



GUIDE TO SPIRITUAL CONSCIOUSNESS



SAINT SCHOLAR NARANJAN SINGH JI
(SHIROMANI KATHAKAR)



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THIS BOOK IS DISTRIBUTED FREE
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The price of this spiritual guide is not monetary but spiritual. Kindly read, understand and make an attempt to follow the teachings explained in this book.

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ਇਸ ਪੁਸਤਕ ਵਿੱਚ ਗੁਰਬਾਣੀ ਦਰਜ ਹੈ । ਕਿਰਪਾ ਕਰਕੇ
ਇਸ ਨੂੰ ਪਿਆਰ ਅਤੇ ਸਤਕਾਰ ਨਾਲ ਸੰਭਾਲਨਾ ਜੀ ।

This book contains Shabads and quotations from Gurbani.
Kindly handle it with care and respect.

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ਇਹ ਪੁਸਤਕ ਮੁਫਤ ਵੰਡੀ ਜਾ ਰਹੀ ਹੈ, ਵੇਚਣ ਲਈ ਨਹੀਂ ਹੈ । ਇਸ ਪੁਸਤਕ ਦਾ ਮੁੱਲ(ਕੀਮਤ) ਮਾਯਾ ਨਹੀਂ, ਬਲਕਿ ਪੜ੍ਹ ਕੇ ਆਤਮਿਕ ਗਿਆਨ ਦੀ ਪ੍ਰਾਪਤੀ ਕਰਨਾ ਹੈ । ਕਿਰਪਾ ਕਰ ਕੇ ਆਪਣਾ ਕੀਮਤੀ ਸਮਾਂ ਕੱਢ ਕੇ, ਇਸ ਪੁਸਤਕ ਨੂੰ ਪੜ੍ਹੋ, ਸਮਝੋ ਅਤੇ ਅਪਣੇ ਜੀਵਨ ਵਿਚ ਢਾਲਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰੋ ।
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1. Divine Mystic Reflections on Gurmat – Book 1
2. Divine Mystic Reflections on Gurmat – Book 2
3. ਅਰਦਾਸ ਕਲਾ
4. The Miracle of Ardaas (English translation of ਅਰਦਾਸ ਕਲਾ)
5. ਅਕੱਥ ਕਥਾ
6. ਜੀਵਨ ਜੁਗਤਿ(Original version of this book-Guide to Spiritual Consciousness)

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PRAYER FOR WORLD PEACE

ਸਲੋਕ ਮਃ ੩ ॥
ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥
ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥
ਸਤਿਗੁਰਿ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥
ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰੁ ॥੧॥

O' Lord, the world is in flames;
Save it with Your Grace.
Save it, whatever way it can be saved.
The True Guru shows the path of Peace
in the meditation of the True Name.
Nanak says that other than God
there is no other Liberator.

(Sri Guru Granth Sahib Ji 853)

A NOTE FROM THE PUBLISHER

The contents of this book were originally printed in the mid 70's by the late Giani Pritpal Singh Ji of Jalandar in 2 books: ਜੀਵਨ ਜੁਗਤਿ (Jivan Jugat) and ਮੁਕਤਿ ਪੰਥ (Mukat Panth). Giani Pritpal Singh Ji compiled the contents based on lectures and discussions with Saint Scholar Naranjan Singh Ji.

We are grateful to Mata Surjit Kaur Gandhi Ji (from Patiala) who rendered valuable help in the translation and editorial work of this book.

We are sorry for any grammatical and typo errors that may have missed our scrutiny. Kindly accept our humble apologies.

We shall be grateful to receive feedback on errors. Kindly email your feedback to: contact@gurukhoj.com

SAINT SCHOLAR NARANJAN SINGH JI

by Surjit Kaur Gandhi

In total humility and with the blessings of Guru Ji,
dass tries to dedicate some words to Saint Scholar Naranjan Singh Ji.

Sant Ji was born around the year 1921 in Sulisar, Bathinda, Punjab. From his early childhood, he showed signs of being a highly spiritual soul.

Sant Ji was blessed by Sant Attar Singh Ji(Mastuana Sahib).

At the young age of 7, he would wake up at 1 am and do kirtan until 4 am, in seclusion. He would then take some curd in an iron(ਸਰਬ ਲੋਹ) bowl as his breakfast. He stayed in Damdama Sahib from the age of 7 to 13.

Sant Ji then moved to Patiala, where he stayed at Gurdwara Dukh Neevaran Sahib, a historical site of Sri Guru Tegh Bahadur Sahib Ji. **Here, at this young age, he started katha of Sri Guru Granth Sahib Ji. This katha, from start to end, was completed in 18 years.**

For 50 years, Sant Ji did katha in Patiala and other cities in India. He travelled extensively all over India as well as to foreign countries like Singapore, Malaysia, USA and Canada. He spoke to eager audiences wherever he went and rekindled the light of religion in many hearts.

In 1983, Sant Ji was bestowed the title of **SHIROMANI KATHAKAR** (Chief Exponent of Sikh Scriptures) by the Shiromani Gurdwara Parbhandak Committee for 50 years of contribution to the Khalsa Panth. He was conferred this award by Sri Akal Takht Sahib.

Sant Ji left his physical body on 25th May 1994.

The lives of Gurmukhs, Gursikhs, Sants, Bhagats and Mahapurushs are the foundation of future civilisation and ethos. They are beacons of light who provide guidance to the shore of salvation. Sant Ji was amongst those blessed souls.

Sant Ji was a strict follower of Gurmat Maryada. He was a learned scholar who was dyed in Naam. He led a life of sewa, simran, katha, kirtan and absolute faith in Sri Guru Granth Sahib Ji.

ਮੈ ਗੁਰਬਾਣੀ ਆਧਾਰੁ ਹੈ ਗੁਰਬਾਣੀ ਲਾਗਿ ਰਹਾਉ ॥੮॥

I have the Support of the Word of the Guru's Bani.
Attached to Gurbani, I survive.

(Sri Guru Granth Sahib Ji 759)

Sant Ji also used to stress on the need to rise at amritwela. For 35 years, he led an amritwela sadhana from 3 am to 5 am every morning at Guru Nanak Ashram, Patiala. During these amritwela sadhanas, the lights would be turned off at 3am sharp. Only a dim candle would be lighted near the Pothi Sahib on Sant Ji's harmonium. He did the sadhana with intense love(ਬੈਰਾਗ). Everything would come to a still and the atmosphere felt peaceful and tranquil.

Sant Ji always guided people to Sri Guru Granth Sahib Ji and not to himself. He advised people to stay away from individuals who claim to be living Gurus.

He always encouraged the sangat to (upon waking up every morning) recite 5 times the words **Dhan Sri Guru Granth Sahib Ji**.

The following are some of the words(ਬਚਨ) of Sant Ji:

1. Katha can be said to be knowledge(ਗਿਆਨ), vision(ਦਰਸ਼ਨ), faith(ਸ਼ਰਧਾ) or tenets of Gurmat. The purpose of katha is to unite the thought-waves(ਸੁਰਤ) to the Shabad. We need to bathe our thought-waves(ਸੁਰਤ) in the lake of katha. The aim of katha is to obtain the Grace of Guru Ji.
2. Do not keep the mind(ਮਨ) free. Always praise the Lord; otherwise, it will indulge in gossip and slander.
3. A Sikh has one door(ਦਰ), one house, one support. If we are able to hold on to only ONE support, then everything can change. Two will not work. This Perfect Law of Akaal Purukh is irrevocable. Join yourself, not to two, but to only ONE. We cannot have more than one spiritual head or centre.
4. Ardaas requires one-pointedness of the mind. When the mind starts getting one-pointed, then the secret unveils.

5. What is the duty(ਕਰਤੱਵ) of Guru Ji? He comes to the aid of the suffering person who remembers him. His nature is:

ਜੋ ਸਰਣਿ ਆਵੈ ਤਿਸੁ ਕੰਠਿ ਲਾਵੈ ਇਹੁ ਬਿਰਦੁ ਸੁਆਮੀ ਸੰਦਾ ॥

The Lord lovingly embraces whoever comes to His Sanctuary
- this is the way of the Lord and Master.

(Sri Guru Granth Sahib Ji 544)

6. Guru Ji changes our bad *karams* to good ones. A Sikh obtains Grace and Blessings from Guru Ji. Guru Ji tells us the way of life(ਜੀਵਨ ਜੁਗਤ) and helps in achieving one-pointedness of the Surti. He sorts out our life; now and hereafter(ਲੋਕ-ਪਰਲੋਕ). Guru Ji lights up true love, intense longing and affection. As such, desire(ਭਾਵਨੀ) awakens and with this desire, mental strength increases.
7. As our faith(ਸ਼ਰਧਾ) keeps increasing, the Grace of God (ਨਦਰ) will unfold unto us. Our success will increase as faith, steadfastness and belief increase.
8. A Sikh may desert his Guru but Guru Ji will never desert His Sikh. A Sikh may write a *baydawa*(letter of breaking his relationship with Guru Ji) but Guru Ji mends this broken relationship (ਟੁੱਟੀ ਗੰਡ).
9. The words of Guru Ji are God's words. Guru Ji is the intimate knower of the secrets of our hearts.

PREFACE

Giani Pritpal Singh

What is religion? Is it a practical guide to man's spiritual consciousness(ਜੀਵਨ ਜੁਗਤਿ), a way to torture the body or is it the mechanical repetition(without focus and concentration) of the scriptures and performing customs and rituals in a mechanical way?

Before the time of Sri Guru Nanak Dev Sahib Ji, religion was not regarded as a practical guide to man's spiritual consciousness(ਜੀਵਨ ਜੁਗਤਿ). What was religion viewed as at that time?

An understanding of this can be made from the writings of those times:

Sri Guru Nanak Dev Sahib Ji travelled about 12 miles(੧੨ ਕੋ) and arrived at a forest. A group of Sadhu's were sitting there. Ascetics and hermits were performing austerities - some were sitting with their hands up in the air, some were sitting very close to a fire from burning firewood, some were sitting in various yogic positions, some had forsaken wearing all other clothes and were wearing just a loin-cloth, some were sitting naked in water and some were seeking the comforts of the "next world" by sitting in solitude in a corner after having abandoned the comforts of this world.

(Janam Sakhi Bhai Bala Ji)

Before he placed the Hindu sacred thread on Sri Guru Nanak Dev Sahib Ji, the family priest conducted all the traditional customs and rituals of the Bedi sect of the warrior class. He then started to teach Guru Sahib Ji about some of the rituals; the importance of sandalwood(ਸੰਧਿਆ), libation of water to the Gods or manes of the deceased ancestors(ਤਰਪਨ), lock of hair left on the head after

tonsure(ਸਿਖਾ), a cloth worn around the waist - passing between the legs and fastened behind(ਧੋਤੀ), hindu sacred thread(ਜਨੇਊ), rosary(ਮਾਲਾ), sacred mark on the forehead(ਤਿਲਕ), and the six ceremonial rituals(ਖਟ ਕਰਮ), etc....

Pandit Hardyal Ji said, "Without wearing this thread(ਜਨੇਊ), a person is impure. He is not fit to enter the ceremonial platform and remains impure. According to the traditional ways of the Vedas, when a Khatri Brahman wears this sacred thread, he earns his right to all religious rites and rituals."

Then Guru Sahib Ji said, "Listen Pandit Ji, what is the use of being a Khatri Brahman, wearing the sacred thread and performing external rituals if that person does not stop doing evil deeds? ... Such a person is not really a Khatri Brahman but a person of low caste. When he dies, he will be accountable to Dharam Raj(King of the Angels of Death). A person who does evil now will have to suffer in hell after death."

When Guru Sahib Ji said this, all the people who were sitting there were amazed.

(Janam Sakhi Bhai Bala Ji)

The Brahman set up his ceremonial platform and started giving advise about the significance of the plate of sandalwood, flowers, etc. He then started teaching the Gaitri mantar and the maryada of the Shasters and Vedas, the six ceremonial rituals(ਖਟ ਕਰਮ) and how to perform sewa of the Saligram. Then, the Pandit washed the ceremonial platform and asked Sri Guru Nanak Dev Sahib Ji to sit on the platform. After that, the Pandit wanted to put the sacred thread(ਜਨੇਊ) on Guru Sahib Ji.

Guru Sahib Ji said, " Pandit ji, is the religion of the Khatri Brahman upheld because of the sacred thread or is it upheld by discarding evil and performing good deeds."

When Sri Guru Nanak Dev Sahib Ji said this, all the people who were gathered there were very surprised.

(Janam Sakhi Meherban)

Then Baba Nanak Ji said "How is his religion upheld? Is it by wearing this sacred thread or by performing good deeds?" When Baba Nanak Ji said this, everyone present was astonished.

(Ancient Janam Sakhi)

Based on the above narrations, we can ascertain that during those times (and in some places even now), religion did not serve as a practical guide to man's spiritual consciousness(ਜੀਵਨ ਜੁਗਤਿ).

Instead, to those who called themselves Sadhus, undergoing difficult austerities and yogic postures was considered as religion. To the normal public, religion was the performance of external customs and rituals.

Gurmat considers the above-mentioned austerities, customs and rituals to be futile deeds.

ਕਈ ਅਗਨ ਹੋਤ੍ਰ ਕਰੰਤ ॥ ਕਈ ਉਰਧ ਤਾਪ ਦੁਰੰਤ ॥

Many perform Agnihotras (fire-worship);
many perform arduous austerities while standing.

ਕਈ ਉਰਧ ਬਾਹੁ ਸੰਨਿਆਸ ॥ ਕਹੂੰ ਜੋਗ ਭੇਸ ਉਦਾਸ ॥ ੧੨॥੪੨॥

Many perform arduous austerities by keeping their arms raised.
Many are in the garbs of Yogis and Udasis (stoics).

ਕਹੂੰ ਨਿਵਲੀ ਕਰਮ ਕਰੰਤ ॥ ਕਹੂੰ ਪਉਨ ਅਹਾਰ ਦੁਰੰਤ ॥

Many perform neoli rituals of Yogis of purging intestines.
There are innumerable who subsist on air.

ਕਹੂੰ ਤੀਰਥ ਦਾਨ ਅਪਾਰ ॥ ਕਹੂੰ ਜੱਗ ਕਰਮ ਉਦਾਰ ॥ ੧੩॥੪੩॥ ...

Many offer great charities at pilgrim-stations.
Benevolent sacrificial rituals are performed.

ਕਈ ਦੇਸ ਦੇਸ ਫਿਰੰਤ ॥ ਕਈ ਏਕ ਠੇਰ ਇਸਥੰਤ ॥

Many wander in various countries,
many stay only at one place.

ਕਹੂੰ ਕਰਤ ਜਲ ਮਹਿ ਜਾਪ ॥ ਕਹੂੰ ਸਰਤ ਤਨ ਪਰ ਤਾਪ ॥੧੪॥੪੪॥ ...

Somewhere the meditation is performed in water,
somewhere heat is endured on the body.

ਕਈ ਬ੍ਰਹਮ ਬੇਦ ਰਟੰਤ ॥ ਕਈ ਸੇਖ ਨਾਮ ਉਚਰੰਤ ॥

Some Brahmins recite Vedas,
some Sheikhs repeat the Name of the Lord.

ਬੈਰਾਗ ਕਹੂੰ ਸੰਨਿਆਸ ॥ ਕਹੂੰ ਫਿਰਤ ਰੂਪ ਉਦਾਸ ॥ ੧੯॥੪੯॥

Somewhere there is a follower of the path of Bairag (detachment) and somewhere one follows the path of Sannyas (asceticism), somewhere someone wanders as an Udasi (stoic).

ਸਭ ਕਰਮ ਫੋਕਟ ਜਾਨ ॥ ਸਭ ਧਰਮ ਨਿਹਫਲ ਮਾਨ ॥

Know all the Karmas (actions) as useless, consider all the religious paths of no value.

ਬਿਨ ਏਕ ਨਾਮ ਅਧਾਰ ॥ ਸਭ ਕਰਮ ਭਰਮ ਬਿਚਾਰ ॥ ੨੦॥੫੦॥

Without the prop of the only Name of the Lord, all the Karmas be considered as illusion.

(Sri Guru Gobind Singh Sahib Ji - Akaal Ustat)

Guru Sahib Ji also tells us exactly what happens to those who perform the above-mentioned austerities and rituals:

ਫੋਕਟ ਧਰਮ ਜਿਤੇ ਜਗ ਕਰਹੀਂ ॥

ਨਰਕ ਕੁੰਡ ਭੀਤਰ ਤੇ ਪਰਹੀਂ ॥

All the followers of the futile path, fall into hell from within.

ਹਾਥ ਹਲਾਏ ਸੁਰਗ ਨ ਜਾਹੂ ॥

ਜੋ ਮਨੁ ਜੀਤ ਸਕਾ ਨਹੀਂ ਕਾਹੂ ॥ ੫੮॥

They cannot go to heavens with the movement of the hands, because they could not control their minds in any way.

(Sri Guru Gobind Singh Sahib Ji - Bachitar Natak)

To get out of such futile rituals whose result is to send the human to hell, Gurmat has provided hope and shown a practical guide that will result in spiritual consciousness.

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥

O Nanak, meeting the True Guru, one comes to know the Perfect Way.

ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥੨॥

One can attain liberation even while laughing, playing, dressing and eating.

(Sri Guru Granth Sahib Ji 966)

What is that Perfect Way?

A discussion of that Perfect Way is given in this book. The contents of this book are chiefly taken from notes of lectures given in divine and inspiring one-pointed state of mind by Saint Scholar Naranjan Singh Ji (Shiromani Kathakar) to Sangat from time to time. I have had the opportunity to listen to these lectures. These lectures have been summarised in small chapters and are presented to the Sangat so that everyone can benefit from them.

The contents of this book provide a deep insight into spiritual consciousness and require serious contemplation and understanding. This book is not like an ordinary novel, which is read once and put aside, without any need to be read again.

As Bacon said: **Some books are to be tasted, others to be swallowed and some few to be chewed and digested. This book certainly falls in the category of books that need to be chewed and digested.**

POINTERS FOR SPIRITUAL CONSCIOUSNESS

ਜੀਵਨ ਦੀਆਂ ਜੁਗਤੀਆਂ

ਸਿਮਰਨ ਅਭਿਆਸ

Do Simran.

ਮਨ ਹਾਜ਼ਰ ਹੋਵੇ । ਇੱਕ ਚਿੱਤ ਹੋ ਕੇ ਪ੍ਰਭੂ ਦੀ ਅਰਾਧਨਾ ਕਰੇ

The mind should remain in Guru Sahib Ji's presence. Meditate with a one-pointed mind.

ਗੁਰਬਾਣੀ ਦੀ ਵੀਚਾਰ

Contemplate on the meanings of Gurbani.

ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਦਾ ਹੁਕਮ ਮੰਨਣਾ

Follow Guru Sahib Ji's Hukam.

ਜਾਚਕ ਬਣ ਕੇ ਅਰਦਾਸ ਕਰਣੀ

Do Ardaas in humility like a beggar.

ਸਤਸੰਗ

Attend Satsang.

ਸਭ ਵਿਚ ਅਕਾਲ ਪੁਰਖ ਨਜ਼ਰ ਆਵੇ

See God in everyone.

ਖਾਣ ਪੀਣ ਵਿੱਚ ਸੰਜਮ

Practise restraint in eating and drinking.

ਗੁਰ ਫਤਿਹ (ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ) ਰਾਹੀਂ ਸਦਾ ਚੜ੍ਹਦੀ ਕਲਾ ਵਿਚ ਰਹੇ, ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ ਦੀ ਯਾਦ ਵਿੱਚ ਰਹੇ, ਉਨ੍ਹਾਂ ਦੀ ਬਾਣੀ ਦਾ ਅਧਿਐਨ ਕਰੋ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਸਰੂਪ ਨੂੰ ਅੰਦਰ ਵਸਾਇ

Stay in optimism and high spirits through the Gurfateh and remembrance of Sri Guru Gobind Singh Sahib Ji, study His Bani and instill His Divine Vision within.

ਅੰਮ੍ਰਿਤ ਵੇਲਾ

Amritvela.

ਸੇਵਾ

Sewa.

ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਸਾਹਿਬ ਜੀ ਮਹਾਰਾਜ ਦੇ ਨੌਂ ਬੁਨਿਆਦੀ ਹੁਕਮ (ਸ੍ਰੀ ਜਪਜੀ ਸਾਹਿਬ)

Nine commandments of Sri Guru Nanak Dev Sahib Ji (in Sri Japi Sahib)

ਸਾਧ ਸੰਗਤ

Sadh Sangat - company of Holy people.

ਉੱਠਦੇ ਸਾਰ ਨਿੱਤ ਪੰਜ ਵਾਰ ਕਿਹਾ ਕਰੋ : “ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ”

Say 'Dhan Sri Guru Granth Sahib Ji' five times as the first action/thought of the day upon waking up every morning.

THE MORTAL'S BUSINESS IS WITH HIS OWN MIND

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥

MMA: The mortal's business is with his own mind;
one who disciplines his mind attains perfection.

(Sri Guru Granth Sahib Ji 342)

Some people say that the kirpan, given to us by Sri Guru Gobind Singh Sahib Ji, creates a difference in the ideology, teaching and Gurmat of Sri Guru Nanak Dev Sahib Ji. However, a study of Gurbani shows that such doubts are baseless.

The theory of Gurmat is that there is only one light(ਜੋਤ) and only one method(ਜੁਗਤ) – transformation is ONLY in the body.

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥

They shared the One Light and the same way;
the King just changed His body.

(Sri Guru Granth Sahib Ji 996)

From the time of Sri Guru Nanak Dev Sahib Ji, the light(ਜੋਤ) and the method(ਜੁਗਤ) have remained ONE. Sri Guru Gobind Singh Sahib Ji, Himself confirms this fact in His Bani:

ਸ੍ਰੀ ਨਾਨਕ ਅੰਗਦਿ ਕਰਿ ਮਾਨਾ ॥

ਅਮਰਦਾਸ ਅੰਗਦ ਪਹਿਚਾਨਾ ॥

Sri Guru Nanak Dev Sahib Ji was recognized
in Sri Guru Angad Dev Sahib Ji,
and Sri Guru Angad Dev Sahib Ji in Sri Guru Amar Das Sahib Ji.

ਅਮਰਦਾਸ ਰਾਮਦਾਸ ਕਹਾਯੋ ॥

ਸਾਧਨਿ ਲਖਾ ਮੂੜੁ ਨਹਿ ਪਾਯੋ ॥੯॥

Sri Guru Amar Das Sahib Ji was called Sri Guru Ram Das Sahib Ji,
only the saints know it and the fools did not.

ਭਿੰਨ ਭਿੰਨ ਸਭਹੂੰ ਕਰ ਜਾਨਾ ॥

ਏਕ ਰੂਪ ਕਿਨਹੂੰ ਪਹਿਚਾਨਾ ॥

The people on the whole considered them as separate ones, but there were few who recognized them as one and the same.

ਜਿਨ ਜਾਨਾ ਤਿਨ ਹੀ ਸਿਧ ਪਾਈ॥

ਬਿਨ ਸਮਝੇ ਸਿਧ ਹਾਥਿ ਨ ਆਈ॥੧੦॥

Those who recognized them as One, they were successful on the spiritual plane. Without recognition, there was no success.

ਰਾਮਦਾਸ ਹਰਿ ਸੋ ਮਿਲ ਗਏ ॥

ਗੁਰਤਾ ਦੇਤ ਅਰਜਨਹਿ ਭਏ ॥

When Sri Guru Ram Das Ji merged in the Lord, Guruship was bestowed upon Sri Guru Arjan Dev Sahib Ji.

ਜਬ ਅਰਜਨ ਪ੍ਰਭੁ ਲੋਕ ਸਿਧਾਏ ॥

ਹਰਿਗੋਬਿੰਦ ਤਿਹ ਠਾਂ ਠਹਿਰਾਏ ॥੧੧॥

When Sri Guru Arjan Dev Sahib Ji left for the abode of the Lord, Sri Guru Hargobind Sahib Ji was seated on this throne.

ਹਰਿਗੋਬਿੰਦ ਪ੍ਰਭੁ ਲੋਕ ਸਿਧਾਰੇ ॥

ਹਰੀਰਾਇ ਤਿਹ ਠਾਂ ਬੈਠਾਰੇ ॥

When Sri Guru Hargobind Sahib Ji left for the abode of the Lord, Sri Guru Har Rai Sahib Ji was seated in his place.

ਹਰੀਕ੍ਰਿਸ਼ਨ ਤਿਨ ਕੇ ਸੁਤ ਵਏ ॥

ਤਿਨ ਤੇ ਤੇਗ ਬਹਾਦਰ ਭਏ ॥੧੨॥ ...

Sri Guru Har Krishan Sahib Ji (the next Guru) was his son; after him, Sri Guru Teg Bahadur Sahib Ji became the Guru.

ਜਬ ਹਮ ਧਰਮ ਕਰਮ ਮੋ ਆਏ ॥ ਦੇਵ ਲੋਕ ਤਬ ਪਿਤਾ ਸਿਧਾਏ॥੧੩॥ ...

When I began to perform the act of Dharma (righteousness), my father departed for his heavenly abode.

ਰਾਜ ਸਾਜ ਹਮ ਪਰ ਜਬ ਆਯੋ ॥ ਜਥਾ ਸਕਤ ਤਬ ਧਰਮ ਚਲਾਯੋ ॥

When I obtained the position of responsibility, I performed the religious acts to the best of my ability.

(Sri Guru Gobind Singh Sahib Ji - Bachitar Natak)

What is Bani? It is the Divine Order(ਹੁਕਮ) of the Cosmic Power or the Divine Force(ਅਕਾਲ ਪੁਰਖ) which is stated thus in the MahaVaak(ਮਹਾਂਵਾਕ - Supreme Voice of the Guru or God wherein the Gurus have spoken about in Sri Guru Granth Sahib Ji):

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥

As the Word of the Lord comes to me, so do I utter O'Lalo.

(Sri Guru Granth Sahib Ji 722)

And this Divine Order(ਹੁਕਮ) has to be understood fully.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

O Nanak, one who understands His Command, does not speak in ego.

(Sri Guru Granth Sahib Ji 1)

This Divine Order(ਹੁਕਮ) cannot be comprehended merely by studying books or discussions or through reasoning and arguments. It is realised only when there is a Revelation(ਅਨੁਭਵ ਖੁਲ੍ਹਣਾ). Revelation is a reference to that moment when the superthought(ਸੁਰਤ) is merged in its own eternal abode and this occurs only when our state of mind(ਮਨੋਬਿਰਤੀ) is unified or becomes one with the All-pervasive(ਸਰਬ ਵਿਆਪੀ) Bani.

ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥੪੦॥

This Gurbani is of the Supreme Being
and through it one dwells within the home of his inner being.

(Sri Guru Granth Sahib Ji 935)

Gurbani is the Sound Current(ਧੁਨੀ) or Divine Voice which is All-pervading. It exists in the moon, the sun, the air and everywhere else. The Sodar Stanza(Pauri 27, Sri Japji Sahib) illustrates that air, water, fire and the entire existence is singing His Praises. In other words, it is manifesting the All-pervasive Bani. Guru Maharaj Ji himself experienced the revelation of the All-pervasive Bani and then conferred that experience upon us in the form of Sri Guru Granth Sahib Ji.

For us to experience this revelation, it is essential that the wandering of our mind should cease. What is mind? What is its form? The Shastras have apprised us that the union of thought(ਸੰਕਲਪ) and opposite-thought(ਵਿਕਲਪ) is the mind.

According to psychology, the mind consists of three parts: the Conscious(ਸੁਚੇਤ), the Subconscious(ਉਪਚੇਤਨ) and the Unconscious(ਅਚੇਤ).

The Unconscious mind is a storehouse of all the mental impressions(ਸੰਸਕਾਰ) or desires(ਵਾਸ਼ਨਾ) of all our previous incarnations. These mental impressions or desires mould the tendency or the propensity of the mind and subsequently, it is this very tendency that drags us along. This tendency is also called an impurity(ਮਲ). In reference to this impurity, Gurbani says:

ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥

The impurity from countless births is attached to this soul
and it has become pitch black.

ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥

The oily rag cannot be cleaned by merely washing it,
even if it is washed a hundred times.

(Sri Guru Granth Sahib Ji 651)

How can we cleanse this impurity from the mind? Guru Maharaj Ji has answered this in Sri Japji Sahib:

ਓਹੁ ਧੋਧੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

The soul, defiled with sins, is cleansed with the love of God's Name.

(Sri Guru Granth Sahib Ji 4)

But this mind is as filthy as the oily rag (which is used in the oil mill) and cannot be cleansed easily through a little Simran, nor by telling a few beads of a rosary. Furthermore, the vicious cycle of actions and reactions(ਕਰਮ ਅਤੇ ਪ੍ਰਤਿ ਕਰਮ) continues to incessantly increase this impurity of the mind.

The following Divine Order(ਮਹਾਂਵਾਕ) indicates this impurity(ਮਲ)
- which is the cumulative effect of previous karma.

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ ॥

Through doubts the soul is rendered filthy.
By what means can it be cleansed?

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥

Wash your mind by attaching it to the Shabad,
and keep your consciousness focused on the Lord.

(Sri Guru Granth Sahib Ji 919)

The ancient scriptures have divided this impurity into three categories: *Mael*(ਮਲ - the dust or dross of our sins), *Vikshep* (ਵਿਕਸ਼ੇਪ - quarrelsome state of the mind) and *Avran* (ਅਵਰਨ - the veil of ignorance). If all these impurities can be removed, then the mind will emerge in its original form. This is called:

ਅਬ ਮਨੁ ਉਲਟਿ ਸਨਾਤਨੁ ਹੂਆ ॥

My mind has now been restored to its original purity.

(Sri Guru Granth Sahib Ji 327)

This transmutation of the mind to its original or primal state is:

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

My soul, thou art the embodiment (image) of Divine Light,
so know thy source.

(Sri Guru Granth Sahib Ji 441)

According to Gurbani, a person who does not make any effort to achieve this primal state is a beast.

ਮੂਲੁ ਨ ਬੁਝਹਿ ਆਪਣਾ ਸੇ ਪਸੁਆ ਸੇ ਢੋਰ ਜੀਉ ॥੩॥

They do not understand their own roots; they are beasts.
They are just animals!

(Sri Guru Granth Sahib Ji 8)

The mind is not an ordinary thing. It takes on the state of whatever it is focused on.

ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ ॥

When the mind thinks of power, it becomes power
and when it thinks about God it becomes God.

(Sri Guru Granth Sahib Ji 342)

ਜੈਸਾ ਸੇਵੈ ਤੈਸੇ ਹੋਇ ॥੪॥

They become just like the One they serve.

(Sri Guru Granth Sahib Ji 223)

What should the mind be focused on? How can it be focused? This is a mystery and a tussle. One of the biggest weakness of the mind is that it is unstable and uncontrollable. This wandering nature has become its innate characteristic.

ਇਹੁ ਮਨੂਆ ਖਿਨੁ ਉਭ ਪਇਆਲੀ ਭਰਮਦਾ ਇਕਤੁ ਘਰਿ ਆਣੈ ਰਾਮ ॥

One moment, this mind is in the heavens, and the next,
it is in the nether regions;

the Guru brings the wandering mind back to one-pointedness.

(Sri Guru Granth Sahib Ji 443)

Thus, to discipline the mind and bring it under control, it is necessary to end its wanderlust nature. Because:

ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਣੈ ਸਭ ਗਤਿ ਮਿਤਿ ਜਾਣੈ ਹਰਿ ਰਾਮੋ ਨਾਮੁ ਰਸਾਏ ॥

When the mind returns to one-pointedness,
one totally understands the value of salvation,
and enjoys the subtle essence of the Lord's Name.

(Sri Guru Granth Sahib Ji 442)

Metaphorically we say: By destroying the snake-pit, one does not kill the snake.

ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮਰਈ ਨਾਮੁ ਨ ਸੁਨਈ ਡੋਰਾ ॥੧॥ ਰਹਾਉ ॥

By destroying the snake-hole, the snake dies not.
The deaf person does not hear the Lord's Name.

(Sri Guru Granth Sahib Ji 381)

Similarly, by torturing our body, we do not conquer the mind. The real need is to conquer the thoughts in the mind which are always running around and never focused on its center. If the thoughts were somehow made to focus, the secret of God's path would begin to unfold. Without this condition, the secret will never be revealed. Sri Guru Gobind Singh Sahib Ji says:

ਅਪਨੋ ਮਨ ਕਰ ਜਿੰਹ ਆਨਾ ॥

ਪਾਰਬ੍ਰਹਮ ਕੋ ਤਿਨਹਿ ਪਛਾਨਾ ॥

One who seeks with his mind will find the Lord.

(Sri Guru Gobind Singh Sahib Ji)

Numerous people lament that they have been doing Simran and reciting Paath(reading Gurbani) but have not accomplished anything. Amongst them, there are many who say that there is nothing in religion. However, according to Guru Maharaj Ji, such people have not cared to analyse or enquire properly, and have not followed the correct path as a result of which they become disappointed.

Gurmat tells us that the mind is a root power(ਸ਼ਕਤੀ) or force(ਕਲਾ) which needs to be conserved through effort and discipline.

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥

The mortal's business is with his own mind;
one who disciplines his mind attains perfection.

(Sri Guru Granth Sahib Ji 342)

To have meaningless thoughts or to indulge in wishful and vain thinking, or to keep the mind immersed in sensual or worldly desires, is equivalent to wasting this root power(ਮੂਲ ਸ਼ਕਤੀ). A Gurmukh or Mahapurush is one who has complete control of this power, force or energy.

How can we conserve or control this power(ਸ਼ਕਤੀ)? Gurmat tells us that through the meditation of Gurshabad (ਸਿਮਰਨ ਅਭਿਆਸ), we can control our mind.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਿਹਚਲ ਆਸਨੁ ॥

By remembering God, one obtains an immovable seat,
i.e. everlasting place in God's kingdom.

(Sri Guru Granth Sahib Ji 263)

The root source of this power is not acquired in our deeds but in our mind. As long as this dissipated or destroyed power(ਸ਼ਕਤੀ) is not conserved, the path is not revealed; Naam Ras cannot be attained. This is the secret. This is the meaning of "conquer your own mind, and conquer the world".

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

See the brotherhood of all mankind as the highest order of Yogis;
conquer your own mind, and conquer the world.

(Sri Guru Granth Sahib Ji 6)

This is the true theory of Guru Maharaj Ji and it needs to be comprehended and adopted. In Gurshabad, there is a force(ਕਲਾ) or power(ਸ਼ਕਤੀ) which can transform the nature of our mind. **Just as an elephant can be controlled with the help of a goad, our mind can be controlled with the Gurshabad.**

ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ ਦੇਇ ॥

The elephant offers its head to the reins,
and the anvil offers itself to the hammer;

ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਉਭੀ ਸੇਵ ਕਰੇਇ ॥

just so, we offer our minds and bodies to our Guru and serve Him.

ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ ਸਭੁ ਰਾਜੁ ਸ੍ਰਿਸਟਿ ਕਾ ਲੇਇ ॥

This is how the Gurmukhs eliminate their self-conceit,
and come to rule the whole world.

(Sri Guru Granth Sahib Ji 647)

Gurshabad is the Divine Order(ਹੁਕਮ) of the Almighty God and, when our mind merges with it, its deposition becomes Divine as well. **The path is not revealed merely by reading scriptures or performing various forms of yoga and other rituals.** Gurbani says:

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥

They read scriptures, and contemplate the Vedas;
they practice the inner cleansing techniques of Yoga
and control of the breath.

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥੧॥

But they cannot escape from the company of the five passions;
they are increasingly bound to egotism.

ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥

O Beloved, this is not the way to meet the Lord;
I have performed these rituals so many times.

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ ਰਹਾਉ ॥

I have collapsed, exhausted, at the Door of my Lord Master;
I pray that He may grant me a discerning intellect.

(Sri Guru Granth Sahib Ji 641)

ਵਿਣੁ ਮਨੁ ਮਾਰੇ ਕੋਇ ਨ ਸਿਝਈ ਵੇਖਹੁ ਕੋ ਲਿਵ ਲਾਇ ॥

Without conquering his mind, no one can be successful.
See this, and concentrate on it.

ਭੇਖਧਾਰੀ ਤੀਰਥੀ ਭਵਿ ਥਕੇ ਨਾ ਏਹੁ ਮਨੁ ਮਾਰਿਆ ਜਾਇ ॥

The wandering holy men are tired of
making pilgrimages to sacred shrines;
they have not been able to conquer their minds.

ਗੁਰਮੁਖਿ ਏਹੁ ਮਨੁ ਜੀਵਤੁ ਮਰੈ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

The Gurmukh has conquered his mind,
and he remains lovingly absorbed in the True Lord.

ਨਾਨਕ ਇਸੁ ਮਨ ਕੀ ਮਲੁ ਇਉ ਉਤਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥੨॥

O Nanak, this is how the filth of the mind is removed;
the Word of the Shabad burns away the ego.

(Sri Guru Granth Sahib Ji 650)

It is not an easy task to control and discipline the mind .

ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ ਜਨੁ ਕੋਇ ॥

The mind is uncontrollable;
only some rare individuals manage to subdue it.

(Sri Guru Granth Sahib Ji 651)

It is uncontrollable and undisciplined but if someone is able to subdue it, then he merges in the Lord. Gurmukhs have subdued their mind with the spiritual practise(ਕਮਾਈ) of Gurshabad.

ਗੁਰਮੁਖਿ ਆਪਣਾ ਮਨੁ ਮਾਰਿਆ ਸਬਦਿ ਕਸਵਟੀ ਲਾਇ ॥

The Gurmukh has conquered his own mind,
by applying the touchstone of the Shabad.

(Sri Guru Granth Sahib Ji 87)

A Gurmukh always walks in the Divine Will of Guru Sahib Ji and as a result, there is always stability, peace and happiness within him.

ਗੁਰਮੁਖਿ ਸਦਾ ਦਰਿ ਸੋਹਣੇ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥

The Gurmukhs always look beautiful in the Court of the Lord;
they practise the Word of the Guru's Shabad.

ਅੰਤਰਿ ਸਾਂਤਿ ਸਦਾ ਸੁਖੁ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਹਿ ॥

There is a lasting peace and happiness deep within them;
at the Court of the True Lord, they receive honour.

(Sri Guru Granth Sahib Ji 591)

One who does not live in the Divine Will of Guru Sahib Ji is a *manmukh* (one who follows the will and fancies of his own mind). His state of mind is opposite that of a Gurmukh. He is always agitated, unhappy and lives in mental unrest.

A Gurmukh does contemplation(ਅਭਿਆਸ) of Gurshabad, daily. Even if his other chores do not get done or run into problems, he ensures that there is no obstruction in his spiritual practise (*Shabad Abhias* - ਸ਼ਬਦ ਅਭਿਆਸ).

As he continuously does his Shabad Abhias (ਸ਼ਬਦ ਅਭਿਆਸ), slowly demerits(ਔਗੁਣ) and corruption/evil(ਵਿਕਾਰ) begin to lessen from within him. Ego, which is the root of all evils, begins to lessen.

ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਲਇਆ ਸਵਾਰਿ ॥

ਹਉਮੈ ਵਿਚਹੁ ਤਜੈ ਵਿਕਾਰ ॥੩॥

As Gurmukh, his mind is embellished.
Egotism and corruption are eradicated from within.

(Sri Guru Granth Sahib Ji 665)

A Gurmukh gets the understanding of Naam within himself. On this Path, advancement takes place progressively. As a spiritual practitioner continues to abide by the Divine Orders of Guru Sahib Ji and discards the intellect of his mind, accordingly, the mind discards it's impurity and the Path continues to unravel.

To eliminate darkness, we switch on the light. Likewise, to remove the evils of the mind, the method(ਜੁਗਤ) is to indulge the mind in the remembrance of the Lord. Because the Lord Himself is the Purest of the Pure, He makes that mind, which meditates on Him, pure too.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ ॥

In the remembrance of God, the filth of the mind is removed.
The Ambrosial Naam is absorbed into the heart.

(Sri Guru Granth Sahib Ji 263)

We have this freedom of choice: Either we use up our mental strength in pursuit of worldly commodities and tastes OR use it for the attainment of Naam.

However, there is one difference. Whosoever uses up his mental strength for pursuit of worldly commodities and tastes will get unhappiness, anxiety and sorrow. One who uses his mental strength for the attainment of Naam will become more powerful and achieve such greatness that even negative circumstances will not be able to subdue him. He achieves happiness, peace and bliss.

ਸੁਖੁ ਪ੍ਰਭ ਸਿਮਰਨ ਕਾ ਅੰਤੁ ਨ ਪਾਰ ॥

The peace of the meditative remembrance of God
has no end or limitation.

(Sri Guru Granth Sahib Ji 263)

Shabad to ponder upon:

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

ਮਨੁ ਮਰੈ ਧਾਤੁ ਮਰਿ ਜਾਇ ॥

ਬਿਨੁ ਮਨ ਮੁਏ ਕੈਸੇ ਹਰਿ ਪਾਇ ॥

When the mind is conquered, its turbulent wanderings are stopped.

Without conquering the mind, how can the Lord be found?

ਇਹੁ ਮਨੁ ਮਰੈ ਦਾਰੂ ਜਾਣੈ ਕੋਇ ॥

ਮਨੁ ਸਬਦਿ ਮਰੈ ਬੂਝੈ ਜਨੁ ਸੋਇ ॥੧॥

Rare is the one who knows the medicine to conquer the mind.

The mind is conquered through the Word of the Shabad;
this is known to the Lord's humble servant.

ਜਿਸ ਨੋ ਬਖਸੇ ਹਰਿ ਦੇ ਵਡਿਆਈ ॥

ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਈ ॥ ਰਹਾਉ ॥

The Lord forgives him, and blesses him with glory.
By Guru's Grace, the Lord comes to dwell in the mind.

ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ ॥

ਤਾ ਇਸੁ ਮਨ ਕੀ ਸੋਝੀ ਪਾਵੈ ॥

The Gurmukh does good deeds,
and so, he comes to understand this mind.

ਮਨੁ ਮੈ ਮਤੁ ਮੈਗਲ ਮਿਕਦਾਰਾ ॥

ਗੁਰੁ ਅੰਕਸੁ ਮਾਰਿ ਜੀਵਾਲਣਹਾਰਾ ॥੨॥

The mind is intoxicated, like the elephant with wine.
The Guru places the harness upon it, and rejuvenates it.

ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ ਜਨੁ ਕੋਈ ॥

ਅਚਰੁ ਚਰੈ ਤਾ ਨਿਰਮਲੁ ਹੋਈ ॥

The mind is undisciplined; only a rare few can discipline it.
If someone eats the uneatable, then he becomes immaculate.

ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਲਇਆ ਸਵਾਰਿ ॥

ਹਉਮੈ ਵਿਚਹੁ ਤਜੈ ਵਿਕਾਰ ॥੩॥

As Gurmukh, his mind is embellished.
Egotism and corruption are eradicated from within.

ਜੋ ਧੁਰਿ ਰਖਿਅਨੁ ਮੇਲਿ ਮਿਲਾਇ ॥

ਕਦੇ ਨ ਵਿਛੁੜਹਿ ਸਬਦਿ ਸਮਾਇ ॥

Those whom the Primal Lord keeps united in His union,
shall never be separated from Him;
they are merged in the Word of the Shabad.

ਆਪਣੀ ਕਲਾ ਆਪੇ ਪ੍ਰਭੁ ਜਾਣੈ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ॥੪॥੬॥

Only God Himself knows His own power.
O Nanak, the Gurmukh realises the Naam, the Name of the Lord.

(Sri Guru Granth Sahib Ji 665)

WHY SHOULD WE BELIEVE IN RELIGION ?

People of today's age, especially educated youths, have one question : Why should we believe in religion? Why must we embrace the path of God? They want direct, not evasive answers to their questions.

A man perceives that every action or every path begets some gain. For example: when a child goes to school or to college, he gains an education. If he becomes a farmer, he would procure his livelihood from the harvest. If he works for someone, he would receive a salary for his work. Since there is a gain in every path, there must be a gain in this path (religion) too.

What is that gain? We need to ponder over this.

Gurmat enlightens us, and it has also been the personal experience of every individual, that this visible world is imperfect and that by obtaining materialistic things, we do not attain perfection nor complete satisfaction.

Nevertheless, we do need these materialistic things. However, this need is of relative importance and is not of absolute value. That is why, even after the subsequent acquisition of these materialistic things, both perfection and contentment still elude us.

In reference to this, Gurmat philosophy says:

ਧਨੁ ਸੰਪੈ ਮਾਇਆ ਸੰਚੀਐ ਅੰਤੇ ਦੁਖਦਾਈ ॥

Amassing of wealth and property eventually becomes distressful.

ਘਰ ਮੰਦਰ ਮਹਲ ਸਵਾਰੀਅਹਿ ਕਿਛੁ ਸਾਥਿ ਨ ਜਾਈ ॥

Bedecked homes, mansions and palaces; none of them go with you.

ਹਰ ਰੰਗੀ ਤੁਰੇ ਨਿਤ ਪਾਲੀਅਹਿ ਕਿਤੈ ਕਾਮਿ ਨ ਆਈ ॥

Nursing of horses of various colours is of no avail whatsoever.

ਜਨ ਲਾਵਹੁ ਚਿਤੁ ਹਰਿ ਨਾਮ ਸਿਉ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥

O' man, attach your mind to God's Name
as in the end it shall be your succour.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਸੁਖੁ ਪਾਈ ॥ ੧੫ ॥

By Guru's Grace, slave Nanak has remembered the Name
and he is blessed with peace.

(Sri Guru Granth Sahib Ji 648)

ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ ॥

The craving of even the great kings and landlords is unquenchable.

ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ ਕਛੂ ਨ ਸੂਝੀ ॥ ੧ ॥

Intoxicated with the pleasures of wealth, they remain engrossed in it
and their eyes see not else.

ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਹੀ ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ ॥

In sin, none has ever been satiated.

ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧ੍ਰਾਪੈ ਬਿਨੁ ਹਰਿ ਕਹਾ ਅਘਾਈ ॥ ਰਹਾਉ ॥

As the fire is satiated not with any amount of fuel,
so how can mortal be content without The Lord?

(Sri Guru Granth Sahib Ji 672)

Everyone knows that worldly commodities are not capable of giving us full satisfaction. But, the human still does not adopt a balanced perspective and thus is burning internally due to one reason or another.

ਗੂੜੀ ਭਾਹਿ ਜਲੈ ਸੰਸਾਰਾ ਭਗਤ ਨ ਬਿਆਪੈ ਮਾਇਆ ॥ ੪ ॥

The world is being consumed by this hidden fire,
but Maya does not cling to the Lord's devotees.

(Sri Guru Granth Sahib Ji 673)

In contrast to materialism, Guru Sahib Ji's way(ਮਾਰਗ) takes a man towards perfection and enables him to attain fulfilment. Guru Maharaj Ji tells us that only the constant remembrance of *Akaal Purukh* alone can make a man perfect because HE Himself is Perfect and through His *Aradhana* (ਅਰਾਧਨਾ - remembrance of God through prayer and meditation), mankind can thus be liberated from this visible world.

Guru Sahib Ji says:

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸੇ ਹਰਿ ਜਨ ਪੂਰੇ ਸਹੀ ਜਾਣਿ ॥

Those who do not forget the Lord, while breathing or eating
- know them to be the perfect servants of the Lord.

(Sri Guru Granth Sahib Ji 651)

ਜੋ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਦੇ ਤਿਨ ਚੂਕੀ ਜਮ ਕੀ ਜਗਤ ਕਾਣਿ ॥ ੨੨ ॥

Those Gurmukhs who worship the Lord in adoration
end their subservience to the Messenger of Death, and to the world.

(Sri Guru Granth Sahib Ji 651)

Some people complain that for years, they have been making the effort of walking on the path of religion and attending Guru Sahib Ji's Sadh Sangat (a holy congregation comprising of people who follow the path of the Guru or live in accordance with Guru Sahib Ji's philosophy) but still the way has not been revealed to them. This is true. How then can we understand the secret of Gurmat Marg? This is a mystery, a problem.

An investigation shows that those who make the above-mentioned complain have certainly been sitting in the presence of Guru Sahib Ji for many years but their mind has not been 'sitting' in the presence of Guru Sahib Ji. It is always running elsewhere. Their mind is playing such 'games' as told in the Janamsakhi regarding Lodhi Nawab Daulat Khan.

His mind was engrossed in purchasing horses in the market but his body was reading the Namaz. Guru Maharaj Ji says that such Namaz is not accepted in God's court.¹

Until a seed is sown in the soil, it cannot bear fruit. Similarly, until the Gurshabad has penetrated the inner recesses of the mind (or the subconscious mind), the path cannot be unfolded.

(1) Sri Guru Nanak Dev Sahib Ji said, "There is no Hindu and no Musalman." This meant that there was no difference between one man and another and that both Hindus and Muslims had forgotten the precepts of their religions. This declaration made Nawab Daulat Khan and the Qazi very mad.

The Nawab then asked Guru Sahib Ji, "If there is no difference between the Hindus and the Muslims, why don't you join us in our Namaz (Muslim prayer)?"

Guru Sahib Ji agreed to take part in their prayer in the mosque. The Qazi led the Namaz. When Namaz was offered, the Qazi and the Nawab both stood, kneeled and bowed in their prayer but Guru Sahib Ji remained standing. After the Namaz was over, the Nawab said, "Why did you not take part in the prayer?"

Guru Sahib Ji replied, "I did take part in the prayer but both of you did not. While the Qazi performed the service, he remembered that there was a well in his courtyard and his mind was filled with apprehension lest his newly-born filly should fall in the well. The Qazi's mind was therefore not present in the prayer. Also, while you(the Nawab) were in prayer, your mind was set on purchasing horses in Kabul."

Both admitted the truth of Guru Sahib Ji's statements. If we do prayers and meditation with a one-pointed mind, Sri Guru Nanak Dev Sahib Ji will join us.

Without the seed, there cannot be fruit. Without the attunement of the mind with God, there cannot be Oneness with the Eternal Being. The growth and blooming is what is within our mind, the rest is all a waste of time.

ਜੋ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ ॥

Whatever is in the mind, that comes forth,
mere words from the mouth are of no use.

(Sri Guru Granth Sahib Ji 474)

To receive the Grace of Guru Sahib Ji, one condition has to be fulfilled: the mind should remain in His presence.

ਗੁਰ ਸਭਾ ਏਵ ਨ ਪਾਈਐ ਨਾ ਨੇੜੈ ਨਾ ਦੂਰਿ ॥

ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਾਂ ਮਿਲੈ ਜਾ ਮਨੁ ਰਹੈ ਹਦੂਰਿ ॥ ੨ ॥

The Society of the Guru is not obtained like this,
by trying to be near or far away.

O Nanak, you shall meet the True Guru,
if your mind remains in His Presence.

(Sri Guru Granth Sahib Ji 84)

ਨਾਨਕ ਕਾਮਣਿ ਸਾ ਪਿਰ ਭਾਵੈ ਸਬਦੇ ਰਹੈ ਹਦੂਰੇ ॥ ੨ ॥

O Nanak, that soul bride is pleasing to her Husband Lord, who,
through the Shabad, remains in His Presence

(Sri Guru Granth Sahib Ji 568)

Going to the Gurdwara Sahib, singing and listening to the Shabad Kirtan (singing of Guru's hymns compiled in Sri Guru Granth Sahib Ji in praise of the Lord) and regularly performing meditation(ਸਿਮਰਨ ਅਭਿਆਸ); these are done for the sole purpose of keeping the mind focused(ਹਾਜ਼ਰ) in the presence of the Lord, away from worldly and materialistic thoughts.

Nowadays, some people adopt a new ritual zealously. They believe that by spending some money on an *Akhand Path* (a continuous recitation of Sri Guru Granth Sahib Ji) and by offering an expensive *Rumala* (cloth covering Sri Guru Granth Sahib Ji), one's attendance is marked in Guru Sahib Ji's Court. But this is a misconception. Such people are under delusion. **Guru Maharaj Ji wants our true love and not our material offerings.**

ਲੇਖਾ ਲਿਖੀਐ ਮਨ ਕੈ ਭਾਇ ॥
ਨਾਨਕ ਭੀਜੈ ਸਾਚੈ ਨਾਇ ॥ ੨ ॥

The amount of hearty love alone is written there.
O Nanak, if one utters the True Name,
the Lord would be supremely pleased.

(Sri Guru Granth Sahib Ji 1237)

ਗੋਵਿੰਦ ਭਾਉ ਭਗਤ ਦਾ ਭੁਖਾ ॥

The Lord needs loving devotion and nothing else.

(Bhai Gurdas Ji - Vaar 10)

How do we discern the signs of a focused mind? How do we know that it is progressing towards the path of the Supreme Power?

Guru Maharaj Ji apprises us that when the mind becomes pure, our desire for worldly things begins to recede and inner stability and contentment emerge; our life becomes sublime, peaceful and filled with graceful bliss.

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸੁਖੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥

Serving the True Guru, peace is obtained,
contemplating the True Word of the Shabad.

ਅੰਦਰਹੁ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਈ ਸਚੈ ਨਾਇ ਪਿਆਰਿ ॥

Hunger and thirst have departed from within me;
I am in love with the True Name.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਹਜੇ ਰਜੇ ਜਿਨਾ ਹਰਿ ਰਖਿਆ ਉਰਿ ਧਾਰਿ ॥੧॥

O Nanak, those who are imbued with the Naam,
who keep the Lord clasped tightly to their hearts,
are automatically satisfied.

(Sri Guru Granth Sahib Ji 647)

Where is the abode of the Lord who gives such satisfaction and peace? Gurbani says :

ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥

In each and every heart, the Lord is permeating and pervading.

(Sri Guru Granth Sahib Ji 597)

Naam Ras is INSIDE us but it is unreachable because our mind is engrossed in other worldly pleasures. Until we do not uproot the hunger for worldly pleasures from within our self, how can we hope to attain Naam Ras(Sublime Pleasure of the Lord's Name) or the Spiritual Vision(ਦਰਸ਼ਨ) of God? Guru Sahib Ji questions us:

ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ

ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥

The pleasures of gold and silver, the pleasures of women,
the pleasure of the fragrance of sandalwood,

ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ

ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥

The pleasure of horses, the pleasure of a soft bed in a palace,
the pleasure of sweet treats and the pleasure of meat:

ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ

ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥ ੨ ॥

- these pleasures of the human body are so numerous;
how can God's Name find its dwelling in the heart?

(Sri Guru Granth Sahib Ji 15)

When a person's mind, repeatedly and continuously, concentrates one-pointedly on a single object, then ultimately, that person will become completely attuned to that point or object. This is affirmed by both psychological and religious philosophy.

ਜੈਸਾ ਸੇਵੈ ਤੈਸੇ ਹੋਇ ॥ ੪ ॥

They become just like the One they serve.

(Sri Guru Granth Sahib Ji 223)

We become a form of that personality whom we serve. That is why, Gurmat has repeatedly emphasized upon remembrance of God(ਪ੍ਰਭੂ ਸਿਮਰਨ). As our inner self becomes incessantly engrossed in the remembrance of God, gradual progress on the spiritual plane is ensured and day by day, we begin to be endowed with Godly attributes.

What is the ultimate state of a person with Godly attributes? Gurbani describes that state as follows:

ਨਾ ਓਹੁ ਮਰਤਾ ਨਾ ਹਮ ਡਰਿਆ ॥

ਨਾ ਓਹੁ ਬਿਨਸੈ ਨਾ ਹਮ ਕੜਿਆ ॥

HE (God) dies not, nor do I fear death.

HE perishes not, nor do I grieve.

ਨਾ ਓਹੁ ਨਿਰਧਨੁ ਨਾ ਹਮ ਭੂਖੇ ॥

ਨਾ ਓਸੁ ਦੂਖੁ ਨ ਹਮ ਕਉ ਦੂਖੇ ॥੧॥

HE is not poor, nor will I be hungry.

Neither HE is in pain, nor do I suffer.

ਅਵਰੁ ਨ ਕੋਊ ਮਾਰਨਵਾਰਾ ॥

ਜੀਅਉ ਹਮਾਰਾ ਜੀਉ ਦੇਨਹਾਰਾ ॥ ੧ ॥

There is no other Destroyer but God.

My very life is God, the Giver of life.

ਨਾ ਉਸੁ ਬੰਧਨ ਨਾ ਹਮ ਬਾਧੇ ॥

ਨਾ ਉਸੁ ਧੰਧਾ ਨਾ ਹਮ ਧਾਧੇ ॥

He has no entanglements, nor am I in any.
Neither has HE any worldly occupation;
nor do I have any engagements.

ਨਾ ਉਸੁ ਮੈਲੁ ਨ ਹਮ ਕਉ ਮੈਲਾ ॥

ਉਸੁ ਅਨੰਦੁ ਤ ਹਮ ਸਦ ਕੇਲਾ ॥੨॥

Neither has HE impurities; nor have I.
HE is in ecstasy; then I am ever happy.

ਨਾ ਉਸੁ ਸੋਚੁ ਨ ਹਮ ਕਉ ਸੋਚਾ ॥

ਨਾ ਉਸੁ ਲੇਪੁ ਨ ਹਮ ਕਉ ਪੋਚਾ ॥

He has no anxiety; nor do I have any.
HE has no defilement; nor have I pollution.

ਨਾ ਉਸੁ ਭੂਖ ਨ ਹਮ ਕਉ ਤ੍ਰਿਸਨਾ॥

ਜਾ ਉਹੁ ਨਿਰਮਲੁ ਤਾਂ ਹਮ ਜਚਨਾ॥੩॥

HE feels no hunger; nor do I have any.
When HE is immaculate, then I do match.

ਹਮ ਕਿਛੁ ਨਾਹੀ ਏਕੈ ਓਹੀ ॥

ਆਗੈ ਪਾਛੈ ਏਕੋ ਸੋਈ ॥

I am nothing; HE alone is All-in. In the past and in the future HE alone.

ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭ੍ਰਮ ਭੰਗਾ ॥

ਹਮ ਓਇ ਮਿਲਿ ਹੋਏ ਇਕ ਰੰਗਾ ॥੪॥੩੨॥੮੩॥

Nanak, the Guru has dispelled all my doubts.
HE and I, uniting, together we assume identical.

(Sri Guru Granth Sahib Ji 391)

God's creation and God's gifts are seen and enjoyed by us. This is fine. If the gifts by themselves are so beautiful and enjoyable, then how much more beautiful and endearing must be their Invisible Creator? Consequently, Gurmat tells us that **there is no sin in enjoying God's gifts but our self or our attachment of the mind must be with the Creator.**

A painting may be very beautiful but it cannot be a substitute for the artist. Similarly, God's creations may be very beautiful but cannot be equated with the Almighty Himself. Saint Kabir Ji has said:

ਚਚਾ ਰਚਿਤ ਚਿਤ੍ਰੁ ਹੈ ਭਾਰੀ ॥

ਤਜਿ ਚਿਤ੍ਰੈ ਚੇਤਹੁ ਚਿਤਕਾਰੀ ॥

The Master has painted the great picture of the world.
Leave the painting and remember the Painter.

ਚਿਤ੍ਰੁ ਬਚਿਤ੍ਰੁ ਇਹੈ ਅਵਝੇਰਾ ॥

ਤਜਿ ਚਿਤ੍ਰੈ ਚਿਤੁ ਰਾਖਿ ਚਿਤੇਰਾ ॥ ੧੨ ॥

This wondrous painting is now a bone of contention.
Dismiss the picture and keep thy mind on the Painter.

(Sri Guru Granth Sahib Ji 340)

However, there is one other thing; a person with the right vision(ਸੁਚੱਜੀ ਅਤੇ ਸੁਘੜ ਦ੍ਰਿਸ਼ਟੀ) sees the Creator within His Creation. Just as we remember the artist when we see his painting, similarly we should remember the indescribable beauty of the Almighty when we see His creation. This phenomena is called 'Simran through concentration of the mind(ਧਿਆਨ)' i.e. remembrance of the Formless One by meditating upon the Form.

Remembrance(ਯਾਦ) is gradually converted into a state of "no-thought" i.e. total merger(ਲਿਵ). Here, the disciple is detached from all worldly directions and is merged with the Immortal Being. His super-thought(ਸੁਰਤ) is detached from the visible world and is totally merged(ਲਿਵ ਲੀਣ) in the Invisible Power. According to Gurmat philosophy, this is the ultimate state of Naam Simran.

To attain this state, our mind and our senses have to be focused in the right direction and kept under discipline.

Gurbani refers to this in the following ways:

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥

Within thy mind, contemplate thou on the Guru,
and with thy tongue utter the Guru's Name.

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥

With thine eyes, behold the True Guru,
and with thine ears hear the Guru's Name.

(Sri Guru Granth Sahib Ji 517)

Upon attaining this state of mind, both God's gifts and God Himself can be realized.

ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ

ਸਾਚੇ ਕੇ ਗੁਣ ਸਾਰਿ ॥

In this world and in the world hereafter, radiant are the faces of those
who cherish and enshrine the Glories of the True Lord.

(Sri Guru Granth Sahib Ji 46)

This is the supreme gain in adopting the path of God or in adopting the path of *Dharam* or Spiritualism. Thus, it is important that we take on the path of the Lord.

Attaining this state of mind can be compared to the dyeing of a piece of cloth. To dye a piece of cloth, it is necessary to dip it into a vessel containing the dye. Likewise, before we can commence to dye ourselves in the Crimson Dye of Naam, it is necessary to surrender both our thought and our action to Satguru Ji and the Gurshabad - the Divine pot of dye.

There are numerous obstacles in this path; the biggest obstacle being our own mind. The mind is constituent of both positive and negative thoughts(ਸੰਕਲਪ ਅਤੇ ਵਿਕਲਪ) and is collectively the reservoir of the actions(ਸੰਸਕਾਰ) which our soul carries along with it through all its rendered incarnations. Our karmas rendered throughout our past lives leave their impact in the form of tendencies of positive and negative thoughts(ਸੰਕਲਪ ਅਤੇ ਵਿਕਲਪ), which dominate the mind. The struggle with these tendencies is essential for one who wishes to adopt the spiritual path.

Simran is the double-edged sword whose strength enables us to struggle with these evil or anti-forces. As this struggle ensues, Divine Force emerges from this very mind, which attracts the mind to its original Creator or to its source or origin. As this Divine Force becomes powerful, the evil forces dissipate. The worldly mind thus gradually gets converted into a spiritual mind. A person whose mind has thus converted and become pure is called a Gurmukh.

The ascent on this path comes in stages. It is like climbing a stairway, one step at a time, to reach the top.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Along this path to our Husband Lord, we climb the steps of the ladder,
and come to merge with Him.

(Sri Guru Granth Sahib Ji 7)

After ascending the first step, we get the strength to climb on to the next. In the same way, steadfastness in Simran practice(ਅਭਿਆਸ) at the initial stage renders us capable of proceeding to the next stage, and progress is made.

Those who talk of self-realisation or of God Enlightenment without actually working on it themselves are like the primary students claiming to be post-graduates. Instead of making progress, such people are ultimately lost amidst self-deceiving thoughts. It is extremely important to be careful not to fall into this trap.

By not falling into this trap, obstacles to spiritual progress get reduced. When obstacles get cleared, there is real progress on the true path. As a result, secrets of the Divine are revealed and there is an increase in inner peace, satisfaction, steadfastness and abundance.

Shabad to ponder upon:

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਤੂ ਪ੍ਰਭ ਦਾਤਾ ਦਾਨਿ ਮਤਿ ਪੂਰਾ ਹਮ ਥਾਰੇ ਭੇਖਾਰੀ ਜੀਉ ॥

You, God, are the Giver of gifts, the Lord of perfect understanding;
I am a mere beggar at Your Door.

ਮੈ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਥਿਰੁ ਨ ਰਹਾਈ ਹਰਿ ਦੀਜੈ ਨਾਮੁ ਪਿਆਰੀ ਜੀਉ॥੧॥

What should I beg for? Nothing remains permanent;
O Lord, please, bless me with Your Beloved Name.

ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥

In each and every heart,
the Lord of the forest, is permeating and pervading.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਗੁਪਤੋ ਵਰਤੈ

ਗੁਰ ਸਬਦੀ ਦੇਖਿ ਨਿਹਾਰੀ ਜੀਉ ॥ ਰਹਾਉ ॥

In the water, on the land, and in the sky, He is pervading but hidden;
through the Word of the Guru's Shabad, He is revealed.

ਮਰਤ ਪਇਆਲ ਅਕਾਸੁ ਦਿਖਾਇਓ ਗੁਰਿ ਸਤਿਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਜੀਉ ॥

In this world, in the nether regions of the underworld
and in the Akaashic Ethers,
the Guru, the True Guru, has shown me the Lord;
He has showered me with His Mercy.

ਸੋ ਬ੍ਰਹਮੁ ਅਜੋਨੀ ਹੈ ਭੀ ਹੋਨੀ ਘਟ ਭੀਤਰਿ ਦੇਖੁ ਮੁਰਾਰੀ ਜੀਉ ॥੨॥

He is the unborn Lord God; He is, and shall ever be.
Deep within your heart, behold Him, the Destroyer of ego.

ਜਨਮ ਮਰਨ ਕਉ ਇਹੁ ਜਗੁ ਬਪੁੜੋ ਇਨਿ ਦੂਜੈ ਭਗਤਿ ਵਿਸਾਰੀ ਜੀਉ ॥

This wretched world is caught in birth and death; in the love of duality,
it has forgotten devotional worship of the Lord.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਗੁਰਮਤਿ ਪਾਈਐ ਸਾਕਤ ਬਾਜੀ ਹਾਰੀ ਜੀਉ ॥੩॥

Meeting the True Guru, the Guru's Teachings are obtained;
the faithless cynic loses the game of life.

ਸਤਿਗੁਰ ਬੰਧਨ ਤੋੜਿ ਨਿਰਾਰੇ ਬਹੁੜਿ ਨ ਗਰਭ ਮਝਾਰੀ ਜੀਉ ॥

Breaking my bonds, the True Guru has set me free,
and I shall not be cast into the womb of reincarnation again.

ਨਾਨਕ ਗਿਆਨ ਰਤਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਮਨਿ ਵਸਿਆ ਨਿਰੰਕਾਰੀ ਜੀਉ

॥੪॥੮॥

O Nanak, the jewel of spiritual wisdom shines forth,
and the Lord, the Formless Lord, dwells within my mind.

(Sri Guru Granth Sahib Ji 597)

THOSE WHO ARE IMBUED WITH NAAM

Studies on human life and findings of religious books indicate that four kinds of people get encouraged to walk on the path of God. They are :

1. People with problems (ਦੁਖੀ)
2. Seekers (ਜਗਿਆਸੂ)
3. The needy (ਲੋੜਵੰਦ)
4. Those who are filled with love(ਆਸ਼ਕ/ਪ੍ਰੇਮੀ)

Whatever the reason a person has for turning towards God, the attitude of the mind that he has to take to be successful is that of a beggar. As long as one does not become a beggar at God's door, he does not get what he wants.

ਤੂੰ ਪ੍ਰਭ ਦਾਤਾ ਦਾਨਿ ਮਤਿ ਪੂਰਾ
ਹਮ ਥਾਰੇ ਭੇਖਾਰੀ ਜੀਉ ॥

You, God, are the Giver of gifts, the Lord of perfect understanding;
I am a mere beggar at Your Door.

(Sri Guru Granth Sahib Ji 597)

ਜਾਚਕੁ ਮੰਗੈ ਦਾਨੁ ਦੇਹਿ ਪਿਆਰਿਆ ॥

The beggar begs for charity: give to me, O my Beloved!

ਦੇਵਣਹਾਰੁ ਦਾਤਾਰੁ ਮੈ ਨਿਤ ਚਿਤਾਰਿਆ ॥

O Great Giver, O Giving Lord,
my consciousness is continually centered on You.

(Sri Guru Granth Sahib Ji 320)

This is the attitude of the mind which Gurmat emphasises upon. Only a contemplative mind is capable of becoming a beggar.

Without contemplation(ਵੀਚਾਰ), there is no progress on the spiritual path. Reading and listening is fruitful if contemplation(ਵੀਚਾਰ) on the meanings is carried out at the same time.

Gurmat encourages us to become beggars(ਜਾਚਕ) at Guru Sahib Ji's door. That is why *Ardaas*(ਅਰਦਾਸ) is given importance by Guru Sahib Ji. *Ardaas* means: to make an appeal in a one-pointed state of mind and in (mental) close proximity to Guru Sahib Ji.

Ardaas is to be done in ALL situations. It helps us solve problems and overcome difficulties of all nature; worldly as well as spiritual.

ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮੁ ਸਭਿ ਅਰਥਾ ॥

O my mind, vibrate the Lord's Name
and all your affairs shall be resolved.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ

ਬਿਨੁ ਨਾਵੈ ਜੀਵਨੁ ਬਿਰਥਾ ॥ ਰਹਾਉ ॥

The Perfect Guru has implanted the Lord's Name within me;
without the Name, life is useless.

(Sri Guru Granth Sahib Ji 696)

ਹਰਿ ਜਨ ਸਿਮਰਹੁ ਹਿਰਦੈ ਰਾਮ ॥

O humble servants of the Lord,
remember the Lord in meditation within your heart.

ਹਰਿ ਜਨ ਕਉ ਅਪਦਾ ਨਿਕਟਿ ਨ ਆਵੈ

ਪੂਰਨ ਦਾਸ ਕੇ ਕਾਮ ॥੧॥ਰਹਾਉ॥

Misfortune does not even approach the Lord's humble servant;
the works of His slave are perfectly fulfilled.

(Sri Guru Granth Sahib Ji 702)

For Ardaas to be fruitful, it should be done as a humble servant (ਜਨ, ਸੇਵਕ).

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥

The prayer of the Lord's humble servant is never offered in vain.

(Sri Guru Granth Sahib Ji 819)

To be a humble servant means to acknowledge *Guru Akaal Purukh* as one's support and seek His shelter and refuge. If a person's mind and heart do not seek His shelter and refuge by becoming a humble servant, then that person's ardaas is like that of a person who puts his feet into two boats and tries to cross the river. Just as it is impossible to cross a river by putting one's feet in more than one boat, it is also the same for a person who does not have faith in the ONE *Akaal Purukh*.

ਸੇਵਕ ਕੀ ਅਰਦਾਸਿ ਪਿਆਰੇ ॥

ਜਪਿ ਜੀਵਾ ਪ੍ਰਭ ਚਰਣ ਤੁਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

Your servant offers this prayer, O Beloved:
I live by meditating on Your Feet, God.

ਦਇਆਲ ਪੁਰਖ ਮੇਰੇ ਪ੍ਰਭ ਦਾਤੇ ॥

ਜਿਸਹਿ ਜਨਾਵਹੁ ਤਿਨਹਿ ਤੁਮ ਜਾਤੇ ॥੨॥

O my Merciful God, O Great Giver,
He alone knows You, whom You so bless.

ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰੀ ॥

ਇਤ ਉਤ ਦੇਖਉ ਓਟ ਤੁਮਾਰੀ ॥੩॥

Forever and ever, I am a sacrifice to You.
Here and hereafter, I seek Your Protection.

(Sri Guru Granth Sahib Ji 562)

One who comes closer to Gurbani, comes closer to *Guru Akaal Purukh* because Gurbani is the voice and *Hukum* of *Guru Akaal Purukh*.

ਅਗਮ ਅਗੋਚਰੁ ਸਚੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥

You are inaccessible and unfathomable, O my True Lord and Master.

ਨਾਨਕੁ ਬੋਲੈ ਬੋਲਾਇਆ ਤੇਰਾ ॥੪॥੨੩॥੨੯॥

Nanak speaks as You inspire him to speak.

(Sri Guru Granth Sahib Ji 743)

ਕਹਿਓ ਪ੍ਰਭੂ ਸੁ ਭਾਖਿ ਹੋਂ ॥ ਕਿਸੂ ਨ ਕਾਨ ਰਾਖਿ ਹੋਂ ॥

I say only that which the Lord hath said,
I do not yield to anyone else.

(Sri Guru Gobind Singh Sahib Ji - Bachitar Natak)

Bani is the form (ਸਰੂਪ) of Guru Sahib Ji. Through the Shabad, it unites us with *Guru Akaal Purukh*. Thus, one who unites with Gurbani, unites with Guru Sahib Ji and God(ਨਿਰੰਕਾਰ).

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

The Word, the Bani is Guru, and Guru is the Bani.
Within the Bani, the Ambrosial Nectar is contained.

(Sri Guru Granth Sahib Ji 982)

ਤੂ ਬੇਅੰਤੁ ਕੋ ਵਿਰਲਾ ਜਾਣੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਸਬਦਿ ਪਛਾਣੈ ॥੧॥

You are infinite - only a few know this.

By Guru Sahib Ji's Grace,
some come to understand You through the Shabad.

(Sri Guru Granth Sahib Ji 562)

ਨਾਨਕ ਘਟਿ ਘਟਿ ਏਕੋ ਵਰਤਦਾ ਸਬਦਿ ਕਰੇ ਪਰਗਾਸ ॥੫੮॥

O Nanak, the One Lord is pervading and permeating
in each and every heart;
the Word of the Shabad brings illumination.

(Sri Guru Granth Sahib Ji 1420)

ਸਬਦੁ ਬੀਚਾਰਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥

Contemplating the Shabad, we become Nirankaari -
we come to belong to the Formless Lord God.

(Sri Guru Granth Sahib Ji 904)

From the time a person first becomes physically conscious, he is troubled by an enemy called fear, danger. In some form or the other, this fear is always troubling him. Sometimes it is mental fear, sometimes physical danger, sometimes work-related fear. This fear keeps obstructing his path and does not allow his progress.

How can one overcome these fears? Gurmat tells us that there is ONLY one way - merge with that Force, that Spirit. Develop love and meditational focus on that which is Itself Fearless.

ਭਗਵੰਤ ਭਗਤ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ
ਆਦਰੁ ਦੇਵਤ ਜਾਮ ॥੧॥

The Lord's devotee is very fortunate; he has absolutely no fear.
Even the Messenger of Death pays homage to him.

(Sri Guru Granth Sahib Ji 702)

Gurbani is the Divine Order (ਹੁਕਮ) of the Fearless Nirankar. Whoever attaches himself to Gurbani also becomes fearless - provided he immerses himself and merges with the aims and directives of Gurbani.

What is the aim of Gurbani? Gurbani seeks to grant God's meditation(ਪ੍ਰਭੂ ਭਗਤੀ) to the human and to dye him in God's colour so that he can attain salvation.

ਗੁਰ ਕੀ ਮਤਿ ਤੂੰ ਲੇਹਿ ਇਆਨੇ ॥
Take the Guru's advice, you ignorant fool;

ਭਗਤਿ ਬਿਨਾ ਬਹੁ ਡੂਬੇ ਸਿਆਨੇ ॥
without devotion, even the clever have drowned.

(Sri Guru Granth Sahib Ji 288)

Bhagti Marg is also called Bhagti Yog. But Gurmat does not refer to Yog as those methods or ways used in ancient times. The Yog Marg of ancient times was ant-like. Progress was very slow and strong emphasis was laid on doing difficult rituals(ਹਠ ਕਰਮ) and obtaining occult powers(ਚਿੱਧੀ ਸਿੱਧੀ).

However, **Bhagti Marg is a spiritual path in which progress is like a bird taking a flight (as compared to the ant-like progress in the ancient Yog Marg).** In Bhagti Marg, progress is easy and fast. Here, emphasis is not on obtaining occult powers but on meeting God. Meeting God is akin to a fruit which is on a faraway tree and the only way to obtain it is to fly there (through bhagti).

Bhagti Marg is a path that leads one on an internal search. Only one who searches within himself will find this secret.

ਅੰਦਰੁ ਖੋਜੈ ਤਤੁ ਲਹੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

He searches within himself, and finds the true essence;
he finds the Door of Salvation.

(Sri Guru Granth Sahib Ji 650)

Those who have unlocked this internal lock have made it in this path.¹

The meditational practise(ਅਭਿਆਸ) of going within oneself has to be done EVERYDAY. As one progresses in this meditational

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ਤਿਨ ਪਾਇਆ ਭੇਦ ਕਲੰਦਰ ਦਾ ।

ਜਿਨ ਖੋਲ੍ਹਿਆ ਰਾਹ ਆਪਣੇ ਅੰਦਰ ਦਾ ।

That person learns the secret of God,
who looks and finds the way within himself.

Buleh Shah

practise(ਅਭਿਆਸ), one's worries and difficulties get reduced.

ਬੰਦੇ ਖੋਜੁ ਦਿਲ ਹਰ ਰੋਜ ਨਾ ਫਿਰੁ ਪਰੇਸਾਨੀ ਮਾਹਿ ॥

O human being, search your own heart every day,
and worries will not trouble you.

(Sri Guru Granth Sahib Ji 727)

When a person embarks on the journey to search internally, he realises that he is an obstruction to his own self. The name of this obstruction is ego (ਹਉਮੈ).

ਹਉਮੈ ਮੇਰਾ ਵਡ ਰੋਗੁ ਹੈ ਵਿਚਹੁ ਠਾਕਿ ਰਹਾਇ ॥੨੧॥

Egotism and self-conceit are terrible diseases;
tranquility and stillness come from within.

(Sri Guru Granth Sahib Ji 756)

This ego comes before a person in many forms. There are various forms of ego - to have superiority complex, to consider oneself learned, rich, of noble birth, honourable etc.

In Bhagti Marg, the mind rises above such egoistic thoughts and becomes pure and different. An egoistic mindset is like the peak of a mountain - rain falls there but does not remain there. Such a mindset can also be likened to an inverted container upon which rain pours but it remains empty.

Like rain, the Grace of **Akaal Purukh** is upon everyone.

ਸਭਨਾ ਉਪਰਿ ਨਦਰਿ ਪ੍ਰਭ ਤੇਰੀ ॥

Above all is Your Glance of Grace, O God.

(Sri Guru Granth Sahib Ji 119)

However, those with an egoistic mindset like the mountain peak and the inverted container, are not able to receive

these blessings.

Bhagti Marg emphasises that one's mind should always remain in a receptive mode. Always stay humble so that the doors of the mind remain open to receive blessings. This is the reason why there is a lot of emphasis on sweetness and humility in Gurmat.

ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥

Sweetness and humility, O Nanak,
are the essence of virtue and goodness.

(Sri Guru Granth Sahib Ji 470)

When one is overpowered by ego or when the signs and symptoms of ego begin to show, one should do ardaas, do Satsang.

ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥

But if he eliminates his self-conceit and then performs service,
he shall be honoured.

(Sri Guru Granth Sahib Ji 474)

The singing of hymns and prayers is fruitful for the person who lets go of his ego and becomes a humble servant. This is called correcting(cleansing) oneself. Just as putting a seed in uncultivated soil will not bear fruit, in the same way, an uncorrected mind will not get the full benefits of meditation(ਭਜਨ ਬੰਦਗੀ). Shabad is the main tool/method of correcting the mind.

ਬਿਨੁ ਸਬਦੈ ਸੁਧੁ ਨ ਹੋਵਈ

ਜੇ ਅਨੇਕ ਕਰੈ ਸੀਗਾਰ ॥

Without the Word of the Shabad, purity is not obtained,
even though the soul-bride may

adorn herself with all sorts of decorations.

(Sri Guru Granth Sahib Ji 651)

Satsangat is extremely useful in the correction(cleansing) of the mind. One cannot progress fully by doing meditation(ਭਜਨ ਬੰਦਗੀ) individually. In Satsang, there is a miraculous unseen force/power that aids in one's spiritual progress.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਪੀਵਹੁ ਭਾਈ ॥

The treasure of the Naam, the Name of the Lord, is Ambrosial Nectar; meet together and drink it in, O Siblings of Destiny.

(Sri Guru Granth Sahib Ji 318)

True benefit is obtained if the gathering(ਸਤਿਸੰਗ) is of likeminded people, though they may be few in number. Fakirs call this *char yari* (small group of like-minded people).

The old teachings advocate that if you want to do meditation, you have to leave your family and home and go into the caves in mountains to live. They called this solitary living(ਇਕਾਂਤ ਵਾਸ). But Gurmat says that there is no need to go into caves. Instead, the need is to silence the mind; to free it from all bad thoughts and concentrate within itself.

ਸੋ ਇਕਾਂਤੀ ਜਿਸੁ ਰਿਦਾ ਥਾਇ ॥

He alone is a hermit, whose heart is steady and stable.

(Sri Guru Granth Sahib Ji 1180)

If this concentration is not achieved within and while living physically in solitude, a person is still gripped in the five vices(anger, lust, greed, emotional attachment, ego), then it is meaningless to have solitary living. It is all falsehood.

ਦੇਸੁ ਛੋਡਿ ਪਰਦੇਸਹਿ ਧਾਇਆ ॥

ਪੰਚ ਚੰਡਾਲ ਨਾਲੇ ਲੈ ਆਇਆ ॥੪॥

Leaving your own country, you wander in foreign lands.

But you bring along the five vices
(anger, lust, greed, emotional attachment, ego).

(Sri Guru Granth Sahib Ji 13848)

Gurmat teaches us to adopt a state of mind that while living in the normal world (of work and family), our outlook changes such that we see the One God in all.

ਸਭ ਮਹਿ ਵਸੈ ਪ੍ਰਭੁ ਏਕੋ ਸੋਇ ॥

ਗੁਰਮਤੀ ਘਟਿ ਪਰਗਟੁ ਹੋਇ ॥

He is the One God, abiding within all.
Through Guru Ji's teachings, He is revealed in the heart.

(Sri Guru Granth Sahib Ji 663)

A person in such a mental state views none as good and none as bad. We see evil in others as long as there is evil in us. If there is no evil within a person, then he sees everyone as friends.

ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥

ਪੇਖੈ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ ॥

One who eradicates evil from within his own mind,
looks upon all the world as his friend.

(Sri Guru Granth Sahib Ji 266)

To overcome and get rid of the evil within the mind, ancient philosophy was to do Pranayam. Yam means 'to bind'. Pranayam means to control or bind the breath (ਪ੍ਰਾਨ) so as to control the mind. But Bhagti Marg instructs us to listen to the teachings of Guru Sahib Ji with full faith and one-pointedness.

ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੂਕ ॥੧੫੮॥

The blind do not take in any of His Teachings;
it is as useless as blowing into bamboo.

(Sri Guru Granth Sahib Ji 1372)

In fact, we have to listen or read the Orders(ਬਚਨ) of Guru Sahib Ji with such alertness and one-pointedness that these Orders get instilled and engraved within us.

A wise farmer does not allow water to go out of the boundaries of his fields and ensures that the boundary walls of the fields are strong. In the same way, one who walks on this spiritual path has to instill the Orders(ਬਚਨ) of Guru Sahib Ji within his mind. One who does not do this, does not keep the boundary walls of his mind strong. Thus, he will not be able to sustain progress in this spiritual path for long.

Guru Sahib Ji takes care of those who follow His Orders and dyes them in the true colour. The main aim of Bhagti Marg is to remain dyed in the colours of the Lord, to remain in the care of Guru Sahib Ji and to belong to Guru Sahib Ji. This is the path to peace and happiness.

ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ ॥

If you yearn for eternal peace, then seek the Sanctuary of the Lord.

(Sri Guru Granth Sahib Ji 1427)

Guru Sahib Ji strongly enforces this fact:

ਨਾਨਕ ਕਹਤ ਪੁਕਾਰਿ ਕੈ ਗਹੁ ਪ੍ਰਭ ਸਰਨਾਈ ॥੩॥੩॥

Nanak proclaims:

hold tight to the Protection and the Sanctuary of God.

(Sri Guru Granth Sahib Ji 727)

How can one upon whom *Guru Akaal Purukh* places His Hand suffer from unhappiness, fear or danger? Lets surrender our thoughts to Guru Sahib Ji, and join in Shabad through kirtan.

Lets join Guru Sahib Ji:

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਜਿਸ ਕੇ ਸਿਰ ਉਪਰਿ ਤੂੰ ਸੁਆਮੀ ਸੋ ਦੁਖੁ ਕੈਸਾ ਪਾਵੈ ॥

When You stand over our heads, O Lord and Master,
how can we suffer in pain?

ਬੋਲਿ ਨ ਜਾਣੈ ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਮਰਣਾ ਚੀਤਿ ਨ ਆਵੈ ॥੧॥

The mortal being does not know how to chant Your Name
- he is intoxicated with the wine of Maya
and the thought of death does not even enter his mind.

ਮੇਰੇ ਰਾਮ ਰਾਇ ਤੂੰ ਸੰਤਾ ਕਾ ਸੰਤ ਤੇਰੇ ॥

O my Sovereign Lord,

You belong to the Saints, and the Saints belong to You.

ਤੇਰੇ ਸੇਵਕ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਜਮੁ ਨਹੀ ਆਵੈ ਨੇਰੇ ॥੧॥ ਰਹਾਉ ॥

Your servant is not afraid of anything;
the Messenger of Death cannot even approach him.

ਜੋ ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ ਸੁਆਮੀ ਤਿਨ੍ਹ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਾਸਾ ॥

Those who are attuned to Your Love, O my Lord and Master,
are released from the pains of birth and death.

ਤੇਰੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਈ ਸਤਿਗੁਰ ਕਾ ਦਿਲਾਸਾ ॥੨॥

No one can erase Your Blessings;
the True Guru has given me this assurance.

ਨਾਮੁ ਧਿਆਇਨਿ ਸੁਖ ਫਲ ਪਾਇਨਿ ਆਠ ਪਹਰ ਆਰਾਧਹਿ ॥

Those who meditate on the Naam, the Name of the Lord, obtain the
fruits of peace. Twenty-four hours a day, they worship and adore You.

ਤੇਰੀ ਸਰਣਿ ਤੇਰੈ ਭਰਵਾਸੈ ਪੰਚ ਦੁਸਟ ਲੈ ਸਾਧਹਿ ॥੩॥

In Your Sanctuary, with Your Support, they subdue the five villains.

ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮੁ ਨ ਜਾਣਾ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ ॥

I know nothing about wisdom, meditation and good deeds;
I know nothing about Your excellence.

ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ ॥੪॥੧੦॥੫੭॥

Guru Nanak is the greatest of all;
He saved my honour in this Dark Age of Kali Yuga.

(Sri Guru Granth Sahib Ji 749)

WHERE IS GURU SAHIB JI?

Where is Guru Sahib Ji? Where does He reside? Every Gursikh makes this enquiry within himself.

Recently I met a well-educated retired Judge. He claimed that Sri Guru Gobind Singh Sahib Ji resides at Hemkunt Sahib. Such convictions are also voiced by some Gursikhs. We wish them well in their convictions but we have to enquire whether such convictions are in line with Gurmat.

Where is Guru Sahib Ji? Before finding an answer to this question, we have to contemplate as to **who** do we call a Guru? According to Gurmat, Guru is Spiritual Light(ਜੋਤ). A Guru does not take birth. He manifests(ਪ੍ਰਗਟ) so as to give illumination. Sri Guru Gobind Singh Sahib Ji says:

ਤਹੀ ਪ੍ਰਕਾਸ ਹਮਾਰਾ ਭਯੋ ॥

I illuminated there (Patna Sahib)

(Sri Guru Gobind Singh Sahib Ji - Bachitar Natak)

The body in which the Spiritual Light(ਜੋਤ) of Guru Sahib Ji manifests and gives illumination deserves honour and respect. However, the body is NOT the Guru. Wherever Guru Sahib Ji went in His bodily form, He ultimately left that place. Guru Sahib Ji left Hemkunt and manifested in the body of Sri Guru Gobind Singh Sahib Ji. Guru Sahib Ji writes about this in the Sri Dasam Granth Ji. Hemkunt Sahib was the place of Sri Guru Gobind Singh Sahib Ji's meditation in His previous body. In His own words:

ਅਬ ਮੈ ਅਪਨੀ ਕਥਾ ਬਖਾਨੋ ॥

ਤਪ ਸਾਧਤ ਜਿਹ ਬਿਧਿ ਮੁਹਿ ਆਨੋ ॥

Now I relate my own story as to how I was brought here,
while I was absorbed in deep meditation.

ਹੇਮ ਕੁੰਟ ਪਰਬਤ ਹੈ ਜਹਾਂ ॥

ਸਪਤ ਸ਼੍ਰਿੰਗ ਸੋਭਿਤ ਹੈ ਤਹਾਂ ॥ ੧॥

The site was the mountain named Hemkunt,
with seven peaks that look very impressive.

ਸਪਤ ਸ਼੍ਰਿੰਗ ਤਿਹ ਨਾਮੁ ਕਹਾਵਾ ॥

ਪੰਡੁ ਰਾਜ ਜਹ ਜੋਗੁ ਕਮਾਵਾ ॥

That mountain is called Sapt Shring (seven-peaked mountain),
where the Pandavas practised Yoga.

ਤਹ ਹਮ ਅਧਿਕ ਤਪੱਸਿਆ ਸਾਧੀ ॥

ਮਹਾਕਾਲ ਕਾਲਿਕਾ ਅਰਾਧੀ ॥੨॥

There I was absorbed in deep meditation on the Primal Power, the
Supreme KAL.

(Sri Guru Gobind Singh Sahib Ji - Bachitar Natak)

Guru Sahib Ji's Spiritual Light(ਜੋਤ) takes on a bodily form and manifests as a 'model being' from which people can take inspiration to rise high and reach the spiritual peak.

At the present time, Guru Sahib Ji has left His physical human body and He resides in His Divine Orders in the form of Gurbani.

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

The Word, the Bani is Guru, and Guru is the Bani.
Within the Bani, the Ambrosial Nectar is contained.

ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਪਿ ਗੁਰੁ ਨਿਸਤਾਰੇ ॥੫॥

If His humble servant believes
and acts according to the Words of Guru Ji's Bani,
then the Guru, in person, emancipates him.

(Sri Guru Granth Sahib Ji 749)

The all-pervading Spirit and Light(ਜੋਤਿ) of Guru Maharaj Ji is in Bani. That's why, when a Sikh joins himself to Bani and contemplates(ਅਰਾਧਨਾ), there Guru Sahib Ji manifests Himself. In this way, the Guru resides in the contemplation of a Sikh. What is Gurbani? It is not just plain poetry. Gurbani is the Divine Voice and Divine Order(ਹੁਕਮ) of *Akaal Purukh*. This Divine Order(ਹੁਕਮ) is mentioned in Sri Japji Sahib.

Bani means the Divine Tune(ਧੁਨੀ), Divine Voice. We are unable to hear this Divine Tune or Divine Voice because our mind is in chaos. When our mental state rises above the chaos of the positive and negative thoughts(ਸੰਕਲਪ ਵਿਕਲਪ), only then can this Divine Tune be heard and the Divine Order becomes audible.

Sri Guru Gobind Singh Sahib Ji says that He heard the Divine Order of *Akaal Purukh* because His mental state rose above the worldly thoughts and were focused so strongly on *Akaal Purukh* that not even a shadow of worldly thoughts remained.

ਇਹ ਬਿਧਿ ਕਰਤ ਤਪਸਿਆ ਭਯੋ ॥

ਦੈ ਰੂਪ ਤੇ ਇਕ ਰੂਪ ਹੂੈ ਗਯੋ ॥

In this way, my meditation reached its zenith
and I became One with the Omnipotent Lord.

ਚਿਤ ਨ ਭਯੋ ਹਮਰੋ ਆਵਨ ਕਹ ॥

ਚੁਭੀ ਰਹੀ ਸਰੁਤਿ ਪ੍ਰਭੁ ਚਰਨਨ ਮਹ ॥

I had no desire to come,
because I was totally absorbed in devotion for the Holy feet of the
Lord.

(Sri Guru Gobind Singh Sahib Ji - Bachitar Natak)

This is it. This is the secret. The more a person becomes one-pointed and rises above the positive and negative thoughts(ਸੰਕਲਪ ਵਿਕਲਪ), he becomes that much nearer to that Divine Voice.

This Divine Voice or Dhuni(ਧੁਨੀ) is compiled in Sri Guru Granth Sahib Ji in the form of Bani. The first name was Pothe Sahib Ji and the second name is Aad Granth Ji. After getting Gurgaddi, the name became Sri Guru Granth Sahib Ji. This is the embodiment of Guru Sahib Ji in the present time. That's why, **it is important to say 'Dhan Sri Guru Granth Sahib Ji' five times as the first action/thought of the day upon waking up every morning.**

Isn't it sad that on one hand we believe this Bani of the Lord as our Guru and on the other hand, this very same Bani is being sold in shops? It is necessary for some arrangements to be made such that Guru Sahib Ji's Saroop is not sold and displayed like common products in a shop. Divinity and business - how do they go together?

It is so sad that nowadays, even *Akhand Paaths* have become businesslike. There are \$500 *Akhand Paaths*, \$100 *Akhand Paaths*. Can a price be put on Bani? Bani is priceless! Bani is the illumination(ਪ੍ਰਕਾਸ਼) of this world.

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥

Gurbani is the Light to illuminate this world; by His Grace, it comes to abide within the mind.

(Sri Guru Granth Sahib Ji 67)

This Bani has come from the land of *Akaal Purukh*. Guru Maharaj Ji says that this Bani is the Voice of His Lord and Master. Whoever joins to this Bani, joins to the Lord and merges in the Truth.

ਵਾਹੁ ਵਾਹੁ ਪੂਰੇ ਗੁਰ ਕੀ ਬਾਣੀ ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਉਪਜੀ ਸਾਚਿ ਸਮਾਣੀ ॥੧॥ ਰਹਾਉ ॥

Waaho! Waaho! Blessed is the Word of the Perfect Guru's Bani. It wells up and springs forth from the Perfect Guru and merges into Truth.

(Sri Guru Granth Sahib Ji 754)

A human is generally in pain and unhappiness. Betrayal and fraud are at every corner, ready to trap him. He is pressured by speculation, imagination, conflicts, fear, worries, evil desires, etc. The purpose of Gurbani is to uplift the human being and bring him to that spiritual stage where these different forms of pain and unhappiness are unable to affect him.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

That man, who in the midst of pain, does not feel pain,

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥

who is not affected by pleasure, affection or fear
and looks alike upon gold&dust;

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥

Who is not swayed by slander or praise,
nor affected by greed, attachment or pride;

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥

who remains unaffected by joy and sorrow, honour and dishonour;

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

who renounces all hopes and desires
and remains desireless in the world;

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

who is not touched by sexual desire or anger
- within his heart, God dwells.

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥

That man, blessed by Guru's Grace, understands this way.

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥

O Nanak, he merges with the Lord - like water with water.

(Sri Guru Granth Sahib Ji 633)

In the shabad above, we get the Darshan of Sri Guru Teg Bahadur Sahib Ji. Here, Guru Sahib Ji is describing that spiritual sphere of perfection - where Gurbani can take the human being to.

Gurmat teaches us not to be affected by pain and unhappiness, as is evident in the following:

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

That man, who in the midst of pain, does not feel pain,

(Sri Guru Granth Sahib Ji 633)

Darkness cannot stay where there is light. In the same way, pain and unhappiness cannot affect one whose mental thoughts(ਬਿਚਤੀ) are deeply focused on the Divine Feet of Akaal Purukh. **Gurmat tells us the way(ਜੁਗਤਿ) to channel our mental focus on the Divine Feet of Akaal Purukh. What is needed is for us to become the Sikh of the Guru.**

Question: Who is a Sikh?When does a Sikh become perfect?

Answer: When doubts regarding Guru Sahib Ji are eliminated. A Sikh becomes perfect when his state becomes like that as in the following line:

ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਰਾਲੀ ॥੧॥ ਰਹਾਉ ॥

Whatever the Guru says, accept that as good;
the sermon of the Lord, Har, Har, is unique and wonderful.

(Sri Guru Granth Sahib Ji 667)

As a Sikh abides by the Divine Orders of Guru Sahib Ji, Guru Sahib Ji also extends His support. This is Guru Sahib Ji's nature.

Guru Sahib Ji's Spirit is present everywhere. He is not in any specific temple or place. Daily, we do the following Ardaas:

ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ ।

Wherever your Khalsa is present,
there please be with him and take care of him.

(Ardaas)

The above Ardaas makes it clearly evident that Guru Sahib Ji is present everywhere. Guru Sahib Ji is present in that heart in which there is Ardaas and continuous contemplation.

There is a veil over a human being's physical eyes and thus he is unable to see Guru Sahib Ji's Divine Light or the Spirit of Guru Sahib Ji - despite His closeness. This is like the situation where a person cannot see due to corneal infection. Despite having eyes, he is unable to see the things in front of him. When the doctor operates on his eyes and removes the infection, he is able to see. In the same way, the perfect Guru removes the veil of doubt in a person and he is able to have the Divine Vision.

What happens then? The Sikh feels the constant presence of Guru Sahib Ji everywhere.

ਗੁਰ ਕੀ ਸੁਰਤਿ ਨਿਕਟਿ ਕਰਿ ਜਾਨੁ ॥

This is contemplation upon the Guru,
to know that the Lord is close at hand.

(Sri Guru Granth Sahib Ji 897)

Within his mind, such a Sikh constantly sings of Guru Sahib Ji:

ਸੋ ਸਤਿਗੁਰੁ ਧਨੁ ਧੰਨੁ

ਜਿਨਿ ਭਰਮ ਗੜ੍ਹ ਤੋੜਿਆ ॥

Blessed, blessed is the True Guru,
who has demolished the fortress of doubt.

(Sri Guru Granth Sahib Ji 522)

Where is Guru Sahib Ji?

Guru Sahib Ji is there where there is true Ardaas and continuous contemplation.

ਸੋ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੇਰੈ ਨਾਲਿ ਹੈ
ਜਿਥੈ ਕਿਥੈ ਮੈਨੋ ਲਏ ਛਡਾਈ ॥

That Beloved True Guru is always with me;
wherever I may be, He will save me.

(Sri Guru Granth Sahib Ji 588)

ਸਫਲ ਮੂਰਤਿ ਗੁਰਦੇਉ ਸੁਆਮੀ
ਸਰਬ ਕਲਾ ਭਰਪੂਰੇ ॥

Fruitful is the form of the Divine Guru, O Lord and Master;
He is overflowing with all powers.

ਨਾਨਕ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ
ਸਦਾ ਸਦਾ ਹਜੂਰੇ ॥੧॥

O Nanak, the Guru is the Supreme Lord God, the Transcendent Lord;
He is ever-present, forever and ever.

(Sri Guru Granth Sahib Ji 802)

PRAISE BE TO GURU SAHIB JI

For thousands of years, philosophy and religious ideology have been telling us that a Guru is always Guru and a disciple is always a disciple. That's acceptable.

However, the Sikh Guru brought about a major paradigm shift to this perspective. For the first time in the history of religions, a Guru became a disciple and made His disciples His Guru. Sri Guru Gobind Singh Sahib Ji Maharaj has given His disciples the seat of the Guru and He Himself became their disciple.

ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੂ ਚੇਲਾ ॥

All praise be to Sri Guru Gobind Singh Sahib Ji
who is both a Guru and a disciple.

(Vaar Bhai Gurdas Ji)

Guru Sahib Ji did not stop here. He went further to say:

ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈਂ

ਨਹੀਂ ਮੇ ਸੋ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥ ੨ ॥

It is through their(The Khalsa) aid that I have attained this status,
otherwise there are millions of unknown mortals like me.

(Sarab Loh Granth)

Do not think that Guru Sahib Ji has gone far away from us. Believe firmly that Guru Sahib Ji is always present (ਹਾਜ਼ਰ ਨਾਜ਼ਰ) with us. Some ask, "Is this not blind faith?". Blind faith is that in which there is no Truth. Guru is Truth, pure Truth, Enlightenment. How then can firm faith in this be called 'blind faith'? On the contrary, this belief of thinking of Guru Sahib Ji as being ever-present is actually stepping out of darkness into enlightenment. This is moving from the false to the real.

Some doubtful people question that there have always been quarrels in the House of Guru Sahib Ji, as stated in history. If this is true, then how can a Sikh of the Guru escape from problems and difficulties? The answer to this question is that they look at things from a different perspective or paradigm. In our human perspective, we see that there were quarrels in Guru Sahib Ji's house and that the rulers of those times persecuted Guru Sahib Ji. However, Guru Sahib Ji's perspective does not see these incidents in this light. Guru Sahib Ji's perspective is:

ਬੁਰਾ ਨਹੀ ਸਭੁ ਭਲਾ ਹੀ ਹੈ ਰੇ ਹਾਰ ਨਹੀ ਸਭ ਜੇਤੈ ॥੧॥

No one seems evil to him - all are good.
There is no defeat - he is totally victorious.

(Sri Guru Granth Sahib Ji 1302)

In Guru Sahib Ji's perspective, evil is not self-existent. Evil reveals the greatness of good¹.

Both evil and goodness co-exist in the same way as a flower and a thorn. This is in accordance to the Divine Law. The thorn draws energy and strength from that same earth and environment as does the flower. Likewise, evil and goodness.

Guru Sahib Ji's perspective sees that which is above evil and goodness, above happiness and unhappiness.

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥

As is joy, so is sorrow to him.

1

- There is no merit where there is no test; and till experience stamps the mark of strength, cowards may pass for heroes, and faith for falsehood. [A. Hill](#)
- Adversity is the trail of principle - without it a man hardly knows whether he is honest or not. [Fielding](#)

ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥

He is in eternal bliss, and is not separated from God.

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥

As is gold, so is dust to him.

ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥

As is ambrosial nectar, so is bitter poison to him.

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥

As is honour, so is dishonour.

ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥

As is the beggar, so is the king.

(Sri Guru Granth Sahib Ji 275)

This is the highest of the highest frame of thought. Ordinary human frame of thought is lower. To raise a lowly frame of thought to a high level is the wonder of the House of Guru Sahib Ji.

ਨੀਚਹ ਊਚ ਕਰੈ ਮੇਰਾ ਗੋਬਿੰਦੁ ਕਾਹੂ ਤੇ ਨ ਡਰੈ ॥੧॥

You exalt and elevate the lowly,
O my Lord of the Universe;
You are not afraid of anyone.

(Sri Guru Granth Sahib Ji 1106)

Guru Sahib Ji blessed such high thinking to a lowly grasscutter who became so brave that he ignored the worldly king (Jahangir) and only believed in the True King (Sri Guru Hargobind Sahib Ji). Such thinking bore fruits. The words of Guru Sahib Ji came to pass:

ਇਨ ਗ੍ਰੀਬ ਸਿੰਘਨ ਕੋ ਦਯੈ ਪਤਿਸ਼ਾਹੀ

ਏ ਯਾਦ ਰੱਖੈ ਹਮਰੀ ਗੁਰਿਆਈ ।

I will bestow royalty upon these poor Sikhs
so that they would remember my Guruship.

(Sri Guru Panth Parkash 73)

Some people believe and preach that Guru Sahib Ji lives in some special mountain or worldly abode. Such views belittle

the Glory and teachings of Guru Sahib Ji. A question to such people is: Was Guru Sahib Ji's Divine Light merged into the Divine Light of *Akaal Purukh*? If they answer 'yes' (which is the truth), then why say that Guru Sahib Ji dwells only in some special place?

Before Sri Guru Gobind Singh Sahib Ji left His physical body, He gave an Order(ਹੁਕਮ) that if we wish to see His physical body, then we should look at His Khalsa. If we wish to see His Divine Light, then we should see It in Sri Guru Granth Sahib Ji.

ਦੋਹਰਾ ॥

ਤੀਨ ਰੂਪ ਹੈਂ ਮੋਹਿ ਕੈ ਸੁਨਹੁ ਨੰਦ ਚਿਤ ਲਾਇ ॥

There are three forms of mine(Sri Guru Gobind Singh Sahib Ji);
O Nand, listen attentively.

ਨਿਰਗੁਣ ਸਰਗੁਣ ਗੁਰ ਸ਼ਬਦ ਕਹੋਂ ਤੁਹਿ ਸਮਝਾਇ ॥

Formless, Physical Form and Gurshabad. Let Me explain further.

ਚੌਪਈ ॥

ਏਕ ਰੂਪ ਤਿਹ ਗੁਣ ਤੇ ਪਰੇ ॥

My first form is Formless(beyond the qualities of rajo, tamo, sato)

ਨੇਤਿ ਨੇਤਿ ਜਿਹ ਨਿਗਮ ਉਚਰੇ ॥.....

Many many times, this has been discussed in sacred scriptures.

ਦੁਸਰ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਨ ॥

My second form is Sri Guru Granth Sahib Ji.

ਉਨਹਿ ਅੰਗ ਮੇਰੇ ਕਰ ਮਾਨ ॥

Consider the pages of Sri Guru Granth Sahib Ji as My limbs.

ਰੋਮ ਰੋਮ ਅੱਛਰ ਸੋ ਲਹਹੁ ॥

Let this be written on each and every of your body-hair,

ਜਥਾਰਥ ਬਾਤ ਤੁਮ ਸੋਂ ਕਹਹੁ ॥

And this is a factual declaration I make to you.

ਜੋ ਸਿਖ ਗੁਰ ਦਰਸ਼ਨ ਕੀ ਚਾਹਿ ॥

The Sikh who wishes to have Darshan of the Guru,

ਦਰਸ਼ਨ ਕਰੈ ਗ੍ਰੰਥ ਜੀ ਆਹਿ ॥

Should go and have the Darshan of Sri Guru Granth Sahib Ji.

ਪ੍ਰਭਾਤ ਸਮੇਂ ਕਰ ਕੈ ਇਸਨਾਨ ॥

At Amritwela, after taking a bath(shower)

ਤੀਨ ਪ੍ਰਦਛਨਾ ਕਰੈ ਸੁਜਾਨ ॥

Three times circumambulate around
the All-knowing Lord(Sri Guru Granth Sahib Ji).

ਦੋਹਰਾ ॥

ਹਾਥ ਜੋੜ ਕਰ ਅਦਬ ਸੋਂ ਬੈਠੇ ਮੋਹਿ ਹਜ਼ੂਰ ॥

With hands folded respectfully, sit in My Presence

ਸੀਸ ਟੇਕ ਗੁਰ ਗ੍ਰੰਥ ਜੀ ਬਚਨ ਸੁਣੇ ਸੋ ਹਜ਼ੂਰ ॥੧੬॥

Pay obeisance to Sri Guru Granth Sahib Ji
and listen to the Divine Sermon.

ਚੌਪਈ ॥

ਸ਼ਬਦ ਸੁਨੈ ਗੁਰ ਹਿਤ ਚਿਤ ਲਾਇ ॥

Hearing the Shabad with concentration, and with love of Guru Ji,

ਗਿਆਨ ਸ਼ਬਦ ਗੁਰ ਸੁਨੈ ਸੁਨਾਇ ॥

Listen and make others to heed to the enlightening Shabad.

ਜੋ ਮਮ ਸਾਥ ਚਹੈ ਕਰਿ ਬਾਤ ॥

One who wishes to communicate with Me,

ਗ੍ਰੰਥ ਜੀ ਪੜਹਿ ਬਿਚਾਰਹਿ ਸਾਥ ॥

should read and contemplate over Bani of Sri Guru Granth Sahib Ji.

ਜੋ ਮੁਝ ਬਚਨ ਸੁਨਨ ਕੀ ਚਾਹਿ ॥

Those who wish to listen to My sermons,

ਗ੍ਰੰਥ ਵਿਚਾਰ ਸੁਨਹੁ ਚਿਤ ਲਾਇ ॥

Should listen and understand the Bani of Sri Guru Granth Sahib Ji.

ਮੇਰਾ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਣ ॥

ਇਸ ਮਹਿ ਭੇਦ ਨ ਰੰਚਕ ਮਾਣ ॥...

Deem Sri Guru Granth Sahib Ji as My Embodiment,

There is ABSOLUTELY no difference
between Me(Sri Guru Gobind Singh Sahib Ji)
and Sri Guru Granth Sahib Ji.

ਤੀਸਰ ਰੂਪ ਸਿੱਖ ਹੈਂ ਮੋਰ ॥
ਗੁਰਬਾਣੀ ਰੱਤ ਜਿਹ ਨਿਸ ਭੋਰ ॥

My third form is in Khalsa
who has immersed himself in Gurbani Shabad.

(Rehetnama Bhai Nand Lal Ji)

It should be remembered that Guru Sahib Ji's Divine Light(ਜੋਤ)
is not revealed through force, through the recommendations
of a worldly king or any person in a high worldly position.
Neither is this Divine Light revealed through clever cunning
actions or ostentatious displays. Guru Sahib Ji's Divine Light
is ONLY revealed through His Grace and Blessings.

If there is any way, it is this:

ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ ॥

ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ ॥

One who sells his mind to the True Guru
that humble servant's affairs are resolved.

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥

ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥

One who performs selfless service,
without wish of reward, shall attain his Lord.

(Sri Guru Granth Sahib Ji 286)

Whoever followed the Divine Order of Guru Sahib Ji merged
in the Gurshabad and became exalted. To the extend that
even the Gurugaddi was not passed down to Guru Sahib
Ji's (Sri Guru Nanak Dev Sahib Ji) sons but was given to
the Sikh who sacrificed himself totally to Guru Sahib Ji and

obeyed His Orders. Guru Sahib Ji did not show preference to His own sons.

ਪੁਤ੍ਰੀ ਕਉਲੁ ਨ ਪਾਲਿਓ ਕਰਿ ਪੀਰਹੁ ਕੰਨ੍ਹ ਮੁਰਟੀਐ ॥

His sons did not obey His Word;
they turned their backs on Him as Guru.

(Sri Guru Granth Sahib Ji 967)

The concept of eat, drink and be merry, which some people widely associate with, is not accepted in Guru Sahib Ji's Sikhi. On the contrary, Gurmat orders us to practice restraint in eating and drinking.

ਅਲਪ ਅਹਾਰ ਸੁਲਾਪ ਸੀ ਨਿੰਦ੍ਰਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ ॥

Eat less and sleep less,
cherish mercy and forgiveness;

(Sri Guru Gobind Singh Sahib Ji - Shabad Hazarey)

ਜੋਗ ਜੁਗਤਿ ਗੁਰਸਿਖ ਗੁਰ ਸਮਝਾਇਆ॥

Guru has explained the technique of yoga to the Sikhs.

ਆਸਾ ਵਿਚਿ ਨਿਰਾਸਿ ਨਿਰਾਸੁ ਵਲਾਇਆ॥

Remain detached amidst all the hopes and cravings.

ਥੋੜਾ ਪਾਣੀ ਅੰਨੁ ਖਾਇ ਪੀਆਇਆ॥

Eat less food and drink little water.

ਥੋੜਾ ਬੋਲਣ ਬੋਲਿ ਨ ਝਖਿ ਝਖਾਇਆ॥

Speak less and do not talk nonsensical.

ਥੋੜੀ ਰਾਤੀ ਨੀਦ ਨ ਮੋਹਿ ਫਹਾਇਆ॥

Sleep less and do not be caught in any infatuation.

ਸੁਹਣੇ ਅੰਦਰਿ ਜਾਇ ਨ ਲੋਭ ਲੁਭਾਇਆ ॥

Even in dreams, they do not attached to materialistic beauty.

(Bhai Gurdaas Jee Vaar 20 Pauri 15)

The Path of Gursikhi is a struggle, a fight. In reality, a human's life is also like this. Its purpose is to take action. As the saying goes: A tree is known by its fruit. The fruit of Guru

Sahib Ji's theory(ਸਿਧਾਂਤ) is Gursikhi. Pessimism has no place in Gursikhi. Gursikhi is a path of high spirits(ਚੜ੍ਹਦੀ ਕਲਾ).

The Gurfateh (Vaheguru Ji Ka Khalsa, Vaheguru Ji Ki Fateh) that Sri Guru Gobind Singh Sahib Ji gave importance to, keeps a person in high spirits(ਚੜ੍ਹਦੀ ਕਲਾ) forever and never allows a person to fall into pessimism. Those who live their lives in this blessed gift of Guru Sahib Ji will not think of their personal glory. A person whose heart desires his personal glory is very far away from Guru Sahib Ji's aim.

Amritvela (early hours of the morning) is a time of struggle. Laziness, which is the biggest enemy, is fought at these ambrosial hours. Those who do not fight with the enemy cannot win. That is why it is important not to let this precious time go to waste. By making full use of these ambrosial hours, we gain control over our bad thoughts and internal weaknesses, move towards high spirits(ਚੜ੍ਹਦੀ ਕਲਾ), get Naam and the secrets of life are revealed.

ਸਬਾਹੀ ਸਾਲਾਹ ਜਿਨੀ ਧਿਆਇਆ ਇਕ ਮਨਿ ॥

Those who praise the Lord in the early hours of the morning
and meditate on Him single-mindedly:

ਸੇਈ ਪੂਰੇ ਸਾਹ ਵਖਤੈ ਉਪਰਿ ਲੜਿ ਮੁਏ ॥

They are the perfect kings;
at the right time(Amritvela), they die fighting.

(Sri Guru Granth Sahib Ji 145)

ਹਰਿ ਧਨੁ ਰਤਨੁ ਜਵੇਹਰੁ ਮਾਣਕੁ
ਹਰਿ ਧਨੈ ਨਾਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ
ਹਰਿ ਭਗਤੀ ਹਰਿ ਲਿਵ ਲਾਈ ॥

The Lord's wealth is like jewels, gems and rubies.
At the ambrosial hours of the morning,
the Lord's devotees lovingly center their attention on the Lord.

ਹਰਿ ਧਨੁ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ ਕਾ ਬੀਜਿਆ
ਭਗਤ ਖਾਇ ਖਰਚਿ ਰਹੇ ਨਿਖੁਟੈ ਨਾਹੀ ॥

The devotees of the Lord plant the seed of the Lord's wealth
in the ambrosial hours of the morning;
they eat it and spend it but it is never exhausted.

ਹਲਤਿ ਪਲਤਿ ਹਰਿ ਧਨੈ ਕੀ ਭਗਤਾ ਕਉ ਮਿਲੀ ਵਡਿਆਈ ॥੩॥

In this world and the next,
the devotees are blessed with glorious greatness.

(Sri Guru Granth Sahib Ji 734)

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ
ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

In the ambrosial hours before dawn, chant the True Name,
and contemplate His Glorious Greatness.

(Sri Guru Granth Sahib Ji 2)

ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ
ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ॥

The rainbird chirps in the ambrosial hours of the morning before dawn;
only then, are its prayers heard in the Court of the Lord.

(Sri Guru Granth Sahib Ji 1285)

Merely reading and studying are just worldly pursuits and
do not reveal the secrets of life.

ਪੜਣਾ ਗੁੜਣਾ ਸੰਸਾਰ ਕੀ ਕਾਰ ਹੈ ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਵਿਕਾਰੁ ॥

Reading and studying are just worldly pursuits;
there is still thirst and corruption within.

ਹਉਮੈ ਵਿਚਿ ਸਭਿ ਪੜਿ ਥਕੇ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥

Reading in egotism, all have grown weary;
through the love of duality, they are ruined.

ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਗੁਰ ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ ॥

He alone is educated, and he alone is a wise Pandit,
who contemplates the Word of the Guru's Shabad.

(Sri Guru Granth Sahib Ji 650)

ਪੜੇ ਰੇ ਸਗਲ ਬੇਦ ਨਹ ਚੁਕੈ ਮਨ ਭੇਦ
ਇਕੁ ਖਿਨੁ ਨ ਧੀਰਹਿ ਮੇਰੇ ਘਰ ਕੇ ਪੰਚਾ ॥

I have read all the Vedas,
and yet the sense of separation in my mind has still not been removed;
the five thieves of my house are not quietened, even for an instant.

(Sri Guru Granth Sahib Ji 687)

Yes, at most, reading gives us a path, a direction but that is not our destination. We can reach the destination only if we walk upon the path.

ਮਾਰਗਿ ਚਲੇ ਤਿਨੀ ਸੁਖੁ ਪਾਇਆ
ਜਿਨ੍ਹ ਸਿਉ ਗੋਸਟਿ ਸੇ ਤਰੇ ॥

Those who walk on the path find peace;
they are saved, along with those who speak with them.

(Sri Guru Granth Sahib Ji 1208)

To achieve our aim, the holy company of spiritually-elevated Gursikhs is beneficial. The words that an elevated Gursikh speaks dyes our mind in the Lord's colours and helps to control our mind from running astray.

ਸਾਧ ਕੈ ਸੰਗਿ ਆਵਹਿ ਬਸਿ ਪੰਚਾ ॥

ਸਾਧਸੰਗਿ ਅੰਮ੍ਰਿਤ ਰਸੁ ਭੁੰਚਾ ॥

In the Company of the Holy, the five passions are brought to rest.
In the Company of the Holy, one enjoys the essence of ambrosia.

(Sri Guru Granth Sahib Ji 271)

If nothing else seems to work, then one should just keep the company of spiritually elevated souls. However, it is important to remember that the more spiritual the soul, the higher the level of spiritual teachings he can impart. Thus, we should keep the company of highly spiritual souls so that we can gain higher levels of knowledge and understanding.

Ego is a big hindrance that does not allow our spiritual level to rise high. A person on the path of Spirituality falls when 'I' or 'my' comes into him. Guru Sahib Ji repeatedly cautions a Sikh to escape from this danger and also emphasises on the need to efface this ego. According to Bhai Gurdass Ji, a person only qualifies to be called a Gursikh if he lives his life above the pitfall of ego.

ਗੁਰ ਪਰਮੇਸਰੁ ਇਕੁ ਜਾਨਿ ਗੁਰਮੁਖਿ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇਆ॥

Accepting Guru and God as one,
the gurmukh has erased the sense of duality.

ਹਉਮੈ ਪਾਲਿ ਢਹਾਇ ਕੈ ਤਾਲ ਨਦੀ ਦਾ ਨੀਰੁ ਮਿਲਾਇਆ॥

Knocking down the wall of ego,
the gurmukh has united the pond(self) with the river(God).

(Bhai Gurdas Ji Vaar 29 Pauri 14)

Another big hindrance in the Path of Spirituality is having the thoughts(ਸੰਕਲਪ) of worldly things. The world does not have its own existence. It exists only in the thoughts(ਸੰਕਲਪ) of the human. As long as there are thoughts(ਸੰਕਲਪ), the world appears real and there is death. Whatever thoughts(ਸੰਕਲਪ)

there are in us are all vain and unnecessary thinking. The increase in thoughts(ਸੰਕਲਪ) creates an increase in problems/ tension/difficulties. A decrease in thoughts(ਸੰਕਲਪ) creates an increase in calmness and peace. That is why, for the achievement of the ultimate destination, Gurmat teaches us "that path" through which the mind's thoughts(ਸੰਕਲਪ) and aimless wandering ends.

ਪਰਤਨ ਪਰਧਨ ਪਰਨਿੰਦ ਮੇਟਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਇਆ॥

Holding (the Gursikh) back from other's body, wealth and slander, Guru Ji makes them resolute for the practice of meditation on the Lord's name, ablution and charity.

ਗੁਰਮਤਿ ਮਨੁ ਸਮਝਾਇ ਕੈ ਬਾਹਰਿ ਜਾਂਦਾ ਵਰਜਿ ਰਹਾਇਆ॥

Through the teaching of Guru Sahib Ji, the Gursikh restrains his mind from going astray.

(Bhai Gurdas Ji Vaar 29 Pauri 2)

That is why :

ਪਉੜੀ ॥

ਧੰਨੁ ਧੰਨੁ ਗੁਰਦੇਵ ਜਿਸੁ ਸੰਗਿ ਹਰਿ ਜਪੇ ॥

Blessed, blessed is the Divine Guru; associating with Him, one meditates on the Lord.

ਗੁਰ ਕ੍ਰਿਪਾਲ ਜਬ ਭਏ ਤ ਅਵਗੁਣ ਸਭਿ ਛਪੇ ॥

When the Guru becomes merciful, then all of one's demerits are dispelled.

ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ਨੀਚਹੁ ਉਚ ਥਪੇ ॥

The Supreme Lord God, the Divine Guru, uplifts and exalts the lowly.

ਕਾਟਿ ਸਿਲਕ ਦੁਖ ਮਾਇਆ ਕਰਿ ਲੀਨੇ ਅਪ ਦਸੇ ॥

Cutting away the painful noose of Maya, He makes us His own slaves.

ਗੁਣ ਗਾਏ ਬੇਅੰਤ ਰਸਨਾ ਹਰਿ ਜਸੇ ॥੧੯॥

With my tongue, I sing the Glorious Praises of the infinite Lord God.

(Sri Guru Granth Sahib Ji 710)

KNOWLEDGE AND UNDERSTANDING

What is Knowledge?

Generally, it is assumed that if we read many books and conduct research, then we are knowledgeable.

However, from Gurmat's point of view, this is only considered as being scholarly and not knowledgeable. Mere reading causes us to be trapped in the net of ego. What is the use of reading when the mystery of the ONE GOD is not understood? If we understand the ONE GOD, there is no need to understand anything else. The understanding of the ONE GOD is perfect knowledge.

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥

You may read and read loads of books;
you may read and study vast multitudes of books.

ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥

You may read and read boat-loads of books;
you may read and read and fill pits with them.

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥

You may read them year after year;
you may read them as many months there are.

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥

You may read them all your life;
you may read them with every breath.

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥੧॥

O Nanak, only one thing is of any account:
everything else is useless babbling and idle talk in ego.

(Sri Guru Granth Sahib Ji 467)

Ultimately, only one thing is of any account. Everything else is useless babbling and idle talk in ego. What is this one thing? Guru Sahib Ji says in Sri Japji Sahib:

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

The Guru has given me this one **understanding**:
there is only the One, the Giver of all souls. May I never forget Him!

(Sri Guru Granth Sahib Ji 2)

This means that **true knowledge is something that requires understanding(ਬੁਝਾਈ)**. This understanding can be attained if we keep the One Ultimate Truth(Vaheguru) in our mind and thoughts, never forgetting Him even for a moment. This is Simran. This is the Bhagti which is approved in this Age.

The path of True knowledge is one of patience(ਧੀਰਜ) and determination(ਸਹਜ). First a person makes enquiries, understands the path and then he determines the destination. He will be successful if his targeted destination is correct and he gets the correct path and walks upon this path. Otherwise, it is difficult to succeed.

It is observed that most people are obsessed in maintaining and decorating their physical bodies or are busy in their worldly tasks or in the pleasures of the sense organs. Life is passing away but the mentality of the human mind does not rise above that of the physical body and its sense organs.

A few people have made this enquiry: What is the purpose of this body that I have been given? They enquire: Is this body ours? If it is ours, then why do we have to give it up one day and die. Also, this body was not there before birth

and will not remain after death. Thus, it cannot be ours. The awakening of such thoughts leads one to contemplate : How are we to look after this body?

Sometimes such thoughts lead a person to the company of people. Company of knowledgeable people give this understanding that if we do not waste the energy of the body in the evil pleasures of the senses, then our mental energy will increase. Some people get stuck at this point. They remain engrossed in circles in this area of the mind. They refrain from the pleasures of the sense organs and spend most of the time in the thoughts of the mind. Examples of such people are philosophers, writers, artists and scholars.

The company of knowledgeable people also gives understanding that through meditation, if one is to raise the mental level(ਸੁਰਤੀ) above the pleasures of the senses and the thoughts of the mind(ਮਨ ਬੁਧੀ), then another realisation awakens within. This realisation is called Godly Understanding(ਪਰਮਹੰਸ ਬੁਧੀ), True Understanding(ਸੱਤ ਬੁਧੀ) or the power of discrimination(ਬਿਬੇਕ ਬੁਧੀ).

As our Simran increases, our mind starts to focus inwards and external distractions and thoughts decrease. This is the Divine Law: Break from the external physical world and join(focus) internally.

As we progress on this Path, the physical senses come under control, the Divine Vision of the "ONE Lord in all" becomes clearer and the powers of discrimination(ਬਿਬੇਕ ਬੁਧੀ) increase.

ਦਸ ਇੰਦ੍ਰੀ ਕਰਿ ਰਾਖੈ ਵਾਸਿ ॥
ਤਾ ਕੈ ਆਤਮੈ ਹੋਇ ਪਰਗਾਸੁ ॥੧॥

They keep the ten organs under their control;
their souls are enlightened.

(Sri Guru Granth Sahib Ji 236)

ਸਭ ਮਹਿ ਜਾਨਉ ਕਰਤਾ ਏਕ ॥
ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਬੁਧਿ ਬਿਬੇਕ ॥੩॥

I recognise that the One Creator is contained in all.
Joining the Company of the Holy, my understanding is refined.

(Sri Guru Granth Sahib Ji 377)

Just as a swan is able to separate water and milk, in the same way, in whosoever the True Understanding awakens, he is able to distinguish between Truth and Untruth.

ਬੁਧਿ ਪ੍ਰਗਾਸ ਭਈ ਮਤਿ ਪੂਰੀ ॥
ਤਾ ਤੇ ਬਿਨਸੀ ਦੁਰਮਤਿ ਦੂਰੀ ॥੧॥

My intellect has been enlightened,
and my understanding is perfect.

Thus my evil-mindedness, which kept me far from Him,
has been removed.

(Sri Guru Granth Sahib Ji 377)

What is the Truth(ਸਤਿ)? The Gita says the Truth is that which is everlasting. What can be seen but is not permanent is not the Truth. It is a doubt. For example, depending on the lighting, a rope is sometimes mistaken for a snake. Another example is that of a person seeing a scene in his dream.

Doubts disappear from the mind of the person who gets True Understanding. Such people see the Light of the All Pervading Lord. They see the Creator, not the creation.

ਬ੍ਰਹਮੋ ਪਸਾਰਾ ਬ੍ਰਹਮੁ ਪਸਰਿਆ ਸਭੁ ਬ੍ਰਹਮੁ ਦ੍ਰਿਸਟੀ ਆਇਆ ॥

God created it, and God spreads through it everywhere.
Everywhere I look, I see God.

(Sri Guru Granth Sahib Ji 782)

We can look at it another way: **a normal person sees the waves while a person with True Understanding sees the water in the sea.** This is referred to as understanding of the self. This is the highest stage(ਤੁਰੀਆ ਪਦ). This is the stage of purity, non-accusation and flawlessness.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਨਿਰਮਲ ਤੇ ਨਿਰਮਲਾ ॥

The God-conscious being is
the purest of the pure;

(Sri Guru Granth Sahib Ji 272)

Here, the fears and evils of the lower stages do not exist; for example, the fear of birth and death, the worries of hunger and thirst, the feelings of pleasure and pain, ect.

A person who is in the pure state of mind does not get affected by impure things or evil pleasures. The purer the mind, the more the person is able to remain aloof from negative forces. Just like the sky is pure and does not get polluted by the clouds, just so, is a person who has reached this state. Such a person does not waver or get agitated due to external circumstances.

Gurbani says the following of the characteristics of such knowledgeable(ਗਿਆਨਵਾਨ) or liberated(ਜੀਵਨ ਮੁਕਤ) souls:

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥

ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥

One who, in his soul, loves the Will of God,
is said to be Jivan Mukta - liberated while yet alive.

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥

ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥

As is joy, so is sorrow to him.
He is in eternal bliss, and is not separated from God.

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥

ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥

As is gold, so is dust to him.
As is ambrosial nectar, so is bitter poison to him.

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥

ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥

As is honour, so is dishonour.
As is the beggar, so is the king.

ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥

ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥੨॥

Whatever God ordains, that is his way.
O Nanak, that being is known as Jivan Mukta.

(Sri Guru Granth Sahib Ji 275)

A person possessing such qualities is called a Sadhu or a Saint. In the Sufi language, he is called Arif or Fakir. In Gurmat, Sainthood is where there is non-attachment and the mind is immersed in God's Praises. A Fakir is not one who is hungry and naked. Very rare ones reach the level of a Sadh as advocated in Gurmat. Many get stuck in lower levels of egoism(ਮਾਨ ਵਡਿਆਈ) and in creating disciples.

This high level, which is also called the True level, is achieved by those who have true devotion, continuous longing and enormous dedication.

ਅਚਰੁ ਚਰੈ ਤਾ ਸਿਧਿ ਹੋਈ ਸਿਧੀ ਤੇ ਬੁਧਿ ਪਾਈ ॥

If one eats the uneatable,
then he becomes a Siddha(a being of perfect spirituality)
through this perfection, he obtains wisdom.

ਪ੍ਰੇਮ ਕੇ ਸਰ ਲਾਗੇ ਤਨ ਭੀਤਰਿਤਾ ਭ੍ਰਮੁ ਕਾਟਿਆ ਜਾਈ ॥੧॥

When the arrow of the Lord's Love pierces his body,
then his doubt is eradicated.

(Sri Guru Granth Sahib Ji 607)

Sainthood is not just an outward appearance. By taking on garbs, internal satisfaction is not achieved. Internal hunger is not satisfied.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭੁਖ ਗਈ ਭੇਖੀ ਭੁਖ ਨ ਜਾਇ ॥

Meeting with the True Guru, hunger departs;
just by wearing spiritual robes, hunger does not depart.

(Sri Guru Granth Sahib Ji 586)

The sign of a Sadhu is that not only is his hunger¹ under control, but those who come in contact with him also have their hunger under control and they become satisfied and contented.

ਤਿਨ ਮਿਲਿਆ ਮਨੁ ਸੰਤੋਖੀਐ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ ॥

Meeting them, the soul is satisfied,
and one's hunger and thirst all depart.

(Sri Guru Granth Sahib Ji 587)

True Understanding is the elimination of all desires and hunger from within and is the fruit of True Knowledge.

1 Translator's Note:

Hunger here refers to having the longing for more
ie. not being contented with what a person already has.

FERRY ACROSS THE OCEAN OF LIFE

Can a human be ferried across the ocean of life by his own efforts(ਘਾਲਣਾ), means(ਸਾਧਨ), knowledge(ਵਿਦਿਆ) and strength(ਬਲ)? What is the meaning of 'ferried across' ? Gurmat says:

ਘਾਲ ਨ ਮਿਲਿਓ ਸੇਵ ਨ ਮਿਲਿਓ ਮਿਲਿਓ ਆਇ ਅਚਿੰਤਾ ॥

We cannot meet the Lord by our own efforts,
nor can we meet Him through service;
He comes and meets us spontaneously.

(Sri Guru Granth Sahib Ji 672)

According to Gurmat, our personal efforts (which have limitations) are not enough. We need the Grace of Guru Sahib Ji. The Grace of Guru Sahib Ji has unfathomable and unlimited power.

A glass of water can only quench the thirst of a certain limited number of people or remove the dirt of hardly anyone by serving as bathing water. However, the water in the sea is limitless. It has the capability of quenching the thirst of uncountable number of people and also removing the dirt of many by serving as bathing water. Consider human effort and means in this same manner. Although they are very important, however, they are not enough for success. The Grace of Guru Sahib Ji makes up for this lack of success as it is an unfathomable sea of blessings.

ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਭਰਪੂਰੇ ॥

The Guru is the ocean, filled with pearls.

(Sri Guru Granth Sahib Ji 685)

Just as personal efforts and means are not enough, in the same way, mere intelligence and theories are not enough. Human beings are weak and seek support. Intelligence and theories are not able to give them this support. Only Guru Sahib Ji is capable of giving them this support.

That is why, humans should give up other methods and take up the support of *Guru Akaal Purukh*. There are blessings, success and power in this support. Here, even the impossible becomes possible.

In Gurmat, the key to success is in accepting and following Sikhi. **What is Sikhi? Sikhi is obeying the Order of Guru Sahib Ji and living according to it i.e. self-surrender.**

ਗੁਰ ਕੀ ਟਹਲ ਗੁਰੂ ਕੀ ਸੇਵਾ ਗੁਰ ਕੀ ਆਗਿਆ ਭਾਣੀ ॥

Working for the Guru, serving the Guru
and the Guru's Command; all are pleasing to me.

(Sri Guru Granth Sahib Ji 671)

On His part, Guru Sahib Ji takes care of His Sikhs. This is the characteristic of Guru Sahib Ji. It is His nature to look after them.

ਸਤਿਗੁਰੁ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ ॥

The True Guru cherishes His Sikh.

(Sri Guru Granth Sahib Ji 286)

Guru Sahib Ji breaks all the barriers that come in the way of a Sikh. He frees a Sikh from the clutches of Death(ਜਮਦੂਤ).

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਜਮ ਤੇ ਕਾਢੇ ਤਿਸੁ ਗੁਰ ਕੈ ਕੁਰਬਾਣੀ ॥੪॥੪॥

Says Nanak, He has released me from the clutches of Death;
I am a sacrifice to that Guru.

(Sri Guru Granth Sahib Ji 671)

Gurmat aims to make a Sikh spiritually high and make him like his Guru. Gurmat gives a Sikh those values that are in the Guru. This is a path of quality and not quantity. Gurmat does not place importance in devotion to rituals. It advocates devotion to values.

ਵਿਨੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

Without virtue, there is no devotional worship.

(Sri Guru Granth Sahib Ji 4)

Gurmat does not acknowledge devotional worship(ਭਗਤੀ) that is self-orientated(ਆਪ ਹੁਦਰੀ). Only devotional worship(ਭਗਤੀ) which is Guru-orientated(ਗੁਰੂ ਪਰਾਇਣ) is approved.

ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਥਾਇ ਪਾਵੈ

ਜਿਨ ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ ॥੧॥

Their singing and listening is approved by the Lord;
they accept the Order of the True Guru as True, totally True.

(Sri Guru Granth Sahib Ji 669)

Doubt(ਸੰਸਾ) is an enemy that does not allow us to have faith in *Akaal Purukh*. Human life is like a boat in the sea. If there is a single hole in the boat and it is not sealed, the boat will sink. In the same way, if there is doubt in a person and it is not cleared, it can ruin the life of that person and be a barrier in his progress and success. Thus, it is important to eliminate doubt totally.

It is possible to overcome doubt of the mind with the power of a discerning intellect(ਬਿਬੇਕ ਬੁੱਧ). The power of a discerning intellect(ਬਿਬੇਕ ਬੁੱਧ) is not an ordinary thing. Human beings are in distress because of the lack of this power. Ardaas is the means of gaining this discerning intellect. This lack cannot be fulfilled by the mere performance of rituals. Doing Ardaas and dedicating oneself to Guru Sahib Ji are helpful ways.

ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥

O Beloved, this is not the way to meet the Lord;
I have performed these rituals so many times.

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ ਰਹਾਉ ॥

I have collapsed, exhausted, at the Door of my Lord Master;
I pray that He may grant me a **discerning intellect**.

(Sri Guru Granth Sahib Ji 641)

As the power of a discerning intellect(ਬਿਬੇਕ ਬੁਧ) increases, doubts begin to disappear and a person starts to live in the Will of God. Worry and fear lessen and he starts to give up the desires of his mind. He starts living above such thoughts like 'this should happen' and 'that should not happen'. The outlook of 'how' and 'why' diminish and the outlook of 'whatever pleases Guru Sahib Ji' takes root.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

Whatever pleases You is the only good done,

(Sri Guru Granth Sahib Ji 3)

Meditation(ਭਜਨ ਬੰਦਗੀ) is done so that the mind begins to live in the Will of God and gives up its own thoughts(ਸੰਕਲਪ ਵਿਕਲਪ). These mental thoughts of the mind are the root cause of all fights and conflict. The Light(ਜੋਤ) of *Akaal Purukh* manifests when these mental thoughts cease in a person and his mind reaches a state of stillness(ਅਫੁਰ ਅਵਸਥਾ).

Gurbani uses a few names to describe this state of calmness(ਅਫੁਰ ਅਵਸਥਾ) when it is at its peak - *Peace Mansion* (ਸੁਖਮਹਲ), *Real Home* (ਨਿਜਘਰ), *Peaceful State* (ਸਹਜਪਦ), *City Without Sorrow* (ਬੇਗਮਪੁਰਾ). This is a state where there is only peace and happiness - no danger, no sadness, no fear and no conflict. The aim of life is the achievement of this state. Gurbani also calls this *The Higher Court* (ਉਚ ਦਰਬਾਰ). The word Higher(ਉਚ)

denotes that at this level, there are no inferior thoughts. Thoughts of worldly things are inferior thought. Giving up thoughts of worldly things is considered as taking a step towards *The Higher Court* (ਉਚ ਦਰਬਾਰ).

Sewa and Simran are two huge supports in the approach to *The Higher Court* (ਉਚ ਦਰਬਾਰ). Elaboration of Sewa and Simran is very long. In short, **Sewa washes the impurity of ego and Simran raises the spiritual state of mind.**

Ego is a barrier, a solid barrier that does not allow a soul to be ferried across. It tears the soul apart from *Akaal Purukh*.

ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ ॥

The soul-bride and the Husband Lord live together as one,
but the hard wall of egotism has come between them.

(Sri Guru Granth Sahib Ji 1263)

We have to break this wall of ego to reach *The Higher Court* (ਉਚ ਦਰਬਾਰ). Sewa is one of the methods (ਜੁਗਤੀ) of breaking this wall. Ego comes in many different forms: ego of rank and status, ego of wealth and riches, ego of caste and religion, ego of knowledge and meditation, etc. As a person does more Sewa, his ego decreases¹.

As Simran increases in a person, stillness of the mind results. With this stillness and one-pointedness, the mental thoughts (ਬਿਚਤੀ) becomes subtle (ਸੁਖਸ਼ਮ) and difficulties, sickness and sorrow go away.

¹ While performing sewa, we have to be very careful and alert that we remain humble and do not get the ego of 'performing a lot of Sewa'. This is also another form of ego.

ਜਹ ਹਰਿ ਸਿਮਰਨੁ ਭਇਆ ਤਹ ਉਪਾਧਿ ਗਤੁ ਕੀਨੀ
ਵਡਭਾਗੀ ਹਰਿ ਜਪਨਾ ॥

Wherever anyone remembers the Lord in meditation,
disaster runs away from that place.
By great good fortune, we meditate on the Lord.

(Sri Guru Granth Sahib Ji 670)

The state of mind rises above doubt and duality and the outlook of oneness is reached. The realisation that "God is everywhere" is achieved.

ਸਭ ਮਧੇ ਰਵਿਆ ਮੇਰਾ ਠਾਕੁਰੁ ਦਾਨੁ ਦੇਤ ਸਭਿ ਜੀਅ ਸਮਾਰੇ ॥੨॥

My Lord and Master is contained in all.
He gives His Gifts to all beings, and cherishes them.

(Sri Guru Granth Sahib Ji 379)

This is the meaning of being 'ferried across'(ਪਾਰ ਹੋਣਾ) the ocean of life.

NAAM AND SPIRITUAL FULFILLMENT

According to the Shastars, there are four types of human beings. Amongst them, one type is known as the “seekers of spiritual knowledge(ਜਗਿਆਸੂ)”.

A seeker of spiritual knowledge(ਜਗਿਆਸੂ) is one within whom the desire of the Divine Vision(ਦਰਸ਼ਨ) of the Lord has awakened.

ਦਰਸਨੁ ਪੇਖਤ ਮਨੁ ਆਪਾਵੈ
ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਈ ਜੀਉ ॥੪॥੨॥੧੪॥
Gazing upon the Blessed Vision of His Darshan,
my mind is fulfilled.
O Nanak,
with natural ease, I merge into Him.
(Sri Guru Granth Sahib Ji 98)

How can this desire or thirst be satisfied?

This question is as old as the human being himself. All the Great Sages that have come into this world, have given various methods to solve this human problem. These methods are called Commandments.

Buddha Ji's eight Commandments are popular. Christians were given the ten Commandments.

These Commandments are the pillars of the teachings of the Sages and to adopt them in one's life is to tread towards success in life.

What Commandments has Sri Guru Nanak Dev Sahib Ji given for a seeker? In actuality, **all Gurbani is the Commandment or Divine Order of Akaal Purukh** as is proven in the following shabad.

ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ
ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥

By myself, I do not even know how to speak;
I speak all that the Lord commands.

(Sri Guru Granth Sahib Ji 763)

Bani is also known as Shabad. Bani or Shabad means: the Voice that is All Pervading(ਧੁਨੀ). This God's Voice or Divine Order has been given the form of words by Guru Sahib Ji and compiled in the form of Sri Guru Granth Sahib Ji.

It is repeatedly emphasised that upon waking up every morning, one should recite five times "**Dhan Sri Guru Granth Sahib Ji**".

This advice is not given as an emotional sentiment as some people believe. This praise is of that True Lord, that Genuine Existence that is All Pervading and whose descriptive form is Sri Guru Granth Sahib Ji.

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ
ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

Waaho! Waaho! is the Bani, the Word, of the Formless Lord.
There is no other as great as He is.

(Sri Guru Granth Sahib Ji 515)

From the study of Sri Guru Granth Sahib Ji, it can be seen that **the following are the Commandments or Orders(ਹੁਕਮ)** of Sri Guru Nanak Dev Sahib Ji which are mentioned in Japji Sahib.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥

Let self-control be the furnace, and patience the goldsmith

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

Let understanding be the anvil, and let spiritual wisdom be the tools.

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥

With the Fear of God as the bellows,
fan the flames of tappa(the body's inner heat).

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥

In the crucible of love, melt the Nectar of the Name,

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

and mint the True Coin of the Shabad, the Word of God.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥

Such is the karma of those upon whom He has cast His Glance of Grace.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

O Nanak, the Merciful Lord, by His Grace, uplifts and exalts them.

(Sri Guru Granth Sahib Ji 8)

Self-control(ਜਤੁ): One should preserve and conserve one's energy. The powers of the mind, speech and body should not be allowed to deteriorate. One whose power has gone to waste is like a fused or dead bulb. It is not able to give light anymore.

Patience(ਧੀਰਜੁ): When fighting with opposing forces, one should maintain mental balance and evenness of mind. In other words, one should remain calm and unshakable in opposing circumstances or environments.

Let understanding be the anvil(ਅਹਰਣਿ ਮਤ): The mind has to be so steadfast(ਦ੍ਰਿੜ) that it should be able to patiently tolerate and endure any form of attack against its internal bliss and happiness.

Let spiritual wisdom be the tools(ਵੇਦੁ ਹਥਿਆਰੁ): The awakening of the intuition(ਅਨੁਭਵ ਖੁੱਲਣਾ) of the Divine Form(ਜੋਤਿ ਸਰੂਪ). Through this, one gains the knowledge(ਗਿਆਨ) of the All-Pervading Lord.

Fear of God(ਭਉ): To inculcate the rules made by God into our lives.

Fan the flames of the body's inner heat(ਅਗਨਿ ਤਪ ਤਾਉ): To surrender oneself to the Orders(ਬਚਨ) of Guru Sahib Ji willingly.

Love(ਭਾਉ): To identify/immerse one's little self into the Big Self(God).

Shabad(ਸ਼ਬਦੁ): To do the spiritual practise(ਅਭਿਆਸ) of becoming in tune with the All-Pervading and All-Permeating Truth.

Grace(ਨਦਿਰ): This is when the Infinite Power is pleased and bestows His favour unexpectedly and takes the seeker in His embrace.

So, according to Gurmat, the nine Commandments stated above are Divine Orders which a seeker needs to implement for his salvation.

Performing other penances like torturing the body by sitting in the blazing sun of summer and lighting five fires around them, standing in icy cold water in the peak of winter or doing any other such rituals to gain salvation are all futile.

This can be compared to a person repeatedly writing zeros(0) on a piece of paper. All these zeros have no value on their own. But, if the numeral 1 is written before the zeros, then every zero increases the value tenfold.

In the same way, if a person's aim is to reach out to God and to reach there - while inculcating the nine Commandments - a person does meditation, prayers, etc, then their value becomes manyfold. Without the numeral 1, all the zeros are useless. In the same way, **without Naam, all rituals are futile.** Sri Guru Gobind Singh Sahib Ji says :

ਬਿਨ ਏਕ ਨਾਮ ਇਕ ਚਿੱਤ ਲੀਨ ॥

ਫੋਕਟੋ ਸਰਬ ਧਰਮਾ ਬਿਹੀਨ ॥ ੨੦॥੧੪੦॥

Without single-minded devotion
and the absorption in the Word of the Lord,
all religious efforts are worthless and meaningless.

(Sri Guru Gobind Singh Sahib Ji - Akaal Ustat)

What is that 'Naam' without which all rituals are useless? According to Gurmat, Naam is that Reality(ਤੱਤ) which has, is and will always be True:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

True In The Primal Beginning. True Throughout The Ages.
True Here And Now. O Nanak, Forever And Ever True.

(Sri Guru Granth Sahib Ji 1)

In Sri Japji Sahib, Sri Guru Nanak Dev Sahib Ji says that the understanding of this Naam comes with the realisation of the Divine Order. This understanding does not come with cleansing baths, cleverness, keeping silence or with any other such rituals.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

By washing(bathing), He cannot be realised
even if one takes hundreds of thousands of baths.

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

By remaining silent, inner silence is not obtained,
even by remaining lovingly absorbed deep within.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

The hunger of the hungry is not appeased,
even by piling up loads of worldly goods.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

Hundreds of thousands of clever tricks,
but not even one of them will go along with you in the end.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

So how can you become truthful?
And how can the veil of illusion be torn away?

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

O Nanak, it is written that you shall obey the Hukam of His Command,
and walk in the Way of His Will.

(Sri Guru Granth Sahib Ji 1)

In Sri Sukhmani Sahib, it is emphasised that chanting,
meditations, wisdom, etc are all not equal to Naam.

ਜਾਪ ਤਾਪ ਗਿਆਨ ਸਭਿ ਧਿਆਨ ॥

Chanting, intense meditation, spiritual wisdom and all meditations;

ਖਟ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਵਖਿਆਨ ॥

the six schools of philosophy and sermons on the scriptures;

ਜੋਗ ਅਭਿਆਸ ਕਰਮ ਧ੍ਰਮ ਕਿਰਿਆ ॥

the practice of yoga and righteous conduct;

ਸਗਲ ਤਿਆਗਿ ਬਨ ਮਧੇ ਫਿਰਿਆ ॥

the renunciation of everything and wandering around in the wilderness;

ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਏ ਬਹੁ ਜਤਨਾ ॥

the performance of all sorts of works;

ਪੁੰਨ ਦਾਨ ਹੋਮੇ ਬਹੁ ਰਤਨਾ ॥

donations to charities and offerings of jewels to fire;

ਸਰੀਰੁ ਕਟਾਇ ਹੋਮੈ ਕਰਿ ਰਾਤੀ ॥

cutting the body apart
and making the pieces into ceremonial fire offerings;

ਵਰਤ ਨੇਮ ਕਰੈ ਬਹੁ ਭਾਤੀ ॥

keeping fasts and making vows of all sorts

ਨਹੀ ਤੁਲਿ ਰਾਮ ਨਾਮ ਬੀਚਾਰ ॥

- none of these are equal to
the contemplation of the Name of the Lord,

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਇਕ ਬਾਰ ॥੧॥

O Nanak, if, as Gurmukh, one chants the Naam, even once.

(Sri Guru Granth Sahib Ji 265)

Before *ongkar*(ਓਅੰਕਾਰ), Guru Maharaj Ji has placed the numeral 1(੧). This is of special significance. There was a difference in opinion amongst different religions regarding *ongkar*(ਓ). Study of ancient religious scriptures show that different sages gave different meanings to *ongkar*(ਓਅੰਕਾਰ). By writing the numeral 1(੧) before *ongkar*(ਓਅੰਕਾਰ), Guru Maharaj Ji ended these arguments and emphasised that the jist(ਤੱਤ) of everything is the ONE(੧) and a seeker has to search and attain this ONE(੧).

This supreme essence i.e. Naam, is not a business commodity. Sad to say, some preachers are making it so, for their own selfish interests. Search and effort is required to find Naam.

When a seeker goes in search of this Supreme Reality called Naam, Gurmat guides him towards two things:

1. Gurbani - The study of Gurbani clears the doubts of the mind.
2. Sadh Sangat - Sadh Sangat reveals the secrets of Gurbani.

Sadh Sangat refers to those people who have known the Highest Truth. It is to be noted that story tellers (who tell self created stories), debators, etc are not Sadh Sangat.

Sadh Sangat gives pointers which are helpful in the journey towards God. In the Urdu language, the words Teacher(ਮਹਿਰਮ) and Student(ਮੁਜਰਮ) differ in only one letter but the difference in meanings of these words is totally different. In English, the words God and Dog have minor difference in the letters but a vast difference in their meaning. In the same way, if one is to work towards spirituality, based on the pointers that one gets in Sadh Sangat, many more secrets will unveil themselves as compared to a person working individually.

A seeker of spiritual knowledge(ਜਗਿਆਸੂ) and Sadh Sangat - both must be present for real results. For example, there must be both negative and positive poles for there to be light in the bulb.

There is a big barrier in the path of a seeker. This barrier is the **mind**(ਮਨ). Gurbani refers to some qualities of this barrier as blind, lowly and wanderer.

ਅੰਧੁਲਾ ਨੀਚ ਜਾਤਿ ਪਰਦੇਸੀ ਖਿਨੁ ਆਵੈ ਤਿਲੁ ਜਾਵੈ ॥

The blind, low class wandering soul,
comes for a moment, and departs in an instant.

(Sri Guru Granth Sahib Ji 731)

This blind, lowly and wandering mind needs to be sorted out first i.e. brought under control. A wise farmer tills the land first and then plants the seed. One does not get Naam if the mind is not ready even though he keeps harping about it. By repeating the word 'sugar', the mouth does not become sweet. By repeating the word 'fire', the cold does not go away. In the same way, by repeating the word 'naam', one does not get Naam. Not until the mind is pure and ready.

Bhai Gurdas Ji says:

ਖਾਂਡ ਖਾਂਡ ਕਹੈ ਜਿਹਬਾ ਨ ਸਵਾਦੁ ਮੀਠੋ ਆਵੈ

ਅਗਨਿ ਅਗਨਿ ਕਹੈ ਸੀਤ ਨ ਬਿਨਾਸ ਹੈ ॥

By repeatedly saying "sugar, sugar" ,
the tongue cannot taste sweetness.

By repeatedly saying "fire, fire" ,
coldness does not disappear.

ਬੈਦ ਬੈਦ ਕਹੈ ਰੋਗ ਮਿਟਤ ਨ ਕਾਹੂ ਕੋ

ਦਰਬ ਦਰਬ ਕਹੈ ਕੋਊ ਦਰਬਹਿ ਨ ਬਿਲਾਸ ਹੈ ॥

By repeatedly saying "doctor, doctor" ,
disease is not cured.

By repeatedly saying "money, money" ,
a poor person does not become rich.

ਚੰਦਨ ਚੰਦਨ ਕਹਤ ਪ੍ਰਗਟੈ ਨ ਸੁਬਾਸੁ ਬਾਸੁ

ਚੰਦ੍ਰ ਚੰਦ੍ਰ ਕਹੈ ਉਜੀਆਰੋ ਨ ਪ੍ਰਗਾਸ ਹੈ ॥

By repeatedly saying "sandal wood, sandal wood" ,
a person does not smell nice.

By repeatedly saying "sun, sun" ,
darkness is not illuminated.

ਤੈਸੇ ਗਿਆਨ ਗੋਸਟਿ ਕਹਤ ਨ ਰਹਤ ਪਾਵੈ

ਕਰਨੀ ਪ੍ਰਧਾਨ ਭਾਨ ਉਦਤਿ ਅਕਾਸ ਹੈ ॥੪੩੭॥

Similarly, just talking about knowledge
does not make a person a Gursikh,

if he does not have a Gursikhi way of life (ਰਹਿਤ).

Just like the sun in the sky is visible to all,
a person with a Gursikhi way of life become well known.

(Kabit Bhai Gurdas Ji)

One major fault of the mind is that it is always 'non-present'(ਪਰਦੇਸੀ). It does not stay focused. It is always wandering from "door to door" in search of vices and lowly pursuits.

A wild boar repeatedly goes to other people's farmland. Even if you try to stop it, the wild boar still continues to wander. The mind has cultivated a similar habit; it does not stay at its center and wanders around aimlessly.

Wise farmers solve the problem of the wild boar by tying a wooden restraint on its neck and because of this, the wild boar is unable to poke its mouth here and there. In this same way, Sadh Sangat teaches us to put the restraint of Guru Sahib Ji's Shabad to the mind.

ਇਸੁ ਮਨ ਕਉ ਹੋਰੁ ਸੰਜਮੁ ਕੋ ਨਾਹੀ
ਵਿਣੁ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਇ ॥

This mind is not controlled by any other discipline,
except the Sanctuary of the True Guru.

(Sri Guru Granth Sahib Ji 558)

The restraint of Gurshabad frees the mind from bad habits.

As the mind slowly gives up its bad habits, it gradually becomes pure and starts to be more focused. In this way, its desires diminish.

A pure and satisfied mind(ਮਨ) is egoless. When a person becomes egoless, God fulfills his wishes and gives him honour.

Come, let's humble ourselves before Guru Sahib Ji and sing and understand the meaning of this shabad:

ਮਾਝ ਮਹਲਾ ੫ ॥

ਕਹਿਆ ਕਰਣਾ ਦਿਤਾ ਲੈਣਾ ॥

ਗਰੀਬਾ ਅਨਾਥਾ ਤੇਰਾ ਮਾਣਾ ॥

As You command, I obey; as You give, I receive.

You are the Pride of the meek and the poor.

ਸਭ ਕਿਛੁ ਤੂੰਹੈ ਤੂੰਹੈ ਮੇਰੇ ਪਿਆਰੇ ਤੇਰੀ ਕੁਦਰਤਿ ਕਉ ਬਲਿ ਜਾਈ ਜੀਉ॥੧॥

You are everything; You are my Beloved.

I am a sacrifice to Your Creative Power.

ਭਾਣੈ ਉਝੜ ਭਾਣੈ ਰਾਹਾ ॥

ਭਾਣੈ ਹਰਿ ਗੁਣ ਗੁਰਮੁਖਿ ਗਾਵਾਹਾ ॥

By Your Will, we wander in the wilderness;

by Your Will, we find the path.

By Your Will,

we become Gurmukh and sing the Glorious Praises of the Lord.

ਭਾਣੈ ਭਰਮਿ ਭਵੈ ਬਹੁ ਜੂਨੀ ਸਭ ਕਿਛੁ ਤਿਸੈ ਰਜਾਈ ਜੀਉ ॥੨॥

By Your Will, we wander in doubt through countless lifetimes.

Everything happens by Your Will.

ਨਾ ਕੋ ਮੂਰਖੁ ਨਾ ਕੋ ਸਿਆਣਾ ॥

ਵਰਤੈ ਸਭ ਕਿਛੁ ਤੇਰਾ ਭਾਣਾ ॥

No one is foolish, and no one is clever.

Your Will determines everything;

ਅਗਮ ਅਗੋਚਰ ਬੇਅੰਤ ਅਥਾਹਾ ਤੇਰੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ਜੀਉ ॥੩॥

You are Inaccessible, Incomprehensible, Infinite and Unfathomable.

Your Value cannot be expressed.

ਖਾਕੁ ਸੰਤਨ ਕੀ ਦੇਹੁ ਪਿਆਰੇ ॥

ਆਇ ਪਇਆ ਹਰਿ ਤੇਰੈ ਦੁਆਰੈ ॥

Please bless me with the dust of the Saints, O my Beloved.

I have come and fallen at Your Door, O Lord.

ਦਰਸਨੁ ਪੇਖਤ ਮਨੁ ਆਘਾਵੈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਈ ਜੀਉ ॥੪॥੧੪॥

Gazing upon the Blessed Vision of His Darshan, my mind is fulfilled.

O Nanak, with natural ease, I merge into Him.

(Sri Guru Granth Sahib Ji 98)

TAKE THE SUPPORT OF NAAM

Human beings have one major shortcoming - they consider themselves to be weak and helpless. However, when Sri Guru Gobind Singh Sahib Ji was in this world in human form, He was the manifestation of strength(ਸ਼ਕਤੀ), radiance(ਖੇੜੇ) and victory(ਫਤਹ).

That is why, those **people who would like to remain in high spirits(ਚੜ੍ਹਦੀ ਕਲਾ) and bliss, should constantly remain in the remembrance of Sri Guru Gobind Singh Sahib Ji, study His Bani and instill His Divine Vision within themselves.**

ਜੋ ਤੁਧੁ ਸੇਵਹਿ ਸੇ ਤੁਧ ਹੀ ਜੇਹੇ ਨਿਰਭਉ ਬਾਲ ਸਖਾਈ ਹੇ ॥੪॥

Those who serve You, become just like You;
O Fearless Lord, You are their best friend from infancy.

(Sri Guru Granth Sahib Ji 1021)

One who instills frightful things within his mind will always feel frightened but one who instills the Fearless within his mind, becomes fearless. A study of the Zafarnama tells us that Sri Guru Gobind Singh Sahib Ji was the epitome of fearlessness.

A question arises : What is the form of Sri Guru Gobind Singh Sahib Ji in the present time? In His own words, Sri Guru Gobind Singh Sahib Ji tells us that His Darshan is in the Khalsa and His physical form is Sri Guru Granth Sahib Ji.

ਦੁਸਰ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਨ ॥

Sri Guru Granth Sahib Ji is my second form.

(Rehetnama Bhai Nand Lal Ji)

Sri Guru Granth Sahib Ji is the storehouse of Bani and Bani is of Akaal Purukh.

ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥੪੦॥

This is the Bani of the Supreme Being;
through it, one dwells within the home of his inner being.

(Sri Guru Granth Sahib Ji 935)

Thus, one who does not read or listen to Bani with concentration does not show respect to Bani and to **Guru Akaal Purukh**.

There is an incident where Sri Guru Gobind Singh Sahib Ji punished a Sikh because he read Gurbani wrongly. This happened when Sri Guru Gobind Singh Sahib Ji was at Sri Anandpur Sahib.

A Sikh was reciting the Dakhni Oankar(ਦਖਣੀ ਓਅੰਕਾਰੁ) bani. When he reached the following line:

ਕਰਤੇ ਕੀ ਮਿਤਿ ਕਰਤਾ ਜਾਣੈ

ਕੈ ਜਾਣੈ ਗੁਰੁ ਸੁਰਾ ॥੩॥

Only the Creator Himself knows His own extent;
or the Brave Guru Ji knows.

(Sri Guru Granth Sahib Ji 930)

The Sikh wrongly pronounced the 6th word, Kae(ਕੈ) as Kay(ਕੇ). Guru Sahib Ji told the Sikh three or four times to pronounce his recital correctly. However, he did not understand Guru Sahib Ji's command. Guru Sahib Ji then told another Sikh to go and slap this Sikh and forcibly move him away.

After completing his recital, the Sikh made his way back towards Guru Sahib Ji and said to Guru Sahib Ji, "You tell us that we will be liberated if we recite Gurbani, yet in your own court I get slapped and moved away when reciting Gurbani."

Guru Sahib Ji replied to the Singh, "Gurbani is a part of me.

When you read Gurbani wrongly, you break my limbs(ਅੰਗ). In the same way you got hurt when slapped, don't you think I got hurt when you were breaking my limbs."

Guru Ji explained to the Singh that by reading Bani wrongly, he had changed the whole meaning of the line he was reciting, making it degrading to Guru Sahib Ji instead of praising the Guru. If the word Kae(ਕੈ) is read as Kay(ਕੇ), then the meaning of the line changes to

Only the Creator Himself knows His own extent;
What does the Brave Guru know?

Sometime later, Guru Sahib Ji went to Sabo Ki Talwandi (Damdama Sahib as it is known today). There He removed His waistband(ਕਮਰ ਕਸਾ) to signify that He will not enter battle again. The Sikhs then made supplications to Guru Sahib Ji to educate them, as had been promised (at Sri Anandpur Sahib) during the war and Guru Ji agreed to fulfil their request.

Guru Sahib Ji sent 25 Singhs to get the Kartarpur Sahib Saroop of the Sri Aad Granth Sahib from Dhirmal. However, Dhirmal refused to hand over the saroop, stating that if Guru Sahib Ji was of the same light and spirit as the other Gurus, He should not read the Sri Aad Granth Sahib but on the contrary, He should be able to recite all of it from memory.

Guru Sahib Ji then did recite all of the Shabads from memory. Daily at Amrit Vela (Ambrosial Hours of 2am-5am), Guru Maharaj Ji would recite Gurbani. Bhai Mani Singh Ji was the scribe. Baba Deep Singh Ji would get all the paper, ink and materials needed in compiling the Sri Guru Granth Sahib Ji. In the evenings, Guru Sahib Ji would do Katha and teach the meanings of the Gurbani uttered in the morning. In total, this whole process took 9 months and 9 days and the Damdama Saroop of Sri Guru Granth Sahib Ji was compiled.

A total of 48 Sikhs were fortunate to listen to this whole Divine Katha. Out of these, 46 immediately left their bodies and ascended to Sachkand after the completion of the compilation of Sri Guru Granth Sahib (as they became enlightened). Bhai Mani Singh Ji and Baba Deep Singh Ji were ordered by Guru Ji to carry on the teachings and till today, there is an unbroken lineage of leadership of Teachers/Jathedars of Damdami Taksal that have carried on the teachings of Sri Guru Gobind Singh Sahib Ji from generation to generation.

Research of human life reveals that a person feels weak when his mind becomes supportless or when his mind becomes scattered into many divisions through its thought-waves. The more scattered his thought-waves are within him, there is that much more division in his mental energy. These divisions are the core reason for his weakness.

The cure to this weakness as prescribed by Sri Guru Granth Sahib Ji is to make the mind one-pointed through Simran(meditation) and Jaap(prayers) and to stabilise it on one point or target. That one target is *Akaal Purukh*.

ਅਵਰਨ ਕੀ ਆਸਾ ਕਿਛੁ ਨਾਹੀ ॥

ਏਕੈ ਆਸ ਧਰੋ ਮਨ ਮਾਹੀ ॥

Have no hopes on others, rely only on the ONE Lord.

(Sri Guru Gobind Singh Sahib Ji - Bachitar Natak)

The ability to reach this target (*Akaal Purukh*) is only possible by following the Order(ਹੁਕਮ) of Guru Sahib Ji.

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨਹੁ

ਇਉ ਆਤਮ ਰਾਮੈ ਲੀਨਾ ਹੇ ॥੧੪॥

Accept as True, Perfectly True, the Word of the True Guru's Bani.
In this way, you shall merge in the Lord, the Supreme Soul.

(Sri Guru Granth Sahib Ji 1028)

The human mind, being tied up in many obligations, does not progress in the direction of its target. Who has tied up the human mind?

Gurbani gives the answer:

ਬੰਧਨ ਮਾਤ ਪਿਤਾ ਸੰਸਾਰਿ ॥

ਬੰਧਨ ਸੁਤ ਕੰਨਿਆ ਅਰੁ ਨਾਰਿ ॥੨॥

People are entangled with mother, father and the world.
They are entangled with sons, daughters and spouses.

ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕੀਆ ॥

ਬੰਧਨ ਪੁਤੁ ਕਲਤੁ ਮਨਿ ਬੀਆ ॥੩॥

They are entangled with religious rituals, and religious faith,
acting in ego.
They are entangled with sons, wives and others in their minds.

ਬੰਧਨ ਕਿਰਖੀ ਕਰਹਿ ਕਿਰਸਾਨ ॥

ਹਉਮੈ ਡੰਨੁ ਸਹੈ ਰਾਜਾ ਮੰਗੈ ਦਾਨ ॥੪॥

The farmers are entangled by farming.
People suffer punishment in ego
and the king exacts the penalty from them.

ਬੰਧਨ ਸਉਦਾ ਅਣਵੀਚਾਰੀ ॥

ਤਿਪਤਿ ਨਾਹੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥੫॥

They are entangled in trade without contemplation.
They are not satisfied by attachment to the expanse of Maya.

(Sri Guru Granth Sahib Ji 416)

In order to gain freedom from the above-mentioned entanglements, some people leave their homes, wear religious robes and go to places of pilgrimage(ਤੀਰਥ) and stay there. But Gurmat does not believe in this method.

ਭੇਖੀ ਹਾਥ ਨ ਲਭਈ ਤੀਰਥਿ ਨਹੀ ਦਾਨੇ ॥

Wearing religious robes, the Lord is not obtained,
nor is He obtained by giving donations at sacred shrines of pilgrimage.

(Sri Guru Granth Sahib Ji 1012)

Gurmat says that we should not bind ourselves to these entanglements. When our minds get attached to these entanglements, they become the root cause of diseases. This is the 'I' (ego) that takes on many forms and imprisons the person.

ਜਜਾ ਜਾਨੈ ਹਉ ਕਛੁ ਹੂਆ ॥

JAJJA: When someone,
in his ego, believes that he has become something,

ਬਾਧਿਓ ਜਿਉ ਨਲਿਨੀ ਭ੍ਰਮਿ ਸੂਆ ॥

he is caught in his error, like a parrot in a trap.

ਜਉ ਜਾਨੈ ਹਉ ਭਗਤੁ ਗਿਆਨੀ ॥

When he believes, in his ego,
that he is a devotee and a spiritual teacher,

ਆਗੈ ਠਾਕੁਰਿ ਤਿਲੁ ਨਹੀ ਮਾਨੀ ॥

then, in the world hereafter, the Lord shall have no regard for him at all.

ਜਉ ਜਾਨੈ ਮੈ ਕਥਨੀ ਕਰਤਾ ॥

When he believes himself to be a preacher,

ਬਿਆਪਾਰੀ ਬਸੁਧਾ ਜਿਉ ਫਿਰਤਾ ॥

he is merely a peddler wandering over the earth.

(Sri Guru Granth Sahib Ji 255)

Meaning: Whoever believes he has become 'someone', moves far away from the path of Guru Ji and gets imprisoned in entanglements.

To escape from these entanglements, one must do constant meditation(ਅਭਿਆਸ) as prescribed by Gurbani and always remain one-pointed.

As long as the fruit of spiritual practise(ਅਭਿਆਸ) is not ripe, there will be problems and there is no pleasure (bliss) in the taste of the fruit. Such is the rule of Nature.

By constantly making a practise of joining one's mind with The Ripe One(*Akaal Purukh*), ripeness comes within that person. Guru Sahib Ji repeatedly emphasises that we must join our thought-waves(ਸੁਰਤ) to *Akaal Purukh* and seek His support as *Akaal Purukh* is the only Power(ਸ਼ਕਤੀ) and Existence(ਹਸਤੀ) that is free of entanglements.

ਮੇਰੇ ਮਨ ਨਾਮ ਕੀ ਕਰਿ ਟੇਕ ॥

O my mind, take the Support of the Naam, the Name of the Lord.

ਤਿਸਹਿ ਬੂਝੁ ਜਿਨਿ ਤੂ ਕੀਆ ਪ੍ਰਭੁ ਕਰਣ ਕਾਰਣ ਏਕ ॥੧॥ ਰਹਾਉ ॥

Understand the One who created you;
the One God is the Cause of causes.

ਚੇਤਿ ਮਨ ਮਹਿ ਤਜਿ ਸਿਆਣਪ ਛੋਡਿ ਸਗਲੇ ਭੇਖ ॥

Remember the One Lord in your mind, renounce your clever tricks,
and give up all your religious robes.

ਸਿਮਰਿ ਹਰਿ ਹਰਿ ਸਦਾ ਨਾਨਕ ਤਰੇ ਕਈ ਅਨੇਕ ॥੨॥੬॥੨੯॥

O Nanak, Meditate forever on the Lord,
remembrance of Whom countless beings have been saved.

(Sri Guru Granth Sahib Ji 1007)

We should not attach ourselves to people and worldly things as they are unripe(transitory). Everything about this world is transitory. This is weakness(ਨਿਰਬਲਤਾ), this is Maya, this is Kalyug, this is the devil, this is an obstacle.

But if meditation(ਅਭਿਆਸ) is ripe(ਪੱਕ ਜਾਵੇ) and the outlook becomes stable and one-pointed on the One Lord, then the clamour within will end. If the clamour within has not ended and the internal (mind) is still restless, then be assured that ripeness has not come yet.

Through God's Grace, when a *pearl producing raindrop*(ਸੰਵਾਤੀ ਬੂੰਦ) falls into the seashell(ਸਿੱਪੀ), it shuts. In the same way, the mind(ਮਨ) that has obtained the exilir of Naam becomes silent and peaceful. Various types of thoughts and desires do not arise within it. Thus its energies do not get divided and it does not become weak. Even if circumstances are such that difficulties arise, these words of Guru Sahib Ji restores its strength:

ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤ ਉਪਾਇ ॥

My strength has been restored, and my bonds have been broken;
now, I can do everything.

ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ ॥੫੪॥

Nanak: everything is in Your hands, Lord;
You are my Helper and Support.

(Sri Guru Granth Sahib Ji 1429)

Gurmat calls a person who has such a one-pointed outlook a *SatPursh*. A *Satpursh* is one whose mind is in *Akaal* (without time and death). That which is in *Kaal* (subject to time and death), passes. *Kaal* itself does not pass. *Satpurukhs* live in *Akaal*, away from *Kaal*. Thus they become eternal.

ਨਿਹਚਲੁ ਸਚੁ ਖੁਦਾਇ ਏਕੁ ਖੁਦਾਇ ਬੰਦਾ ਅਬਿਨਾਸੀ ॥੧੭॥

The One True Lord God is eternal and unchanging.
The Lord's slave is also eternal.

(Sri Guru Granth Sahib Ji 1100)

Such a person has overcome disease and sorrow. The veil of "time, cause and space" has been removed from his outlook. He has also overcome the other barriers such as ego, *maya*, *mukti*, *raaj*, etc.

The big forces of Nature (eg Sun, Moon, Water and Air) live in the Will of *Akaal Purukh* and walk in His Command. Just like them, one other special quality that is always in these *Satpurshs* is that they too live in the Will of *Akaal Purukh* and walk in His Command.

ਹੁਕਮੇ ਧਰਤੀ ਧਉਲ ਸਿਰਿ ਭਾਰੰ ॥

ਹੁਕਮੇ ਪਉਣ ਪਾਣੀ ਗੈਣਾਰੰ ॥

His Command is

the mythical bull which supports the burden of the earth on its head.

By His Hukam, air, water and fire came into being.

(Sri Guru Granth Sahib Ji 1037)

A *Satpursh* advises those who come in his contact or those who are close to him to live according to the Will of *Akaal Purukh* and move beyond physical rituals, yoga, etc. This is sometimes referred to as The Hidden Teachings Beyond Yoga. A *Satpursh* generally remains focused inwards, although physically he may be seen to be doing his normal daily routines. He emphasises to others to make an effort to focus inwards - where the True and Real attendance of being in Guru Ji's presence is marked.

Bowing in reverence(ਮਥਾ ਟੇਕਨਾ), offering of flowers, fruits etc - these are external gifts and presents and these are just the beginning rituals and practises. However, the real gift is to focus within ourselves. This understanding comes only after much spiritual practise(ਨਾਮ ਅਭਿਆਸ). Real spiritual consciousness (and understanding) comes only when the mind starts to internally mark spiritual attendance in Guru Sahib Ji's Court. It is only then that the veil of ego will be broken.

Gurmat sometimes refers to such a *Satpursh* as a perfect person(ਪੱਕਾ ਪੁਰਸ਼). In the holy company of such a soul, we learn how to be one-pointed in *Akaal* and gain perfection. Gurbani says:

ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ ਢੂਢਿ ਸਜਣ ਸੰਤ ਪਕਿਆ ॥

O Nanak, break away from the false,
and seek out the Saints, your true friends.

ਓਇ ਜੀਵੰਦੇ ਵਿਛੁੜਹਿ ਓਇ ਮੁਇਆ ਨ ਜਾਹੀ ਛੋੜਿ ॥੧॥

The false shall leave you, even while you are still alive;
but the Saints shall not forsake you, even when you are dead.

(Sri Guru Granth Sahib Ji 1102)

What benefits(ਫਲ) do they get who leave falsehood aside and walk towards Truth?

Gurbani says:

ਕੂੜੁ ਛੋਡਿ ਸਾਚੇ ਕਉ ਪਾਵਹੁ ॥

ਜੇ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ॥

Abandon falsehood, and pursue the Truth,
and you shall obtain the fruits of your desires.

(Sri Guru Granth Sahib Ji 1028)

A SATISFIED LIFE AND ABODE IN THE HOME OF YOUR INNER SELF

It is not sufficient for human beings to live solely on bread. Something other than bread is also necessary for the fulfillment of life. At the ending of Sri Guru Granth Sahib Ji, Guru Sahib Ji says that This Granth is a *plate*(ਥਾਲ) which contains the immeasurable(ਅਥਾਹ) food(ਲੰਗਰ) of *Akaal Purukh*. Whoever eats from this food(ਲੰਗਰ) becomes satisfied(ਤ੍ਰਿਪਤ) and gets salvation.

ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈਵ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥

One who eats it and enjoys it shall be saved.

ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥

This thing can never be forsaken;
keep this always and forever in your mind.

(Sri Guru Granth Sahib Ji 1429)

Because the world is ever-changing and not permanent, one is not satisfied by relishing its products. No worldly product has the capability of giving everlasting satisfaction because it is not permanent. But The Truth(ਸਤਿ) is permanent. That is why, moving towards The Truth is moving towards satisfaction(ਤ੍ਰਿਪਤੀ). This is the law of nature.

What is The Truth(ਸਤਿ)? The Gita says that The Truth is that essence that is forever present and existing. Temporary worldly commodities get destroyed (at some point in time) but that which is The Truth(ਸਤਿ) is:

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

He is, and shall always be. He shall not depart,
even when this Universe which He has created departs.

(Sri Guru Granth Sahib Ji 8)

In the universe, one rule of nature can be seen at work. That rule is: Everything makes an effort to move towards its centre or source. The following examples illustrate this point:

1. In a cyclone, sand flies upwards and moves vast distances. In the end, when the cyclone dies down, the sand falls back to earth, which is its center.
2. When something burns, flames move upwards from the fire. After a short while, these flames merge back into the fire.
3. Water from the sea evaporates and forms clouds which fall as rain on the mountains. Flowing through streams and rivers, this rain finally ends up in the sea, its original source.

ਜੈਸੇ ਏਕ ਆਗ ਤੇ ਕਨੂਕਾ ਕੋਟ ਆਗ ਉਠੇ
ਨਿਆਰੇ ਨਿਆਰੇ ਹੁਇ ਕੈ ਫੇਰਿ ਆਗ ਮੈ ਮਿਲਾਹਿਗੇ ॥

Just as millions of sparks are created from the fire;
although they are different entities, they merge in the same fire.

ਜੈਸੇ ਏਕ ਨਦ ਤੇ ਤੰਗ ਕੋਟ ਉਪਜਤ ਹੈਂ
ਪਾਨ ਕੇ ਤੰਗ ਸਬੈ ਪਾਨ ਹੀ ਕਹਾਹਿਗੇ ॥

Just as millions of waves are created on the surface of the big rivers
and all the waves are called water.

ਤੈਸੇ ਬਿਸੂ ਰੁਪ ਤੇ ਅਭੂਤ ਭੂਤ ਪ੍ਰਗਟ ਹੁਇ
ਤਾਹੀ ਤੇ ਉਪਜ ਸਬੈ ਤਾਹੀ ਮੈ ਸਮਾਹਿਗੇ ॥ ੧੭॥੮੭॥

Similarly the animate and inanimate objects
come out of the Supreme Lord;

having been created from the same Lord, they merge in the same Lord.

(Sri Guru Gobind Singh Sahib Ji - Akaal Ustat 17:87)

Everything is moving towards its centre(source). To understand this rule of Nature is to understand the purpose of life. The reason why humans suffer from fear, anxiety and lack of contentment is because of their ignorance of this basic rule of Nature.

As a human drifts away from his centre, his tension and problems increase. This is true even though modern science has made various facilities for his comfort. But this tension and problems decrease when the human returns to his centre and keeps his base there.

This is something that can be experimented and tested. This is not mere theory. The life of a householder is a special laboratory for this experiment.

Guru Sahib Ji came into this world for a specific reason and mission. His mission was to remind humans and give them an understanding of their centre (home of their inner self(ਨਿਜਘਰ) so that they can be freed from tension and problems.

ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥

Through the Gurdwara, the Guru's Gate, one obtains understanding.

(Sri Guru Granth Sahib Ji 730)

This understanding is not a common thing. The milk of a tigress cannot be stored in an ordinary pot. We need a gold pot to contain this milk. In the same way, **a clean and pure mind is required as the pot to contain Guru Sahib Ji's knowledge.**

The human mind is a center, an axle around which human life rotates. If the mind is pure, then the life is also pure.

But everyday experience of human life tells us that the human mind is covered with the impurity of many previous lifetimes. This impurity is so much that the mind has become pitch black. Even by washing, it does not become clean.

ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥

The filth of countless incarnations sticks to this mind;
it has become pitch black.

ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥

The oily rag cannot be cleaned by merely washing it,
even if it is washed a hundred times.

(Sri Guru Granth Sahib Ji 651)

How has the oilman's rag become so dirty? Initially, it was very clean. Then, why has so much dirt accumulated on it? The reason is: the association(ਸੰਗਤਿ) of the rag with oil and the crushing machine(ਕੋਹਲੂ). The mind is in a similar situation. Initially, the mind too was pure(ਖਾਲਸਾ), as Bhagat Kabir Sahib Ji says:

ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥

Says Kabeer, this is formed of the same essence as the Lord.

(Sri Guru Granth Sahib Ji 871)

However, by being in the company(ਸੰਗਤਿ) of evil things and actions, the mind started drifting far away from its source. As it continued to identify itself with evil, the cloth of impurity continued to cover it. This situation has been repeating for many lifetimes and as a result, today, the condition of the mind is totally reverse. It has become unreliable. Guru Sahib Ji says :

ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਤੂ ਮਹਾ ਉਦਮਾਦਾ ॥

O vicious mind, no faith can be placed in you;
you are totally intoxicated.

(Sri Guru Granth Sahib Ji 815)

Seeing this poor condition of the mind, Gurmat advises us to make an enquiry about our mind; examine it.

ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ ॥

Let each person examine his own mind, O Siblings of Destiny.

(Sri Guru Granth Sahib Ji 1129)

Slowly, and after a period of time, an examination of the mind leads it back to its centre - where it came from.

ਮਨੁ ਖੋਜਤ ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

Examine your mind,
and you shall obtain the nine treasures of the Naam.

(Sri Guru Granth Sahib Ji 1129)

Gurbani emphasises:

ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸਹਿ ਪਛਾਨੁ ॥

Acknowledge the One, from whom You originated.

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਧਿਆਇਆ ਕੁਸਲ ਖੋਮ ਹੋਏ ਕਲਿਆਨ ॥੧॥ ਰਹਾਉ॥

Meditating on the Supreme Lord God, the Transcendent Lord,
I have found peace, pleasure and salvation.

(Sri Guru Granth Sahib Ji 825)

An examination of the mind starts from examining the thoughts(ਸੰਕਲਪ ਅਤੇ ਵਿਕਲਪ). This is a basic point that needs to be understood. Without the right theory, spiritual practice(ਅਭਿਆਸ) cannot be done and thus there is no fruit. This is likened to a situation where if one does not know the technique of putting culture to milk, yogurt cannot form.

Gurmat teaches that the positive and negative thoughts(ਸੰਕਲਪ ਅਤੇ ਵਿਕਲਪ) of the mind have to be detached from the external physical world and attached to the God which is inside us. In other words, to retract the focused attention of the mind from other commodities, make it one-pointed and merge it in God.

ਏ ਮਨ ਹਰਿ ਜੀ ਧਿਆਇ ਤੂ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਭਾਇ ॥

O mind, meditate on the Dear Lord,
with single-minded conscious concentration.

(Sri Guru Granth Sahib Ji 653)

ਸੁਆਮੀ ਕੋ ਗ੍ਰਿਹੁ ਜਿਉ ਸਦਾ ਸੁਆਨ ਤਜਤ ਨਹੀ ਨਿਤ ॥

ਨਾਨਕ ਇਹ ਬਿਧਿ ਹਰਿ ਭਜਉ ਇਕ ਮਨਿ ਹੁਇ ਇਕ ਚਿਤਿ ॥੪੫॥

A dog never abandons the home of his master.
O Nanak, in just the same way, meditate on the Lord,
single-mindedly, with one-pointed consciousness.

(Sri Guru Granth Sahib Ji 1428)

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥

Wash your mind by attaching it to the Shabad,
and keep your consciousness focused on the Lord.

(Sri Guru Granth Sahib Ji 919)

ਮਨ ਰੇ ਸਮਝੁ ਕਵਨ ਮਤਿ ਲਾਗਾ ॥

O mind, you must realize what your intellect is focused on.

ਨਾਮੁ ਵਿਸਾਰਿ ਅਨ ਰਸ ਲੋਭਾਨੇ ਫਿਰਿ ਪਛੁਤਾਹਿ ਅਭਾਗਾ ॥ ਰਹਾਉ ॥

Forgetting the Naam, the Name of the Lord,
one is involved with other tastes;
the unfortunate wretch shall come to regret it in the end.

(Sri Guru Granth Sahib Ji 1428)

A person who does not control his thoughts is far away from his destination, from his purity, his centre. As a practitioner(ਅਭਿਆਸੀ) gradually controls his thoughts(ਫੁਰਨੇ), he slowly moves closer to his centre. Through worldly rituals(ਕਰਮ ਕਾਂਡ), thoughts do not come under control and the wandering of the mind does not end.

In Saank Shaster, there is a story of Rishi Jada Bharata who became a deer because he had not totally gained control over his thoughts(मंत्रलय) and during his last moments before death, he was thinking of a deer. As such, he was reborn as a deer.

Life As A King: Bharata was born in the line of Manu Svayambhuva, the eldest of a hundred sons of a saintly king by the name of Rishabha Deva, who ruled over the earth. When Rishabha Deva became old, he entrusted the rule of his kingdom to Bharata and retired to the forest to perform meditation.

Bharata, on assuming rule, married a girl named Panchajani and five sons were born to them. Bharata ruled the earth for a long time in a just manner. He performed a number of yagas, worshipped God in the prescribed manner and did many dharmic acts. Thus, he earned much merit. At the forest, he stayed in the hermitage of Rishi Pulaha on the banks of Gandaki river and by means of his austerities, became a great sage.

When Bharata in turn became old, he divided his kingdom amongst his five sons and, following the footsteps of his father, went to the forest to perform meditation.

Bharata smitten by love for a deer: One day, while praying on the river bank, he saw a lone and heavily pregnant doe coming to quench its thirst in the river. It had hardly touched the water when the forest echoed with the roar of a lion. The doe became terror-stricken and it just leaped into the water in a bid to escape to the other side of the river. Shocked by fear and overcome by the effort to negotiate the watercurrents, the doe gave birth to a young deer midstream. Without even being aware of it, the doe reached the other bank where it died of exhaustion.

The royal sage, who saw it all, was moved by compassion at the sight of the motherless infant deer being carried away by the river. He picked the young deer, took it to his ashram and fed it with tender grass and protected it from wild beasts. Soon he grew very fond of it. In course of time, the sage became so attached to it that he could not part from it even for a short while. He feared all sorts of harms to his pet and prayed for their removal. He forgot that he was a sage and behaved like a foolish householder doting

over his child. In the end, he died with thoughts of the deer in his mind.

Bharata's next birth: That sage was born as a deer in his next birth. The scriptures say that a man will be born in his next birth as that thing about which he was thinking about at the time of his death. Therefore, Saints advise people to think of God so that it will become a habit and thus after death, they can achieve God's abode.

As a result of his meditation and merits, the deer (Bharata) could remember its past life. It regretted:

"How foolish of me to have forgotten my meditation and become attached to an animal? And now, I suffer for it - being born an animal. I shall not repeat the mistake."

Saying this, the deer left its mother and began living in the vicinity of a Rishi's ashram - spending all its time thinking of God. When death approached, the deer entered the water of a river and standing there, gave up its body.

Bharata, reborn as a Jada: In the next birth, the deer was born as the son of a pious Brahman. The past meditations and mistakes lingered in the child's mind and so he did not want to commit the same mistake. As a child, Bharata, in his third birth, did not show any attachment to his family. He did not even speak. People therefore called him Jada or a dunce. Hence the name Rishi Jada Bharata. Rishi Jada Bharata spent his whole life in prayer and meditation.

Gurmat advises our mind to stop wavering.

ਡਗਮਗ ਛਾਡਿ ਰੇ ਮਨ ਬਉਰਾ ॥

Stop your wavering, O crazy mind!

ਅਬ ਤਉ ਜਰੇ ਮਰੇ ਸਿਧਿ ਪਾਈਐ ਲੀਨੋ ਹਾਥਿ ਸੰਧਉਰਾ ॥੧॥ ਰਹਾਉ ॥

Now that you have taken up the challenge of death,
let your mind burn and die,
and attain perfection.

(Sri Guru Granth Sahib Ji 338)

This path demands both serious enquiry(ਸੰਜੀਦਾ ਪੜਚੋਲ) and serious effort(ਗੰਭੀਰ ਯਤਨ). We should be strong and fight with the thought-waves(ਸੰਕਲਪ ਅਤੇ ਵਿਕਲਪ) of the mind. We should do meditation with a one-pointed mind. By doing this daily and continuously(ਲਗਾਤਾਰ), steadfastness(ਪ੍ਰਘੋਕਤਾ) is achieved. We then progress to the next stage - the stage of Grace(ਨਦਰ).

In Gurmat, Grace(ਨਦਰ) is a very important thing. The spiritual capital(ਕਮਾਈ) of Gurshabad makes a person worthy of *Akaal Purukh* and takes him to the doorstep of Grace(ਨਦਰ). *Akaal Purukh* has put His Greatness and His powers(ਕਲਾ) in Gurshabad.

In the *Janam Sakhi*, it is said that *Akaal Purukh* gave an Order to Sri Guru Nanak Dev Sahib Ji:

ਨਾਨਕ ਜਿਸ ਉਪਰਿ ਤੇਰੀ ਨਦਰਿ ਤਿਸ ਉਪਰ ਮੇਰੀ ਨਦਰਿ ।

ਜਿਸ ਉਪਰਿ ਤੇਰਾ ਕਰਮੁ ਤਿਸ ਉਪਰਿ ਮੇਰਾ ਕਰਮੁ ।

ਮੇਰਾ ਨਾਉ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸ਼ਰੁ ਅਰ ਤੇਰਾ ਨਾਉ ਗੁਰੂ ਪਰਮੇਸ਼ਰ ।

Nanak, upon whom is Your Grace, upon him is My Grace.
Upon who are your blessings, upon him are My blessings.
My name is Parbhram Permeshar; Your name is Guru Permeshar.

(Janam Sakhi)

That's why, the spiritual capital(ਕਮਾਈ) of Gurshabad has the ability to tear the veils of the mind. With other efforts, the veils of the mind are not lifted.

ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੈ ਅਪੁਨਾ ਮੁਕਤੀ ਕਾ ਦਰੁ ਪਾਵਣਿਆ ॥੩॥

Those who die in the Shabad and subdue their own minds,
obtain the door of liberation.

(Sri Guru Granth Sahib Ji 117)

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ ॥੧॥

O Nanak, without the Guru, the door of the mind cannot be opened.
No one else holds the key in hand.

(Sri Guru Granth Sahib Ji 1237)

Gurshabad is the support. Keep *Akaal Purukh* in the mind, slash the barrier of wavering thoughts and proceed towards your inner self, your center.

Success does not depend upon a person's own efforts. In this path, personal effort is a very important factor BUT ultimate success lies in the Hands of Guru Akaal Purukh, in His Grace(ਨਦਰ).

That is why, it is necessary that we take the support of Guru Sahib Ji's Grace(ਨਦਰ). Without Gurshabad, without Grace(ਨਦਰ), this mind is unable to reach its centre (its original state) to achieve the state of permanent satisfaction.

ਲੋਹਉ ਹੋਯਉ ਲਾਲੁ

ਨਦਰਿ ਸਤਿਗੁਰੁ ਜਦਿ ਧਾਰੈ ॥

Iron is transformed into jewels,
when the True Guru bestows His Glance of Grace.

(Sri Guru Granth Sahib Ji 1399)

Shabad to ponder upon:

ਸਲੋਕੁ ਮਃ ੩ ॥

ਏ ਮਨ ਹਰਿ ਜੀ ਧਿਆਇ ਤੂ
ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਭਾਇ ॥

O mind, meditate on the Dear Lord,
with single-minded conscious concentration.

ਹਰਿ ਕੀਆ ਸਦਾ ਸਦਾ ਵਡਿਆਈਆ ਦੇਇ ਨ ਪਛੋਤਾਇ ॥

The glorious greatness of the Lord shall last forever and ever;
He never regrets what He gives.

ਹਉ ਹਰਿ ਕੈ ਸਦ ਬਲਿਹਾਰਣੈ
ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਇ ॥

I am forever a sacrifice to the Lord;
serving Him, peace is obtained.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੈ
ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥੧॥

O Nanak, the Gurmukh remains merged with the Lord;
he burns away his ego through the Word of the Shabad.

ਮਃ ੩ ॥

ਆਪੇ ਸੇਵਾ ਲਾਇਅਨੁ
ਆਪੇ ਬਖਸ਼ ਕਰੇਇ ॥

He Himself enjoins us to serve Him,
and He Himself blesses us with forgiveness.

ਸਭਨਾ ਕਾ ਮਾ ਪਿਉ ਆਪਿ ਹੈ
ਆਪੇ ਸਾਰ ਕਰੇਇ ॥

He Himself is the father and mother of all;
He Himself cares for us.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਨਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸੁ ਹੈ
ਜੁਗੁ ਜੁਗੁ ਸੋਭਾ ਹੋਇ ॥੨॥

O Nanak, those who meditate on the Naam, the Name of the Lord,
abide in the home of their inner being;
they are honoured throughout the ages.

ਪਉੜੀ ॥

ਤੂੰ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹਹਿ ਕਰਤੇ
ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

You are the Creator, all-powerful, able to do anything.
Without You, there is no other at all.

ਤੁਧੁ ਆਪੇ ਸਿਸਟਿ ਸਿਰਜੀਆ
ਆਪੇ ਫੁਨਿ ਗੋਈ ॥

You Yourself created the world,
and You Yourself shall destroy it in the end.

ਸਭੁ ਇਕੋ ਸਬਦੁ ਵਰਤਦਾ
ਜੋ ਕਰੇ ਸੁ ਹੋਈ ॥

The Word of Your Shabad alone is pervading everywhere;
whatever You do, comes to pass.

ਵਡਿਆਈ ਗੁਰਮੁਖਿ ਦੇਇ ਪ੍ਰਭੁ
ਹਰਿ ਪਾਵੈ ਸੋਈ ॥

God blesses the Gurmukh with glorious greatness,
and then, he finds the Lord.

ਗੁਰਮੁਖਿ ਨਾਨਕ ਆਰਾਧਿਆ

ਸਭਿ ਆਖਹੁ ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਸੋਈ ॥੨੯॥੧॥ ਸੁਧੁ

As Gurmukh, Nanak worships and adores the Lord;
let everyone proclaim, ""Blessed, blessed, blessed is He, the Guru!

(Sri Guru Granth Sahib Ji 653-4)

WHOEVER MEDITATES ON THE LORD IS HAPPY

ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਜੋ ਕਰੈ ਸੋ ਸੁਖੀਆ ਸੰਸਾਰਿ ॥

Kabeer, whoever meditates in remembrance on the Lord,
he alone is happy in this world.

ਇਤ ਉਤ ਕਤਹਿ ਨ ਡੋਲਈ ਜਿਸ ਰਾਖੈ ਸਿਰਜਨਹਾਰ ॥੨੦੬॥

One who is protected and saved by the Creator Lord,
shall never waver, here or hereafter.

(Sri Guru Granth Sahib Ji 1375)

All sins, however evil they may be, are cleared by **Simran**. The Shastars believe that there are four big evil sins. They are: to murder a Brahmngiani, to kill a cow, to murder an unmarried girl and to eat the food of a sinner's house.

If there is a way to wash off the above-mentioned sins and other extreme sins, it is **ONLY** through the Simran of Akaal Purukh. Some people do not do Simran but long to be free from difficulties and desire happiness in their life. These people are misguided and under delusion. **Gurbani says that where there is no association with people who do Simran, where there is no Simran, consider that place to be the abode of ghosts and evil spirits.**

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ ॥

Kabeer, those houses in which neither the Holy
nor the Lord are served

ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ ॥੧੯੨॥

- those houses are like cremation grounds;
demons dwell within them.

(Sri Guru Granth Sahib Ji 1374)

People feel that others give them tension, problems and unhappiness. But **Gurmat says that nobody is making someone else unhappy. A person is unhappy due to his bad deeds(ਕਰਮ) and wrongful thoughts.**¹

ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥

Dadda: Do not blame anyone else;
blame instead your own actions.

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥੨੧॥

Whatever I did, for that I have suffered;
I do not blame anyone else.

(Sri Guru Granth Sahib Ji 433)

If a person becomes firmly committed and starts doing Simran zealously, he will become happy and peaceful. But the difficulty is that this firm commitment does not come.

How do we get this firm commitment? Gurmat answers this question: **Go meet and be in the company of those people who have already attained this firm belief. The name of this circle of people is called Satsangat. There, we too can attain this firm belief.**

ਸਤਸੰਗਤਿ ਮਿਲੈ ਤ ਦਿੜਤਾ ਆਵੈ ਹਰਿ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰੇ ॥੩॥

But when he joins the Satsangat, he is confirmed in his faith,
and he is saved by the Name of the Lord.

(Sri Guru Granth Sahib Ji 981)

This is not hearsay. It is a surety.

1 The underlying cause of all weakness and unhappiness in man has always been and still is, weak habit-of-thought.

ਸਾਧਸੰਗਤਿ ਨਿਹਚਉ ਹੈ ਤਰਣਾ ॥

In the Sadh Sangat, the Company of the Holy, I am sure to be saved.

(Sri Guru Granth Sahib Ji 1071)

Such Satsangat (True Sangat) gives us encouragement. It teaches us that by doing Simran, we should try to forget our past deeds and immerse our thought-waves(ਸੁਰਤ) in the feet of Guru Sahib Ji.

What has happened in the past is the past. Take care of the present. Make it a routine and habit to stay in the present. Our mind has got the habit of not staying in the present . It keeps running away from its centre - from where it can gain true understanding. Make it a practise to repeatedly restrain the mind from running around and to involve it in the Lord's Simran.¹

ਮਨ ਅਪੁਨੇ ਮਹਿ ਫਿਰਿ ਫਿਰਿ ਚੇਤ ॥

ਬਿਨਸਿ ਜਾਹਿ ਮਾਇਆ ਕੇ ਹੇਤ ॥

Within your mind, over and over again, think of Him,
and your love of Maya shall depart.

(Sri Guru Granth Sahib Ji 238)

1 Then Sri Guru Nanak Dev Sahib Ji said when a person focuses on Naam or Gurbani, the mind leaves. The mind has to be detached from other thoughts and repeatedly joined to Naam.

If you want to feed a (sick) horse some mixture of herbs and spices(as medicine), the horse will not eat it and throws it aside. However, if this mixture of herbs and spices is fed slowly (by rolling it into small lumps and feeding into the horse's mouth one at a time), then the horse slowly starts to eat it. Hence, the horse gets well.

In the same way, the mind has to be restrained from other thoughts and joined continuously to Shabad. When the mind is totally imbued in the Shabad, then the person's cycle of reincarnation ends.

Shaheed Bhai Sahib Mani Singh Ji - Sakhi Prithi Mal

Keep the idea of the One who is being meditated upon in your thoughts. The mind has a special characteristic that it assumes the form of whatever ideas or thoughts it regularly ponders or thinks about.

ਜੇਹਾ ਸੇਵੈ ਤੇਹੋ ਹੋਵੈ ਜੇ ਚਲੈ ਤਿਸੈ ਰਜਾਇ ॥

As you serve Him, you will become like Him,
as you walk according to His Will.

(Sri Guru Granth Sahib Ji 549)

That is why, keep your ideal as high as possible so that you can achieve the highest state. This is the benefit of Simran. By doing so, all the smaller powers(ਛੋਟੀਆਂ ਸ਼ਕਤੀਆਂ) show respect. Guru Sahib Ji says :

ਫਰੀਦਾ ਜੇ ਤੂ ਮੇਰਾ ਹੋਇ ਰਹਹਿ ਸਭੁ ਜਗੁ ਤੇਰਾ ਹੋਇ ॥੯੫॥

O Fareed, if you become mine, the whole world will be yours.

(Sri Guru Granth Sahib Ji 1332)

Guru Sahib Ji tells us to do the Simran of that All-Powerful Cause of Causes which is

ਆਦਿ ਪੂਰਨ ਮਧਿ ਪੂਰਨ ਅੰਤਿ ਪੂਰਨ ਪਰਮੇਸੁਰਹ ॥

In the beginning, He was pervading; in the middle, He is pervading;
in the end, He will be pervading. He is the Transcendent Lord.

(Sri Guru Granth Sahib Ji 705)

But if we have doubt in the very existence of this Power, then what can we achieve? Nothing! To progress in this Path, it is extremely important to have complete faith.

ਜਾ ਕੈ ਰਿਦੈ ਬਿਸ਼ਾਸੁ ਪ੍ਰਭ ਆਇਆ ॥

ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥

One whose heart is filled with faith in God
the essence of spiritual wisdom is revealed to his mind.

(Sri Guru Granth Sahib Ji 285)

The lives of Saints like Bhagat Naamdev Ji and others are great examples of firm faith.

Along this path, there are many stations, whose understanding comes only from walking along the path. Sometimes, Simran is ongoing but faith halts. At other times, faith is firm but Simran stops. Success and progress is in the continuity of both Simran and faith at the same time and this only happens after a long duration.

It is to be remembered that the power of erasing the slate of bad deeds is not in the meditation. **Although meditation is very important, the power to erase the bad karma is in the hands of Guru Akaal Purukh, in His Grace(ਨਦਰ).**

While doing meditation, a seeker should remain in a state of "being in the sanctuary" of Guru Sahib Ji. The words on a rubber stamp are reversed. They are corrected when stamped on paper. In the same way, the reversed (evil) karma on our forehead gets corrected when we seek His Sanctuary and "stamp" our head at His Lotus Feet. Then we are blessed with His Grace(ਨਦਰ) and the mind becomes renewed and pure.

ਸਤਗੁਰਿ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੩॥

Meeting the True Guru, one is transformed beyond description.

(Sri Guru Granth Sahib Ji 558)

ਨਦਰੀ ਇਹੁ ਮਨੁ ਵਸਿ ਆਵੈ ਨਦਰੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੧॥

By His Grace, this mind is controlled
and by His Grace, it becomes pure.

(Sri Guru Granth Sahib Ji 558)

Effort(ਕਰਨੀ) and Grace(ਨਦਰ) both go hand in hand. Without deeds and effort, we do not get Grace(ਨਦਰ). The secrets of life are revealed when there is a union of effort(ਕਰਨੀ) and Grace(ਨਦਰ).

During his final moments, Socrates was asked, "What is the secret of life?"

He replied, "Know Thyself."

When asked again, he gave the same reply.¹

To know oneself is not a physical objective. The essence of life is not an external objective. This 'know thyself' is obtained ONLY through Simran; not through any other ritual(ਕਰਮ ਕਾਂਢ).

Swami Sankyacharia said that a person's 'self' is his best friend and this same 'self' is also his greatest enemy. If he is able to understand his 'self', then he gains victory over his mind and gets happiness. Alternatively, if he has not understood his 'self', then his mind takes him for a ride in circles and he remains in tension and difficulties.

It is important to preserve our strength(ਬਲ). It should be preserved for it to be utilised to fight with the mind so as to be able to "know thyself".²

Those who do not observe this self restraint become weak and are unable to struggle with the mind.

1 Anyne who has not a complete knowledge of himself will never have a true understanding of another.

Novalis

2 Fighting with the mind is necessary in spiritual development, as crying and kicking of a helpless baby is necessary to its growth; but as crying and kicking is not needed beyond the infant stage, so the fierce struggling and falling under temptation ends when the knowledge of mental transmutation is acquired.

James Allan

Gurbani says :

ਜੋ ਜਨ ਲੁਝਹਿ ਮਨੈ ਸਿਉ ਸੇ ਸੂਰੇ ਪਰਧਾਨਾ ॥

Those humble beings who struggle with their minds
are brave and distinguished heroes.

ਹਰਿ ਸੇਤੀ ਸਦਾ ਮਿਲਿ ਰਹੇ ਜਿਨੀ ਆਪੁ ਪਛਾਨਾ ॥

They remain forever united with the Lord - who realize their own selves.

(Sri Guru Granth Sahib Ji 1089)

When should this adoption of self restraint and Simran be started. Whenever it can be started, it is good. However, the earlier we start, the better. If, even at our deathbed, our faith is unwavering, we can attain salvation.

ਅਜਾਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਧਿ ਆਈ ॥

At the very last moment Ajaamal became aware of the Lord;

ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ ॥੨॥

that state which even the supreme Yogis desire
- he attained that state in an instant.

(Sri Guru Granth Sahib Ji 902)

Unwavering faith means having a firm belief within us that God is with us at all times and at all places. Our outlook becomes as per the Shabad:

ਜਹ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ ਤਹ ਤਹ ਹਰਿ ਤੇਰੈ ਨਾਲੇ ॥

Wherever you wander, O my mind,
the Lord is there with you.

(Sri Guru Granth Sahib Ji 440)

Secondly, this firm belief comes within that person - that God is the Cause of causes, the All-powerful Lord.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ ॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਅਪਾਰੁ ॥੧॥ ਰਹਾਉ ॥

The Name of the Lord, Har, Har, is our only support.
The Creator, the Cause of causes, is All-powerful and Infinite.

(Sri Guru Granth Sahib Ji 744)

To attain this firm belief, it is necessary that the mind is totally focused during Simran. However, if during Simran, the mind is engrossed elsewhere, then nothing is achieved. **Success in this path depends upon the total concentration and one-pointedness of the mind.** Katha, Kirtan and Simran specifically demand that the mind be totally focused.

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥

ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥

Sing the Praises of God, O Saints, O friends,
with total concentration and one-pointedness of mind.

(Sri Guru Granth Sahib Ji 295)

Three types of people do not succeed on this path.

1. A lazy person.
2. A person who is a slave of the pleasures of the tongue and other worldly pleasures.
3. A person whose mind does not remain focused and keeps running here and there. Such a person keep straying from his centre. To be far away from one's centre is to become lost and separated. In fact, this is the root of all separation. This is duality(ਦੁਬਧਾ).

But spiritual practitioners(ਅਭਿਆਸੀ) who gain victory over the above-mentioned weaknesses gradually progress in their meditation and over time, start going into *Semadhi*. *Semadhi* does not mean to become silent. In Gurmat, *Semadhi* means to have interviews with *Akaal Purukh*, to have His vision. This is the benefit of meditation(ਭਜਨ ਸਿਮਰਨ).

Semadhi is of 2 types:

1. Firstly: that in which the thoughts remain. The spiritual practitioner(ਅਭਿਆਸੀ) is aware that he is sitting in meditation and doing Simran.
2. The second kind is where no thoughts remain. It takes a very long time before this stage can be achieved.

A person who goes into semadhi becomes very powerful and influential. When a Mahapurush who has reached the final stage of *semadhi* gets up from his meditation, his Grace removes the diseases of the sick and the sins of sinners.

Guru Sahib Ji was (and is) full of such powers. It is the result of the Grace(ਨਦਰ) of Sri Guru Nanak Dev Sahib Ji that even after more than 500 years, there is still sweetness in the soapnut(ਗੀਠਾ).

In the forest, about forty miles from Gorakhmata, Sri Guru Nanak Dev Sahib Ji met a group of Yogis. They sat under a soapnut tree. Sri Guru Nanak Dev Sahib Ji advised the yogis that salvation is not achieved by discarding family life and living in the forests, away from worldly life. The inner change for attainment of peace and everlasting bliss can be obtained anywhere by contemplating on God's name.

The Yogis asked, "Master, if the fire of desire is not quenched even by endless subjection of the body to discipline, then please tell us a way to quench it."

Guru Sahib Ji replied:

ਹਉ ਹਉ ਮੈ ਮੈ ਵਿਚਹੁ ਖੋਵੈ ॥

Eradicating egotism and individualism from within,

ਦੂਜਾ ਮੇਟੈ ਏਕੋ ਹੋਵੈ ॥

and erasing duality, the mortal becomes one with God.

ਜਗੁ ਕਰੜਾ ਮਨਮੁਖੁ ਗਾਵਾਰੁ ॥

The world is difficult for the foolish, self-willed manmukh;

ਸਬਦੁ ਕਮਾਈਐ ਖਾਈਐ ਸਾਰੁ ॥

practicing the Shabad, one chews iron.

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ॥

Know the One Lord, inside and out.

ਨਾਨਕ ਅਗਨਿ ਮਰੈ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ॥੪੬॥

O Nanak, the fire is quenched, by accepting the True Guru's Will.

(Sri Guru Granth Sahib Ji 943)

The shrewd minds of the Yogis wanted to test Guru Sahib Ji still further. Knowing that Guru Sahib Ji did not have anything to offer, they asked him to give them something to eat.

Guru Sahib Ji was sitting under a soapnut tree. Soapnuts are always bitter. He plucked some soapnuts from the tree and gave them to the Yogi's to eat. To the utter surprise of the Yogis, the soapnuts were very sweet. The soapnuts of half the tree where Guru Sahib Ji was sitting had become sweet and the other half of the same tree still had bitter soapnuts.

This is true even today. That place is called Gurdwara Reetha Sahib.

Lets do ardaas to such a Satguru through this shabad:

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਤਿਗੁਰ ਪਾਸਿ ਬੇਨੰਤੀਆ ਮਿਲੈ ਨਾਮੁ ਆਧਾਰਾ ॥

*I offer this prayer to the True Guru,
to bless me with the sustenance of the Naam.*

ਤੁਠਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਤਾਪੁ ਗਇਆ ਸੰਸਾਰਾ ॥੧॥

When the True King is pleased, the world is rid of its diseases.

ਭਗਤਾ ਕੀ ਟੇਕ ਤੂੰ ਸੰਤਾ ਕੀ ਓਟ ਤੂੰ ਸਚਾ ਸਿਰਜਨਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥

You are the Support of Your devotees,
and the Shelter of the Saints, O True Creator Lord.

ਸਚੁ ਤੇਰੀ ਸਾਮਗਰੀ ਸਚੁ ਤੇਰਾ ਦਰਬਾਰਾ ॥

True are Your devices, and True is Your Court.

ਸਚੁ ਤੇਰੇ ਖਾਜੀਨਿਆ ਸਚੁ ਤੇਰਾ ਪਾਸਾਰਾ ॥੨॥

True are Your treasures, and True is Your expanse.

ਤੇਰਾ ਰੂਪੁ ਅਗੰਮੁ ਹੈ ਅਨੂਪੁ ਤੇਰਾ ਦਰਸਾਰਾ ॥

Your Form is inaccessible, and Your Vision is incomparably beautiful.

ਹਉ ਕੁਰਬਾਣੀ ਤੇਰਿਆ ਸੇਵਕਾ ਜਿਨ੍ਹ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ॥੩॥

I am a sacrifice to Your servants; they love Your Name, O Lord.

ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਜਾ ਪਾਇਆ ਅਗਮ ਅਪਾਰਾ ॥

All desires are fulfilled, when the Inaccessible and Infinite Lord is
obtained.

ਗੁਰੁ ਨਾਨਕੁ ਮਿਲਿਆ ਪਾਰਬ੍ਰਹਮੁ ਤੇਰਿਆ ਚਰਣਾ ਕਉ ਬਲਿਹਾਰਾ

॥੪॥੧॥੪੭॥

Guru Nanak has met the Supreme Lord God;

I am a sacrifice to Your Feet.

(Sri Guru Granth Sahib Ji 746)

MY DEAR FRIENDS

What is the sign of the blessings of Vaheguroo? The sign is that He makes us meet with His beloved saints.

Guru Sahib Ji has written the basic characteristics of such persons in Sri Japji Sahib:

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body.

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick.

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

I bow to Him, I humbly bow.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥

The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same.

(Sri Guru Granth Sahib Ji 6)

This means that a man of God is not trapped in outward garbs. He is always in mental equipoise. He is contented. He has disciplined his mind and conquered it.

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

See the brotherhood of all mankind as the highest order of Yogis;
conquer your own mind, and conquer the world.

(Sri Guru Granth Sahib Ji 6)

He is always focused on keeping his mind fixed at some focal point and ensures that it does not run here and there aimlessly. He always keeps looking within himself from where he obtains the unfathomable powers of *Akaal Purukh*. Except for the One *Akaal Purukh*, he does not bring anyone else in his thoughts. He has wiped out everything else from his thoughts. This meditation is his "applying ashes to his body".

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

Make contentment your ear-rings, humility your begging bowl,
and make meditation the ashes you apply to your body.

(Sri Guru Granth Sahib Ji 6)

The whole of mankind is his brotherhood. He loves everyone equally, without discrimination. The spiritual eye(ਦਿੱਬ ਦ੍ਰਿਸ਼ਟੀ) of such a person is open and he sees God in all. The veil of duality has been lifted from his thoughts.

ਦਿਬ ਦ੍ਰਿਸ਼ਟਿ ਜਾਗੈ ਭਰਮੁ ਚੁਕਾਏ ॥

One whose spiritual vision is awakened - his doubt is driven out.

(Sri Guru Granth Sahib Ji 1016)

The birth of such an indiscriminate viewpoint marks the completion of Yog i.e. Bandagi. However, this is not the state of an ordinary person. From many past lives, an ordinary person has had a veil of duality over his vision. This is the veil of illusion which is mentioned in Sri Japji Sahib:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

So how can you become truthful?
And how can the veil of illusion be torn away?

(Sri Guru Granth Sahib Ji 1)

The power to remove this veil and give rise to the spiritual vision lies in Satguru Ji.

ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ
ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸ਼ਟਿ ਹੋਈ ॥੩੬॥

Says Nanak, these eyes were blind;
but meeting the True Guru, they became all-seeing.

(Sri Guru Granth Sahib Ji 922)

What method does Satguru Ji advocate to awaken the spiritual vision(ਦਿੱਬ ਦ੍ਰਿਸ਼ਟੀ)? The method is Satsangat and Shabad Kirtan.

Satsangat means to keep the company of those persons mentioned earlier. They are the beloved of Vaheguroo. We go into such company(ਸੰਗਤਿ) so that our thought-waves(ਸੁਰਤਿ) may get trained to get intuned in the Shabad through Katha, Kirtan and Gurbani. If there is no such facility, then only our normal desires can be fulfilled but the spiritual vision(ਦਿੱਬ ਦ੍ਰਿਸ਼ਟੀ) is not achieved. **The priceless spiritual vision(ਦਿੱਬ ਦ੍ਰਿਸ਼ਟੀ) is obtained in the Sadh Sangat because Guru Ji has put His power(ਕਲਾ) in the Sadh Sangat.**

ਨਚ ਦੁਰਲਭੰ ਧਨੰ ਰੂਪੰ
ਨਚ ਦੁਰਲਭੰ ਸੂਰਗ ਰਾਜਨਹ ॥

Wealth and beauty are not so difficult to obtain.
Paradise and royal power are not so difficult to obtain.

ਨਚ ਦੁਰਲਭੰ ਭੋਜਨੰ ਬਿੰਜਨੰ
ਨਚ ਦੁਰਲਭੰ ਸੂਛ ਅੰਬਰਹ ॥

Foods and delicacies are not so difficult to obtain.
Elegant clothes are not so difficult to obtain.

ਨਚ ਦੁਰਲਭੰ ਸੁਤ ਮਿਤ੍ਰ ਭ੍ਰਾਤ ਬਾਂਧਵ
ਨਚ ਦੁਰਲਭੰ ਬਨਿਤਾ ਬਿਲਾਸਹ ॥

Children, friends, siblings and relatives are not so difficult to obtain.
The pleasures of woman are not so difficult to obtain.

ਨਚ ਦੁਰਲਭੰ ਬਿਦਿਆ ਪ੍ਰਬੀਣੰ

ਨਚ ਦੁਰਲਭੰ ਚਤੁਰ ਚੰਚਲਹ ॥

Knowledge and wisdom are not so difficult to obtain.
Cleverness and trickery are not so difficult to obtain.

ਦੁਰਲਭੰ ਏਕ ਭਗਵਾਨ ਨਾਮਹ

ਨਾਨਕ ਲਬਧਿੰ ਸਾਧਸੰਗਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭੰ ॥੩੫॥

Only the Naam, the Name of the Lord, is difficult to obtain.
O Nanak, it is only obtained by God's Grace,
in the Sadh Sangat, the Company of the Holy.

(Sri Guru Granth Sahib Ji 1357)

Sadh Sangat gives us the conviction that peace and happiness(ਅਨੰਦ) is not in worldly commodities. The root source of peace and happiness(ਅਨੰਦ) is elsewhere. It is within us. The base of this source is at the point where the positive and negative thoughts(ਸੰਕਲਪ ਅਤੇ ਵਿਕਲਪ) arise; where the vibrations of the mind(ਮਨ) emerge. The search for this source within ourselves has to be carried out by ourselves:

ਸੋ ਜਨੁ ਸਾਚਾ ਜਿ ਅੰਤਰੁ ਭਾਲੇ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਦਰਿ ਨਿਹਾਲੇ ॥

That humble being, who searches within himself,
through the Word of the Guru's Shabad, sees the Lord with his eyes.

(Sri Guru Granth Sahib Ji 1357)

Guru Maharaj Ji tells us to abandon the vibrations that arise within our mind and break our connection with them.

ਆਸ ਅਨਿਤ ਤਿਆਗਹੁ ਤਰੰਗ ॥

Abandon the waves of fleeting desire,

(Sri Guru Granth Sahib Ji 295)

Instead of getting engrossed in these vibrations, Guru Sahib Ji tells us to pray for the company of His beloved ones and renouncing our selfishness and conceit, immerse the superthought(ਸੁਰਤ) in devotional love(ਭਾਉ ਭਗਤੀ).

ਸੰਤ ਜਨਾ ਕੀ ਧੂਰਿ ਮਨ ਮੰਗ ॥

Pray for the dust of the feet of the Saints.

ਆਪੁ ਛੋਡਿ ਬੇਨਤੀ ਕਰਹੁ ॥

ਸਾਧਸੰਗਿ ਅਗਨਿ ਸਾਗਰੁ ਤਰਹੁ ॥

Renounce your selfishness and conceit and offer your prayers.
In the Company of the Holy, cross over the ocean of fire.

(Sri Guru Granth Sahib Ji 295)

A person has to continuously keep up the practise(ਅਭਿਆਸ) of abandoning the vibrations of the mind and developing devotional love. As this practice gradually increases, there will be a simultaneous increase in mental equipoise and a decrease in tension and worry. The lack of mental equipoise is the reason for tension and worry.

A wild elephant is a cause of constant worry because it causes great damage. Such an elephant is brought under control and disciplined by tying it up with ropes and continuously hitting its forehead with a hook. Once restrained, the elephant becomes a good means of transportation.

In the same way, an unrestrained mind that is overloaded with all kinds of thoughts(ਸੰਕਲਪ ਅਤੇ ਵਿਕਲਪ) becomes a cause of worry and tension. **Our mind (wild elephant) has to be tied with ropes(Gurbani, Kirtan, Katha, Satsangat) and be continuously hit with a hook(Simran). Once restrained in this way and immersed in the dye of meditation(ਭਗਤੀ), it becomes a means of peace and happiness.**

The sign of a person with a pure and disciplined mind is that he is egoless, his equipoise remains stable and he happily accepts the Will of the Lord. Also, a person with such a mind

lives in the present and does not dwell in the past or the future as per Bhai Gurdas Ji's words :

ਵਰਤਮਾਨ ਵਿਚਿ ਵਰਤਦਾ ਹੋਵਣਹਾਰ ਸੋਈ ਪਰਵਾਣਾ॥

He always moves in the present
i.e. never ignores the contemporary situations
and side by side accepts whatever is likely to happen.

ਕਾਰਣੁ ਕਰਤਾ ਜੋ ਕਰੈ ਸਿਰਿ ਧਰਿ ਮੰਨਿ ਕਰੈ ਸੁਕਰਾਣਾ॥

Whatever is done by the creator of all the causes,
is gratefully accepted by him.

(Vaaran Bhai Gurdas Ji 18-21)

The Creator has put such ability in the lotus flower that however high the water rises, the flower remains above the water level. In the same way, the Creator has put this power in His beloveds that despite living amongst the commodities and evils of this world, they remain aloof, no matter how bad the circumstances get. Being imbued in the dye of Vaheguroo, they are called His beloved ones. They are also known as Sadhus. They see the Beloved Lord in all and in everything.

In the holy company of such persons, we also get imbued in the same colour in which they are in. In their company, there is the continuous flow of peace and happiness. Gurbani encourages us to go into such company even if we get simple food to eat there. Gurbani recommends us to stay away from materialistic company.

ਕਬੀਰ ਸਾਧੂ ਕੀ ਸੰਗਤਿ ਰਹਉ ਜਉ ਕੀ ਭੂਸੀ ਖਾਉ ॥

Kabeer, remain in the Company of the Holy,
even if you have only coarse bread to eat.

ਹੋਨਹਾਰੁ ਸੋ ਹੋਇਹੈ ਸਾਕਤ ਸੰਗਿ ਨ ਜਾਉ ॥੯੯॥

Whatever will be, will be. Do not associate with the faithless cynics.

(Sri Guru Granth Sahib Ji 1369)

Gurbani refers to these persons as 'real friends' because their company encourages us towards the Name of the Lord.

ਓਇ ਸਾਜਨ ਓਇ ਮੀਤ ਪਿਆਰੇ ॥

ਜੋ ਹਮ ਕਉ ਹਰਿ ਨਾਮੁ ਚਿਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

They are my companions, and they are my dear friends,
who inspire me to remember the Lord's Name.
(Sri Guru Granth Sahib Ji 739)

AMRIT

Gurbani tells us that there exists a spiritual vision(ਦ੍ਰਿਸ਼ਟੀ) which is overflowing with Amrit or Ambrosial Nectar of the Lord.

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਿੰਨੇ ਲੋਇਣਾ ਮਨੁ ਪ੍ਰੇਮਿ ਰਤੰਨਾ ਰਾਮ ਰਾਜੇ ॥

My eyes are wet with the Nectar of the Lord,
and my mind is imbued with His Love, O Lord King.

(Sri Guru Granth Sahib Ji 448)

Where is this Amrit? A study of Gurbani and the viewpoints of Saints tell us that deep within the human body, there is a place, a centre where the pool of Ambrosial Nectar is present.

ਕਾਇਆ ਅੰਦਰਿ ਅੰਮ੍ਰਿਤ ਸਰੁ ਸਾਚਾ ਮਨੁ ਪੀਵੈ ਭਾਇ ਸੁਭਾਈ ਹੇ ॥੪॥

Deep within the body is the true pool of Ambrosial Nectar;
the mind drinks it in with loving devotion.

(Sri Guru Granth Sahib Ji 1046)

ਜੇਤੇ ਘਟ ਅੰਮ੍ਰਿਤੁ ਸਭ ਹੀ ਮਹਿ ਭਾਵੈ ਤਿਸਹਿ ਪੀਆਈ ॥੨॥

As many hearts as there are-in all of them is His Ambrosial Nectar;
as He pleases, He causes them to drink it in.

(Sri Guru Granth Sahib Ji 1123)

This Amrit is a miraculous elixir that makes life perfect, makes it such that it cannot be destroyed i.e.. makes it one with the Eternal Force.

However, human nature is such, its paradox is that except for a rare few, all other humans, instead of heading towards the sweet Amrit, are instead headed in the opposite direction which leads to "poison". As Gurbani says :

ਅੰਮ੍ਰਿਤੁ ਕਉਰਾ ਬਿਖਿਆ ਮੀਠੀ ॥

Nectar seems bitter to you, and poison is sweet.

(Sri Guru Granth Sahib Ji 892)

ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋਊ ਭਜਨੁ ਰਾਮ ਕੋ ਪਾਵੈ ॥੨॥੩॥

O servant Nanak, among millions,
there is scarcely anyone who attains the Lord's meditation.

(Sri Guru Granth Sahib Ji 218)

Akaal Purukh has made nature such that within every human framework, there exists a natural touchstone from which a person can ascertain how perfect he is, how much control he has over his scattered and unfocused mind, how carefree he is and how self-reliant he is. As much as he is lacking in these virtues, that much he is far away from the Amrit within him.

Now the question arises: What is the reason that despite the True Amrit being within a person, he still does not take an interest in this direction and remains attached to poison?

The answer is: Within a human, there is intellectual ignorance(ਅਗਿਆਨਤਾ) and doubt(ਭਰਮ) and as such his mental thoughts are not encouraged towards Amrit.

It is a rule of nature that if our mind starts to focus towards the Amrit within us, then we are able to obtain the sweet Amrit. However, if the mind starts to focus on the physical creation, then we head towards destruction because all physical creation is under Nature's law of destruction (or Law of Impermanence).

What is physical creation? It is to grow (or be born), die (or get destroyed) and then grow again(or be born again). Gurbani says :

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥ ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

Some sing that He fashions the body, and then again reduces it to dust.
Some sing that He takes life away, and then again restores it.

(Sri Guru Granth Sahib Ji 1)

Whatever we see is an illusion and is perishable.

ਦ੍ਰਿਸ਼ਟਿਮਾਨ ਹੈ ਸਗਲ ਮਿਥੇਨਾ ॥

All that is seen (the physical creation) is an illusion.

(Sri Guru Granth Sahib Ji 1083)

ਧਰਤਿ ਆਕਾਸੁ ਪਾਤਾਲੁ ਹੈ ਚੰਦੁ ਸੂਰੁ ਬਿਨਾਸੀ ॥

The earth, the Akaashic ethers of the sky,
the nether regions of the underworld,
the moon and the sun shall pass away.

ਬਾਦਿਸਾਹ ਸਾਹ ਉਮਰਾਵ ਖਾਨ ਢਾਹਿ ਡੇਰੇ ਜਾਸੀ ॥

Emperors, bankers, rulers and leaders shall depart,
and their homes shall be demolished.

ਰੰਗ ਤੁੰਗ ਗਰੀਬ ਮਸਤ ਸਭੁ ਲੋਕੁ ਸਿਧਾਸੀ ॥

The poor and the rich, the humble and the intoxicated,
all these people shall pass away.

ਕਾਜੀ ਸੇਖ ਮਸਾਇਕਾ ਸਭੇ ਉਠਿ ਜਾਸੀ ॥

The Qazis, Shaykhs and preachers shall all arise and depart.

ਪੀਰ ਪੈਕਾਬਰ ਅਉਲੀਏ ਕੋ ਬਿਰੁ ਨ ਰਹਾਸੀ ॥

The spiritual teachers, prophets and disciples
- none of these shall remain permanently.

ਰੋਜਾ ਬਾਗ ਨਿਵਾਜ ਕਤੇਬ ਵਿਣੁ ਬੁਝੇ ਸਭ ਜਾਸੀ ॥

Fasts, calls to prayer and sacred scriptures
- without understanding, all these shall vanish.

ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਸਭ ਆਵੈ ਜਾਸੀ ॥

The 8.4 million species of beings of the earth shall
all continue to come and go in reincarnation.

ਨਿਹਚਲੁ ਸਚੁ ਖੁਦਾਇ ਏਕੁ ਖੁਦਾਇ ਬੰਦਾ ਅਬਿਨਾਸੀ ॥੧੭॥

The One True Lord God is eternal and unchanging.
The Lord's slave is also eternal.

(Sri Guru Granth Sahib Ji 1100)

Our mental thoughts have been connected to and focused on the external creation for such a long time; from many past lives. This external creation is not the home of sweet Amrit. Hence, while Amrit resides very near us, it is still at a very distant reach.

How can this distance be overcome? This is a problem. Gurbani solves this problem thus: In whatever way possible, **a person should develop the habit of tearing away his mind from the outside perceivable creations and join it to the unseen within. The method to do this is called Simran.**

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੂਜਾ ॥

In the remembrance of God, duality is removed.

(Sri Guru Granth Sahib Ji 262)

Gurbani also says:

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਿੰਨੇ ਲੋਇਣਾ ਮਨੁ ਪ੍ਰੇਮਿ ਰਤੰਨਾ ਰਾਮ ਰਾਜੇ ॥

My eyes are wet with the Nectar of the Lord,
and my mind is imbued with His Love, O Lord King.

ਮਨੁ ਰਾਮਿ ਕਸਵਟੀ ਲਾਇਆ ਕੰਚਨੁ ਸੋਵੰਨਾ ॥

The Lord applied His touch-stone to my mind,
and found it one hundred per cent gold.

(Sri Guru Granth Sahib Ji 448)

Iron is transformed into gold by rubbing it against a touchstone. Similarly, our corrupted mind can be cleansed by doing Simran and having love for God.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ ॥

In the remembrance of God,
the filth of the mind is removed.

(Sri Guru Granth Sahib Ji 263)

Only a pure and clean mind, through Gurshabad, is capable of drinking the Amrit from the well of nectar that is deep within us.

ਅੰਤਰਿ ਖੂਹਟਾ
ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ
ਸਬਦੇ ਕਾਢਿ ਪੀਐ ਪਨਿਹਾਰੀ ॥

Deep within,
the well of Nectar is overflowing with the Lord's Ambrosial Nectar;
the water-carrier draws and drinks in the nectar, through the Shabad.

(Sri Guru Granth Sahib Ji 570)

A human life has four parts to it:

1. The physical body,
2. The Mind,
3. The Intelligence,
4. The Soul.

A person can be considered to be healthy and complete only if all the four areas of his life are fully developed. Sri Guru Gobind Singh Sahib Ji was one such Complete Person.

Generally, society and governments have put some effort to develop the first three areas of the human body.

1. For a healthy physical body, huge industries have been created; like medical science, pharmaceuticals etc.
2. For the pleasures of the mind, various forms of entertainments have been created.
3. For the development of intelligence, schools and libraries have been created.

However, despite all the research, inventions and technological advances, a person's outlook of life is still one of tension and difficulties and lacks ambrosial bliss.

Why is this so? This is because we have failed to understand the fourth part of the human life, the part that is within ourselves; the soul. Without understanding the soul, the ambrosial spiritual vision cannot spring forth.

Gurmat says that to awaken the ambrosial spiritual vision within, we have to take the shelter of Guru Sahib Ji i.e. attach ourselves to Gurbani, as Gurbani is filled with Amrit.

ਸਤਿਗੁਰ ਵਿਚਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਕਹੈ ਕਹਾਇ ॥

The Ambrosial Nectar of the Naam is within the True Guru.

ਗੁਰਮਤੀ ਨਾਮੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਇ ॥

Following the Guru's Teachings,
one meditates on the Immaculate Naam,
the Pure and Holy Naam.

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਤਤੁ ਹੈ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ ॥

The Ambrosial Word of His Bani is the true essence.
It comes to abide in the mind of the Gurmukh.

ਹਿਰਦੈ ਕਮਲੁ ਪਰਗਾਸਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥

The heart-lotus blossoms forth, and one's light merges in the Light.

(Sri Guru Granth Sahib Ji 1424)

ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥

Servant Nanak speaks the Ambrosial Bani of the Word.

(Sri Guru Granth Sahib Ji 196)

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰ ਕੀ ਮੀਠੀ ॥

The Nectar of the Guru's Bani is very sweet.

(Sri Guru Granth Sahib Ji 113)

Gurmat says that while making efforts to develop the first three aspects of a human life, a person should also make efforts for the growth of the fourth aspect (i.e. spiritual aspect) as this is where Amrit is to be obtained from. Gurmat advocates that this fourth part can be developed through meditation(ਸਿਮਰਨ ਅਭਿਆਸ).

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ ॥

In the remembrance of God, the filth of the mind is removed.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ ॥

The Ambrosial Name of the Lord, is absorbed into the heart.

(Sri Guru Granth Sahib Ji 263)

Simran breaks a person from the perishable and perceivable and joins him to the Everlasting and Unseen.

In reality, only a person who is steadfast in Simran keeps friendship and love with everyone. Having friendship and love for all and expanding on it is a crucial aspect of the path. The mind of a person who has the evil influences of hatred, jealousy and doubt within him is polluted. He is thousands of miles away from this path because :

ਮਨਿ ਮੈਲੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥

With a polluted mind, devotional service cannot be performed, and the Naam, the Name of the Lord, cannot be obtained.

(Sri Guru Granth Sahib Ji 39)

If a seeker is genuine, he can awaken the power from within him which can conquer the evil influences controlling his mind. This power is awakened by doing Simran. Over time, when the faults and evil of the mind begin to get destroyed, stage by stage, an instinct develops from which a person gets understanding within himself that indulging in the physical creation and its pleasures leads towards destruction.

But even after this instinct has been awakened, sometimes, once in a while, a person still falls back and continues to indulge in worldly pleasures. This is because his past deeds come forward and pressurise him. But a seeker should not lose hope. By continuously doing Simran, he gains steadfastness.

While taking care of his physical body, his mind and his intellect, one day, with the support of Simran, he gains access into a spiritual sphere where he achieves the ambrosial nectar or Amrit.¹

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥੮॥੧੫॥

O Nanak, one who does not forget the Naam,
churns and drinks in the Ambrosial Nectar.

(Sri Guru Granth Sahib Ji 419)

1 Bhai Sahib (Vir Singh) told me that he felt as if nectar was constantly trickling down, drop by drop, from the vertex of his head into his body. He asked me, as a medical man, if there was any physical basis for that phenomenon.

I replied, "Yes Sir. There resides in that region the Hypothalamus, the Conductor of the Endocrine Orchestra, which makes flow out, through the pituitary gland, vital hormones like ACTH (Cortisone), T. S. H. (Thyroid) L.H. (Testosterone), F.S.H. (Oestrogen) and others on which life subsists. In this Hypothalamus again reside vital centres which regulate metabotic life on the physical plane and spiritual life on the metaphysical plane. Through intense communion with God, the psychic centres get so highly developed that there flows out from them the fluid of eternal ecstasy, which you have called the nectar."

Dr. P.V. Karamchandani

(Bhai Vir Singh, 6th river of the Punjab' By Lt Col. J.S. Guleria)

A summary of the above ideas is given in this shabad:

ਹਮ ਅਵਗੁਣਿ ਭਰੇ ਏਕੁ ਗੁਣੁ ਨਾਹੀ ਅੰਮ੍ਰਿਤੁ ਛਾਡਿ ਬਿਖੈ ਬਿਖੁ ਖਾਈ ॥

I am overflowing with sins and demerits;

I have no merits or virtues at all.

I abandoned the Ambrosial Nectar, and I drank poison instead.

ਮਾਯਾ ਮੋਹ ਭਰਮ ਪੈ ਭੂਲੇ ਸੁਤ ਦਾਰਾ ਸਿਉ ਪ੍ਰੀਤਿ ਲਗਾਈ ॥

I am attached to Maya, and deluded by doubt;

I have fallen in love with my children and spouse.

ਇਕੁ ਉਤਮ ਪੰਥੁ ਸੁਨਿਓ ਗੁਰ ਸੰਗਤਿ ਤਿਹ ਮਿਲੰਤ ਜਮ ਤ੍ਰਾਸ ਮਿਟਾਈ ॥

I have heard that the most exalted Path of all

is the Sangat, the Guru's Congregation.

Joining it, the fear of death is taken away.

ਇਕ ਅਰਦਾਸਿ ਭਾਟ ਕੀਰਤਿ ਕੀ

ਗੁਰ ਰਾਮਦਾਸ ਰਾਖਹੁ ਸਰਣਾਈ ॥੪॥੫੮॥

Keerat the poet offers this one prayer:

O Guru Raam Daas, save me! Take me into Your Sanctuary!

(Sri Guru Granth Sahib Ji 1406)

Shabad to ponder upon:

ਮਾਝ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥

ਹਉਮੈ ਮੇਰਾ ਸਭੁ ਦੁਖੁ ਗਵਾਏ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਦਾ ਸਲਾਹੇ ਅੰਮ੍ਰਿਤਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਣਿਆ ॥੧॥

Enshrining the Ambrosial Naam, the Name of the Lord, in the mind,
all the pains of egotism, selfishness and conceit are eliminated.

By continually praising the Ambrosial Bani of the Word,
I obtain the Amrit, the Ambrosial Nectar.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਮੰਨਿ ਵਸਾਏ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice, my soul is a sacrifice, to those who enshrine
the Ambrosial Bani of the Word within their minds.
Enshrining the Ambrosial Bani in their minds,
they meditate on the Ambrosial Naam.

ਅੰਮ੍ਰਿਤੁ ਬੋਲੈ ਸਦਾ ਮੁਖਿ ਵੈਣੀ ॥
ਅੰਮ੍ਰਿਤੁ ਵੇਖੈ ਪਰਖੈ ਸਦਾ ਨੈਣੀ ॥

ਅੰਮ੍ਰਿਤ ਕਥਾ ਕਹੈ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਅਵਰਾ ਆਖਿ ਸੁਨਾਵਣਿਆ ॥੨॥

Those who continually chant the Ambrosial Words of Nectar
see and behold this Amrit everywhere with their eyes.
They continually chant the Ambrosial Sermon day and night;
chanting it, they cause others to hear it.

ਅੰਮ੍ਰਿਤ ਰੰਗਿ ਰਤਾ ਲਿਵ ਲਾਏ ॥
ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਏ ॥

ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਬੋਲੈ ਦਿਨੁ ਰਾਤੀ ਮਨਿ ਤਨਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥੩॥

Imbued with the Ambrosial Love of the Lord,
they lovingly focus their attention on Him.
By Guru's Grace, they receive this Amrit.
They chant the Ambrosial Name with their tongues day and night;
their minds and bodies are satisfied by this Amrit.

ਸੋ ਕਿਛੁ ਕਰੈ ਜੁ ਚਿਤਿ ਨ ਹੋਈ ॥
ਤਿਸ ਦਾ ਹੁਕਮੁ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥

ਹੁਕਮੇ ਵਰਤੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹੁਕਮੇ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥੪॥

That which God does is beyond anyone's consciousness;
no one can erase the Hukam of His Command.
By His Command, the Ambrosial Bani of the Word prevails,
and by His Command, we drink in the Amrit.

ਅਜਬ ਕੰਮ ਕਰਤੇ ਹਰਿ ਕੇਰੇ ॥

ਇਹੁ ਮਨੁ ਭੂਲਾ ਜਾਂਦਾ ਫੇਰੇ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਏ ਅੰਮ੍ਰਿਤ ਸਬਦਿ ਵਜਾਵਣਿਆ ॥੫॥

The actions of the Creator Lord are marvellous and wonderful.
This mind is deluded, and goes around the wheel of reincarnation.
Those who focus their consciousness on the Ambrosial Bani,
hear the vibrations of the Ambrosial Word of the Shabad.

ਖੋਟੇ ਖਰੇ ਤੁਧੁ ਆਪਿ ਉਪਾਏ ॥

ਤੁਧੁ ਆਪੇ ਪਰਖੇ ਲੋਕ ਸਬਾਏ ॥

ਖਰੇ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਹਿ ਖੋਟੇ ਭਰਮਿ ਭੁਲਾਵਣਿਆ ॥੬॥

You Yourself created the counterfeit and the genuine.
You Yourself appraise all people.
You appraise the true, and place them in Your Treasury;
You consign the false to wander in delusion.

ਕਿਉ ਕਰਿ ਵੇਖਾ ਕਿਉ ਸਾਲਾਹੀ ॥

ਗੁਰ ਪਰਸਾਦੀ ਸਬਦਿ ਸਲਾਹੀ ॥

ਤੇਰੇ ਭਾਣੇ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਵਸੈ ਤੂੰ ਭਾਣੈ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥੭॥

How can I behold You? How can I praise You?
By Guru's Grace, I praise You through the Word of the Shabad.
In Your Sweet Will, the Amrit is found;
by Your Will, You inspire us to drink in this Amrit.

ਅੰਮ੍ਰਿਤ ਸਬਦੁ ਅੰਮ੍ਰਿਤ ਹਰਿ ਬਾਣੀ ॥

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਰਿਦੈ ਸਮਾਣੀ ॥

ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ

ਪੀ ਅੰਮ੍ਰਿਤੁ ਸਭ ਭੁਖ ਲਹਿ ਜਾਵਣਿਆ ॥੮॥੧੫॥੧੬॥

The Shabad is Amrit; the Lord's Bani is Amrit.
Serving the True Guru, it permeates the heart.
O Nanak, the Ambrosial Naam is forever the Giver of peace;
drinking in this Amrit, all hunger is satisfied.

(Sri Guru Granth Sahib Ji 119)

THE PATH OF SALVATION

ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਉ ॥੨॥੫॥

Says Nanak, this is the path to liberation.
Become a Gurmukh, and attain it.

(Sri Guru Granth Sahib Ji 218)

In His Bani, Sri Guru Teg Bahadur Sahib Ji tells us, in forceful words, that **the aim of life is the meditation(ਭਜਨ ਸਿਮਰਨ) of Naam, through which the human soul can reach the heights of that peak from where even extreme difficulties are not able to weaken him. This the state of salvation.**

When Guru Sahib Ji looks at our actions, deeds and way of living (ਕਰਨੀ ਅਤੇ ਰਹਿਣੀ), He says :

ਸਾਧੋ ਇਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥

O Holy people, this world is deluded by doubt.

ਰਾਮ ਨਾਮ ਕਾ ਸਿਮਰਨੁ ਛੋਡਿਆ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥੧॥ ਰਹਾਉ ॥

It has forsaken the meditative remembrance of the Lord's Name,
and sold itself out to Maya.

(Sri Guru Granth Sahib Ji 684)

What is this doubt(ਭਰਮ) that everyone has got lost in?

In the viewpoint of Dharma, doubt means fake knowledge(ਮਿਥਯਾ ਗਿਆਨ) i.e.. the reality being one thing but we believe it to be something else.

Experts of Hindu Scriptures have divided doubt(ਭਰਮ) into five categories :

1. *Phed Pharm* (ਭੇਦ ਭਰਮ) - not to believe the Creator to be the form of the soul(ਆਤਮਾ ਰੂਪ) and to imagine Him in various different forms.
2. *Krettvh Pharm* (ਕਰਿਤਤਵ ਭਰਮ) - to believe that 'I am the Creator'.
3. *Sangh Pharm* (ਸੰਗ ਭਰਮ) - to have this conviction that 'I am the body' and go through the cycle of birth and death.
4. *Vehkar Pharm* (ਵਿਕਾਰ ਭਰਮ) - to understand that the world is a transformation of the Creator.
5. *Satyatav Pharm* (ਸਤਯਤਵ ਭਰਮ) - to believe to be separate from the Creator, Brahm and be a True Intellectual (ਸੱਤਯ ਬੁੱਧਿ).

Blessed and praiseworthy is he who is not a prey of doubt(ਭਰਮ).

Guru Maharaj Ji says that our outlook changes and the doubt of this world vanishes if, while living in it and doing all our worldly duties, we also remember (deep within ourselves) the Omnipresent Creator.

If we do His Simran, He becomes visible to us as He is the Truth and the Ultimate Reality.

ਸਾਧੋ ਇਹੁ ਤਨੁ ਮਿਥਿਆ ਜਾਨਉ ॥

O Holy Saints, know that this body is false.

ਯਾ ਭੀਤਰਿ ਜੋ ਰਾਮੁ ਬਸਤੁ ਹੈ ਸਾਚੋ ਤਾਹਿ ਪਛਾਨੋ ॥੧॥ ਰਹਾਉ ॥

The Lord who dwells within it - recognise that He alone is real.

ਇਹੁ ਜਗੁ ਹੈ ਸੰਪਤਿ ਸੁਪਨੇ ਕੀ ਦੇਖਿ ਕਹਾ ਐਡਾਨੋ ॥

The wealth of this world is only a dream; why are you so proud of it?

ਸੰਗਿ ਤਿਹਾਰੈ ਕਛੂ ਨ ਚਾਲੈ ਤਾਹਿ ਕਹਾ ਲਪਟਾਨੋ ॥੧॥

None of it shall go along with you in the end; why do you cling to it?

ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਪਰਹਰਿ ਹਰਿ ਕੀਰਤਿ ਉਰਿ ਆਨੋ ॥

Leave behind both praise and slander;
enshrine the Kirtan of the Lord's Praises within your heart.

ਜਨ ਨਾਨਕ ਸਭ ਹੀ ਮੈ ਪੂਰਨ ਏਕ ਪੁਰਖ ਭਗਵਾਨੋ ॥੨॥੧॥

O servant Nanak,
the One Primal Being, the Lord God, is totally permeating everywhere.

(Sri Guru Granth Sahib Ji 1186)

Guru Sahib Ji says that three things are eternal. One is the Lord Creator, the other is the Power of Naam and third is a Sadh (that person who becomes One with the Lord through Gurmat).

ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥

The Naam remains; the Holy Saints remain;
the Guru, the Lord of the Universe, remains.

ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮੈ ਕਿਨ ਜਪਿਓ ਗੁਰ ਮੰਤ੍ਰੁ ॥੫੬॥

Says Nanak, in this world
- how rare are those who chant the Guru's Mantra

(Sri Guru Granth Sahib Ji 1429)

If a human does not become a Sadh (he has not adopted the ideal of purifying and disciplining his mind), then it is meaningless for him to take baths at sacred shrines of pilgrimage, keep fasts, adore his body with religious symbols and other religious rituals.

ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ ਨਹ ਮਨੁਆ ਬਸਿ ਜਾ ਕੋ ॥

He bathes at sacred shrines of pilgrimage, and adheres to fasts,
but he has no control over his mind.

ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ ॥੧॥

Know that such religion is useless to him.
I speak the Truth for his sake.

(Sri Guru Granth Sahib Ji 831)

The aim of life is to bring the mind under control. This is the difference between a human and an animal. A human can keep watch over his mind and can take control over it. An animal cannot do this. A person who does not set a high goal with his life and who wastes his life in hypocrisy is like an animal.

ਸਾਚ ਛਾਡਿ ਕੈ ਝੂਠਹ ਲਾਗਿਓ ਜਨਮੁ ਅਕਾਰਥੁ ਖੋਇਓ ॥

Abandoning Truth, you cling to falsehood;
your life is uselessly wasting away.

ਕਰਿ ਪਰਪੰਚ ਉਦਰ ਨਿਜ ਪੋਖਿਓ ਪਸੁ ਕੀ ਨਿਆਈ ਸੋਇਓ ॥੧॥

Practicing hypocrisy, you fill your belly, and then sleep like an animal.

(Sri Guru Granth Sahib Ji 633)

Anyway, what can the poor human do? The purification of the mind is a faraway achievement, the human being does not even know why his mind is uncontrollable. Guru Maharaj Ji tells us that the human being is helpless and unable to control his mind because of the dwelling of desires in his mind.

ਸਾਧੋ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥

Holy Saadhus: this mind cannot be restrained.

ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਬਿਰੁ ਨ ਰਹਾਈ ॥੧॥ ਰਹਾਉ ॥

Fickle desires dwell with it, and so it cannot remain steady.

(Sri Guru Granth Sahib Ji 218)

Trishna means greed i.e.. the burning desire to obtain worldly commodities. This Trishna is the noose that is hanging around the human's mind. Mukti or salvation is when this noose is cut off. Guru Maharaj Ji's concept of Mukti or salvation is distinct from that of other faiths. The various faiths believe various forms of *Mukti*. These are described as follows:

1. *Nyayeh Shashtar*(ਨਯਾਯ ਸ਼ਾਸਤ੍ਰ) - Mukti is the termination of the twenty-one sorrows i.e. of the body, mind, six sense organs, six subjects(ਵਿਸ਼ੇ) of these sense organs, six forms of knowledge(ਗਿਆਨ) of these sense organs and happiness/sadness.
2. *Vshaishik Matt*(ਵਸ਼ੈਸ਼ਿਕ ਮਤ) - a human soul generally embraces nine characteristics (knowledge, happiness, sadness, desire, malice, effort, piety, vice and wishes). Mukti is the breaking away of the human soul from these nine characteristics through contemplation(ਵੀਚਾਰ) and spiritual practice(ਅਭਿਆਸ).
3. *Sankh Matt*(ਸਾਂਖ ਮਤ) - Mankind and Nature have varied forms of knowledge(ਗਿਆਨ). Mukti is the total elimination of the three sorrows: spiritual(ਆਦੀ), physical(ਬਿਆਦੀ) and supernatural(ਉਪਾਦੀ).
4. *Yog Matt*(ਯੋਗ ਮਤ) - Mukti is to dispel Ignorance and the five evils (Lust, Anger, Greed, Attachment and Ego) through the highest state of meditation(ਸਮਾਧੀ) and spiritual practice(ਅਭਿਆਸ), thus achieving freedom from bondages for the human soul.
5. *Mimasa Matt*(ਮੀਮਾਂਸਾ ਮਤ) - Mukti is the achievement of imperishable joy from rituals like burning scents in fires(ਅਗਨਿਹੋਤ), recitations and charity.

6. *Vedant Matt*(ਵਦਾਂਤ ਮਤ) - Mukti is the merging of the soul into the Creator through spiritual knowledge(ਆਤਮ ਗਿਆਨ) after having removed spiritual ignorance.
7. *Shaiv Matt*(ਸ਼ੈਵ ਮਤ), *Vaishnav Matt*(ਵੈਸ਼ਨਵ ਮਤ), etc - Mukti is the worship of their specific deity in this world and thus achieving imperishable joy in the heavenly world of the specific deity after death.
8. *Jain Matt*(ਜੈਨ ਮਤ) - Mukti is to reach out to the higher worlds by achieving freedom from the bondage of karma through actions like penance, practising non-violence, etc.
9. *Islamic, Muslim*(ਇਸਲਾਮ ਮਤ) - those who adhere to the muslim requirements(follow the instructions stated in the Koran, performing the five daily prayers, keeping fasts etc.) will get mukti on the day of judgement and get everlasting pleasures.
10. *Christianity*(ਇਸਾਈ ਮਤ) - Mukti is to clear all sins and achieve everlasting life in heaven through complete faith in the Son of God, Jesus Christ. No one is without sin and the fruit of sin is death. Jesus gave His life to wash the sins of people. Christianity says that those who believe in Jesus will be cleared of their sins and will achieve everlasting life.
11. *Buddhism*(ਬੁਧ ਮਤ) - Mukti is to achieve Nirvana by being desireless and following the eight cardinal rules.¹

¹ Translator's Note: These eleven forms of mukti have been translated from the limited knowledge and understanding of the various sects and religions. This is a very difficult subject and these translations are debatable. We apologise for any errors.

Guru Maharaj Ji says that Mukti is a state(ਅਵਸਥਾ) which is to be achieved while a person is still alive. Mukti is not a commodity of credit that is to be cashed in the next world.

Mukti is stabilisation and stillness of our mental thoughts(ਮਨੋਬਿਰਤੀ) at some high level. It is that high level where worldly turbulences (friendship/enmity, profit/loss, joy/sorrow, ect) cannot create a flurry and waver our mental thoughts.

ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ ॥

One who is beyond praise and slander,
who looks upon gold and iron alike

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੪॥

- says Nanak, listen, mind: know that such a person is liberated.

ਹਰਖੁ ਸੋਗੁ ਜਾ ਕੈ ਨਹੀ ਬੈਰੀ ਮੀਤ ਸਮਾਨਿ ॥

One who is not affected by pleasure or pain,
who looks upon friend and enemy alike

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੫॥ ...

- says Nanak, listen, mind: know that such a person is liberated.

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮੁ ਪਛਾਨਿ ॥

That mortal, who forsakes egotism, and realizes the Creator Lord

ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਰੁ ਇਹ ਮਨ ਸਾਚੀ ਮਾਨੁ ॥੧੬॥

- says Nanak, that person is liberated; O mind, know this as true.

(Sri Guru Granth Sahib Ji 1427)

ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤੁਮ ਜਾਨਉ ਗਿਆਨੀ ॥

They are not bound by pleasure and pain
- know that they are truly wise.

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਪ੍ਰਾਨੀ ॥੩॥੨॥

O Nanak, recognise those mortal beings as liberated,
who live this way of life.

(Sri Guru Granth Sahib Ji 220)

Every human wants Mukti (freedom from bondages) and the relationship of this Mukti or freedom is with the mind(ਮਨ). But the mind is absorbed in different pursuits. Then, how is freedom or Mukti to be achieved? What are the pursuits that the mind is absorbed in? Guru Maharaj Ji tells us :

ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ ॥

Who should I tell the condition of the mind?

ਲੋਭਿ ਗ੍ਰਸਿਓ ਦਸ ਹੂ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ ॥੧॥ ਰਹਾਉ ॥

Engrossed in greed, running around in the ten directions,
you hold to your hopes of wealth.

ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ ॥

For the sake of pleasure, you suffer such great pain,
and you have to serve each and every person.

ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ ਕੀ ॥੧॥

You wander from door to door like a dog,
unconscious of the Lord's meditation.

ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੋਵਤ ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ ॥

You lose this human life in vain,
and You are not even ashamed when others laugh at you.

ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ

॥੨॥੧॥੨੩੩॥

O Nanak, why not sing the Lord's Praises,
so that you may be rid of the body's evil disposition?

(Sri Guru Granth Sahib Ji 411)

ਯਹ ਮਨੁ ਨੈਕ ਨ ਕਹਿਓ ਕਰੈ ॥

This mind does not follow my advice one tiny bit.

ਸੀਖ ਸਿਖਾਇ ਰਹਿਓ ਅਪਨੀ ਸੀ ਦੁਰਮਤਿ ਤੇ ਨ ਟਰੈ ॥੧॥ ਰਹਾਉ ॥

I am so tired of giving it instructions
- it will not refrain from its evil-mindedness.

ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ ਹਰਿ ਜਸੁ ਨਹਿ ਉਚਰੈ ॥

It has gone insane with the intoxication of Maya;
it does not chant the Lord's Praise.

ਕਰਿ ਪਰਪੰਚੁ ਜਗਤ ਕਉ ਡਹਕੈ ਅਪਨੋ ਉਦਰੁ ਭਰੈ ॥੧॥

Practicing deception, it tries to cheat the world,
and so it fills its belly.

ਸੁਆਨ ਪੂਛ ਜਿਉ ਹੋਇ ਨ ਸੁਧੋ ਕਹਿਓ ਨ ਕਾਨ ਧਰੈ ॥

Like a dog's tail, it cannot be straightened;
it will not listen to what I tell it.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਕਾਜੁ ਸਰੈ ॥੨॥੧॥

Says Nanak, vibrate forever the Name of the Lord,
and all your affairs shall be adjusted.

(Sri Guru Granth Sahib Ji 536)

ਮਾਈ ਮਨੁ ਮੇਰੋ ਬਸਿ ਨਾਹਿ ॥

O mother, my mind is out of control.

ਨਿਸ ਬਾਸੁਰ ਬਿਖਿਅਨ ਕਉ ਧਾਵਤ ਕਿਹਿ ਬਿਧਿ ਰੋਕਉ ਤਾਹਿ ॥੧॥ਰਹਾਉ॥

Night and day, it runs after sin and corruption. How can I restrain it?

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਕੇ ਮਤ ਸੁਨਿ ਨਿਮਖ ਨ ਹੀਏ ਬਸਾਵੈ ॥

He listens to the teachings of the Vedas, Puraanas and the Simritees,
but he does not enshrine them in his heart, even for an instant.

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਸਿਉ ਰਚਿਓ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥੧॥

Engrossed in the wealth and women of others,
his life passes away uselessly.

ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ ਸੂਝਤ ਨਹ ਕਛੁ ਗਿਆਨਾ ॥

He has gone insane with the wine of Maya,
and does not understand even a bit of spiritual wisdom.

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ ਜਾਨਾ ॥੨॥

Deep within his heart, the Immaculate Lord dwells,
but he does not know this secret.

ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ ਆਇਓ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੀ ॥

When I came to the Sanctuary of the Holy Saints,
all my evil-mindedness was dispelled.

ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥੩॥੧॥

O Nanak, I remembered the Chintaamani(jewel which fulfills all desires)
and the noose of Death was snapped.

(Sri Guru Granth Sahib Ji 632)

The nature of the human mind is to be in the clutches of the falsehood of the world. Overcome with greed, he is wandering aimlessly and focused on amassing worldly wealth. He does prayers, bathes at holy shrines and does sewa with formality rather than with love and sincerity. Nothing is achieved by doing this. Then he complains that there is nothing in religion and quotes Karl Marx who said "Religion is the opium of the world". Guru Sahib Ji says you will achieve something only if, with purity, truth and honesty, you fill your mind with the meditation of the Lord.

ਜਿਹ ਘਟਿ ਸਿਮਰਨੁ ਰਾਮ ਕੋ ਸੋ ਨਰੁ ਮੁਕਤਾ ਜਾਨੁ ॥

That person, who meditates in remembrance on the Lord in his heart, is liberated - know this well.

ਤਿਹਿ ਨਰ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੪੩॥

There is no difference between that person and the Lord:
O Nanak, accept this as the Truth.

(Sri Guru Granth Sahib Ji 1428)

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਜਿਹ ਘਟਿ ਰਾਮੁ ਸਮਾਵੈ ॥੨॥੬॥

O Nanak, know that those whose hearts are filled with the Lord are liberated.

(Sri Guru Granth Sahib Ji 220)

In this Age, Mukti is an entitlement only for those who do meditation(ਭਜਨ ਬੰਦਗੀ) and not by any other method. Anyone who has understood this secret and implemented it, he becomes loaded with spiritual riches.

ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ ਮੂੜ ਤਾਹਿ ਬਿਸਰਾਵੈ ॥

Our Lord and Master is the source of pleasures and liberation; and yet, the fool forgets Him.

ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋਊ ਭਜਨੁ ਰਾਮ ਕੋ ਪਾਵੈ ॥੨॥੩॥

O servant Nanak, there is only an odd one among millions, who attains the Lord's meditation.

(Sri Guru Granth Sahib Ji 218)

ਕਉਨੁ ਕਰਮ ਬਿਦਿਆ ਕਹੁ ਕੈਸੀ ਧਰਮੁ ਕਉਨੁ ਫੁਨਿ ਕਰਈ ॥

Which actions, what sort of knowledge, and what religion
- what Dharma should one practice?

ਕਉਨੁ ਨਾਮੁ ਗੁਰ ਜਾ ਕੈ ਸਿਮਰੈ ਭਵ ਸਾਗਰ ਕਉ ਤਰਈ ॥੧॥

What Name of the Guru should one remember in meditation,
to cross over the terrifying world-ocean?

ਕਲ ਮੈ ਏਕੁ ਨਾਮੁ ਕਿਰਪਾ ਨਿਧਿ ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ ॥

In this Dark Age of Kali Yuga,
the Name of the One Lord is the treasure of mercy;
chanting it, one obtains salvation.

ਅਉਰ ਧਰਮ ਤਾ ਕੈ ਸਮ ਨਾਹਨਿ ਇਹ ਬਿਧਿ ਬੇਦੁ ਬਤਾਵੈ ॥੨॥

No other Dharma is comparable to this; so speak the Vedas.

(Sri Guru Granth Sahib Ji 632)

ਕਲ ਮੈ ਮੁਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ ਗੁਰੁ ਯਹ ਭੇਦੁ ਬਤਾਵੈ ॥

In this Dark Age of Kali Yuga, liberation comes from the Naam.
Guru Sahib Ji has revealed this secret.

ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਗਰੂਆ ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥੩॥੩॥

Says Nanak, he alone is a great man, who sings the Praises of God.

(Sri Guru Granth Sahib Ji 831)

ਬੇਦ ਪੁਰਾਨ ਜਾਸ ਗੁਨ ਗਾਵਤ ਤਾ ਕੋ ਨਾਮੁ ਹੀਐ ਮੋ ਧਰੁ ਰੇ ॥

The Vedas and the Puraanas sing His Praises;
enshrine His Name within your heart.

ਪਾਵਨ ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੋ ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ ਸਭ ਹਰੁ ਰੇ॥੧॥

Pure and sublime is the Name of the Lord in the world.
Remembering it in meditation, all sinful mistakes shall be washed away.

ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੂ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ ॥

You shall not obtain this human body again;
make the effort - try to achieve liberation!

ਨਾਨਕ ਕਹਤ ਗਾਇ ਕਰੁਨਾ ਮੈ ਭਵ ਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ ਰੇ

॥੨॥੯॥੨੫੧॥

Says Nanak, sing of the Lord of compassion,
and cross over the terrifying world-ocean.

(Sri Guru Granth Sahib Ji 220)

ਰਤਨ ਜਨਮੁ ਅਪਨੋ ਤੈ ਹਾਰਿਓ ਗੋਬਿੰਦ ਗਤਿ ਨਹੀ ਜਾਨੀ ॥

You have wasted the precious jewel of this human life;
you do not know the Way of the Lord of the Universe.

ਨਿਮਖ ਨ ਲੀਨ ਭਇਓ ਚਰਨਨ ਸਿਉ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥੨॥

You have not been absorbed in the Lord's Feet, even for an instant.
Your life has passed away in vain!

(Sri Guru Granth Sahib Ji 220)

ਰਤਨੁ ਰਾਮੁ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਤਾ ਕੋ ਗਿਆਨੁ ਨ ਪਾਇਓ ॥

The Jewel of the Lord is deep within my heart,
but I do not have any knowledge of Him.

ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਓ ॥੨॥੧॥

O servant Nanak, without vibrating, meditating on the Lord God,
human life is uselessly wasted and lost.

(Sri Guru Granth Sahib Ji 703)

ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥

I have been trying to liberate myself,
running around in the ten directions.

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ ਪਾਇਆ ॥੨॥

The pure, immaculate Lord abides deep within my heart,
but I do not understand the secret of His mystery.

(Sri Guru Granth Sahib Ji 703)

ਜਿਹ ਬਿਧਿ ਗੁਰ ਉਪਦੇਸਿਆ ਸੋ ਸੁਨੁ ਰੇ ਭਾਈ ॥

As Guru Sahib Ji has imparted the Teachings,
so listen to them, O Siblings of Destiny.

ਨਾਨਕ ਕਹਤ ਪੁਕਾਰਿ ਕੈ ਗਹੁ ਪ੍ਰਭ ਸਰਨਾਈ ॥੩॥੩॥

Nanak proclaims:
hold tight to the Protection and the Sanctuary of God.

(Sri Guru Granth Sahib Ji 727)

The above examples make the principles of Guru Maharaj Ji very clear that :

1. The human body is a priceless gift. There is no guarantee that it will be obtained again in another birth.
2. Human birth is an opportunity through which the essence of Naam can be achieved. Other species do not get this opportunity. Achieving the essence of Naam is achieving the ultimate state of salvation.
3. *Mukti* is that stage where worldly entanglements and the forceful slap of sorrow/joy, profit/loss do not attack. This state is achieved through meditation on the Lord(ਪ੍ਰਭੂ ਭਜਨ).
4. Meditation on the Lord(ਪ੍ਰਭੂ ਭਜਨ) consists of: **Har Jap, Har Jas** and **Har Simran**. But this meditation is only successful if it is done by rising above the pitfalls of pride(ਮਾਨ) and attachment(ਮੋਹ). Otherwise, there is danger of slipping.

ਮਾਨ ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ ॥

One who lays aside both pride and attachment,
sings the Glorious Praises of the Lord of the Universe.

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ ਪ੍ਰਾਨੀ ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ ॥੨॥੨॥

Says Nanak, the mortal who does this
is said to be 'jivan mukta' - liberated while yet alive.

(Sri Guru Granth Sahib Ji 831)

ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣਿ ਸੰਤਨ ਗਹੁ ਮੁਕਤਿ ਹੋਹਿ ਛਿਨ ਮਾਹੀ ॥

Abandon egotism, and grasp the Sanctuary of the Saints;
you shall be liberated in an instant.

ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ ਸੁਖੁ ਸੁਖਨੈ ਭੀ ਨਾਹੀ ॥੨॥੨॥

O servant Nanak, without meditating and vibrating on the Lord God,
there is no peace, even in dreams.

(Sri Guru Granth Sahib Ji 1231)

To embrace Guru Maharaj Ji's Path of Salvation(ਮੁਕਤਿ ਪੰਥ), it is not conditional that a person must be without sin from the time of birth. This Path gives equal opportunity to the sinner as well as to the virtuous. In fact, it is even possible that the realisation of his sins may make a sinner humble and thus achieve the Path of Salvation quickly. On the other hand, a person of good virtues may remain entrapped in his ego and thus remain deprived of Salvation.

ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥

I am a great sinner, foolish and greedy;
but now, at last, I have grown weary of committing sins.

ਭੈ ਮਰਬੇ ਕੋ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ ਤਨੁ ਜਾਰਾ ॥੧॥

I cannot forget the fear of dying;
this anxiety is consuming my body.

ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥

I have been trying to liberate myself,
running around in the ten directions.

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ ਪਾਇਆ ॥੨॥

The pure, immaculate Lord abides deep within my heart,
but I do not understand the secret of His mystery.

ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ ਕਉਨੁ ਕਰਮੁ ਅਬ ਕੀਜੈ ॥

I have no merit, and I know nothing about meditation or austerities;
what should I do now?

ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ ਪ੍ਰਭ ਦੀਜੈ ॥੩॥੨॥

O Nanak, I am exhausted; I seek the shelter of Your Sanctuary;
O God, please bless me with the gift of fearlessness.

(Sri Guru Granth Sahib Ji 703)

ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ ॥

Join the Sadh Sangat and meditate in remembrance on the Lord;
even a sinner like yourself will become pure.

(Sri Guru Granth Sahib Ji 631)

ਅਜਾਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਧਿ ਆਈ ॥

At the very last moment on his deathbed,
Ajaamal became aware of the Lord;

ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ ॥੨॥

that state which even the supreme Yogis desire
- he attained that state in an instant.

(Sri Guru Granth Sahib Ji 902)

ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥

Ajaamal, known throughout the world as a sinner,
was redeemed in an instant.

ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ ਪਾਰਾ ॥੩॥੪॥

Says Nanak, remember the Chintaamani(jewel which fulfills all desires),
and you too shall be carried across and saved.

(Sri Guru Granth Sahib Ji 632)

ਪਤਿਤ ਪੁਨੀਤ ਦੀਨ ਬੰਧ ਹਰਿ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਆਵਉ ॥

He is the Purifier of sinners, the Friend of the poor.
Come, and enter the Lord's Sanctuary.

ਗਜ ਕੋ ਤ੍ਰਾਸੁ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ ਕਾਹੇ ਬਿਸਰਾਵਉ ॥੧॥

Remembering Him, the elephant's fear was removed;
so why do you forget Him?

(Sri Guru Granth Sahib Ji 218)

ਅਜਹੂ ਸਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ ਭਜਿ ਲੇ ਨਾਮੁ ਮੁਰਾਰਿ ॥

Understand this today - it is not yet too late!

Chant and vibrate the Name of the Lord.

ਕਹੁ ਨਾਨਕ ਨਿਜ ਮਤੁ ਸਾਧਨ ਕਉ ਭਾਖਿਓ ਤੋਹਿ ਪੁਕਾਰਿ ॥੨॥੮॥

Says Nanak, this is the subtle wisdom of the Holy Saints,
which I proclaim out loud to you.

(Sri Guru Granth Sahib Ji 633)

The truth is that nobody can claim to be perfectly virtuous, no matter how much he boasts of his virtues. Thus it is only appropriate that he acknowledges the attitude as in the following shabad :

ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥

I am a great sinner, foolish and greedy;
but now, at last, I have grown weary of committing sins.

(Sri Guru Granth Sahib Ji 703)

One should then go whole-heartedly into *Har Jap*, *Har Jas* and *Har Simran*.

HAR JAP

Jap means: to say in the mind, repeatedly. Holy Scriptures have acknowledged three main ways of Jap:

1. First way is speaking/reading(ਵਾਚਕ) that is done in specific words. By hearing and reading, one is able to understand the meaning. Recitation of Gurmantar and the Paath of Bani comes in this category.
2. The second way is worship that is done in a very soft sound in the mouth. Nothing can be heard; only lip movement can be seen.
3. The third way is to do mentally i.e. in the thoughts of the mind.

Which method of Jap should we implement? For this, each person has to judge according to his own spiritual stage.

The purpose of Jap is to implant the image of God in the deep recesses of the mind. Unfortunately the mind is always lost in fanciful imaginations. That is why, saintly persons teach that the method is to divert the mind from these fanciful imaginations and attach it to GurShabad.

The goal of Jap is to make both the tongue and mind in unison. By doing this, the image of the worshipped(God) sits in the depth of the heart of the worshipper.

HAR JAS (KIRTAN)

Kirtan is also a support to steady the mind, to make it one-pointed. **Kirtan is a method(ਸਾਧਨ), not a destination.** The aim or destination is:

ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥੩॥੩॥

Now that you have obtained this human body,
meditate on the Lord's Feet;
Nanak advises with this advice.

(Sri Guru Granth Sahib Ji 632)

This is what we have forgotten. God is within us but we are engrossed with the outside world. Kirtan is a means to return our focus within. Through the ears and eyes, our superthought(ਸੁਰਤਿ) is attached outside and is dispersed. Kirtan consolidates these dispersed thoughts. The Gurbani that is sung in Kirtan pushes the superthought(ਸੁਰਤਿ) inwards.

The musical instruments, raag and sitting together aids in Kirtan. Kirtan attaches our mind to the meanings of Gurbani and brings us into Ardaas mode. By doing this, the impurity of the mind is removed.

ਗੁਨ ਗਾਵਤ ਤੇਰੀ ਉਤਰਸਿ ਮੈਲੁ ॥

Chanting His Glories, your filth shall be washed off.

(Sri Guru Granth Sahib Ji 289)

ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ

ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ ॥੨॥੧॥੨੩੩॥

O Nanak, why not sing the Lord's Praises,
so that you may be rid of the body's evil disposition?

(Sri Guru Granth Sahib Ji 411)

Gurmat teaches us that our aim is not to become a **ragi** but to become a **Kirtani**. To sing, to listen and to love the Creator and His Creation – these are the attributes of Kirtan. By steadfastly adopting these attributes, the mental thoughts(ਬਿਚਤੀ) internalise and become still.

To be an introvert, to be without grievances and to connect one's feelings with God is to walk on the path of salvation.

ਮਨ ਮੂਰਖ ਅਜਹੂ ਨਹ ਸਮਝਤ ਸਿਖ ਦੈ ਹਾਰਿਓ ਨੀਤ ॥

The foolish mind has not yet reformed itself,
although I have grown weary of continually instructing it.

ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ ਜਉ ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ ॥੨॥੩॥੬॥੩੮॥੪੭॥

O Nanak, one crosses over the terrifying world-ocean,
singing the Songs of God.

(Sri Guru Granth Sahib Ji 536)

HAR SIMRAN

Jap, Kirtan and Simran complement each other. These are the three attributes of meditation(ਭਜਨ), just like the three sections of a finger. The stabilisation of the thoughts(ਬਿਚਤੀ) in the remembrance of the Lord is called Simran.

Why has God been forgotten? Because humans have called their own, those commodities and values which are false and not real. These false commodities and values have trapped the human in them and thus the Lord is forgotten.

ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈ ॥

Mortal beings are held in
the power of sexual desire, anger and emotional attachment;
they have forgotten the Lord, the Immortal Form.

ਝੂਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥੧॥

The body is false, but they believe it to be true;
it is like a dream in the night.

(Sri Guru Granth Sahib Ji 218)

ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ ॥

The Praise of the Lord does not come to dwell
in the minds of the mortal beings.

ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥੧॥ ਰਹਾਉ ॥

Day and night, they remain engrossed in Maya.
Tell me, how can they sing God's Glories?

ਪੂਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਉ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥

To children, friends, Maya and possessiveness
- they bind themselves in the ways described earlier.

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਝੂਠੋ ਇਹੁ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ ਧਾਵੈ ॥੧॥

Like the deer's delusion, this world is false;
and yet, beholding it, they chase after it.

ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ ਮੂੜ ਤਾਹਿ ਬਿਸਰਾਵੈ ॥

Our Lord and Master is the source of pleasures and liberation;
and yet, the fool forgets Him.

ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋਊ ਭਜਨੁ ਰਾਮ ਕੋ ਪਾਵੈ ॥੨॥੩॥

O servant Nanak, there is only one among millions
who attains the Lord's meditation.

(Sri Guru Granth Sahib Ji 218)

Simran is a method to free the human from these false commodities and values. **Simran means: to remember.** Remembrance is going on even now. However, the remembrance going on now is "day and night, we remain engrossed in Maya".

ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥੧॥ ਰਹਾਉ ॥

Day and night, we remain engrossed in Maya.

Tell me, how can we sing God's Glories?

(Sri Guru Granth Sahib Ji 218)

The Simran of the Lord converts this chain of remembrance. The more the chain of remembrance gets converted, the more one progresses towards the path of salvation. The sign of progress is that one begins to feel a certain pleasant sensation(ਰਸ), a bloom, a lightness. Gurbani starts to give its secret meanings. Complex mysteries begin to unravel.

Remembrance(ਸਿਮਰਨ) and forgetting(ਵਿਸਰਨੁ) go hand in hand. The summit of remembrance(ਸਿਮਰਨ) is to forget(ਵਿਸਾਰ) everything else from the mind except the One Lord.

ਸਭੇ ਗਲਾ ਵਿਸਰਨੁ ਇਕੋ ਵਿਸਰਿ ਨ ਜਾਉ ॥

Let me forget everything, but let me not forget the One Lord.

(Sri Guru Granth Sahib Ji 43)

This stage(ਅਵਸਥਾ) comes after a long journey. In reality, humans have the capability to reach up to this stage only. For blessings, grace and support beyond this stage, one can only make a supplication(ਤਰਲਾ, ਅਰਦਾਸ). Actually, meditation(ਭਜਨ ਬੰਦਗੀ) itself starts with humbleness but upon reaching this stage, only supplication and meekness remains.

ਜਨ ਨਾਨਕ ਮੈ ਨਾਹਿ ਕੋਊ ਗੁਨੁ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਈ ॥੨॥੬॥

O Nanak, I have no virtues at all;keep me in Your Sanctuary, Lord.

(Sri Guru Granth Sahib Ji 632)

ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ ॥੩॥੯॥

Says Nanak, please, Lord, uphold the honor of Your innate nature;
I chant Your Name.

(Sri Guru Granth Sahib Ji 633)

ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੁ ਪਛਾਨਉ ਭੂਲੇ ਸਦਾ ਪਰਾਨੀ ॥੩॥੧੦॥

Says Nanak, O Lord, please, confirm your innate nature;
this mortal is continually making mistakes.

(Sri Guru Granth Sahib Ji 633)

ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ ਪ੍ਰਭ ਦੀਜੈ ॥੩॥੨॥

O Nanak, I am exhausted; I seek the shelter of Your Sanctuary;
O God, please bless me with the gift of fearlessness.

(Sri Guru Granth Sahib Ji 703)

ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ ਬੰਦਨ ਰਾਖਹੁ ਬਿਰਦੁ ਤੁਹਾਰਾ ॥੨॥੩॥

Nanak has entered the Sanctuary of the One,
before whom the whole world bows down;
please, preserve and protect me, by Your innate nature.

(Sri Guru Granth Sahib Ji 703)

ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾ ਨਿਧਿ ਗਾਇਓ ਤਾ ਕਉ ਭਇਓ ਸਹਾਈ ॥

That man, who sings the Praise of the Lord, the treasure of mercy,
has the help and support of the Lord.

ਕਹੁ ਨਾਨਕ ਮੈ ਇਹੀ ਭਰੋਸੈ ਗਹੀ ਆਨਿ ਸਰਨਾਈ ॥੨॥੧॥

Says Nanak, I have come to rely on this.
I seek the Sanctuary of the Lord.

(Sri Guru Granth Sahib Ji 1008)

When a person is spiritually stabilised in one-pointed Simran and goes into supplication as part of life, then Grace and Blessings shower and occasionally, the Divine Light flashes within that person. This is the way of self-realisation through which doubts and misunderstandings disappear from our vision. Until self-realisation is not achieved, doubts do not disappear and one does not reach the path of salvation.

ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥੨॥੧॥

O servant Nanak, without knowing one's own self,
the moss of doubt is not removed.

(Sri Guru Granth Sahib Ji 684)

A person who reaches this stage(ਅਵਸਥਾ) achieves the state of salvation. This ideal stage is where profit/loss, sadness/happiness, joy/sorrow, lust/anger, hopes/desires ect are not able to waver a person. The life of Sri Guru Teg Bahadur Sahib Ji is a perfect example of this. Guru Sahib Ji refers to this stage in His Bani as follows :

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

That man, who in the midst of pain, does not feel pain,

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥

who is not affected by pleasure, affection or fear,
and who looks alike upon gold and dust;

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥

Who is not swayed by either slander or praise,
nor affected by greed, attachment or pride;

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥

who remains unaffected by joy and sorrow,
who remains unaffected by honor and dishonor,

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

who renounces all hopes and desires
and remains desireless in the world;

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

One not touched by sexual desire or anger- God dwells within his heart

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥

That man, blessed by Guru's Grace, understands this way.

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥

O Nanak, he merges with the Lord, like water mixes with water.

(Sri Guru Granth Sahib Ji 633)

It is extremely difficult, if not impossible, to achieve this stage. Only rare ones achieve this state.

The mind which is called incorrigible and leads everyone in whirls, is stilled here. The mind is as restless as the wind and as sturdy and strong as the elephant that is uncontrollable.

But the mind of those who reach this stage becomes completely carefree. Naam dwells in the mind that goes into total stability and because of Naam the mind goes into a state of rest. Guru Sahib Ji says:

ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ॥

O mother, I have gathered the wealth of the Lord's Name.

ਮਨੁ ਮੇਰੋ ਧਾਵਨ ਤੇ ਛੂਟਿਓ ਕਰਿ ਬੈਠੋ ਬਿਸਰਾਮੁ ॥੧॥ ਰਹਾਉ ॥

My mind has stopped its wanderings, and now, it has come to rest.

ਮਾਇਆ ਮਮਤਾ ਤਨ ਤੇ ਭਾਗੀ ਉਪਜਿਓ ਨਿਰਮਲ ਗਿਆਨੁ ॥

Attachment to Maya has run away from my body, and immaculate spiritual wisdom has welled up within me.

ਲੋਭ ਮੋਹ ਏਹ ਪਰਸਿ ਨ ਸਾਕੈ ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ ॥੧॥

Greed and attachment cannot even touch me; I have grasped hold of devotional worship of the Lord.

ਜਨਮ ਜਨਮ ਕਾ ਸੰਸਾ ਚੂਕਾ ਰਤਨੁ ਨਾਮੁ ਜਬ ਪਾਇਆ ॥

The cynicism of countless lifetimes has been eradicated, since I obtained the jewel of the Naam, the Name of the Lord.

ਤ੍ਰਿਸਨਾ ਸਕਲ ਬਿਨਾਸੀ ਮਨ ਤੇ ਨਿਜ ਸੁਖ ਮਾਹਿ ਸਮਾਇਆ ॥੨॥

My mind was rid of all its desires, and I was absorbed in the peace of my own inner being.

ਜਾ ਕਉ ਹੋਤ ਦਇਆਲੁ ਕਿਰਪਾ ਨਿਧਿ ਸੋ ਗੋਬਿੰਦ ਗੁਨ ਗਾਵੈ ॥

That person, unto whom the Merciful Lord shows compassion, sings the Glorious Praises of the Lord of the Universe.

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੀ ਸੰਪੈ ਕੋਊ ਗੁਰਮੁਖਿ ਪਾਵੈ ॥੩॥੩॥

Says Nanak, this wealth is gathered only by the Gurmukh.

(Sri Guru Granth Sahib Ji 1186)

Only a rare individual achieves this amazing and wonder-filled state. There is no end to his glory. What does he become? He himself knows the answer to this question. Yes, one thing that is visible is that :

ਜਿਨਿ ਜਨਿ ਅਪਨਾ ਪ੍ਰਭੂ ਪਛਾਤਾ ॥ ਸੋ ਜਨੁ ਸਰਬ ਥੋਕ ਕਾ ਦਾਤਾ ॥

Those humble beings who recognise God are the givers of all things.

(Sri Guru Granth Sahib Ji 286)

Sri Guru Gobind Singh Sahib Ji says of Sri Guru Teg Bahadur Sahib Ji :

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥

I invoke Sri Guru Teg Bahadur Sahib Ji,
by whose Grace the nine treasures come rushing to my house.

ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥ ੧॥

O, my Venerable Masters, may' you protect me everywhere.

(Sri Guru Gobind Singh Sahib Ji - Chandi Di Vaar)

In this context, from the life-sketch of Sri Guru Teg Bahadur Sahib Ji, this is one of the many examples :

From Dhaka, Guru Sahib Ji went to Madrapur (about four miles away). Nathey Shah, a follower of Sant Almas lived there. He attended to Guru Sahib Ji and did alot of sewa. Sangat gathered there. Looking at the Sangat's devotion, Guru Sahib Ji said, "If you want anything, wish for it now. Sri Guru Nanak Dev Sahib Ji will fulfill your wishes".

Sri Guru Teg Bahadur Sahib Ji then sat down in contemplation of Sri Guru Nanak Dev Sahib Ji. Everyone in the sangat made their wishes within their hearts and mind - they asked for things like food, children, money, honour, health, peaceful life hereafter, salvation, etc. In this way, whatever anyone asked for, all their wishes were fulfilled.

By then, courtiers of Raja Bishan Singh came to welcome Guru Sahib Ji. With love in their hearts, the Sangat made a request and asked Guru Sahib Ji as to when will they see Guru Sahib Ji again. Guru Sahib Ji gave them a pothi of the Panj Granthi and replied, "Consider a Vision of this to be my Vision. If you want to do or ask anything, consider this Pothi as the Guru and make your supplication(ਅਰਦਾਸ) before it. Your wishes will come true."

Giani Gian Singh, Author of Twareek Guru Khalsa

ਸਤਿਗੁਰ ਬਚਨ ਬਚਨ ਹੈ ਸਤਿਗੁਰ ਪਾਧਰੁ ਮੁਕਤਿ ਜਨਾਵੈਗੋ ॥੫॥

The True Guru is the Word, and the Word is the True Guru,
who teaches the Path of Liberation.

(Sri Guru Granth Sahib Ji 1309)

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥

This Holy Book is the home of the Transcendent Lord God.

(Sri Guru Granth Sahib Ji 1226)

This is the characteristic of the House of Guru Sahib Ji from the very beginning. A confirmation can be made from the above sakhi.

In the present age, the form of Satguru is Sri Guru Granth Sahib Ji. According to the prevalent method, nowadays, Sangat make their humble supplications before Sri Guru Granth Sahib Ji and Guru Sahib Ji acknowledges them.

The huge numbers of Sangat at Gurdwara Sis Ganj Sahib, Delhi or at Gurdwara Dukh Nivaran Sahib, Patiala or at other Gurdwaras give evidence that the Words of Sri Guru Gobind Singh Sahib Ji were true then and are true now too that :

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥

I invoke Sri Guru Teg Bahadur Sahib Ji,
by whose Grace the nine treasures come rushing to my house.

ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥ ੧॥

O, my Venerable Masters, may you protect me everywhere.

(Sri Guru Gobind Singh Sahib Ji - Chandi Di Vaar)

ਦੀਨ ਦਿਆਲ ਗੁਰ ਤੇਗ ਬਹਾਦਰ ।

ਜਹ ਸਿਮਰੇ ਸਿੱਖ ਤਹ ਹਾਜ਼ਰ ਨਾਜ਼ਰ ।

Sri Guru Teg Bahadur Sahib Ji is merciful to the meek.
He is always present wherever the Sikhs pray to him.

(ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼)

The actual and true worship of Guru Maharaj Ji is to instill His Bani within ourselves and to follow His Orders(ਬਚਨ). For a successful life and for the fulfillment of all wishes, Guru Maharaj Ji repeatedly instructs us to do Simran as this is the only commodity that will be useful to us, both here and in the afterworld.

ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥

Meditate in remembrance on the Lord - meditate on the Lord;
this alone shall be of use to you.

ਮਾਇਆ ਕੋ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭ ਜੂ ਕੀ ਸਰਨਿ ਲਾਗੁ ॥

Abandon your association with Maya,
and take shelter in the Sanctuary of God.

ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੋ ਸਭ ਸਾਜੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

Remember that the pleasures of the world are false;
this whole show is just an illusion.

(Sri Guru Granth Sahib Ji 1352)

ਰਾਮੁ ਭਜੁ ਰਾਮੁ ਭਜੁਜਨਮੁ ਸਿਰਾਤੁ ਹੈ ॥

Meditate on the Lord - vibrate on the Lord; your life is slipping away.

ਕਹਉ ਕਹਾ ਬਾਰ ਬਾਰ ਸਮਝਤ ਨਹ ਕਿਉ ਗਵਾਰ ॥

Why am I saying this repeatedly? O fool-why don't you understand?

ਬਿਨਸਤ ਨਹ ਲਗੈ ਬਾਰ ਓਰੇ ਸਮ ਗਾਤੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

Your body is like a hail-stone; it melts away in no time at all.

ਸਗਲ ਭਰਮ ਡਾਰਿ ਦੇਹਿ ਗੋਬਿੰਦ ਕੋ ਨਾਮੁ ਲੇਹਿ ॥

So give up all your doubts, and utter the Naam, the Name of the Lord.

ਅੰਤਿ ਬਾਰ ਸੰਗਿ ਤੇਰੈ ਇਹੈ ਏਕੁ ਜਾਤੁ ਹੈ ॥੧॥

At the very last moment, this alone shall go along with you.

ਬਿਖਿਆ ਬਿਖੁ ਜਿਉ ਬਿਸਾਰਿ ਪ੍ਰਭ ਕੋ ਜਸੁ ਹੀਏ ਧਾਰਿ ॥

Forget the poisonous sins of corruption,
and enshrine the Praises of God in your heart.

ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਅਉਸਰੁ ਬਿਹਾਤੁ ਹੈ ॥੨॥੨॥

Servant Nanak proclaims that this opportunity is slipping away.

(Sri Guru Granth Sahib Ji 1352)

ਗੁਨ ਗੋਬਿੰਦ ਗਾਇਓ ਨਹੀ ਜਨਮੁ ਅਕਾਰਥ ਕੀਨੁ ॥

If you do not sing the Praises of the Lord, your life is rendered useless.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਜਿਹ ਬਿਧਿ ਜਲ ਕਉ ਮੀਨੁ ॥੧॥

Says Nanak, meditate, vibrate upon the Lord;
immerse your mind in Him, like the fish in the water. ॥1॥

ਬਿਖਿਅਨ ਸਿਉ ਕਾਹੇ ਰਚਿਓ ਨਿਮਖ ਨ ਹੋਹਿ ਉਦਾਸੁ ॥

ਹੇ ਓਰਏ ਏਨਗਰੋਸਸਏਦ ਨਿ ਸਨਿ ਓਨਦ ਚੋਰਰੁਪਟੋਨਿ?

You are not detached, even for a moment!

ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸ ॥੨॥

Says Nanak, meditate, vibrate upon the Lord,
and you shall not be caught in the noose of death.

ਤਰਨਾਪੋ ਇਉ ਹੀ ਗਇਓ ਲੀਓ ਜਰਾ ਤਨੁ ਜੀਤਿ ॥

Your youth has passed away like this,
and old age has overtaken your body.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਅਉਧ ਜਾਤੁ ਹੈ ਬੀਤਿ ॥੩॥

Says Nanak, meditate, vibrate upon the Lord; your life is fleeting away!

ਬਿਰਧਿ ਭਇਓ ਸੂਝੈ ਨਹੀ ਕਾਲੁ ਪਹੂਚਿਓ ਆਨਿ ॥

You have become old,
and you do not understand that death is overtaking you.

ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਕਿਉ ਨ ਭਜੈ ਭਗਵਾਨੁ ॥੪॥ ...

Says Nanak, you are insane!
Why do you not remember and meditate on God?

ਤਨੁ ਧਨੁ ਸੰਪੈ ਸੁਖ ਦੀਓ ਅਰੁ ਜਿਹ ਨੀਕੇ ਧਾਮ ॥

He has given you
your body, wealth, property, peace and beautiful mansions.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸਿਮਰਤ ਕਾਹਿ ਨ ਰਾਮੁ ॥੫॥

Says Nanak, listen, mind:
why don't you remember the Lord in meditation?

ਸਭ ਸੁਖ ਦਾਤਾ ਰਾਮੁ ਹੈ ਦੂਸਰ ਨਾਹਿਨ ਕੋਇ ॥

The Lord is the Giver of all peace and comfort. There is no other at all.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਤਿਹ ਸਿਮਰਤ ਗਤਿ ਹੋਇ ॥੬॥

Says Nanak, listen, mind: meditating on Him, salvation is attained.

ਜਿਹ ਸਿਮਰਤ ਗਤਿ ਪਾਈਐ ਤਿਹ ਭਜੁ ਰੇ ਤੈ ਮੀਤ ॥

Remembering Him in meditation, salvation is attained;
vibrate and meditate on Him, O my friend.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਅਉਧ ਘਟਤ ਹੈ ਨੀਤ ॥੧੦॥

Says Nanak, listen, mind: your life is passing away! ॥10॥

ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ ॥

The Dear Lord abides in each and every heart;
the Saints proclaim this as true.

ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜੁ ਮਨਾ ਭਉ ਨਿਧਿ ਉਤਰਹਿ ਪਾਰਿ ॥੧੨॥ ...

Says Nanak, meditate and vibrate upon Him,
and you shall cross over the terrifying world-ocean.

ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ ਕਲਿ ਮੈ ਹਰਿ ਕੋ ਨਾਮੁ ॥

In this Dark Age of Kali Yuga, the Name of the Lord is
the Destroyer of fear, the Eradicator of evil-mindedness.

ਨਿਸਿ ਦਿਨੁ ਜੋ ਨਾਨਕ ਭਜੈ ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ ॥੨੦॥

Night and day, O Nanak,
whoever vibrates and meditates on the Lord's Name,
sees all of his works brought to fruition.

ਜਿਹਬਾ ਗੁਨ ਗੋਬਿੰਦ ਭਜਹੁ ਕਰਨ ਸੁਨਹੁ ਹਰਿ ਨਾਮੁ ॥

Vibrate with your tongue the Glorious Praises of the Lord;
with your ears, hear the Lord's Name.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਪਰਹਿ ਨ ਜਮ ਕੈ ਧਾਮ ॥੨੧॥ ...

Says Nanak, listen, man:

you shall not have to go to the house of Death.

ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ ॥

If you yearn for eternal peace, then seek the Sanctuary of the Lord.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਦੁਰਲਭ ਮਾਨੁਖ ਦੇਹ ॥੨੨॥

Says Nanak, listen, mind: this human body is difficult to obtain.

ਮਾਇਆ ਕਾਰਨਿ ਧਾਵਹੀ ਮੂਰਖ ਲੋਗ ਅਜਾਨ ॥

For the sake of Maya, the fools and ignorant people run all around.

ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਨ ॥੨੮॥

Says Nanak, without meditating on the Lord, life passes away uselessly.

ਜੋ ਪ੍ਰਾਨੀ ਨਿਸਿ ਦਿਨੁ ਭਜੈ ਰੂਪ ਰਾਮ ਤਿਹ ਜਾਨੁ ॥

That mortal who meditates and vibrates upon the Lord night and day
- know him to be the embodiment of the Lord.

ਹਰਿ ਜਨ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੨੯॥

There is no difference between
the Lord and the humble servant of the Lord;
O Nanak, know this as true.

ਮਨੁ ਮਾਇਆ ਮੈ ਫਧਿ ਰਹਿਓ ਬਿਸਰਿਓ ਗੋਬਿੰਦ ਨਾਮੁ ॥

The mortal is entangled in Maya;
he has forgotten the Name of the Lord of the Universe.

ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਜੀਵਨ ਕਉਨੇ ਕਾਮ ॥੩੦॥

Says Nanak, without meditating on the Lord,
what is the use of this human life?

ਪ੍ਰਾਨੀ ਰਾਮੁ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥

The mortal does not think of the Lord;
he is blinded by the wine of Maya.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥੩੧॥

Says Nanak, without meditating on the Lord,
he is caught in the noose of Death.

ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੋਇ ॥

In good times, there are many companions around,
but in bad times, there is no one at all.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥੩੨॥

Says Nanak, vibrate, and meditate on the Lord;
He shall be your only Help and Support in the end.

(Sri Guru Granth Sahib Ji 1426)

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ॥

ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥