



## Satguru is the Pathfinder

Following is a Translation of a discourse by Hazur Baba Sawan Singh  
Ji based on a hymn of Guru Nanak

---

*Do you wish to be rid of care?  
Then renounce lust, slander  
and ire;  
Abjure greed and desire.*

This verse from a hymn of Guru Nanak exhorts man to renounce the five major vices if he wishes to see God. First, he must renounce lust, which is the most dangerous of all passions. To look with carnal desire on someone of the opposite sex is low-mindedness of the worst sort. Our aim in life is to rise heavenward through diligent practice of Naam. When someone indulges in sensual gratification, his soul falls from its high pedestal. As Kabir Sahib says, sensual indulgence and the practice of Naam are poles apart. Desire and Naam are mutually exclusive. Like day and night, the two can never exist together. When the heart is filled with sensual thoughts, the Naam cannot be practiced, but when Naam prevails, sensuality departs.

The second vice we must renounce is anger. When someone is angry, the soul becomes diffused and scatters. The eyes turn red, the hair stands on end, the face becomes distorted, and in this fury, a man is robbed of his senses.

The third vice to be renounced is calumny. There may be pleasure in the indulgence in some sins, but what pleasure is there in slandering others? It is neither sweet nor sour; nor does it have any other flavor. Unfortunately, the weapon of the present day practitioners of religions is calumniating others. The followers of one religion denigrate those practicing other religions. What do they gain? They acquire a load of sins. On the other hand, at the satsang of a saint, there is no recourse to calumny. Where there is calumny, there can be no satsang. The saints have love for all. A washerman does not refuse to take the wash of an oilman, sweetmeat seller or butcher, however dirty their clothes may be. Being a man of skill he knows that there is whiteness hidden in the clothes, and he is sure to ultimately bring out the cleanliness with frequent soaping and laundering. The saints love not only those who are good, but also those who are thieves and thugs, because the saints are aware that they too have souls. Many thieves and evildoers became holy men on taking refuge with the saints. We have only to look at history for examples, such as Valmiki, Bidhi Chand and others, to see that this is so.

The fourth and fifth vices which we must overcome are attachment and desire. The soul will be capable of entering within when all five vices are given up.

*Snapping the chains of  
illusion, gain freedom. Abiding in God  
within, savor His sweetness.*

Our body consists of four divisions: pind (the physical self), and (the astral self), brahmand (the causal self), and Sach Khand (the true and imperishable self). Sach Khand is the changeless, imperishable country which does not suffer extinction during the dissolution and grand dissolution of creation. A soul which reaches Sach Khand is neither born again nor does he die. All coming and going on the wheel of life ceases.

Pind, the physical body, contains six chakras, but Naam, the bestower of salvation, is not in any of them. The chakras are the abode of gods and goddesses only. From the Yog Shastras, Ashtang Yog and other religious texts, we learn that at the ganglionic centers at the rectum, genitalia, navel, heart and throat reside respectively the deities known as Ganesh, Brahma, Vishnu, Mahesh and Shakti. The seat of the soul is at the back of

the eyes. All these gods and goddesses are in fact at a lower level. The yogis pass through these chakras by recitation of words uttered by the tongue, but the Word or Naam which brings salvation is unspoken and unwritten. That Power is the same for all, whether a person is from Germany, Russia, England or any other country. The Naam does not belong to any particular country or religion, and it does not belong to any language. The scriptures of all religions are written in the words of one language or another. They speak of the greatness of Naam but do not contain it. Naam is within you. The scriptures themselves tell us that the Naam is within. Until we vacate the nine bodily portals and rise above, we will not contact the Naam.

Until we rise up to the sixth chakra, the eye center, we are engrossed in the lower illusory chakras where gods and goddesses are at work. The Hindus claim that we are nurtured by the god Vishnu who resides at the navel chakra. The food we eat goes to the stomach and the digestive tracts from where, through blood vessels, it goes to feed the eyes, ears, brain, etc. Converted into blood, it sustains all parts of the body. In this way, Vishnu labors not only for the Hindus but also for the Muslims, Christians and followers of other religions who do not believe in him.

When you rise above these chakras which are of the phenomenal world you will perceive inner Light and become a recipient of Naam. Breaking the ties with the corporeal self you will enter the subtle regions. When with one-pointed concentration you rise above the eye level you will feel that you no longer have any connection with your physical body and that it has fallen away from you. First you will see the starry region, and then see the sun and the moon. This is the world of the monas mentioned in the Vedas. Leaving these behind, ascending higher, you will find yourself face to face with your Satguru. From him you will learn about the other regions of Naam and of true devotion.

*As a flash of lightning illuminating a night scene like moonlight; So too, deep within, A flame of Light burns day and night.*

Ascending within with single-minded attention, you will see an intense Light like the flash of lightning on a dark night. Thereafter, as already mentioned, a starry heaven will appear. Tulsi Sahib says:

*See at the threshold of heaven  
a bright star; Listen to the reverberation  
of endless sound.*

Hazrat Ibrahim has also said that he saw a star within himself. Hazrat Mohammed too has declared that he split the moon into two. Talking about the starry sky, Guru Nanak has said:

*O Ram, a star sublime has risen! Only a few are blessed  
to see it. The devotee's effort has fructified;  
Satguru has revealed to him the sound of Shabd.*

In short, when you have traveled beyond the stars, the sun and the moon, you will gain the knowledge of Naam. When you have crossed the region of the manas you arrive at Sahansdal Kanwal—the thousand petalled lotus—with its thousand lighted candles. Sahansdal Kanwal is the headquarters of the subtle world which is a thousand times more rarified than ours. The Vedas refer to this region as Sahasrar.

We worship with lights and sound in our temples and religious places, but do we know what the light and sound denote? After deep meditation, on entering within, the rishis and munis beheld Light and Sound within. They saw the Light with a thousand flames, and the Lord of the three

worlds-Niranjan-seated therein. They exhorted us to go within, but instead of following their teachings, we go to temples and light lamps, beat gongs, and blow conchs. The Guru teaches us that the true temple and place of worship is inside you.

Who is the Guru? Some think the physical body is the Guru, but the body is not the Guru. Both the Guru and the disciple have to leave the physical body at the time of death. Truly speaking, we meet the Guru when we cross the region of the stars, the sun and the moon. And the form of the Guru as seen within is very beautiful and lovable. He instructs us to catch hold of the Naam and rise higher.

Without the Guru's aid a person may rise to the level of the eye-center, but no farther. A person who has not entered within cannot take another into the inner world. That is why so much emphasis is laid on finding a perfect and complete Guru. Even if you spend your whole life in this quest, it is worthwhile! Once you have found a true Guru, no further search is needed.

*God assures you of salvation when you meet a  
Satguru. Within the house of the body appear  
the sun, moon and stars.*

When you arrive at the feet of the Satguru and surrender yourself to him, he asks you to be ready for audience with the Creator. By which path will he take you? First he will take you to Turiya pad (the first spiritual region: Sahansdal Kanwal), then you will rise higher to Brahm (the seat of the power that creates and dissolves the phenomenal world), and he will take you farther on to Par Brahm (the abode of the ruler of the three worlds). In the Brahm world there is light like the sun at dawn, and in Par Brahm there is light like the full moon in the month of Kartik (Indian month corresponding to October-November). Nothing on this earth can bear comparison with this inner sun and moon. However, in order to explain this Light, one may say that the sun of Brahm can be compared to the light of twelve thousand outer suns! Unless the Guru accompanies you, you cannot take even the first step inside! But the Guru must be perfect-an imperfect guru can take you only to that stage which he himself has reached. If a schoolmaster has read up to matriculation (high school), he can impart instruction up to that level only. The saints therefore insist that one must find a Guru who is fully competent. He will take you by this route.

*Lost in deep contemplation was the soul;  
Then the invisible became visible  
And it found Brahm immanent in all the three worlds.*

The three worlds are within you, and within you is, the Divine Melody. But the eyes which see these worlds and the ears which hear the Melody are different. Guru Angad has said that there you see without eyes and hear without ears. There, neither this body accompanies you nor do these eyes and ears work.

For the crime of shouting out loud "Anaal Haqq" (I am Truth), Mansur was sentenced to be flayed alive. When his hands were cut off, he said, "I do not need these hands because I have others with which I can climb to the battlements of the highest heaven." When his feet were severed, he said, "It matters not. I do not need them. I have such feet that if I put one foot here, the other I place in God's audience chamber." When he was to be blinded, he said, "I have no use for these eyes. They see that which is transitory and perishable; I have eyes with which I behold the Eternal." When his tongue was about to be cut off, he said, "Hold! Let me first offer thanks to God. 'O God! I lacked the strength to pass this test. It is Your greatness that You did not let me fail. When a potter shapes a pitcher on the wheel, he thumps it from without but supports it from inside. Outwardly You have put me to a test, yet Your hand has supported me from within. For this I thank You.' Come, O executioners, now take my tongue!"

As you rise higher and higher in the spiritual planes, peace, happiness and love increase.

Brahm and Par Brahm, in fact the whole creation, abide within you, but they are not seen by those who know not the secret to seeing within.

*On drinking the sweet Elixir,  
desire and fear vanish;  
On banishing ego, the state  
of enlightenment is attained.*

Ambrosia is coming down in a cascade within all men, whether they be good or evil, given to thieving, deception or lechery. Those living in sin are not without it, but a veil hung behind the eyes keeps them from tasting the ambrosia. They have no knowledge of this nectar and they do not strive for it. Alas, this sweetness is man's birthright, but he is given to sensuality, to wine and meat! If he had a taste of this Water of Life he would be freed from the cycle of birth and death, lust and ire would go to sleep, and material attachments would cease. Our mind is drawn to outer pleasures, but no pleasure is equal to this inner nectar. Reading of a thousand scriptures will not quiet or discipline the mind, and mind is not satiated by a million objects of pleasure. On this mundane plane, mind and soul are interlocked, and until the mind drinks of the Elixir and is satiated, the soul is not set free. The saints, prophets and Godmen of the past disciplined their minds only on quaffing this thirst quencher. Once the mind is subdued, all craving and desire cease and the fear of the endless cycle of dying and rebirth is allayed. Our mind and intellect are finite, but the riches of spirituality are measureless. When awareness dawns we cease uttering "I" and exclaim "You... only You!"; we are no longer preoccupied with ourselves, but think only of Him. By drinking this nectar, we are completely transformed.

*Man attains a high stage and  
is exalted still higher and higher,  
On practicing the immaculate Shabd.*

Guru Nanak informs us that within us resides the Shabd, the radiant Sound Current, referred to variously as Gurbani by the Sikhs, Udgit by the rishis of the Upanishads, Kalam-i- Ilahi, or Bang-i-Asmani by the Muslim saints, Nad by the Vedas, or Word by Jesus. If the Word or Naam was merely a unit of language, of what need would there be to seek it from a Master in order to practice it? Books are replete with words, but words are altogether different from what the words themselves stand for. It is by eating candy that the tongue tastes sweetness, and not by repeating, "Sugar, sugar." So unless we come in contact with the Word, we cannot be satisfied. And that Word is the same for men of all religions.

*Unseeable, beyond knowledge  
of senses, fathomless;  
Those who lift the veil relish  
the sweetness of the  
adorable Naam.*

Naam cannot be seen with our physical eyes. It is beyond the ken of mind and reason. All those who lift the veil through diligent practice enjoy its sweetness and get the benefit. They secure release from the cycle of birth and death. Such is the power of Naam! Bereft of Naam, life is empty and hollow. Guru Nanak prays, "Lord, bless me so that I may keep reciting Your Naam! May my mind and soul remain devoted to You for all time! Infinite indeed is Your Naam!"

*The jewel of Naam is discovered within.  
Meditating silently on God, the mind receives  
contentment.*

The inner vision cannot be described in words. In this verse, Guru Nanak compares Naam to a diamond because it is a gem considered very precious. But whereas the diamond is only stone and is made of matter, Naam is beyond description; it is indefinable and ineffable. That jewel-

like Naam manifests itself within a person who silently and constantly repeats the Naam imparted by the Guru. Then, the mind is made calm, forgets its agitation and rests contented.

There are three minds. First is the pindi or gross mind whose cravings are unclean. The next is the andi or astral mind. It has impurities also and it acts like an intelligent enemy. The third is the nij or the causal mind. By meditating on Naam the three minds will be quieted and we will attain peace. Sheikh Farid, a Muslim saint, declares:

*O Farid! though sugar,  
molasses, candy, honey,  
jaggery, and buffalo's  
milk are very sweet,  
None of these equal the  
sweetness of God.*

The delight of Naam within us is not to be found in these sweet substances. Difficult is the path which leads to the destroyer of fear; On glimpsing Him. Rebirth is ended.

It is a difficult climb. One must learn to die while living. Once we rise above body-consciousness the Gordian knot is cut, and the problem of our continuous birth and rebirth ceases. Once we undertake dying while living, final death is easy to face. and we realize God. the dispeller of all sorrow.

---

*Contact for more information:*

Website: <http://www.ajaib.com>

Email: [harvindersingh@ajaib.com](mailto:harvindersingh@ajaib.com)