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RABBI DARSHAN



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Editor Chandr Mohan Translator Das Narang

Rabbi Darshan in English

—Das Chandra Mohan

Hindi Edition of the "Rabbi Darshan" was, for the first time brought out on 30th Jun. 1982; and the Punjabi edition in April 1982. Today, on the 16th Feb. 1983, the historical Day of the 3rd anniversary of 'Das Dharm' we have got the Opportunity to publish its English Edition.

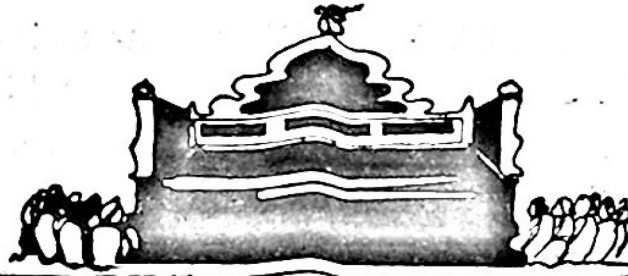
The period of nearly one year of the publication of the magazine 'Rabbi Darshan' appears full of strides and success. We also find laudable achievement if we look at the progressive activities of Sachkhand Nanak Dham, the break-up of the achievements was published in the Jaunary, 1983—Hindi edition of the magazine.

The difference in the acts of man and that of the God is that where as man has to face many odds in the fulfilment of its objective the work of God automatically attain the objective. Neither any power nor any impediment can slow or stop the acts of the God.

Maharaj Darshan Das Jee has come to deliver the message of 'Sathya', Sarbat da Bhala, 'Sidak', 'Sadh Sangat' and 'Shehadat' to humanity. During the last 10-11 years, lakhs of people have choosen the right path and have abondcnd wine and non-vegetarian food. In him, the world has got a powerful eloqutor of "Guru Granth Sahib".

With the publication of English edition of 'Rabbi Darshan', the English knowing people will be benifitted from his thoughts and the message of "Guru Granth Sabhib". I pray that all of us should read the "Satsangs" to avail the benefit of the presence of the repeatedly "Nanak" of the age. While wishing well to all the devotees of sachkhand Nanak Dham, I pray Maharaj Jee in the words of Swami Ram Teerth :—

Eh Prabho Le Lo Mera Yeh Jeevan
 Aur Usey Charh Jane Do Apni Bhent,
Eh Piyare, Mera Hridya Ley Lo,
 Aur Usey Bhar Jane Do Akhandh Apne Prema Mein,
Eh Ishwer, Meri Ankhey, Ley Lo Meri Ankhey,
 Aur Unhey Mast Kar Do Apni Chabi Sey,
Eh Param Sathya, Ley Lo Mera Yeh Hath,
 Aur Unhey Paseena Paseena Hone Do Apni Seva Mein. *



SATSANG

Self-realisation possible in Saint's Shelter

—MAHARAJ DARSHAN DAS Jee—

Nanak Naam Chardi Kala.

Tere Bhane Sarbat Da Bhala.

Amrat Bani Gur Kee Meethee.

Gurmukhi Virley Kinne Chakhi Deethee.

Antri Pargasoo Maha Rasu Peevai.

Dari Sachhe Sabdu Vajavnia.

अम्रित बाणी गुरु की मीठी ॥

गुरुमुखि विरलै किनै चखि डीठी ॥

अंतरि परगासु महा रसु पीवै

दरि सचै सबदु वजावणिआ ॥

(श्री गुरु ग्रंथ साहिब, पृष्ठ, ११३)

Third Patsbahi Guru Amardas ji Maharaj narrating Amritbani (divine-name) makes us clear that its repetition (jap) can lead us to everlasting salvation (mukti). This divine sound or divine-name continuously works in our body for all the twenty-four hours. But to understand and to hear this sound we have to take the shelter of a Puran-Purakh, Kaamil Faqeer who could bless us with divine name.

Guru Amardas jee Maharaj says this body is the Temple of God and the holiest place of God's abode. God himself resides in it. Narrating the Bani, Hazoor Saheb says that Guru Nanak Devji

Maharaj said it "NAAM". Many other saints and sages have given it other names like Guru-bani, Sachhi-bani, Nirmal-bani, Akash-bani, Haakim, Amar-Katha, Akatha, Rama-Rama, Ramanad etc. Jesus Christ said it 'Word' or 'Logos' Brahmins have remembered it by Jap, Tap, Pooja, Paath, Punya and Daan. Guru Amardas jee Maharaj advises us that we should not indulge into any controversy or arguments on divine-name as God has made it for all and all can try for its achievement.

Ratnu Pdarathu Palri Tiagai.

Manmukh Andha Dooje hai Lagai.

Jo Beeje So-ie Phalu Pai.

Sapney Sukh Na Pavana.

रतनु पदारथु पलरि तिभागे ॥

मनमुख अंधा दूजे भाइ लागे ॥

जो बीजे सोई फलु पाए सुपने सुखु न पावणिया ॥ (पृष्ठ, ११३)

Guru Saheb tells us as to what modes and methods we should adopt for the realisation of the precious jewel (Keemti Ratan) which is available in our Body? Answering the query himself, Guru Saheb informs that the only way to achieve the precious jewel is Saint shelter (Sant-Saran). When we get the shelter of a Saint, the good and noble qualities of our jewel-like-soul, which have depressed owing to the flickering nature of mind, automatically start reviving.

Guru Saheb tells us that there is continuity of Atma's relation with Parmatma since time immemorial. Parmatma descends our souls on earth (Mrityu-Lok) so that in this body itself we remember and search Paramatma; we human-beings forget the main aim and under the influence of untrue and unsteady elements of mind (Manh), simply waste the valuable period which is allocated to us by the Lord.

Saints know the value of the precious jewel which exists in our body. If a precious coral is gifted to a potter, not knowing the value or price of the precious coral, he may stud it into his ass's necklace; but if the same coral is produced before a jeweller, he can assess the value and give its price. Similarly, a saint can tell us the importance of our body and soul. Only he can tell us who we are? What for we are born? Who has sent us?

Simrati Sasat Ved Bakhaney.

Bharme Bhula Tatu Na Jaanai.

Binu Satigur Sevey Sukhu Na Paai.

Dukho Dukh Kamavanaia.

सिमृति सासत बेद वखाणे ॥

भरमे भला ततु न जाणे ॥

बिन सतिगुर सेवे सुखु न पाए दुखो दुखु कमावाणिया ॥

(पृष्ठ, ११४)

Giving us counsel, Guru Saheb narrates that nobody can get Parmatma in Holy-Vedas and Shastras. In Vedas and Shastras we can see the glory of Parmatma but not the Parmatma Himself. In a confectionery-book we find the description of different sweets ; the ways of preparation of different varieties of sweets but not the sweetmeats. We get sweetmeats only when we bring ration and prepare it. In the books of medicines we find the prescription of medicines, but not the medicines. For medicines we have to go to chemists! Guru saheb narrates that similarly in vedas and shastra [we find the description of the glory of Parmatma, but we can meet Parmatma only when we take the shelter of a Puran-Purakh, Puran-Sant. We however, become extrovert and forget God. It is adjured in the fallowing stanza :—

Andhul Neech Jaati Pardesi

Khin Aave Til Jave

ताकी संगत नानक रहदा

Kyon Kar Murah Paave.

अंधुला नीच जाति परदेसी खिनु आवै तिल जावै ॥

ताकी संगति नानक रहदा किउ करि मूडा पावै ॥

(पृष्ठ, ७३१)

'Andhul' means beggar. Before God we all are beggars. Day in and day out, we crave for something or the other from the Lord. We always beseech for health, occupation, wealth and children. Even after repeated prayers, when we find our desires have not been fulfilled, we grieve over and ask for death. But we never care to go deep into the root of all sorrows and miseries ; nor do we care to ask for their solution.

When we become ill, we go to a doctor for medicines. But once we get well, we think of visiting the doctor only when the disease reoccurs. Had we cared to ask from the doctor the cause of our disease and had we cared to adhere to the prescriptions of the doctor, the disease would not have reoccured.

The causes of all human miseries are that the soul has detached from God. Guru Saheban explains :

Jo Jo Deese so so rogi

Rog Robit Mera Satguru Jogi

जो जो दीसै सो सो रोगी ॥

रोग रोहित मेरा सतिगुरु जोगी ॥ (पृष्ठ, ११४०)

We are suffering from Satanic disease of KAAM (Lust), KRODH (Anger), LOBH (Greed), MOH (Attachment), AHANKAR (Ego), IRSHAA (Envy). Our soul can attain salvation from the clutches of the abovesaid senses, if we take shelter of Satguru, Spiritual-Master. O Human beings, therefore take shelter of a Spiritual-Master for attainment of your soul's redemption as this bliss is adorable.

Koti Tirath Majjan Isnana

Isu Kali Mahi Mailu Bharije

Sadh Sagi Jo Hari Guna Gave

So Nirmalu Kari Leeje

कोटि तीरथ मजन इसनाना इसु कलि महि मैलु भरीजै ॥

साध संगि जो हरि गुण गावै सो निरमलु करि लीजै ॥

(पृष्ठ, ७४७)

Guru Saheb again cautions that inspite of taking bath at so many Tirathsthanams, we are unable to wash out our inner impurity. We have also told in previous congregations that there are sixty-eight Tirathsthanams in India. At all these Tirathsthanams we see reflection of fame and eminence of Incarnates and Saints. Instead of washing out our impurities, we put on more-as we become egoist that we have taken bath at such and such Tirathsthanam and have performed such and such ceremonies of DAAN-PUNYA, Consequently all our previous sins have been washed out and for future we will think of.

Hazoor Maharaj again cautions that none of the Tirathsthanams has the power to wash our inner dirt and filth. At Tirathsthanams we can wash our body and can do nothing more than this. During Guru Hargobind Singh ji Maharaj's time, there was a great saint by name Suthre Shah who pronounced the following couplet :—

Mala Lakkar Thakur Pathar,
Teerath Sabbe Paani,
'Naam' Bina Suthreya,
Ved Sub Kahani.

Faqir Suthre Shah symbolises ALA as piece of wood, THAKUR as stone and all Tirathsthanams mere water and pronounces that without divine-name, the glory described in Vedas is nothing but a story only.

Similarly, Bulleshah, a great Muslim faqir pronounced in his Bani that we need not wander hither and thither in search of God. He resides in our body and we can find Him in the body itself. Jesus Christ enunciated the importance of body as—"you are the temple of living God." Hazoor Maharaj defines it—"HAR IKA



(The Potter and the Jeweller)

MANDIR." Faqir Bulleshah said—

Bulleya hukka tera Ganga Yamuna.

Utte chilam jwala.

Nishcha tera Hari ka jeeo..

Bulleya Ganga kee jaana.

Ghar Bai ke hukka peeo.

Hukka contains an earthen pot filled with water. The smoke touches water before it passes smoking pipe and enters the mouth. Smoking pipe (Necha) is also called arrow-bow. Bulleshah says that in the body, below eyes it is all water. The human body contains Ganga, Saraswati, Godawri, Yamuna, Milky-way, Stars, Moon and Sun. But they are invisible without Guru Saran. In 'Assa Dee Var' Huzoor Maharaj describes :—

Je sou Chanda ugwahi, Suraj charhi Hazaar.

Etey Chanan Hodia, Guru Bin Ghor Andhar.

If you shut your eyes, you cannot see sunlight. It is all dark for you. Similarly, unless you go inside, you cannot see the light of the inner sun. Raja Pipa ji says :—

Jo brahmande soi pinde. Jo Khoje so paave.

जो ब्रह्मंडे सोई पिंडे जो खोजै सो पावै ॥ (पृष्ठ, ६६५)

As the darkness disappears with the lightening of the lamp, so the lamp of divine name illuminates our body. To acquire Guru-Gyaan, Paltu sahib narrates :—

Paltu ulta Kuwan gagan mein,

Tis mein are chirag,

Tis mein are chirag,

Bin rogan bin baati.

उलटा कूवा गगन में तिस में जरै चिराग ॥

तिस में जरै चिराग बिना रोगन बिन बाती ॥

That lamp lights in your body. That Lamp is Alakh. Saints and sages always yearn for this self illuminated lamp. But the only way to acquire the lamp is NAAM, SHABD or GURU MANTRA. If we are lucky enough, we can get Naam from a Puran Purakh. But after getting Naam, we don't devote time for its meditation. We don't do Naam-jap in Amrit-vela, but complain that we have got the Naam but our miseries are still not over, our wishes have not been fulfilled. If a shop-keeper does not open or close his shop in time, how can he earn money? Similarly, if we don't do Naam-jap at its appropriate time, what benefit we can derive from it?

Addressing the Almighty, Guru Nanak Dev ji Maharaj says to whom I should say good and to whom bad when you yourself reside in every one. From whom I should ask his caste or creed, when all are your own Forms. Many a times Maharaj ji says that before telling others bad, we should peep into ourselves. Quoting a Punjabi idiom "Apnee Manji Thalle Dang Marlow" or "Apnee Bukkal Andar Jhaati Maro" Maharaj jee says that before finding fault with others, we should first look to our own shortcomings. Because of these shortcomings we are already suffering in this life. God never punishes. He is friendly and fearless because he resides in every one. Therefore, he is not inimical to anyone nor is he afraid of anyone.

Many a times we have said that in case fortune favours and you get opportunity to take divine-name, you must try to avail of the maximum benefit. It is soul's tonic, food for soul. One gets this opportunity when his fortune richly favours.

In this context Guru Arjan Dev Ji in a letter addressed to his father, had stated ;—

Bhagu Hoaa Guri Santu Milaia Prabhu Abinasi Ghar Mehi Paiaa
Sev Kari Palu chasa na Vichura Jan Nanak Das Tumare Jeeo.
भागु होआ गुरि संतु मिलाइआ ॥ प्रभु अबिनासी घर महि पाइआ ॥
सेव करी पलु चसा न विछुड़ा जन नानक दास तुमारे जीउ ॥ (पृष्ठ ६७)

O my Father, my Lord, it is great mercy on me that I could get you immortal and everlasting saint as my father.

The only thing which is everlasting, immortal and always awaken is the force of the God, the Almighty. The saints take birth on the earth to show us the path. They don't advise us to try to meet Parmatma, but say that we must meet Him. Many a times we have prayed that realisation or meeting with the God is not a topic of mere conversation or a story. It is the reality. Come and see God in this life. But be brave and bold and not a coward or a faint-hearted. It is not that on one side is your worldly prestige and on another the God. God does not work with conditions. He is beyond conditions ; makes us also above conditions. It is not possible that on one side we accept our relations and on the other side we consider God. If you accept God, you will automatically get rid of these relatives. These relations work as a big barrier in the co-habitation of Atma with Parmatma. Lust, Anger, Greed,

Attachments and Ego have become our dear relatives and friends. They don't leave for a moment. No greatman, a saint or a sage, would advice us to leave our worldly-relations or our occupation. They say that while observing your customs and traditions, remember ME (For incarnates) or HIM (For almighty). History tells that the saints first adopted every custom and tradition themselves and thereafter advised others to follow and led them towards realisation of God.

What we do? we forget God and run after the world. We say wealth has come money has come; God is very merciful on us. Guru Nanak Saheb is merciful on us; we have got lot of wealth. Money does not come with the blessings of Waheguru. It is a prison from where we cannot relieve ourselves.

While questioning-answering one man said that he has been very much blessed. What is the blessing, brother? I have a flourishing business, factories are running, children are well-educated,

**For Self attainment, denounce
egoistic tendency and help
others**

we have no worries. We said, brother, you have no worry! You can't digest food, you can't take sleep in the night, your body is full of diseases and lustful senses. God has blessed you or punished you. If a man is imprisoned; if he gets the facility of television and also good food; will he think, he is free? No, he is in jail. Similarly, this life is also a jail. We can attain happiness if we concentrate and take shelter of a saint. There are three classes in a jail A, B and C. God has also three standards one hell (Narak) Second Heaven (Swarg) and third paradise. We have to undergo Hell and Heaven in this life itself. Paradise, we achieve when we take the shelter of a saint.

“Tanha Vaikuntta Janha Sadh Pag Phare!
Tanha Vaikuntha Jaha Kirtanu Tera.

If you wish to denounce, denounce your own self. Denounce your lustful habits. Don't become an egoist of your knowledge and good qualities. If you are intelligent? what others are

going to benefit from your intelligence. If you are rich, what others are going to gain from your richness? Greatmen distributed the fruits of their knowledge, good qualities and spiritual-achievement in every nook and corner ; not only to the gentlemen but also to thieves and cheats. We do not like to meet our gentle-friends when we feel that we are not going to gain anything from them, but saints meet even those who have been denounced by the society like Kaoda Demon, Sajjan Cheat, Malik Bhago Money-lender, Bhoomia thief and Vali Kandhari Egoist were among those whom Guru Nanak Devji Maharaj embraced. We have been telling in sermons, if you intend to attach yourself with God, then peep into your own self and love all.

Denounce wine and non-vegetarianism. Those who drink wine and eat non-vegetarian food have no life. We do not wish to eat animal's food, nor we should. If we consume animal's diet, we shall get diseases.

Many people question, "Why non-vegetarian Meal should not be taken ? Our Guru Maharaj had pronounced.



It is prayed that the Guru Maharaj who had come to save the world, protect the world, how he could advice us to kill animals and eat their flesh? No, never. We are mistaken. It is only our tongue's taste, that incites us to eat non-vegetarian food. Some people say that non-vegetarian meals make us healthy. We ask if you take animal's food; can an animal take your food? If you feed a lion with Halwa-Poori for one month, the Lion shall no longer remain a Lion, but will become weak like a Jackal. Similarly, if you start consuming the diet of a Lion your brain will become like that of an animal; lustful habits will grow. If animals can not eat and digest our food, we should also not eat their food. It is sheer madness and imprudent. We eat their diet for the sake of our tongue's—taste. That is why saints and sages give us the food of divine name of the Lord for daily consumption. For the achievement of this divine name, many saints and sages spent their lives. Guru Amardas ji Maharaj spent sixty one years of his life unfruitfully and thereafter did seva in sant-saran. For twelve years brought water back-footed. Guru Maharaj blessed and his own swaroop became immortal. Guru Maharajjee proclaims :-

“Bin Guru Daati Na Koi Pavai
Lakh Koti Jo Karam Kmavai”

Even after performing many Karam Kands, we can't meet Parmatma. But if Karmas are performed under the shelter of Guru, those are good.

We attach our fortune with God. We start saying whatever is written in the fate, we have to accept. If it is happiness, we have to enjoy. If it is distress, we have to undergo.

If a begger who earns his livelihood by begging 5—10 Paise is given Rs. 50/- or some things are purchased and given to him for earning livelihood, he will automatically start rising up. Fortune becomes with actions. Our fate is written, but for its promotion, we have to perform our duty. These duties are—rememberance of divine name, association with holy persons, speaking the truth, keeping patience and practice of the mode to attach ourselves with Parmatma:—

Tazi Abhimanu Moh Maya.

Phuni Bhajan Ram Chitu lavad

Nanak Kahat Mukti Panth Hui
Gurmukhi Tum Hoee Paawey

Inspite of many Daan punya (donations) we cannot become Gurmukh, unless we take shelter of a saint or a Guru, we cannot find Parmatma's swaroop residing in our heart's temple :—

“Charan Kamal Base Rid Antri.
AmritHari Rasu Chakhe.”

We should achieve and drink the nector of the divine-feet, Lotus-feet. Saints and sages come to announce whether anyone listens to them or not. Those who listen and try to follow their teaching, one day or the other they get the mercy. Butter near fire melts. Similarly, in the association of saints one day, we start realising love for the God.

Some people say, we listen Sermons, but leave it then and there. This we have been doing since time immemorial. Many births we have wasted like this. Association with the holy-persons is very essential. Whenever you get opportunity and wherever you like, you must do association with Holy persons. It is not that you have to stick to one place only. Wherever you like ; you derive happiness, you go and avail of the opportunity in this short-life, so that your soul gets strength to meet God and attain salvation; so that it gets rid of life and death :—

Aur Na Jaai Na Dukh Paai.
Naame Rate Sahje Smaye.

You must achieve that divine-name so that you get rid of life and death.

“Jo Jo Sune Pekhe Lie Sarda,
Taka Janam Maran Dukhu Bhage.
Esse Nirti Narak Niware.
Nanak Gur Mukhi Jaage.

Guru Maharaj again advise us that with the awakening of Gurmukh, our Inner darkness withers away. Bhai Gurudas pronounces in the “Mukhwak”

Satigur Nanak pargatiyo.
Mitee Dhundh Jag Chanan Hoa.

The mist of our lustful-habits vanished. It is not that fog which appears because of snow fall or monsoons. Hazoor Sahib pronounces:—

**Gurmukh Ram Naam Rang Rata !
Nanak Gurmukh Khsame Pachhata !!**

Much depends upon the company one keep. Once Hakeem Lukman said to his son "Son you keep bad company. Don't keep the association of bad, mind gets evil."

Son replied, "Father although I keep bad company ; but when I don't heed to their advice, how am I going to be affected.?"

Lukman said—No son, one is bound to be attracted by the company.

The boy was not ready to believe. Hakeem sahib handing over a piece of coal to the boy said—I am going out for some time; till I return, keep this coal-piece in your hand but see that your hands do not get blackish.

15-20 minutes after Hakeem Sahib returned and picking up the coal piece asked the Son; see whether your hands have become black.

He replied-Father, a thing which is black, how is it that one remains unaffected of its blackness.? Hakeem Sahib answered an association, which is bad, how is it possible that one remains unaffected of its company.

It you enjoy the company of Saints, you will develop sanitley qualities. If you keep the company of beggers, you are bound to be attracted by their association. Therefore, you should keep that Company which gives peace to your soul and mind. In this context Bhai Gurudas ji pronounces in the bani:—

**Bhgat Vasal Ho Aaya.
Patit Udaran Aajab Ajaaba.
Char Varan Ek Varan Hoe.
Sadh Sangat Mil Hoe Taraba.
Chandan Vaas Vnaspati.
Aval Doye Na Sem Kharaba.
Hukme Andar Sab Koye.
Kudrat Kis Dee Kare Jawaba.**

Lord Krishan says in Bhagwat Geeta that God is nothing but a man who is great ; meditation is nothing but a power; work is nothing but a duty ; Love is nothing but a happiness. If you want to derive this happiness then you will have to love me and all these. Guru Maharaj also proclaims "Jin Prem Keyo; Tin Hee Prabhu Payo". Therefore whatever is there that is in this birth.

We should abandon all ideas of castism and unsecularistic tendencies and Head to Head walk on together to understand the Lord. A Saint is like a candle. As a candle melts and continuously consumes it self but gives light to others, so also saints come on the earth, they themselves suffer but make others happy.

For the sake of a Gurudwara in Meerut, the sevadars of Sachkhand Nanak Dham coured arrests and what counsel the sevadars gave to the Sikhs while in jail?



EXPERIENCES

When we went in Jail for the Sake of Gurudwara

—DAS BALWINDER DAS—

A Gurudwara in Rajban Bazar, Meerut is a common place for Sikhs and Balmikies. In the same compound on one side there is a 'Mazar' of the Balmikies and on the other a Gurudwara of Sikhs. Both the sides claimed their right on the property. For a long time a tussle was going on between the two parties. Both the parties had been trying their best to acquire the plot of land.

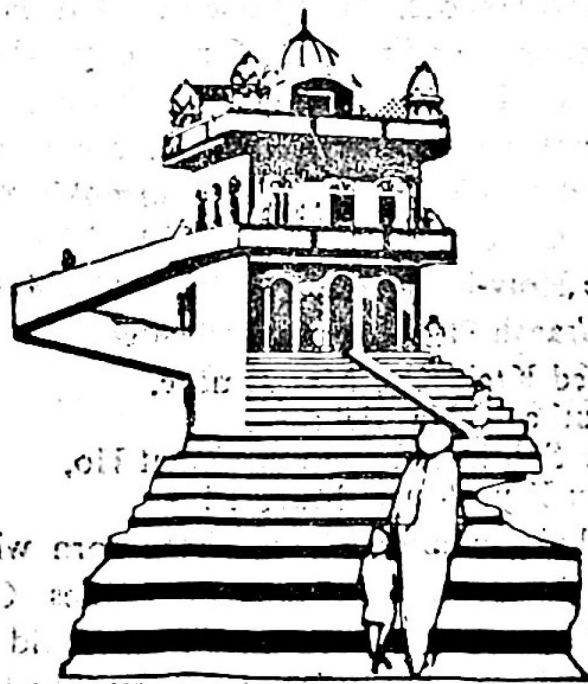
At last, this acquisition-tussle took the shape of a big-quarrel. One day both the parties pelted stones at each other; police intervened and drived all of them out. Police entered the Gurudwara and drived Sikhs out and sealed the Gurudwara. This news spread like a burning fire not only in Meerut, Punjab, Delhi and Haryana but in every corner of India. Some organisers of the Gurudwara came at the Indrapuri Dera and met Babaji and told that dishonour has been inflicted on Darbar Sahib as the same has been sealed. Therefore, we need your help. After discussion Babaji promised that whatever number of arrests they expected from the Dera, the same number they would get, and therefore, they should not worry. They went away as they were satisfied.

After their departure, Maharaj ji assembled all who stayed at the Dera and asked for courting the arrests. All were ready. (Whatever arrests were coured from our-side, were not for the sake of any caste or creed or for religion or over the land-issue involved but these were for the release of Guru Granth Sahib) which had been sealed. Babaji said whosoever wanted to anrt-arrest, he should register his name. At the mere announcement by Babaji, queues, were formed for registration. Babaji sent the first batch of 21 sevadars under me. That evening itself, a Tempo for Meeru^t was called. Maharaj ji, advised, "Don't be nervous, be victorious in the purpose you are going ; come with a high-name mark of the Dera"

Undisturbed and unstopped, the temp reached Meerut. Organisers of the Gurudwara informed that arrests would be courted in the morning. Next morning we got ready and performed Kirtan in the Sat-sang Hall of the Gurudwara. Each of us was given a "Saropa" from Gurudwara. Tilak was appled on our fore heads and the whole atmosphere was humming with the slogans of "Bole-So Nihal, Sat Shree Akal". We ourselves found filled with spirits when we reached the main road singing "ASSA YAAR DEE GALI VAL JANA, SIR RAKH TALI DE UTTAY" We defied Section 144. The magistrate said if we start firing all of you will run away. We replied start firing and you will come to know with whom you are dashing. Thereafter, arrests were courted. We were taken to the court in police-van. We all started dancing when we got down. The passer-bys and the on-lookers were surprised to see whether we had been there for courting arrests or for a marriage. We were carried to Meerut Jail. On our arrival, all who had courted arrests earlier started dancing and making merry. Looking at our white dresses, Tilaks on foreheads and white 'dastars' in a unique form, whereas some people saw us with respect while others with hatred, because of the wrong impressions that have been created against saints by our leaders. Dancing and meeting everyone, we

entered our barracks. People used to come to us because our group usually devoted itself to Kirtan. After taking bath at 2.00 A.M. we used to meditate. Thereafter we used to perform Kirtan from "ASSA DEE VAR" and distribute 'Parsad. Again our Kirtan used to start.

After, Ten days another group consisting of 25 sevadars under the command of Chacha Joga Singh arrived at Gurudwara. Next morning before arrest, Das Kulwant Singh ji made a strong speech. Thereafter dancing-Singing they courted-arrest. When they arrived in Jail, we welcomed them by dancing and raising slogans. This group



(**DARBAR SAHIB**) consisted persons from four sects viz Hindu, Muslim, Sikh, and Christiani. By hearing and seeing this, all felt surprised, although it was no matter of surprise for us. The differences that this is Hindus Temple, Sikhs' Gurudwara, Muslim' mosque and Christians' Church etc have been made by the organisers of the religious 'sthanams'.

Guru Maharaj says :—

"Khatri, Brahman, Sood, Vais Updesh Chau Varna Kau Sajha"

The Holy-books and Holy-places are meant for all human beings. This oneness is seen at the deras of saints where people

from all-sects, without considering any difference in High/Low, stay under one banner, once again this truth came to light, when people from all sects courted arrests for the sake of Holy. "Guru Granth Sahib".

The news of Gurudwara clashes at Meerut had spread in the whole country but only 150 Gurmukh brothers and sisters participated in courting arrests. Arrested people used to take their ration in one lot and ladies used to prepare Lungar. First we used to take our meals together but one day we learnt that some people boiled eggs in the Lungar. From that day we stopped taking meals. as non-vegetarian was also prepared; we went on hunger strike. They used to prepare Kitchen wearing shoes and used to enter the place of kitchen with shoes. They used to kill His living-creatures and eat and poor condiments. One day they came to invite us for the meals. I told them, you say this meats, a creature of the Lord who is not yet born, you boil and eat it with condiments is Langer ; it is demon's food. One Gurmukh uttered that 'Meat-Maah-Prashad' is not forbidden. I told him, for the sake of our taste, we prove Holy-books false. Couplet of Kabir-Sahib on page 1350 of Guru Granth Sahib clearly indicates.

"Ved Kteb Khu Mat Jhutha,
Jhutha Jo Na Bichare !
Jau Sab Mhe Khuda-e Kahat Ho,
Tau Kiyu Murgi Mare !!

When all living-creatures have been born with His light, then why we Kill His creatures to feed our bellies. God has made innumerable types of vegetarian food for us, we should eat only vegetarian. We plainly refused to eat Langer. They asked for our desire and said whatever we wished the same would be done. We demanded that the management of the Kitchen be handed over to us. They listened and went away. In the night, they again came and handed over the management of the Kitchen to us.

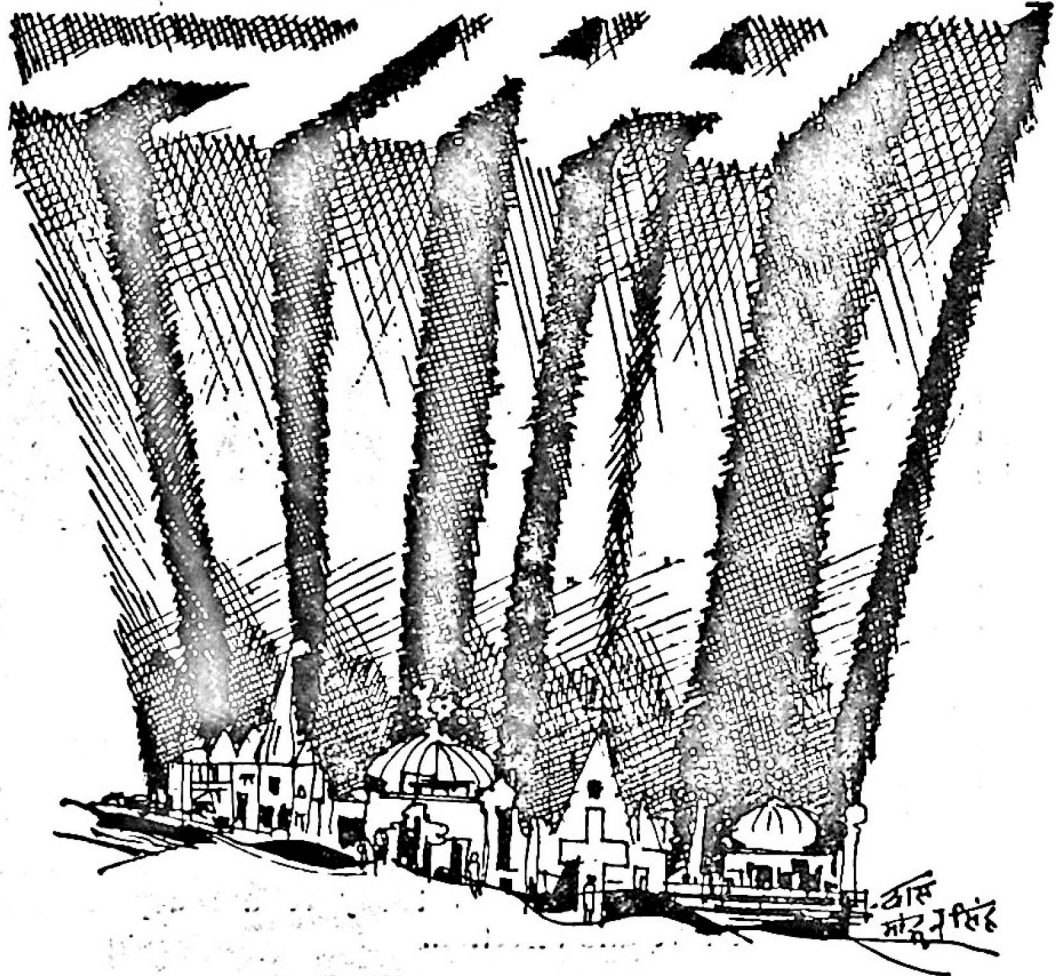
At 2.30 A.M. after taking bath, we prepared Langer for all and called all of them at 8.00 A.M. All were surprised to see it. There was seprate arrangement for keeping shoes and for washing hands. It was compulsory to cover Head. All became happy and appreciated saying that this in fact is the way of taking Langer. There was arrangement for cleaning utensils. Everyday we started getting neat and clean Langer. All were happy with this service. Suddenly, one day the organiser Balmikies and Sikhs compromised. Both got equal rights to worship. Seal of Gurudwara was removed, We were very happy as we had achieved our objective. Thousands of Sevadars had enrolled themselves for arrests. courting Many people

with baggage were camping at the Dera. But our object was to make open the seal, which we had achieved.

But some people in the Jail were against this compromise. They convened meeting in the night and some leaders made speeches that they had been put together with the Balmikies and chamars, and that the settlement arrived at, was not acceptable to them. Some organisers came to us also and asked whether the compromise was acceptable to us. I told them that we had given arrests for the release of Guru Granth Sahib, and it is now released. Our purpose is over. The remaining part of the settlement that we have been put together with Chamars, it is no bad thing for us ; because our Guru Sahib Ravidas was a Chamar by caste. We decorate his bani at our heads. Namdev ji Maharaj was a washerman by profession, Kabir Das ji was a weaver. Their pronouncements have been inserted in Guru Granth Sahib. If our differences of high-low are not get over, then none can mitigate. For us, all are the Children of God. No one is Chamar by his birth, but one becomes Chamar by his actions. Drinking, non-vegetarian food, lustful life and back-biting etc make human-beings low. Therefore, the judgement is acceptable to us. Now none had the answer for it. All went away quietly. Batch by-batch all were freed. At the departure-meeting people used to say that we have seen sevadars of numerous saints, but this type of discipline, love and affection was never seen earlier. First day we could not mix-up but today we are departing with the ever cherishable love and affection.

At last the day of our release from the Jail also came. First we were welcomed with flower garlands outside the Jail. Thereafter we were taken to Gurudwara, where Langer had been arranged for us. The organisers of Gurudwara served us tea and sweets. The Meerut 'Sangat' saw us off, raising slogans. We boarded a truck and reached at the 2. no. bus-stand of Indrapuri from where we walked on to Dera by foot singing on the way. Babaji and the sangat were eagerly awaiting our arrival. Once again we were welcome with garlands. After bowing our head in the Lotus feet of Babaji, we all sat down. Babaji gave 'words' saying. "Jis-Jis Ne Giraftariya Dee, Unhe Raj Milega aur Sab Ko EK EK Vachan Dete Hain, Jab Merjee Aakar Hamse Jo Merjee Vachan Ley Sakte Ho." (i.e. Whoso ever has given arrest, will get 'Raaj' and also give a word to each of them that whenever they like, they can come and take whatever word they like). This is how our Jail Journey came to an end.

..... Here if we draw a distinction between the two, we come to know that those who remain in the company of saints how polite-humble, disciplined and cultured they become and the other human-beings waste their precious life in falsehood of intoxication. Many companions of the Jail do come to meet us. A group of five from Aligarh used to come and they still continue to visit Dera *



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