

Sri Akal Ustat

Gyani Sant Singh Ji Maskeen

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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਜਪੁ ॥
ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਸਿਦਕੁ ਕਰਿ ਸਿਜਦਾ ਮਨੁ ਕਰਿ ਮਖਸੂਦੁ॥

Let sincere faith be your bowing in prayer, and let the conquest of your mind be your objective in life.

ਜਿਹ ਧਿਰਿ ਦੇਖਾ ਤਿਹ ਧਿਰਿ ਮਉਜੂਦੁ॥੧॥

Wherever I look, there I see God's Presence. ||1|| (Bhagat Kabir Ji, Ang 84, SGGS Ji)

If one bows (in front of Satguru), but has no faith in doing so then understand that one is not present in the moment, but Waheguru surely is. In reality, the showers of Amrit are always pouring around us; it is just that we don't have the vessel to collect it in. If Waheguru Ji have not been realised yet, it does not mean He is or was not available; rather we are not present to receive Him. Thus, whenever one does not feel the Rass while reciting Bani, it should be inferred that one's consciousness is not present and that one could not be with Waheguru in that moment. It is certainly not the case that bani or simran is sometimes full of rass and sometimes not. Some people ask, "Sometimes we do feel the rass while doing path, but there are other times when we derive no anand derived from reciting Bani". Does that mean that it is Bani that is devoid of rass? No, the rass is always there; it is just one is not present there to receive it. So, do not ever ask this question, as the showers of Grace are always pouring, one just has to be present to get drenched.

ਕਬੀਰ ਐਸਾ ਬੀਜੁ ਬੋਇ ਬਾਰਹ ਮਾਸ ਫਲੰਤੁ ॥

Kabeer, plant the seeds of such a plant, which shall bear fruit throughout the twelve months,

ਸੀਤਲ ਛਾਇਆ ਗਹਿਰ ਫਲ ਪੰਖੀ ਕੇਲ ਕਰੰਤੁ ॥੨੨੯॥

with cooling shade and abundant fruit, upon which birds joyously play. ||229|| (Kabir Ji, Ang 1376, SGGS Ji)

Waheguru is available for everyone throughout twelve months, it is just that one's consciousness absconds and that is the aim of Saadhna – to make one's consciousness present at all times when doing path or simran.

Actually, one's consciousness wavers because the mann goes into one of the divisions of time. Time in itself has no classification - it just IS. However, for us human beings three different time states exist – past, present and the future. When mann goes into the past or future, it goes farther away from Waheguru. But it is when mann is in the present that it gets closer to the Akal Purakh. That is why, Bhai Gurdas Ji says:

ਵਰਤਮਾਨ ਵਿਚਿ ਵਰਤਦਾ ਹੋਵਣਹਾਰ ਸੋਈ ਪਰਵਾਣਾ ।

He always moves in the present i.e. never ignores the contemporary situations and side by side accepts whatever is likely to happen. (Vaar 18, Pauri 21)

If we have to control mann, then first of all we have to accept unconditionally whatever that is happening in our lives, irrespective of whether it appeals our mann or not. When our mann agrees to one set of events, but complains about others, it gets divided. If something was expected but did not happen, mann goes looking for it in the future. And if we had something in the past that is not with us anymore in the present, mann goes looking for that missing element in the past. This way our mann remains in the state of memories of past and/or worries of the future events.

As mann changes its states within, it gets reflected on the outside by appropriate facial expressions. The expression on the face is different when someone is missing his wife or husband while it is something else when thinking of an enemy for instance. Thus, the roops keep changing constantly.

Guru Gobind Singh Ji Maharaj says in his Bani Sri Jaap Sahib:

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ॥

Thou, the One Entity, appearest as Many creating innumerable forms.

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੇ ਫਿਰਿ ਏਕ॥੮੧॥

After playing the world-drama, when Thou wilt stop the play, Thou wilt be the same One again.81. (Page 14, Sri Dasam Granth Sahib Ji)

So, why are there so many different forms of Waheguru? Guru Gobind Singh Ji says, don't be in any confusion for it is all His drama, His khel. In Raam Leela, if there is a shortage of actors then one actor can play the roles of both Ram and Ravana or even Hanumaan. If the different masks of this actor are taken off, what remains then is that one person. That is how Akal Purakh changes His countless roops.

The whole aim of Dharam Saadhna is to be able to see that One in everything and everyone. And for that, we have to stop the mann's divisions and tune its consciousness with the One. Anyone who is able to train mann to remain in the present will see the same Sun in every ray of light; the same Ocean in all different waves. This vision, where one sees the Formless in His every form, is predominant in Sri Guru Gobind Singh Ji Maharaj. Thus, it is no wonder that he scolded Bhai Kahnayyiaa Ji for giving only water to the injured enemy soldiers; he also instructed him to apply medicine to their wounds too for he saw the One even in enemies.

ਕਹੂੰ ਫੂਲ ਹੈ ਕੈ ਭਲੇ ਰਾਜ ਫੂਲੇ ॥ ਕਹੂੰ ਭਵਰ ਹੈ ਕੈ ਭਲੀ ਭਾਂਤਿ ਭੂਲੇ ॥

Somewhere He, taking the form of a flower, is rightly puffed up. Somewhere becoming a black bee, seems inebriated (for the flower).

ਕਹੂੰ ਪਉਨ ਹੈ ਕੈ ਬਹੇ ਬੇਗਿ ਐਸੇ ॥ ਕਹੇ ਮੇ ਨ ਆਵੈ ਕਥੋ ਤਾਹਿ ਕੈਸੇ ॥੧੨॥

Somewhere becoming the wind, moves with such speed, which is indescribable, how can I elucidate it? 12. (Page 96, Sri Dasam Granth Sahib Ji)

He says, Hey Waheguru, I see Your force in the flowing winds, and I also see You in the stillness of mountains. This divine vision of Sri Guru Gobind Sahib Ji Maharaj is further seen

in the following swayes from Sri Akal Ustat Sahib:

ਕਤਹੂੰ ਸੁਚੇਤ ਹੁਇ ਕੈ ਚੇਤਨਾ ਕੇ ਚਾਰ ਕੀਓ ਕਤਹੂੰ ਅਚਿੰਤ ਹੁਇ ਕੈ ਸੋਵਤ ਅਚੇਤ ਹੋ ॥

O Lord! Somewhere becoming Conscious, Thou adrnest consciousness; somewhere becoming Carefree, thou sleepest unconsciously. (Page 36, Sri Dasam Granth Sahib Ji)

Guruji says, I see You in the alert intellectuals and I also see You in the careless, the ignorants too. We humans will be annoyed upon seeing a total ignorant fool but everyone becomes One the day mann becomes one with the One. Guru Granth Sahib Ji Maharaj says:

ਨਾ ਕੋ ਮੂਰਖੁ ਨਾ ਕੋ ਸਿਆਣਾ ॥

No one is foolish, and no one is clever.

ਵਰਤੈ ਸਭ ਕਿਛੁ ਤੇਰਾ ਭਾਣਾ ॥

Your Will determines everything (Ang 98, SGGS Ji)

Guruji then says:

ਕਤਹੂੰ ਭਿਖਾਰੀ ਹੁਇ ਕੈ ਮਾਂਗਤ ਫਿਰਤ ਭੀਖ ਕਹੂੰ ਮਹਾ ਦਾਨ ਹੁਇ ਕੈ ਮਾਂਗਿਓ ਧਨ ਦੇਤ ਹੋ ॥

Somewhere becoming a beggar, Thou beggest alms and somewhere becoming a Supreme Donor, Thou bestowest the begged wealth. (Page 36, Sri Dasam Granth Sahib Ji)

Guruji says, O Waheguru, Somewhere I see you begging alms from people:

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

Some are givers, and some are beggars. This is all Your Wondrous Play. (Guru Ram Dass Ji, Ang 11, SGGS Ji)

Guruji says, I also see you in the biggest of donors. We can feel digusted upon seeing a filthy beggar in the street; we can also feel jealous of a wealthy person but Guruji sees Waheguru equally in both.

He further says:

ਕਹੂੰ ਮਹਾਂ ਰਾਜਨ ਕੇ ਦੀਜਤ ਅਨੰਤ ਦਾਨ ਕਹੂੰ ਮਹਾਂ ਰਾਜਨ ਤੇ ਛੀਨ ਛਿਤ ਲੇਤ ਹੋ ॥

Some where Thou givest inexhaustible gifts to emperors and somewhere Thou deprivest the emperors of their kingdoms. (Page 36, Sri Dasam Granth Sahib Ji)

Guru Tegh Bahadur Sahib Ji Mahraj describes it like this:

ਛਿਨ ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥

In an instant, He changes the beggar into a king, and the king into a beggar.

ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ ਕੋ ਬਿਵਹਾਰੇ ॥੧॥

He fills what is empty, and empties what is full - such are His ways. ||1|| (Ang 537, SGGS Ji)

Guru Gobind Singh Ji then says:

ਕਹੂੰ ਬੇਦ ਰੀਤ ਕਹੂੰ ਤਾ ਸਿਉ ਬਿਪ੍ਰੀਤ ਕਹੂੰ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਕਹੂੰ ਸੁਰਗੁ ਨ ਸਮੇਤ ਹੋ ॥੧॥੧੧॥

Somewhere Thou workest in accordance with Vedic rites and somewhere Thou art quite opposed to it; somewhere Thou art without three modes of maya and somewhere Thou hast all godly attributes.1.11. (Page 36, Sri Dasam Granth Sahib Ji)

In the next Swvaya, Guruji says:

ਕਹੂੰ ਜੱਛ ਗੰਪ੍ਰਬ ਉਰਗ ਕਹੂੰ ਬਿਦਿਆਧਰ ਕਹੂੰ ਭਏ ਕਿੰਨਰ ਪਿਸਾਚ ਕਹੂੰ ਪ੍ਰੇਤ ਹੋ ॥

O Lord! Somewhere Thou art Yaksha, Gandharva, Sheshanaga and Vidyadhar and somewhere Thou becomest Kinnar, Pishacha and Preta. (Page 36, Sri Dasam Granth Sahib Ji)

Guruji says, Hey Waheguru Somewhere you are a great musician of the Devtas, but at other places you are neither male nor a female (Kinnar), even that person is you. He further goes on to say that I see you manifest in even the bad aatmas, the Bhoots and prets.

ਕਈ ਕੋਟਿ ਭੂਤ ਪ੍ਰੇਤ ਸੁਕਰ ਮ੍ਰਿਗਾਚ ॥

Many millions are the evil nature-spirits, ghosts, pigs and tigers. (Ang 276, SGGS Ji)

Maskeen Ji narrates a personal incident that happened to him when he was doing katha somewhere abroad. He had spoken on this above tukk for a few days when 5-7 doctors came and said to Maskeen Ji to not repeat the tukk as "they will spread a lot of superstitions". Maskeen Ji replied "If you want to place allegation, then dare place it on Sri Guru Arjan Dev Ji because it is him who has gifted us with this tukk, I am merely providing you with the translations". Gurbani tells us there are both good souls and bad souls. The good souls, the Devtas, stay at religious and all such sacred places while bad souls, the Bhoots and Prets, are found at brothels, pubs and gambling houses. Maskeen Ji says he has met people with 'Dev-Drishti', people who have the avastha to see these Devtas.

Maskeen Ji narrates another incident that happened at one Gurdwara Sahib in Seattle. While Maskeen ji was doing katha, a singh got up and sat close to one Gyani Balwinder Singh Ji of Canada who happened to be sitting close to Maskeen Ji (but not on stage). He then asked, "Who are these two people with long beards sitting on the stage? They look so divine." Gyani Balwinder Singh Ji replied, "Well, it is only Maskeen Ji sitting on the stage." The singh insisted and said, "No, there are two more singhs Singhs sitting behind Maskeen Ji, close to the wall. They have got very long beards and got noor on their faces." Gyani Balwinder Singh laughed it off and told the Singh to get this eyes checked for there is no one else sitting on the stage.

After the katha, Maskeen Ji asked Gyani Ji the reason of commotion and Gyani Ji explained it all to Maskeen Ji. The same Singh mentioned the same thing again for the next couple of days and the news of this got spread to the trustees of the Gurdwara Sahib.

The next day, Gyani Balwinder Singh Ji insisted that he will sit next to Maskeen Ji to prove to that Singh that no one else sits on the stage. But barely after 15 minutes into the katha, Gyani Balwinder Singh screamed and fell down the stage and started crying. Upon being asked what happened, Gyani Ji said he saw those two Singhs with long beards; they pushed him off the stage as he had taken their regular spot. Maskeen Ji enquired whether they did or said anything else to Gyani Balwinder Ji and he said no, that is all they did. That led Maskeen Ji to say that they are Devta souls who havent yet received mukti as their physical bodies had expired before they could be mukt.

Such Devta souls are found in Hindus and Muslims as well. Gyani Balwinder Singh Ji said, "Although the Singhs hit me and threw me off the stages, yet I felt immense anand with their physical contact with me". Maskeen Ji then smiled and said, "Although you have been learning Gurbani arths from me, yet it is you who possess that Dev-Drishti, your saadhna has paid off".

Maskeen Ji narrates yet another story: There was an Amritdhari Bibi who was constantly being told by this Devta soul to take it to darshan of Sri Darbar Sahib. This soul is incidentally a muslim soul. Maskeen Ji says he was astonished when that illiterate Bibi started reciting Quran-e-Sharif to him. Some of his companions got scared but Maskeen Ji assured them the soul is not bad, on the contrary, it is a Farishta soul as the only souls that can go inside Darbar Sahib are the good souls, the Devtas. No Bhoot Prett can dare to enter the premises of Sri Darbar Sahib.

Maskeen Ji requested that Bibi to recite the namaz of Zohr to him. Surprisingly, the rooh replied, "I have no interest in Zohr, I only like to recite the namaz of Fajr (the namaz of Amrit Vela for muslims) and that is what I recite the whole day". Maskeen Ji says I heard a lot of Quran from that bibi but only when that farishta is in that Bibi, otherwise she cannot recite a single line. Maskeen Ji then asked, "So why have you come for darshan of Sri Darbar Sahib then?" The rooh replied, "For this is only dar, the only place where I feel at peace with myself". Maskeen Ji asked the reason for its wandering despite it being such a namazi and connected to Allah, he replied, "I am forced to, because I have yet to find appropriate to-be-mother in muslims through whom my birth can take place".

This proves that the Bani that we read does not go to waste, it goes along with us when we leave our physical body. Just as an animal as the body but not any mann, the rooh has mann (and in it all its contents), but no body.

So, that muslim farishta says to Maskeen Ji that the reason he has come to him is because he has studied Quran and that he feels like coming to him again and again to listen to path. Maskeen ji said to him that he can most certainly come everyday. One day it came to Maskeen Ji holding two bottles of perfumes in both hands and said, "I realised I came to you empty handed, so please accept these bottles of perfume as a gift from my side". Maskeen Ji asked that farishta whether other roohs like him come to Sri Darbar Sahib, and it replied "Oh yes, thousands like me everyday as there is anand, rass at Sri Darbar Sahib."

Therefore, there are millions of people in this world and so are millions of good and bad souls. The bad souls, the Bhoots, cannot come to Gurdwaras and holy places as their sanskars and way of living do not match with those at holy places. Their rass is at gambling houses, pubs, and brothels and that is where they feel at 'home'.

But places like Sri Darbar Sahib, Sri Hazoor Sahib, Sri Sis Ganj Sahib are always packed with good souls, the Devtas. These souls will not go anywhere else till the time they take new birth somewhere.

Just like our eyes can see the visible, they also have the capability of seeing the invisible.

ਦੁਇ ਦੁਇ ਲੋਚਨ ਪੇਖਾ ॥

With both of my eyes, I look around;

ਹਉ ਹਰਿ ਬਿਨੁ ਅਉਰੁ ਨ ਦੇਖਾ ॥

I don't see anything except the Lord. (Sri Kabir Jee, Ang 655, SGGS Ji)

Even though Waheguru Ji is formless, Kabir Ji says he can see Him. If we ask Kabir Ji the proof of what you are witnessing, then Kabir Ji says, just look into my eyes and see for yourself:

ਨੈਨ ਰਹੇ ਰੰਗੁ ਲਾਈ ॥

My eyes gaze lovingly upon Him,

ਅਬ ਬੇ ਗਲ ਕਹਨੁ ਨ ਜਾਈ ॥੧॥

and now, I cannot speak of anything else. ||1|| (Sri Kabir Jee, Ang 655, SGGS Ji)

He says, Just look into my eyes and decide for yourself whether these eyes look at the Devtas or Bhoots; whether they see materials or the formless. All this provided you know that art of seeing. Anyone who can see Waheguru will surely have that same Amrit-like eyes.

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਕਉਤਕ ਆਏ ਕੋਟਿ ਤੇਤੀਸ ਉਜਾਨਾਂ ॥

The angles, holy men, silent sages, and the 330,000,000 deities have come in their heavenly chariots to see this spectacle.

ਕਹਿ ਕਬੀਰ ਮੋਹਿ ਬਿਆਹਿ ਚਲੇ ਹੈ ਪੁਰਖ ਏਕ ਭਗਵਾਨਾ ॥੩॥੨॥੨੪॥

Says Kabeer, I have been taken in marriage by the One Supreme Being, the Lord God. ||3||2||24||

People who have the Dev-Drishhti will see the 33 crore Devtas celebrating Kabir Ji's success at merging one with One.

Coming back to Sri Guru Gobind Sahib Ji's divine Bani Sri Akal Ustat, Guru Ji now says:

ਕਹੂੰ ਹੁਇ ਕੈ ਹਿੰਦੂਆ ਗਾਇਤ੍ਰੀ ਕੋ ਗੁਪਤ ਜਪਿਓ ਕਹੂੰ ਹੁਇ ਕੈ ਤੁਰਕਾ ਪੁਕਾਰੇ ਬਾਂਗ ਦੇਤ ਹੋ ॥

Somewhere Thou becomest a Hindu and repeatest Gayatri secretly: Somewhere becoming a Turk Thou callest Muslims to worship. (Page 37, Sri Dasam Granth Sahib Ji)

He says, Hey Waheguru I see You as a Hindu secretly reciting Gayatri Mantra in a cave somewhere. Hey Waheguru, there are other instances where you did not feel right doing secret prayers and I see You as a muslim standing on top of the minaret and shouting call for prayers.

Guruji further says:

ਕਹੂੰ ਕੋਕ ਕਾਬ ਹੁਇ ਕੈ ਪੁਰਾਨ ਕੋ ਪੜਤ ਮਤ ਕਤਰੂੰ ਕੁਰਾਨ ਕੋ ਨਿਦਾਨ ਜਾਨ ਲੇਤ ਹੋ ॥

Somewhere being a poet thou recitest the Pauranic wisdom and somewhere Thou recitest the Pauranic wisdom and somewhere Thou comprehendest the essence of Quran. (Page 37, Sri Dasam Granth Sahib Ji)

He says, Hey Waheguru Ji, Somewhere I see You reciting the wisdom of Puranas while at other place I see You as a Hafiz reciting the whole Quran by heart.

It is rare to find anyone with a vision as that of Guru Gobind Singh Ji Maharaj.

Guruji says:

ਕਹੂੰ ਦੇਵਤਾਨ ਕੇ ਦਿਵਾਨ ਮੈ ਬਿਰਾਜਮਾਨ ਕਹੂੰ ਦਾਨਵਾਨ ਕੋ ਗੁਮਾਨ ਮਤ ਦੇਤ ਹੋ ॥

O Lord! Somewhere Thou art seated in the Court of gods and somewhere Thou givest the egoistic intellect to demons. (Page 37, Sri Dasam Granth Sahib Ji)

The word *Daan* in *Daanvaan* is a farsi word meaning 'one that possess great intellect'. Guruji says, Hey Waheguru Somewhere I see a man with greatest of intellects yet is full of ego, even that person is no one else but You.

Further, Guruji says:

ਕਹੂੰ ਇੰਦ੍ਰ ਰਾਜਾ ਕੋ ਮਿਲਤ ਇੰਦ੍ਰ ਪਦਵੀ ਸੀ ਕਹੂੰ ਇੰਦ੍ਰ ਪਦਵੀ ਛਿਪਾਇ ਛੀਨ ਲੇਤ ਹੋ ॥

Somewhere Thou Bestowest the position of of the king of gods to Indra and

somewhere Thou deprivest Indra of this position. (Page 37, Sri Dasam Granth Sahib Ji)

Hey Waheguru, Somewhere You bestow all the gifts and position of Indrea to someone and yet at other times, You deprive someone of all of these gifts.

Guruji says:

ਕਤਹੂੰ ਬਿਚਾਰ ਅਬਿਚਾਰ ਕੇ ਬਿਚਾਰਤ ਹੋ ਕਹੂੰ ਨਿਜ ਨਾਰ ਪਰ ਨਾਰ ਕੇ ਨਿਕੇਤ ਹੋ ॥

Somewhere Thou discriminatest between good and bad intellect, somewhere Thou art with Thy own spouse and somewhere with another's wife. (Page 37, Sri Dasam Granth Sahib Ji)

Guruji says, Hey Waheguru Ji, I see that somewhere You are a great intellectual and do not even think of anyone else apart from Your wife, yet somewhere You are sitting thinking constantly about other people's wives. In these tukks we can see how far sighted Guruji are in his vision.

Guruji further says:

ਕਹੂੰ ਸਸਤ੍ਰਧਾਰੀ ਕਹੂੰ ਬਿਦਿਆ ਕੇ ਬਿਚਾਰੀ ਕਹੂੰ ਮਾਰਤ ਅਹਾਹੀ ਕਹੂੰ ਨਾਰ ਕੇ ਨਿਕੇਤ ਹੋ ॥

O Lord! Somewhere Thou art an armed warrior, somewhere Thou art an armed warrior, somewhere a learned thinker, somewhere a hunter and somewhere an enjoyer of women.

ਕਹੂੰ ਦੇਵਬਾਨੀ ਕਹੂੰ ਸਾਰਦਾ ਭਵਾਨੀ ਕਹੂੰ ਮੰਗਲਾ ਮਿੜਾਨੀ ਕਹੂੰ ਸਿਆਮ ਕਹੂੰ ਸੇਤ ਹੋ ॥

Somewhere Thou art the divine speech, somewhere Sarada and Bhavani, somewhere Durga, the trampler of corpses, somewhere in black colour and somewhere in white colour. (Page 37, Sri Dasam Granth Sahib Ji)

ਕਹੂੰ ਜਟਾਧਾਰੀ ਕਹੂੰ ਕਠੀ ਧਰੇ ਬ੍ਰਹਮਚਾਰੀ ਕਹੂੰ ਜੋਗ ਸਾਧੀ ਕਹੂੰ ਸਾਧਨਾ ਕਰਤ ਹੋ ॥

O Lord! Somewhere Thou art a sage wearing matted hair, somewhere Thou art a rosary-wearing celibate, somewhere Thou art a rosary-wearing celibate, somewhere Thou hast practiced Yoga and somewhere Thou art practicing Yoga.

ਕਹੂੰ ਕਾਨ ਫਾਰੇ ਕਹੂੰ ਡੰਡੀ ਹੁਇ ਪਧਾਰੇ ਕਹੂੰ ਫੂਕ ਫੂਕ ਪਾਵਨ ਕਉ ਪ੍ਰਿਥੀ ਪੈ ਧਰਤ ਹੈ ॥

Somewhere Thou art a Kanphata Yougi and somewhere Thou roamest like a Jaini saint, somewhere Thou steppest on the earth very cautiously.

ਕਤਹੂੰ ਸਿਪਾਹੀ ਹੁਇ ਕੈ ਸਾਧਤ ਸਿਲਾਹਨ ਕੋ ਕਹੂੰ ਛਤ੍ਰੀ ਹੁਇ ਕੈ ਅਰ ਮਾਰਤ ਮਰਤ ਹੋ ॥

Somewhere becoming a soldier, Thou practisest arms and somewhere becoming a kshatriya, Thou slayest the enemy or be slayed Thyself.

Guruji goes on to say:

ਕਹੂੰ ਅਕਲੰਕ ਕਹੂੰ ਮਾਰਤ ਮਯੰਕ ਕਹੂੰ ਪੂਚਨ ਪੂਰਨ ਪ੍ਰਜੰਕ ਕਹੂੰ ਸੁੱਧਤਾ ਕੀ ਸਾਰ ਹੋ ॥

O Lord! Somewhere Thou art without any blemish, somewhere Thou smitest the moon, somewhere Thou art completely engrossed in enjoyment on Thy couch and somewhere Thou art the essence of Purity. (Page 37, Sri Dasam Granth Sahib Ji)

If someone can see the One in everyone, good or bad, like the way Guru Gobind Singh Ji can, there is no scope left for any hatred for anyone.

Guru ji says:

ਕਹੂੰ ਦੇਵ ਧਰਮ ਕਹੂੰ ਸਾਧਨਾ ਕੇ ਹਰਮ ਕਹੂੰ ਕੁਤਸਤ ਕੁਕਰਮ ਕਹੂੰ ਧਰਮ ਕੇ ਪ੍ਰਕਾਰ ਹੋ ॥

Somewhere Thou performest godly rituals, somewhere Thou art the Abode of religious discipline, somewhere Thou art the vicious actions and somewhere Thou art the vicious actions and somewhere Thou appearest in variety of virtuous acts. (Page 37, Sri Dasam Granth Sahib Ji)

He says, Hey Waheguru Ji, Somewhere I see You performing all the right rituals fit for Devtas, while Somewhere else I see You performing all the vile actions.

Guruji vision now goes into the Duapar Yug:

ਕਹੂੰ ਗੀਤ ਕੇ ਗਵੱਯਾ ਕਹੂੰ ਬੇਨ ਕੇ ਬਜੱਯਾ ਕਹੂੰ ਨ੍ਰਿਤ ਕੇ ਨਚੱਯਾ ਕਹੂੰ ਨਰ ਕੇ ਅਕਾਰ ਹੋ ॥

O Lord! Somewhere Thou art singer of song somewhere Thou art player of flute, somewhere Thou art a dancer and somewhere in the form of a man.

ਕਹੂੰ ਬੇਦ ਬਾਨੀ ਕਹੂੰ ਕੋਕ ਕੀ ਕਹਾਨੀ ਕਹੂੰ ਰਾਜਾ ਕਹੂੰ ਰਾਨੀ ਕਹੂੰ ਨਾਰ ਕੇ ਪ੍ਰਕਾਰ ਹੋ ॥

Somewhere Thou art the vedic hymns and somewhere the story of the elucidator of the mystery of love; somewhere Thou art Thyself the king, the queen and also various types of woman.

ਕਹੂੰ ਬੇਨ ਕੇ ਬਜੱਯਾ ਕਹੂੰ ਧੇਨ ਕੇ ਚਰੱਯਾ ਕਹੂੰ ਲਾਖਨ ਲਵੱਯਾ ਕਹੂੰ ਸੁੰਦਰ ਕੁਮਾਰ ਹੋ ॥

Somewhere Thou art the player of flute, somewhere the grazier of cows and somewhere Thou art the beautiful youth, enticer of lakhs (of lovely maids.)

ਸੁਧਤਾ ਕੀ ਸਾਨ ਹੋ ਕਿ ਸੰਤਨ ਕੇ ਪ੍ਰਾਨ ਹੋ ਕਿ ਦਾਤਾ ਮਹਾ ਦਾਨ ਹੋ ਕਿ ਨ੍ਰਿਦੋਖੀ ਨਿਰੰਕਾਰ ਹੋ ॥੮॥੧੮॥

Somewhere Thou art the splendour of Purity, the life of the saints, the Donor of great charities and the immaculate Formless Lord. 8.18.

ਨਿਰਜੁਰ ਨਿਰੂਪ ਹੋ ਕਿ ਸੁੰਦਰ ਸਰੂਪ ਹੋ ਕਿ ਭੂਪਨ ਕੇ ਭੂਪ ਹੋ ਕਿ ਦਾਤਾ ਮਹਾ ਦਾਨ ਹੋ ॥

O Lord! Thou art the Invisible Cataract, the Most Beautiful Entity, the King of Kings and the Donor of great charities.

Guruji says, Hey Waheguru, You are *Nirjur* – you are not composed of any of the elements that we human beings are made of. We human beings are made up of five elements and we will cease to exist if we are deprived of even one of these elements. But Guruji says, hey Waheguru Ji, you are not a collection of various elements, you are complete in Yourself.

ਪ੍ਰਾਨ ਕੇ ਬਚੱਯਾ ਦੂਧ ਪੂਤ ਕੇ ਦਿਵੱਯਾ ਰੋਗ ਸੋਗ ਕੇ ਮਿਟੱਯਾ ਕਿਧੋ ਮਾਨੀ ਮਹਾ ਮਾਨ ਹੋ ॥

Thou art the Saviour of life, the Giver of milk and offspring, the Remover of ailments and sufferings and somewhere Thou art the Lord of Highest Honour.

ਬਿਦਿਆ ਕੇ ਬਿਚਾਰ ਹੋ ਕਿ ਅਦੈ ਅਵਤਾਰ ਹੋ ਕਿ ਸਿੱਧਤਾ ਕੀ ਸੂਰਤਿ ਹੋ ਕਿ ਸੁੱਧਤਾ ਕੀ ਸਾਨ ਹੋ ॥

Thou art the essence of all learning, the embodiment of monism, the Being of All-Powers and the Glory of Sanctification.

ਜੋਬਨ ਕੇ ਜਾਲ ਹੋ ਕਿ ਕਾਲ ਹੂੰ ਕੇ ਕਾਲ ਹੋ ਕਿ ਸਤ੍ਰਨ ਕੇ ਸੂਲ ਹੋ ਕਿ ਮਿਤ੍ਰਨ ਕੇ ਪ੍ਰਾਨ ਹੋ ॥੯॥੧੯॥

Thou art the snare of youth, the Death of Death, the anguish of enemies and the life of the friends. 9.19.

Guruji says, Somewhere I see You as that extraordinary beauty that entices and traps everyone in its web. And then at other times I see You as kaal, the mere name of which shakes up the strongest of people.

ਕਹੂੰ ਬ੍ਰਹਮ ਬਾਦ ਕਹੂੰ ਬਿਦਿਆ ਕੇ ਬਿਖਾਦ ਕਹੂੰ ਨਾਦ ਕੇ ਨਨਾਦ ਕਹੂੰ ਪੂਰਨ ਭਗਤ ਹੋ ॥

O Lord! Somewhere Thou art in defec conduct, somewhere Thou appearest as contention in learning somewhere Thou art the tune of sound and somewhere a perfect saint (attuned with celestial strain).

Guruji says, Somewhere You use the knowledge gained to contemplate on the One, while somewhere else You use that gained knowledge for starting unnecessary debates and creating trouble.

ਕਹੂੰ ਬੇਦ ਰੀਤ ਕਹੂੰ ਬਿਦਿਆ ਕੀ ਪ੍ਰਤੀਤ ਕਹੂੰ ਨੀਤ ਅਉ ਅਨੀਤ ਕਹੂੰ ਜੁਆਲਾ ਸੀ ਜਗਤ ਹੋ ॥

Somewhere Thou art Vedic ritual, somewhere the love for learning, somewhere ethical and unethical, and somewhere appearest as the glow of fire.

ਪੂਰਨ ਪ੍ਰਤਾਪ ਕਹੂੰ ਇਕਾਤੀ ਕੇ ਜਾਪ ਕਹੂੰ ਤਾਪ ਕੇ ਅਤਾਪ ਕਹੂੰ ਜੋਗ ਤੇ ਡਿਗਤ ਹੋ ॥

Somewhere Thou art perfectly Glorious, somewhere engrossed in solitary recitation, somewhere Remover of Suffering in great Agony and somewhere Thou appearest as a fallen yogi.

ਕਹੂੰ ਬਰ ਦੇਤ ਕਹੂੰ ਛਲ ਸਿਉ ਛਿਨਾਇ ਲੇਤ ਸਰਬ ਕਾਲ ਸਰਬ ਠਉਰ ਏਕ ਸੇ ਲਗਤ ਹੋ ॥੧੦॥੨੦॥

Somewhere Thou bestowest the Boon and somewhere withdraw it with deceit. Thou at all times and at all the places Thou comest into view as the same. 10.20.

Guruji says, Hey Waheguru Ji, no matter the place, the time, and the form, You appear as the same, the One to me. I see you in all the different rays of the Sun, I see You equally in all the waves of the Ocean, I see You, the formless in every form that You have manifested yourself in.

We are left astonished at the depth of this Bani (Akal Ustat) and at the multifaceted personality of Sri Guru Gobind Singh Sahib Ji Maharaj. May Guru Gobind Singh Ji Sahib also bless us with such a vision with which we can also see Waheguru Ji in His every form the way Guruji sees Him.

Bhull Chukk Maaf Jeo,

Waheguru Ji Ka Khalsa
Waheguru Ji Ki Fateh