

CREATIVITY THROUGH THE RADIANT BODY

For most of us, Guru Gobind Singh represents the Soldier–Saint energy. The intent of today's gathering is to share a lesser-known facet of our beloved Guru Gobind Singh—that of his poetry and artistry. Here are some of the qualities of the Radiant Body:

- The Radiant Body gives spiritual royalty and radiance.
- Qualities: Royal courage, creativity, radiance, nobility
- Key phrase: "All or Nothing"
- Mastery: courageous and creative regardless of any obstacle or fear; radiates a royal excellence and exceeds all expectations.
- If weak: avoids conflict, shy; feels ineffective and unable overcome fear; energy levels fluctuate. Key to Balancing: unwavering commitment to spiritual values; keep the hair unshorn, as it governs and energizes the Radiant Body.

[From *The Aquarian Teacher: KRI Teacher Training Level One Manual*]

POETRY IN THE DARBAR OF GURU GOBIND—In the court of the Tenth Guru, Guru Gobind Singh ushered in a new approach to literature, not only with regard to the understanding of the Sikh scripture Guru Granth Sahib, but the idea of comparative religion. The courtly arenas of Anandpur and Paonta provided conditions for poets and scribes to flourish in their respective fields. The literature that was created transcended the different religions of the time with translations of both Hindu and Muslim religious texts. There were also other themes covered from statecraft to love poetry.

Poet Laureate of Guru Gobind Singh's Court—Bhai Nand Lal was one of the poets that participated in Guru Gobind Singh's symposia for poets. He is said to have been a poet in the retinue of the Emperor Aurangzeb. He fled the court after impending conversion to Islam. Nand Lal was received warmly at the court of the Guru and eventually in Sikh tradition he has been regarded as the Poet Laureate of the Tenth Guru. His works have been given the approval of recitation in Gurdwaras. Here is an example of his writing in the Persian "ghazal" style of poetry.

Ghazal Twenty (composed by Bhai Nand Lal)

What can a lay-doctor prescribe to a chronic patient of love? When your own legs are maimed, what can a guide do?

All her splendor is visible sans veil, But, as you, yourself, are imbued in ego, what can her moon-like countenance do?

To you, who have not been endowed with the contentment of mind, What good is a secluded place or a magnificent mansion?

Without the affection of a love-guide, how would you attain the celestial goal. Without an inspiration from a mentor in you, how can an escort lead you?

Oh, Goya, when you embellish your eyes with the dust of the feet of the holy man, Only then you can perceive the Almighty; otherwise what can any collyrium do?

From The Lowest to the Highest (Furmaan Khalsa p. 93, the Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji)

(Neecho Ooch)

Siri Singh Sahib,
Beloved son of Guru Ram Das,
By whose Grace, God granted His seal of approval.

Through the power of Raj Yoga
The bonds of 8.4 million lives were cut away.

Through the radiance and power of Shakti
The Khalsa has been reborn in Bliss.

He sits with majesty on the throne of Brahm,
Filled with deepest Peace.
The Guru, his protector, fills every fiber of his being.

The light of Gobind shines.
The cheats and slanderers are burning.
The Guru's word is manifesting
960 million Lions of Grace.

Oh, Yogi,
Great is the Guru
Who has raised the lowest of the low
To the highest of the high!

**The Nectar of Deep Meditation (Furmaan Khalsa p. 145, the Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji)
(Amrit Veechar)**

God is beyond His Creation,
The Soul is beyond limitation.

The Creation blossoms forth...
Beyond victory or defeat.

In the flow of deep meditation...
My nectar thoughts are filled with God.

Touching the Guru's Feet,
My Boat arrives on the Yonder Shore.