

Ek onkaar satgur Prasad

All the Guru Sahiban never fell victim to any ailment, all such stories about them are false and misleading

(Excerpts of the speech delivered by S. Hardial Singh, IAS, founder, Sarab Rog Ka Aukhad Naam Mission, in the Disease Eradication Camp organized by the mission , on the 5th March, 2009)

Honourable lovers of the almighty Guru, Let the Lord be praised

Waheguru ji ka khalsa , waheguru ji ki fateh

All of you are very blessed that with the grace of God, you are able to attend this camp and you will be benefited by it.

On this occasion I want to talk about some stories about the diseases of Guru sahiban. We need to discuss whether these are based on Gurbani or not. There are two types of grief, one that relate to health and the other that relate to all other issues.

I mean to say that if we separate the grief caused by disease, we would understand the benevolent feats of Guru sahiban.

Guru sahib has said:

“Prathme mitia tun ka dookh, mun sagal kao hoa sookh” Page 395

The first benefit of the prayer is that all the physical sufferings have vanished. A person who is suffering from disease cannot pray. Do me such a favour that in spite of physical ailments, the mind is blessed. How is it possible? You all know that if the body is disease ridden or if one cannot sit cross-legged, how one can pray. If the body is in pain, how can one meditate and be blessed. Some say that they do get mental joy although their body is in pain. And we agree to them mindlessly.

It has to be understood that with the diseased body, meditation is not possible nor is it possible to concentrate on prayer. According to the Gurbani, if we pray, the first benefit will be that we shall be free from diseases. Only when the body is disease free, the seed of ‘naam’ will grow there.

“Sach ta par janiye ja jugat jane jeeo,
Dhart kaya sadh ke wich deye karta beeo” Aasa di waar

(“The truth that man has to understand is Only the land that is well prepared is ready for sowing of seeds.”)

Everyday we listen to 'Assa di Vaar' in which Guru Nanak Sahib has said if you want to get the benefits of your prayer, you have to learn the process of meditation which is mentioned in Gurbani. So one has to learn the process and adopt it thoroughly. The above shabad in the Gurbani has often been wrongly explained. They say the 'dharat kaya sadhan' means that we have to conquer the five evils such as desire, anger, greed, lust and pride. Disease can not be eliminated completely. My friends, this explanation is hundred percent false. Disease affects the body only when it is ridden by greed, desire, anger, pride and lust. These five evils are the cause of physical ailments. How will the disease enter the body which is free from these evils. If you are calm, you are free from desire and lust, if you conquer desire and pride, you will never fall ill.

So, the true explanation of 'dharat kaya sadhan' is human body free from disease. The body is disciplined by engaging in prayer systematically and it is then that the seed of 'naam' grows. When the seed of 'naam' is sowed, the evils like lust and anger will vanish.

It is said:

'Jin mil mare panj soorbir, aiso kaun bali re'(page 404)

It means who is that powerful man who has killed the five powerful forces.

It means this is a very difficult task and only a really strong man can do it.

Only when disease and grief disappear, prayer is possible. That means preparing the soil for seeds.

Did Eighth Guru Shri Guru Har Krishan ji suffered from small pox or cholera?

Some preachers say that small pox was rampant in Delhi at that time, so Guru ji also fell a victim to it. They also say that those who drank the 'charnamrit' of Guru Sahib, were cured of small pox. First, can there be such a man whose 'charnamrit can' cure thousands of patients. If there is such a living legend, then you can also understand that he himself cannot suffer from disease. Such a man whose mere appearance can cure diseases is difficult to find. It is, therefore, very easy to understand that a person whose very presence can cure diseases, must be too blessed to himself suffer from any kind of disease. If an ordinary man can understand this, it means the preacher is at fault.

Just recently, I was to arrange an 'akhandpath' at Anandpur Sahib for my wife. We were to stay there and listen to it. Ordinarily, people send money, and get the Lord's order as per the 'waak'. But this is not the right thing. One's personal presence is essential. I happened to meet the preacher and he came to know that I was running the mission of 'Sarab Rog ka Aukhad naam' where many patients get relief from disease within five days. The preacher said that Shri Guru Harkrishan Sahib himself had fallen ill. I argued with him as to how can a person who meditates for 24 hours fall ill when an ordinary person can get cured so easily by 'naam'. These fables are written by detractors of Sikh religion and the Sikhs have accepted them as true and are preaching them further.

Similarly, it is wrongly stated that Guru Har Gobind Sahib suffered from Small pox in his childhood.

“Seetla te rakhia bihari; paarbrahm prabh kirpa dhari.(Page200)

Guru Arjan Dev ji has said that although Smallpox was widespread, God saved him from this. We misunderstand this and say that Guru Hargobind ji suffered from Small pox before God cured him of this. Just apply your mind to this: If Guru ji suffered from Small pox, what kind of protection did God provide him. So, the correct interpretation is that Guru ji never suffered from Small pox.

Although Small pox was widespread in Amritsar, those who paid obeisance to Guru ji did not suffer from this disease. So how could Guru ji himself suffer from it. It appears that Guru Arjan Dev Sahib ji spoke this ‘shabad’ when Pirthi Chand and other followers took the child Hargobind to those homes where every resident was suffering from Small pox . When in spite of this, the child Hargobind did not catch the disease, Guru ji might have recited this ‘shabad’

It is also said Guru Nanak Sahib touched the feet of Guru Angad Dev ji, so he cursed himself and suffered from leprosy of the foot. It is also said that Guru Amardas used to suck his foot in order to fall asleep. What a shameful anecdote this is!

This is true that any patient who visited Guru Amardas ji in the morning, was cured of his disease. How can such a Guru himself fall sick. All of you are wise and educated, you can understand this simple argument and argue with any body. So it is desirable that when you hear any preacher saying such a thing, tell him it is not correct. You, yourself have seen how people get relief from disease within five days in this camp. Even those who do not know the proper procedure of prayer get relief. If one learns the right technique of meditation, no disease will ever come near him.

“Naam aukhad jeh ride ritave; tahi rog supne nahi aave.”

Guru Arjan Dev Sahib has told us this truth that no disease can even dare come in his dream if anybody in the world falls in love with almighty God. Find out the man who is a true worshipper of God. I am trying my utmost to become a true worshipper of true God but I have not been able to achieve this as yet. Hopefully I will some day. My own experience tells me that I will not suffer from any disease. Even the mental diseases like desire, angst, lust, greed, and pride will never touch those who worship the lord truly. But such a lover of God is difficult to find.

But this is truly ordained. You may experiment upon it. If a person living in this world falls in love with the real God, he will be delivered from every kind of suffering, disease and old age.

As I have already said, grief is of two types, one physical and the second embodying all other factors. Now the question arises, why did Guru Sahiban suffer from the second type of grief. What I understand from this is that Guru Sahiban adopted two ways of preaching. One, through the Guru Granth Sahib ji which contains the whole truth of Gurbani. Before I elaborate further, I would like you to understand this. Did Bhai Gurdas, Bhai Budha ji and forty to fifty other Sikhs whose names are mentioned in the 'vaars, suffer from any kind of disease? Have you ever heard that Bhagat Kabir, Bhagat Ravidas and Bhagat Namdev ji ever had to face any sickness? How then could Shri Guru Hargobind suffer from any disease. Tell me if you have ever read or heard about Baba Deep Singh suffering from any kind of illness. Even at the age of 75-80, Baba Deep Singh ji was so strong that he could wear armoury weighing more than 40kg. So forget about physical suffering, I would like to talk about the second kind of suffering. Guru Arjan Dev's martyrdom is a true fact. This is also true that Guru Teg Bahadur and four Sahibzadas also achieved martyrdom. Where was the need to do this? Did Guru Nanak Dev ji ever face any problem? Wherever he went, whoever became his enemy, whosoever entered into an argument with him or tried to kill him, failed to do so.

Guru Nanak tried to convey to us that 'naam is very powerful. Various sages argued with him and showed him the power of their 'sidhies', they had a confrontation with him but they all failed. One of them even started abusing him but Guru Nanak ji weighed the whole earth. As a result, all of them were dumbfounded and admitted that all their powers were nothing compared to the power of 'naam which Guru Nanak has conveyed through Gurbani. One out of billions was blessed with the power of 'naam'. No suffering can come to such a man, no enemy can stand against him, fire cannot burn him. Bhagat Prahlad could not be burned by fire, Bhagat Kabir could not be drowned by water, you have heard all these stories. One out of billions can have that divine power. He is more powerful than a man having achieved 18 'sidhies'. The message to be conveyed was that the power of 'naam' is so great that man should not waste even a single minute. Japuji Sahib enumerates all the benefits of prayer.

The second message that Guru ji gave is that sufferings do come in life but man has to learn to accept both joy and suffering, respect and disrespect. Barring a few blessed ones, every one has to face some kind of suffering. The message is clear that man has to accept without grouse what God almighty gives him, joy or sorrow, gold or dirt, friend or foe. All these preachings are given in the 'saakhis' of Guru Sahiban. Did the tenth Guru ever feel venom against the Mughal kingdom when his two sons were martyred at Chamkaur Sahib and two young sons were buried alive behind brick wall. He wanted to give the message that man has to accept both friend and foe with equanimity.

Sometimes we suffer due to our own faults but still we curse God. I was serving as Deputy Commissioner of Patiala during the Indo-Pak war of 1971. It is the duty of the D.C. to visit the families of the soldiers missing or killed in war and console them. One of the Navy officers was reported missing and when I visited his family, I was shocked to see that the family had thrown out the holy book of Guru Granth Sahib. They said that they had been praying everyday, visiting Gurdwara Dukhnavaran Sahib and paying

obeisance, offering 'prasad' and 'ardaas', in spite of all that their son was missing which was unbearable.

Compared to this Guru Arjan Dev was innocent, he was purest of the pure, no evil ever entered his mind, still he had to suffer so much . But he bore all that and only said

“Tera keeya meetha laage; Har naam padarath Nanak mange”(page394)

It needs to be understood that when we accept that

‘Brahm gyani sab srishti ka karta’

we also say that Jahangir gave him sentence. Who could sentence Guru Arjan Dev ji. Do you mean to say that Jahangir could write the sentence without the will of Guru Arjan Dev ji. How then could he be the master of this universe? If he was the lord of the universe, he had all the powers. It is also written

“Brahm gyani ka sagal akaar”

Even Jahangir was Guru himself. He was in the incarnation of Guru Arjan Dev and not Jahangir. It has to be understood rightly. It is written in Gurbani and we have to dig deep into it.

“Sarab mein pekhei bhagwan”

The truth is that God is present in all the human beings. He himself is helpless and can do nothing .

“Aakhan jore chupe nah jore; jore na mangan dein na jore”
Jis hath jore kar vekhei soee; Nanak uttam neech na koye.”

It was the body of Jahangir but the whole power in it was that of Guru Arjan Devji and he himself was doing all that. It was only to guide us.

Guru Arjan Dev did not commit any sin. All his physical sufferings were only to preach us. If Guru Arjan Dev had not got martyrdom and we had been grieved, we would have said that Guru Granth Sahib does not speak gospel truth as grief and joy are not alike.

As the whole world is suffering, there was no other way to preach this.

“Nanak dukhia sab sansar”

We would have said Guru ji himself did not suffer at all and had a very comfortable life and he advises us to take joys and sorrows alike. We can say that Guru ji underwent all those sufferings to make us understand this fact of life. We bow our

head with reverence and adore Guru sahib wholeheartedly. There was need to preach us. We have this example before us but still when we have some suffering and cannot get relief in spite of all efforts, we start abusing the revered Guru sahib. If there were no martyrdoms, we would never have understood the bitter realities of life.

Guru Sahiban caused these sufferings to themselves with a view to preaching us.

Gurbani says:

“Jis naam ride tis kote kae saina”(page1155)

It is said one who has been blessed with ‘naam’ has power equal to an army of millions. How come then the tenth Guru had to leave Anandpur Sahib? He was a rare one out of millions. It is strange that even the “panj piaras” who had unbounded strength did not use it. Glory to the Guru sahib who did this feat. He had all the power within him which he did not use and underwent untold sufferings. We also need to understand. If someone abuses us, we lose our temper and start abusing and cursing him. Only almighty can have such a patience, not any human being.

So to conclude it, I say that the fables of physical sufferings of Guru Sahibaan are not true. Can somebody tell me what lesson was to be given by Guru sahib through his diseases? These stories are baseless. Then it is also questioned how Guru Harkrishan Sahib give up the body. The answer is clear. One of the 18 ‘sidhies’ empowers one to choose the time and manner of one’s demise. Guru sahib said that these 18 ‘sidhies are a child’s play for him. Guru Harkrishan sahib was all powerful. Did Guru Nanak die of some disease or other guru Sahiban, Guru Angad Dev ji, Guru Amardas ji also die of some disease? No Guru died of any disease.

Similarly Baba Atal Rai ji had not yet achieved Gurudom. He was only a disciple when Guru Arjan Dev ordained him to leave this world and he was right. If he had not done so, all the dead bodies would have been brought before him with a request to give them back their lives. This was the reason. Did Baba Atal Rai jump into the well or shoot himself or use a knife to kill himself? When the decree came, he gave up his physical self.

It is also said that Guru Harkrishan did not tell who will inherit the Gurudom. Ram Rai had declared that he would be the next Guru and an application to this effect was given to the king. Guru Harkrishan was called to take a decision. Guru sahib wanted the sikh ‘sangat’ and not the king to take this decision. In this way the sikh devotees took a decision and the ‘gurgaddi’ was offered to Guru Tegh Bahadur ji.

So, my dear brothers and sisters, you have come to this camp with a hope to find relief from your physical suffering. Seven shabads are recited in this camp. Listen to these here and continue their recitation at home. Say your prayer in the morning, noon and evening for one hour daily. Eat moderately, take due exercise, keep yourself in high spirits, conquer your weaknesses and try to imbibe good and noble values. This is how you first purify your body. We are not against medicine. Take medication whenever necessary.

Some people ask my opinion whether they should go for surgery or not. How can I tell them not to? I am convinced that diseases can be cured without surgery but that requires a kind of meditation which only rare can do. In the absence of the meditation, there is a risk to life. And I may be held responsible for any untoward.

I, therefore, suggest that you continue whatever treatment is necessary like, tests, medicine or surgery. Along with it start doing this prayer as advised. At least you will not have the adverse effects of the medicine. The medicine will have its positive effect and treatment will be faster and surer. I recommend both medication and meditation. Guru sahib has also advised to be careful about your food:

“khasam visar kiye ras bhog”
All the diseases come when you forget God almighty.
“pameshar te bhulia, viyapan sabhe rog.”

Besides treatment, you have to always remember that you don't have to forget meditation ever, continue your repetition of divine order, the meditation of shabads. In this way your body will be disease free and healthy and you will be able to do your meditation and understand better the methods and manners of meditation. This is how you will benefit from your visit here. This is how you will transform your present as well your next life.

I may be excused if I have made a conscious or inadvertent mistake.

Let's all praise the Almighty in unison:

Waheguru ji ka khalsa, waheguru ji ki fateh

Note: This speech was translated by Principal V K Mehta [Retd], Arya College, Ludhiana