

The Seven Difficult Nights of Mata Sabhraaee Ji

(Sath Aukheea Raathaa)



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A PLEA

'This book was originally published as a series in the Khalsa Samaachar (Bhai Veer Singh's Weekly Publication). In this writing, the life of Mata Sabhraaee Ji is detailed. Mata Sabhraaee Ji is the Mother of Mata Jeetho Ji, the Highly Spiritual & Good Natured Wife of Sri Guru Gobind Singh Ji. The Lover of Spiritual Wealth – Mata Sabhraaee Ji – went through 6 emotional separations in her life and the 7th one was the separation from her own ego. Mata Ji endured these 7 nights while remaining a Gurmukh. This steadfastness allowed Mata Ji to attain high spiritual states.

There is no one in this world who always stays happy. Everyone has or will face some sort of deeply unbearable sorrow. Whether this is losing a friend, a loved one, or a relative. Within each separation, there will always be some sort of pain. At this time, we try our best to try to escape this ocean of pain. But our pain only seems to get worse and there seems to be no hope of this suffering ever decreasing. If a strict Giani comes along then they give us dry wisdom... it does not speak to provide us any emotional support for the ailing love-thirsty heart. The wounded heart does not receive any comfort but rather treats these words as if they were bitter.

Guru Maharaj blessed us in such ways that such intolerable pain of grief leads the sufferer to walk on this great spiritual path. As a result, they begin to sing songs of spiritual harmony – both in this world & in the afterlife. This powerful wisdom is found within this book about the Grief-Afflicted Heart of Sri Mata Sabhraaee Ji. How did these events initially strike Mata Ji? Then how did she melt into the sadness of losing her loved ones? How did the utter sorrow take over? Then how did the Glory of the Sat-Sangat and support of Gurbani become Mata Ji's Medicine? How did Mata Ji's reliance on her positive thoughts help her? How did becoming grateful for Maharaj's Hukam help? Then how did listening to

Maharaj's Teachings about Steadfastness support Mata Ji? In this deep grief and burning pain, Mata Ji carved the Name of Vaheguru within herself & developed such deep divine love. It was all she had. And, so Mata Ji developed a trust in it. This trust & Guru's Kirpa carried her across.

Seeing how every house will eventually need this Gurmat support at one point of their life or another, this writing was also published in 'Subhaag Jee Dhaa Sudhhaar Hathee[n] Baba Naudhh Singh'-This writing has brought a lot of loved ones from a state of suffering into the Spiritual Coolness of Guru Sahib's Love. In this way, the human heart goes through heartbreaks many times and this tiny book has come in handy in those times. This is why it is being presented as a separate writing of its own. For those hearts who may need some spiritual support...

September 1946

Karthaa (Bhai Veer Singh Ji)'

Translator's Preface: We had originally started a book club on this book for those who were going through the pain of losing a loved one. Whether they passed away or are no longer in our lives for other reasons, Guru Sahib allowed us to discuss this book in context to the situations in our life. However, many of the participants could not read Gurmukhi. So, we decided to roughly translate this book in order to help out as many people as possible. We were able to turn inwards and grow spiritually while processing our seemingly unprocessable emotions. We have translated Bhai Veer Singh Ji's Introduction here but would also like to disclose that this translation and the rest of the book's translations are not perfect. They try to get the point across while carrying important analogies and descriptions across. However, Bhai Veer Singh Ji dives into the great depths of Punjabi vocabulary to present us with such

hard-hitting words catered for a Punjabi reader. This is why we cannot say the translation is perfect but hoping it will be of help when you need it. Even if you are not going through a time of grief, this book will help to transcend this world through a state of vairaag (detachment).

Guru Panth Ka Daas,
~Aaeenaa

Almost 80 years later in January 2023

Table of Contents

A Plea	2-4
The First Difficult Night ~ Bhai Hardas Ji	6-10
The Second Difficult Night ~ Mata Jeetho Ji	11-23
The Third Difficult Night ~ Siege of Sri Anandpur Sahib/Parivaar Vichhoraa	24-31
The Fourth Difficult Night ~ Chamkaur Sahib	32-38
The Fifth Difficult Night ~ Chhotay Sahibzaaday	39-46
The Sixth Difficult Night ~ Guru Sahib's Jyothee Jyoth	47-51
The Seventh Difficult Night ~ Mata Ji's Clothes become old	52-56

The First Difficult Night

Bhai Harjas Ji Khathree & Mata Sabhraaee Ji were blessed to have Darshan of Dhan Dhan Sri Guru Gobind Singh Sahib Ji. From this Darshan, a desire developed in their hearts: they wanted to somehow become related to Maharaj. They asked for Guru Sahib to wed their daughter. The All-Knowing Guru Sahib knew their pure intentions and accepted their love-filled desire.

Mata Ji & Bhai Harjas Ji did not want to be disrespectful in asking but mustered up the courage to make a humble request. They wished for the marriage to take place in Lahore. Guru Sahib did not want the Baraat (wedding group) to go to Lahore as intended by Bhai Harjas Ji [due to political tensions following 9ve Paatshah's Shaheedi]. The Sikhs bowed their heads in front of Guru Sahib. At this point, Guru Sahib spoke a Bachan: 'In these mountains, there will be another Lahore established and Maharaj will go to this place for this marriage'

This Lahore in the mountains became *Guru Ka Lahore*. The wedding happened according to the Gursikhs' wishes. The marriage happened in this Lahore.

Dhan Guru Nanak Dev Ji renounced the cultural customs when they wedded Mata Sulakhnee Ji:

ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥

Jaalou Aisee Reeth[i] Jith Mai Piaaraa Veesarai;

Burn those types of traditions/customs that make one forget Their Beloved

(Ang 550)

Dhan Guru Angad Dev Ji renounced popular folk traditions and showed us to take the support of only Vaheguru during wedding rites. (*Suraj Prakash, Raas 1, Ansu 28 ~ Jag Ar Kul Jithik Aacharae; Hamrai Haeth nahee Kuchh Karnaa; Keerath[i] Patt[i] Sun[i] Naam Simranaa*).

Dhan Guru Amardas Ji recited Anand Sahib at a Sikh wedding and taught us to seek the support of Vaheguru in the Sikh marriage tradition. Then Dhan Guru Ramdas Ji developed the Gurmat marriage tradition even further by reciting Laavan Sahib. They then set an example by having Gursikhs wedded in

this manner. People complained to Emperor Akbar that a new tradition started and that it should be stopped. But Akbar had good intentions and recognized the Godliness and High spirits of Guru's Sikhi. With these good intentions, Akbar truthfully bowed down faithfully to these new traditions. Having the marriage revolve around Vaheguru destroyed practices that were all about showing off or done in naivety (not knowing any better). In this way, Dhan Guru Gobind Singh Ji Maharaj's Marriage happened in accordance with Gurmat [align with Gurbani's Principles].

As time went by, Mata Sabhraaee Ji's life was quite unaffected by the changes in the world around her but would soon be turned upside down by a storm-like event. Sometimes, Mata Ji would feel the emotions of being separated from her daughter and Dhan Dhan Sri Guru Gobind Singh Ji. This was not a separation between family members but that of faith, steadfastness, and essentially – spirituality. This type of missing was not of worldly emotional attachment but of spiritual love welling up in Mata Ji's Heart. Mata Ji used to do all of the work she was responsible for and maintained Pathee-Brath [service to her husband]. Outside of this, she would be in the loving spiritual bliss as she received from being connected to her daughter's Godly family. There was not any anxiety attached to her separation from Guru Sahib. Never would she have thought that she would be taken away from any of her relatives. If she ever felt separated, she would visit Sri Anandpur Sahib with her husband. Mata Ji and her husband both lived a life of being in Sat-Sangat (Congregation of Truth).

What did Akaal Purakh reveal from Their Invisible Curtain? Mata Ji's Beloved Husband – her partner in happiness & sadness – her other half – Bhai Harjas Ji – did Akaal Chalana (physically passed away). Mata Sabhraaee Ji became a widow. Mata Ji had confidence in Guru Sahib within her heart and saw Gurbani as her support but she never thought about this separation from her husband. Her heart completely broke. For she was caught off guard by this wound. This wound hid her happiness away like the lid of a jar hides the bright sunlight. Mata Ji took support in Sangat but her heart still kept wavering.

Bhai Harjas Ji passed away in the morning, the final rites were performed in the afternoon, the family had left by the evening, and her fellow Sangat sisters had left at the beginning of the night. This was the first night that Mata Ji felt all

alone in this world. Mata Ji did Naam Simran but she was not able to concentrate. The heavy weight of this grief-filled wound ruined her concentration. Her mind kept bringing her down and away from Bhagti. A sinful thought came to her mind: "If another family member passes away then whose support will I take?" She reflected to herself: "I read Gurbani every day and even understand it but am not able to engrain the teachings in my mind. I was not able to practically see some of the teachings but now I have seen it: This world is false, now I truly understand this:

ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨੇ ਦੇਖਿ ਕਹਾ ਲੇਭਾਵੈ ॥

Ih[u] Sansaar Sagal Hai Supano, Dhaekh[i] Kahaa Lobhaavai

This world is all just a dream, then why do we see it and get greedy for it?

ਜੇ ਉਪਜੈ ਸੇ ਸਗਲ ਬਿਨਾਸੈ ਰਹਨੁ ਨ ਕੇਉ ਪਾਵੈ ॥੧॥

Jo Oupjai So Sagal Binaasai, Rahan[u] n Ko-oo Paavai

Whatever is seen will all be destroyed, even if we try to stay...

we won't be able to

(Dhan Dhan Guru Tegh Bahadur Sahib Ji, Raag Sarang, Ang 1231)

Whenever the Meanings of Gurbani and the Teachings from Sangat came to mind then the heart cooled down. This gave Mata Ji courage. It felt like the clouds of anxiety flew away and the Moon of Peace had risen. Naam Simran kept going with this in mind and then she would fall asleep. After a while, she would get up and return back into an anxious state. Mata Ji began to overthink again but then Gurbani would come back and take away from these bad thoughts. This first night felt like it had been going on for ages. For the person who only saw the positive things in this world and never felt the meanings of...

ਦ੍ਰਿਸ਼ਟਿਮਾਨੁ ਹੈ ਸਗਲ ਮਿਥੇਨਾ ॥

Dhristimaan Hai Sagal Mithhaenaa

Everything which is seen is all an illusion

(Dhan Dhan Guru Arjan Dev Sahib Ji Maharaj, Raag Maaroo, Ang 1082)

...This was a time of great mental instability.

Amidst all of this, someone knocked on the door. This is the first night that Mata Ji did not go to Sangat because her companion was not present. The same Mata Ji who never missed an Aasaa Kee Vaar Diwan at the Dharamsaal –

did not attend this morning. Mata Ji never left her house by herself. Today, it felt as if there had been shackles placed around her feet. Those who attend Sat-Sangat know how Sansaar causes suffering. Those who speak on stage solely speak about the positives such as love and faith but hardly ever about the realities such as anxiety. They speak as if this mountain of spirituality is only ever rising but never speak about the steep areas and valleys. Today, Mata Ji's Fellow Sat-Sangat were wondering why Mata Ji did not attend Sangat. The Sangat came to Mata Ji's home and knocked on the door. Who else would take Mata Ji out of this storm? Mata Ji felt as if a heavy storm was in front of her eyes but suddenly, a Shabad came to her mind:

ਤੂ ਕਾਰੇ ਡੋਲਹਿ ਪ੍ਰਾਣੀਆ ਤੁਧੁ ਰਾਖੈਗਾ ਸਿਰਜਣਹਾਰੁ ॥

Thoo[n] Kaahae Dolah[i] PraaNeeaa Thudhh Raakhaigaa SirjaNhaar[u]

Oh being, why do you waver/worry? The One who has made you will protect you.

(Dhan Dhan Guru Arjan Dev Sahib Ji Maharaj, Raag Tilang, Ang 724)

The Sun of Hope had risen. Mata Ji opened the door and the 70-yr old Senior Bhai Sujaan Singh Ji were standing there. They had a long flowing pure white beard. Along with them were other members of Sangat. Mata Ji fell at Bhai Sahib Ji's Feet after seeing the effort the senior took to get there as well as the hassle of the Sangat getting together. The Senior supported Mata Ji's head and said: Daughter! The Razaa (Command/Will) belongs to Vaheguru. The beloved [GurSikh] went to his Beloved. Now, does that mean you will skip Sangat? Rather, now is the time to connect with the only support for this world we live in. Death is only a door for us. A door which we will cross over to connect to the Lotus-Feet of the Master of Eternal Peace [Vaheguru]. Death is not a scary, pain-giving thing... death is where the spirit is born. Come dear, not going to Sangat is not part of Sikhi. We all have to go there too someday (meaning we all will physically die one day too).

Listening to this loving teaching, Mata Ji went with the Sangat. Today, the Bani of Satguru Tegh Bahadur Sahib Ji was being sung. Following this was Katha. The Katha was about having a pure life, helping others, and remembering Vaheguru. We may separate from our loved ones and there is definitely pain associated with that separation but that separation is not forever. Our True Form

is Consciousness... our form is not Unawareness/Unconsciousness or something that can be destroyed. Our lifestyle should be that of conscious awareness of Vaheguru. The clouds of doubt and hopelessness have fallen. Mata Ji's mind was able to connect to Simran once more.

Instead of sending this news to Anandpur Sahib and having to call her daughter (Mata Jeetho Ji) to Lahore, Mata Ji decided to go directly to Anandpur Sahib herself. Some of the Sangat accompanied Mata Ji.

The Second Difficult Night

Mata Sabhraaee Ji walked on this spiritual path as a regular reciter of Gurbani and lover of Naam. After being separated from her husband, Mata Ji reflected on how this event caused her to become detached from the world. Mata Ji began to worry about how she will be perceived by other members of Sangat. As the mother-in-law of Guru Sahib... she thought that people will be judging her Sikhi. Mata Ji was crying but not for the reasons we may be thinking. There is a secret behind this crying. What is the mystery? Those who have tasted the separation from Vaheguru know these tears very well. People may think that Mata Ji is crying tears with the mindset of "Oh, what has happened?", "Oh God has caused such a bad event", "Oh, now what will happen to me?" Mata Ji did not cry at that time for these reasons. Although she had been separated from her husband, she had more importantly been detached from her Bhagati. Her concentration from Maharaj's Lotus Feet had been disturbed and she was suffering as a result:

ਵਿਛੋੜਾ ਸੁਣੇ ਡੁਖੁ ਵਿਣੁ ਡਿਠੇ ਮਰਿਓਦਿ ॥

Vichhorraa SuNae Dukh ViN[u] Dittae Mariodh[i]

Even if I just hear of separation from you, I suffer...

without seeing You – Vaheguru, I die

ਬਾਝੁ ਪਿਆਰੇ ਆਪਣੇ ਬਿਰਹੀ ਨਾ ਧੀਰੋਦਿ ॥੩॥

Baajh[u] Piaarae AapaNae Birahee naa Dhheerodh[i]

Without the Beloved, the separated lover cannot remain in comfort.

(Dhan Guru Arjan Dev Sahib Ji in Raag Maaroo, Ang 1100)

The first night was the first time that Mata Ji ever spent alone without her Sat-Sangi Husband [the one who would bring her mind back to Guru Sahib if she was ever wavering]. She had faith in her mind. The companion which aided in her spiritual path was gone. This was why her concentration wavered and why she was in a disturbed state as a result. When her concentration returned to Guru Sahib, she would say: "Oh the Beloved of my Breaths, let my journey in this world finish with modesty, Dharam (living in righteousness), and faith in Sikhi. Mata Ji would lose concentration and then say: "Oh Akaal Purakh, Oh You have returned your Crown Jewel back to Yourself. Please save some room for me and please make me worthy of being in Your Presence."

With this type of worship, Mata Ji would fill her eyes with Love for Vaheguru by calling upon Vaheguru's Merciful aspect and Their Eternal Greatness. Gurbani says the following about this:

ਨਾਨਕ ਰੁੰਨਾ ਬਾਬਾ ਜਾਣੀਐ ਜੇ ਰੋਵੈ ਲਾਇ ਪਿਆਰੇ ॥

Nanak Ru[n]naa Baabaa JaaNeeai Jae Rovai Laae[ij] Piaaro

That crying is accepted when crying in the Love of the Beloved

(Dhan Guru Nanak Dev Sahib Ji in Raag Vad-hans, Ang 578)

Who doesn't cry? The Gangster and the Butcher don't cry. Who doesn't cry? The non-sentient creatures and the apathetic don't cry. Those with pure hearts are the ones who cry. Crying is the highest sign of yearning and yearning is a king in Vaheguru's Loving Reign.

ਬਿਰਹਾ ਬਿਰਹਾ ਆਖੀਐ ਬਿਰਹਾ ਤੂ ਸੁਲਤਾਨੁ ॥

Birhaa Birhaa Aakheeai Birhaa Thoo Sulthaan[u]

Oh Yearning, We refer to You as the King, Oh Yearning

ਫਰੀਦਾ ਜਿਤੁ ਤਨਿ ਬਿਰਹੁ ਨ ਉਪਜੈ ਸੇ ਤਨੁ ਜਾਣੁ ਮਸਾਨੁ ॥੩੬॥

Fareedhaa Jith[u] Than[ij] Birah[u] n Oopjai So Than[u] JaaN[u] Masaan[u]

Oh Fareed, that body which does not develop yearning, so know that body to be a cremation ground.

(Salok Bhagat Fareed Ji, Ang 1379)

The Cremation grounds are dried up, burnt, and without water. The crematory-heart is that which is dried up [does not have a drop of love within it]. The places which are flourishing are those that are watered by the tears of love. Those eyes which are consumed in Naam and Divine Love, never cry for losing material things, they never cry in ungratefulness, and they never cry in disbelief of Vaheguru. They melt for the One who created them. These Blessed Eyes of the Beloved GurSikhs cry while begging to Guru Sahib.

The Eyes of Gurmukhs cry in feeling bad for those suffering in this world and then act with kindness as a result. These eyes shed tears seeing the weakness of the poor sinners [feeling bad for them], seeing the wrong-doing of the wrong-doers, seeing the down-trodden being helped. In order to clean the stains of our bad deeds, crying acts as a soap in the process of making our stained-soul become clean. The worthy souls who cry in Divine Love, they do not care about their reputation and honour, and do not ask 'What will people say of

me'?? They exclaim: I shed the streams and the streams are flowing. Yes, those whose love-filled souls cry and say:

ਪੰਥੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀ ਲੇ ਉਸਾਸਾ ॥

Pa[n]thh nihaarai Kaamanee Lochan Bharee Lai Usaasaa
The Bride looks upon the path, becomes tearful and sighs...

ਉਰ ਨ ਭੀਜੈ ਪਗੁ ਨਾ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ ॥੧॥

Ur n Bheejai Pag[u] naa Khisai Har[i] Dharsan Kee Aasaa

The Heart is not fulfilled but her feet do not slip off this path, She has hope to be able to see her Beloved Vaheguru.

(Bhagat Kabeer Ji in Raag Gourree, Ang 337)

The Eyes of Gurmukhs also cry:

ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੇਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ

Ra[n]g[i] Hasah[i] Ra[n]g[i] Rovah[i] Chup Bhee Kar[i] Jaah[i]

While dyed in the Love of Vaheguru, they laugh.... While dyed in the Love of Vaheguru, they cry... While dyed in the Love of Vaheguru... they become silent.

(Dhan Guru Nanak Dev Sahib Ji in Aasaa Kee Vaar, Ang 473)

Why did Mata Ji cry on the first night? Mata Ji lost her companion in Sat-Sangat, she was reflecting on her own state... Katha and Keertan did not happen at home today [her routine of Sikhi suffered without her husband]. The one who would accompany her to Sangat - every single day - was not with her. Those eyes which would sit in the blissful concentration of Vaheguru were no longer in front of her anymore. Today, the warmth was missing and the only warmth she felt was through squeezing her pillow over and over again. How could her eyes go without crying after losing so much? She is crying about losing her Sat-Sangat not because she is in a state of ungratefulness or hopelessness. Mata Ji would then lean on the support of Gurbani and Ardaas. This would allow her to cry in the state of Love for Vaheguru.

The attachment to Sat-Sangat causes a decrease in attachment to the world. The suffering of the world does not affect them as a result. Sri Guru Granth Sahib Ji Maharaj praise the Sat-Sangat a lot. Mata Ji made all of these efforts. She took support from Gurbani, her grief allowed her to be detached. It allowed her to concentrate her attention and further her faith in Gurbani & Naam.

However, Satsang had given her so much support and taken her out of a place of wavering. (Baba Nodh Singh by Bhai Vir Singh)

Mata Ji's first night went by in this way. Being a lover of Sangat – who saw her Husband as Sat-Sangat as well – this allowed Mata Ji to become even further detached. Mata Ji now reached Anandpur Sahib. She met Mata Jeetho Ji. Mata Ji referred to her daughter as Sree Jeetho Ji. Mata Jeetho Ji saw her mother without her father and asked “Oh Mother! Where is my Beloved Father?” Mata Ji broke the news: “Oh Bibi Ji! Your Father is playing hide-and-go-seek. He is now sitting upon the Throne of Vaheguru's Blessed Laps! The curtain of their body has been removed, so their spirit is now in its home. However – being separated from them – I was not able to celebrate this event. I have run to Guru Sahib's Sanctuary so that they can save my boat of faith from sinking. It has been recently shaking on these waters of the world-ocean. Mata Jeetho Ji fainted upon hearing of her father's passing. Mata Jeetho Ji became quite detached upon hearing this. After two tears drops fell, she went into concentration. Mata Sabhraaee Ji sat beside her and started doing Naam Simran. A lot of time passed and then Guru Sahib came. Both of Mata Ji's Eyes opened. Upon seeing Mata Ji, Guru Sahib said:

ਕਬੀਰ ਜਾ ਦਿਨ ਹਉ ਮੂਆ ਪਾਛੈ ਭਇਆ ਅਨੰਦੁ ॥

Kabeer Jaa Dhin Ho[u] Mooaa Paachai Bhaeiaa Ana[n]dh[u]

Bhagat Kabeer Ji says: That day when 'I' die, from that day forward I become blissfu

ਮੇਹਿ ਮਿਲਿਓ ਪ੍ਰਭੁ ਆਪਨਾ ਸੰਗੀ ਭਜਹਿ ਗੋਬਿੰਦੁ ॥੬॥

Moh[i] MiliO Prabh[u] Apnea Sa[n]gee Bhajah[i] Gobi[n]dh[u]

I have met with my Vaheguru, and those surrounding me vibrate

Vaheguru...[Vibrate as in every part and parcel of their being resonates in Vaheguru's remembrance]

(Salok Bhagat Kabeer Ji, Ang 1364)

Hearing these two lines of Gurbani, Mata Ji went into a state where she was aware of the Aatmaa. The teaching was about the body's curtain becoming removed and the True Self becoming revealed. Thus, the mind is rising to higher plains of its own existence.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥

*Kahu Nanak Gur[i] Brahm[u] Dhikhaae[i]aa |
Guru Sahib has shown me Brahm [non-dual Vaheguru]*

ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ ਨ ਆਇਆ ॥੪॥੪॥

Marthaa Jaathaa nadhar[i] n Aaeiaa

*In the cycle of taking birth and dying, it was not possible to see Brahm
(Dhan Guru Nanak Dev Sahib Ji in Raag Gourree, Ang 152)*

The Immortal State was witnessed. Some time passed like this. Being in the Sat-Sangat of Satguru allowed Mata Ji to enter a higher spiritual state after losing her husband. 'Oh, what a Bliss this is! Having this unexpected weakness within the soul – born out of separation – allowed me to fly!'

For a spiritual seeker, every trauma becomes a step towards hard work in spirituality. Every obstacle becomes a stair set of 29 steps. Every trouble becomes greater than the last and slowly causes one to see even further. If the life-spirit [spiritual courage] resides within and has the support of Sat-Sangat then the mind can eagerly face those steps.

ਮਉਲਾ ਖੇਲ ਕਰੇ ਸਭਿ ਆਪੇ ॥

Moulaa Khael Karae Sabh[i] Aapae

Vaheguru arranges this play Themselves

(Dhan Guru Arjan Dev Sahib Ji in Raag Maaroo, Ang 1019)

The Master only knows about Their own colours and Their mysteries [various ways this play of the world is carried out]. The separated being – who has faith – and has been cleaned up by Guru Sahib – knows that whatever happens from the Command of their Master is for the best. For Mata Ji, the 2nd night is now approaching. Mata Ji's Concentration remained focussed on Naam and continued to take the support of Shabad, perhaps it has not reached this point yet:ਜੇ ਕਿਛੁ ਹੋਆ ਸਭੁ ਕਿਛੁ ਤੁਝ ਤੇ ਤੇਰੀ ਸਭ ਅਸਨਾਈ ॥Jo Kichh[u] Hoaa Sabh[u] Kichh[u]

*Thujh Thae, Thaeree Sabh AsnaaeWhatever happens, happens through You ~
Vaheguru, You know everything.(Dhan Guru Nanak Dev Sahib Ji in Raag
Bilaaval... Shabad Hazaarae, Ang 795)*

Leaping to this state is quite difficult. This state is hard to reach. The mind needs to be ripened in Vaheguru just like a blacksmith shapes a weapon over and over. Only Guru Sahib knows about Their Own Hukam but for empowering Mata Ji's Soul even more, another difficult night had arrived.

One day, Mata Jeetho Ji was connected to such high spiritual states that she was able to see into the future. Mata Jeetho Ji foresaw the Shaheedi of Her Sons. When her eyes opened, she did an ardaas to concentrate her attention again. She saw the same vision again and re-concentrated her focus once more but kept seeing this vision. She got up anxiously and went to have Darshan of Guru Sahib. She fell at Maharaj's Lotus Feet and asked: "Oh Master, Oh Guru Sahib! What is this spectacle that You have made me see? Is it true that all 4 of the Sahibzaadey will become Shaheed? Will this Mother – filled with motherly love – be present with them during this time?"

Guru Sahib remained quiet for a bit and spoke "You have seen this indeed, and it has already been written to happen, the Sheets of Maya have not yet cast their shade. This is why, over time, the Sheets will cast their shade and the physical eyes will be able to see this as well.

Mata Jeetho Ji: Oh Master of my Breaths! I do not have the strength to see this physically. Guru Sahib: You have tons of strength but this vision was given to you – not to scare you – but to prepare for it. Be delighted and ask for faith & preparation for this.

Mata Jeetho Ji: Oh Master of my Breaths! I accept Your Command as Truthful, it will always be True. I will be begging to You in order to be able to see what I envisioned and to ask for strength. However, if you can forgive me for asking then can I ask how I can avoid seeing such an event with these eyes? Hearing this, Maharaj went inwards, after 2 hours of meditation, Maharaj looked at Mata Ji and said:

ਜੇ ਕਿਛੁ ਕਰੇ ਸੇ ਭਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਕਮਤਿ ਹੁਕਮੁ ਚੁਕਾਈਐ ॥

*Jo Kichh[u] Karae So Bhalaa Kar[i] Maaneeai Hikmath[i] Hukam[u] Chukaaeeai
Whatever Vaheguru does, know it to be good... remove any cleverness and
ideas of free will.*

(Dhan Guru Nanak Dev Sahib Ji in Raag Thilang... Shabad Hazaarae, Ang 722)

Oh Vaheguru's Beloved! There is something else being prepared for you. Stay in a state of accepting Hukam & gratefulness, and do not ask for anything. Board the boat of steadfastness, look at what the oars of faith are doing. Merge your own free will with Vaheguru's Command and harmonize. Vaheguru has willed it so that you will no longer have to physically see this vision.

Mata Jeetho Ji: Satbachan Ji! (Respectfully responding to Guru Sahib's Command by stating it is True) As a Spiritual Practitioner, and being knowledgeable about real yoga, being able to discern between reality and falsehood, Mata Jeetho Ji was placed into a state of conviction. What does Mata Ji see? Mata Ji sees that her body will now be coming to an end soon. Opening her eyes, Mata Jeetho Ji's eyes buzz around like a bee and land on the Lotus Feet of Guru Sahib. Having delight on her face, being grateful, and accepting Hukam, peace was attained. From this state, a request came from Mata Ji's mouth: "Oh Beloved of my Breaths! You are the Awareness-Aatma within this Unconscious-Maya (5 Elemental Existence of Creation), I am Your Servant and Slave... this is Your Greatness, for you attached me to Yourself and are now sending me off. Please bless me as such where my remaining breaths stay attached to Naam as if my breaths were a stream of oil [very hard to separate]. Guru Sahib are the personification of:

ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹ ਕਿਛੁ ਮਰੈ ॥

Nah Kichh[u] Janmai Nah Kichh[u] Marai Nothing is born, nothing dies...

ਆਪਨ ਚਲਿਤੁ ਆਪ ਹੀ ਕਰੈ ॥

Aapan Chalith[u] Aap Hee Karait is all Vaheguru's own play [movie] which Vaheguru directs Themselves

(Dhan Guru Arjan Dev Sahib Ji in Sri Sukhmani Sahib)

Maharaj replied: Oh Beloved! Vaheguru's Perfection! Your Sikhi has paid off, You now live within Vaheguru, Live in the Laps of Your Beloved Father with Respectful-Fear, Loving Worship and merge without any other thoughts [of the world]!' Maharaj blessed Mata Jeetho Ji with steadfastness.

A few days after this private conversation, Mata Jeetho Ji became quite detached. Mata Sabhraaee Ji came to the side of her daughter, and began reciting Gurbani and praying to Guru Sahib but her beloved daughter's physical strength began to decrease. Guru Sahib, all of the Sahibzaaday, and the entire family spent their entire night by Mata Jeetho Ji's side. There was no disease but the inside and outside energies were interacting in a way that showed as if something was physically wrong. When Amrit Vela came, Mata Ji went into a state of Samadhi [Extreme Concentration]... Mata Ji's Focus began to emanate:

ਸੁਰਤੀ ਸੁਰਤਿ ਰਲਾਈਐ ਏਤੁ ॥

Surathee Surath[i] Ralaaeeai Aeth[u]

The Focus merged with the Object of Concentration

(Dhan Guru Nanak Dev Sahib Ji in Raag Raamkalee, Ang 878)

Under the Care of the Protector of the Weak [Guru Sahib] and the Mother of Sahibzaadey, Mata Jeetho Ji's journey in this world had been completed.

For Mata Sabhraaee Ji, the 2nd day had begun when the world flipped upside down again.... and so, slipped away from Mata Ji's eyes. A void had formed and faith grew in this detachment. Both separation and steadfastness were hugging each other. Mata Ji was grateful for having this spiritual strength but she did cry. The Will of Vaheguru is lovingly accepted but there was a sadness. There was steadfastness but the tears did not dry either. The tears did dry eventually but then Mata Ji connected in prayer. This caused the Eternal Aatma to be seen. Her concentration became stronger and the world became dried up [from which the mind was distracted]. However, through the Awareness/Consciousness of Aatma... the world was seen as being complete. The world was seen as temporary but Vaheguru's Awareness prevailing everywhere is also seen.

This time Mata Ji was in the presence of the Master of the 3 Realms (Heavenly, Earth, Netherly) ~ Guru Sahib, the Sahibzaadey, among other Gursikhs during the Final Rites of Mata Jeetho Ji. Mata Jeetho Ji was blessed to have a Great Husband and Great Children. She had a Cool Nature, Contentment, and Steadfastness when she merged into the Lotus Feet of Vaheguru. After Kirtan Sohila and the Antham Ardaas [Final Rites], people went home. So began Mata Sabhraaee Ji's 2nd Difficult Night. Mata Ji did not think this event would ever happen in this life or at least, not so soon. Mata Ji was alone in her room with her thoughts on this 2nd night. In the same way, Mata Ji left her home and ran to Anandpur Sahib, Mata Ji now faced the same pain in her sanctuary of Anandpur Sahib.

Mata Ji's heart – which had been walking on this path of spirituality for a while – was feeling the pain of the thoughts: before I was just a widow but now I am daughter-less. When this thought came to mind, Mata Ji's Spiritual Strength stepped up and said: "Oh mind, the messengers of ungratefulness have come. Stay away from them if you want to make it out in one piece. In the end, we

would have separated even if I had passed away or my daughter or my husband did. However, Vaheguru will always remain (they have been there from the beginning and throughout life). Vaheguru does not have an end or a beginning. This is something you have to bear, oh my Aatma-Raam! Let me bear this... oh my Diamond-Raam! Let me accept Vaheguru's Will as Sweet. Don't make my mind waver. My daughter is not dead, she has risen to Sachkhand. Do Gurmukhs ever die? Gurmukhs go back to their homes! What a great daughter I had, she had good qualities... not had... but has! She has good qualities... It is the only way she could have married Guru Sahib. She had faith and it led to the path of liberation. This is a time to truly be grateful and delighted"

After reflecting in this way, she thought: "Your Colours are so Great! We have to depart from our father's home and even our father-in-law's home. I am the lonely crooked rose branch with just a bud [and no petals left] in the autumn season. Vaah! Vaah! Is everyone going to leave in this way? Who knows? At one point, you used to swing in the cradle and listened to lullabies. At another point, you used to play with toys. Sometimes, you used to get oil applied in your hair and at other points you had it removed. At one time, you rode in the palanquin. Sometimes, my mother-in-law used to pick you up from the palanquin, so that your feet wouldn't have to touch the ground. I used to wish the best for you by doing the Paanee-vaar practice and spilling oil before you crossed the threshold [Paanee-vaar is a practice where a person takes water and brings it around a loved one and then drinks it. This is said to take away any negative energies and rather the individual takes it on themselves instead]. You held back all of the pains that you wanted to share with me until I had time to sit down and talk to you. You waited for me to fan you during hot days. You used to cling to me like my clothes and jewelry. We had the peace of shade around all 4 sides of us. I was the queen and everyone waited to see me. Where did those beloved times go? Everything seems like it was a dream, Vaah! Whoever said this was speaking the truth:

ਇਕ ਦਿਨ ਸੁਪਨਾ ਹੋਵਨਾ ਸਾਨੂੰ ਬਾਬਲ ਸੰਦਾ ਵਿਹੜਾ

Ik Dhin Supanaa HovaNaa Saanoo[n] Baabal Sa[n]dhaa Viharraa

One day, it'll feel like a dream, we will have to leave our father's home [songs used to be sung to females at a young age to instill ideas of them having to

leave for their in-laws someday]

We used to sing this but who knew that:

ਸਹੁਰਾ ਭੀ ਹੈ ਸੁਪਨਾ ਹੋਣਾ ਆ ਮਲਿਆ ਹੁਨ ਜਿਹੜਾ

Sahuraa Bhee Hai Supanaa HoNaa aa Maliaa Hun Jiharraa

Our in-laws is like a dream as well, whoever we will meet [will depart as well]

Everything is a dream. Then what I'm going through now, is this not also a dream? If my pleasures never remain then my suffering will not either. Oh my mind! Where have you gone wandering? Turn towards the positive side, my mind! please turn away from this! This is Hukam! There is no happiness, there is no suffering. This is all the Play [Movie] of the Beloved. That event was witnessed as this present moment is witnessed. That which was seen has now passed. The Sweetness and the Bitterness have passed. Now what is there? There is only memory of the past: sighs of happiness and the stabs of suffering. Only if I let go of these past memories and be present in the current moment, only then will I reside within the Naam. Remember Guru's Words:

ਏਹੜ ਤੇਹੜ ਛਡਿ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਪਛਾਣੁ ॥

Eharr Thaeharr Chhad[i] Thoo Gur Kaa Sabadh[u] PachhaaN[u]

Let go of thoughts of here or there [meaning thoughts which come from an unstable, scrambling mind], Recognize Guru Sahib's Shabad.(Dhan Guru Amardas Sahib Ji in Raag Soratt, Ang 646)

Then realize that you are at peace, there is You and Naam. If there is Naam then your mind can be focussed and attached to it. Oh, how many times has my mind tossed me to my side? The Truth is that on the way up the mountain, there are deep pits and difficult crevices which we have to pass. Who has climbed to the top or walked back down without encountering such things? Look at how hard I'm trying to be in a state of accepting Hukam but my thoughts keep going the other way. I am truly mistaken. While it is difficult to concentrate the mind with such distracting thoughts, the Naam acts as an obstacle to such thoughts. Let me continue this practice and let these thoughts fall in the pits and alleys"

After saying this, Mata Ji began Naam Simran. She slept for a little bit after this. Upon waking up, she thought: "I don't know what illness my Jeeth had, why didn't she tell the doctor? What could we have done to help her? She left so

quickly, she did not have any suffering attached to her illness and her ears weren't hot [from fever] either. What? Oh, where did [my mind] go? Sri Vaheguru! Sri Vaheguru! Bless me with Your Hukam! My focus has gone away today. It does not stabilize in concentration upon Naam." Mata Ji became quiet then began Japji Sahib. When she arrived at

ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥

Jis No Bakhsae Siphath[i] Saalaah

Whoever is blessed with Prayer and Singing the Praises of Vaheguru...

ਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

Nanak Paathisaahee Paathisaah[u]

Dhan Dhan Guru Nanak Dev Sahib Ji Maharaj says: They are the Kings of Kings.

... she thought to herself: "Where did I go? I have almost completed the Paath but all I can think about is my emotions. Mind, Oh mind! You unstable thief! You are going to keep giving me trouble. Bless me, Guru Sahib! My focus is weak right now... I should loudly recite Japji Sahib! Mata Ji completed the Paath and was in good spirits yet again the mind thought: What has happened, so has happened, but I will have to face some strife..." Then Mata Ji reflected: "Oh mind! Let us do Ardaas! Mata Ji kept repeating her Ardaas over and over. In this way, 30 mins had passed. There was some cool peace in Mata Ji now. Mata Ji did make a request, was thankful, and asked for peaceful sleep. Then Mata Ji went to sleep but then within 15 mins woke up again. Tears were flowing from her eyes, she was crying without any thought. Just in utter silence. Mata Ji then said: You are Blessed, Be Thankful! Keep Blessing me! Mata Ji's focus became unwavering again, the thoughts stopped and Naam started to flow. Now who is suffering? Who faces suffering? Her focus can now exemplify:

ਕਉਨੁ ਮੂਆ ਰੇ ਕਉਨੁ ਮੂਆ ॥

Koun[u] Mooaa Rae Koun[u] Mooaa

Who dies? Oh tell me! Who dies?

ਬ੍ਰਹਮਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ ॥੧॥ ਰਹਾਉ ॥

Brahm Giaanee Mil[i] Karah[u] Beechaaraa Eih Tho[u] Chalath[u] Bhaeiaa

Meet with the Enlightened Saints and discuss reality, this is only like we're watching a play

(Dhan Guru Arjan Dev Sahib Ji in Raag Raamkalee, Ang 885)

Her focus became attached in Simran. In this way, she was mentally able to sleep a little bit more. She woke up again – once more – after 30 mins. Even this short amount of sleep seemed like it was a blessing. She realized that the human body is like a soft flower, the soul becomes drenched in high states of detachment. Mata Ji's body received a sense of powerlessness but a pleasant powerlessness. She fell asleep again. She woke up and spoke to herself: "It's Amrit Vela, get up and do Ishnaan so we can go to Sat-Sang." She remembered how fast her husband used to get up. As if it was salt... bathing in the ocean. "I am not yet like salt, I do ishnaan daily and go outside... Oh beloved Jeeth, it's Amrit Vela, get up, I have bathed, Guru Sahib probably left already. Why did you get up so late? Get up beloved! Why don't you bathe in the Sat-Sangat and bring mental coolness back? Yes, I am alone today, who will bring me to Sangat today? Death is rubbish but death is real as well. I may keep enduring this reality but occasionally, thoughts of our lost ones will come to our mind. Oh companions of spirituality! The separation can be endured... in Your praise, the following has been said:

ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੇੜਿ ਢੂਢਿ ਸਜਣ ਸੰਤ ਪਕਿਆ॥

Nanak Kacharriaa Sio[u] Thorr[i] Tdootd SajaN Sa[n]th Pakiaa

Break away from the raw [spiritually weak/those attached to the world]

Look for Saintry friends who are ripe [spiritually strong/those detached from the world]

ਓਇ ਜੀਵੰਦੇ ਵਿਛੜਹਿ ਓਇ ਮੁਇਆ ਨ ਜਾਹੀ ਛੇੜਿ ॥੧॥

Oe[i] Jeeva[n]dhae Vichh[u]rrah[i] Oe[i] Mue[i]aa naa Jaahee Chhorr[i]

The raw ones will leave you even while you are alive while, the ripe ones won't leave you even after they physically die

(Dhan Guru Arjan Dev Sahib Ji in Raag Maaroo, Ang 1102)

So why did you leave me? Tell me why? Look at me alone now, how can I go to Sangat? ... Oh, Sri Vaheguru! Where did I go? The Beloved is always nearby. Where is the Sat-Sangat that allows Naam to reside in the mind? So, mind... come let us return to Naam." After bringing her mind back, tears welled up but did not flow down. She was having Darshan of Guru Sahib. Mata Ji's eyes then opened again. Voices were heard. It was the Chhotay Sahibzaaday standing there: "Oh Beloved Mother Ji! Let's go to Darbar, Hardyaal Singh Ji

Raagi have come today! They sing kirtan beautifully!"

After hearing their cute, little, love-filled voices, Mata Ji sat the kids in her lap and hugged them. She became stress-free. Mata Ji still needed the Loving-Support of Guru Sahib. Mata Ji was accompanied by them and went to Sangat. While physically being together with the Sahibzaaday, her mind was subtly leaning on the support of Guru Sahib. She used Kirtan's emotional heart-pulling nature to connect her towards Naam again. She was connected to Naam and was engrossed in bliss even after the sun rose. This is how the 2nd night was spent.

Excerpt from Baba Nodh Singh by Bhai Veer Singh ~

Question: Mata Ji was quite strong, and lost her focus multiple times in anxious thoughts... then why did having the presence of the Sahibzaaday cause her to be unwavering in Naam?

Answer: Mata Ji still required the loving support of Guru Sahib. This means that Mata Ji wasn't yet able to get to that spiritual state where the Spirit only takes support in the Aatmaa. Even if the body exists, internal support is required. Because we take on the form of a body, it takes some time in spiritual practice to wean off of leaning on the body during spiritual practice. This is why Maharaj does not make us leave grihasth (householder's life). Until the mind does not find the true peace of the Aatma, it will continue to rely on worldly support. Until then, the spiritual practitioner will continue to face anxieties. If someone can live in this world and still be able to constantly attach their focus to Vaheguru then – without even realizing it – they stay connected. Mata Ji has reached quite high spiritual elevations compared to the first night. Her mind is able to focus faster and her internal spiritual strength becomes more present in comparison to last time. Yet she will still need to go through further shaping.

The Third Difficult Night

Mata Ji stayed in Anandpur Sahib for a bit after Mata Jeetho Ji's Akaal Chalaanaa but eventually went back home. Mata Ji started to think with satoguni (saintly/pure) intentions and did not have negative thoughts. Due to this thinking, Mata Ji was not dwelling in low spirits as much as before. Nowadays, there are people who cry as a result of worrying for reputation or due to tamogun (selfish/animalistic) tendencies (becoming apathetic to suffering). But Mata Ji's desires were to have even more steadfastness within her spirit, and find the destination that Maharaj have commanded us to reach. That same Vaheguru which we are proud of chanting & remembering... let us see this Vaheguru as the Light which constantly remains on (Consciousness/Awareness). This was Mata Ji's Routine: Waking up during Amrit Vela, doing Ishnaan [bathing], focussing her attention towards Guru Sahib, going towards the Dharamshaalaa [Gurdwara], Reciting Gurbani upon returning home, Making Parshaad then distributing and serving to Gurmukhs or the needy, then attaching to some work, speaking to other women in the neighborhood (SatSang remained consistent), consuming Parshaadh herself then going to Dharamshaalaa again for SoDar Chaukee, reciting or listening to Rehras Sahib, reading Sohila Sahib at night then doing simran before going to bed.

The days were passing by with ease. The memory of her husband or daughter did not leave but acted as 2 lines of teachings in her heart: 1) Death is Reality... 2) Be prepared for death in the way her daughter and husband were. When she missed them, she would easily be able to connect to Naam in the way she had Gursikhi memories of them preserved. In this way, she leaped over this pit.

The world says that time is deceiving, and that time is the useless giver of pain but those who see this as part of the Creator's Creation, they refer to time as their teacher. When sudden change comes or one goes through a time of chaos, the spiritual seeker will refer to these events as those which join the mind's focus. One can understand the importance of wounds of times through the process of making the brick of spiritual growth. The strong brick is baked from soft moulded earth. This baking process may seem painful but it does strengthen them. Maharaj says:

ਦੁਖ ਦਾਰੂ ਸੁਖ ਰੋਗੁ ਭਇਆ...

Dhukh Dhaaroo Sukh[u] Rog[u] Bhaeiaa

Suffering is the medicine & Pleasure is the illness we've acquired

(Rehraas Sahib)

and

ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥

Dheevaa Maeraa Ek[u] Naam[u] Dhukh[u] Vich[i] Paaeiaa Thael[u]

My Lamp is the Naam of Ik...in suffering I pour oil into it

ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥੧॥

Oun[i] ChanaN[i] Oh[u] Sokhiaa Chookaa Jam Sio[u] Mael[u]

Its flame has dried up the oil, I have escaped the meeting with the messenger of death(Dhan Guru Nanak Dev Sahib Ji in Raag Aasaa, Ang 358)

Mata Ji's Lamp of Naam was burning and glowing, it was fuelled by the oil of two separate pains. The Lamp of Naam was radiating. When the two lamps began to dry up then a third oil came to fuel the lamp. This oil will not last forever but one day the lamp will light itself without fuel:

ਅਛਲ ਛਲਾਈ ਨਹ ਛਲੈ ਨਹ ਘਾਉ ਕਟਾਰਾ ਕਰਿ ਸਕੈ ॥

Achhal Chhalaaee Nah Chhalai Nah Ghaao[u] Kataaraa Kar[i] Sakai

The Undeceivable is not deceived by deception. He cannot be wounded by any dagger

ਜਿਉ ਸਾਹਿਬੁ ਰਾਖੈ ਤਿਉ ਰਹੈ ਇਸੁ ਲੇਡੀ ਕਾ ਜੀਉ ਟਲ ਪਲੈ ॥੧॥

Jio[u] Saahib[u] Raakhai Thio[u] Rahai Is[u] Lobhee Kaa Jeeo[u] Tal Palai

As the Master keeps them, that's how they remain... the soul of this greedy person is tossed all over the place

ਬਿਨੁ ਤੇਲ ਦੀਵਾ ਕਿਉ ਜਲੈ ॥੧॥ ਰਹਾਉ ॥

Bin Thael Dheevaa Kio[u] Jalai | Rahaao |

How can the lamp burn without oil?

ਪੋਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥

Pothhee PuraaN Kamaaeai

Let the recitation of Gurbani be the Fuel

ਭਉ ਵਟੀ ਇਤੁ ਤਨਿ ਪਾਈਐ ॥

Bho[u] Vatee Ith[u] Than[i] Paaeeai

Let the fear of Vaheguru become the wick in the lamp of this body

ਸਚੁ ਬੁਝਣੁ ਆਣਿ ਜਲਾਈਐ ॥੨॥

Sach[u] BoojhaN[u] Aan[i] Jalaaeeai

Let the Understanding of the Truth be the flame that burns

ਇਹੁ ਤੇਲੁ ਦੀਵਾ ਇਉ ਜਲੈ ॥

Ih[u] Thael Dheevaa lo[u] Jalai

Use this type of oil to burn the lamp

ਕਰਿ ਚਾਨਣੁ ਸਾਹਿਬ ਤਉ ਮਿਲੈ ॥੧॥ਰਹਾਉ॥

Kar[i] ChaanaN[u] Saahib Tho[u] Milae | Rahaao |

Lighting this, the Master will be met

ਇਤੁ ਤਨਿ ਲਾਗੈ ਬਾਣੀਆ ॥

Ith[u] Than[i] Laagai BaaNeeaa

Let this body be attached to Gurbani

ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਈਆ ॥

Sukh[u] Hovae Saev KamaaNeeaa

Becoming Peaceful by doing Seva

ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ ॥੩॥

Sabh Dhuneetaa AavaN JaaNeeaa

The world comes and goes...

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥

Vich[i] Dhuneetaa Saev Kamaaeeai

By doing Seva in this world,

ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

Thaa Dhargah BaisaN[u] Paeeai

then one will find a place in Sachkhand

ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥੪॥੩੩॥

Kah[u] Nanak Baah Ludaaeeai

Dhan Guru Nanak Dev Sahib Ji say:

Put your arms up in the air [in Bliss]

(Dhan Guru Nanak Dev Sahib Ji in Sree Raag, Ang 25)

But at this moment, Mata Ji's Lamp glowed using the oil of pain. One day Mata Ji was sitting down. At this time, a relative came running to her: 'Maaee! Anandpur Sahib does not exist anymore. All the Sikhs were killed. That Kingdom – the delight of Sat-Sangat – no longer exists. The majority of Anandpur Sahib is a

pile of rubble and ash. The Sahibzaaday and Mata Gujari Ji were sent off, and Guru Sahib... only Guru Sahib themselves know where they went. All of your relatives are facing sorrow right now'

Hearing this news, Mata Ji's Heart got swept by a tornado and became covered in smoke. Oh the steep slopes of Dharam, so many spiritual hardships, so much Satsang... yet after so much the heart still pains. There was some hope but hearing about this suffering, Mata Ji fell once more. After thinking about the potential state of her son-in-law Guru Sahib, a dark storm fell over Mata Ji's eyes. That same Anandpur Sahib which was the realm of mental rest, where peace had formed... now it was becoming a pile of rubble and the Mughals were taking over. Where are those same Sahibzaaday to whom I was emotionally attached to?

The first wound caused dizziness and confusion. The ego within the mind was not pleased and fell into low spirits. A thought came: "Oh I am so filled with pain, has there been anything else written in my Karma other than suffering?"

After hearing all of this, her neighbours all came to Mata Ji. It was not just your average problem that people heard about frequently. Guru Sahib went through pain but the Sangat were the ones who could not bear it. This is a type of play that no one desires. Everyone was upset but the one who was related to Guru Sahib became the center of all sorrow. The night passed, then people came and left. Mata Ji is now alone again and is now going through great anxiety. Mata Ji had great difficulty concentrating and her chores were not done either. She could not go to her bed to sleep. She became numb and frozen right where she was sitting. After half the night passed, she had some sleep. She still felt tired but the tear-filled eyes got in the way. The flood of tears carried her sleep out the door. Mata Ji started thinking negatively: "I am upset, what should I do? How can I fly over there to see it? Why did I return back from Anandpur Sahib? At least I would be in the same pain as my Beloveds. I am limited to my Karma. What Karam does Guru Sahib have? They don't. They are the ones who created this play and caused this... I cannot understand this. Guru Ji are all-powerful, why did they let this happen? Is there anything I can think of which is limiting me [or that is in my control]? So why am I suffering?" This was the first ray from the Sun of Spiritual Wisdom. It split the thundering clouds she was in

the middle of. But the cloud of worry came back up: Who knows of this wound?
ਸੇ ਕਤ ਜਾਨੈ ਪੀਰ ਪਰਾਈ ॥

So Kath Jaanai Peer Paraaee

So how can one know of the pains of others?

ਜਾ ਕੈ ਅੰਤਰਿ ਦਰਦੁ ਨ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

Jaa kai A[n]thar[i] Dharadh n Paaee

When one has not understood the pain internally?

(Bhagat Ravidas Ji in Raag Soohee, Ang 793)

She was worried about the potential comment: 'Mata Ji slipped despite being attached to Naam'. However, she entered storms and escaped them too:

ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਐ ਭੀ ਵਿਗਸੈ ਅਸਨੇਹਿ ॥

Laharee Naal[i] Pachhaarreeai Bhee Vigasai Asnaeh[i]

[The Lotus Flower] is tossed by the waves but still blossoms in love

(Dhan Guru Nanak Dev Sahib Ji in Sree Raag, Ang 59)

To be able to reach this state is quite difficult. The hidden sound of Naam which was embedded in Mata Ji stood out loudly among the craziness of what was going on. She understood that she did not cause whatever happened. "If this was meant to be avoided then the All-Powerful One who caused it to happen would have done so. I must be crazy... I was caught up in mistaken thoughts like: Oh what happened, why did it happen? What will happen next? I am diseased:

ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੂ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥

Sansaar[u] Roger Naam[u] Dhaaroo Mail[u] Laagai Sach Binaa

The World is sick, Naam is the Medicine, Without the True One, the filth sticks to them

(Dhan Guru Nanak Dev Sahib Ji in Raag Dhanaasaree, Ang 687)

... why don't I eat this medicine?

ਨਾਮ ਅਉਖਧੁ ਜਿਹ ਰਿਦੈ ਹਿਤਾਵੈ ॥

Naam Aukhadhh[u] Jih Ridhae Hithaavai

Whose Heart is filled with the Medicine of Naam

ਤਾਹਿ ਰੋਗੁ ਸੁਪਨੈ ਨਹੀ ਆਵੈ ॥

Thaah[i] Rog Supanai nahee Aavai

They will never face disease even in their dreams

(Dhan Guru Arjan Dev Sahib Ji in Raag Gourree, Ang 259)

Mata Ji thought about this and became alert. The inside stream of Naam only strengthened this alertness. Mata Ji got up then washed her face and hands, ate a piece of misree [sugar snack], and had a gulp of water. Wearing a Hazooria around her neck, Mata Ji stood in ardaas: "Oh Playful Gobindaa! Oh my Playful Beloved! Only you know of your plays! I am an idiot who slipped into the duality of happiness and sadness. In this slip, I turned my face away from You and separated as a result.

ਰੇ ਸਮਥ ਅਗਮ ਪੂਰਨ ਮੋਹਿ ਮਇਆ ਧਾਰਿ ॥੨॥

Hae Samrathh Agam Pooran Moh[i] Maeiaa Dhhaar[i]

Oh All-powerful, Unreachable, Perfect Vaheguru...

Please be merciful to me

ਅੰਧ ਕੂਪ ਮਹਾ ਭਇਆਨ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥੩॥੮॥੩੦॥

A[n]dhh Koop Mahaa Bhaeiaan Nanak Paar[i] Outhaar

Please carry me across the awfully scary dark pit of this world

(Dhan Guru Arjan Dev Sahib Ji in Raag Malaar, Ang 1273)

Oh Great Giver, please bless me with Naam, steadfastness, and sweet acceptance of Your Hukam.

ਰੇ ਠਾਕੁਰ ਹਉ ਦਾਸਰੇ ਮੈ ਨਿਰਗੁਨ ਗੁਨੁ ਨਹੀ ਕੋਇ ॥

Hae Ttaakur Ho[u] Dhaasaro Mai Nirgun Gun[u] nahee[n] Koe[i]

Oh Master, I am Your slave! I am worthless, I have no good qualities!

ਨਾਨਕ ਦੀਜੈ ਨਾਮ ਦਾਨੁ ਰਾਖਉ ਹੀਐ ਪਰੋਇ ॥੫॥

Nanak Dheejai Naam Dhaan[u] Raakho[u] Heesai Paroe[i]

Please bless me with the donation of Naam; so that I can string it into necklace to keep close to my heart

(Dhan Guru Arjan Dev Sahib Ji in Raag Gourree, Ang 261)

Oh Forgiver/Blessor! Let the Beloveds not face the hot wave of hardship. Become Their Protector, keep them secure... become a protector there and a donor here. Blessed! Blessed!

Tears kept falling for a while then Mata Ji became alert in her Naam Simran. Now she went through three states: while doing Naam Simran she would fall asleep, and when she was asleep there was something constantly pinching her internally, when she woke up Mata Ji reflected on the stab of anxiety still

poking inside. Then Mata Ji introspects: Pain is the medicine that the Beloved has given, it is meant to be seen as sweet. It may seem bitter but it is effective medicine. Guru Sahib, You are the giver and Your Hukam is:

ਐਸਾ ਦਾਬੂ ਲੋੜਿ ਲਹੁ ਜਿਤੁ ਵੰਞੈ ਰੋਗਾ ਘਾਣਿ ॥

Aisaa Dhaaroo Lorr[i] Lah[u] Jith[u] Va[n]yjai Rogaa GhaaN[i]

Prescribe such a medicine that when taken, the diseases go away

(Dhan Guru Angad Dev Sahib Ji in Raag Malaar, Ang 1279)

Say: Sri Vaheguru, just connect to Naam now

Now Mata Ji was properly attached to Naam. After multiple cycles of falling asleep and being awake... Amrit Vela came. Mata Ji was now properly awake. Mata Ji's night was spent in a battle between worry and overthinking. The mind had a stone in it. Birth, Engagement, Marriage, worldly happiness, children, the happiness of children, etc. all of these moments passed over Mata Ji's mind. At this moment, the door was knocked. Mata Ji asked who it was. The entire Sat-Sangat. Why are they here? They all decided to hold Sat-Sang at Mata Ji's home today and Shabads would be sung there. They knew how strong yesterday's wound was and that Mata Ji might not be able to walk to the Dharamshaalaa. They all came to support Mata Ji because they realized that Mata Ji's Focus was still in the process of strengthening. Mata Ji opened the door and welcomed everyone hospitably. She was thankful to the Sangat and folded her hands while saying 'Dha[n]n Dha[n]n SatSang' multiple times. Yet the Sangat arrived to give their love... not to receive respect. Mata Ji's money and mental efforts went towards decorating the Diwaan. Mata Ji's Focus was perched up high in spiritual realms. The Third night went by in this way.

Question: These pains came, many days and nights went by... there were many days and nights... yet why are the nights only being explained in detail? ... were her days not painful as well? Did Mata Ji become peaceful the next night?

Answer: When a painful thing is heard for the first time, the trauma associated with it, is really dangerous... at that time, many relatives and friends come together. Through their love and their sympathy, the pain doesn't go away but the burden becomes a bit lighter. Time went by in this way yet when everyone left or fell asleep then Mata Ji was left alone with her thoughts. During this time, both mind & body were tired and weak... thus, perceptible to the

blows of anxiety. The mind headed towards negative thoughts. Mata Ji was able to deal with the pain and reflect on it during the night. Sat-Sangat kept coming to Mata Ji in order to provide support on her spiritual progress. They knew how the mind wavers under the weight of multiple painful events. They wished that the rock of anxiety does not cause Mata Ji to stop swimming in Naam. They knew that the wealth of Naam is the thing that needs to be saved. Flapping the arms of Naam in this world-ocean will cause the suffering to leave... and cause Mata Ji to merge her own perceived 'free will' into Maharaj's Hukam. This will allow one to sit stably in the Home of Spiritual Peace.

(Q&A from Baba Nodhh Singh)

The Fourth Difficult Night

The third night had passed. The Clouds flew away. Which clouds? The very clouds that hid the Sun of Hukam-Acceptance within Mata Ji's Heart. They left the sky of Mata Ji's mind after the rain had poured. Occasionally, a cloud still appeared. Which cloud? The cloud of worrying. Worrying about what? Worrying about where Guru Sahib might be at this moment and in what state they must be. What is the family going through? Mata Ji's focus was still able to reside in the Eternal but the worrying thought still lingered. Those with faith and steadfastness will say that only Maharaj knows about their own spectacles. Those who stay within the carefree colours of Vaheguru... do not see any victories or losses. Only Vaheguru knows about their own mysteries. They are not stuck in between the cycles of birth and death. They are Immortal. They see both pains and pleasures as one. The clouds began to disappear after reflecting on these types of thoughts. A traveller came and told Mata Ji that Sri Guru Gobind Singh Ji Maharaj left Anandpur Sahib for Chamkaur and that a great battle occurred. Maharaj stayed safe overnight and the Older Sahibzaaday became Shaheed. Many other Gursikhs like Bhai Sangat Singh Ji became liberated upon attaining Shaheedi.

This news made Mata Ji descend from the Realm of Naam. It felt as if a traveller passing by stopped Mata Ji while saying: "Halt! Listen to what we have to say!" In this way, Mata Ji halted. Mata Ji never thought this would happen. She would never imagine Guru Sahib's Children – the Stars of her Eyes – would ever attain the Rank of Shaheed on the Battlefield. This news was like the frozen runoff from melting glaciers that would cause the person receiving the news to lose footing and fall over. You can refer to this as an emotional attachment to Maya [illusory world] or the depths of maternal love but whatever resided in Mata Ji's heart caused her great calamity. The mind was connected to Naam but this mind was not aware of what hid behind an unexpected curtain of maternalism. Whenever this curtain dropped, the entire mind shook and Naam would go missing as a result. It was just like a boat getting lost in the waves during a storm. Wherever there is a boat, there is an intimidating ocean as well. The very nature of the mind is wavering. So in this game, the mind is bound to

get lost in the ocean as well. The dirt underneath Mata Ji's feet swept away and she became numb. The mind became like a stone. Mata Ji's tears dropped but it looks like they had become frozen. Mata Ji had a sunken gaze towards the ground. Not speaking, not moving. This news arrived in the city as well. Loved ones started to come and go again. Mata Ji could not speak to anyone. She was sitting just like a rock. Seeing the direction Mata Ji was headed, two elderly Gursikhs began to worry. The seniors got together with Sangat and decided to have a Diwaan at Mata Ji's Courtyard. They decided to sing Shabads about detachment. About an hour in, Mata Ji's eyes started to shed tears, she took a long breath and spoke: "Laal Ji! If I had taken the loved ones with me then it would have been beneficial". She did not say anything else but the tears did not stop and continued to flow.

All of the Sangat was going through such separation as well but knowing that Mata Ji was in more pain, one of the older Sangat Bibiyan washed Mata Ji's hands and face then took her inside to lie down. As she lay down, Mata Ji fell asleep. Seeing Mata Ji in sleep, the Sangat did not want to startle Mata Ji. They decided to quietly leave. The servants in the house gently closed the door and went to rest. The first quarter of the night had not passed since Mata Ji heard of this news. It felt like a dagger had stabbed her ears. Sleeping for a bit, Mata Ji awoke in suffering. "The same clock still continued, the same stars and moon rose but the thousands of body parts of my grandchildren on the battlefield are waiting for the fire of cremation. Vaah Vaah Your Playfulness! Oh Mind! There is nothing in your control, nothing is obedient to you. The One who the control belongs to, learn to be under Their Control.

ਜਿਸੁ ਠਾਕੁਰ ਸਿਉ ਨਾਹੀ ਚਾਰਾ॥

Jis[u] Ttaakur Sio[u] naahee Chaaraa

That Master-Vaheguru cannot be moved by force,

ਤਾ ਕਉ ਕੀਜੈ ਸਦ ਨਮਸਕਾਰਾ॥

Thaa Ko[u] Keejai Sadh namaskaaraa

So always bow down/revere/surrender yourself to Vaheguru

(Sri Sukhmani Sahib)

The same Guru who destroys the suffering of those in this world delays troubles and puts nails into the lines of our destiny... That Guru Sahib sent Their

Children to the Battlefield and saw them become cut bit by bit with His Own Eyes... Is there any mystery within this that you cannot understand? But what was it that saved my daughter from having to see such chaos... Everyone has their own fate".

Saying this, Mata Ji choked up and the tears began to spill. Not just spilling but a full river began to flow. In the way that saltwater was being pulled out of her eyes, Mata Ji's focus was being pulled and gathered towards Naam. This type of concentration is full of rough friction. The impact reverberated throughout her body. When one fountain was put aside, another prepared to flow. In this roughness, the mind does not think about anything else. The lack of willpower to do anything else and the detachment. There is a silence of solitude in this state. Oh Sinning Night of Poh! Being black and deaf [to her pains], it cannot be tolerated. How can it pass? It can pass if you feel sleepy or if you are immersed in the bliss of worship and meditation or when you are so delighted that you don't realize time has passed. This concentration was met with a blockage and the night did not pass quickly. Mata Ji came out of this numbness after a while, Mata Ji took a cold breath and spoke: "Oh People! I have been looted, my grandchildren who were so decent have been destroyed, I have lost my internal Beloved as well. That which was out of my control, so it had happened. That which was within my hands, I have lost that as well. Oh deceiving mind! There is no stability for you! "

ਮਨ ਖੁਟਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਮਹਾ ਉਦਮਾਦਾ॥

Man Khutahar Thaeraa nahee Bisaas[u] Thoo Mahaa Oudhmaadhaa

Oh devious mind, you cannot be trusted, you are greatly intoxicated in the world...

(Dhan Guru Arjan Dev Sahib Ji in Raag Bilaaval, Ang 815)

Mata Ji felt upset but: "Oh sinning mind! Who told you that after all of this meant that you have to let go of Naam? Let go of this anxiety but never give up this Naam. Naam will automatically clean you and take you out of this situation. Begin to attach with Naam when your hair is still black, when your hair is grey then be covered in Naam, now that you are faced with jaundice you are letting go? [tough times referred to as a sickness here] Oh Sinner, have some pity!

Oh Mind! You are a dish then why do you try to do the tasks of the potter?

What type of Sat-Sangee are You? Have some shame. Being related to Guru Sahib, you should know that Guru Sahib sent them to attain Shaheedi with Their Own Hands. Now you cannot accept this and instead begin to break down upon hearing this news? Let go of this hopelessness and find your footing. Oh! What is the point of regret now? Those breaths that were not attached to Naam were wasted. Now I waste further breaths in regret. That is why, Oh Mind! Connect!" Saying this, Mata Ji became mentally strong. She clenched her teeth and set her mind to it. Like a ray of lightning comes and changes the environment... thunder resounded within Mata Ji and all of the Tamo (Animalistic/Selfish) and Rajo(Creative/Political) thoughts became like plastic bags and flew away (Sato-Saintly Thinking only remained). Mata Ji drenched herself in Naam. This meant that she began to remember and meditate upon Vaheguru. Mata Ji was attached and properly united in Naam. Even her body became peaceful as a result. After this, she was able to sleep. Oh Mata Ji! Don't let this Maya get to your head but just treat it like a little push from
ਮਾਇਆ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਬਿਮੋਹਤ॥

Maaeiaa Chithr Bachithr Bimohith

*The Painting of Maya is so fascinating, it has made me attached
(Bhagat Naamdev Ji in Raag Aasaa, Ang 485)*

Remembering the news, she awoke again. Mata Ji began to hyperventilate. Mata Ji pushed through and became strong internally once more. Amrit Vela came around again and Mata Ji became unwavering. Naam was able to withstand the difficult breaths until she heard a sweet but pain-filled voice from outside:

ਆਓ ਨੀ ਸਹੀਓ! ਰਲ ਸੌਦੇ ਨੂੰ ਚਲੀਏ, ਆਪ ਵਪਾਰੀ ਹੋ ਆਇਆ।

*AaO nee SaheeO Ral Saudhae noo Chaleeae, Aap Vapaaree Ho Aaeiaa
Come on sisters, let's join together and go to the make a deal...*

The Trader has come Himself.

ਲਾਲ ਲਿਆ ਸੀ ਮੈਂ ਮੂਲ ਸੁਵੱਲੇ, ਜੌਹਰੀ ਨੂੰ ਚਾ ਦਿਖਲਾਇਆ।

*Laal Liaa See Mai[n] Mul Suvalae, Jauharee noo[n] Chaa Dhikhlaeiaa
I had my ruby/beloved child which I paid a price for, now I show it to the
Jeweller to get appraised*

ਜੌਹਰੀ ਨੇ ਉਸਦੀ ਪਰਖ ਜੁ ਕੀਤੀ, ਪਰਖ ਖਜ਼ਾਨੇ ਪਾਇਆ।

Jauharee nae Usdhee Parakh Ju Keethee, Parkh Khazaanae Paaeiaa
The Jeweller appraised it and compared it among the treasury of other jewels
 ਮੁੱਲ ਪਿਆ ਮੁੱਲ ਏਹੇ ਨੀ ਸਹੀਓ! ਜੌਹਰੀ ਦੇ ਮੁੱਲ ਵਿਕਾਇਆ।
Mul Piaa Mul Eho nee SaheeO! Jauharee Dhae Mul Vikaaeiaa
It received a value that it was priceless
Oh Sisters! I had sold it to the Jeweller
 ਲਾਲ ਅਮੋਲਕ ਹੋਇਆ ਮੁੱਲਾ, ਜੌਹਰੀ ਨੇ ਮੁੱਲ ਵਧਾਇਆ।
Laal Amolak Hoeiaa Amulaa, Jauharee nae Mul Vadhhaaeiaa
The priceless ruby/beloved-child was valued as priceless, the Jeweller went and
increased its value
 ਆਪ ਵਧਾਇਓਸੁ ਆਪੇ ਸੂ ਭਰਿਆ, ਆਪ ਖਜ਼ਾਨੇ ਪਾਇਆ।
Aap VadhhaeiOs Aapae Soo Bhariaa, Aap Khazaanae Soo Paaeiaa
The Jeweller increased the value Himself, appraised it Himself and put it in His
Treasured-Inventory
 ਆਪਣੇ ਤੁੱਲ ਦਾ ਲਾਲ ਨੂੰ ਕੀਤੇਸੁ, ਏਸੇ ਭਾ ਲਾਲ ਵਿਕਾਇਆ।
AapaNae Thul Dhaa Laal Noo[n] Keethos[u] Esae Bhaa Laal Vikaaeiaa
The Jeweller took that ruby/beloved-child and raised it to the Jeweller's
Standard and sold it to Himself at this rate
 ਲਾਲ ਗਿਆ ਮੈਨੂੰ ਕਹਿਣ ਅਪੁੱਤੀ, ਮੈਂ ਅੱਜ ਪੁੱਤਰ ਪਾਇਆ।
Laal Giaa Mainoo[n] KahiN Aputhee, Mai Aj Puthar Paaeiaa
The ruby/beloved-child is gone and people say I am now child-less,
Today I truly received a real child [noble one who makes his parents proud]
 ਸਤਿਗੁਰ ਚਰਨਾਂ ਤੋਂ ਘੁੰਮ ਗਿਆ ਓ, ਸਫਲ ਹੋਯਾ ਪੁਤ ਆਇਆ।
Sathigur Charanaa[n] Tho[n] Ghu[n]m Giaa O, Saphal Hoyaa Puth Aaeiaa
Sacrificing Himself to Guru Sahib's Lotus Feet, That Child's Life was Fruitful!
 ਮੈਂ ਸਫਲੀ ਹਾਂ ਨਾਲੇ ਹੀ ਹੋਈ, ਜਿਸਨੇ ਲਾਲ ਸੀ ਜਾਇਆ।
Mai[n] Saphlee Haa[n] naalae Hee Hoe, Jisnae Laal See Jaaeiaa
My life is now fruitful as well, for I gave birth to him
 ਆਓ ਨੀ ਸਹੀਓ ਰਲ ਸੈਦੇ ਨੂੰ ਚੱਲੀਏ, ਆਪ ਵਪਾਰੀ ਹੋ ਆਇਆ।
AaO nee SaheeO! Ral Saudhae Noo[n] Chaleeae, Aap Vapaaree Ho Aaeiaa
Come Oh Sisters! Let's go make a deal together, the Trader has come Himself!
 Hearing this sweet, loving, faith-filled, steadfast cry... Mata Ji's Focus
 connected deeply. It found its seat and connected. At that time, the door

knocked. A friend had opened it and walked in while saying Maa... Oh! the Mother of My Crown Jewel! Congratulate me and let me congratulate you. Today, those lion cubs of Guru Gobind Singh Ji – which came from the womb of your daughter – have now become Shaheed and I have become a fulfilled mother as well. These love-filled wondrous words from a friend had such a profound impact on Mata Ji.

Mata Ji recognized that this voice was of Beer Raanee, the Mother of Shaheed Bhai Sant Singh Ji. She had heard that she was a completely steadfast and devout Bhagat of a son who had sacrificed himself for Guru Sahib [Bhai Sant Singh's Face resembled Guru Gobind Singh Ji's and had been sent out in front at Chamkaur Sahib. The next day, Bhai Sant Singh became Shaheed. The enemy force was happy thinking that they killed Guru Sahib. Bhai Sant Singh was from Patti]. Now Mata Ji understood who made a profit in her deal [referring to Mata Beer Raanee]. She understood how the Jeweller appraised her ruby [laal means beloved or beloved-child but also means ruby]. Bhai Sant Singh sacrificed himself for Guru Sahib and the protection of other Sikhs, Guru Sahib put Their Own Kalgi (Plume) on the Sikh. In this manner, the ruby was traded for a high price. Hearing of her son's bravery and attaining such an honour, Mata Beer Raanee's concentration became unbreakable and ripened. She crossed over the heights of birth & death [escaped the cycle of reincarnation] and saw what was on the other side. This proved to be a joyous occasion for Mata Beer Raanee. It's not that Mata Ji was not affected by losing her son but just slightly. Mata Beer Raanee became inspired by her son's bravery and set out to withstand the unbearable and attain the highest state.

The worrisome night of Mata Sabhraaee Ji – which felt like it lasted forever – was over and she finally got out of the rut. She was only further encouraged by hearing Mata Beer Raanee's words. Mata Sabhraaee Ji became stable in Naam once more until she heard the echoes of Dhol [drums] and Chhainae [percussion instrument with small cymbals on them] from Sat-Sangat. Mata Ji went to the Dharamshaalaa for Aasaa Di Vaar.

Mata Ji's focus went into unwavering high states. The body became a gentle flower. Today, Mata Ji was in absolute concentration. Mata Ji did not

have any attachment to the body in this concentration. This is how the Fourth night was spent and spent in the sanctuary of Naam.

The Fifth Difficult Night

Mata Sabhraaee Ji was continuing her spiritual journey. She was melting her life into a treasure of gold and learning how to best make use of it in accordance with Sikhi [just like a goldsmith would]. Yes, she was becoming something... that which we would call a Sikh.

Mata Ji was becoming an example/model/standard that we would use to refer to someone as a Sikh. This example was made by Guru Sahib first. Guru Sahib exemplified these teachings to show how a human should live. Maharaj has made such further humans for us as forms of peace and to provide peace to the world. Whoever was dispatched by Guru Sahib will make the most of this life. Their thoughts & – overall – mentality will show us the fearlessness with which we can live in. We see practical examples of how troubles come to their Gursikhs and we wonder how much faith they have for Akaal Purakh and how they connect with Vaheguru for support. This practical life is difficult but the Gursikhs can show us how we can live through it and endure the pains & suffering... no matter how tough. Separated from a spouse, separated from a child, separated from grandchildren, and trying to understand the play of her Son-in-Law Guru Sahib... how can the mind remain stable?

Even though Mata Ji internally has love and GurSikhi within her, she becomes worried but how can Mata Ji let go of this thinking of the mind?

Accepting Hukam doesn't mean that when melons roll into the river, they cannot be retrieved. When the mind becomes upset and the concentration does not remain then the mouth begins to say: 'Your Hukam is Perfect!' This is not actual acceptance. Acceptance is this: attaining the Taste of the Naam, taking the connection to Naam in high states & savouring this taste. When opportunities come to reflect and accept Hukam then it takes the focus towards peace and Chardi Kalaa. This makes one think: 'It is Your Will!'

It is also Your Will when the focus is lost and the mind begins to suffer but the immediate effort to connect by reflecting on where did the Sweet-Taste of Naam go? The Taste of Internal Peace/Stability was coming but why was it moved? It returns back to going inwards and the Internal Stability comes back, the Waves of the Sweet-Taste of Naam did not break, if broken then the

attempts to connect it should not break [we should keep trying]. Then one can say that they have accepted Guru Sahib's Hukam. In this way, Naam becomes Truly Sweet, one does not have to say it, it has truly been experienced and accepted: It is Your Will!

So Mata Ji was headed towards a worthwhile spiritual life and the pains & suffering were just in the background. When one pain was not completely over then another one came. Mata Ji faced a wound and fell but got back up while vigilant. After every wound, she gained another victory in the mental sphere. It only made her stronger and stronger. This strength was not a type of dry emotional detachment. If the ideal spiritual life was to just be detached then both stones and trees are visibly detached too. Animals face emotional attachment but become detached over time. Their forgetting about their attachments becomes their way of winning over emotional attachment but this is not a high spiritual feat. We need to conquer the mind through that Highest Taste, through Highest Stability, through the Highest Form of Divine Love. Conquering the mind does not make you an unconscious rock. Rather, it makes one drenched in a Living/Conscious Love where the Vision is of Higher Realms and the Divine Realities are experienced in the Residence of Eternal Peace. Should have Mata Ji laughed, been happy or experienced sadness after hearing of the physical pains of Sri Guru Gobind Singh Sahib Ji and the Sahibzaaday? This would be an unconscious life. Truly living is to have taken her focus and united it in Harmony with Vaheguru's Consciousness. In this way, the Master's Will was letting out a tune which would align with Mata Ji's perception of her own free will. Mata Ji would have taken herself to great heights and been able to realize what a great task occurred while everything was happening in the background. "Understand everything to be part of the Greater Hukam that you are witnessing." Reflecting on this, Mata Ji's internal gaze went towards Internal Stability, the Sweet Taste of Naam within. The Great Taste from the Waves of Naam's Great Taste should never stop. Standing within the Shining Block of the Naam-Sun, witnessing the Divine Majesty and the beautiful events caused as a result of it... reflecting upon this made that same Majesty fill her existence.

Mata Ji was heading towards the Path to Vaheguru. Many tests were

coming to her back-to-back as if these tests would defeat her and take Mata Ji into ungratefulness, low spirits, sadness, worry, upset, ignorance, a state of darkness without wisdom, or being mistaken (that she still wished her desires would come into existence)... but Mata Ji was pushing so that her mind would become conquered and that she could witness the Playful Vaheguru's Play. Mata Ji was becoming extra careful. She was attaining states that were beyond her heart (Un=Uchaa/High + Mun = Dhill/Heart) In this state of Unmun, she was overcoming this internal mine-and-yours [ego perspective] mind and went towards a State of Complete Bliss.-Hearing that Sri Guru Gobind Singh Ji was untouched by the Mughals, Mata Ji was hoping that Maharaj was physically well wherever they are. The mind was cool, and the Sweet-Taste of Naam was continuing to flow and at peace. There was a slight desire but it was not rising so greatly in her mind. The desire was for Maharaj's Physical Security. When this desire heads into anxiety then Mata Ji does ardaas: Oh Akaal Purakh! Keep Your Own Son Protected Yourself! When the ardaas seemed like not enough then Mata Ji began to recite Gurbani in a normal voice... she would go into the Praises of the Beloved. Having sung the Praises of Guru Sahib being Almighty/All-Powerful, Perfect, everything being Guru Sahib's Play and everything was a part of Vaheguru's Playfulness. Singing such praises, Mata Ji would go into states of Praise and then go back into the Sweet Taste of Naam.

A few days passed and news spread that Maharaj was physically well and in Deenaa-Kangarr. However, the Battle of Mukthsar was also heard about. How did the Sikhs of Majha become Shaheed? Did they sacrifice themselves for Guru Sahib and now leave their legacy that we now call 'Mukthsar' (Sarovar of Liberation)? How did Maharaj get from Chamkaur Sahib to Malwa Desh? Not just this, Mata Ji also found out about the Shaheedi of the Younger Sahibzaaday as well. They went through a lot of torture yet did not give up righteousness. Mata Ji heard about all of these events in great detail and after hearing this, she went through further trauma. Such a trauma where Mata Ji forgot about herself. Mata Ji closed the door, laid on her stomach and the first quarter of the night was spent in rough shape. Friends and relatives knocked at her door but Mata Ji did not hear nor did she give a reply. Everyone left and then came back over and over again.

Mata Ji woke up in the second quarter and took a long breath: "Oh mind! Where was I and where am I now? What happened? Sansaar is so impatient... is there nothing else left? After this moment of reflection, there was a wall in front of Mata Ji's eyes. Mata Ji imagined the scene of the Sahibzaaday being bricked into the wall and then imagined the executioner pulling the sword on their throats. Mata Ji was now restless. Her maternal love came running back in and she remembered the innocent faces of the Sahibzaaday. She kept concentrating on them and did not see them as helpless sheep facing slaughter but as if there were 2 shining suns standing. Their faces were not full of fear but quite strong and filled with a Divine Glow. They were not fearful, they were fearless. They were looking at death as if it were a joke. Mata Ji's Concentration focussed even more and the Sahibzaaday's Glory and Majesty only grew further. Some time went on like this but Mata Ji's concentration was distracted and what did she see? The heart had stopped. Breathing had now stopped. "Oh, Sinning Mind! Look at the Glory and Majesty of the Children. These Heirs have removed the weight of sin in this world and you keep imagining them as strengthless children who were separated from their parents and faced cruelty from the tyrants. You are greatly mistaken! Oh, sinning mind! You never let me go into the Highest State of Peace... You always keep me within your pleasures and pains" After breathing deeply, Mata Ji states: "Vaah Vaah! Oh, Children You are Blessed, Your Actions are Blessed, Your Father is Blessed, Your Mother is Blessed, and I am Blessed. It is right that I am Blessed too... for I am related to you as well. I am Blessed too! Mata Ji became resurrected through envisioning this. Blessed! Blessed!! Blessed!!! Mata Ji was saying this out loud. While feeling the Majesty of Vaheguru surrounding Mata Ji, she got up. Mata Ji washed her hands and face then opened the door. The moonlight was shining on her courtyard. Seeing this Mata Ji became hopeless and recited Gurbani:

ਮੂਸਨ ਮਸਕਰ ਪ੍ਰੇਮ ਕੀ ਰਹੀ ਜੁ ਅੰਬਰੁ ਛਾਇ ॥

Moosan Maskar Praem Kee Rahee Ju A[n]mbar[u] Chhaae[i]

Oh Moosan, the Moonlight of Love pervades in the Shade of the Sky

ਬੀਧੇ ਬਾਂਧੇ ਕਮਲ ਮਹਿ ਭਵਰ ਰਹੇ ਲਪਟਾਇ ॥੪॥

Beedhhae Baa[n]dhhae Kamal Mah[i] Bhavar Rahae Laptaae[i]

I cling onto my Vaheguru, just like a bumblebee is caught in the closed Lotus

Flower

(Dhan Dhan Guru Arjan Dev Sahib Ji Maharaj in Chaubole)

The Moon was not alone in the sky... Guru Sahib's Four Stars were also sitting in the sky. This Moon was Sat-Sangee. The Sangat was sitting in front of her home. They were positioned in a way so when Mata Ji would open the door, she would not feel sad and alone. When they saw Mata Ji come out and sing Gurbani, they then became delighted. Mata Ji roared a Fateh and said: "Blessed is the Satsang, Blessed is the Garden of Guru Gobind Singh Ji, Blessed is this Desireless Love, Blessed is Sikhi, Blessed is the Beloved's Garden. Oh Beloveds, I took a [mental] tumble and went into an unfavourable state. I thought the beloved children were extinguished but Oh! This mind keeps going into negativity. It is not like the Sahibzaaday would ever go into negativity. They will keep shining always. The Sahibzaaday came to this world in order to remove the weight of sin in this world. By sacrificing themselves, the weight was taken away. They are my grandchildren but it is my mistake that I did not recognize Their Divine Glow... they gave me honour by being related to me. They were Godly and of Divine Light who came to remove our entanglements and they were successful. Give your blessings:

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥

Sa[n]mbath Saahaa Likhiaa Mil[i] Kar[i] Paavah[u] Thael[u]

The day of my wedding has already been written, so please everyone come and pour oil [like oil poured in threshold as a way to welcome a loved one]

ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੩॥

Dhaeh[u] SajaN Aseesarreeaa Jio[u] Hovai Saahib Sio[u] Mael[u]

Please give me your well-wishes, so that I can meet my Master

ਘਰਿ ਘਰਿ ਏਹੁ ਪਾਹੁਚਾ ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥

Ghar[i] Ghar[i] Eho Paahuchaa Sadharrae Nith Pava[n]n[i]

Every house will receive this invitation, The call is made daily

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥

SadhaNhaaraa Simareeai Nanak Sae Dhih Aava[n]n

Remember the One who is inviting us, Dhan Guru Nanak: the day is arriving!

(Sohila Sahib)

So give me your blessings! The Sangat became thankful to Vaheguru and

started to sing:

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥

*Maathaa Kae Udhar Mah[i] Prathipaal Karae So Kio[u] Manah[u] Visaareeai
The One who protects you in the mother's womb, so why should I forget
Vaheguru?*

ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥

*Manah[u] Kio[u] Visaareeai Evad[u] Dhaathaa Ji Agan[i] Mah[i] Aahaar[u]
Pahuchaava-ae*

How can I ever forget such a Giver, who provides sustenance in the fire?

ਓਸ ਨੇ ਕਿਹੁ ਪੇਹਿ ਨ ਸਕੀ ਜਿਸ ਨਉ ਆਪਣੀ ਲਿਵ ਲਾਵਏ ॥

Osno Kih[u] Poh[i] n Sakee Jis no[u] AapNee Liv Laav-ae

Nothing can even harm, whomever Vaheguru attaches to Themselves

ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ ॥

AapaNee Liv Aapae Laa-ae Gurmukh[i] Sadhaa Samaaleeai

Vaheguru decides whom to connect, Vaheguru continuously joins their Gurmukh

ਕਰੈ ਨਾਨਕੁ ਏਵਡੁ ਦਾਤਾ ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥੨੮॥

Kahai Nanak[u] Evad[u] Dhaathaa So Kio[u] Manah[u] Visaareeai

Dhan Guru Amardas Ji: How can we forget such a Giver?

(Anand Sahib)

Seeing Mata Ji in such peace, everyone became at ease as well. Mata Ji lovingly said goodbye to everyone. Despite it being winter, Mata Ji sat under the moonlight for a little bit more and recited Anand Sahib... then she went inside and went to sleep.

While sleeping, her mind put all of its wavering force against her. Then the mind had taken control of the body too. Looking at how much strength this body of flesh has... Mata Ji had a dream that the Sahibzaaday were being bricked into a wall and in her sleep, she went close to them, she tried to remove them from the wall but the cruel ones overpowered her. Among this back and forth, the brick wall was being stacked and layered. Mata Ji was now also being bricked alive. Mata Ji was feeling suffocated in this state with the Sahibzaaday. Feeling such torture, Mata Ji was slowly suffering and her life was being removed from her. Her soul was looking for a way out of the bricks but it was not able to find a way out. Mata Ji had to face such great darkness that she had never

experienced before. The Sahibzaaday found an exit through one hole which was left by the executioner. Mata Ji also began to escape through that hole. Mata Ji thought that she was bigger than the Sahibzaaday... how would she get through the hole? But then there was no other option, Mata Ji stuck her head through this hole and got out in a strenuous manner. She got out but could not find the Sahibzaaday. In this anxious state, she was scattered all over the place... calling for them until Mata Ji woke up. She realized that she was laying on her bed, the silver moonlight was leaking into her room, and Mata Ji's body was really hot. Mata Ji got up and said Vaheguru, drank a glass of water but her focus had dropped, her mind was in sadness and fear, and it felt like it was in a state of suffering. All of the sufferings Mata Ji had faced previously were all swarming around her eyes. Mata Ji went to sleep in such a great state but woke up in such a bad one. This is why Bhagats will cry out:

ਕਬੀਰ ਸੂਤਾ ਕਿਆ ਕਰਹਿ ਬੈਠਾ ਰਹੁ ਅਰੁ ਜਾਗੁ ॥

Kabeer Soothaa Kiaa Karahi Baittaa Rah[u] Ar[u] Jaag[u]

Bhagat Kabeer Ji: what are you doing sleeping? Get up and awaken...

ਜਾ ਕੇ ਸੰਗ ਤੇ ਬੀਛੁਰਾ ਤਾਹੀ ਕੇ ਸੰਗ ਲਾਗੁ ॥੧੨੯॥

Jaakae Sa[n]g Thae Beechhuraa Thaahee Kae Sa[n]g[i] Laag[u]

To the One You were separated from, attach yourself and reunite

(Bhagat Kabeer Ji's Saloks, Ang 1371)

Now the battle continued, and the mind was not letting Mata Ji get up. It was getting stronger. This useless dream attacked Mata Ji and put her in a state of Tamogun (Animalistic/self-preserving/Lazy). The cycle of Naam was still going too. It was the force of spiritual hardship which did not allow her focus to waver. Mata Ji eventually began reciting Japji Sahib:

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Aadhaes[u] Thisai Aadhaes[u]

Bowing to the One, Revering to...

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੨੮॥

Aadh[i] Aneel[u] Anaadh[i] Anaadhath[i] Jug[u] Jug[u] Eko Vaes[u]

The One present in the beginning, without blemishes, without beginning, Without end... contiously One Form through time (ages)

When Mata Ji arrived at this pankthee, then Mata Ji put her head down in

Namaskaar. In this way, the concentration came. Now stability had arrived, and coolness came too. Doing 'Aadhaes Tisai Aadhaes' four times, Mata Ji began to sweat, and the body began to cool, the mind cooled down. A voice from inside came and said: "do not lose these opportunities, remain in a high spiritual state, do not escape this love, below you is only the sighing state, above you is the Place of Peace. Focus on the higher state"

Concentration is a Great Power:

ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥

Panchaa Kaa Gur[u] Ek[u] Dhhiaan[u]

The Supreme Ones have their focus solely on the Vaheguru

(Sri Japji Sahib)

The mind wished to distract the concentration from inside and bring it to only see that which is in the visible world. Put efforts into bringing the mind's concentration to attain the Eternally Higher States of Vaheguru's Sanctuary. Wherever the focus went, it became a part of Vaheguru's Sanctuary. Reflecting upon this, Mata Ji became calm and cool. Now the mind was seen as a strength. A power was visible which made it appear to be the witness. All of the events which have happened are now visible as part of a higher Godly Work in which Mata Ji cannot control anything. The mind was simply going to witness this and stay concentrated in the House of Vaheguru. This was in order to realize the Hukam. Whatever was happening was in Vaheguru's Will and keeping the internal focus towards the Sanctuary of Vaheguru's Lotus Feet. The attempt is that we should not get ripped out of the Sanctuary. Mata Ji got up in these colours... part of Amrit Vela had passed but even still Mata Ji took the courage to go to Guru Sahib. There was less Sangat in the Gurdwara Sahib at that time too. After hearing about what happened in Chamkaur Sahib, a lot of the Sangat left their homes to go and try to be of some help to Guru Sahib as they reached Malwa. Even if there were only a few Gursikhs at the Gurdwara, the Shabads were still dying those in Sangat with the colours of Radiating Peace. After immersing herself in the colours of Kirtan, Mata Ji's concentration only became stronger. The Shabads were those that brought Mata Ji's concentration. They filled the mind with thoughts of accepting Hukam. In these colours, the night was spent and Mata Ji's Fifth Difficult Night had passed.

The Sixth Difficult Night

Many days and months had gone by. Mata Ji spent her time within the Attained Stability of Vaheguru's Sanctuary. The Colours of Remembrance began to dye Mata Ji until another bad news came. It was the news of Guru Gobind Singh Sahib Ji's Jyothee Jyoth. This news came to Mata Ji in a unique way. First Mata Ji went through darkness and hopelessness. Her inner core pulled her towards the Sweetness of Naam until a cold sigh made her think of a Shabad:

ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥

Janam MaraN Dhuhahoo Mah[i] naahee, Jan Paroukaaree Aa-ae

They do not come into both birth and death, the Servant comes for the purpose of benefitting others

ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ ॥੨॥

Jeea Dhaan[u] Dhae Bhagathee Laae[i]n[i], Har[i] Sio[u] Lain[i] Milaa-ae

They offer their individuality to worship, they make others merge into Vaheguru (Dhan Guru Arjan Dev Sahib Ji in Raag Soohee, Ang 748)

Mata Ji received this news after the evening diwan was complete. Mata Ji went home. Being in a state of wonder, Mata Ji looked toward the skies and said: "Oh Your Playfulness, Oh Your Colours! You came to save us wandering and mistaken ones. You were the Guru to everyone, a Son to some, someone's Son-in-Law, someone's Father, a Relative to another, someone's Child, a True Friend, and someone's Target who ended up having to fight against the Most Fierce Warrior, However, ultimately... you came to carry everyone over this world-ocean and bless everyone with the Bliss of Liberation. Yes, Guru Sahib came to remove the internal darkness from our eyes, the One who places Their Awareness within everyone. By giving us Divine teachings, the One with a Divine Life gave Their Blessings and went back to the Country of God. Guru Sahib did not go anywhere, They are forever with us. Time's departure and arrival have established two towns. One is visible and the other is not. We see the land of departure which we have to leave one day. However, the destination of arrival is not visible to us... even though that place is of stability. Through the Connection of Naam, one arises above both... seeing these two towns but also seeing they don't exist. Yes, this is a spiritual state of stability. These eyes are not

able to see this spiritual state, otherwise, it would chase that spiritual state. Those people who concentrate on Vaheguru, attain Vaheguru's Sanctuary. They are living an Immortal Lifestyle. They are not subject to change or corruption. They are above these states. We have a curtain of doubt in front of us, the Trap of emotional attachment to this world. This trap does not allow us to access Eternal Life. We are immortal and we should not get swept up in the darkness of this universe. We should keep our face towards Vaheguru and then we will live a life of shining glory. Guru Sahib was greater than the Naamee Gurmukhs. They are the Light of Guru Themselves. Guru Sahib did not leave this Universe, they did not go anywhere... They are the Eternally Glowing Light and will continue to shine. So what separation and for what reason is there to suffer or face pain? In these reflections, Mata Ji did not descend from these high spiritual realms. Mata Ji was in the Sweet-Tastes that were above the mind. The night was being spent like this. Mata Ji was peaceful but would occasionally go through dizziness which would give her a glimpse of the Immortality of the Afterlife and the Formless Form of the Bhagats of Vaheguru's Sanctuary immersed in Keertan, Praises sung of Parameshwar, within True Perfected Faith. Under this influence, Mata Ji went into a deep coolness:

ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ ॥

Kabahoo Saadhhsa[n]gath[i] Eih[u] Paavai
Sometimes, this being attains Saadh-Sangat

ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥

Us Asthhaan Thae Bahur[i] n Aavai
In this place, one will not return into another birth

ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥

A[n]thar[i] Hoe[i] Giaan Pargaas[u]
Internally, spiritual wisdom will become visible

ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥

Us Asthhaan Kaa Nahee Binaas[u]
This Place is Indestructible

(Sri Sukhmani Sahib)

Sometimes Mata Ji read a line from Gurbani. Sometimes, Naam would sit upon Mata Ji's Tongue and would bring about an internal change where every

single pore would be filled with a cool peace. Sometimes, she remembers the physical form of Guru Sahib and becomes stable in this unwavering state. Concentrating – in this way – Mata Ji's Night had passed. It was a night filled with pain but Mata Ji did not feel this pain as the doubts had been removed. Mata Ji's Faith was perfect and her mind was completely stable. Mata Ji was in an Immersed State of Tasting her Own Absolute Real Form. Immersed in the Sweet-Taste of Guru's Sanctuary, the Loving Connection existed but now she had attained her Ultimate-Self.-Divine Connection and Desires are two things to which the separated being is bound. Guru Sahib have written a third thing into the separated being's destiny. Those who have the Divine Connection will then attain Parameshwar:

ਕਰੈ ਨਾਨਕੁ ਗੁਰਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥੨੯॥

Kahai Nanak Gurparsaadhee Jinaa Liv Laagee Thinee Vichae Maaeiaa Paaeia Dhan Guru Amardaas Sahib Ji: Through Guru's Prasaadh [Blessings] whoever is blessed with Divine connection, are able to attain Vaheguru even in the midst of Maya

But those who do not have that Loving Connection, are stuck in desires. Those who are stuck in desires remain obedient to Maya [Illusory-World]:

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥

Liv Chhurrkee Lagee Thrishnaa Maaeiaa Amar[u] Varthaaeiaa

With desires, being under the control of Maya, the mind becomes weak and the body becomes weak as well:

ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ਦੇਹ ਨਿਮਾਣੀ ॥

Saachee Livai Bin[u] Dhaeh NimaaNee

Without the True connection, the body is honourless

ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥

Dhaeh NimaaNee Livai Baajhah[u] Kiaa Karae Vaechaareea

The body is honourless without this Divine Connection, What can the poor being do?

ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੇਇ ਨਾਹੀ ਕ੍ਰਿਪਾ ਕਰਿ ਬਨਵਾਰੀਆ ॥

Thudhh[u] Baajh[u] Samrathh Koe[i] Naahee Kripaa Kar[i] Banvaareea

Besides You - Oh Almighty One! There is no one else...Please bless me Vaheguru

ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ ॥

Es No[u] Hor[u] Thhaao[u] Naahee Sabadh[i] Laag[i] Savaareeaa
There is no other place to go, attach to the Shabad & wrap up this life
ਕਰੈ ਨਾਨਕੁ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥੬॥

Kahai Nanak[u] Livai Baajhah[u] Kiaa Karae Vaechaareeaa
Dhan Guru Amardas Sahib Ji: Without the Divine Connection, what can the
poor being do? (Dhan Dhan Guru Amardas Sahib Ji in Anand Sahib)

The Medicine for this Desirous Mind is The Shabad (Gift of Naam). Satguru Sahib Ji's Shabad means to keep the mind in such a memory of Akaal Purakh that Vaheguru begins to live there. When Vaheguru is regularly remembered then that Divine connection forms. The Beloved person who has a connection with Parameshwar [The Great Master ~ Vaheguru] will arise to a higher peace. Both disputes and pains become erased. The mind turns away from both hope and anxiety:

ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥੨॥

Aas A[n]dhaesae Thae Nihakaeval[u] Houmai Sabadh[i] Jalaa-ae
They become free of their fears and hopes when the ego is burnt in the Shabad
(Dhan Dhan Guru Nanak Dev Sahib Ji Maharaj in Raag Aasaa, Ang 467)

The Vision goes past death, it goes into the Stable Peace of Its Own True Form... Vaheguru's Permanent Sanctuary is Attained. We transcend the roots of desire - the mind.

Mata Sabhraaee Ji lived in the Satguru Sahib's Sanctuary and was in such a high spiritual state that even though she was in a sad situation, Mata Ji was not anxious. Mata Ji was cool, immersed in the sweet taste, steadfast, soft, and tender. It is not that she was not caught up in the stream of Guru Sahib's Benevolence, Love, and Divine Light. That stream and connection were there, they were truly there. The love was now of Ultimate Mindset. There was the Enjoyer and the Ultimate Witness. Regardless of what happened to Mata Ji now, there was no way of knocking Mata Ji from this state of steadfastness. It lived within the connection, every moment of the night was spent in the highest spiritual realms. The night was supposed to be the most painful. But the loving connection destroyed desires and the entanglements attached to the desires. The mind was woven into the Sanctuary of the Beloved. Mata Ji was safe from all of the mind's wavering. Amrit Vela came around but Mata Ji could not get

up from this concentration. When there were a few hours left in the night then Mata Ji's Eyes opened... those eyes that did not sleep all night were permanently dyed in the Colours of Wonder. There was a light pouring into the eyes, there was bliss coming from the mind, and a train of beauty was taking over the visible world and making a map of wonderfulness. In this stream of wonderfulness, Mata Ji got up and went towards the Gurdwara and became immersed under the influence of Kirtan.

In this way, Mata Ji's Night was spent, This Divine-Love-Connected Mata Ji's 6th Difficult Night had passed.

The Seventh Difficult Night

Some time went by and Mata Ji became courageous. She went to Sri Amritsar Sahib. There she met Sahib Raam-Koer Ji (aka Bhai Gurbaksh Singh). Mata Ji heard all about Guru Sahib's Jyothee Jyoth. Sahib Raam-Koer Ji was close to Guru Sahib. Sahib Ji were the Epitome of Divine Love. Both, complete in Spiritual Wisdom and a perfect Brahmgianee. They were with Guru Sahib in the last few years and went to the South with them as well. Sahib Ji's Mother visited the South to meet Guru Sahib. Guru Sahib had commanded Sahib Ji and Their Mata Ji to do Parchaar of Sikhi. Sahib Ji went back to Their Town of Sri Amritsar Sahib. The Elder in their lineage was Baba Buddha Ji. So they went to the very place associated with Baba Ji. Sahib Ji conducted Katha and wrote about the lives of the Ten Guru Sahibs. It is said that these writings were requested from Sri Amritsar Sahib by the King of Kaiththal and then became the basis of Kavi Santokh Singh Ji's Gur Prathaap Sooraj Granth. It is said that this writing went to Kaiththal and never returned to Sri Amritsar Sahib. Mata Sabhraaee Ji arrived at Sri Amritsar Sahib during the afternoon when Bhai Raam-Koer Ji used to pen this granth (between both morning and evening diwan). Sahib Ji's Life was also quite wonderful. Immersed in the Loving Connection as if they were intoxicated but when they explained history then they became a great scholar which you could not challenge. Mata Ji spent these days having darshan of this great beloved Gursikh who remained like a lotus flower in this world – detached yet still living among it all. Sahib Ji met Mata Ji with great respect as if Mata Sabhraaee Ji were their own mother. They honoured Mata Ji greatly and fulfilled Mata Ji's eager desire to hear Satguru Ji's history.

Mata Ji heard about the event of Guru Sahib leaving Their Physical Body: that a weapon pierced Maharaj's 5 Elemental Flesh, Maharaj had their robes prepared, Maharaj had let go over their armoured body and prepared for leaving as if they were getting ready to wed [they rode on a horse with great fervour]. Knowing Death to be a joke, Maharaj had played the trumpet of death themselves. Hearing about Guru Sahib's Preparation, Mata Ji only went into Chardi Kalaa and stayed in these high spiritual states. That which Mata Ji was lovingly connected to was now perfected. Mata Ji took on the Colours of a Brahmgiyani. Mata Ji stayed there for a bit before going back home.-After

wearing the cloth of her body for a while after this, Mata Ji began to say: 'These clothes are old now, they are not worth keeping'but Mata Ji's Faith and internal state were of the following:

ਗੁਰਮੁਖਿ ਬੁਢੇ ਕਦੇ ਨਾਹੀ ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਸੁਰਤਿ ਗਿਆਨੁ ॥

Gurmukh[i] Butdae Kadhae Naahee, Jinaa A[n]thar[i] Surath[i] Giaan[u]

The Gurmukh does not age, the ones who are always internally connected to spiritual wisdom

(Dhan Dhan Guru Amardas Sahib Ji, Salok Vaaran Thae Vadhheek)

The Sun of Spiritual Wisdom shone, and the clothes became old and became complete. Slowly, that night came when the clothes were going to collapse and the separated being was going to fly.

Mata Ji was lying on a clean white bed. Sat-Sangat were sitting nearby. Her eyes were closed but opened sometime. Outside it appeared like a glorious samaadhee while internally Mata Ji was in the colours of:

ਆਪੈ ਆਪੁ ਖਾਇ ਰਹਿ ਮੇਟੈ ਅਨਦਿਨੁ ਹਰਿ ਰਸ ਗੀਤ ਗਵਈਆ ॥

Aapai Aap[u] Khaae[i] Ho[u] Maetai Andhin[u] Har[i] Ras Geeth Gavaeeaa

The one who eliminates self-centredness and erases the ego, They sing the Praises of Vaheguru all-day

(Dhan Dhan Guru Ramdaas Ji Maharaj in Raag Bilaaval, Ang 833)

Mata Ji was in the Tastes of Wonder, when...suddenly, Mata Ji thought: "Oh! I am about to die" but after a moment her eyes opened and she saw that the SatSangat are sitting around her and the moon's moonlight was casting. Mata Ji said: "Brothers and sisters! Did anyone say? Oh, I am about to die? I felt as if I had heard someone say: 'Oh I am about to die' Oh loved ones! Have pity on me and send me to my in-laws with happiness! I am going to the Country of my Beloved Vaheguru's Form. Who dies? I am going to my In-Laws, double the dowry when you send me! Do Ardaasaa for me:

ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੩॥

Dhaeh[u] SajaN Aseesarreeaa Jio[u] Hovai Saahib Sio[u] Mael[u]

Please give me your well-wishes, so that I can meet my Master

(Sohila Sahib)

At this time, everyone completed one Japji Sahib and then did an Ardaas. Mata Ji connected once more, she was intoxicated in the Divine Light

mingling with itself. In this Union, Mata Ji was truly intoxicated and became careless in which she let out some tears of joy. Mata Ji's eyes were closing and opening. The Amrit was just pouring. When she closed her eyes, she became one with Vaheguru... when she woke up... she saw this world's Sat-Sang:

ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ ॥

Kabahoo Saadhhsa[n]gath[i] Eih[u] Paavai
Sometimes, this being attains Saadh-Sangat

ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥

Us Asthhaan Thae Bahur[i] n Aavai
In this place, one will not return into another birth

ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥

A[n]thar[i] Hoe[i] Giaan Pargaas[u]
Internally, spiritual wisdom will become visible

ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥

Us Asthhaan Kaa Nahee Binaas[u]
This Place is Indestructible

ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ ॥

Man Than Naam[i] Rathae Ik Ra[n]g[i]
The mind and body are imbued in the colour of Naam

ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ ॥

Sadhaa Basah[i] Paarbraham Kai Sa[n]g[i]
One is always in Vaheguru-Paarbrahm's Company

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥

Jio[u] Jal Mah[i] Jal[u] Aae[i] Khataanaa
Just like water comes to blend in water

ਤਿਉ ਜੇਤੀ ਸੰਗਿ ਜੇਤਿ ਸਮਾਨਾ ॥

Thio[u] Jothee Sa[n]g[i] Joth[i] Samaanaa
[or] like the light merges back into the light it came from

ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ ॥

Mit[i] Ga-ae Gavan Paa-ae Bisraam
One does not have to return again and has found a place of rest

ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥੮॥੧੧॥

Nanak Prabh Kai Sadh Kurbaan

*Dhan Guru Arjan Dev Sahib Ji: always be a sacrifice to Vaheguru
(Sri Sukhmani Sahib)*

Oh! This is the night which people often say 'Oh me! Oh Me! That night which causes many to suffer, it is that night which hits like a snakebite and they lose themselves in hopelessness and darkness... but the glory of the SatSang, having heard of the life of Guru Sahib, Sahib Ram-Koer Ji's Sangat, Divine Love, and Wisdom... Mata Ji was in such peaceful colours. Just Utter Peace was Shining from her, its like after walking along a river that was thousands and thousands of miles long, Mata Ji was falling into the King of the Ocean. In the Peaceful Company, Mata Ji immersed herself in this Bliss:

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨ ਆਨੰਦੁ ॥

Kabeer Jis[u] Marnai Thae Jag[u] Darai Maerae Man Aana[n]dh[u]

Bhagat Kabeer Ji: that death which everyone is afraid of, It brings me bliss

ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥੨੨॥

Marnae Hee Thae Paaeeai Pooran[u] Paramaana[n]dh[u]

From this type of death can attain the Perfect Ultimate Spiritual Bliss

(Bhagat Kabeer Ji's Saloks, Ang 1365)

Mata Ji is understanding the map drawn out by this shabad.

It was now Amrit Vela and Sukhmani Sahib was being sung at a normal volume and melody. When the 21st Ashtapadhee came:

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥

Sargun Nirgun Nira[n]kaar Sun[n] Samaadhhee Aap[i]

Vaheguru in Form, Vaheguru in Formless, Vaheguru Independent of Form, Vaheguru in the Ultimate Void State... it is all Vaheguru - Themselves

ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥੧॥

Aapan Keeaa Nanakaa Aapae Hee Phir Jaap[i]

Vaheguru has done it all! Dhan Guru Arjan Dev Sahib Ji: Vaheguru is the One who causes remembrance

Then Mata Ji's Colour changed. Her eyes opened as some Divine Breath had escaped. In all four directions, the sound of 'Vaheguru Ji Ka Khalsa Vaheguru Ji Ki Fateh' came. Mata Ji's Eyes closed, and the redness in Mata Ji's face began to glow and increase.

When Paathi Singh recited:

ਨਾਨਕ ਇਹ ਗੁਣਿ ਨਾਮੁ ਸੁਖਮਨੀ ॥੮॥੨੪॥

Nanak Eih GuN Naam[u] Sukhmanee

Dhan Guru Arjan Dev Sahib Ji: Through these Qualities... [received from this Bani]

We call the Naam: Sukh-Manee [Jewel of Peace]...

and bowed his head then Mata Ji's Physical Breaths had ended. Mata Ji's Face turned into a deep Kesar/Saffron colour. Mata Ji began her trip but finished her journey here. The Mata Ji who attained Internal Peace completed her 7th Night. That night – which was filled with joy for the Enjoyers of the Sweet Taste of Naam and the most difficult night for worldly people – had now passed:

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਪਾਰਿ ॥

Bho[u]jal[u] Bikham[u] Asgaah[u] GurSabadhee Paar Paah[i]

The terrifying, dangerous, unpassable ocean of this world is crossed overthrough Guru's Shabad

(Dhan Guru Arjan Dev Sahib Ji in Raag Ramkali, Ang 961)

Note: Within this world, death is never going to leave us and the separation from our loved ones is always going to remain fresh. The teachings of these nights will always act as medicine for those afflicted with separation.

(Baba Nodhh Singh)

La Fin/The End/lth[i]