

THE NEED FOR GOD KNOWLEDGE

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PREFACE

That man's primary aim is to know God is acknowledged by every known scripture. Everybody says the soul must know the Over Soul – God, so that when the day comes, it merges with its supreme source and attains salvation for the man from the cycle of life and death. But when it comes to knowing the Almighty in actual sense, most of the religious guides whom we approach for this purpose declare that it is an impossible task because God is formless and invisible. They, however, suggest some or the other efforts – rites and rituals, through which one may hope to reach the Supreme Being.

The Sant Nirankari Mission flourishing today as a spiritual movement across the globe declares that God has always remained a perceivable entity. If Dhruva could know from Narad in Satyug (the Golden Age), King Janaka from Ashtavakar in Treta (the Silver Age), Arjuna from Lord Krishna in Dwapar (the Bronze Age) and numerous saints like Kabir, Ravidas, Meera and other during this Kalyug (the Iron Age) from their respective Masters, why should it not be possible for the present day man to know the God he worships? The only effort one has to make, the Mission says, is to approach a perfect spiritual master. No wonder, Nirankari Baba reveals God to every seeker who approaches him.

The author of this book is one of such seekers who approached Nirankari Baba and attained the knowledge of God. Ever since, he has been experiencing this divine boon in his day-to-day life. After 'Matter and Non-matter' and 'The Mainstream of Spirituality', he has written this comparatively small book 'The Need for God-knowledge' to highlight the great advantages of knowing the Almighty or realizing the Ultimate Truth. He has, of course, not forgotten to emphasize that one can know God only with the benign grace of Satguru, the True Master as against any kind of rites and rituals which by themselves remain futile without the knowledge of the One whom we seek to worship.

The message of the book is very clear and complete. It seeks to assure every seeker of Truth that the Formless One (Nirankar) is very much accessible and one must seek to know Him – not without reason, of course.

On behalf of the Publications Department and on my own, I heartily congratulate the learned author, who is a leading member of our Screening Committee for Books and Manuscripts, for this valuable addition to the Mission's literature. May Satguru Baba Hardev Singh Ji Maharaj bless him so that he continues to serve the Mission, particularly in the field of literature, with greater and greater zeal.

Kirpa Sagar
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Delhi
September 1, 2004

THE NEED FOR GOD-KNOWLEDGE

In the present age, people are so much used to materialistic way of life that if one talks to them about God and the need for getting His knowledge, there is invariably a cold response. In the field of religion people are normally satisfied with routine type of ceremonies and one rarely feels the necessity to know God. Many a time, people even argue that they have every comfort in life and what more shall they gain by knowing God? So, to create an awareness about the necessity of God-knowledge is a great problem. Still greater is the problem of creating urge for God-knowledge. Ironically, it is such a field where this need is felt only after actual God-knowledge has taken place. Then, not only one feels remorse but also repents as to why he or she did not get it earlier.

Craving Itself a Blessing

Undoubtedly, God-knowledge is a blessing. Even the curiosity and craving to know God is a blessing. It cannot arise on one's own. For example, on his own a child may not be interested in studies for the reasons that he does not know whether the required hard work will yield some good reward or not. But those who are well-versed in education and know its utility, persuade him to join the process of studies. Likewise, it is for Satguru to inspire and bless an individual by highlighting the need and utility of God-knowledge. For this purpose, Satguru gives a clarion call to the world at large.

A reason for lack of the craving is that God as an Element is not a direct constituent of the physical structure of human organism like Earth, Fire,

Water, Air or Akash (Sound). The organism as a whole is enlivened and energized by consciousness. When consciousness (God-element) leaves, the organism is dead. At the level of physical organism, if any one of its constituents is depleted, we feel emergent need to replenish it. For example, if we are short of water, we feel thirsty and we feel the need for taking water. Same is the case with other constituents like Air, Fire, Earth and Akash (Sound). As consciousness (the God-element) is not a direct constituent of the physical organism, the self does not feel any urgent craving of receiving God-knowledge i.e. knowledge of Cosmic Consciousness. Another example is cited to clarify the point. Petrol is to start and operate a car – but is not a **constituent** part of car as such. Same is the case of consciousness. It is not required for constituting the physical organism but it is imperative to start and operate it. It is for this reason that the Self does not feel any emergent need for God-knowledge. Therefore, it is only after receiving God-knowledge that the need for such a knowledge is understood and appreciated in the real sense and that marks a sign of good fortune and blessing. To quote;

For Lo!

The cup of Divine-love belongs to God;

He passes it on to whomsoever He chooses.

Adi Granth -Page 947

इहु पिरम पिआला खसम का जै भावै तै देई ।

And

Without the True Master

Love springs not

Nor the dirt of ego goes.

Adi Granth -Page 60

Again

No man knoweth the son, but the father, neither
Knoweth any man the Father, save the son, and he

To whomsoever the son chooses to reveal him.

St. Matthew in New Testament 11.27

Graciously have I shown you,
O Arjuna, this supreme form

Gita 11-47

मया प्रसन्नेन तबार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न हृष्टपूर्वम् ॥

“For it is by Grace that you have been saved,
Through faith, and this not from yourselves;
it is the gift of God; not by works,
so that no one can boast.”

Ephesians 2-8

And also

The self cannot be attained by instruction nor by intellectual power, nor
even through much hearing. He is to be attained only by the one whom the
Self chooses. To such a one the Self reveals His own Nature.

Katha Upanisad 2/23

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तन्नं स्वाम् ॥

And also in Koran:

And it was not vouchsafed to any mortal that all should speak to him unless (it be) by revelation. He sendeth a messenger to reveal what he will by his leave.

Ash-Sura 42-51

One cannot love God on one's own,
If God wants, then love can sprout;
An extinguished lamp is lit,
Only if the Guru so desires.

Avtar Bani -168

अपणा लाया प्यार न लग्गे रब लावे तां लगदा ए।
बुझया होया दीवा लेकर गुरु जगावे जगदा ए।।

So it is the Grace of the True Master (Satguru) which creates the circumstances as well as the mental receptivity whereafter the seeker meets him and begs for the knowledge of God which satisfies the primary aim of human life.

What is God?

Having felt the urge of God-realisation, we naturally come to the next stage as to what God is. Let us be clear about the concept and then it will be relevant to consider as to why we need God-knowledge and what type of benefits we get out of it.

By God is meant the basic and the Ultimate Element of the Cosmos. It is He who has manifested the entire phenomena. He alone sustains the creation and dissolves it as and when He wishes. That way, God is both His Formless aspect as well as the entire creation, the formed aspect. He is all-inclusive. As Formless, He is the basic and the subtlest Element. He pervades every pore of Cosmic Matter. To define:

God is One and without Form;
He is objective Existent;
A Substance; Supra-psychic;
Unchangeable; Timeless; Indivisible;
A-moral;
A-religious;
All-pervasive,
Independent of human ideation;
Kindred to and identifiable
with organismic consciousness;
Perceivable and instantly sharable
without any pre-condition.

The main important point in this regard is that God is not a feeling or a psychic state built out of intellectual or philosophical musings. He is also not an ethical principle or a matter of mere faith. He is, as the above definition says, an Existent and an Objective Being who shall always remain even if all the species and material phenomena of the universe vanish. Even if we feel and believe in Him or not, He exists in Himself all the same.

The mental level and the intellectual evolution of human beings is not relevant to prove the entity or existence of God. His is also not a projection of human wisdom as there is a notion of some philosophers in this respect. However, independence of human ideation or His being beyond the psyche does not mean that He is irrelevant to human organism. In fact, as Formless Objective Existent, He is transcendental and as consciousness, He is immanent in the human organism. It is because of this immanence that God as Cosmic Formless Existent is identifiable with Organismic consciousness.

The experience of God is possible to man as the human brain has the in-built capacity to perceive God if a knower of God introduces Him to a seeker craving for His knowledge.

What is God-knowledge?

After the concept of God is clear, then the next point automatically comes as to what God-knowledge is and how it happens? We all know that all knowledge has essentially three components. One, who wants to know, second what is to be known, the third is who knows about that object. In case of God, He is always present as an Objective Existent. The only two remaining conditions need to be fulfilled. The knower of God and the one who wants to know should come face to face. The seeker as usual is to ask the knower of God to grant him the knowledge of God. This is what the Holy Bible says,

Ask, and it shall be given to you;
Seek and ye shall find;
Knock and it shall be opened unto you.

St. Matthew 7-7

God is already present but is not known or seen by the seeker. The knower introduces God and shows Him by pointing out with his hands as to what God is and how He is near and all around.

The Naam of the Lord is the pearl and ruby,
The True Master **took out his palm**
And showed the Lord as such
The egocentric, being unfortunate,
Attained Him not.

Adi Granth - Page 880

रतनु जवेहरु लालु हरि नामा गुरि काढि तली दिखलाइआ ।
भागहीण मनमुखि नहीं लीआ त्रिण ओलै लाखु छपाइआ ॥

and

The Naam of the Lord is the priceless jewel
Which the perfect Master possesses;
To one who is dedicated
To the service of the True Master;
The jewel of **Lord is revealed,**
And manifested before him.

Adi Granth - Page 40

नामु अमोलकु रतनु है पूरे सतिगुर पासि ।
सतिगुर सेवै लगिआ कढि रतनु देवै परगासि ।।

Also

The Perfect Master showed me the Lord
At hand and face to face

Adi Granth - Page 127

पूरै गुरि हदूरि दिखाइया ।

Also

With the blessing of my Guru
I am seeing God as Such

Avtar Bani – 5

अपणे गुरु दी बखिशश सदका
निरंकार नूं वे रिहां ।

It is not a mere feeling of God. It is actual sight and directly envisioning God as the Formless, objective Existent. To explain further, the Cosmos has two aspects; Matter and Non-Matter. The Matter consists of Sun, Moon, Stars, Earth, Water, Fire, Air, Akash (Sound) and Self (Jiva). Non-Matter is other than these nine entities. In knowledge of God – these nine entities are seen encased or enclosed in Non-Matter portion of the Cosmos. Matter and Non-Matter are explained and shown separate from each other. Both are contra-distinguished from each other. These nine portions called Matter are subject to Time and Space; whereas the Non-Matter portion is beyond Time and Space. Matter is characterized by form, colour and motion; Non-Matter is formless and without motion. The Non-Matter portion is what the prophets and

Satgurus call God, the Ultimate Reality. All the prophets have mentioned it in the scriptures after experiencing this very Entity. For example:-

Know Matter existing in the subtlest Element.

Adi Granth - Page 274

सूखम महि जानै असथूल ।

This subtlest Element in Cosmos is Non-Matter God, it is Formless-Nir-akar. When Lord Krishna introduced this Non-Matter (God) to Arjuna, It is described;

There in the body of the God of gods,
Pandava then saw the whole universe
With its many divisions existing together in the One.

(The Gita) Chapter 11 – 13

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ 13

The Bible stresses that God is to be known as Spirit (Non-Matter) only.

They that worship Him **must** worship
Him **in Spirit** and in Truth.

St. John 4 - 24

On this point Nirankari Baba Avtar Singh Ji says:

The knowledge of God blessed by the Guru
Reveals the home of God to human beings,
The knowledge of God blessed by the Guru
Puts the human beings on the path of salvation

Avtar Bani – 42

ज्ञान गुरु दा इनसानां नूं ख दा घर दिखलांदा ए।
ज्ञान गुरु दा इनसानां नूं मुक्ति माखण पांदा ए॥

See how God as Non-Matter (NIR-AKAR),
Pervades the whole of space.

Avtar Bani -11

भरपूर खलांवा अन्दर वेखो पसरी बैठे जो दातार।

So, to have this vision where one sees Matter encased in God called knowledge of God, mere feeling, based on hearsay information about God, is not God-knowledge. Also the faith based on concepts about God evolved by mankind from time to time is also not knowledge of God which is a cosmic substance containing the whole of material phenomena in His cosmic expanse.

God-knowledge enters the organism from outside. God is outside and omnipresent, the knower of God (Satguru) is also outside. With the blessing of Satguru, God possesses the organism in such a way that organismic consciousness gets identified with it. This is an act of condescending grace of the Master and not a result of any efforts by any efforts by the organism. No amount of mental, physical or intellectual actions can make the individual consciousness ascend upto God. No faculty in the organism can catapult or uplift the individual consciousness to rend the veil of illusion and make it transcend Matter. It is all a pleasure of the Ultimate Reality (God) to choose any organism and make it a vehicle for its expression. All prophets have total

consensus on this count. Experience and encounter of God is purely an act of Grace of the True Master. Lord Krishna says:

“Graciously have I shown you,
O Arjuna, this supreme form.”

Gita 11-47

मया प्रसन्नेन तबारुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥

And in Bible it is said:

“Neither knoweth any man the Father,
Save the Son, and he to whom so ever
The Son Choose to reveal Him.”

Mathew: 11-27

So, knowledge of God is never a result of mental evolution, but a sudden revelation courtesy the True Master (Satguru). It devolves from without and enters the organism. The Adi Granth also confirms this that God is experienced ‘at hand’. To quote:

Friend! My Friend!! My Friend is standing near me,
My Love, My Love, I have seen my beloved God
With mine own eyes,
Seen with eyes, He is too sweet and lovely;
He is couched in the being of all;
He is at hand and around each one,
Yet one finds Him not and knows not His taste;

Intoxicated in material illusion, one meets not God,

Says Nanak: Without the Master,

One knows not God,

Who is the true friend;

And standing near and close to all.

Adi Granth- P. 924

साजनड़ा मेरा साजनड़ा निकटि खलोइअड़ा मेरा साजनड़ा ।
जानीअड़ा हरि जानीअड़ा नैण अलोइअड़ा हरि जानीअड़ा ॥
नैन अलोइआ घटि घटि सोइआ अति अंम्रित प्रिअ गूड़ा ।
नालि होवंदा लहि न सकंदा सुआउ न जाणै मूड़ा ॥
माइआ मदि माता होछी बाता मिलणु न जाई भरमंदड़ा ॥
कहु नानक गुर बिनु नाही सूझै हरि साजनु सभ दे निकटि खड़ा ॥

The human organism is structured in such a way that no new or first experience of any object is ever a result of any effort in the organism. All objects and events outside the organism are known and experienced by it **through the kind help and intervention of some outside agent**. All human knowledge and experience is a result of inter-human cooperation and coordination and is never exclusively self-generated. The Gita elucidates,

“The senses are said to be superior to the body;
The mind is superior to the senses; the intellect
Is superior to the mind; and what is superior
To the intellect is Atma (God)”

Gita – 3 – 42

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परस्तु सः ॥

BENEFITS OF GOD KNOWLEDGE

This perception of God first enters, as a cosmic experience, in the intellect of the seeker. It is a new and unique experience. The seeker never had it earlier. With this experience of God, (the Creator of Cosmos), the intellect gets totally overhauled. The imbibing of this experience by the intellect creates a fermentation in it who after accepting it as the Ultimate Reality (God) gets ready to change the whole being in accordance with this new introduction. The intellect uses all its scriptural knowledge, reason and logic and finally transmits to mind the necessity of accepting the over-all supremacy of the Ultimate Reality. It also manifests the urgency to carry the message further in the entire organism. Then from intellect to mind, the process of transmitting the information starts and reaches the senses. The senses are directed by mind to function in accordance with the felt presence and conscious experience of the Ultimate Reality. Then senses hitherto used to material attractions change their course of action and bend back to become instruments of the Ultimate Reality. The eyes start seeing God first and then Matter. They see Matter engulfed by God all around. Earlier it was different. Accordingly, other organs and senses begin to develop taste for the Ultimate Reality in place of Matter. The worship of Matter is replaced by worship of Non-Matter formless God. The whole organism is thus adjusted and oriented for imbibing and enjoying the taste of Formless God and the attachment to Matter for its own sake starts getting diluted and diluted. The process goes on and the stage comes when Matter is taken only for daily use and is no more the ultimate ideal for the human organism. The main benefits arising out of the God-knowledge are enumerated as follows:

1. **SELF- KNOWLEDGE**

God as objective Existent and Cosmic Consciousness is the cosmic counter part of individual self. The self realises its own nature by knowing Him. The God is the macro-source of which the self is the micro-part. One can never see his face on his own in the mirror. The mirror alone reflects one's face. Similarly, when the God in all His Cosmic Expanse is manifested, the self realises itself in the cosmic counter-part. This is the only correct and natural method of self-knowledge, "Know Thy Self" is thus accomplished by first receiving the vision of Cosmic Formless Substance. It is not a simple knowledge without implications. The vision of the cosmic counter-part makes the self identified with it. With continued contemplation and practice, the self becomes one with the Cosmic One, and imbibes all its merits. All the qualities of the Cosmic One get reflected in the individual self. As the Cosmic One is beyond Time and Space, the individual self also becomes the same. The self remains deathless and eternal. Even when the physical sheath is shed, the self remains, as it is, fully conscious of its identity except that it is beyond the reach of material laws. The self leaves the physical body and remains merged in the cosmic expanse of the Lord. This is the first major gain of the Self after it perceives God as One Cosmic Formless Substance. Even otherwise, the self is not a physical organism alone. The physical body is only an outer cover and a device of Nature to keep the self safe and sound. The organism helps the self through intellect, mind and senses for having direct perception of Matter and Non-Matter (God) with the grace of the Master.

2. **SENSE OF ORGANIC ONENESS**

After the self has known and identified itself with the cosmic substance, the second effect is that the Self comes to possess the sense of organic oneness with the cosmos as a whole. Science has established that the Cosmos is one, interdependent, and integrated whole. It is not a chaos or chance developments. Everything is a part of the overall system and nothing is in isolation.

Despite this scientific knowledge of organic one-ness, the human mind does not function in the context of this organic unity. The intellect says: 'Cosmos is One', but mind, and the sense-organs don't reflect this oneness in day-to-day life. For example, scientists very well know that the cosmos is one and inter-dependent, but there is no example when a scientist went to the masses and preached oneness of mankind. Despite scientific development, we see the rise of religious fundamentalism and communalism based on the supremacy of respective religions, castes, and communities. This shocking dichotomy is staring at us. The civilisational clash based on religion and culture is threatening the world peace with all its fury. Oneness of cosmos is no longer being translated into a practical human ideal. In fact it stands proved that oneness of mankind is not an automatic implication born out of the concept of integrity of the Cosmos. This is only an intellectual theory which does not percolate to the recesses of human mind. The mind does not

obey the intellect and so the human behaviour remains separatist, divisive and in chaos.

It is God-Knowledge which steps in and creates conscious relation with Cosmos and all its entities. **The knowledge of the Ultimate Reality (God) by effecting conscious identification of all the individual consciousness creates a cosmic conscious grid where all the species and entities are seen as integral parts of the Cosmos.** The Ultimate Reality (God) is seen as the integrating and connecting thread of the cosmos. This binding thread generates a sense of unity, oneness and integrity which results in mental sea-change and cosmic integral view is evolved in all enlightened selves. All the prophets propounded this method, at once natural and in the context of cosmic Truth. They first revealed God and gave the rationale and basis for integrating mankind. God is one, cosmos is one and mankind is one. The three are interconnected and flow into each other.

3. CONTROL OF MIND

Mind as we know is born and evolved in material set up. Because of this, it comes to possess the ideology of materialism. Its attachment to Matter becomes so endemic that the self has no control over mind. The existing mental stress and physical tensions are due to this uncontrolled mind. The self, in fact, is a prisoner of mind and is at its mercy. Mind drags the Self in the material phenomena and the latter has no power to tame it. It is the knowledge of the Ultimate Reality (God) which rescues the Self from the

clutches of the mind and enables it to control it properly. With the realisation of Truth, the intellect is blessed with the power to control and discipline the mind. The knowledge of God supersedes all the existing philosophies and experiences gained by the self. The knowledge of the Ultimate Reality reorientates the mind and all its existing views and beliefs are reshuffled in the context of the Ultimate Experience. The mind no longer subscribes to the social and the material reality alone but becomes an instrument of the entire cosmos. The whims of mind give way to the principle of oneness. It is totally disciplined and tamed.

Man has tried various methods to control mind. One such is the system of Yoga. If we analyse the system of concentration, we will find that in Yoga, mind is controlled by mind. By sheer thought-control a Yogi tries to achieve thoughtlessness. It is a contradiction in itself. Thought can elevate thought, but cannot destroy itself. It is only when pure consciousness prevails that thought (mind) is transcended. It is at the plane of consciousness that the thinking process is suspended. Pure consciousness is not a result of mental concentration or some Yogic postures. Pure consciousness is part of cosmic consciousness and informs the human organism. The Satguru manifests God (Cosmic Consciousness) and the organismic Consciousness finds its cosmic correspondence in it. This plane is above mental and intellectual planes. As already discussed, the physical plane, the plane of senses, the mental plane, and the intellectual plane exist in the ascending order. The lower can never reach the higher plane on its own. In this way, the plane of intellect cannot take us to the plane of consciousness with any amount of effort.

Consciousness in the human organism is one with the Cosmic Consciousness that is God Himself. When God, the cosmic consciousness condescends in the organism, the embodied consciousness stands revealed and purified. This is the real thoughtlessness. **pure consciousness is pure thoughtlessness.** There is no mind, no intellect, no trace of matter. So the thoughtlessness of Yogis is a great illusion. Just think! The 'thoughtlessness' achieved by thought-control by yogi is also a thought although the subtlest one. A Yogi with the subtlest mind has the erroneous impression that he has crossed the mental plane. The mind deludes him. The mind at its utmost subtlety becomes concentrated and looks akin to consciousness, although it is still a mind. The difference between mind and consciousness is to be understood. Only with direct knowledge of God (Cosmic consciousness) from the Satguru, this difference is realised and properly brought out. It is in transcension that mind comes in real control.

By receiving wisdom from Satguru,
the mind controls the evil of egoism

Avtar Bani -283

सत्युर तौ मत लै के एह मन हंकार ते काबू पांदा ए।

The mind cannot be killed
Howsoever one may wish;
The mind shall kill the mind
Says Nanak : When the True Master is met with,

Adi Granth - Page 1089

एहु मनु मारिआ ना मरै जे लोचै सभु कोई।

And

This mind is in operation
As per will of the Lord;
And moves in ten directions
Within the twinkling of an eye;
When the True Lord blesses
Then this mind comes in control all at once.

Adi Granth - Page 1260

इहु मनु खेलै हुकम का बाधा इक खिन महि दह दिस फिरि आवै।
जां आपे नदरि करे हरि प्रभु साचा तां इहु मनु गुरुमुखि ततकाल वसि आवे।।

Also

Mind does actions and practises righteousness;
This mind is a product of five elements;
Intoxicated with power, mind goes craving and is ignorant,
But when it knows the Naam through the grace of the Guru
It is rendered beautiful again.

Adi Granth - Page 415

इहु मनु करमा इहु मनु धरमा।

इहु मनु पंच ततु ते जनमा।।

साकतु लोभी इहु मनु मूड़ा।

गुरुमुखि नामु जपै मनु रुड़ा।।

4) **NORMALCY :**

The knowledge of God (the Ultimate Reality) makes the human organism normal and capable of fighting stress and tension. The basic cause of tension lies in the mal-functioning of the mind.

The mind evolves identification with some material object and sets up the objective to achieve that. The effort is to have results within a particular framework. When the process goes hay-ware or the results don't come as per the expectations, the stress and consequent tension manifests. In the organism, where the knowledge of God has taken place, the various planes work in unison. Starting from the physical up to the plane of consciousness, there is pervasive realisation that the only and the ultimate arbiter and doer is God. All the planes are used to and trained in looking up to the next / higher plane for guidance and strength. The decision of the plane of consciousness to accept whatever the result of any action, percolates to all the lower planes. **The philosophy of 'Thy will be done' and 'one has the right to action but not to the fruit thereof informs all the planes'**. No plane is separate and self-deciding. There is total understanding and integration of all the planes. In such a way of life, there is no tension, no stress, no complaint and no faultfinding with the cosmic functioning. As mentioned in the beginning, the individual self is not separate but fully participative in the cosmic phenomena. **So, at times, no-fruition is also a fruition and no work done is also work done.**

Thus there can not be any stress or tension in a self imbued and guided by the Ultimate Reality. God is an ever-stable element in the whole of the Cosmos. This stability creates the quality of normalcy in the knower of God. He also becomes normal even in the thick of abnormal situations. The ups and downs, the vicissitudes, and the rise and fall of fortunes don't disturb the equilibrium of a God-knower. Pain or pleasure, honour or dishonour, happiness or unhappiness, nothing shakes his inner vision, which has been evolved with the blessing of the True Master. It is said,

* Oh saints! Forsake the ego of the mind!
Always run away from lust,
anger and company of the evil;
He whom pain and pleasure, honour and dishonour
Are ever the same;
And who is un-affected by joy and sorrow;
He alone recognises the essence of the world;
He hath renounced praise and insult.
And searcheth the state of liberation;
Nanak says: This is a difficult task (but)
Rare is the one who hath known this through the Master.

Adi Granth - Page 219

साधो मन का मानु तिआगउ ।
कामु कोधु संगति दुरजन की ता ते अहिनिसि भागउ ॥
सुखु दुखु दोनो सम करि जानै अउरु मानु अपमाना ॥
हरख सोग तै रहै अतीता तिनि जगि ततु पहछना ॥
उसतति निरंदा दोऊ तिआगै खोजै पदु निरबाना ॥
जन नानक इहु खेलु कठनु है किनहूं गुरमुखि जाना ॥

In fine, for a God-realised self, normalcy is achieved at all the planes. As the physique is normal when it has temperature of 98.4 C, similarly

the mind is normal when it is shorn of egoism. Normalcy is dependent on the percentage of egoism present in the mental built-up. Perfect normalcy is there when mind is totally merged in God and is in accordance with the teachings of the True Master. To quote:

* Lo! I have ascended the throne of God
And met the Lord of the world;
The Lord and Kabir have become one
And none can tell who is who.

Adi Granth - Page 969

अब तउ जाइ चढे सिंघासनि मिले है सारिगपानी ।
राम कबीरा एक भए है कोई न सकै पछानी ॥

5) **HUMANISATION:**

God-knowledge is the greatest humaniser. The self, after it enters the world of matter, evolves an attachment with different aspects of world and society. It is not a matter of choice but chance that a man is born somewhere in a hut or a palace and accordingly, he gets identified with one social entity or the other. The process starts from the very birth. The self takes on a name and then as per parents or society, adopts one culture or the other. The religion and beliefs of the parents normally become his religion and beliefs. He no longer remains a pure part of nature, pure, unattached and unidentified. He is called and known as belonging to a particular community, religion, culture and nation.

This development makes the self take on an individuality of its own. Many a time, the self thus identified develops a dislike or a contempt for the religion and culture of others. This breeds not only hatred but also violence and use of force against others. Other human beings are not seen, as humans like one's own self but as totally different and not worthy of respect and love. This is the cause of riots and widespread bloodshed in the name of religion, caste, creed, colour and nationality. A pure organism of nature, the self becomes an instrument of hatred and ill will. He turns out to be subhuman, impure and un-natural.

God-knowledge takes the self back to its natural pristine state and it regains the touch of humanity. God-knowledge purifies him of all unnatural developments and tendencies which create artificial barriers between him and other fellow beings. With the knowledge of God, he perceives that he is a part of cosmos as all others are. There is nothing special or extra material-in-built into his organismic structure. The same matter constitutes all the species. The same consciousness pervades all the living creatures. This discovery of oneness of consciousness and matter makes the self see all other beings as his own and marks the beginning of humanism:-.

First, God manifested Energy
And all men belong to Nature,
The whole world is the product of one Spirit;
Whom do we call good, whom bad?
O people, do not be lost in doubt,

The Creator is in the creation
and the creation in the Creator,
The Creator pervades all places,
The clay is one but shaped in diverse forms by the creator;
Neither the defect is in the potter nor with the vessels;
The same True Lord dwells in all;
And because of Him everything is done;
Whosoever shall recognize Him shall know His Oneness;
Such a person alone should be called a human-being.
The unfathomable God cannot be fathomed;
The teacher has blessed me with the divine sweet; Sayeth
When I saw the all-pervasive Lord.

Adi Granth - Page 1349-1350

अवलि अलह नूरु उपाइआ कुदरति दे सभ बंदे ।
एक नूर ते सभु जगु उपजिआ कउन भले को मंदे ॥
लोगा भरमि न भूलो भोई ॥
खालिकु खलक खलक महि खालिकु पूरि रहिओ सब ठाँई ॥
माटी एक अनेक भांति करि साजी साजनहारै ॥
ना कछु पोच माटी के भांडे ना कुछ पोच कुंभारे ॥
सभु महि सचा एको सोई तिस का कीआ सभु कछु होई ।
हुकमु पछनै सु एको जानै बंदा कहीए सोइ ।
अलहु अलखु न जाई लखिआ गुरि गुड़ दीना मीठा ॥
कहि कबीर मेरी संका नासी सख निरंजनु डीठा ॥

And

All my sense of duality vanished;
Since my joining the company of the saints,
None is enemy and no one a stranger
I have developed kinship with all;
Whatever God does is accepted as good;
This wisdom was received from the Teacher;

The One God is immanent in all;
Seeing Him, I feel blissful, says Nanak”.

Adi Granth - Page – 1299

बिसरि गई सब ताति पराई।
जब ते साध संगति मोहि पाई॥
ना को बैरी नही बिगाना सगल संगि हम कउ बनि आई॥
जो प्रभ कीनो सो भल मानिओ एह सुमति साधू ते पाई॥
सभ महि रवि रेहिआ प्रभु एकै पेखि पेखि नानक बिगसाइ॥

Mere talking about oneness of consciousness and matter does not in itself lead to humanisation. As already said, all scientists have this knowledge, but it does not percolate to the mental and emotional level. Information of oneness remains an information only and does not become a source of mass action. The distance from brain to mind is not covered by any philosophic doctrine. The reason is that the knowledge about commonness of consciousness is not there. Consciousness is the common chord that binds all minds and organisms together. It is consciousness that is the basis of the entire cosmos. Actual knowledge of this common thread generates oneness and basic sense of kinship. This kinship makes us realise common and global humanity. It is therefore only when a prophet comes and reveals God that the emotion of common bond and love sprouts forth. All prophets built the process of humanization on the foundation of God-knowledge and His worship. When asked for one or two main commandments for a divine human life, Jesus Christ had summed up as under:-

“Thou shall love the Lord thy God
with all thy heart, and with all thy
soul and with all thy mind. This is

the first and great commandment.

And the second is like it:

“Love your neighbour as thyself”

All the Law and the prophets hang on these two commandments.

St. Matthew 22-37 to 40

6) **RESPECT FOR OTHERS**

Next to humanisation made practicable by God-Knowledge, another quality that arises enlightened self is that it starts considering other selves as scared and worthy of respect and worship. The knower of God takes all other Persons as symbols and reflection of God and the True Master. He venerates them, serves them and does everything to please them. He is very cautious that nothing is spoken and done by him. Which might offend or displease them. This way, a new dimension is added to human relations. The traditional relations based on mere formality and self-interest are replaced by mutual respect, mutual service and mutual kinship. All human beings become scared units inter-se and constitute one cosmic family. In such a situation, there cannot be any hatred, ill will, enmity or alienation. Violence and separatism become things of the past. With changed human relations such people create a sort of paradise on earth. It is only the quality of human relations that creates the image of any society. God-Knowledge obviously works wonders in this regard and creates a veritable heaven on the earth where there is no arrogance, no clash or violence, it is all love, humility and brotherhood.

7). **PURIFICATION PROCESS**

Akin to this humanisation is the quality of purification which emanates from God-knowledge. Purity is the state of an element when it is in its original form or is at its source. Anything added into or subtracted from it makes it adulterated and impure. For example milk is pure when it is only milk. If a drop of water is added into it, or cream taken out from it, it is no longer pure. Denaturing the originality of an element is making it impure. Conversely, making it regain its original or real nature is to make it pure.

Human self at the time of birth is natural and pure. With the passage of time, it gets attached and identified with one or the other form of Matter. Materialisation of self makes it evolve an individuality of its own with a sense of separateness and exclusiveness. In other words, the self evolves an ego which makes it think and act separate from other persons. All hatred, violence and ill will is a result of ego-clash of the people. Ego is the projection of that impurity which is the result of attachment to matter in its varied forms.

On the fact of it, all Matter and its forms are impure. The element of time makes Matter evolve and change. No material form remains in its original or pristine form. All Matter is composed, and is never of one piece. On the other hand, God is pure and remains pure because its original and real nature never undergoes any change. Unlike Matter, God remains self-same and unchanged with the flux of time. Nothing can enter God and adulterate. His impeccable purity. Thus, the human self being bred in Matter and exposed to matter gets affected by it and because of ego, it becomes impure. God-

knowledge makes the self realise its original nature and thus helps it in regaining the original purity. The dross of materialisation gets dropped and the self shines in pristine glory. It is said:

Thy 'Naam' alone Oh God!
Purifies the sinners.

Avtar Bani – 268

पतित पुनीत पवित्र करदैं इक्को इक एह नाम तेरा।

Oh self!
Thou art the image of Supreme Spirit
Know thy basic origin.
God is with you,
Enjoy his union with Guru's wisdom.

Adi Granth - Page 441

मन तूं जोति सरूपु है आपणा मूलु पछाणु॥
मन हरि जी तेरै नालि है गुरमति रंगु माणु॥

God and self are supposed to merge with each other. In the merging process the self rises above mind and intellect and becomes identified with God. All differences created by intellect and evolved by mind are wiped out and the self is rendered as pure as God Himself. It is said:

If one knows the 'Element' called God
Then one is rendered pure.
Not knowing, one is ever impure.

Adi Granth - Page 374

इक वसतु बूझहि ता होवहि पाक॥
बिनु बुझे तूं सदा नापाक।

And

Serving the Pure (God)
One gets pure.
The dirt of ego is washed
By the Word of the Master.

Adi Granth - Page 121

जो निरमलु सेवे सु निरमलु होवै ।
हउमै मैलु गुर सबदे धोवै ॥

And

The pure One makes
Everything pure.

Adi Granth - Page 121

निरमल ते सभ निरमल होवै ।

Again

Knowing the Pure One from the Master,
The organism becomes pure.

Adi Granth - Page 57

गुर ते निरमलु जाणीऐ देह सरीरु ॥

The True Master being the knower of God and one with Him, is the only pure being on earth. He is the first citizen of the universe. He gives the knowledge of the Pure One i.e. God and thereby his disciples become pure. All beings other than the True Master(Satguru), are impure whatever worldly attainments or qualities they may have. The Adi Granth says:

Brahma is impure, Indra is impure;
The sun is impure, the moon is impure;
The whole world is impure and unclean;
Only one God is pure and immaculate

Who is infinite and without dimensions.
Impure are the kings of the world;
Impure are day and night;
Impure are the thirty days of the month;
Impure is pearl and the diamond.
Impure is air, water and fire;
Impure is Shiv, Shanker and Mahesh
Impure are the religious adepts,
Seekers and garbed ones;
Impure are the yoga practitioners
And the adepts with mailed hair,
The body is impure alongwith the self;
Says Kabir; Those selves are approved,
Who know the Pure One
From the immaculate Master.

Adi Granth - Page 1158

मैला ब्रह्मा मैला इंदु।
रवि मैला है मैला चंदु॥
मैला मलता इहु संसारु॥
इकु हरि निरमलु जा का अंत न पारु॥
मैले ब्रह्मडाइ के ईस॥
मैले निसि बासुर दिन तीस॥
मैला मोती मैला हीरु॥
मैला पउनु पावकु अरु नीरु॥
मैले सिव संकरा महेस॥
मैले सिध साधिक अरु भेख॥
मैले जोगी जंगम जटा सहेति॥
मैली काइआ हंस समेत॥
कहि कबीर ते जन परवान॥

निरमल ते जो रामहि जान ।

The True Master is the symbol and barometer of purity. He has no egoism and being one with God is every inch true and pure. His disciples follow him and get their minds purified by submitting to the True Master.

8) **PHILOSOPHY OF ACTION:**

Another point regarding God-knowledge is that it makes a human being atonce action-oriented and most practicable. The knowers of God don't brood over the past, they live in the present. They do learn lessons from the past, but don't take the failures to heart. They act and work with whatever capability they are endowed with. Immersed in God, and contemplating on the True Lord (who is the actual doer and director in the cosmos), they leave the fruit to Him. So, whatever the results, they accept them with calm resignation and total submission. It is not fatalism for they did not resort to possessives or inaction. They have full faith in the Lord who possesses cosmic intelligence and keeps the welfare and well-being of every one in mind. Only those fruitions follow which are of use and of relevance to the followers.

Then, the knower of God does not get entrapped in the cobweb of materialism by unnecessary day-dreaming and living in fool's paradise. His thinking is practical and action-oriented and not merely wishful without any corresponding practicability. To quote;

To brood and crave over the past is an illusion (Maya)

To waste time in day dreaming is an illusion;

Avtar Bani- 85

बीते नूं ललचाईयां नजरं नाल तकाणा माया ए।
आंदे समय दे सुपने लै लै वक्त बिताणा माया ए।

9) **PHILOSOPHY FOR DAILY USE:**

God knowledge is also very meaningful in our day to day life. It does not teach monasticism, asceticism or renouncing the pleasures of life. It teaches that one should enjoy life to the full but only without being attached. The theory of detached attachment prevails. There is no sense of possession. Everything belongs to God and to the humanity. So a knower of God serves the True Lord and his followers with the choicest or the best of whatever he possesses. This sense of service instills love and humility in him and also generates more affluence and prosperity. This is the surest method to become affluent and prosperous. To quote:

If one craves for four boons
Let him take to the service of the saints.

Adi Granth - Page 266

चारि पदारथ जे को मागै।
साध जना की सेवा लागै।

But seek first His kingdom
And His righteousness
And all these things will be given to you as well.

Matthew 7-33

The best thing is that the prosperity thus acquired has no implications. Whatever one possesses gives him lasting satisfaction and peace, here and hereafter.

10) **SPIRITISATION OF RELIGIONS:**

Another benefit of God-knowledge is that the serious and genuine practitioners of religion are helped to graduate into spirituality. Religions in the present forms are nothing but a collection of symbols and outer modes of worship. With excessive attachment to them, the votaries of religions have become die-hard communalists and outright fundamentalists. This is what we are seeing in the world today. **'What to worship' is not that important than 'how to worship'?** It is precisely because of this reason that religions have drifted apart from each other and have developed total antipathy towards each other. Religious encounter and clash is now a proven reality, which is threatening world peace and social harmony. If religions have common destination and only means are different, (as is commonly said), then only God-knowledge the common denominator can help in bringing all the religions together. This will help transforming religion into spirituality.

All shall agree that God is One and common to all. Surely, it cannot be different with different religions. The oneness of God does not mean this oneness for particular community or group of believers. It is oneness for the entire humanity, irrespective of caste, creed, colour, nationality and race. Let us take the example of water. It is called 'water' in English, 'Aab' in Urdu, 'Pani' in Hindi 'Jal' in Punjabi, etc. etc., and if some ignorant people create a

row over 'names', taking one 'name' as superior and different from the other, then surely when the element of 'water' is placed before them, they will feel ashamed of their ignorance. Similarly if 'God', 'Jehowa', 'Allah', 'Ishwar' or 'Akal Purukh' are different and belong to different set of people, then surely these so-called entities are not qualified to be called 'God' of the entire cosmos and humanity. Such a God can be called a tribal God, a communal warlord, and a creation of religious bigots. God-knowledge explodes the myth of a God belonging to one set of people and not to others. So the colossal ignorance built in the name of a God favouring and patronising a particular kind of people is removed when there is knowledge and enlightenment regarding the true nature of God. And once this is done, the proceduralism and the ritual aspects get the back seat. Fanaticism, communalism and religious fundamentalism evaporate when the light of God-knowledge enters the human mind.

Let us turn to the prophets as they wrote in their respective scriptures. All of them are in agreement that it is God, which is all-important and constitutes true and eternal religion. The rest is chaff. God is the corn, which really sustains:

Lord Mohammed says in Koran that Allah is religion and religion is Allah;

Lo! This, your religion is one religion
And I am your Lord, so worship me.

Al Ambia 21-92

Sri Guru Nanak Dev Ji says in the Adi Granth;

Renounce all doubts
Contemplate on one God alone,
Says Nanak: This is the eternal religion

Adi Granth - Page 196

तजि सभि भरम भजिओ पारब्रहमु।
कहु नानक अटल इहु धरमु॥

The Ram Chrit Manas says:
There is no religion equal to Truth
All the scriptures declare this.
I have attained that religion with ease;
Leaving such religion
Shall lead to disgrace in all the worlds.

धरमु न दूसर सत्य समाना।
आगम निगम पुरान बखाना।
मैं सोई धरमु सुलभर करि पावा।
तजे तिहूं पुर अपजसु छावां॥

Lord Krishna says to Arjuna that he should renounce all other
faiths and religions and contemplate only on that one cosmic form of God as
revealed by him.

Surrendering all faiths (duties) to Me
Seek refuge in Me alone.

Gita 18-66

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयामि मा शुचः॥

No religion is greater
Than to perceive God at hand.

Avtar Bani -154

रब नूं हाज़र नाज़र तकणा इस तों वड्डा धर्म नहीं।

In the Holy Bible, the same One God is talked about. It is not a God, exclusively for Jews or the followers of Christ. To quote:

I am the God of Abraham, and
The God of Isaac
And the God of Jacob.

St. Matthew 22; 32

So it is one God, common to all the religions. Take away one God, the remaining portion is nothing but a futile collection of rituals, symbols and religious practices created and evolved by human beings from time to time.

All the four Vedas glorify this Timeless One,
The six Shashtras and the Gita

Mention this Formless Void;
Its glory is enshrined in the Guru Granth,
And in Koran is preached the Self-same God;
In the Bible, none other than one God is related.
Hundred wisemen think alike,
None knows the secret of this God,
Says Avtar! Without the perfect Master,
Knowledge of God is not attained.

(Avtar Bani) Shabad No.249

चारे वेद पए यश गावन इक्को एस अकाली दा।

छः शास्त्र ते गीता अन्दर जिकर है एसे झाली दा ।
गुरु ग्रन्थ विच महिमां इसदी विच कुरान एहदा परचार ।
विच अंजील वी ख दे बाझों होर किसे दी नहीं गुफ़तार ।
सौ स्याणे ते मत इक्को भेद एकदा कोई पावे ना ।
कहे अवतार बिना गुर पूरे ज्ञान एस दा आवे ना ।

As we have seen, religion has been reduced to a mere set of symbols and outer mode of worship. It is proceduralism, which primarily differentiates one religion from the other. It is clear to all that in every religious place belonging to a particular religion, a particular procedure with a particular name of God is used for worship. Even if God is one, His name has to be the one fixed by the traditional procedure of worship in that religion. For example, a Muslim cannot worship and invoke Allah by entering a Hindu temple; a Hindu cannot go in a Sikh Gurudwara and sing the praises of Ram; likewise a Sikh cannot enter a mosque, and call Waheguru there; then the Christian cannot sit in a Hindu temple and sing the praise of God. To quote:

A muslim cannot recite
Kalma in a temple;
A Hindu cannot sing 'Ram', 'Ram'
By going in the Gurudwara;
If a Sikh goes in the Mosque,
He can not recite 'Waheguru';
A Christian cannot sing 'God, God';
While sitting in a temple,

The perfect Master ends all disputes
Of caste, creed and community;
Says Avtar! He makes people of all castes
To sit together at one place.

Avtar Bani – 205

मन्दिर दे विच मुस्लिम जा के कलमां नहीं सुणा सकदा ।
हिन्दू जा के गुरुद्वारे राम राम नहीं गा सकदा ।
मस्जिद अन्दर जे सिख जावे वाहेगुरु नहीं बुला सकदा ।
पूरा सत्गुर जात पात दे झगड़े सभ मिटांदा ए ।
कहे अवतार एक चौहुं वर्ण नूं इक्को थां बिटांदा ए ।

It calls for an analysis as to why is it so? It is because more than worship of one God, it is the name of God and the mode of worship which is all important in all religious places. So the organised religions, with their procedures and places are the very centres where mankind is being divided and educated to be communal, fanatic and fundamentalist.

With the imparting of God-knowledge, the Master who reveals Him coins a new name for God and a separate procedure of worship, which is acceptable to all the people on a universal scale. In the place of worship or congregation, there is nothing which debar a person to come and participate in the devotional activity. This is a major development to resurrect a new infrastructure for facilitating worship on a global basis. This way, God-knowledge becomes instrumental in bringing all persons with differing cultures and

religions to congregate together and sing praises of one, cosmic and common God.

11) **PROPHETIC UNITY :**

God-knowledge also creates oneness of prophets (Satgurus). Presently, different religions have their separate Masters (Gurus) and they have nothing to do with the prophets or Gurus of other religions. The religious scene is so grim that the practitioners of different religions put forth their respective prophet (Guru) as the superior most. To interpret Gurus and prophets as of different grades has created a peculiar situation with a mass psychology of separatism. This type of interpretation has evolved a trait of dominance in all the religions and there cannot be any possibility of religious reconciliation. When God is different for different persons, the prophets who represent such a God will automatically be treated as different. With prophets differing with each religion, the followers naturally cannot see eye to eye with each other. This is the root cause of religious discord and consequent riots all over the world.

Actual knowledge of one common God of the cosmos proves the essential oneness of prophets. Oneness of God and brotherhood of prophets (Gurus) is a necessary con-commitant. God-knowledge therefore removes the veil of ignorance so meticulously built by

religious clerics and nurtured by intellectuals of different religions. One God and prophetic brotherhood is the reality down the ages.

Says Kabir: I am the child of both Ram and Allah.
And all the prophets and Gurus are my own.

Adi Granth - Page 1349

वकीरू पूंगरा राम अलह का सभ गुर पीर हमारे॥

And ;

Same is the spirit (Light)
Same is the procedure to reveal Him;
Only the physical self of the Master changes.

Adi Granth - Page 966

जोति ओहा जुगति साइ सहि काइआ फेरि पलटीऐ ।

Lord Krishna Says: that the teacher and God-knowledge are a continuing entity.

I taught this immortal Yoga to Vivaswan (Sun-God)
Vivaswan conveyed it to Manu; (His son)
And Manu imparted it to Ishwaku (His son)

Gita 4-1

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥

Also

The same ancient Yoga has this day
been imparted to you by Me;

because you are my devotee
and friend, and also because
this is a supreme secret.

Gita 4-3

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥

The continuity, the eternality and sameness of teaching of the prophets have been manifestly clear. The teaching is of One God and nothing else. Both Lord Christ and Mohammed talk of all the earlier prophets and express their direct lineage from them. Christ says:

Don't think that I have come
To abolish the Law or the Prophets;
I have not come to abolish them
But to fulfil them;

Matthew 5:17

And

Before Abraham was born, I am,

St. John 8:58

Lord Christ further clarifies that he is continuing the old prophetic tradition and fulfilling their commandments. On the same pattern is the teaching of Lord Mohammed. He does not condemn any of the old prophets. Rather, he is at pains to establish that he is continuing the same old tradition of revealing One God.

Say: I am no new thing
Among the messengers (of Allah)

Mohammed is but a messenger
Messengers (the like of whom)
Have passed away before him.

All this goes to prove that when God is identified as one and common, the prophets are also one and common to all mankind. The God-knowledge creates prophetic one-ness. In God-knowledge all conceptual, cultural and linguistic differences evaporate. All the prophets, gurus and masters who revealed and taught the principle of one God are the common heritage of humanity. This way, knowledge of one God is an anti-dote to cancerous fundamentalism and communalism, which causes turmoil within the social set-up. It is high time that all out effort is made to bring the fact of God-knowledge on the word scene so as to fight the religious separatism and bigotry. It is only with the broom of God-knowledge that organised religion can be cleansed of all its chaff and the dead wood of ceremonialism.

In fine, creating Oneness of God, brotherhood of prophets, and sameness of scriptures is the direct by-product of God-knowledge. This revolution of purging the religions by God-knowledge is the crying need of the day.

12) **STATE OF EQUIPOISE**

God is 'Existent', 'Consciousness' and 'Bliss'. God-knowledge means direct perception of God as existent-element, atonce one, all-pervasive and all-inclusive. This Element being Cosmic Consciousness attracts the element of consciousness from within the human organism. This way, the self rises above mental, physical and intellectual plane and merges with the plane of Cosmic Consciousness. At this plane, there is total bliss. Bliss symbolises the transcension of the self above mind and matter and to be one with the Cosmic Consciousness. The consciousness in its originality and purity is a bliss in itself. Bliss is a blessing and can accrue to any organism when it gets God-knowledge and practises contemplation of the Formless God.

Every element has its own nature. After humanisation and normalization, God-knowledge makes the mind atonce natural. This is called the stage of transcendental equipoise. The mind knows God, and acquires its original state of existence and perfect poise. To be stable and to be unaffected by Time and Matter is the essential nature of God. After God-knowledge, the human mind imbibes the traits of God and reflects it in his day to day life. This state of natural equipoise is described in the Adi Granth as follows:

Where there is no sea, nor any rains;
Where there is neither any sun nor shade;
Neither is there any creation nor dissolution;
There is neither life nor death;
Neither pain nor pleasure;

Only absolute trance prevails and no duality;

Such wondrous, O men, is the state of Equipoise;
This state cannot be weighed;
Nor is it exhausted;
Neither is it light nor heavy;
Neither it has ups nor downs;
Nor night nor day exist therein;
Neither is there water, nor air, nor fire;
At this state the True Master abides;
In such a state, the Lord,
unfathomable and unreachable
Abides in our inmost self;
He is attained through the grace of the Master;
Says Kabir: "I am a sacrifice to my Master
And am continuing to live in the society of saints.

Adi Granth - Page 333

तह पावस सिंधु धूप नहीं छहीआ तह उतपति परलउ नाही ।
जीवन मिरतु न दुखु सुखु बिआपै सुंन समाधि दोऊ नह नाही ।
सहज की अकथ कथा है निरारी ।
तुलि नहीं चढै जाई न मुकाती हलुकी लगै न भारी ।
अरध उरध दोऊ तह नाही राति दिनसु तह नाही ।
जलु नही पवनु पावकु फुनि नाही सतिगुर तहा समाही ।
अगरम अगोचरु रहै निरंतरि गुर किरपा ते लहीए ।
कहु कबीर बलि जाउ गुर अपुने सतसंगति मिलि रहीए ।

An analysis of this state of equipoise clarifies that God as an existent, is beyond Time and Space. Nothing can enter God, much less move it. Matter is in space, fills the space, and moves in space. God being beyond space is unshaken, unaffected and untouched by all material entities

such as sun, water, air, fire, creation or dissolution, etc. etc. All these movements are intra-material or in space. Nothing happens in God. So any self which is one with God is also above all these events. He captures the original attributes of God. Without knowledge of God, the self only moves in Matter and Space. When God knowledge takes place, the self crosses Matter and in the process crosses Time. By crossing Matter and Time, the self crosses Space, which is only a mode of moving-Matter. Then the self realises the subtlest element of the cosmos in which Matter and Space exist. This element is the only Truth of the Cosmos. When Matter shall not exist, Space as such would be non-existent too. Space is relative to Matter and connotes the distance between two material elements or bodies. Where Matter is, Space is not, where Space is Matter is not. God is non-material and non-spatial. Space can be filled in but not God. Therefore in state of God, the self is rendered God-like, non-material, non-temporal and non-spatial. This is called the state of transcendental Equipoise (Sehaj).

It is said that an empty brain is devil's workshop. This emptiness is of Space, not of God. Any type of thought can enter the Space (emptiness) of mind- but a mind merged in God, is beyond any thought and feeling. It is a state of Shunya (Nothingness) and pure thoughtlessness or no-mind.

13) **IDENTIFICATION OF MASTER (SATGURU)**

A very special outcome of the God-knowledge is that the contemporary Master is identified and located. This is very important. The presence of the Master of the day in human form is a must for learning the

art of devotion (Bhakti). In fact only the living Master teaches the art of devotion. He himself has done it and gone through the process of devotion to his Master. After attaining perfection and mastery, the teacher spreads the message of God-knowledge. **God-knowledge and the True Master prove each other.** If the one exists, the other exists and if the one is not there, the other is not identified. It is with sun-rays, that the sun is recognised.

14) **DEATH DEMYSTIFIED:**

Where God-knowledge has been instrumental in lot many aspects in creating a basic change in the mental make-up of the self (Jiva), it also helps the self in understanding the riddle of death. With God-knowledge, **death is demystified and is understood as a simple process of changing the plane of existence.** It is no longer a horrible experience and a source of fear. With God-knowledge, the self realises that during life on earth, it was living at a physical plane. It was an existence which was subject to Time and Space with all its material implications. When the Self (Jiva) shall leave the physical plane, it shall enter the plane of Non-Matter God. It will shed that portion out of its earthly entity which was relevant and necessary while living in this world on earth. Even while living, the Self realises the plane of the Formless God and trains itself to merge with Him. So the change from the plane of Matter to the plane of God (Non-Matter) is understood here in this very life and death is only a final good-bye to the plane of Matter. God remains the same, the mental vision of the Self remains the same, only the outside setting or scene changes. The implications of material existence are left alongwith the physical being and the Self lives and continues to live in God as a pure and formless

spirit. The Self becomes a Holy Ghost (Jiv-Atma) and is merged in the cosmic entity of one Formless God. So, death, far from a terrible event, becomes a pleasant and most desirable end to earthly sojourn.

Each one is to die and end his mundane journey. If some wise man can solve this mystery for us and make death a most welcome experience, then, we will all the more realise the need for God-knowledge.

15) **DYING WHILE LIVING:**

Another significant outcome of God-knowledge is **Dying While Living**. With the blessing of the True Master, the disciple learns. In vernacular, it is called 'Jeevan Mukti' i.e. to be salvaged and liberated while living in the thick of Matter. With God-knowledge, this dual existence is made possible. Each man is a combination of Matter and Non-Matter; Creator and Creation; the elements that change and the element that does not change. The Master distinguishes the twin aspects. The moving portion acts and functions in the world of Matter and the immovable portion remains still, stable and unaffected by material phenomena. This action in in-action and in-action in action is a great hallmark of a person who is blessed with God-knowledge. To quote:

He who cherishes in his heart the will of the Lord;
He can be called delivered while living;
For him pleasure or pain are both alike;
Ever in bliss, and never in woe;
As is gold to him, same is the dust;
As is poison, so is nectar to him;

As is the king, same is the beggar;
Whatever happens is as per His Will;
Says Nanak: Such a one is liberated while living.

Adi Granth - Page 275

प्रभ की आगिआ आतम हितावै ।
जीवन मुकति सोऊ कहावै ।
तैसा हरखु जैसा उसु सोगु ।
सदा अनंदु तह नही बिओगु ।
तैसा सुवरनु तैसी उसु माटी ।
तैसा अंम्रितु तैसी बिखु खाटी ।
तैसा मानु तैसा अभिमानु ।
तैसा रंकु तैसा राजानु ।
जो वरताए साइ जुगति ।
नानक ओहु पुरखु कहीए जीवन मुकति ।

And

He lives detached
In the midst of household chores,
As the lotus lives detached in water.

Adi Granth - Page 1070

विचे ग्रिह सदा रहै उदासी ।
जिउ कमलु रहै विचि पाणी हे ।

The Gita also says:

The sage centred in the Self
Should think, "I do nothing at all"
Though seeing, hearing, touching,
Smelling, eating, going, sleeping,
Breathing, speaking, emptying, holding;

Opening and closing the eyes, firm
In the thought that the senses
Move among sense-objects.

Gita 5-8/9

16) **CREATION OF ETERNAL VALUES:**

After the process of humanisation and purification is undertaken by the Self, then automatically some values get crystallised in the life of a God-knower. These values being the direct and spontaneous offshoots of God-knowledge, become the bed-rock on which the ethics for entire mankind is built. Human relations are adjusted as per these values which become the barometers for judging the evolution of human culture. These values, being product of God-knowledge, are both timeless and of universal validity. These values are of love, humility, compassion, brotherhood, equality and universal welfare. Any culture and the quality of a civilisation is judged as per the existence of such values. The downfall of these values marks the withering process in any culture and the absence of these values means the demise of a culture and the ultimate fall of a civilisation.

17) **THE SELF BECOMES GOD-CENTRIC:**

We know the well-established principle of psychology that as a man thinks, so he becomes. The world-view and the main belief of a person influence his character and all his actions. So the knowledge and belief in one God also re-orientate the very being of a person. All the characteristics of one God enter the mental and intellectual make-up of the believer and he

conducts and behaves as if he is a living representative of God on earth. All his existing views and life-style are changed thoroughly in accordance with the personality of the True Master and the Entity of God.

As God is one, the principle of oneness is imbibed by the believer. He treats the entire cosmos as one and the entire humanity as one. There is no segmentation or sectionalisation of mankind in his mind. He also includes himself in the entire humanity. This sense of oneness and belonging to all makes the believer a citizen of the cosmos. The cosmic citizenry and cosmic loyalty generates a cosmic outlook on all fronts. Such a believer has no narrow loyalties. This is a singular achievement arising out of God-knowledge which is the only philosophy corresponding to the age of science and its ethos. The organised religion with all its ritualistic paraphernalia is not conducive to scientific culture. God-knowledge alone is the requisite belief that can synchronise with the culture of science.

God is all-inclusive and is co-terminous with the entire cosmos. Matter and Non-Matter are its two existential aspects. So, with God-knowledge, the feeling of integrity is imbibed by the human self. The self feels organically linked and integrated at all levels.

As God is Formless in His form, the human self also imbibes the sense of being a formless spirit. The sense of mere physical being gives way to a sense of being essentially spiritual and a metaphysical entity. Again, as God is cosmic, the human self also evolves a sense of vastness of cosmic

magnitude. God-knowledge imbues the believer with a sense of all-encompassing vision. He is no longer a tiny physical shell belonging to a particular material entity or worldly region but is one with the cosmos as such. This sense of vastness has peculiar psychological impact. All the existing beliefs creating narrow walls and bondages for human spirit are bound to evaporate in the mental make up of the knower of God. A very beautiful verse in the Adi Granth sums up the revolution. To quote:

He, the Lord God is deathless;
So neither I fear death;
Neither is He destroyed;
Nor I fear destruction.
Neither is He poor,
Nor am I hungry,
Neither is He in woe,
Nor am I in misery,
There is no destroyer except He,
He is the blessed one who grants us life,
Neither is He in bondage
Nor I am bound,
Neither He is toiling
Nor are we supposed to toil,
Neither He has any impurity
Nor have I any filth,
He is in bliss,
And so am I blissful;
Neither has He any cares,
Nor have I any worry,
Neither is he stained, nor am I so,
Neither is He hungry, nor do I crave,
As He is pure, so am I cast in His mould

I am, but nothing;
He, the One, is all in all,
Before and after is He and He alone;
Nanak: By the grace of the Master
My doubts and errors have gone,
He and I, meeting together
Have become One.

- Adi Granth - Page 391

ना ओहु मरता ना हम डरिआ।
ना ओहु बिनसै ना हम कड़िया।
ना ओहु निरधनु ना हम भूखे।
ना ओस दुखु न हम कउ दूखे।
अवरु न कोऊ मारनवारा।
जीअउ हमारा जीउ देनहारा।
ना उसु बंधन ना हम बाधे।
ना उसु धंधा ना हम धाधे।
ना उसु मैलु न हम कउ मैला।
ओसु आनंदु त हम कउ मैला।
ओसु आनंदु त हम कद केला।
ना उसु सोचु न हम कउ सोचा।
ना उसु लेपु न हम कउ पेचा।
ना उसु भूख न हम कउ त्रिसना।
जा उहु निरमलु तां हम जचना।
हम किछु नाही एकै ओही।
आगै पाछै एको साई।
नानक गुरि खोए भ्रम भंगा।
हम ओइ मिलि होए इक रंगा।

Human nature is marked by how one acts and re-acts. By knowing God, the self is equipped with the capacity to change its nature. Otherwise, it is very difficult to change one's nature which is firmly rooted in habits evolved over a long period. Human nature and its functioning is very crucial for the success of an individual. That is why nature is called destiny. Change the nature, the destiny is changed. Mind which is resting in the limbic system of the brain, and contains basic beliefs, urges, drives, impulses or rather the total world-view is reshuffled in accordance with the Cosmic view of the Master. God knowledge, through the neocortex region of the brain is transmitted to the limbic region. As a result, the mind changes and manifests through the changed nature of the practitioner. The attitudes, drives and impulses are re-orientated accordingly. It is a total and basic change of the mind-set.

This brings out how the self imbibes the qualities and characteristics of God. Naturally, this is possible when God-knowledge takes place and the self identifies itself with God. The Holy Bible says:

Be ye therefore perfect even as your Father
Which is in heaven is perfect

St. Matthew 5-4

A man of God should be such
As God is Himself

Adi Granth – Page1372

हरि जनु ऐसा चाहिए जैसा हरि ही होइ।

Thus, to become perfect, the self essentially needs God-knowledge and once it happens, the process of perfectibility starts. The True Master not only grants knowledge, but also creates facilities for this knowledge to get roots in the mind of the seeker. The True Master does everything possible so that the disciple evolves into a perfect replica of his own self. The contemplation on God's formless Form (Simran), congregation (Sat-Sangat) and service (Sewa) are instrumental as a stepping stone for accomplishing the evolution of mind of the disciple. Once he becomes God-centric, he serves himself and the society at large.

THE ROLE OF SANT NIRANKARI MISSION

After realising the need for God knowledge and its scope, it is quite relevant to mention that at present the Sant Nirankari Mission, headed by Nirankari Baba Hardev Singh Ji Maharaj, is the custodian of this knowledge. **He has the authority to introduce God to the seeker in one sitting without any pre-exertion or pre-condition.** As such the Sant Nirankari Mission is the sole authority to impart this knowledge to anyone anywhere in the world. It has declared it in so many words:

Come Ye! Have perception of one God
This is the message to all human beings.

(Avtar Bani) Shabad No.346

आओ ख दे दर्शन पा लओ सन्देशा ऐ इन्सानां नूं।

Objectively speaking, there should be no dispute on this issue. If the present Gurus or religious heads are sincere to humanity and are also sincere in themselves in seeking knowledge of God, they should have no hesitation in checking this declared contention of the Sant Nirankari Mission. To cross check; they can compare and contrast their theoretic knowledge of God with the practical knowledge being given by the Mission. It is a simple check and the easiest comparison. This will crystalise whether the knowledge of God imparted by the Mission is as per the definition given in the recognised scriptures.

As dealt with earlier, God is the common denominator of all religions and prophets. It is one common element that alone can explain the integrating factor of cosmic functioning. It is a cosmic force unifying the whole universe. If God is taken out, there is nothing else that can be unifying and all the religions shall be antipodal to each other. It is therefore high time that the effort made by the Sant Nirankari Mission to spread this message of Revelation of one common God is taken note of with the attention it deserves and given a thorough consideration.

To quote:

Even if one peruses the Gita;
It teaches this very doctrine,
That to know the Omnipresent God
Is enjoined upon everyone alike,
If you read the Guru Granth;
This very declaration is made by it,
That know the One God from the Master,
One path alone is shown by it,
There is one common writ in the Bible and the Koran,
That One God alone is the eternal Truth,
Says Avtar! Fools have their differing opinions,
Hundreds of wisemen have the same wisdom.

Avtar Bani – 212

चाहे पढ़ लो गीता नूं वी एहो गल समझांदी ए।
सर्वव्यापी रब्ब नूं जाणों एहो पई फरमांदी ए।
जे कर पढ़ लओ गुरु ग्रन्थ नूं एहो आख सुणांदा ए।
इक ओंकार गुरु तो जाणो इक्को राह दिखलांदा ए।
कुरान अंजील ए एहो लिखया ईश्वर ही है लोको सत्।

कहे अवतार मुख्रां अपणी सौ स्याणे इक्को मत।

To conclude, there are some eternal questions that have baffled mankind down the ages. These questions relate to human existence and the details of cosmology and ethics. It is only the living perfect master who by giving the knowledge of God, makes it clear for the knower to have understanding of these questions. God-knowledge is the only key to unlock all these mysteries. This is what the Sant Nirankari Mission is doing. To quote:

What is this Doctrine of action?
What is the load we carry on our heads?
What is the complexity about the heaven and the hell?
What is the soul and what is the Formless God?
What is the lust? What is the anger?
What is greed, passion or pride?
What is renunciation? What is Yoga?
What is preached as the Master's Doctrine?
Do ask the intellectuals as to why they say
They are baffled?
Why is their wisdom perplexed
On the question of virtues and vices?
What did the man come for in this world?
And what did he lose here?
No intellectual can understand
Who is the Creator and what is His creation?
Nobody knows the meaning of the 'Word' as Master
And 'consciousness' as disciple;
Avtar says, one cannot understand all these questions,
Without the grace of the perfect True Master.

Avtar Bani -137

करमां दी एह नीति की ए साडे सिर ते भार है केहड़ा।
स्वर्ग नरक दे झंझट की ने रूह केहड़ी निरंकार है केहड़ा।
काम है केहड़ा क्रोध है केहड़ा लोभ मोह हंकार है केहड़ा।
त्याग है केहड़ा जोग है केहड़ा गुरुमत दा परचार है केहड़ा।
अकलां कोलों इक गल पुच्छे खुद नूं कहण शुदाई क्यों।
पाप पुन्न दे चकरां अन्दर अकल फिरे चकराई क्यों।
बन्दा लैण की आया एथे आ के एहने गंवाया की।
समझां नूं कुझ समझ न आउणी केहड़ा ब्रह्म ते माया की।
शब्द गुरु ते सुरत है चेला भेद एह कोई पछाणे ना।
कहे अवतार बिना गुर पूरे एह रमजां कोई जाणे ना।

God knowledge is the only answer to these questions where religion shall no longer clash with science. Rather it shall become scientific and fully relevant to day to day human life. Science and religion shall become supplementary and complementary to each other. This is precisely what the Sant Nirankari Mission is doing.

The Sant Nirankari Mission is the reproclamation and revival of the Essential Truth which has been successfully buried beyond recognition by the priestly class under the debris of non-essential and totally false dogmatic formalism and modes of worship.

The Sant Nirankari Mission has retrieved God from the region of doubt and skepticism. It is no longer an object of blind faith, but an Objective Substance, atonce scientific, self-justifying and sharable.

Let all who prize knowledge and are really scientific in thought assess the God-knowledge possessed by the Sant Nirankari Mission and then share the experience with the world at large to turn the 21st century into a millennium before long.



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Sant Nirankari Mandal, Delhi-110009