानी ॥

The Almighty is the supreme bliss. He would find the fount of Ambrosia within.

13 सचदानन्द अखण्ड परगास । घट अन्तर सो करे निवास ॥

The blissful Eternal Lord is the Truth and the Pure Consciousness. He illuminates his body.

14 निर्मल चित्त से सेव कमाओ । भव दुस्तर कठन तर जाओ ॥

Let the writer earn the wealth of service of God. He would swim across the treacherous ocean of this world.

15 ये परमान धारो नित्त चीत । प्रभ दाते के गाओ गीत ॥

He needs to contemplate God, the truth all the time. He needs to sing praise of God, the giver.

16 मन मूरख की करो सँभाल । भज लो साचा दीनदयाल ॥

He should restrain his undisciplined mind. He should remember the kind, Lord.

Comment: His rebellious mind does not want to reflect on God.

17 पावें शान्त घर अपने माहीं । सरब सरूप अन्तर चित्त ध्याई ॥

He would find peace within. He would meditate on the Creator, the spirit within all beings.

Comment: Saint Mangat Ram Ji did not own wealth, yet he found absolute peace.

18 आनन्द सरूप केवल प्रभ आप । दुर्मत माया अत सन्ताप ॥

God alone is bliss. The ignorant writer's intellect gives him a lot of grief.

19 तुच्छ जीवन में सार ध्याओ । भय त्याग अमर पद पाओ ॥

He should reflect on the Truth in this short life. His fear would be gone, and he would find eternal life.

20 सत सरूप के ध्यान से, जाए इच्छा का रोग ।

'मंगत' सतगत पाइये, जब पूरन गुर संजोग ॥१५॥

Meditation about God the truth, would remove his disease of desire.

Saint Mangat Ram Ji says the writer will find the highest Truth if he follows the genuine Guru.

Shabad 16

1 निर्मल नाम की कीरत गाओ । अन्तरगत में ध्यान लगाओ ॥

Let the writer sing glory of the Name and meditate silently within his mind.

Comment: The Maha mantra revealed by Saint Mangat Ram Ji is the Name. Meditation should be done silently with lips closed.

2 मन की बांछा होवे पूरी । पद नारायन सिमर हजूरी ॥

The Lord would appease all his desires. He would not need anything anymore.

3 रे मन मेरे सदा आराध । साचा साहब पुरख आगाध ॥

His mind should always remember the unfathomable Lord, that pure consciousness.

4 नित भिख्यारी हो प्रभ दरबार । माँगो नाम रतन सुखसार ॥

The writer should always beg for the jewel of the Name from the Almighty. The Name would give him the actual bliss.

Comment: He mistakenly chases happiness in external objects. The Maha mantra would give him real joy.

5 भरम भूल मोह अगन त्याग । साचा प्रेम पाओ वड भाग ॥

He should remove the mirage of his attachment to the body and possessions. Only a rare fortunate person is blessed with the steadfast love of the Creator.

Comment: He thinks this body and the possessions belong to him, but, they belong to God. He is attached to them for no reason.

6 अपने स्वामी की करो अरदास । जग जीवन पाओ तत् परगास ॥

Let the writer worship his Lord. He would find illumination of the truth.

7 नित आनन्द पूरन सो आप । भाओ प्रेम से कीजो जाप ॥

God is the eternal bliss and full. Let the writer remember Him with love.

8 क्यों भरमाया देख जग मेला । आवे जावें नित्त अकेला ॥

Why has he strayed in the dazzle of the world? He would be alone during his birth and death.

9 क्यों भरमें तुच्छ जीवन माहीं । इस्थिर जग में रहना नाहीं ॥

Why is he lost during this petty life? He is not going to stay here permanently.

10 जगत सराए मन करो विचार । आवे जावें अनगिनत अपार ॥

This world is like an inn. Countless check in and check out of this inn.

11 रोते आवें रोते जावें । गरभ को धार अधिक दुख पावें ॥

He is born crying. He dies in regret. Life in this world, is a tale of suffering.

12 अत ही असचरज माया गत धारी। असत् भरम को सत्त विचारी ॥

Maya casts an astonishing spell. False things appear to be real.

13 केते आवे भरम के माहीं। केते भरमें देख परछाई ॥

Countless are born deluded. Countless stray even more in illusion during their life.

14 बंधन अधिक त्रैगुन जंजाल। सकल जीव नित्त संकट भाल ॥

The net of the three gunas or modifications is very daunting. It entangles all beings in calamity all the time.

Comment: The three gunas are: satoguna (goodness), rajoguna (activity), and tamoguna (ignorance). The writer can transcend the three gunas by following the teaching of Saint Mangat Ram Ji.

15 राजा राना रंक भिखारी। तृष्णा रोग लागा अत भारी ॥

Everyone including kings, nobles, and paupers, suffer from the terrible disease of desire.

16 घालत घाल रहें निरास। मनमुख भरम नहीं मिते प्यास ॥

They try their utmost to find happiness but only have regret as their lot. They strive to satisfy their countless desires but only remain thirsty.

Comment: Maya, or the illusion of the phenomenal world, is highly baffling. The writer can remove this delusion only by living the teaching of Saint Mangat Ram Ji.

17 जो देखत में आवत मीता। सब ही धरें अधिक दुख रीता ॥

No one escapes this torture.

Comment: Everyone, including children, is going through this ordeal.

18 होये परापत वस्तु जोई। पाए ना धीर चित्त भरम परोई ॥

Even if the writer attains the desired objects, he would still be dissatisfied.

19 चौसठ घड़ी कलपना धारी। दुर्मत रोग ये अधिक आपारी ॥

Due to his terrible ignorance, the writer lives in a fantasy world all the time.

Comment: He lives in a make-believe world created by his five deviations: lust, anger, greed, attachment, and egotism.

20 माया चक्कर ये जगत है, सब ही जीव भरमाएँ।

'मंगत' बिन प्रभ सिमरने, नित आवें नित जाँ ॥१६॥

Maya, or the illusion of the phenomenal world, dupes all the beings. Without remembrance of God, they are trapped in the cycle of recurrent births and deaths.

Shabad 18

1 नित हो मन में करो विचार। साचा नाम परम सुखसार ॥

True Name alone can give the writer genuine happiness.

Comment: Sensory pleasures may give initial fleeting satisfaction, but they lead to misery in the end.

2 उठत बैठत नाम ध्याओ। प्रभ अपने को सीस निवाओ ॥

Lord, help the writer remember the Name all the time. Let him surrender the outcome of his actions to you.

3 आज्ञा में देखो सब किरया । सत्सरूप सकल पसरया ॥

Help the writer see every happening in your will. You pervade everywhere.

Comment: With Saint Mangat Ram Ji's blessing, he may start seeing God in every person.

4 साची नीती नित उठ घाल । साचा शबद अमीरस भाल ॥

He needs to earn the genuine wealth of the Name. He must drink the nectar of the Word.

5 जनम मरन को विरत त्याग । निर्मल शबद का गाओ राग ॥

With the Guru's blessing, the cycle of recurrent births and deaths would cease. He must sing the praise of the Holy Word.

Comment: Saint Mangat Ram Ji's blessing would stop his cycle of recurrent births and deaths.

6 शबद अबनाशी शबद निर्वाना । घट घट अन्तर शबद समाना ॥

The Word is imperishable. It would liberate the writer from the ceaseless cycle of recurrent births and deaths.

It is within every being.

7 अवगत पुरख अनादी देव । निर्मल चित्त से परसो सेव ॥

God has no beginning and is pure consciousness. Let the writer serve him with pure mind.

8 ज्यों ज्यों शबद सार को ध्याई । मनमुख भरम जीव का जाई ॥

When the writer contemplates the Word, the illusion created by his wayward mind goes away.

Comment: Saint Mangat Ram Ji teaches him a method to control his undisciplined mind. His mind is powerful like a wild elephant. It strays in lust, anger, greed, attachment, and egotism.

9 दुर्मत नास सम्मत परकाशी । हिरदय चेत केवल अवनाशी ॥

His ignorance dispels, and he is enlightened. With blessing of the Guru, he remembers the Eternal all the time.

10 मिथ्या देह को ममता जाए । सत्सरूप शबद घर पाए ॥

His attachment to this false body dissipates. He finds the eternal Word within this body.

Comment: This body is false because it is momentary, like a bubble. He is attached to this perishable body and is fearful all the time.

11 कभू ना भूलो साचा नाम । सिमर सिमर पावें बिसराम ॥

Help him remember the Name all the time. He finds peace by remembrance.

12 सार ज्ञान ये ही है मीत । सरजनहार को राखो चीत ॥

He must remember the Creator all the time. Remembrance is the essence of all the wisdom and the substance of every scripture.

13 माया चकर अत घना कलेशा । बिना विवेक नहीं मिटे संदेशा ॥

Maya, or the illusion of the phenomenal world, leads to immense suffering. He cannot escape this calamity without the wisdom given by the Guru.

Comment: Wisdom given by Saint Mangat Ram Ji would remove his anguish.

14 सत् विवेक हिरदय में धार । चेतन सरूप सिमर निरंकार ॥

He must follow the teaching of the Guru and remember formless God, the pure consciousness.

15 निर्मल चित्त से नाम कमाओ । सतगुर सीख सत्धाम समाओ ॥

The writer needs to earn the Name with pure mind. He would reach his real home by following the Guru's teaching.

Comment: He would purify his mind by following the five means of simplicity, service, holy association, truth, and remembrance of God.

16 जग आवन ये भेद विचार । नाम प्रभू में प्रीती धार ॥

He must reflect that the purpose of his human life is to love the Name of God.

Comment: Mere eating, drinking, and being merry is not the purpose of his life.

17 कर्ता हर्ता ठाकर चेत । आज्ञा मान सब मिटे विखेप ॥

He must know that God is the doer and the un-doer. If he accepts the will of God, his restlessness will go away.

18 भरम फुलवाड़ी जगत की रचना । काल कलपना सकल यह सुपना ॥

The world is a flowerbed of delusion. It is false, like a dream. It is a house of death.

19 नाम पदारथ हिरदय चाख । जाए व्याधी दुर्मत साख ॥

Let the writer savor the Name. His disease of ignorance would be cured.

20 एक सरूप भगवन्त को, मन अन्तर सदा चितार ।

'मंगत' दुस्तर जगत से. तब जन उतरे पार ॥१८॥

Saint Mangat Ram Ji says the writer would cross the terrifying ocean of the world by remembering God.

Shabad 20

1 साचा शबद पायो अबनासी । दुर्मत छाया रोग विनासी ॥

The writer must find the Word, the truth. Then the Guru would dispel the illusion created by his ignorant intellect.

Comment: If he does not realize the Word, he will continue to identify himself with his body.

2 अन्तर चित्त पाई वडियाई । तृखा विनास शान्त अत पाई ॥

He would discover glory of God within. His thirst would be gone, and he would experience indescribable peace.

3 प्रभ दाते ने कियो निहाल । बन्धन भरम काटा दुखजाल ॥

God, the greatest giver, would bless him. He would cut the net of the writer's bondage and remove his misery.

Comment: Saint Mangat Ram Ji would cut the bondage of his attachment to the body.

4 दीनदयाल हूँ नित सरनाई । बौहड़ ना व्यापे दुर्मत काई ॥

Lord, you are kind towards the humble and meek. The writer always seeks your refuge. Dispel his ignorance.

5 सत् सील हिरदे परगासो । दीन भाओ में करू निवासो ॥

Illuminate his heart with the truth, humility, and morality.

6 तू भण्डारी सरब का दाता । माँगें प्रेम चरन रँगराता ॥

You are the greatest giver, and your stores are inexhaustible. The writer begs for your fervent devotion.

7 सनमुख परगट रहो त्रैकाल । सिमर सिमर मन होए निहाल ॥

Reveal yourself to the writer always. Bless his mind with bliss of your remembrance.

8 नाम रूप जाए अन्धकार । अनामी धाम पाऊँ निर्धार ॥

Dispel the darkness of names, forms, and concepts. Your destination is nameless, beyond names and forms, and ineffable.

9 तू ही तू एक परकास । जिस आधार करें सकल बिलास ॥

You alone are the light which illuminates and animates every being.

10 परमेश्वर तू उस्तत योग । अनमत जीव के हरो सब रोग ॥

You are worth every praise. Remove all the suffering of this ignorant being.

11 क्या बखान तेरी वडियाई । आपे कर्ता खेल खिलाई ॥

The writer is unable to describe your glory. You are the doer of everything. The writer is a puppet, and You are the puppeteer.

12 सकल ताप से जीव को राखो । अपना ज्ञान दीजो सत साखो ॥

Remove suffering of the writer. Bless him with wisdom. You are the truth and the witness of everything.

Comment: The writer suffers due to his ignorance. If he

follows the teaching of Saint Mangat Ram Ji, his anguish would be removed.

13 बारमबार करूँ परनामा । तू परमेश्वर इस्थित धामा ॥

The writer bows again and again to the Eternal Lord.

14 तेरी महमा चित्त आए समाए । प्रभ दाता जी होत सहाए ॥

Help the writer to see your glory in every human being.

15 अन्ध बुद्धी विचार से होना । दुर्मत भरम में नित लपटीना ॥

He is uninformed, unwise, and deluded.

16 कह बिध राखू तेरी ओट । मोह माया अत धारूँ खोट ॥

How can the writer surrender to you completely? He is tainted with attachment and illusion.

Comment: Attachment to his ego, vanity, and self-sufficiency prevents his surrender to Saint Mangat Ram Ji.

17 सकल विकार दुबधा को टारो । निर्मल प्रेम पाऊँ नाम आधारो ॥

Remove all his deviations and dilemmas. Bless him with sublime love and dependance on the Name.

Comment: His dilemma is wanting God and worldly luxury simultaneously.

18 चौसठ घड़ी करो प्रभ दात । खिमा गरीबी चित्त रहे समात ॥

Bestow him humility and forgiveness all the time.

Comment: God will forgive him only if he forgives others. He must not hold grudges and resentments.

19 नाम आधार ले पाऊँ धीर । जनम जनम को हरो प्रभ पीड़ ।

Bless him with patience and the anchor of the Name. Remove his anguish of countless lives.

Comment: Protection of the Name never fails. Worldly supports like money, power, friends, relatives, name, and fame fail.

20 संकटहरण मंगल का दाता, प्रभ का नाम चितार ।

'मंगत' जतन यह सार है, नित हो नित जप सार ॥२०॥

God's Name removes every calamity and grants total happiness. Saint Mangat Ram Ji says the writer must strive to remember the Name.

Shabad 24

1 अत वडियाई नाम भगवन्त । तृप्त भये यह जीव तिरखन्त ॥

The Name of God has immense greatness. It appeases the thirst of the writer entirely.

Comment: He has been thirsty for countless lives. The Mahamantra revealed by Saint Mangat Ram Ji quenches his thirst completely.

2 और न मारग कोई दिखाई । जिससे जीव कलपना जाई ॥

There is no other way which would dispel his false imagination.

Comment: He has worries, fear, regret, depression, and negativity due to his false imagination. The Mahamantra cures his disease.

3 और पदार्थ ना कोई देखा । जिससे दुर्मत मिटे भुलेखा ॥

There is no other remedy for the suffering caused by his ignorance.

4 और ओट सब दुख को खानी । मूढ़ मती में नित भरमानी ॥

All other techniques to remove his suffering only intensify his misery. He is deluded due to his ignorance.

Comment: He tries to find relief in money, power, status, relationships, name, and fame. But they do not work.

5 बिन प्रभ ध्यान और की ओट । सकल मनोरथ काल को चोट ॥

Every other method except remembrance of God, only increases his affliction.

6 सँभलकर अपना जनम सुधार । पूरन पुरख को सरन पधार ॥

He should be careful not to waste his precious human life. He should take refuge in the perfect Guru.

Comment: Saint Mangat Ram Ji is his perfect Guru.

7 सतगुर सीख को ये सत्सार । हिरदय समर सतनाम आपार ॥

The essence of the teaching of the supreme Guru is to remember God's Name silently with lips closed.

Comment: Chanting the Name loudly does not produce the desired result.

8 मिथ्या नाम रूप आकारा । नित ही कलपे जीव अन्धकारा ॥

The writer always thinks about false names, forms, and shapes. This is the darkness of his ignorance.

Comment: His mind constantly runs a hundred miles a minute into false names, forms, and shapes.

9 कलप कलप कर पाए कलेशा । राग द्वेष नहीं मिटे सन्देशा ॥

He creates his misery. He gets trapped in the web woven by his imagination. Attraction and aversion during his activities cause him intense worry.

Comment: He suffers from fear, anxiety, worry, and negativity. He is too excited when he makes a profit. He is extremely depressed when he suffers a loss.

10 सकल रोग का औखद एक । सत्नाम का कथो विवेक ॥

All his emotional problems would be healed by the medicine of the Name.

11 मिथ्याकार वासना नासी । सतनाम जो होये उपासी ॥

His false desires will be eradicated if he meditates the Name of God.

Comment: His desires are false because instead of decreasing his thirst, they only increase it. He chases pleasure but gets only pain in the end.

12 अच्छर सरूप ब्रह्म परगास । सहज जुगत घर लीना बास ॥

The light of the Immortal God is shining within him. Sahaj is a state which is beyond the three gunas. By following the technique of the perfect Master, he can transcend the three gunas or modifications and find peace within himself.

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

13 शास्त्र सिमरत का सकल सिद्धान्त । मूल विचार सकल मतान्त ॥

All the scriptures and religions describe the glory of God's Name.

14 गुर पीर को सिखया सार । सत् उपदेश नबी अवतार ॥

All the masters, gurus, teachers, and reincarnations proclaim the greatness of God's Name.

15 केवल नाम सिमर प्रभ एक । दृढ़ निश्चय से राखो टेक ॥

The writer needs to remember the Name only. He needs to take refuge in it steadfastly.

16 करम विकार पाप सब जाई । सत् शरधा प्रभ नाम ध्याई ॥

His deviations of lust, wrath, greed, infatuation, and egotism would be removed. He will be peaceful in his activities if he meditates with faith.

Comment: He must have complete faith in Saint Mangat Ram Ji and meditate on the Mahamantra.

17 प्रभ आधार जीवन जिस पाया । करम करूर का खेद मिटाया ॥

If he follows God, he will remove his suffering due to his cruel actions.

Comment: His actions motivated by lust, wrath, greed, infatuation, and egotism are cruel.

18 त्रैगुन इच्छया करम कलेशा । प्रभ का सिमरन सब हरे सन्देशा ॥

The three gunas or modifications are sattva (goodness), rajas (activity), and tamas (ignorance). He suffers due to the desires caused by the three gunas or modifications. Remembrance of God removes all his anguish.

19 सत् विचार मन माहीं विचारो । ममता त्याग समता चित्त धारो ॥

He needs to reflect about the Lord. He should remove attachment to his body and have equanimity.

20 करम वासना भ्रम जीव को, तीन काल भरमाए ।

'मंगत' नाम प्रभ सिमरिये, तब मूल रोग ये जाए ॥२४॥

The desire for a favorable outcome of his actions always deludes the writer. Saint Mangat Ram Ji says remembering God would cure the writer's disease.

Shabad 25

1 सकल रोग का मूल पहचान । जो चित्त धारे अत अभिमान ॥

The writer must recognize that egotism is the root of all his disease.

2 धार गरभ तृखा को पाई । करम भोग में नित लिपटाई ॥

He desires favorable outcome of his actions and loses his peace of mind.

3 अनन्त करम का भोग नित करी । रंचक शान्त नहीं मन में धरी ॥

He does not have even a moment of respite due to the desire of positive result of his countless actions.

4 अत ही तृश्रा वेग को धारी । पाप करम में नित मतवारी ॥

The fierce fire of desire scalds him. He acts with a wrong attitude.

Comment: He is wrongly attached to the outcome of his actions.

5 ये ही भरम गवन का दाता । हंग बुद्ध मूल सन्तापा ॥

The writer transmigrates due to his delusion. He suffers due to his doer mindset.

Comment: Maharaj Ji says that the doer's attitude and attachment to the outcome of his actions cause his misery.

6 कोट जनम भरमत भरमाए । करम रोग नहीं दुर्मत जाए ॥

He goes through millions of lives due to his delusion. His ignorance and his disease of karma do not dispel.

Comment: Maharaj Ji is the physician who can heal his incurable disease.

7 राजा राना रंक दरवेशा । गुनी ज्ञानी मुनी मुनीशा ॥

8 चारखानी में विचरत जोई । करम चक्कर सबको फिरोई ॥

Every being, including kings, beggars, ascetics, gifted scholars, and sages, are subject to the cycle of karma (cosmic justice for one's actions).

9 परचण्ड माया का चक्कर अधिकाई । त्रास त्रास सब जीव लखाई ॥

Everyone wails and burns under the spell of fierce Maya.

10 काम क्रोध मोह अगन को धारी। नित ही जीव संकट विचारी ॥

Lust, wrath, and attachment scorches every being. They always go through calamity.

11 जन्मे मरे नित आवे जाए। करम वासना बहु रंग दिखलाए ॥

The writer's karma (cosmic justice for his actions) takes him through recurrent births and deaths.

Comment: His sattvic (virtuous) karma leads him to noble birth. His rajasic (activity-oriented) and sattvic (ignorant) karma takes him to lower births.

12 बिन तत्त ज्ञान अधिक दुख पाई। ऊँच नीच जूनी भरमाई ॥

He suffers a lot due to his ignorance. He continues to wander in births in higher or lower species.

Comment: If he follows the teaching of Maharaj Ji completely, he will get out of this web.

13 मानुष जनम सत्सार विचार। करम रोग से पाओ निसतार ॥

God blessed him with the intelligence to reflect on the highest truth during his human life. He can heal the affliction caused by his karma.

Comment: Maharaj Ji, the most excellent physician, can cure the writer's incurable disease.

14 करम वासना ये दीरघ जंजाला। रहे अशान्त जीव त्रैकाला ॥

The desire for the outcome of his actions is his chronic illness. It makes him restless in the present, past, and future.

15 मिल सत्संग यह खेल विचार। सत् मारग का निरनय धार ॥

He must reflect on the Maya's spell in Satsang (holy association) and follow the path leading to the truth.

Comment: Maharaj Ji would remove Maya's hypnotism.

16 मूढ़ मती में औसर जाई। पलक पलक लयो सार कमाई ॥

He loses his precious time in ignorance. With the blessing of the Guru, he would earn the genuine wealth of the Name.

Comment: The Maha mantra is the treasure accompanying him after his death.

17 अपना बन्धन आपे काट। निर्मल सीख निरन्तर राट ॥

The writer must cut his bondage by constantly chanting the mantra given by the Guru.

Comment: God helps those who help themselves.

He should strive his utmost to live Maharaj Ji's teaching. Saint Mangat Ram Ji will bless him if he struggles sincerely.

18 जीवत में जो घाल करीना। तिस अनकूल गती को लीना ॥

He will gain next birth according to his karma (cosmic justice for actions) in this life. He will gain birth in a noble family if he meditates and serves.

19 ताँ सों मारग खोज सुखदाई। जो इस जीव को गवन मिटाई ॥

He must search for the teaching which would stop the cycle of recurrent births and deaths.

20 करम चक्कर संसार ये, जीव गवन नित पाए।
'मंगत' मिले तब शान्ती, जब सार शबद चित्त ध्याए ॥२५॥

This world is a wheel of karma. The writer is ceaselessly whirling in it. Saint Mangat Ram Ji says he will get relief from it only by meditation on the Word.

Shabad 26

1 साचा शबद निरन्तर ध्याओ । परम पुरख को सीस निवाओ ॥

The writer must meditate on Shabad, the Word, constantly. He must bow to God, the supreme consciousness.

Comment: He must surrender entirely to Maharaj Ji.

2 सब कुछ तिसकी किरपा जान । दुख सुख देखें जो परमान ॥

He must accept God's will in happiness or misery.

Comment: Both pleasure and pain are God's grace.

3 दृढ़ निश्चय से राखो ओट । करम वासना त्यागो खोत ॥

He must steadfastly have God alone as his refuge. He must remove the desire for the outcome of his actions.

4 ज्यों भावे त्यों चक्कर चलाई । समरथ पुरष सब खेल खिलाई ॥

Everything happens in the will of God. The omnipotent Lord plays the game of life.

5 द्वन्द्व विकार से छूटन पाओ । आज्ञा बूझ शबद तत् ध्याओ ॥

He must be freed from dualities. He must accept God's will and meditate on Shabad, the Word.

6 निर आधार जीवन को धार । केवल प्रभ का राख आधार ॥

The writer must not place any hope in the world. God should be his only anchor.

Comment: He came to Maharaj Ji's doorstep with a broken heart. Saint Mangat Ram Ji is his only hope now.

7 करनेहारा सो ही स्वामी । अन्तर बाहर रहे बिसरामी ॥

God does everything but He remains peaceful in all the activity.

8 घट घट की सब जाननहारा । दृढ़ निश्चय से जप करतारा ॥

The author must meditate steadfastly on the omniscient God.

Comment: There are many instances of Maharaj Ji's omniscience during his life history.

9 साचा नेहों राखो प्रभ चरना । पलक पलक पाओ तिस सरना ॥

The writer must have fervent love for God and seek the Lord's refuge every moment.

Comment: The author must surrender and sign his Power of Attorney to Maharaj Ji.

10 सब कुछ हुआ तिस आधार । मन से त्यागो हंग विकार ॥

The author must remove his egotism because everything happens in the Almighty's will.

Comment: The author is a lump of clay in the hands of the master potter, Maharaj Ji.

11 दीन गरीबी शरधा पाओ । पूरन प्रभ को सीस निवाओ ॥

He must have humility and faith and surrender to the perfect Creator.

12 ठाकर साचा नित रखया करी । सत् विश्वास जो अन्तर धरी ॥

The writer should have complete faith that the Lord would protect him in every way.
Comment: Just as a four-year-old child relies entirely on his mother, the writer should trust Maharaj Ji completely.

13 मन का डोलन दृढ़ कर राख । छिन छिन नाम की रसना चाख ॥

He must savor the Name every moment and restrain his undisciplined mind.

Comment: His mind is more powerful than a wild elephant. The Maha-mantra would control his mind.

14 तृष्णा रोग जाए सब ताप । अन्तरगत पाए प्रभ का जाप ॥

When he meditates on the Name, his suffering caused by his desires would be cured.

15 गुप्त सरूप घर परगट होई । सरब आनन्द तत्त सार परोई ॥

The hidden Lord would manifest Himself in the writer's body and shower him with bliss.

16 धन्न साजन जिन पाई कल्याना । नाम आधार जग सार पहचाना ॥

A person who redeems himself is blessed. He understands that the Name supports the whole universe.

Comment: Just as a thread upholds the beads of a necklace, the Word props the entire universe.

17 सार पहचान मन लीन समाई । करम वासना खेद सब जाई ॥

The mind is absorbed into the Name after the realization of the truth. Suffering caused by the desire in the actions dissipates.

18 तत्त पहचान के भयो निहाल । पद परसा प्रभ दीनदयाल ॥

A person reaches God after comprehending the truth and attains ecstasy.

19 परम-आनन्द उस साजन पाया । प्रभ अपना जिस होये ध्याया ॥

He reaches the highest bliss after contemplating God.

Comment: Maharaj Ji realized God and was in constant bliss.

20 साची भगती प्रभ चरन को, जब मन आन समाई ।

'मंगत' दुबधा सब मिटी, जीव परम सुख पाई ॥२६॥

With the grace of the Guru, the author might have true devotion. Saint Mangat Ram Ji says that all the writer's dilemmas would be removed, and he would attain supreme bliss.

Shabad 27

1 नित्त ही मारग सुफल विचार । तत्त कल्यान नाम जय सार ॥

Let the writer contemplate the fruitful way for his life. He needs to chant the Name.

Comment: His life will be fruitful only if he tries to realize the Lord.

2 दुर्मत रोग अधिक ये लागा । अन्ध विचार में फिरे अभागा ॥

He is afflicted with ignorance. Unfortunately, he wanders in blindness.

3 ना सत् सोझो ना सत विश्वासा । करम भोग धारी अत फाँसा ॥

He neither has understanding nor faith in the truth. He has a hangman's noose of karma or actions around his neck.

Comment: His karma or actions cause him much anxiety.

4 अधिक जलन में जीव दुख पाए । सत् विचार बिन आवे जाए ॥

His thoughts and actions scald him. He goes through pain of recurrent births and deaths due to his ignorance.

5 सत् तत साजन करो विचार । अपने भ्रम से पाओ निसतार ॥

He needs to reflect on the truth. He would get rid of his delusion.

6 मानुष जनम ना अकारथ खोयो । परमारथ तत्त सार परोयो ॥

The writer should not waste his precious human life. He should find the highest truth.

7 परमारथ मारग है कल्याना । सत्-पुरषों का ये फरमाना ॥

The prophets and saints proclaim that he would be redeemed by the Highest Truth.

8 निर्मल सोख मन अन्तर धार । पल पल मारग सत्त विचार ॥

The writer needs to live the sublime teaching. He needs to reflect on the Guru's wisdom every moment.

Comment: He needs to follow the teaching of Saint Mangat Ram Ji.

9 परम पुरख नारायन चेत । दुर्लभ जीवन का मिटे विखेप ॥

He should reflect about the Supreme Being. His anxiety during his precious human life would be gone.

10 सत् आधार जीवन को पाओ । भव दुस्तर पर विजय लखाओ ॥

He would find the eternal anchor in his life. He would win the battle of life.

Comment: God is the eternal refuge.

11 कोटों कोट आवें नित जीया । भ्रम चक्कर सबको भरमीया ॥

Millions of beings are born. All are lost in the web of delusion.

12 एक पलक की शान्त नहीं आवे । चकरवर्त जो राज कमावे ॥

He may become king of kings, but he cannot have peace even for a moment.

13 सुकृत आवन तिन जग पाया । मिल सत्संग प्रभ नाम ध्याया ॥

Human birth is auspicious only if a man attends Satsang or holy association and remembers God.

14 दृढ़ निश्चय प्रभ चरनी राखा । साचा मारग मुक्त का भाखा ॥

He surrenders to the Almighty steadfastly. He is liberated.

15 अपनी कलपत सकल निवारी । और जीवों की सेवा धारी ।

He removes his delusion and serves others.

Comment: He removes his delusion of identification with his body by following the teaching of Saint Mangat Ram Ji.

16 सत सील पायो उपकारा । सेव सेव चित शान्त विचारा ॥

He attains the truth, ethical behavior, and kindness. He serves others and has peace of mind.

17 पर-दुःख को नित नित निवारी । साची सेव कल्यान को धारी ॥

He removes the suffering of others. He serves others and is blessed.

18 ज्यों ज्यों पर की सेव कमाए । निष्काम विरत सतनाम ध्याए ॥

As he serves others, the writer would become selfless and meditate on the Name.

19 तब साची भगती पाई भगवन्ता । तपत जीव नित शान्त रमन्ता ॥

The writer would then find genuine devotion. The scald of Maya would be gone, and he would attain peace.

20 दुर्लभ गुरमुख जग आए, जिन प्रभ की भगत विचारी ।

'मंगत' आप तरे संसार से, कई कोट किये निसतारी ॥२७॥

Only a rare disciple lives the teaching of the Guru and devotes himself entirely to God. Saint Mangat Ram Ji says that he crosses the treacherous ocean of the world and helps millions of others to traverse it.

Comment: Saint Mangat Ram Ji helps millions to go through the arduous journey of life.

Shabad 28

1 नित ही नाम प्रभू का गाँ । साची भगती सार कमाँ ॥

The writer must always meditate on God's Name. He must earn the real wealth of devotion.

Comment: The actual treasure of spirituality accompanies him after his death.

2 सो ही गुरमुख तत्त के वादी । नाम सिमर के हरी व्याधी ॥

Only he is the real follower of the Guru, who has cured his disease by contemplating the Name.

Comment: A person who has healed his malady by reflecting on the Maha-mantra is a faithful follower of Maharaj Ji.

3 निर्मल रंग में सुरत रँगार्ई । प्रेम का चोला अन्तर पाई ॥

The writer must dye himself in the fervent love of God and wear the inner cloth of affection for God.

Comment: Maharaj Ji will color him in the passion for God.

4 मनमुख भरम को दूषना टारी । साची औखद प्रभ नाम विचारी ॥

He will remove dirt of his undisciplined mind and take the medicine of God's Name.

Comment: The Maha mantra restrains his mind's lust, anger, greed, attachment, and egotism.

5 प्रन अपने में पूरन होए । इक चित्त प्रीत प्रभ नाम परोए ॥

The author must strive his utmost in his resolve to meditate.

6 जग आवन तिन पाई सार । अपने आपका कियो सुधार ॥

He would lead a blessed life by redeeming himself.

Comment: Maharaj Ji sanctifies countless people.

7 ज्ञान सुगन्धी परगट भई । अनक जीव ने सत्मत लई ॥

He would emit the fragrance of wisdom and help innumerable persons.

8 अन्तर चित्त अधिक विशवासा । साचे नाम की अधिक प्यासा ॥

The writer would have complete faith of God and have thirst to chant the Name.

9 जीवन पायो प्रभ आधार । साची भगती करी विचार ॥

He would have genuine affection for God and God would become the center of his life.

10 नित नित चरनी करी दण्डौत । प्रभ दाते को पाई ओट ॥

He would surrender to the Father and the Lord would be his only refuge.

11 भय भरम चित्त खेद निवारी । सत् ठाकर का भयो पुजारी ॥

The writer's pain due to fear and delusion would dispel and he would become devotee of the true Master.

12 निर्मल कीरत जग में पाई । कल्याण सरूप सत् शबद ध्याई ॥

He would sing glory of the Lord and would contemplate the redeeming Word.

13 साची रास पाई अनमोल । नाम प्रभू पाया हिरदे तोल ॥

The author would find priceless wealth of the Name of God.

Comment: He would discover that the Maha-mantra is an invaluable diamond.

14 अपने मन में पाई परसन्नता । नित नित नाम जपूँ भगवन्ता ॥

He would meditate on the Name to enjoy the true bliss within.

15 आदेस करूँ प्रभ अन्तरयामी । बिपत त्याग पाऊँ बिसरामी ॥

He bows to the omniscient Lord and enjoys peace instead of facing a calamity.

Comment: Maharaj Ji would remove his calamity of negativity, anger, resentment, worry, and fear.

16 दीनदयाल सहायक भये । अपने जन को चरनी लये ॥

The merciful God would become his helper and would shelter him.

Comment: Maharaj Ji would help him in every way.

17 उस्तत करूँ प्रेम रस खाऊँ । दुबधा त्याग निर्भय समाऊँ ॥

The writer would worship and enjoy nectar of God's love. God would remove his dilemmas and make him fearless.

Comment: He always has dilemmas about his actions. He always wants a gain and avoids any loss.

18 ये ही धाम परम पद मीत । जो नाम प्रभु का आवे चीत ॥

If his mind likes the Name, it would be the highest accomplishment of his life.

19 सुकृत मूरत चरन बलिहारी । प्रभ दाते की जिस कथा विचारी ॥

It is a blessing to see a devotee of God and the writer must bow to him.

20 जिसने हर जस गाया, परम पुरुष सो ही देव।

'मंगत' दुबधा सब मिटे, जब पाइये चरन की सेव ॥२८॥

A person who sings praise of God is a supreme being and a god. Saint Mangat Ram Ji says that all the writer's doubts and dilemmas will dispel if he serves the Lord.

Shabad 29

1 अधिक बिकराल मन का दाओ । रैन दिवस में नित भरमाओ ॥

The writer's mind is very tricky and baffling. It leads him astray all the time.

2 भय भरम में रहे लवलीना । संकलप बिकलप में नित भरमीना ॥

It gets absorbed into fear and delusion. It strays into countless thoughts and concepts.

Comment: His mind starts racing and causes him much worry, fear, and agitation.

3 एक पलक नहीं शान्त समाई । अधिक सम्पत्त जो घर में पाई ॥

He might have a lot of money, but his mind cannot have peace even for a moment.

4 ग्रहन त्याग की धारी नित किरिया । हरख शोक नित अन्तर धरिया ॥

His mind is always absorbed in attraction and aversion (raga and dwesha). He either is happy or sorrowful.

Comment: He is happy when he has a profit. He is miserable when he has a loss.

5 जीवन आसा और लोभ विकारा । परनिन्दया में नित मतवारा ॥

He looks for happiness in external objects. He is greedy and enjoys slander.

6 अती गरभ गरूर को धारी । अत बिकार मन दुष्ट विचारी ॥

He is arrogant and has many deviations. He has lust, wrath, greed, attachment, and ego.

7 नित कुसंग में करे निवास । पाप करम की धारे फाँस ॥

He likes bad company. He has a noose of sins around his neck.

8 अधिक उपाय करे नित जीया । तो भी मन नहीं धोर लखीया ॥

The writer tries his utmost, but his mind fails to experience peace.

9 बिना विवेक बिन सत्संग मीता । कभू ना मनुआँ होए पुनीता ॥

His mind would not be purified without discrimination and satsang or holy association.

Comment: He does not have discrimination that God is real, and the world is unreal. He needs to live Saint Mangat Ram Ji's teaching.

10 मन मलीन अधिक दुखदाई । बिना विचार ठौर नहीं पाई ॥

His impure mind gives him much suffering. He cannot find peace without living the teaching of the Guru.

Comment: He suffers greatly due to worry, fear, anger, resentment, and attachment to his body. He needs to follow the teaching of Saint Mangat Ram Ji.

11 अन्ध विचार में नित गरसावे । पाप भोग में नित भरमावे ॥

His mind gets absorbed into negative thinking. It strays him to the five deviations of lust, wrath, greed, attachment, and egotism.

12 अपनी गफलत से पावे पीड़ा । हाहाकार चित्त धरे घनेरा ॥

He suffers due to his carelessness. He wails due to his misery.

Comment: He does not care to meditate or serve. He wastes his precious human life on trivial pursuits.

13 मिल सत्संग पाओ सत्त विचार । जिस बिध मनुआँ पावे सार ॥

Let the writer attend Satsang or holy association and listen attentively to the Guru's teaching. His mind should orient itself to the Lord, the truth.

Comment: He needs to pay attention to the teaching of Saint Mangat Ram Ji.

14 नित सरूप का सुनो परसंग । सत् विचार का धारो रंग ॥

He needs to hear the teaching about the Eternal God and become dyed into the color of the Lord.

Comment: Saint Mangat Ram Ji would dye him in the love of the Almighty.

15 पूरन जतन राखो चित्त माहीं । दृढ़ विश्वास सतनाम ध्याई ॥

He needs to strive his utmost to remember God.

Comment: Remembering the Lord is a perfect effort. It would lead to complete appeasement of his thirst for countless lives.

16 प्रेम साहब का मैल सब धोवे । अन्तर चित्त जो गुनी पिरोवे ॥

Love of God would wash away his filth of lust, wrath, greed, attachment, and egotism. Only a rare, gifted person strives to remember the Lord.

Comment: An ordinary person continues to wallow in the filth of the five deviations of lust, wrath, greed, attachment, and egotism. He does not even know his wrong.

17 अधिक विचार करो जग रचना । बिन भगवन्त सकल है सुपना ॥

The writer should reflect deeply on this world. It is unreal, like a dream. Only God is real.

18 सकल मनोरथ भरम की टाटी । अन्ध गुबार चित्त लीन समाती ॥

All his desires are delusional. He is absorbed into a mindless plume of dust.

Comment: He deludes that satisfying his worldly desires will give him lasting happiness. They only lead him to misery.

19 बिन प्रभ भगत नहीं पावे बिसरामा । करम संजोग धारे दुख जामा ॥

The writer would not find peace without devotion to the Almighty. Without dedication to God, his actions would only cause anguish.

20 माया के अन्धकार में, जीव गवन नित पाए ।

'मंगत' धार सयानफ, नित्त प्यासा जाए ॥

The writer will continue to go through the recurrent births and deaths if he does not remove his ignorance.

Saint Mangat Ram Ji says his self-reliance would only lead to pain and misery. He needs to surrender to the Guru.

Shabad 30

1 साचा मारग खोज सुखदाई । मन के दाओ में मत भरमाई ॥

The writer must search for the genuine path leading to bliss. He should not be strayed by the tricks of his calculating and cunning mind.

Comment: He is a slave of his mind. His mind often tells him that the truth is a lie, and a lie is a truth. Maharaj Ji teaches him to rule his mind instead of being its servant.

2 सतगुर सीख हिरदय में चाख । मन की दुर्मत हरो सन्ताप ॥

He must follow the Guru's teaching to the letter. Then only would he remove the suffering caused by his ignorance.

3 देह मिथ्या सत् सरजनहार । निश्चल चित्त से करो विचार ॥

He must reflect with a peaceful mind that the Creator is true, and the body is false.

Comment: He would be unable to think correctly in an agitated, negative, resentful, fearful, and envious frame of mind.

4 इन्द्री भोग छिन नास को पाई । भरम विकार में क्यों भरमाई ॥

He is deluded into looking for permanent happiness in momentary sensory pleasures.

Comment: He runs like a deer in this world's mirage for countless lives.

5 सत्सरूप परमेश्वर ध्याओ । निर्मल धाम अभय पद पाओ ॥

He must remember God, the truth. He would be fearless after reaching his true home.

Comment: The writer's mind constantly roams in false shapes, names, and forms. He sees the puppets, but not Lord, the puppeteer.

6 करम जंजाल अधिक दुःख खानी । हाहाकार करें सब प्रानी ॥

Every living-being wails due to misery caused by the web of one's karma (cosmic justice for one's actions).

Comment: Just as a spider dies in the mesh created by itself, a man suffers in the maze created by himself.

7 एक छिन में सब नास हो जाई । मूर्ख जीव अधिक दुख पाई ॥

Death destroys everything in a single moment. The foolish man suffers needlessly, accumulating false material things.

Comment: A bee collects honey all its life, but someone else steals it.

8 खरी सयानफ नित चित्त धार । पूरन प्रभ को होये विचार ॥

The writer will be genuinely wise if he spends his precious human life in remembrance of the Lord.

Comment: He will be genuinely clever if he looks at the magician instead of looking at the magic show.

9 अपना सरजनहार सत् जान । मिल सत्संग सत्कथा बखान ॥

The author must know that only his Creator is true. He should eulogize God in the Satsang (the holy association).

10 निर्मल ध्यान सत कीरत विचार । अधिक वडियाई प्रभ चरन पधार

He must contemplate the glory of God. Surrender to the Lord is the crowning achievement of human life.

Comment: With Maharaj Ji's blessing, he would see the Almighty in every particle.

11 दृढ़ निश्चय से राखो ओट । तब इस मन के जाँँ खोट ॥

If he grasps God's helm firmly, then all his deviations will be removed.

Comment: All his sins will be removed if he seeks Maharaj Ji's refuge.

12 मिथ्याकार वासना त्यागे । सत् विवेक ले हरजन जागे ॥

God would dispel the false mirage of his desires and awaken him into wisdom.

Comment: Saint Mangat Ram Ji would remove the ignorance of his countless lives.

13 सत् पदार्थ नाम का पाए । दीनदयाल का नित जस गाए

The author would incessantly sing the Lord's praise after being blessed with the truth.

14 साची भगत शान्त पद देवे । पूरन भाग जो गुरमुख सेवे ॥

A fortunate person follows the Guru entirely and attains true devotion which gives him absolute peace.

15 नित ही विचार करो ये मीत । वस्तु कौन जगत सुखरीत ॥

The writer must always deliberate about the thing which will give eternal happiness.

Comment: God alone gives permanent bliss.

16 कुटुम्ब परिवार सम्पत अधिकार्ई । आसा तृष्णा नहीं लीन समाई ॥

There is no end to the desires for family, clan, and wealth.

17 अत विकार करे अंध्यारी । अत सम्पत जो जग में धारी ॥

A man commits innumerable sins to accumulate wealth.

Comment: Maharaj Ji teaches that a man should spend at least ten percent of his income on a good cause.

18 अन्तकाल नहीं दिसा विचारे । गरब धार बहु पाप लखारे ॥

The writer fails to reflect about his death. He commits many trespasses due to his vanity.

Comment: Following Maharaj Ji's teaching decreases his wrongs of lust, anger, greed, attachment, and egotism.

19 ओढ़क जग से चले प्यासा । छाड के सम्पत छार कियो वासा ॥

He leaves the world in frustration and regret. His body is reduced to dust, and all his wealth vanishes momentarily.

Comment: If he follows the teaching of Maharaj Ji, he will not repent at the time of his death.

20 क्यों भरमाया नित मन मूढ़े, ओढ़क छार समाना ।

'मंगत' कोई सखा ना होवे, जब जीव तजे देह प्राना ॥३०॥

The author's foolish mind does not reflect that this body will be reduced to rubble. Saint Mangat Ram Ji says no one will accompany him at the time of his death.

Comment: Only Maharaj Ji and his noble deeds will accompany the writer at his demise.

Shabad 31

1 नित ही अपना अन्त विचार । साचा वक्खर खाट संसार ॥

The writer must never forget about his death. As his time is slipping away, he must earn God's Name's actual wealth without delay.

Comment: He must never forget that this life is temporary.

2 वस्त ना कोई चले संग मीता । लोक कुटुम्ब झूठ देह प्रीता ॥

Nothing would accompany him at the time of his death. His body and his family would not go with him.

3 साचा नाम साहब नित ध्याओ । ओढ़क जग से जीत को पाओ ॥

He will win the game of life only if he remembers God's Name.

Comment: There are very few winners. Most people lose the game of life.

4 देह परगासे जो स्वामी । त्याग गरब भज अन्तरयामी ॥

The Lord illuminates the writer's body. He must remove his pride and meditate.

Comment: He must remove the vanity of his body, mind, and wealth.

5 अमरत नाम केवल प्रभ एक । जो इस मन को हरे विखेप ॥

God's Name is the only Ambrosia which removes anxiety of his mind.

Comment: By repeating the Name, he comes to know that he is the soul, not the body.

6 निर्मल चित्त से करो विचार । जग जीवन केवल दिन चार ॥

He must face the truth that he is only temporarily in this world.

7 अपना निर्मल धाम पहचान । भज गोविन्द पावें कल्याण ॥

He must recognize his lofty goal. He would be blessed if he remembers God.

8 सत्सरूप शान्त का सागर । अन्तर चित्त में करो उजागर ॥

The Lord is the truth, and He is the ocean of peace. The writer should strive to realize God.

9 सब कुछ करनेहारा सोई । परम समरथ सिमर सुख होई ॥

Everything happens with His will. He removes every calamity. His remembrance gives ineffable bliss.

10 सब कुछ प्रभ का देख पसार । सत् विवेक हिरदय में धार ॥

God, bless the writer with the wisdom to see you immanent everywhere.

11 तीन काल सोही रखवारा । जल थल अन्दर सो भरतारा ॥

God protects the writer in the past, present, and future. He is the Lord of water and land.

12 उतपत परलय इस्थित कोजे । सब खेल में आप वरतीजे ॥

He creates, maintains, and destroys. It is all His play.

13 निर्मल चित्त से उस्तत पाओ । साची कीरत प्रभ की गाओ ॥

The writer must sing His praise with sublime mind.

Comment: He should not glorify God for worldly gain, money, name, and fame.

14 बन्धन काट मुक्त को देवे । सत् परतीत चरन जो सेवे ॥

If the writer serves selflessly, The Lord will remove his bondage and liberate him.

15 नित्त अरदास करो प्रभ स्वामी । नित रखयक सो पारगरामी ॥

The writer should pray all the time. The Almighty is all-pervasive and protects the writer all the time.

16 साची प्रीत से ध्यान लगाओ । निर्मल चित्त से नाम ध्याओ ॥

The writer should meditate with genuine love for God. He must remember the Lord with purified mind.

Comment: The writer can learn genuine love of God from Saint Mangat Ram Ji's life story. He must purify his mind by following the five means taught by Maharaj Ji: simplicity, service, sublime association, truth, and meditation.

17 साचा करम हिरदय में चेत । प्रभ की दात प्रभ दीजो भेंट ॥

Let the writer learn selfless action from the Guru. His body, mind, and wealth are gifts of God only. The writer should sacrifice them for Him.

18 नित ही प्रभ का हुकम विचार । आज्ञा मान जतन ये सार ॥

He should ask for God's will all the time and strive to obey it.

Comment: He should obey God's will in weal and woe.

19 करम को फाँस से मिले रहाई । निर्मल चित्त से जो सेव कमाई ॥

If the writer serves the Guru selflessly, he will be freed from the hanging noose of karma.

Comment: If he follows Saint Mangat Ram Ji's teaching, God will free him from the fetters of karma.

20 झूठ भरोसा त्याग के. राखो सत् भरवास ।

'मंगत जगत को देख के ना भलो प्रभ अबनास ॥३१॥

Instead of relying on false worldly props, he should depend entirely on God as his anchor.

Saint Mangat Ram Ji says the writer should not forget God after being dazzled by the world's glitter.

Comment: All that glitters is not gold.

He should build his house on God's rock rather than on this world's sand.

Shabad 32

1 प्रभ अबनासी की सरन पहचान । जनम मरन से होवे कल्यान ।

The writer must seek eternal God's refuge. God would redeem him from the recurrent births and deaths.

Comment: Maharaj Ji's teaching would deliver him from the cycle of transmigration.

2 सब ही रचना काल सरूप । पल पल लाख विटावे रूप ॥

All the creation is subject to decay and death. It changes every moment.

Comment: If he wants permanent happiness, he must love the eternal Lord, not the temporary creation.

3 इस्थिर रहे कछु जग नाहीं । कित उपजे कित नास को पाई ॥

Nothing lasts forever in this world. Whatever is born, must die one day.

4 जग ये मेला करो विचार । आवे जावें जीव आपार ॥

This world is like a fair. Countless people are entering and leaving it.

5 मेला सकल संग और साक । मेला जोबन जरा को भाख ॥

Everything, including relatives, friends, childhood, youth, and old age, is a passing show.

6 अत अस्वरज ये जगत पसारा । देखत देख बहुरंग विचारा ॥

The astounding show of this world changes every minute like the view of a kaleidoscope.

7 अन्धा जीव तृपत नहीं पाई । जादू देख नित ही भरमाई ॥

The magic spell of this world deludes the ignorant author. He fails to find lasting happiness in it.

Comment: Only God, the master magician, can dispel the allure of this magic show.

8 आद अन्त की सूझ ना होई । मद्ध में नित गलतान समोई ॥

The writer is completely ignorant about his origin and his end. He is entranced by the middle.

9 छिन छिन खेल रूप विटाए । देख अचम्भा नित तिरखाए ॥

The play transforms from moment to moment. The author remains thirsty watching this spectacular show.

10 सत्सरूप बिन सब दुख धारी । रचना जगत जो अधिक विचारी ॥

Everything is bland without God and only gives misery in the end.

Comment: His life is meaningless without Maharaj Ji.

11 सतसरूप बिन ठौर नहीं पाए । मिथ्या मोह में आवे जाए ॥

Only God can take him to his true home. Without God, he will continue transmigrating in his false attachment to the world.

Comment: He will wander like a vagabond from one life to another without Maharaj Ji.

12 देखत में ये अजब तमाशा । तिसका भोग देवे भय त्रासा ॥

This world is a strange circus. Worldly pleasures only give fear and frustration in the end.

13 नित ही गुनी जन करो विचार । इस्थिर रूप सिमर निरंकार ॥

It is wise to reflect that only God is real. Everything else is temporary.

14 साची भगती साधन धार । जगत भरम से मिले छुटकार ॥

The writer must inculcate genuine devotion to rid himself of the illusion of the world.

Comment: Just as a deer sprints in a desert chasing the mirage of water, the writer runs mindlessly, looking for happiness in worldly things.

15 इन्द्री भोग अधिक ये प्यासा । भोगे भोग रहे निरासा ॥

Sensory pleasures only increase his craving. Their enjoyment fails to appease him.

Comment: Studying and contemplating Maharaj Ji's teaching brings him true happiness.

16 मोह त्याग माया अंधकार । सत् मारग प्रभ नाम विचार ॥

He must remove his attachment to the dark Maya (the illusion of the phenomenal world). He must meditate on God's Name.

Comment: Meditation on the Maha mantra would remove his infatuation with Maya.

17 सुखदाता नित शान्त वरताई । मन में राख तिसकी प्रभताई ॥

God's majesty is endless. He would bestow the author absolute peace which is beyond human understanding.

18 अत गुबार जाए चित्त रोग । नाम साहब का पावें संजोग ॥

God would remove his intractable misery and chronic disease from endless lives. He is extremely fortunate to be baptized with God's Name.

Comment: God appeared as Maharaj Ji and blessed the author with Maha-mantra.

19 अन्तर नित ही करें विचार । सत् ठाकर का पाँँ आधार ॥

The author must always believe that God is his only refuge.

Comment: Saint Mangat Ram Ji is his only shelter.

20 एक साहब को टेक रख, दुर्मत मोह को त्याग ॥
'मंगत मारग ज्ञान का, कोई गुरमुख पाये वडभाग ॥३२ ॥

He must depend on the Lord alone. He should remove his attachment to the world.

Saint Mangat Ram Ji says the Guru grants a rare auspicious follower spiritual wisdom.

Comment: Only a rare fortunate disciple sacrifices his body, mind, and wealth entirely for Maharaj Ji.

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 ।

तूं 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 अवनाश ॥

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.

४ 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 tajoon 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.