



Ik Onkar Satgur Prasaad

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SHABAD GUR PEERA

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Donation
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Shabad Gur Peera

*Shabad Gur Peera Gehar Gambheera
Bin Shabaday Jagg Bauraanang*

**‘THE HOLY WORD IS THE TRUE PRECEPTOR AND
GUIDE OF GREAT PROFOUNDITY- WITHOUT THE
WORD THE WORLD HAS GONE MAD’**

Sorath 1st guru (page:635)

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A FEW WORDS

The Satguru has showered us worldly beings with so many blessings that to speak of them or pen them down is beyond the scope of us mere mortals. The following verses by Guru Ram Das Ji, aptly speak of the Lord's untold benevolence in Rag Suhi...

*tayray kavan kavan gun kahi kahi gaavaa too saahib gunee
nidhaanaa.*

tumree mahimaa baran na saaka-o tooN thaakur ooch bhagvaanaa. ||1||

Which, which of Your Glorious Virtues should I sing and recount, Lord?
You are my Lord and Master, the treasure of Glorious Praises. You are
my Lord and Master, lofty and excellence.

I cannot express your benevolent. ||1||

Suhee Mehlā :4 (Page:735)

Besides the countless other blessings showered upon us mortals, Sri Guru Arjun Dev Ji's greatest gift to humanity has been the holy Guru Granth Sahib Ji. He had Guru Granth Sahib Ji compiled in his presence so that no one could tamper or alter this vast ocean of knowledge, the 'True Bani'.

As the commemoration of the 400 years of the Guru Granth Sahib Ji approaches, Guru Nanak's worshippers all over the world are chalking up ways and means to celebrate this momentous occasion with enthusiasm and fervor.

It is impossible to pen down all of the messages of Guru Granth Sahib Ji as such a task is beyond the scope of the human mind. Guru Granth Sahib Ji is a vast ocean of spiritual & temporal knowledge. The true seeker need only plunge in to this vast ocean to retrieve its treasures and satisfy their hunger. Guru Granth Sahib Ji's message is for all, it does not differentiate against any caste, creed, race or country. Through Guru Granth Sahib Ji's teachings, anyone can find the way to become one with the Almighty.

Sri Guru Granth Sahib Ji shows us the way to live a life of contentment and joy. According to Guru Granth Sahib Ji, to realize God

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one does not need to go on the path of renunciation or penance. To realize Him, we should be one with nature. To realize him, one does not need special rituals or clothing. Neither is he found in the jungles or in the deserts, nor is He realized by going to the mountains. As the true Lord is everywhere, in every place, every country, in every guise and in every situation, he is found by following the path of Sehaj (equipoise). Guru Granth Sahib Ji advocates the need to live a life of joy, contentment and oneness with nature. Only then can we realize Him.

Nanak satgur bhayti-ai pooree hovai jugat.

*hasandi-aa khaylandi-aa painandi-aa khaavandi-aa vichay hovai
mukat. ||2||*

O Nanak, meeting the True Guru, one comes to know the perfect way

While laughing, playing, dressing and eating, he is liberated. ||2||

Shalok Mehlā:5 (Page:522)

The above verse shows us the way to lead our life.

As a mark of respect on the 400-year commemoration of the Sri Guru Granth Sahib Ji, I felt a great need to pay my humble homage to Guru Granth Sahib Ji. By placing before the sangat its teachings in a condensed form, I felt we all could take direction from the 'Guru's Word' and by doing so raise our spiritual awareness. For a number of days I contemplated on how to go about it but I could not come to a conclusion. Then one morning as I sat in my daily prayer (Nitnem), Guru Arjun Dev Ji's 'Mundaavani shabad' moved me deeply. I had been reading the shabad every day but today's rendering was some how different. It felt as if Guru Granth Sahib Ji's entire message was condensed in this one shabad. This message is to, realize the truth, adopt contentment as a way of life, follow the path of right thoughts & right action and lastly to meditate on the Guru's word. Whosoever follows these teachings will find that the world is no longer an obstacle in their path to self-realization. In fact, one feels God's presence in everything.

Reading the whole shabad, one gets a better understanding. Just as by serving the body with different kinds of food enables it to receive nutrition. Similarly, Guru Granth Sahib Ji serves us spiritual nourishment. Satguruji has said that whoever partakes of this spiritual nourishment

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will not only experience peace and happiness but will redeem their soul too. We should not leave such a priceless feast! In fact, we should partake of this food daily and as we fill ourselves with this nourishment, we will shed our ignorance and begin to see Him in every thing.

*thaal vich tinn vastoo pa-ee-o sat santokh veechaaro.
amrit naam thaakur kaa pa-i-o jis kaa sabhas aDhaaro.
jay ko khaavai jay ko bhunchai tis kaa ho-ay uDhaaro.
ayh vasat taje nah jaa-ee nit nit rakh ur Dhaaro.
tam sansaar charan lag taree-ai sabh naanak barahm pasaaro. ||1||*

Upon this Plate, three things have been placed: Truth, Contentment and Contemplation.

The Ambrosial Nectar of the Naam, the Name of our Lord and Master, has been placed upon it as well; it is the Support of all.

One who eats it and enjoys it shall be saved.

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

The dark world-ocean is crossed over, by grasping the Feet of the Lord; O Nanak, it is

All the extension of God. ||1||

Mundaavani Mehlaa:5(Page:1429)

Taking the above words from Guru Granth Sahib Ji as the basis for writing this book, I have made a humble attempt to place before the sangat this book in reverence to the 400-year commemoration of Guru Granth Sahib Ji.

In order to keep the body healthy and free from disease, one requires medicine to cure it. However, prevention is better than a cure. In the same way, the soul too requires three important elements along with the nectar of His Name to keep it healthy. It also needs to practice prevention; by staying away from the following four vices which are :

1. Discrimination,
2. Pride,
3. Devotion to worldly creations,

4. Extremes of joy & unhappiness

Keeping the above virtues & vices in mind and with the help of wisdom bestowed on me by the Guru and in the guiding light of ‘Gurbani’, it gives me great pleasure to place before the sangat this book “Shabad Gur Peera.”

My intention has been to keep Guru Granth Sahib Ji’s vast ocean of knowledge in mind and as Guru Ram Das Ji said . . .

*ratnaa ratan padaarath baho saagar bhari-aa raam.
bane gurbaanee laagay tinH hath charhi-aa raam.*

The great ocean is full of the treasures of jewels upon jewels.

Those who are committed to the Word of the Guru’s Bani, see them come into their hands.

Asa Mehlaa:4(Page:442)

bhagat bhandaar gurbaanee laal.

Gaavat sunat kamaavat nihaal. ||2||

Gurbani is the jewel, the treasure of devotion.

Singing, hearing and acting upon it, one is enraptured. ||2||

Asa Mehlaa:4(Page:376)

I search for these jewels from this vast ocean of wisdom in the hope that some jewel of gurbani might fall into my lap and thereby this servant may receive Sri Guru Ramdas Ji’s blessings. In so doing, the Guru’s hand is on my head to bless me, thus washing the sins of past lives.

mayrai hee-arai ratan naam har basi-aa gur haath Dhari-o mayrai maathaa.

*janam janam kay kilbikh dukh utray gur naam dee-o rin laathaa.
||1||*

The Jewel of the Lord’s Name abides within my heart; the

Guru has placed His hand on my forehead.

The sins and pains of countless incarnations have been cast out.

**The Guru has blessed me with the Naam, the
Name of the Lord, and my debt has been paid off. ||1||**

Jaitsree Mehlaa:4(Page:696)

Secondly, by reading this book ‘Shabad Gur Peera’, if any devotee is influenced by the shabad Guru in any way, such that it changes their life and they begin to tread the Guru’s path, I hope that such a united soul might spare some of the Guru’s blessings for me too. I shall then consider my task accomplished.

While reading and studying this book you may find that I have repeatedly stressed the importance of meditation and true congregation (sangat). You will also see the repetition of gurbani shabads in many places. This is intentional. It was my desire that in so doing, the fundamentals of the Guru’s teachings may take root in our hearts.

The subject was vast and time on my hands was short. I was scheduled to leave for abroad. Whatever was accomplished in this short time, I humbly place before you, ‘the sangat’, in the hope that you will accept my humble offering.

In order to exemplify the culture and religion of a particular country correctly, the language of its people will have the appropriate words to do it justice. But to identically express one’s religion and culture in a foreign language is a very difficult task. However “samrath Guru sīr hath dhariyo”, the all powerful Guru has placed his hand upon my head to bless me”. According to these words the book “Shabad gurpeera” which embodies the sikh beliefs has been successfully translated into English through great effort and dedication by S.Dilsher Singh and B.Harpreet Kaur Bhatti of Jalandhar, who took time out from their extremely busy schedules to accomplish this difficult task. One finds that there is a severe shortage of literature in the English language which expresses the Sikh religious doctrines and principles eloquently. S.Dilsher Singh and B.Harpreet Kaur Bhatti have contributed greatly in helping to bridge this gap. Through this special effort, the children of the next generation in foreign countries, who are not well-versed with the Punjabi language can benefit immensely by reading about the Gurus’ teachings. Even those seekers who are spiritual aspirants but do not have any knowledge of the Sikh way of life and its principles can benefit

from the translated version of this book “Shabad gupeera”.

It is my humble prayer at the Guru’s feet that the Satguru shower his blessings on S.Dilsher Singh and B.Harpreet Kaur Bhatti for this effort, and in the future too, may he grant them the will, wisdom and inspiration to help translate more sikh literature for the benefit of others.

The service of proof reading and editing of this book was done by Dr.Gurinder Singh Daler(U.K.), B.Gurpreet Kaur and B.(Major) SurinderKaur (U.S.A.). May the Guru reward them for their effort.

By the blessings of the Guru the service of publishing the English version of “Shabad gurpeera was accomplished by S.Gurdial Singh and B.Manpreet Kaur Dhillon of Modesto (U.S.A.). May the Satguru reward them for this service.

Dear Guru beloved Sikhs, whatever gurmata I have tried to place before you, with my limited intellect, please accept and incorporate its principles into your lives. Wherever I may have deviated, even slightly, from the Guru’s teachings and am not in accordance with Gurmata, discard it as my personal error because we are not without fault...

Bhulan anjar subh abhul guru kartar

Everyone is capable of mistakes only Guru and God are faultless

Siri Rag Mehlaa : 1 (Page:61)

Bhulan vich kee-aa sabh ko-ee kartaa aap na bhulai.

Everyone makes mistakes; only the Creator does not make mistakes.

Prabhaatee Mehlaa:1(Page:1344)

I would be grateful for your suggestions on further improvements in the book. They are always welcome

In the service of Guru Granth Sahib Ji, servant of the Khalsa faith

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The Visionary Quest of Shabad Guru Peera

Sant Sewa Singh reveals in his Magnum Opus – Shabad Gur Peera, an eternal visionary quest which leads the divine seeker towards perennial emancipation. The profound cognition of human consciousness longs for an authentic system of gurbani-realisation which may enable the blessed traveller to touch the grandeur of cosmic harmony. Sant ji meditates on innumerable holy lines, words and stanzas (shaloks, pauri, ashatpadi'stc) from Gura Granth Sahib ji, displaying a wondrous variety of raags and arranges them in such a grand order that every denotee of ineffable truth enjoys the subline glimpses of harmonious insights.

The unique arrangement of above mentioned hints of gurbani-realisation pulverises every lifeless idol of falsehood, crushes the egotistical crookedness of man and shatters all masks of stale ritualism. The result is, that this spiritual attainment takes the devotee to a peerless, godly destination, where he becomes the champion perceptor of four immortal virtues, i.e. the Truth, Contentment, the magnificence of Noble Thoughts and bedewing the Nectar of True Name into the sanctified soul (part of Shabad Gur Peera).

In part 2 of Shabad Gur Peera, the human soul experiences another phase of final calmness of transcendental vision. This point of blossoming immortality directs the pure soul of collective humanity towards a stage where Muslim, Brahmin, Yogi and the Sikh burgeon forth, comprehending a common goal of rapturous love. At this dot of enlightenment, the obscenity and vulgarity emanating from the egotistical trends of stagnant, mudane world lose their existence into the unfathomable depths of oblivious times.

This english version of Shabad Gur Peera is a rare literary achievement of its worthy translators, S. Dilshers Singh and B. Harpreet Kaur Bhatti of Jalandhar. The excellent English Translation adds fresh, creative dimensions to the original Panjabi Text. Sometimes, it happens, that the distinctive subtlety of translation in a particular language, finds its transmutation into a totally new shimmering interpretation of literature. In a different spere, for instance, connoisseurs agree to the

authenticity of thiis literary judgement that Boris Pasternak (the author of world famous novel Dr. Zhivago) gave a variety of transparent colours in his Russian translations of Shakespeare's plays. I know Shabad Gur Peera is a book of a totally different cosmos from the creative universe of Shakespear's plays, but I simply bring forth this luminous point here to stress the uniqueness of translation forms of world languages. At many places, the English version of Shabad Gur Peera englishtens the sublime nuances of chaste diction of the English language. At many places, the English version of Shabad Gur Peera catches the unstruck melodies and lyrical/philosophical profundity of gurbani. The elixirdawn of Guru Granth sahib embraces the graves (the ethereal/eternal) cover of death and transforms them into the integral orientation of Guru's World and thus see the final symbol of grave and its successful transmutastion into the radiant flight of Khasla divinity beyond galaxies).

**Professor Harinder Singh Mehboob
Gardhiwala**

April 2008

Preface

Millions of people born in Sikh families and practicing the Sikh faith are not well versed with the concepts of Sikhism and its teachings. Yet many more are not well versed with reading and understanding the Punjabi language. Today's generation of people want a quick, straight, direct and logical understanding of the faith they practice. I too happen to be one such person struggling in the search for certain answers. I found either the questions I posed seemed odd or the answers I got were unsatisfactory.

One day I was talking to Baba ji (Sant Sewa Singh) about questions that were confusing me and causing me great anxiety and inner turmoil. While sitting with Baba ji, we discussed the nature and the concept of the mind. Baba ji mentioned this book 'Shabad Gur Peera' which he had just completed writing around that time. I brought the book home and had just read a few pages here and there and was amazed at the answers I found to my questions.

Excited, I immediately rang up Baba ji and told him how insightful I found the book. I ventured to ask Baba ji if we could attempt to translate this book in English as I felt that many others like me could benefit from this rare literary treasure. Baba ji agreed, and said that you and your family would greatly benefit from this literary task.

Whilst translating the book, we found that Baba ji had specially emphasized the repetition of certain concepts of gurbani intentionally so as to drive his point home. Whilst translating the book this very repetition helped the concepts sink deeper into our hearts. At certain places he has given examples from daily life and used such appropriate vocabulary which fits aptly to our present culture. His messages fit well to people of all walks of life. Baba ji touches every aspect of Humanity, Sikhism and A Gursikh way of life. On a lighter note, he has cited amusing anecdotes from daily life to demonstrate the relevance of gurbani in our lives. Another point we would like to mention, in this book Baba ji doesn't preach, instead questions the reader as if in a conversation which greatly inspires the reader to introspect and contemplate.

Lastly when we look back, we do not know how this joyous work was accomplished. We still cannot believe our good fortune that we were gifted the duty of translating this wonderful and inspiring book. While translating we feel we have transformed.

Finally, if there is any error in putting across the inspiring message of the book, please forgive our shortfall and consider this our personal error. We would like to express our deepest gratitude to Sant Baba Sewa Singh ji for allowing us this unique opportunity to attain insight of Gurbani whilst at the same time translating this great book.

We ask Satguru to forgive our errors and we humbly invite any suggestions to improve this book. In conclusion may the sangat find 'Shabad Gur Peera' a beacon of spiritual light in this world because....

“Shabad Gur Peera gehar gambheera

Bin shabday jug bauraanang”

The Holy word is the true preceptor and guide of great profundity

Without the name the whole world has gone mad

Sorath 1st Guru (Page:635)

**Mr. Dilsher Singh and
Mrs. Harpreet Kaur Bhatti**
Jalandhar.

On the Occasion of 400 Year

Commemoration of
Sri Guru Granth Sahib Ji

This book is
DEDICATED

*to that celestial music from the eternal
source which for the past 400 years
in the form of Sri Guru Granth Sahib Ji
has manifested as the divine guiding
light to dispell the darkness of
ignorance amongst the
misguided multitudes
of
Kalyuga
towards enlightenment*

PART – I

THE FOUR VIRTUES TO IMBIBE



TRUTH



CONTENTMENT



RIGHT THOUGHTS



THE TRUE NAME

The Need to Compile Sri Guru Granth Sahib Ji

Since the beginning of time, humanity has been groping in the dark, unaware of its true nature, which is formed in the image of God. His true nature is to be God like. Ignorance, illusions, doubts and suffering have cut him off from his true nature. From time to time, God has sent his Messengers (enlightened souls) to eliminate our suffering and show us the right path of spiritual awareness.

The Masters, through knowledge gained from their experiences or by direct divine intervention, shared it with the suffering humanity. They however, for reasons unknown to us, did not pen down this knowledge in their lifetime. May be the circumstances were such that it could not be compiled in their presence but spiritual knowledge was passed on verbally from generations through the centuries.

Centuries later, their followers finally penned down the knowledge and teachings of the Avatars through memory or what they had heard or seen and compiled it in the form of the holy books we see today. Buried under the layers of time, passed down the ages through memory, different versions and distortions crept in. This wisdom of the Avatars was accepted by the masses as it passed down the ages in this form.

People had to accept this version of the Avatars as the gospel truth. However to ensure that no adulteration of this spiritual knowledge could take place, Sri Guru Arjun Dev Ji had Guru Granth Sahib Ji compiled under his supervision. Secondly, during Guru Sahib's lifetime itself, Pirthi Chand's son Meharban was misleading the sangat by adding his written poetry (Nanak chhaap) along side that of the previous gurus and presenting it to the Sangat as a granth. The writer of the Bansawali Nama mentions this incident as follows...

***Meharban put pirthiae da kabeesari kare
Paarsi hindvi Sanskrit naalay gurmukhi pare
Tin bhi baani bauhut banaayee
Bhog guru Nanak ji da he payee
Doom lagay shabad meenian de gaavan
Dooyaa darbar vaddaa guriyaa da banaavan
Meenian bhi pustak ik granth banaaya***

***Chauha paatshaahiaan dee shabad baani vich likh vich
paayaa***

*Meharban the son of pirthia writes poetry in verse
He studies Persian, Hindi, Sanskrit and Gurmukhi scripts
He has written a lot of bani.*

*The bhog is dedicated to guru Nanak Dev Ji
Minstrels sing the verses of these mina's
A large second court of the guru they have thus tried to establish
Mina's have tried to write a granth by
Adding their own verses to those of the first guru's*

And ***Bachan keeta Bhai Gurdas guru ki baani juddaa kariay
Meenay pandhay nee rulaay say vich rulaay na dhariay***

*Guru said to Bhai Gurdas Ji to compile the bani of the guru's separately
So the mina's cannot add their verses to the shabads of gurbani*

Guru Arjun Dev Ji wanted no distortion or dilution of this spiritual knowledge. Under his supervision, he had Guru Granth Sahib Ji compiled and completed by Bhai Gurdas Ji. This ensured that no adulteration, even to the size of a mustard seed, could take place in the original text.

Thus, Gurbani is a pure, unadulterated message from God. It is the pure unadulterated wisdom of the Lord.

After the fifth guru sahib Guru Arjun Dev Ji, Guru Gobind Singh Ji completed the Adi Granth by adding the bani of Guru Tegh Bahadur Ji our 9th Guru. For this, he assigned the task to Bhai Mani Singh Ji. Thus, Guru Granth Sahib Ji was finally completed at Talwandi Sabo under Guru Gobind Singh Ji's supervision.

Guru Granth Sahib Ji is the fountainhead of pure unadulterated divine wisdom. This is the reason why it is unique and different from all other spiritual texts. No other Avatar (enlightened souls) has had his teachings or wisdom compiled during his lifetime into a holy book. This great honour belongs only to Guru Granth Sahib Ji. This is what makes it so great a Guru.

All the ancient scriptures like the Vedas, Shastras, Simrities, Puraanas, Torah, Tretha, Jambur, Bible are worthy of great reverence but overall one cannot say for sure that the teachings in these scriptures belong to those particular Avatars (enlightened beings). One cannot

ascertain how much has been edited or deleted. However, it is certain that adulteration of these scriptures has taken place. That is why Satguru Amar das Ji tell us ...

***Satgur ki bani sat sat kar jaano gursikho
Har karta purakh muho kada-ey***

O Sikhs of the guru know that the Bani, the Word of the True Guru, are true, absolutely true. The Creator Lord Himself causes the Guru to chant it

Gauri mehlā : 4 (page 308)

This is why when Dr. Balbir Singh wrote the preface for Bhai Vir Singh Ji's Santhya Poethi "**Sri Guru Granth Sahib Part 1**" he specially incorporated a lecture given in Punjabi at the Akal Takhat in 1899 by the famous scholar Max Arthur McAuliffe. Extolling the greatness of Sri Guru Granth Sahib Ji, McAuliffe stated that the greatest virtue of the Sikh religion is that unlike other religions where their avatars or prophets did not write a single verse of their scriptures themselves, the Sikh Gurus wrote and compiled their divine bani during their own lifetimes. You all must have heard of the Greek philosopher Pythagoras, a famous name in history and mathematics. Some amongst us may have heard of him because at that time he was renowned and had numerous disciples. He was a very well known historical figure yet he did not leave behind a single written sentence of his philosophy. However, his theorems of mathematics and trigonometry are the cornerstones of knowledge simply because his philosophy has been passed down the centuries. Another great philosopher and scholar of his time who lived in 500 B.C. was Socrates. He claimed that God spoke to him from within, inspiring him towards good deeds and cautioning him against the wrong path. He too left nothing written in his own hand, which could give us a true understanding of his philosophy and principles. All that we know of Socrates' teachings are through the writings of his disciple called Aflatoon. In India too, a great spiritual Avatar Gautam Buddha was born. He also never wrote a single sentence to describe his experiences or his teachings. After Buddha another great teacher, Jesus Christ came into being. He too did not pen down a word of his teachings. Later about 50 or so years after he passed away, his apostles collected what they remembered of his teachings to compile the scripture known as Anjeel or bible. However, the spiritual Gurus of the Sikhs were unique in the history of all religions in that, they wrote down the teachings of their religion for the Sikhs. They not only put in practice

the divine teachings but also compiled them in the form of a timeless Master that is Sri Guru Granth Sahib Ji. In this regard, the Sikh religion is supreme and unique.

McAuliffe has indeed raised a very important point concerning the compilation of spiritual scriptures. We all know that the holy scriptures of the Jains came into being almost nine hundred years after the conception of their religion. In the same way, the holy scriptures of the Buddhist religion came into being three hundred years after Lord Buddha. The discrepancies that have risen in the Vedic scripture over time have resulted in 21 off shoots of the Rig Vedas, 50 of the Atharva Veda, 109 of the Yajura Veda and 1000 offshoots of the Shyam Veda. Similarly around 17000 shlokas (verses) of the Vishnu Puraan have been lost in time. In the Agan Puraan too 500 shlokas (Verses) are missing.

Amongst the Holy Scriptures, Sri Guru Granth Sahib Ji is the only existing scripture today in its original and pristine state existing as the living Guru of the Sikhs.

This is the reason why the Satgurus and Bhagats have called their teachings, the "word" of the True Master and tell us that it is the message that emanates from a divine source viz. God. They themselves attest, verify and affirm that Gurbani, the true contemplation of the Almighty creator, are not their own words but are divine revelations that come from the Formless Master, our lord God. The revelations of Almighty God are manifested through them in the form of the spoken and written word.

Satguru Sri Guru Nanak Dev Ji, States...

Jaisee mai aavai khasam kee banee taisrhaa karee gi-aan vay laalo.

*As the Word of the Forgiving Lord comes to me, so do I express it,
O Lalo.*

Tilang Mehlā:1 (Page:722)

In the Gauri Rag in Gurbani Sri Guru Ramdas Ji too has stated as follows...

satgur kee banee sat sat kar jaanhu gursikhahu har kartaa aap muhhu kadhaa-ay.

O GurSikhs know that the Bani, the Word of the True Guru, are true, absolutely true. The Creator Lord Himself causes the Guru to chant it.

Gauri Mehlā:4 (Page:308)

Baba Kabir Ji states the following in the Gauri Rag...

***log jaanai ih geet hai ih ta-o barahm beechaar.
ji-o kaasee updays ho-ay maanas martee baar. ||3||***

*People believe that this is just a song, but it is a meditation on God.
It is like the instructions given to the dying man at Benares. ||3||*

Gauri Kabir Ji (Page:335)

According to Baba Kabir Ji

***ko-ee gaavai ko sunai har naamaa chit laa-ay.
kaho kabeer sansaa nahee ant param gat paa-ay. ||4||1||4||55||***

Whoever sings or listens to the Lord's Name with conscious awareness

- Says Kabir, without a doubt, in the end, he obtains the highest status.

Gauri Kabir Ji (Page:335)

The divine knowledge of Gurbani is universal to all. He who listens and abides by its teaching finds salvation. The seeker is united with the source from where this bani originates.

Gurbani the Inspiration from the Source

Guru Ram Das Ji states that there is no difference between the Lord and his Will (manifestor and manifestation). Gurbani is a true manifestation of the Preceptor. Guru Granth Sahib Ji embodies the will of the Preceptor. Therefore, who ever embraces the teaching of Guru Granth Sahib Ji automatically forms a relationship with the Divine Lord.

Satgur kee banee sat saroop hai gurbaanee banee-ai.

*The Word of the True Guru's Bani is the embodiment of Truth;
through Gurbani, one becomes perfect.*

Gauri Mehlai:4 (Page:304)

The fifth Guru Ji writes that the teachings of Guru Granth Sahib Ji come directly from the source (God). Whosoever reads, listens and practices or adheres to its teachings will find his worries and tensions disappear, because the Lord Creator himself is without worry.

***Dhur kee banee aa-ee.
tin saglee chint mitaa-ee.
da-i-aal purakh miharvaanaa.
har Nanak saach vakhaanaa. ||2||13||77||***

*The Bani of His Word emanated from the Primal Lord.
It eradicates all anxiety.*

The Lord is merciful, kind and compassionate.

har Nanak saach vakhaanaa. ||2||13||77||

Nanak chants the Naam, the Name of the True Lord. ||2||13||77||

Sorath Mehlai:5 (Page:628)

Further, the fifth Guru States, O! My mind have complete faith in the Guru's Word, this Gurbani comes directly from the Almighty. It has manifested itself through the Guru's voice. Recite His Name repeatedly so that it takes root in your heart. Through His 'word' (shabad), you will forever experience peace, your troubles shall disappear and only God's Name will reside in your heart.

***Jis simrat dookh sabh jaa-ay.
Naam raan vasai man aa-ay. ||1||
Jap man mayray govind kee banee.
Saadhoo jan raam rasan vakhaanee. ||1|| rahaa-o.***

*Remembering Him in meditation, all pains are gone.
The jewel of the Naam, the Name of the Lord, comes to dwell in
the mind. ||1||
O my mind, chant the Bani, the Hymns of the Lord of the Universe.
The Holy People chant the Lord's Name with their tongues.
||1||Pause||*

Gauri Mehlāa:5 (Page:192)

God, who is the supreme power, is all pervasive, resides in every thing and is everywhere. His will manifests in every place. The Guru Himself received this great wisdom through the Lord's grace and then shared it with humanity through Gurbani. Those fortunate souls, who have listened to gurbani and have incorporated its principles into their lives, have attained such unshakeable levels of spiritual consciousness, that their states are indescribable.

***gur kee banee sabh maahi samaanee.
aap sunee tai aap vakhaanee.
jin jin japee tay-ee sabh nistaray tin paa-i-aa nihchal
thaanaaN hay. ||8||***

*The Word of the Guru's Bani is contained in all.
He Himself hears it, and He Himself repeats it.
Those who meditate on it, are all emancipated; they attain the
eternal and unchanging home. ||8||*

Maaroo Mehlāa:5 (Page:1075)

He who receives the satguru's (True Guru's) grace finds true understanding of gurbani. However, such seekers of divine wisdom are rare. This wisdom belongs to the Supreme Being, the Almighty Lord. The seeker in whose heart this wisdom resides, need seek no further as he comes to understand that the Lord resides within him.

As Sahib Guru Nanak Dev Ji State in Dakhani Onkaar...

***banee birla-o beechaarsee jay ko gurmukh ho-ay.
ih banee mahaa purakh kee nij ghar vaasaa ho-ay. ||40||***

*How rare are those who contemplate the Word of the Guru's Bani;
they become Gurmukh.
This is the Bani of the Supreme Being; through it, one dwells
within the home of his inner being. ||40||*

Raamkalee:1 (Page:935)

Guru Nanak Dev Ji calls the giver of this wisdom, this Bani, his Beloved. The Guru repeatedly tells the world that this Gurbani (Wisdom) does not originate from him but from the Almighty himself. He compiled this great wisdom in the form of Gurbani for us. This knowledge, this wisdom, belongs only to his Beloved Lord, the Preceptor and not to the Guru.

***jaisee mai aavai khasam kee banee taisrhaa karee gi-aan vay
laalo.***

*As the Word of the Forgiving Lord comes to me, so do I express it,
O Lalo.*

Tilang Mehlāa:1 (Page:722)

ha-o aaphu bol na jaandaa mai kahi-aa sabh hukmaa-o jee-o.

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

Soohee Mehlāa:5 (Page:763)

Guru Arjun Dev Ji too, stressed the greatness of God's word in a verse he composed in Gauri Rag. When guru Ji started the task of compiling Guru Granth Sahib Ji, he had the compositions of the previous Guru's collected from different places. Guru Arjun Dev Ji had the compositions of the first Guru; Guru Nanak Dev Ji, brought with great respect and reverence from Goindwal Sahib to Amritsar. Here they were given pride of place near the Dukh Bhanjani Sahib (A gurdwara located within the Golden temple - Harmandir sahib complex). When Guru Arjun dev Ji went through the compositions, he was overwhelmed with deep gratitude, to the Almighty through whose grace this treasure of wisdom of the previous Guru's had come to him. He composed a hymn in gratitude and said that who ever imbibes this true wisdom will find that he automatically builds a relationship with the true Lord.

This treasure of wisdom has no parallel in this world. Not all the jewels in the world can buy it. Temporal treasures may diminish when used but this treasure is limitless (boundless), the more you use it the more it grows. However, not all of us can benefit from this great treasure. Only by the Guru's grace can you become a shareholder in it...

***Ham Dhanvant bhaagath sach naa-ay.
har gun gaavah sahj subhaa-ay. ||1|| rahaa-o.
pee-oo daaday kaa khol dithaa khajaanaa.
taa mayrai man bha-i-aa niDhaanaa. ||1||
rajan laal jaa kaa kachhoo na mol. bharay bhandaar akhoo
atol. ||2||***

***khaaveh kharcheh ral mil bhaa-ee.
tot na aavai vaDh-do jaa-ee. ||3||
kaho Nanak jis mastak laykh likhaa-ay.
so ayt khajaanai la-i-aa rala-ay. ||4||31||100||***

*I am prosperous and fortunate, for I have received the True Name.
I sing the Glorious Praises of the Lord, with natural, intuitive ease.
||1||Pause||
When I opened it up and gazed upon the treasures of my father
and grandfather,
then my mind became very happy. ||1||
The storehouse is inexhaustible and immeasurable, overflowing
with priceless jewels and rubies. ||2||
The Siblings of Destiny meet together, and eat and spend,
but these resources do not diminish; they continue to increase. ||3||
Says Nanak, one who has such destiny written on his forehead,
becomes a partner in these treasures. ||4||31||100||*

Gauree Mehlā:5 (Page:195-86)

Reverence Towards Guru Granth Sahib

In penning down the teachings of Gurbani, thus composing the Guru Granth Sahib Ji, Satguru Ji has accorded this divine message the same honor and respect as the divine Master Himself and has inspired the seeker to do the same. Just as there is no difference between the name and the named, they are the same. In the same way, there is not an iota of difference between the lord and His divine knowledge (gurbani). Those who have perceived a difference have not been able to receive its full benefits. Such is the plight of us worldly beings too. Blinded by the influence of Maya(worldly attachments), we perceive God to be different from this divine knowledge (Gurbani). As long as this illusionary disorientation exists, we cannot reap any spiritual benefits. To strengthen our sense of respect and honor towards Gurbani, Satguru Ji has addressed Guru Granth Sahib Ji as his heart, saying that it is not always possible to see the Guru's form at the same time at different places. Sahib states that Guru Granth Sahib Ji is his very soul and it is unchangeable through the ages. At all times and in all places the Guru Granth Sahib Ji offers every devotee an audience along with it teachings thereby benefiting us worldly beings

***Siri guru kare sareer jau subh than sumay subh na dursay
Granth ridaa gur kay eha jaanau Uttam hai subh kal rahay***

*The body of the guru cannot be seen at all places at the same time
Regard guru Granth as my heart and soul as everlasting through time
(Gur Partap Suraj Granth)*

Addressing the sangat (congregation) Sri Guru Arjun Dev Ji further commands that Guru Granth Sahib Ji must be honored and respected even more than the Guru himself because the bani of Guru Granth Sahib Ji is a manifestation of the Supreme Being Himself. Reverence of Gurbani is reverence for the Lord.

***Meray saroop te yaatay hai deeragh
Sahib jaan adaayab kay hain***

*Bestow greater respect upon (guru Granth sahib) than me even
Pay homage considering it to be the word of God*

(Gur Partap Suraj Granth)

Satguru Ji not only inspires us to accord the utmost respect to Gurbani but he himself set the highest example of love & reverence. After

compilation of Guru Granth Sahib Ji was accomplished, with great reverence and respect, Guru Granth sahib, was carried on the head of Baba Buddha Ji and was brought from Gurdwara Ramsar Sahib to Harmandir sahib. Guru Sahib himself followed waving the Chaur Sahib (flywhisk) along with a procession of hymn singing devotees. Arriving at Harmandir Sahib guru Ji enthroned Guru Granth Sahib Ji in a place of pride according to Guru Bilas Patshahi sixth:-

***Buddhay ko shree guru kaha sees apna dhaar
Guru Granth utt prem so munn may shaant vichaar***

*Placing Guru Granth on the head of baba Budha
With utmost love and reverence for the guru their mind became
peaceful (Gur Bilas Patshahi Chheveen)*

He then ordered:-

***Buddha nij sir pur dhar granth
Agay chalo sudha sir panth***

*Baba Budha placed the Guru Granth daily upon his head
Leading the straight way ahead for the others*

(Sri Gur Partap Suraj)

At the time of sukhasan of Guru Granth Sahib (laying to rest in the evening), Guru Sahib Ji stated that from now onwards Sri Guru Granth Sahib Ji would occupy the resting place chambers which he himself used at night to sleep.

***Jis kodhri rehan hamaara
Tahaan nivaas karoh jutmaan***

*The room in which I rest
Lay to rest Guru Granth sahib there (Sri Gur Partap Suraj)*

Questioned by Baba Buddha Ji as to where Guru Sahib (Guru Arjun dev ji) rest, Sahib replied, 'We will lie down on the floor near Guru Granth Sahib Ji. So it come to pass, a mattress was laid on the floor for Guru Arjun Dev Ji. He maintained this reverence throughout his life and set a great example for all of us thus paying homage with utmost humility to this great fountain of spiritual knowledge.

***Bhoom sain nitprut karain, Guru granth kay paas
Guru granth bhagvant sum, Jaanay kar ardaas***

*Upon the ground will I sleep daily, Next to Guru Granth sahib ji
Guru Granth is the equal of God, This is the esteem to hold when praying
(Gur Bilas Patshahi 6 : page 127)*

Satguru Sri Har Rai Ji clearly commanded in the following verses:-

Jin bhay baani adab na dhaara, Jaanoh so sikh nahi hamaara

*One who has no reverence nor awe for gurbani
Do not regard that person as a sikh of mine*

One night Guru Har Rai Sahib was resting. A congregation of Sikhs singing gurbani arrived quite late, having traveled from afar. When the Sangat started singing loudly below his window, Guru Sahib woke up and rushed down to greet them. In this haste to get up sahib hurt his foot against the leg of the charpoy, but unmindful of his bleeding foot went down to receive the sangat. On seeing Guru Sahib's bleeding foot, one of the Sikh's asked, "Maharaj, the words that we sing are yours; Gurbani is yours and so is the Granth sahib then why the hurry to receive us?" Sahib replied, "You are right, but always remember that this bani is the perception of God. One perceives the Guru in the form of this gurbani. Gurbani is the Guru's soul. It is therefore imperative to revere and honor gurbani. This bani is like a ship that carries us across through this worldly ocean."

Remember:-

***Jo sikh gurbani bhae karay, Bin pryas bhuv sagar taray
Jin bhae adab na bani dhara, Jano so sikh naahi hamara***

*The sikh who reveres gurbani, Effortlessly swims across this world ocean
One who has no respect for bani, Consider him not to be my sikh
(Sri Gur Partap Suraj)*

This path of reverence alone leads us to God. Such is the chain of cause and effect that without reverence, there can be no devotion. Without devotion, divine knowledge is impossible, and without divine knowledge, liberation is impossible. Without true liberation, one cannot experience the true essence of God:-

So dear sangat Ji:-

***Jayta adab kariay oho thora hai
Ehi nijj saroop hai
Is noo jaanan vaala mere pud no prapat hovayga***

*No amount of reverence is too much
This is the image of the guru
One who knows this attains to my being*

(Sri Gur Partap Suraj)

Kalgidhar Patshah Ji (tenth Guru) went a step further. According to the tradition (Maryada), sahib placed a coconut and five paisa before Sri Guru Granth Sahib Ji. He bowed before Sir Guru Granth Sahib Ji, turned to the Sikhs and proclaimed this divine knowledge as the everlasting guru of the Sikhs and stated-

**Aagiya bhyee akaal ki tabee chalayo panth
Subh sikhian ko hukam hai guru maaniyo granth**

*When the timeless master ordered then was the religious path
founded*

*All sikhs are ordered to revere the granth as the guru henceforth
(Panth Parkash Gian Singh)*

According to the Guru Bilas Patshahi chhevi by Sohan Lal

**Mum agiya subh he sunno sat baat nirdhara
Guru granth sum maniyo bhaid na kouu bichara
Guru granth kalyug bhyo siri guru roop samaan
Dus patshaahian roop eh guru granth ji jaan
Guru dars jeh daykhna siri granth darsaiy
Baat karan guru jo chahay parray granth munn laiay**

*This is my prescribed immovable order, listen all to this truth
Guru and Granth consider equal without an iota of difference
Guru Granth is the image of guru in the age of kalyug
Know that ten guru's are manifest in guru Granth
To see the guru behold siri guru granth first
One who wishes to talk to the guru read guru Granth with devotion
(Gur Bilas Patshahi Chhevi page 118)*

When Bhai Nand Lal Ji asked Sri Guru Gobind Singh Ji as to how many forms did the Satguru manifest himself before his disciples. Sahib replied, "Nand Lal Ji listen carefully, I have three forms they are:-

**Teen roop hai mohay kay sunno nand chit laa-ey
Nirgun, sargun, gurshabad kaho tohay sumjha-ey**

*In three forms does the guru manifest
Nirgun, sargun, gurshabad ask and I will explain
(Rehat Nama Bhai Nand Lal Ji)*

Guru Gobind Singh Ji then explained the three forms in which guru manifests.

**Ek roop teh gunn tay parray
Nayt nayt jeh nigum uchray
Ghat ghat biaapak antarjaami
Poor raheyo jio jull ghat bhani**

*First form is beyond the three virtuous instincts(1)
The form is infinite which the Vedas describe as limitless
In all beings manifests the all knowing lord
Like water fills a vessel his light like the sun manifests all*

**Doosar roop granth ji jaan
Unn kay ang meray kar maan**

**Jo sikh gur Darshan kee chahay
Darshan karay granth ji ahay
Jo mujh bachan sunnan ki chai
Granth ji parray sunnay chit lai
Mera roop granth ji jaan
Inn may bhayd nahi kuchh jaan**

*Second form know that is of the Granth
Know the pages of it as my limbs and body
Any sikh wishing to behold the guru
Should come and behold the guru granth
Any one who wants to listen to my words
Read from the respected granth with devotion
Consider the respected Granth as my own form
Know that there is no difference in the two*

**Teesar roop sikh hai more
Gurbani rutt jeh nis torr
Gur dwar ka Darshan karay
Par daara ka tyaag jo karay
Gursikh seva karay chitt lai
Aapa munn ka sagal mita-ey
Inn karman may jo pardhaan
So sikh roop mera pehchaan**

*The third form of mine is my sikh
In gurbani, daily are they always imbued
Behold the congregation and the gurdwara
Forsake and do not covet another's wife
The gursikh should serve others with devotion
Eradicate the desire and wants of the mind
In these actions whoever is prime
Recognize that sikh as the image of mine*

(Rehatnama Bhai Nand Lal Ji)

Satguru Ji in his own life accorded the utmost honor, respect and reverence to the gurbani and inspired us to do the same. We therefore, must completely abide by the Guru's words, regarding them as divine words and accord them our heart felt reverence.

The more we honor and respect Gurbani, the more we stand to gain. If we do not do so, it will not diminish the Satguru in any way.

-
1. Separate 3 Gunas is Rajo, Tamo Sato . gunas are virtues and instincts that bind us to this worldly dimension

THE GREATNESS OF GURU GRANTH SAHIB JI

The writer of Adi Granth, Bhai Gurdas Ji was an untiring devotee of Gurbani. He was a soul who had attained such heights of consciousness that he had traversed the distance between God and himself to become God like through the Guru's grace. He writes of the greatness of Gurbani in his Kavita Swayias. Bhai Gurdas Ji gives us three worldly examples to help us understand the importance of gurbani, where by it becomes easier for us to incorporate it into our lives and we too become partners to this great treasure.

Ham Dhanvant bhaagath sach naa-ay.

har gun gaavah sahj subhaa-ay.

I am prosperous and fortunate, for I have received the True Name.

I sing the Glorious Praises of the Lord, with natural, intuitive ease

Gauree 5th guru (p195-6)

The first example Bhai Gurdas Ji gives us is that of the ocean. Deep in the ocean are vast treasure troughs of pearls and jewels. However, in order to retrieve them one must dive in deep. Only an experienced diver can accomplish this task. Similarly, the mountains too hide priceless jewels, like diamonds, emeralds, and rubies within them. To access this vast bounty one has to work hard by digging deep into the mountains through mines to reach them. Only then can the beauty & magnificence of these jewels be presented to the world. Like the mountains & the oceans, the jungles too hide invaluable treasures. Here we can find trees like the chandan (sandalwood), kafoor and other precious herbs. Only an experienced collector can find them and present their fragrance to the world.

In the same way, Guru Granth Sahib Ji is a treasure of temporal & spiritual knowledge. Gurbani bestows faith and purpose and destroys

negative desires. However, these priceless treasures are found only by those who know how to find and use them.

***Jaise to sakal nidh pooran samunder bikhay
Huns marjeeva nihchay parsad paavaee
Jaisay parbat heera maanak paras sidh
Khunvaara khun jug vikhay pragataavaee
Jaisay bunn bikhay maliaagar saudha Kapoor
Sodh kai subaasi subaas bihsaavaee
Taisay gurbani bikhay sakal padaarath hai
Joi joi khojay soi soi nipjaavaee***

As the ocean is full of gems and pearls

The fearless diver obtains these gems with resolve

As the mountains hide diamonds and precious stones

The motivated miner digs up gems to show in the world

*As the forest has expensive sandalwood and rare herbs like Kapoor
or saundha*

The adept who value the forest bring it back to the market

Similarly gurbani contains within it all material and spiritual wealth

*Whoever is blessed seeks out this wealth and manifests them in
this world.*

(Bhai Gurdas Ji Kabitt swaiyas)

Guru Granth Sahib Ji is the spiritual light of the Ten Gurus. It is unadulterated and pure knowledge of the Supreme Being. Guru Granth Sahib Ji is the uninterrupted symphony of the Almighty. The manifestation of the formless. It is the fountain from which all heavenly virtues flow. From Guru Granth Sahib Ji a constant flow of longing, beseeching, crystalline gentle knowledge, devotion, and loving prayer flow uninterrupted. From it flows a sense of service, remembrance, wisdom filled messages of the Almighty and heavenly symphonies.

Guru Granth Sahib Ji is a constant flowing stream of music and poetry. It is a resplendent visual of soulful ecstasy and spiritual nectar. The seeker finds himself submerged in it. Guru Granth Sahib is the

heart & soul of the Gurus and the saints. It speaks of their remarkable history. One need only read Guru Granth Sahib Ji with love and devotion to get a glimpse of our gurus & saints. Guru Granth Sahib Ji is the visual aspect of the Supreme Being, because the hearts of the Gurus & Saints are ego less. Being pure and transparent, the exact image of God and His wisdom shines through their hearts. Just like a clear image in a clean mirror, Guru Granth Sahib Ji is the true manifestation of God's pure wisdom. There is not an iota of adulteration in this knowledge. It is the unblemished image of the Almighty. Guru Granth Sahib Ji is the true face of the Supreme Being. This is why God and the true Guru's image are one. There is not an iota of difference between them.

According to Bhai Gurdas Ji too, the Satguru and shabad are the manifestation of the Lord Himself. The Supreme one manifests Himself through the 'word' (Shabad). Therefore, the shabad is the very form of the Supreme Being. It is through the shabad alone that we become one with the Lord. This indeed is an amazing phenomenon, beyond the grasp of the human mind. Only the Satguru can explain this phenomenon to us.

A seed from a plant gives rise only to a tree and the tree again gives rise to a fruit. This indeed is a miracle beyond description. Just as the fragrance of chandan (sandalwood) resides in the wood and the chandan is infused in the fragrance. Both are not separate from one another. The fragrance and sandalwood are the same. Just as there is fire in wood and this fire originates only because of this wood. Both wood and fire are therefore the same. This indeed is a unique phenomenon. In the same manner, the shabad permeates through the Satguru and the Satguru manifests himself in the shabad. It is the Satguru alone who can impart the knowledge of the shabad to us and show us how to meditate on the formless one and become one with Him.

Sahib states: -

**Jaisay phull say birkh birkh say phull adbhut gut kutchh
kehan na aavay ji**

Jaisay baas baavan mai baavan hai baas bikhay, bisam

charritar ko-u maram na paavay jee

**Kaasat mai agan agan mai kaasat hai, utt ascharaj hai
kautuck kahavay ji**

**Satgur mai shabad shabad mai satgur hai, nirgun gyan
dhyan sumjhaavay ji**

Swaiyas Bhai Gurdas Ji

Just a seed from a fruit produces a tree and the tree produces the fruit. This wonderous phenomenon is beyond comprehension. As the scent exists with in chandan wood and the wood is full with scent. Both are intermingled completely. No one can famom this mystery. Fire within wood and the same wood produces fire. This too is a strange phenomenon of fire and wood being intermingled. In the same manner the shabad (wood) exists within the guru and yet the guru is part of the shabad and merged with it. Satgur blesses the devotee with knowledge of meditation of naam and the peerless lord almighty. In this way guru allows us to merge in the lord.

Gurbani, Satguru and the supreme Lord are one. There is not an iota of difference between them. **vaahu vaahu baanee nirankaar hai tis jaevadd avar n koe ie.** This divine knowledge (gurbani) is from the ultimate formless divine source. Through this bani alone we can become one with our Maker.

Satguru Sri Guru Nanak Patshah States:-

baanee birla-o beechaarsee jay ko gurmukh ho-ay.

ih baanee mahaa purakh kee nij ghar vaaisaa ho-ay. Il40Il

*How rare are those who contemplate the Word of the Guru's Bani;
they become Gurmukh.*

*This is the Bani of the Supreme Being; through it, one dwells
within the home of his inner being. Il40Il*

Ramkali Mehlaa:1 (Page:935)

That is why Gurbani is as great and as immense as the Formless one Himself.

GURBANI POINTS TO NATURE'S DEEPEST SECRETS (UNIVERSAL LAWS)

The principle aim of Gurbani is to make man more aware so that he adopts the path of truth and merges himself in the truth. However, because of man's limited intellect though the ages he adopted wrong notions, like there is only one sun, only one moon, three or fourteen heavens and other than these there is nothing. These wrong notions limited him from the path of the truth. The satguru's have spontaneously opened up the truth of nature to us at many places in gurbani. There is not just one sun and moon, but there are unaccountable numbers of suns, moons, and earths where karma is worked out.

***Kaytay ind chand soor kaytay kaytay mundal des
Kaytiaa karam bhoomi mair kaytay kaytay dhoo updays***

So many indrs. So many moons and suns and so many lands and planets

So many worlds and lands to work out actions, so very many karmic lessons to be learned

Japji(page7)

There are not just three or fourteen heavens & hells. The Infinite creation is infinite. Sri Guru Nanak Dev Ji Says:-

***Pataala pataal lukh aagaasaa aagaas
Aurak aurak bhaal thuckay vayd kehan ik vaat***

There are nether worlds beyond nether worlds

Hundreds of thousands of heavens above

The veds say that you can grow tired of serching for these countless realms

Japji (page5)

Until today, no one has been able to find the limit to the Lord's limitless creations. The discovery of atomic science is not very old. 60-70 years ago, one was not even aware of atomic Science. 525 Years ago Satguru Arjun Dev Ji had indicated the knowledge of Atomic energy. In the times to come Atomic energy powered machines will have the capacity to travel into the skies, to far-flung galaxies and worlds in the blink of an eye. However, none of these great advances in science will be able to give man lasting peace and happiness. That peace he can get only at the Guru's feet.

Guru Arjun Dev Ji Says...

***parmaano parjant aakaaseh deep lo-a sikhandnah.
gachhayn nain bhaarayn Nanak binaa saaDhoo na siDh-yatai. Il2Il***

Even if the mortal could reduce himself to the size of an atom, and shoot through the ethers, worlds and realms in the blink of an eye, O Nanak, without the Holy Saint, he shall not be saved. Il2Il

Mehlaa: 5, Gaathaa (Page:1360)

Darwin's theory on the origin of nature came into existance not many years ago. However, Guru Nanak Dev Ji spoke of the origin of nature in Gurbani 500 yrs ago.

***Saachay tay puvana bhaiya puvnaiy tay jul hoey
Jul tay tribhavan saajiya ghut ghut jot samoey***

From the True Lord came the air, and from the air came water.

From water, he created the three worlds;

In each and every heart he has infused his Light

Siri rag mehlaa : 1 (page 19)

He writes that in the beginning, God created gaseous winds. From these winds originated water. From the water was created the might of nature, he infused his energy into every atom of his creation. How easily the secrets of the universe have been unfolded in Gurbani.

A few hundred years ago, scientists believed that the sun and moon were stationery, only the earth revolved. However, Guru Nanak Dev Ji clearly stated more than 500 years ago that not just the earth, but the sun, moon, stars revolved and traveled millions of miles, scientists accepted this fact recently.

In fact, recite it everyday in the Asa di Vaar by Guru Nanak Dev Ji.

***bhai vich sooraj bhai vich chand.
koh karorhee chalaṭ na anṭ.***

In the Fear of God, the sun shines, and in the Fear of God, the moon reflects.

They travel millions of miles, endlessly.

Shalok Mehlaa: 1(Page:464)

The fact that there are many other worlds other than ours has been pointed out by Guru Nanak dev Ji. Today's scientists agree with this fact but science of today does not have the capacity to reach them.

VIEWES OF WESTERN SCHOLARS ON GURU GRANTH SAHIB JI

Pearl. S. Buck (Nobel laureate) reverence towards the Guru Granth Sahib Ji

I have read the holy scriptures of many great religions but none I feel has the strength to influence the mind as the Guru Granth Sahib Ji. Despite Gurbani being lengthy, it is compact. It manifests the highest and purest of God realization. It is in harmony with the needs of humanity. These scriptures are surprisingly contemporary.

Arnold Toynbee's Views on the Guru Granth Sahib Ji

The Guru Granth Sahib Ji is the spiritual treasure of universal goodwill. That is why it is important that as many people be brought into direct contact with the Guru Granth Sahib. Of all the religious scriptures available, the Guru Granth Sahib Ji is worthy of the utmost respect. As much as the Muslims revere (love) the Koran, as much as the Christians respect (love) the bible and the Jews love the 'Torah', the Guru Granth Sahib Ji means even more to the Sikhs, as for them it is the living Guru. It is their spiritual guide.

Reference-**Sacred writings of the Sikhs** (A UNESCO PUBLICATION) on page 10 of this book Toynbee give an important account of the Guru Granth Sahib Ji.

The Spiritual future of humanity is uncertain. Even then the one thing that can be seen is, unlike before, most of today's religions are coming closer to each other. The Guru Granth Sahib Ji of the Sikh religion-the religion of the future has certain important and invaluable teachings that can be shared with the rest of the world (humanity).

H.L. Bradshaw-Sikhism is a contemporary religion.

The writings of the Gurus amply illustrate that Sikhism is a universal world faith with a message to humanity. Sikhs must cease to think of their faith as just another good religion and must begin to think in terms of Sikhism being the religion for the new age, preached by Guru Nanak to the faith of the new age. It completely supplants and fulfils all the former dispensations of older religions. The other religions contain the truth but Sikhism contains the complete of truth.

Prof. Bradshaw further states that the older religions were good religions of their time, but times have changed. We are now living in the times of Guru Nanak's spiritual plan.

Just as in today's fast-paced world, we have made our lives comfortable with airplanes, cars, electricity etc, we cannot think of exchanging them for horse-carts and candles. In the same way, we cannot exchange the new age religion of Guru Nanak for any old religion and its irrelevant philosophies. In today's space age, the Sikh religion is a universal religion. (*Ref. Sikhism, universal message, By Richardson, edition, 1991, Page 8 and also Sikh Review Feb 2002 Page; 34, 35*)

BERTRAND RUSSEL - Philosopher

The well known English philosopher Russell once said that if any one were fortunate enough to escape the third world war which will be fought with atomic and hydrogen bombs, then it will be the Sikh religion alone which will be left to give humanity a purpose and direction in life.

Once, someone asked as to why Russell felt that the Sikh religion would be effective only after the third world war. Did he feel that before that occurrence, the Sikh religion did not have the ability to guide and lead humanity?

To this Russell replied, that there was no doubt in his mind that Sikh religion had the ability to guide humanity even today. The principles of this religion have come into being for the benefit of every human being but the Sikhs have kept them concealed away from rest of the world. The Sikhs made a mistake for which they can never be absolved. Every word that Russell says however is true.

Why We Need To Read and Meditate on Gurbani?

Whenever we observe our daily life, we find that when we gather in a group of two or more people, after having inquired about each other's well being there is not much else left to say to each other. To fill this void we either start targeting the virtues and vices of some person or else begin discussing politics. For hours on end, we churn this water of empty conversation. In the end, we gain nothing. What we do gain is the ruin of valuable time...

Bin majoori bhaar pauhchavania

Picking up a load without being paid

Mehalla : 3 (page 118)

i.e., not being paid for the labor of picking up load on one's head. In ignorance, we pick up this weight on our heads, which is an even worse vice than theft, bad company, or gambling by criticizing and condemning others

Sahib Guru Arjun Dev Ji states as follows:

chor jaar joo-aar tay buraa.

anhodaa bhaar nindak sir Dharaa.

He is worse than a thief, a lecher, or a gambler.

The slanderer places an unbearable burden upon his head.

Bhairao Mehlaa:5(Page:1145)

Sahib Guru Arjun Dev Ji warns us that all evil deeds are bad; however, there are ways in the spiritual world to redeem and escape punishment for these evil deeds.

However, for the blasphemer, there can be no forgiveness. Such individuals have to bear the punishment for this incurable misdeed. They get no reprieve. They have to go through the hassles of birth and death in lower life forms.

avkhaDh sabhay keeti-an nindak kaa daaroo naahi.

aap bhulaa-ay naankaa pach pach jonee paahi. II2II

All kinds of medicines may be prepared, but there is no cure for the slanderer.

Those whom the Lord Himself misleads, O Nanak, putrefy and rot in reincarnation. II2II

Shalok Mehlaa:5 (Page:315)

Regarding blasphemy that we commit unwittingly in social gatherings, Guru Amar Dass Ji writes in Gurbani, dear devotees! Blasphemy is not good, as those who slander others are fools. Not only are they fools but they are the biggest fools. Such great fools suffer humiliation in the after life. In the end, they face punishment in horrific hells.

nindaa bhalee kisai kee naahee manmukh mugaDh karann.

muh kaalay tin nindkaa narkay ghor pavann. II6II

It is not good to slander anyone, but the foolish, self-willed manmukhs still do it.

The faces of the slanderers turn black, and they fall into the most horrible hell. II6II

Soohee Mehlaa:3 (Page:755)

What kind of a human is this slanderous being, who without taking a penny for his labour picks up the weight of others misdeeds gleefully and after having done so, feels great pride in his accomplishment. Such a wasteful exercise comes in the share of a slanderer alone, otherwise who would pick up such a load without asking for remittance. What is then the state of such an individual?

Ninda kar kar bauhu bhaar udhaavay

Bin majoori bhaar pauhchavania

slandering others repeatedly one bears a large load

It is like picking up a load without being paid

Mehlaa : 3 (page 118)

Listening to blasphemy against them does not disturb saintly men. They know the reality that slanderous fools are doing them a favor by picking up their load. That is why saintly beings revere slanderous individuals as much as their own Mother and Father. When asked why saints give such a high degree of regard to such individuals. The saints replied that just as parents clean their soiled children with their own hands, make them neat, and clean again. In the same way, a slanderous individual with his tongue purifies our soul of (vices, evil, faults) and helps us to become pure. A blasphemous individual cleans the dirt within us.

An irreverent individual, through blasphemy, purifies us from within. Only in a clean & pure conscience can the Name of God reside. Through slander, such an individual cleans the cloth of our conscience. A slanderer is our friend. Why is that? Just as a friend pays attention to his friend and never forgets him. In the same manner, a slanderer never forgets us, whenever he finds the time; he digs us up from his memory and begins to slander us.

Our true enemy is the one who stops others from slandering us. Blasphemous individuals look for faults in us. By doing so, they are helping us to correct our shortcomings. We love this sacrilege. Why do we love it so? Because it is through this irreverence towards us that we shall evolve.

However, remember a slanderer will drown in this worldly ocean. On the other hand, one who is slandered against is liberated. Below are Babaji's beautiful words.

***ninda-o ninda-o mo ka-o log ninda-o.
nindaa jan ka-o kharee pi-aaree.
nindaa baap nindaa mehṭaaree. ||1|| rahaa-o.
nindaa ho-ay ṭa baikunṭh jaa-ee-ai.
naam padaarath maneh basaa-ee-ai.
ridai suDh ja-o nindaa ho-ay.
hamray kapray nindak Dho-ay. ||1||
nindaa karai so hamraa meet.
nindak maahi hamaaraa cheet.
nindak so jo nindaa horai.
hamraa jeevan nindak lorai. ||2||
nindaa hamree paraym pi-aar.
nindaa hamraa karai uDhaar.
jan kabeer ka-o nindaa saar.
nindak doobaa ham utray paar. ||3||20||71||***

*Slander me, slander me - go ahead, people, and slander me.
Slander is pleasing to the Lord's humble servant.
Slander is my father, slander is my mother. ||1||Pausell
If I am slandered, I go to heaven;
the wealth of the Naam, the Name of the Lord, abides within my mind.
If my heart is pure, and I am slandered,
then the slanderer washes my clothes. ||1||
One who slanders me is my friend;
the slanderer is in my thoughts.
The slanderer is the one who prevents me from being slandered.
The slanderer wishes me long life. ||2||
I have love and affection for the slanderer.
Slander is my salvation.
Slander is the best thing for servant Kabeer.
The slanderer is drowned, while I am carried across. ||3||20||71||
Gauree Kabeer Jee (Page:339)*

The Satguru wants to liberate us. He wants to redeem us from this labour. Satguru Ji wants to save us from the horrors of Hell. He desires to see us with radiant faces in the Lord's presence (at the Lord's shrine). Sat guru Ji wants to liberate us from this unnecessary load of slander that we carry. That is why sahib implores us again and again to gather in the sangat, and to read and meditate on Gurbani so we are saved from unnecessarily cleaning the dirt of others (through slander). We have accumulated impurities of negative mental impressions and thought patterns through repeated lives. These impurities can be removed only through gurbani and meditation. In doing so, our conscience becomes pure and we attain union with our Master.

Sahib Guru Amar Dass Ji's words to our inner most consciences are as follows:-

***janam janam kee is man ka-o mal laagee kaalaa ho-aa si-aahu.
khanlee Dhoṭee ujlee na hova-ee jay sa-o Dhovan paahu.***

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

Merely washing it, cannot clean the oily rag, even if it is washed a hundred times.

Shalok Mehlaa: 3 (page:651)

How can the mind, once soiled by the effects of Maya be purified? In the next verses Satguru Ji describes the means to cleanse the mind, saying that if a being moulds himself according to Gurbani, he finds that his wandering mind moves away from the outer world and unites at the Almighty's feet. The cycle of birth and death for this pure soul ends. His soul is thus purified.

***gur parsaaḍee jeevaṭ marai ultee hovai maṭ badlaahu.
Nanak mail na lag-ee naa fir jonee paahu. ||1||***

*By Guru's Grace, one remains dead while yet alive;
his intellect is transformed, and he becomes detached from the world.
O Nanak, no filth sticks to him, and he does not fall into the womb again. ||1||*

Shalok Mehlaa:3 (Page:651)

How can we purify our thoughts? Let us take the trouble to ask Sat guru Nanak Dev Ji. Sahib advises us that meditation is the means to purify the soul, just as water is the means to purify a soiled body. Soap

and water can help cleanse a soiled cloth; similarly, our soul can only be purified through gurbani and meditation on God's Name...

**Bhariai huth pai-er tun deh
Paani dhoty uterus kheh
Moot paleetee kupper ho-ey
Day saabun laeeay oh dhoey
Bhariai mutt paapaa kay sung
Oh dhopay naavay kay sung**

When the hands and the feet and the body are dirty, water can wash away the dirt.

When the clothes are soiled and stained by urine, soap can wash them clean.

*But when the intellect is stained and polluted by sin,
It can only be cleansed by the Love of the Name*

Japji Pauri 20 (page 4)

Meditation on the Lord's Name clears away the impurities of our soul, and His nectar like Name becomes a part of our consciousness forever.

**parabh kai simran man kee mal jaa-ay.
amrit naam rid maahi samaa-ay.**

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

Mehlai:5(Page:263)

A person in whose consciousness the Lord's Name becomes firmly entrenched, the impurities of negative impressions of the mind disappear.

Unn janam janam kee maiyl utteray nirmal nam diraraey

*The filth of numerous lifetimes is washed by enshrining the lords
immaculate name*

Sri rag 1st guru (page 40)

Stating the blessings of meditation, Sri Guru Arjun devji writes in Todi Rag, "Dear brother! There is great advantage in God's Name. Meditating on His Name, we destroy the sins of countless of births. One gains liberation from sorrows and attains abiding peace. One also attains a subtle perception of the Lord. All desires extinguish. One attains all four virtues (righteousness, purpose, desire & liberty) and limitless joys, finally attaining oneness with the Lord. The cycle of birth and death is terminated forever. These are the blessings of meditating on the Lord's Name."

maa-ee mayray man ko sukh.

kot anand raaj sukh bhugvai har simrat binsai sabh dukh.

Il1Il rahaa-o.

kot janam kay kilbikh naaseh simrat paavan tan man sukh.

daykh saroop pooran bha-ee aasaa darsan bhaytat utree

bhukh. Il1Il

chaar padaarath asat mahaa siDh kaamDhayn paarjaat har har rukh.

Nanak saran gahee sukh saagar janam maran fir garabh na Dhukh. Il2Il10Il29Il

O my mother, my mind is at peace.

I enjoy the ecstasy of millions of princely pleasures; remembering the

Lord in meditation, all pains have been dispelled. Il1IlPausell

The sins of millions of lifetimes are erased, by meditating on the Lord; becoming pure, my mind and body have found peace.

Gazing upon the Lord's form of perfect beauty, my hopes have been fulfilled; attaining the

Blessed Vision of His Darshan, my hunger has been appeased. Il1Il

*The four great blessings, the eight supernatural
spiritual powers of the Siddhas, the wish-fulfilling*

Elysian cow, and the wish-fulfilling tree of life - all these come from the Lord, Har, Har.

O Nanak, holding tight to the Sanctuary of the

Lord, the ocean of peace, you shall not suffer the

pains of birth and death, or fall into the womb of reincarnation again. Il2Il10Il29Il

Todee Mehlai:5 (Page:717)

Where meditation purifies the soul, reading & listening to gurbani removes the layers of impurity from the soul. God's Name (naam), comes to reside, deep inside the mind. Falsehood, negative desires and discontentment dissolve from the consciousness forever. Peace and contentment become a part of the inner conscience. Sahib Sri Guru Amar Dass Ji states the following in the Dhanasri Rag

gurbaanee sun mail gavaa-ay.

sehjay har naam man vasaa-ay. Il1Il rahaa-o.

koorh kusat tarisnaa agan bujhaa-ay.

antar saaNt sahj sukh paa-ay.

*Listening to the Word of Gurbani, filth is washed off,
and they naturally enshrine the Lord's Name in their minds.
॥1॥Pause॥*

*One who conquers fraud, deceit and the fire of desire
finds tranquility, peace and pleasure within.*

Dhanaasree Mehlaa:3 (Page:665)

To benefit and to save us from the weight of senseless misdeeds (sins), through Gurbani, Satguruji emphasizes the need to make good use of our time. This is because time is very valuable. Time is moving along at its own pace. We can neither plead nor entreat time nor force it to slow down. No matter how much one tries to slow time, relentless time breaks all barriers and moves ahead. Time does not allow any thing to affect it. Time has stopped for no one, nor will it do so in the future. Therefore, utilize Time successfully. Whatever time has passed will not come back. Bhai Vir Singh has very beautifully stated as follows

***Rahee vastay ghut sumay naa ik na munnee
phur phur ruhee dhareek sumay khiskayee kunnee
kivain na suckee roak atuk jo pa-ee bhunnee
trikhay aapnay vaig giyaa tup bunnay bunny
ho ajay sumbhaal iss sumay nu
kar suffal udanda jaanvda
ihay dehran jaanch n jaan-da
lung giya na murkay aanvda***

*I implored for my sake, time did not hear my plea
Grasping it again and again, time slipped from me
In no way could I stop time it broke all my efforts
Time sharply went its way jumping leaps and bounds
Ho! Still time to save this moment
Make profitable the fleeting moment
Time knows not how to wait
Once gone by it never returns*

(Bijlian Day Haar)

To make good use of time, to save our selves from the sins of blasphemy that we might commit in ignorance, for the evolution of mans life and to incorporate the virtues of truth, contentment, right thoughts and meditation and to obtain many other such pure virtues, Satguruji directs us repeatedly to recite and meditate on Gurbani.

Sri Guru Arjun Dev Ji declares "Dear Brothers! Sing Gurbani with love and devotion. By singing with love and understanding, not only will your life truly evolve but you will also become peaceful forever.

Gurbani gavauh bhai. Uho safal sada sukh dai

*Forever sing the word of god. This act is ever profitable and
brings peace*
(Sorath Mehla : 5 (page 628)

Sri Guru Amar Das Ji states that the Bani of the saints is truly the foremost supreme Bani. For eons, the true essence of this Bani has been having a pure, gentle effect on our hearts and will continue doing so. Whoever forms an attachment with the true gurbani finds that his soul begins to detach itself from this illusionary world (Maya) and becomes one with the Lord.

***bhagat janaa kee ootam banee jug jug rahee samaa-ee. ॥20॥
banee laagai so gat paa-ay sabday sach samaa-ee. ॥21॥***

*The Bani, the Word of the humble devotee is the most sublime
and exalted;
it prevails throughout the ages. ॥20॥
One who is committed to this Bani is emancipated, and through the
Shabad, merges in Truth. ॥21॥]*

RaamKalee Mehlaa:3(Page:909)

In Asa Rag Satguru Arjun Dev Ji has stated that this bani is the savior of those without virtue. It has the capacity to transform even the most quarrelsome, corrupt, jealous and foul mouthed people. It also redeems, and transforms those who come tired and weary, having wandered through countless life forms, working out there negative karma. Not only them, but their future generations too, are redeemed. Such is the greatness of Gurbani. The greatness of the Guru's words does not end here. In fact those who have no recognition, who have no honor or status in this world, by uniting with Gurbani become worthy of honor, not only here, but in the Lord's court. Sahib further states, "O Master, I have no words to express your greatness. It is beyond me. Every tiny part of my body and soul is a sacrifice unto you." Sahib further states

***satgur bachan tumHaaray.
nirgun nistaaray. ॥1॥ rahaa-o.
mahaa bikhaadee dusat apvaadee tay puneet sangaaray. ॥1॥
janam bhavantay narak parhantay tinH kay kul uDhaaray. ॥2॥
ko-ay na jaanai ko-ay na maanai say pargat har du-aaray. ॥3॥
kavan upmaa day-o kavan vadaa-ee Nanak khin khin vaaray.
॥4॥1॥14॥1॥***

*O True Guru, by Your Words,
even the worthless have been saved. ||1||Pause||
Even the most argumentative, vicious and indecent
people, have been purified in Your company. ||1||
Those who have wandered in reincarnation, and those
who have been consigned to hell - even their families have been
redeemed. ||2||*

*Those whom no one knew, and those whom no
one respected - even they have become famous and respected
at the Court of the Lord. ||3||*

*What praise, and what greatness should I attribute to You?
Nanak is a sacrifice to You, each and every moment. ||4||1||14||1||*

Aasaa Mehlā:5 (Page:406)

Satguru Guru Arjun Dev Ji Maharaj says in praise of Gurbani that
“O Hari Waheguru! this nectar, this Bani is life giving.” By listening to
and contemplating on it, we can reach the pinnacle of our evolution.
Perceiving the Satguru through this Bani, the fires of vices such as
jealousy die down, the mind becomes cool and peaceful.

When this gurbani is recited with love, it begins to cast its mystical
spell. Man then finds that all his troubles melt away and he experiences
a state of peace and awareness. The magic of ‘**gurbanee te har naam
Bajaindaa**’ begins to cast its spell, i.e. gurbani unfolds the miracle of
god’s name.

When it rains heavily, there is water everywhere, the oppressive
heat subsides, and the weather cools down. From the grass to the trees,
every thing gets new life. The rain discriminates against no one, all benefit
from it. In the same way, our guru’s teachings are for everybody (all).
Whoever allows the Gurus teachings into their hearts, finds that his mind,
his awareness and his senses are inundated with the nectar of God
consciousness. Such are the blessings of the Guru’s Bani.

amrit banee har har tayree.

sun sun hovai param gat mayree.

**jalan bujhee seetal ho-ay manoo-aa satgur kaa darsan paa-
ay jee-o. ||1||**

sookh bha-i-aa dukh door paraanaa.

sant rasan har naam vakhaanaa.

jal thal neer bharay sar subhar birthaa ko-ay na jaa-ay jee-o. ||2||

*The Word of Your Bani, Lord, is Ambrosial Nectar.
Hearing it again and again, I am elevated to the supreme heights.*

*The burning within me has been extinguished, and my mind has
been cooled and soothed, by the Blessed Vision of the True Guru. ||1||
Happiness is obtained, and sorrow runs far away,
when the Saints chant the Lord’s Name.
The sea, the dry land, and the lakes are filled with the Water of the
Lord’s Name; no place is left empty. ||2||*

MaaJh Mehlā:5(Page:103)

Great indeed is this heavenly prose, this nectar filled Bani, about
which the pen cannot find words to describe. It is true wisdom from
God himself. It is a manifestation of the Divine Himself. In praise of this
Bani, Guru Nanak patshaha says, the Lord is beyond description, no
one can put a price on His Name.

Keemat paa-ey na kahiya jaa-ey

Kehnay vaalay teray rahay suma-ey

Vudhay meray saahibaa gehar gumbheera gunnee gaheera

Ko-ey naa jaan-ey teyra ketaa kevadh cheera. Rahaao.

Subh surtee mill surat kumaa-ee

Subh keemat mill keemat payee

Gyaani dhyani gur gur ha-ee

Kehan n jayee teri till vudiyaa-ee

His Value cannot be estimated; He cannot be described.

*Those who describe You, Lord, remain immersed and absorbed
in You.*

*O my Great Lord and Master of Unfathomable Depth,
You are the Ocean of Excellence.*

*No one knows the extent or the vastness of Your Expanse. || 1 || Pause ||
All the intuitives met and practiced intuitive meditation.*

All the appraisers met and made the appraisal.

*The spiritual teachers, the teachers of meditation, and the
teachers of teachers-They cannot describe even an iota of Your
Greatness.*

Asa mehlā : 1 (page 9)

Just as God’s immensity is indescribable and beyond measure,
one cannot put a price on His Name. In the same way, the immensity of
His bani is inexpressible on paper. No words can do justice to His
Name. Only by imbibing and following its principles can man achieve
the ultimate goal of life.

Guru Arjun Dev Ji, while addressing us beings of this Dark Age
(kalyug), in Bihagara Rag state, “You are indeed fortunate! Listen

carefully to this beneficial bani. This indescribable bani, can be comprehended and resides in the hearts of those upon whom He showers his grace.

He in whose heart Gurbani resides, will find all his troubles disappear. He attains immortality. He then does not remain a part of the cycle of life and death.

A blessed devotee of Gurbani always remains conscious of the Lord's presence. His wandering ends. He then likes nothing better than to be devoted to God's Name. That is the why, dear beloved of the Guru, you must always, always sing this pure, sweet gurbani.

While reciting Gurbani, a strong bond of love develops with the Almighty. One cannot forsake this loving bond. So attuned to gurbani does the mind and body become that it is difficult to describe this stage. Gurbani becomes the very basis of man's existence. By ones attachment to Gurbani, such becomes the situation of the soul, that it remains merged in the life-giving lord. Like the threads in a woven carpet, one sees God in every thing and everywhere. Through His grace, the soul becomes one with the supreme consciousness. Just like water becomes one with water.

Then through His blessings, one sees only Him in the water, on the land, in the skies everywhere. In the jungles, in the grass, in the dust, in all three worlds, only He resides. The True Lord's Name is priceless. Only God Himself knows His own value.

Guru Arjun Dev Ji gives a beautiful account of God's heavenly wisdom, inspiring us to read and listen to Gurbani...

***sun vadbhaagee-aa har amrit banee raam.
jin ka-o karam likhee tis ridai samaanee raam.
akath kahaanee tinee jaanee jis aap parabh kirpaa karay.
amar thee-aa fir na moo-aa kal kalaysaa dukh haray.
har saran paa-ee taj na jaa-ee parabh pareet man tan bhaanee.
binvant Nanak sadaa gaa-ee-ai pavitar amrit banee. ||3||
man tan galat bha-ay kichh kahan na jaa-ee raam.
jis tay upji-arhaa tin lee-aa samaa-ee raam.
mil barahm jotee ot potee udak udak samaa-i-aa.
jal thal mahee-al ayk ravi-aa nah doojaa daristaa-i-aa.
ban tarin taribhavan poor pooran keemat kahan na jaa-ee.
binvant Nanak aap jaanai jin ayh banat banaa-ee. ||4||2||5||***

Listen, O most fortunate ones, to the Ambrosial Bani of the Word of the Lord.

He alone, whose karma is so pre-ordained, has it enter into his heart.

He alone knows the Unspoken Speech, unto whom God has shown His Mercy.

He becomes immortal, and shall not die again; his troubles, disputes and pains are dispelled.

He finds the Sanctuary of the Lord; he does not forsake the Lord, and does not leave. God's Love is pleasing to his mind and body.

*Prays Nanak, sing forever the Sacred Ambrosial Bani of His Word. ||3||
man tan galat bha-ay kichh kahan na jaa-ee raam.*

My mind and body are intoxicated - this state cannot be described.

We originated from Him, and into Him we shall merge once again.

I merge into God's Light, through and through, like water merging into water.

The One Lord permeates the water, the land and the sky - I do not see any other.

He is totally permeating the woods, meadows and the three worlds.

I cannot express His worth.

Prays Nanak, He alone knows - He who created this creation.

||4||2||5||

Bihaagraa Mehlaa:5(Page:545)

How much more can Guru Arjun Dev Ji stress the importance of Gurbani? If the Satguru were to bless us, we too would understand and imbibe the importance of Gurbani into our hearts and thus forming a bond with it, we too might evolve and this priceless life would not go waste.

Satguru Ji further says that this heavenly wisdom is our most endearing possession. Gurbani is an unbreakable stream of nectar. Not for a minute can we allow it to disappear from our hearts.

The Gurbani is dyed deeply in the Lord's colour(admiration). Through Gurbani, we glimpse and touch the Almighty. Through Gurbani's benedictions, the soul flowers (opens up) and experiences true Joy.

Dear brothers by truly meditating on Gurbani even for a short while, Gurbani will help us to become one with the Guru. Contemplating Him with every breath, the Angel (messengers) of death does not come near us. That is why Gurbani must always reside in our hearts.

hamaaree pi-aaree amrit Dhaaree gur nimakh na man tay taaree ray. ||1|| rahaa-o.
darsan parsan sarsan harsan rang rangee kartaaree ray. ||1||
khin ram gur gam har dam nah jam har kanth Nanak ur haaree ray. ||2||5||134||

*My Beloved has brought forth a river of nectar.
 The Guru has not held it back from my mind, even for an instant.
 ||1||Pausell
 Beholding it, and touching it, I am sweetened and delighted.
 It is imbued with the Creator's Love. ||1||
 Chanting it even for a moment, I rise to the
 Guru; meditating on it, one is not trapped by the Messenger of
 Death.
 The Lord has placed it as a garland around
 Nanak's neck, and within his heart. ||2||5||134||*

Aasaa Mehlaa:5 (Page:404)

Satguru has tried to explain to our wandering minds repeatedly, the importance of Gurbani, so that we contemplate deeper and deeper the meaning of those heavenly commands. Thus becoming aware of their true message and our mission on this earth, for which we are sent i.e. to evolve into super conscious beings. We then become eligible for reverence.

ray ray dargeh kahai na ko-oo.
aa-o baith aadar subh day-oo.

*In the Court of the Lord, no one shall speak harshly to you.
 Everyone shall welcome you, saying, "Come, and sit down."*

Gauree Mehlaa:5(Page:252)

However, if our mission on this earth is unfulfilled then we will be questioned as follows...

ki-aa tai khati-aa kahaa gavaa-i-aa.
chalhu sitaab deebaan bulaa-i-aa. ||1||

*What have you earned, and what have you lost?
 Come immediately! You are summoned to His Court! ||1||*

Soohee Kabeer Jee (Page:792)

In Sarang Rag, Guru Arjun Dev Ji explains to us mortals the purpose of our lives. He says, "Dear mortals, God has given you this invaluable life to read and listen to Gurbani. However, you have forgotten the true aim of your existence, and entangled yourself in your pursuits

of greed wasting away this life.

O Uncomprehending mind! Become conscious, Remember the tale of the limitless Lord, our Satguru's have told us. Remember this narrative and take advantage of this life given to you, become free of this cycle of birth and death by meditating on the Lord's name."

aa-i-o sunan parhan ka-o banee.
naam visaar lageh an laalach birthaa janam paraanee. ||1|| rahaa-o.
samajh achayt chayt man mayray kathee santan akath kahaanee.
laabh lai hu har ridai aaraa Dhahu chhutkai aavan jaanee. ||1||

*The mortal came to hear and chant the Word of the Guru's Bani.
 But he has forgotten the Naam, the Name of the
 Lord, and he has become attached to other temptations.
 His life is totally worthless! ||1||Pausell
 O my unconscious mind, become conscious and figure it out; the
 Saints speak the Unspoken Speech of the Lord.
 So gather in your profits - worship and adore the
 Lord within your heart; your coming and going in reincarnation
 shall end. ||1||*

Saarang Mehlaa:5 (Page:1219)

By reciting the Guru's words (utterances), one understands the importance of Gurbani. If we do not endeavor to read it, then we will become bereft of the power of Gurbani and its priceless treasure. By reading this heavenly Gurbani daily and meditating upon its teachings repeatedly, our sorrows end, and the Almighty's priceless Name becomes a part of our consciousness.

Dear mind! Read the Bani of the omniscient with love and devotion because this Bani belongs to Him. It has originated from the mouths of the Satgurus. Therefore; the priceless Gurbani must be read repeatedly. By reading and listening to it, we can improve our present and future.

jis simrat dookh sabh jaa-ay.
naam ratan vasai man aa-ay. ||1||
jap man mayray govind kee banee.
saa Dhoo jan raam rasan vakhaanee. ||1|| rahaa-o.

*Remembering Him in meditation, all pains are gone.
 The jewel of the Naam, the Name of the Lord, comes to dwell in
 the mind. ||1||*

*O my mind, chant the Bani, the Hymns of the Lord of the Universe.
 The Holy People chant the Lord's Name with their tongues. ||1||Pausell*

Gauree Mehlaa:5(Page: 192)

The seeker, who, deep within himself develops a bond with Gurbani,

finds that the relationship with the celestial bani also creates an everlasting bond with the Lord Almighty. The name of the Lord and Master comes to reside in his heart. This bond of love ultimately merges his consciousness to the Lord, thus uniting them. Gurbani is like a precious stone i.e. Paaras which converts iron into gold. Such is the magic of gurbani:-

***satgur kee jis no mat aavai so satgur maahi samaanaa.
ih banee jo jee-ahu jaanai tis antar ravai har naamaa. Il1ll
rahaa-o.***

One who accepts the wisdom of the True Guru's Teachings, is absorbed into the True Guru.

The Lord's Name abides deep within the nucleus of one who realizes the

Bani of the Guru's Word within his soul. Il1llPausell

Bilaaval Mehlaa:3(Page:797)

What immense energy the Almighty has infused into his Heavenly Text (Scripture). Who ever sings the Lord's praises through this true bani, finds assistance in becoming one with the Lord. We must read the Satguru's teachings, so that becoming attached to these heavenly utterances, we too may become one with our Lord and Master.

Sahib further explains...

***vaahu vaahu banee sach hai sach milaavaa ho-ay.
Nanak vaahu vaahu karti-aa parab paa-i-aa karam paraapat
ho-ay. Il1ll***

Waaho! Waaho! is the True Word of His Bani, by which we meet our True Lord.

O Nanak, chanting Waaho! Waaho! God is attained; by His Grace, He is obtained. Il1ll

Shalok Mehlaa:3(Page:514)

Great is the Satguru, who stresses repeatedly the importance of this priceless treasure and who guides, inspires and directs us to seek His benevolence through Gurbani.

Let us not remain in a state of sorrow & misery, not realizing that all remedies for our happiness lie in our own home. As gurbani says "**ghar hoday rattan padaarath bhookhay bhaagheen har dooray**" ie. Going hungry when there were precious stones in the house.

Satguru states that the lord has given us this body for righteous living. Within us are hidden the jewels of right virtues and God's

luminescence. A devotee can manifest from within his consciousness these Godly virtues by his association with Gurbani and through deep contemplation.

Mutt vich rattn jwahr maanek jay ik gur ki sikh sunnay
Within the mind are gems, jewels and rubies, if you listen to the Guru's Teachings, even once

Japji (page2)

A seeker who assumes such Godly virtues sees God as all pervasive. Just like the thread of a weave, he sees God in everything. He then (depends) relies only on the One all pervasive Lord. His ears listen only to the praises of the all-pervasive Omnipresent. We too can manifest these Godly virtues from our consciousness by singing the praises of our Master.

***Ih sareer sabh Dharam hai jis andar sachay kee vich jot.
Guhaj ratan vich luk rahay ko-ee gurmukh sayvak kadhai khot.
Sabh aatam raam pachhaani-aa taan ik ravi-aa iko ot pot.
Ik daykhi-aa ik mani-aa iko suni-aa sarvan sarot.
Jan Nanak naam salaahi too sach sachay sayvaa tayree hot. Il16ll***

This body is the home of Dharma; the Divine Light of the True Lord is within it.

Hidden within it are the jewels of mystery; how rare is that

Gurmukh, that selfless servant, who digs them out.

When someone realizes the All-pervading Soul, then he sees the One and Only Lord permeating, through and through.

He sees the One, he believes in the One, and with his ears, he listens only to the One.

Jan Nanak naam salaahi too sach sachay sayvaa tayree hot. Il16ll

O servant Nanak, praise the/ Naam, the Name of the

Lord; this is your service to the Lord, the Truest of the True. Il16ll

Shalok

Mehlaa:4(Page:309)

In the last few pages, we have contemplated on the Sat guru's teachings that everything lies within us. Bhagat Peepe Ji too says the same thing in the Dhanasri Rag...

Jo brehmanday so-ee pinday jo khojay so paavay

That which is in this universe is within the body too

The one who seeks finds out this truth

Dhanasari Bhagat peepe

Those who comprehend the presence of Godly virtues and the Lord's luminescence within themselves, they are the souls that form an

attachment to this jewel like gurbani and find this hidden treasure.

They become the masters of such a priceless treasure, which has no parallel in worldly jewels. By the grace of the guru and through guidance from Gurbani, whenever they explore deep within themselves they find countless blessings. They then live with an abiding faith that the guru is God and God is the guru. There is not an iota of difference between the two.

The fourth Guru Sri Guru Ram Das Ji states as follows.

**Raṭnaa raṭan paḍaarath baho saagar bhari-aa raam.
Bane gurbaanee laagay tīnh hath charhi-aa raam.
Gurbaanee laagay tīnh hath charhi-aa nirmolak raṭan apaaraa.
Har har naam aṭolak paa-i-aa tayree bhagaṭ bharay
bhandaaraa.
Samund virol sareer ham daykhi-aa ik vasat anoop dikhaa-ee.
Gur govind govind guroo hai Nanak bhayd na bhaa-ee. ||4||1||8||**

*The great ocean is full of the treasures of jewels upon jewels.
Those who are committed to the word of the guru's bani, see
them come into their hands.
This priceless, incomparable jewel comes into the hands of those
Who are committed to the word of the guru's bani.
They obtain the immeasurable name of the lord,
har, har; their treasure is overflowing with devotional worship.
I have churned the ocean of the body, and
i have seen the incomparable thing come into view.
The guru is god, and god is the guru,
O Nanak; there is no difference between the two,
o siblings of destiny. ||4||1||8||*

Aasaa mehlaa:4(page:442)

Those who adopt this virtuous path obtain these priceless jewels and Godly virtues because only by adopting the guru's words will these virtues be obtained. That is why repeatedly and at various places, the Sat guru has implored us to read and listen to Gurbani. Where the Satgurus have stressed the need to sing Gurbani in a congregation (sangat), there they have also advised us that if we find it difficult to sing gurbani in the sangat (congregation) we must then at least endeavor to meditate upon His Name. There is no need to waste time in idle pursuits, but to utilize this time purposefully.

The sat gurus advise us that at such times when we gather...

**Ho-ey ikutter millho meray bhai dubhidha door karo liv layee
Har naamay kay hovoh jorree gurmukh behso suffaa
vicchaa-ee**

**Inn bidh paasaa dhaalo beer Gurmukh naam juppo din
raatee**

Unt kaal neh laagay peer unit kaal neh laagay peer

*Come and join together, O my Siblings of Destiny;
Dispel your sense of duality and let yourselves be lovingly
absorbed in the Lord.*

Let yourselves be joined to the Name of the Lord;

Become Gurmukh, spread out your mat, and sit down. || 1 ||

In this way, throw the dice, O brothers.

As Gurmukh, chant the Naam, the Name of the Lord, day and night.

At the very last moment, you shall not have to suffer in pain

Basant mehlaa:5(page1185)

aavho sant janhu gun gaavah govind kayray raam.

*Come, humble Saints, and sing the Glorious Praises of the Lord
of the Universe.*

Soohee Mehlaa:4(Page:774)

**aavhu milhu sahayleeho mayray laal jee-o har har naam
araaDhay raam.**

Come and join me, O my beautiful dear beloveds;

let's worship the Name of the Lord, Har, Har.

Bihaagraa Mehlaa:5(Page:542)

Where one must meditate upon His Name and sing Gurbani in a congregation (sangat), there one must also pray in the Guru's feet, saying "O! Master, let me at all times look forward to sit with your loved ones in congregation, to sing your praises as all other endeavors other than meditation on Your Name are a wasteful exercise." The most important calling (occupation) for man is worshiping the Name of the all-pervasive Lord, who is the bestower of all joy. That Name is the sweetest. Only God is our true companion. All endeavors such as ritual prayers, austerities and fasts that man does in his pursuits for happiness, are inconsequential, according to God's beloved saints. That is because the minds of saints are constantly meditating on the Lord's Name, due to which, they are forever in a state of everlasting joy. They, remain in a state of rapture at the Lord's feet.

Chitva-o vaa a-osar man maahi.

Ho-ay ikatar milhu sant saajan gun gobind nit gaahi. ||1||

rahaa-o.

Bin har bhajan jaytay kaam karee-ah taytay birthay jaanhi.
Pooran parmaanand man meetho tis bin doosar naahi. ||1||
Jap tap sanjam karam sukh saadhan tul na kachhoo-ai laahi.
Charan kamal Nanak man baydhi-o charnah sang samaahi.
||2||72||95||

*In my mind, i think about that moment,
When i join the gathering of the friendly
saints, constantly singing the glorious praises of the lord of the
universe. ||1||pausell
Without vibrating and meditating on the
Lord, whatever deeds you do will be useless.
The perfect embodiment of supreme bliss is so sweet to my
mind.
without him, there is no other at all. ||1||
Chanting, deep meditation, austere self-discipline, good deeds
and other techniques to being peace - they are not equal to even
a tiny bit of the lord's name.
Nanak's mind is pierced through by the
lotus feet of the lord; it is absorbed in his lotus feet. ||2||72||95||*

Saarang mehlā:5 (page:1222)

Through out Gurbani, the Satgurus have emphasized repeatedly the need for two important deeds. The first is to read and listen to Gurbani; the second is to meditate on the Lord's Name. We have contemplated the Guru's decree. For our own sakes we must read and listen to gurbani with loving devotion and along side

Uthat baithat sovet dhiaye Asa mehela :5(page:386)

Cherish your Lord sitting standing and in sleep.

**Saas saas simrahu gobind.
Man antar kee utrai chind.**

*With each and every breath, meditate in remembrance on the
lord of the universe,
And the anxiety within your mind shall depart.*

Asa mehlā :5 (page:386)

...is the deed we must do. Then we definitely stand to receive the Guru's grace and we can save ourselves from the sin of backbiting and blasphemy.

FOOD FOR THE SOUL (SRI GURU GRANTH SAHIB)

Through Guru Granth Sahib Ji, the satguru's have served us the choicest delicacies of food, for sustenance of our soul. In this feast, there are four main dishes. The seeker, who daily partakes of this nourishment through Gurbani, finds that with time, his soul becomes pure, joyous and healthy. He succeeds in developing an unbreakable relationship with the Lord, who is the true light. Such a soul becomes pure, attentive, joyous and enlightened. The partaker of such a repast no longer retains a distorted view of the world.

He sees everything as God's creation. Reading Guru Arjun Dev Ji's Salok in the Mundaavani shabad we get more clarity.

**Thaal vich tinn vastoo pa-ee-o sat santokh veechaaro.
Amrit naam thaakur kaa pa-i-o jis kaa sabhas adhaaro.
Jay ko khaavai jay ko bhunchai tis kaa ho-ay udhaaro.
Ayh vasat tajee nah jaa-ee nit nit rakh ur dhaaro.
Tam sansaar charan lag taree-ai sabh Nanak barahm
pasaaro. ||1||**

*Upon this plate, three things have been placed: truth, contentment
and contemplation.*

*The ambrosial nectar of the naam, the name of our lord and
master, has been placed upon it as well; it is the support of all.
One who eats it and enjoys it shall be saved.*

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

*The dark world-ocean is crossed over, by grasping the feet of
the lord; o Nanak, it is all the extension of god. ||1||*

Mundvani mehlā : 5 (page 1429)

Is Guru Granth Sahib Ji not a wonderful heavenly feast, a true sustenance for the soul? Now let us understand the four main ingredients of this heavenly feast by the grace of the Guru, our soul will become strong and disease free. It will then succeed in manifesting its true form, thus establishing a relationship with the Lord who resides in us. We too might say...**Subh Nanak braham pusaaro meaning O Nanak**, the Almighty has created the expansive universe.

What are the four main spiritual ingredients?

1. Truth
2. Contentment
3. Right thought
4. Meditation on God's name

By the wisdom bestowed open us by the Guru, and in the light of Gurbani, let us contemplate further on these four ingredients. As we contemplate, ponder and search deeper, we may find that a grain of this truth comes to reside in our hearts forever. We too might receive the Guru's blessing and become eligible for his grace. Guru Granth Sahib Ji is a limitless treasure trough of the Almighty's wisdom. Its perceptive knowledge can be contemplated only by the one who has a true intimate perception of the Lord and who can then help others to acquire the same. Bhai Gurdas Ji gives three examples to inspire the seeker to read, listen contemplate and explore Gurbani daily. In time by reading, listening, contemplating and exploring Gurbani, the seeker immerses him in the shabad. Thus imbued in this nectar for the soul, he becomes one with the shabad itself. As a moth attracted to the light of a flame, a day comes when it sacrifices its very existence. Just as a bird flies out each day in search of food, one day, caught in a hunter's net, never to return. Just as a bee sucks and enjoys the nectar of the lotus flower, one day engrossed in its smell and taste forgets that the sun is setting and the flowers' petals close up, engulfing it forever.

In the same way, the seeker who dips daily into the Guru Shabad, one day becomes so engrossed in Gurbani and the Guru Shabad, that his consciousness merges with the Guru Shabad and becomes one with the Lord Almighty. His false ego is destroyed through the Guru Shabad and he becomes the very image of the pure Almighty Brahma.

***Jaisay deep deepat patang loat poat hoat
Kabhoo kay jvara mai parat jar jaey hai
Jaisay khug din prut chog chug aavay udd
Kaahoo din faasi faasay bauhar n jaey hai
Jaisay ull kamal kamal prut khojay nit
Kubhoo kamal dal sampat samaey hai
Taisay gurbani avgaahan karat chit
Kubhoo magan hvai sabad urjhaey hai***

Kabitt Bhai Gurdas ji

Therefore, with the above aim and intention, an attempt to put

forward Gurbani's views in the written form has been made so that while contemplating and exploring the Guru's teachings, a small grain of this wisdom comes to reside in our heartl, enabling us to benefit from the essence of truth, contentment, right thoughts and the Lord's Name and our souls may too

receive the above gifts from the Guru.:-

Safal safal bhayee safal Yatra

Aavan jaan ruhay milay saadha

My life pilgrimage has been fruitful, fruitful fruitful

Mmmy coming and goings have ended since I met the holy saints

Dhanasari mehlaa 1(page687)

In the coming pages, eight main topics were taken up to write this book 'Shabad Gur Peera '. An attempt has been made to contemplate and explore them further so that our aim of paying homage to this great philosophy of Sri Guru Granth Sahib Ji is fulfilled and we too may find direction from this great divine knowledge.

CHAPTER 1

THE TRUTH

Let us first contemplate on the TRUTH. Truth, Fact, Reality, Verity are all words that describe the truth.

- Truth :** is everlasting (it is indestructible)
Truth : There is only one truth (but there can be different types of falsehood)
Truth : There is no comparison to the truth.
It is one of a kind
Truth : It does not augment or diminish.

THE TRUTH IS EVERLASTING

(i) Aad Sach : True in the beginning

The truth is everlasting it cannot be destroyed. In fact, the TRUTH was there even before this vast creation came into being. The description of which has been given in Maaru Rag by Sri Guru Nanak Dev Ji. Sahib states that for countless light years there was only darkness. At that time, there was neither the earth nor the sky, beyond this vastness only God and His infinite will prevailed. At that time there was neither day nor night, nor moon nor sun, though none of these existed then, God was omnipresent even then. The true Lord was in a state of absolute trance, in a state of deep Meditation. (Contemplation)

At that time all four sources of creation did not exist. There was neither air nor water. Neither creation nor destruction occurred. The cycles of birth and death too did not exist. There was neither higher dimension nor the nether worlds. The seven seas did not exist nor did water flow through rivers. Neither the celestial worlds, nor the earth existed. There was neither hell nor heaven, nor did the concept of death exist. No one came nor went. At that time the **Trinity of Brahma, Vishnu, and Shiva** also did not exist. There was neither man nor woman. Nor was there opposition between races & castes. At that, time there was no other but the Absolute Lord. In that state of darkness, there were neither Ascetics nor men of charity or hermits, nor were there adepts or Sadhu's (seekers). There were neither Yogi's nor indulgers in the joys of the flesh. There were also no Jangams or Yogi's nor any such sect or creed. There was no one to utter the Lords Name. There were

no austerities, no practitioners of self-control, nor did any one fast, neither were there any prayer's and rituals. At that time there was only the Lord Himself experiencing His own glory in Absolute bliss.

In that primal state, there was no practitioner of truth and self-control nor did any one wear a rosary of Tulsi. There was neither Krishna nor his consorts nor his cows or cowherds.

There were neither the Tantra's nor Mantras or any deceptions. None played on the flute. At that time, no one practiced any action. No one was a follower of any religion, nor did the illusionary world of Maya exist. No one experienced birth; therefore, he belonged to no caste or religion. There were no eyes to see, nor was there the web of attachment and illusion (Maya). The writ of death was not anyone's lot. Neither did one know whom to contemplate. There was no such thing as blasphemy or praise. Nor was there Gorakh, the Guru of Yogi's nor his disciple Machhindra. No one spoke of wisdom nor contemplated the Lord. There were no one to keep an account of deeds and actions. Nor could one see any man of caste, high or low. At that time, there were no distinctions between colour and guise. There were neither the Kshatriya's nor Brahmins. There were neither gods nor temples, neither was there the sanctity of the cow nor was the gayatri mantra recited. There were no offerings to the sacrificial fires (Yagna's). No one went on pilgrimages to bathe in the holy waters. At that time, there were neither Mullahs nor Qazis. No one called themselves sheikhs or Hajji's (Muslim Pilgrims)

There were neither kings nor subjects. The ego too did not exist. There was no one to say anything and no one to listen. At that time, such was the state that there was no loving adoration of God. There was neither consciousness nor unconsciousness. There were neither friends or mates nor sperm nor ovary. He the Lord alone was the merchant and the peddler, for such was His will.

At that time there was neither the wisdom of the Vedas nor the holy book of the Muslims. Nether did the texts of the Simrities or the Shastras exist. There was no sunrise and sunset(day or night)

He alone existed in His unperceived state, knowing only Himself, His unknowable self. Sahib Sri Guru Nanak Dev Ji states as follows

Arbad narbad dhundhookaaraa.

Dharan na gagna hukam apaaraa.

Naa din rain na chand na sooraj sunn samaadh lagaa-idaa. ||1||

Khaanee na banee pa-un na paanee.

Opaṭ kḥapaṭ na aavan jaanee.

Khand paṭaal sapaṭ nahee saagar naḍee na neer vahaa-idaa. ||2||

Naa tad surag machh pa-i-aalaa.
 Dojak bhisat nahee khai kaalaa.
 Narak surag nahee jaman marnaa naa ko aa-ay na jaa-idaa. II3II
 arahmaa bisan mahays na ko-ee.
 Avar na deesai ayko so-ee.
 Naar purakh nahee jaat na janmaa naa ko dukh sukh paa-idaa. II4II
 Naa tad jatee satee banvaasee.
 Naa tad sidh saadhik sukhvaasee.
 Jogee jangam bhaykh na ko-ee naa ko naath kahaa-idaa. II5II
 Jap tap sanjam naa barat poojaa.
 Naa ko aakh vakhaanai doojaa.
 Aapay aap upaa-ay vigsai aapay keemat paa-idaa. II6II
 Naa such sanjam tulsee maalaa.
 Gopee kaan na ga-oo go-aalaa.
 Tant mant pakhand na ko-ee naa ko vans vajaa-idaa. II7II
 Karam dharam nahee maa-i-aa maakhee.
 Jaat janam nahee desai aakhee.
 Mamtaa jaal kaal nahee maathai naa ko kisai dhi-aa-idaa. II8II
 Nind bind nahee jee-o na jindo.
 Naa tad gorakh naa maachhindo.
 Naa tad gi-aan dhi-aan kul opat naa ko ganat ganaa-idaa. II9II
 Varan bhaykh nahee barahman khatree.
 Day-o na dayhuraa ga-oo gaa-itaree.
 Hom jag nahee tirath naavan naa ko poojaa laa-idaa. II10II
 Naa ko mulaa naa ko kaajee.
 Naa ko saykh masaa-ik haajee.
 Ra-ee-at raa-o na ha-umai dune-aa naa ko kahan kahaa-idaa. II11II
 Bhaa-o na bhagtee naa siv saktee.
 Saajan meet bind nahee raktee.
 Aapay saahu aapay vanjaaraa saachay ayho bhaa-idaa. II12II
 Bayd katayb na simrit saasat.
 Paath puraan udai nahee aasat.
 Kahtaa baktaa aap agochar aapay alakh lakhaa-idaa. II13II

For endless eons, there was only utter darkness.
 There was no earth or sky; there was only the infinite command of his hukam.
 There was no day or night, no moon or sun; god sat in primal, profound samaadhi. II1II
 There were no sources of creation or powers of speech, no air or

water.
 There was no creation or destruction, no coming or going.
 There were no continents, nether regions, seven seas, rivers or flowing water. II2II
 There were no heavenly realms, earth or nether regions of the underworld.
 There was no heaven or hell, no death or time.
 There was no hell or heaven, no birth or death, no coming or going in reincarnation. II3II
 There was no Brahma, Vishnu or Shiva.
 No one was seen, except the One Lord.
 There was no female or male, no social class or caste of birth; no one experienced pain or pleasure. II4II
 There were no people of celibacy or charity; no one lived in the forests.
 There were no Siddhas or seekers, no one living in peace.
 II6II There were no Yogis, no wandering pilgrims, no religious robes; no one called himself the master. II5II
 There was no chanting or meditation, no self-discipline, fasting or worship.
 No one spoke or talked in duality.
 He created Himself, and rejoiced; He evaluates Himself.
 There was no purification, no self-restraint, no malas of basil seeds.
 There were no Gopis, no Krishna, no cows or cowherds.
 There were no tantras, no mantras and no hypocrisy; no one played the flute. II7II
 There was no karma, no Dharma, no buzzing fly of Maya.
 Social class and birth were not seen with any eyes.
 There was no noose of attachment, no death inscribed upon the forehead; no one meditated on anything. II8II
 There was no slander, no seed, no soul and no life.
 There was no Gorakh and no Maachhindra.
 There was no spiritual wisdom or meditation, no ancestry or creation, no reckoning of accounts. II9II
 There were no castes or social classes, no religious robes, no Brahmin or Kh'shaatriya.
 There were no demi-gods or temples, no cows or Gaayatri prayer.
 There were no burnt offerings, no ceremonial feasts, no cleansing rituals at sacred shrines of pilgrimage; no one worshipped in adoration. II10II

*There was no Mullah, there was no Qazi.
 There was no Shaykh, or pilgrims to Mecca.
 There was no king or subjects, and no worldly egotism; no one
 spoke of himself. ||11||
 There was no love or devotion, no Shiva or Shakti - no energy or
 matter.
 There were no friends or companions, no semen or blood.
 He Himself is the banker, and He Himself is the merchant. Such is
 the Pleasure of the Will of the True Lord. ||12||
 There were no Vedas, Korans or Bibles, no Simritees or Shaastras.
 There was no recitation of the Puraanas, no sunrise or sunset.
 The Unfathomable Lord Himself was the speaker and the preacher;
 the unseen Lord Himself saw everything. ||13||*

Maaroo Mehlai: 1, Sohlay (Page:1035)

Guru Arjun Dev, Ji has spoken of the time when there was nothing,
 the truth alone existed. For countless eons beyond memory, the Lord
 alone existed in Absolute void. At that time, the creation of the universe
 had not taken place. He through His will and pleasure manifested His
 formless self and brought this vast universe into existence. Thus the
 true Lord, ascendant on his throne, is the spectator as well as the
 spectacle. Thereafter homage to the true Lord prevails in the universe.

***kayt-rhi-aa jug DhunDhookaarai.
 taarhee laa-ee sirjanhaarai.
 sach naam sachee vadi-aa-ee saachai takhat vadaa-ee hay. ||2||***

*For so many ages, there was only pitch darkness;
 the Creator Lord was absorbed in the primal void.
 There was the True Name, the glorious greatness of the
 Truth, and the glory of His true throne. ||2||*

Maaru Sohlay Mehlai:5 (Page:1023)

***kayt-rhi-aa din gupat kahaa-i-aa.
 kayt-rhi-aa din sunn samaa-i-aa.
 kayt-rhi-aa din DhunDhookaaraa aapay kartaa pargatrhaa. ||12||***

*For so many days, You remained invisible.
 For so many days, You were absorbed in silent absorption.
 For so many days, there was only pitch darkness, and then the
 Creator revealed Himself. ||12||*

Maaru Sohlay Mehlai:5 (Page:1081)

Great is the true Master whom, Guru Nanak Dev Ji in the 'Mool
 Mantra' describes as **Aad such**. 'Aad' means the beginning. No one
 knows of that beginning. Nevertheless, the True Lord existed even before
 this unknowable beginning.

(ii) Jugaad Sach :

true through the eons of time. Regarding the Truth, Guru Nanak
 Dev Ji also calls it 'Jugaad Sach' At the time when the true Lord through
 his will manifested this creation as mentioned in japji sahib (page3)

**Keeta pusao eyko kuvao
 Tis tay hoyai lukh durriyao**

*Universe was created from your one word
 From the primal source emanated a million of streams of matter*

Japji (page3)

This play of creation, which is also mentioned in Guru Nanak Dev
 Ji's Maaru Sohlay, he says that the true Lord in his own pleasure created
 the earth, divisions, celestial regions, skies, and nether worlds. It was as
 if He manifested His formless self through His will into the world of form.

***khand barahmand paataal arambhay guptahu pargatee aa-
 idaa. ||15||***

*He formed the planets, solar systems and nether regions, and
 brought*

what was hidden to manifestation. ||15||

Maaru Sohlay Mehlai:1(Page:1036)

And according to Guru Gobind Singh Ji...

**Jub udkarakh kara kartaara
 Purjaa dharat tubh de apaara**

*When the lord created this expanse
 Then the worlds were established*

Benati Chaupai(patshahi 10)

Ever since the True Lord created this game of creation, 'Time' too
 came into existence.

Visuay chasiya ghariya pehra thitti vaari maho hoaa

*The seconds, minutes and hours, days, weeks and months, and
 the various seasons originate from the one sun;*

*O Nanak, in just the same way, the many forms originate from
 the Creator*

Asa mehlai 1st guru (page 12)

At that time too, the True Lord was the only Truth. Whom Guru

Nanak Dev Ji describes as '**Jugaad Such**' when the Lord conceived of His creation and when Time (Yug) came into being even then He was the only truth.

In the 'Asa Rag' Guru Nanak dev ji Maharaj states that the True Lord is beyond physical reach. He is incomprehensible by the bodily senses. He is the ultimate. He is limitless, limitless.

The limitless Lord was the Only Truth before the beginning of time, at the beginning and He still is the only truth until the end of time Other than Him everything else is an illusion.

Agam agochar apar apaaraa paarbarahm pardhaano.
Aad jugaadee hai bhee hosee avar jhoothaa sabh maano.

*He is unfathomable, unapproachable, infinite and incomparable.
He is the Supreme Lord God, the Lord above all.
He is the Lord, from the beginning, throughout the ages, now
and forevermore; know that all else is false.*

Aasaa Mehlā: 1 (Page:437)

Gurdev Sri Guru Arjun Dev Ji states

Naa ih binsai naa ih jaa-ay.
Aad jugaadee rahi-aa samaa-ay. II1II

*He does not die; He does not go away.
In the beginning, and throughout the ages, He is permeating
everywhere. II1II*

Gond Mehlā:5 (Page:868)

How do we perceive the True one? He is indestructible. He is everlasting. He is bliss, who forever in His absolute state, permeates everything. Such a true Lord is the bestower of countless blessings on us beings.

Aatam raam ravi-aa sabh antar kat aavai kat jaa-ee santahu. II5II
Aad jugaadee hai bhee hosee sabh jee-aa kaa sukh-daa-ee
santahu. II6II

*The Lord, the Supreme Soul, is permeating within all;
What comes, and what goes, O Saints? II5II
At the very beginning of time, and throughout the ages,
He is, and He shall always be; He is the Giver of peace to all
beings, O Saints. II6II*

Raamkalee Mehlā:5 (Page:916)

In the 'Baawan Akhri', the fifth Guru Ji writes that he has contemplated all the Holy Books. All Holy Books state that other than the true Lord nothing lasts forever. The true Lord is the only true constant. He was there before time, at the beginning of time, is present now and forever.

Ghokhay saastar bayd sabh aan na khathata-o ko-ay.
Aad jugaadee hun hovat Nanak aykai so-ay. II1II

*I have searched all the shastras and the vedas, and they say
nothing except this:*

*In the beginning, throughout the ages, now and forevermore,
O Nanak, the one lord alone exists!!1II*

Shalok baawan akhri mehlā:5 (page:254)

(iii) Hai bhi sach

The time we are now experiencing is called the present. In the 'present', too the Lord is all-pervasive. That is why the sahibs in Gurbani state that all deeds performed by us in the present whether good or bad are observed by the Lord. The fifth Gurdev sahib states

Look kamavai kis tay ja vaykhay sada hadoor
Thaan thunantar ruviya prubh mera bharpoor

*From whom are you trying to hide your actions? God sees all;
He is Ever-present. My God is totally pervading all places and
interspaces*

Sri raag mehlā:5 (page48)

Guru Amar Das Ji has cautioned. O! My mind, do not think the true Lord is far, He observes all your deeds. Understand that He is present always and watches over you. He not only observes your deeds but also listens to every thought that originates from within you. That is because He is the Truth (Hai bhi sach), He who was all-pervasive in the past, is all pervasive even now.

Sad hajoor haajar hai naajar kateh na bha-i-o dooraa-ee. II2II

*He is always ever-present, here and now, watching over me; he
is never far away. II2II*

Maaroo mehlā:5 (page:1000)

Ay man mat jaaneh har door hai sadaa vaykh hadoor.
Sad sundaa sad vaykh-daa sabad rahi-aa bharpoor. II1II rahaa-o.

O my mind, do not think of the lord as being far away; behold him ever close at hand.

He is always listening, and always watching over us; the word of his shabad is all-pervading everywhere. ||1||pausell
Aasaa mehlā:3 (page:429)

The true Master knows every thing that goes on in our hearts. The True Lord Prevades all hearts, all water sources, rivers, lakes oceans, the land, skies, everywhere. He alone prevails.

Jal thal mahee-al poori-aa ravi-aa vich vanāa.

The lord is totally pervading the water, the land, and all space. He is contained in the forests as well.

Baarah Maahaa, Mehlā:5 (Page:133)

He is:

Ghut ghut kay untar ki jaanat
Bhalay buray ki peer pachhanat
He is the knower of innermost desires of all creation
(chaupai patshahi 10)

He knows everything that goes on in every heart. He 'is', therefore He knows. The true Lord is the creator of this universe. He is present even now. He is everlasting. He is neither born nor destroyed. He is beyond time.

Soi soi sada such sahib saacha saakhi naaee
Hai bhi hosi jaaey na jaasi ruchna jin ruchaaee

That True Lord is True, forever True, and True is His Name. He is, and shall always be. He shall not depart, even when this Universe which He has created departs

Sodar raag asa mehlā 1 (page9)

The true Lord is present everywhere in every place. Because of the illusions of Maya He appears to be far, but if the Guru bestows his grace upon us only then do we truly comprehend the meaning of **Hai bhi such**-He is the truth'.

Hai niktay ar bhayd na paa-i-aa.
Bin satgur sabh mohee maa-i-aa. ||1||
Nayrhai nayrhai sabh ko kahai.
Gurmukh bhayd virāa ko lahai. ||1|| rahaa-o.

He is near, but this mystery is not understood.
Without the true guru, all are enticed by maya. ||1||
Everyone says that he is near, near at hand.
But rare is that person, who, as gurmukh, understands this mystery. ||1||pausell

Bhairao mehlā:5 (page:1139)

If through the Guru's grace, one comprehends Hai bhi such- "He is the Truth", then according to Bhai Gurdas Ji man would not trouble anyone. He would shed the vices of lies, cheating, and the deceitful webs he weaves. That is why Guru Arjun Dev Ji has indicated the same to us in the Bhairon Rag.

Nikat bujhai so burāa ki-o karai.
Bikh sanchai nit darta firai.

.....
Nikat na daykhai par garihi jaa-ay.
Darab hirai mithi-aa kar khaa-ay.

.....
Nikat na jaanai bolai koorh.
Maa-i-aa mohi moothaa hai moorh.
Antar vasat disantar jaa-ay.
Baajh guroo hai bharam bhulaa-ay. ||3||

How can anyone do evil, if he realizes that the lord is near?
One who gathers corruption, constantly feels fear.
The mortal does not see the lord near at hand; instead, he goes to the homes of others.
He steals their wealth and lives in falsehood.
Not understanding that the lord is near, he tells lies.
In love and attachment to maya, the fool is plundered.
Without the guru, he is confused and deluded by doubt. ||3||

Bhairao mehlā:5 (page:1139)

It is ignorance and the illusions of Maya that do not allow us to comprehend that "He is the Truth" But the truth is that

Sad hajoor haajar hai naajar kateh na bha-i-o dooraa-ee. ||2||

He is always ever-present, here and now, watching over me; he is never far away. ||2||

Maaroo Mehlā:5 (Page:1000)

If one were to comprehend fully the meaning of “He is the truth” then one would become God like and would perceive the Lord’s all pervasive will in everything.

***Hai ta-o sahee lakhai ja-o ko-ee.
Tab ohee uho ayhu na ho-ee. Il42Il***

*Of course the lord exists, if one could only understand him.
Then, he alone exists, and not this mortal being. Il42Il*

Raag gauree Kabeer Jee (Page:342)

Shri Guru Arjun dev ji states:-O! True Lord, you are there in the present and will continue to be everlasting in the future. O! True Lord, you are beyond the grasp of our minds. You are too great, too deep, too profound and inexhaustible.

Hai toohai too hovanhaar. Agam agaadh ooch aapaar.

*You are, you are, and you shall ever be,
o inaccessible, unfathomable, lofty and infinite lord.*

Tilang Mehlaa:5(Page:724)

(iv) Hosi bhi sach

The true Lord was the only truth before the beginning of time, at the beginning of the yugs and even now in the present time. His presence is everywhere on the land, in the sea yet He is not visible. This is his game, and when he so wills, He winds up this entire seen and unseen spectacle (diversion) and He the True Lord only remains. By retracting this game of creation, the Lord remains unchanged. At present, the Master is looking upon His own game, which He has created.

***Aapan khayl aap kar daykhai.
Khayl sankochai ta-o Nanak aykai. Il7Il***

*He Himself creates and beholds His own drama.
He winds up the drama, and then, O Nanak, He alone remains. Il7Il*

Sukhmani Mehlaa:5(Page:292)

This whole universe is a spectacle (game) created by the Master. As is His will, He creates the spectacle of this universe and when he desires he recoils (recollects) it back and the show is over, but the showman (Lord) abides forever.

***Jaa tis bhaavai taa sarisat upaa-ay.
Aapnai bhaanai la-ay samaa-ay.
Tum tay bhinn nahee kichh ho-ay.
Aapan soot sabh jagat paro-ay.***

*When it pleases him, he creates the world.
As he pleases, he absorbs it back into himself.
Without you, nothing can be done.
Upon your thread, you have strung the whole world.*

Sukhmani Mehlaa:5(Page:292)

What is this show (game) that the True One has created? From the formless, He creates limitless forms. By displaying Himself in his limitless forms, He performs in His own play, then, as is His will He retracts from His own performance and again comes back to His true form as the Absolute One.

***Eyk Moorat aneyk dursan keen roop aneyk
Khel khel akhel khelan unt ko phir eyk***

You O lord are one, manifest in infinite life forms and seen in countless forms

You set in play, the game of creation and yet are one at the end of this playful creation

Jaap Sahib 10th guru (page 3 Akal Ustat)

According to Guru Nanak Dev Ji, the true Lord is all-pervasive even now. He will remain so in the future. Even if the whole universe were destroyed, the true Creator would remain because the truth is indestructible.

Aneyk hai. phir eyk hai

Infinite forms yet in all you are one

Jaap 10th guru (Dasam granth page2)

***Hai bhee saachaa hovanhaar.
Sadaa sadaa jaa-een balihaar.***

*The true lord is, and shall always be.
Forever and ever, i am a sacrifice to him.*

Gond Mehlaa:5(Page:868))

The third Guru Sahib too states that the true Lord is forever present, even after He retracts the game of this universe. He remains. He is

indestructible. The true Master as is His desire and will creates this universe. After conceiving His creation, he does not abandon it but preserves and nurtures His creation. Such is the true indestructible one.

Hai bhee saachaa hosee so-ee.

Aapay saajay avar na ko-ee.

Sabhnaa saar karay sukh-daata aapay rijak pahuchaa-idaa. ||3||

The true lord is, and shall always be.

he himself creates - there is no other at all.

The giver of peace takes care of all; he himself sustains them. ||3||

Maaroo Mehlaa:3(Page: 1060)

According to Guru Nanak Dev Ji's theory, the true One has no beginning and no end. He is indestructible; He is formless, guise less, beyond color and form. For eons, the omnipresent Lord has prevailed in His true form in His meditative state contemplating Himself. We must revere such an indestructible protector at all times.

Aadays tissay aadays

Aad aneel anaad anaahat jug jug eyko vays

I bow to Him, I humbly bow. The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same

Japji mehlaa: 1 (page6)

Such is the true Master.

Seeing this breath-taking spectacle of the Lord's creation, Guru Nanak Dev Ji is willing to sacrifice his all for the true Lord and he further states, O! Forever abiding true Master, although by your order and will nature is forever changing but you remain unchanged, forever permanent.

Kudrat kavan kaha veechaar

Variya na jaavaan eyk vaar

Jo tudh bhaavay saee bhleekaar

Tu sada salamat nirankaar

How can I describe Your Creative Power? I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One.

Japji (page4)

The True Lord is forever true, beautiful and ever joyful. The Master is forever the truth; was the truth and will remain the Truth.

Sahib the 5th Guru States that a time will come when the lord dissolves and assimilates his creation into himself and become one. After retracting the spectacle of His creation the Lord again will become one with Himself in His absolute form.

At that time, there remains no earth, no sky, nor moon nor sun. Neither kings remain nor their subjects nor riches nor poverty. No seer, prophet, no incarnate or oracle remains to sermonize. they all leave. There remains no sign of gods & goddess. The adepts, celibates, seekers, yogi's, saints, naked ascetics (sadhu's) along with Indra, all succumb to the passage of time and perish. Then who remains? Only the 'True Lord' will be the constant.

If we contemplate on the verses of the 'Maaru Vaar Dakhani' composed by the Guru Sahib, the fact that the 'True One is, and shall remain becomes even more clear. In order to be one with the true One and to realize His immense power we need to contemplate with love and devotion satguruji's verses as follows.

Dharat aakaas paataal hai chand soor binaasee.

Baadisaah saah umraav khaan dhaahi dayray jaasee.

Rang tung gareeb masat sabh lok sidhaasee.

Kaajee saykh masaa-ikaa sabhay uth jaasee.

Peer paikaabar a-ulee-ay ko thir na rahaasee.

Rojaa baag nivaaj katayb vin bujhay sabh jaasee

Lakh cha-oraaseeh maydnee sabh aavai jaasee.

The earth, the Akaashic ethers of the sky, the nether regions of the Underworld, the moon and the sun shall pass away.

Emperors, bankers, rulers and leaders shall depart, and their homes shall be demolished.

The poor and the rich, the humble and the intoxicated, all these people shall pass away.

The Qazis, Shaykhs and preachers shall all arise and depart.

The spiritual teachers, prophets and disciples - none of these shall remain permanently.

Fasts, calls to prayer and sacred scriptures - without understanding, all these shall vanish.

The 8.4 million species of beings of the earth shall all continue coming and going in reincarnation.

Then who will remain forever constant...

Nihchal sach khudaa-ay ayk khudaa-ay bandaa abhinaasee. Il17ll

The One True Lord God is eternal and unchanging. The Lord's slave is also eternal. Il17ll

Maaroo Vaar Dakhanay Mehlaa:5 (page:1100)

Further, in the next 'Pauri' Sahib illustrates the subversive nature of the entire creation of the Lord.

Tat tirath dayv dayvaali-aa kaydaar mathuraa kaasee.

Kot tayteesaa dayvtay san indrai jaasee.

Simrit saastar bayd chaar khat daras samaasee.

Pothee pandit geet kavt kavtay bhee jaasee.

Jatee sajee sann-aasee-aa sabh kaalai vaasee.

Mun jogee digambraa jamai san jaasee.

Jo deesai so vinsanaa sabh binas binaasee.

River-banks, sacred shrines, idols, temples, and places of pilgrimage like

Kaydarnaat'h, mat'huraa and benares,

The three hundred thirty million gods, along with indra, shall all pass away.

The simritees, shaastras, the four vedas and the six systems of philosophy shall vanish.

Prayer books, pandits, religious scholars, songs, poems and poets shall also depart.

Those who are celibate, truthful and charitable, and the sannyaasee hermits are all subject to death.

The silent sages, the yogis and the nudists, along with the messengers of death, shall pass away.

Whatever is seen shall perish; all will dissolve and disappear.

Maaroo vaar dakhanay mehlaa:5 (page:1100)

All will perish, and then who remains? Sahib explains this in the last verse.

Thir paarbarahm parmaysaro sayvak thir hosee. Il18ll

Only the supreme lord god, the transcendent lord, is permanent. his servant becomes permanent as well. Il18ll

Maaroo vaar dakhanay mehlaa:5 (page:1100)

THERE IS ONLY ONE TRUTH

There cannot be two, four, five or hundreds of truth's, there is only one truth. Guru Nanak Dev Ji has given it the numeral of (1) at the beginning of Guru Granth Sahib Ji, thereby underlining the true nature of the True and only God. The reason for this was that sahib knew very well that if the numeric 1 were to be written in words then in the times to come self confessed so called scholars would try to take out the meanings of each and every word and they would then distort the meaning of 'One' (in word form) into twenty different meanings.

Everywhere in Gurbani, the Sahibs (sat gurus) have emphasized the primacy of one and only one God. Sahib advising us saying "O Mortals of this world! there is only one true God, only one! So do not waste your energies in fruitless doubts and fallacies."

Saahib mayraa ayko hai.

Ayko hai bhaa-ee ayko hai. Il1ll rahaa-o.

Aapay maaray aapay chhodai aapay layvai day-ay.

Aapay vaykhai aapay vigsai aapay nadar karay-i. Il2ll

My lord and master is one;

He is the one and only; o siblings of destiny, he is the one alone.

Il1llpausell

he himself kills, and he himself emancipates; he himself gives and takes.

He himself beholds, and he himself rejoices; he himself bestows his glance of grace. Il2ll

asaa mehlaa:1 (Page:350)

He is the giver and taker of life. He watches the deeds of all beings. He, enchanted by the spectacle of His creation, gazes with benevolence on those of noble deeds, and bestows upon them His grace.

So...

Saahib mayraa ayk hai avar nahee bhaa-ee.

My lord and Master is the One; there is no other, O Siblings of Destiny.

Aasaa Mehlaa:1 (Page:420)

The Sat guru's have clearly stated that there is only one True Lord. He is beyond comparison today and even in the future.

Gur kuhiya so eyko eyko avar na koi hoyega jeeo

The guru says the almighty is one and only.

There is no other equal nor will there be

Maajh mehlāa : 5 (page99)

How does the fifth Satguru, Guru Arjun Dev Ji ingrain in us the importance of 'One' Lord? By explaining to us the transient nature of all relationships and situation and by explaining to us that the True Lord is our true friend. The true one alone can save our souls from vices. That is why O mind!, take shelter in the (true) one. He alone gives sustenance to the human soul. Taking refuge in the one true Lord, we can gain contentment.

That is why O my mind! Shed all other dependences, take refuge in the Guru's word, and remain united at the 'True Ones' feet. Do not look at the plurality or multiplicity. O my mind! The one True Lord is your true friend; He is your true Brother. The true One is your true mother and father. Take refuge in the Absolute One, who has bestowed on you this beautiful body and breathed life into it to make it work. Pray that you may never forget the true Master through whose will all is managed (controlled).

He the 'true one' resides in our hearts. Outside too, He prevails, in every thing completely. He has given life to all life forms. O! My mind always, always, contemplate Him. All sorrows, worries and despondencies are shed by uniting with the One. The One true Lord is the true Master. He has given us everything .As is His will; He manifests everything into this universe.

***Ik puchhaanu jee ka ikko rukhanhaar
Ikkus ka mun aasra ikko praan adhaar
Tis surnae sada such parbrahm kartar.1
Munn mere sagal upaav tiyaag
Gur poora araadh nit ikkas kee liv lag . rahaa-o
Ikko bhai mit ikk ikko maat pita
Ikkus kee munn teyk hai jin jio pind ditta
So prubh munno naa visray jin subh kichh vus keeta.2
Ghur ikko baahar ikkothaan thunantar aap
Jee junt subh jin kee-ay aadh pehar tis jaap
Ikkus saytee ruttiyaa n hovee soag suntaap.3
Parbrahm prubhoo eyk hai doojaa naahi ko-ay
Jeeo pind subh tiskaa jo tis bhaavay so ho-ay
Gur pooray poora bhyaa jup Nanak suchaa so-ay.4.***

The One is the Knower of all beings; He alone is our Savior. The One is the Support of the mind; the One is the Support of the breath of life. In His Sanctuary there is eternal peace. He is the Supreme Lord God, the Creator. Il 1 Il O my mind, give up all these efforts. Dwell upon the Perfect Guru each day, and attach yourself to the One Lord. Il 1 Il Pause Il The One is my Brother, the One is my Friend. The One is my Mother and Father. The One is the Support of the mind; He has given us body and soul. May I never forget God from my mind; He holds all in the Power of His Hands. Il 2 Il The One is within the home of the self, and the One is outside as well. He Himself is in all places and interspaces. Meditate twenty-four hours a day on the One who created all beings and creatures. Attuned to the Love of the One, there is no sorrow or suffering. Il 3 Il There is only the One Supreme Lord God; there is no other at all. Soul and body all belong to Him; whatever pleases His Will comes to pass. Through the Perfect Guru, one becomes perfect; O Nanak, meditate on the True One.

Sri rag mehlāa:4 (page45)

Through out Gurbani the Sahib have emphasized the rationale of the 'one' (True one's) concept.

aykai aykai ayk toohee.

aykai aykai too raa-i-aa.

ta-o kirpaa tay sukh paa-i-aa. Il1Il rahaa-o.

You alone are the One and only Lord;

You alone are the king.

By Your Grace, I have found peace. Il1IlPauseIl

RaamKalee Mehlāa:5 (Page:884)

The Satgurus have warned us against entangling in ignorance and fallacies by perceiving duality in the lord's creation. In order to create in us the awareness of the oneness in the multitudes (many), they have given us innumerable examples. For example wood may be of different types but the fire in the wood is the same. it is of one type. In order to benefit from fire one needs to work hard to create it. Just as cows and buffaloes may be of different types but the milk and butter produced by them is not different, it is the same. In the same way, the Creator has created nature in its many hues and colors but the Creator in His creations is the same.

Sagal banaspat meh baisantar sagal doodh meh ghee-aa.
Ooch neech meh jot samaanee ghat ghat maadha-o jee-aa. ||1||
Santahu ghat ghat rahi-aa samaahi-o.
Pooran poor rahi-o sarab meh jal thal rama-ee-aa aahi-o. ||1||
rahaa-o.

Fire is contained in all firewood, and butter is contained in all milk.

God's Light is contained in the high and the low; the Lord is in the hearts of all beings. ||1||

O Saints, He is pervading and permeating each and every heart.

The Perfect Lord is completely permeating everyone, everywhere;

He is diffused in the water and the land. ||1||Pausell

Sorath Mehlaa:5,(Page:617)

Just as there is a method and procedure to extract butter from milk and fire from wood, Similarly in order to perceive the 'oneness' in this multifold diversity of the lord's creation, one needs the help of the 'Guru Shabad'. One needs to toil on the Guru's Shabad in the company of the Sangat. Shedding the ego and false pride, one can perceive the Lord and His one-ness in the diversity of His creation. That is why...

Aykai ray har aykai jaan.

Aykai ray gurmukh jaan. ||1|| raha-a-o.

Kaahay bharmat ha-o tum bharmahu na bhaa-ee ravi-aa ray
ravi-aa sarab tha-an. ||1||

Ji-o baisantar kaasat majhaar bin sanjam nahee kaaraj saar.

Bin gur na paavaigo har jee ko du-aar.

Mil sangat taj abhimaan kaho Nanak paa-ay hai param
nidhaan. ||2||1||34||

Know that there is one and only one lord.

O gurmukh, know that he is one. ||1||Pausell

Why are you wandering around? O siblings of

Destiny, don't wander around; he is permeating and pervading everywhere. ||1||

As the fire in the forest, without control, cannot serve any purpose - just so, without the guru, one cannot attain the gate of the lord.

Joining the society of the saints, renounce your ego; says

Nanak, in this way, the supreme treasure is obtained. ||2||1||34||

Dayv-gandhaaree,mehlaa:5(page:535)

He is the 'One' who bestows upon us His many graces.

In the Jap Ji Sahib, the Sahib has described him as the 'One Benefactor'

Subhna jee-aan ka ikko daata

So mai visar na ja-ee

He is the benefactor of all living beings

May I never forget him.

Japjee (page2)

Dadaa daataa ayk hai sabh ka-o dayvanhaar.

Dadda: the one lord is the great giver; he is the giver to all.

Gauree Mehlaa:5,(Page:247)

TRUTH ALONE IS LIKE THE TRUTH

Where the prime virtue of the True Master is that He is true in the beginning, True in the primeval age. True He is and true He shall be. His greatest virtue is that He alone is like Himself. Neither was there anyone like Him before, nor is there now, nor will there be in the future. It is the True Lord alone who first created the day and then again changed it to night. As immense as He is, so are His bounties.

Gun eho hoar naahi ko-ay

Naa ko hoaa naa ko ho-ay

Jayvud aap teyvud teri data

Jin din kar kay keeti raat

This Virtue is His alone;there is no other like Him.

There never has been, and there never will be.

As Great as You Yourself are, O Lord, so Great are Your Gifts.

The One who created the day also created the night

Asa raag mehlaa:1(page9)

It is then that Baba Ravi Das Ji in a state of ecstasy (bliss) asserts "O! True Lord Your greatness is beyond description. You are beyond all measure. Only you are like yourself. You are incomparable to any thing in the universe because you are beyond compare. No one is like you."

Kahi Ravidas akath kathaa baho kaa-ay kareejai.

Jaisaa too taisaa tuhee ki-aa upmaa deejai. ||3||1||

Says Ravi daas, what more can be said about the unspoken speech?

Whatever you are, you are, o lord; how can anything compare with your praises? ||3||1||

Bilaaval Ravidas jee(page:858)

Sahib Sri Guru Ramdas Ji declares, "O True Master, I cannot say that there is any companion like you. However, O! Master you alone are like your self, no one compares to you. (You are incomparable)"

In addition:-

Tudh jayvad hor sareek hovai taa aakhee-ai tudh jayvad toohai ho-ee.

*If there were some other rival as great as You, then
I would speak of him. You alone are as great as You are.*

Bihaagraa Mehlā:4(Page:549)

The third Gurdev states O True Master! I cannot see anyone like you in this universe. None was like you before, nor is there today, nor will there be in the future.

In addition:-

Tudh jayvad mai avar na soojhai naa ko ho-aa na hog. ||1||

*I cannot even conceive of any other as Great as You.
There never was, and there never shall be. ||1||*

Prabhaatee Mehlā:3(Page:1333)

Sri Guru Ramdas Ji States:-

O Benefactor! there is no benefactor like you in this universe. You alone are the Bestower of all bounties through out all regions, celestial regions, netherworlds and the skies.

Tudh jayvad daataar mai ko-ee nadar na aavee tudh sabhsai no daan dītaā khandee varbhandee paataalee pur-ee sabh lo-ee. ||3||

**I see none as great as You, O Great Giver;
You give in charity to the beings of all the continents,
Worlds, solar systems, nether regions and universes. ||3||
Bihaagraa ki Mehlā:4(Page:549)**

What is He like? He Himself is like Himself! Further Baba Farid Ji says

Tai jayvad mai naahi ko sabh jag dithaa handh. ||5||

*I have found none as great as you, lord;
I have looked and searched throughout the world. ||5||*

Shalok fareed jee(page:1378)

O Master! I have roamed the whole world. I have found no one like

you, for there cannot be anything like the Truth.

The True One was there before the beginning of time. He was there through the Primeval ages. He is true today says Nanak, He shall be True always. There is no other like the truth in this universe, nor was there before, nor will there be in the future. The savior of this world Sri Guru Nanak Dev Ji, replying to Peer Dastagir's question as to whether there was anything that even God could not do. He replied, "Yes Peer Ji there is one thing even God cannot create a God like Himself. He alone is like Himself. There is none like Him. Sahib Sri Guru Arjun dev Ji, states...

Doosar ho-aa naa ko ho-ee.

Jap Nanak parabh ayko so-ee. ||4||10||16||

*There has never been any other, and there shall never be.
O Nanak, meditate on the one god. ||4||10||16||*

Soohee mehlā:5(page:740)

In addition:-

Jo kichh ho-aa so tujh tay hog.

Whatever has been, and whatever shall be, comes from you, lord.

Avar na doojaa karnai jog.

No one else can do anything at all.

Gauree Mehlā:5(Page:176)

TRUTH DOES NOT DIMINISH OR EXPAND

Everything in the universe diminishes and expands but not the Truth. Sahib Sri Guru Arjun dev Ji described this absolute Truth in the Sri Guru Granth Sahib Ji on page 1354 as follows...

O Beings of this world! Beauty in every form is decreasing every moment. The radiance of light too decreases. The sun, moon, stars, skies too are waning day by day. This is so because all this is creation is destructible. All that is visible, is destructible. The earth too is diminishing, mountains, trees all parts of the earth all are shrinking. The wife, son, brother, friend and well-wishers all are diminishing (growing old). This is because they are all prone to destruction. The luster of gold, pearls and money too is decreasing because these too will perish with the passage of time. That which does not diminish is the true, absolute Lord or those enlightened seekers who have become

one with Him and who forever sing His praises. They have become tranquil from within, in quiet contemplation.

**Ghatant roopan ghatant deepan ghatant rav sasee-ar nakh-
yatar gaganan.**

Ghatant basudhaa gir tar sikhandan.

Ghatant kanik maanik maa-i-aa savroopan.

Nah ghatant kayval gopaal achut.

Asthiran Nanak saadh jan. 11911

*Beauty fades away, islands fade away, the sun, moon, stars and
sky fade away.*

The earth, mountains, forests and lands fade away.

Gold and jewels and the incomparable beauty of Maya fade away.

Only the Eternal, Unchanging Lord does not fade away.

O Nanak, only the humble Saints are steady and stable forever. 11911

Shalok Sanskrit Mehlaa:5(Page:1354)

Sri Guru Gobind Singh Ji asserts that the essence of the One Absolute Lord pervades the earth, the skies, in fact every place, because it is the Absolute Truth. This essence or luminescence neither increases nor decreases. This light or essence; is indestructible and cannot be augmented nor diminished.

This True divine light pervades uninterrupted, in everything. The intensity of this True luminescence pervades our bodies too, even the houses where our bodies reside. This radiance has no measure or comparison. Regarding this essence; the Sahibs state

Jimmi jamaan kay bikhay samast eyk jot hai

Na ghaat hai n baad hai n ghaat baad hot hai

Na haan hai n baan hai samaan roop jaani-ay

Mukeen au makaan apramaan tej maani-ay

*In all beings in between the earth and sky pervades the one
primal being*

*The divine light neither increases nor decreases, is ever stable
and constant*

*This light neither reduces nor suffers loss, is ever static and
stable*

Immeasurable is this divine light in the house of the house owners

Akaal Ustat mehlaa:10 (verse 166)

The entire vast expanse that we see around us is all destructible. The one and only constant is the Absolute Lord or those souls who

through enlightenment have become one with the Absolute. They have become tranquil from within. The rest of us remain a part of the spectacle of life and death.

Sahib Sri Guru Arjun Dev Ji put forward a question in the 'Rag Gauri'. He asks which is that place which cannot be destroyed and what is the word (utterance) which when recited, removes all falsehood from the intellect. In the rest of the verse, the Sahib's have emphasized the various seen and unseen dimensions and celestial worlds and has stated that all these places are perishable. Forever abiding and never perishable is the True Lord or those beloved ones who receive His grace through communion with the Holy (sangat). By studying the verse of 'Rag Gauri' further, we find how the Guru's emphasize the perishable nature of all God's creation and how the True Lord alone is forever enduring.

The Sahib states, "Dear Brother! Indrapuri (the abode of the god Indra) will not remain forever, that too is perishable. He who resided in Brahmpuri (the abode of Lord Brahma) cannot remain there permanently because Brahmpuri will not remain forever. In the same way, the dweller of Shivpuri too will perish one day. All beings wandering in the three regions of Maya (illusion) i.e. the Rajo gun, Tapo gun and Sato gun will one day perish. Dear brother, all that you see, the mountains, trees, earth, skies, stars, sun, moon, air, fire, water, night, day, the Vedas, Shastras all are temporal (impermanent)

Holy places, the abodes of the gods, karmic divisions and their dwellers are all destructible. All animals, birds, castes, creeds, religious sects, all this vast expanse will definitely perish. Forever abiding and indestructible is the True Lord alone or those enlightened souls whom He graces through Holy Communion, who forever sing His praises.

Worship and praise of the True Lord gives one a motionless equilibrium (Imperturbability) from within. In that state, there is no fear, no illusion, no worries, nor regrets, nor the fear of the cycle of birth and death. In that expanse, there is joy and only joy alone. Those who become devoted to the unstrained (pure) Truth become forever reposeful (tranquil) from within.'

Sahib's state in the verse as follows

Kavan asthaan jo kabahu na tarai.

Kavan sabad jit durmat harai. 1111 rahaa-o.

Indar puree meh sarpar marnaa.

Barahm puree nihchal nahee rahnaa.

Siv puree kaa ho-igaa kaalaa.

Tarai gun maa-i-aa binas bitaalaa. II2II
Gir tar dharan gagan ar taaray.
Rav sas pavan paavak neeraaray.
Dinas rain barat ar bhaydaa.
Saasat simrit binashigay baydaa. II3II
Tirath dayv dayhuraa pothee.
Maalaa tilak soch paak hotee.
Dhotee dand-ut parsadaan bhogaa.
Gavan karaigo saglo logaa. II4II
Jaat varan turak ar hindoo.
Pas pankhee anik jon jindoo.
Sagal paasaar deesai paasaaraa.
Binas jaa-igo sagal aakaaraa. II5II
Sahj sifai bhagat tat gi-aanaa.
Sadha anand nihchal sach thaanaa.
Tahaa sangat saadh gun rasai.
Anbha-o nagar tahaa sad vasai. II6II
Tah bha-o bharmaa sog na chintaa.
Aavan jaavan mirat na hotaa.
Tah sadha anand anhat aakhaaray.
Bhagat vaseh keertan aadhaaray. II7II
Paarbarahm kaa ant na paar.
Ka-un karai taa kaa beechaar.
Kaho Nanak jis kirpaa karai.
Nihchal thaana saadhsang tarai. II8II4II

What is that place which never perishes?
 What is that word by which the dirt of the mind is removed?
 II1IIpausell
 In the realm of indra, death is sure and certain.
 The realm of brahma shall not remain permanent.
 The realm of shiva shall also perish.
 The three dispositions, maya and the demons shall vanish. II2II
 the mountains, the trees, the earth, the sky and the stars;
 The sun, the moon, the wind, water and fire;
 Day and night, fasting days and their determination;
 The shastras, the simritees and the vedas shall pass away. II3II
 The sacred shrines of pilgrimage, gods, temples and holy books;
 Rosaries, ceremonial tilak marks on the forehead,
 meditative people, the pure, and the performers of burnt offerings;

Wearing loin cloths, bowing in reverence and the enjoyment of
 sacred foods
 - all these, and all people, shall pass away. II4II
 Social classes, races, muslims and hindus;
 Beasts, birds and the many varieties of beings and creatures;
 The entire world and the visible universe
 - all forms of existence shall pass away. II5II
 Through the praises of the lord, devotional worship, spiritual
 wisdom and the essence of reality,
 Eternal bliss and the imperishable true place are obtained.
 There, in the saadh sangat, the company of the holy, the lord's
 glorious praises are sung with love.
 There, in the city of fearlessness, He dwells forever. II6II
 There is no fear, doubt, suffering or anxiety there;
 there is no coming or going, and no death there.
 There is eternal bliss, and the unstruck celestial music there.
 The devotees dwell there, with the Kirtan of the Lord's Praises
 as their support. II7II
 There is no end or limitation to the Supreme Lord God.
 Who can embrace His contemplation?
 Says Nanak, when the Lord showers His Mercy,
 the imperishable home is obtained; in the Saadh Sangat, you
GAUREE Mehlaa:5(Page:237)

Other than the one true Lord, all else will perish. Forever abiding will be
 the Absolute Lord and His beloved ones, who have become one with
 Him. The needle of time points down on our heads like a sword. With
 time, all is diminishing and one day will perish. That which does not
 diminish or perish is the True Absolute Waheguru.

Amogh darsan aajoonee sambha-o.
Akaal moorat jis kaday naahee kha-o.

The blessed vision of his darshan is fruitful and rewarding; he is
 not born, he is self-existent.
 His form is undying; it is never destroyed.

Maaro mehlaa:5(page1082)

TRUTH AND FALESHOOD CANNOT DWELL TOGETHER

There is no compatibility between Truth and falsehood. The two cannot dwell in one place. Satguru Guru Amar Das Ji's irrefutable statement regarding the truth is that it can never be adulterated with falsehood. Think about it fully and you will realize that the sat guru is indeed the fountainhead of the Truth.

Those who have adopted falsehood cannot even think of becoming one with the Lord. They cannot even envisage sitting before the unimpeachable Sat guru because only the untarnished truth pervades around him. A deceitful person's sustenance is not the truth. If such persons do come to the Guru, they will pretend the truth for a while and pass their time. Ultimately, they return to the company of the false ones because falsehood is their nutrition and this satiates their minds.

Onaa rijak na pa-i-o othai onhaa horo khaanaa.

They do not find their food there; their food is different

Mehlai:1(Page:956)

Onaa daa bhakh so othai naahee jaa-ay koorh lahan bhaydaaray.

There is no food for them there; the false go into the filth like sheep.

Mehlai:3(Page:312)

Further the sat guru states...

Jin kay chit kathor heh say baheh na satgur paas.

Othai sach varatdaa koorhi-aaraa chit udaas.

O-ay val chhal kar jhat kadh-day fir jaa-ay baheh koorhi-aaraa paas.

Vich sachay koorh na gad-ee man vaykhu ko nirjaas.

Koorhi-aar koorhi-aaree jaa-ay ralay sachiaar sikh baithay satgur paas. II26II

Those who have hearts as hard as stone, do not sit near the true guru.

Truth prevails there; the false ones do not attune their consciousness to it.

By hook or by crook, they pass their time, and then they go back to sit with the false ones again.

Falsehood does not mix with the truth; o people, check it out and see.

The false go and mingle with the false, while the truthful sikhs sit by the side of the true guru. II26II

Pauri (page:314)

Sat guru Sri Guru Amar Dass Ji states that those in whom falsehood abides, explicitly dislike the Truth. When a truthful being speaks the truth, because of the incompatibility between truth and falsehood, a false being listening to the truth, envies and begrudges it. This is because falsehood alone is the sustenance that satisfies a dishonest being. For example, no matter how much good food we might feed a crow, it will still go and sit on rubbish looking for food there.

Jinaa andar koorh vartai sach na bhaav-ee.

Jay ko bolai sach koorhaa jal jaav-ee.

Koorhi-aaree rajai koorh ji-o vistaa kaag khaav-ee.

Those who are permeated by falsehood, do not love the truth.

If someone speaks the truth, falsehood is burnt away.

The false are satisfied by falsehood, like the crows who eat manure.

Sorath vaar mehlai:4(page:646)

Regarding the above verses of the Satgurus, the eminent Gurmat Scholar Bhai Gurdas Ji further elaborates with examples. He says, the truth is unsullied, transparent (crystalline) and pure. Falsehood is completely sullied and impure. Therefore, falsehood cannot mix with the truth. There can be no compatibility between the two. Just as a small speck of dust, when lodged in the eye causes immense discomfort to a person, and he finds it difficult to sleep all night. Similarly, if a fly were to fall into the food, one cannot eat that food and would definitely throw up. Just as if a small spark of fire was to fall on wool, it would not become a part of it but would burn it completely. Similarly, if a drop of sour can spoil a whole pot of milk, its taste changes and the milk goes to waste. A small amount of poison if consumed by even an emperor, who has many physicians at his disposal, if not treated, would kill him. In the same way, falsehood cannot amalgamate with the truth. There can be no unity between truth and untruth, (falsehood)

Such koor do-ay jhaagru jhugraa karda aiya
 Ag-ay suchaa such niya-ey aap hajoor dovay jhugraa-ia
 Such suchaa koor kooriaar punchaa vich do kar sumjhaa-ia
 Such jittaa koor haariya koor koora kur sehar phira-ia
 Suchiaaray saabaash hai kooriaaray phit phit karaaiya
 Such lehnaa koor devnaa khut sutaagal likh devaa-ia
 Aap dhuga-ey na dhugi-ey dhuganhaaray aap dhugaiya
 Viralaa such vihaajan aiya
 Truth and falsehood had a quarrel and came to the dais of justice
 The dispenser of true justice made them debate their points
 The wise mediators decided that the truth was true and falsehood
 was lying
 The truth triumphed . Falsehood lost, was labeled a liar and
 paraded in the whole city
 The truthfull were applauded and the untrue incurred disrepute
 It was written on a paer that the truth is a ceditor and falsehood
 a debtor
 He who allows himself to be cheated is never deceived and he
 who cheats others is cheated himself
 Only a rare one is the buyer of truth

Bhai Gurdas ji vaar 30 Pauri 12

HOW CAN ONE ALIGN WITH THE TRUTH?

One needs to be true in order to become one with the truth. How then does one become true? The Sahib's have given an answer to our question.

Kiv suchiaara hoi-ay kiv koor-ay tut-ay paal
 How can one become true? How can the barrier of falsehood be
 smashed?
 And Guru Nanak Dev ji gives us the answer...
Hukam raja-ee chulnaa Nanak likhiya naal
 Satguru Nanak says this can be achieved by obeying the ordained
 command and will that is written for each person

Japji mehlaa : 1 (page 1)

What is His will?

Eyk naam hukam hai Nanak satgur diya bujhaa-ey jio
 The One Name is the Lord's Command; O Nanak, the True Guru
 has given me this understanding.

Sri raag mehlaa: 1 (page72)

The Lord is the truth, therefore His name too is the truth. Through the connection of the true Name, one establishes contact with the True Lord. The more determined we are to establish a connection with the truth, the more definite will our connection be to it.

That is why guru ji say " **Jup munn satnam sada satnam**" meaning repeat 'the true name my mind forever repeat the true name of the lord'. With firm resolve, he who falls at the feet of the Truth, he who worships the truth, he who meditates on the truth, he will forever become the truth. God himself is the Truth. He who sings the true praises of the Lord finds unification with the praise worthy Lord. He who aligns his awareness to the truth of the Lord, he who listens to and sings the true praises of the Lord ultimately becomes one with the Truth.

The Guru states

Poojaa sat sat sayvdaar.
Darsan sat sat paykhanhaar.
Naam sat sat dhi-aavanhaar.
Aap sat sat sabh dhaaree.
Aapay gun aapay gunkaaree.
Sabad sat sat parabh baktaa.
Surat sat sat jas suntaa.
Bujhanhaar ka-o sat sabh ho-ay.
Nanak sat sat parabh so-ay. ||1||

His lotus feet are true, and true are those who touch them.
His devotional worship is true, and true are those who worship him.
The blessing of his vision is true, and true are those who behold it.
His naam is true, and true are those who meditate on it.
He himself is true, and true is all that he sustains.
He himself is virtuous goodness, and he himself is the bestower of virtue.
The word of his shabad is true, and true are those who speak of god.
Those ears are true, and true are those who listen to his praises.
All is true to one who understands.
O Nanak, true, true is he, the lord god. ||1||

Sukhmani Mehlaa:5(Page:285)

Those blessed beings in who's minds arise the desire to become true, in doing so become one with the Lord, such Guru's beloved meditate on the truth even while sleeping and remain forever united with the True One. Even when awake they do not let go of the truth. A

rare few are seen in such a union with the true Lord. Such beings, body and soul are aligned only to the True Waheguru's Name; they gain an entry to the True abode. This truth is eternal. Through sincere meditation those who have removed the duality between themselves and the truth, find that the sat guru is a sacrifice unto them. Here the Sahib states

**Sach suti-aa jinee araadhi-aa jaa uthay taa sach chavay.
Say virlay jug meh jaanee-ahi jo gurmukh sach ravay.
Ha-o balihaaree tin ka-o je an-din sach lavay.
Jin man tan sachaa bhaavdaa say sachee dargeh gavay.
Jan Nanak bolai sach naam sach sachaa sadaa navay. ||21||**

Those who dwell upon the True Lord while asleep, utter the True Name when they are awake.

How rare in the world are those Gurmukhs who dwell upon the True Lord.

I am a sacrifice to those who chant the True Name, night and day.

The True Lord is pleasing to their minds and bodies; they go to the Court of the True Lord.

Servant Nanak chants the True Name; truly, the True Lord is forever brand new. ||21||

Vaar Gauree Mehlā:4(Page:312)

One can become true by aligning with the truth. By aligning with deceit, one only becomes deceitful. Those who have meditated on the unadulterated true Waheguru become His true blessed devotees. They have firmly gripped the strings of the True Name (Naam) and found the true Waheguru from within. The true ones who worship the true Waheguru find that they have conquered time. Such Guru beloveds who meditate on the truth, which is the ultimate, find that they in due course merge with Waheguru. They become the image of truth. Praiseworthy are those who have worshipped the truth. They are worthy of glory who meditated on the True one. They have received the highest reward for their endeavor.

**Sach sachay kay jan bhagat heh sach sachaa jinee araadhi-aa.
Jin gurmukh khaj dhandholi-aa tin andrahu hee sach laadhi-aa.
Sach saahib sach jinee sayvi-aa kaal kantak maar tinee saadhi-aa.
Sach sachaa sabh doo vadaa hai sach sayvan say sach ralaadhi-aa.
Sach sachay no saabaas hai sach sachaa sayv falaadhi-aa. ||22||**

*Those who truly worship and adore the True Lord, are truly the humble devotees of the True Lord.
Those Gurmukhs who search and seek, find the True One within themselves.*

Those who truly serve their True Lord and Master, overwhelm and conquer Death, the torturer.

The True One is truly the greatest of all; those who serve the True One are blended with the True One.

Blessed and acclaimed is the Truest of the True; serving the Truest of the True, one blossoms forth in fruition. ||22||

Shalok Mehlā:4 (Page:313)

Such is the True Lord that after creating His creation He has also devised a mode to run this show. Such a Lord must be lauded and praised. He can never be destroyed; one cannot put a price on Him. Only through the grace of the Satguru do we gain awareness of the true One. Those guru devotees who have sung the praises of the True Waheguru have seen all their vices melt away. Such is the gratification in aligning with the truth. Let us read what Sat guru Ji says...

**Sach sachaa kudrat jaanee-ai din raatee jin banaa-ee-aa.
So sach salaah sadaa sadaa sach sachay kee-aa vadi-aa-ee-aa.
Saalaah sach salaah sach sach keemat kinai na paa-ee-aa.
Jaa mili-aa poora satguroo taa haajar nadree aa-ee-aa.
Sach gurmukh jinee sahaali-aa tinaa bhukhaa sabh gavaa-ee-aa. ||23||**

The true lord is truly known for his all-powerful creative nature; he fashioned the days and the nights.

I praise that true lord, forever and ever;

True is the glorious greatness of the true lord.

True are the praises of the praiseworthy

true lord; the value of the true lord cannot be appraised.

When someone meets the perfect true guru, then

his sublime presence comes to be seen.

Those gurmukhs who praise the true lord - all their hunger is gone. ||23||

Shalok mehlā:4(page:313)

Guru Nanak Dev Ji says that those who have shed ignorance and vice in their desire to become true, such true beings have managed to cross this worldly ocean of suffering by merging with the True Lord's Name. Guru Nanak Dev Ji says that He is a sacrifice many times over unto such True Guru beloved. What is this state, which a true being attains that also gains him acceptance in the eyes of the guru? Such a state is attained through unification with the true Name (Naam) and by shedding one's doubts and vices.

***Such ruttay say ubbray dubidha chhod vikaar
Hau tin kay bulihaarnay dur succhay suchiar***

*Those coloured in the true naam are emancipated they become
free of doubt and leave aside misdeed
Unto them am I a sacrifice who are true devotees truthful naam
at the true lords door*

Sri rag mehlā: 1 (page 55)

Dyed in the colors of the truth, the mission of these true beings on this earth is accomplished. Even their forth-coming generations are redeemed. Due to their loving devotion to the true Lord, the radiance of their devotion passes on with them into the after life. For the evolution of this life and to redeem one's self and family, to avoid standing in shame in front of the Lord in the after life read Guru Amar Dass Ji's statement and let us pray to the Lord that we too may become true beings.

***Gurmukhiaan mu sohnay gur kay hayt pyaar
Suchee bhagat such ruttay dur suchay suchiaar
Aaey say purvaan hai subh kul ka kurray udhaar***

*Beautiful are the faces of the Gurmukhs, who bear love and
affection for the Guru. Through true devotional worship, they are
attuned to Truth; at the True Door, they are found to be true.
Blessed is their coming into being; they redeem all their ancestors*

Sri raag mehlā: 3 (page 66)

***Gurmukh bhagat soheh darbaaray.
Sachee banee sabad savaaray.
An-din gun gaavai din raateh sahj saytee ghar jaahaa hay. Il14ll***

*The Gurmukhs, the devotees, are exalted and beautified in the
Court of the Lord.
They are embellished with the True Word of
His Bani, and the Word of the Shabad.*

*Night and day, they sing the Glorious Praises of the
Lord, day and night, and they intuitively go to their own home. Il14ll
Maaroo Mehlā: 3 (Page: 1055)*

To attain motionless equilibrium (sahej), to gain acceptance at His door, day and night one must strive to build a union with the True Bani (Gurbani) and the Guru's word (Naam). Then by singing, His praises and being True one can gain this priceless treasure. No other mode, method or manner can yield these results.

To become true, to build a connection with the truth, one must first build a connection of love with the true Waheguru's Name. Love for the True one comes from true communion. When love for the True Name (Naam) takes root, the seeker then sings the praises of the True one at all times. Then at all times love for the True Lord resides in his heart. Due to which he gains acceptance in the True Lord's court as a true one. Sahibs further say.

***Santaa sangat mil rahai taa sach lagai pi-aar.
Sach salaahē sach man dar sachai sachiaar. Il20ll***

***But if he joins the society of the saints, then he comes to
embrace love for the truth.
Praising the true lord with a truthful mind, he becomes true
in the court of the true lord. Il20ll***

Soohee Mehlā: 3 (Page: 756)

Where it is important to keep the company of the True beings (sangat) to become true, there receiving the guru's shelter and guidance is even more important. Meditation on the Sat Guru's blessed word (Waheguru) alone helps in making us True and it alone gives us the strength to withstand all that is unbearable.

Sahib States...

***Nanak vin satgur sach na paa-ee-ai manmukh bhoolay
jaanhi. Il53ll***

*O Nanak, without the True Guru, the True Lord is not found.
The self-willed manmukhs leave, wandering around lost. Il53ll
Shalok Mehlā: 3 (Page: 1419)*

In addition:-

***Jisahi jaraa-ay aap so-ee ajar jarai.
Tis hee mili-aa sach manar gur man dharai. Il3ll***

*He alone endures the unendurable, whom the Lord inspires to endure it.
And he alone meets the True Lord, within whose mind the Guru's Mantra is implanted. ||3||*

Raamkalee Vaar Mehlā:5(Page:958)

Those who have **toiled** for the True Name, who sing His praises and meditate on His Name, ultimately become one with the True one. They are inseparable from the Truth. They attain oneness with the True Lord forever. Those whose life has changed in this manner, what all do they gain further? Let us read Sri Guru Amar Dass Ji has to say.

**Such khuttnā such raas hai suchay suchēe so-ay
Such milay say n vichhurray Nanak gurmukh ho-ay**

Earning Truth, and accumulating the Wealth of Truth, the truthful person gains a reputation of Truth. Meeting with the True One, O Nanak, the Gurmukh shall not be separated from Him again

Sri raag mehlā:3(page37)

And

**Untar jis kay such vussay suchay suchēe so-ay
Such millay say n vichhurray tin nij ghur vaasa ho-ay**

True is the reputation of the true, within whom truth abides. Those who meet the True Lord are not separated again; they come to dwell in the home of the self deep within.

Sri raag mehlā:3(page27)

To become True, to merge with the Truth, one must take refuge in the Guru and the path shown by him, one must commune with those already united with the Truth and by meditating on His true Name and singing his praises, one can become True and merge with the True one forever. Ultimately, by attaining this unity then there remains no distance between Him and us.

**har aapay la-ay milaa-ay ki-o vaychhorhāa theev-ee bal raam
jee-o.
jis no tayree tayk so sadaa sad jeev-ee bal raam jee-o.**

*The Lord unites me with Himself; how could
I feel any separation? I am a sacrifice to the Lord.
One who has Your Support lives forever and ever
I am a sacrifice to the Lord.*

Soohee Mehlā:5(Page:778)

THE DANGER IN DISCONNECTING FROM THE TRUTH

Through the process of Meditation, and by building a connection with the Truth one attains immortality. In the eyes of the Sahibs those who through the subtle link of meditation have built a bond with the Lord, attain immortality. Those whose connection breaks with the Truth, their breaking from the truth invites the death of the soul.

What is death?

Marnan bisranāN gobindāh.

It is death to forget the Lord of the Universe.

What is Life?

Jeevanan har naam Dha-yaavanēh.

It is life to meditate on the Name of the Lord.

Mehlā:5Gaathāa (Page:1361)

To remain united with the True Lord is what life is all about and to break away from the source is death. Even when we look at nature, as long as a leaf is attached to the branch, it is alive. It further dispenses life to so many. Breaking away from the branch, it not only becomes deformed and ugly but also loses its very existence.

During floods, water from the rivers overflows the banks and separates from the river, which was its original source. After breaking away from the river what happens to this water? This floodwater loses its freshness. As the duration of its separation from the river increases the water begins to stink, and algae grows. When it was a part of the river the water was life giving, now it is stale. It cannot quench anyone's thirst, nor give life, nor can it come in use for bathing or washing clothes. All this happened because of its breaking away from its source.

In the same way, in our everyday lives too, in order to escape the summer heat, we use air conditioners and fans. We switch on bulbs, tube lights, to escape the darkness. All these luxuries and comforts are ours so long as our air conditioners, fans, bulbs & tubes are in contact with the electricity from the electricity station. When the connection breaks, all our comforts and luxuries vanish.

The Guru's disciple, who through the cord of meditation remain connected to the Lord receives the blessings of a true life through this

connection. By parting from the true Name, one's lot is mortality. In the Guru's eyes, he alone is alive whose connection with the True Lord is not broken. The Sahibs' have stated.

***So jeevi-aa jis man vasi-aa so-ay.
Nanak avar na jeevai ko-ay.***

*They alone are truly alive, whose minds are filled with the lord.
O Nanak, no one else is truly alive;*

Maajh Mehlāa: 1 (Page: 142)

When this connection with His Name is broken, one falls from the heights of bliss to a world where life resembles a poisonous snake, which burns with its own poison. Even if one becomes the owner of the whole world, one would still have gained nothing. Man is a gainer only when he remains forever in contact with the Giver of all virtues. He who is united with such a Lord is not only joyful in this world and the next, but spreads joy and solace to others. The Guru is willing to sacrifice his all for such a united disciple.

***Bin simran jo jeevan balnaa sarap jaisay arjaaree.
Nav khandan ko raaj kamaavai an̄ chalaigo haaree. ||1||
Gun nidhaan gun tin hee gaa-ay jaa ka-o kirpaa dhaaree.
So sukhee-aa dhan us janmaa Nanak tis balihaaree. ||2||2||***

*Without meditating in remembrance on the
Lord, life is like a burning fire, even if one lives long, like a snake.
One may rule over the nine regions of the earth, but in the end,
He shall have to depart, losing the game of life. ||1||
He alone sings the glorious praises of the lord, the treasure of
virtue,
upon whom the lord showers his grace.
He is at peace, and his birth is blessed; Nanak is a sacrifice to
him. ||2||2||*

Todee Mehlāa: 5 (Page: 712)

According to the Satguru, those who are disconnected from the Truth, their lives are a curse. Not only are they devoid of the True name, their souls are besmirched by ignorance and illusion of Maya.

***Naamheen kaalakh mukh maa-i-aa.
Naam binaa dharig dharig jeevaa-i-aa. ||3||***

*Those who lack the naam have their faces rubbed in the dirt of
maya.*

Without the naam, cursed, cursed are their lives. ||3||

Aasaa Mehlāa: 4 (Page: 366)

This life is a sheer waste when it is disconnected from the truth. In Gauri Rag, Guru Arjun Dev Ji has sketched the life of a being separated from God. This sketch is frightening. A disconnected soul is like a poisonous snake, which wastes his life consumed with poison. By renouncing meditation and prayer, all other deeds that he does are like a crow digging around a rubbish heap. The deeds of a person who has renounced the true Name resemble those of a dog. The one who forsakes the Lord's Name is disconnected from his true Father. As such, he is not endured in this world or in the Lord's court. He is like the son of a prostitute who does not know his father. Devoid of His Name, a being resembles a horned Ram. Man lies day and night, due to which he is shamed in this world and in the Lord's presence. Devoid of the Lord's Name, man resembles a donkey. Just as a donkey enjoys being soiled and is happy roaming in the dirt, a sinful person is happy consuming filth in immoral places. A person devoid of His Name is like a mad dog. Just as a mad dog does not differentiate whom he bites, similarly a person devoid of the name becomes like a rabid dog ...

***Lobhi purush n jaanaee bhukh abhukh subh kha-ey ie. A greedy
person eats all that is filthy and uneatable without differentiating***

It becomes his habit. A man devoid of the Lord's name kills his own soul. Such a being has no caste or race. In the presence of the Lord, he has no honor or respect.

On the other hand, on whom the Sat guru bestows His grace such a being receives the gift of meditation and Holy Communion through which he attains union with the Lord and his journey through the stormy sea of this life becomes easy.

Let us read what the fifth Guru, Guru Arjun Dev Ji has to say. In doing so, we too might form a relation ship with the Truth and be inspired to render His Name.

***Bin simran jaisay sarap aarjaaree.
Ti-o jeeveh saakat naam bisaaree. ||1||
Ayk nimakh jo simran meh jee-aa.
Kot dinas laakh sadaa thir thee-aa. ||1|| rahaa-o.
Bin simran dharig karam karaas.
Kaag batan bistaa meh vaas. ||2||
Bin simran bha-ay kookar kaam.
Saakat baysu-aa pooṭ ninaam. ||3||
Bin simran jaisay seeny chhataaraa.***

Boleh koor saakaṭ mukh kaaraa. ||4||
Bin simran gardhabh kee ni-aa-ee.
Saakaṭ thaana bharisat firaa-ee. ||5||
Bin simran kookar harkaa-i-aa.
Saakaṭ lobhee bandh na paa-i-aa. ||6||
Bin simran hai aatam ghaatee.
Saakaṭ neech tis kul nahee jaatee. ||7||
Jis bha-i-aa kirpaal tis satsang milaa-i-aa.
Kaho Nanak gur jagat taraa-i-aa. ||8||7||

Without meditating in remembrance on the lord, one's life is like that of a snake.

This is how the faithless cynic lives, forgetting the naam, the name of the lord. ||1||

One who lives in meditative remembrance, even for an instant, Lives for hundreds of thousands and millions of days, and becomes stable forever. ||1||pausell

Without meditating in remembrance on the lord, one's actions and works are cursed.

Like the crow's beak, he dwells in manure. ||2||

Without meditating in remembrance on the lord, one acts like a dog.

The faithless cynic is nameless, like the prostitute's son. ||3||

Without meditating in remembrance on the lord, one is like a horned ram.

The faithless cynic barks out his lies, and his face is blackened. ||4||
 without meditating in remembrance on the lord, one is like a donkey.

The faithless cynic wanders around in polluted places. ||5||
 without meditating in remembrance on the lord, one is like a mad dog.

The greedy, faithless cynic falls into entanglements. ||6||

Without meditating in remembrance on the Lord, he murders his own soul.

The faithless cynic is wretched, without family or social standing. ||7||

When the Lord becomes merciful, one joins the Sat Sangat, the True Congregation.

Says Nanak, the Guru has saved the world. ||8||7||

Gauree Mehlaa:5,(Page:239)

All through Gurbani, it is mentioned that such a man's life is a

curse. He remains disconnected from the Truth and his life is devoid of the True Name. The Guru's motivate us to pray at the Lord's feet so that He may bless us with the gift of His True Name. Let us read further, what Guru Arjun Dev Ji has to say...

Mil mayray gobind apnaa naam dayh.

Naam binaa dharig dharig asnayhu. ||1|| rahaa-o.

Naam binaa jo pahirai khaa-ay.

Ji-o kookar joothan meh paa-ay. ||1||

Naam binaa jaytaa bi-uhaar. Ji-o mirtak mithi-aa seegaar. ||2||

Naam bisaar karay ras bhog.

Sukh supnai nahee tan meh rog. ||3||

Naam ti-aag karay an kaaj.

Binas jaa-ay jhoothay sabh paaaj. ||4||

Naam sang man pareet na laavai.

Kot karam karti narak jaavai. ||5||

Har kaa naam jin man na aaraadhaa.

Chor kee ni-aa-ee jam pur baadhaa. ||6||

Laakh adambar bahu bisthaaraa.

Naam binaa jhoothay paasaaraa. ||7||

Har kaa naam so-ee jan lay-ay.

Kar kirpaa Nanak jis day-ay. ||8||10||

Meet me, O my Lord of the Universe. Please bless me with Your Name.

Without the Naam, the Name of the Lord, cursed, cursed is love and intimacy. ||1||Pausell

Without the Naam, one who dresses and eats well is like a dog, who falls in and eats impure foods. ||1||

Without the Naam, all occupations are useless, like decorations on a dead body. ||2||

One who forgets the Naam and indulges in pleasures, shall find no peace, even in dreams; his body shall become diseased. ||3||

One who renounces the Naam and engages in other occupations, shall see all of his false pretenses fall away. ||4||

One whose mind does not embrace love for the Naam shall go to hell, even though he may perform millions of ceremonial rituals. ||5||

One whose mind does not contemplate the Name of the Lord is bound like a thief, in the City of Death. ||6||

Hundreds of thousands of ostentatious shows and great expanses

- without the Naam, all these displays are false. ||7||

That humble being repeats the Name of the Lord,

O Nanak, whom the Lord blesses with His Mercy. ||8||10||

Gauree Mehlā:5(Page: 240)

In the above written verse, we have seen how a man devoid of the Lord's Name is denounced, although, due to his good deeds from previous births, he has received this priceless body, he who does not use this body to pray and meditate on the Divine Name is slowly killing his own soul. Why do such beings live because a life without meditation is a wasted life?

Those beings devoid of the Lord's Name who seem to be laughing, playing eating and drinking are actually living a farce. What is the use of decorating a dead body? It is a total waste. That is why a person's life, who does not meditate on the True Joyous Waheguru, is worse than animals.

According to Baba Farid Ji, a man devoid of love for the Lord is a burden on this earth.

visri-aa jinH naam tay bhu-ay bhaar thee-ay. ||1|| rahaa-o.

Those who forget the Naam, the Name of the Lord, are a burden on the earth. ||1||Pause||

Aasaa Shaikh Fareed Jee (Page:488)

Satguru Sri Guru Amar Dass Ji's statements regarding such beings, which have parted ways with the Truth, is that they always take the protection of falsehood. Due to their separation from the truth, the emissaries of Maya (ignorance & illusion) i.e. wrong desires, anger, greed and false ego slowly sap a way their virtues. Due to this ignorance and illusions of Maya, such dishonest beings remain bereft of the nectar of the Lord's Name. Poison in the form of Maya is all that they desire. It becomes their nature. They remain at loggerheads with men of God and shun their company. They prefer friendship with evil doers, who are forever plotting to hurt others.

By separating ways with the truth and aligning with evil doers, the messengers of death do not spare them. Bonded, they suffer the ignominies of Hell. Breaking away from the Truth, what is man's predicament? Let us find out what Guru Amar Dass Ji has to say.

Jinhee naam visaari-aa koorhay kahan kahannih.

Panch chor tinaa ghar muhni ha-umai andar sannih.

Saakaṭ muthay durmatee har ras na jaanannih.

Jinhee amrit bharam lutaa-i-aa bikh si-o racheh rachannih.

Dustaa saytee pirharhee jan si-o vaad karannih.

Nanak saakaṭ narak meh jam badhay dukh sahannih.

Those who forget the Naam, the Name of the Lord, are said to be false.

The five thieves plunder their homes, and egotism breaks in.

The faithless cynics are defrauded by their own evil-mindedness; they do not know the sublime essence of the Lord.

Those who lose the Ambrosial Nectar through doubt, remain engrossed and entangled in corruption.

They make friends with the wicked, and argue with the humble servants of the Lord.

O Nanak, the faithless cynics are bound and gagged by the Messenger of Death, and suffer agony in hell.

Shalok Mehlā:3(Page:854)

A man disunited from the Truth lives a life of suffering. He remains troubled and distressed and becomes the cause of suffering to many others. Under the influence of Maya, he becomes a slave to the five vices and leads a less than virtuous life. By separating from the truth, the messengers of death push him towards hell, where he then dwells permanently. Our Sat guru's dearest desire is to save us from such sins and shortcomings. This is the reason why they motivate us repeatedly to align with the Truth.

He who breaks away from the Truth forgets the Giver of this life and the Bestower of all pleasure. Bhai Gurdas Ji calls such persons ungrateful. In this world, the greatest sin is ingratitude. One's mind trembles when one hears from Bhai Gurdas Ji the writ against an ungrateful person. Bhai Sahib States in the thirty fifth Vaar that,

"A woman of extreme low birth was cooking the flesh of a dog in alcohol. After cooking it, she put it into the skull of a human being from which was emitting a foul smell. She then covered it with a cloth drenched in blood and was carrying it away to eat. On being asked as to why she had covered this meat which emitted such foul smell, she replied that she had covered it for fear of it being seen by an ungrateful, thankless being, as his gaze would render it even more defiled. What is this ungrateful person like? Whose very gaze is so unclean that it convolutes

even further things that are already filthy”. Let us read what Bhai Gurdas Ji has to say.

**Mudd vich ridha paey kay kuttay da maas
Dharia manas khopri tis mandi vaas
Rutt bhariya kupra kur kujjan taas
Dhukk lai chullee choohri kar bhog bilaas
Aakh sunaa-ey puchhia lahay visvash
Nudree puvay akirtghun mutt ho-ey vinaas**

Foul smelling meat of a dog cooked in wine was kept in a human skull

It was then covered with a blood drenched cloth

Covering it thus the scavenger woman after appeasing her lust carries that bowl

At being asked about the abominable material under the cloth the woman said assuredly that She has covered this material to save it from being corrupted and polluted by the sight of an ungrateful person

Bhai Gurdas ji Vaar 35 pauri 9

According to Guru Arjun Dev Ji, the Lord has gifted us this body. He who has created this body in the mother's womb, He who created milk even before we took birth, to nurture our bodies, He who provided numerous gifts and comforts for us in our youth, He who provided us sons, daughters & relatives to care for us in our old age. We have forsaken the provider of such priceless gifts. We do not even thank the True Lord for all His gifts. If some of us do, then it is indeed praiseworthy, but if we do not, then we cannot escape the accusation of ingratitude. We must look within ourselves. Even the earth feels the burden of a thankless individual.

The earth does not feel the burden of the tall mountains, nor of huge fortresses and buildings. The earth does not feel the burden of the oceans and the vast quantities of water in them, nor of the rivers and lakes. It does not feel the burden of the unlimited creatures who roam on it. However, the earth does feel burdened by one thing and it is the burden of an ungrateful being. Such a person is the lowliest of low. Let us further read and contemplate on the verses written by Bhai Gurdas Ji and find out whether we fall in the category of the ungrateful.

**Na tis bhaaray purbattaa usmaan khuhunday
Na tis bhaaray kot gurb ghur baar disunday
Na tis bhaaray saeraa nud vaah vuhunday**

**Na tis bhaaray turvuraan phul suphal fulanday
Na tis bhaaray jee junt aganat firanday
Bhaaray bhooeee akirtghun mundee hu munday**

The sky touching mountains are not weighty like an ungrateful person

The visible forts are too not as weighty as a ungrateful person

The oceans into which rivers merge are not weighty either

The fruit laden trees or the innumerable animals are not as heavy as an ungrateful person

In fact the ungrateful person is the heaviest burden to this earth compared to all the above

Bhai Gurdas ji Vaar 35 Pauri 8

Man's disconnection from the truth implicates his soul to the sin of ingratitude. Due to this, his soul becomes burdened and drowns in the ocean of life. He cannot therefore escape punishment from the messengers of death. The ghost of remorse and regret disturb his soul at all times.

In the end, let us read Sri Guru Arjun Dev Ji's sayings in the Gauri Rag. What unhappy conditions a man faces who has parted ways with the truth. May the Sat guru save us from such a state and forever keep us united to the truth, so that our purpose in life may be achieved.

**Dulabh dayh paa-ee vadbhaagee.
Naam na jaapeh tay aatam ghaatee. ||1||
Mar na jaahee jinaa bisrat raam.
Naam bihoon jeevan ka-un kaam. ||1|| rahaa-o.
Khaat peet khaylat hasat bisthaar.
Kavan arath mirtak seegaar. ||2||
Jo na suneh jas parmaanandaa.
Pas pankhee tarigad jon tay mandaa. ||3||
Kaho Nanak gur manjar drirh-aa-i-aa.
Kayval naam rid maahi samaa-i-aa. ||4||42||111||**

This human body is so difficult to obtain; it is only obtained by great good fortune.

Those who do not meditate on the naam, the name of the lord, are murderers of the soul. ||1||

Those who forget the lord might just as well die.

Without the naam, of what use are their lives? ||1||pausell

*Eating, drinking, playing, laughing and showing off
 - what use are the ostentatious displays of the dead? II2II
 Those who do not listen to the praises of the lord of supreme
 bliss,
 Are worse off than beasts, birds or creeping creatures. II3II
 Says Nanak, the gurmantia has been implanted within me;
 The name alone is contained within my heart. II4II42II111II*

Gauree Mehlaa:5 (Page:188)

May the Satguru have mercy upon us; keep us united to the truth, so that we may be saved from becoming ungrateful, thankless beings and thereby live life like a dead man. If we do not align ourselves to the truth then we will have to hear the accusation that our lives are even worse than those of animals.

ADVANTAGES OF ALIGNING WITH THE TRUTH

In Gurbani where the sat guru's have expounded the Truth throughout, they have explained ways and means to develop a connection with this Truth as well.

What is the mental condition of those detached from the Truth? This detachment causes them both worldly and spiritual losses. The Sat guru's have explained this in detail. Along with this, they have also explained the condition of souls who through meditation have become united with the Truth. Aligning with the truth, such beings redeem themselves, here and in the Lords presence. According to Sri Guru Arjun Dev Ji, "Say dhunvant har naam liv la-ey" they are bountiful who are immersed in His Name". They receive respect and honor by walking on path of the truth (Suchay marag chuldiaa ustat karay juhaan). There, in the Lord's presence too, they do not suffer ignominy but become worthy of respect and honor ie. ray ray durgay kuhay na ko-uu aa-o bhaith aadar subh day-oo

Which are the blessings that are bestowed on God united souls? The fifth Guru, Guru Arjun Dev Ji states that such God conscious souls see no one as their enemy; the whole world becomes their friend. Because of this unity with the Lord, their wandering ceases and they experience stillness from within. Merging with the Lord, all one's worries and regrets dissipate. Through the Lords blessings, they are liberated. 'O' my mind merge your consciousness with the Lord. He alone is your salvation none other can help you. You fool! All these people of great wealth that you see around you, none of their wealth & stature is of any

use to their soul's life journey. Even though God's beloved servant might belong to the lowliest of stations in life, Even a brief communion with such a God united soul can liberate one from suffering. Listening to the Name of the Lord with awareness, we receive benefits equivalent to millions of pilgrimages. The Guru bestows this blessing upon the disciple who has destroyed duality in his soul.

So, dear Brother! Remember the True Name (Naam) at all times. Meditation on His Name destroys the false attachment with Maya (illusion). The True Lord, who is indestructible, resides within you always. O Dear mind! Immerse yourself in His love. When duality between the Lord and us ceases, all desires vanish too, and the messengers of death do not come near us. By engaging in meditation and contemplation, one gains great respect and honor. Worshipping the Lord, earns us the status of immortality.

He who is devoted to the service of the True Lord never faces any loss. All obstructions in his path disappear. No one asks the Lord's servant for an account in the Lord's court. So why not be employed in the service of such a Lord at all times.

O My mind! Seek union with Him in whose house there is no scarcity. He is the One and only, yet He is all pervasive. The Master's one benevolent gaze of compassion can submerge us in joy and exultation. Therefore, it is wise to remain in His service.

*Har si-o jurai ta sabh ko meet.
 Har si-o jurai ta nihchal cheet.
 Har si-o jurai na vi-aapai kaarhhaa.
 Har si-o jurai ta ho-ay nistaaraa. II1II
 Ray man mayray toon har si-o jor.
 Kaaj tuhaarai naahee hor. II1II rahaa-o.
 Vaday vaday jo dune-aadaar.
 Kaahoo kaaj naahee gaavaar.
 Har kaa daas neech kul suneh.
 Tis kai sang khin meh udhriahi. II2II
 kot majan jaa kai sun naam.
 kot poojaa jaa kai hai Dhi-aan.
 kot punn sun har kee banee.
 kot falaa gur tay biDh jaanee. II3II
 man apunay meh fir fir chayt.
 binas jaahi maa-i-aa kay hayt.
 har abhinaasee tumrai sang.
 man mayray rach raam kai rang. II4II*

jaa kai kaam utrai sabh bhookh.
jaa kai kaam na joheh doot.
jaa kai kaam tayraa vad gamar.
jaa kai kaam hoveh tooN amar. ||5||
jaa kay chaakar ka-o nahee daan.
jaa kay chaakar ka-o nahee baan.
jaa kai daftar puchhai na laykhaa.
taa kee chaakree karahu bisaykhaa. ||6||
jaa kai oon naahee kaahoo baat.
aykeh aap anaykeh bhaat.
jaa kee darisat ho-ay sadaa nihaal.
man mayray kar taa kee ghaal. ||7||

When someone attaches himself to the Lord, then everyone is his friend.

When someone attaches himself to the Lord, then his consciousness is steady.

When someone attaches himself to the Lord, he is not afflicted by worries.

When someone attaches himself to the Lord, he is emancipated. ||1||
O my mind, unite yourself with the Lord.

Nothing else is of any use to you. ||1|| Pausell
The great and powerful people of the world
are of no use, you fool!

The Lord's slave may be born of humble origins,
but in his company, you shall be saved in an instant. ||2||
Hearing the Naam, the Name of the Lord, is equal to millions of
cleansing baths.

Meditating on it is equal to millions of worship ceremonies.
Hearing the Word of the Lord's Bani is equal to giving millions in alms.
To know the way, through the Guru, is equal to millions of rewards. ||3||
Within your mind, over and over again, think of Him,
and your love of Maya shall depart.

The Imperishable Lord is always with you.
O my mind, immerse yourself in the Love of the Lord. ||4||
Working for Him, all hunger departs.
Working for Him, the Messenger of Death will not be watching you.
Working for Him, you shall obtain glorious greatness.
Working for Him, you shall become immortal. ||5||
His servant does not suffer punishment.

His servant suffers no loss.
In His Court, His servant does not have to answer for his account.
So serve Him with distinction. ||6||
He is not lacking in anything.
He Himself is One, although He appears in so many forms.
By His Glance of Grace, you shall be happy forever.
So work for Him, O my mind. ||7||

Gauree Mehlāa:5(Page:238-239)

One receives the True gift of a spiritual life through communion with Holy beings. By reciting His Name, this True Name provides sustenance to the soul and by merging ones self completely to the Lord, duality between Him and us is destroyed. The wandering of the soul ceases. All hunger for this illusionary world vanishes and we then receive the gift of a true fulfilling life.

Taripat bha-ee sach bhojan khaa-i-aa.

Man tan rasnaa naam dhi-aa-i-aa. ||1||

Jeevnaa har jeevnaa.

Jeevan har jap saadhsang. ||1|| rahaa-o.

I am satisfied and satiated, eating the food of truth.

With my mind, body and tongue, i meditate on the naam, the
name of the lord. ||1||

Life, spiritual life, is in the lord.

Spiritual life consists of chanting the lord's name in the saadh
sangat, the company of the holy. ||1|| Pausell

Dhanaasree Mehlāa:5(Page:684)

Jeevnaa safal jeevan sun har jap jap sad jeevnaa. ||1|| rahaa-o.

Fruitful is the life, the life of one who hears about the lord, and
chants and meditates on him; he lives frever. ||1|| Pausell

Maaroo Mehlāa:5(Page:1019)

By merging with the Truth, one receives innumerable gifts from the Almighty. Sahib's further states O True Lord! Those drenched in your love meditate on Your Name. They receive the fruits of bliss and contemplation and are elevated from the sufferings of birth and death. They live in utter faith that the grace bestowed upon them by the Lord cannot be taken away by any power on earth.

Dear Lord! Those seeped in the love of your Name worship you;

they receive your bounties in this life and here after. Where an evolved devotee always holds tightly the cord of the Lord's Name, there this Name protects the devotee from the vice of false ego and helps him to stay forever humble in the Lord's feet. Due to the devotee's steadfast attachment to meditation and contemplation, all five vices (desire, anger, greed, lust, attachment) come under his control, leading him to salvation. Therefore, great are the virtues in merging with the truth.

Jo tayrai rang raatay su-aamee tih kaa janam maran dukh naasaa.

Tayree bakhas na maytai ko-ee satgur kaa dilaasaa. ||2||

Naam Dhi-aa-in sukh fal paa-in aath pahar aaraadheh.

Tayree saran tayrai bharvaasai panch dusat lai saadheh. ||3||

Those who are attuned to Your Love,

O my Lord and Master, are released from the pains of birth and death.

No one can erase Your Blessings; the True Guru has given me this assurance. ||2||

Those who meditate on the Naam, the Name of the Lord, obtain the fruits of peace.

Twenty-four hours day, they worship and adore

You. In Your Sanctuary, with Your Support, they subdue the five villains. ||3||

Soohee Mehlaa:5(Page:750)

He who receives this priceless treasure calls out in ecstasy about the beauty of his situation and inspires others thus saying; "O Guru beloved! You too can gather the wealth of His Name as I have done from the Guru. Because of this wealth, my wandering has ceased, duality has vanished and I have become still from within. The Guru's wisdom and contemplation on the Name have removed in me the desire for worldly treasures from deep within. The five vices- desire, greed, lust, anger, attachment of this illusionary world do not touch me any longer because devotion to the Lord's Name has taken firm root in my life. Because of the gift of this jewel, doubt and duality, which were a part of my soul, have ceased to exist. All wrong desires have vanished too. My mind now sees 'Him' within and enjoys the ecstasy of being one with Him". Such a great treasure is bestowed on those beloved devotees on whom the Lord showers his grace.

Guru Tegh Bahadur Ji states as follows...

Maa-ee mai Dhan paa-i-o har naam.

Man mayro Dhaavan tay chhooti-o kar baitho bisraam. ||1|| rahaa-o.

Maa-i-aa mamtaa tan tay bhaagee upji-o nirmal gi-aan.

Obh moh ayh paras na saakai gahee bhagat bhagvaan. ||1||

Janam janam kaa sansaa chookaa raatan naam jab paa-i-aa.

Tarisnaa sakal binaasee man tay nij sukh maahi samaa-i-aa. ||2||

Jaa ka-o hot da-i-aal kirpaa nidh so gobind gun gaavai.

Kaho Nanak ih bidh kee sampai ko-oo gurmukh paavai. ||3||3||

O mother, I have gathered the wealth of the Lord's Name.

My mind has stopped its wanderings, and now, it has come to rest. ||1||Pause||

Greed and attachment cannot even touch me;

I have grasped hold of devotional worship of the Lord. ||1||

The cynicism of countless lifetimes has been eradicated, since I obtained the jewel of the Naam, the Name of the Lord.

My mind was rid of all its desires, and

I was absorbed in the peace of my own inner being. ||2||

That person, unto whom the Merciful

Lord shows compassion, sings the Glorious Praises of the Lord of the Universe.

Says Nanak, this wealth is gathered only by the Gurmukh. ||3||3||

Basant Mehlaa:9(Page:1186)

To attain salvation from Maya (illusion & ignorance), to remain in bliss forever, to receive blessings of the Lord in this life and here after, a true and virtuous life is important. This can only be gained by aligning with the Truth. The path to become one with the truth and to shed duality between Him & us, is through meditation and contemplation of the true Gurbani and the True one.

CONTENTMENT

What Is Contentment?

Satisfactoin,gratitude,to live by the Lord's will, to shed greed, to remain content in one's situation and remain joyous in all that the Lord has bestowed upon us embodies CONTENTMENT.

Of all the Lord's bounties bestowed upon us, the gift of contentment is supreme. Contentment has a prime and unique standing in the spiritual world. It is one of the foremost appendages of righteous living. The wise and sagacious have rightly described contentment, the Guru of knowledge. Contentment releases joy and satisfaction into man's life.

According to the wise, contentment is the head of the spiritual body. Just as a being cannot survive without the head, in the same way, without contentment, a righteous life of faith is meaningless. The importance of 'Dharma' (righteous living) rests upon contentment.

Contentment is our protector from vices. A content being can give great sacrifices. In the most trying of circumstances, he clothes himself in the virtues of contentment and gratitude. He joyously accepts the Lord's will, while remembering Him at all times.

The need to acquire and grab does not remain a part of the nature of a content human being. He is always happy to give. A content being prefers to serve rather than be served. He is able to contain his desires within limits, thereby saving him from misdeeds.

A content being does not live to eat but eats to live.moderate eating; sleeping and moderate activity becomes the motto of his life. The Lord does not let a content being want for anything in his life. In fact, He bestows upon him innumerable blessings, and he moves from strength to strength. Sahib Guru Nanak Dev Ji blesses us in the following verse.

*Sayv keetee santokhee-een jinhee sacho sach Dhi-aa-i-aa.
Onhee mandai pair na rakhi-o kar sukarit Dharam kamaa-i-aa.
Onhee dune-aa torhay bandhnaa ann paanee thorhaa khaa-i-aa.
Toon bakhseesee aglaa nit dayveh charheh savaa-i-aa.
Vadi-aa-ee vadaa paa-i-aa. ||7||*

Those who serve are content. They meditate on the Truest of the True.

They do not place their feet in sin, but do good deeds and live righteously in Dharma.

They burn away the bonds of the world, and eat a simple diet of grain and water.

You are the Great Forgiver; You give continually, more and more each day.

By His greatness, the Great Lord is obtained. ||7||

Aasaa Di Vaar Mehlaa: 1(Page:466)

In the Gian Rachnawali Tika(guide), Bhai Mani Singh Ji has described four paths to meet the Lord. **The first is satsangat; second the Truth, third contentment and fourth restraint.** Contentment is the door through which one passes in order to meet the beloved Lord. For such a being, all four doors are open to meet the Lord. One becomes content only by aligning with the Truth. That is why a content being will always love the truth and will lead a truthful life. A content being will keep the company of godly beings and saints. He who has control over his mind and senses is regarded as a content being. Therefore, he will practice restraint in all his endeavors. Baba Farid Ji says, "O Being! Contentment and satisfaction are the main aims of your life. If you allow contentment to take firm root in your heart, your inner awareness will expand like a river, meaning, you will progress from the state of a disciple to Guru and from Guru to the Almighty Himself." However, when man lets go of contentment and satisfaction, he breaks away from the Lord and instead of a mighty river becomes just a small rivulet.

Sabar ayhu su-aa-o jay toon bandaa dirh karahi.

Vadh theeveh daree-aa-o tut na theeveh vaahrhaa. ||117||

Let patience be your purpose in life; implant this within your being.

In this way, you will grow into a great river; you will not break off into a tiny stream. ||117||

Shalok Fareed Jee(Page:1384)

The Sat guru's have given contentment the status of a pilgrimage.

Sach varat santokh tirath gi-aan Dhi-aan isnaan.

Those who have truth as their fast, contentment as their sacred shrine of pilgrimage, spiritual wisdom and meditation as their cleansing bath,

Shalok Mehlaa: 1(Page:1245)

Contentment limits man's unnecessary expansions. Our needs are few but our demands are great. Not all our desires can be fulfilled. Unfulfilled desires are the reason for all our sorrows. Only contentment can appease this dissatisfaction and end our sorrows. Without contentment, there is no limit to man's desire for wealth, status or position and power. After gaining one, he then aspires for the next.

If man gains in thousands, he then aspires to gain hundreds of thousands. After millions, he starts running to acquire billions. The one with billions then aspires for trillions. This is the nature of the senses of the body. After having savoured innumerable pleasures of this illusionary world, man still remains dissatisfied. In fact, his desire for such pleasures does not decrease but remain unsatisfied.

If one is to attain satisfaction then, there is but only one way and that is the path of contentment.

**Sehas khuttay lukh ko uthdhaavay
Tripat na aavay maya paachhey paavay
Anik bhog bikhiya kay karay
Neh triptaavay khup khup murray
Bina santokh nahi ko-uu raajay
Supan manorath birthday subh kaajay**

*Earning a thousand, he runs after a hundred thousand.
Satisfaction is not obtained by chasing after Maya.
He may enjoy all sorts of corrupt pleasures, but he is still not satisfied;
He indulges again and again, wearing himself out, until he dies.
Without contentment, no one is satisfied.
Like the objects in a dream, all his efforts are in vain*

Gauri Sukhmani mehlā:5(page278)

Contentment also bestows upon us peace and inner stillness. This state of inner bliss is such that no otherworldly pleasure compares to it. The immovable state of bliss (sahej) is beyond comparison. It cannot be weighed, measured or gauged.

After attaining this state of inner bliss, one even ceases to aspire to the abode of God Indra. (Inderpuri) or Shivpuri (the abode of Lord Shiva), Vishnupuri (the abode of Lord Vishnu) Brahmpuri (the abode of Brahma), nor does one desire the sun or moon. In that state of utter bliss, neither one desires to live nor is one afraid of death. Neither does one crave happiness nor do sorrows disturb him. In such a state of mind, one does not feel the need for worldly pleasures.

After attaining this blissful state of stillness, when the duality between the Lord and us has ceased to exist, the notion of mine and yours and the difference between who is high or low disappears. Dissatisfaction ceases to have any meaning and one's aimless wandering caused by Maya (illusion and ignorance) ends too. In that profound state, one experiences the presence of the sat guru, the unfathomable, unreachable Lord who resides in our inner self.

Baba Kabir Ji's following verses say that...

Tah paavas sindh Dhoop nahee chhahee-aa tah utpat parla-o naahee.

Jeevan mirat na dukh sukh bi-aapai sunn samaadh do-oo tah naahee. ||1||

Sahj kee akath kathaa hai niraaree.

Tul nahee chadhai jaa-ay na mukaatee halukee lagai na bhaaree. ||1|| rahaa-o.

Aradh uradh do-oo tah naahee raat dinas tah naahee.

Jal nahee pavan paavak fun naahee satgur tahaa samaahee. ||2||

Agam agochar rahai niranter gur kirpaa tay lahee-ai.

Kaho kabeer bal jaa-o gur apunay satsangat mil rahee-ai. ||3||4||48||

There is no rainy season, ocean, sunshine or shade, no creation or destruction there.

No life or death, no pain or pleasure is felt there. There is only the Primal Trance of Samaadhi, and no duality. ||1||

The description of the state of intuitive poise is indescribable and sublime.

It is not measured, and it is not exhausted. It is neither light nor heavy. ||1||Pausell

Neither lower nor upper worlds are there; neither day nor night are there.

There is no water, wind or fire; there, the True Guru is contained. ||2||

The Inaccessible and Unfathomable Lord dwells there within Himself; by Guru's Grace, He is found.

Says Kabeer, I am a sacrifice to my Guru; I remain in the Saadh Sangat, the Company of the Holy. ||3||4||48||

Gauree Kabeer Jee (Page:333)

HOW TO ACHIEVE CONTENTMENT?

Contentment cannot be obtained through worldly endeavors, nor can it be bought with money. It can neither be attained by becoming the heir to a kingdom nor by gaining position and power. In fact, worldly honour, position, power and wealth only increase the fire of dissatisfaction. Man becomes more and more greedy and avaricious, and where greed steps in, man starts behaving like a mad dog. Just as a mad dog cannot discriminate between whom he bites, in the same way, man under the influence of greed and avarice deceives even his own kin; let alone others.

Sahib Guru Arjun Dev Ji states as follows ...

***Jio kookar hurkaaya dhaavay deh dis ja-ey
Lobhi junt n jaanaee bhukh abhukh subh kha-ey***

Like the mad dog running around in all directions, the greedy person, unaware, consumes everything, edible and non-edible alike

Sri rag mehlāa : 5 (page50)

To save ourselves from the madness of greed and avarice our sahib has forewarned us repeatedly in Gurbani.

Laalach chhodahu anDhiho laalach dukh bhaaree.

So renounce greed - you are blind! Greed only brings pain.

Aasaa Mehlāa: 1 (Page:419)

As man's greed increases, his desires increase in proportion too. To fulfill his desires, he adopts any number of legitimate and illegitimate means to gratify them. As greed increases, peace and contentment begin to disappear. In the absence of peace and contentment, man forgets that one day his soul has to give an account of all its misdeeds. At the time of reckoning, no one will share the burden of his guilt and misdeeds. What does man do under the influence of greed?

Baho parpanch kar par Dhan li-aavai.

Sut daaraa peh aan lutaavai. ||1||

Man mayray bhoolay kapat na keejai.

Ant nibayraa tayray jee-a peh leejai. ||1|| rahaa-o.

Practicing great hypocrisy, he acquires the wealth of others.

Returning home, he squanders it on his wife and children. ||1||

*O my mind, do not practice deception, even inadvertently.
In the end, your own soul shall have to answer for its account.
||1||Pause||*

Sorath Kabeer Jee (Page:656)

Life is short but the burden of our greed is enormous. Greed is the originator of sin. Sahib the fifth Guru states that many a great man has succumbed to it. They become entangled in the web of deceit and avarice. Washed away in the waves of greed and avarice, man loses his way and falls from the path of righteousness and honor. Under the pressure of deceit and greed, he crosses all boundaries of modesty and shame with his friends, companions, parents and even God. An avaricious person begins doing all those deeds that he should not, and consumes that which is forbidden. Under the influence of lust, he commits prohibited deeds in society. Liberation from such greed is possible only through prayer to the Almighty, imploring Him to release us from this vice.

***Hay lobhaa lampat sang sirmohreh anik lahree kalolaay.
Dhaavant jee-aa baho parkaaran anik bhaant baho dolay.
Nach mitran nach istan nach baadhav nach maat pitaa tav
lajyaa.***

***Akranan karot akhaad-ya khaad-yan asaaj-yan saaj
samajyaa.***

***Taraahi taraahi saran su-aamee big-yaapati Nanak har
narhareh. ||48||***

*O greed, you cling to even the great, assaulting them with
countless waves.*

*You cause them to run around wildly in all directions, wobbling
and wavering unsteadily.*

You have no respect for friends, ideals, relations, mother or father.

You make them do what they should not do.

You make them eat what they should not eat.

You make them accomplish what they should not accomplish.

*Save me, save me - i have come to your sanctuary,
o my lord and master; Nanak prays to the lord. ||48||*

Shalok Sehskritee Mehlāa:5 (Page:1358)

As long as dissatisfaction resides within, until then man continues to drown in the waves of lust and greed. As long as it is present, man can never achieve contentment. To attain contentment and to rid one's self

of this malady, it is important that man douse the fire of dissatisfaction within himself. The nectar of the Lord's Name (i.e. prayer, meditation & contemplation) alone has the power to extinguish the fire of discontentment. When the fires of discontentment have been extinguished through recitation of His Name, contentment then walks in and resides in one's heart. Through this deep contentment, man's awareness merges with the all-pervasive Lord and unites with Him, becoming one with Him.

Guru Arjun Dev Ji states it as follows

***Tarisnaa bujhai har kai naam.
Mahaa santokh hovai gur bachnee parabh si-o laagai pooran
dhi-aan. ||1|| rahaa-o.
Mahaa kalol bujheh maa-i-aa kay kar kirpaa mayray deen
da-i-aal.
Apnaa naam deh jap jeevaa pooran ho-ay daas kee ghaal. ||1||***

*Desire is quenched, through the lord's name.
Great peace and contentment come through the
guru's word, and one's meditation is perfectly focused upon god.
||1|| pause
Please shower your mercy upon me, and permit me to ignore
the great enticements of
maya, o lord, merciful to the meek.
Give me your name - chanting it, i live; please bring the efforts of
your slave to fruition. ||1||*

Dhanaasree Mehlaa:5(Page:682)

Contentment is achieved only through meditation, contemplation on the Guru's words and humble prayer in the Lord's feet.

THOSE WHO HAVE ACHIEVED CONTENTMENT

Whereas a content being always remains safe from evil deeds, there, such a person having adopted the truth is able to control his recalcitrant mind. He who has conquered his mind also conquers the world. He attains the status of "Munn jeetay jug jeet" i.e. They who conquer the mind conquer over the world. Why is it so difficult to control a rebellious mind? When we use the weapons of truth and contentment, meaning when we make truthful living and contentment the crutches of our lives, through the blessings of Holy Communion (satsangat), and the grace of the Guru, one's recalcitrant mind can be controlled.

Baba Kabir Ji says:-

***Sat santokh lai larnay laagaa toray du-ay darvaajaa.
Saadhsangat ar gur kee kirpaa tay pakri-o gadh ko raajaa. ||5||***

*Taking truth and contentment with me, i begin the battle and
storm both the gates.*

*In the saadh sangat, the company of the holy, and by guru's
grace, i have captured the king of the fortress. ||5||*

Kabeer Jee(Page:1161)

A content being is one who has conquered his mind. Such a being may live in a hut made of straw, his clothes may be tattered, his caste low, the world may not respect or honor him and he may live in the wilderness. He might not have any friend; neither be blessed with beauty. He may not have any close companions or relatives but contentment resides in his heart.

If his mind is united at the Lord's feet, then know him as the king of all creation. Such a carefree, content devotee is worthy of respect and to attain the dust of such a person's feet alone means one has attained the grace of the Lord himself.

Sahib Guru Arjun Dev Ji states as follows.

***Bastaa tootee jhumpree cheer sabh chhinnaa.
Jaat na pat na aadro udi-aan bharminnaa.
Mitara na ith dhan roopheen kichh saak na sinnaa.
Raajaa saglee sarisat kaa har naam man bhinnaa.
Tis kee dhoorh man udhrai parabh ho-ay suparsannaa. ||7||***

*He dwells in a broken-down shack, in tattered clothes,
With no social status, no honor and no respect; he wanders in
the wilderness,
with no friend or lover, without wealth, beauty, relatives or
relations.*

*Even so, he is the king of the whole world, if his mind is imbued
with the lord's name.*

*With the dust of his feet, men are redeemed, because god is
very pleased with him. ||7||*

Jaitsree ki vaar mehlaa : 5 Pauree(Page:707)

In olden times, the Khalsa lived in jungles, spent their nights under the skies, wore tattered clothing but still considered themselves kings. Giani Gian Singh Ji has described their positive state of mind in the Panth Parkash as follows

Kaan na kaahu ki eh raakhat shaahen shah khudd he ko laakhat

Aur subhan ko jeev churaasi maanat aap tae abinaasi

The Khalsa Are answerable to no other king except one indestructible god.

They declare themselves to be king of kings

Giani Gian Singh panth parkash (page 729)

In such disturbing times, although Sikhs were few in number, the majority of them were contented souls. Surviving without food for many a day, when they did find time to cook food, they would place the cooked food in an open place. They would then shout, calling openly to all, inviting them to come and eat first.

Deyt avaaaja bhookha koe

Aao deg tyaar guru ki hoe

Aus summay vairee din aavay

Param meet sum taahey chukaavay

Calling out aloud to "those who are hungry"

"Come all the guru's sacred food is ready for all and sundry"

If at that time the enemy came too

They would be fed the langar as if they were dearest of friends

Panth parkash (page 728)

Such was this race of content beings, who themselves remaining hungry, would offer food even to the enemy. They would then share amongst themselves any leftover food. If no food were left, they would remain contented. Saying, "Never mind, the community kitchen has shut down; it will feed us some other time."

The emperor of that time wanted to test the contented state of the 'Singh's. He had a 'roti', (chapatti) placed in the dungeon where an old Sikh and a young Sikh man were imprisoned. Both were near starvation. He then hid and watched the whole situation unfold. The old Sikh picked up the chapatti and told the young Sikh, "Young man, I have lived my life, my body is of no use now, so kindly eat this chapatti, as your body is of more use to the faith, it needs you more." Hearing this, the young Sikh replied, "Bapu Ji, my body is strong, I can live for many days without food just on the fat of my body, you are weak. You need this chapatti more than me, so kindly accept it". Both requested each other

repeatedly. In the end, they divided it amongst themselves and ate it. Watching this, the Badshah exclaimed, "Oh Allah such contentment, such satisfaction. Limitless is the contentment you have bestowed on these beings."

Zakaria Khan described the great courage and bravery of the Sikhs to Nadir Shah. He narrated how, "These Sikh have no home or hearth, for days on end, they remain saddled on their horses. A blanket and long under clothing is all that they own. They have intense faith in their Master (Guru). The more the injuries on their bodies, the more purified they feel. Their moral character is very high. It is very difficult to capture or contain them". Hearing this, Nadir Shah told Zachariah Khan that if all remedies to restrain them have failed, then adopt the policy of 'divide and rule'. To this, Zachariah Khan replied that dividing them and causing infighting amongst them is impossible. They love and respect each other more than real brothers. If one Sikh gets into trouble, another Sikh is ready to lay down his life to help him out.

This is what Giani Gian Singh has written in the 'Panth Parkash'.

Bunnay rehat subh sukhay biraadar

Ikk doosar ko deyvut aadar

Hai inn mai itfaak mahaan

Sikh sikh pur vaarat praan

Through their code of faith they all are real brothers

They respect one another more than real brethren

They have deep respect and affinity for one another

So much so they gladly lay down their lives for one another

Panth parkash (panth 732)

See, what a wonderful race of saint soldiers the Guru created through his grace. Where, each one was ready to sacrifice himself for another. However, today let alone giving one's life to help others, Sikhs are ready to take each other's lives. All this is because of their discontentment and greed.

Today, the tales of chivalry, bravery and unity of those content Sikhs we read or listen to, seem like dreams. That is because today, greed and lust have made permanent homes in our hearts. The dark night of greed and avarice has eclipsed the moon of contentment and satisfaction.

Those were times when power and position had no meaning to the great Sikhs. In fact, titles and estates were scorned. However, today,

these discontented people will pull each other's leg to gain even measly positions of power. One person is ready to malign the second in the hope of gaining something. The third is itching to get his hands on the fourth's Turban and so it goes on.

The Sikh faith of today is playing out a strange game of lust for power and greed. All this is due to their inherent selfishness. As soon as greed enters the mind, selfishness follows. Selfishness then is followed by envy. Finally, evil thoughts follow suit. Where these above-stated groups of vices enter, whether in the heart, or family or faith, there, God alone can save such a heart, or family or faith.

Today, we watch with heavy hearts all that is happening. Discontentment is the reason for this spectacle. Seeing the contentment, satisfaction and sincerity amongst the Sikhs of the olden days, Khan Bahadur decided on a peace treaty with them. He asked Bhai Subeg Singh to co-ordinate a truce with them. In this treaty of friendship, he offered an estate of one hundred thousand rupees and a noble title. Bhai Subeg Singh took this treaty to Amritsar and placed it before Jathedar Darbara Singh and Hari Singh Mukhia. However, everyone rejected the offer saying that nobility & titles only bring along troubles. No one was willing to take up the offer. In the end, upon Bhai Subeg Singh's insistence, the title and Jagir, as per the will of the sangat, was bestowed upon Kapur Singh Virk Faizulapuria, who at that time was serving the sangat, wielding a hand fan.

On the other side, a deeply content soul, Kapur Singh bowed before the decree of the congregation. Accepting the title (Nawab) he put forward a condition that he be allowed to continue looking after the horses of the Sikhs and serving the holy sangat as he had always done and so it come to pass. What great patience and contentment the guru bestowed on Sikh women of that time. These women, confined in prisons, were forced to grind huge quantities of grain. They survived on half a chapatti and a glass of water everyday. The cruel rulers of that time killed their small children before their eyes, cutting them into pieces and putting them in their laps. These cruel rulers further tested the endurance of these pious women by pulling out the intestines of these small children and putting them around their necks as garlands. On the other extreme, they were lured with money etc but by the grace of the Guru, because of their belief in the principles of contentment and patience, these Sikhs passed these tests with excellence.

How does one judge that they passed these terrifying examinations with full marks? When night fell they would get together to recite the

evening prayer of 'so-dar'. After which they would thank the Lord for the day that had passed in the joy of His Name and further asked that the hours of night too should pass the same way. After having lost everything and enduring such tyranny these Sikhs still recited the Lord's Name with utmost love and devotion.

***Dukh naahee sabh sukh hee hai ray aykai aykee naytai.
Bura naahee sabh bhalaa hee hai ray haar naahee sabh jaytai. ||1||
Sog naahee sadaa harkhee hai ray chhod naahee kichh
laytai.
Kaho Nanak jan har har har hai kat aavai kat ramtai. ||2||3||22||***

*He has no pain - he is totally at peace.
With his eyes, he sees only the one lord.
No one seems evil to him - all are good.
There is no defeat - he is totally victorious. ||1||
He is never in sorrow - he is always happy; but he gives this up,
and does not take anything.
Says Nanak, the humble servant of the
lord is himself the lord, har, har; he does not come and go in
reincarnation. ||2||3||22||*

Kaanraa Mehlaa:5(Page:1302)

What incredible patience and contentment the sat gurus had bestowed upon these Sikh mothers. Such patience, contentment and endurance left even their captors gaping and perplexed.

All of Sikh history is resplendent with accounts of their great patience, gratitude and contentment. Great were their limits of endurance, patience and contentment ? By the grace of the Gurus, Bhai Mati Das had the strength of soul to wipe out the Moguls but he showed even greater courage by sacrificing his life, thereby setting the highest example of patience and contentment.

As the revolving circular axe, moved towards Bhai Mati Dassji's head, to cut his body in two. The executioners were doing their job and Bhai Mati as was doing his. He was reciting the following verses from Gurbani.

***Kiv suchiaara hoee-ay kiv kooray tutay paal
Hukam rujaaee chullnaa Nanak likhiya naal***

*How can one become truthful
How can the barrier of falsehood be demolished
Nanak says walk in the ordained command and will that is written
within you*

As Bhai Dyal Dass Ji was boiled alive in hot water, his executioners were doing their job. Nevertheless, he was still performing the pious duty of reciting the following...

***Parabh kai simran garabh na basai.
Parabh kai simran dookh jam nasai.
Parabh kai simran kaal parharai.
Parabh kai simran dusman tarai.
Parabh simrat kachh bighan na laagai.
Parabh kai simran an-din jaagai.
Parabh kai simran bha-o na bi-aapai.
Parabh kai simran dukh na santaapai.
Parabh kaa simran saadh kai sang.
Sarab nidhaan Nanak har rang. ||2||***

*Remembering god, one does not have to enter into the womb again.
Remembering god, the pain of death is dispelled.
Remembering god, death is eliminated.
Remembering god, one's enemies are repelled.
Remembering god, no obstacles are met.
Remembering god, one remains awake and aware, night and day.
Remembering god, one is not touched by fear.
Remembering god, one does not suffer sorrow.
The meditative remembrance of god is in the company of the holy.
All treasures, o Nanak, are in the love of the lord. ||2||*

Gauree Mehlaa:5(Page:262)

As Bhai Mani Singh Ji was cut into pieces, not a cry of pain or howl of suffering left his lips. What did leave his lips was the following verse.

Hamaaree pi-aaree amrit Dhaaree gur nimakh na man tay taaree ray. ||1|| rahaa-o.

My Beloved has brought forth a river of nectar. The Guru has not held it back from my mind, even for an instant. ||1||Pausell

Aasaa Mehlaa:5(Page

A constant flow of the Lord's nectar filled name left Bhai Mati Dassji's lips. There was no word of reproach or complaint against the

Lord's will. Instead he repeatedly called out the true Master's Name saying.....

Aadeys tissay aadeys

Aad aneel anadaaahat jug jug eyko veys

I bow to Him, I humbly bow.

The Primal One, the Pure Light, without beginning, without end.

Throughout all the ages, He is One and the Same

Japji (page6)

Our Sat guru's have not just taught us to adopt the path of patience and contentment but in their personal lives have lived as example of it by bearing the unbearable with tolerance and patience.

If we visualize those times before our mind's eye, what horrific scenes they were. At that time, when our 'God-like' Guru, during the hottest month of the year, was made to sit on a scorching hot metal plate with hot sand poured over his head, even at this terrifying time he did not let go of patience, contentment and gratitude to the Lord from his heart. He sat in silence contemplating his Lord in utter bliss.

Meet karai so-ee ham maanaa.

Meet kay kartab kusal samaanaa. ||1||

Aykaa tayk mayrai man cheet.

Jis kichh karnaa so hamraa meet. ||1|| rahaa-o.

Gur kirpaa tay mohi asnaahaa. ||2||

Meet hamaaraa antarjaamee.

Samrath purakh paarbarahm su-aamee. ||3||

Am daasay tum thaakur mayray.

Maan mahat Nanak parabh tayray. ||4||40||109||

Whatever my friend does, i accept.

My friend's actions are pleasing to me. ||1||

Within my conscious mind, the one lord is my only support.

One who does this is my friend. ||1||pausell

Meet hamaaraa vayparvaahaa.

My friend is carefree.

By guru's grace, i give my love to him. ||2||

My friend is the inner-knower, the searcher of hearts.

He is the all-powerful being, the supreme lord and master. ||3||

I am your servant; you are my lord and master.

Nanak: my honor and glory are yours, god. ||4||40||109

Gauree mehlaa:5(page: 187)

The all-knowing Sat guru enclosed the lord's immeasurable power in his heart and setting an example by bowing to the will of the Almighty he said...

***Tayraa kee-aa meethaa laagai.
Har naam padaarath Nanak maangai. ||2||42||93||***

*Your actions seem so sweet to me.
Nanak begs for the treasure of the naam, the name of the lord.
||2||42||93||*

Aasaa Mehlaa:5(Page;394)

Sahib Guru Gobind Singh Ji discarded all the pleasures & comforts of a king-like existence like money, valuables, elephants, horses, beautiful gardens and palaces, mother, father and all his sons for the sake of the country and the faith. The very people for whom he had forsaken everything, created difficulties for him at every step and were not willing to give him shelter for even one night. However, my Lord Guru remained blissful and inwardly attached with the Almighty. At the height of a wintry night, without blanket or bedding, he slept on the frost-ridden ground with a dry stone as a pillow. There was no regret in his mind at having given up everything. He had neither complained against anyone nor any remorse. In fact, he immersed himself in blissful contemplation of the Lord, sending Him love-filled messages.

***Mittar pyaaray haal mureedaa da kehnaa
Tudh bin rog rujaaiyaa da oden naag nivaasaa day rehnaa
Sool suraahi khunjar pyaala bing kusaaee-aa da sehnaa
Yaar-ray da saanu suthher chungaa bhhuthh kheriya da
rehnaa***

*Friend tell the Lord the state of this servant
Without you O lord the softest bedcovers bring illness
Living in mansions without you is like living in a nest of snakes
Ornate pitchers are like splinters and cups are like daggers
To drink from such utensils is like suffering the butchers cleaver
The delapidated hut of our lord friend is better than living in a
splendid orchard*

(Khyaal Patshahi 10)

Guru Ji was on his way to the south. He was accompanied by a person called 'Dalla' Dalla started out with the Guru but one night turned back home. The cause of Dalla's turning back was a Fakir who was

traveling with the Guru. At night, when Satguru Ji called out to Dalla, he was to be seen nowhere. Seeing this, the Fakir Said.

Dalla na mulla guru reh gaya kulla
Dalla cannot be found: The Guru is left alone.

To this, the all-knowing Satguru replied.

<i>Dalla na mulla</i>	<i>Dalla cannot be found :</i>
<i>Guru kudday na kulla</i>	<i>The Guru is never alone.</i>
<i>Guru naal allah</i>	<i>Allah is always with the Guru.</i>

No words of anger or curse escaped the Satguru's lips. Only a joyous acceptance, patience and gratitude were all he carried with him and remained in complete thankfulness of the Lord. He alone can stay in a state of thankfulness and gratitude who remains in an immovable (still) state of bliss from within. This stillness is not possible without contentment.

IMPORTANCE OF CONTENTMENT IN THE SPIRITUAL REALM (DIMENSION)

Contentment has a very important place in our worldly life. In the spiritual realm, its importance is even greater. Without great courage, perseverance and extreme contentment, the soul cannot retain this spiritual power. There are innumerable incidences of Guru Nanak Dev Ji's life, which show how the great Guru tolerated the unbearable with courage and patience.

In one such incident when Guru Nanak Dev Ji rendered the siddh's and yogi's (Hermits, Ascetics) speechless through discussions and contemplation. The Yogis felt humiliated. Their ego was hurt. In order to regain their prestige amongst the people they took advantage of their miraculous powers. Unable to tolerate Guru Nanak Dev Ji's true utterances and to display their miraculous powers, in fits of rage, screaming and shrieking they manifested themselves before him as frightful demons and ghosts.

They also began to propagate that in this era of kalyug Bedi Nanak had come to cause sacrilege to all the six Shastras. Saying this they then began to recite their Tantrik Mantras in order to demonstrate their powers. Through their miraculous powers, the yogis were able to transform themselves. Some became lions, some tigers. All this was in

order to terrify the Guru. Some transformed themselves into birds and begun circling the skies. Some took on the garb of snakes hissing around the Guru. Some through their Tantric powers begun raining fire from the skies. Others threw their deerskin prayer mats on to the waters and sat upon them floating on the waters. One Yogi 'Bhangar Nath' crossed all extremes; he began picking stars from the skies. After doing so much they were still not satisfied. Satguru Nanak Patshah quietly watched the miracles that the yogis unleashed and smiled. Bhai Gurdas Ji has given a beautiful account of this incident in the Pauri below.

***Eh sunn bachan jogeeran maar kilak bauh roo udhaaee
Khut darshan ko khediya kaljug Nanak bedi aye
Sidh bolansubh avkhadiyan tuntar muntar kee dhunno
charayee
Roop vata-ey jogeeyan singh baagh bauh chalitt dikhayee
Ikk par kar kay udran punkhee jivay ruhay leela-ee
Ikk naag ho-ey paun chhorriya ikkna varkha agan vasaayee
Taaray torray bhungarnath ikk chur mirgaani jal tar ja-ee
Sidhaan agan na bhujhay bhujhaay-ee***

Listening to this the yogi's snarled loudly and invoked many spirits. They said "in kalyug Bedi Nanak has trampled and driven away the six schools of Indian philosophy". Saying thus, the sidhs counted all sorts of medicines and recited many spells (mantars) and chanting tantric sounds. Yogi's changed themselves into lions, tigers and many such magical acts. Some grew wings and flew away like birds. Some started hissing and became like cobra's whilst other spat out fire. Bhangarnath plucked stars from the sky and others flew on the deer skins under them. The fire of desire of the sidhs was unextinguishable.

Bhai Gurdas ji Vaar 1 Pauri 41

After the sidhs got tired of displaying their miraculous powers, the yogis found that Guru Nanak Dev Ji remained unimpressed. They came and sat by the Guru and told him that they had displayed their miracles now he should show them his powers. Satguru Nanak replied, "Initially, I had great respect and reverence for you but now I have come to know that you are worth nothing. This is because you do not have an iota of tolerance and endurance. You are asking me to show you miracles. The cup of my patience and

contentment is not so small that for the sake of a little adulation from the public I will allow this cup of deep contentment to spill over. Our faith is such that even after attaining everything one must know how to sustain it, not to make a public exhibition of the Lord's bounties".

kaho Nanak ajar jin jari-aa tis hee ka-o ban aavaṭ. ॥4॥9॥

Says Nanak, whoever endures the unendurable - this state belongs to him alone. ॥4॥9॥

Saarang Mehlā: 1 (Page: 147)

"He, who has attained everything, while abiding in deep contentment endures the unendurable; he alone can forge a union with his Maker. You repeatedly ask me how much spiritual power I have. You ask me to exhibit that power. Siddhs I will not exhibit anything but will tell you a few things.

O! Siddhs, I too can clothe my self in fire. I can live in the freezing snow. Instead of food, I can eat iron nails. I can drink all the sorrows of the world like water, meaning I have the power to endure all worldly sorrows. I can move the earth at my will. I can put the skies you see on one side of a weighing scale and weigh it with only four 'masaas' (grams) I can expand my body so much that even the earth cannot contain it. I have the power to direct all living things of this earth, as is my will. There is so much power in my will that I can do anything. I can will all beings to do my bidding. The True Lord is limitless and his bounties are limitless. Even if the limitless Lord were to bestow even more powers on me, even then I would not flaunt them because the miracle of his True Name and His grace is far greater than these supernatural displays".

How great is Guru Nanak' Patshaha's (emperor) cup of patience, tolerance and contentment that even being full to the brim, it does not spill. In the Majh Rag Sahib Guru Nanak Dev Ji states as follows.

***pahiraa agan hivai ghar baaDhaa bhojan saar karaa-ee.
saglay dookh paanee kar peevaa Dharṭee haak chala-ee.
Dhar taaraajee ambar tolee pichhai tank charhaa-ee.
ayvad vaDhaa maavaa naahee sabhsai nath chala-ee.
ayṭaa taan hovai man andar karee bhe aakh karaa-ee.
jayvad saahib tayvad daatee day day karay rajaa-ee.
Nanak nadar karay jis upar sach naam vadi-aa-ee. ॥1॥***

*If I dressed myself in fire, and built my house of snow, and made iron my food;
and if I were to drink in all pain like water, and drive the entire earth before me;
and if I were to place the earth upon a scale and balance it with a single copper coin;
and if I were to become so great that I could not be contained, and if
I were to control and lead all; and if
I were to possess so much power within my mind that
I could cause others to do my bidding—so what?
As Great as our Lord and Master is, so great are His gifts
He bestows them according to His Will.
O Nanak, those upon whom the Lord casts His
Glance of Grace, obtain the glorious greatness of the True Name. ||1||*

Shalok Mehlāa: 1 (Page: 147)

Bhai Gurdas Ji has reiterated Guru Nanak Patshaha's (incomparable king) verses as follows.

***Bustar pehro agan kay burraf himalay mandir chhayee
Karo raso-ee saaar dee suglee dhurtee nuth chala-ee
Ayyud kari vithaar ko suglee dhurtee huckee ja-ee
Tolee dharat akaas do-ay pichhay chaabay tunk chara-ee
Eh bal rukhaa aap vich jis aakhaa tis paas kara-ee
Satnam bin baadar chha-ee***

*I may wear the clothes of fire and make my house in the icy himalay
I may eat iron and make the earth move at my command
I may expand myself so large that I could push the earth
I may weigh the earth and sky against a few grams in the other hand
I may have so much power that I could push aside anyone with my word
But without the true naam all these powers are but momentary like the shadow of clouds*

Bhai Gurdas Ji Vaar 1 Pauri 43

So great was the Guru's patience and contentedness, that finding another example in the spiritual realm is next to impossible.

Laudable is Satguru Guru Tegh Bahadur Ji despite possessing complete spiritual powers, he sacrificed of his life for others faith but

did not flaunt or exhibit his powers. There are many a great man of charity in this world, they serve through charity as is their capacity, but there are a rare few only who can sacrifice themselves to serve others. Only a soul of extreme contentment can accomplish this task. Guru Tegh Bahadur Ji has set a fine example of such exemplary sacrifice.

Sri Guru Angad Dev Ji Maharaj was the possessor of all spiritual powers. A Khera Jat of Khaddur who had come to 'yogi ka chak' challenged the Guru saying either show your powers to bring rain or leave this town. The Gurus have always taught us to accept the will of the Lord and not to challenge it. Guru Ji left the town but did not allow his inner state of contentment to spill over. He alone can live and accept the will of the Almighty who has attained stillness from within and he then remains unmoved by veneration or disrespect. Only a deeply content soul can abide in that stillness.

The life histories of the entire Gurus are in front of us. These are profound examples of how to endure the unendurable with patience and gratitude to the Lord while remaining forever content from within.

In the times of Sri Guru Arjun Dev Ji, through the help of the 'Masands', Pirthi chand influenced the congregations (sangat) and established a parallel spiritual seat. The congregation began placing their offerings there. The congregation would be sent to eat food at the Guru's Langar (kitchen). For some times this continued until a time came when the Guru's Langar (kitchen) could offer only a dry chapatti each of gram flour to the sangat (congregation). Even then, the Great Guru opposed no one but with patience and a contented heart accepted the will of the Lord with fortitude and grace.

At different times in History, great rulers like Akbar and Jahangir tried to make offerings of expensive estates to the Gurus. However, the Gurus refused these estates saying that the house of the Guru and the community kitchen do not run on expensive states but on the feelings of love, devotion and honest earning of ordinary folk.

Where can we find such carefree content souls like Bhai Darbari Lal? He, whose life, is as an example for us. The incident so happened that Maharaja Ranjit Singh was on his way to conquer the area of Garhshanker. On the way, he stopped at the Dharamsala of the 'Adan Shahi ascendancy where Bhai Darbari Lal Ji served with great spiritual strength. The Maharaja requested Bhai Darbari Lal Ji to pray to the Almighty for his victory of the Garshankar Fort. Bhai Sahib prayed for the Maharaja's victory in front of the Guru Granth Sahib Ji.

With the Guru's blessings, the fort was annexed without much

bloodshed. After having deputed the care of various parts of this area to his subordinates, the Maharaja returned to Bhai Darbari Lal, thanking him for praying for his successful venture. He told him that he felt like attaching an estate to the Dharamsala for its care and easy up keeping.

However, the carefree, content Bhai Darbari Lal addressing the Maharaja said, Maharaja Sahib! While going from here you were a beggar at the guru's feet, now how have you suddenly become its bestower? Listening to these words the Maharaja repented and requested forgiveness. What extent of resolve these deeply content Sikhs of olden times displayed! Bhai Mansa Singh Ji was an embodiment of true contentment.

In Guru Ramdas Ji's darbar, at Sri Harmandir Sahib, he served singing the holy hymns (kirtan) morning and evening. For this, he was offered four annas (a few pennies) for his upkeep. In his home there was not even a tava (iron plate) to bake chapattis. Maharaja Ranjit Singh got to know of the poor condition of Bhai Mansa Singh. Maharaja Ranjit Singh himself went to Bhai Mansa Singh home to offer him money.

Bhai Mansa refused saying Maharaja Sahib our guru is one. If Sodhi Sultan Guru Ramdas Ji can bestow upon you kingdoms can he not take away my poverty.

If it pleases my Lord and Master to keep me in this condition then I too am happy in his will. I do not feel that there is any shortage in my home, at all. The sat guru has bestowed upon me vast spiritual wealth. I have no words to describe such a Benevolent Giver. Hearing this with great reverence the Maharaja touched Bhai Mansa Singhs feet saying "laudable is the Guru and laudable are His loved ones".

Those who have realized the importance and greatness of contentment do not become captives of lust and greed. Seeing others beautiful homes or palaces, or clothes or good food they do not yearn for them or are influenced. In fact, they recite the guru's teachings and forever remain joyous.

**paanee pakhaa pees daas kai tab hohi nihaal.
raaj milakh sikdaaree-aa agnee meh jaal. ||1||
sant janaa kaa chhohraa tis charnee laag.
maa-i-aaDhaaree chhatarpat tinH chhoda-o ti-aag. ||1|| rahaa-o.
santan kaa daanaa rookhaa so sarab niDhaan.
garihi saakat chhateeh parkaar tay bikhoo samaan. ||2||
bhagat janaa kaa loograa odh nagan na ho-ee.
saakat sirpaa-o raysmee pahirat pat kho-ee. ||3||
saakat si-o mukh jori-ai aDh veechahu tootai.**

**har jan kee sayvaa jo karay it ooteh chhootai. ||4||
sabh kichh tumH hee tay ho-aa aap banat banaa-ee.
darsan bhaytat saaDh kaa Nanak gun gaa-ee. ||5||14||44||**

*Carry water for the Lord's slave, wave the fan over him, and grind his corn; then, you shall be happy.
Burn in the fire your power, property and authority. ||1||
Grasp hold of the feet of the servant of the humble Saints.
Renounce and abandon the wealthy, the regal overlords and kings. ||1||Pause||
The dry bread of the Saints is equal to all treasures.
The thirty-six tasty dishes of the faithless cynic, are just like poison. ||2||
Wearing the old blankets of the humble devotees, one is not naked.
But by putting on the silk clothes of the faithless cynic, one loses one's honor. ||3||
Friendship with the faithless cynic breaks down mid-way.
But whoever serves the humble servants of the Lord, is emancipated here and hereafter. ||4||
Everything comes from You, O Lord; You Yourself created the creation.
Blessed with the Blessed Vision of the Darshan of the Holy,
Nanak sings the Glorious Praises of the Lord. ||5||14||44||*

Bilaaval Mehlaa:5(Page:811)

The sahib's evoke us repeatedly inspiring us to understand that the peace, joy and fulfillment received from contentment cannot be acquired from wealth, valuables and worldly belongings.

A contented soul limits his needs. For the upkeep of his body, what ever may be his situation he remains satisfied within his means and solicits his mind saying O! Mind don't get influenced or pine for another's beautiful home, clothes food etc but as God has willed your livelihood learn to live within it with a contented mind. So therefore what should one do?

**rukhee sukhee khaa-ay kai thandhaa paanee pee-o.
fareedaa daykh paraa-ee chophee naa tarsaa-ay jee-o. ||29||**

*Eat dry bread, and drink cold water.
Fareed, if you see someone else's buttered bread, do not envy him for it. ||29||*

Shalok Fareed Jee(Page:1379)

We can never fulfill the minds' desires. If we realize two desires, four more arise. If these four too are fulfilled, innumerable more awaken. Man spends a lifetime consummating his desires. In the end, his desires remain unfulfilled and he himself is consumed. Baba Farid Ji states that this mind creates new desires every day and to fulfill them he barks like a dog. Its incessant barking would irritate anyone. It would be better to plug one's ears to shut out its voice. It may create, as much of a racket as it likes but one should ignore it. In this alone there is peace. What a wonderful verse Baba Farid has uttered!

***fareedaa ih tan bha-ukanaa nit nit dukhee-ai ka-un.
kannee bujay day rahaaN kitee vagai pa-un. ll88ll***

Fareed, this body is always barking. Who can stand this constant suffering?

I have put plugs in my ears; I don't care how much the wind is blowing. ll88ll

Shalok Fareed Jee(Page:1382)

Those who have moulded their lives in such a way, they are-

***bayparvaah sadaa rang har kai jaa ko paakh su-aamee.
rahaa-o.***

*They are carefree, ever in the Lord's Love; the
Lord and Master is on their side. llPausell*

Todee Mehlaa:5(Page:711)

Such is the state in which they abide.

Those devoted souls who tread the Guru's path, who have moulded themselves in the mould of truth and contentment and who at all times meditate on His Name are very dear to the Lord. They become one with the Guru and merge into his embrace forever. They never feel deprived of their Master's presence.

***Sut santokh sada such pullay such bolay pir bha-ey
Nanak vichhar na dukh pa-ey gurnat unk sama-ey***

I gather lasting Truth and contentment in my lap, and my Beloved is pleased with my truthful speech. O Nanak, I shall not suffer the pain of separation; through the Guru's Teachings, I merge into the loving embrace of the Lord's Being.

Suhi chant mehlaa 1 (page 764)

Truth and contentment are priceless gifts that cannot be attained through our own efforts. Only when one surrenders to the Guru, all wandering cease. Then the effects of Maya do not influence the mind. By following the Guru's path, the Guru showers the bounties of Truth and contentment on his loved ones. The disciple is not only blessed with the nectar of His Name but also shares this bliss with others. Sahib further states

Gur mili-ey subh trishan bujhaa-ee

Gur milli-ey neh jo-hay ma-ee

Sat santokh diya gur pooray

Naam amrit pee paana hey

Meeting with the Guru, all thirst is quenched. Meeting with the Guru, one is not watched by Maya. The Perfect Guru bestows truth and contentment; I drink in the Ambrosial Nectar of the Naam, the Name of the Lord.

Maru mehlaa 1 (page 1075)

Contentment is a blessing. Contentment is the embodiment of the truth. He, on whom the Satguru showers his blessings, becomes one with the truth. By aligning with the truth, one is purified. When the soul attains purity then the force of vices dissipates. In fact, a purified soul itself is able to conquer these vices. Such a soul has full control on his mind. He, who has conquered the mind, has conquered duality within and thus attains everlasting joy and enlightenment. Ignorance disappears and he forever sings the Lord's praise. He also begins to live in abiding faith, believing, that it is the one all pervasive Lord who is the bestower of all bounties. The one omnipresent timeless Lord becomes his friend forever.

sat santokh sabh sach hai gurmukh pavitaa.

andrahu kapat vikaar ga-i-aa man sehjay jitaa.

tah jot pargaas anand ras agi-aan gavitaa.

an-din har kay gun ravai gun pargat kitaa.

sabhnaa daataa ayk hai iko har mitaa. ll9ll

The Gurmukh is totally truthful, content and pure.

Deception and wickedness have departed from within him, and he easily conquers his mind.

There, the Divine Light and the essence of bliss are manifest, and ignorance is eliminated.

Night and day, he sings the Glorious Praises of the

Lord, and manifests the excellence of the Lord.

The One Lord is the Giver of all; the Lord alone is our friend. ll9ll

Goojaree Ki Vaar Mehlaa:3(Page:512)

According to Guru Nanak Dev Ji, the real treasure of principled men of God is patience, contentment and tolerance. He who has adopted such god-like virtues alone glimpses the Lord. Without acquiring patience, contentment and tolerance, one cannot get a place in the Lord's abode.

***Sidak sabooree saadika sabar tosa malaika
Deedar pooray paeysa thao naahi kha-eyka***

We humans should have full faith in the true lord. And his greatness, with the gift of patience and perseverance and the help of saints and Guru's guidance. We may realise the true lord and perceive him while fools have no place near the lord

Siri Rag Mehlaa : 1 (page 83)

If one wishes acceptance in the Guru's presence, then truth, contentment, compassion, faith and patience must be a part of one's life. A soul with these virtues alone pleases the Lord.

***sat santokh da-i-aa Dharam seegaar banaava-o.
safal suhaagan Naankaa apunay parabh bhaava-o. ||4||15||45||***

I am embellished with truth, contentment, compassion and Dharmic faith.

My spiritual marriage is fruitful, O Nanak; I am pleasing to my God. ||4||15||45||

Bilaaval Mehlaa:5(Page:812)

According to Baba Farid Ji, he whose whole life is moulded towards, patience and contentment. The words uttered by such beings never go unfulfilled or empty.

***sabar manjh kamaan ay sabar kaa neehno.
sabar sandaa baan khaalak khaataa na karee. ||115||***

Within yourself, make patience the bow, and make patience the bowstring.

Make patience the arrow, the Creator will not let you miss the target. ||115||

Shalok Fareed Jee(Page:1384)

Content beings while remaining patient, gain spiritual strength within. They learn to retain this spiritual strength with patience and contentedness. They do not flaunt this spiritual gift. Filled in spiritual bliss, is the state in which they abide.

***sabar andar saabree tan ayvai jaalayniH.
hon najeek khudaa-ay dai bhayt na kisai dayn. ||116||***

Those who are patient abide in patience; in this way, they burn their bodies.

They are close to the Lord, but they do not reveal their secret to anyone. ||116||

Shalok Fareed Jee(Page:1384)

In the above pages, we have contemplated on the words of the Gurus and Saints. Patience and contentment alone are the way to attain unity with the Almighty; Contentment can also guard the many blessings and bounties that one receives from the Lord. Contentment is attained by following the path of the Guru and through the Guru's grace. To receive the Guru's blessings one must pray at the Guru's feet and hold fast to the cord of meditation and prayer. The Sahib has sketched a joyous picture of a truly contented soul in the Maaru Vaar as follows.

***jin jan gurmukh sayvi-aa tin sabh sukh paa-ee.
oh aap tari-aa kutamb si-o sabh jagat taraa-ee.
on har naamaa Dhan sanchi-aa sabh tikhaa bujhaa-ee.
on chhaday laalach dunee kay antar liv laa-ee.
os sadaa sadaa ghar anand hai har sakhaa sahaa-ee.
on vairee mitar sam keeti-aa sabh naal subhaa-ee.***

That humble being, who, as Gurmukh, serves the Lord, obtains all peace and pleasure.

He Himself is saved, along with his family, and all the world is saved as well.

He collects the wealth of the Lord's Name, and all his thirst is quenched.

He renounces worldly greed, and his inner being is lovingly attuned to the Lord.

Forever and ever, the home of his heart is filled with bliss; the Lord is his companion, help and support.

He looks alike upon enemy and friend, and wishes well to all.

Maaroo Vaar Mehlaa:5(Page:1100)

The sat gurus' have blessed contentment a very high status in our worldly as well as spiritual lives. That is because contentment.

1. Bestows upon us love for the Maker and His creations.
2. Contentment helps us to accept the Lord's will.
3. Contentment keeps man's awareness balanced.
4. Contentment is the guardian of our spiritual treasures.
5. Contentment makes man 'carefree', always immersed in the awareness of the Lord.
6. Contentment bestows upon man everlasting joy and bliss.
7. Contentment uplifts man's spiritual status in this world and here after.

The State of Discontentment

Where contentment ceases to exist and is sidelined, Greed along with its companions pride, lust, anger and attachment (the source of its origin 'disenchantment') come to reside. They then set up permanent station in that heart. When discontentment takes root then:-

1. Greed and avarice completely terminate love from the heart.
2. Lust camouflages ones virtues, coloring ones good sense.
3. Greed produces an atmosphere of distrust.
4. Greed demolishes the minds peaceful state.
5. Greed makes one's deeds and faith shallow.
6. Avarice snatches away man's self-sufficiency.
7. Greed leaves man unsatisfied.

GREED DEPRIVES A PERSON OF LOVE

There is no relation between greed and love. In the heart where greed and avarice enter, there only selfishness dominates. In order to fulfill one's own greed, an avaricious person shows love merely as a means to an end. When his agenda is complete or if the person is of no use to him any more, he discards even this false love, which was mere eyewash anyway. In fact, instead of love, only unkind words then leave his lips.

*jichar painan khaavnHay tichar rakhan gandh.
jit din kichh na hova-ee tit din bolan ganDh.*

*As long as they get food and clothing, they stick around.
But on that day when they receive nothing, then they start to curse.*

RaamKalee Mehlaa:5(Page:959)

In love there is only giving and more giving, in love there is no desire to take. However, in contrast a greedy person's mentality is only to take never to give. Until he is getting something, the relationship stands. When one stops giving the relationship ends. That is when Baba Farid Ji states;

If there is lust in a man's heart, there is greed then understand that love and affection is merely a show, a mirage. In a heart where love resides there is no place for lust and greed. There is no meeting

point between love and greed. That which appears to be love will fail at the time of testing. Baba Farid Ji has given an excellent example of such affection. He saying that just as a roof made of straw cannot protect us from the rain for a very long time, in the same may love shown under the influence of greed will not be able to withstand the test of time.

Such an association will break after a while.

*fareedaa jaa lab taa nayhu ki-aa lab ta koorhaa nayhu.
kichar jhat laghaa-ee-ai chhapar tutai mayhu. ||18||*

Fareed, when there is greed, what love can there be? When there is greed, love is false.

How long can one remain in a thatched hut which leaks when it rains? ||18||

Shalok Fareed Jee(Page:1378)

Love knots tied under the influence of worldly greed break every other day. We see this happening before our eyes every day. If the basis for love between a husband and wife is greed then it does not last very long. If the basis of love between brothers is only to give and take then in a very short time, they will be at daggers drawn with each other. If the love between a father and son is based on greed then with time, the son will not give respect to the father and the father will not stand by his son. If the basis of love between friends is avarice then one knows not when these ties of friendship might break.

We witness the love of politician's everyday. While on stage, they embrace each other and show affection! For a moment, a person watching them can be taken in. What great affection they have one thinks. They talk of sacrificing their lives for each other. For the sweat on the brow of one, the other is willing to lay down his life, or so they claim. In response to this the other will raise his hand and in front of hundreds of people will declare even more affection and make empty promises of being the saviors of each others respect and dignity.

However, after a short while, when their needs are not met or their interest's clash, the promises made in front of hundreds of thousands of people disappear like bad dreams. The same people who professed heart felt love and friendship towards each other's are now accusing each other, hitting out at each other's self-respect. The same people, who till a while ago, were ready to lay down their lives for each other, now provoke the public to take the life of the other. Those who had made promises to shed blood where the sweat of the other fell do not

even wish to shed sweat on the spilt blood of their so-called friend. He who once professed to call another, his father, today from the same, stage calls him a donkey.

What is the reason for all this? The reason is greed and avarice. According to the Satgurus, a greedy being is unable to comprehend what he says today and what he said yesterday. The Satgurus have given a fine example of a mad dog. Just as a mad dog does not remember anything of the past and has no understanding of the future, it cannot even differentiate between a friend and a stranger; it bites any one who comes in his vicinity. In the same way, an avaricious being forgets the past and future, one's own people and strangers. He forgets every thing in the pursuit of greed. To satiate his desire, any one or anything that comes in the way must be removed. To attain his goal he will say anything that needs saying. If it means swearing by the name of the Guru or Peer, he will do it gladly. What kind of an illusionary and vampire like love is this? The Sahibs say :-

lobh lahar sabh su-aan halak hai halki-o sabheh bigaaray.

The waves of greed are like mad dogs with rabies. Their madness ruins everything

Nat Mehlaa:4(Page:983)

Jio kookar hurkaaya dhaavay deh dis ja-ey

Lobhee junt na jaan-ee bhukh abhukh subh kha-ey

As a rabid dog runs indiscriminately in all directions

So a greedy human consumes all that is inedible and impure without knowledge

Siri rag mehlaa 5 (page 50)

Greed Obscures one's virtues

In our everyday, lives we see that a person may be a good artisan, a scholar, a good spiritual orator, a good hymn singer, or a good preacher. He may have all these virtues. However if avarice and greed reside in him then you all know what judgment we would make about such a being. If some one were to ask you about such a person, you would count all his virtues saying all right! He is wise, he is a scholar, he abides by virtues, he has knowledge, and he sings well, he is such a great orator that he captivates his audience. Counting his virtues in this manner in the end, we cover it all up by saying, O! However, he is very greedy. The other person listening also creates a favorable image

of him but when he hears your last words that he is avaricious, disrespect arises towards this man of many virtues. He may then suggest that we too disassociate from such a person because he does not practice what he preaches so how can he help us sort our lives.

One similar incident was witnessed of a person who was blessed with a wonderful voice. The Lord had bestowed upon him the gift of kirtan (reciting hymns) in abundance. He would receive seven thousand rupees an hour was his remuneration. Due to unforeseen circumstances, the langar (food in communal kitchen) at the hosts' home where he was singing was delayed. The head of family, requested him saying Guru's beloved! Could you please sing the holy hymns for the congregation for ten more minutes as the langar is delayed. The family was shocked when in front of the full congregation while sitting on the stage this person stopped the recital proposing that he would charge the family for the extra ten minutes at seven thousand rupees an hour. Hearing this stage secretary after taking permission from the family declined the proposal. During those ten minutes that the langar was delayed, the secretary narrated the incident to the sangat, deriding the conduct of this man before the congregation.

The hymn singing 'Singhs' may have departed with a heavy remuneration; However, the congregation was left with a bad taste in the mouth. The pleasure that the congregation may have received, while listening to the hymns was spoilt (destroyed) by the greed of the person. The family too decided never to engage his services again. Fifteen years have lapsed since this incident but people of this area have never invited him again and have ignored him.

What is this greed, that like a blanket of saw dust covers dozens of ones virtues completely.

A beautiful melodious, magnetic voice, humility, the gift of hymn singing, a memory for Gurbani, the virtue of humble demeanor, a beautiful countenance, and beautiful clothes, all vanished under the blanket of greed.

Giving credence to the above incident is a verse by Balwand Ji in the Ram kali Vaar. It states that greed destroys all of man's virtues just as sawdust spoils the texture, colour and taste of water.

lab vinaahay maansaa ji-o paanee boor.

Greed ruins mankind, like the green algae in the water.

RaamKalee Ki Vaar (Page:967)

The above verses belong to Satta and Balwand Ji and it is their own experience. At one time greed had overpowered them too, because

of which they were cast away from the Guru's presence. They were denounced and had to endure the curses of the sangat. Their bodies too became diseased. Whose largesse was this? It was the largesse of greed. The prime hymn singers of the Guru's abode, with their melodious voice had obtained blessings of the sangat (congregation) and the Guru for their renderings, but their minds become over powered by greed because of which in place of blessings and grace they were damned and denounced from the Guru's presence. It was only through the good offices of the selfless and altruistic Bhai Luddha ji that the Guru forgave them. Therefore, what is this vice called greed, which converts blessings into damnation ?

GREED MAKES ONE UNTRUSTWORTHY:

One's needs can be fulfilled but one's desires can never be fulfilled. A greedy person desires that he have the most wealth, position and the best home. He should get the most respect and honor. Having acquired every thing, he remains unsatisfied. As we wander through this world we see and hear wise men caution us against greedy people. They warn us against such beings and ask us not to trust them, as they do not spare even their real fathers and brothers.

Satguru Amar Das Sahib Ji also forewarns us against such beings with a discontented and greedy bent of mind. He says, Dear disciples as far as possible, do not trust a greedy person, if you do, you will repent later, because such a person for the gratification of his greed will push you into a situation, which will leave you neither here nor there. He will defraud you and leave you in such a mess, where even your sympathizers, despite wanting to help you will not be able to do so. He who befriends those who have turned away from the Lord not only invites the stigma of having kept bad company but also bad Karma. Where the reputation of an avaricious person remains sullied, you too cannot escape unscathed. Greedy and lustful beings face shame in this world and in the here after. They leave this world having wasted this priceless life given to them by the Lord.

This is because all the misdeeds that a man commits, whether it is theft, deceit, the vices of the senses, fraud and guile. The strings of all these sins are in the hands of greed. He who remains entangled in the web of a deceitful person cannot be saved. That is why the Satgurus have forewarned us in the following verse.

***lobhee kaa vaysaahu na keejai jay kaa paar vasaa-ay.
ant kaal tithai Dhuhai jithai hath na paa-ay.
manmukh saytee sang karay muhi kaalakh daag lagaa-ay.
muh kaalay tinH lobhee-aaN jaasan janam gavaa-ay.***

Do not trust greedy people, if you can avoid doing so.

At the very last moment, they will deceive you there, where no one will be able to lend a helping hand.

Whoever associates with the self-willed manmukhs, will have his face blackened and dirtied.

Black are the faces of those greedy people; they lose their lives, and leave in disgrace.

Shalok Mehlāa:3(Page:1417)

***saakat su-aan kahee-ahi baho lobhee baho durmat mail
bhareejai.***

aapan su-aa-ay karahi baho baataa tinaa kaa visaahu ki-aa keejai. Il6ll

The faithless cynic is said to be very greedy - he is a dog. He is overflowing with the filth and pollution of evil-mindedness.

He talks excessively about his own interests. How can he be trusted? Il6ll

Kalyaan, Mehlāa:4(Page:1326)

Under the influence of greed, man contemplates only sinful deeds. A deceitful person does not shy away from deception and guile. To attain his goal if he needs to feign innocence, he will do it, because an avaricious person has an unsaturated need to acquire wealth, comforts and position. Sat guru Ji states below:-

***lobhee kaptee paapee paakhandee maa-i-aa aDhik lagai. Il1ll
rahaa-o.***

It is greedy, deceitful, sinful and hypocritical, and totally attached to Maya. Il1llPausell

Aasaa Ghar Mehlāa:1(Page:359)

GREED DOES NOT ALLOW THE MIND TO BECOME STILL

The base of spirituality rests on the stillness of the mind. As long as the mind remains agitated, until then a being cannot progress spiritually and attain oneness with his Maker. That is why Guru Ji has repeatedly advised us to still our mind and behold the beauteous Lord.

**Ghar raho ray munn mugad iyaanay
raam japahu antargat Dhi-aanay.
laalach chhod rachahu aprampar i-o paavhu mukat du-aaraa
hay. ||1||**

Renounce your greed, and merge with the infinite Lord. In this way, you shall find the door of liberation. ||1||

Maaroo Mehlāa: 1 (Page: 1030)

**Thir ghar bai soh har jan pyaaray satgur tumray kaaj
savaaray**

*Remain in your own home, O my foolish and ignorant mind.
Meditate on the Lord - concentrate deep within your being and
meditate on Him.*

Gauri Mehlāa : 5 (Page: 209)

The Gurus inspire us to become tranquil and to reside in stillness within our selves. However, what does our mind do? Sat guru Nanak Dev Ji explains this to us in the 'Ram kali Rag'. Let us contemplate on it deeply with the utmost attention. At times, our mind soars in the skies, but it does not take much time for it to fall into despair either. It conjures up such negative and lowly images and portrayals that if these images became known to the world, one would prefer to die shame. In the pursuit of vices and greed for possessions, the human mind wanders in all four directions. It does not sit still in one place.

**kaboo jee-arhaa oobh charhat hai kabhoo jaa-ay pa-i-aalay.
lobhee jee-arhaa thir na rahat hai chaaray kundaa bhaalay. ||2||**

*Sometimes, the soul soars high in the heavens, and sometimes
it falls to the depths of the nether regions.*

*The greedy soul does not remain stable; it searches in the four
directions. ||2||*

RaamKalee Mehlāa: 1 (Page: 876)

Now the question arises, that if our mind is a part of Ram (the Lord). It should reside within its self in stillness and in complete tranquility with Ram (the Lord). How can it abide thus?

Satguru Guru Tegh Bahadur Ji tells us in the 'Gauri Rag' that man's mind does not abide in the Lord because of its craving. Craving is forever fluctuating. It is never still. The mind has made dissatisfaction his companion. That is why it causes the mind to wander aimlessly. So long as the mind does not relinquish his friendship with craving until then the mind cannot become tranquil. The Sahib's state

**saaDho ih man gahi-o na jaa-ee.
chanchal tarisnaa sang basat hai yaa tay thir na rahaa-ee.
||1|| rahaa-o.**

Holy Saadhus: this mind cannot be restrained.

Fickle desires dwell with it, and so it cannot remain steady.

||1||Pause

Gauree Mehlāa: 9 (Page: 219)

Dear Gurdev! Then whom should I speak to of my grief and the sorrow. Dear Gurdev! My mind wanders in ten directions at all the time, because greed and dissatisfaction have a firm hold on my mind due to which my mind is unable to reside in stillness and tranquility.

birthaa kaha-o ka-un si-o man kee.

**lobh garsi-o das hoo dis Dhaavat aasaa laagi-o Dhan kee.
||1|| rahaa-o.**

Who should I tell the condition of the mind?

*Engrossed in greed, running around in the ten directions, you
hold to your hopes of wealth. ||1||Pause*

Aasaa Mehlāa: 9 (Page: 199)

Guru Tegh Bahadur Ji states that when the Satguru bestowed upon me the blessings of 'Naam'. Through the blessings of meditation and contemplation, my mind received the gift of tranquility. The mind's wandering has ceased. My mind has come to reside within itself. The assault of Maya (illusion and ignorance), which disturbed me at all times, too has disappeared. Now greed and attachment cannot even touch me. I remain immersed day and night in joyous ecstasy meditating on His Name. Ever since the Satguru has bestowed upon me the blessings of 'Naam' my ignorance and doubts have vanished. All my cravings have ceased. My mind now experiences joy with in. All these blessings were bestowed upon me by the Guru's gift of 'Naam'.

One cannot disentangle one's self from lust, greed, attachment discontentment etc by one's own efforts. Such gifts are bestowed upon us through His grace alone.

The sat guru states:-

maa-ee mai Dhan paa-i-o har naam.

**man mayro Dhaavan tay chhooti-o kar baitho bisraam. ||1||
rahaa-o.**

*maa-i-aa mamṭaa tan tay bhaagee upji-o nirmal gi-aan.
lobh moh ayh paras na saakai gahee bhagat bhagvaan. ||1||
janam janam kaa sansaa Cokaa raṭan naam jab paa-i-aa.
ṭarisnaa sakal binaasee man tay nij sukh maahi samaa-i-aa. ||2||
jaa ka-o hoṭ da-i-aal kirpaa niDh so gobind gun gaavai.
kaho Nanak ih biDh kee sampai ko-oo gurmukh paavai. ||3||3||*

*Mother, I have gathered the wealth of the Lord's Name.
My mind has stopped its wanderings, and now, it has come to
rest. ||1||Pausell
Attachment to Maya has run away from my body, and immaculate
spiritual wisdom has welled up within me.
Greed and attachment cannot even touch me; I have grasped
hold of devotional worship of the Lord. ||1||
The cynicism of countless lifetimes has been eradicated, since I
obtained the jewel of the Naam, the Name of the Lord.
My mind was rid of all its desires, and I was absorbed in the
peace of my own inner being. ||2||
That person, unto whom the Merciful Lord shows compassion,
sings the Glorious Praises of the Lord of the Universe.
Says Nanak, this wealth is gathered only by the Gurmukh. ||3||3||
Basant Mehlā:9(Page:1186)*

The mind's disturbance and wandering is due to its greed and craving. This craving, this dissatisfaction and greed can only end through meditation on the Lord's Name. The moment ones cravings and greed are subverted the guru bestows the gift of abiding contentment to us. By the grace of the Satguru, when Gurdev Ji bestows the gift of 'Naam' on his disciple, then discontentment and craving which did not allow the mind to become tranquil and calm disappear. The moment craving disappears the mind becomes tranquil and still. Sahib Satguru Arjun Dev Ji states.

*man aanand manṭar gur dee-aa.
ṭarisan bujhee man nihchal thee-aa. ||3||*

*My mind is filled with bliss, since the Guru gave me the Mantra
of the Lord's Name.
My thirst has been quenched, and my mind has become steady
and stable. ||3||*

Aasaa Mehlā:5(Page:387)

GREED RENDERS DEEDS OF RIGHTE- OUSNESS INTO MERE DISPLAY

The so-called deeds of righteousness that an avaricious being does are mere display. If he indulges in good deeds or charity, the motive behind them will be that of a trader. It is like a trader investing rupees hundred and expecting to double the profit.

In the same manner if an avaricious person gives to charity or does some good deed. The emotion behind the charity and benevolence is that of wanting something in return, not in true giving. For the charity and altruism he shows, he expects a thousand fold more from the Lord. He not only expects a great deal from the Lord but in return for his charity and philanthropy he has an intense desire to hear himself being praised by people.

day day mangeh sahsaa goonaa sobh karay sansaar.

*They give and give, but ask a thousand-fold more, and hope that
the world will honor them.*

Mehlā:1(Page:466)

Due to greed, the mind always remains impure. Under the influence of this impurity, he succumbs to many sinful deeds. To fulfill his greed and lust he will lie and do deeds just for show, because of which he invites sorrow upon himself.

anṭar lobh man mailai mal laa-ay.

mailay karam karay dukh paa-ay.

koorho koorh karay vaapaaraa koorh bol dukh paa-idaa. ||12||

*With greed within them, their minds are filthy, and they spread
filth around.*

They do filthy deeds, and suffer in pain.

*They deal in falsehood, and nothing but falsehood; telling lies,
they suffer in pain. ||12||*

Maaroo Mehlā:3(Page:1062)

The great saint Sant Baba Harnam Singh Ji on many occasions described an incident, which he witnessed himself. A certain Sikh devoted to Babaji lived in Rajouri Garden Colony in New Delhi. He was a materialistic person, but communion with Babaji influenced him to become a baptized Sikh. He would get up early each morning to visit the Gurdwara. After a short while, elections of the local Gurdwara

committee took place. This man was elected president unanimously. In fact, he was overjoyed at being elected unanimously. Sardar ji would get up early each day. After his bath and prayers, he would go to the Gurdwara. Whatever service needed doing he would do it and after completing the official work of the Gurdwara he would return home by eight or nine o'clock. He would then attend to his worldly duties all day and in the evening again go to the Gurdwara to pay obeisance.

Babaji used to say that it gave him great happiness to see a materialistic person like him turning a new leaf and becoming involved in service to the Guru. He was pleased to see him doing 'Nitnem' (daily prayers prescribed for Sikhs) both mornings, evening, and visiting the Gurdwara. So time passed in this manner.

The next year Babaji visited Delhi again. As sardarji was nowhere to be seen, Babaji asked his wife whether he was away to the Gurdwara. The woman replied that now sardar ji does not go to the Gurdwara and that is why he was still asleep. The sardar woke up, got ready according to his daily routine, and came to meet Babaji. After exchanging pleasantries Babaji asked him that last year you use to get up at four in the morning, do your daily prayers and pay obeisance at the Gurdwara, what has happened since then that you no longer get up before sunrise? In reply to Babaji's question, Sardar Ji replied that as Babaji had instructed he would rise early do his prayers. He would always enthusiastically be ready to serve the Gurdwara and did not miss a single day of prayer and service at the Gurdwara, but people could not discriminate between the good and the bad. This time they had elected someone else as the president of the Gurdwara management committee. Due to which he had stopped going to the Gurdwara and doing my daily prayers.

Baba Ji explained to him that doing one's daily prayers and going to the Gurdwara to commune with the congregation (Sangat) is not done so that the congregation should elect you the President. If the sangat elects you, the president then you will do your daily prayers and visit the Gurdwara but if they do not then in protest, you have renounced the guru's home and your daily prayer. This then is merely business. To pray daily or go to the Gurdwara are not deeds done to make people happy. They are done for the salvation of the soul. After a great deal of motivation sardar ji agreed that if Babaji so wished he would start doing his prayers and also visit the Gurdwara again else he had made up his mind to leave everything.

Our situation too is like the sardar ji from Delhi. The majority

indulges in righteous deeds with the aim of gaining worldly positions and possessions.

However, such deeds done for show are not acceptable in the Guru's abode. Sahib Guru Amar Das Ji says:-

***karam Dharam such sanjam karahi antar lobh vikaar.
Nanak manmukh je kamaavai so thaa-ay na pavai dargeh
ho-ay khu-aar. Il23Il***

They perform religious rituals of purity and self-discipline, but they are filled with greed, evil and corruption.

O Nanak, the actions of the self-willed manmukhs are not accepted; in the Court of the Lord, they are miserable. Il23Il

Shalok Mehlāa:4(Page: 1423)

Sahib Guru Nanak Dev Ji visited Jaganath Puri. There a Vaishnav Sadhu had made it famously known that when he practiced the art of breathing (pranayam) he immediately went into a Samadhi (Trance) and straightway reached Shivratri (the abode of Mahadev Shiva). On reaching there, he could gather knowledge of all three heavens. He who desired a permanent place in heaven need only put money into his bowl. The time one gets to spend in heaven would be in proportion to the amount of money put into his bowl. Like a herd of sheep, people without wanting to do any hard work and by spending some money waited to buy a place in heaven. The Vaishnav was in for a pleasurable time, whether one got a place in heaven in the after life was debatable but the Vaishnav's heaven was created here and now.

Satguru Ji kept watching this humbug for some time, he then approached the Vaishnav who was asleep, and picking up his bowl, he placed it behind him. When he awoke, he was agitated to find his bowl missing. He shouted, "Tell me who has taken my bowl of money? Tell me soon or else I'll put a curse on you". Hearing this Guru Ji smiled and said if you can close your eyes and bring the news from all three heavens, then why can't you see the bowl of money lying behind you. Watching these deeds of the Vaishnav, Sahib created the following verse.

***akhee ta meeteh naak pakrheh thagan ka-o sansaar. Il1Il
rahaa-o.***

aaNt saytee naak pakrheh soojh-tay tin lo-a.

magar paachhai kachh na soojhai ayhu padam alo-a. Il2Il

*Some people try to deceive the world by closing their eyes and holding their nostrils closed. ||1||Pausell
They close off their nostrils with their fingers, and claim to see the three worlds.
But they cannot even see what is behind them. What a strange lotus pose this is! ||2||*

Dhanaasree Mehlaa: 1(Page:662)

Such is avariciousness! This converts even righteous acts into hypocrisy.

GREED TAKES AWAY MAN'S INDEPENDENCE

The Lord's nature is always to give. He always gives but takes from no one. The taker in the end may perish but the Giver continues giving.

***Deyda deh lenday thuck pahey
Jugaa jugantar khahee khahey***

The lord gives boons incessantly yet those who ask become tired

For eons they have been asking for boons and received from the lord

Japji (page2)

The Lord had also created man with the nature to give but under the influence of greed and avariciousness, man has forgotten his true nature. He has adopted the nature of taking. In an order to receive from someone, one has to either accept his obligation or flatter him. However, there is no joy in accepting an obligation or being a sycophant. Baba Farid Ji has gone a step further and said, "Dear Lord do not let me see such a time that in order to fulfill my needs I have to go to anyone's door. I would rather accept death than be under obligation to anyone". We read Baba Farid Ji following verse every day.

***fareedaa baar paraa-i-ai baisnaa saaN-ee mujhai na deh.
jay too ayvai rakhsee jee-o sareerahu layhi. ||42||***

***Fareed begs, O Lord, do not make me sit at another's door.
If this is the way you are going to keep me, then go ahead
and take the life out of my body. ||42||***

Shalok Fareed Jee (Page:1380)

However, to satisfy his greed man, not only sits at another's door

but also stretches his hand without shame. He forgets his true vocation of contemplation and prayer and living life with abandon. What however happens is that :

***sukh kai hayt bahu dukh paava sayv karat jan jan kee.
du-aareh du-aar su-aan ji-o dola nah suDh raam bhajan
kee. ||1||***

For the sake of pleasure, you suffer such great pain, and you have to serve each and every person.

You wander from door to door like a dog, unconscious of the Lord's meditation. ||1||

Aasaa Mehlaa:9(Page:199)

A life of carefree abandon is possible only without greed, and by living a contented life.

Let us contemplate on the story of a Sufi Fakir of Iran. May be by reading and listening to this story one might get a better understanding of the Guru's principles. This highly evolved saintly being was sitting with his legs stretched against the wall of his hut enjoying the winter sun. The emperor of Iran had heard of the Sai's saintliness. A desire to pay obeisance to the Sai arose in his mind and so one fine day the emperor reached his destination. After asking the disciples for an audience with the Fakir, he came into the Sai's presence. Fakir Sai sat with his legs stretched out in a state of bliss enjoying the sun. He indicated towards a mat for the emperor to sit on. After exchanging pleasantries, the king expressed his desire to render service in helping renovate his hut but the Fakir politely refused.

After the emperor left, the Fakir's disciples asked him, "Maharaj! The emperor came to you himself and asked for the service of renovating the lodgings but you refused his help. You know very well that the roof of the prayer room is leaking; the wooden planks of the roof of the residential area too need changing. Even your residential hut is in need of repair. If you had given a small indication to the emperor, you could have rectified all our buildings. It would not have made much difference to the emperor".

Hearing what his disciples had to say, the Fakir grew angry and told them, "Listen to me carefully, had we had asked the emperor to renovate our residential and prayer rooms, tomorrow we could not sit in gay abandon with our legs stretched out. Just for a small gain we would have sold our independence. Tomorrow if the king visited again we would have had to stand up like slaves and welcome him. So remember

he who stretches his hand out before someone cannot live a life of carefree abandon”.

If one needs to ask then ask from Allah, who after giving never lets you feel obligated. If you want to lead an independent, carefree life then live a life of contentment and not that of a greedy beggar.

Satguru Ji states that he who sheds the vices of lust and greed, joy and happiness come to reside in his heart forever. Fortunate is he who is blessed with an indiscriminate view of life. On the opposite side, he who is entangled in lust and greed, such a being never attains joy and contentment. His greedy nature entangles him in slavery. What does a being that discards avariciousness and greed achieve? Sahib Guru Arjun Dev Ji states as follows.

*on chhaday laalach dune kay antar liv laa-ee.
os sadaa sadaa ghar anand hai har sakhaa sahaa-ee.
on varee mitar sam keeti-aa sabh naal subhaa-ee.*

He renounces worldly greed, and his inner being is lovingly attuned to the Lord.

Forever and ever, the home of his heart is filled with bliss; the Lord is his companion, help and support.

*He looks alike upon enemy and friend, and wishes well to all.
Maaroo Vaar Mehlā:5(Page:1100)*

To attain everlasting joy, it is imperative to shed greed. Everlasting joy is found only in deep contentment.

GREED RENDERS A PERSON DISSATISFIED

A being, mired in greed remains dissatisfied even after acquiring everything. Worldly possessions cannot satiate man's appetite. In fact, the more possessions he acquires the more dissatisfied and avaricious he becomes. After having constructed two houses, he now wants a home in every city. There is no limit. One needs clothes to cover one's self, and a good pair of shoes. However, one is not satisfied with a few pairs of shoes and ten, twenty sets of clothing, but wants more. Some times one is surprised while going through newspapers and magazines. There are thousands of suits and saris, hundreds of types of shoes and ornaments. Even after acquiring all these possessions, man remains dissatisfied and his hunger resembles that of an extremely poor individual. In the

'Dhanasri Rag' Guru Arjun Dev Ji has stated that even the hunger of a king after ruling his kingdom is not satisfied. To own land and property does not guarantee satisfaction. Man's hunger is not satiated even after consuming the choicest of dishes. In fact, like a greedy dog he barks for more and more in a never-ending race for possession.

Man despite having, everything in his own home looks towards another's possessions with an evil eye. What is the reason? Man wants to satiate and calm his cravings with possessions. Nevertheless, as his possessions increase the cravings of dissatisfaction become more turbulent. One remains under the pleasant misconception that one can satiate one's inner discontentment with possessions and the vices of the senses; it is like trying to satiate the hunger of fire by adding on firewood repeatedly. This would be man's naivety. The more wood he adds to the fire, the brighter will it burn. Sahib State, as follows

*vaday vaday raajan ar bhooman taa kee tarisan na boojhee.
lapat rahay maa-i-aa rang maatay lochan kachhoo na soojhee. II1I*

*bikhi-aa meh kin hee taripat na paa-ee.
ji-o paavak ee Dhan nahee Dharaapai bin har kahaa aghaa-ee. rahaa-o.*

*din din karat bhojan baho binjan taa kee mitai na bhookhaa.
udam karai su-aan kee ni-aa-ee chaaray kuntaa ghokhaa. II2I*

*kaamvant kaamee baho naaree par garih joh na chookai.
din parat karai karai pachhutaapai sog lobh meh sookai. II3I*

The desires of the greatest of the great kings and landlords cannot be satisfied.

*They remain engrossed in Maya, intoxicated with the pleasures of their wealth; their eyes see nothing else at all. II1I
No one has ever found satisfaction in sin and corruption.*

The flame is not satisfied by more fuel; how can one be satisfied without the Lord? IIPausell

Day after day, he eats his meals with many different foods, but his hunger is not eradicated.

*He runs around like a dog, searching in the four directions. II2I
The lustful, lecherous man desires many women, and he never stops peeking into the homes of others.*

*Day after day, he commits adultery again and again, and then
he regrets his actions; he wastes away in misery and greed. ||3||
Dhanaasree Mehlaa:5(Page:672)*

In the times of Guru Nanak Dev Ji, Sultan Hamid Karu, in order to satiate and douse the fires of craving within him collected forty-two huge mounds of treasures and riches, he left no one with any money, after collecting so much wealth. He was still voracious and starved. In the end, his greed and lust drove him to dig up graves and take out coins from the mouths of the dead but his hunger was not satisfied.

He came to pay his respects to Guru Sahib. Guru Ji counseled him and asked what he would do with so much wealth; none of it would go with him in the next life. Hamid Karu agreed with him saying "O King of Kings" I know it will not go with me but I cannot help my self as my mind's desire and cravings are not satisfied." Guru Ji replied, "Would your cravings be satisfied by the method you have adopted". Hamid Karu replied in the negative and then asked the way to eliminate the mind's greed upon which Baba Nanak pronounced a code of advice to show him the path to douse the fires of avarice and greed from the mind.

If after collecting forty-two hill like mounds of wealth, kaku's inner lust and cravings, could not be satiated then know it as the truth that no one's greed can be satisfied. There are no examples in history to show anybody ever found satisfaction and contentment from money and wealth. Discontentment is the root cause of all suffering.

Happiness comes from giving, not from taking, giving is a godly virtue. To take is animal instinct. Let us pray at the guru's feet, that he may shower his grace and bless us with the gifts of truth and contentment, to untangle us from the web of greed and craving and bestow as with a joyous spiritual nature.

CHAPTER 3 TO ASPIRE AND INBIBE NOBLE THOUGHTS

Throughout Gurbani, the Satgurus have inspired us to imbibe good thoughts into our lives because thoughts are the basis for the existence of the mind. It is through the nature of thoughts that the mind becomes refined or impure. Based on one's thoughts, intentions are molded and further intentions mould one's deeds. He worthy is whose deeds are well intended and he, whose deeds are not, is immoral. From this body we cannot judge whether one is superior or inferior. Because this bodily clothing, has been created by God with the same five elements for all. However, our thoughts are not the same; every beings thoughts whether good or bad are different.

FROM WHERE DO THOUGHTS ORIGINATE?

1. From the consequences of mental impressions of our past deeds: - The account of good and bad deeds that a man commits in his previous births, is recorded in the form of intentions, or mental impressions in his consciousness, which he carries forward into forthcoming lives. These impressions in the form of thoughts have a profound effect on his mind. Guru Nanak Dev Ji has spoken on this subject in the Jap Ji Sahib.

*Kar kar karna likh lai jaahey
Aapay beej aapay he khahey*

*Repeated actions are engraved on the soul and taken to God's
court*

Whatever actions we sow we reap their rewards

(Japji page 4)

The nature of deeds one does, whether good or bad, the seed of that 'Karma' in the form of impressions, is carried forward by the soul into its next life. In the Barha-Maha Guru Arjun Dev Ji has said, "Dear Lord we have committed bad deeds because of which our souls have suffered separation from you. Due to our bad karma, we are wandering and digressing through many lives and now exhausted, we have come to take refuge at your door. Bless us and reunite us with thee.

***kirat karam kay veechhurhay kar kirpaa maylhu raam.
chaar kunt dah dis bharamay thak aa-ay parabh kee saam.***

*By the actions we have committed, we are separated from You.
Please show Your Mercy, and unite us with Yourself, Lord.
We have grown weary of wandering to the four corners of the
earth and in the ten directions. We have come to Your Sanctuary,
God.*

Baarah Maahaa Maaah Mehlaa:5(page:133)

In the Bilawal Rag, Guru Arjun Dev Ji states that because of our past deeds, in this birth, we reap the fruits of those deeds but carry forward their mental impression.

paraa poorbalaa leekhi-aa mili-aa ab aa-ay.

I have now received my pre-ordained destiny.

Bilaaval Mehlaa:5(Page:813)

In this birth, the joys and sorrows we receive are all a result of our past deeds. So therefore, do not blame anyone. All that we receive in this life is the fruit of our deeds. Therefore, endure the fruits of your karma joyously.

sukh dukh purab janam kay kee-ay.

so jaanai jin daatai dee-ay.

***kis ka-o dos deh too paraanee saho apnaa kee-aa karaaraa
hay. Il14Il***

*Pleasure and pain are the consequences of the actions of past
lives.*

The Giver, who blesses us with these - He alone knows.

*So who can you blame, O mortal being? The hardships you suffer
are from your own actions. Il14Il*

Maaroo Mehlaa:1(Page:1030)

On the theory of 'Karma', Sat guru Ramdas Ji Maharaj states in this world, whatever seed we sow into the earth, we will reap its fruit. In the same way whatever we sowed in our past life, we reap its fruit in this life.

jaisaa beejay so lunai jayhaa purab kinai bo-i-aa.

*As you plant, so shall you harvest, according to what you planted
in .the past.*

Gauree Vaar Mehlaa:4(Page:309)

ahinis jee-aa daykh samHaalai sukh dukh purab kamaa-ee.

*Day and night, God watches over and takes care of His living
beings; they receive pleasure and pain according to their past
actions.*

Prabhaatee Mehlaa:1(Page:1330)

That is why the Sahib's have forewarned us saying O! Being, in your time of sorrow do not blame anyone. You have received this misfortune due to your own past deeds. Whatever good or bad you have done in you past life, accordingly you have received misfortune for your bad deeds and joy and happiness for your well-intended actions. No one else bestows sorrow or joy on you. Your past deeds bequest upon you your sorrows and joys.

dadai dos na day-oo kisai dos karammaa aapni-aa.

jo mai kee-aa so mai paa-i-aa dos na deejai avar janaa. Il21Il

*Dadda: Do not blame anyone else; blame instead your own
actions.*

*Whatever I did, for that I have suffered; I do not blame anyone
else. Il21Il*

Aasaa Mehlaa:1(Page:433)

One accumulates past deeds, in the form of mental impressions in the sub-conscious mind; these impressions have a profound effect on man's present thoughts and accordingly energize his good or bad thoughts.

If past thoughts lying in the subconscious mind are good then in the present, they help in controlling bad thoughts, which arise from beholding depraved visions reading obscene literature and listening to obnoxious language.

If the mental impressions and thoughts from the past are malefic, then in the present they will encourage one to see, hear, and read bad things

THOUGHTS ORIGINATE FROM THE WORD AROUND US

Living in this world, man sees and reads with his eyes, listens with his ears and then acts. .Simultaneously the sum total of all these deeds accumulate in the mind in the form of mental impressions. How many of these impressions does the mind imbibe? This depends upon the mind. The intensity, dedication and concentration by which the mind

employs to see, read, hear or act determine how deeply the impressions are carved on the subconscious mind.

Nature has devised a code, where by whatever words a person hears repeatedly, He begins to speak the same words. Whatever a man sees with his 'eyes, his deeds are under the influence of those visions.

For example, a person begins to read obscene magazines; he begins to watch objectionable movies and contemplates them. His thoughts then will become profane and debased. The person then looks at nature's creations with a devouring bent of mind. At all times the thoughts, roaming his mind will be of how to assuage his debased desires. Such thoughts in due course of time then create fertile ground for him to commit bad deeds.

In the same way if a person begets the bad company of thieves and alcoholics. Seeing and watching there activities, he learns about stealing, he watches what ever they do after drinking , his thoughts too become those of thieves and drinkers. These thoughts then impress upon him to adopt such bad habits and so become his deeds.

Similarly, when man comes in constant contact of business men and traders, by sitting and mingling with them, listening to them and watching them conduct their affairs. He develops thoughts of trade and business himself. Under the influence of such thoughts, he adopts trade as his profession.

In exact contrast if a being reads Gurbani and spiritual texts. He communes with holy people, he watches them praying, reciting hymns and serving the needy, he listens to the Guru's teachings. The inspiration to pray and recite the bani arises in his mind. Thoughts of service will arise in his mind. With such exulted thoughts one day the seeker, begins to love meditation and gurbani, and will then want to reap the fruits of service and meditation and starts leading a life of service and kindness thereby remaining joyous himself and bringing joy to others.

In the present, we pick up mental impressions, in the form of thoughts from our surroundings. Largely, our past mental impressions influence the good or bad deeds of our present moments. In the present now all that we do, one day will become our past. Many a times, we have seen in our lives that the type of actions man does during the day and the thoughts he accumulates in the present by reading or watching his surrounding, at night during sleep under the influence of these thoughts he expresses them in his sub-conscious mind by mumbling or talking in his sleep.

A farmer in his sleep will express thoughts, regarding the work he did in the day, in his sub conscious mind. A doctor, will be seeing his patients in his sleep and telling them what medicines to take. An engineer in his sub-conscious mind will continue doing work related to his sphere. A shopkeeper might be asleep bodily but is awake in his sub conscious mind due to the thoughts he accumulated during the day. Even while asleep, he is shouting at his servants to take money from the buyers thereby expressing all the days' thoughts verbally in his sleep. Such incidents occur in everyone's life daily. We see them with our eyes and hear of them with our ears substantiating the fact that we collect thoughts from our surroundings all the time.

There are many incidents of such nature, but being afraid of lengthening the chapter we will go into only one small incident to prove that the repetition of deeds and actions a man commits during the day and the mental impressions of those repeated actions effect him deeply at the sub conscious level. These mental impressions are very difficult to eradicate. Here I am adding an incident about a shopkeeper. The shopkeeper's children narrated this incident to me. It was regarding what their father spoke and did while still asleep. It is a very interesting tale.

The shopkeeper's shop is located in Gardhiwala. The Gurdwara has an account for buying necessities with the shopkeeper. Many a time he would come to the Gurdwara to pay a visit. He would narrate his life story as to how he started working at his shop at a very young age. He worked very hard and because of this hard work and by God's grace his business grew in crores. From one shop, he expanded to five, and bought lots of other property.

It was his daily routine to get up early. On the way to the shop, he would stop at the Hanuman Ji temple hurriedly sprinkling water on the idol and reach the shop. After getting the shop cleaned, he would start the day's work. He would light incense sticks in front of the deities and the money box in his shop and chanting mantras would roam all over the shop with the incense sticks. All this was merely a ritual; his actual concentration would be in his customers while he was praying. No customers should turn away empty handed. Even while chanting Mantras and waving the incense stick, he would be shouting at the servant, "Oh! Benarsi! Ask Sardar ji what he needs?" "O Bittu! Weigh twenty kilos of lentil. I am coming. O Neetu! Take three hundred and five rupees for the lentils and put it in the moneybox. O Dharmiya! Load two sacks of salt, one of cattle feed, two quintals sugar and two boxes

of soap on to the cart and then let me know when it is done". He would not keep silent even for a few minutes. After that, all day he would be on the go, selling rations, collecting money and putting it in the moneybox. There would be no time even to eat. This would carry on until 10 O'clock at night. He would collect his account books and take them home, after dinner, he would pour over his accounts, and while doing so he would fall asleep his account books clutched in his hands. Next morning he would get up, the same routine would start again, and so time passed.

After quite some time I had the opportunity to pass by his shop. Lala ji himself was not there but his elder son was sitting on his seat. After inquiring about his wellbeing, I asked him why Lala ji was not at the shop. The boy replied Babaji, "our father does not sleep at night nor does he let the family sleep". I asked him, "What is the reason"? He told me that Lala ji would leave the shop quite late at night. On reaching home, he would start going through the day's accounts. After dinner while still pouring over his books he would fall asleep. Five-ten minutes after hitting the bed, he would sleep quietly but after that, he would begin calling out to the servants by their names asking them to attend to the customers. In his sleep, he sometimes argues with customers over money. The whole family was quite hassled, neither would he sleep himself nor would he let others sleep. Some times while sleepwalking he would call us out from our beds shouting and saying "You good for nothings it is time to open the shop". Our mother too is very upset. When we put him back to bed he again starts calling out to Benarsi, Dharma, Neetu, and the other servants to give lentils, soap, oil, cattle feed etc to the customers. This situation carries on all night until daybreak. I asked the Lala's son what they had done to remedy the situation. He told me that now we put our father to sleep in a separate room and lock it from outside, but he continues with his nocturnal activities. If we have guests, staying over really becomes a problem. We have taken advice from the doctors. They have prescribed him sleeping pills. Now he does not sleep walk but he still talks in his sleep. Some nights when he is very disturbed, the next morning we ask the doctor to give him an injection so that he may rest. The doctor has told us to watch out, if we are not careful, we too will end up like our father. Today the doctor gave him an injection so he will come to the shop at around eleven o' clock.

I asked the Lala's son, whether his father spoke of only buying and selling in his sleep or did he talk of other things too. The boy smiled

and said that his father talked purely of selling goods and collecting money. We have never heard any other talk from him.

We must have noticed in our personal lives too that depending on the type of people, we meet during the day, the type of deeds we do, thoughts and dreams too will be of a similar nature. So in our daily routine the actions we do, what we see, what we hear, the thoughts we collect, from our surroundings impact our future. Our life is moulded based on those thoughts. If we pick up bad thoughts from our visible surroundings, surely we badly affect our life. If worthy thoughts are imbibed from these surroundings then our lives too become worthy and successful.

Once a devotee questioned Sant Baba Harnam Singh Ji (Rampur khera) that through out Gurbani the Gurus' have stated that the kind of deeds one commits in one's past life impacts the direction of this present life whether good or bad. So what can we do? Our good past deeds ensure that we then pray everyday and become baptized but if our deeds from the past are not good then how will we walk the right path in life?

Babaji listened carefully to this devotee and told him, Guru beloved! I agree whole-heartedly with what you have said but tell me who created these past deeds? The devotee was silent Babaji then said; in our past lives whatever deeds we did, they now are our past deeds. Those that we are doing now or will be doing, these deeds will become our past deeds in our next life. That is why if in our past we have not been righteous, the Lord has given us an opportunity now to mould our lives according to our Guru's teachings in order to create a good past for the future. The actions and deeds of the present become our past. Hearing this, the Sikh's mind did an about turn and he discarded a life full of excuses and began to lead a life in accordance with the Guru's principles. He was rewarded with a richly fulfilling life.

Therefore, we too should take inspiration from the Guru's teachings, make our present a success, and create a good past. Actually, the opposite is happening. Instead of cultivating good thoughts and deeds in the present, we seem to be doing what Guru Arjun Dev Ji states that the precious human life you that have been gifted with has come to you with great difficulty. You are allowing this priceless life to waste away at the price of alms. The Lord had sent you to this earth, gifting you this life to collect the fragrance of prayer, devotion and love. However, you have wasted this life on wasteful deeds and thoughts, which are like the soil of barren land that you seem to collect in your cart. The Lord

gave you this life to make good use of it, but you are collecting glass pieces and throwing away the gems. (Meaning you are running around in ignorance, illusion and are forgetting your true calling i.e. His Name).

**dulabh janam chirankaal paa-i-o jaata-o ka-udee badlahaa.
kaathoree ko gaahak aa-i-o laadi-o kaalar birakh jivhaa. ||1||
aa-i-o laabh laabhan kai taa-ee mohan thaaga-uree si-o ulajh
pahaa.
kaach **baadrai** laal **kho**-ee hai fir ih a-osar **ka**d lahaa. ||2||**

*This human life, so difficult to obtain, was finally obtained after such a long time. He is losing it in exchange for a shell.
He came to buy musk, but instead, he has loaded dust and thistle grass. ||1||
He comes in search of profits, but he is entangled in the enticing illusion of Maya.
He loses the jewel, in exchange for mere glass. When will he have this blessed opportunity again? ||2||*

Saarang Mehlaa:5(Page:1203)

Bhai Veer Singh too has written a poem imploring us to take responsibility of our present. We must take advantage of the present, but we waste the present thinking about past memories or the future, which is yet to unfold. Bhai Sahib writes as follows.

**Yesterday has passed by and run far beyond our control
Tomorrow is yet to arrive and not in our grasp
Today is in our hand but is spent worrying
Worrying about yesterday and tomorrow we waste today
for free**

So what must we do? We must take care of the 'present'. Bhai Vir singh ji tell us...

*Wake up! Beware; safeguard your present time this day
Spend it drinking in spiritual bliss
Absorbed in remembrance of god become intoxicated
Coloured in the the praise of god, drink such an elixir*

WHAT IS THE SUBTLE HOME, FOOD, AND CLOTHING OF THE SOUL

Before contemplating further, on the mind and its thoughts. Let us first contemplate on the amalgamation that comprises our body. Our life moves with the combination of two things one is the gross (material) body and the other the subtle one, or causal. Just as the Almighty has too forms one is the subtle or Nirguna (the formless, Transient) and the other gross (material) or sarguna (with, virtues & form) as stated in Gurbani. The Sarguna form of the Lord manifests this whole creation. The Lord himself pervades in his subtle or Nirguna form throughout His creation, He is not separate of it. He works in His creation in His subtle or Nirguna form. Baba Kabir Ji says that we too are made in the image of our Lord

This progeny of Ram (the Lord) too has two forms, one the material and the other subtle. The gross (material) is our body. It is that which can be seen and touched. The subtle is our soul and our mind, which can neither be touched nor seen. It is beyond the five senses. Our subtle body controls our material body. If the soul were not present in the body, the body would be nothing but a heap of dirt. The demands and needs of both the material and subtle body are different.

The material body needs nature. From nature, man fulfils his bodily needs. Water is available to quench the thirst. To protect the body from the heat and cold, clothing is available. Shelter in the form of a home is available to protect him from the cold winds and rain. All these are available in this world. The wise have named these essentials as clothing, food and shelter. Just as the needs of the material body are met by the material world or nature, in the same way the food (sustenance) clothing and shelter of the subtle body or soul is the Lord's Name-Gurbani and pure thoughts.

**har naam hamaaraa bhojan chhateeh parkaar jit khaa-i-ai
ham ka-o taripat bha-ee.**

*The Lord's Name is my food; eating the thirty-six varieties of it,
I am satisfied and satiated.*

Vadhars Vaar Mehlaa;4(page;593)

Water from this material world cannot quench the souls thirst. The soul is satiated only with the nectar of His Name:-

peevnaa jīt man aaghaavai naam amrit ras peevnaa. ॥1॥

The real drink is that which satisfies the mind; this drink is the sublime essence of the Ambrosial Naam. ॥1॥

Maaroo Mehlā;3(Page;1019)

Material clothing cannot cover the soul. The soul can only be covered with the veil of the Lord's Name. Sahib Guru Amar Das Ji states.

har naam hamaaraa painan jīt fir nangay na hovah hor painan kee hamaaree saraDh ga-ee.

The Lord's Name is my clothing; wearing it, I shall never be naked again, and my desire to wear other clothing is gone.

Mehlā;3,Pauree (Page:593)

painnaa rakh pat parmaysur fir naagay nahee theevnaa. ॥3॥

The real clothes are those which protect your honor before the Transcendent Lord, and do not leave you naked ever again. ॥3॥

Maaroo Mehlā;5(page;1019)

In the verses below the third Guru Sahib has described this food and clothing for the soul. Whoever receives this food to satisfy the soul's hunger and spiritual clothing to cover it, abides forever satisfied in the Lord's name, here in this world and in the Lord's abode. The food of the soul is the 'word' (shabad) and its clothing is prayer and devotion to the Lord.

khaanaa sabad chang-aa-ee-aa jīt khaaDhai sadaa taripat ho-ay.

So eat the food of the Shabad and goodness; eating it, you shall remain satisfied forever.

Maaroo Mehlā;3(page;1092)

painan sifāt sanaa-ay hai sadaa sadaa oh oojlaa mailaa kaday na ho-ay.

Dress yourself in the Praise of the Lord. Forever and ever, it is radiant and bright; it is never polluted.

Maaroo Mehlā;3(page;1092)

Satguru Nanak Patshah Ji has inspired us to ask the Lord for the cloth

of His devotion to clothe the soul. So that, it may remain clothed, here and in the after life

sifāt saram kaa kaprahaa maaNga-o har gun Nanak ravat rahai. ॥4॥7॥

I beg for the clothes of modesty and the Lord's Praise; Nanak chants the Glorious Praises of the Lord. ॥4॥7॥

Prabhaatee Mehlā;1(Page:1329)

Where the 'word' (shabad) is the nourishment of the soul, to cover its shame (respectability) in the after life, the cloth of devotion to the Lord's Name is required. There the soul will require shelter too. Without a home, the soul will wander aimlessly. What is home to the soul? It is the abode of the Lord within. If the mind finds its true home then it will reside in a state of comfort and joy blissfully in its own home, its palace. How can the soul acquire this home? It does so by adopting noble deeds, by remaining united at all times with the True Waheguru, through meditation and awareness of His Name.

Satguru Guru Nanak Dev Ji states.

nirankaar kai days jaahi taa sukh laheh mahal. ॥3॥

When you arrive in the land of the Formless Lord, you shall find peace in the Mansion of His Presence. ॥3॥

Sorath Mehlā;1(Page:595)

If the mind is able to reside in its home within, then it experiences immense joy. If it is unable to do so it then wanders aimlessly. When we look around this world, we see that those who have made homes and shelters for themselves reside in them joyously. Those who do not have a home, wander aimlessly and unhappily from place to place, seeking solace. If we do not find and reside in our home within, our soul too will wander through the paths of different life forms seeking succor.

The Lord has blessed all of us with our own homes. Due to our ignorance, lack of knowledge and the bad company, we have forgotten the address. Because of our outward orientation, we have distanced ourselves from this home within and are wandering in oblivion. That is why Satguru Ji has repeatedly stressed, O mind! You must reside in your home within, if you do so, you will not have to go through the sorrows of repeated births. You will attain the state of inner stillness and bliss.

Sahib's state

nij ghar jaa-ay bahai sach paa-ay an-din naal pi-aaray.

Sit in the home of your own being, and you shall find Truth; night and day, be with your Beloved.

Dhanaasree Mehlāa: 1 (Page: 689)

Nij ghar mehal paavoh sukh sehjay baahar na ho-eygo Fayraa

In the palace of your being obtain peace with ease and you will not wander repeatedly in life and death.

Rag Gauri Poor bi mehlāa : 5 (page 13)

If the mind ceases to run around outside searching for places to reside and comes to rest in its own home within then all its anxieties and mental anguish will end. As one resides within, Satguru Ji himself solves all one's worldly and spiritual needs. That is the reason why Guru Arjun Dev Ji has advised us so. It is true that this material body requires a worldly home. However, a home within is an extreme necessity for the soul.

thir ghar baishu har jan pi-aaray.

satgur tumray kaaj savaaray. ||1|| rahaa-o.

Remain steady in the home of your own self, O beloved servant of the Lord.

The True Guru shall resolve all your affairs. ||1|| Pausell

Gauree Mehlāa: 3 (Page: 201)

If our mind finds solace within, Satguru Ji guarantees that such a soul will find freedom from the cycle of birth and death.

Ghar mehal such samaee-ey jumkaal na suck-ay kha-ey

Imbibe truth in your body that is the mansion-home

The angel of death - time will not devour you

Sri raag mehlāa (page 67)

Our mind being under the influence of ignorance and illusion refuses to take this sagely advice from the Guru. The mind does not have the wisdom to crawl out of this maze and come to dwell within on its own. To escape from this maze it needs the guidance of the Guru. The Satgurus' implore us repeatedly, showing the way to reside within our selves. They say, 'Guru loved ones, if you wish to abide in your true home within, then you must develop an inward bent of mind and doing so must meditate, pray, and discard all greed. You will then attain your true home within'.

ghar rahu ray man mugaDh i-aanay.

raam japahu antargat Dhi-aanay.

laalach chhod rachahu aprampar i-o paavhu mukat du-aaraa hay. ||1||

Remain in your own home, O my foolish and ignorant mind.

Meditate on the Lord - concentrate deep within your being and meditate on Him.

Renounce your greed, and merge with the infinite

Lord. In this way, you shall find the door of liberation. ||1||

Maaroo Mehlāa: 1 (Page: 1030)

To dwelling within, and becoming inwardly conscious one must meditate and renounce greed and avarice. We have seen in our daily lives that those who do not have a home of their own wander from door to door and are plagued all the time by the lack of a permanent abode. Man surmounts all difficulties to create a home for himself. If he does not have enough resources to make a home, he does not hesitate to borrow money to complete the task.

Satguru Ji through his grace has blessed us with homes for our minds from the onset. We only need to occupy them. Our minds have erased the memory of this home, because of which this problem has arisen. The sahib's are prodding our memories saying "O Mind! The home wherein you were to abide and gain all joys you have forgotten." Guru Arjun Dev Ji states below-

jih ghar meh tuDh rahnaa basnaa so ghar cheet na aa-i-o. ||3||

That home within which you live - you have not kept that home in your thoughts. ||3||

Maaroo Mehlāa: 5 (Page: 1017)

In the previous pages based on Gurbani we have briefly discussed the needs of the material body i.e. food shelter and clothing. If a person does not obtain these three, he remains perturbed. In the same way the subtle soul's sustenance i.e. its food, clothing and shelter too are subtle. The Guru's and Saints mention this at different places in Gurbani. The soul or mind that does not receive nourishment, the soul that feels a sense of vulnerability and feels homeless wandering aimlessly in disharmony. The state of such a mind is pitiable.

What is The Mind?

The mind is not matter or a gross part of the body that we can touch and say this is our mind. However, we can identify our heart, brain, kidneys lungs etc.

Our mind is the combination of subtle thoughts and deliberations. In the inner world controlled by the soul, the mind is its most important assistant. The job of the mind is to create a framework of thoughts & musings after creating the structure; it then presents them to the intellect. If the intellect is impure, it holds on to these impure thoughts and then returns them back to the mind for implementation.

However if the intellect is high and pure, then it is without doubt that such an intellect will refuse to accept impure thoughts sent by the mind. A pure intellect retains all pure and lofty thoughts in the sub-conscious mind. Many a times we have seen, where a discerning intellect refuses to accept impure thoughts, there internally it also puts the mind to shame for such thoughts. That is why every Gursikh petitions before the Lord in his prayer (Ardas) to grant him a discerning intellect. Guru Arjun Dev Ji too has inspired us to pray at the Lord's feet for such intellect and wisdom. Guru Ji states as follows.

**haar pari-o su-aamee kai du-aarai deejai buDh bibaykaa.
rahaa-o.**

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

Sorath Mehlaa;5(Page:641)

Where the Satguru, through his grace, blesses a being with a superior intellect or wisdom, such a guru beloved's superior intellect retains only noble thoughts. These noble thoughts are then stored in the sub-conscious mind. It does not allow entry of impure thoughts and discards them like waste paper into a dustbin. Such an intellect inspires only noble thoughts to actualize.

We imbibe good and bad thoughts through seeing, reading or by hearing about them with our ears. For example, a being looks at another's body, wealth, power or position. To acquire the above, thoughts of stealing, or befriending or conning (swindling) begin to arise. If the intellect is impure, it will agitate the mind to grab another's companion

or another's wealth. The mind then begins weaving schemes and ways to attain the above. It will work on unscrupulous ways to secure another's wealth. These unscrupulous means take the shape of vice and burden the soul and such a burdened soul's intellect becomes even more impure resulting in its giving the mind an even longer rope to commit greater sins.

On the opposite end of the scale, people of higher intellect, too might look at another's beauty or another's wealth. A small amount of commotion may take place in their minds, but when these impure thoughts reach their intellect, the intellect immediately reacts and stops the mind from any sinful deed. It reproaches the mind strongly, remembering the Guru's words.

par tri-aa roop na paykhay naytar.

whose eyes do not gaze upon the beauty of others' wives,
SukhManiMehlaa;5(Page:274)

A superior intellect will remind its mind of Baba Naam Dev Ji's sayings where if a being wishes to abide by the Lord God and become one with Him then O! Mind; remember he who stays away from sins of the flesh and another's wealth, the Lord abides near him.

**par Dhan par daaraa parharee.
taa kai nikat basai narharee. ||1||**

*One who stays away from others' wealth and others' spouses
- the Lord abides near that person. ||1||*

Bhairao Bani NaamDev (Page:1163)

You have no right over another's spouse or wealth. The Satguru's have warned us against this. If we transgress the Guru's command then he will not support us because

**hak paraa-i-aa naankaa us soo-ar us gaa-ay.
gur peer haamaa taa bharay jaa murdaar na khaa-ay.**

To take what rightfully belongs to another, is like a Muslim eating pork, or a Hindu eating beef.

Our Guru, our Spiritual Guide, stands by us, if we do not eat those carcasses

Shalok Mehlaa;1(Page:141)

Where an impure intellect accepts bad mental impression and stores them in its immediate memory, there it assigns the mind the duty to

give these mental impressions practical shape. The mind then begins thinking of ways and means to reach its goal. On the other hand, a superior or higher intellect refuses to accept wrong mental impressions. It only accepts noble thoughts and stores them in the memory. The power of memory is like a storehouse of the mind; the type of thoughts we store here so will be the mental impressions we receive from our memory. For our own good, we must store only noble thoughts in our memory. Our soul is in the image of the Divine Light. Through impure thoughts, we must not desecrate this soul, which is in the image of the Divine Light. Sri Guru Amar Das Ji states, o! Mind, you are in the image of the Divine One's luminescence; recognize your source o mind! The Lord is forever with you. You must imbibe the Guru's wisdom, and doing so experience the ecstasy of the divine light. If you recognize your true source then you will know your Lord completely. You will comprehend Him completely. When you understand your source, you will also comprehend both life and death. By the Guru's grace when duality ceases and you comprehend only the Lord. Then one stops wandering in any other direction.

By becoming completely aware of your source, you attain everlasting peace and joy, uniting with your source; your coming into this world becomes worthwhile. Here again, the Satgurus while helping us recognized the reality saying, "O Mind! There is not an iota of doubt, you are the image of that divine light, acknowledge your true source."

*man tooN jot saroop hai aapnaa mool pachhaan.
man har jee tayrai naal hai gurmatee rang maan.
mool pachhaaneh taaN saho jaaneh maran jeevan kee
sojhee ho-ee.
gur parsadee ayko jaaneh taaN doojaa bhaa-o na ho-ee.
man saaNt aa-ee vajee vaDhaa-ee taa ho-aa parvaan.
i-o kahai Nanak man tooN jot saroop hai apnaa mool
pachhaan. ||5||*

*O my mind, you are the embodiment of the Divine Light -
recognize your own origin.
O my mind, the Dear Lord is with you; through the Guru's
Teachings, enjoy His Love.
Acknowledge your origin, and then you shall know your
Husband Lord, and so understand death and birth.
By Guru's Grace, know the One; then, you shall not love any
other.*

*Peace comes to the mind, and gladness resounds; then, you
shall be acclaimed.*

*Thus says Nanak: O my mind, you are the very image of the
Luminous Lord; recognize the true origin of your self. ||5||*

Aasaa Mehlaa;3(Page;441)

Some times a question arises in our minds that if we are the image of the Divine Light. If the Lord, in the form of this divine light is unqualified purity then why are we impure? Let us take a small example; there is a reservoir of pure clean water. This water is so pure and still that one can see right through to the bottom. In the clean water, we can see our reflection clearly but when a storm brews, it creates waves. Dust and debris from out side spoil this water. It becomes dirty because of the waves of dust and debris. The water does not remain clean nor can one see the bottom any more. Nor can one see one's reflection. This pure water has become murky. When the storm abates, slowly the water starts becoming still. Once again, the water starts becoming clear, the murkiness disappears. One can see the bottom of the reservoir again. One's reflection too is clearly visible.

In the same manner in our mind too, the waves of thoughts and desires flood our mind. Desire, discontentment, attachment and the other vices, in the form of waves lash out strongly. The impurity of gross deeds and thoughts pollute the mind. Worldly storms abate after some time, but within the mind, the storm of thoughts and ideas are never ending. The dust of wrong deeds is constantly depositing on the mind. In Gurbani the Satgurus guarantee saying "O! Being if you succeed in abating this storm of wrong thoughts, ideas, and mental impressions, you will immediately gain your source i.e. the Lord. Only by becoming, pure and clean can you become the image of your true Lord. Impurity is created due to wrong thoughts and feelings,. Since these thoughts and feelings do not abate, one cannot cleanse the mind, therefore we are unable to understand the source of our origin. Nor can we become one with our Lord. If we are to merge with our source, we need to cleanse the mind. For that, we must live up to the words of Baba Kabir Ji. What are those words?

hai hajoor kat door bataavhu.

dundar baaDhhu sundar paavhu. ||1|| rahaa-o.

*God is present, right here at hand; why do you say that He is far away?
Tie up your disturbing passions, and find the Beauteous Lord.
||1||Pause||*

Bhairao Kabeer Jee(Page;1160)

We must stop thoughts and feelings, which cause these storms in our minds. The moment they cease, instantly, one comprehends the beautiful Lord. All the murkiness is because of impure thoughts and feelings. When they cease, one comprehends one's source.

RESEARCH BY PHYSIOLOGISTS ON THE MIND

Let us move away a little from Gurbani and see what scientists have discovered. Their discoveries match what Gurbani states completely. Psychologists have proved that the mind has no form, it is formless, and the mind is an amalgamation or cohesion of thoughts, feelings and emotions. These thoughts and emotions are not natural. Man himself creates them. If these thoughts and feelings were natural then thousands of people should have the same emotions and feelings at the same time but such is not the case. The thoughts, emotions and feelings of thousands of people do not match each other; they are different for different individuals. Why look out side, let us consider one family. Husband, wife, father, son, or brothers, their thoughts and feelings do not match. Feelings and emotions are not gifts from God, but man created them himself.

The next question psychologists raise are -where do these thoughts arise? Answering this question, they explain that thoughts, emotions and feelings arise from man's own nature. The kind of nature man displays, so are his thoughts. So how does one's nature come into existence? Psychologists say that the deeds a man does repeatedly, crystallize to become his nature. We call these mental impressions.

The next question is what deeds does a man do repeatedly. Scientists say that man's nature is dependent on the company he keeps. The company he keeps determines his nature. This nature further influences him in his choice of deeds.

CAN THE MIND BE CHANGED?

The mind is a reflection of the company it keeps. As is the company so is the mind. As is the company so are the actions/deeds. As are the deeds so is your nature. As is your nature so is your mind. Hence, thoughts and feelings are the mind.

Psychologists say that the genes present as mental impression in the body can change with a change in company. To prove this, they

give the example of a certain family whose occupation for 10 generations has been stealing. A newborn child, with the genes of thieves is raised in a family where no one has ever committed this crime for generations. This newborn child with the genes of thieves, in the company of noble folk will grow up with the same high values and morals of his adopted family.

On the other hand, if a child of a noble and decent family keeps bad company, that virtuous child because of the company of thieves will also become corrupt. Therefore, the main point is that the company one keeps creates one's nature.

Baba Kabir Ji states.

jo jaisee sangat milai so taiso fal khaa-ay. ||86||

According to the company it keeps, so are the fruits it eats. ||86||

Shalok kabeer Jee(Page:1369)

Sahib Sri Guru Amar Das Ji states, the company our mind keeps, determines our mental impressions. Whatever mental impressions are created, so the mind becomes. Under the influence of the mind the type of actions a man commits, he must accept the fruits of those actions.

***ay man jaisaa sayveh taisaa hoveh tayhay karam kamaa-ay.
aap beej aapay hee khaavnaa kahnaa kichhoo na jaa-ay. ||7||***

O mind, as you serve, so do you become, and so are the deeds that you do.

Whatever you yourself plant, that is what you shall have to eat; nothing else can be said about this. ||7||

Soohee Mehlaa:3 (Page:755)

Baba Kabir Ji and Satguru Ji's instructions to us become even more meaningful if we contemplate on this story from our history. The name of Baba Biddhi Chand shines like a star in the Sikh history. He born in the village 'Sur Singh'; district Amritsar into the home of a pious and devoted being 'Bhai Vasan Singh Ji'. From childhood, he was imbued in righteous thought and were a child of noble intellect. After his early childhood, he came to live with his maternal family in village 'Sirahli'. Here he began keeping the company of thieves and gangsters. His righteous mental impressions were corroded and he began to rob and steal in the company of these gangsters.

In the prime of his life, he encountered a great being, Baba Adali

Ji. By keeping his noble company, his negative thoughts of crime ended. He then went on to become a gursikh of high and pure character. Satguru Guru Har Gobind Sahib Ji, impressed by his noble conduct, blessed he with the boon saying that Bahi Bidhi Chand was equivalent to the body of the guru.

Reading about the life of Baba Biddhi Chand proves that the company one keeps can change one's thoughts. He whose thoughts change, his mind changes too. He whose mind changes, his life changes.

In our own conversation, we may have discussed or heard others say how a certain being used to be an Atheist. He denied God's existence, but because of communion with holy beings (satsangat), his views changed, along with it his life too has changed. The same being becomes a believer and becomes devoted to the Lord. When we sit among friends and talk about him we usually say, such and such person has changed. The person's face has not changed. Nor have his eyes, nose or other features changed. His body is the same as it was before then why do we say he has changed. We say he has changed completely because his ideas, his thoughts have changed. By this change in thought patterns, mental impressions change, and the change in mental impressions influence a change in man's actions.

When a man's actions or deeds change, his life changes. That is why throughout Gurbani; Satguru Ji has directed us to adopt noble thoughts because the mind's existence is dependent on thoughts.

On one hand, the mind is associated with the soul and on the other with the world. The mind has a dual relationship; it imbibes truth from the soul and thoughts from the world.

If our mind adopts noble thoughts, these noble thoughts inspire us to noble deeds and noble deeds unite us with the Lord. On the other hand, in order to fulfill desires arising from lowly thoughts, the mind helped by the senses commits wrong deeds, which become the cause of our distance from the Lord.

The mind is our closest friend, but if it secures the company of vices, it becomes our worst enemy.

That is why Baba Kabir Ji in Gurbani urges and implores us to make use of the mind. We must not fight our mind or think of it as an enemy. Because when we need a favor off some one, we do not spoil our relationship with them. In the same manner, we should not spoil our friendly relations with the mind. If we give the mind such a long rope that it becomes a law unto itself, it goes about doing as it pleases, resulting in our life going waste. The mind needs to work under the

influence of noble and superior thoughts. Only then, will its mission on earth be accomplished. Baba Kabir Ji says that we cannot find a better friend than our mind because now it is helping as a friend to unite us with the Lord.

mamaa man si-o kaaj hai man saaDhay siDh ho-ay.

man hee man si-o kahai kabeeraa man saa mili-aa na ko-ay. ||32||

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

Only the mind can deal with the mind; says Kabeer,

I have not met anything like the mind. ||32||

Gauri Bhagat Kabir Bavan Akhri (Page:342)

The mind is a very important and integral part of the soul. The mind is everything, the mind is the image of Maya (i.e. the illusionary world) and the mind is the image of the Lord. Our bodily functions too are under the influence of the mind.

The mind has no form of its own, if the world of illusion and ignorance dominate the mind it takes on the form of Maya and plays into its hands. If spiritual, mental impressions prevail upon the mind; this same mind shuns Maya and unites with its Maker ultimately becoming the image of the Lord.

When the effects of Maya (Ignorance & Illusion) dissipate from the mind and it becomes free from negative thoughts, desires and feelings. It then attains stillness. The same mind then talks of the supreme and become party to the mysteries of the universe (trilok). Baba Kabir Ji says.

ih man saktee ih man see-o.

ih man panch tat ko jee-o.

ih man lay ja-o unman rahai.

ta-o teen lok kee baatai kahai. ||33||

This mind is Shakti; this mind is Shiva.

This mind is the life of the five elements.

When this mind is taken and channeled, it is guided to enlightenment,

it can describe the secrets of the three worlds. ||33||

Gauri Bhagat Kabir Bavan Akhri (Page:342)

To acquire the inner vision of the universe (trilok) what must one do? One must take the mind or in other words its thoughts. What does this mean? It means when we take the thoughts and a desire away from

the mind, the mind comes in to a state of stillness (sehej) i.e. without thought; it now comes to reside within itself in the present. The moment it becomes still and immovable, understand that in that instant, it has attained union with the Lord. This is as astonishing as a treasure hidden behind a heap of straw!

This is the reason that, in Gurbani, all counsel is given to the mind. If the mind imbibes the guru's teachings completely then understand that it will attain unity with the Lord. When the mind turns towards the path of the Lord, the world is not pleased. However, he who has conquered the mind has conquered the world. Those who walk this path do not bother about the world. They say the following without hesitation.

**kahi kabeer ab jaani-aa.
jab jaani-aa ta-o man maani-aa.
man maanay log na pateejai.
na pateejai ta-o ki-aa keejai. ||3||7||**

*Says Kabeer, now I know Him;
since I know Him, my mind is pleased and appeased.
My mind is pleased and appeased, and yet, people do not believe it.
They do not believe it, so what can I do? ||3||7||*

Sorath Kabeer Jee(Page:646)

IMPURE MIND, IMPURE THOUGHTS

The mind needs purification with noble thoughts. If we give the mind impure thoughts, the mind will become impure. Since the mind has become impure, then understand that one's whole conduct, dealings and character too become corrupted. That is why Satguru Guru Amar Das Ji states that if a person's mind is corrupt then his vision too will become so. If a person's mind is impure, with his ears he will listen here bad talk. With his eyes, he will see obscene things. With his, hands he will do bad deed. With his feet, he will walk into bad company. With his tongue he would talk, filthy language. This is because it is the mind, which initiates the body, to carry out any deed. The body is but a tool. The true inspiration for this tool comes from the working of the mind.

If through the Guru's teaching, the mind is cleansed, then the opposite happens. Man's conduct, dealings and character becomes above board. The same eyes will not gaze upon another with bad

intention. The ears too are the same but now they will not listen to corrupt words, they will listen to Gurbani, the Guru's teachings and the Lords praise. The same tongue, will recite the Lord's Name. His hands will work to help others and do noble deeds. The feet too are the same, now they will carry him towards good company. The whole game turns upside down. Unfortunately, we are in constant contact with the material world. The impressions of this material world have taken root and imprinted themselves on our consciousness. That is why we think we can purify the subtle mind, through worldly practices but we do not succeed in our mission, as the physical cannot purify the subtle. Bathing with water may help cleanse the body but water cannot cleanse the mind, as water is material (physical) the mind is subtle. Water cannot purify the subtle (spiritual) mind. Sahib Sri Guru Nanak Dev Ji states that even if we wash this body a thousand times, can the mind be cleansed? A practitioner of yoga might be a master of all eighty four Asana's, he might be proficient in Hatha Yoga, but even these practices cannot guarantee purity of mind because all these practices belong to the physical plane (material).

If one wishes to cleanse the mind then one must imbibe the satguru's teachings. Under his guidance we must start our spiritual journey and by doing so the mind's leanings will turn from the world outside towards the Lord within.

When a being takes shelter in the Guru and accepts him as his guide. He stops running amok. By treading the Guru's path the vices of me, mine, and thoughts of attachments cease and the mind becomes cleansed. He whose thoughts are impure his mind too is impure. He whose mind is corrupt (impure), his deeds will be corrupt. Sahib Sri Guru Amar Das Ji states the following.

**man mailai sabh kichh mailaa tan Dhotai man hachhaa na ho-ay.
ih jagat bharam bhulaa-i-aa virkaa boojhai ko-ay. ||1||
jap man mayray too ayko naam.
satgur dee-aa mo ka-o ayhu niDhaan. ||1|| rahaa-o.
siDhaa kay aasan jay sikhai indree vas kar kamaa-ay.
man kee mail na utrai ha-umai mail na jaa-ay. ||2||
is man ka-o hor sanjam ko naahee vin satgur kee sarnaa-ay.
satgur mili-ai ultee bha-ee kahnaa kichhoo na jaa-ay. ||3||
bhanat Nanak satgur ka-o mildo marai gur kai sabad fir jeevai ko-ay.**

*When the mind is filthy, everything is filthy; by washing the body,
the mind is not cleaned.
This world is deluded by doubt; how rare are those who
understand this. ||1||
O my mind, chant the One Name.
The True Guru has given me this treasure. ||1||Pausell
Even if one learns the Yogic postures of the Siddhas, and holds
his sexual energy in check,
still, the filth of the mind is not removed, and the filth of egotism
is not eliminated. ||2||
This mind is not controlled by any other discipline, except the
Sanctuary of the True Guru.
Meeting the True Guru, one is transformed beyond description. ||3||
Prays Nanak, one who dies upon meeting the
True Guru, shall be rejuvenated through the Word of the Guru's
Shabad.
The filth of his attachment and possessiveness shall depart, and
his mind shall become pure. ||4||1||*

Wadahans Mehlāa:3(Page:558)

THE MIND NEED ONLY BE PURE, WHERE IS THE NEED TO READ OR LISTEN TO GURBANI?

Our minds are impure due to past mental impressions. More filth has accumulated in this birth due to corrupt thoughts. If we do not make any effort, to remove past and present negative impressions, then impurity of the mind will increase. This impurity will then become the cause of distance from our Lord for countless births.

Some times through our limited wisdom, we come up with this argument saying, "yes! The mind should be free of all impurity. However, where is the need to read Gurbani and commune with holy beings or meditate on His Name? Where is the need to follow the Guru's footsteps?"

This question is actually quite interesting. Such questions are asked by a person whose mind is still in doubt. Outwardly, a person might try to prove that his mind is free from impurities, but actually, his mind is still in doubt and it is still corrupt. A doubtful, uncertain way of thinking causes the mind to remain impure. We daily read the third Guru Patshah's verses.

sahsai jee-o maleen hai kit sanjam Dhotaa jaa-ay.

The soul is polluted by skepticism; how can it be cleansed?

RaamKalee Mehlāa;3(page:919)

Uncertainty itself corrupts the mind. The mark of a pure mind is to feel bliss and joy while meditating on his Name. While reciting Gurbani, if one savors Gurbani and finds it sweet to the ears then know that the mind has 'awoken and become cleansed. The mark of an awakened and pure mind is that it finds the guru's bani and the guru's wisdom sweet to the ears.

The mark of a noble mind is that it only like's the company of noble beings. It appreciates the Guru's pure teachings. One, who is pure of mind, finds that he has no negative desires. He does not look upon another's (body) form, wealth or mind with an evil eye. He, who is pure of mind remains, united with the purest of all, the Lord. He never allows bad intentioned thoughts to flutter near him. He remains united with the pure Truth. One who is of pure mind breaks away from falsehood. Guru tell us that that sign of the awakened mind is that it finds the word of God (gurbani) sweet viz. **Munn jaagay dee eh neeshani tau ur meedhee laagay bani** On the next page, we will read about the indications of a pure & cleansed mind as compiled by Guru Amar Das Ji in the Anand Sahib. By reading them, we can judge whether our minds are pure or corrupt.

If today this world seems attractive, Maya seems pleasurable, one feels the pull of attachment to sons and daughters, and if one feels reluctant to adopt good company then the Lord's Name has not taken root in one's heart. Is the mind staying away from reciting Gurbani? Does the Lord's bidding not sound sweet. If sorrow and joy move one differently and if one is acutely aware of the difference between gold and dust as guru ji say, "**Kubhoo jeeara oobh churraat hai kubhoo ja-ey pae-aley, lobhi jeeara thir na rehat hai chaaraey kundaa bhaaley**". If one differentiates between poison and nectar or one looks upon a pauper and a king unequally. If one oscillates between respect and dishonor. Then understand the mind is unclean. However if the mind's situation has becomes sublime like the fifth Guru Ji describes, and then the mind is clean. Then by the Guru's grace, such a devoted soul attains salvation in this life. Without any conditions, the guru removes all duality from his soul thus merging him with Himself. He then becomes the embodiment of Him.

*parabh kee aagi-aa aatam hitaavai.
 jeevan mukat so-oo kahaavai.
 taisaa harakh taisaa us sog.
 sadaa anand tah nahee bi-og.
 taisaa suvran taisee us maatee.
 taisaa amrit taisee bikh khaatee.
 taisaa maan taisaa abhimaan.
 taisaa rank taisaa raajaan.
 jo vartaa-ay saa-ee jugat.
 Nanak oh purakh kahee-ai jeevan mukat. Il7II*

*One who, in his soul, loves the Will of God,
 is said to be Jivan Mukta - liberated while yet alive.
 As is joy, so is sorrow to him.
 He is in eternal bliss, and is not separated from God.
 As is gold, so is dust to him.
 As is ambrosial nectar, so is bitter poison to him.
 As is honor, so is dishonor.
 As is the beggar, so is the king.
 Whatever God ordains, that is his way.
 O Nanak, that being is known as Jivan Mukta. Il7II*

Sukhmani Mehlaa;5(Page:275)

In other words, it would be correct to say that by reciting the Lord's Name, reading Gurbani and communing with the holy. By following the guru's directed path, this mind, become pure i.e. uncorrupted.

To judge an unadulterated, clear mind, Sri Guru Amar Das Ji has provided a measure in the form of a verse in the twentieth Pauri of the Anand Sahib. Each being should use this indicator to gauge whether his mind measures up to the Guru's words. If it does then our mind has become pure. If our minds do not measure up to the virtues in the shabad then one must decide where one stands and quit hedging.

The indication of a man's mind being pure inside out is that, such beings adopt the guru's wisdom in leading their lives, while discarding their own egos. Even the thought of falsehood does not appeal to their souls. They remain forever aligned to the truth. They break away forever from falsehood. Persons of such pure minds find that all their negative desires have ceased. Those who have used this life to evolve are acceptable at the Guru's door. Those who have become pure of mind remain united with the Guru from within. By reading Guru Amar das ji's sayings, one gains knowledge of the mind's purity.

*jee-ahu nirmal baahrahu nirmal.
 b koorh kee so-ay pahuchai naahee mansaa sach samaanee.
 aahrahu ta nirmal jee-ahu nirmal satgur tay karnee
 kamaanee.
 janam ratan jinee khati-aa bhalay say vanjaaray.
 kahai Nanak jin man nirmal sadaa raheh gur naalay. Il20II*

*Inwardly pure, and outwardly pure.
 Those who are outwardly pure and also pure within, through the
 Guru, perform good deeds.
 Not even an iota of falsehood touches them; their hopes are
 absorbed in the Truth.
 Those who earn the jewel of this human life, are the most excellent
 of merchants.
 Says Nanak, those whose minds are pure, abide with the Guru
 forever. Il20II*

RaamKalee Mehlaa:3(Page:919)

Who is considered pure in Guru Amar Das Ji's eyes? They are pure who have accepted the Guru's teachings and have reaped the harvest of the nectar filled Name of the Lord. The parents and families of such sublime, pure, guru beloved are also fortunate. Even their company (sangat) is pure. Who are pure? They are pure who recite and listen to the pure Name and who have harbored the true Name in their hearts. They are pure, who have accepted the Guru's word and incorporated it into their lives. Sahib's state

*pavit ho-ay say janaa jinee har Dhi-aa-i-aa.
 har Dhi-aa-i-aa pavit ho-ay gurmukh jinee Dhi-aa-i-aa.
 pavit maataa pitaa kutamb sahit si-o pavit sangat sabaa-ee-aa.
 kahday pavit sunday pavit say pavit jinee man vasaa-i-aa.
 kahai Nanak say pavit jinee gurmukh har har Dhi-aa-i-aa. Il17II*

*Those humble beings who meditate on the Lord become pure.
 Meditating on the Lord, they become pure; as Gurmukh, they
 meditate on Him.
 They are pure, along with their mothers, fathers, family and
 friends; all their companions are pure as well.
 Pure are those who speak, and pure are those who listen; those
 who enshrine it within their minds are pure.*

*Says Nanak, pure and holy are those who, as
Gurmukh, meditate on the Lord, Har, Har.*

RaamKalee Mehlā:3(Page:919)

In the eyes of Sri Guru Amar Das Ji, those beings alone are pure who have endeavored to gain the benevolence of the Lord. Those who receive the Lord's True Naam, the 'Guru Shabad' always reside in their hearts. They collect only the wealth of the True Naam. They love only His Name. They gain acceptance in the Lord's eyes. The Satguru is a sacrifice unto such pure unsullied souls.

**sabad ratay vad hans hai sach naam ur Dhaar.
sach sangr-hahi sad sach raheh sachai naam pi-aar.
sadaa nirmal mail na lag-ee nadar keetee kartaar.
Nanak ha-o tin kai balihaarnai jo an-din jaapeh muraar. II11**

*The great swans are imbued with the Word of the Shabad; they
enshrine the True Name within their hearts.
They gather Truth, remain always in Truth, and love the True
Name.*

*They are always pure and immaculate - filth does not touch them;
they are blessed with the Grace of the Creator Lord.
O Nanak, I am a sacrifice to those who, night and day, meditate
on the Lord. II11*

Shalok Mehlā:3(Page:585)

The mark of a pure mind is that all its vices and negative desires have ceased. It experiences no doubt or enmity. Those souls, who have attained an eternal state of bliss, who drink the nectar of Thy Name. Understand that their minds have become truly pure.

**mansaa maar dubiDhaa sahj samaanee paa-i-aa naam
apaaraa.
har ras chaakh man nirmal ho-aa kilbikh kaatanhaaraa. II211**

*Conquering my desires and duality, I have merged in celestial
peace, and I have found the Naam, the Name of the Infinite
Lord.*

*I have tasted the sublime essence of the Lord, and my soul has
become immaculately pure; the Lord is the Destroyer of sins. II211*

Sorath Mehlā:3(Page:603)

If until now, one feels no bliss in the Lord's Name. If Gurbani does not feel sweet, if one does not feel like following the path shown by the Guru. If one's consciousness is full to the brim with worldly desires, if

the mind remains plagued by negative feelings and is rocked by doubt and remains unstable. Then how can the mind become sublime? We then need to use the 'Guru Shabad' as a measure to contemplate our situation.

WHO ARE UNACCEPTABLE TO THE GURU?

The Guru's path is that of purity both outwardly and within. Those beings that lead an unclean life too, are not acceptable to the Gurus. (Certain sects of sadhus make a virtue out of extreme unseemliness in the name of renunciation). In fact, they have been condemned in a satirical manner. Let us read, what Guru Nanakdevji has to say about such beings, who have made a virtue of remaining unclean & filthy, by smearing ashes on their bodies. By tearing out their hair and not bathing, nor drinking pure clean water nor eating fresh and clean food. Not only this, they scatter their own excreta and inhale its fumes! Let us read how Guru Nanak Dev Ji's has made them face the truth, and how he has implored them to shed a life of impurity through his inspirational words.

**sir khohaa-ay pee-ah malvaanee joothaa mang mang
khaahee.
fol fadeehat muhi lain bharhaasaa paanee daykh sagaahee.
bhaydaa vaagee sir khohaa-in bharee-an hath su-aahee.
maa-oo pee-oo kirat gavaa-in tabar rovan Dhaahee.
onaa pind na patal kiri-aa na deevaa mu-ay kithaa-oo paahee.
athsath tirath dayn na dho-ee barahman ann na khaahee.
sadaa kucheel raheh din raatee mathai tikay naahee.
jhundee paa-ay bahan nit marnai darh deebaana na jaahee.
lakee kaasay hathee fumman ago pichhee jaahee.
naa o-ay jogee naa o-ay jangam naa o-ay kaajee muNlaa.
da-yi vigo-ay fireh vigutay fitaa vatai galaa.
jee-aa maar jeevaalay so-ee avar na ko-ee rakhai.
daanhu tai isnaanhu vanjay bhas pa-ee sir khuthai.**

*They pluck the hair out of their heads, and drink in filthy water;
they beg endlessly and eat the garbage which others have thrown
away.*

*They spread manure, they suck in rotting smells, and they are
afraid of clean water.*

Their hands are smeared with ashes, and the hair on their heads

is plucked out-they are like sheep!

*They have renounced the lifestyle of their mothers and fathers,
and their families and relatives cry out in distress.*

*No one offers the rice dishes at their last rites, and no one lights
the lamps for them. After their death, where will they be sent?*

*The sixty-eight sacred shrines of pilgrimage give them no place
of protection, and no Brahmin will eat their food.*

*They remain polluted forever, day and night; they do not apply
the ceremonial tilak mark to their foreheads.*

*They sit together in silence, as if in mourning; they do not go to
the Lord's Court.*

*With their begging bowls hanging from their waists, and their fly-
brushes in their hands, they walk along in single file.*

They are not Yogis, and they are not Jangams, followers of Shiva.

They are not Qazis or Mullahs.

*Ruined by the Merciful Lord, they wander around in disgrace,
and their entire troop is contaminated.*

*The Lord alone kills and restores to life; no one else can protect
anyone from Him.*

*They go without giving alms or any cleansing baths; their shaven
heads become covered with dust.*

Shalok Mehlāa: 1 (Page: 149)

Deeds on the physical level, bodily unseemliness or renouncing everything cannot purify the mind. Bhai Gurdas Ji affirms the Satguru's way in a very interesting manner. Bhai sahib says that if by committing austerities like hanging up side down, one could realize God, and then bats always hang upside down from trees in the jungles. If by sitting in solitude in the cemeteries could cleanse one's mind then rats would achieve realization, as they live in solitude in burrows dug in the earth. If by increasing one's lifespan one could realize the Lord, snakes have very long lives, but they burn forever in their own poison. If one could realize God by renouncing cleanliness and remaining filthy, then donkeys and pigs are always rolling in filth. If by eating only roots & berries one could break away from Maya then herds of goats & sheep too eat these things. Just as one has to cross the door in order to enter the home. In the same manner to gain purity of mind, one has to mould one's self under the guru's guidance.

Sir tulva-ay paee-ay chumgiddar joohay

Marri masaani jay millay vich khuddan choohay

Millay na vuddi aarja bisiaar viho loohay

Ho-ey kucheel vurtee-ay khar soor bhusoohay

Kund mool chit laee-ay aye-ar vunn dhohey

Vin gur mukat na hova-ee jio ghar vin boohay

*If bowing could result in liberation than bats in trees hang upside
down*

*If liberation were achieved in the solitude of crematoriums then
rats should get it living in holes*

*Longevity does not bring liberation as a snake has lives long
but burns in its poison*

*If rubbing dirt on oneself like ascetics do gave liberation then
donkeys and swines remain muddy all the time*

*If relishing tubers and roots could provide liberation then herds
of animals graze and eat thm but to no avail*

*As a house without a door is useless so one cannot obtain
liberation without the true Guru*

Bhai Gurdas Ji Vaar 36 pauri 13

In this world, we come across another type of people as well, who on the outside appear clean and immaculate. They bathe two, three times a day; they even wear clean, white clothes. Their clothes smell of perfumed sandalwood and frankincense, although their inner consciousness may be covered in filth. To become pure from the inside, they never contemplate the fearless Almighty Lord. Their outer bathing rituals are merely akin to an elephant's bath. Such people, too, are not acceptable to the Satguru. Sri Guru Arjun dev Ji states here.

pahirai baagaa kar isnaanaa cho-aa chandan laa-ay.

nirbha-o nirankaar nahee cheeni-aa ji-o hastee naavaa-ay. ||3||

Gauree Mehlāa: 3 (Page: 213)

*You wear white clothes and take cleansing baths, and anoint
yourself with sandalwood oil.*

*But you do not remember the Fearless, Formless Lord - you are
like an elephant bathing in the mud. ||3||*

Once, Guru Nanak Dev Ji visited the region called 'Tulamba'. Sahib came across a beautifully clothed being. He wore a beautiful flowing gown and in his hand, he held a string of prayer beads. This man spoke with such humility and softness that any person could be won over by his manner, but alas! It was all mere show. This person too was unacceptable to Guru Sahib who inspired him to become pure from

within; the sahib sketches an interesting picture of this person's outer countenance, and his inner impurity in the Suhi Rag, which leads to the truth of this man's situation. (Refers to Sajjan thug)

ujal kaihaa chilkanāa ghotim kaalrhee
Dhoti-aa jooth na utrai jay sa-o Dhovaa tis. II1II
sajan say-ee naal mai chaldi-aa naal chalaNniH.
jithai laykhaa mangee-ai tithai kharhay disann. II1II rahaa-o.
kothay mandap maarhee-aa paashu chitvee-aahaa.
dhathee-aa kamm na aavnHee vichahu sakh-nee-aahaa. II2II
bagaa bagay kaprhay tirath manjh vasaNniH.
ghut ghut jee-aa khaavnay bagay naa kahee-aniH. II3II
simmal rukh sareer mai maijan daykh bhulaNniH.
say fal kamm na aavnHee tay gun mai tan haNniH. II4II

Bronze is bright and shiny, but when it is rubbed, its blackness appears.

Washing it, its impurity is not removed, even if it is washed a hundred times. II1II

They alone are my friends, who travel along with me; and in that place, where the accounts are called for, they appear standing with me. II1IIPausell

There are houses, mansions and tall buildings, painted on all sides;

but they are empty within, and they crumble like useless ruins. II2II

The herons in their white feathers dwell in the sacred shrines of pilgrimage.

They tear apart and eat the living beings, and so they are not called white. II3II

My body is like the simmal tree; seeing me, other people are fooled.

Its fruits are useless - just like the qualities of my body. II4II

Soohee Mehlaa;3(Page:729)

Commenting on the beauty of this man's outer clothing, sahib addressed him saying, "Sajjana! Bronze is shiny from the outside, but when rubbed with a cloth, no matter how many times, soot still keeps rubbing off. The soot cannot be washed away. True friends are those who stand by you always in this world and here after even when an account of our sins is taken, they should stand by us. The feathers of the Heron may

be white they can even be found perched on trees near places of pilgrimage. However, whenever they get an opportunity, they do not hesitate to swoop down and prey on other animals. When parrots look at the fruit of a simbal tree, they are fooled. The fruit of the simbal is of no use to any one; it cannot assuage any one's hunger. In the same way, cultivating an outer radiant appearance does not make the mind pure from within. Indeed, such an outer exhibition makes us sinners twice over in the Lord's court."

Bhagat Kabir Ji too encountered such persons. He visited holy places of pilgrimage where with his own eyes he saw people wearing beautiful white dhotis measuring than three and a half feet in length. On their torso's, they wore holy threads (junayhu) made of three strings. Around their necks were beautiful strings of rudraksh beads. For the sake of show, in one hand, they carried a metal utensil and in the other prayer beads. They looked quite impressive. They would dig up the earth to create a fire to cook in order to makes offerings for the deity. Even the wood itself was first washed before being used. In order to cook for themselves they would first demarcate and purify the area used for cooking. Kabir ji got an opportunity to interact with them. He found that every thing they did was mere outer show. From the inside, they were complete sinners. They were thugs! Who could devour a plant along with its branches! Observing their way of living and their rituals Kabir Ji called them the 'Thugs of Benaras' and warned the masses to be wary of such beings. On reading Baba Kabir Ji's decree against such beings. We too will be forced to think on this subject.

gaj saadhay tai tai Dhotee-aa tihray paa-in tag.

galee jinHaa japmaalee-aa lotay hath nibag.

o-ay har kay sant na aakhee-ahi baanaaras kay thag. II1II

aisay sant na mo ka-o bhaaveh.

daalaa si-o paydaa gatkaavahi. II1II rahaa-o.

baasan maaNj charaaveh oopar kaathee Dho-ay jalaaveh.

basuDhaa khod karahi du-ay choollHay saaray maanas khaaveh. II2II

o-ay paapee sadaa fireh apraaDhee mukhahu apras kahaaveh.

sadaa sadaa fireh abhimaanee sagal kutamb dubaaveh. II3II

They wear loin cloths, three and a half yards long, and triple-wound sacred threads.

They have rosaries around their necks, and they carry glittering

*jugs in their hands.
 They are not called Saints of the Lord - they are thugs of Benares. ||1||
 Such 'saints' are not pleasing to me;
 they eat the trees along with the branches. ||1|| Pausell
 They wash their pots and pans before putting them on the stove,
 and they wash the wood before lighting it.
 They dig up the earth and make two fireplaces, but they eat the
 whole person! ||2|| touch-nothing saints.
 They wander around forever and ever in their self-conceit, and
 all their families are drowned. ||3||*

Raag Aasaa (Page:476)

Sat guru Sri Guru Amar Das Ji too issued a dictum against such beings that outwardly look very pious but their inner thoughts are extremely impure. Such beings, whose garb is that of saints but their deeds, are those of thugs and thieves who have lost their previous lives at the gambling table of life. The desire for worldly possessions has gripped them so intensely that they have made the possession of worldly objects their sole aim of life. Forgetting their true calling, they run amok in this world like evil spirits.

Sahib's further state that those beings who lead such a life of falsehood, let go of the cord of truth. Day and night, they remain entangled in falsehood wasting away their lives like gamblers. Such beings are unacceptable to the Guru.

*jee-ahu mailay baahrahu nirmal.
 baahrahu nirmal jee-ahu ta mailay tinee janam joo-ai haari-
 aa.
 ayh tisnaa vadaa rog lagaa maran manhu visaari-aa.
 vaydaa meh naam utam so suneh naahee fireh ji-o baytaali-
 aa.
 kahai Nanak jin sach taji-aa koorhay laagay tinee janam joo-
 ai haari-aa. ||19||*

*Inwardly polluted, and outwardly pure.
 Those who are outwardly pure and yet polluted within, lose their
 lives in the gamble.
 They contract this terrible disease of desire, and in their minds,
 they forget about dying.
 In the Vedas, the ultimate objective is the Naam, the Name of
 the Lord; but they do not hear this, and they wander around like
 demons.*

*Says Nanak, those who forsake Truth and cling to falsehood,
 lose their lives in the gamble. ||19||*

RaamKalee Mehlaa;3(Page:919)

On the Guru's directed path, there is no place for bodily unseemliness or impurity from within, both of which displease the Guru.

WHO ARE ACCEPTABLE AT THE GURU'S DOOR?

A guru devotee who not only lives a clean and pure life on the outside but whose mind too is pure; such guru beloved are acceptable to the Guru. Outer cleanliness and purity is visible, but inner purity cannot be seen with these worldly eyes. Sat guru Amardasji states that to gauge inner purity one must use the 'Guru shabad' as the measure. Pure hearted beings do not listen to their minds but do only those deeds that please the Guru.

Even the thought of falsehood does not arise in their hearts. All false desires cease in a being with a pure heart. Such Guru beloved have reaped the fruits of this life and have made this jewel like life a success. The sahibs' state that those who have succeeded in purifying their minds have become forever united with the Guru.

*jee-ahu nirmal baahrahu nirmal.
 baahrahu ta nirmal jee-ahu nirmal satgur tay karnee
 kamaanee.
 koorh kee so-ay pahuchai naahee mansaa sach samaanee.
 janam ratan jinee khati-aa bhalay say vanjaaray.
 kahai Nanak jin man nirmal sadaa raheh gur naalay. ||20||*

*Inwardly pure, and outwardly pure.
 Those who are outwardly pure and also pure within, through the
 Guru, perform good deeds.
 Not even an iota of falsehood touches them; their hopes are
 absorbed in the Truth.
 Those who earn the jewel of this human life, are the most excellent
 of merchants.
 Says Nanak, those whose minds are pure, abide with the Guru
 forever. ||20||*

RaamKalee Mehlaa;3(Page:919)

The Satguru, Sri Guru Amar Das Ji, has given us a marker in the verses written above with which to assess our minds. If our mind has

taken, shelter in the Guru and walks the Guru's path. If no thought of falsehood enters the mind. If all negative desires have ceased and the mind now rests united at the Guru's feet, then understand that the mind has become pure, sublime.

If waves of desires still, rise in the mind. If one has not adopted the path shown by the Guru and still follow the dictates of the mind. If thoughts of falsehood still visit the mind. If one's mind is not united at all times, with the Guru. Then the mind is still not purified. Despite this, if you still are under the impression that your mind is pure then you are definitely living in a fool's paradise, you are fooling yourself. Only a truly pure soul pleases the Lord.

bhaaNdaa hachhaa so-ay jo tis bhaavsee.

That vessel alone is pure, which is pleasing to Him.

Soohee Mehlaa : 1 (page 730)

If we are not acceptable to the Lord, and the Lord is not acceptable to us then one should understand that the vessel of our mind is extremely unclean.

bhaaNdaa at maleen Dhotaa hachhaa na ho-isee.

The filthiest vessel does not become pure, simply by being washed.

Soohee Mehlaa: 1 (Page: 730)

Satguru Guru Amar Das Ji has placed before us the picture of our mind's impurity. Dear Guru's followers do not remain deluded by thoughts that your minds are pure and clean. No! This mind itself is unaware of the filth of past mental impressions covering it from countless previous births. The mind's situation is that of an oily cloth of an oil merchant. No matter how many times it is washed, one is unable to remove the oil embedded in the threads of the cloth. Remember

janam janam kee is man ka-o mal laagee kaalaa ho-aa si-aahu.

khanlee Dhotee ujlee na hova-ee jay sa-o Dhovan paahu.

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

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

Shalok Mehlaa: 3 (Page: 651)

WAYS AND MEANS TO PURIFY THE MIND

How does one wash away the impurities, accumulated upon the mind in the form of mental impressions of past deeds, through countless births? In the following verses, the Satgurus tell us the way to clean this mind. Saying that if a being dies to the self (meaning it lets go of being directed by the mind at all times and accept the Guru's guidance) then he can save himself from the clutches of this world and unite with the Lord. It is in this way, by walking the Guru's path, that man's mind can be purified. Then the cycle of birth and death too then breaks.

gur parsadee jeevaṭ marai ultee hovai maṭ badlaahu.

Nanak mail na lag-ee naa fir jonee paahu. ॥1॥

By Guru's Grace, one remains dead while yet alive; his intellect is transformed, and he becomes detached from the world.

O Nanak, no filth sticks to him, and he does not fall into the womb again. ॥1॥

Shalok Mehlaa: 3 (Page: 651)

In our worldly experiences, we see that when a dust storm is blowing and the doors and windows of a house are open, the whole house fills with dust. If one takes a broom to clean the house, one may carry on cleaning from one room to another. Even if one keeps cleaning for the whole of his life, it would be a futile effort because the doors and windows are open. The amount of dust one cleans and throws out, much more comes in. Some wise person should tell him, "Dear fellow! First shut the doors and windows of the house, then can you clean it. Only when the dust and debris coming from outside is stopped can your home be cleaned."

Taking the advice of the wise being, he who shuts all the doors and windows of the house to prevent the dust from coming in, and then cleans the house with a broom a few times and wipes the floors with a wet cloth. Finds that in no time at all the same house is sparkling clean.

In the same manner, our consciousness is covered, to an extent with the dust of mental impressions of past deeds and by of random thoughts and negative impressions in this present birth. The amount of work we do to clean our consciousness is negated as even more filth in the form of negative thoughts & corrupt deeds settles upon our minds. According to Baba Kabir Ji's advice, when we shut all apertures, and

doors, the dust and debris of negative thoughts will not gain entry. Then it becomes easy to cleanse the consciousness.

Baba Kabir Ji says that his Guru has shown him those entry points, those doors through which the mental impressions of anger, greed, attachment ego, longing and discontentment enter and pollute the mind.

***gur dikhlaa-ee moree.
jit mirag parhat hai choree.***

*The Guru has shown me the hole,
through which the deer carefully enters.*

Sorath Kabeer Jee (Page:656)

On the Guru's advice, I have closed all the doors. I have refused entry to the negative impressions of unhealthy thoughts. Firstly, I cleaned these impure negative impressions with the soap of the Guru's wisdom. By thus cleansing my heart, I felt great joy and bliss. The unstruck melody (bliss) that was playing even before but could be not heard because of the noise of my random thoughts. When the noise and din of these random thoughts ceased, one began to hear the Anhad word (the unstruck melody of bliss). What wonderful guidance, Baba Kabir Ji has given from his own experiences in Gurbani.

***moond lee-ay darvaajay.
baajee-alay anhad baajay. Il1ll***

*I have now closed off the doors,
and the unstruck celestial sound current resounds. Il1ll*

Sorath Kabeer Jee (Page:656)

PURITY OF MIND THROUGH RECITATION (AFFIRMATION) OF THE LORD'S NAME

In the Anand Sahib, Sri Guru Amar Das Ji teaches us the way to wash away the impurities of the mind. If a disciple wishes so, then he must unite his consciousness to the Guru's word (Shabad) and his heart must abide at all times with the Lord's Name. By doing so, a being becomes eligible for the Guru's blessings and the impurities of ignorance, illusion doubt cease forever. Sahib states

***man Dhovahu sabad laagahu har si-o rahhu chit laa-ay.
kahai Nanak gur parsadee sahj upjai ih sahsaa iv jaa-ay. Il18ll***

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

Says Nanak, by Guru's Grace, intuitive poise is produced, and this skepticism is dispelled. Il18ll

RaamKalee Mehlaa:3(Page:919)

Daily in the Jap Ji Sahib, we read Sri Guru Nanak Dev Ji's words. Our soul, which is covered with the filth of negative impressions of past deeds, can be cleansed only after it drenches itself in the love of the Lord and through 'Jaap' of His Name.

***Bhari-ay mutt paapa kay sung
Oh dhopay naavay kay rung***

*The conscience is polluted with the filth of sins
The mind is washed of this filth by colouring it with naam*

Japji (page4)

Only meditation on the Lord's Name has the power to remove all impurities of the mind. The Lord's Name first purifies the mind and then it resides forever in that pure sublime heart.

***parabh kai simran man kee mal jaa-ay.
amrit naam rid maahi samaa-ay.***

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

Gauri Sukhmani mehlaa:5(Page:263)

By singing the praises of the Lord, our consciousness is cleansed. The poison of our ego too decreases. Such are the blessings of the Lord's praise.

***gun gaavat tayree utras mail.
binas jaa-ay ha-umai bikh fail.***

*Chanting His Glories, your filth shall be washed off.
The all-consuming poison of ego will be gone.*

Gauree Kabeer Jee(Page:289)

gun gaavah thaakur abhinaasee kalmal saglay jhaara-o.

*I sing the Glorious Praises of the Imperishable Lord and Master,
and I shake off all my sins.*

Dayv-Gandhaaree Mehlaa:5(Page:532)

It is through singing the Lord's prayers that we wipe away all our present and previous sins. By communing with evolved souls, (sat sangat) impure random thoughts do not enter the mind. We first wash away old mental impressions through 'Jaap' i.e. the repetition or affirmation of the Lord's Name. This pure sublime mind then connects to its source, the Lord. The waves of random thoughts and negative desires cause many a storm in the mind. How does one liberate oneself from these waves? Sahib gives us the answer. If a being drenches himself in the love of the True Waheguru and colors himself in the colour of His Name, he can then save himself from the onslaught of the storms of random thoughts. He can then attain acceptance at the Lord's doors.

Sahib states

**man kay aDhik tarang ki-o dar saahib chhutee-ai.
jay raachai sach rang goorhai rang apaar kai.
Nanak gur parsadee chhutee-ai jay chit lagai sach. II2II**

The mind is churning with so many waves of desire. How can one be emancipated in the Court of the Lord?

Be absorbed in the Lord's True Love, and imbued with the deep color of the Lord's Infinite Love.

O Nanak, by Guru's Grace, one is emancipated, if the consciousness is attached to the True Lord. II2II

Shalok Mehlā:3(Page:1088)

In the 'Maajh Rag' Sri Guru Amar Das Ji states that it is nature's law that he who worships the sublime Lord will become sublime himself. Worship of the sublime, pure Lord's Name, will wash away the filth of the ego. Meditation on His Name will wash the mind, thus cleansing it. Then a sublime conscious mind can hear the sublime unstruck melody (bliss). Such an exalted soul is lauded in the court of the Almighty.

The unblemished pure Lord's Name cuts away the impurities of the consciousness, rendering the soul blemish less, due to which the soul unites with the Lord. Fortunate are those, united with the unblemished Name of the Lord. Lauded are those who recite the true sublime name, here and in His court.

**jo nirmal sayvay so nirmal hovai.
ha-umai mail gur sabday Dhovai.
nirmal vaajai anhad Dhun banee dar sachai sobhaa paavni-
aa. II4II
nirmal tay sabh nirmal hovai.**

**nirmal manoo-aa har sabad parovai.
nirmal naam lagay badbhaagee nirmal naam suhaavani-aa. II5II
so nirmal jo sabday sohai.
nirmal naam man tan mohai.
sach naam mal kaday na laagai mukh oojal sach karaavani-
aa. II6II**

One who serves the Immaculate Lord becomes immaculate.

Through the Word of the Guru's Shabad, the filth of egotism is washed away.

The Immaculate Bani and the Unstruck Melody of the Sound-current vibrate, and in the True Court, honor is obtained. II4II

Through the Immaculate Lord, all become immaculate.

Immaculate is the mind which weaves the Word of the Lord's Shabad into itself.

Blessed and very fortunate are those who are committed to the Immaculate Name; through the Immaculate Name, they are blessed and beautified. II5II

Immaculate is the one who is adorned with the Shabad.

The Immaculate Naam, the Name of the Lord, entices the mind and body.

No filth ever attaches itself to the True Name; one's face is made radiant by the True One. II6II

Maaru Mehlā : 3 (page 121)

**so nirmal nirmal har gun gaavai.
so bhaa-ee mayrai man bhaavai. II1II rahaa-o.**

Those who sing the Glorious Praises of the Pure Lord are pure.

They are my Siblings of Destiny, so dear to my heart. II1II Pausell

Gauree Kabeer Jee(Page:328)

With the 'Naam Jap' (meditation), negative thoughts of the mind stop. The mind comes into a position of equipoise. It's wandering stops and it comes in control. He, who has conquered his mind, has found the Lord. Until the mind is not conquered, one cannot realize God. The medicine to conquer the mind is the Guru's word. Only very few fortunate souls use the medicine of the Guru's word. The mind is drunk with the intoxication of the ego. It behaves like an intoxicated elephant. Only the Guru's 'word' can keep it on the straight and narrow path. The mind is wild. It can only be controlled through the Guru's grace and blessing of the word. Sahib Guru Amar Das Ji states as follows.

*man marai Dhaat mar jaa-ay.
 bin man moo-ay kaisay har paa-ay.
 ih man marai daaroo jaanai ko-ay.
 man sabad marai boojhai jan so-ay. ||1||
 jis no bakhsay har day vadi-aa-ee.
 gur parsaad vasai man aa-ee. rahaa-o.
 gurmukh karnee kaar kamaavai.
taa is man kee sojhee paavai.
 man mai mat maigal mikdaaraa.
 gur ankas maar jeevaalanhaaraa. ||2||
 man asaaDh saaDhai jan ko-ee.
 achar charai taa nirmal ho-ee.*

*When the mind is conquered, its turbulent wanderings are stopped.
 Without conquering the mind, how can the Lord be found?
 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. ||1||
 The Lord forgives him, and blesses him with glory.
 By Guru's Grace, the Lord comes to dwell in the mind. ||Pause||
 The Gurmukh does good deeds,
 and so, he comes to understand this mind.
 The mind is intoxicated, like the elephant with wine.
 The Guru places the harness upon it, and rejuvenates it. ||2||
 The mind is undisciplined; only a rare few can discipline it.
 If someone eats the uneatable, then he becomes immaculate.
Dhanaasree Mehlaa:3(Page:665)*

Where worship of the Lord's Name purifies the mind and a being becomes one with the Lord, there the Lord's Name vanquishes our innumerable sins and bestows purity to the mind. Just as a speck of fire can burn hundreds of thousands of tons of wood to ashes, similarly, the Lord's name has the power to destroy countless sins. Satguru Sri Guru Arjun Dev Ji, States.

*ghor dukh-yaN anik hat-yaN janam daaridaraN mahaa bikh-
yaadN.
mitant sagal simrant har naam Nanak jaisay paavak kaasat
bhasmaN karot. ||18||*

Excruciating pain, countless killings, reincarnation, poverty and terrible misery

are all destroyed by meditating in remembrance on the Lord's Name, O Nanak, just as fire reduces piles of wood to ashes. ||18||

Shalok Sehskritee Mehlaa:5(Page:1355)

If even a speck of the Lord's Name were embedded in one's heart, it would destroy innumerable sins leaving the heart cleansed of impurities.

katay paap asaNkh naavai ik kanee. ||11||

Countless sins are erased, by even a tiny particle of the Lord's Name. ||11||

Shalok Mehlaa:3(Page:1293)

Reciting the Lord's Name washes away the dirt of sinful deeds and the mind becomes pure. When the Name comes to reside in a pure heart then the bearer of the Name will manifest Himself in that heart.

PURITY OF MIND THROUGH HOLY COMMUNION (SANGAT)

Satguru Ji has given Holy Communion (Satsangat) great importance and an exalted position in the realm of the spirit. Regarding Holy Communion, good company or company of evolved souls, Guru Ji states that if a being wishes to clean and polish this mind, to purify it then true communion is essential. The Lord's Name will definitely reside in a true and pure mind. In such a mind, ignorance is eliminated and the light of knowledge and wisdom will shine.

*mil sant sabhaa man maanjee-ai bhaa-ee har kai naam
nivaas.
mitai anDhayraa agi-aantaa bhaa-ee kamal hovai pargaas.*

*Joining the Society of the Saints, cleanse your mind, O Siblings of Destiny, and dwell in the Name of the Lord.
 The darkness of ignorance shall be dispelled, O Siblings of Destiny, and the lotus of your heart shall blossom forth.*

Sorath Mehlaa:5(Page:639)

Sadh Sangat hoey nirmala kuttay-jum ki faas

*In the congregation of saints one becomes pure. The noose of the angel of death is cut. **Siri Rag Mehlaa : 5 (page:44)***

Through Holy Communion (Satsangat), impure thoughts do not enter the mind. While sitting in the company of the Holy and reciting the Lord's Name the impurity of sinful deeds are destroyed. A bond of love is created with the Lord. One is released from the sorrows of repeated

births from mother's womb.

**saaDhsangat kai baasbai kalmal sabh nasnaa.
parabh saytee rang raati-aa taa tay garabh na garsanaa. II1II**

Dwelling in the Saadh Sangat, the Company of the Holy, all sins are erased.

One who is attuned to the Love of God, is not cast into the womb of reincarnation. II1II

Bilaaval Mehlaa:3(Page:811)

Sri Guru Arjun Dev Ji guarantees that even if a being's mind is engulfed by the five vices and because of the effects of these vices, is totally enveloped by Maya (ignorance & illusion). Despite being engrossed in Maya, if he keeps company of evolved beings he will find that the effects of vices ebb away and his consciousness will start taking on the colours of the Lord's Name.

**panch bikaar man meh basay raachay maa-i-aa sang.
saaDhsang ho-ay nirmalaa Nanak parabh kai rang. II5II**

The five evil passions dwell in the mind of one who is engrossed in Maya.

In the Saadh Sangat, one becomes pure, O Nanak, imbued with the Love of God. II5II

Mehlaa:5(Page:297)

In the tenth 'Vaar' of the twenty first Pauri, Bhai Gurdas Ji has written an account about 'Ganka' If we read it with devotion & love, our minds too can be influenced by the importance of true communion (Sangat). If even a drop of the significance of true & Holy Communion embeds in our hearts, we too would sit in Satsangat daily and become aligned with the Lord.

**Gunka paapan ho-ey ke paapaan da gull haar parota
Maha purakh achaan-chuk gunka vaaray aa-ey khalota
Durmat dekh deyaal ho-ey huthhon uss no ditta totaa
Raam naam updeshe kar khel gaya de vananj saotaa
Liv laagee tis totion nit pra-ey karray asota
Patiti udhaaran ram naam durmat pap kuleyvar dhotaa
Untkaal jum jaal torr nurkay vich na khaad so gota
Gayee baikunth bibaan churr nao rusaain chhot achhota
Thaon nithaavay maan munotta**

*Gunkaa a sinful prostitute wore a string of sins round her neck
A saint passing suddenly stopped in front of her house
Seeing her plight he kindly gave her a parrot.*

Preaching to her the benefit of reciting the name of raam and its hundred fold profit he departed

Earnestly she taught the parrot to say the name of raam

The name of raam liberator of the fallen ones washed away the sins of the prostitute

In the end the angel of death did not drown her as the noose of death was cut though naam

The elixir of naam made her devoid of all sins and was lifted to heaven.

The name of the lord is the last refuge of the shelterless

Bhai Gurdas Ji Vaar 10 Pauri21

The greatness of satsangat is beyond word. It is because of this satsangat (Holy Communion) that an impure soul like Ganika became pure enough to gain a place in heaven. This is the reason that Satguru Ram Das Ji in the 'Natt Raag' has stated

**sangat kaa gun bahut aDhikaa-ee parh soo-aa ganak
uDhaaray.**

The virtues of the Sangat, the Holy Congregation, are so very great. Even the prostitute was saved, by teaching the parrot to speak the Lord's Name.

Nat Mehlaa:4(Page:981)

Therefore, in order to purify the mind and save ourselves from wrong deeds we must adopt the path of communion with holy beings.

We must take out as much time as possible for true sangat (company of the evolved) so that one's past misdeeds are washed away through sangat and for the future one may adopt righteous thoughts.

**kabeer ayk gharhee aaDhee gharee aaDhee hoon tay aaDh.
bhagtan saytee gostay jo keenay so laabh. II232II**

Kabeer, whether it is for an hour, half an hour, or half of that, whatever it is, it is worthwhile to speak with the Holy. II232II

Shalok Kabeer Jee(Page:1377)

One cannot describe enough, the greatness of communing with the Holy beings. Satguru Ji has used the word crores. By bathing at crores

of holy pilgrimages and auspicious places, one still cannot wash away the impurities of the egoistic mind. As a matter of fact, they increase.

The sublimation of the mind takes place only in the company of the true ones and by singing the Lords praises. Sat guru Ji states,

***kot tīrath majan isnaanaa is kal meh mail bhareejai.
saaDhsang jo har gun gaavai so nirmal kar leejai. Il2ll***

Millions of cleansing baths at sacred shrines of pilgrimage only fill the mortal with filth in this Dark Age of Kali Yuga.

One who sings the Glorious Praises of the Lord in the Saadh Sangat, the Company of the Holy, becomes spotlessly pure. Il2ll

SorathMehlaa:3(Page:747)

There is many a benediction in keeping the company of true beings. In true 'Sangat' a mind, sleeping the sleep of ignorance and unconsciousness, awakens. When the mind becomes aware it begins to love its source i.e. the Lord. What a miraculous energy true sangat possesses.

***saaDhsang man sovāt jaagay.
tab parabh Nanak meethay laagay. Il4ll12ll63ll***

In the Saadh Sangat, the Company of the Holy, the sleeping mind awakens.

Then, O Nanak, God seems sweet. Il4ll12ll63ll

Aasaa Mehlaa:5(Page:386)

Such are the blessings of true sangat (Holy Communion) of which Sri Guru Ram Das Ji has described in Gurbani. Great is true sangat (communion)! Due to which the mind becomes pure and it begins to experience the nectar of His Name. The soul becomes radiant with this heavenly radiance.

***Dhan dhan satsangat jit har russ paiya
Mill jun Nanak naam pargaas***

Blessed blessed is the true congregation through which taste of the naam is obtained

Meeting the saint of God Nanak the naam of god is illumined in one

Rag Gujri mehlā:4 (page10)

The importance and greatness of true Sangat (Holy Communion) is beyond description. To benefit from it, each person should commune with true sangat. Initially one is hesitant to commune with holy beings,

because the mind is still impure due to negative impressions. It is like a bullock cart that moves very slowly due to, too much burden placed on it. To move faster one has to use a stick to the ox pulling it. In the same way, Baba Namdev Ji states that because of the weight of past negative mental impressions and misdeeds, this mind moves slowly towards the holy tank of true sangat. With the Guru's blessings, one must whip it with the whip of enthusiasm to move in that direction. Just as a washerwoman, takes the bundle of soiled clothes in the cart to the dhobi ghat. Where the dhobi (Washer man) her Master takes the bundle of clothes, washes them himself, and then returns them to her. In the same way this 'washerwomen' the soul when she takes her soiled mind for washing, there in the Holy Communion of our Master, our Lord Himself cleanses the minds of these washerwomen i.e. our souls and then dyes them in the colours of the love of the Lord. Baba Namdev Ji states that my Master, who is all-pervasive, has blessed me and cleansed my mind after which he has dyed it in the colours of love for the Lord. Now my mind at all times is colored in this Name. What a fine simile Baba Namdev Ji has given to inspire us to seek true sangat. If at first the mind is hesitant then prod it with the stick of enthusiasm. When one reaches the holy tank of true sangat, the Guru Dhobi, in his kindness washes away all negativity of the mind. What wonderful words, Baba Namdev Ji has expressed.

***sahj aval Dhoorh manee gaadee chaaltee.
peechehai tinkaai lai kar haaNktee. Il1ll
jaisay pankat tharootit haaNktee.
sar Dhovān chaalee laadulee. Il1ll rahaa-o.
Dhobee Dhovai birah biraataa.
har charan mayraa man raataa. Il2ll
bhanat naamday-o ram rahi-aa.
apnay bhagat par kar da-i-aa. Il3ll3ll***

Slowly at first, the body-cart loaded with dust starts to move.

Later, it is driven on by the stick. Il1ll

The body moves along like the ball of dung, driven on by the dung-beetle.

The beloved soul goes down to the pool to wash itself clean. Il1llPausell

The washerman washes, imbued with the Lord's Love.

My mind is imbued with the Lord's Lotus Feet. Il2ll

Prays Naam Dayv, O Lord, You are All-pervading.

Please be kind to Your devotee. Il3ll3ll

Basant Naamdav jee(Page:1196)

CAUTION AGAINST BAD COMPANY

Where Satguru Ji has inspired us again & again to seek true Holy Communion in the sangat, there he has implored us to shirk bad company even more. This is in order to save the mind from the influence of bad thoughts.

The mind accepts the effects of good company slowly, but the effects of bad company affect the mind faster. A being might keep good company continuously for a month. However, the good mental impressions created upon the mind are brushed away with one day spent in bad company.

That is why Satguru Ji and the Bhagats have urged us to save ourselves from bad company and inspire us to keep the company of Holy or evolved beings, as in the end this deed alone will stand by the soul. One must never keep the company of depraved beings because the company of the immoral destroys the spiritual life of the being.

**kabeer sangat̃ karee-ai saaDh̃ kee añt̃ karai birbaahu.
saakat̃ sang na keejee-ai jaa tay ho-ay binaahu. ll93ll**

Kabeer, associate with the Holy people, who will take you to Nirvaanaa in the end.

Do not associate with the faithless cynics; they would bring you to ruin. ll93ll

Shalok Kabeer Jee(Page: 1369)

In the one hundred and thirty first Salok Baba Kabir Ji again inspires us again saying, “oh being! Do not keep the company of men who themselves have forgotten the Lord. In fact, it is better to run miles away from them because the effect of bad company on the mind is quite fast. In the next verse he has given an example saying just as a utensil blackened with soot on being touched it blackens the clothes as well as the body. In the same way, the company of an immoral person leaves its effects on the mind.” That is why

**kabeer saakat̃ sang na keejee-ai dooreh jaa-ee-ai bhaag.
baasan kaaro parsee-ai ta-o kachh̃ laagai daag. ll131ll**

Kabeer, do not associate with the faithless cynics; run far away from them.

If you touch a vessel stained with soot, some of the soot will stick to you. ll131ll

Shalok Kabeer Jee(Page: 1371)

Explaining the effects of bad company Baba Kabir Ji has given two examples in two different shlokas. Sahib states that a banana tree

grows along side a jojoba tree (Indian berry). When it matures and its leaves sway in the wind, the thorns of the jojoba tree shred its leaves to ribbons. In the same way, bad company too can wreck a man's life.

In the next shlokas, Baba Kabirji gives the example of rice saying; in order to separate the rice from the stalks even the chaff has to endure being struck repeatedly to extract the rice. Similarly, those who keep bad company have to give an account of themselves to Dharma raj (god of death.) Sahib states the following.

**kabeer maaree mara-o kusang kee kaylay nikat jo bayr.
uh jhoolai uh cheeree-ai saakat̃ sang na hayr. ll88ll**

Kabeer, I have been ruined and destroyed by bad company, like the banana plant near the thorn bush.

The thorn bush waves in the wind, and pierces the banana plant; see this, and do not associate with the faithless cynics. ll88ll

Shalok Kabeer Jee(Page: 1369)

**kabeer chaaval kaarnay tukh ka-o muhlee laa-ay.
sang kusangee baistay tab poochhai Dharam raa-ay. ll211ll**

Kabeer, the rice is beaten with a mallet to get rid of the husk.

When people sit in evil company, the Righteous Judge of Dharma calls them to account. ll211ll

Shalok Kabeer Jee(Page: 1375)

Sahib Sri Guru Arjun Dev Ji has urged us and inspired to save ourselves from the negative effects of bad company, saying “Oh my mind! Do not keep the company of immoral beings, break your attachment with them because an immoral being is stuck in falsehood, therefore his attachment or love towards you too is false. “Oh, mind! If you keep the company of the depraved, you can never save your self from the negative effects of bad thoughts thus generated.

Just as in a room full of soot, the soot will surely blacken anyone who enters the room. In the same way by sitting in depraved company, the inner consciousness becomes vilified by bad thought patterns.” Sahib states that

ultee ray man ultee ray.

saakat̃ si-o kar ultee ray.

**jhoothai kee ray jhooth̃ pareet̃ chhutkee ray man chhutkee
ray saakat̃ sang na chhutkee ray. ll1ll rahaa-o.**

ji-o kaajar bhar mandar raakhi-o jo paisai kaalookhee ray.

Turn away, O my mind, turn away.

Turn away from the faithless cynic.

*False is the love of the false one; break the ties, O my mind, and
your ties shall be broken. Break your ties with the faithless cynic.
||1||Pause||*

One who enters a house filled with soot is blackened.

Devchandhaaree Mehlā:5(Page:535)

The great philosopher of 'Gurmat' (Guru's wisdom) Bhai Gurdas Ji in his written verses gives three examples to enable us to understand the effects of good & bad company and also inspires us to avoid the company of immoral beings at all cost.

Bhai Gurdas Ji gives the example of the wind. The wind is the same everywhere, if it blows from the south, it brings clouds with it but if it blows from the opposite direction then it takes away the rain clouds and stops the rain. Water is the giver of life. It bestows health. However, if the same water is contaminated, by drinking such water, one catches many diseases, which cause pain and sorrow. Fire is used in the kitchen. It facilitates the making of many a type of food. However, the same fire, when it gets out of control becomes the reason for the destruction of many homes and buildings.

In the same way, the company of evolved souls helps a being to evolve. Man realizes his true aim. On the other hand, if a person is unfortunate enough to fall into bad company, then he picks up many vices. He may adopt the path of sinful deeds. He then suffers in hell. The decision is ours. Whether to adopt true communion, thus and gaining the pleasure of the Guru and attain self-realization or adopt the path of bad company and suffer here and in the after life.

Kahoo disha kay pavan gavan kai barkha hai

Kahoo disha ko pavan badar bilaat hai

Kahoo jal paan kee-ya rehat arog day-hee

Kahoo jal paan biyaapay britha bill-laai hai

Kahoo greh ki agan paak saak sidh kurray

Kahoo greh ki agan bhavan jaraat hai

Kahoo ki sangat mill jeevan mukat ho-ey

Kahoo ki sangat mill jampur jaat hai

At times a southerly wind brings with it rain

At other times the same wind from the north blows away cloud

At times by drinking water the body is rendered healthy

At other times the same water if dirty causes disease and pain

At times fire in the kitchen helps to cook countless meals

At times the same fire can burn the house down

At times good company of saints one is emancipated

At times bad company causes one to go to hell.

Kabitt Sawaiya Bhai Gurdas Ji

In the Second 'Vaar' in the sixth Pauri, to explain the effects of 'sangat' on a being, Bhai Gurdas Ji has given the example of copper. Bhai Sahib states that the metal copper on its own has its own value. It has its own identity, its own colour; its properties are its own.

However, this same copper when it comes into the company of tin (meaning when both are alloyed together), takes on the form of Bronze.

It is the same copper, but when alloyed with zinc together they become bronze.

Copper, when amalgamated with lead, takes on the form of pewter and when touched by Paaras (mythical element) takes on the form of gold. If copper becomes the companion of fire, it burns up leaving a residue called 'Tameshar' (oxidized copper) used as medicine.

Bhai Sahib's way of explaining things is unique. After giving five examples in the end, he concludes that copper, when amalgamated with different elements takes on the form of a new metal.

In the same manner, the kind of company a person keeps, so becomes his conduct in life. The value of his life becomes a measure of his conduct. He destroys his life if he gets into bad company. If through good fortune he gets the company of superior evolved souls then he attains his highest aim of self-realization. Lauded is he is, here and in the after life.

So-ee taamba rung sung jio kaihaa ho-ee

Soee taamba jist mill pittal avlo-ee

So-ee seesay sangat-ee bhungaar bhulo-ee

Taamba paaras pursia ho-ey kunchan so-ee

So-ee taamba bhasam ho-ay aukhad kar bho-ee

Aapay aap vart-da sangat gun go-ee

Mixing with tin, copper transforms to bronz

The same copper mixed with zinc transforms to bronze

*Copper mixed with lead changes to pewter a brittle mettle called
bharath in Punjab*

Touch with a philosophers stone makes coper into gold

When burnt to ashes copper becomes a medicine

*Likewise though the lord is omnipresent yet the effets of the
company a man keeps are different from person to person*

Knowing this much the lord is eulogized in the holy congregation

Bhai Gurdas Ji Vaar 2 Pauri 6'

In another 'Sawaiya', Bhai Gurdas Ji, giving the example of mercury. The nature of this element always inspires man to seek exalted company in order to ascend toward advancement in his own life. From bad, faulty

company one only gains sorrows and tensions.

Bhai Gurdas Ji states that if man were to swallow mercury in its raw form, it could cause a number of problems and sickness to the body. However, the same mercury when purified and made into medicine, cures a number of incurable diseases. Just as in a mixture of mercury & gold, gold evaporates. The same mercury, when alloyed with copper converts to a different metal.

Mercury is so slippery that it is difficult to handle. However, the same mercury when converted through special methods into a tablet is kept by ascetics with great reverence as it gives great strength to the body.

The Lord has blessed us with this beautiful life. The kind of company man keeps determines his station in this life. By keeping the company of the Satguru, one becomes the image of the Lord but by keeping the company of the immoral, all one gains is a bad name, in society and plenty of sorrow. One is denounced in the afterlife and condemned to life in hell.

So-ee paaro khaat gaat bibidh bikaar hoat

So-ee paaro khaat gaat hoat upchaar hai

So-ee paaro parsat kunchanay sokh lait

So-ee paaro paras taambo kanik dhaar hai

So-ee paaro agoh na baathan kai gahiyo ja-ey

So paaro gutka ho-ey sidh namashkaar hai

Maanas Janam pa-ey Jaisi-ay sangat millay

Tai-see paavay pudvee praapat adhikaar hai

The same mercury eaten raw causes numerous diseases

The same mercury purified and put in medicine cures many ailments

The same mercury dissolves gold in itself

The same mercury mixed with copper makes it into gold.

The same mercury is so liquid it is difficult to grasp in your hand

The same mercury condensed into a tablet get respect from sidhs

Similarly in this human life what ever type of company one keeps one gets to that stature of righteousness.

Kabitt Bhai Gurdas Ji

Throughout Gurbani, the Satgurus' and Bhagats have inspired and implored us to avoid bad company. We have been given this human life to wash away the filth accumulated over many births by reciting His Name, through Holy Communion (Satsangat) and by following the Guru's path so that ultimately we may become one with our Lord.

If through misfortune we keep bad company, leave aside cleansing the mind of past negativity, newer negative thoughts and vices will further soil an already soiled mind. The impurity of the mind causes us to be born and die repeatedly. Long is the suffering & punishment of this cycle.

WHAT DOES CONTROLLING THE MIND MEAN ACCORDING TO THE GURU'S PATH AND WISDOM

Controlling the mind has been mentioned at many places in Gurbani. Without controlling it, one has not achieved success on the path of spirituality. "Hatha Yoga" and austerities which people commit in order to suppress the mind do not work; neither does changing one's appearance help or wandering at pilgrimages. Sahib states:-

vin man maaray ko-ay na sijh-ee vaykhu ko liv laa-ay.

bhaykh-Dhaaree teerthee bhav thakay naa ayhu man maari-aa jaa-ay.

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

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

Shalok Mehlaa:3(Page:650)

man antar bolai sabh ko-ee.

man maaray bin bhagat na ho-ee. II2II

Everyone speaks through the mind.

Without killing the mind, devotional worship is not performed. II2II

Gauree Kabeer Jee(Page:329)

On reading the above verses sometimes a doubt arises in the mind that if the mind (ego) is to be suppressed then what remains to be saved? Baba Farid Ji in the Rag Gauri asks, "Is there any Muni (Ascetic) in this world who has been able to successfully suppress the mind (ego)". Meaning no one can suppress the mind completely. Even if it is suppressed, then what is left to save?

kavan so mun jo man maarai.

man ka-o maar kahhu kis taarai. II1II rahaa-o.

Who is that silent sage, who has killed his mind?

By killing the mind, tell me, who is saved? II1IIPausell

Neither can the mind be suppressed nor is their need to suppress it. Then what must one do? One must control the mind's nature. The mind's duality needs to be destroyed. The 'ego' in the mind needs to be suppressed. The vices of the mind need to be destroyed. The true sage in the eyes of the Guru is the one who has succeeded in removing duality from the mind. He contemplates the Lord Him alone and sees only the Lord and His creation in everything. If he succeeds in this endeavor then he is the inheritor of all joys and comforts. These nine comforts are:

***so mun je man kee dubiDhaa maaray.
dubiDhaa maar barahm beechaaray. ||1||
is man ka-o ko-ee khojahu bhaa-ee.
man khojat naam na-o niDh paa-ee. ||1|| rahaa-o.***

*He alone is a silent sage, who subdues his mind's duality.
Subduing his duality, he contemplates God. ||1||
Let each person examine his own mind, O Siblings of Destiny.
Examine your mind, and you shall obtain the nine treasures* of
the Naam. ||1||Pausell*

Bhairao Mehlā :3(Page:1128)

Through 'Hatha Yoga' and austerities, one cannot realize God. Nor through changing one's guise or putting the body through punishing austerities. Instead of realizing the Lord, one only gains miseries. If at all through extreme austerities, one does gain some occult powers. These powers only increase the distance between one's self and the Lord. Through these means the Lord's Name does not abide in the heart; the mind further attaches itself to the world and cannot become sublime.

1. Padam-gold and silver
2. Maha Padam-Diamonds and gemstones
3. Sankh-Beautiful clothes and delicious foods
4. Makkar-Knowledge of 'Shastras', education, respect, and prestige
5. Kashop-Trade in grain and Textiles
6. Kund-Trade in gold
7. Neel-Trade in pearls & gemstones
8. Mukund-Knowledge of classical music and other artistic pursuits
9. Varach-Untold wealth

The mind attains purity only through service to the Guru. What is this service? The Guru's service is contemplation on the 'Guru Shabad' (**Guru's word**). He who contemplates the Guru Shabad and adopts the Guru's path, His mind becomes pure. The vice of ignorance, cloaking his mind in darkness, is lifted. The Lord's Name abides in one's heart and creates a state of immoveable stillness within (sahej).

***manhath kinai na paa-i-o sabh thakay karam kamaa-ay.
manhath bhaykh kar bharamday dukh paa-i-aa doojai bhaa-ay.
riDh siDh sabh moh hai naam na vasai man aa-ay.
gur sayvaa tay man nirmal hovai agi-aan anDhayraa jaa-ay.
naam ratan ghar pargat ho-aa Nanak sahj samaa-ay. ||1||***

*No one has ever found the Lord through stubborn-mindedness.
All have grown weary of performing such actions.
Through their stubborn-mindedness, and by wearing their
disguises, they are deluded; they suffer in pain from the love of
duality.
Riches and the supernatural spiritual powers of the Siddhas are
all emotional attachments; through them, the Naam, the Name
of the Lord, does not come to dwell in the mind.
Serving the Guru, the mind becomes immaculately pure, and
the darkness of spiritual ignorance is dispelled.
The jewel of the Naam is revealed in the home of one's own
being; O Nanak, one merges in celestial bliss. ||1||*

Shalok Mehlā:3(Page:893)

If duality of the mind ceases, then the mind stops running around. The 'Guru Shabad' is the medicine to control the mind.

***man marai Dhaat mar jaa-ay.
bin man moo-ay kaisay har paa-ay.
ih man marai daaroo jaanai ko-ay.
man sabad marai boojhai jan so-ay. ||1||***

*When the mind is conquered, its turbulent wanderings are
stopped.
Without conquering the mind, how can the Lord be found?
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. ||1||*

Dhanaasree Mehlā:3(Page:665)

The Guru devotee whose negative mental impressions are extinguished through his devotion to the 'Guru Shabad', attain true immortality. Sri Guru Amar Das Ji states.

sabad marahu fir jeevhu sad hee taa fir maran na ho-ee.

Dying in the Word of the Shabad, you shall live forever, and you shall never die again.

Sorath Mehlaa:3,(Page:604)

What a beautiful example, Guru Amar Das Ji has given from His own life. He says, "Dear brothers! I have been able to vanquish the ego through the 'Guru Shabad'. When the Guru Shabad thus vanquished, the concept of me, mine, egoism and pride, I was born again. Through the word (Shabad), have I found liberation. Because of the word (Shabad), my body and mind are purified and the Lord is lodged in my heart. The (Shabad) word is our Guru, and the Guru Shabad is our Master. The 'word' has dyed my mind and body in the colour of the Lord's Name, due to which one is forever absorbed in His Name."

ham sabad mu-ay sabad maar jeevaalay bhaa-ee sabday hee mukat paa-ee.

sabday man tan nirmal ho-aa har vasi-aa man aa-ee.

sabad gur daataa jit man raataa har si-o rahi-aa samaa-ee. ||2||

I have died in the Word of the Shabad, and through the Shabad, I am dead while yet alive, O Siblings of Destiny; through the Shabad, I have been liberated.

Through the Shabad, my mind and body have been purified, and the Lord has come to dwell within my mind.

The Guru is the Giver of the Shabad; my mind is imbued with it, and I remain absorbed in the Lord. ||2||

Sorath Mehlaa:3,(Page:601)

Only through the Guru's, 'word' is perfection attained, as the 'word'; alone destroys the ego. Let us listen carefully to the ordinance of the realized Perfect Guru.

sabad marai so-ee jan poora.

satgur aakh sunaa-ay sooraa.

That humble being who dies in the Shabad is perfect.

The brave, heroic True Guru chants and proclaims this.

Maaroo Mehlaa:3(Page:1046)

Through devotion to the 'Name' one's negative intentions and insecurities vanish. One attains stillness within. All desires cease. The comings and goings of the cycle of birth and death too cease. By the grace of the Guru 'Shabad', one's heart blooms like a lotus. What great blessings there are in the Guru's Word, which help, eliminate the ego.

Shabad murray tis nijj ghar vaasa

Aavay na jaavay chookay aasa

Gur kay shabad kanval pargaasa.

The person who lives a life of humility, imbued in the lord's Love, rids themselves of false hope, the cycle of rebirth and becomes enlightened with the Guru's word.

Gauri Mehlaa : 1 (page 224)

According to Guru Nanak Patshah, neither Maya nor the mind can be destroyed. Through the Guru's guidance, one can reduce the mind's impulsiveness. Discard the misuse of Maya and use it purposefully. It must be made into a means to unite with the Lord. The mind too must be led away from impure thoughts and made to adopt a higher way of thinking. This will enable it to become a tool to be used to attune one's self to the Almighty Lord. Sahib Sri Guru Nanak Dev Ji states

naa man marai na maa-i-aa marai.

jin kichh kee-aa so-ee jaanai sabad veechaar bha-o saagar tarai. ||1|| rahaa-o.

Without subduing the mind, Maya cannot be subdued.

The One who created this, He alone understands. Contemplating the Word of the Shabad, one is carried across the terrifying world-ocean. ||1||Pause||

Prabhaatee Mehlaa:1(Page:1342)

A TRUE GURU DEVOTEE (Gurmukh) DOES NOT SUPPRESS THE MIND ,HE REFORMS IT.

A guru devotee does not try to suppress the mind. A Guru devotee surrenders his mind to the Guru; In return, he receives the Lord. The Lord, who is priceless and cannot be bought with all the gold, silver, gems of the world.

Kabir Ji's words are as follows:-

***kanchan si-o paa-ee-ai nahee tol.
man day raam lee-aa hai mol. ||1||***

*He cannot be obtained by offering your weight in gold.
But I have bought the Lord by giving my mind to Him. ||1||*

Gauree Kabeer Jee(Page:327)

I have given my mind and gained the Lord. The mind is not some gross matter that one may take out of the body and keep it before the Guru. As we have contemplated earlier, the mind is an accumulation of impressions, feelings, emotions and thoughts. When all these are surrendered at Guru's feet, our consciousness is emptied. In exchange, the Guru manifests the Lord in our hearts. Then when the Lord manifests thus, what happens?

I began to experience Him as mine; my mind naturally felt love for the Lord. It is the same Lord whose virtues "Brahma" found limitless.

I did not feel the need to roam the jungles to find him not wander at pilgrimages, nor did I adopt austerities. I realized my Lord while sitting at home after surrendering my mind to Him.

***ab mohi raam apunaa kar jaani-aa.
sahj subhaa-ay mayraa man maani-aa. ||1|| rahaa-o.
Brahma spoke of Him continually, but could not find His limit.
raam bhagat baithay ghar aa-i-aa. ||2||
kaho kabeer chanchal mat ti-aagee.
kayval raam bhagat nij bhaagee. ||3||1||19||***

*Now I recognize that He is my Lord.
My mind is intuitively pleased with Him. ||1||Pausell
barahmai kath kath ant na paa-i-aa.
Because of my devotion to the Lord, He has come to sit within
the home of my inner being. ||2||
Says Kabeer, I have renounced my restless intellect.
It is my destiny to worship the Lord alone. ||3||1||19||*

Gauree Kabeer Jee(Page:327)

How does one realize the Lord? Surrender the intellect, which causes the mind to be fickle, at the Guru's feet. How great the Guru is! Who, in return for our negative impressions, emotions and bad thoughts endow us with countless virtues? There is a "Swaiya" written by Bhai Gurdas Ji in the 'Guru Ustat' in this regard.

Contemplating on it, we get a better understanding of the Sat guru Ji's kindness towards us. Bhai sahib says that when one goes to a worldly shopkeeper to sell one's goods they devalue the commodity and then buy it. However, they sell their own product through deceit at a higher value. One cannot gain any benefit by dealing with such deceitful shopkeepers. Every merchant regrets a bad deal. Just as a vessel made of wood can be placed on the fire only once. In the same way, deceitful conduct shows up the person sooner than later.

In contrast to these worldly dealers and shopkeepers, the sat guru is a truthful merchant. He takes the vices from the Gursikhs. In return for these vices, he enriches them with virtues. That is why hearing the Guru's glory and reputation, humanity comes running to him. Bhai Gurdas Ji states.

***Aan haat kay hutauaa layt hai ghuta-ey mole
Deyt hai churha-ey dehkut joi aavay ji
Tin say vunaj kee-ay birtaa na paavay ko-u
tota ko bunaj peykh peykh puchhtaavay ji
kaand ki haandi jaisay chudday eykay baar ko-u
kapat biohaar ki-ay aapay lukhaavay ji
satgur sah gun baych avgun late
sun sun sujjas jagat udh dhaavay ji***

Swaiya Bhai Gurdas Ji

Reinforcing the above 'Swaiya', Bhai Gurdas Ji wrote another 'Pauri' in his 'Vaars'. Bhai Sahib states "Oh brothers! To be accepted in the Lord's court, a spiritual deal is available only at the satguru's shop. At this shop, the Satguru is the sole Merchant. Only his writ runs, no ones else's. The Satguru keeps his word. What the Guru says, he sees it

through. The Guru takes the seekers vices and in return blesses him with virtues, how great the Guru is! There is great benediction in the Guru. He has the capacity to bestow fruit to the fruitless simbal tree. He can convert 'Manoor' into gold. Meaning the person whose life is fruitless and shriveled with misdeeds like the Simbal and Manoor, finds that the guru can bestow the fruits of virtues upon him too thus making him worthy and precious.

The Guru has the capacity to fill with fragrance and virtue, bamboo like (empty) immoral souls. He can convert crow natured men into swan like guru devotees. He bestows knowledge and wisdom to owl like humans. He converts virtue less beings in to seekers of pearls.

Know this; the Lord is not found in the Vedas. He is found, present within one's self, through perseverance on the Guru's word. What a magnanimous benefactor the Guru is:"

**Sauda ikkat hut hai sahu satgur poora
Augan ley gun viknay vachanay da soora
Safal karay simmal birakh sovaran manoora
Vaasa suvaas nivaas kar kau huns na oora
Ghughu sujhu sujhaida sunkh moti choora
Ved katebo bahra gur shabad hajoora**

*The perfect true guru keeps the merchandise of gods naam
He is that brave who takes the evils of others on himself he
keeps the reputation of being the giver of virtues
He is capable of growing juicy fruits on silk cotton trees and can
produce gold from iron dust
He infuses fragrance in bamboo wood ie makes the egotist feel
humble. He makes crows into swans that are able to separate
water from milk he transforms idiotic owls into knowledgable
ones and dust he turns into conches and pearls
Such a guru is beyond the descriptions of Vedas and katebbas (books of the jews, muslims and Christians) the guru becomes
manifest through the word shabad*

Bhai Gurdas Ji Vaar 13 Pauri 21

When we read Gurbani carefully, Sat guru Ji's precept (tenet) appears clear, showing us how both the mind and this illusionary world are obstacles in our realization of the Lord.

Satguru Ji has testified that there is no need to take the path to suppress either of them. One must use them, as both the mind and Maya (Illusionary World) are a part of this drama of life that the Lord

created. Only He knows His script. By accepting, the Guru's guidance and toiling on the 'Guru Shabad' one can swim across this swiveling sea called life.

Guru Nanak Dev Ji states.

***naa man marai na maa-i-aa marai.
jin kichh kee-aa so-ee jaanai sabad veechaar bha-o saagar
tarai. Il1Il rahaa-o.***

Without subduing the mind, Maya cannot be subdued.

The One who created this, He alone understands. Contemplating the Word of the Shabad, one is carried across the terrifying world-ocean. Il1Il Pausell

Prabhaatee Mehlai:1(Page:1342)

In an effort to escape from the impurity of the five major vices, if one were to leave one's country and roam the world, even then one cannot get rid of them. If one is to control the mind and overpower it, then it can only be done through by contemplating the Guru Shabad. He, who wishes to over power the mind on his own, will find the task impossible. By taking shelter in the Guru, under His guidance the superior mind's judgment overpowers the notions of an inferior, impure mind. In this way, the mind becomes cleansed and breaks away from the cycle of birth & death.

Sahib's state

***days chhod pardayseh Dhaa-i-aa.
panch chandaal naalay lai aa-i-aa. Il4Il***

Leaving your own country, you wander in foreign lands.

But you bring the five rejects with you. Il4Il

Prabhaatee Mehlai:5(Page:1348)

***ayhu man maari-aa naa marai jay lochai sabh ko-ay.
Nanak man hee ka-o man maarsee jay satgur bhaytai so-ay. Il2Il***

This mind is not conquered by conquering it, even though everyone longs to do so.

O Nanak, the mind itself conquers the mind, if one meets with the True Guru. Il2Il

Maaru Mehlai:3(Page:1089)

One is not to destroy or suppress the mind; one must destroy the immoral thoughts in the mind. Impure thoughts and notions can only be destroyed by Guru's superior views. The person that succeeds in

destroying the mind's immoral thoughts not only succeeds in God realization but also becomes an instrument in helping others to find the way. He is freed from the cycle of birth and death. Such a Guru beloved himself takes the form of Paaras (Philosopher's touchstone that converts anything it touches into gold). His mind becomes fully absorbed in the Lord Almighty. The Lord-the true Waheguru, then loves him dearly. Such a guru beloved is blessed with everlasting joy and bliss. All his sorrows and sins are vanquished. The guru brings him face to face with the true Lord. The filth of impure thoughts then never touches such a guru beloved.

Whose benediction produces such a sublime state? It is through the Guru's thoughts and views that the vices or lowly thoughts are destroyed. Sahib Guru Nanak Patshah Ji states.

**veechaar maarai tarai taarai ulat jon na aav-ay.
aap paaras param Dhi-aanee saach saachay bhaav-ay.
aanand an-din harakh saachaa dookh kilvikh parharay.
sach naam paa-i-aa gur dikhaa-i-aa mail naahee sach manay. ||2||**

One who conquers his own self through contemplation is saved, and saves others as well; he does not come to be born again. The supreme meditator is Himself the philosopher's stone, which transforms lead into gold. The true man is pleasing to the True Lord.

He is in ecstasy, truly happy, night and day; his sorrows and sins are taken away.

He finds the True Name, and beholds the Guru; with the True Name in his mind, no filth

Dhanaasree Mehlaa: 1(Page:687)

Through yogic austerities the body may become frail and weak, but no fragility or weakness appear in the thoughts and notions of the mind. Guru Arjun Dev Ji states that if a snake is hiding in a hole and you keep beating it with a stick from the outside. It will do no harm to the snake, which is hiding safely inside. In the same way by beating this body through austerities, one may destroy the body but not the mind.

varmee maaree saap na moo-aa.

By destroying its hole, the snake is not killed.

Prabhaatee Mehlaa:5(Page:1348)

bhaykhee agan na bujh-ee chintaa hai man maahi.

varmee maaree saap na marai ti-o niguray karam kamaahi.

Wearing ceremonial robes, the fire is not quenched, and the mind is filled with anxiety.

Destroying the snake's hole, the snake is not killed; it is just like doing deeds without a Guru.

Wadahans Mehlaa:4(Page:588)

govind bhajan kee mat hai horaa.

**varmee maaree saap na mar-ee naam na sun-ee doraa. ||1||
rahaa-o.**

The way to vibrate and meditate on the Lord of the Universe is different.

Destroying the snake-hole, the snake is not killed; the deaf person does not hear the Lord's Name. ||1||

Aasaa Mehlaa:5(Page:381)

In the 'Ashtpati' of the 'Sorath Rag' Sri Guru Arjun Dev Ji has described almost all means of austerities used for God realization. Accounting all means so used, he indicates in the end that none of these means or ways leads to realization thus "O Beloved he is not realized". Through deeds of bodily austerities one cannot reach the Lord's abode. Through the means of 'Hatha Yoga', the mind cannot be purified. What are the means that the Sahib has described in the 'Sorath Rag'? They are the mindless recitation of the scriptures, discussions on the Vedas, bodily cleansing through Yoga. None of these can release one from the vices of desire, attachment, anger, greed, and pride. In fact, they only increase one's sense of self-glorification.

By adopting silence, or using one's hands alone as utensils to eat, or leaving home and hearth to wander in the jungles, relinquishing clothes and roaming naked, bathing at pilgrimages, lighting fires, standing on one's head or roaming the earth day and night one cannot end the mind's duality (uncertainty). By leaving one's home and taking shelter at pilgrimages by going to Kaashi and getting one's body pierced will not cleanse the debris accumulated in the mind no matter how many more hundreds of thousands of ways one might adopt.

By giving gold in charity, or even elephants and horses or by giving away money, possessions, clothing or food, or even giving away one's own wife in charity will not help in realizing the Lord.

By praying to the idols, or placing offerings before them or

beseeking them or supplicating before them. By doing the six types of deeds described by the Shastras, The ego does not diminish but only increases. This ego then becomes the reason why one then cannot meet one's Maker, the Lord.

Through 'Yoga' the body does become healthy and one's life expectancy increases, but the cycle of birth and death cannot be broken nor can one realize God.

By acquiring power, prestige, beautiful homes, and comforts, the choicest of delicacies, wonderful sweet smelling scents and perfumes like chandan etc and being able to wield power as one wishes, too cannot help realize the Lord. In fact, it only increases one's capacity to do what the mind pleases thus helping only in forgetting the Lord and making us candidates for residing in Hell.

How then can one reform the mind and realize the Lord? That is the next question. Satguru Ji has blessed us with three tools to help us reform this mind. By adopting these three tools, unholy thoughts are destroyed, one attains union with the Lord along with everlasting joy and bliss, but these great gifts are bestowed upon those whose past deeds were truly worthy.

The first is that one must shed one's ego, intelligence, and wisdom and surrender at the Guru's feet. After surrendering one's inner self to the Guru, pray at His feet asking for superior, discriminating wisdom.

The second is - "His Praise" - The Lord's praise and meditation on His Name. As we remember and praise the Lord, the magic of the Guru's word begins to unfold. As one's remembrance and praise of the Lord increases, slowly the Lord's virtues begin to seep into one's consciousness. Then one day while remembering Him, praising Him and His virtues one becomes merged in the Lord whose virtues we sing.

The third is Satsangat - when we commune with the holy (Satsangat), negative thought of the mind begin to abate. Negative impressions stop casting their effect on the sub-conscious. The energy of superior, sublime thoughts begins to increase in the heart. When these superior, pure thought overpower the mind then understand that the mind has reformed and our task is accomplished. Then Baba Farid Ji's words below will ring true.

aap savaareh mai mileh mai mili-aa sukh ho-ay.

God says, "If you reform yourself, you shall meet me, and meeting me, you shall be at peace.

Shalok Fareed Jee (Page: 1382)

Now let us contemplate Sri Guru Arjun Dev Ji's sublime, pure utterance in which he has mentioned all means of austerities. Let us contemplate on 'his verse' in which we understand that austerities do not help us attain realization. Let us also understand carefully the line before the first 'Pause' (Rahao) "grant me superior discerning wisdom" and the lines before the second 'Pause' (Rahao). By reading, these lines carefully we get complete guidance in finding the path to realization.

paath parhi-o ar bayd beechaari-o nival bhu-angam saaDhay.
panch janaa si-o sang na chhutki-o aDhik ahaN-buDh baaDhay. ||1||
pi-aaray in biDh milan na jaa-ee mai kee-ay karam anaykaa.
mon bha-i-o karpaatee rahi-o nagan firi-o ban maahee.
tat tirath sabh Dhartee bharmi-o dubiDhaa chhutkai naahee. ||2||
man kaamnaa tirath jaa-ay basi-o sir karvat Dharaa-ay.
man kee mail na utrai ih biDh jay lakh jatan karaa-ay. ||3||
kanik kaaminee haivar gaivar baho biDh daan daataaraa.
ann bastar bhoom baho arpay nah milee-ai har du-aaraa. ||4||
poojaa archaa bandan dand-ut khat karmaa rat rahataa.
ha-o ha-o karat banDhan meh pari-aa nah milee-ai ih jugtaa. ||5||
jog siDh aasan cha-oraaseeh ay bhee kar kar rahi-aa.
vadee aarjaa fir fir janmai har si-o sang na gahi-aa. ||6||
raaj leelaa raajan kee rachnaa kari-aa hukam afaaraa.
sayj sohnee chandan cho-aa narak ghor kaa du-aaraa. ||7||
har keerat saaDhsangat hai sir karman kai karmaa.
kaho Nanak tis bha-i-o paraapat jis purab likhay kaa lahnaa. ||8||
tayro sayvak ih rang maataa.
bha-i-o kirpaal deen dukh bhanjan har har keertan ih man
raataa. rahaa-o doojaa. ||1||3||

They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath. But they cannot escape from the company of the five passions; they are increasingly bound to egotism. ||1||

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

One may remain silent and use his hands as begging bowls, and wander naked in the forest.

He may make pilgrimages to river banks and sacred shrines all over the world, but his sense of duality will not leave him. ||2|| His mind's desires may lead him to go and dwell at sacred places of pilgrimage, and offer his head to be sawn off;

*but this will not cause the filth of his mind to depart, even though
he may make thousands of efforts. ||3||*

He may give gifts of all sorts - gold, women, horses and elephants.

*He may make offerings of corn, clothes and land in abundance,
but this will not lead him to the Lord's Door. ||4||*

*He may remain devoted to worship and adoration, bowing his
forehead to the floor, practicing the six religious rituals.*

*He indulges in egotism and pride, and falls into entanglements,
but he does not meet the Lord by these devices. ||5||*

*He practices the eighty-four postures of Yoga, and acquires the
supernatural powers of the Siddhas, but he gets tired of practicing
these.*

*He lives a long life, but is reincarnated again and again; he has
not met with the Lord. ||6||*

*He may enjoy princely pleasures, and regal pomp and ceremony,
and issue unchallenged commands.*

*He may lie on beautiful beds, perfumed with sandalwood oil, but
this will lead him only to the gates of the most horrible hell. ||7||*

*Singing the Kirtan of the Lord's Praises in the Saadh Sangat,
the Company of the Holy, is the highest of all actions.*

*Says Nanak, he alone obtains it, who is pre-destined to receive
it. ||8||*

Your slave is intoxicated with this Love of Yours.

*The Destroyer of the pains of the poor has become merciful to
me, and this mind is imbued with the Praises of the Lord, Har,
Har. ||Second Pausell||3||*

Sorath Mehlā:5(Page:641)

So the need is to ask the Satguru for a superior discerning wisdom. We are to sit in Satsangat and praise the Lord. The Satguru himself will then do the rest of the work.

MAKE THE MIND A FRIEND IN ORDER TO USE IT

One needs to destroy the mind's negative impressions and insecurities in order to use it to attain God realization. When a person sheds thoughts of negativity and follows, the Guru's path, his mind stops running astray unheeded. Then understand that one's mission is moving towards accomplishment. Therefore treating the mind with love and affection, inspire it to become one with its inner self. Just as in the 'Sri rag', Satguru Arjun Dev Ji has inspired us to do.

O my beloved friend! My mind, Guard and preserve the Lord's Name in your heart at all times. My dear friend, my mind, it is the treasure of the Lord's Name that will abide by you always. The treasure of His Name will help you and protect you everywhere. By worshipping the Lord's Name you will not go from this world empty handed. He who unites and abides by the Name of the Lord receives his heart's desire. O! Dear Mind; Understand that the Lord is all-pervasive. He looks upon all His creation with benevolence. My beloved Mind! All your wanderings and your doubts will cease if you keep the company of the true 'Sangat'.

Munnpyaariaa ji mitra gobind naam sumaalay

Munn pyaariaa jio mitraa har nibhay terey naalay

Sung sahaee har naam dhia-ee bitha ko-ay na ja-ey

Munn chinday so-ee fal paavay charan kamal chit la-ey

Jul thul poor ruhiya bunvaari ghut ghut nadir nihalay

Nanak sikh day munn preetam sadh sung bharam jaalay

*O dear beloved mind, my friend, reflect upon the Name of the
Lord of the Universe. O dear beloved mind, my friend, the Lord
shall always be with you. The Name of the Lord shall be with you
as your Helper and Support. Meditate on Him-no one who does
so shall ever return empty-handed. You shall obtain the fruits of
your mind's desires, by focusing your consciousness on the Lord's
Lotus Feet. He is totally pervading the water and the land; He is
the Lord of the World-forest. Behold Him in exaltation in each
and every heart. Nanak gives this advice: O beloved mind, in
the Company of the Holy, burn away your doubts*

Sri raag mehlā:5 (page79)

My dear friend, my mind! Other than the Lord Almighty all that you see in this world is an illusion. None of it will abide by you forever O! My mind! My dearest friend, this world is but a sea of poison. Make the Name of your Lord the vehicle of your salvation. Meaning, begin meditating on His Name and through meditation, all your doubts and sorrows will vanish.

Dear, beloved mind! Taking refuge in the Guru, recite the Lord's Name day and night. The Lord Almighty, from the beginning of time has protected His devotees. A devotee's support is the Lord's Name. A true devotee, places his faith in no other than the Lord's Name. Therefore, my dear friend! O, mind the most important lesson for you is that the True Lord is forever abiding, all else is but an illusion.

Now are we to inspire the mind to engage in its true calling? Sahib Sri Guru Arjun Dev Ji states we should inspire the mind by saying O! My dearest friend, my mind always remains in loving devotion to the Lord. Just as a fish cannot survive without water, your love for your Master too should be of that nature. O! My mind! Drinking the nectar of the Name, which gives spiritual joy, one gains all the bliss and joys of the world. Such are the benedictions of reciting the Lord's name. Where all one's aims are fulfilled, one also realizes the Lord.

O! My dear mind, Understand that, he who is taken by the Lord in his protection, such a person attains all the joys of this world and here after. All these gifts are received only through loving devotion to the Supreme Being. Therefore, don't dilly-dally any further. Begin your relationship with the Lord through loving devotion. Sahib States-

***munnn pyaaria ji mitraahar bin jhoot pusaaray
munnn pyaaria jio mitra bikh sagar sansaaray
charan kamal kar bohith kartay sehsha dookh na byaapay
gur poora bhaitay vudbhaagi aadh pehar prubh jaapay
aad jugaadi sevak swami bhagatan naam adharay
Nanak sikh day munnn preetam bin har jhhoodh pusaaray
O dear beloved mind, my friend, without the Lord, all outward
show is false. O dear beloved mind, my friend, the world is an
ocean of poison. Let the Lord's Lotus Feet be your Boat, so that
pain and skepticism shall not touch you. Meeting with the Perfect
Guru, by great good fortune, meditate on God twenty-four hours
a day. From the very beginning, and throughout the ages, He is
the Lord and Master of His servants. His Name is the Support of
His devotees. Nanak gives this advice: O beloved mind, without***

the Lord, all outward show is false. Sri rag mehlā:5 (page79)

Blessing us further and helping to make this mind understand better. Satguru Ji gives us some more advice. How must this mind be inspired? O! My dear friend, my mind! Trade only in the Lord's Name, as it is only through this trade that you can profit.

O! Friend, my mind, do not walk away from the Lord's door. The Lord who grants this soul unshakable inner stillness blesses him, who stands at His door and petitions before Him. All sorrows, doubts, and cycles of birth and death end for such a Guru Devotee. The record of one's deeds and misdeeds too is torn. Yama's minions, the messengers of death too are rendered powerless. That is why my mind, my dear friend load the merchandise of the Lord's devotion and move on to what is truly profitable.

***Munn pyaaria jio mitra har ludday khaip savalee
Munn pyaaria jio mitraa har dar nihchal mullee
Har dar sayvay alukh abheyvay nihchal aasan paiaa
The janam na maran na aavan jaana sunsa dookh mitaaya
Chitar gupat ka kaagad fariya jumdoota kuchhoo na chullee
Nanak sikh day munnn preetam har ludday kheyp suvlee***

O dear beloved mind, my friend, load the profitable cargo of the Lord's Name. O dear beloved mind, my friend, enter through the eternal Door of the Lord. One who serves at the Door of the Imperceptible and Unfathomable Lord, obtains this eternal position. There is no birth or death there, no coming or going; anguish and anxiety are ended. The accounts of Chitr and Gupt, the recording scribes of the conscious and the subconscious are torn up, and the Messenger of Death cannot do anything. Nanak gives this advice: O beloved mind, load the profitable cargo of the Lord's Name

Sri rag mehlā:5(page79)

O! My dear friend, my mind abides in the company of the Holy and noble in 'Satsang' with Gursikhs. When you contemplate upon His Name, your soul will be blessed by His illumination and all your desires will thus be fulfilled. Not only your desires but also your soul, long separated from the Lord will unite with Him. Through the company of evolved souls, the mind begins to comprehend the all pervasiveness of the Lord. Therefore, my dear mind, there are great rewards in the company of God's loved ones. So, seeking their company abide in the

True Name.

***munⁿ pyaaria jio mitra kar santaa sung nivaaso
munⁿ pyaaria jio mitra har naam japat pargaaso
simar swami sukhhay gaami ichh suglee puniya
purbay kama-ay sri rung pa-ey har millay chirri vichhuniya
unttar baahar sarbat ruviyaa munⁿ upjiya bisu-aaso
Nanak sikh day munⁿ preetam karsantaan sung nivaaso***

*O dear beloved mind, my friend, abide in the Society of the Saints.
O dear beloved mind, my friend, chanting the Lord's Name, the
Divine Light shines within. Remember your Lord and Master,
who is easily obtained, and all desires shall be fulfilled. By my
past actions, I have found the Lord, the Greatest Lover. Separated
from Him for so long, I am united with Him again. Inside and out,
He is pervading everywhere. Faith in Him has welled up within
my mind. Nanak gives this advice: O beloved mind, let the Society
of the Saints be your dwelling*

Sri raag mehlaa5(page79)

O! My dear friend my mind, remain absorbed in the Lord's devotion at all times. If you remain absorbed in loving devotion, the Lord will vanquish all your sorrows and entanglements. All the time, at all places the Supreme Being will stand by you and sort out all your troubles. Why then do you forget such an all-powerful all-pervasive Lord? O my friend, my mind! Do not forget Him; instead remain ever absorbed in devotion to His Name.

***ay man mayri-aa too sadaa rahu har naalay.
har naal rahu too man mayray dookh sabh visaarnaa.
angeekaar oh karay tayraa kaaraj sabh savaarnaa.
sabhnaa galaa samrath su-aamee so ki-o manhu visaaray.
kahai Nanak man mayray sadaa rahu har naalay. ||2||***

*O my mind, remain always with the Lord.
Remain always with the Lord, O my mind, and all sufferings will
be forgotten.
He will accept You as His own, and all your affairs will be perfectly
arranged.
Our Lord and Master is all-powerful to do all things, so why forget
Him from your mind?
Says Nanak, O my mind, remain always with the Lord. ||2||*

RaamKalee Mehlaa:3(Page:917)

How must we use the mind purposefully and how must we show it the reality so that it is inspired to do our bidding? Let us take the advice from Sri Guru Amar Das Ji Sahib who states.

O! My beloved mind meditate on the eternal truth at all times.

The world that you think as your own, in the end will not go with you. When your family will not be there for you in the end then why do you cling to them repeatedly? One must avoid all such deeds that one may regret in the end. That is why, my dear mind, pay heed to the Master's benign teachings, as only the Guru's teachings will help you in the end. Therefore, my dear mind! Meditate at all times on the ever-abiding eternal truth.

Let us read the utterances of the sahibs addressed to the mind.

***ay man pi-aari-aa too sadaa sach samaalay.
ayhu kutamb too je daykh-daa chalai naahee tayrai naalay.
saath tayrai chalai naahee tis naal ki-o chit laa-ee-ai.
aisaa kamm moolay na keechai jit ant pachhotaa-ee-ai.
satguroo kaa updays sun too hovai tayrai naalay.
kahai Nanak man pi-aaray too sadaa sach samaalay. ||11||***

*O beloved mind, contemplate the True Lord forever.
This family which you see shall not go along with you.
They shall not go along with you, so why do you focus your
attention on them?
Don't do anything that you will regret in the end.
Listen to the Teachings of the True Guru - these shall go along
with you.*

*Says Nanak, O beloved mind, contemplate the True Lord forever. ||11||
RaamKalee Mehlaa:3,(Page:918)*

If the Guru's teaching takes root in the heart and mind, then this mind itself becomes the tool to facilitate the soul in becoming one with its Maker. Now, this mind listens neither to us nor to the Guru. It does what it pleases or else listens to Maya (illusion and ignorance), under whose influence it remains. We must stop it from doing as it pleases and make it more circumspect and inspire it to listen to the Guru. When this mind begins to listen to the Guru's teaching then understand that our job is done.

THE NECTAR OF THE TRUE NAME

Great eminence is given to the true Name (Naam) in the Gurmat and Gurbani. No other deed or rite compares. Both Gurmat and Gurbani consider the true Name the guiding light.

Satguru Ji states in the Bhairon Rag:-

Nanak kai ghar kayval naam. Il4Il4Il

Nanak's home is filled with the Naam, the Name of the Lord. Il4Il4Il
Bhairao Mehlā:4(Page: 1136)

Regarding the "Naam" Guru Nanak Dev Ji says in the Sri Rag O Lord Almighty! Your 'Name' alone can save the whole world. I too trust and rely upon Your Name for salvation.

**Tera eyk naam taarey sansaar
Mai ehaa aas eha aadhaar**

*Your one liberates the whole world
This is the foundation of my hope*

Sri rag mehlā:1(page24)

In Bhai Gurdas Ji's words, Sri Guru Nanak Dev Ji received the true Name (Naam) from the Lord's abode (Sach Khand) for the salvation of us beings of Kalyug so that by devoting ourselves to the Name of the Lord we may ultimately attain realization.

Baba pedhaa such khund nau nidh naam gareebi pa-ee

*Baba Nanak reached the dimension of truth where he obtained
Naam- the storehouse of nine treasures and humility*

Bhai Gurdas Ji Vaar1 pauri 24

In gurmat the word **Naam (name of god)** is not just a noun to describe God Almighty. The concept of **Naam** in the teaching of our guru,s is the comprehension and deepest consciousness of the Lord who is all pervasive, the originator, sustainer, bestower, creator, who is without fear, sans-enmity, timeless, unincarnated (is not born), self-existent, immoveable, true in the beginning of the ages, is true even now, true O Nanak he will and shall be- such are His powers.

Through the might of His Naam, all beings are sustained. Through His might, all these continents and universe have come into existence. From the might of His Name, originate the knowledge of Vedas, Shastras and other Holy Books. Through the might of the Lord's Name, the heavenly abodes and nether worlds have come into existence. All that is seen and unseen, is all a manifestation of His Name. All habitations, all astral worlds are a creation of the might of His Name. By listening to the Name, by reciting, it innumerable souls have attained realization.

naam kay Dhaaray saglay jant.

naam kay Dhaaray khand barahmand.

naam kay Dhaaray simrit bayd puraan.

naam kay Dhaaray sunan gi-aan Dhi-aan.

naam kay Dhaaray aagaas paataal.

naam kay Dhaaray sagal aakaar.

naam kay Dhaaray puree-aa sabh bhavan.

naam kai sang uDhray sun sarvan.

kar kirpaa jis aapnai naam laa-ay.

Nanak cha-uthay pad meh so jan gat paa-ay. Il5Il

The Naam is the Support of all creatures.

The Naam is the Support of the earth and solar systems.

The Naam is the Support of the Simritees, the Vedas and the Puraanas.

The Naam is the Support by which we hear of spiritual wisdom and meditation.

The Naam is the Support of the Akaashic ethers and the nether regions.

The Naam is the Support of all bodies.

The Naam is the Support of all worlds and realms.

Associating with the Naam, listening to it with the ears, one is saved.

Those whom the Lord mercifully attaches to His Naam

- O Nanak, in the fourth state, those humble servants attain salvation. Il5Il

Gauree Sukhmani Mehlā:5(Page:284)

In the path of the Gurmat (Guru's way, wisdom), the Lord and His Name are one. They are not separate entities. He Himself pervades in His Name. After having created His creation, He then becomes all-pervasive and joyously behold his creation (kar aasan didtho chao). So is His will.

ih jag sachai kee hai koth-rhee sachay kaa vich vaas.

This world is the room of the True Lord; within it is the dwelling of the True Lord.

Aasaa Di Vaar(Page:463)

**roop sat jaa kaa sat asthaan.
purakh sat kayval parDhaan.
kartoot sat sat jaa kee banee.
sat purakh sabh maahi samaanee.
sat karam jaa kee rachnaa sat.
mool sat sat utpat.
sat karnee nirmal nirmalee.
jisahi bujhaa-ay tiseh sabh bhalee.
sat naam parabh kaa sukh-daa-ee.
bisvaas sat Nanak gur tay paa-ee. Il6ll**

*His form is true, and true is His place.
His personality is true - He alone is supreme.
His acts are true, and true is His Word.
The True Lord is permeating all.
True are His actions; His creation is true.
His root is true, and true is what originates from it.
True is His lifestyle, the purest of the pure.
All goes well for those who know Him.
The True Name of God is the Giver of peace.
Nanak has obtained true faith from the Guru. Il6ll*

Gauree Sukhmani Mehlaa:5(Page:284)

Word's may be perishable, but in these perishable words the imperishable is all pervasive, due to which the being who recites His Name too becomes the image of the imperishable Lord.

naam sat sat Dhi-aavanhaar.

His Naam is True, and True are those who meditate on it.

Sukhmani Mehlaa:5(Page:285)

The Name is with form yet it is formless too. His Name is all-powerful. How vast is the creation of the all-powerful Name? There is no limit. Until now, the scientists have come up with a count but they keep adding on to it each new day. According to them if we multiply ten crore (10 million) numbers with ten crores and the sum total is again

multiplied by ten crores, that might possibly be the answer to the number of galaxies that exist. (If in the future a bigger telescope is invented, then this number may increase even further). That is why Guru Nanak Dev Ji indicated that the limitless, all pervasive, all-powerful Lord's creation is beyond limit. No one can find the starting point. All we can say and leave it at that is that He is limitless, infinite. When we read Guru Nanak Dev Ji's verses below the unshakeable truth comes to the fore.

**Paataal paataal lukh aagaasa aagaas
Oaruck oaruck bhaal thuckay ved kehan ikk vaat**

There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above. The Vedas say that you can search and search for them all, until you grow weary

Japji (Page5)

Within the Lord, abide countless realms; there are limitless continents, worlds and solar systems. There are universes, upon universes and creation over creations it is very difficult to say anything about His creation. It is as if trying to chew a piece of iron i.e. it is virtually impossible to comprehend the Creator and His creation.

**Such khund vussay nirankaar
Kar kar veykhay nadir nihaal
Titthay khand mandal varbhund
Jay ko kuthay ta unt na unt
Tithay lo lo aakaar
Jiv jiv hukam tivay tiv kaar
Veykhay vigsay kar veechar
Nanak kathna kar-ra sar**

In the realm of Truth, the Formless Lord abides. Having created the creation, He watches over it. By His Glance of Grace, He bestows happiness. There are planets, solar systems and galaxies. If one speaks of them, there is no limit, no end. There are worlds upon worlds of His Creation. As He commands, so they exist. He watches over all, and contemplating the creation, He rejoices. O Nanak, to describe this is as hard as steel!

Japji (page8)

Such a 'Presence' with limitless virtues and means, can only be the abiding truth. This energy (shakti) alone is the true source of us all. This all-powerful energy is pure Joy. It does not incarnate. It is vast and

limitless. Its praises are sung in all three time zones. It is pure illumination, beyond all contrasts. This pure energy (shakti) is the beginning of all, and as the sustainer, it bestows untold blessings on all beings. This 'Presence' is the originator and the annihilator of all.

This 'Presence' is the original source of us all. It is all pervasive, complete in itself. It is sublime and full of essence. It belongs to no particular realm and nor does it have any particular guise. Neither any symbol, nor any color can claim to represent it. It has no particular name, nor home; this energy (shakti) is beyond worldly desires.

This Shakti belongs to all; it is respected by all and is timeless.

Despite being the One and only in its subtle form, this presence is visible in innumerable forms in its material Avatar (manifestation). That is because this one 'Presence' manifests itself into limitless forms within in its own creation.

Having created this whole diversion of creation in the gross (material) form and having played out this diversion, when the Lord rounds it up, He again comes back to His subtle form. The god's and goddess" and even the holy scriptures do not fully know the mysteries of this supreme 'Presence' This supreme 'Presence' does not have a particular form or colour, nor does it belong to any caste or tribe. His aura, His beauty is like no other and is known only to Him.

The Supreme Lord does not originate from any mother or father. Nor does He give birth to any offspring. He is beyond the cycle of birth and death.

The will of this immutable 'Presence' prevails in all four directions and in all fourteen celestial heavens. All beings of the world praise His Name. From the beginning of the creation of this universe, He has pervaded everything in His illuminated form.

His 'Presence' is eternal. He who is of supreme form, is of pure sublime 'presence', and is beyond creation, complete within Himself. He, who is the creator of this universe, also has the capacity to eliminate it at His will. He is all illumination, beyond the bounds of time and beyond the boundaries of continents or time and in whom all supernatural powers are complete.

He is the abode of righteousness, beyond doubt, beyond the five elements that form the body, beyond wisdom and comprehension. He who is beyond countries and guises, no part of the five elements is a part of His form. Neither is He bound by attachment to the body nor does He have a particular Name, colour, tribe or caste. The supreme presence is capable of destroying the ego of all beings; it is the destroyer

of evil and evildoers and is the destroyer of all bonds of desire and attachment.

His form is His luminosity within me. He is extremely deep and contemplative and beyond praise. He is the one and only pure untouched being, the destroyer of all egos, the destroyer of evil, beyond the bounds of birth and death. He is the everlasting Supreme Being.

He is the one and only limitless being who is imperishable. The imperishable Lord is no one's creation. He has the whole creation expanding itself in His work. He is the ultimate destroyer and the sustainer.

He is the benefactor of all, the destroyer of all and is different from all. This Supreme 'Presence' has no identification, no form or colour. All the Vedas and Shastras have failed to describe Him. He is beyond all. He is the summit. He is the one whom the Vedas and Shastras from time immemorial describe as limitless, infinite and rever Him so.

He is beyond the imagination of millions of Simrities, Puranas and Shastras (Holy Texts)

Such are the virtues of that Supreme Presence, whose many important virtues are extolled in the Jaap Sahib bani created by Sri Guru Gobind Singh Ji

***Aad roop anaad moorat ajone purakh appear
Sarab maan trimaan dev abheyv aad udaar
Sarab kaalak sarab ghaalk sarab ko pun kaal
Jutter tutter biraaj he avdhoot roop rusaal
Naam dhaam na jaat jaakar roop rung na reykh
Aad purakh udaar morat ajone aad aseykh
Des aur na bhays jaakar roop reykh na raag
Jutter tutterdissa vissa ho-ey phelio anurag
Naam kaam biheen pekhat dhaam hu neh jahey
Sarab maan sarbatter maan sudaiv maanat tahey
Eyk moorat aneyk darshan keen roop aneyk
Khel kheli akhel khelan unt ko phir eyk
Deyv bheyv na janhee jeh bed aur kateyb
Roop rung na jaat paat su jana-ee keh jeyb
Taata maat na jaat ja-kar janam maran beheen
Chucker bucker phirray chatturchuck maan he purteen
Lok chaudheh kay bikhay jug jaap he jeh jaap
Aad dev anaad moorat thaapio subhay jeh thaap
Param roop puneet moorat pooran purakh aar***

Sarab bisav ruchiyo su-yum-bhuv gharan bhunjan haar
Kaal heen kala sun-jugat akaal purakh a-days
Dharma dham su bharam rehat abhoot alukh abhais
Ung raag na rung ja keh jaat paat na naam
Garab ganjan dust bhanjan mukat dai-ak kaam
Aap roop umEEK un-ustat eyk purakh av-dhoot
Garab ganjan sarab bhanjanaad purakh apaar
Sarab lai-ak sarab ghai-ak sarab ko prut-paar
sarab guntaa sarab hunta sarab tey unbheykh
Sarab saastar na jaan he jeh roop rung ar reykh
Param bed puraan ja keh neyt bhaakhat nit
Kot simrat puran saastar na aav-ae vauh chit

Primal form beginningless being ,unborn, infinite being, revered by all deity of all the three worlds, unknowable, primal bountiful nourisher of all , destroyer of all, the vanquisher, all pervasive treasure house of all joys yet beyond all them.

Without name,place or caste, you have no form,colour or line. Primalbeing, bountifull unborn beginningless and endless are you. You own no specific land have no garb nor form, set of lines nor desire have you. You have manifested yourself through love in ll directions and corners of creation.

Seen as nameless and placeless you have no particular dwelling place. All beings bow before you and you are the object of all worship. You are manifested in many visible innumerable forms. After the wonderous sport of creation and dissolutuin all forms merge into you the one.

Gods know not your mysteries nor do the hindu or semitic scriptures your form , colour and caste ar known to none, no mother , father or family , beyond birth and death are you your writ runs in all four directions , people of the three worlds worship you

In the fourteen realms (seven above and seven below) is your name recited primal being, beginningless person has created the whole world by himself. Supreme being , immaculate one you are absolute and infinite yu created the whole world out of yourself and prserve as well as destroy it

Beyond death, possessor of infinite power, timeless being belongs to no specific land. Abode of all faiths , beyond dubiety and elements, invisible and without specific garb the lord is without

any attachment of body, is dispassionate and has no caste or amily. He is the vanquisher of pride , subduer of the wicked and liberateion you grant alongwith all other desires.

The self effulgent lord is one,free from maya and beyond any appreciation he is the vanquisher of pride, subduer of all he is the primal being and unborn. He is bodiless, eternal, without a second and the one primal, immeasurable lord he is capable of anything , al destroyer and all sustainer

He reaches all and annihilates all. He is different from all in his garb. All the scriptures put together fail to comprehend his form, his appearance or colour the Vedas and the puranas also declare him eternal countless other scriptures like simritis, puranasa shastras etc fail to grasp him

Jaap Sahib Guru Gobind Singh Ji

Satguru Sri Guru Gobind Singh Ji has extolled the many virtues of the Lord on which we have contemplated in the previous pages. We must try to understand the subject further so that even if a miniscule of the essence of the Lord's presence resides within us, then we too might create a union with this all-powerful Lord's 'Presence'. Guru Ji created a 'Chaupai' in the Akal Ustat. If we contemplate on the meanings and essence of this 'Chaupai', we get a clearer picture of our Lord and Master. Guru Gobind Singh Ji Maharaj say's "whom do I first bow my head to"? Then states

First, I bow my head to 'Ek Onkaar' (The One Lord' who is the true source of all). I bow to the Lord who has created His creation in water oceans, land and sky. He is the original source. One cannot know His speed or His boundaries. He is indestructible. He illuminates all the fourteen celestial worlds. He is present in His illuminated form in the largest of animals like the elephant and in the smallest of insects. He does not differentiate between kings and beggars. No one can match Him. He is completely knowable by none. He is the embodiment of knowledge. He pervades all hearts as the same energy (shakti). He is beyond comprehension. He is indestructible. He has no particular guise. He has no enemies. His creed and identification is different from all. The Lord's presence has been there before time. He is without vice. He has no form, colour neither caste nor creed. This 'Presence' has no originator, meaning He is born to none. Because of our ignorance, we perceive Him as being far from us, but he is close to all. He abides in the water, oceans, earth skies, in fact, everywhere. His form is

immoveable. His celestial divine music flows uninterrupted. At His feet abide His powers (like Durga etc.) created by Him.

No one, not even Brahma, Vishnu, Mahesh nor any gods and goddesses have been able to gauge His limitless self. The four-headed, Lord Brahma has proclaimed Him as limitless, limitless.

This Supreme Presence has created millions of Indras (gods) and incarnations like Baaban. He has created many a Brahma and Shiva and having done so, frustrated all their attempts to know Him completely. He has created the diversion of His creation in all fourteen celestial worlds. After having created this amusement and diversion, He is not sitting outside of it in contemplation but is sitting all pervasive in the creation He created. It is He who has created the demons, the gods & goddesses, Sheshnaag, (king of the snakes) and innumerable other pure thinking 'gandhrabs' and 'Jhaj's'. His presence has been worshipped from the beginning of time, is done so even now and will be done so in the future.

The Lord Almighty is the incomparable sovereign over all sovereigns and kings. By whose will the whole universe runs. By whose will all the winds, water and rivers move. By whose will the world, sun, moon, Yamraj (God of Death), the king of gods Indra, other Gods, all beings with super natural powers, ascetics, celibates, great warriors and fighters all move according to his writ. By whose will we come and go in this world.

He knows all about every heart. He has neither father nor mother nor does He belong to any tribe or caste. He is not dyed in any one colour. He pervades everything. In every place, in every nook, one can perceive Him. However, the need is for us to perceive him. He is beyond the hold of time. He is timeless. No one can know Him completely. He has no bodily form. He is pure and sublime. Where His identification is beyond any caste or creed, there His identification is also beyond colour and symbols. He is without ignorance and discrimination. He is His indestructible formless self.

He is the destroyers and the sustainer. He is the eliminator of all one's diseases, sufferings and sorrows, Who ever has worshipped Him with one mind and soul, in complete awareness, in the present has realized Him and this has broken the shackles of time for that being.

**Pranvo aad ek-ankara, jull thull mahial kio pasaara
Aad purakh abgat abinaasi, lok chatter-dus jyot prakaasi
Hust keet kay beech samaana raav runk jeh ik sar jaana
Advay alakh purakh abgami, subh ghut ghut kay untarjaami**

**Alakh roop achhay un-bheykha, raag rung jeh roop na rekha
Baran chihan subh-hu tay niaara, aad purak advay abikaara
Baran chihan jeh jaat na paata, sattar mittar jeh taat na maata
Subh tay door subhan tay neyra jull thull mahial jahay
baseyra**

**Anhad roop anaahad baani charan saran jeh basat bhavaani
Brahma bisan unt nahi paiyo neyt neyt much chaar bataiyo
Kot inder uinder buna-ey brahma rudar upa-ey khupa-ey
Lok chaatar-dus khel ruchaiyo, bauhar aap hi beech milaiyo
Daanav deyv funind apaara gandrubh juchh ruch-ay shubh-
chaara**

**Bhoot bhavikh bhavaan kahaani ghut ghut kay put put ki
jaani**

**Taat maat jeh jaat na paata ek rung kaahoo nahi raata
Sarab jot kay beech samaana subhoo sarab thaur
pehchaana**

**Kaal rehat unkaal saroopa alakh purakh abgut avdhoota
Jaat paat jeh chihan na barna abgait dev achhay anbharna
Subh ko kaal subhan ko karta rog sog dokhan ko harta
Ek chit jeh ik chhinn dhyai-yo kaal faas kay beech na aiyo**

Salutation to the primal one oankar. He permeates over earth and sea he is the primal being, unmanifest and undestructable. His spirit pervades all the fourteen regions

He is present in the elephant down to the small insect he treats prince and pauper alike. He is non dual , indescribable and all pervasive. He is the knower of secrets of all herts

He is beyond description, death and without a peculiar garb. He is free from all lures and forms. He is beyond all differentiation of v class and symbols. He is primal, , non dual and evil less

He has neither a lass nor any specific features, he has no friends or foes mother or father. He is the nearest and farthest of all. He is present on earth, water and both upper and lower regions.

His fom is excellent. Goddess bhavaani dwells in his feet. Shiva and Vishnu fail to comprehend him. Brahma too calls him unfathomable and infinite

He has created millions of indra gods and his minions. He creates aswell as destroys both brahma and shiva. This fourteen region universe is his plaything. He first creates it and then he coalesces it unto himself.

He is the creator of innumerable gods, satans and snake gods, of heavenly singers, kuber-servants and others. His eulogy is sung in all three times he is the knower of all human hearts.

He has neither mother nor father nor any caste. He is not attached to anything nor is he limited to any colour. He permeates in every human spirit. He is present in all beings in all places.

He is beyond time and is akaal being. He is unknowable, formless and beyond maya. He is not bound by any caste colour or class. He is formless, beyond death and duality.

He first creates and then subsumes all into himself. He destroys all maladies, miseries and evils. One who reebers him even for a while with concentration frees himself from the fear of death

Chaupai Akal Ustat Guru Gobind Singh ji

From the 'Kalgidhar Patshah' (10th Guru) has originated the 'Chaupai' in which it is made clear by him that the Lord Almighty is complete in all virtues, He is all powerful and all-pervasive. Therefore, the same power is present in the Lord our Master's Name. His Name too is complete in all virtues, is all-powerful and all pervasive.

To understand the power of the Name let us take a simple folksy example, which we use and see in our daily lives. Then we will contemplate on it. May be it will give us more clarity.

Many a times, we must have seen or heard that if a person has to leave for some far off place. Before leaving, he goes to meet a friend who is wealthy and a man of position of power. He is well- connected and known to people. Such a man's contacts are not just till the state level but right up to the centre. Sympathizing with his visiting friend, he tells him that since you are a dear friend of mine and are going far away. If on the way in any town or city, you have problems, if any government employee hassles you or you find yourself in any difficulty then just take my name. By taking my name, no one will say anything to you or better still, you can take my card, which I have signed. Giving him the card, he tells him, you may not need; just take my name it will suffice. However if all else fails, only then show this card. Therefore, whenever this traveler was in any need or difficulty or some official harassed him he would take his friend's name explaining that both were good friends. On hearing the name of this highly influential person, the officials would immediately help him out. In this way, many of his difficulties were removed. Just think, this influential person was sitting

hundreds of miles away. His worldly power and patronage was such that just taking his name helped solve the traveller's problems.

bhai vich pavan vahai sadvaa-o.

bhai vich chaleh lakh daree-aa-o.

bhai vich agan kadhai vaygaar.

bhai vich Dhartee dabee bhaar.

bhai vich ind firai sir bhaar.

bhai vich raajaa Dharam du-aar.

bhai vich sooraj bhai vich chand.

koh karorhee chalat na ant.

bhai vich siDh buDh sur naath.

bhai vich aadaanay aakaas.

bhai vich joDh mahaabal soor.

bhai vich aavahi jaaveh poor.

sagli-aa bha-o likhi-aa sir laykh.

Nanak nirbha-o nirankaar sach ayk. Il1ll

In the Fear of God, the wind and breezes ever blow.

In the Fear of God, thousands of rivers flow.

In the Fear of God, fire is forced to labor.

In the Fear of God, the earth is crushed under its burden.

In the Fear of God, the clouds move across the sky.

In the Fear of God, the Righteous Judge of Dharma stands at His Door.

In the Fear of God, the sun shines, and in the Fear of God, the moon reflects.

They travel millions of miles, endlessly.

In the Fear of God, the Siddhas exist, as do the Buddhas, the demi-gods and Yogis.

In the Fear of God, the Akaashic ethers are stretched across the sky.

In the Fear of God, the warriors and the most powerful heroes exist.

In the Fear of God, multitudes come and go.

God has inscribed the Inscription of His Fear upon the heads of all.

O Nanak, the Fearless Lord, the Formless Lord, the True Lord, is One. Il1ll

Shalok Mehlaa: 1(Page:464)

How omnipotent must the Lord's Name be who is inimitable, all-powerful, all virtuous and all pervasive? It is difficult to comprehend with our

limited wisdom.

The power and energy of the Lord's Name indicated in Gurbani, implores us to realize how much benevolence and power there is in His Name. Hearing the Lord's Name, even the messengers of yama (God of Death) run away in fright.

sun kai jam kay doot naa-ay tayrai chhad jaahi.

Hearing Your Name, the Messenger of Death runs away.

Shalok Mehlaa:5(Page:962)

What do we gain by listening to His Name? One gains everything. Where hearing the Name, the messengers of death run away, there one gains all types of refinements. By listening to the Name, all types of doubts and ignorance, disappear. The light of knowledge shines through washing away one's sins. One begins to know one's inner self. The Lord's Name does not allow one to stand shamefaced here in this world or before Him. In fact, one becomes radiant. The Lord's Name becomes the instrument to realize the Lord. The sahib's state:-

***naa-ay suni-ai such sanjamo jam nayrh na aavai.
naa-ay suni-ai ghat chaannaa aanHayr gavaavai.
naa-ay suni-ai aap bujhee-ai laahaa naa-o paavai.
naa-ay suni-ai paap katee-ah nirmal sach paavai.
Nanak naa-ay suni-ai mukh ujlay naa-o gurmukh Dhi-aavai. ||8||***

*Hearing the Name, one is blessed with purity and self-control,
and the Messenger of Death will not draw near.*

Hearing the Name, the heart is illumined, and darkness is dispelled.

*Hearing the Name, one comes to understand his own self, and
the profit of the Name is obtained.*

*Hearing the Name, sins are eradicated, and one meets the
Immaculate True Lord.*

*O Nanak, hearing the Name, one's face becomes radiant. As
Gurmukh, meditate on the Name. ||8||*

Pauree(Page:1240)

So great is the power of His Name yet we remain ignorant of it. On reading Guru Arjun Dev Ji's bani, we come to know the power of the true Name. Guru Ji states that by reciting and listening to the Lord's Name all hindrances dissolve. Listening to the Lord's Name, the messengers of death promptly run away. By reciting and listening to

the Name, all sorrows and resentments & rancor vanish. The 'Name' alone bestows upon us a place at the Lord's feet.

Dear Brothers, the Lord's Name is the Lord's worship, as He is the remover of all obstacles. The evil eye does not affect the worshippers of His Name. Worship of His Name does not allow even the most frightening of demons to come near. By meditating on His Name the ambassadors of Maya i.e. anger, desire, attachment, greed and ego do not come near a being. The ego and false attachment, too, stop troubling a person. Meditation on His Name saves one from the cycle of birth and death.

***naam lait kichh bighan na laagai.
naam sunat jam Dhoorahu bhaagai.
naam lait sabh dookhah naas.
naam japat har charan nivaas. ||1||
nirbighan bhagat bhaj har har naa-o.
rasak rasak har kay gun gaa-o. ||1|| rahaa-o.
har simrat kichh chaakh na johai.
har simrat dait day-o na pohai.
har simrat moh maan na baDhai.
har simrat garabh jon na ruDhai. ||2||***

*Repeating the Naam, the Name of the Lord, no obstacles block
the way.*

Listening to the Naam, the Messenger of Death runs far away.

Repeating the Naam, all pains vanish.

Chanting the Naam, the Lord's Lotus Feet dwell within. ||1||

*Meditating, vibrating the Name of the Lord, Har, Har, is
unobstructed devotional worship.*

*Sing the Glorious Praises of the Lord with loving affection and
energy. ||1|| Pausell*

*Meditating in remembrance on the Lord, the Eye of Death cannot
see you.*

*Meditating in remembrance on the Lord, demons and ghosts
shall not touch you.*

*Meditating in remembrance on the Lord, attachment and pride
shall not bind you.*

*Meditating in remembrance on the Lord, you shall not be
consigned to the womb of reincarnation. ||2||*

Bhairao Mehlaa:5(Page:1150)

The True Name (Naam) being the image of the Lord has the same omnipotence as Him. It has the same intensity of truth as the Lord Himself because the 'Name' and the 'Named' are interchangeable. That is why Satguru, Guru Arjun Dev Ji has stressed the great importance of the 'Naam' in the 'Bhairon Rag' saying that it is the 'Naam' alone that solves all our problems. The 'Naam' assists us at every turn. His 'Name' knows our deepest desires. The Lord's Name pervades every cell in our body.

His Name alone is the treasure trough of priceless gems. These gems are precious, beyond reach and infinitely priceless. His Name (Naam) alone is our everlasting Master. The glory of His Name is pervasive in all dimensions, all places. Dear Brother, the Name (Naam) alone is our king. Where the Name itself is without a care, there it blesses the renderer too with the quality of care freeness. Dear Guru's beloved, the true Name is our sustenance. The Name is all we crave, by the grace of the Guru, the disciple who does not forget the Name ever, experiences, the everlasting celestial melodies in his consciousness at all times. By the Grace of the Lord's Name one attains the Name itself, which is the bestower of all nine types of blessings. If the Guru & the Lord bless us then one forms a relationship of great love for the Name (Naam). According to Satguru Ji, the true merchants and men of wealth are those who trade in His Name. They alone are truly superior who remain attached to the Name. To find out how great a benediction the Name is, let us read the verses of Guru Arjun Dev Ji, who himself was the image of the Lord.

*naam hamaarai antarjaamee.
naam hamaarai aavai kaamee.
rom rom ravi-aa har naam.
satgur poorai keeno daan. ||1||
naam raṭan mayrai bhandaar.
agam amolaa apar apaar. ||1|| rahaa-o.
naam hamaarai nihchal Dhanee.
naam kee mahimaa sabh meh banee.
naam hamaarai pooraa saahu.
naam hamaarai bayparvaahu. ||2||
naam hamaarai bhojan bhaa-o.
naam hamaarai man kaa su-aa-o.
naam na visrai santṭ parsaad.
naam laiṭ anhad pooray naad. ||3||
parabh kirpaa tay naam na-o niDh paa-ee.*

gur kirpaa tay naam si-o ban aa-ee.

Dhanvantay say-ee parDhaan.

Nanak jaa kai naam niDhaan. ||4||17||30||

The Naam, the Name of the Lord, is the Inner-knower of my heart.

The Naam is so useful to me.

The Lord's Name permeates each and every hair of mine.

The Perfect True Guru has given me this gift. ||1||

The Jewel of the Naam is my treasure.

It is inaccessible, priceless, infinite and incomparable. ||1||Pausell

The Naam is my unmoving, unchanging Lord and Master.

The glory of the Naam spreads over the whole world.

The Naam is my perfect master of wealth.

The Naam is my independence. ||2||

The Naam is my food and love.

The Naam is the objective of my mind.

By the Grace of the Saints, I never forget the Naam.

Repeating the Naam, the Unstruck Sound-current of the Naad resounds. ||3||

By God's Grace, I have obtained the nine treasures of the Naam.

By Guru's Grace, I am tuned in to the Naam.

They alone are wealthy and supreme,

O Nanak, who have the treasure of the Naam. ||4||17||30||

Bhairao Mehlaa:5(Page:1144)

IN NANAK'S HOME THERE IS ONLY GOD'S NAME

There is many a religion in this world. To attain peace of mind and God realization there are that many paths. In certain religions, the emphasis is more on knowledge-based deeds. In others, the stress is more on 'Hatha Yoga'. Some show the path through religious rites. Some have given utmost importance to empathy towards all life forms as the true religious path. In some religions, charity is the base for all deeds and rites.

However, in Gurmat and in the Guru's House the Lord's divine name receives utmost importance & ultimate position.

Nanak kai ghar kayval naam. ||4||4||

Nanak's home is filled with the Naam, the Name of the Lord. ||4||4||

Bhairao Mehlaa:5(Page:1136)

Satguru Guru Arjun Dev Ji was asked as to which religion was

the most superior. Of all the deeds and rituals which was the purest deed? Satguru Ji has given this answer to the gurusikh's in the following verses.

**sarab Dharam meh saraysat Dharam.
har ko naam jap nirmal karam.**

*Of all religions, the best religion
is to chant the Name of the Lord and maintain pure conduct.*

Gauree Sukhmani Mehlaa:5(Page:266)

Dear Guru Sikhs of all religious the most exalted of all is one where the seeker adopts the worship of the divine name. The purest ritual is the ritual of reciting the Lord's Name.

In the Sukhmani Sahib Satguru Ji has elaborated upon each ritual and deed and in the end has extolled the importance and eminence of the divine name highlighting its greatness.

If some recite the Mantra's, some practice austerities. Some may gather knowledge and learn to practice meditation. Some may acquire the knowledge of the six Shastras & twenty-seven Simrities and then begin to preach it to people. Some beings may become proficient in the practice of 'Yoga'. Some may become adept in religious rites. A person may become an ascetic to the extent that he renounces home, hearth family, money etc and take refuge in the jungles to live in the wilderness. Some may practice the 'Hom Yagna' (religious rite) or might become great men & charity. Some might also go to Kaashi (place of pilgrimage) and have their bodies cut to pieces with a 'Kalvatra' (saw) as penance; they may also keep innumerable fasts and adopt other ridged practices. However, all these deeds and rites cannot compare or match up to the worship of the divine name.

**jaap taap gi-aan sabh Dhi-aan.
khat saastar simrit vakhi-aan.
jog abhi-aas karam Dharam kiri-aa.
sagal ti-aag ban maDhay firi-aa.
anik parkaar kee-ay baho jatnaa
punn daan homay baho ratnaa.
sareer kataa-ay homai kar raatee.
varat naym karai baho bhaate.
nahee tul raam naam beechaar.
Nanak gurmukh naam japae-ai ik baar. II1II**

*Chanting, intense meditation, spiritual wisdom and all meditations;
the six schools of philosophy and sermons on the scriptures;
the practice of Yoga and righteous conduct;
the renunciation of everything and wandering around in the wilderness;
.the performance of all sorts of works;
donations to charities and offerings of jewels to fire;
cutting the body apart and making the pieces into ceremonial fire offerings;
keeping fasts and making vows of all sorts
- none of these are equal to the contemplation of the Name of the Lord,*

O Nanak, if, as Gurmukh, one chants the Naam, even once. II1II

Gauree Sukhmani Mehlaa:5(Page:265)

The pre eminence of the Lord's Name has no boundaries. If a person in pursuit of peace and God realization were to relinquish his home and roam all nine continents and should he increase his life span through Yog, or become an ascetic and practice great austerities far away in the jungles. If a person of great means gives away in charity gold, pedigree horses and estates or should he practice 'neoli' and other yogic postures. If he were to practice the hard rituals of Jainism. If, he were to cut up, his body into small pieces. Such hard and austere practices cannot remove the impurities of the ego in his soul; in fact, they assist in increasing his pride.

That is why dear Guru Devotees! The Name of the Lord is the most exalted. All others deeds and righteous practices cannot compare remotely to it. It is through the worship of the Lord's Name that one can attain self-realization. Let us read what the sahibs say.

**na-o khand parithmee firai chir jeevai.
mahaa udaas tapeesar theevai.
agan maahi homat paraan.
ni-ulee karam karai baho aasan.
kanik asav haivar bhoom daan.
jain maarag sanjam at saaDhan.
nimakh nimakh kar sareer kataavai.
ta-o bhee ha-umai mail na jaavai.
har kay naam samsar kachh naahi.
Nanak gurmukh naam japat gat paahi. II2II**

*You may roam over the nine continents of the world and live a very long life;
 you may become a great ascetic and a master of disciplined meditation
 and burn yourself in fire;
 you may give away gold, horses, elephants and land;
 you may practice techniques of inner cleansing and all sorts of Yogic postures;
 you may adopt the self-mortifying ways of the Jains and great spiritual disciplines;
 piece by piece, you may cut your body apart;
 but even so, the filth of your ego shall not depart.
 There is nothing equal to the Name of the Lord.
 O Nanak, as Gurmukh, chant the Naam, and obtain salvation. ||2||*

Gauree Sukmani Mehlaa:5(Page:265)

According to views of olden times if a person gave up his life at a holy pilgrimage, he would attain Nirvana. However, even this ritual, cannot not help in saving him from his ego. If a person, were to try to purify his mind, by bathing with the holy water of different pilgrimages repeatedly day and night. He still cannot purify the mind. Thus, a man may adopt numerous difficult devices to discipline the body. These difficult austerities will not help remove the effects of Maya from the mind. Just as a wall of mud cannot be cleaned no matter how much we wash it, in the same way this body which comprises of excreta, bones, blood, entrails, skin and other impurities, cannot be purified. It is the Lord's Name alone, which when worshipped, can exalt the lowliest of low to the highest aim of God realization. That is why the glory and permanence of His Name is beyond compare. Describing the great glory of the Name Divine, Sat guru Ji states as follows.

*man kaamnaa tīrath dayh chhutai.
 garab gumaan na man tay hutai.
 soch karai dīnas ar raat.
 man kee mail na tan tay jaat.
 is dayhee ka-o baho saaDhnaa karai.
 man tay kabhoo na bikhi-aa tarai.
 jal Dhovai baho dayh aneet.
 suDh kahaa ho-ay kaachee bheet.
 man har kay naam kee mahimaa ooch.*

Nanak naam uDhray patit baho mooch. ||3||

*With your mind filled with desire, you may give up your body at a sacred shrine of pilgrimage;
 but even so, egotistical pride shall not be removed from your mind.
 You may practice cleansing day and night,
 but the filth of your mind shall not leave your body.
 You may subject your body to all sorts of disciplines,
 but your mind will never be rid of its corruption.
 You may wash this transitory body with loads of water,
 but how can a wall of mud be washed clean?
 O my mind, the Glorious Praise of the Name of the Lord is the highest;
 O Nanak, the Naam has saved so many of the worst sinners. ||3||*

Gauree Sukmani Mehlaa:5(Page:265)

To understand further the importance of the Lord's Name, let us read Guru Arjun Dev Ji's verses in the 'Sarang Rag' where by the pre-eminence of the Divine Name becomes clear.

If a person were to give away huge amounts, of wealth in gold, or one's estates in charity or try to purify the mind by punishing the body or bathing in holy waters at pilgrimages. No righteous deeds can equal the Lord's Name. Were a being to keep innumerable fasts, if he made offerings to the deity's morning and evening. Bathe in holy waters and visit pilgrimages, or try to fast for long periods. If the extent of keeping the body purified, be such that he touches no one. Were he to practice internal cleansing, or burn essences and light lamps of different types for prayers. None of these deeds & rites can equal the Divine Name even to the size of a mustard seed. How glorious the Divine Name is. Let us read Guru Arjun Dev Ji's utterances.

*kanchnaa baho dat karaa.
 bhoom daan arap Dharaa.
 man anik soch pavitar karat.
 naahee ray naam tul man charan kamal laagay. ||1|| rahaa-o.
 chaar bayd jīhav bhanay.
 das asat khasat sarvan sunay.
 nahee tul gobid naam Dhunay.
 man charan kamal laagay. ||1||
 barat sanDh soch chaar.
 kir-aa kunt niraahaar.*

apras karat paaksaar.
nivlee karam baho bisthaar.
Dhoop deep kartay har naam tul na laagay.
raam da-i-aar sun deen bayntee.
dayh daras nain paykha-o jan Nanak naam misat laagay. ||2||2||13||

*You may make donations of gold,
and give away land in charity
and purify your mind in various ways,
but none of this is equal to the Lord's Name. Remain attached to
the Lord's Lotus Feet. ||1||*
*You may recite the four Vedas with your tongue,
and listen to the eighteen Puraanas and the six Shaastras with
your ears,
but these are not equal to the celestial melody of the Naam, the
Name of the Lord of the Universe.
Remain attached to the Lord's Lotus Feet. ||1||*
*You may observe fasts, and say your prayers, purify yourself
and do good deeds; you may go on pilgrimages everywhere and
eat nothing at all.
You may cook your food without touching anyone;
you may make a great show of cleansing techniques,
and burn incense and devotional lamps, but none of these are
equal to the Lord's Name.
O Merciful Lord, please hear the prayer of the meek and the
poor.
Please grant me the Blessed Vision of Your Darshan, that I may
see You with my eyes. The Naam is so sweet to servant Nanak.
||2||2||13||*

Saarang Mehlaa:5(Page:1229)

Until one does not get to know the virtues of something, until then man does not gain from it. One values something only because of its virtues. Some one asked Bhagat Namdev Ji how many priceless virtues and benedictions (blessings) remain hidden in the Divine Name. He replied that it is impossible to describe the glory of the Lord's Name, but even still listen to how great the Divine Name is. Bhagat Ji says-

A being might go on a pilgrimage to Kaashi and perform austerities like hanging upside down. He may scorch his body by lighting holy fires, or rejuvenate it through Yogic postures.

He may increase the duration of his life. He may breathe his last

at holy pilgrimages. Even if he gave away, pedigree horses as sacrifice or secretly give away gold in charity. None of these rituals can equal the Lord's Name.

That is why my hesitant, shifting, mind! Shed your nature and worship the Divine Name of the Lord at all times.

Oh my dear Mind! Listen to more accounts of the glory of His Name. Firstly, not every one can perform the austerities and penances discussed above but if one does, he still cannot equal the worship of His Divine Name. Should a person visit the 'Kumbh Mela' or the holy places of Ganga, Yamuna, Godavari, or Kedar Nath and bathe in the holy rivers. If he gave away thousands of cows in charity. If he visits holy places and bathes in holy rivers millions of times. If through penance, he was to waste away his body, in the snow-capped mountains. Such hard penances and deeds still could not equal the Divine Name.

If a man of means were to give away horses, elephants, properties, beds & bedding, lands, even his wife in charity every day of his life. Should he give away gold equivalent to his own weight. Such deeds too cannot equal the Lord's Name.

The Lord's Name is too great. In the last line Bhagat Namdev Ji, expresses his firm resolve & faith in the Lord's Name. He says, for him in place of worship of dieties the Lord's Name is everything. The Divine Name is the path to Nirvana. It is the path to self-realization. One must quaff the nectar of His Name every day.

If you do not build a bond with the Lord's Name then please do not mind my saying so but you will definitely be surrounded by the messengers of death. Then do not blame anyone. We have seen how Baba Namdev Ji has applauded the greatness of the Holy Name and expressed His complete faith in it. We too should form a union with the Divine glorious Name (Naam) so that we may be successful in our mission in life i.e. to realize Him.

banaarsee tap karai ulat tirath marai agan dahai kaa-i-aa
kalap keejai.
asumayDh jag keejai sonaa garabh daan deejai raam naam
sar ta-oo na poojai. ||1||
chhod chhod ray paakhandee man kapat na keejai.
har kaa naam nit niteh leejai. ||1|| rahaa-o.
gangaa ja-o godaavar jaa-ee-ai kumbh ja-o kaydaar nHaa-
ee-ai gomtee sahas ga-oo daan keejai.
kot ja-o tirath karai tan ja-o hivaalay gaarai raam naam sar
ta-oo na poojai. ||2||

**as daan gaj daan sihjaa naaree bhoom daan aiso daan nit
niteh keejai.**

**aatam ja-o nirmaa-il keejai aap baraabar kanchan deejai
raam naam sar ta-oo na poojai. ||3||**

**maneh na keejai ros jameh na deejai dos nirmal nirbaan
pad cheeneh leejai.**

**jasrath raa-ay nand raajaa mayraa raam chand paranvai
naamaa tat ras amrit peejai. ||4||4||**

Someone may practice austerities at Benares, or die upside-down at a sacred shrine of pilgrimage, or burn his body in fire, or rejuvenate his body to life almost forever;

he may perform the horse-sacrifice ceremony, or give donations of gold covered over, but none of these is equal to the worship of the Lord's Name. ||1||

O hypocrite, renounce and abandon your hypocrisy; do not practice deception.

Constantly, continually, chant the Name of the Lord. ||1||Pause||

Someone may go to the Ganges or the Godaavari, or to the Kumbha festival, or bathe at Kaydaar Naat'h, or make donations of thousands of cows at Gomti;

he may make millions of pilgrimages to sacred shrines, or freeze his body in the

Himalayas; still, none of these is equal to the worship of the Lord's Name. ||2||

Someone may give away horses and elephants, or women on their beds, or land; he may give such gifts over and over again.

He may purify his soul, and give away in charity his body weight in gold; none of these is equal to the worship of the Lord's Name. ||3||

Do not harbor anger in your mind, or blame the Messenger of Death; instead, realize the immaculate state of Nirvaanaa.

My Sovereign Lord King is Raam Chandra, the Son of the King Dasrat'h; prays Naam Dayv, I drink in the Ambrosial Nectar. ||4||4||

Naam Dayv Jee(Page:973)

In the Gurmat, the Divine Name does not mean 'Shuniya' (Samadhi, Nothingness) nor is it a noun. But the Divine Name in Gurmat means the Divine Absolute Lord Himself, In which are encapsulated all types of worship, all austerities, all means of righteousness, all knowledge, all types of meditation, all kinds of altruism, all religious rites, all types of renunciations. They remain encapsulated within the Name. He who embraces the Lord's Name does not need to adopt any other deeds of

righteousness. That is the reason why Sri Guru Arjun Dev Ji has stated that having searched all the Holy Scriptures, like the Veda's, Shastras and Simrities and having reflected upon them extensively. One comes to the essence of the matter that any deed of righteousness however superior cannot equal the Holy Name.

**baho saastar baho simritee paykhay sarab dhadhol.
poojas naahee har haray Nanak naam amol. ||1||**

The many Shaastras and the many Simritees - I have seen and searched through them all.

They are not equal to Har, Haray - O Nanak, the Lord's Invaluable Name. ||1||

Sukhmani Mehlaa:5(Page:265)

In reference to the olden ages and the religious practices of that, time Bhagat Ravidas Ji eulogizing the importance of the Divine Name in this 'Age of Kalyug' saying that in the 'Satyug', Truth was the most important virtue. In the 'Tretayug' religious rituals became predominant over all else. In the 'Dwapra Yug' deeds of prayer and invocation, became supreme. Now the age that we are living in i.e. 'Kalyug', the Divine Name takes precedence over all else. Through meditation on the Lord's Name the soul will attain realization. Bhagat Ravidas Ji has come to this conclusion as is clear from the following verse.

**satjug sat taytaa jagee du-aapar poojaachaar.
teenou jug teenou dirhay kal kayval naam aDhaar. ||1||**

In the Golden Age of Sat Yuga, was Truth; in the Silver Age of Trayta Yuga, charitable feasts; in the Brass Age of Dwaapar Yuga, there was worship.

In those three ages, people held to these three ways.

But in the Iron Age of Kali Yuga, the Name of the Lord is your only Support. ||1||

Gauree Bairaagan Ravidaas Jee(Page:346)

Satguru Guru Arjun Dev Ji has vociferously advocated the Divine Name, saying, O! People of this world we are passing through the age of Kalyug. In this period, meditate only on the Divine Name. Do not entangle in other deeds & rites, you will only waste precious time.

**jat sanjam tirath onaa jugaa kaa Dharam hai kal meh keerat
har naamaa. ||2||**

Celibacy, self-discipline and pilgrimages were the essence of

*Dharma in those past ages; but in this Dark Age of Kali Yuga,
the Praise of the
Lord's Name is the essence of Dharma. ||2||*

Bilaaval Mehlaa:3(Page:797)

Now in the time of Kalyug of the all acts of charity, philanthropy, prayer, austerities and all deeds & religious rites, only meditation on the Divine Name is the highest most superior deed of all.

***punn daan jap tap jaytay sabh oopar naam.
har har rasnaa jo japai tis pooran kaam. ||3||***

*Donations to charity, meditation and penance -
above all of them is the Naam.*

*One who chants with his tongue the Name of the Lord,
Har, Har - his works are brought to perfect completion. ||3||*

Aasaa Mehlaa:5(Page:401)

***ab kaloo aa-i-o ray.
ik naam bovhu bovhu.
an root naahee naahee.
mat bharam bhoolahu bhoolahu.***

*Now, the Dark Age of Kali Yuga has come.
Plant the Naam, the Name of the One Lord.
It is not the season to plant other seeds.
Do not wander lost in doubt and delusion.*

Basant Mehlaa:5(Page:1185)

In Gurmat, meditation on the Divine Name of the one lord is the only message of the satgurus.

What is this message: -

*japahu ta ayko naamaa.
avar niraafal kaamaa. ||1|| rahaa-o.*

*Chant the Name of the One Lord.
All other actions are fruitless. ||1||Pausell*

Soohee Mehlaa:1(Page:728)

kayval naam japahu ray paraanee parahu ayk kee sarnaaN. ||3||2||

*Chant only the One Naam, the Name of the Lord,
O mortal, and seek the Sanctuary of the One Lord. ||3||2||*

Dhanaasaree Kabeer Jee(page:692)

kayval naam japahu ray paraanee tab hee nihchai tarna. ||6||2||

*Chant the Naam, the Name of the Lord,
O mortals, and you shall surely be carried across. ||6||2||*
Prabhaatee Kabeer Jee(Page:1349)

WHY HAS REPEATED RECITATION OF THE GURBANI BEEN ADVOCATED BY THE SATGURUS?

The message to recite the Divine Name repeatedly of “ kayval naam japahu ray paraanee tab hee nihchai tarna” meaning “Recite only the Divine Name O! Being”, has been advocated in Gurbani, because in the Guru’s Abode the Divine Name is everything.

In the Gurmat the path of God, realization is through the Divine Name.

In the Gurmat, the followers need and destination is the Lord’s Name.

THE DIVINE NAME IS THE PATH

Sahib Sri Guru Arjun Dev Ji, appeasing the mind state O! Dear mind, adopt the path that will unite you with your Maker, and adopt only those deeds, which will take you to your destination. In the next line, the sahib directs us on the path saying “gurmat naam dhya-ey” i.e. with the guidance of the Guru; one must meditate on the Name. That is the path of true God realization.

***man mayray gurmukh naam Dhi-aa-ay.
jit maarag har paa-ee-ai man say-ee karam kamaa-ay. ||1|| rahaa-o.***

O my mind, as Gurmukh, meditate on the Naam, the Name of the Lord.

O mind, do only those deeds which will lead you to the Path of the Lord. ||1||Pausell

Prabhaatee Mehlaa:3(Page:1346)

While following the path of meditation on the Divine Name, Guru Arjun Dev Ji inspires us to pray at the Lord’s feet, asking the Lord to unite us with Him and saying, “Dear Master, I wish to unite with you at the earliest, the path to your door is long and arduous. To cross this path to meet you at the earliest grant me not one but a hundred thousand tongues to recite your Name. Shower your grace and increase the number twenty times over, So that I may recite Your Name, day and night uninterrupted. Then through the path of recitation of thy Name, I

may ascend the stairs of your abode and become one with you, one with the Lord Almighty. Guru Nanak Dev Ji states:-

***Ik du jeebho lakh hohay lakh hovay lakh vees
Lakh lakh gayra aakhi-ey ek naam jagdees
Et rah-ey pat puvri-ay churhi-ay ho-ay ik-ees***

If I had 100,000 tongues, and these were then multiplied twenty times more, with each tongue, I would repeat, hundreds of thousands of times, the Name of the One, the Lord of the Universe. Along this path to our Husband Lord, we climb the steps of the ladder, and come to merge with Him

Japji (page7)

TO PRAY FOR THE GIFT OF THE DIVINE NAME

Where the path to God realization is the Divine Name, there the Sahib's also implore us to pray at the Lord's feet for this gift.

O! Dear seekers pray at your Master's feet saying, "Dear Lord bless me in such a way that I may never forgo your Name, that I should worship you day and night. Let us contemplate on the guidance given to us by the Guru where Guru Ji states.

***visar naahee daataar aapnaa naam dayh.
gun gaavaa din raat Nanak chaa-o ayhu. ||8||2||5||16||***

*Never forget me, O Great Giver -
please bless me with Your Naam.
To sing Your Glorious Praises day and night -
O Nanak, this is my heart-felt desire. ||8||2||5||16||*

Soohee Mehlaa:5(Page:762)

Sri Guru Nanak Dev Ji too has blessed us with this guidance. He says O! Dear Master accept my prayer at your feet. If it be your will then please grant my application' my prayer that your Name abide in my heart always and with your divine Name abiding in my heart I may sing your praises day and night.

***ik Nanak kee ardaas jay tuDh bhaavsee.
mai deejai naam nivaas har gun gaavsee. ||8||1||13||***

*Nanak makes this one prayer: if it pleases Your Will,
bless me with a home in Your Name, Lord, that
I may sing Your Glorious Praises. ||8||1||13||*

Soohee Mehlaa:5(Page:762)

We have seen how repeatedly throughout Gurbani we are guided

to request the Lord for His ever-abiding Name. O! Satguru, shower your grace on all living beings of this world, bless me so that I may never forget you and I may remember you at all times.

Subhna jee-aa ka ik data so mai vissar na ja-ee

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

Japji(page2)

The seeker addresses his Lord as his Benefactor. O! Lord, creator of all, you are my benefactor; I request a donation from you. Please place in my lap the donation of your Name.

***karṭaa too mayraa jajmaan.
ik dakhinaa ha-o tai peh maaga-o deh aapnaa naam. ||1|| rahaa-o.***

*O Creator Lord, You alone are my Benefactor.
I beg for only one blessing from You:
please bless me with Your Name. ||1||Pause||*

Prabhaatee Mehlaa:1(page:1329)

If one keeps aside the demand for the holy Name and places the demands for wealth, possessions sons and daughters before the Lord, these worldly possessions cannot guarantee everlasting happiness. In fact, worldly demands only bring sorrow and altercations. He who receives the gift of the Name (Naam) finds all his sorrows vanquished by the Lord. His worldly desires too vanish.

Sahib States:-

***vin tuDh hor je mangnaa sir dukhaa kai dukh.
deh naam santokhee-aa utrai man kee bhukh.***

To ask for any other than You, Lord, is the most miserable of miseries.

Please bless me with Your Name, and make me content; may the hunger of my mind be satisfied.

Mehlaa:5(Page:958)

O! Master, have mercy on me, grant me the gift of your Name, that I may receive it in the lap of my heart and doing so my body & mind become rejuvenated

***Nanak naam milai taan jeevaan tan man theevai hari-aa. ||1||
O Nanak, if I am blessed with the Naam,
I live, and my body and mind blossom forth. ||1||***

Mundaavanee Mehlaa:5(Page:1429)

THE DIVINE NAME IS THE DESTINATION

Where, the path to God realization in Gurmat is the divine Name. There in Gurmat the traveler on this path of God realization desires only the true Name and the seekers destination too is the Lord's Name alone.

Guru Arjun Dev Ji in the first line of the verse below has put up our question and in the second line has answered it, completely. What is the question? Those who do not forget the Lord's Name, even for a second what are they like? In the next line Guru Ji answers, that those who do not forget the Lord's Name become the image of the Lord Himself. There remains not an iota of difference between them and the Lord.

***jinHaa na visrai naam say kinayhi-aa.
bhayd na jaanhu mool saaN-ee jayhi-aa. II1II***

*What are they like - those who do not forget the Naam, the Name of the Lord?
Know that there is absolutely no difference; they are exactly like the Lord. II1II*

Aasaa Mehlaa:5(Page:397)

The fourth Satguru too states that those who have worshipped the 'Waheguru' with love and devotion became one with their preceptor. The Lord the Creator, who is all-pervasive, became their saviour. Contemplating the Lord, they are merged with Him.

jin har japi-aa say har ho-ay har mili-aa kayl kaylaalee. II3II

Those who meditate on the Lord, become the Lord; the playful, wondrous Lord meets them. II3II

Dhanaasaree Mehlaa:4(Page:667)

Sodhi Sultan Guru Ram Das Ji states further that all those who have contemplated the Lord's Name have realized their, Lord and Master.

***jin har Dhi-aa-i-aa tin har paa-i-aa mayraa su-aamee
tin kay charan malahu har dasnaa. II2II***

*Those who meditate on the Lord, find the Lord, my Lord and Master;
I wash the feet of those slaves of the Lord. II2II*

Gond Mehlaa:4(page:860)

Those who do not forget the Divine Name even for the duration of a breath and meditate on Him at all times. Such Guru's beloved are true

saints. They are truly blessed and worthy of laudation.

***jinna saas giraas na visrai har naamaaN man mant.
Dhan se say-ee naankaa pooran so-ee sant. II1II***

Those who do not forget the Lord, with each breath and morsel of food, whose minds are filled with the Mantra of the Lord's Name-they alone are blessed; O Nanak, they are the perfect Saints. II1II

Shalok Mehlaa:5(Page:319)

According to the Guru's, the word 'saint' does not pertain to any guise. He whose spiritual condition has become "**jina saas graas na vissray**" meaning "who does not forget him even for the duration of a breath or even while taking a morsel of food" is called a saint. Then there remains not an iota of difference between such a being and the immaculate at Lord Himself.

raam sant meh bhayd kichh naahee ayk jan ka-ee meh laakh karoree.

*Between the Lord and His Saint, there is no difference at all.
Among hundreds of thousands and millions, there is scarcely one humble being.*

Gauree Mehlaa:5(Page:208)

sant anaNteh antar naahee. II4II2II

there is no difference between the Saints and the Infinite Lord. II4II2II

Aasaa Ravidaas Jee(Page:486)

Those, who adopt the path of contemplation of His Name, who repeatedly implore their Lord to grant them the blessings of His Name and fulfill their prayers according to the promise made by the Guru "**jo maangay thakur apnay tay soi soi day-vay**" meaning what ever the devotee asks for from the Lord, he gives. The Lord blesses them with His divine Name. Such beings then attain the state of **Nanak leen bhyo gobind sio jio paani sung paani** Nanak says the seeker merges with His Lord just as water merges with water, no one can tell the difference". Man in that state has reached the highest aim of God realization.

What is our life's aim? "**Gobind Milan ki eh teri burriya**" that is "This is the time and chance for you to meet your Maker". Therefore, such seekers have accomplished and reached their ultimate goal.

FOR THE SPIRITUAL FOLLOWER OF GURMAT, THE DIVINE NAME IS EVERYTHING

Where the divine Name is the path, the need and the destination, there, the true Name is also the soul's spiritual sustenance. Guru Ram Das Ji in the 'Vadhans Rag' states that the divine Name is like the thirty-six types of choicest food for the soul. Just as the body is satisfied after consuming food. In the same way after partaking, the food of the divine Name the soul becomes joyful and all its hungers are appeased.

har naam hamaaraa bhojan chhaateh parkaar jit khaa-i-i ham ka-o taripat bha-ee.

The Lord's Name is my food; eating the thirty-six varieties of it, I am satisfied and satiated.

Wadahans Ki Vaar Mehlaa;5(Page:593)

There is great power in the Lord's Name. The divine Name provides actual sustenance to the body even in the absence of food. In the Sukhmani Sahib, Sri Guru Arjun Dev Ji states as follows

mirṭak ka-o jeevaalanhaar.
bhookhay ka-o dayvat aDhaar.

He infuses life back into the dead.
He gives food to the hungry.

Sukhmani Mehlaa:5,(page:283)

That is why in the 'Sorath Rag' Guru Arjun Dev Ji has inspired us beings saying o! Guru devotees partake of the Nectar like sustenance of the divine Name every day at all times. The Lord's Name has so many blessing that he who partakes this nectar is unaffected by old age, death or sorrows. That is why at all times sing the Lord's praises. Where the divine Name is the sustenance of the soul, there it also satiates the materialistic hunger of the worshipper. That is why

har amrit naam bhojan nit bhunchahu sarab vaylaa mukh paavhu.
jaraa maraa taap sabh naathaa gun gobind nit gaavhu. ||3||

So eat the Ambrosial Name of the Lord as your food;
put it into your mouth at all times.
The pains of old age and death shall all depart,
when you constantly sing the Glorious Praises of the Lord of the Universe. ||3||

Sorath Mehlaa:5(Page:611)

For the traveler on the path of Gurmat, from the start as a seeker to the end where he becomes one with the Lord, the divine Name is every thing. While traversing the spiritual path, he may hear the unstuck melodies, experience illumination of the soul, or receive the gift inner bliss. All these gifts are a blessing of the divine Name. By reading with love and devotion the words of Sri Guru Arjun dev ji one gets a more profound understanding. Uttering the divine name one is lauded throughout the world. The divine Name destroys one's sins. By uttering the Divine Name all days become auspicious. Uttering the Name all my sorrows are dispelled. Uttering the Name of the Lord bestows wisdom upon me, by uttering the Name one is enlightened from within by His luminosity.

By uttering the Name, one is freed from the entanglements of Maya. By uttering the Name, the messengers of death in the here after do not trouble you.

By uttering the Name, one attains everlasting peace in the Lord's court.

By uttering the name, one is commended by the Lord. The name is the seekers true capital and stock.

The Name alone is the essence of the Guru's wisdom that succor to all.

The Name is the soul's saviour at all places. The Name is our shelter daily and it done can redeem us.

Other then the Name all else, that we do is just to please the crowds.

Such is the divine Name.

naam lait paap tan tay ga-i-aa.
naam lait sagal purbaa-i-aa.
naam lait aṭhsath majnaa-i-aa. ||1||
ṭirath hamraa har ko naam.
gur updaysi-aa tat gi-aan. ||1|| rahaa-o.
naam lait dukh door paraanaa.
naam lait at moorh sugi-aanaa.
naam lait pargat ujee-aaraa.
naam lait chhutay janjaaraa. ||2||
naam lait jam nayr na aavai.
naam lait dargeh sukh paavai.
naam lait parabh kahai saabaas.
naam hamaaree saachee raas. ||3||
gur updays kahi-o ih saar.

har keerat man naam aDhaar.
Nanak uDhray naam punahchaar.
avar karam lokah pattee-aar. II4II12II25II

Repeating the Naam, sin is banished from the body.
Repeating the Naam, all festivals are celebrated.
Repeating the Naam, one is cleansed at the sixty-eight sacred shrines. II1II
My sacred shrine of pilgrimage is the Name of the Lord.
The Guru has instructed me in the true essence of spiritual wisdom. II1IIPausell
Repeating the Naam, the mortal's pains are taken away.
Repeating the Naam, the most ignorant people become spiritual teachers.
Repeating the Naam, the Divine Light blazes forth.
Repeating the Naam, one's bonds are broken. II2II
Repeating the Naam, the Messenger of Death does not draw near.
Repeating the Naam, one finds peace in the Court of the Lord.
Repeating the Naam, God gives His Approval.
The Naam is my true wealth. II3II
The Guru has instructed me in these sublime teachings.
The Kirtan of the Lord's Praises and the Naam are the Support of the mind.
Nanak is saved through the atonement of the Naam.
Other actions are just to please and appease the people.

II4II12II25II

Bhairao Mehlaa:5(Page;1142)

The divine Name vanquishes all evil.
Reciting the Name is equal to observing all the auspicious days.
The Name bestows upon us an inner knowing.
The Name of the Lord helps us in every task.
This Name cannot be attained by force but through the Guru's blessings.
The Name is the treasure trough of jewels.
The Name is unfathomable, priceless and infinite.
It cannot be described in words.
The Name is our Master.
Everything vibrates with the glory of the Name.
The Name is the perfect merchant

The Name renders me carefree towards the world.
The Name is my true substance.
The Name is the true objective of my life.
Uttering the Name one gathers all the fruits of bathing at holy pilgrimages.
The Name bestows upon me the unstruck Melody that rings within me.
The Name bestows upon me all Nine Treasures (of God)
They alone are truly rich; truly supreme who have been blessed by the Guru with the gift of the Name that Name whose praises are beyond the written word.

naam hamaarai antarjaamee.
naam hamaarai aavai kaamee.
rom rom ravi-aa har naam.
satgur poorai keeno daan. II1II
naam ratan mayrai bhandaar.
agam amolaa apar apaar. II1II rahaa-o.
naam hamaarai nihchal Dhanee.
naam kee mahimaa sabh meh banee.
naam hamaarai pooraa saahu.
naam hamaarai bayparvaahu. II2II
naam hamaarai bhojan bhaa-o.
naam hamaarai man kaa su-aa-o.
naam na visrai sant parsaad.
naam lait anhad pooray naad. II3II
parabh kirpaa tay naam na-o niDh paa-ee.
gur kirpaa tay naam si-o ban aa-ee.
Dhanvantay say-ee parDhaan.
Nanak jaa kai naam niDhaan. II4II17II30II

The Naam, the Name of the Lord, is the Inner-knower of my heart.
The Naam is so useful to me.
The Lord's Name permeates each and every hair of mine.
The Perfect True Guru has given me this gift. II1II
The Jewel of the Naam is my treasure.
It is inaccessible, priceless, infinite and incomparable. II1IIPausell
The Naam is my unmoving, unchanging Lord and Master.
The glory of the Naam spreads over the whole world.
The Naam is my perfect master of wealth.

The Naam is my independence. ||2||
 The Naam is my food and love.
 The Naam is the objective of my mind.
 By the Grace of the Saints, I never forget the Naam.
 Repeating the Naam, the Unstruck Sound-current of the Naad
 resounds. ||3||
 By God's Grace, I have obtained the nine treasures of the Naam.
 By Guru's Grace, I am tuned in to the Naam.
 They alone are wealthy and supreme,
 O Nanak, who have the treasure of the Naam. ||4||17||30||

Bhairao Mehlā:5,(Page:1144)

The Lord's Name for us is like a feast of all thirty-six articles of culinary delicacies, which fulfill all our subtle, formless desires wonderfully. It satiates both our mind and body. The Name is our true clothing which worn covers us and keeps us so in the here after. The seekers trade and commerce too is the Name. He who utters the Name is exempted from submitting to the reckoning of Yama's messengers, but remember the treasure of the Lord's Name is not obtained through force, or intellect, or through austerities. The gift of His Name is bestowed upon those as blessings in whose fate it was written at the beginning of the universe.

Let us read the following verse with love and devotion.

**har naam hamaaraa bhojan chhateeh parkaar jit khaa-i-ai
 ham ka-o taripat bha-ee.
 har naam hamaaraa painan jit fir nangay na hovah hor
 painan kee hamaaree saraDh ga-ee.
 har naam hamaaraa vanaj har naam vaapaar har naamai
 kee ham kaN-u satgur kaarkunee dee-ee.
 har naamai kaa ham laykhaa likhi-aa sabh jam kee aglee
 kaan ga-ee.
 har kaa naam gurmukh kinai virlai Dhi-aa-i-aa jin kaN-u Dhar
 karam paraapat likhat pa-ee. ||17||**

The Lord's Name is my food; eating the thirty-six varieties of it,
 I am satisfied and satiated.
 The Lord's Name is my clothing; wearing it,
 I shall never be naked again, and my desire to wear other clothing
 is gone.
 The Lord's Name is my business, the Lord's Name is my
 commerce; the

True Guru has blessed me with its use.
 I record the account of the Lord's Name, and I shall not be subject
 to death again.
 Only a few, as Gurmukh, meditate on the
 Lord's Name; they are blessed by the Lord, and receive their
 pre-ordained destiny. ||17||

Shalok Mehlā:3(Page:593)

Baba Ravi Das Ji, who pursued the Holy Name, Let us ask him about the supremacy of the Name. Babaji shouts from the rooftops saying how they need not engage in any act of righteousness or rituals.

He says that the Name alone is our prayer offering and the Name is our holy bath.

The Name is our prayer mat. The Name is the holy stone on which to rub sandal wood. The Name itself is the saffron to sprinkle over thee. The Name is the water. Dear Lord your Name is the sweet smelling sandal wood, o! Lord your Name is the Lamp. The Name is the wick. Your Name is the oil to pour into it. With your Name is lit the flame. Your Name illuminates the whole universe. O! Immaculate Lord, your Name is the string. Your Name are the flowers, your Name is the garland of flowers. Other than your Name all else in comparison is unreal. Dear Lord, for me your Name is the flywhisk and your Name is the one who wields it. O! Lord for me your Name is my true prayer-offering Oh! Lord your Name for me is food offering to you.

How wondrous the Name is which one can avail both for spiritual and worldly pursuits.

**naam tayro aartee majan muraaray.
 har kay naam bin jhoothay sagal paasaaray. ||1|| rahaa-o.
 naam tayro aasno naam tayro ursaa naam tayraa kaysro lay
 chhitkaaray.
 naam tayraa ambhulaa naam tayro chandno ghas japay
 naam lay tujheh ka-o chaaray. ||1||
 naam tayraa deevaa naam tayro baatee naam tayro tayl lay
 maahi pasaaray.
 naam tayray kee jot lagaa-ee bha-i-o uji-aaro bhavan saglaaray. ||2||
 naam tayro taagaa naam fool maalaa bhaar athaarah sagal
 joothaaray.
 tayro kee-aa tujheh ki-aa arpa-o naam tayraa tuhee chavar
 dholaaray. ||3||
 das athaa athsathay chaaray khaanee ihai vartan hai sagal
 sansaaray.**

kahai ravidass naam tayro aartee sat naam hai har bhog tuhaaray. ||4||3||

Your Name, Lord, is my adoration and cleansing bath.
Without the Name of the Lord, all ostentatious displays are
useless. ||1||Pause||
Your Name is my prayer mat, and Your Name is the stone to
grind the sandalwood.
Your Name is the saffron which I take and sprinkle in offering to You.
Your Name is the water, and Your Name is the sandalwood.
The chanting of Your Name is the grinding of the sandalwood. I
take it and offer all this to You. ||1||
Your Name is the lamp, and Your Name is the wick
Your Name is the oil I pour into it.
Your Name is the light applied to this lamp,
which enlightens and illuminates the entire world. ||2||
Your Name is the thread, and Your Name is the garland of flowers.
The eighteen loads of vegetation are all too impure to offer to You.
Why should I offer to You, that which You Yourself created?
Your Name is the fan, which I wave over You. ||3||
The whole world is engrossed in the eighteen
Puraanas, the sixty-eight sacred shrines of pilgrimage, and the
four sources of creation.
Says Ravi Daas, Your Name is my Aartee, my lamp-lit worship-service.
The True Name, Sat Naam, is the food which I offer to You. ||4||3||

Dhanaasaree Ravidass Jee(Page:694)

Not only the world but also where even a mother father cannot help,
there the Divine Name will be your only help. Where the terrifying minions
of Yama (god of death) will try to oppress you, there the Name alone
will be your saviour. Where untold hardships will surround you, there in
an instant the divine Name shall relieve you. Where deeds of repentance
cannot liberate one from sins, there the divine Name can annul millions
of sins. Sahib Sri Guru Arjun Dev ji states-

**jah maat pitaa sut meet na bhaa-ee.
man oohaa naam tayrai sang sahaa-ee.
jah mahaa bha-i-aan doot jam dalai.
tah kayval naam sang tayrai chalai.
jah muskal hovai at bhaaree.
har ko naam khin maahi uDhaaree.
anik punahcharan karat nahee tarai.**

**har ko naam kot paap parharai.
gurmukh naam japahu man mayray.
Nanak paavhu sookh ghanayray. ||1||**

Where there is no mother, father, children, friends or siblings
O my mind, there, only the Naam, the Name of the
Lord, shall be with you as your help and support.
Where the great and terrible Messenger of Death shall try to
crush you,
there, only the Naam shall go along with you.
Where the obstacles are so very heavy,
the Name of the Lord shall rescue you in an instant.
By performing countless religious rituals, you shall not be saved.
The Name of the Lord washes off millions of sins.
As Gurmukh, chant the Naam, O my mind.
O Nanak, you shall obtain countless joys. ||1||

Gauree Sukhmani Mehlaa:5(Page:264)

The path traveled by the soul is long and immitigable. The Name
divine will be your provision on the way. On the path of blinding darkness,
the Name will dispel the darkness by its guiding light. On the path
where you have no friends or acquaintances, the Name divine will be
your friend. Where there will be terrible scorching heat, the Name will
cast its cooling shade over you giving you peace. Where extreme thirst
oppresses you, the divine Name will quench your soul's thirst. Wondrous
is the divine Name, which "jithay har araadhi-ay tithay har mitt saha-
ee" meaning that where ever we remember the lord even in the after
life he comes to our aid as a friend.
jih maarag kay ganay jaahi na kosaa.

**har kaa naam oohaa sang tosa.
jih paidai mahaa anDh gubaaraa.
har kaa naam sang ujee-aaraa.
jahaa panth tayraa ko na sinjaanoo.
har kaa naam tah naal pachhaanoo.
jah mahaa bha-i-aan tapat baho ghaam.
tah har kay naam kee tum oopar chhaam.
jahaa tarikhaa man tujh aakrakhai.
tah Nanak har har amrit barkhai. ||4||**

On that path where the miles cannot be counted,
there, the Name of the Lord shall be your sustenance.

*On that journey of total, pitch-black darkness,
the Name of the Lord shall be the Light with you.
On that journey where no one knows you,
with the Name of the Lord, you shall be recognized.
Where there is awesome and terrible heat and blazing sunshine,
there, the Name of the Lord will give you shade.
Where thirst, O my mind, torments you to cry out,
there, O Nanak, the Ambrosial Name, Har, Har, shall rain down
upon you. ||4||*

Gauree Sukhmani Mehlaa:5(Page:264)

Such is the greatness of the Name according to the Gurmat which fulfils all one's needs in every situation in the now and here after.

WHY MUST WE CONTEMPLATE THE NAME?

To create a relationship between the soul and its Maker the Satgurus' have bestowed upon us the channel of the divine Name. The seeker who adopts the divine Name as a means to unite with the Lord finds everlasting joy and peace on the path of contemplation. His soul becomes detached from all entanglements of Maya and the soul which for countless births had remained separated from its source once again merges with it Maker and the Lord and soul become one.

Guru Ram Das Ji states.

**Jinn say-vya jin say-vya mera har ji tay har har roop samaasi
Say mukat say mukat bha-ay jin har dhyai-ya jee tin tooti
jum ki faasi**

*Those who serve, those who serve my Dear Lord, are absorbed
into the Being of the Lord, Har, Har. Blessed are they, blessed
are they, who meditate on their Dear Lord. Servant Nanak is a
sacrifice to them*

*They are liberated, they are liberated-those who meditate on the
Lord. For them, the noose of death is cut away. Those who
meditate on the Fearless One, on the Fearless Lord-all their
fears are dispelled.*

Asa mehlaa:4(page11)

To know more about why we must contemplate the divine Name, let us ask Satguru Guru Arjun Dev Ji. Let us see what guidance Satguru Ji gives

Sahib states

Contemplate the Lord to attain everlasting bliss. Contemplate the Lord to over power the five vices, which cause suffering to the mind and body.

Contemplate the Lord to rid one's self of false ego.

Contemplate the Lord to liberate one's self from the cycle of birth and death. Contemplate the Lord to drive away fear of Yama's retribution.

Contemplate the Lord to over come fear of death. Contemplate the Lord for protection against enemies from within and outside.

Contemplate the Lord to remove all hurdles. Contemplate the Lord so that the mind remains forever awake and aware.

Contemplate the Lord to remove all types of fears. Contemplate the Lord to be freed from all bodily and mental sufferings.

Contemplate the Lord to obtain ridhi sidhi and the nine treasures (Riddhi-miraculous powers, siddhis-fulfillment, in Yoga, nine treasures of kuber, god of wealth) contemplate the Lord to attain spiritual powers of enlightenment and true discrimination. Contemplate the Lord to rise above worldly needs or lack of them. In contemplation of the Lord lie the merits of recitation, austerities and worship. Contemplate the Lord to shed duality. Contemplate the Lord, and then one need not wander at holy pilgrimages for holy baths. Contemplate the Lord to obtain honors at the Divine abode.

Contemplate the Lord to obtain honor at the Divine abode.

Contemplate the Lord so that His will, be accepted with grace.

Contemplate the Lord in order to succeed in life.

Contemplate the Lord to obtain purity and sublimation of the Mind.

Contemplate the Lord because contemplation alone is the highest, most supreme deed. Contemplate the Lord as it has the power to save to save us from sinful deeds.

Contemplate the Lord to assuage all ones worldly thirsts and desires. Contemplate the Lord to gain awareness of the unfathomable One and His universe.

Contemplate the Lord to lift the terror of Yama (god of death)

Contemplate the Lord to fulfill all one's desires.

Contemplate the Lord to rid the mind of impurity.

Contemplate the Lord so that His ambrosial Name abides in one's heart.

Contemplate the Lord to become the owner of spiritual treasures.

Contemplate the Lord to gain honor here and in the after life.

Contemplate the Lord to find approval at the Divine abode.
 Those who contemplate the Lord are exulted among humankind.
 Contemplate the Lord to become independent of all attachments.
 Those who contemplate the Lord become the supreme king of kings.

Contemplate the Lord to remain ever joyous and abide in bliss.
 Contemplate the Lord to become everlasting, immortal.
 Contemplate the Lord to become worthy in the guru's eyes.
 Contemplate the Lord to attain spiritual bloom and radiance.
 Contemplate the Lord to live in peace and joy.
 Contemplate the Lord to subdue the mind.
 Contemplate the Lord to purify one's way of living.
 Contemplate the Lord to attain abounding bliss.
 Contemplate the Lord in order to be worthy of abiding closeness to Him.

Contemplate the Lord to remain alert to the ambassadors of Maya (Five vices)

Contemplation of the Lord brings supreme good fortune.
 Contemplate the Lord so that all spiritual objectives are achieved.
 Contemplate the Lord to rid one self of a life of worry.
 Contemplate the Lord to laud the virtues of the Divine one.
 Contemplate the Lord to attain the state of equipoise within one's self.

Contemplate the Lord to attain a state of immutable stillness.
 Contemplate the Lord so that the heart blooms like a lotus.
 (Meaning everlasting joy)

Contemplate the Lord so that the unstruck divine music reverberates within.

Contemplate the Lord to attain joys beyond limits of the limitless.

Contemplate the Lord to receive His Divine Grace.

Contemplate the Lord to manifest as His devotee.

Contemplate the Lord to become His beloved worshippers.

Contemplate the Lord to attain knowledge of the Divine Lord.

Contemplate the Lord in order to become accomplished Yogis, men of pure countenance continence and men of benevolence.

Contemplate the Lord to rise from lowly thoughts to beings of supreme, pure thoughts.

Contemplate the Lord to fulfill the highest aim.

Contemplate the Lord to crystallize the memory of the Lord who is the cause of all causes in one's mind.

Contemplate the Lord in order to abide in Him the formless one.
 Contemplate the Lord to attain the position of being called a gurmukhi: (Who abides by the Guru's wisdom)

What benevolence! What grace! One receives through contemplation of the Lord. 'Why must we contemplate the Name? We can understand this better by reading the first 'Ashtapati' of Sukhmani Sahib created by Sri Guru Arjun Dev Ji.

*simra-o simar simar sukh paava-o.
 kal kalays tan maahi mitaava-o.
 simra-o jaas bisumbhar aykai.
 naam japat agnat anaykai.
 bayd puraan simrit suDhaakh-yar.
 keenay raam naam ik aakh-yar.
 kinkaa ayk jis jee-a basaavai.
 taa kee mahimaa ganee na aavai.
 kaaNkhee aykai daras tuhaaro.
 Nanak un sang mohi uDhaaro. ||1||
 sukhmanee sukh amrit parabh naam.
 bhagat janaa kai man bisraam. rahaa-o.
 parabh kai simran garabh na basai.
 parabh kai simran dookh jam nasai.
 parabh kai simran kaal parharai.
 parabh kai simran dusman tarai.
 parabh simrat kachh bighan na laagai.
 parabh kai simran an-din jaagai.
 parabh kai simran bha-o na bi-aapai.
 parabh kai simran dukh na santaapai.
 parabh kaa simran saaDh kai sang.
 sarab niDhaan Nanak har rang. ||2||
 parabh kai simran riDh siDh na-o niDh.
 parabh kai simran gi-aan Dhi-aan tat buDh.
 parabh kai simran jap tap poojaa.
 parabh kai simran binsai doojaa.
 parabh kai simran tirath isnaanee.
 parabh kai simran dargeh maanee.
 parabh kai simran ho-ay so bhalaa.
 parabh kai simran sufal falaa.
 say simrahi jin aap simraa-ay.
 Nanak taa kai laaga-o paa-ay. ||3||*

parabh kaa simran sabh tay oochaa.
parabh kai simran uDhray moochaa.
parabh kai simran tarisnaa bujhai.
parabh kai simran sabh kichh sujhai.
parabh kai simran naahee jam taraasaa.
parabh kai simran pooran aasaa.
parabh kai simran man kee mal jaa-ay.
amrit naam rid maahi samaa-ay.
parabh jee baseh saaDh kee rasnaa.
Nanak jan kaa daasan dasnaa. ||4||
parabh ka-o simrahi say Dhanvantay.
parabh ka-o simrahi say pativantay.
parabh ka-o simrahi say jan parvaan.
parabh ka-o simrahi say purakh parDhaan.
parabh ka-o simrahi se baymuhtaajay.
parabh ka-o simrahi se sarab kay raajay.
parabh ka-o simrahi say sukhvaasee.
parabh ka-o simrahi sadaa abhinaasee.
simran tay laagay jin aap da-i-aalaa.
Nanak jan kee mangai ravaalaa. ||5||
parabh ka-o simrahi say par-upkaaree.
parabh ka-o simrahi tin sad balihaaree.
parabh ka-o simrahi say mukh suhaavay.
parabh ka-o simrahi tin sookh bihaavai.
parabh ka-o simrahi tin aatam jeetaa.
parabh ka-o simrahi tin nirmal reetaa.
parabh ka-o simrahi tin anad ghanayray.
parabh ka-o simrahi baseh har nayray.
sant kirpaa tay an-din jaag.
Nanak simran poorai bhaag. ||6||
parabh kai simran kaaraj pooray.
parabh kai simran kabahu na jhooray.
parabh kai simran har gun baanee.
parabh kai simran sahj samaanee.
parabh kai simran nihchal aasan.
parabh kai simran kamal bigaasan.
parabh kai simran anhad jhunkaar.
sukh parabh simran kaa ant na paar.
simrahi say jan jin ka-o parabh ma-i-aa.
Nanak tin jan sarnee pa-i-aa. ||7||

har simran kar bhagat pargataa-ay.
har simran lag bayd upaa-ay.
har simran bha-ay siDh jatee daatay.
har simran neech chahu kunt jaatay.
har simran Dhaaree sabh Dharna.
simar simar har kaaran karnaa.
har simran kee-o sagal akaaraa.
har simran meh aap nirankaaraa.
kar kirpaa jis aap bujhaa-i-aa.
Nanak gurmukh har simran tin paa-i-aa. ||8||1||

Meditate, meditate, meditate in remembrance of Him, and find peace.
 Worry and anguish shall be dispelled from your body.
 Remember in praise the One who pervades the whole Universe.
 His Name is chanted by countless people, in so many ways.
 The Vedas, the Puraanas and the Simritees, the purest of utterances,
 were created from the One Word of the Name of the Lord.
 That one, in whose soul the One Lord dwells
 - the praises of his glory cannot be recounted.
 Those who yearn only for the blessing of Your Darshan
 - Nanak: save me along with them! ||1||
 Sukhmani: Peace of Mind, the Nectar of the Name of God.
 The minds of the devotees abide in a joyful peace. ||Pausell
 Remembering God, one does not have to enter into the womb again.
 Remembering God, the pain of death is dispelled.
 Remembering God, death is eliminated.
 Remembering God, one's enemies are repelled.
 Remembering God, no obstacles are met.
 Remembering God, one remains awake and aware, night and day.
 Remembering God, one is not touched by fear.
 Remembering God, one does not suffer sorrow.
 The meditative remembrance of God is in the Company of the Holy.
 All treasures, O Nanak, are in the Love of the Lord. ||2||
 In the remembrance of God are wealth, miraculous spiritual powers and the nine treasures.

In the remembrance of God are knowledge, meditation and the essence of wisdom.
In the remembrance of God are chanting, intense meditation and devotional worship.
In the remembrance of God, duality is removed.
In the remembrance of God are purifying baths at sacred shrines of pilgrimage.
In the remembrance of God, one attains honor in the Court of the Lord.
In the remembrance of God, one becomes good.
In the remembrance of God, one flowers in fruition.
They alone remember Him in meditation, whom He inspires to meditate.
Nanak grasps the feet of those humble beings. ||3||
The remembrance of God is the highest and most exalted of all.
In the remembrance of God, many are saved.
In the remembrance of God, thirst is quenched.
In the remembrance of God, all things are known.
In the remembrance of God, there is no fear of death.
In the remembrance of God, hopes are fulfilled.
In the remembrance of God, the filth of the mind is removed.
The Ambrosial Naam, the Name of the Lord, is absorbed into the heart.
God abides upon the tongues of His Saints.
Nanak is the servant of the slave of His slaves. ||4||
Those who remember God are wealthy.
Those who remember God are honorable.
Those who remember God are approved.
Those who remember God are the most distinguished persons.
Those who remember God are not lacking.
Those who remember God are the rulers of all.
Those who remember God dwell in peace.
Those who remember God are immortal and eternal.
They alone hold to the remembrance of Him, unto whom He Himself shows His Mercy.
Nanak begs for the dust of their feet. ||5||
Those who remember God generously help others.
Those who remember God - to them, I am forever a sacrifice.
Those who remember God - their faces are beautiful.
Those who remember God abide in peace.

Those who remember God conquer their souls.
Those who remember God have a pure and spotless lifestyle.
Those who remember God experience all sorts of joys.
Those who remember God abide near the Lord.
By the Grace of the Saints, one remains awake and aware, night and day.
O Nanak, this meditative remembrance comes only by perfect destiny. ||6||
Remembering God, one's works are accomplished.
Remembering God, one never grieves.
Remembering God, one speaks the Glorious Praises of the Lord.
Remembering God, one is absorbed into the state of intuitive ease.
Remembering God, one attains the unchanging position.
Remembering God, the heart-lotus blossoms forth.
Remembering God, the unstruck melody vibrates.
The peace of the meditative remembrance of God has no end or limitation.
They alone remember Him, upon whom God bestows His Grace.
Nanak seeks the Sanctuary of those humble beings. ||7||
Remembering the Lord, His devotees are famous and radiant.
Remembering the Lord, the Vedas were composed.
Remembering the Lord, we become Siddhas, celibates and givers.
Remembering the Lord, the lowly become known in all four directions.
For the remembrance of the Lord, the whole world was established.
Remember, remember in meditation the Lord, the Creator, the Cause of causes.
For the remembrance of the Lord, He created the whole creation.
In the remembrance of the Lord, He Himself is Formless.
By His Grace, He Himself bestows understanding.
O Nanak, the Gurmukh attains the remembrance of the Lord. ||8||

Gauree Sukhmani Mehlaa;5(Page:262)

Contemplate the Lord so that on that path where mother, father, neither progeny, friend nor brother can accompany. The Lord will be there to help. Contemplate the Lord so that the minions of Yama (god of death) do not oppress you.
 Contemplate the Lord to rid unbearable hardships that might befall you.

Contemplate the Lord to annihilate your past misdeeds and Karma.
 Contemplate the Lord to obtain innumerable mental and physical joys.
 Contemplate the Lord to disentangle from the hold of Maya (five vices)
 Contemplating the Lord brings fulfillment to the mind and body
 Contemplate the Lord for help at that place where the soul ultimately has to reach.
 Contemplate the Lord to attain the Supreme State.
 Contemplate the Lord in order to be saved from wandering aimlessly in jungles.
 Contemplate the Lord to be saved from innumerable impediments and hurdles.
 Contemplate the Lord to gain liberation from the cycle of birth and death in different life forms.
 Contemplate the Lord to cleanse one's self of the impurities of the ego.
 Contemplate the Lord to attain His eternal Love.
 Contemplate the Lord to dispel the darkness on the path of spirituality.
 Contemplate the Lord who is your provision on the path of your spiritual journey.
 Contemplate the Lord to make Him your friend and guiding light on the spiritual path.
 Contemplate the Lord to save you from the terrible oppressing heat, in the after life where the Name will provide cooling shade.
 Contemplate the Lord to quench the thirst of the soul on the path in the after life.
 Contemplate the Lord so it may guide our way in the after life.
 Contemplate the Lord to receive shelter in His Name.
 Contemplate the Lord, so that He may lodge in one's heart.
 Contemplate the Lord knowing that he is the medicine for all illnesses and sorrows.
 Contemplate the Lord to collect the true wealth of His Name.
 Contemplate the Lord to learn truly to live life i.e. to attain enlightened discrimination.
 Contemplate the Lord so that the mind's worldly desires are satiated.

Contemplate the Lord that one may be radiant in the Lord's court and become dyed in the colour of His Name.
 Contemplate the Lord to remove all impediments on spiritual path here and in the afterlife.
 Contemplate the Lord to receive honour in the afterlife.
 Contemplate the Lord to receive Laudation in this world.
 Contemplate the Lord to become satiated regarding worldly desires.
 Contemplate the Lord to separation.
 Contemplate the Lord is order to serve him truly.
 Contemplate the Lord to become true devotees of the enlightened One.
 Contemplate the Lord to become masters of the wealth of His Name.
 Contemplate the Lord to receive His mighty shelter.
 Contemplate the Lord to escape from the cycle of creation.
 Contemplate the Lord to become intoxicated in His Name.
 Contemplate the Lord to become one with Him.
 Contemplate the Lord to become free of negative thoughts.
 Contemplate the Lord for the fulfillment of all desires.
 Contemplate the Lord to remove worldly poverty and physical and mental sorrows.
 Contemplate the Lord to extol the divine Name and its greatness and it may reside in our hearts.
 Contemplate the Lord to annul all ones misdeeds (sins).
 Contemplate the Lord so that we may serve our Guru and thus please Him.
 Contemplate the Lord to obtain the greatest gift of all, the divine Name.
 By Reading the second Ashtpadi of Sukhmani Sahib with love and concentration, we will get our answer as to why we must contemplate the Divine Name.

***jah maat pītaa suṭ meēt na bhaa-ee.
 man oohaa naam ṭayrai sang sahaa-ee.
 jah mahaa bha-i-aan doot jam dalai.
 ṭah kayval naam sang ṭayrai chalai.
 jah muskal hovai at bhaaree.
 har ko naam khin maahi uDhaaree.
 anik punahcharan karaṭ nahee ṭarai.***

har ko naam kot paap parharai.
 gurmukh naam japahu man mayray.
 Nanak paavhu sookh ghanayray. ||1||
 sagal sarisat ko raajaa dukhee-aa.
 har kaa naam japat ho-ay sukhee-aa.
 laakh karoree banDh na parai.
 har kaa naam japat nistarai.
 anik maa-i-aa rang tikh na bujhaavai.
 har kaa naam japat aaghaavai.
 jih maarag ih jaat ikaylaa.
 tah har naam sang hot suhaylaa.
 aisaa naam man sadaa Dhi-aa-ee-ai.
 Nanak gurmukh param gat paa-ee-ai. ||2||
 chhootat nahee kot lakh baahee.
 naam japat tah paar paraahee.
 anik bighan jah aa-ay sanghaari.
 har kaa naam tatkaal uDhaari.
 anik jon janmai mar jaam.
 naam japat paavai bisraam.
 ha-o mailaa mal kabahu na Dhovai.
 har kaa naam kot paap khovai.
 aisaa naam japahu man rang.
 Nanak paa-ee-ai saaDh kai sang. ||3||
 jih maarag kay ganay jaahi na kosaa.
 har kaa naam oohaa sang tosaa.
 jih paidai mahaa anDh gubaaraa.
 har kaa naam sang ujee-aaraa.
 jahaa panth tayraa ko na sinjaanoo.
 har kaa naam tah naal pachhaanoo.
 jah mahaa bha-i-aan tapat baho ghaam.
 tah har kay naam kee tum oopar chhaam.
 jahaa tarikhaa man tujh aakrakhai.
 tah Nanak har har amrit barkhai. ||4||
 bhagat janaa kee bartan naam.
 sant janaa kai man bisraam.
 har kaa naam daas kee ot.
 har kai naam uDhrai jan kot.
 har jas karat sant din raat.

har har a-ukhaDh saaDh kamaat.
 har jan kai har naam niDhaan.
 paarbarahm jan keeno daan.
 man tan rang ratay rang aykai.
 Nanak jan kai birat bibaykai. ||5||
 har kaa naam jan ka-o mukat jugat.
 har kai naam jan ka-o taripat bhugat.
 har kaa naam jan kaa roop rang.
 har naam japat kab parai na bhang.
 har kaa naam jan kee vadi-aa-ee.
 har kai naam jan sobhaa paa-ee.
 har kaa naam jan ka-o bhog jog.
 har naam japat kachh naahi bi-og.
 jan raataa har naam kee sayvaa.
 Nanak poojai har har dayvaa. ||6||
 har har jan kai maal khajeenaa.
 har Dhan jan ka-o aap parabh deenaa.
 har har jan kai ot sataanee.
 har partaap jan avar na jaanee.
 ot pot jan har ras raatay.
 sunn samaaDh naam ras maatay.
 aath pahar jan har har japai.
 har kaa bhagat pargat nahee chhapai.
 har kee bhagat mukat baho karay.
 Nanak jan sang kaytay taray. ||7||
 paarjaat ih har ko naam.
 kaamDhayn har har gun gaam.
 sabh tay ootam har kee kathaa.
 naam sunat darad dukh lathaa.
 naam kee mahimaa sant rid vasai.
 sant partaap durat sabh nasai.
 sant kaa sang vadbhaagee paa-ee-ai.
 sant kee sayvaa naam Dhi-aa-ee-ai.
 naam tul kachh avar na ho-ay.
 Nanak gurmukh naam paavai jan ko-ay. ||8||2||

Where there is no mother, father, children, friends or siblings
 - O my mind, there, only the Naam, the Name of the Lord, shall

be with you as your help and support.
 Where the great and terrible Messenger of Death shall try to
 crush you,
 there, only the Naam shall go along with you.
 Where the obstacles are so very heavy,
 the Name of the Lord shall rescue you in an instant.
 By performing countless religious rituals, you shall not be saved.
 The Name of the Lord washes off millions of sins.
 As Gurmukh, chant the Naam, O my mind.
 O Nanak, you shall obtain countless joys. ||1||
 The rulers of the all the world are unhappy;
 one who chants the Name of the Lord becomes happy.
 Acquiring hundreds of thousands and millions, your desires shall
 not be contained.
 Chanting the Name of the Lord, you shall find release.
 By the countless pleasures of Maya, your thirst shall not be
 quenched.
 Chanting the Name of the Lord, you shall be satisfied.
 Upon that path where you must go all alone,
 there, only the Lord's Name shall go with you to sustain you.
 On such a Name, O my mind, meditate forever.
 O Nanak, as Gurmukh, you shall obtain the state of supreme
 dignity. ||2||
 You shall not be saved by hundreds of thousands and millions of
 helping hands.
 Chanting the Naam, you shall be lifted up and carried across.
 Where countless misfortunes threaten to destroy you,
 the Name of the Lord shall rescue you in an instant.
 Through countless incarnations, people are born and die.
 Chanting the Name of the Lord, you shall come to rest in peace.
 The ego is polluted by a filth which can never be washed off.
 The Name of the Lord erases millions of sins.
 Chant such a Name with love, O my mind.
 O Nanak, it is obtained in the Company of the Holy. ||3||
 On that path where the miles cannot be counted,
 there, the Name of the Lord shall be your sustenance.
 On that journey of total, pitch-black darkness,
 the Name of the Lord shall be the Light with you.

On that journey where no one knows you,
 with the Name of the Lord, you shall be recognized.
 Where there is awesome and terrible heat and blazing sunshine,
 there, the Name of the Lord will give you shade.
 Where thirst, O my mind, torments you to cry out,
 there, O Nanak, the Ambrosial Name, Har, Har, shall rain down
 upon you. ||4||
 Unto the devotee, the Naam is an article of daily use.
 The minds of the humble Saints are at peace.
 The Name of the Lord is the Support of His servants.
 By the Name of the Lord, millions have been saved.
 The Saints chant the Praises of the Lord, day and night.
 Har, Har - the Lord's Name - the Holy use it as their healing
 medicine.
 The Lord's Name is the treasure of the Lord's servant.
 The Supreme Lord God has blessed His humble servant with
 this gift.
 Mind and body are imbued with ecstasy in the Love of the One
 Lord.
 O Nanak, careful and discerning understanding is the way of the
 Lord's humble servant. ||5||
 The Name of the Lord is the path of liberation for His humble
 servants.
 With the food of the Name of the Lord, His servants are satisfied.
 The Name of the Lord is the beauty and delight of His servants.
 Chanting the Lord's Name, one is never blocked by obstacles.
 The Name of the Lord is the glorious greatness of His servants.
 Through the Name of the Lord, His servants obtain honor.
 The Name of the Lord is the enjoyment and Yoga of His servants.
 Chanting the Lord's Name, there is no separation from Him.
 His servants are imbued with the service of the Lord's Name.
 O Nanak, worship the Lord, the Lord Divine, Har, Har. ||6||
 The Lord's Name, Har, Har, is the treasure of wealth of His
 servants.
 The treasure of the Lord has been bestowed on His servants by
 God Himself.
 The Lord, Har, Har is the All-powerful Protection of His servants.
 His servants know no other than the Lord's Magnificence.

Through and through, His servants are imbued with the Lord's Love.

In deepest Samaadhi, they are intoxicated with the essence of the Naam.

Twenty-four hours a day, His servants chant Har, Har.

The devotees of the Lord are known and respected; they do not hide in secrecy.

Through devotion to the Lord, many have been liberated.

O Nanak, along with His servants, many others are saved. ||7||

This Elysian Tree of miraculous powers is the Name of the Lord.

The Khaamadhayn, the cow of miraculous powers, is the singing of the

Glory of the Lord's Name, Har, Har.

Highest of all is the Lord's Speech.

Hearing the Naam, pain and sorrow are removed.

The Glory of the Naam abides in the hearts of His Saints.

By the Saint's kind intervention, all guilt is dispelled.

The Society of the Saints is obtained by great good fortune.

Serving the Saint, one meditates on the Naam.

There is nothing equal to the Naam.

O Nanak, rare are those, who, as Gurmukh, obtain the Naam. ||8||2||

Gauree Sukhmani Mehlaa;5(Page:264-65)

The reasons for contemplation of the 'Name' do not end here but are found through out Gurbani. The whole Gurbani espouses repeatedly, the benefits of contemplation on the Divine Name and inspire us to do the same.

WHOM MUST WE CONTEMPLATE

Gurbani of Satgurus counsels us to contemplate the divine Name and inspires us to recite the Lord's Name. The obvious question the seeker may ask is whom must we contemplate. As under the guise of religion, those who have made religion a business mislead majority of the people. Some influence people into worshipping gods & goddess who are but themselves Lord's creation. Some create their own Mantra's (affirmation) asking their followers to use them. Some create a mixture of Mantra's taken from three, four religions and place them before their followers.

That is why large numbers of seekers tend to lose the way. This results in the seeker losing himself in a maze, which leaves him neither here nor there. In fact, this leads him to become agnostic or an atheist. However, the sat gurus have showered their immense grace on the seeker by saving him from such paths of doubt and misunderstanding. They have shown the devotee the straight path. This straight, simple, clear path of Gurmat is wrongly presented to seekers, as something difficult and entangled by certain people. The rituals, fallacies, and doubts from which Satguruji had removed us, seem to be sucking us back in again with great speed. So much so, we feel pleased indulging in them all the same. The tragedy is that those taking us on this path of rituals, fallacies, doubts and entanglements seem to be collecting large crowds day and night.

In the end, though, when, the seeker gains nothing on this path, Instead of accepting his mistake he goes in the opposite direction by turning away from the truth and becoming an atheist. He does not understand that he never took the right path in the first place. On the way, intermediaries who cloaked the truth with fallacies intercepted him. They presented their own wisdom, disguised it as the Guru's wisdom and never let the seeker reach the truth, letting him run around in circles of doubt and ignorance. Let alone contemplation of the divine Name, we are miles away from Gurmat. Instead of contemplating on the Lord's name ourselves, we want to buy it all with money.

We would be happy if we could obtain the sacred, subtle Name (Naam) or the Lord's pleasure through a bottle of water, a packet of anise & cardamom or small pouches of ashes or just by a pat on the

back. These people not only take our money but also make fools of us, yet we are happy to part with our money, be made fools of we still, continuously pay obeisance to them.

In contrast, the true Guru does not lead us towards misunderstanding or doubts but leads us out of our ignorance. He is the true Guru who takes away our mind's supremacy and replaces it with the Guru's wisdom 'Gurmat'. He is the Guru who takes away our faults and over a period blesses us with a wealth of virtues. The same Guru unites us, not with Himself but with the Lord. However, we do not go near such a true Guru nor do we listen to what he has to say. We do not listen to his directions nor do we walk the path the Guru shows us. Judging ourselves in all honesty, we will find that the fault is in us and no one else.

The sat gurus without discrimination have preached to the people of the world the message of realization with an open heart and without discrimination because the Lord belongs to all. It is not as if the one who offers ten thousand rupees and bows his head will get a different sermon. He who offers a thousand will not get different blessings, he who can afford only Rs. 10 will get an even smaller amount of wisdom, or he who comes empty handed, will have the doors to wisdom closed. This is what is happening in the world. However, it is unthinkable for the true Guru to discriminate against anyone or be bought with money. No never!

khatree baraahman sood vais updays chahu varnaa ka-o saajhaa.

gurmukh naam japai uDhrai so kal meh ghat ghat Nanak maajhaa. II4II3II50II

The four castes - the Kh'shaatriyas, Brahmins, Soodras and Vaishyas - are equal in respect to the teachings. One who, as Gurmukh, chants the Naam, the Name of the Lord, is saved.

In this Dark Age of Kali Yuga, O Nanak, God is permeating the hearts of each and every being. II4II3II50II

Raag Soohree Mehlā:5(Page:747-48)

At the Guru's door

Bhavni bhagat bha-ay kaudi agarbhag rakhay

Taahey gur sarab nidhaan daan dayt hai

Bhai Gurdas Ji Vaar Pauri

The teachings of the Lord, who is the common to all, are the same to those with crores of rupees, to the one who has lakhs, or thousands or to the one who does not have a penny. The same respect and honor is bestowed by the Guru to a millionaire, as to the penniless person who comes to the guru with devotion. The Guru will offer the same 'Prasad' to an emperor, minister or a penniless poor person. There is no discrimination. There should be none as all are the Lord's creation.

According to Baba Farid Ji, through the Guru, the Lord is calling out to us saying, "O seeker, cleanse your inner self. You become worthy of uniting with me when you cleanse yourself from within. When you and I become one you will attain everlasting joy. All your wanderings will cease. When you truly become mine then the whole world will become yours." Then all creation, gods, goddesses, pirs, fakirs, saints, holy men all will become yours. You then remain dependent on nothing." *aap savaareh mai mileh mai mili-aa sukh ho-ay. fareedaa jay too mayraa ho-ay raheh sabh jag tayraa ho-ay. II95II*

God says, "If you reform yourself, you shall meet me, and meeting me, you shall be at peace.

O Fareed, if you will be mine, the whole world will be yours."II95II

Shalok Fareed Jee(Page:1382)

Therefore, attach yourself to the One Lord. To become 'His', worship Him alone .the fifth Guru Ji states:

jaisaa sayvai taiso ho-ay. II4II

They become just like the One they serve. II4II

Gauree Mehlā:1(Page:223)

ayko jap ayko saalaahi.

ayk simar ayko man aahi.

aykas kay gun gaa-o anant.

man tan jaap ayk bhagvant.

Meditate on the One, and worship the One.

Remember the One, and yearn for the One in your mind.

Sing the endless Glorious Praises of the One.

With mind and body, meditate on the One Lord God.

Sukhmani Mehlā:5(Page:289)

**japahu ta ayko naamaa.
avar niraafal kaamaa. ||1|| rahaa-o.**

*Chant the Name of the One Lord.
All other actions are fruitless. ||1||*

Raag Soohree Mehlā:1(page;728)

One must worship the formless one who is capable of everything. What ever He envisages, He is capable of doing. He is omnipotent, i.e. He has the power to create the universe instantaneously and can destroy the universe in the blink of an eyelid. Therefore, whom should we contemplate? Satguru Ji tells us in the 'Jaitsari Rag' that

**har ayk niranjan gaa-ee-ai sabh antar so-ee.
karan kaaran samrath parabh jo karay so ho-ee.
khin meh thaap uthaapadaa tis bin nahee ko-ee.
khand barahmand paataal deep ravi-aa sabh lo-ee.
jis aap bujhā-ay so bujhsee nirmal jan so-ee. ||1||**

*Sing the Praise of the One, the Immaculate Lord; He is contained within all.
The Cause of causes, the Almighty Lord God; whatever He wills, comes to pass.
In an instant, He establishes and disestablishes; without Him, there is no other.
He pervades the continents, solar systems, nether worlds, islands and all worlds.
He alone understands, whom the Lord Himself instructs; he alone is a pure and unstained being. ||1||*

Jaitsree Vaar (Page:706)

Dear beloved seeker, meditate on the one Lord. Worship Him alone. By contemplating the true one, all sorrows, quarrels and discord will vanish. The ambassadors of Maya i.e. desire, anger, attachment etc will not trouble you any longer. One then attains liberation from this ocean like world. One attains

**har ayk simar ayk simar ayk simar pi-aaray.
kal kalays lobh moh mahaa bha-ojal taaray. rahaa-o.**

Meditate in remembrance on the One Lord; meditate in remembrance on the

One Lord; meditate in remembrance on the One Lord, O my Beloved.

He shall save you from strife, suffering, greed, attachment, and the most terrifying world-ocean. ||Pausell

Dhanaasaree Mehlā:5(Page:679)

Meditate on the one Lord, our benefactor. One obtains all the heart's desires by worshiping the sole benefactor at all times. As it is 'He' the sole bestower who can fulfill us completely. To seek from anyone other than Him is a shame and a disgrace. Any one who truly serves the Lord will achieve the true reward. All his desires will be fulfilled. He who meditates on the Lord's Name day and right, is worthy of great reverence & honor. The Guru is a sacrifice unto him.

**har iko daataa sayvee-ai har ik Dhi-aa-ee-ai.
har iko daataa mangee-ai man chindi-aa paa-ee-ai.
jay doojay paashu mangee-ai taa laaj maraa-ee-ai.
jin sayvi-aa tin fal paa-i-aa tis jan kee sabh bhukh gavaa-ee-ai.
Nanak tin vitahu vaari-aa jin an-din hirdai har naam Dhi-aa-ee-ai. ||10||**

*Serve the One Lord, the Great Giver; meditate on the One Lord.
Beg from the One Lord, the Great Giver, and you shall obtain your heart's desires.
But if you beg from another, then you shall be shamed and destroyed.
One who serves the Lord obtains the fruits of his rewards; all of his hunger is satisfied.
Nanak is a sacrifice to those, who night and day, meditate within their hearts on the Name of the Lord. ||10||*

Wadahans Ki Vaar Mehlā:4(page;590)

Therefore, O! Mind unite with the one Formless Lord. Other than the One Lord, all else is a vast web of entanglements. All attachments other than to the Lord only entangle us in falsehood and the illusionary Maya. Therefore

**May-ray mun ek-as sio chit la-ay ek-as bin sabh dhand hai
sabh mithiya moh mai**

O my mind, focus your consciousness on the One. Without the One, all entanglements are worthless; emotional attachment to Maya is totally false

Sri Rag mehlā:5(age44)

Whom should we worship? Guru Sahibs have provided the direction in Gurbani. Meditate on Him alone who is the king of kings. Pin all your hopes on Him, who is everyone's hope. Abandon all your cleverness and accepting the Guru's guidance, walk on the path of the Divine Name. O! My mind to worship the One Lord you do not need Hatha yoga, austerities and other such rituals. In a state of poise, serenity and joy, intoxicated in his love repeat his holy Name.

O! Mind, meditate on the Lord day and night and sing his praises. Fall at the Lord's feet and seek his everlasting protection, as there is no other like Him. He is supreme above all. Contemplating Him brings the fullness of joy, banishing all pain and suffering completely. By keeping the company of the holy and contemplating the Lord, the mind attains purity, thus the fear of the noose of Yama (god of death) snaps.

The True Lord is the bestower of joy. He is the dispeller of all doubts and fears. Therefore, supplicate at his feet, pray to Him always. He whom we should contemplate remains beyond symbols and delineation. He does not belong to any caste or creed. His greatness is beyond description, beyond measure. However, much as we may describe His greatness; His station is higher than the highest. He is infinite. One cannot gauge His limits but can only pray at his feet for His grace, so that He may grant us devotion to His Name. Let us read Sri Guru Arjun Dev Ji's words in the 'Sri Rag' on who we must contemplate and meditate upon? We will get more clarity that

***So-ee dhyai-ay jeearay sir saaha patsaaho
Tis he ki kar aas munn jis ka sabhas vaysaho
Sabh sianpa chhuud kay gur kee charni paaho
Munn mayray such sehaj saytee jup nao
Aadh pehar prabh dhya-ey tu gun gobind nit gao
Tis ki sarni par munn-aa jis jayvud avar n ko-ey
Jis simrat such ho-ey ghunn-aa dookh darad na moolay
ho-ey
Sada sada kar chaakri prabh sahib suchaa so-ey
Sadh sangat ho-ey nirmala kutti-ey jum ki faas
Such data bha-iy bhanjano tis aagay kar ardaas
Mehar kar-ey jis meharvaan ta kaaraj aavay raas***

Meditate on Him, O my soul; He is the Supreme Lord over kings and emperors. Place the hopes of your mind in the One, in whom all have faith. Give up all your clever tricks, and grasp the Feet of the Guru. Il 1 Il O my mind, chant the Name with intuitive

peace and poise. Twenty-four hours a day, meditate on God. Constantly sing the Glories of the Lord of the Universe. Il 1 Il Pause Il Seek His Shelter, O my mind; there is no other as Great as He. Remembering Him in meditation, a profound peace is obtained. Pain and suffering will not touch you at all. Forever and ever, work for God; He is our True Lord and Master. Il 2 Il In the Saadh Sangat, the Company of the Holy, you shall become absolutely pure, and the noose of death shall be cut away. So offer your prayers to Him, the Giver of Peace, the Destroyer of fear. Showing His Mercy, the Merciful Master shall resolve your affairs. Il 3 Il

Sri rag mehlaa:5 (page 44)

In the verses below, we can see how Sri Guru Arjun Dev Ji guides us to worship the one Lord, saying, "Dear Guru beloved! In your minds contemplate only the sole Waheguru and seek the shelter of the one Lord. Love the one Lord and seek shelter in Him. He is the sole provider who can grant you all your desires. With your mind and body, with every breath meditate on the one Lord. Take the shelter of the Guru's grace to contemplate the Lord. Such a guru beloved is supremely fortunate, in whose heart the sole Lord resides. Such a guru beloved is worthy of honor. The one Lord is all pervasive, there is none other but Him. Meditate on the 'Name' and recite it always. By contemplating Him so, one receives the blessings of living life, by His will.

***ayko japee-ai manai maahi ikas kee sarnaa-ay.
ikas si-o kar pirharhee doojee naahee jaa-ay.
iko daataa mangee-ai sabh kichh palai paa-ay.
man tan saas giraas parabh iko ik Dhi-aa-ay.
amrit naam niDhaan sach gurmukh paa-i-aa jaa-ay.
vadbhaagee tay sant jan jin man vuthaa aa-ay.
jal thal mahee-al rav rahi-aa doojaa ko-ee naahi.
naam Dhi-aa-ee naam uchraa Nanak khasam rajaa-ay. Il2Il***

Meditate on the One Lord within your mind, and enter the Sanctuary of the One Lord alone.

Be in love with the One Lord; there is no other at all.

Beg from the One Lord, the Great Giver, and you will be blessed with everything.

In your mind and body, with each breath and morsel of food,

*meditate on the One and only Lord God.
The Gurmukh obtains the true treasure, the Ambrosial Naam,
the Name of the Lord.
Very fortunate are those humble Saints, within whose minds the
Lord has come to abide.
He is pervading and permeating the water, the land and the sky;
there is no other at all.
Meditating on the Naam, and chanting the Naam, Nanak abides
in the Will of his Lord and Master. ||2||*

RaamKalee Ki Vaar Mehlā:5(Page:961)

The whole of gurbani inspires us to contemplate the 'one' Lord. In the shaloks "Vara tay Vadhik", Sri Guru Armadas Ji has questioned that at dawn, in the early hours of the morning who should one contemplate. In the second line, he himself gives the answer saying that at dawn contemplate the one Lord who in the blink of an eyelid can create the universe and destroy it. How clear is this advice?

***vadrhai jhaal jhalumbhlai naavrhaa la-ee-ai kis.
naa-o la-ee-ai parmaysrai bhannan gharhan samrath. ||62||***

*In the early hours of the morning, whose name should we chant?
Chant the Name of the Transcendent Lord, who is
All-powerful to create and destroy. ||62||*

Shalok Mehlā:3(Page:1420)

Those people who forsake devotion to the one divine Lord and run after others cannot realize God; all that they seem to achieve is disillusionment. The devotee of the "One" Lord alone gains acceptance at the Lord's door.

***sayvak sachay saah kay say-ee parvaan.
doojaa sayvan naankaa say pach pach mu-ay ajaan. ||1||***

*The servants of the True King are acceptable and approved.
Those ignorant ones who serve duality, O Nanak, rot, waste
away and die. ||1||*

Shalok Mehlā:5(page:315)

vin sachay doojaa sayvday hu-ay marsan but.

*Those who serve another, instead of the True Lord, die unfulfilled
in the end.*

Mehlā:5(page:315)

khasam chhod doojai lagay dubay say vanjaari-aa.

*Those dealers who abandon their Lord and Master and attach
themselves to another, are drowned.*

Aasaa Di Vaar(page:470)

He who worships different gods & goddesses and follows falsehood leaving his true source, the sole Lord "karta chhudd keetay laptai-ya" meaning Forgoing the Lord and embracing entanglements). What do they gain? Nothing, only ashes are their lot.

***jinHee naam visaari-aa doojai bharam bhulaa-ee.
mool chhod daalee lagay ki-aa paavahi chhaa-ee. ||1||***

*Those who have forgotten the Naam, the Name of the Lord, are
deluded by doubt and duality.*

*Those who abandon the roots and cling to the branches, shall
obtain only ashes. ||1||*

Aasaa Mehlā:1(Page:420)

So according to the Guru's guidance, by associating with the falsehood one would not wish to gain ashes i.e. nothing. Renouncing one's Master abandoning His Name and immersing oneself in worldly pursuit's amounts to wasting this precious life. To forgo the one Lord and become an abandoned young bird should not be our aim. In fact "japo ta eyko naam avar nirafal kaama" i.e. Contemplate the one Lord, all else are useless deeds". Unite with the Sole Lord by worshipping Him alone and make this life worthwhile.

IS RECITING THE 'NAME' REPEATEDLY NOT A REPETITIVE EXERCISE?

When we read and listen to the gurbani, the Sat Guru Ji instructs us strongly Saying, "O seeker! Recite the Lord's Name repeatedly. The divine Name is your true sustenance. When you drink the nectar of the Lord's Name, your mind and body will attain a state of Joy." Sahib Ji states.

***baaraN baar baar parabh japee-ai.
pee amrit ih man tan Dharpee-ai.***

*Time after time, again and again, meditate on God.
Drinking in this Nectar, this mind and body are satisfied.*

Gauree Sukmani Mehlaa:5(Page:286)

Guru Arjun Dev Ji says, "Dear Guru beloved! Contemplate the Lord's Name repeatedly, as this alone is the only shelter of the soul. The divine Name provides sustenance to the soul. therefore practice contemplation of the Name repeatedly.

***simar simar naam baaraN baar.
Nanak jee-a kaa ihai aDhaar. II2II***

Meditate, meditate in remembrance on the Naam, again and again.

O Nanak, it is the Support of the soul. II2II

Gauree sukhmani Mehlaa:5(Page:295)

The perfect Satguru's advice is that one must realize that the Lord is always close. Secondly, contemplate Him with every breath. By doing so, all your anxieties will vanish. Such is the benediction of the divine Name, that where it not only fulfills the soul, there it also takes away all one's anxieties. Such is the medication of the divine name.

***pooray gur kaa sun updays.
paarbarahm nikat kar paykh.
saas saas simrahu gobind.
man antar kee utrai chind.***

*Listen to the Teachings of the Perfect Guru;
see the Supreme Lord God near you.
With each and every breath, meditate in remembrance on the
Lord of the Universe,
and the anxiety within your mind shall depart.*

Sukhmani Mehlaa:5(Page:295)

Many a time rationalists or those who consider themselves of high intellect raise the question that if something is understood once then where is the need for repetition. For example, one understands what the divine Name is, then where is the need for repeated contemplation? In literary language repetition too is considered uncultured. To say the same thing repeatedly is not considered intelligent or intellectual behavior. Why recite gurbani daily? One needs to understand the matter with wisdom.

In the eyes of the guru, people with such a rationale are deluded says the Lord. In whom or what do they take refuge? They take refuge in the above argument in order to console their minds. The Almighty Lord damns such beings.

***mundhhu bhulay mundh tay kithai paa-in hath.
tinnai maaray naankaa je karan kaaran samrath. II2II***

Those who went astray from the Primal Being in the very beginning - where can they find refuge?

O Nanak, they are struck down by the All-powerful, the Cause of causes. II2II

Shalok Mehlaa:5(Page:315)

However, when a common person listens to their empty arguments he too is influenced by this eloquent but flawed argument. As we have read in the chapter on 'right thoughts', our body is an amalgamation of two things. One is the subtle and the other is the gross body. Our flesh body is the gross. The subtle body is our mind and soul. To give sustenance to the body to quench its thirst, to cleanse the gross body, we participate in the 'fault' of 'repetition' by repeating the above chores all the time. Then if a wise man were to ask them, that if one has understood what a roti is, understood what vegetable & lentils are, and have also tasted them, then where is the need to eat food repeatedly?

One has understood what water is. When thirsty, one has quenched one's thirst then where is the need to drink water repeatedly? The body has been soaped once with soap and has been bathed once, then where is the need to bathe it again & again every day?

A house is cleaned properly once, then where is the need to clean it again?

We know that by breathing oxygen inside, it gives us life. One may breathe in deeply once. Then why breathe repeatedly again and again?

Let us deviate a little and contemplate further. When worldly jobs are done once, where then is there the need to do them again? A field is ploughed once, where is the need to do it again. The crop is watered once. Why do it again & again? Clothes once washed; do they need to be washed repeatedly? A husband addresses his wife by her Name repeatedly. A son addresses his father repeatedly. A father calls out to his son affectionately repeatedly. Why does this happen? We may not have the answers to these questions. We can only say that food repeatedly provides sustenance to the body. Water repeatedly quenches a man's thirst. Bathing everyday, cleanses the body. A home is cleaned and dusted morning and evening, repeatedly, to remove all dirt and debris accumulated in it. We breathe repeatedly, in order to stay alive. The moment breathing stops, a man is dead. One goes to work every day because through work one earns money for the upkeep of one's body and daily needs.

We plough our fields, sow seeds in it and water it repeatedly, so that we reap a harvest from it, which will fulfill our needs. A husband to a wife, a father to a son, and a son to a father and a friend to a friend call out to each other in order to establish a connection between them.

Living in this world every being is under the influence of the fault of repetition. We are partners to this fault, day and night but no one has argued about it. If a person were to question us as to why we commit the above stated deeds repeatedly, we would consider such a person to be mad. He too repeats the above stated chores everyday therefore he too is a partner to this so-called fault of repetition.

Judge for your self how much wisdom such a person possesses who calls the repeated contemplation of the divine Name and recitation of the daily prayers, a fault of repetition.

Just as the gross body has its own requirement. To fulfill these requirements we feed the body repeatedly .we quench its thirst repeatedly and we clean our body and home repeatedly. In the same way, our mind and soul propel the gross body. Our soul and mind too need energy i.e. sustenance. Just as the gross body, if deprived of food will ultimately die. Similarly, if the mind and soul are not given the food of the divine Name repeatedly we will then invite the death of the soul. If the body and home are not cleansed repeatedly, they become

unclean. In the same way,

Bharri-ay mutt papa kay sung oh dhopyaavay kay rung

when the intellect is stained and polluted by sin, it can only be cleansed by the Love of the Name

Japji(page4)

gurbaanee sun mail gavaa-ay.

Listening to the Word of Gurbani, filth is washed off,

Dhanaasaree Mehlaa;3(Page:665)

If we do not repeat the contemplation of the Name, our soul, our inner consciousness will become so impure with unclean thoughts that we pick up from the world that

khantee Dhotee ujlee na hova-ee jay sa-o Dhovan paahu.

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

Sorath Mehlaa:4(page:651)

Then the above stated will be out lot.

Therefore the sustenance for our soul is.

**har naam hamaaraa bhojan chhateeh parkaar jit khaa-i-ai
ham ka-o taripat bha-ee.**

The Lord's Name is my food; eating the thirty-six varieties of it, I am satisfied and satiated.

Shalok Mehlaa:3(Page:593)

The divine Name quenches the thirst of our soul is

baaraN baar baar parabh japee-ai.

pee amrit ih man tan Dharpee-ai.

Time after time, again and again, meditate on God.

Drinking in this Nectar, this mind and body are satisfied.

Sukhmani Mehlaa:3(Page:286)

Our soul and mind are cleansed by repeated contemplation of the Name divine.

Prabh kay simran munn ki ma-el ja-ey

In the remembrance of God, the filth of the mind is removed

Gauri Sukhmani mehlaa:5(p263)

And

Gunn gavat teri uttras ma-el

singing the praise of god will dispel your mind's filth

Gauri Sukhmani mehlaa:5

What is the soul's daily bath?

naam hamaarai majan isnaan.

The Naam is my cleansing bath and purification.

Bhairao Mehlaa:5(Page:1145)

Repeated contemplation of the Name affords our souls its spiritual life:-

so jeevi-aa jis man vasi-aa so-ay.

Nanak avar na jeevai ko-ay.

They alone are truly alive, whose minds are filled with the Lord.

O Nanak, no one else is truly alive;

Maajh Mehlaa:1(page:142)

simar simar simar naam jeevaa tan man ho-ay nihaalaa.

Meditating, meditating, meditating in remembrance on the Naam,

I live; my mind and body are enraptured.

Soohee Mehlaa:5(Page:749)

What is the soul to cultivate? It is the Lord's Name.

naam khaytee beejahu bhaa-ee meet.

*So plant the seed of the Naam, the Name of the Lord, O friends,
O Siblings of Destiny.*

Aasaa Mehlaa:5(Page:430)

What is the soul's profession? To remain immersed in the love of the Lord accepting the Divine Name is its Job.

laa-ay chit kar chaakree man naam kar kamm.

*Let your service be the focusing of your consciousness, and let
your occupation be the placing of faith in the Naam.*

Sorath Mehlaa:1(Page:595)

What is the soul's trade and business, which it must conduct daily?

naam sang keeno bi-uhaar.

naamo hee is man kaa aDhaar.

I trade in the Naam, the Name of the Lord.

The Naam is the Support of the mind.

Gond Mehlaa:5(Pagel:863)

What is the soul's treasure and who is its companion at all times? It is the Lord's Name divine.

naam hamaaray jee-a kee raas.

naamo sangee jat kat jaat.

The Naam is the wealth of my soul.

Wherever I go, the Naam is with me.

Gond Mehlaa:5(Page:863)

In addition

say Dhanvant jin har parabh raas.

They alone are rich, who have the Wealth of the Lord God.

Basant Mehlaa:5(Page:1184)

How can the soul be made radiant and pure?

naamay dargeh mukh ujlay.

Through the Naam, one's face becomes radiant in the Court of the Lord.

naamay saglay kul uDhray.

Through the Naam, all one's generations are saved.

Gond Mehlaa:5(Page:863)

Jinni naam dhyaiya gaye musakat ghall

Nanak tay much ujilay keyti chhutti naal

*Those who have meditated on the Naam, the Name of the Lord,
and departed after having worked by the sweat of their brows-O
Nanak, their faces are radiant in the Court of the Lord, and many
are saved along with them!*

Japji (page8)

On the spiritual level, who is wealthy? Alternatively, shall we say what the wealth of the soul is?

raam naam jo karahi beechaar.

say Dhanvant ganee sansaar.

*Those who dwell upon the Lord's Name,
are the most wealthy and prosperous in the world.*

Sukhmani Mehlaa:5(Page:281)

Who then is wealthy?

**say Dhanvant har naam liv laa-ay.
gur poorai har Dhan pargaasi-aa har kirpaa tay vasai man
aa-ay. rahaa-o.**

They alone are wealthy, who lovingly attune themselves to the Lord's Name.

The Perfect Guru has revealed to me the Lord's treasure; by the Lord's Grace,

it has come to abide in my mind. ||Pausell

Dhanaasaree Mehlaa:3(Page:663)

Just as calling, someone by a Name creates a worldly connection with that person. In the same way **"simmer simmer naam baarung baar"** i.e. 'Meditate on His Name repeatedly' such that by repeating this activity one's soul creates a connection with Supreme Lord. Not only is a connection established but contemplation on His Name ultimately transforms the soul into the image of the Lord.

Sahib Guru Ram Dass Ji States

jin har japi-aa say har ho-ay har mili-aa kayl kaylaalee. ||3||

Those who meditate on the Lord, become the Lord; the playful, wondrous Lord meets them. ||3||

Dhanaasaree Mehlaa:4 (Page:667)

In addition, those who have created a union with the Lord through meditation on His Name, with time, due to their meditation become one with the immaculate Lord, in the image of the supreme Lord. What great blessing there is in building a connection through the divine Name with the True Lord.

Jin sayvya jin sayvya mera har ji tay har har roop samaasi

Those who serve, those who serve my Dear Lord, are absorbed into the Being of the Lord, Har, Har

Asa mehlaa:4(page11)

From the above written views, it becomes quite clear that the body requires food as nourishment. The body requires water too. It needs cleaning as well. Man requires money and possessions. To build a connection with the others in the world man needs to use the names of his friends and relatives repeatedly.

In the same way the subtle soul too, which propels the gross body needs spiritual sustenance, it needs the essence that only the divine Name can provide. If through contemplation of the Name we do not

purify the soul, it will become impure through the stains of negative thought patterns.

Just as proximity to an unclean, soiled being is undesirable. Similarly, a soiled impure soul is not acceptable in the Lord's Court. Sahib Sri Guru Nanak Dev Ji states in the 'Dhanasri Rag'.

daag dos muhi chali-aa laa-ay.

dargeh baisan naahee jaa-ay. ||3||

One who departs, with these black stains of sin on his face shall find no place to sit in the Court of the Lord. ||3||

Dhanaasaree Mehlaa:1(Page:662)

If our soul wishes to gain a place in the court of the Lord, then one must follow the tenets of Sri Guru Arjun Dev Ji and purify the soul. When one worships the Guru from the heart, with one's tongue one "baarung baar baar prabh juppee-ay" viz. 'repeatedly recite His Name' with eyes only for the Guru, and ears used only to listen to the Lord's Name. Doing all these deeds, the soul will become pure and sublime. Then Satguru Ji bestows us a place in his court forever.

antar gur aaraaDh-naa jihvaa jap gur naa-o.

naaytree satgur paykh-naa sarvane sunnaa gur naa-o.

satgur saytee rati-aa dargeh paa-ee-ai thaa-o.

Deep within yourself, worship the Guru in adoration, and with your tongue, chant the Guru's Name.

Let your eyes behold the True Guru, and let your ears hear the Guru's Name.

Attuned to the True Guru, you shall receive a place of honor in the Court of the Lord.

Shalok Mehlaa:5(Page:517)

For the soul to build a connection with the Lord, it is imperative, to recite one's Master's Name repeatedly. Just as Baba Kabir Ji has advised us saying, "o! My dear soul, call out to your Lord and Master day and night. Do not sleep the sleep of the dead. If you call out to him, day and night, your Master will definitely hear you and will bless you by merging you within Him."

kabeer kayso kayso kookee-ai na so-ee-ai asaar.

raat divas kay kooknay kabhoo kay sunai pukaar. ||223||

Kabeer, chant the Name of the Beautifully-haired Lord; do not sleep unaware.

Chanting His Name night and day, the Lord will eventually hear your call. ||223||

Shalok Kabeer Jee(Page:1376)

WHEN MUST ONE CONTEMPLATE THE NAME?

Satguru Ji has instructed the seeker to contemplate the Lord at all times.

***saas saas simrahu gobind.
man antar kee utrai chind.***

*With each and every breath, meditate in remembrance on the
Lord of the Universe,
and the anxiety within your mind shall depart.*

Sukmani Mehlaa:5(page:295)

In addition

***oothat baithat sovat Dhi-aa-ee-ai.
maarag chalat haray har gaa-ee-ai. II11***

*While standing up, and sitting down, and even while asleep,
meditate on the Lord.*

Walking on the Way, sing the Praises of the Lord. II11

Aasaa Mehlaa:5(Page:386)

In addition

***oothat baithat sovat naam.
kaho Nanak jan kai sad kaam. II611***

*While standing up, sitting down and sleeping, the Naam,
says Nanak, is forever the occupation of God's humble servant. II611*

Sukhmain Mehlaa:5(Page:286)

Remember the Lord and Master while sitting, sleeping, lying down, walking, while doing one's chores, at all times let His Name lodge in your heart. Remember Him at all times.

Guru Nanak Dev Ji states that the being who at all hours remains in a state of awe and wonder of the Lord's Name and so lives his life. For such a being all moments are auspicious because he is united in the remembrance of His Lord at all times.

***sabhay vaylaa vakhat sabh jay athee bha-o ho-ay.
Nanak saahib man vasai sachaa naavan ho-ay. II111***

*If at all times, at each and every moment, they live in the fear of God
-O Nanak, the Lord dwells within their minds, and their cleansing
bath is true. II111*

Shalok Mehlaa:1,(page:146)

***sabhay vakhat sabhay kar vaylaa.
khaalak yaad dilai meh ma-ulaa.***

*Always, at every moment, remember
God, the Creator within your heart.*

Maaroo Mehlaa:5(page:1084)

Such a being is worthy of honor and respect.

When we read the bani of Japji Sahib, in the first 'pauri' itself, Satguru Ji has asked "**kiv suchiaara ho-ee-ay kiv koorray tuttay paal**" meaning How can we be true and how can the veil of untruth be destroyed". In the next pauris, Satguru Ji answers this question himself, saying that the infinite Lord who showers His blessings on all, by whose will the whole creation exists. He pervades the creation he has created. To attain such a Master, to unite with Him, to acquire His pleasure, to allure Him, what must one place before such a Lord, by which we can gain the Master's pleasure and glimpse the Lord's Abode. What words should one utter with this tongue so that hearing them our Master the Lord begins to love us?

The Sahib's have given the answer in the last verse. O seeker, If you wish to please your Master, you wish to set your eyes upon His court, then the way is to rise at dawn and in wakefulness sing the Lord's praise. By contemplating Him, you can aspire to glimpse upon your Lord & Master. There is no other way to meet Him.

Guru Nanak ji ask the Question:-

***fair ki uggay rukhee-ay jit dissay darbar
Muho ki bolan bole-ay jit sun dhurr-ay pyar***

*So what offering can we place before Him, by which we might
see the Darbaar of His Court? What words can we speak to
evoke His Love*

Japji(page2)

The answer: -

Amrit vela such nao vadya-ee veecharPunjabi?

*In the Amrit Vaylaa, the ambrosial hours before dawn, chant the
True Name, and contemplate His Glorious Greatness*

Japji(page2)

In the Gurmat, the early (Ambrosial hour) has been given great significance. Satguru Ji has written of the early dawn as one-fourth time-duration of the day. Firstly, at that time the body is fresh from

sleep. The mind is wakeful. The noise of worldly activities too is not there, it is peaceful. Most of the creatures of the world are still asleep. The mind too is not distracted. The thoughts of daily chores and business have not yet started to bombard the mind. The mind is still. This "time" in Gurmat is called the ambrosial time. By ambrosial time, one means the time whereby allowing the memory of the Lord to lodge in one's heart, man becomes unconcerned even of the fear of death.

Sahib Guru Nanak Dev Ji has described those who make good use of this ambrosial hour as complete merchant-princes. Those beings who arise at dawn and engage them selves in the praise of their Lord and with a still mind meditate on His divine Name. Fighting with negative desires, anger, laziness, sleepiness and fighting to over power the mind in order to collect the investment of the Lord's Name. In the Guru's eyes such guru beloved are indeed true merchant-princes.

Why have the sahibs given the ambrosial hour i.e. dawn such importance? In the next lines sahib gives an indication saying if one does not make full use of this peaceful ambrosial time then in the second quarter of the day, the sun will arise. The noises of everyday work and chores will start. The mind becomes unsettled by the thoughts of one's daily jobs & chores. The stillness of the mind is destroyed. The being gets engrossed in worldly pursuits. Then it becomes very difficult to take quality time out from one's every day worldly duties. The whole day is spent engrossed in one's daily pursuits.

As some more of the day passes, in the third quarter of the day, the body feels hunger and thirst. The being is then engaged in the business of feeding the body. Having expended oneself during the rest of the day's pursuit, the food one consumed previously is used up. The being immerses him in feeding the body once again. In this manner, the whole day is expended in ones daily pursuits and in feeding the body.

After having worked hard all day as nightfalls, due to tiredness, one falls into deep sleep. Again, one awakens next day to start the grind of daily living. Thus he carries on as if he will stay in this world forever. With this feeling in his mind, he strolls through life blindly.

This is the reason why Satguru's have inspired us saying, "O! Being do take care of the ambrosial hour. Care taken of the ambrosial hour will come in handy to you all day long. Even while pursuing your worldly, daily chores, your inner awareness will remain united with the Lord. This is because in the ambrosial hour, in complete stillness, the

positive mental impressions accumulated by the mind by contemplating the Name, will help keep you connected with the Lord all day. That is why early dawn, the ambrosial hour is such an important time."

**sabaahee saalaah jinee Dhi-aa-i-aa ik man.
say-ee pooray saah vakh-tai upar larh mu-ay.
doojai bahutay raah man kee-aa matee khindee-aa.
bahut pa-ay asgaah gotay khaahi na niklahi.
teejai muhee giraah bhukh tikhaa du-ay bha-ukee-aa.
khaaDhaa ho-ay su-aah bhee khaanay si-o dostee.
cha-uthai aa-ee ooNgh akhee meet pavaar ga-i-aa.
bhee uth rachi-on vaad sai vareh-aa kee pirh baDhee.**

Those who praise the Lord in the early hours of the morning and meditate on Him single-mindedly, are the perfect kings; at the right time, they die fighting. In the second watch, the focus of the mind is scattered in all sorts of ways.

So many fall into the bottomless pit; they are dragged under, and they cannot get out again.

In the third watch, both hunger and thirst bark for attention, and food is put into the mouth.

That which is eaten becomes dust, but they are still attached to eating.

In the fourth watch, they become drowsy. They close their eyes and begin to dream.

Rising up again, they engage in conflicts; they set the stage as if they will live for 100 years.

Shalok Mehlaa: 1 (page: 145)

In the next verses, the Sahib's have spoken of those who are infused with the Nectar of his Name. When In the fourth watch of the early morning, such naam-addicted are enthused in their minds to meditate on the Lord's Name. Reciting the Name, they reach the banks of the rivers to cleanse their bodies then return to the Holy Communion (Sat sangat) to purify their souls, immersed in the love of the Lord, they contemplate the Divine Name. In this way they make excellent use of this early dawn-the ambrosial hour and as they progress their soul becomes pure as gold i.e. it becomes priceless. By the Guru's grace, in the eyes of the Guru they attain acceptance. Such devoted souls do not have to undergo further trials and tribulations. Sahib Guru Nanak Dev Ji states.

***scha-uthai pahar sabaah kai surti-aa upjai chaa-o.
 tinaa daree-aavaa si-o dostee man mukh sachaa naa-o.
 othai amrit vandee-ai karmee ho-ay pasaa-o.
 kanchan kaa-i-aa kasee-ai vannee charhai charhaa-o.
 jay hovai nadar saraaf kee bahurh na paa-ee taa-o.***

*In the fourth watch of the early morning hours, a longing arises
 in their higher consciousness.*

*They are attuned to the river of life; the True Name is in their
 minds and on their lips.*

*The Ambrosial Nectar is distributed, and those with good karma
 receive this gift.*

*Their bodies become golden, and take on the color of spirituality.
 If the Jeweller casts His Glance of Grace, they are not placed in
 the fire again.*

Shalok Mehlāa:2(Page:146)

Sahib Guru Arjun Dev Ji giving great importance to the ambrosial time state, "Dear Brother, arise at early dawn and contemplate the holy Name. The inspiration one receives from contemplation of the Name, must abide in your heart day and night. In this manner, maintain your love and devotion for your Preceptor. By doing this any type of anxiety or worry will not trouble you. All dependencies, misfortunes, arguments cease." How wondrous the benedictions of the ambrosial hour described by the Guru are.

***jhaalaaghay uth naam jap nis baasur aaraaDh.
 kaarHaa tujhai na bi-aapa-ee Nanak mitai upaaDh. II1II***

*Rise early in the morning, and chant the Naam; worship and
 adore the Lord, night and day.*

*Anxiety shall not afflict you, O Nanak, and your misfortune shall
 vanish. II1II*

Gauree Mehlāa:5(Page:255)

Satguru Ji has sketched a beautiful picture of the early dawn i.e. the ambrosial hour and has inspired us to make good use of it and not waste it away.

O! Being when the ambrosial time commences birds, insects & animals too seem as if they are in meditation of the Lord. Seeing them you to gather enthusiasm to do the same. Those seekers who at early

dawn color them selves in the colors of the Lord, waves of ecstasy arise in their hearts. In that time of stillness and peace by the grace of meditation on the holy Name, many a nature's wondrous miracles take place. You too must take inspiration from them and look after your ambrosial time.

***chirhee chuhkee pahu futee vagan bahut tarang.
 achraj roop santan rachay Nanak naameh rang. II1II***

*The sparrows are chirping, and dawn has come; the wind stirs
 up the waves.*

*Such a wondrous thing the Saints have fashioned, O Nanak, in
 the Love of the Naam. II1II*

Shalok Mehlāa:5(Page:319)

Sri Guru Nanak Dev Ji who himself throughout his life experienced and delighted in the ambrosial hour, inspires us to take advantage of this magical time. Oh! Guru beloved arise at dawn and contemplate the Holy Name, discard all false worldly attachments. Sahib states whosoever takes care of this ambrosial hour by attaching his consciousness with the Lord, understand that such a being has won at this life's stakes.

***naa-o parbhaatai sabad Dhi-aa-ee-ai chhodahu dunee pareetaa.
 paranvai Nanak daasan daasaa jag haari-aa tin jeetaa. II4II9II***

*Meditate on the Name, and the Word of the
 Shabad, in the early hours before dawn; leave your worldly
 entanglements behind.*

*Prays Nanak, the slave of God's slaves: the world loses, and he
 wins. II4II9II*

Prabhaatee Mehlāa:1(Page:1330)

***uth isnaan karahu parbhaatai so-ay har aaraaDhay.
 bikh-rhay daa-o langhaavai mayraa satgur sukh sahj saytee
 ghar jaatay. II3II***

*Rise in the early hours of the morning, and take your cleansing
 bath.*

*Before you go to bed at night, remember to worship the Lord.
 My True Guru will assist you, even on your most difficult moves;
 you shall reach your true home in celestial peace and poise. II3II*

Basant Mehlāa:5(Page:1185)

**parbhaatay parabh naam jap gur kay charan Dhi-aa-ay.
janam maran mal utrai sachay kay gun gaa-ay. II1II**

*In the early hours of the morning, chant the
Name of God, and meditate on the Feet of the Guru.
The filth of birth and death is erased,
singing the Glorious Praises of the True Lord. II1II*

Dakhanay Mehlaa:5(Page:1099)

Satguru Ji has advised the guru devotee that his first and foremost daily duty is to take care of his ambrosial hour i.e. the early dawn. Then in a state of awareness recite the Lord's Name through out the day. During the day while pursuing daily activities remain attached to the gurbani "**haath pao kar kaam subh cheet niranjan naal**" meaning, "Work with your Hands and feet but let your awareness be with the Lord" (Shalok by Kabir Ji). Sri Guru Ramdas Ji has bestowed upon guru sikhs a daily timetable. Let us read it to gain awareness.

**gur satgur kaa jo sikh akhaa-ay so bhalkay uth har naam
Dhi-aavai.
udam karay bhalkay parbhaatee isnaan karay amrit sar
naavai.
updays guroo har har jap jaapai sabh kilvikh paap dokh leh
jaavai.
fir charhai divas gurbaanee gaavai bahdi-aa uth-di-aa har
naam Dhi-aavai.
jo saas giraas Dhi-aa-ay mayraa har har so gursikh guroo
man bhaavai.
jis no da-i-aal hovai mayraa su-aamee tis gursikh guroo
updays sunaavai.
jan Nanak Dhoorh mangai tis gursikh kee jo aap japai avrah
naam japaavai. II2II**

*One who calls himself a Sikh of the Guru, the
True Guru, shall rise in the early morning hours and meditate on
the Lord's Name.
Upon arising early in the morning, he is to bathe, and cleanse
himself in the pool of nectar.
Following the Instructions of the Guru, he is to chant the
Name of the Lord, Har, Har. All sins, misdeeds and negativity
shall be erased.*

*Then, at the rising of the sun, he is to sing Gurbani;
whether sitting down or standing up, he is to meditate on the
Lord's Name.*

*One who meditates on my Lord, Har, Har,
with every breath and every morsel of food - that GurSikh
becomes pleasing to the Guru's Mind.*

*That person, unto whom my Lord and Master is kind and
compassionate - upon that GurSikh, the Guru's Teachings are
bestowed.*

*Servant Nanak begs for the dust of the feet of that GurSikh,
who himself chants the Naam, and inspires others to chant it. II2II*

Gauree Mehlaa:4(Page:305)

Baba Farid Ji compares the first quarter of the night to a flower and meditation at the ambrosial time as the fruit. The being that arises at the ambrosial hour and sits in remembrance of his Lord, attains the ambrosial fruit of divine contemplation. Only he can attain the gift who takes care of his ambrosial hour.

**pahilai pahrai fulrhaa fal bhee pachhaa raat.
jo jaagaNniH lahann say saa-ee kanno daat. II112II**

*The first watch of the night brings flowers, and the later watches
of the night bring fruit.*

*Those who remain awake and aware, receive the gifts from the
Lord. II112II*

Shalok Fareed Jee(Page:1384)

In Baba Farid Ji's eyes, a being, if he does not arise at the ambrosial hour to engage in the remembrance of his Lord can be equated to a dead man. Along side, he warns us saying "O! Being if you have forgotten your Maker, remember your Maker has not forgotten you. He watches all your deeds."

**fareedaa picthal raat na jaagi-ohi jeevad-rho mu-i-ohi.
jay tai rab visaari-aa ta rab na visari-ohi. II107II**

*Fareed, if you do not awaken in the early hours before dawn,
you are dead while yet alive.*

Although you have forgotten God, God has not forgotten you. II107II

Shalok Fareed Jee(Page:1383)

So in the Gurbani, great importance is attached to the ambrosial hour. All us seekers must endeavor to take care of this hour. Sri Guru Ram Das Ji eulogizing the ambrosial hour states as follows.

**har Dhan amrit vaylai vatai kaa beej-aa
bhagat khaa-ay kharach rahay nikhutai naahee.**

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

Soohee Mehlaa:4(Page:734)

Bhai Gurdas Ji has given great honor and respect to those gursikhs who arise at the ambrosial hour and in wakefulness first purify their bodies. Then for the purity of their souls, they sit with a still mind and contemplate the Lord's Name. To gain more spiritually they go to where the guru's devoted sangat is gathered. In holy Communion everyday, they listen to the gurbani and holy hymns with love and devotion. They keep the company of those who follow the Guru's wisdom and celebrate the Gurburabs of the Gurus with love and devotion. Such gursikhs receive the highest honor. Such gursikhs receive the highest and most supreme spiritual benefits from the Guru.

Sacrificed am I unto such disciplined gursikhs. Let us read Bhai Gurdas ji's utterances.

**Kurbani tinna gursikhaan pichhal raati udh buhunday
Kurbani tinna gursikhaan amritvaylay sar nah-vunday
Kurbani tinna gursikhaan ho-ay ik mun gur jaap jup-unday
Kurbaani tinna gursikhaan saadh sangat chul ja-ey jurr-
unday
Kurbaani tinna gursikhaan gurbaani nit ga-ey sun-unday
Kurbaani tinna gursikhaan munn mail-ee karr mail mill-
unday
Kurbaani tinna gursikhaan bha-ey bhagat gurburab kar-
unday
Gur seva phull safal ful-unday**

*I am a sacrifice unto those gursikhs who awaken in the last
quarter of the night*

*I am a sacrifice unto those gursikhs who arising in the ambrosial
hours bathe in the holy tank*

*I am a sacrifice unto those gursikhs who remember the lord with
singular devotion*

*I am a sacrifice unto those gursikhs who go to the holy
congregation and sit there*

I am a sacrifice unto those gursikhs who listen to and sing gurbani daily

*I am a sacrifice unto those gursikhs who meet others open
heartedly*

*I am a sacrifice unto those gursikhs who celebrate the guru's
anniversaries with complete devotion*

*Such Sikhs become blessed by service of the gur and progress
further successfully*

Bhai Gurdas Ji Vaar 12 Pauri 1

In the Gurmat, the ambrosial hour has great significance. So every Guru devotee should "**amrit vela sach nao vadia-ee veechar**" meaning, "At the ambrosial hour contemplate and praise the true Name". Only then can one reap maximum benefits. The positive mental impressions of meditation at this hour help in making one's whole day a success.

HOW MUST ONE CONTEMPLATE THE DIVINE NAME ?

The whole Gurbani inspires us to meditate on the holy Name. Our life's aim too is the contemplation of the Name, reference of which the fifth Guru Ji has penned down in the prayer of 'Rehras.'

Avar kaaj tayray kittay na kaam

Mill saadh sangat bhuj kayval naam

*All other jobs are of no use sit with saintly congregation and
meditate on only the name.*

Asa Mehlaa : 5 (page 12)

Praani ayko naam dhyaavo

Apni putt saujtee ghar jaavo

*Omortal ! Remember the one name thus you will go to the lord's
court with hohnour.*

Malaar Rag Mehlaa : 1 (page 1248)

Through contemplation of the Name, we connect with our source. Our body's source is our mind. The mind's source is the soul and the soul's source is the immaculate Lord. The immaculate Lord and "Shabad" are the same. The word (shabad) is in the image of the Lord. There is no difference between the Lord and the 'word'. When the adepts asked Sri Guru Nanak Dev Ji who was his guru? (This question is penned down in the 'Siddh Gosht'.)

kavan mool kavan mat vaylaa.

tayraa kavan guroo jis kaa too chaylaa.

*"What is the root, the source of all? What teachings hold for
these times?*

Who is your guru? Whose disciple are you?

Mehlaa:1(Page:942)

In reply to this question, Satguru Ji answered.

***pavan arambh satgur mat vaylaa.
sabad guroo surat Dhun chaylaa.***

From the air came the beginning. This is the age of the True Guru's Teachings.

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.

RaamKalee Mehlāa: 1(Page:943)

The Satgurus have established the 'word' (Shabad) as the Guru of the Gursikhs and 'awareness' as its disciple thus inspiring us to create a connection between the two.

The adepts (sadhus) asked Guru Nanak DevJi, O! Ascetic Guru Nanak, the world is a vast terrifying ocean. How does one cross such a ferocious ocean?

***dunee-aa saagar dutar kahee-ai ki-o kar paa-ee-ai paaro.
charpat bolai a-oDhoo Nanak dayh sachaa beechaaro.***

"The world-ocean is treacherous and impassable; how can one cross over?

Charpat the Yogi says, O Nanak, think it over, and give us your true reply."

Ramkali mehlāa: 1(Page:938)

Answering the adept's question, Sri Guru Nanak DevJi showed them the way by giving them a pointer. Saying 'You are right the world is a terrifying ocean, in order to cross it one needs the guidance of the Guru. One need not run away from the world by running away to the jungles, on the contrary, one must learn from the lotus flower and the water pheasant, how to live in this world.

Just as the lotus grows in muddy water, it lives in the water. The water is the source of its sustenance. Yet, it still lives above the water. If the level of the water rises, the lotus rises even further. If such a situation does arise that the water flows over the flower, it still does not get wet. It does not accept the effects of the water.

In the same way, the water pheasant spends its entire life in and around the water. However, whenever it feels like it, it flies out of the water. In the same manner while fulfilling ones duties towards the world, family, home and hearth one's state of awareness must remain connected with the 'word'. One's awareness or consciousness must not be connected with the world. He whose inner consciousness remains

connected to the 'word', such a being will know his Lord while still abiding in this world. The stormy seas of this world will then not be able to harm him. The sahibs have stated.

***jaisay jal meh kamal niraalam murgaa-ee nai saanay.
surat sabad bhav saagar taree-ai Nanak naam vakhaanay.***

The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream;

with one's consciousness focused on the Word of the Shabad, one crosses over the terrifying world-ocean. O Nanak, chant the Naam, the Name of the Lord.

Ramkali mehlāa: 1 Sidh gosht(Page:938)

When prof. Puran Singh came under the influence of Bhai Veer Singh Ji, he was inspired by Bhai Sahib to give up the path of renunciation (Sanyas) and adopt the Gurmat. One-day professor Sahib was playing with small children of the family and relatives. A group of ascetics (sadhus) passed by where he was playing with the children. On seeing professor sahib engrossed in play with the small children the adepts sarcastically pointed out saying, "Look! there are such renunciates who first leave home and family to adopt the path of renunciation, but when the pull of Maya becomes strong they come back to the attachments of family and children and thus become engrossed in Maya. Such behavior is stigma on the whole idea of renunciation."

Professor Sahib heard the sarcastic words of the 'Sadhus'. Leaving the children playing he walked up to the Ascetics and asked them "O! Decent folk have you ever seen birds. How they play with their little ones and while playing they too are covered in dust. Nevertheless, when they feel like it, suddenly they fly away dusting off the dust from their feathers and no one knows where they have gone. They do not keep even on iota of attachment in their minds with their children. When they were playing with their children, they were completely engrossed. However, when the birds stopped playing, they fly away, keeping no attachment either to the game or with the young birds. This is the renunciation of Guru Nanak- while living in the world and attending to one's responsibilities, yet remaining detached. When one is to unite with the Lord, one must shed all other attachments. We are not to leave the world but to leave attachment to it." Satguru Nanak Dev Ji states as follows.

*vichay garih sadaa rahai udaasee ji-o kamal rahai vich
paanee hay. ||10||*

*In his own home, he remains unattached, like the lotus flower in
the water. ||10||*

Maaroo Mehlaa:4(Page:1070)

Guru Sahib has bestowed the above indicator on how to lead life, thereby paving the path of true renunciation. If the attachment of family, home and hearth remains lodged in the being's mind then how can he be called a renunciate? Let us contemplate upon Guru Nanak Dev Ji's words through a story, which will help us understand this better.

One day Bhai Pirtha and Kheda Sourhi presented themselves in Guru Nanak Dev Ji's court where hymns were being sung in the congregation. Very quickly, both men's minds become fully attentive. After the hymn singing concluded, Guru Nanak Dev Ji asked Bhai Pirtha and Kheda Souhri with what desire in mind had they come to the holy assembly. Bhai Pirtha Ji folded his hands and pleaded with the guru saying, "Let the bliss experienced in this congregation remain with us forever. Just as you made us experience this world as being false and untrue, let us experience it like this always. Keep us always at your feet and let us never be parted from you."

Guru Nanak Dev Ji said "Pirthaji our presence is always there where the Holy congregation is; therefore, you must commune with Holy beings in congregation. Secondly, our bodies are gross. The gross body does not remain on this earth forever. If you build an attachment to my body one day it must part, the "word" shabad is my heart, if you attach your self to the "word" Shabad then there shall be no parting, remember this always."

The path of Gurmat is truly simple to adopt. This path does not require one to leave home and family nor does one need to part with the comforts of Maya, nor leave one's children Enjoying all happiness and comforts, fulfilling all ones worldly duties, one must attach one's consciousness to the Lord's feet.

It is hard because this path is very subtle and difficult. Living in the world that we see and wandering through this material creation, one has to relinquish one's grasp of Maya. Wealth and possessions are gross. Family is gross. Home and hearth are gross. our body too is gross. This gross body through will power with great difficulty may be able to renounce this world. Nevertheless, this gross body cannot easily let go of its subtle attachments to Maya. That is when Baba Kabir Ji has stated.

*kabeer maa-i-aa tajeet ta ki-aa bha-i-aa ja-o maan taji-aa
nahee jaa-ay.
maan mune munivar galay maan sabhai ka-o khaa-ay. ||156||*

*Kabeer, what good is it to give up Maya, if the mortal does not
give up his pride?*

*Even the silent sages and seers are destroyed by pride; pride
eats up everything. ||156||*

Kabeer Jee(Page:1372)

To escape from the subtle influence of Maya and its attachment, Satguru Ji has given us the subtle Name as a means to make the subtle consciousness become nonaligned or neutral from the world.

Our consciousness is subtle; the 'word' shabad is an embodiment of the subtle. Both must be united. The medium, which unites the two, is the sound of the 'word'. The sound of the Guru's word, which comes out of the lips through the larynx, or the sound we manifest through the breath. We need to attach our attention to that sound. When one's begins to attach oneself to the sound of the word (shabad), then understand that one has started one's journey on the right path. Guru Nanak Dev Ji states.

*Dhun meh Dhi-aan Dhi-aan meh jaani-aa gurmukh akath
kahaanee. ||3||*

*The meditation is in the music, and knowledge is in meditation.
Become Gurmukh, and speak the Unspoken Speech. ||3||*

RaamKalee:1(Page:879)

If one's attention does not connect with the sound of the word (shabad) then understand that one's consciousness is still wandering outwards. The 'word' and the awareness have not yet united. Until the awareness does not connect with the 'word' shabad the bonds of worldly attachment, (Maya) do not break.

In Sultanpur too, Sri Guru Nanak Dev Ji gave the same advice when the Kazi (Muslim cleric) and the Nawab (Noble of that area) invited him to join in the Namaz (Muslim Prayer). Guruji told them that if you were truly going to pray then I would definitely accompany you.

Guru Ji accompanied them to the Mosque. The Kazi and Nawab as with their rites and customs performed the Namaz. Satguru Ji stood at one side with a smile on his face but did not join in the prayer. After the Namaz was completed, the Kazi said Guru Ji, "you had come with us to render the Namaz but you did not join us in prayer. On the contrary,

you watched us and kept smiling”.

Sahib Guru Nanak Dev Ji replied ‘Kazi Sahib you had invited me to render the Namaz to the Lord Almighty and not horses and calves.” On asking Sahib what he meant by this, Guru Ji replied, “when you were rendering the Kalma (prayer), your attention was wandering to the newly born calf at home. Your lips were rendering the prayer, but your awareness was roaming around your cattle.” The Kazi then asked, “If my attention was not on the Namaz, you could have joined Nawab Sahib in prayer.” Satguru Ji replied that even Nawab Sahib was not present during Namaz .he was hundreds of miles away in Kabul buying and selling horses. Both Kazi Sahib and the Nawab accepted that this was indeed the case, their attention was not on the Namaz but some place else.

Guru Nanak Dev Ji put forward this doctrine illuminating the way to worship khuda (God), Allah Tahla, Parmeshwar. (Names of God in different religions) saying that the only worship acceptable to the lord is, if our consciousness is listening to the words with complete awareness. Only then is our presence acceptable to the Lord. If our awareness, at the time of contemplation is roaming elsewhere then our devotion is not accepted at the Lord’s door. That prayer is then equivalent to the repetitions of a parrot.

Sahib Sri Guru Ram Das Ji states that if one’s attention is focused outward then One’s consciousness is wandering somewhere outside. The mouth might render all nine types of grammar, the six Shastras and other holy books by heart. Such rendering is not acceptable to my Lord and Master.

nav chhi-a khat boleh mukh aagar mayraa har parabh iv na pateenay.

One may repeat, verbatim, the nine grammars and the six Shastras, but my Lord God is not pleased by this.

Dhanaasaree Mehlaa:4(Page:668)

How is the Lord appeased? In the next verse, Satguru Ji gives the answer.

jan Nanak har hirdai sad Dhi-aavahu i-o har parabh mayraa bheenay. Il2Il1Il7Il

O servant Nanak, meditate forever on the Lord in your heart; this is what pleases my Lord God. Il2Il1Il7Il

Dhanaasaree Mehlaa:4(Page:668)

How does one gain acceptance in the master’s court? The answer is given in the next verse.

sarvanee sunee-ai rasnaa gaa-ee-ai hirdai Dhi-aa-ee-ai so-ee. karan kaaran samrath su-aamee jaa tay baritha na ko-ee. Il3Il

Hear with your ears, and sing with your tongue, and meditate within your heart on Him.

The Lord and Master is all-powerful, the Cause of causes; without Him, there is nothing at all. Il3Il

Sorath Mehlaa:5(Page:611)

Praise the Lord with the heart and tongue. Listen to what you sing with your soul or ears. In this endeavor, a being that creates a connection with the Lord does not remain empty. The Master fills his heart with all the bounties of the universe. Also, understand that it is our awareness, which must listen to the word (Shabad) and not our ears.

If we contemplate a little deeper, we will understand that the eyes do not see of their own accord. It is awareness of the object, which causes our eyes to see. Our ears do not listen on their own; it is our awareness of the noise or words, which causes the ears to hear. Similarly the tongue does not speak .it is the awareness of what is to be said that causes the tongue to speak.

In our daily lives, such incidents take place all the time. A person is walking down a road. While walking he stumbles over an uneven patch. His companion says, “You were walking along just fine then how did you stumble.” The first person replies, “dear, brother! My attention was somewhere else and I did not see the ditch hence I fell”. His eyes were open but due to his attention not being on the road, the eyes while seeing still did not see the ditch.

Three-four friends were sitting chatting to each other. One of the persons interrupted the person who was speaking saying “could you kindly repeat what you were saying as I was not listening”. Why did this person not hear? Because his attention, his awareness had wandered elsewhere. This leads one to think that his ears are attached to his body but his attention had gone else due to which although his ears were all right and very much a part of his body the person did not hear anything.

It is the same case with the tongue. If one’s attention is not there then a person is not able to say what he wants to.

For example, a person works on some machine and the machine works fine. While working on the machine, if the persons attention were

diverted else where, he stands a good chance of injuring his hands or feet because of his inattentiveness. Alternatively, the quality of work might suffer because of his attention being elsewhere. Everyday such incidents occur in our lives. Understand that our hands and feet do not act independently. They are under the guidance of our awareness; this is how this game works. Therefore, it is our awareness, our attention that moves us and our daily lives.

We need to use this very attention to help us on our path to spirituality. If it is our awareness, which hears, speaks and sees then we must use this powerful tool of awareness positively. The path that Satguru Ji has shown us “**Dhunn meh dhyaan**” ie. Awareness of the sound of naam , let us adopt it. Let us place our awareness, our full attention in the ‘word’ shabad. How can we be aware? Guru Nanak Dev Ji in the ‘Japji Sahib’ gives the answer to us. Sahib states

Sunni-ay laagay sehaj dhyan

Nanak bhataa sada vigaas

Sunni-ay dookh paap ka naas

Listening-intuitively grasp the essence of meditation. O Nanak, the devotees are forever in bliss. Listening-pain and sin are erased

Japji(page3)

When one’s attention becomes engrossed in the sound of the ‘word’ ‘shabad’, then understand that our mission is accomplished. He who begins to listen to the Gurbani, to the Name, Satguruji showers upon him great honor and respect. What generousities are bestowed upon him? Read the 8, 9, 10, & 11 ‘pauri’s of the Japji Sahib, to find out. All one’s doubts are cleared.

By reading the 40th ‘Pauri’ of the ‘Anand Sahib’, one comes to know the importance of listening to the ‘word’.

In the first line itself, Satguru Ji has commanded us saying ‘Fortunate souls read the bani of ‘Anand Sahib’ with attention and awareness. As this bani is the fulfiller of all desires. He who is beyond this creation, who is transcendental, will become yours. All your sorrows and worries will end with the realization of your Lord. By listening to the bani, with attention and awareness all one’s sorrows, mental problems, worries and pining cease to exist. Let it be known that the problems cease only through listening, not just by reading the bani without awareness. By reading Guru Armadas Ji utterances, we get complete clarity on this topic.

anad sunhu vadh**haageeho sagal manorath pooray.**

paarbarahm parabh** paa-i-aa utray sagal visooray.**

dookh rog santaap utray sunee sachee banee.

Listen to the song of bliss, O most fortunate ones; all your longings shall be fulfilled.

I have obtained the Supreme Lord God, and all sorrows have been forgotten.

Pain, illness and suffering have departed, listening to the True Bani.

RaamKalee Mehlaa:3(Page:922)

One must meditate on the Lord’s Name with one’s mind and body being completely attentive and aware. If the mind is aware but the body is not, then sometimes the body falls prey to sleep and remains bereft of the advantages of meditation. If the body is attentive but the mind is not in a state of awareness, instead, it is roaming elsewhere, and then one cannot gain much. It is only through the joint efforts of the ‘mind and body’ being completely attentive and aware that one can gain complete joy and union with one’s Lord and Master. That is why Guru Arjun Dev Ji has commanded us saying, “Oh Guru beloved worship the Lord day and night but do it in a state of complete awareness and attentiveness with a still mind.”

parabh kee ustat karahu sant meet.

saavD**haan aykaagar cheet.**

Sing the Praises of God, O Saints, O friends, with total concentration and one-pointedness of mind.

Sukhmani Mehlaa:5(Page:295)

The effects of Maya willy-nilly steer one’s mind and its awareness outwards, due to which the true bani becomes meaningless. In the Anand Sahib is stated

har har nit karahi rasnaa kahi-aa kachh**oo na jaanee.**

chit jin kaa hir la-i-aa maa-i-aa bolan pa-ay ravaanee.

They may continually chant, ‘Har, Har’ with their tongues, but they do not know what they are saying.

Their consciousness is lured by Maya; they are just reciting mechanically.

Anad Mehlaa:3(Page:920)

To read and recite without paying attention is not of much use. Baba Kabir Ji states.

**ki-aa parhee-ai ki-aa gunee-ai.
 ki-aa bayd puraanaaN sunee-ai.
 parhay sunay ki-aa ho-ee.
 ja-o sahj na mili-o so-ee. ||1||
 har kaa naam na japas gavaaraa.
 ki-aa socheh baaraN baaraa. ||1|| rahaa-o.**

*What use is it to read, and what use is it to study?
 What use is it to listen to the Vedas and the Puraanas?
 What use is reading and listening,
 if celestial peace is not attained? ||1||
 The fool does not chant the Name of the Lord.
 So what does he think of, over and over again? ||1|| Pausell*

Kabeer Jee(Page:655)

**paath parhi-o ar bayd beechaari-o nival bhu-angam saaDhay.
 panch janaa si-o sang na chhutki-o aDhik ahaN-buDh
 baaDhay. ||1||
 pi-aaray in biDh milan na jaa-ee mai kee-ay karam anaykaa.**

*They read scriptures, and contemplate the Vedas; they practice
 the inner cleansing techniques of Yoga, and control of the breath.
 But they cannot escape from the company of the five passions;
 they are increasingly bound to egotism. ||1||
 O Beloved, this is not the way to meet the Lord; I have performed
 these rituals so many times.*

Sorath Mehlaa:5(Page:641)

Without attention and awareness:-

**parh parh gadee ladee-ah parh parh bharee-ah saath.
 parh parh bayrhee paa-ee-ai parh parh gadee-ah khaat.
 parhee-ah jaytay baras baras parhee-ah jaytay maas.
 parhee-ai jaytee aarjaa parhee-ah jaytay saas.
 Nanak laykhai ik gal hor ha-umai jhakh-naa jhaakh. ||1||**

*You may read and read loads of books; you may read and study
 vast multitudes of books.
 You may read and read boat-loads of books; you may read and
 read and fill pits with them.
 You may read them year after year; you may read them as many
 months are there are.
 You may read them all your life; you may read them with every
 breath.*

*O Nanak, only one thing is of any account: everything else is
 useless babbling and idle talk in ego. ||1||*

Aasaa Di Vaar (Page:467)

Therefore, with the Guru's guidance one must make reading of the bani meaningful and not just a verbal exercise. We must make substantial efforts through the action of single-minded awareness. As Sri, Guru Armadas Ji has advocated in the 'Sorath Rag' stating, 'o! My mind! Contemplate the Divine Lord's Name, meditate on His Name.'

The question now arises, how should I worship the Lord? What is the way to meditate on his Name?

Showering his grace on us, Satguru Ji tells us of a meaningful way to worship the Divine Lord's Name. He says, "Oh my mind! Become fully attentive and then drenched in His love and worship Him. Countless are the virtues of the Lord Almighty. Pleased with our 'one mind one consciousness' approach in contemplation the Lord's Name, the Lord bestows upon us great honor in this world and in the afterlife, and after bestowing all honors on us, the Lord does not even once regret it." Let us read what Guru Amardas Ji states.

**ay man har jee Dhi-aa-ay too ik man ik chit bhaa-ay.
 har kee-aa sadaa sadaa vadi-aa-ee-aa day-ay na pachhotaa-ay.**

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

*The glorious greatness of the Lord shall last forever and ever;
 He never regrets what He gives.*

Shalok Mehlaa:3(Page:653)

The nature of all worldly beings is that we are dependent on the material world. We go to people other than the Guru to ask the way to contemplate the Lord, to ask reasons, and quick fixes, devices, ways and means to worship the Lord. A majority of them have not earned true spirituality. However, based on whatever they have heard or read from holy books they misguide the seeker. Due to which the seeker does not find success in contemplation of the True Name and some times becomes dejected and becomes an atheist.

Heads of certain sects advocate meditation by closing the eyes and putting pressure on them with the fingers and closing the ears with one's fingers. Certain sects copy the Yogis by advocating concentration on the forehead between the eyes. Some use cheap gimmicks like asking the seeker to focus their attention on his photograph. Some

advise seekers to concentrate on imaginary photos of the Gurus created by artists. Innumerable are the people and countless are their devices.

Alas! We do not trust our Guru's guidance, the method, the guidance that Satguru Ji has given us in the Gurbani. If we were to adopt it completely we would definitely achieve our aim. Whenever you meditate or recite the gurbani, remember the above lines.

Dhun meh Dhi-aan Dhi-aan meh jaani-aa gurmukh akath kahaanee. ||3||

The meditation is in the music, and knowledge is in meditation. Become Gurmukh, and speak the Unspoken Speech. ||3||

RaamKalee Mehlā: 1 (Page: 879)

Sri Guru Arjun Dev Ji has inspired us to contemplate the Lord. Saying, 'O! Beings worship the True Lord, by doing so it will enable you to cross this ocean like life to safety.' Nevertheless, we will cross over successfully only if we let go of our pre-conceived concepts and alternatives. Contemplating the Lord with single-minded awareness and by shedding duality, we succeed. Guru Sahib States.

ray nar in biDh paar paraa-ay.

Dhi-aa-ay har jee-o ho-ay mirṭak ṭi-aag doojaa bhaa-o. rahaa-o doojaa. ||2||11||

O man, in this way, you shall cross over to the other side.

Meditate on your Dear Lord, and be dead to the world; renounce your love of duality. ||Second

Maaroo Mehlā: 5 (page: 1002)

While meditating on the Lord's Name, on whom must we place our concentration or attention? We must meditate and concentrate on Him who is all pervasive, in all places, in all beings. He, who pervades the whole universe completely; meditate on him,

manṭraN raam raam naamaN Dha-yaana sarbaṭar poornah.

Through the Mantra of the Name of the Lord,

Raam, Raam, one meditates on the All-pervading Lord.

Shalok Sehskritee Mehlā: 5 (Page: 1357)

He who is complete and all pervasive. He who has no symbol, no sign, nor idol, nor photo neither does He belong to any sect nor guise nor does he belong to any caste, or creed, nor any form or colour. His form is constant. He is the luminescence in our hearts that the tenth Guru Dev at the start of the Jaap Sahib has revered and praised. The 'one'

we must worship. What is our True Lord like, with whom we are to attain oneness? Let us read below.

***Chuckkar chihan ar baran jaat ar paat nehan jeh
Roop rung ar reykh beykh ko-u keh na sakat keh
Achal moorat anbhau parkaash amitoj kehijay
Kot indra indraan saho sahaan gun-ijay
Tribhavan maheep sur nar asur neyt neyt ban trin kehat
Tav sarab naam kathay kavan karam naam barnat su-mutt***

*You have no specific appearance nor have you any class or caste
No one can describe your features, complexion, your outline form or your garb*

Eternal being, self effulgent possessor of infinite power-is how you are addressed

You are supreme amongst millions of indras, god of gods are you, ruler of rulers.

Ruler of three worlds you are called unfathomable and infinite by gods, humans, demons as well as every leaf of grass in the forest.

Who can express all your names and that is why wise men have described only your functional names.

Jaap Sahib Guru Gobind Singh ji

In the Gurbani, the 'One' with the above stated virtues is called the Lord Almighty. Satguru Arjun Dev Ji in the 'Jaithsari Rag' while inspiring us to recite and contemplate the Name also states that I am a sacrifice unto those who worship the Lord with their tongues and listen to the nectar like gurbani with their ears and meditate upon the Lord's Name in single minded contemplation, I am Satguru Ji states :-

rasnaa uchrant naamaN sarvanaN sunant sabad amritah.

Nanak tin sad balihaaraN jinaa Dhi-aan paarbrahmaneh. ||1||

With my tongue, I chant the Lord's Name; with my ears, I listen to the Ambrosial Word of His Shabad.

Nanak is forever a sacrifice to those who meditate on the Supreme Lord God. ||1||

Jaitsree Mehlā: 5 (Page: 709)

If we read Guru Gobind Singh Ji's utterances in the 'Akal Ustat', the problem of whom to contemplate, will be resolved.

All the Vedas, the kateb's of the Muslims too could not gauge the formless Lord, whom Brahma, Naarad, Raman Rishi all have worshipped, whose mysteries are limitless, infinite. All are trying to find

out His greatness and the mystery of the formless One. Shivji, Inder (gods), hermits and ascetics too could not solve His mystery.

Neither could Sanak Sunand, nor Santa Kumar the pre-medieval Hindus, blessed with longevity find the limits of the limitless Lord. Such a formless Lord with immeasurable luminescence and power is the one whom we must contemplate. He whose power engulfs all.

**Narad say chaturanan say rumnaarakhsay sabhu mill gaiyo
Baid kataib na bhaid lukhiosabh haar parray har haath na
aiyo**

**Pa-ey sukay nahi paar ummaa-pat sidh sanaath sautan dhia-
yo**

**Dhian dharo the ko man meh jeh ko amitoj subhay jag
chhaiyo**

*Sages like naarad , author of Vedas -brahma, rumana rishi all
sing his praise*

*No scripture hidu or semitic in origin could fathom him. their
effort is futile.*

*Neither could shiva fathom him the sidhs,naths ,Vishnu and
brahma remember him. contemplate upon him in your
mindwhose immense power manifests over all creation.*

Akal Ustat Swaiya Guru Gobind Singh ji

In the bani of the 'swaiyas' Guru Ji has given us more clarity on how and whom to contemplate. Mentioning all the gods and goddesses, in the end he inspires us to contemplate the One all pervasive Lord. Sahib states some worship Brahma (one of the gods of the Trinity) and meditate upon him as God. Others worship Shiva, thinking him to be God .Yet others worship Vishnu as the Master of the world and contemplate him. They also claim that the worship of Lord Vishnu obliterates sins and suffering. 'O! Foolish mind, try to think and contemplate not once but a thousand times .None of the above will be of help to you at the end, all will desert you. Therefore, consolidate your contemplation of the True Lord to ripen in your heart. Meditate to ripen in your heart. Upon Him, who always was, is now and will always remain until the end of time.'

**Ko-u bidesh ko maanat hai ar kou Mahesh kau aish butaiy
hain**

**Kou kahay bishno bishnaik jahay bhajay agh oagh kattay
hain**

**Baar hazar bichaar array jurr ant summay sabh he tuj jay
hain**

**Taahi ko dhyaan pramaan he-ay jo-u thay ab hai ar aagay
ou hvey hain**

Akal Ustat Swaiya 33Guru Gobind Singh ji

Na dhian aan ko dharro, na naam aam uchro

Param dhian dhaariang, anant paap taariaung

*Neither will I contemplate anyone except the one lord nor will I
recite the name of another*

*I will meditate upon the primal lord andthus banish countless
sins*

Bachittar Naatak Patshahi 10

The reason for the above written views is to impress upon the reader that one is not to meditate or contemplate on any idol, god, goddess, living gurus, imaginary photos or pictures of the above created by artists. One need not put fingers in the ears as stoppers and then meditate nor is their any need to concentrate one's attention between the eyes and meditate. One need not concentrate on any idol or form, but one must contemplate on the 'one' Lord, contemplate the 'word' because our Guru Nanak Dev's guru was the 'word' 'Shabad'.Guru Ji has endeavored to unite us gursikhs to the word (Shabad). We must place our attention in the word .only by listening can our attention and awareness be fixed. If we read Guru Ji utterances "**sun-ay laagay sehaj dhyaan**" ie. by hearing the Name man easily procures the Lord's meditation, we become his true students. When one comes into a state of equipoise in the 'word' (the word being the image of the Lord) then let it be understood that one's connection with the Lord has been established. One must single-mindedly listen to and worship the word of Gurbani as his Name. The Guru Sahib has bestowed this very easy & simple method upon us.

Let us take guidance from those personal experiences Guru Arjun Dev Ji has expressed about God realization in the gurbani. According to the gurmata, Satguru Ji advocates keeping strict vigil over four things. They are-

The first is to recite the 'Name' of the Lord with one's tongue.

Secondly, the Lord's Name that we contemplate should be done with great love and devotion. The third is to keep the Guru's teachings firmly in one's mind and act upon them. The fourth is to disentangle the mind bound to the world and unite it to the Formless Lord. The guru beloved, who worships the Lord as advocated by Guru Arjun Dev Ji and watches over all four parts of his spiritual life and acts upon the above advice, finds his consciousness will definitely unite with that of the Lord.

Sri Guru Arjun Dev Ji states

gobind gobind kar haaN.

har har man pi-aar haaN.

gur kahi-aa so chit Dhar haaN.

an si-o tor fayr haaN.

aisay laalan paa-i-o ree sakhee. Il1Il rahaa-o.

Meditate on the Lord, the Lord of the Universe.

Cherish the Beloved Lord, Har, Har, in your mind.

The Guru says to install it in your consciousness.

Turn away from others, and turn to Him.

Thus you shall obtain your Beloved, O my companion. Il1IlPausell

Raag Aasaa Mehlā: 1 (Page:409)

While reciting Gobind, Gobind, singing the Lord's praises or listening to the Lord's Name if the mind becomes rebellious and tries to run outwards, at that time the seeker must take shelter in the Guru and pray at his feet. At the same time one must remind the mind of the guru's teachings saying "ghar rahoray munn muggad iyaanay" meaning "stay at home, oh! Mind, you foolish child" Fighting with the mind in this manner, one day the mind will start walking the path of the Gurbani and fully adopt it. So what must the seeker do? Sahib Guru Amardas Ji states as follows.

Munn he naal jhagra munn he naal suth munn he munjh sama-ey

Mun jo ichhay so lahay suchay shabad subha-ey

He fights with his mind, he settles with his mind, and he is at peace with his mind. All obtain the desires of their minds, through the Love of the True Word of the Shabad

Salok mehlā: 3 (page 87)

In the Gauri Rag, Baba Kabir Ji has used the seven days of the week with which to advise us. He says 'o! Seekers, my main advice for the day Friday is that he who does good deeds and restrains his five senses i.e. he does not let his ego rise while doing good deeds. He who fights with his mind and engages it in the love of the Lord and His Name, Then know that all the deeds, actions, rites, etc of such a being have borne fruit.

sukarit sahaarai so ih barat charhai.

an-din aap aap si-o larhai.

On Friday, keep up and complete your fast;

day and night, you must fight against your own self.

Gauree Vaar Kabeer Jee (Page:344)

In the code and conduct written for the Khalsa, instructions have been given regarding the Khalsa's deeds. A true Khalsa is he who at all times rides the horse like mind. Just as a rider rides the horse according to his wishes and takes it to its destination, such should be one's control on the mind. He who is unable to control one's horse can never reach his destination. In the same manner, the Khalsa who controls his mind and makes the mind work at realizing the lord, He then is a true Khalsa. The mind's reins are controlled through the Guru's teachings. This enables the Khalsa to realize his aim. When the mind becomes recalcitrant on the path of realization, forbid it from behaving in such a manner.

Khalsa so jo charhay turang

Khalsa so jo karray nit jung

He is the truly pure who rides the horse like mind

He is the true Khalsa who battles daily with the mind

The Gursikh who is successful in stopping the mind from running helter skelter through the teachings of gurbani finds all vices of the five senses vanish. He attains the peace giving nectar of the Lord's Name and the mind then intoxicated with the nectar of the divine Name becomes joyous. Baba Farid Ji states.

somvaar sas amrit jharai.

chaakhart bayg sagal bikh harai.

banee roki-aa rahai du-aar.

ta-o man matvaaro peevanhaar. Il2Il

On Monday, the Ambrosial Nectar trickles down from the moon.

Tasting it, all poisons are removed in an instant.

Restrained by Gurbani, the mind remains indoors;

drinking in this Nectar, it is intoxicated. Il2Il

Kabeer Jee (Page:344)

A wise man is he who does not run away defeated by the mind. He who runs away from the battlefield can never expect to win. In fact, he is cursed as a coward. Therefore, one must become a warrior, not a coward. Munn jeetay jug jeet" that is "He who conquers the mind

conquers the world” must be our path. Who is considered wise?

naahee daykh na bhaajee-ai param si-aanap ayh. ||11||

Even if you do not see the Path, do not run away; this is the highest wisdom. ||11||

Gauree Kabeer Jee(Page:340)

One's battles are with the mind and so are one's discussions. While battling with the mind, we must not tire ourselves but must tire the mind. When the mind tires of battle and accepts defeat then understand that victory is yours. Bhai Gurdas Ji says that he is a sacrifice unto such beings that are successful in this endeavor.

Haun sudd-kay tinna gursikhaan baahar jaanda varaj rahaiya

I am a sacrifice unto those Sikhs of the guru who thwart their mind from wandering out

Bhai Gurdas Ji vaar12 pauri 6

Once, three Sikhs visited Guru Nanak Dev Ji. Bhai Gurdas Ji has described their names as Pirthi Mal, Sahgal and Rama Dhidi. Paying respect at the Guru's feet they pleaded, 'Sahib! Life is passing by and death is not far away, the thought of the minions of death has put fear in our hearts but even still, day and night we are running around carrying the burden of our daily chores. The same business, the same indulgences everyday, the same enmities, jealousies, malice, fights do not let go of their grip of us. Please tell us an easy way by which we may break away from our entanglements and become one with the Lord.'

Addressing all three, Guru Nanak Dev Ji replied that man lives under the influence of the three 'Gunas' Rajas, Tamas, and Satvic. To escape their influence they must adopt asceticism. They replied," O! King of Kings! We are worldly people, we do not know how to practice asceticism nor do we have the time". Guru Ji replied," I will tell you about all three types of ascetism. You may adopt any one way you find easy."

All three were listening to the Guru Sahib very attentively. Guruji then said, there is one form of ascetism, which is called the Tamas penance. In this one remains naked and has to tolerate the rigors of cold and hot weather, burn, religious fires, fast endlessly, stand on one's head in penance and many other such rigors. This method is the Tamas types of Ascetism. To adopt this one needs to go through tremendous hardship and rigors, but one gains only the lower level of

super natural powers. One does not attain God or peace of mind. In this form of ascetism, there is more hard work and less of results."

"The second type of Ascetism is Rajas. In this type of Ascetism, the student tries to control the five senses from the wrong path. He tries to stop the eyes from gazing at opscene scenes. He stops the ears from listening to talk full of criticism, enmity and jealousy and the hands from indulging in wrongful deeds. He stops the feet from walking the wrong path and the tongue from speaking falsehoods and harsh hurting words. In fact, he tries to make the eyes gaze upon saintly beings, sit in Sat Sangat and read the gurbani. He makes the ears listen to holy hymns and the tongue, speak the truth and recite the holy Name. He uses the hands to help others and the feet to walk towards good company, to protect the body from unsavory indulgences. This is Rajas Ascetism. There is less hard work and the fruits for one's labour are more.

The third form of Ascetism is Satvic. In this form, one worships the Lords Name, sings His praises, and contemplates the Lord who is beyond all three guna's of universal energy. One praises the Lord through the gurbani.

By worshiping the divine Name, reciting the gurbani, the filth accumulated on the soul, over countless births is removed. The mind, becoming pure and sublime, is filled with joy and the intoxicating nectar of the name. The consciousness begins to fly to merge with the Lord whose praises we sing and whose name we contemplate.

During the course of Sativic Ascetism, as one practices the contemplation of the divine Name, the mind will try to run towards negative desires. Yearnings and longings will increase. There will be a flood of negative impressions in the mind.

These random thoughts, desires, or negative mental notions must not frighten one. At that time, one must pray repeatedly at the Guru's feet and fight those negative desires. Bring the mind back repeatedly to the worship of the Lord's Name. One must not tire oneself but must tire the mind.

Just as when the master of a sick horse administers medicine to it by putting it into its mouth but the horse balks and does not want to take it in, so the master clamps the horse's mouth shut with his hands in order to force-feed the medicine. After a struggle, the horse finally swallows the medicine. Once he does that, he is on the road to recovery.

In the same manner, we have to force the minds attention repeatedly towards gurbani and the divine Name. He who is successful

in this form of sattvic Asceticism will find his mind has become disease free and will be able to merge with the Lord and attain the joy of His Name.

***baaraN baar baar parabh japee-ai.
pee amrit ih man tan Dharpee-ai.***

*Time after time, again and again, meditate on God.
Drinking in this Nectar, this mind and body are satisfied.*

Sukhmani Mehlaa:5(Page:286)

The main aim of our existence is to realize our source.

man tooN jot saroop hai aapnaa mool pachhaan.

*O my mind, you are the embodiment of the Divine Light -
recognize your own origin.*

Aasaa Mehlaa:3(Page:441)

The source of our body is our mind. The source of our mind is the soul. The source of our soul is the supreme soul, God.

God is all-powerful, omnipotent, all beauty, truth, pure and radiant. By practicing Sattvic Asceticism, one is to merge & become 'one' with such a pure, joyous supreme Lord and attain the state of truth, wisdom, and everlasting joy. Listening to Satguru Nanak Devji's simple easy and effective teachings, Pirithi Mal, Sehgal and Rama Dhiddi were emancipated. Not only they but also they were able to help countless others unite with the Lord. Today we too need to adopt the Guru's described path. We too must warn our mind and bodily senses against choosing the wrong path and show them the true way. Thus, we unite the mind with the Name and the gurbani, helping it to recognize its true source. Only then, is our coming into this world successful.

To make contemplation of the Name and recitation of the bani meaningful and to gain more help in recognizing one's source and uniting with it. Let us read on incident in the life of the Great Saint Harnam Singh Ji of Rampur Khera. He whose whole life is an example of practicing what he preached, who himself untiringly contemplated the divine Name and attained the highest realization of the soul i.e. union with the supreme Lord. By reading about an incident of his life, we may be able to understand better how to recognize our true source.

Baba Ji's family lived in Sargoda (now in Pakistan) in chak 319 where the family occupation was farming. Baba Ji decided to meditate in peace and quiet for a few days in Lahore. A young admirer of Baba Ji who had just completed his B.A. exams too decided to make good use of his time and took a room next to Baba Ji for his own program of meditation and prayer. About fifteen days passed in this manner. Then

one day this admirer addressed Babaji saying, "Babaji you experience the spiritual heights of joy, happiness, bliss, radiance and the sound of the unstruck melodies through meditation on the Name and recitation of the Gurbani. I too have been meditating continuously for fifteen days, reciting the daily prayers, not only this but I recite the Sukhmani Sahib, Asa-di-war and do twenty seven repetitions of "Benti Chaupai Sahib" but I experience no change within my self". Baba Ji said that he must have experienced some change. However, this admirer replied in the negative saying that there had been no such experience like joy & bliss within him.

Babaji again said that "even if you have meditated and recited the gurbani for only 15 days there must have been some change within you. However, if not then let us pray at the feet of Guru Granth Sahib and whatever guidance we get from there you may incorporate this advice into your life".

Babaji tells us that he and the young man went into the room where Guru Granth Sahib was present. After paying obeisance Babaji sat at the 'Taabya' (position of subordination to the Guru) asked the young man who stood before Guru Granth Sahib to pray to the Lord regarding his state of mind. The young man offered a silent prayer in which he expressed his woes and then sat down quietly. Babaji says that he then took the Guru's Hukam Nama from Guru Granth Sahib and through the power of quiet contemplation on the Guru Mantra became one at the Guru's feet. Guru Sahib stated, "Brother Harnam Singh! Tell this Guru beloved from my side that he need not do 27 repetitions of the 'Benti Chaupai' prayer. Let him do one but that he must do so in such a manner that he is reciting the prayer to us in complete awareness with all his attention".

On asking the Supreme Guru how one should recite the bani, Satguru Ji replied "the prayer that you do, if you have listened to that prayer or guru mantra yourself, then I too have heard it. The bani, meditation, the prayers that you yourself have not heard do not reach me. Even I do not hear them." Baba Ji repeated Guru Maharaja's words to the young devotee and along side inspired him to listen to the bani that he recited with his tongue. "If you do not read the gurbani it aloud with your tongue then listen to it with your soul. Then in a few days let us know how you fared."

According to Babaji's advice, the young devotee began to listen carefully to the gurbani he recited and during meditation; in addition, he paid more attention. By doing this, in a short span of time the devotee himself said that now while reciting of the gurbani, he experienced deep joy and during meditation too, he experienced flashes of bliss.

So this above incident sheds light for us seekers walking the path of Gurmat towards realization, if we desire to attain something worthwhile on the spiritual path then we must adopt the Guru's advice, instead of doing quantitative prayers do less but do it according to the Guru's described way. Gradually as one's mind engages in listening to the gurbani and the Lord's Name all one's aims begin to materialize. Discussions of worldly business and chores or their praise or criticism, or talks of power are all easy to pay attention to, but listening to the gurbani or divine Name is extremely difficult.

Gradually, as we get the mind into the habit of listening to the Name and the gurbani, they then become our sustenance. Then the Guru's verse "aakhaan jeeva vissray mar jao" that is "If the Name were taken away from me I would die" become a part of one's soul. The need is to persist on this path, he who does so then according to shah sarf

Rung laagat laagat laagat hain, bhay bhaagat bhaagat bhaagat hain

Janam janam ka soya eh munn, jaagat jaagat jaagat hain

The colour of meditation imbues the being and chases away fear

The mind that was asleep from previous lifetimes awakens awakens awakens

Listening to worldly chat, slander, banker about work or business, gossip or malicious comments is easy. Listening to gurbani or naam is very difficult. Slowly but surely as the mind becomes accustomed to listen to naam the mind enshrines naam and Gurbani. The need is to keep attached to reciting and meditating on naam.

Impatience and haste become abstractions in the obtaining bliss from naam meditation. Impatience gives rise to frustration and worry. As Shah Sharaf states that one should not become impatient. Just as a few hits on rice does not remove its husk, haste and impatience will prevent dye from colouring a cloth. Similarly, naam meditation for a short while does not mean one will meet the almighty. By persistent naam meditation, slowly, over time the soul becomes coloured in divine meditation. When the soul becomes imbued in the colour of naam then every worry or fear is removed gradually. The mind that has been asleep under the influence of maya over countless previous lives starts to awaken.

When the mind awakens, we will recognize it because?

Munn jaagay di eh nishaani tau ur meethee laagay bani

The sign of the awakened mind is that it finds the word of naam sweet inside

HOW DOES ONE ATTAIN THE NAME AND FROM WHERE?

Such a priceless Name which in this world
jithai har aaraaDhee-ai jithai har mit sahaa-ee.

Wherever the Lord is worshipped in adoration, there the Lord becomes one's friend and

Soohee Mehlai:4(Page:733)

is one's support and in the after life.

**jah maat pitaa sut meet na bhaa-ee.
man oohaa naam tayrai sang sahaa-ee.**

*Where there is no mother, father, children, friends or siblings
- O my mind, there, only the Naam, the Name of the Lord, shall be with you as your help and support.*

Sukhmani Mehlai:5(Page:264)

He is the soul's protector and advocate, so how and from where can we attain His Name?

Bhagat Kabir Ji states the priceless divine Name cannot be bought with any worldly possession like gold, silver, land or properties

kanchan si-o paa-ee-ai nahee tol.

He cannot be obtained by offering your weight in gold.

Gauree Kabeer Jee(Page:327)

How can We Attain It?

man day raam lee-aa hai mol. II1II

But I have bought the Lord by giving my mind to Him. II1II

Gauree Kabeer Jee(Page:327)

When the seeker offers his mind to the Guru, the Satguru pleased with his offering, bestows upon him the priceless gift of the divine Name.

One can attain something from a person only if that person has it. However, if the thing we desire in the person does not have it to give, then how can we acquire it. The Lord has bestowed the treasure of the divine Name to the Satguru. It is by the grace of the Lord that one finds a true Guru. He, who finds such a Guru, is indeed fortunate because such a Guru bestows upon the devotee the wealth of the divine Name. In this world there is no other like the Satguru because where the Satguru is the master of the treasure of the divine Name, there he also solved the mystery of the divine Lord and thus knows Him truly.

Sahib Sri Ram Das Ji states.

satgur tay naam paa-ee-ai karam milai parabh so-ay. II4II

The Naam is obtained from the True Guru; by His Grace, God is found. ||4||

Gauree Mehlā:3(Page:233)

pooray gur tay naam paa-i-aa jaa-ay.

jog jugat sach rahai samaa-ay.

Through the Perfect Guru, one obtains the Naam, the Name of the Lord.

The Way of Yoga is to remain absorbed in Truth.

RaamKalee:1(Page:941)

pooray gur tay naam paa-i-aa jaa-ay.

sachai sabad sach samaa-ay. ||1||

ay man naam niDhaan too paa-ay.

aapnay gur kee man lai rajaa-ay. ||1|| rahaa-o.

gur kai sabad vichahu mail gavaa-ay.

nirmal naam vasai man aa-ay. ||2||

From the Perfect Guru, the Naam is obtained.

Through the Shabad, the True Word of God, one merges in the True Lord. ||1||

O my soul, obtain the treasure of the Naam,

by submitting to the Will of your Guru. ||1||Pausell

Through the Word of the Guru's Shabad, filth is washed away from within.

The Immaculate Naam comes to abide within the mind. ||2||

Wadahans Mehlā:3(Page:560)

In the 'Maajh Rag' Sahib Sri Guru Amardas states that without the True Name man can never find everlasting peace. Practioners of austerities like the Adepts and Ascetics have tried unsuccessfully to find true joy and peace but could not do so. One must be truly fortunate to attain the Satguru. When this happens, the Guru then bestows upon the seeker the gift of the divine Name and through this Name; one attains everlasting peace and bliss.

bin gur naam na paa-i-aa jaa-ay.

siDh saaDhik rahay billaa-ay.

bin gur sayvay sukh na hovee poorai bhaag gur paavni-aa. ||3||

Without the Guru, the Naam cannot be obtained.

The Siddhas and the seekers lack it; they weep and wail.

Without serving the True Guru, peace is not obtained; through perfect destiny, the Guru is found. ||3||

Maajh Mehlā:3(Page:115)

gur sayvaa tay har naam Dhan paavai.

antar pargaas har naam Dhi-aavai. rahaa-o.

Serving the Guru, one obtains the wealth of the Lord's Name.

He is illumined and enlightened within, and he meditates on the Lord's Name. ||Pausell

Dhanaasaree Mehlā:3(Page:663)

Until the age of 72 years, Sri Guru Amardas Ji led a ritualistic life without a Guru. After acquiring the shelter of Sri Guru Angad DevJi, he gained a true Guru along with many blessings. Through contemplation on the Name and the toil of accepting of the Guru's will, he ultimately attained the honor of the Guru's seat as the fourth Guru. He further helped countless others by bestowing upon them the gift of spirituality. Upon attaining this gift, the seekers come into a state of extreme contentment. Their spiritual state becomes such that the Lord's Name remains in their hearts at all times and they remain rapt in an equipoise Trance.

satgur daataa raam naam kaa hor daataa ko-ee naahee.

jee-a daan day-ay tariptaasay sachai naam samaahee.

an-din har ravi-aa rid antar sahj samaaDh lagaahae. ||2||

The True Guru is the Giver of the Lord's Name.

There is no other giver at all.

Bestowing the gift of the soul, He satisfies the mortal beings, and merges them in the True Name.

Night and day, they ravish and enjoy the

Lord within the heart; they are intuitively absorbed in Samaadhi. ||2||

Malaar Mehlā:3(Page:1258-59)

bin satgur daataa ko nahee jo har naam day-ay aaDhaar.

gur kirpaa tay naa-o man vasai sadaa rahai ur Dhaar.

Without the True Guru, there is no giver who can bestow the Support of the Lord's Name.

By Guru's Grace, the Name comes to dwell in the mind; keep it enshrined in your heart.

Shalok Mehlā:3(Page:1417)

In the 'Kanra Rag' Sri Guru Ram Das Ji States that the Name of the Lord Almighty is supreme. Only a few fortunate souls, through the gurus' blessings, have attained it. On whomsoever the Satguru bestows the Supreme Name; those souls are forever rid of poverty and sorrows.

har ootam har parabh naam hai gur bachan sabhaagai leetaa.

dukh daalad sabho leh ga-i-aa jaaN naa-o guroo har deetaa.

The Name of the Lord, the Lord God is Sublime.

The fortunate ones chant it, through the Word of the Guru's Teachings.

All pain and poverty are taken away, when the Guru bestows the Lord's Name.

Mehlā:4(page:1317)

Dear Brother! The divine Name that myriads of gods & goddesses thirst for, the Name for which Saints & devotees serve the Lord, the priceless Name which gives shelter to us orphans, the Name which removes the sorrows and sufferings of the poor, such a Lord and his divine Name can be attained only through the Guru's grace.

Even if one may wander in all three worlds, even then one cannot discover the True Jewel of the divine Name other than from the Perfect Guru. The Satguru alone is the Merchant prince of this priceless treasure. Therefore, this jewel is available only from the perfect Guru. One cannot attain it from any other place or by any other means.

*jis naamai ka-o tarseh baho dayvaa.
sagal bhagat jaa kee karday sayvaa.
anaathaa naath deen dukh bhanjan so gur pooray tay paa-inaa. ll3ll
hor du-aaraa ko-ay na soojhai.
taribhavan Dhaavai taa kichhoo na boojhai.
satgur saahu bhandaar naam jis ih raṭan tisai tay paa-inaa. ll4ll*

*So many gods yearn for the Naam, the Name of the Lord.
All the devotees serve Him.
He is the Master of the masterless, the Destroyer of the pains of the poor. His Name is obtained from the Perfect Guru. ll3ll
I cannot conceive of any other door.
One who wanders through the three worlds, understands nothing.
The True Guru is the banker, with the treasure of the Naam. This jewel is obtained from Him. ll4ll*

Maaroo Mehlā:5(Page:1078)

Sri Guru Ram Das Ji states that all though the Lord lies hidden in the hearts of all beings and the Lord's presence pervades everywhere, The Lord's Name manifests only in those hearts who take refuge in the Guru.

*guptaa naam vartai vich kaljug ghat ghat har bharpoor rahi-aa.
naam raṭan tinaa hirdai pargati-aa jo gur sarnaa-ee bhaj pa-i-aa. ll2ll*

The Naam, the Name of the Lord, is hidden, but it is pervasive in the Dark Age. The Lord is totally pervading and permeating each

and every heart.

The Jewel of the Naam is revealed within the hearts of those who hurry to the Sanctuary of the Guru. ll2ll

Prabhaatee Mehlā:3(Page:1334)

Guru Nanak Dev Ji in 'Maaru Rag' equates our every day lives to that of a furnace and emphasize the importance of the Guru and the nectar like Name in it.

Our body is like a blacksmith's furnace. Just as the black smith lights the furnace to heat the iron. Our bodies too burn with the fires of desire, anger, greed, attachment and ego at all times. Man commits more sins, thereby increasing the fiery heat of these five vices, as if throwing more coals into an already heated furnace. Man commits sinful deeds in order to pacify his perversions but the opposite happens. As man tries to pacify or cool down his negative desires by expending himself through his indulgences, the fires of these vices become even fiercer. Discontentment increases further. The heat of this discontentment burns the mind with grief and remains vexed day and night. Anxiety catches hold of the mind like pincers at all times. It does not let go of the mind at any time.

If by good fortune one meets a capable Guru, he brings salvation to the mind's pitiable state. Such a Satguru showers upon this charred, rusted mind the nectar of the divine Name and thus purifies it into pure gold. Through the grace of the divine Name, one attains peace and one is saved from the scorching heat of negative desires and vices. What a wondrous alchemy the divine Name is, which the Lord has bestowed upon the Guru. This alchemy is attained only from the Satguru. Let us read Satguru Nanak Dev Ji utterances. We will gain more knowledge of our Satguru and his greatness.

*kaa-i-aa aaraṇ man vich lohāa panch agan tit laag rahee.
ko-ilay paap parhay tis oopar man jali-aa sanHee chint bha-ee. ll3ll
bha-i-aa manoor kanchan fir hovai jay gur milai tinayhaa.
ayk naam amrit oh dayvai ta-o Nanak taristas dayhaa. ll4ll3ll*

The body is a furnace, and the mind is the iron within it; the five fires are heating it.

Sin is the charcoal placed upon it, which burns the mind; the tongs are anxiety and worry. ll3ll

What was turned to slag is again transformed into gold, if one meets with the Guru.

*He blesses the mortal with the Ambrosial Name of the One Lord,
and then, O Nanak, the body is held steady. ||4||3||*

Maaroo Mehlā; 1 (Page:990)

From the above written gurbani, it becomes clear that the Lord's precious Name cannot be attained through one's own wisdom or dexterity nor can it be bought with gold, silver jewels and gems. The Name is attainable only by coming into the Satguru's protection and receiving it as grace from the Guru.

Let us contemplate the personal experiences of those Guru's loved ones who wished to attain the True Name from the Lord and become one with Him. These spiritual aspirant 'Bards' left their home and hearth and for over one year wandered seeking out Ascetics at their 'deras' (encampments). They visited places of pilgrimage, spoke to the scholars of Vedas and shastras, and exchanged views with them. Seeking peace for the mind & soul, they went to the abodes of the Yogis. They roamed the jungles, day and night and reached the renunciates, they bowed their heads before sadhus practicing extreme austerities. They also visited the pundits, with whom they exchanged views & ideas, but none could show them the path of the True Name and in the end, they were left dejected.

Their mind's intense need to find the true answer in the end led them to meet the Great Guru, Guru Arjun Dev Ji. The 'Bhats' placed before the Guru their dilemma and asked him to show them the way to attain God-realization. Knowing them to be True seekers, Guru Ji bestowed upon them the gift of the True Name, due to which their contemplation of the Lord became such that their consciousness merged with the Lord to become one with Him. The true autobiographical experience of theirs is penned in the Gurbani.

***rahi-o sant ha-o tol saaDh bahutayray dithay.
sani-aasee tapsee-ah mukhahu ay pandit mithay.
baras ayk ha-o firi-o kinai nahu parcha-o laa-ya-o.
kehṭi-ah kaṭṭee sunee rahaṭ ko khusee na aa-ya-o.
har naam chhod doojai lagay tinH kay gun ha-o ki-aa kaha-o.
gur da-yi milaa-ya-o bhikhi-aa jiv too rakheh tiv raha-o. ||2||20||***

*I have been searching for the Saints; I have seen so many Holy
and spiritual people.*

*The hermits, Sannyasees, ascetics, penitents, fanatics and
Pandits all speak sweetly.*

I wandered around lost for a year, but no one touched my soul.

*I listened to preachers and teachers, but I could not be happy
with their lifestyles.*

*Those who have abandoned the Lord's Name, and become
attached to duality - why should I speak in praise of them?*

*So speaks Bhikhaa: the Lord has led me to meet the Guru. As
You keep me, I remain; as You protect me, I survive. ||2||20||*

(Page:1395)

The changes they experienced in their lives after receiving the gift of the Name from the Satguru, along with the praise of the Guru and his greatness too are penned in the gurbani. This is to light the path for us future seekers to walk on and to facilitate the seeker in acquiring a true Guru. The gift of the Naam enables the seeker to receive the priceless gift of the Name from the Guru and thus get the opportunity to improve his present and the hereafter. By becoming the Gurus disciples what changes, did they experience? This they have noted in the 'Bani' of the swaiyas saying, "Dear people of this world, before taking shelter with the Guru, sans the divine Name, our lives could be compared to glass. However, when we took refuge in the Guru our lives were transformed from glass to gold.

Before the Gurus and the Name came into our life could be compared to poison. Day and night -desire, anger, greed attachment and false ego and worldly desires filled it to the brim. After becoming the Guru's devotees, through contemplation of the Name divine, this same life is now filled with the nectar of the true Name. Our life without the divine Name could be compared to that of iron. Through the grace of the Guru and the precious gift of the Name, it has transformed into a priceless gem. Our life before could be compared to an ordinary stone but with the Guru's blessings & knowledge of the divine Name, today our lives can be compared to a pure white pearl. Similarly, before our lives, without the divine Name, could be compared to ordinary wood but now they have become like sandalwood. By the guru's benevolence and contemplation of the Name, sorrows & poverty from our lives has vanished. The 'Bards' say that in their experience who ever has touched the Guru's feet and surrendered his ego to the Great Guru has found, that pleased with the devotee, the Guru bestows upon the seeker the gift of the divine Name. He transforms his animalistic bent of mind to that of a superior, divine consciousness. Let us read the personal experience of the 'Bhatts' which tells us how many blessings are hidden in the Lord's Name.

*kachahu kanchan bha-i-a-o sabad gur sarvaneh suni-o.
 bikh tay amrit hu-ya-o naam satgur mukh bhani-a-o.
 loha-o ho-ya-o laal nadar satgur jad Dhaarai.
 paahan maanak karai gi-aan gur kahi-a-o beechaarai.
 kaathahu sareekhand satgur kee-a-o dukh daridar tin kay
 ga-i-a.
 satguroo charan jinH parsi-aa say pas parayt sur nar bha-i-
 a. ||2||6||*

Glass is transformed into gold, listening to the Word of the Guru's Shabad.

Poison is transformed into ambrosial nectar, speaking the Name of the True Guru.

Iron is transformed into jewels, when the True Guru bestows His Glance of Grace.

Stones are transformed into emeralds, when the mortal chants and contemplates the spiritual wisdom of the Guru.

The True Guru transforms ordinary wood into sandalwood, eradicating the pains of poverty.

Whoever touches the Feet of the True Guru, is transformed from a beast and a ghost into an angelic being. ||2||6||

(Page:1399)

In the first shalok of the 'Asa Di War' Guru Nanak Dev Ji has expounded the greatness of the 'Guru' saying that he commends his guru hundreds of times a day and is a sacrifice unto Him because with the Guru's grace it does not take a second for a man to be converted to a god. What great blessings the Lord has bestowed upon the Guru! Sahib states

***baliharee gur aapnay di-uhaarhee sad vaar.
 jin maanas tay dayvtay kee-ay karat na laagee vaar. ||1||***

*A hundred times a day, I am a sacrifice to my Guru;
 He made angels out of men, without delay. ||1||*

Aasaa Mehlāa: 1(Page:462)

Therefore, it is imperative to seek the Guru's shelter in order to attain the gift of the holy Name. Through the Guru's grace the ignorance, which arises from greed and doubt, is dispelled. The Guru dispels the darkness of ignorance and bestows the (collgrim) 'Kohl' of enlightenment to the seekers with which his doubts vanquish and his soul is illuminated with this knowledge. Sahib Sri Guru Arjun Dev Ji states.

*gi-aan anjan gur dee-aa agi-aan anDhayr binaas.
 har kirpaa tay sant bhayti-aa Nanak man pargaas. ||1||*

The Guru has given the healing ointment of spiritual wisdom, and dispelled the darkness of ignorance.

By the Lord's Grace, I have met the Saint; O Nanak, my mind is enlightened. ||1||

Shalok Sukhmani Mehlāa:5(Page:293)

The dazzle of the outer world or worldly knowledge cannot dispel spiritual darkness. Only the knowledge and enlightenment bestowed upon us by the Guru can dispel spiritual darkness. Sri Guru Arjun Dev Ji states

***jay sa-o chandaa ugvahi sooraj charheh hajaar.
 aytay chaanan hidi-aaN gur bin ghor anDhaar. ||2||***

If a hundred moons were to rise, and a thousand suns appeared, even with such light, there would still be pitch darkness without the Guru. ||2||

Aasaa Di Vaar Mehlāa:2(Page:463)

The 'Bards', (Bhat) whose personal experience we have already read about also reconfirm that without the guru the darkness of ignorance cannot be removed. Only when one takes the Guru's protection does one realize the true meaning of life. Without the Guru, one cannot emancipate spiritually. Without the Guru, one cannot be freed from vices. Therefore, my mind, hasten to the Guru's feet for his protection. He alone can vanquish all your sins. O my mind, may the Guru reside in your words and your eyes because the Satguru is the only constant.

The Bard, Nalji says that those who have not seen the Guru nor taken refuge in the Guru, such a coming into this world are all in vain. The need of the hour is to make this life worthwhile. We need also to acquire a true Guru and become worthy of the gift of the Name from the Guru and to aspire for his protection. Let us read what the Bard Malji states.

***gur bin ghor anDhaar guroo bin samajh na aavai.
 gur bin surat na siDh guroo bin mukat na paavai.
 gur kar sach beechaar guroo kar ray man mayray.
 gur kar sabad sapunn aghan kateh sabh tayray.
 gur na-yan ba-yan gur gur karahu guroo sat kav nal-y kahi.
 jin guroo na daykhi-a-o nahu kee-a-o tay akyath sansaar
 meh. ||4||8||***

Without the Guru, there is utter darkness; without the Guru, understanding does not come.

Without the Guru, there is no intuitive awareness or success; without the Guru, there is no liberation.

So make Him your Guru, and contemplate the Truth; make Him your Guru, O my mind.

Make Him your Guru, who is embellished and exalted in the Word of the Shabad; all your sins shall be washed away.

So speaks NALL the poet: with your eyes, make Him your Guru; with the words you speak, make Him your Guru, your True Guru.

Those who have not seen the Guru, who have not made Him their Guru, are useless in this world. ||4||8||

Mehlaa:4(Page:1399)

The Guru devotee who takes refuge in the Guru finds the Guru by his side. The Guru vanquishes the devotee's false ego. When the Guru is on one's side even an army of lakhs cannot harm the person. When the guru is on one's side, the blessings of the Guru's wisdom do not allow the seekers mind to wander aimlessly. He remains forever attached to his Master. By the Guru's mercy, the 'word' (shabad) abides in the seekers heart and becomes his sustainer. With the Guru's grace, one resides in the house of truth, dwelling on the Guru's 'word.' The devotee, who after attaining the gift of the True Name from the Guru contemplates the Lord day and Night, finds that the Lord's Name enshrines itself in his heart due to which he overcomes the cycle births and deaths.

The Bard Null ji states...

jaam guroo ho-ay val dhaneh ki-aa gaarav dij-ay.

jaam guroo ho-ay val lakh baahay ki-aa kij-ay.

jaam guroo ho-ay val gi-aan ar Dhi-aan anan par.

jaam guroo ho-ay val sabad saakhee so sachah ghar.

jo guroo guroo ahinis japai daas bhat baynat kahai.

jo guroo naam rid meh Dharai so janam maran duh thay rahai. ||3||7||

One who has the Guru on his side - how could he be proud of his wealth?

One who has the Guru on his side - what would hundreds of thousands of supporters do for him?

One who has the Guru on his side, does not depend on anyone else for spiritual wisdom and meditation.

One who has the Guru on his side contemplates the Shabad and the

Teachings, and abides in the Home of Truth.

The Lord's humble slave and poet utters this prayer: whoever chants to the Guru night and day,

whoever enshrines the Name of the Guru within his heart, is rid of both birth and death. ||3||7||

Mehlaa:4(Page:1399)

Sahib Sri Guru Amardas Ji states that any one can recite the Name of the Lord with one's tongue. However, without the Guru's blessings, the divine Name does not reside in the heart and until the Lord's Name does not abide in the heart one cannot expect complete benefits of the holy Name to be ours.

raam raam sabh ko kahai kahi-ai raam na ho-ay.

gur parsadee raam man vasai taa fal paavai ko-ay. ||1||

Everyone chants the Lord's Name, Raam, Raam; but by such chanting, the Lord is not obtained.

By Guru's Grace, the Lord comes to dwell in the mind, and then, the fruits are obtained. ||1||

Goojree Mehlaa:3(Page:491)

Sahib Guru Amardas Ji states that the whole world recites the Name of the Lord from the lips. However, the Lord is not attained in such a manner because even a beggar can repeat the name of the Lord saying 'Ram, Ram.' Nevertheless, his intention in saying 'Ram, Ram' repeatedly is to beg for coins in the name of the Lord and not for self-realization. Therefore, the realization of the unfathomable, unperceivable and incomparable Lord is possible only through the guru's word. With loving devotion, one's mind must remain engaged in the lord's Name. There is but one-way to attain the Lord and that is to come to the shelter of the Guru and ask for the benediction of the Lord's Name and to allow the Guru's Name to penetrate the mind. In this way, remaining united with the Name at all times, a time comes when one gets to know the unknowable, immeasurable Lord.

raam raam kartaa sabh jag firai raam na paa-i-aa jaa-ay.

agam agochar at vadaa atul na tuli-aa jaa-ay.

keemat kinai na paa-ee-aa kitai na la-i-aa jaa-ay.

gur kai sabad bhaydi-aa in biDh vasi-aa man aa-ay.

The entire world roams around, chanting, "Raam, Raam, Lord, Lord", but the Lord cannot be obtained like this.

He is inaccessible, unfathomable and so very great; He is unweighable, and cannot be weighed.

*No one can evaluate Him; He cannot be purchased at any price.
Through the Word of the Guru's Shabad, His mystery is known;
in this way, He comes to dwell in the mind.*

Shalok Mehlaa:3(Page:555)

Taking refuge in the Guru and obtaining the gift of the Holy Name from the Satguru is an age-old tradition. By adopting this process, one is initiated into obtaining the Holy Name from the Guru. At the time when the living light of the Satguru was in the human form, any seeker wishing to be initiated on the spiritual path would request the gift of the holy Name at the Guru's feet. The deserving seeker would receive 'charanamrit' (Ambrosia i.e. water used to wash the feet of the Guru) and the gift of the Mool Mantra (Root Mantra) along with the Guru Mantra from the Guru. Thus, he would set him on the path of the Guru's way of life. The seeker would attain everlasting Joy and thereby realize this life and the hereafter.

Sahib Kalgidharji the 10th Guru withdrew the tradition of the living Guru and in its place gave humankind the support of the 'Shabad Guru'. Through innumerable wondrous incidences, SatguruJi went about uniting the masses with the Lord Almighty finally reaching Nanded (Sri Hazoor Sahib). After some time lapsed, a holy congregation was gathered and Sri Guru Granth Sahib was manifested here.

Traditionally transferring temporal power of the Guru (passing on the seat) five paisa & a coconut were put in a platter and placed before the Guru Granth Sahib. Prostrating before the new Guru, the tenth guru then circumambulated Sri Guru Granth Sahib as a mark of reverence and entrusted Sri Guru Granth the seat of the Guru as the 'Shabad Guru'. Then addressing the congregation Guru Ji stated Khalsa Ji:-

**Aagya bhayee akal ki tubhay chalayo panth subh sikhian ko
hukam hai guru maniyo granth
Guru granth ji maniyo pargat guran ki deh jo prabh ko milo
chahay khoj sabad meh leh
Subh guru pargat bha-ey pooran har avatar
Jag mug jot biraaaji siri guru granth majhaar
Jo darsyo cheh guru ko so darsay gur granth
Padday sunnay svaarath lahey parmarath ko panth
Vahayguru gur granth ji oobhay jahaj udder
Jo sardha sayvhay so uttray bhav paar
By the command of almighty god was the panth khalsa
established**

*All Sikhs are commanded to accept the guru granth is the guru
Believe in the guru granth as the body manifest of the soul of all
the guru's*

*He who wants to meet the guru let them find the guru in the
words of guru granth*

*All guru have manifest themselves in the complete guru granth
The brightly shining soul of the guru's reside within Guru granth ji
He who wishes to see the guru should gaze upon guru granth ji
Read, recite listen with devotion to gain knowledge of the spiritual
path*

*The wonderful guru Granth ji is the ferry
Those with faith will ride on the ferry of naam across this life
ocean*

Panth parkash(page 343)

Hearing Guru Sahib's declaration, the congregation bowed before the Guru saying "Oh! Saviour of the poor, your command shall be obeyed, we will consider Guru Granth Sahib as your image and we will live by the tenets of the Guru's in the Gurbani but how will we now attain illumination of the soul through the shabad which you till now bestowed upon us in the living form. You used to teach us the way to realization. From whom will we acquire this knowledge now"?

Hearing the gursikh's plea SatguruJi smiled and stated, "I have already given the authority of teaching the method of realization and initiation rites to the khalsa on Baisakhi in 1756 A.D."

"O Gursikhs! It is my decree that whosoever wishes to be initiated onto the path of God-realization must partake of the nectar prepared in a steel bowl with a sword by five chosen Sikhs".

**Pratham rehat yeh jaan khanday ki pauhal chhuckay
So-ee singh pardhaan avar na pahul jo la-ey
Paanch singh amrit jo dayvain ta ko sir dhar chhuck pun
layvay
Pun mill paancho rehat jo bhaankhay
Ta ko munn main drir kar raakhay**

*Know this as your first conduct -to be drink the baptised water
prepared with the double edge sword
That Singh is prime who takes no other baptism
Five singhs wo prepare and administer amrit(baptism) Offer your
head in humility and drink the baptized nectar of immortality
Collectively whatever code of conduct is prescribed by the five
Follow that code of conduct by enshrining it in your mind*

(Rehatnama Bhai Desa Singh)

In the presence of the five beloved (sikhs), the seeker must surrender his body, mind and possessions to the Guru Granth Sahib. He must adopt the Guru's path, internally and externally, as instructed by the five beloveds (Panj Piyaras) according to the Sikh code of conduct. With time, the seeker will be able to create a bond with the Guru, and while walking the path shown by the Guru, one day, he will find union with the Lord Almighty and thus will become the image of the Lord Himself.

This is the reason why those pure gursikhs initiated by the Satguru are very dear to him and Satguru Ji states.

***Khalsa mero roop hai khaas
Khalsay may hon karro nivaas
Khalsa mero mukh hai anga
Khalsay kay haun sud sud sanga***

***The khalsa is in my true image
In the khalsa do I dwell
Khalsa is a major part of my body
I am forever forever with the Khalsa
Sarab loh granth -Guru Gobind Singh***

To evolve in the image of the guru, To have the Satguru abide in our hearts, to attain unity with the Lord according to the Sikh code of conduct, it is imperative to receive the nectar Amrit for initiation from the five beloved. Toil in contemplation of the true Name gifted to us by the Guru. Just as we have discussed earlier, the holy Name can only be received from the Guru. The Tenth Guru bestowed upon the five beloved (chosen sikhs) the authority to bestow the gift of the Name to a seeker. Therefore, to make a life worthwhile each Sikh must adopt the path the Gurus have shown us.

***Safal safal bha-yee safal yatra
Aavan jaan rah-hay millay saadha***

*Fruitful fruitful fruitful has been this life pilgrimage
My coming into birth and rebirth has stopped upon meeting the true saint*

Dhanaasri mehlā:5(page687)

So that one attains this precious gift

THOSE WHO CONTEMPLATE THE DIVINE NAME

The Lord Almighty has created the theatre of this universe and sent us into this world. Each being is a partner in the creation created by Him. The Lord has sent us to be a part of this vast play while playing out our role in His worldly creation. However, he wishes us to remain detached from it and to gain something substantial. He does not wish us to immerse ourselves in this play in such a way that we begin to consider this alone to be the reality. We should not forget the aim and the reason for which the Lord has sent us into this world. The being who fulfills the aim and reason for which he has been sent to this world by His Master, in a beautiful manner will find that in the Lord's court he :-

***ray ray dargeh kahai na ko-oo.
aa-o baith aadar subh day-oo.***

*In the Court of the Lord, no one shall speak harshly to you.
Everyone shall welcome you, saying, "Come, and sit down."*

Gaurree Mehlā:5(Page:252)

He will receive supreme honor and respect. Those souls who take advantage of this life to realize the Lord find that the Lord looks upon them with benevolence and pleasure.

nadar tinaa ka-o naankaa je saabat laa-ay raas. II1II

The Lord casts His Glance of Grace, O Nanak, upon those who have preserved their capital investment. II1II

Saarang Mehlā:4(Page:1238)

When the Lord sent us into this world, He also sent with us the priceless assets of our breath and instructed us to use the wealth of our breath towards the benefit of our soul. Do not waste this priceless asset. Those Guru beloved who use this wealth wisely go back with relieved faces to find respect and honor awaiting them in the Lord's Court. Sahib Sri Guru Angad Dev Ji states.

***saah chalay vanjaari-aa likhi-aa dayvai naal.
likhay upar hukam ho-ay la-ee-ai vasaṭ samHaal.
vasaṭ la-ee vanjaara-ee vakhar baDhaaṭ paa-ay.
kay-ee laahaa lai chalay ik chalay mool gavaa-ay.
thorhaa kinai na mangi-o kis kahee-ai saabaas.
nadar tinaa ka-o naankaa je saabaṭ laa-ay raas. II1II***

The merchants come from the Banker; He sends the account of their destiny with them.

On the basis of their accounts, He issues the Hukam of His Command, and they are left to take care of their merchandise.

The merchants have purchased their merchandise and packed up their cargo.

Some depart after having earned a good profit,

while others leave, having lost their investment altogether.

No one asks to have less; who should be celebrated?

The Lord casts His Glance of Grace, O Nanak, upon those who have preserved their capital investment. ||1||

Shalok Mehlāa:2(Page:1238)

However, those who have wasted the priceless wealth of breath on eating-drinking, and the ups and downs of pleasure-seeking, not only have they wasted their lives but they have also accumulated the load of more sins, the account of which will be demanded properly.

ki-aa tai khati-aa kahaa gavāa-i-aa.

chalhu sītaab dēebaan bulāa-i-aa. ||1||

What have you earned, and what have you lost?

Come immediately! You are summoned to His Court! ||1||

Raag Soohē Kabeer jee(Page:792)

Those using the Lord's bestowed wealth:-

Ja ko aa-ey so-ee bihaajho

Har gur tay munnay bas-ayra

Purchase only that for which you have come into the world, and through the Guru, the Lord shall dwell within your mind

Rag gauri mehlāa:5(page13)

Having used this wealth wisely and by aligning with the Guru's teachings where they are successful in washing away the stains of past sinful negative thought patterns and thus purify their souls, there they have also helped many others to live their lives successfully and fruitfully. The toil of such Guru beloved alone is accepted by the Guru, who bestows on them the gift of radiance due to which even those in close proximity to them or their family members too are benefited. We read the following verse by Guru Nanak Dev Ji in the 'Japji Sahib' every day.

***Jinni naam dhya-ia ga-ey musack-at ghaal Nanaktay much
ujjilay kay-tee chhutti naal***

Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brows-O Nanak, their faces are radiant in the Court of the Lord, and many are saved along with them!

Japji (page8)

Where by contemplation on the divine Name the worshipers become free from the bonds of the cycles of birth and death, there their soul finds union within. Sri Guru Arjun Dev Ji states:-

Nijj ghar mehal paavo such sehajay bauhar na ho-aygo fay-ra

Within the home of your own inner being, you shall obtain the Mansion of the Lord's Presence with intuitive ease

Gauri poorbi mehlāa:5(page13)

Due to which such Guru devoted souls,

Nanak leen bha-i-o gobind si-o ji-o paanee sang paanee. ||3||11||

O Nanak, he merges with the Lord of the Universe, like water with water. ||3||11||

Sorath Mehlāa:9(Page:633)

They become the owners of the above written state. Satguru Amardas Ji has stated in the 'Dhanasari Rag' that until today no one has been able to put a price to the holy Name nor estimates its true worth. Only this much can be said that they are worthy of our devotion and are truly worthy who unite with the Lord and contemplate His Name:-

naavai kee keemaṭ mīṭ kahee na jaa-ay.

say jan Dhan jin ik naam liv laa-ay.

The value and worth of the Lord's Name cannot be described. Blessed are those humble beings, who lovingly focus their minds on the

Naam, the Name of the Lord.

Dhanaasaree Mehlāa:3(Page:666)

naamai kee vadi-aa-ee.

ṭis keemaṭ kahan na jaa-ee. ||1||

This is the glorious greatness of the Naam.

Its value cannot be estimated. ||1||

Sorath Mehlāa:3(Page:627)

The only advice that can be given regarding the divine Name is that one must contemplate it. By doing so, one attains everything. All one's tasks are accomplished.

**san̄ahu har har har aaraaDhahu.
har aaraaDh sabho kichh paa-ee-ai kaaraj saglay saaDhahu.
rahaa-o.**

*O Saints, worship and adore the Lord, Har, Har, Har.
Worship the Lord in adoration, and you shall obtain everything;
your affairs shall all be resolved. IIPausell*

Sorath Mehlaa:5(Page:627)

The fourth Satguru guarantees that when the Lord abides in the heart of a being, such a being does not need to worry about any thing because the bestower of all these gifts of joy and happiness has come to reside in his heart. All that the servant need do is to remain attached to the holy Name. He who worships His Name gains all types of joy, happiness and bliss. The worship of the Name finds all his sorrows, desires and sickness vanish and all his bonds of attachment broken. Such a worshiper becomes so great that whosoever gazes upon him too is salvaged.

**jis dai chit vasi-aa mayraa su-aamee tis no ki-o andaysaa
kisai galai daa lorhee-ai.
har sukh-daata sabhnaa galaa kaa tis no Dhi-aa-idi-aa kiv
nimakh gharhee muhu morhee-ai.
jin har Dhi-aa-i-aa tis no sarab kali-aan ho-ay nit sant janaa
kee sangat jaa-ay bahee-ai muhu jorhee-ai.
sabh dukh bhukh rog ga-ay har sayvak kay sabh jan kay
banDhan torhee-ai.
har kirpaa tay ho-aa har bhagat har bhagat janaa kai muhi
dithai jagat tari-aa sabh lorhee-ai. II4II**

*One whose consciousness is filled with my Lord Master -
why should he feel anxious about anything?
The Lord is the Giver of Peace, the Lord of all things;
why would we turn our faces away from
His meditation, even for a moment, or an instant?
One who meditates on the Lord obtains all pleasures and
comforts;
let us go each and every day, to sit in the Saints' Society.
All the pain, hunger, and disease of the Lord's servant are*

*eradicated; the bonds of the humble beings are torn away.
By the Lord's Grace, one becomes the Lord's devotee; beholding
the face of the
Lord's humble devotee, the whole world is saved and carried
across. II4II*

Pauree (Page:550)

How does the divine Name help the worshiper? Kabir Ji has described His own personal experience. Let us read it as it might help us to understand the greatness of the Holy Name even better.

Baba Kabir Ji states "I, kabir was tied up in iron chains and taken to be thrown into the deep waters of the Ganga to be killed. In a state of indifference to his situation, Kabir Ji addressed the people around him. "Oh! Good people tell me, the person whose mind has attained the state of fearlessness after uniting with the fearless Lord, how can you instill fear in such a person? This body is but dust, how can you scare it? When my mind is in a state of equipoise it cannot fluctuate. My mind is in a state of oneness at the feet of the supreme fearless Lord." However, those ignorant officials of Sikandar Lodhi devoid of the fear of the Lord in their hearts, showed no mercy. Along with the iron chains binding me, I was thrown in into the deep waters of the Ganges to be drowned. But my Protector, my Master, my Lord, having mercy upon me released all my chains, and did not let me drown in the waters of the Ganga. I was sitting afloat, unshaken like a Yogi in a trance, upon a prayer mat.'

In the end, Baba Kabir Ji concludes that where no relation, friend, mother or father can be of help, there only the all-powerful Lord is your protector. What is this 'Name', which protects a person from such insurmountable difficulties? Let us read Baba Kabir ji's own experience.

**gang gusaa-in gahir gambheer.
janjeer baaNDh kar kharay kabeer. II1II
man na digai tan kaahay ka-o daraa-ay.
charan kamal chit rahi-o samaa-ay. rahaa-o.
gangaa kee lahar mayree tutee janjeer.
marigchhaalaa par baithay kabeer. II2II
kahi kambeer ko-oo sang na saath.
jal thal raakhan hai raghunaath. II3II10II18II**

*The mother Ganges is deep and profound.
Tied up in chains, they took Kabeer there. II1II
My mind was not shaken; why should my body be afraid?*

My consciousness remained immersed in the Lotus Feet of the Lord. ||1||Pausell

*The waves of the Ganges broke the chains,
and Kabeer was seated on a deer skin. ||2||*

Says Kabeer, I have no friend or companion.

On the water, and on the land, the Lord is my Protector. ||3||10||18||

Bhairao Kabeer Jee(Page:1162)

Where the Lord, fulfills all the tasks of His devotees, without them having to worry Guru Amardas Ji states

Achint kum karray prabh tin kay jin har ka naam pyaara

God automatically and without causing worry does the work of those who love the Name of the Lord

Salok mehlā:3(page638)

There, he bestows untold honor on His worshipers. The whole world begins to sing their praises. In this world the rich are not praised, nor is the glory sung of kings, emperors, Emirs or ministers. If someone does praise them, they do it to their faces just to fulfill their own needs. It is not done truly from the heart. However, people from the bottom of their hearts and souls with bowed heads revere True worshipers of the Lord and His saints' even centuries later. Saying truly great were Baba Kabir, Baba Ravidas, Baba Namdev Ji, Dhruv, and Prahalad .They are revered for their greatness.

onaa dee sobhaa jug jug ho-ee ko-ay na maytanhaaraa.

Nanak tin kai sad balihaarai jin har raakhi-aa ur Dhaaraa. ||8||1||

Their praises echo throughout the ages, and no one can erase them.

Nanak is forever a sacrifice to those who enshrine the Lord within their hearts. ||8||1||

Shalok Mehlā:3(Page:638)

achint kamm karahi parabh tin kay jin har kaa naam pi-aaraa.

God automatically does the work of those who love the Name of the Lord.

Mehlā:3(Page:638)

Throughout Guru Granth, Sahib nowhere has Satguru Ji mentioned any king, emperor, Emir, or Minister. No wealthy person has been praised for his wealth. If respect, honor, and reverence have been given, it is only to the Lord's, true worshipers and saints. Sri Guru Arjun Dev Ji sheds more light on this matter in the Asa Raag. Let us

read it below:-

**gobind gobind gobind sang naamday-o man leenaa.
aadh daam ko chheepro ho-i-o laakheena. ||1|| rahaa-o.
bunnaa tannaa ti-aag kai pareet charan kabeeraa.
neech kulaa jolaaharaa bha-i-o gunee gaheeraa. ||1||
ravidas dhuvantaa dhor neet tin ti-aagee maa-i-aa.
pargat ho-aa saaDhsang har darsan paa-i-aa. ||2||
sain naa-ee butkaaree-aa oh ghar ghar suni-aa.
hirday vasi-aa paarbarahm bhagtaa meh gani-aa. ||3||
ih biDh sun kai jaatro uth bhagtee laagaa.
milay partakh gusaa-ee-aa Dhannaa vadbhaagaa. ||4||2||**

Naam Dayv's mind was absorbed into God, Gobind, Gobind, Gobind.

The calico-printer, worth half a shell, became worth millions.

||1||Pausell

Abandoning weaving and stretching thread, Kabeer enshrined love for the Lord's lotus feet.

A weaver from a lowly family, he became an ocean of excellence. ||1||

Ravi Daas, who used to carry dead cows every day, renounced the world of Maya.

He became famous in the Saadh Sangat, the Company of the Holy, and obtained the Blessed Vision of the Lord's Darshan. ||2||

Sain, the barber, the village drudge, became famous in each and every house.

The Supreme Lord God dwelled in his heart, and he was counted among the devotees. ||3||

Hearing this, Dhanna the Jaat applied himself to devotional worship.

The Lord of the Universe met him personally; Dhanna was so very blessed. ||4||2||

Aasaa Mehlā:5(Page:487)

Satguru Nanak Dev Ji united the whole world to the 'Word' and thereby doused the fires of anguish in the hearts of people of this world. He, in front of whom, the greatest of kings supplicated, he who was acknowledged also by both Muslim saints and hermits alike, did not sycophantically praise any one, nor was he a sacrifice unto any being. If he acknowledged any one, it was those who truly contemplated the Lord. The Satguru's have bestowed untold greatness on those who worship the divine Name.

haN-u kurbaanai jaa-o miharvaanaa haN-u kurbaanai jaa-o.
haN-u kurbaanai jaa-o tinaa kai lain jo tayraa naa-o.
lain jo tayraa naa-o tinaa kai haN-u sad kurbaanai jaa-o.
II1II rahaa-o.

I am a sacrifice, O Dear Merciful Lord; I am a sacrifice to You.
I am a sacrifice to those who take to Your Name.
Unto those who take to Your Name, I am forever a sacrifice.
 II1IIPauseII

Tilang Mehlaa: 1(Page:722)

How the Lord keeps the honor of his saints and makes the world applaud them. Let us hear it from Bhagat Namdev Ji

Like Bhagat Kabirji, Baba Namdev Ji too went through a difficult time. The soldiers of Sikandar Lodhi caught Bhagat Ji, tied him up and presented him before sikander Lodi. Three conditions were put before Namdev Ji by Sikandar Lodhi he said “O! Namdev either you revive this dead cow, show some miracle or be prepared to die.”

Bhagat Ji addressed the emperor, “O Badshah! That which has died cannot be bought to life again. Miracles and supernatural powers are in the hands of Allah, or Khuddha (God), He alone can manifest them”. Nevertheless, the emperor was not convinced; he gave Namdevji seven and a half hours time in which to either revive the cow or show some miracle, failing that he would be put to death.

The time of seven and a half hours expired but still there was no sign of the Lord appearing to help Namdev Ji.

saat gharhee jab beete sunee.
ajahu na aa-i-o taribhavan Dhanee. II14II

Three hours passed,
and even then, the Lord of the three worlds had not come. II14II

Bhairao Naam Dayv (Page: 1166)

When the given time expired, the Lord appeared before Namdev Ji, addressing him he said, “Hey! Namdev if you say so I will tilt the earth on its axis for you. If you so desire I can turn this earth upside down, meaning I can destroy every thing. If you so wish I can revive the dead cow for you, so that people may come to know how much power there is in God’s devotees.” By the grace of the Lord, the cow came back to life and seeing this whole world applauded Bhagat Namdev Ji.

On the other side through the power of the Lord’s wrath, the emperor on returning to his palace fell violently sick with a stomach

ailment. All modes of curing him with medicines etc failed. The emperor realized he had made the mistake of mistreating the lord’s beloved being -his Namdev. He sent his officials to Baba Namdev Ji saying “Hey! Namdev consider me your cow and spare my life .I have made a grave mistake. Namdev Ji took a promise from him to lead a life of purity and to do justice to his subjects. The emperor gave his word and Namdev Ji cured him of his illness. This whole episode describing how the Lord protected Namdev Ji’s honor is in the Gurbani. Let us read it below as it will give us a better understanding of the importance of contemplating his Name.

sultaan poochhai sun bay naamaa.
daykh-a-u raam tum Haaray kaamaa. II1II
naamaa sultaanay baaDhilaa.
daykh-a-u tayraa har beethulaa. II1II rahaa-o.
bismil ga-oo dayh jeevaa-ay.
naatar gardan maara-o thaaN-ay. II2II
baadisaah aisee ki-o ho-ay.
bismil kee-aa na jeevai ko-ay. II3II
mayraa kee-aa kachhoo na ho-ay.
kar hai raam ho-ay hai so-ay. II4II
baadisaahu charhHi-o ahaNkaar.
gaj hastee deeno chamkaar. II5II
rudan karai naamay kee maa-ay.
chhod raam kee na bhajeh khudaa-ay. II6II
na ha-o tayraa pooNgarhaa na too mayree maa-ay.
pind parhai ta-o har gun gaa-ay. II7II
karai gajind sund kee chot.
naamaa ubrai har kee ot. II8II
kaajee mulaaN karahi salaam.
in hindoo mayraa mali-aa maan. II9II
baadisaah bayntee sunayhu.
naamay sar bhar sonaa layho. II10II
maal lay-o ta-o dojak para-o.
deen chhod dune-aa ka-o bhara-o. II11II
paavhu bayrhee haathhu taal.
naamaa gaavai gun gopaal. II12II
gang jamun ja-o ultee bahai.
ta-o naamaa har kartaa rahai. II13II
saat gharhee jab beete sunee.
ajahu na aa-i-o taribhavan Dhanee. II14II

paakhantaan baaj bajaa-ila.
garurh charh Hay gobind aa-ila. II15||
apnay bhagat par kee partipaal.
garurh charh Hay aa-ay gopaal. II16||
kaheh ta Dharan ikodee kara-o.
kaheh ta lay kar ooper Dhara-o. II17||
kaheh ta mu-ee ga-oo day-o jee-aa-ay.
sabh ko-ee daykhai pattee-aa-ay. II18||
naamaa paranvai sayl masayl.
ga-oo duhaa-ee bachhraa mayl. II19||
dooDheh duhi jab matukee bharee.
lay baadisaah kay aagay Dharee. II20||
baadisaahu mahal meh jaa-ay.
a-ughat kee ghat laagee aa-ay. II21||
kaajee mulaan bintee furmaa-ay.
bakhsee hindoo mai tayree gaa-ay. II22||
naamaa kahai sunhu baadisaah.
ih kichh pattee-aa mujhai dikhaa-ay. II23||
is pattee-aa kaa ihai parvaan.
saach seel chaalahu sulitaan. II24||
naamday-o sabh rahi-aa samaa-ay.
mil hindoo sabh naamay peh jaahi. II25||
ja-o ab kee baar na jeevai gaa-ay.
ta naamdayv kaa pattee-aa jaa-ay. II26||
naamay kee keerat rahee sansaar.
bhagat janaan lay uDhri-aa paar. II27||
sagal kalays nindak bha-i-aa khayd.
naamay naaraa-in naahee bhayd. II28||II10||

The Sultan said, "Listen, Naam Dayv:
 let me see the actions of your Lord." II1||
 The Sultan arrested Naam Dayv,
 and said, "Let me see your Beloved Lord." II1||Pausell
 "Bring this dead cow back to life.
 Otherwise, I shall cut off your head here and now." II2||
 Naam Dayv answered, "O king, how can this happen?
 No one can bring the dead back to life. II3||
 I cannot do anything by my own actions.
 Whatever the Lord does, that alone happens." II4||
 The arrogant king was enraged at this reply.

He incited an elephant to attack. II5||
 Naam Dayv's mother began to cry,
 and she said, "Why don't you abandon your Lord Raam, and
 worship his Lord Allah?" II6||
 Naam Dayv answered, "I am not your son, and you are not my
 mother.
 Even if my body dies, I will still sing the Glorious Praises of the
 Lord." II7||
 The elephant attacked him with his trunk,
 but Naam Dayv was saved, protected by the Lord. II8||
 The king said, "The Qazis and the Mullahs bow down to me,
 but this Hindu has trampled my honor." II9||
 The people pleaded with the king, "Hear our prayer, O king.
 Here, take Naam Dayv's weight in gold, and release him." II10||
 The king replied, "If I take the gold, then I will be consigned to
 hell,
 by forsaking my faith and gathering worldly wealth." II11||
 With his feet in chains, Naam Dayv kept the beat with his hands,
 singing the Praises of the Lord. II12||
 "Even if the Ganges and the Jamunaa rivers flow backwards,
 I will still continue singing the Praises of the Lord." II13||
 Three hours passed,
 and even then, the Lord of the three worlds had not come. II14||
 Playing on the instrument of the feathered wings,
 the Lord of the Universe came, mounted on the eagle garura. II15||
 He cherished His devotee,
 and the Lord came, mounted on the eagle garura. II16||
 The Lord said to him, "If you wish, I shall turn the earth sideways.
 If you wish, I shall turn it upside down. II17||
 If you wish, I shall bring the dead cow back to life.
 Everyone will see and be convinced." II18||
 Naam Dayv prayed, and milked the cow.
 He brought the calf to the cow, and milked her. II19||
 When the pitcher was filled with milk,
 Naam Dayv took it and placed it before the king. II20||
 The king went into his palace,
 and his heart was troubled. II21||
 Through the Qazis and the Mullahs, the king offered his prayer,
 "Forgive me, please, O Hindu; I am just a cow before you." II22||
 Naam Dayv said, "Listen, O king:

have I done this miracle? ||23||
 The purpose of this miracle is
 that you, O king, should walk on the path of truth and
 humility."||24||
 Naam Dayv became famous everywhere for this.
 The Hindus all went together to Naam Dayv. ||25||
 If the cow had not been revived,
 people would have lost faith in Naam Dayv. ||26||
 The fame of Naam Dayv spread throughout the world.
 The humble devotees were saved and carried across with him. ||27||
 All sorts of troubles and pains afflicted the slanderer.
 There is no difference between Naam Dayv and the Lord.
 ||28||1||10||

Bhairao NaamDayv Jee(Page:1165)

Satguru Sri Guru Arjun Dev Ji, expounding the greatness of the divine Name states that even if one's enemies are ready to attack with the intention of causing harm and you implore your Lord with one mind and soul for help, your Master will definitely come to your aid. The need is, to have faith and to contemplate His Name.

When Sulhi Khan came to attack Amritsar, abetted by Pirthi Chand the sikhs put before Guru Arjundev Ji a number of plans to resist him. Nevertheless, Guru Sahib agreed to none of them. The first plan was to write a letter to Sulhi Khan. The second advice was to send prominent sikhs to him as ambassadors to work out a truce. A third plan placed by the Sikhs at the Guru's feet was saying "Patshahi if you will not bring the above two plans into effect, then give us permission to pick up arms to combat Sulhi Khan and his army". Satguru Ji forbade the sikhs to go into battle with Sulhi Khan and stated, "oh gursikhs! Shed all worldly protection and shelter. Pray to the one Supreme Being who is the cause-of-all causes as there is great benediction in the Lord's Name. He will not allow the machinations of the enemy to come to a head." Punjabi Therefore, this was exactly what happened. Sulhi Khan never reached Amritsar. On the way, he met with an accident and fell into a brick kiln, burning to death. unable to succeed in his malefic intentions to attack the Guru's abode, not only was he unsuccessful in his Endeavour but he died an impure death .(Muslims consider it impure to die by fire). Lets read Guru Arjun Dev Ji's words which shows how much power there is in the divine state of "I have left every thing to you and contemplate only you my Lord."

parathmay mataa je patree chalaava-o.
dutee-ay mataa du-ay maanukh pahuchaava-o.
taritee-ay mataa kichh kara-o upaa-i-aa.
mai sabh kichh chhod parabh tuhee Dhi-aa-i-aa. ||1||

First, they advised me to send a letter.
 Second, they advised me to send two men.
 Third, they advised me to make the effort and do something.
 But I have renounced everything, and I meditate only on You,
 God. ||1||

Aasaa Mehlaa:5(Page:371)

Great are the blessings of the Name. While abiding in this world the 'Name' safeguards us from enemies. When no one in the world gives one shelter and man becomes shelter less. When enemies from all sides surround him, In such a grave situation, if one latches on to the 'divine Name', the worshiper will not be touched by the hot winds blowing meaning he will be safe guarded by the Name.

sulhee tay naaraa-in raakh.
sulhee kaa haath kahee na pahuchai sulhee ho-ay moo-aa
naapaak. ||1|| rahaa-o.
kaadh kuthaar khasam sir kaati-aa khin meh ho-ay ga-i-aa
hai khaak.
mandaa chitvat chitvat pachi-aa jin rachi-aa tin deenaa
Dhaak. ||1||
putar meet Dhan kichhoo na rahi-o so chhod ga-i-aa sabh
bhaa-ee saak.
kaho Nanak tis parabh balihaaree jin jan kaa keeno pooran
vaak. ||2||18||104||

The Lord saved me from Sulhi Khan.
 The emperor did not succeed in his plot, and he died in disgrace.
 ||1||Pause||
 The Lord and Master raised His axe, and chopped off his head;
 in an instant, he was reduced to dust. ||1||
 Plotting and planning evil, he was destroyed. The One who
 created him, gave him a push.
 Of his sons, friends and wealth, nothing remains; he departed,
 leaving behind all his brothers and relatives.
 Says Nanak, I am a sacrifice to God, who fulfilled the word of
 His slave. ||2||18||104||

Bilaaval Mehlaa:5(Page:825)

Truly great are the benedictions of the divine Name. He who recites the holy name, the holy name removes his poverty. The Name does not leave the worshiper dependent on anyone. It eliminates his suffering.

The Name vanquishes all ones anxieties and pining. The Name washes away the sins of the worshiper. The Name releases one from sickness and suffering.

Ja ko muskal utt bunn-ay

Dho-ee ko-ay na day

Laago ho-ay dusmana saak bhi bhaj khall-ay

Subho bhajj-ay aasra chukkay subh asrao

Chit aavay oas parbrahm lugg-ay na tutti va-o

When you are confronted with terrible hardships, and no one offers you any support, when your friends turn into enemies, and even your relatives have deserted you, and when all support has given way, and all hope has been lost-if you then come to remember the Supreme Lord God, even the hot wind shall not touch you

Sri rag mehlā:5(Page70)

And further

By reciting the Name, the worshiper achieves fulfillment in the here and here after.

By reciting the Name, all the worshiper's objectives are achieved.

By reciting the Name, the worshipers' soul resides in a state of poise within oneself.

By reciting the Name, the cycle of birth and death of the worshiper is annulled.

By reciting the Name, all anxieties and pining vanish.

By reciting the Name all fears and doubts of the worshiper are dissolved.

By reciting the Name, the worshiper beholds the presence of the Lord within and without.

Jay ko hovay dubla nung bhukh ki peer

damra pall-ay na puvvay na ko dayvay dheer

Suaarath suao n ko karay na kichh hovay kaaj

Chit aavay oas parbrahm ta nihchal hovay raaj

Ja ko chinta bauhat bauhat dayhee vyaapay rog

Grist kutumbh palay-tia kaday harakh kaday soag

Gaun karray chauh kunt ka gharee na baisan so-ay

Chit aavay oas parbrahm tan munn seetal ho-ay

Kaam krodh moh vuss keeya kirpan lobh pyaar

Chaaray kilvikh unn ugh kee-ay hoa asur sanghaar
Pothee geet kavitt kitchh kadday na karan dharriya
Chit aavay oas parbrahm ta nimakh simrat tarriya

If you are weakened by the pains of hunger and poverty, with no money in your pockets, and no one will give you any comfort, and no one will satisfy your hopes and desires, and none of your works is accomplished-if you then come to remember the Supreme Lord God, you shall obtain the eternal kingdom. When you are plagued by great and excessive anxiety, and diseases of the body; when you are wrapped up in the attachments of household and family, sometimes feeling joy, and then other times sorrow; when you are wandering around in all four directions, and you cannot sit or sleep even for a moment-if you come to remember the Supreme Lord God, then your body and mind shall be cooled and soothed. || 3 || When you are under the power of sexual desire, anger and worldly attachment, or a greedy miser in love with your wealth; if you have committed the four great sins and other mistakes; even if you are a murderous fiend who has never taken the time to listen to sacred books, hymns and poetry-if you then come to remember the Supreme Lord God, and contemplate Him, even for a moment, you shall be saved

Sri rag mehlā:5(Page70)

dovai thaav rakhay gur sooray.

halat palat paarbarahm savaaray kaaraj ho-ay saglay pooray.

||1|| rahaa-o.

har har naam japat sukh sehjay majan hovat saaDhoo
Dhoooray.

aavan jaan rahay thit paa-ee janam maran kay mitay bisooray. ||1||
bharam bhai taray chhutay bhai jam kay ghat ghat ayk rahi-
aa bharpooray.

Nanak saran pari-o dukh bhanjan antar baahar paykh
hajoaray. ||2||22||108||

Both here and hereafter, the Mighty Guru protects me.

God has embellished this world and the next for me, and all my affairs are perfectly resolved. ||1||Pausell

Chanting the Name of the Lord, Har, Har, I have found peace and poise, bathing in the dust of the feet of the Holy.

Comings and goings have ceased, and I have found stability;

*the pains of birth and death are eradicated. ||1||
I cross over the ocean of doubt and fear, and the fear of death is gone; the One Lord is permeating and pervading in each and every heart.
Nanak has entered the Sanctuary of the Destroyer of pain; I behold His Presence deep within, and all around as well. ||2||22||108||*

Bilaaval Mehlaa:5(Page:825)

What is the wonderful state that recitation of the Name provides and how much honor and respect does the soul gain in this world and the next? The sinful souls who have shed the holy Name are taken to this abode. Here they go through numerous punishments due to their sins, an account of which is given in detail in the 'shalok vaars' written by the sahibs.

***paapee karam kamaavday karday haa-ay haa-ay.
Nanak ji-o mathan maaDhaanee-aa ti-o mathay Dharam raa-ay. ||9||***

*The sinners act, and generate bad karma, and then they weep and wail.
O Nanak, just as the churning stick churns the butter, so does the Righteous Judge of Dharma churn them. ||9||*

Shalok Mehlaa:5(Page:1425)

On the other hand, in the same Yampuri (abode of yama)
If a worshiper wanders in there of his own will, he is received with respect and honor by Yama himself who says, "oh beloved of the Guru! You have honored me and purified this abode by coming here .such is the benediction of the divine Name."

***naam Dhi-aa-in saajnaa janam padaarath jeet.
Nanak Dharam aisay chavah keeto bhavan puneet. ||10||***

*Meditating on the Naam, O friend, the treasure of life is won.
O Nanak, speaking in Righteousness, one's world becomes sanctified. ||10||*

Shalok Mehlaa:5(page:1425)

In the Vaars written by Bhai Gurdasji, Bhai Sahib has mentioned the legend of King Janak who was a great devotee of the Lord. While abiding in this world he remained truly detached from its attachments.

Raja Janak was on his way to the abodes of the Gods (devpuri), singing the praises of the gods. Celestial singers too travelled along with him. While traveling to the abode of the gods, King Janak heard

the voices of people crying in suffering from the Yampuri (abode of the Yama, God of death), His heart was filled with compassion and he asked his companions to take him to yampuri. On reaching there, Yamraj himself came forward to greet him and queried the reason for his visit.

King Janak commanded Yamraj to release all the inmates of Yampuri. But Yamraj stood up with folded hands and implored the king saying, "Hey Janakraj ji, I am a servant of the Lord. He has willed that those who have forsaken his Name must be made to repent and pay for their sins here in yampuri. It is my duty to see that they do so as is his will. If I release them then I am guilty of dereliction of duty. Therefore, I am unable to release them. King Janak asked Yamraj, then how can they be freed. Yamraj replied, "Maharajji! The number of sins committed by these beings is kept on one side of the scales. On the other side, good deeds or the holy name is put. The amount of bad deeds, which equal the good ones, will determine the number of people that can be released."

Hearing this King Janak kept the worship of one measure of time (24 minutes) on one side of the scales. On the other side all, the sins of all the beings in yampuri were placed. However, the scales holding the worship and meditation of the Guru devotee King Janak did not raise even rise an inch from the earth. Straight away fell all the chains of these beings that were enduring punishment in Hell. They were released from their suffering. From this legend, one can estimate the greatness of the holy Name. In the end, Bhai Gurdasji summarizes that all the worldly comforts, joys and pleasures and even redemption in the after life are all subservient to the Name divine.

***Bhagat vada Raja Janak hai gurmukh maya vich nivaasi
Deyv lok nu chullia gun gundarb subha sukhvaasi
Jampur gaya pukar sun vil-loovan jee narak nivaasi
Dharam rai no aakhi-oan subhna di kar bundh khiasi
Kurray bayntee dharam rai haur sayvak thakur abinasi
Gehnay dhuri-oan eyk nao papa naal kurray nirjaasi
Pasung paap na pujanee gurmukh nao atul na tulaasi
Narkoh chhuttay jee junt kuttee gulloan silk jum faasi
Mukt Jugat naavay ki daasi***

Raja Janak is a great saint of almighty god, who though a king remains detached from the trappings at maya Raja Janak went dayvpuri the abode at gods accompanied by gods and angels singing his praises.

On the way he heard wailing and crying from people in hell. He decides to visit hell and there he asks the angel of death to set

free all those who are suffering in hell.
 The angel of death beseeches Raja Janak that he cannot set
 then free as he himself is a servant of god.
 Raja Janak places naam on the scales of divine justice so that it
 is able release the debt of sin.
 All the sins could not match naam as naam is priceless and
 beyond comparison.
 All the trapped souls were released from hell and the noose of
 punishment is cut from their throats. Salvation is but a servant of
 naam.

Bhai Gurdas Ji Vaa : 10 Pauri 5

By contemplating the Name, one does not receive just a few honors,
 but according to satguruji, one becomes the recipient of all the honors,
 all bounties of this world and the next through worship of the divine
 Name. Whatever the devotee of the Name asks for, he gets. All his
 desires and hungers are extinguished. Those who contemplate the holy
 Name shout from the rooftops and say, "He who truly contemplates the
 Name becomes so great, that in this world itself, people begin to revere
 him. He faces the afterlife with radiance. He is accepted completely in
 the Gurus abode where he is offered a position of prominence.

**sabh vadi-aa-ee-aa har naam vich har gurmukh Dhi-aa-ee-
 ai.**

**je vasat manglee-ai saa-ee paa-ee-ai jay naam chit laa-ee-ai.
 guhaj gal jee-a kee keechai satguroo paas taa sarab sukh
 paa-ee-ai.**

**gur pooraa har updays day-ay sabh bhukh leh jaa-ee-ai.
 jis poorab hovai likhi-aa so har gun gaa-ee-ai. ||3||**

*All glorious greatness is in the Name of the Lord; as Gurmukh,
 meditate on the Lord.*

*One obtains all that he asks for, if he keeps his consciousness
 focused on the Lord.*

*If he tells the secrets of his soul to the True Guru, then he finds
 absolute peace.*

*When the Perfect Guru bestows the Lord's Teachings, then all
 hunger departs.*

*One who is blessed with such pre-ordained destiny, sings the
 Glorious Praises of the Lord. ||3||*

Pauree Bilaaval Ki Vaar (Page:850)

However, all this is granted to him who in this life has meditated upon
 the divine Name. Every day in the 'japji sahib', we read about such
 great devotees.

**Punch parvaan punch pardhaan
 Punch-ay paavay dar-gay maan
 Punchay sohay darr rajaan
 Punchaa ka gur eyk dhyaan**

*The chosen ones, the self-elect, are accepted and approved.
 The chosen ones are honored in the Court of the Lord. The
 chosen ones look beautiful in the courts of kings. The chosen
 ones meditate single-mindedly on the Guru*

Japji(page3)

By reading, Sri Guru Ramdas Ji's uttering we get even more clarity on
 the greatness of the divine Name.

**sabh ras tin kai ridai heh jin har vasi-aa man maahi.
 har dargahi tay mukh ujlai tin ka-o sabh daykhan jaahi.
 jin nirbha-o naam Dhi-aa-i-aa tin ka-o bha-o ko-ee naahi.
 har utam tinee sarayvi-aa jin ka-o Dhur likhi-aa aahi.
 tay har dargahi painaa-ee-ah jin har vuthaa man maahi.
 o-ay aap taray sabh kutamb si-o tin pichhai sabh jagat
 chhadaahi.
 jan Nanak ka-o har mayl jan tin vaykh vaykh ham jeevaahi. ||1||**

*All joy is in the hearts of those, within whose minds the Lord
 abides.*

*In the Court of the Lord, their faces are radiant, and everyone
 goes to see them.*

*Those who meditate on the Name of the Fearless Lord have no
 fear.*

*Those who have such pre-destined destiny remember the
 Sublime Lord.*

*Those, within whose minds the Lord abides, are robed with honor
 in the Court of the Lord.*

*They are carried across, along with all their family, and the whole
 world is saved along with them.*

O Lord, please unite servant Nanak with

Your humble servants; beholding them, beholding them, I live. ||1||

Shalok Mehlaa:4(Page:310)

What is the spiritual state of a devotee immersed in the holy Name and
 what all does he gain?

**jin jan gurmukh sayvi-aa tin sabh sukh paa-ee.
 oh aap tari-aa kutamb si-o sabh jagat taraa-ee.
 on har naamaa Dhan sanchi-aa sabh tikhaa bujhaa-ee.**

*on chhaday laalach dunee kay antar liv laa-ee.
os sadaa sadaa ghar anand hai har sakhaa sahaa-ee.
on vairee mitar sam keeti-aa sabh naal subhaa-ee.
ho-aa ohee al jag meh gur gi-aan japaa-ee.
poorab likhi-aa paa-i-aa har si-o ban aa-ee. ||16||*

*That humble being, who, as Gurmukh, serves the Lord, obtains
all peace and pleasure.
He Himself is saved, along with his family, and all the world is
saved as well.
He collects the wealth of the Lord's Name, and all his thirst is
quenched.
He renounces worldly greed, and his inner being is lovingly
attuned to the Lord.
Forever and ever, the home of his heart is filled with bliss; the
Lord is his companion, help and support.
He looks alike upon enemy and friend, and wishes well to all.
He alone is fulfilled in this world, who meditates on the spiritual
wisdom of the Guru.*

He obtains what is pre-ordained for him, according to the Lord. ||16||
Pauree Maaroo Vaar Dakhanay (Page:1100)

It is impossible to describe the true extent of the greatness of the Name. He that becomes united with the holy Name find that he is now the responsibility of the Lord. The Lord himself protects his devotee. For the worshiper of the divine name, the 'Name' becomes his mother, the Name his father, the name his brother, the name his best friend. Even the devotee's discussions and consultations are with his Lord whom he worships because he has an abiding faith that it is the Name divine which will protect him at all places and at all times. In fact, the Lord fulfills his devotee's needs in this world and in the after life.

*jin kai har naam vasi-aa sad hirdai har naamo tin kaN-u
rakhanhaaraa.
har naam pitaa har naamo maataa har naam sakhaa-ee mitar
hamaaraa.
har naavai naal galaa har naavai naal maslat har naam
hamaaree kardaa nit saaraa.
har naam hamaaree sangat at pi-aaree har naam kul har
naam parvaaraa.
jan Nanak kaN-u har naam har gur dee-aa har halat palat
sadaa karay nistaaraa. ||15||*

*Those whose hearts are forever filled with the Name of the
Lord, have the Name of the Lord as their Protector.*

*The Lord's Name is my father, the Lord's Name is my mother;
the Lord's Name is my helper and friend.
My conversation is with the Lord's Name, and my counseling is
with the Lord's Name; the Lord's Name always takes care of me.
The Lord's Name is my most beloved society, the
Lord's Name is my ancestry, and the Lord's Name is my family.
The Guru, the Lord Incarnate, has bestowed upon servant Nanak the
Name of the Lord; in this world, and in the next, the Lord ever
saves me. ||15||*

Pauree Vaar Wadahans Mehlaa:4(Page:592)

*jis too aavahi chit tis no sadaa sukh.
jis too aavahi chit tis jam naahi dukh.
jis too aavahi chit tis ke kaarhi-aa.
jis daa kartaa mitar sabh kaaj savaari-aa.
jis too aavahi chit so parvaan jan.
jis too aavahi chit bahuataa tis Dhan.
jis too aavahi chit so vad parvaari-aa.
jis too aavahi chit tin kul uDhaari-aa. ||16||*

*One who is conscious of You finds everlasting peace.
One who is conscious of You does not suffer at the hands of the
Messenger of Death.
One who is conscious of You is not anxious.
One who has the Creator as his Friend - all his affairs are resolved.
One who is conscious of You is renowned and respected.
One who is conscious of You becomes very wealthy.
One who is conscious of You has a great family.
One who is conscious of You saves his ancestors. ||16||*

RaamKalee Ki Vaar Mehlaa:5(Page:960)

All of the Guru's bani expounds the greatness and the importance of the divine Name and repeatedly inspires us to adopt its contemplation. The joy and bliss that one experiences at the Lord's feet cannot be described with the tongue nor seen with the eyes. It can only be experienced. Baba Kabirji states

*kabeer charan kamal kee ma-uj ko kahi kaisay unmaan.
kahibay ka-o sobhaa nahee daykhaa hee parvaan. ||121||*

*Kabeer, how can I even describe the extent of the joy of the
Lord's Lotus Feet?
I cannot describe its sublime glory; it has to be seen to be
appreciated. ||121||*

Shalok Kabeer Jee (Page:1370)

Those who have experienced this state of bliss through the divine Name

become so carefree that even if they are offered the whole world to rule, they refuse it. The one and only thing they ask for is the joy and bliss of contemplation of the Lord's Name. What must this state of bliss be like where after reaching this state, all desires are vanquished?

raaj na chaaha-o mukaṭ na chaaha-o man pareet charan kamlaaray.

I do not seek power, and I do not seek liberation. My mind is in love with Your Lotus Feet.

Dayvgandhaaree :5(Page;534)

The immensity of the 'Name' and the greatness of the guru devotee who have become great through contemplating Him is beyond description. The Guru is respectfully a sacrifice unto those Guru loved one's who have become supreme through contemplation. From this, we can estimate truly how worthy they are in the eyes of the Guru.

In the end, let us deliberate on the 'swaiyas' by Bhai Gurdasji and try to contemplate on the greatness of the holy Name. So that we too might hold the strings of the name. May our life become fulfilled and our afterlife too. Before describing the greatness of the Name, Bhai Gurdasji has given us three examples. Bhai Gurdasji states that just as the size of a diamond is very small, but when a jeweler evaluates it, the money from it can fill the whole house.

Just as a hundi (medieval period bill of exchange) tied to the end of a sash one wears is very small but when cashed one gets a huge sum of money for that small piece of paper.

In the same way, the seed of the Banyan Tree is very small but when it is sown, it grows into a huge tree with a large expanse. In the same way, how much honour, prominence, respect is given to the devotee who contemplates His Name. This can be gauged when such a soul presents him in the Lord's court.

**Jaisay heera haath mai tanak so dikha-ee date
Mole kee-ay tay dumkan bharat bhandaar ji
Jaisay bar baadhay hundee laagat na bhaar kachho
Aagay ja-ay pa-eeyat luchhmee apaa jee
Jaisay but beej utt sookham saroop hoat
Boay say bi bibidh karray birkha bisthaar ji
Taisa gur bachan sachan gur sikhan mai
Jaani-Ay mahaatam gaye he har ju-dwaar ji**

Swaiya Bhai Gurdas Ji

Where the sat guru has bestowed great honor and respect in the gurbani

on those devotees who worship the Lord's Name, there he has written of them as worthy of laudation. There the Satguru has stated.

Dhan Dhan tay jan purakh pooray jin gur santsangat mil gun ravay.

Blessed, blessed are those humble, powerful and perfect people, who join the Guru's Sangat, the Society of the Saints, and chant His Glorious Praises.

Tukhaaree Mehlaa:4(Page:1114)

Dhan Dhan tay jan naankaa jin har naamaa ur Dhaar. Il4Il1Il

Blessed, blessed are those humble beings, O Nanak, who enshrine the Lord's Name in their hearts. Il4Il1Il

Malee Gauraa Mehlaa:4(Page:986)

Dhan Dhan tay jan jin har naam japi-aa tin daykhay ha-o bha-i-aa sanaath.

Blessed, blessed are those humble beings who meditate on the Lord's Name. Seeing them, I am uplifted.

Tukhaaree Mehlaa:4(Page:1115)

Those beings who after receiving this life, do not use it to contemplate the Lord's Name, are unacceptable to the Satguru who calls them accursed and asks as to why such people have come into this world, if they do not contemplate such a price less God? In 'aasa di waar' Sahib Guru Nanak Dev Ji states

jinee aisaa har naam na chayti-o say kaahay jag aa-ay raam raajay.

ih maanas janam dulambh hai naam binaa birthaa sabh jaa-ay. hun vatai har naam na beeji-o agai bhukhaa ki-aa khaa-ay. manmukhaa no fir janam hai Nanak har bhaa-ay. Il2Il

Those who have not kept the Lord's Name in their consciousness - why did they bother to come into the world, O Lord King?

It is so difficult to obtain this human incarnation, and without the Naam, it is all futile and useless.

Now, in this most fortunate season, he does not plant the seed of the Lord's Name; what will the hungry soul eat, in the world hereafter?

The self-willed manmukhs are born again and again. O Nanak, such is the Lord's Will. Il2I

Aassa Mehlaa:4(Page:450)

Why have we received this rare human life? Is it to wear beautiful clothes? Alternatively, is it to make beautiful homes in which to live pleasurable lives?

Absolutely not! A home, food and clothing are just meant to keep the body alive. Through this body, we are to recognize our source. Regarding this Sri Guru Amar Das Ji has addressed the mind in the Gurbani and alerted it saying-

**man tooN joṭ saroop hai aapnaa mool pachhaan.
man har jee tayrai naal hai gurmatee rang maan.**

O my mind, you are the embodiment of the Divine Light - recognize your own origin.

O my mind, the Dear Lord is with you; through the Guru's Teachings, enjoy His Love.

Aasaa Mehlāa:3(Page:441)

With the support of this body where one must become a traveler on the path of divine contemplation and through it recognize one's true source there the devotee must also strive to become one with the Lord through meditation on his Name This alone is the aim of our existence.

**mil jagdees milan kee baree-aa.
chirankaal ih dayh sanjaree-aa. ॥1॥ rahaa-o.**

*Meet the Lord of the Universe - now is the time to meet Him.
After so very long, this human body was fashioned for you.
॥1॥Pausell*

Mehlāa;5(Page;176)

**Bhayee paraapat manukh day hurria
Gobind milan ki eh teri burriya**

After great struggle you have obtained this human life. This is your opportunity to meet almighty god.

Asa Mahlaa : 5 (page 12)

Those fortunate souls who have used this existence to recognize that source have become one with the source. They have received the gift of liberation from birth and rebirth. But those who have wasted their precious breath so that...

**rain gavaa-ee so-ay kai divas gavaa-i-aa khaa-ay.
heeray jaisaa janam hai ka-udee badlay jaa-ay. ॥1॥**

*The nights are wasted sleeping, and the days are wasted eating.
Human life is such a precious jewel, but it is being lost in exchange for a mere shell. ॥1॥*

Gauree Mehlāa;1(Page:156)

They have wasted this life, some while sleeping, some while eating the rest in pursuits of pleasure. It is as if they have bartered away this precious gem like life for mere pennies. Would we call such a person wise who sells precious gems for pennies? No, in the eyes of the world he would be called a great fool.

In the same way a being who forsakes worship and praise of the Lord and has immersed him in the pleasures of the world, thus wasting this precious life. In the eyes of the Guru it is as if he has forsaken eating gems and pearls and starts picking at dead carcasses. Due to this, he is cursed in this life and the hereafter and is frowned upon.

**sa-o olaamHay dinai kay raate milniH sahaNs.
sifat salaahan chhad kai karangee lagaa hans.**

He receives hundreds and thousands of reprimands, day and night;

the swan-soul has renounced the Lord's Praises, and attached itself to a rotting carcass.

Shalok Mehlāa:1(Page:790)

In the eyes of the Guru, such beings are great fools. Such a life is nothing but a curse, in which a being has just increased the girth of his waist through mindless eating of the choicest food, but the purpose for which this food was meant remains unaccomplished.

**fit ivayhaa jeevi-aa jit khaa-ay vaDhaa-i-aa payt.
Nanak sachay naam vin sabho dusman hayt. ॥2॥**

Cursed is that life, in which one only eats to fill his belly.

O Nanak, without the True Name, all one's friends turn to enemies. ॥2॥

Shalok Mehlāa:1(Page;790)

If we read Guru Amardas Ji's words, the reproof and reproach is difficult to bear. Sahib states that those who after receiving this priceless existence have not used it to attain their true Lord have just wasted away their lives.

The eating and drinking of such beings is cursed. Cursed is their sleeping. Even their beautiful clothes are worthy of a thousand reproaches. Cursed are their families and cursed are their bodies. Sahib states words in the 'jaitsari rag' as follows

Dharig Dharig khaa-i-aa Dharig Dharig so-i-aa Dharig Dharig kaaparh ang charhaa-i-aa.

**Dharig sareer kutamb sahit si-o jit hun khasam na paa-i-aa.
pa-orhee chhurhkee fir haath na aavai ahilaa janam gavaa-i-aa. ॥1॥**

*Cursed, cursed is the food; cursed, cursed is the sleep; cursed, cursed are the clothes worn on the body.
Cursed is the body, along with family and friends, when one does not find his Lord and Master in this life.
He misses the step of the ladder, and this opportunity will not come into his hands again; his life is wasted, uselessly. II1II*
Bilaaval Mehlaa:3(Page:796)

By forsaking the holy Name where a being himself receives many a curse, there his clan and tribe too are affected.

Sri Guru Ramdas Ji prays before the Lord almighty saying, “o Master, let the mother of a being devoid of the Holy Name become sterile lest she gives birth to another such being.” Man devoid of the Name is left feeling desolate day and night. His life is spent perturbed in suffering.

***jin har hirdai naam na basi-o tin maat keejai har baaNjhaa.
tin sunjee dayh fireh bin naavai o-ay khap khap mu-ay
karaaNjhaa. II1II***

The Lord’s Name does not abide within their hearts - their mothers should have been sterile.

These bodies wander around, forlorn and abandoned, without the Name; their lives waste away, and they die, crying out in pain. II1II

Jaitsree ?Mehlaa:4(Page:697)

***jin aisaa naam visaari-aa mayraa har har tis kai kul laagee
gaaree.
har tis kai kul parsoot na karee-ahu tis biDhvaa kar mehtaaree.
II2II***

One who forgets such a Name of the Lord, Har, Har - his family is dishonored.

His family is sterile and barren, and his mother is made a widow. II2II
Malaar Mehlaa:4(Page:1263)

A man devoid of the Lord’s Name has no right to exist in the world. Because the purpose for which he was sent here is not fulfilled. So what is the use of such a being. He is but a burden on this earth. Satguru Arjun Dev Ji states, “Why do such beings not die who after

having received this precious life have forsaken the Lords’ Name completely”. You tell me what use is such a life without the divine Name. You tell me what use is a life without the divine Name.

There eating, drinking, laughing, playing and great material successes can be compared to dressing up a dead body. What use is that? The man who does not worship the supreme-joyous Lord, or listens to His Name, His life is worse than that of animals and countless other inferior life forms.

***mar na jaahee jinaa bisrat raam.
naam bihoon jeevan ka-un kaam. II1II rahaa-o.
khaat peet khaylat hasat bisthaar.
kavan arath mirtak seegaar. II2II
jo na suneh jas parmaanandaa.
pas pankhee tarigad jon tay mandaa. II3II***

Those who forget the Lord might just as well die.

Without the Naam, of what use are their lives? II1II Pausell

Eating, drinking, playing, laughing and showing off

- what use are the ostentatious displays of the dead? II2II

Those who do not listen to the Praises of the Lord of supreme bliss,

are worse off than beasts, birds or creeping creatures. II3II

Gauree Mehlaa:5(Page:188)

Satguru Ji states that man may have high hopes and expectations from life but to fulfill them he does not remember the fulfiller of all these hopes and expectations. He wishes to be happy and wants all the joys and comforts of life but he does not build a connection with the bestower of all joys. He does wish to attain supreme realization but he has forsaken the One who can bestow it upon him.

One cannot attain joy and peace by forsaking the Lord. A man devoid of the Name always remains dissatisfied; His soul cannot attain supreme realization. Satguru Ji puts a question to us saying “tell me if there is no tree, how can there be flowers, leaves and branches. This can never be so. Then when one has not sown the seeds of the tree of the holy Name how can one hope to receive joys and realization from it. Such a person should die of shame”.

*laaj marai jo naam na layvai.
naam bihoon sukhee ki-o sovai.
har simran chhaad param gat chaahai.
mool binaa saakhaa kat aahai. ||1||*

One who does not repeat the Naam, the Name of the Lord, shall die of shame.

*Without the Name, how can he ever sleep in peace?
The mortal abandons meditative remembrance of the Lord, and then wishes for the state of supreme salvation; but without roots, how can there be any branches? ||1||*

Bhairao Mehlaa:5(Page:1148)

According to Baba Farid Ji, a person devoid of the Name is a burden on this earth.

visri-aa jinH naam tay bhu-ay bhaar thee-ay. ||1|| rahaa-o.

Those who forget the Naam, the Name of the Lord, are a burden on the earth. ||1||Pausell

Aasaa Fareed Jee (Page:488)

A man devoid of the Name is not only a burden on the earth but such a person's face too has a dreadful countenance. In this world too, men devoid of the Name live a disturbed life and later in the Lord's court, too they receive no support.

*fareedaa tinaa mukh daraavanay jinaa visaari-on naa-o.
aithai dukh ghanayri-aa agai tha-ur na thaa-o. ||106||*

Fareed, the faces of those who forget the Lord's Name are dreadful.

They suffer terrible pain here, and hereafter they find no place of rest or refuge. ||106||

Shalok Fareed Jee (Page:1383)

Baba Namdev Ji is not even ready to gaze upon such beings who forsaken the holy. How ugly and impure such a being is whose life is devoid of the Name.

*jo na bhajantay naaraa-inaa.
tin kaa mai na kara-o darsanaa. ||1|| rahaa-o.*

*Those who do not meditate and vibrate on the Lord
- I do not even want to see them. ||1||Pausell*

Bhairao Naam Dayv Jee(Page:1163)

Through the eyes of Bhagat Kabir Ji, is mirrored the image of a person devoid of the Name, what he looks like from the outside and what his state is within. Baba Kabir Ji states, on the outside an unrighteous person's outward appearance may be very appealing, His ears may be pierced with gold earrings, adorned with gems. However, within he resembles burnt reeds. Radiant on the outside but black as soot from within.

*kabeer kanchan kay kundal banay oopar laal jarhaa-o.
deeseh daaDhay kaan ji-o jinH man naahee naa-o. ||4||*

*Kabeer, earrings made of gold and studded with jewels,
look like burnt twigs, if the Name is not in the mind. ||4||*

Shalok Bhagat Kabeer Jee (Page:1364)

Let us ask Satguru Ji, what difficulties does one endure here and hereafter, when one forsakes the Lord and Master? Sahib states that one does not invite two, three problems but by forsaking His Name, all physical and mental problems come and cling to the person. He then may try thousands of ways to get rid of his problems but he finds he is unable to do so.

He, who then renounces the Lord's Name here and in the Lord's court, is counted amongst beggars. He who has forsaken the Lord's Name has to wander aimlessly through countless births in countless life forms. Such a being also has to face the wrath of the minions of Yamraj (god of death). A man sans the holy Name is truly sick in body and mind. Devoid of the Name, such a being becomes egoistical, due to which he can never expect the Lord to shower His grace upon him. He who has forgotten His true Lord always suffers in this world.

*sabhay dukh santaap jaaN tuDhhu bhulee-ai.
jay keechan lakh upaav taaN kahee na ghulee-ai.
jis no visrai naa-o so nirDhan kaaNdhee-ai.
jis no visrai naa-o so jonee haaNdhee-ai.
jis khasam na aavai chit tis jam dand day.
jis khasam na aavee chit rogee say ganay.*

*jis khasam na aavee chit so kharo ahaNkaaree-aa.
so-ee duhaylaa jag jin naa-o visaaree-aa. ||14||*

*When I forget You, I endure all pains and afflictions.
Making thousands of efforts, they are still not eliminated.
One who forgets the Name, is known as a poor person.
One who forgets the Name, wanders in reincarnation.
One who does not remember his Lord and Master, is punished
by the Messenger of Death.
One who does not remember his Lord and Master, is judged to
be a sick person.
One who does not remember his Lord and Master, is egotistical
and proud.
One who forgets the Name is miserable in this world. ||14||*

Shalok Mehlā:5(Page:964)

If we wish to acquire all the world's suffering and sorrow, buy penury for this life and hereafter, wander forever through countless births in different lives, be punished by the minions of Yamraj. If we feel like acquiring mental and physical diseases by becoming egoistical and live without the Lord's grace, if we want to remain miserable all through our lives then we must definitely not remember the Lord's Name. However, if one's mind fears the heat of the above suffering then one must definitely pay heed to one's sensibilities and take shelter and guidance from the Guru.

It is difficult to use the words with the tongue to describe a man devoid of the divine Name which Baba Kabir Ji has used, Hearing these words one's mind trembles. Baba Kabir Ji states that if a god-devoted child is not born into a family then cursed is such a family. Better, the mother who is to carry forward the family tree be a widow rather than bring an atheist into the world. A being should rather not exist if after coming into this world it does not worship the Lord. Many a time, a child is miscarried in the mother's womb but why did this being devoid of the Name survive? Devoid of the Name, a man is like a filth eating pig existing in this world. Baba Kabir Ji states that a being's outer countenance may be very beautiful, but if a being of such beautiful countenance does not worship His Maker then consider him to be ugly, hunch backed & deformed.

*jih kul poot na gi-aan beechaaree.
biDhvaa kas na bha-ee mehtaaree. ||1||
jih nar raam bhagat neh saaDhee.
janmat kas na mu-o apraaDhee. ||1|| rahaa-o.
much much garabh ga-ay keen bachi-aa.
buddhuj roop jeevay jag majhi-aa. ||2||
kaho kabeer jaisay sundar saroop. naam binaa jaisay kubaj
kuroop. ||3||25||*

*That family, whose son has no spiritual wisdom or contemplation
- why didn't his mother just become a widow? ||1||
That man who has not practiced devotional worship of the Lord
- why didn't such a sinful man die at birth? ||1||Pausell
So many pregnancies end in miscarriage - why was this one
spared?
He lives his life in this world like a deformed amputee. ||2||
kaho kabeer jaisay sundar saroop. naam binaa jaisay kubaj
kuroop. ||3||25||
Says Kabeer, without the Naam, the Name of the Lord, beautiful
and handsome people are just ugly hunch-backs. ||3||25||*

Gauree Kabeer Jee(Page:328)

After reading the above verses by Baba Kabir Ji one wonders whether we wish to hear such curses like a mother becoming a widow, or a filth eating pig, or feel the shame of words like hunch backed and repulsive. No, never! For our own benefit, for the good Name of our families, for acceptance in the Lord's court, it is important to hold on to contemplation of the Name.

Satguru Nanak Dev Ji considers animals better than beings devoid of the Name. Pointing out to us, he says, "Look! Cows eat grass and in return provide us nectar like milk. In contrast a being devoid of the Name eats the choicest of foods but does not do the job that he had come to this world to accomplish, for which the Lord has given him this life. Instead, he is happy doing deeds, which only bring him reproach & shame."

*pasoo mileh chang-aa-ee-aa kharh khaaveh amrit deh.
naam vihoonay aadme Dharig jeevan karam karayhi. ||3||*

*Even beasts have value, as they eat grass and give milk.
Without the Naam, the mortal's life is cursed, as are the actions
he performs. ||3||*

GoojreeMehlaa:1(Page:489)

Let us study what Guru Arjun DevJi says about beings devoid of the Name. Sahib states such a being is like a knob without kernels, which is of no value. In the same way what is the value of the tongue in a mouth that does not recite the Name. Therefore, o! Guru's loved ones contemplate the Name every day. Accursed is a body devoid of the Lord's Name and will be claimed by the minions of death. Just as a woman without a husband cannot be considered a bride, in the same way without the Name a being cannot realize his Lord. He who lets go of the rope of the divine Name and expends himself in other pursuits and programmes will find that he will never be able to fulfill his hopes and desires. In the last line, Guru Sahib petitions the Lord saying, "O! Lord bless me with one boon and that is that I may sing your praises day and night."

**kan binaa jaisay thothar tukhaa.
naam bihoon soonay say mukhaa. ||1||
har har naam japahu nit paraanee.
naam bihoon Dharig dayh biganee. ||1|| rahaa-o.
naam binaa naahee mukh bhaag.
bharat bihoon kahaa sohaag. ||2||
naam bisaar lagai an su-aa-ay.
taa kee aas na poojai kaa-ay. ||3||
kar kirpaa parabh apnee daat.
Nanak naam japai din raat. ||4||65||134||**

*As the husk is empty without the grain,
so is the mouth empty without the Naam, the Name of the Lord. ||1||
O mortal, chant continually the Name of the Lord, Har, Har.
Without the Naam, cursed is the body, which shall be taken back
by Death. ||1||Pause||
Without the Naam, no one's face shows good fortune.
Without the Husband, where is the marriage? ||2||
Forgetting the Naam, and attached to other tastes,
no desires are fulfilled. ||3||*

*O God, grant Your Grace, and give me this gift.
Please, let Nanak chant Your Name, day and night. ||4||65||134||
Gauree Mehlaa:5(Paeg:192)*

According to the Satguru, unfortunate are those who have not contemplated the Name. Severely punished are such beings by having to transmigrate through difficult life forms. They go through birth and death repeatedly. The minions of Yama (god of death) tie them up and punish them severely. Why does all this happen? All because we forsake His Name.

**jin har har naam na chayti-o say bhaagheen mar jaa-ay.
o-ay fir fir jon bhavaa-ee-ah mar jameh aavai jaa-ay.
o-ay jam dar baDhay maaree-ah har dargeh milai sajaa-ay.
||3||**

*Those who do not remember the Name of the Lord, Har, Har,
are most unfortunate, and are slaughtered.
They wander in reincarnation, again and again; they die, and
are re-born, and continue coming and going.
Bound and gagged at Death's Door, they are cruelly beaten, and
punished in the Court of the Lord. ||3||*

Maaroo Mehlaa:4(Page:996)

Some beings who are busy decorating their material homes, eating and drinking as their heart desires, pursuing pleasures as is their will, engrossed in the different flavors of life, their business may be flourishing in this world. Day and night, they remain attached to the expanse they have created but in the eyes of the Guru such pleasure seekers, such materialistic beings are but insects wallowing in filth. Their bodies are but a mound of ashes. Meaning there existence is of no value.

**garih rachnaa apaaraN man bilaas su-aadaN rasah.
kadaaNch nah simrant Nanak tay jant bistaa kirmeh. ||1||
much adambar habh kihu manjh muhabat nayh.
so saaN-ee jaiN visrai Nanak so tan khayh. ||2||**

*They are involved in their beautiful houses, and the pleasures of
the mind's desires.
They never remember the Lord in meditation; O Nanak, they are
like maggots in manure. ||1||*

They are engrossed in ostentatious displays, lovingly attached to all their possessions.

That body which forgets the Lord, O Nanak, shall be reduced to ashes. ||2||

Shalok Jaitsree Vaar Mehlaa:5(Page:707)

If a being possesses fine couches, and his home is full of all types of comforts where he enjoys innumerable pleasures, if a man possesses golden mansions, to decorate the body he is decked with fragrances, wears pearls and diamonds and other gold ornaments, has pleasure after the hearts desire. He feels no remorse or any anxiety. Such a pleasure seeking worldly being can never attain true joy, peace and tranquility. A man devoid of the Name is like worm writhing in the filth, Let us read what sahib states in the 'Pauri'

sundar sayj anayk sukh ras bhogan pooray.

garih so-in chandan sughanDh laa-ay motee heeray.

man ichhay sukh maandaa kichh naahi visooray.

so parabh chit na aavee vistaa kay keeray.

bin har naam na saaNt ho-ay kit biDh man Dheeray. ||6||

He may enjoy a beautiful bed, countless pleasures and all sorts of enjoyments.

He may possess mansions of gold, studded with pearls and rubies, plastered with fragrant sandalwood oil.

He may relish in the pleasures of his mind's desires, and have no anxiety at all.

But if he does not remember God, he is like a maggot in manure.

Without the Lord's Name, there is no peace at all. How can the mind be comforted? ||6||

Jaitsree Vaar,pauree (Page:707)

Through out the Gurbani Satguru Ji has pointed out the reality to us and has inspired us to beware of ignorance. If we follow the Guru's teachings, walk the true path, and abide by the Guru's guidance then we not only attain peace and joy here but in the after life. If we do not abide by the Guru's teachings then we will have to bear curses and grief here and in the after life and we will transmigrate again and again bearing great suffering for a long time. In the end, let us read Guru

Arjun Devji's verses, which warn us of the perils of not contemplating the Lord.

an kaa-ay raat-rhi-aa vaat duhaylee raam.

paap kamaavdi-aa tayraa ko-ay na baylee raam.

ko-ay na baylee ho-ay tayraa sadaa pachhotaavhay.

gun gupaal na jaapeh rasnaa fir kadahu say dih aavhay.

tarvar vichhunay nah paat jurh-tay jam mag ga-un ikaylee.

binvant Nanak bin naam har kay sadaa firat duhaylee. ||1||

Why are you imbued with the love of another? That path is very dangerous.

O sinner, no one is your friend.

No one shall be your friend, and you shall forever regret your actions.

You have not chanted with your tongue the Praises of the Sustainer of the World; when will these days come again?

The leaf, separated from the branch, shall not be joined with it again; all alone, it falls on its way to death.

Prays Nanak, without the Lord's Name, the soul wanders, forever suffering. ||1||

Mehlaa:5(Page:546)

The Lord Almighty has bestowed upon us great honor by gifting us this priceless existence Let us win the game of this life by acquiring the priceless gems of truth, contentment, right thinking and the nectar like Name which will help us to be accepted at the Guru's door.

PART – II

RENUNCIATION OF THE FOUR VICES



DISCRIMINATION



PRIDE (EGO)



WORSHIP OF THE MATERIAL WORD



EXTREME JOY AND EXTREME SORROW

RENUNCIATION OF THE FOUR VICES

In the first part of this book, in the light of the Gurbani we have contemplated that a seeker who desires to become one with His Guru & Lord and wishes to merge his soul with the Supreme Being must adopt the following four supreme virtues i.e. truth, contentment, Right thoughts and the divine name (Naam).

Without adopting the above virtues, attaining oneness with the Supreme Lord is near impossible.

Where the Sahibs have repeatedly asserted the importance of incorporating the above four virtues into our lives there they have also forbidden us to adopt the four vices (Pride or ego, worship of creation going out of control with extreme emotions of happiness or falling into the depths of despair through sadness.)

The Satguru lauds those Guru loved ones, who adopt the four supreme virtues and discard the four vices, live according to the Guru's tenements because such seekers through communion with the Gurbani, have incorporated the Guru's teachings completely into their lives.

Dhan Dhan tay jan purakh pooray jin gur santsangat mil gun ravay.

Blessed, blessed are those humble, powerful and perfect people, who join the Guru's Sangat, the Society of the Saints, and chant His Glorious Praises.

Tukhaaree Mehlaa:4(Page:1114)

Satguru Guru Amardas Ji pays homage repeatedly to gursikhs of such noble deeds & thoughts. Which gursikhs? Those, who have incorporated the Guru's tenets into their lives,

tis gursikh kaN-u haN-u sadaa namaskaaree jo gur kai bhaanai gursikh chali-aa. ||18|| tai jayvad mai naahi ko sabh jag dithaa handh. ||5||

I bow forever in deepest respect to that Sikh of the Guru, who walks in the Way of the Guru. ||18|| I have found none as great as You, Lord; I have looked and searched throughout the world. ||5||

Shalok Mehlaa:3(Page:593)

Great is the benevolent Satguru! Who not only thinks of our welfare but also dignifies us by giving us such honor and respect. Those who benefit from the Satguru become so exalted, so noble, that the guru feels

compelled to pay homage to them, when in actuality they should be paying homage at the Guru's feet due to whose grace and guidance they have received such priceless worldly and spiritual treasures. That is why, while bowing our heads to the Satgurus in great humility and praying for mercy on us poor souls one has to write:-

gur jaisaa naahee ko dayv.

There is no deity equal to the Guru.

Bhairao Mehlaa:5(Page:1142)

And

Tain jayvudd mai nahay ko subh jug ditha hund

I have found none as great as You, Lord; I have looked and searched throughout the world

Salok Fareed ji(page1378)

And

Jinn gur say-vya aapna jumdoot na laagay dund

Gur naal tul na lugg-a-ee khoj ditha brehmund

For those who serve their Guru, there is no punishment at the hands of the Messenger of Death. There is none to compare with the Guru; I have searched and looked throughout the entire universe

Sri rag mehlaa:5(page50)

O, my dear Satguru! I am a sacrifice unto you many times over. You not only show us the way through your true and pure guidance but you also bestow upon us the priceless gifts of your true Name, yet doing so you do not even once allow us to feel obligated. On the contrary, you bestow on us seekers great respect and honor.

Mayray satguraa haun tudh vitthon kurbaan

Tayray darsan ko bal-haarnay tuss ditta amrit naam

O my True Guru, I am a sacrifice to You. I am a sacrifice to the Blessed Vision of Your Darshan. By the Pleasure of Your Will, You have blessed me with the Ambrosial Naam, the Name of the Lord

Sri raag mehlaa:5(page52)

The Satguru is worthy of utmost respect and laudation for wanting to free us from our vices. Let us now review these four vices, which have been given no place in the Gurbani, and gursikhs, too have been advised to eradicate these vices completely from their hearts. Laudable is the Satguru who after freeing us from vices enriches us with a wealth of virtues and endeavors to unite us with our lord. In the forthcoming pages, we will look into the four minions to avoid in order becoming one with our Lord.

DISCRIMINATION (HATRED)

Discrimination (hatred) may be of many types It may be of the

- Rich towards the poor,
- Donor with the receiver (beggar)
- The high castes with the lowly castes
- The literate with the illiterate
- The strong with the feeble
- The beautiful with the ugly
- The virtuous with the sinner
- The moral with the immoral and
- The righteous with the unrighteous

Discrimination is discrimination. Where discrimination resides in the heart there, duality will definitely take root. Where duality comes in, there envy and enmity will definitely follow and where envy and enmity camp ,there the mother of righteousness 'mercy & kindness' flies out of the window leaving the being in the clutches of false ego & pride. These then drag him in to the world of evil deeds. When pride and false ego become the monsters of the heart, they leave no place for the divine Name to reside. The heart then becomes empty of the Lord's Name. For such a heart devoid of the Name, Sri Guru Ram Das Ji states.

*jin har hirdai naam na basi-o tin maat keejai har baaNjhaa.
tin sunjee dayh fireh bin naavai o-ay khap khap mu-ay
karaaNjhaa. II11*

*The Lord's Name does not abide within their hearts - their mothers
should have been sterile.*

*These bodies wander around, forlorn and abandoned, without
the Name; their lives waste away, and they die, crying out in
pain. II11*

Jaitsree Mehlaa:4(Page:697)

To save one's self from the grief of an empty and lonely heart it is better to renounce discrimination completely, in doing so is our salvation.

This is the reason SatguruJi himself has laid down the means and ways to renounce discrimination (hatred) in the Gurbani. Where in Guru Granth Sahib six of the ten 'Satgurus' are manifested in the form of their Gurbani ,there the sahibs have given equal representation to the

bani of 15 Bhagats, who belong to different brotherhoods, coming from different regions, all having different occupations. The sat gurus gave the personal bani of the Bhagats complete equality in Guru Granth Sahib without any discrimination. The guru included not only the Bhagats, but also great seekers of the truth of that time. Those who had spent years seeking realization at encampments of Yogis and Sadhus. they wandered aimlessly at places of pilgrimage but could not find peace and satisfaction until they came to the satguru's feet where they experienced the state of () .says Nanak, "I have merged and become one with my Lord just as water with water" There personal spiritual experiences are entered in the Gurbani to make our spiritual journey easier.

Note

1. A. Sri Guru Nanak Dev Ji (Mahla Pahla)	= 974
B. Sri Guru Angad Dev Ji (Mahla Dooja)	= 61 Shaloka's
C. Sri Guru Amardas Ji (Mahla Teeja)	= 901 Shabad.
D. Sri Guru Ram Das Ji (Mahla Chautha)	= 679 Shabad
E. Sri Guru Arjun Dev Ji (Mahla Panjva)	= 2216 shabad
F. Sri Guru Teg Bahadurji (Mahla Nova)	= 49 shabad and 57 Shalokas
2. A. Bhagat Kabir Ji	= 540
B. Bhagat Tirlochan Ji	= 4
C. Bhagat Beni Ji	= 6
D. Bhagat Ravi Das Ji	= 41
E. Bhagat Namdev Ji	= 60
F. Bhagat Dhana Ji	= 4
G. Baba Farid Ji	= 122
I. Bhagat Bheekhan Ji	= 2
J. Bhagat Sain Ji	= 1
H. Bhagat Pipa Ji	= 1
K. Bhagat Sadana Ji	= 1
L. Bhagat Sadana Ji	= 1
M. Bhagat Rama Ji	= 1
N. Bhagat Parmanand Ji	= 1
O. Bhagat Surdas Ji	= 1
Total	= 797

(Reference: - Mahan Kosh Bhai Kahn Singh) 1.

3

A. (Bard) Bhal Kal Sahar Ji	= 54
B. Bhatt Jaalap Ji	= 5
C. Bhatt Keerat Ji	= 8
D. Bhatt Bheekha Ji	= 2
E. Bhatt Sal Ji	= 3
F. Bhatt Bal Ji	= 1
G. Bhatt Nal Ji	= 16
H. Bhatt Gyand Ji	= 13
I. Bhatt Mathra Ji	= 14
J. Bhatt BAL Ji	= 5
K. Bhatt Harbans Ji	= 2
Total	= 123 Saviyas
4 A. Baba Sunder Ji	= 6
B. Satta & Balwand Ji	= 8
C. Mardana Ji	= 3
Total	= 17 Shabad

Satguru Ji also gave equal recognition to the eleven (Bhatts) along with their own bani. In the Guru Granth Sahib, the open heartedness of the Satguru does not end here. Where they gave equal recognition to the Bhagats and Bards, they also gave equality to 'four gursikhs' who had lived by the verse "**sikhi sikhya gur veechaar**" meaning that a sikh's true learning is contemplation on the Guru's word, thus gaining the Guru's acceptance. By giving them equal recognition along side themselves, the Gurus set such an example of complete absence of inequality, the example of which cannot be found anywhere in other religions. The Satguru showed the way against discrimination by practically living it out through the Guru Granth Sahib.

aval alah noor upaa-i-aa kudrat kay sabh banday.
ayk noor tay sabh jag upji-aa ka-un bhalay ko manday. ||1||
logaa bharam na bhoolahu bhaa-ee.
khaalik khalak khalak meh khaalik poor rahi-o sarab thaaN-ee. ||1|| rahaa-o.

First, Allah created the Light; then, by His Creative Power, He made all mortal beings.

From the One Light, the entire universe welled up. So who is good, and who is bad? ||1||

O people, O Siblings of Destiny, do not wander deluded by doubt.

The Creation is in the Creator, and the Creator is in the Creation,

totally pervading and permeating all places. ||1||Pausell

Prabhaatee Kabeer Jee, (Page: 1349)

At the Lord's door, only deeds count. In life, those whose deeds are true are the ones who win the wager of life. Without right deeds

Phakkar jaatee phakkar nao

Sabhna jee eyko chhao

Pride in social status is empty; pride in personal glory is useless.

The One Lord gives shade to all beings

Salok mehlaa: 1 (page 83)

Those, for whom the right deeds & actions are paramount, reach such a state in the spiritual realm where all differences, discriminations, cease to exist. In that state, no one remains high or low, there:-

kaa-im daa-im sadaa paatisaahae.

dom na saym ayk so aahee.

God's Kingdom is steady, stable and eternal.

There is no second or third status; all are equal there

Gauree Ravidaas Jee (Page: 345)

One exists only in the above state.

sabh gobind hai sabh gobind hai gobind bin nahee ko-ee.

soot ayk man sat sahaNs jaisay ot pot parabh so-ee. ||1||
rahaa-o.

God is everything, God is everything. Without God, there is nothing at all.

As one thread holds hundreds and thousands of beads, He is woven into His creation. ||1||Pausell

Aasaa Bani Naam Dayv Jee (page: 485)

However, great are our Satgurus who while living in this world demonstrated practically how to live without discrimination. "All is the Lord's existence, all is the Lord." To see everything in the above light, it is first important to break down the walls of discrimination. It is not possible that we humans continue to discriminate against His creation and expect to acquire divine wisdom. While on the voyage of life, one must see only the Lord in all His creation. One must develop a vision like Baba Farid Ji.

fareedaa khaalak khalak meh khalak vasai rab maahi.

mandaa kis no aakhee-ai jaaN tis bin ko-ee naahi. ||75||

Fareed, the Creator is in the Creation, and the Creation abides in God.

Whom can we call bad? There is none without Him. ||75||

Shalok Fareed Jee(Page:1381)

One must not abhor a beggar or anyone one of low caste. Because the Lord Pervades in them too. Looking at them, one must read what Guru Ram Das Ji states.

sabh ko tujh hee vich hai mayray saahaa tujh tay baahar ko-ee naahi.

sabh jee-a tayray too sabhas daa mayray saahaa sabh tujh hee maahi samaahi. ||3||

All are under Your Power, O my King; none at all are beyond You. All beings are Yours-You belong to all, O my King. All shall merge and be absorbed in You. ||3||

Dhanaasaree Mehlaa:4(page:670)

Ik daatay ik bhikhaari ji

Sabh tayray choj vidaana

Tu aapay daata aapay bhugta ji haun tudh bin avar na jana

Some are beggars others are donors, all this is your wonderful play you alone are giver of boons and relisher I know of no other except you a benevolent one

Rag Asa Mehlaa : 4 (page 11)

Instead of looking at another with distaste, one must remember what Guru Nanak Dev Ji stated.

kis no kahee-ai naankaa sabh kichh aapay aap. ||2||

Unto whom should we speak, O Nanak, when He Himself is all-in-all? ||2||

Aasaa Di Vaar Mehlaa:2(Page:475)

THE SATGURUS SHOWED THE WAY TO LIVE LIFE IN THE ABSENCE OF DISCRIMINATION

Discrimination (hatred) is a sweet Poison, which dries up the roots of one's spiritual cultivation. If the roots themselves dry up then how can one expect the plant to flourish? The sat gurus in Guru Granth Sahib have not discriminated against anyone's caste or creed thus breaking down the boundaries of the high and low. Thereby, keeping aside the differences of race, caste or country, they have given equality to the banis of Bhagat, Bards, and gursikhs alike Thus breaking down the barriers of discrimination on the lines of caste, creed, race or country. The four castes -

khatree baraahman sood vais updays chahu varnaa ka-o saajhaa.

gurmukh naam japai uDhrai so kal meh ghat ghat Nanak maaajhaa. ||4||3||50||

the Kh'shaatriyas, Brahmins, Soodras and Vaishyas - are equal in respect to the teachings.

One who, as Gurmukh, chants the Naam, the Name of the Lord, is saved.

In this Dark Age of Kali Yuga, O Nanak,

God is permeating the hearts of each and every being. ||4||3||50||

Soohee Mehlaa:5(Page:747)

It is the satguru's wish to embrace all beings of this world. Satguru Ji's dearest desire is to provide succor to all humankind. There is no discrimination in their mind thinking that only those who adopt their path or heed their teachings should benefit. If the words of prayer entered in Guru Granth Sahib by our Satgurus for the salvation of humankind are read, heard and contemplated upon by us. If even an iota of that wisdom takes root in our hearts. Then the strong winds of this wisdom bestowed upon us by our Guru will blow away the effects & discrimination (hatred) created by Maya (ignorance & illusion). The discrimination and differences, which are created by ignorance and doubt, will be blown away like thatched roofs in strong winds when

jagat jalandaa rakh lai aapnee kirpaa Dhaar.

jit du-aarai ubrai titai lai hu ubaar.

The world is going up in flames - shower it with Your Mercy, and save it!

Save it, and deliver it, by whatever method it takes.

Shalok Mehlaa:3(Page:853)

Satguru Amardas Ji has prayed at the feet of the Almighty's for a discrimination free world saying, "O Master, mankind is burning in the fires of jealousy, hatred and Maya's effects. Have mercy on these souls and protect them in every which way and manner they can be saved, protect them." What an immense, magnanimous and bountiful heart the Satguru has, from where this prayer originated the equality of which no other incarnate can claim.

Sahib States

***daykhou bhaa-ee ga-yaan kee aa-ee aaNDhee.
sabhahi udaanee bharam kee taatee rahai na maa-i-aa
baaNDhee. ||1|| rahaa-o.***

Behold, O Siblings of Destiny, the storm of spiritual wisdom has come.

It has totally blown away the thatched huts of doubt, and torn apart the bonds of Maya. ||1||Pause||

Gauree Kabeer Jee (Page:331)

Dear members of the holy sangat! Great is Guru Nanak Dev Ji Maharaj who eliminated a very dangerous kind of discrimination, which was prevalent against fellow humans under the guise of religion. While staying in Talwandi, Guru Sahib swept out this kind of discrimination from the courtyard of the faith. There was a clamor amongst the masses as to how a high caste, Kshatriya young man could keep a low caste dhooma (Maraasi) boy with him. Where both spent time together day and night, they also cooked together and jointly sang the Lord's praises. Not only this but also this worthy young Kshatriya addressed this dhooma boy as his brother. People went so far as to say that there behavior was a sacrilege to the faith but the saviour of humankind did not bother about any thing that was said. He kept Bhai Mardanaji by his side all his life and made him a partner in saving humankind. Bhai Mardanaji too gave Guru Nanak Dev Ji his full loyalty and stayed by his side until the end like a shadow. Even the shadow leaves one's side in the darkness but Bhai Mardanaji stood by Guru his side in every difficulty, sorrow, hardship, hunger and thirst until his last breath.

It was the Satguru's intention to uproot this discrimination (hatred) from its roots. That is why when he left Sultanpur sahib for his first religious tour (Udasi Ji). His first stop was at the home of a deeply religious man whom people addressed disparagingly as shudra (very low caste). Who was this person? It was none other than the master of the house of devotion "Bhai Lalo" On reaching the township of Ahmabad, Guru Ji searched out the house of Bhai Lalo knocking at his door, sahib called out saying "Bhai Lalo! What are you doing? He replied, "Sir I am carving out wooden pegs". To this sahib said, "Will you be spending your entire life carving pegs? Having you not thought of chiseling the mind? Hearing these unusual questions Bhai Lalo hurriedly got up and opened the door, where stood two beings of divine countenance. Bhai Laloji fell at Guru Ji's feet prostrating before him.

Satguruji lovingly embraced him showering him with his grace.

Bhai Lalo Ji showed them his hospitality by spreading clean sheets on the charpoy for them to sit on. In the evening, he placed before them a simple meal of bower (millet) chapattis and saag (greens) and together they spent the right singing the Lord's praises.

The next day, there was an outcry in the town. People gathered in groups talking in whispers as to how this unusual ascetic Nanak had made a mockery of the institution of caste division by roaming around with a low caste companion (Maraasi). Belonging to the upper caste, he goes to the homes of shudras (lowest caste) and sits together with them for meals, which was unheard of in those times. This incident reached the ears of the governing official of that time Mallick Bhago, but Satguru Ji stood his ground based on the principles of Truth. In the end, all had to accept this truth.

Satguru Amardas Ji Maharaj made it a principle that anyone who wished to meet him must first eat in the communal kitchen thereby discard the discrimination of the high low, caste or creed. Only then were they worthy of an audience with the Satguru. Guru Ji's command to all was-

Pehlay pangat paachhay sangat

First sit equally in the rows of the langar afterwards sit in the congregation

Satguru Ji so guarded this principle such that on one occasion, even the emperor of that time could not garner an audience with the Guru. Emperor Akbar first sat and ate with the congregation in the community kitchen and only then was granted an audience with the Satguru. Satguru Ji, himself too always ate together with the congregation Sangat in the community kitchen.

The fifth Satguru Ji had the foundation stone of the Harmandir Sahib (Golden Temple) laid by Sufi Muslim Fakir, Sain Miya Mirji and had doors installed at the Harimandir Sahib in all four directions thereby laying down to rest the ghost of discrimination for all times. Not only was the discrimination of man against man eliminated but discrimination and doubt regarding directions of worship, where people of one religion frowned upon the direction of worship of the other and vice versa to were eliminated. Members of one religion claimed that "God resided in the south". The others claimed no! "Allah resides in the west", Satguru Ji described them as both being far from the reality, stating "you are only showing your foolhardiness by claiming the almighty Lord to be

one-directional. If Allah resides only in one Mosque (Mecca), then, who resides in the rest of the country?"

alhu ayk maseet basat hai avar mulakh kis kayraa.

*If the Lord Allah lives only in the mosque,
then to whom does the rest of the world belong?*

Kabeer Jee(page:1349)

Still others believed that God resided only in idols, Baba Kabir Ji enlightening both said that both religious beliefs were miles away from the reality. Both have no understanding of the truth.

hindoo moorat naam nivaasee duh meh tat na hayraa. II1II

*According to the Hindus, the Lord's Name abides in the idol,
but there is no truth in either of these claims. II1II*

Kabeer Jee(Page:1349)

Allah or Ram neither is in the south nor imprisoned in the west nor does he reside in stone idols. He resides without discrimination in every heart. Therefore, if you wish to realize Him, then let go of discrimination against fellow beings and directions and look for Him in your own heart. Your heart is the place where the Lord Almighty resides.

Therefore

dil meh khoj dilai dil khojahu ayhee tha-ur mukaamaa. II2II

*So search in your heart - look deep into your heart of hearts;
this is the home and the place where God lives. II2II*

Kabeer Jee(Page:1349)

That Lord:-

***santahu ghat ghat rahi-aa samaahi-o.
pooran poor rahi-o sarab meh jal thal rama-ee-aa aahi-o.
II1II rahaa-o.***

*O Saints, He is pervading and permeating each and every heart.
The Perfect Lord is completely permeating everyone, everywhere;
He is diffused in the water and the land. II1IIPausell*

Sorath Mehlaa:5(Page:617)

The Sai's truth is that he is as follows:-

Tu subhnee tha-een jithay hau ja-een sacha sirjanhaar jio

Where ever I go you are in all places O true creator

The Lord is...

Jull thull mahial pooria ravvia vich vanaa

In the water, on the land, in the forests- He pervades all and completely

He resides in all places...

***fareedaa khaalak khalak meh khalak vasai rab maahi.
mandaa kis no aakhee-ai jaaN tis bin ko-ee naahi. II75II***

Fareed, the Creator is in the Creation, and the Creation abides in God.

Whom can we call bad? There is none without Him. II75II

Shalok Fareed Jee(Page:1381)

In order to realize the creator, we were meant to find him in His creation. This was meant to be our aim. However, we people have unnecessarily strengthened the knots of discrimination between humans, caste, creeds, directions, divisions amongst countries etc. The sahibs not only preached the doctrine of equality but also practiced it themselves. There is a reference in history that one day Sri Guru Har Rai Ji sent a devotee 'Kale Daulat' to harvest the crops. At the time of dispersing heaps of crops to the laborers for their labour, a number of beggars & needy also came forward expressing their needs. Kale Daulat distributed all the grain from the harvest to them without discriminating against any one and came back to the Guru's feet empty handed. On being asked by the Satguru he replied, "Patshah! You too would have fed these grains to visiting devotees. By giving away this harvest to the needy, we are the free from the inconvenience of grinding the grains to flour and cooking them." Pleased with Kale Daulat's indiscriminating ways, the Guru blessed him, showering his grace. The wondrous Satguru bestows large heartedness upon his sikhs.

The ninth Guru Sri Guru Teg Bahadur Sahib sacrificed his life and head for a religion of which he was neither part of nor believed in i.e hinduism .The Kashmiri pundits came as petitioners seeking protection. GuruJi without discriminating against them extended his support, protection and his life for their cause.

***Tilak janju raakha prabh taaka keeno buddo kallu meh saaka
Saadhan hate itti jin kari sees deeya par see na uchree***

The lord protected his glory and discipline (of serving the cause of others) and driven by this feeling he enacted a great holocaust in this dark age. To protect the honour of the innocent he sacrificed

his life. He offered his head but never expressed any pain from his lips.

Bachitra natak Guru Gobind Singh ji

Great were the miraculous deeds the Satguru unleashed upon the world. Such were the lines of indiscrimination that he drew on the sands of time, the examples of which cannot be found in this world.

A great gursikh, Bhai Khanaiyaji who was an example of what living a discrimination (hatred) free life is, was bestowed many a blessing by the 10th guru, Guru Gobind Singh Ji. While a battle was raging at Anandpur, Bhai Sahib gave water to the thirsty without discriminating against anyone, whether Muslim, Hindu or Sikh. On the complaint of some Sikhs, he was produced before the Guru. Countering the allegations made by the Sikhs to the Satguru, Bhai Khanaiyaji petitioned the guru saying "Patshah! Ever since I have taken shelter in you and have imbibed your teachings, I see you in everything. Other than you, I see no one else. When I offer water to the needy, I feel as if I am offering water to you." Hearing this reply, Guru Ji embraced Bhai Khanaiya and showered him with many a benediction. Along with this, he also gave him a container of balm saying, "Bhai Khanaiya where you offer me water, there please put balm on my wounds too". Then addressing the Sikhs he stated "O! Sikhs a time will come when he will shine as a light in our way and banish many a people's misdeeds.

Without enmity is the great Satguru and worthy are his gursikhs who by walking the guru's path, not only attain his pleasure and blessings but also become shining examples of the guru's teachings to seekers like us.

Sri Guru Gobind Singh while creating the Khalsa completely eradicated all discrimination. Whoever come to play the game of love by offering his head as the ultimate form of 'surrender' to the guru thus becoming worthy of the Satguru, the sahibs offered him the holy nectar from a steel bowl and blessed him with the title of khalsa "the pure one". Satguru Ji did not stop at this alone. He forever closed the distance between Guru & and disciple which was prevalent for centuries. He himself knelt down and asked for the gift of Amrit (Nectar) from his created khalsa thus closing the difference between Guru and disciple. That is when Bhai Gurdas Ji writes.

***Vah pargat-yo marad agumrra variyam ikayla
Vaho vaho Gobind Singh aapay gur chayla***

*He alone appeared as the powerful, brave inaccessible hero
Bravo bravo the hero Guru Gobind Singh who is the Guru and
himself the follower of the path*

Bhai Gurdas Ji Vaar 41 pauri 17

The sahib not only eliminated the distance between the Guru and the disciple but also gave the disciple so much love honor and respect, the example of which cannot be found anywhere in the world. Sahib's words regarding his khalsa are as follows.

***Inn he ki kirpa kay sajjay hum hain nahi mo say gareeb
crore purray***

*By the grace of the khalsa am I enthroned else there are millions
of other poor ones who are worthy*

Gian parbodh Guru Gobind Singh ji

After creating the Khalsa (the pure one), Satguru Ji merged not only his own identity with that of the khalsa but also merged his spiritual luminosity with them and honored it by proclaiming the khalsa to be in his exact image. Saying:-

Khalsa mero roop hai khaas khaas mein haun karo nivaas

*The khalsa (the pure) is my singular image amongst the khalsa
do I dwell* ***(Sarab loh granth)***

Where the Guru has showered the above blessings on us, there he also sacrificed his joys, comforts, wealth possessions, family, sons, and his whole clan, even himself for the true khalsa.

***Inn putran kay sees par vaar dio sutt chaar
Chaar mu-ay to kya hua jeevat kayee hazaar***

*Upon the heads of these sons (the khalsa) I have sacrificed four
of my sons*

*What if four have gone , many thousands of sons have grown up
in their place*

He honored the Khalsa by calling them his sons. No other incarnate has accorded such unequalled honor to his disciples. When through the gurbani we contemplate Satguruji's immense vision, we find that our human wisdom falls short because we beings do not possess such an equanimous or impartial vision. But Satguru Ji wishes us to reach such a state of spiritual equanimity so that we too may experience the state where, "All is He, all is He , other than Him there is no other" (**subh gobind hai subh gobind , gobind bin nahi ka-ay**). If only humanity

would assimilate even an iota of the teachings of the Guru Granth Sahib and the tenth Satguru, one can say with total, conviction that all wars, battles, blood shed would cease forever and as the Guru states.

Subh sukhaali vudhiya eho hoa haleemi raaj jio

Let all abide in peace, under this Benevolent Rule

Sri raag mehlā:5(page74)

Then, according to the above verse, the world would know ultimate peace. All the chaos, jealousies, hatred, wars and bloodshed are because of discrimination. Holy beings, who having adopted the Guru's path and having experienced the reality shout to us from rooftops trying to inspire us and make us understand saying, "O! Being of the world, he is-

**ayk anayk bi-aapak poorak jat daykh-a-u tat so-ee.
maa-i-aa chitar bachitar bimohit birlaa boojhai ko-ee. ||1||
sabh gobind hai sabh gobind hai gobind bin nahee ko-ee.
soot ayk man sat sahaNs jaisay ot pot parabh so-ee. ||1|| rahaa-o.
jal tarang ar fayn budbudaa jal tay bhinn na ho-ee.
ih parpanch paarbarahm kee leelaa bichrat aan na ho-ee. ||2||
mithi-aa bharam ar supan manorath sat padaarath jaani-aa.
sukarit mansaa gur updaysee jaagat hee man maani-aa. ||3||
kahat naamday-o har kee rachnaa daykhuu ridai beechaaree.
ghat ghat antar sarab nirantar kayval ayk muraaree. ||4||1||**

*In the one and in the many, He is pervading and permeating;
wherever I look, there He is.*

*The marvellous image of Maya is so fascinating; how few
understand this. ||1||*

*God is everything, God is everything. Without God, there is
nothing at all.*

*As one thread holds hundreds and thousands of beads, He is
woven into His creation. ||1||Pausell*

*The waves of the water, the foam and bubbles, are not distinct
from the water.*

*This manifested world is the playful game of the Supreme Lord
God; reflecting upon it, we find that it is not different from Him. ||2||
False doubts and dream objects - man believes them to be true.
The Guru has instructed me to try to do good deeds, and my
awakened mind has accepted this. ||3||*

*Says Naam Dayv, see the Creation of the Lord, and reflect upon
it in your heart.*

*In each and every heart, and deep within the very nucleus of all,
is the One Lord. ||4||1||*

Aasaa NaamDayv Jee(page:485)

By contemplating just three of the 'pauris' created by Sri Guru Gobind Singh Ji in the Akal Ustat, no room in our hearts is left for discrimination and one rises above hatred, disgust etc

Read

**Kou bhaiyo mundia sanyasi kou jogi bhaiyo
Kou bramchaari kou jati un-maniyo
Hindu turk kou raafji imam saafi
Maanas ki jaatsubhay eyk-ay pecaanbo
Karta kareem so-ee Raazak raeem o-ee
Doosro na bhaid koi bhool bharam manbo
Eyk e ki sev sub he ko gurdev ek**

-
1. There is one God, He manifests in this world in numerous forms. He is all-pervasive. Wherever I gaze, I see the Lord everywhere in everything.
 2. Only the favored ones understand this mystery as the rest of us are entangled in the many forms and colors of Maya.
 3. The truth is that all that I see around me is He alone. All is in the image of the Lord. It is His creation. Other than the Lord, there is no other.
 4. Explaining the Lord is all pervasiveness, Bhagat Ji states that just as hundreds of beads are strung on one thread and the thread supports all the beads. Just as cloth is made by the weaves of thread but in actuality, all is but the thread alone. Other than that, there is nothing else.
 5. Just as the waves, bubbles and the froth are not separate of the water.
 6. In the same way, this whole manifestation is the entire Lord's creation. When we contemplate carefully, we understand that other than Him there is no other.
 7. This world and its possession are considered by man to be the reality but actually, it is all illusion, all a dream.
 8. He who is blessed by the Satguru with the essence of the true wisdom understands the true reality.
 9. Namdev Ji states "o dear ones, all this Creation is His. Other than Him, there is no other".
 10. After creating this creation, in everything, in all dimensions He alone is all-pervasive.

Ek he saroop subbay ey-kay jot jaanbo

*Some call themselves ascetics, renunciates or yogi practitioners
Some roam as celibates and yet others practitioners of chastity
Some belong to Hindu religion, others turks(muslim) either
followers of imams or raafji*

Recognize the entire human race as one

*The same one creator , compassionate, provider of bread,
munificent. He has no co-eternal, no dualism: we must never
accept any duality. To serve the one lord is our duty. He alone is
the guru of all. All mankind be taken as one manifestation of his
light*

Akal Ustat Guru Gobind Singh ji Stanza 85

How vast and expansive are the above words.

When one reads the 'Pauris' in the bani of Akal Ustat created by
the Kalgidhar Patshahi Sri Guru Gobind Singh Ji, No place for hatred
and discrimination is left in one's mind.

Dehra maseet so-ee pooja au nivaaj o-ee

Maanas subbay eyk pai anaik ko bharmao hai

Devta adev jutthh gandarb turk hindu

Niaray niaray desan kay bhays ko rabhao hai

Eykay nain eykay kaan eykay deh eykay baan

Khaak baad aatash au aab ko ral-ao hai

Alah abaikh soi pooran au kuraan o-ee

Ek he saroop subhay eyk he banao hai

Temple and the mosque are the same

Prayer of the hindu (pooja)or namaz of the muslim are the same

All humans are alike though they may appear different races

*Addressing humans with different names like turk hindu devta
etc is due to the influence of locality*

*All have the same eyes, same ears, same body and power to
speak.*

*All are made from the same basic elements of earth fire water
and wind.*

*Allah described in the quran has no specific vesture and is the
same brahma described in puraana.*

The god is one who made one humanity

And

Jaisay eyk aag tay kanooka kot aag uthay

Nyaaray nyaaray ho-ay kay phair aag may millaigain

Jaisay ayk dhoor tay anaik door poorat hain

Dhoor kay kanooka phair dhoor e samaigain

Jaisay ayk nud tay tarang kot upjat hain

Paan kay tarang subbay paan he kaha-ingay

Taisay bisav roop tay about bhoot pragat ho-ay

Ta e tay uppaj subbay taai mai sama-ingay

*Just as sparks rise above from the fire, but fall back in the same
fire*

*As many grains of dust rise up and fall back into the heap of
sand*

*As millions of waves rise in the water only to merge back into the
source again*

*Similarly tis mundane world is the manifestation of the real one
god. They are born of him and coalesce back into him.*

Akal Ustat Guru Gobind Singh ji Stanza 86-87

In the last few pages, we have through the history of the gurbani,
contemplated Satguru Ji's all encompassing vision and large
heartedness. They were Masters of such virtues. Satguruji desires that
his disciples too attain such a vision. If one's desire is to become one
with the Lord and merge in His consciousness. It is only possible by
fully imbibing the Guru's virtues. If Satguruji has left no place for
discrimination (hatred) in his heart or in the Gurbani then we seekers
too must shed the vices of discrimination and ignorance, which take us
away from realization. It is only after eliminating every kind of
discrimination that we can hope to find place in the Guru's lap .Advice
to all four divisions of society is the same.

The Advice to All Four Divisions Is the Same

ADVICE TO A TRUE MUSLIM

Satguruji spread the teachings of the true path, without
discrimination, without judging people by their diversity or differences
to people of all religions. If a Muslim came to the Guru's feet, sahib
advised him that since you believe in the Namaz and recite it five times
a day, continue doing so but along with it if you also can incorporate
five virtues in your heart then you will truly be worthy of calling yourself
a true Muslim. Which are those five virtues?

¹pahilaa sach halaal ²du-ay teejaa khair ³khudaa-ay.
cha-uthee nee-at⁴ raas man panjvee sifat⁵ sanaa-ay.
karnee⁶ kalmaa aakh kai taa musalmaan sadaa-ay.
Nanak jaytay koorhi-aar koorhai koorhee paa-ay. ||3||

Let the first be truthfulness, the second honest living, and the third charity in the Name of God.

Let the fourth be good will to all, and the fifth the praise of the Lord.

Repeat the prayer of good deeds, and then, you may call yourself a Muslim.

O Nanak, the false obtain falsehood, and only falsehood. ||3||

First, is the Lord's Praise; second, contentment;

Vaar Maajh Mehlāa: 1(Paeg: 141)

Avval sifat doojee sabooree

teejai halaymee cha-uthai khairee.

**punjvai panjay ikat mukaamai ayhi panj vakhat tayray
aparparaa. ||9||**

Your first prayer should be to praise and remember the lord. Your second prayer should be to have gratitude and contentment third, humility, and fourth, giving to charities.

Fifth is to hold one's desires in restraint. These are the five most sublime daily prayers. ||9||

Maaroo Mehlāa:5(Page: 1084)

Addressing Muslims, Satguru Nanak Dev Ji says that it is very difficult to be a true Muslim. Only if you adopt the code of instructions written below can you call your self a true musulman. First, a true Muslim must fully accept and walk the path shown to him by his protector, his Prophet. Secondly, by contemplating Allah's Name at all times he must remove the impurities of his mind & soul and learn to share his earnings with the needy. In this manner, a Muslim eliminates the worries and anxieties of life and death by conducting his life according to the way shown by his Prophet. He must become His Maker's tireless devotee, living life in total acceptance of God's will. Eliminating 'I' the ego from his soul, he must accept the Lord as the ultimate doer (creator). He must accept all beings as the Lord's creation and look upon all with utmost kindness. Only then is he a true musulman.

1. to cultivate and unite with the truth 2. To earn a truthful living 3. to give to others in the name of Allah 4. purity of intention 5. to sing the lord's praise at all times 6. the first namaz 7. Thanking the lord for everything 8. Contentment and gratitude 9. asking the lord to bless every human being 10. controlling the five major vices 11. these five times of the day are invaluable sahib states

musalmaan kahaavan muskal jaa ho-ay taa musalmaan
kahaavai.

aval a-ul deen kar mithaa maskal maanaa maal musaavai.
ho-ay muslim deen muhaanai maran jeevan kaa bharam
chukhaavai.

rab kee raja-ay mannay sir upar kartaa mannay aap
gavaavai.

ta-o Nanak sarab jee-aa mihramat ho-ay ta musalmaan
kahaavai. ||1||

It is difficult to be called a Muslim; if one is truly a Muslim, then he may be called one.

First, let him savor the religion of the Prophet as sweet; then, let his pride of his possessions be scraped away.

Becoming a true Muslim, a disciple of the faith of Mohammed, let him put aside the delusion of death and life.

As he submits to God's Will, and surrenders to the Creator, he is rid of selfishness and conceit.

And when, O Nanak, he is merciful to all beings, only then shall he be called a Muslim. ||1||

Maajh Vaar Mehlāa: 1(Page: 141)

ADVICE IN BECOMING A TRUE BRAHMIN

A Brahmin came to the Satguru's feet for inspiration. Satguru Ji advised him saying, "Panditji, if observing fasts, bathing at holy places, worshiping the gods, wearing clean clothes, putting a tilak on the forehead, chanting mantra's on the rosary or performing aarti (worship) in the evenings is what will give you salvation then continue doing so. However, along side, it is imperative that you imbibe certain virtues because God does not accept just your outer guise, or empty rituals. If you wish to attain supremacy by your brahminical ways and become a true Brahmin, then you must adopt certain virtues. They are- firstly remaining true of heart, always, bring contentment into your life. Through the Guru's wisdom, purify the soul by meditating upon his Name. Make kindness and mercy a part of your life. With the help of the Guru's advice, while living a life of superior deeds, dye your soul in the colors of love for the lord. He who adopts these virtues will surely attain the position of a superior being".

**sach varat santokh tirath gi-aan Dhi-aan isnaan.
da-i-aa dayvtaa khimaa japmaalee tay maanas parDhaan.
jugat Dhotee surat cha-ukaa tilak karnee ho-ay.
bhaa-o bhojan naankaa virloo ta ko-ee ko-ay. Il1ll**

*Those who have truth as their fast, contentment as their sacred shrine of pilgrimage, spiritual wisdom and meditation as their cleansing bath,
kindness as their deity, and forgiveness as their chanting beads - they are the most excellent people.
Those who take the Way as their loincloth, and intuitive awareness their ritualistically purified enclosure, with good deeds their ceremonial forehead mark,
and love their food - O Nanak, they are very rare. Il1ll*

saarang Ki Vaar Mehlai:1(Page:1245)

He alone is a true Brahmin who sees the light of Brahma (God) in everyone. Instead of empty recitations and austerities in order to see Brahma, he must devote himself to the loving devotion of the Lord. He who abides in contentment, who is soft spoken, who breaks away from the entanglements of Maya and who lives life but remains detached from it from within, he alone can be called a real Brahmin. Such a Brahmin is worthy of respect and honor. However, he who is a Brahmin just for the sake of show is not worthy of being revered

**so barahman jo bindai barahm.
jap tap sanjam kamaavai karam.
seel santokh kaa rakhai Dharam.
banDhan torhai hovai mukat.
so-ee barahman poojan jugat. Il16ll**

*He alone is a Brahmin, who knows God.
He chants and meditates, and practices austerity and good deeds.
He keeps to the Dharma, with faith, humility and contentment.
Breaking his bonds, he is liberated.
Such a Brahmin is worthy of being worshipped. Il16ll*

Shalok Vaar Mehlai:1(Page:1411)

Instead of forsaking food, forsake falsehood and adopt the truth. Instead of wandering at pilgrimages, adopt contentment. Acquiring wisdom from the Guru, always keep him in your heart while doing your daily chores. Offering flowers and incense to stone gods and goddesses

will result in our attaining nothing. If you wish to attain something then adopt mercy, which is the root of all religions. Adopt mercy instead of reciting on the rosary to show others, adopt tolerance in your hearts. To cover your self do tie the loincloth (dhoti) but the dhoti is not going to give you the key to live life. Along with tying a dhoti, ask the guru for the true key to living a pure life. Along with this, maintaining this outer guise learn to unite your consciousness with the Lord. In this manner by adopting supreme virtues, you will become a supreme Brahmin.

He who abides by the Guru's teachings, sees the light of Brahma (God) in every thing, and deals with equanimity with all. He that through contemplating unites his consciousness with who of Brahma, the possessor of such godly bent of mind has all nine types of treasures and all 18 kinds of supernatural powers running behind him. The third Satguru states thus.

**barahm bindai tis daa barahmat rahai ayk sabad liv laa-ay.
nav niDhee athaarah siDhee pichhai lagee-aa fireh jo har
hirdai sadaa vasaa-ay.
bin satgur naa-o na paa-ee-ai bujhahu kar veechaar.
Nanak poorai bhaag satgur milai sukh paa-ay jug chaar. Il1ll**

One who knows God, and who lovingly focuses his attention on the

One Word of the Shabad, keeps his spirituality intact.

The nine treasures and the eighteen spiritual powers of the Siddhas follow him, who keeps the Lord enshrined in his heart. Without the True Guru, the Name is not found; understand this, and reflect upon it.

O Nanak, through perfect good destiny, one meets the True Guru, and finds peace, throughout the four ages. Il1ll

Shalok Mehlai:3(Page:649)

Being born in a Brahmin household does not give one the right to be called a Brahmin. Who are Brahmins; those who see Brahma within themselves and see Brahma (God) illuminated in all His creation. Who live life by the will of the Satguru, Brahmins are those in whose hearts the Lord's Name resides. Always they are freed from the sickness of false pride; they forever sing the Lord's praises and imbibe supreme virtues in their hearts. Those whose spiritual light has united with that of the Lord and have become the image of the Lord (Brahma). Such Brahma like Brahmins are alone acceptable to the lord.

*barahm bindeh tay barahmanaa jay chaleh satgur bhaa-ay.
jin kai hirdai har vasai ha-umai rog gavaa-ay.
gun raveh gun sangar-hahi jotee jot milaa-ay.
is jug meh virlay baraahman barahm bindeh chit laa-ay.
Nanak jinH ka-o nadar karay har sachaa say naam rahay liv
laa-ay. ||1||*

*He alone knows God, and he alone is a Brahmin,
who walks in harmony with the Will of the True Guru.
One whose heart is filled with the Lord, is freed of egotism and
disease.
He chants the Lord's Praises, gathers virtue, and his light merges
into the Light.
How rare are those Brahmins who, in this age,
come to know God, by lovingly focusing their consciousness on
Him.
O Nanak, those who are blessed by the Lord's
Glance of Grace, remain lovingly attuned to the Name of the
True Lord. ||1||*

Shalok Mehlā:3(Page:850)

Who is a knowledgeable Brahmin? He who, before sermonizing to others, first teaches his own mind and allows the Holy Name to abide in His heart. ("He who first solicits his own mind after which he preaches to others." Teachings of only such a Brahmin show the way of true life to the world. He who partakes of the nectar of the Lord's Name and holds the image & worship of the Lord in his heart. Such a Pundit not only helps others on the path of realization but he too is delivered from the cycle of transmigration. The Brahmin, who knows god, is the true source of wisdom. He who believes in the Lord as the only refuge of all this material creation. Such a being of an equinamous vision, who distributes knowledge without discrimination, such is a great pundit who practices what he preaches, is worthy of our highest respect. The Satguru's urges one to become such a true Brahmin.

*so pandit jo man parboDhai.
raam naam aatam meh soDhai.
raam naam saar ras peevai.
us pandit kai updays jag jeevai.
har kee katha hirdai basaavai.
so pandit fir jon na aavai.
bayd puraan simrit boojhai mool.*

*sookham meh jaanai asthool.
chahu varnaa ka-o day updays.
Nanak us pandit ka-o sadaa adays. ||4||*

*He is a true Pandit, a religious scholar, who instructs his own
mind.
He searches for the Lord's Name within his own soul.
He drinks in the Exquisite Nectar of the Lord's Name.
By that Pandit's teachings, the world lives.
He implants the Sermon of the Lord in his heart.
Such a Pandit is not cast into the womb of reincarnation again.
He understands the fundamental essence of the Vedas, the
Puraanas and the Simritees.
In the unmanifest, he sees the manifest world to exist.
He gives instruction to people of all castes and social classes.
O Nanak, to such a Pandit, I bow in salutation forever. ||4||*

Gauri Sukmani (Page:274)

ADVICE ON HOW TO BE A TRUE YOGI

If Guru Sahib met yogis and adepts in the course of his journeys, he exchanged views with them too, showing them the true path. He told those adepts, "O yogis! By piercing your ears, carrying a begging bowl and a sack around your necks for offerings, by smearing your bodies with ashes of the dead and carrying around a stick in your hand does not make you a yogi. A yogi is he, in who enter the virtues, which make him worthy of union with the Lord; by this union with the Almighty does he then become a true Yogi."

What are those virtues? They are contentment and gratitude, never to be a burden on anyone for one's sustenance, to work honestly for one's livelihood, to keep one's attention at all times at the Lord's feet. To remember one's mortality always so that one may unite with the immortal because he who remembers his mortality never forgets the immortal Lord, to keep one's body & soul safe and pure away from vices, to have complete abiding faith in the Almighty. He who views all with equanimity and who conquers his mind is a true yogi. Such a yogi does not pay homage to just anybody. His obeisance is to the Lord, who is the true source of everything, who is all-pure, who has no beginning, is indestructible and who for time immemorial is the only constant.

**Munda saram putt jholee dhyaan ki karray bibhoot
Khintha kaal kuaari kaya juggat danda parteet
Aye panthee sagal jamaati munn jeetay jug jeet
Aadays tissay aadays aad aneel anaad anaahat jug jug eyko
vays**

*Make contentment your ear-rings, humility your begging bowl,
and meditation the ashes you apply to your body. 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. See the brotherhood of all mankind
as the highest order of Yogis; conquer your own mind, and
conquer the world. I bow to Him, I humbly bow. The Primal One,
the Pure Light, without beginning, without end. Throughout all
the ages, He is One and the Same*

Japji stanza 28 (page:6)

Neither by smearing one's body with ashes, nor shaving one's head and carrying a stick in one's hand and sackcloth for begging around the neck, nor by blowing conch shells does one become a yogi. One cannot unite with one's Maker with empty words. Then how does one attain unity with the Lord? Sahib states that he who takes the Guru's advice while living in this world, remaining detached from the effects of Maya, who interacts with all with equanimity. A being with a bent of mind that is united with His Lord from within is worthy of being called a true yogi:-

Sahib Guru Nanak Dev Ji States

**jog na khintha jog na dandai jog na bhasam charhaa-ee-ai.
jog na munde moond mudaa-i-ai jog na sinyee vaa-ee-ai.
anjan maahi niranjan rahee-ai jog jugat iv paa-ee-ai. ||1||
galee jog na ho-ee.
ayk darisat kar samsar jaanai jogee kahee-ai so-ee. ||1|| rahaa-o.**

*Yoga is not the patched coat, Yoga is not the walking stick. Yoga
is not smearing the body with ashes.*

*Yoga is not the ear-rings, and not the shaven head. Yoga is not
the blowing of the horn.*

*Remaining unblemished in the midst of the filth of the world -
this is the way to attain Yoga. ||1||*

By mere words, Yoga is not attained.

*One who looks upon all with a single eye, and knows them to be
one and the same - he alone is known as a Yogi. ||1|| Pausell*

Soohee Mehlā: 1 (Page:730)

The ninth Guru, Guru Teg Bahadurji very clearly states that he in whose heart abides the love of Maya, meaning worldly pursuits and greed encamps in his heart, such a being does not know the key to living. Such a yogi is unacceptable to the Lord. However, a being in whose heart the need to criticize others ceases, who is not impressed by praise or flattery, for whom gold and dust are the same, he who views sorrow and happiness with equanimity, who has conquered his wandering mind and attained a state inner stillness, such a being alone is a true Yogi. He who is devoid of the above virtues cannot claim to be a yogi although he might have adopted the outer trappings of a yogi.

tih jogee ka-o jugat na jaan-o.

lobh moh maa-i-aa mamtaa fun jih ghat maahi pachhaana-o. ||1|| rahaa-o.

par nindaa usta nah jaa kai kanchan loh samaano.

**harakh sog tay rahai ateetaa jogee taahi bakhaano. ||1||
chanchal man dah dis ka-o Dhaavat achal jaahi thehraano.
kaho Nanak ih biDh ko jo nar mukat taahi tum maano. ||2||3||**

That Yogi does not know the way.

*Understand that his heart is filled with greed, emotional
attachment, Maya and egotism. ||1|| Pausell*

*One who does not slander or praise others, who looks upon gold
and iron alike,*

*who is free from pleasure and pain - he alone is called a true
Yogi. ||1||*

*The restless mind wanders in the ten directions - it needs to be
pacified and restrained.*

*Says Nanak, whoever knows this technique is judged to be
liberated. ||2||3||*

Dhanaasaree Mehlā: 9 (page:685)

Satguruji has cited many examples in the Gurbani on how by uniting with the Lord from within, it is possible to become a true yogi. Where the sahibs have counseled the Muslims, Brahmins, Jain's, Yogi's, Sanyasis etc. on displaying the highest code of conduct in their adopted religious beliefs in order to attain unity with their Maker, there the sahib's have also extolled gursikhs, through spiritual discipline enshrined in the gurbani, to aspire to a high moral character and become supreme ideal gursikhs. Satguruji has stressed the need to adopt these disciplines (rules). The Guru seeks the dust of the feet of such a gursikh, lauds the Gursikh who adopts these rules whole-heartedly incorporating them in his mind, his word and deeds. In the gurbani sahib Sri Guru Ramdas Ji exhorted the means to become, a true and pure gursikh let us read about it below.

COUNSEL ON HOW TO BECOME A TRUE SIKH

He who wishes to be called a Sikh must first make the habit of awakening at dawn and with a still mind meditate upon the holy Name. After purifying the body by bathing, he must then purify the mind by attending Holy Communion (sangat) where through recitation of gurbani his mind will be bathed and purified. After this, he must recite the gurbani as has been counseled by the guru. By recitation of the Name, all the blemishes (defects) of his sins are eradicated from his consciousness. Then as the day breaks, throughout the day he must remember the Guru's teachings. While sitting, standing, and working he must remember the divine Name. The being who contemplates his Lord with every breath never forgets his Master. Such a gursikh is acceptable to the Guru. The being on whom the Master showers His grace, finds that the teachings of the guru take firm root in his heart. We seek the dust of the feet of such a gursikh, who lives by the above tenets, who recites the holy Name bestowed upon him by the Guru and who inspires others to adopt the Guru's way. Sahib further exhorts-

gur satgur kaa jo sikh akhaa-ay so bhalkay uth har naam Dhi-aavai.

udam karay bhalkay parbhaatee isnaan karay amrit sar naavai.

updays guroo har har jap jaapai sabh kilvikh paap dokh leh jaavai.

fir charhai divas gurbaanee gaavai bahdi-aa uth-di-aa har naam Dhi-aavai.

jo saas giraas Dhi-aa-ay mayraa har har so gursikh guroo man bhaavai.

jis no da-i-aal hovai mayraa su-aamee tis gursikh guroo updays sunaavai.

jan Nanak Dhoorh mangai tis gursikh kee jo aap japai avrah naam japaavai. ||2||

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name.

Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar.

Following the Instructions of the Guru, he is to chant the Name of the Lord

, Har, Har. All sins, misdeeds and negativity shall be erased.

Then, at the rising of the sun, he is to sing Gurbani;

whether sitting down or standing up, he is to meditate on the Lord's Name.

One who meditates on my Lord, Har, Har, with every breath and every morsel of food - that GurSikh becomes pleasing to the Guru's Mind.

That person, unto whom my Lord and Master is kind and compassionate - upon that GurSikh, the Guru's Teachings are bestowed.

Servant Nanak begs for the dust of the feet of that GurSikh, who himself chants the Naam, and inspires others to chant it. ||2||

Mehlaa:4(Page:305)

Sri Guru Ramdasji has bestowed upon gursikhs a disciplined way of life. The toils of Sri Guru Amardasji while serving Sri Guru Angad Devji in such close proximity became an example to sikhs seeking spiritual advancement. In the 'Sorath Rag' sahib states that he who abides by the Guru's tenets and lives as is, the Guru's will, surrendering himself completely, such a gurusikh in true words is the guru's friend, his companion and relative! He who goes against the Guru's will and breaks away from the Guru develops a distance between himself and his Master. Because of this distance, he encounters many kinds of estrangements and sorrows.

so sikh sakhaa banDhap hai bhaa-ee je gur kay bhaanay vich aavai.

aapnai bhaanai jo chalai bhaa-ee vichhurh chotaa khaavai.

He alone is a Sikh, a friend, a relative and a sibling, who walks in the Way of the Guru's Will.

One who walks according to his own will,

O Siblings of Destiny, suffers separation from the Lord, and shall be punished.

Sorath Mehlaa:3(Page:601)

Extolling the virtues of a gursikh, who abides by the gurus' wisdom, Sri Guru Nanak Dev Ji states. A guru-devoted gursikh always speaks the truth, not an iota of falsehood passes his lips. A guru devotee always abides by the Lord's will. He remains unattached by the effects of Maya, taking shelter in the Guru. However, such Guru devotees are rare and difficult to find in this world-(hain virlay naahi ghunnay fail phakker sansar)

***boleh saach mithi-aa nahee raa-ee.
chaaleh gurmukh hukam rajaa-ee.
raheh aṭeet sachay sarnaa-ee. II1II***

*They speak the Truth - not an iota of falsehood.
The Gurmukhs walk in the Way of the Lord's Command.
They remain unattached, in the Sanctuary of the True Lord. II1II
Gauree Mehlāa: 1 (Page:227)*

In the 'Anand Sahib', Sri Guru Amardasji sketches the character of a true Gursikh. Saying the Sikh who remains his Guru's humble servant, who wishes to be known, as his Master's true companion must sincerely unite with his Guru. At all times, he should contemplate the Guru's word in his heart. His inner consciousness must meditate at all times on the Guru's word.

He must discard pride & and false ego, subjugating it to the Guru's will. Let him know no other than the Guru to be his benefactor. Satgurujī states "O! Saintly people! Listen carefully. Only he who has adopted this way of life can be called his Guru's humble obedient servant, no other can claim to be so".

***jay ko sikh guroo sayṭee sanmukh hovai.
hovai ṭa sanmukh sikh ko-ee jee-ahu rahai gur naalay.
gur kay charan hirdai Dhi-aa-ay anṭar aatmai samaalay.
aap chhad sadaa rahai parṇai gur bin avar na jaanai ko-ay.
kahai Nanak sunḥu sanṭahu so sikh sanmukh ho-ay. II21II***

*If a Sikh turns to the Guru with sincere faith, as sunmukh
if a Sikh turns to the Guru with sincere faith, as sunmukh, his
soul abides with the Guru.
Within his heart, he meditates on the lotus feet of the
Guru; deep within his soul, he contemplates Him.
Renouncing selfishness and conceit, he remains always on the
side of the
Guru; he does not know anyone except the Guru.
Says Nanak, listen, O Saints: such a Sikh turns toward the
Guru with sincere faith, and becomes sunmukh. II21II*

Anand Shaib (page:919)

The fourth Guru Sahib gives great respect and honor to such a gursikh who lives in accordance to the Lord's will. Worthy of laudation is such a gursikh who relinquishes his reliance on all else and seeks shelter only in the Satguru. Such a gursikh is indeed great who recites the

Waheguru's Name. Such a gursikh is worthy of laudation who on hearing the Lord's Name experiences joy in the mind. Such a gursikh is worthy of laudation who having served his Guru and having earned his blessing, has received the gift of the holy Name from the guru. I bow my head always to the toil of such a gursikh, who having accepted the guru's tenets, lives according to the will of the Lord.

***Dhan Dhan so gursikh kahee-ai jo satgur charṇee jaa-ay
pa-i-aa.
Dhan Dhan so gursikh kahee-ai jin har naamaa mukh raam
kahi-aa.
Dhan Dhan so gursikh kahee-ai jis har naam suni-ai man
anad bha-i-aa.
Dhan Dhan so gursikh kahee-ai jin satgur sayvaa kar har
naam la-i-aa.
tis gursikh kaN-u haN-u sadaa namaskaaree jo gur kai
bhaanai gursikh chali-aa. II18II***

*Blessed, blessed is that Sikh of the Guru, who goes and falls at
the Feet of the True Guru.
Blessed, blessed is that Sikh of the Guru, who with his mouth,
utters the Name of the Lord.
Blessed, blessed is that Sikh of the Guru, whose mind, upon
hearing the Lord's Name, becomes blissful.
Blessed, blessed is that Sikh of the Guru, who serves the True
Guru, and so obtains the Lord's Name.
I bow forever in deepest respect to that Sikh of the Guru, who
walks in the Way of the Guru. II18II*

Wadahans Ki Vaar Mehlāa:3 (Page:593)

Such a gursikh who, "Having left all other doors comes to the Guru's door" (**sagal dwaar ko chhaad kay gahiyo tuhaaro dwaar**), having surrendered himself to the guru and adopting the path of the Guru ie. "standing, sitting sleeping recites his Name while on the path of realization" - (**oothat baithat sovat dhyai-ay maarag chalet har-ay har gae-ay**), enjoying the nectar of the divine Name. He who recites the holy Name himself and readily helps others to do so ie. "He meditates on the Name and helps others to do the same" - (**aap juppay avray naam jupaavay**). The Satguru guarantees that no difference remains between such a gursikh and the Guru. Such a gursikh then becomes the very image of the Guru.

*guroo sikh sikh guroo hai ayko gur updays chalaay.
raam naam mant hirdai dayvai Nanak milan subhaay. ॥8॥2॥9॥*

*The Guru's Sikh, and the Sikh's Guru, are one and the same;
both spread the Guru's Teachings.*

*The Mantra of the Lord's Name is enshrined within the heart,
O Nanak, and we merge with the Lord so easily. ॥8॥2॥9॥*

Aasaa Mehlā:4(Page:444)

ADVICE TO DIFFERENT SECTS

Where the Hindus, Muslims, Christians and Ascetics were given the truest & purest advice, there the sahib's also gave advice to the worshippers of different deities. For example, they counseled them saying, be a true Vishnu worshiper, a true Ram devotee, be a renunciate of the highest principles, an Ascetic of high moral code, a Supreme Bairagi, a true servant of Ram and devotee of Bhagwati (goddess) without any discrimination towards anyone. Satguru Ji in the Gurbani gives this counsel not only to the spiritual traveler but also to all sections of society engaged in various professions & pursuits. '**Haath paon kar kaam subh cheet niranjan naal**' meaning with your hands you must work but keep your mind engaged with the Lord. This is the way shown by the Guru to all.

In the 'Sorath Rag', Sri Guru Nanak Dev Ji has stated verses to show how sahib has advised a farmer that just as he ploughs his fields, sows and waters his crop, so must he make his mind his plough and sow the seeds of spirituality in his heart. To the shopkeeper he does not advise him to stop selling his wares and sit down with a rosary, abdicate all responsibilities or go to the forests looking for God. On the contrary, he has been advised to earn a living and run his shop well but along side not to forget the purpose of this beautiful body gifted to him by the Lord. Remember and do not forget the business of the soul, which is unification with its Maker.

Sahib inspires the trader saying, "as you mingle in the world, do not be a burden on anyone for food and shelter, but while you pursue your profession of trade, remember your soul's aim is not just to

accumulate wealth" because Guru Ji states

*ih tan haat saraaf ko bhaa-ee vakhar naam apaar.
ih vakhar vaapaaree so darirhai bhaa-ee gur sabad karay
veechaar.*

Dhan vaapaaree naankaa bhaa-ee mayl karay vaapaar. ॥8॥2॥

*This body is the jeweller's shop, O Siblings of Destiny; the
incomparable Naam is the merchandise.*

*The merchant secures this merchandise, O Siblings of Destiny,
by contemplating the Word of the Guru's Shabad.*

*Blessed is the merchant, O Nanak, who meets the Guru, and
engages in this trade. ॥8॥2॥*

Mehlā:1(Page:636)

This wealth will not remain your companion forever. This Maya has enticed the world, only few understand and resist its mysteries)

The illusionary world and its trappings will remain here. For the commodity that you were meant to trade, for which you were given the precious treasure of your breath with every precious breath. Trade in that commodity which will stay with you always because the Lord is the ultimate merchant all knowing of what we are worth. He alone knows what the worth of our actions is in his court.

The sahibs too counsel those in the profession of service. They should go about their worldly duties enthusiastically and in total honesty. Remaining alert to the pitfalls of sins and '**Munn naam kar kumm**' meaning with the mind remember the Name and let the hands work) As you work, meditate on the Lord's Name. If you remember His Name at all times, then you are truly acceptable in the Guru's eyes. However, if you neglect this aspect then you will be held accountable and asked '**kya tain khattiya kaa gavaiya**' meaning "What did you earn and where did you waste your life". Answering this question will be difficult. Great is the Satguru who without discrimination against anyone, has shown the means, in every situation, to remain attached to one's True centre even while going about one's daily jobs and professions.

*man haalee kirsaanee karnee saram paanee tan khayt.
naam beej santokh suhaagaa rakh gareebey vays.
bhaa-o karam kar jammsee say ghar bhaagath daykh. ॥1॥
baabaa maa-i-aa saath na ho-ay.
in maa-i-aa jag mohi-aa virloo boojhai ko-ay. rahaa-o.
haan hat kar aarjaa sach naam kar vath.
surat soch kar bhaaNdsaal tis vich tis no rakh.*

**vanjaari-aa si-o vanaj kar lai laahaa man has. ||2||
 sun saasat sa-udaagree sat ghorhay lai chal.
 kharach bann chang-aa-ee-aa mat man jaaneh kal.
 nirankaar kai days jaahi taa sukh laheh mahal. ||3||
 laa-ay chit kar chaakree man naam kar kamm.
 bann badee-aa kar Dhaavnee taa ko aakhai Dhan.
 Nanak vaykhai nadar kar charhai chavgan vann. ||4||2||**

*Make your mind the farmer, good deeds the farm, modesty the water, and your body the field.
 Let the Lord's Name be the seed, contentment the plow, and your humble dress the fence.
 Doing deeds of love, the seed shall sprout, and you shall see your home flourish. ||1||
 O Baba, the wealth of Maya does not go with anyone.
 This Maya has bewitched the world, but only a rare few understand this. ||Pause||
 Make your ever-decreasing life your shop, and make the Lord's Name your merchandise.
 Make understanding and contemplation your warehouse, and in that warehouse, store the Lord's Name.
 Deal with the Lord's dealers, earn your profits, and rejoice in your mind. ||2||
 Let your trade be listening to scripture, and let Truth be the horses you take to sell.
 Gather up merits for your travelling expenses, and do not think of tomorrow in your mind.
 When you arrive in the land of the Formless
 Lord, you shall find peace in the Mansion of His Presence. ||3||
 Let your service be the focusing of your consciousness, and let your occupation be the placing of faith in the Naam.
 Let your work be restraint from sin; only then will people call you blessed.
 O Nanak, the Lord shall look upon you with
 His Glance of Grace, and you shall be blessed with honor four times over. ||4||2||*

Sorath Mehlāa: 1 (page: 595)

Where the sahibs have given the truest & purest advice to Hindu's, Muslims, Sikhs, and Ascetics there they have also imparted valuable, easy & simple advice to the followers of the concept of 'Khat-Dharshan'

a sect of Naath yogis and also to seekers who work as laborers, thus uniting them to the Lord.

It is the graciousness of the sahibs towards humankind to unite us with our source and help us become one with our Lord by freeing us from the multitude -(bheeron mokla-ee keetian)

In the coming times, some one may come up with an argument that there is no advice to those belonging to our particular race or our particular religion. To avoid such unreasonable arguments, beliefs and doubts, throughout the gurbani the sahibs have addressed their advice to the mind. We all possess a mind whether we belong to any caste, race, creed or any country. Secondly, while bestowing their teachings, the sahibs have used the word 'any' or anybody repeatedly in the gurbani. 'Any' part of the word anybody encompasses the whole of humankind. Anyone who will read, listen and live by these teachings will attain realization. Those who read, listen and live these tenets will find that negativity disappears from their minds. The impurities of previous sins are washed away. The soul thus purified will find unification with its Maker. Such gursikhs who live by these principles are radiant not only here in this life but also in the after life. The effects of Maya do not touch them. In the 'gauri rag', the fifth guru sahib states

**ko-ee gaavai ko sunai ko-ee karai beechaar.
 ko updaysai ko darirhai tis kaa ho-ay uDhaar.
 kilbikh kaatai ho-ay nirmalaa janam janam mal jaa-ay.
 halat palat mukh oojlaa nah pohai tis maa-ay.**

*Some sing, some listen, and some contemplate;
 some preach, and some implant the Name within; this is how they are saved.
 Their sinful mistakes are erased, and they become pure; the filth of countless incarnations is washed away.
 In this world and the next, their faces shall be radiant; they shall not be touched by Maya.*

Gauree Mehlāa: 5 (Page: 300)

Whosoever reads the Guru's teachings and reads them to others, such is the grace of the Guru's teachings that it removes the impurities of both the reader and the listener and both receive their heart's desire. The cycle of transmigration too ends; where singing the praises of the Lord, the being attains salutation, there his family too is redeemed. Such is the benevolence of the Guru's teachings.

*ko-ee gaavai ko sunai ko uchar sunaavai.
 janam janam kee mal utrai man chindi-aa paavai.
 aavan jaanaa maytee-ai har kay gun gaavai.
 aap tareh sangee taraahi sabh kutamb taraavai.
 jan Nanak tis balihaarnai jo mayray har parabh bhaavai.
 Il15Il1Il suDh.*

*Some sing, some listen, and some speak and preach.
 The filth and pollution of countless lifetimes is washed away, and
 the wishes of the mind are fulfilled.
 Coming and going in reincarnation ceases, singing the Glorious
 Praises of the Lord.
 They save themselves, and save their companions; they save
 all their generations as well.
 Servant Nanak is a sacrifice to those who are pleasing to my
 Lord God. Il15Il1Il Sudhl*

Shalok Mehlā:4 Pauree (Page:1318)

The Lord's doors are open to all. To reach them one must sing and listen to the holy Name. Whoever sings & listens to Ram's (God's) Name is freed from the cycle of transmigration. The mind and body too will experience bliss and joy.

Sahib States

*jo jo sunai raam jas nirmal taa kaa janam maran dukh
 naasaa.
 kaho Nanak paa-ee-ai vad**haagee**N man tan ho-ay bigaasaa.
 Il2Il4Il23Il*

*Whoever listens to the Immaculate Praises of the Lord - his pains
 of birth and death are dispelled.
 Says Nanak, the Lord is found by great good fortune, and then
 the mind and body blossom forth. Il2Il4Il23Il*

Saarang Mehlā:5(Page:1208)

*jo jo kathai sunai har keertan taa kee durmat naas.
 sagal manorath paavai Nanak pooran hovai aas. Il2Il1Il12Il*

*Whoever speaks and listens to the Kirtan of the Lord's Praises
 is rid of evil-mindedness.
 All hopes and desires, O Nanak, are fulfilled. Il2Il1Il12Il*

Mehlā:5(Page:1300)

Our Master has bestowed true knowledge on us as our inheritance in

its fundamental version. Anyone belonging to any of the four divisions of society can attain realization through Jaap (recitation & contemplation). However, the need is to pursue Jaap until its fruition.

*beej mantar sarab ko gi-aan.
 chahu varnaa meh japai ko-oo naam.
 jo jo japai tis kee gat ho-ay.
 saaDhsang paavai jan ko-ay.*

The Beej Mantra, the Seed Mantra, is spiritual wisdom for everyone.

Anyone, from any class, may chant the Naam.

Whoever chants it, is emancipated.

And yet, rare are those who attain it, in the Company of the

Sukmani Mehlā:5(Page:274)

*jo jo japai so ho-ay puneet.
 bhagat bhaa-ay laavai man heet.*

*Whoever meditates on Him is sanctified,
 focusing the mind in loving devotional worship.*

Sukhmani Mehlā:5(Page:290)

This Bani comes from the true source. It is the treasure of priceless gems of devotion. This Bani has the capacity to enlighten and bring salvation to all those who sing, listen and live by its tenets. The need is only to adopt the Guru's teachings.

*bhagat bhandaar gurbaanee laal.
 gaavat sunat kamaavat nihaal. Il2Il*

Gurbani is the jewel, the treasure of devotion.

Singing, hearing and acting upon it, one is enraptured. Il2Il

Aasaa Mehlā:5(Page:376)

Where the Satguru's and Bhagats having used the word 'anyone' to give a common message of universal brotherhood. There addressing the mind, they have repeatedly inspired it to connect with its true source. Where the mind is said to be the image of soul that is all light, it is implored to unite with the true light, true source ie God, of which it is apart. Only then, can its inner anxiety its inner search & wandering cease. To become one & merge with one's Master it is important to be true from within. When that happens, all the walls of falsehood surrounding us breakdown.

**Munn tu jot saroop hai aapna mool pachhaan
Munn har ji tayray naal hai gurmatee rung maan**

O my mind, you are the embodiment of the Divine Light - recognize your own origin. O my mind, the Dear Lord is with you; through the Guru's Teachings, enjoy His Love. Acknowledge your origin, and then you shall know your Husband Lord, and so understand death and birth. By Guru's Grace, know the One; then, you shall not love any other

Asa mehlā:2(page441)

The body in itself cannot be cleaned by ritual cleansing as Guru Nanak dev ji state that '**kiv sachiara oi-ay kiv kooray tuttay paal**'. This body is but a combination of...

**bistāa asaṭ rakat paraytay chaam.
is oopar lay raakhi-o gumaan. ||3||**

*you are just excrement, bones and blood, wrapped up in skin
- this is what you are taking such pride in! ||3||*

Aasaa Mehlā:5(Page:374)

This body is combination of four things, bones, blood, skin, and waste (filth). Out of these, none can be purified. However, this body has been given to us to aid us in making this mind truthful. By using this bodily vessel under the guru's guidance, the mind automatically becomes purified. When the mind becomes truthful, it then attains its highest aim i.e. self-realization. According to the sahibs every thing else is lower than the Truth. Nevertheless, living the truth is even higher than the truth itself.

**suchauh auray subh ko uppar such ahaar
truth is high but higher still is truth ful living**

sri rag mehlā:1(page62)

A being blessed by the Guru, becomes truthful with such wisdom that he sees none as bad or lowly in this world. A truthful being sees everyone as higher than himself. Because he has come to the realization that all these bodily vessels are created by the Lord Himself. In all three celestial heavens, the essence of His illumination pervades; by the Guru's grace, a seeker attains the truth, which enables him to become one with his Master.

**Subh ko oocha aakhi-ay neech na deesay ko-ay
lkay bhaanday saji-a yikk chaanan tihu lo-ay
Karam millay such pai-ay dhur bak-as na maitay ko-ay**

Call everyone exalted; no one seems lowly. The One Lord has fashioned the vessels, and His One Light pervades the three worlds. Receiving His Grace, we obtain Truth. No one can erase His Primal Blessing

Sri raag mehlā:1(page62)

ADVICE ON HOW TO MAKE THIS MIND TRUTHFUL

In order to make this mind truthful, Satguru Nanak Dev Ji has addressed the mind, sometimes lovingly, other times scolding it so that it is inspired to adopt the true path shown by Guru. Sahib states "O! Mind! Do not be ignorant, become wise, discard all vices, and adopt the virtues. Do not waste your time in running after and sampling the taste of different vices because if you lose your ways in this maze, it may be difficult to find your way back to God. This path leading to vices and ultimate hell is very painful. How can a person, who does not remember God at any time, expect to disentangle himself from this web? He can never succeed.

O! My mind, you are entangled in meaningless pursuits. Discard these entanglements and meditate on the all-encompassing Lord, who himself remain forever unengaged. O! Mind worship the one true Lord who is the creator of this universe. Water, air fire all abide by his will. O! My mind understand that the divine Name is your true companion, your friend, and your protector. The Name for you is your meditation, your penance, your discipline, your ultimate pursuit'.

**ay man mayri-aa too samajh achayt i-aani-aa raam.
ay man mayri-aa chhad avgan gunee samaani-aa raam.
baho saad lubhaanay kirat kamaanay vichhurhi-aa nahee maylaa.
ki-o dutar taree-ai jam dar maree-ai jam kaa panth duhaylaa.
man raam nahee jaataa saajh parbhataa avghat ruDhaa ki-aa karay.
bandhan baaDhi-aa in biDh chhootai gurmukh sayvai narharay. ||1||
ay man mayri-aa too chhod aal janjaalaa raam.
ay man mayri-aa har sayvhu purakh niraalaa raam.**

*har simar aykankaar saachaa sabh jagat jinn upaa-i-aa.
 pa-un paanee agan baaDhay gur khayl jagat dikhaa-i-aa.
 aachaar too veechaar aapay har naam sanjam jap tapo.
 sakhaa sain pi-aar pareetam naam har kaa jap japo. ||2||*

*O my ignorant, unconscious mind, reform yourself.
 O my mind, leave behind your faults and demerits, and be
 absorbed in virtue.
 You are deluded by so many flavors and pleasures, and you act
 in such confusion. You are separated, and you will not meet your
 Lord.
 How can the impassible world-ocean be crossed? The fear of
 the Messenger of Death is deadly. The path of Death is
 agonizingly painful.
 The mortal does not know the Lord in the evening, or in the
 morning; trapped on the treacherous path, what will he do then?
 Bound in bondage, he is released only by this method: as
 Gurmukh, serve the Lord. ||1||
 O my mind, abandon your household entanglements.
 O my mind, serve the Lord, the Primal, Detached Lord.
 Meditate in remembrance on the One Universal Creator; the
 True Lord created the entire Universe.
 The Guru controls the air, water and fire; He has staged the
 drama of the world.
 Reflect on your own self, and so practice good conduct; chant
 the Name of the Lord as your self-discipline and meditation.
 The Name of the Lord is your Companion, Friend and Dear
 Beloved; chant it, and meditate on it. ||2||*

Tukhaaree Mehlaa: 1(Page: 1113)

How Sahib Sri Guru Nanak Dev Ji advises the mind, let us read below-

O! My mind, remain steadfast in the worship of the Name. Doing
 so, you will not have to endure the negativity created by the five vices!
 O, my mind by worshiping the Lord at all times your soul will come to
 abide in an unshakable state of calmness. O! My mind, drenched in the
 love of the Lord, drink the nectar of His Name and sing His praises.
 The Lord who is the Master of all creation will bless you with His radiance
 and illuminate your soul. All the five vices too will come under your
 control. O! My mind, all your fears will be banished, you will become
 fearless. O! Mind, through the Guru's guidance, you may meet your
 Maker and thus successfully cross this ocean of life. The aim for which

you came into this world will be fulfilled.

*ay man mayri-aa too thir rahu chot na khaavhee raam.
 ay man mayri-aa gun gaavahi sahj samaavahee raam.
 gun gaa-ay raam rasaa-ay rasee-ah gur gi-aan anjan saarhay.
 tarai lok deepak sabad chaanan panch doot sanghaarahay.
 bhai kaat nirbha-o tareh dutar gur mili-ai kaaraj saar-ay.
 roop rang pi-aar har si-o har aap kirpaa Dhaar-ay. ||3||*

*O my mind, remain steady and stable, and you will not have to
 endure beatings.
 O my mind, singing the Glorious Praises of the Lord, you shall
 merge into Him with intuitive ease.
 Singing the Glorious Praises of the Lord, be happy. Apply the
 ointment of spiritual wisdom to your eyes.
 The Word of the Shabad is the lamp which illuminates the three
 worlds; it slaughters the five demons.
 Quieting your fears, become fearless, and you shall cross over
 the impassible world ocean. Meeting the Guru, your affairs shall
 be resolved.
 You shall find the joy and the beauty of the Lord's Love and
 Affection; the
 Lord Himself shall shower you with His Grace. ||3||*

Tukhaaree Mehlaa: 1(Page: 1113)

O mind! Tell us? When you came into the world what did you bring with
 you. Think when you leave this world, what will you take with you? O
 mind! Until you do not shed your doubts and ignorance, you will remain
 a slave to the cycle of transmigration. O, mind! Collect the wealth of the
 Lord's Name, trade only in one commodity i.e. the Lord's Name. O,
 mind! Only in the Guru's 'word' (Shabad) are the true benedictions.
 The Guru's word has the power to eliminate the impurities of countless
 births. Where the Name bestows purity to the soul, there it also helps
 it to reside in the house of truth. Dear mind by drinking the nectar of
 'Jaap' of the Name, you can reside in your own home within, with honor
 and respect. O, mind! One must meditate on the Lord's Name at all
 times. The nectar of the divine Name, which only a fortunate few receive,
 will effortlessly be yours, if you meditate on it.

*ay man mayri-aa too ki-aa lai aa-i-aa ki-aa lai jaa-isee raam.
 ay man mayri-aa taa chhutsee jaa bharam chukaa-isee raam.
 Dhan sanch har har naam vakhar gur sabad bhaa-o
 pachhaanahay.*

**mail parhar sabad nirmal mahal ghar sach jaanhay.
 pat naam paavahi ghar siDhaaveh jhol amrit pee raso.
 har naam Dhi-aa-ee-ai sabad ras paa-ee-ai vadbhaag japee-
 ai har jaso. ||4||**

O my mind, why did you come into the world? What will you take with you when you go?

O my mind, you shall be emancipated, when you eliminate your doubts.

So gather the wealth and capital of the Name of the Lord, Har, Har; through the Word of the Guru's Shabad, you shall realize its value.

Filth shall be taken away, through the Immaculate Word of the Shabad; you shall know the Mansion of the Lord's Presence, your true home.

Through the Naam, you shall obtain honor, and come home. Eagerly drink in the Ambrosial Amrit.

Meditate on the Lord's Name, and you shall obtain the sublime essence of the Shabad; by great good fortune, chant the Praises of the Lord. ||4||

Tukhaaree Mehlā: 1(Page: 1113)

O, mind! Tell me yourself, how can one reach the rooftop without a ladder? In the same way, how can one reach the Lord with out the help of the divine Name? O! Mind Just as a river cannot be crossed without a boat, our beloved Lord, who is limitless and infinite, is beyond the waves of this ocean like world. Only by uniting one's consciousness with the Guru Shabad (word) and seeking the Guru's guidance is it possible to cross the waves of this ocean like (world) and unite with one's Master. O, mind! If in the company of holy beings, dyed in the colour of the Name, you enjoy the bliss of these waves, you will never ever have to repent. My mind pray before the guru, "o! Satguru, Grant me the boon of your true Name. Let me at always keep the company of the true Name and become capable of counseling my wayward mind."

**ay man mayri-aa bin pa-urhee-aa mandar ki-o charhai raam.
 ay man mayri-aa bin bayrhee paar na ambrhai raam.
 paar saajan apaar pareetam gur sabad surat langhaava-ay.
 mil saaDhsangat karahi ralee-aa fir na pachhotaava-ay.
 kar da-i-aa daan da-i-aal saachaa har naam sangat paava-o.
 Nanak pa-i-ampai sunhu pareetam gur sabad man
 sanjhaava-o. ||5||6||**

O my mind, without a ladder, how will you climb up to the Temple of the Lord?

O my mind, without a boat, you shall not reach the other shore. On that far shore is Your Beloved, Infinite Friend. Only your awareness of the Guru's Shabad will carry you across.

Join the Saadh Sangat, the Company of the Holy, and you shall enjoy ecstasy; you shall not regret or repent later on.

Be Merciful, O Merciful True Lord God: please give me the Blessing of the Lord's Name, and the Sangat, the Company of the Holy.

Nanak prays: please hear me, O my Beloved; instruct my mind through the

Word of the Guru's Shabad. ||5||6||

Tukhaaree Mehlā: 1(Page: 1113)

The mind invents all kinds of reasoning & schemes to get out of having to adopt the Guru's path. Calling the mind 'restless' and calming down its ingenuity, sahib counsels the mind towards God realization, saying "O, Mind! Listen to our teachings with attention. Till today no one has been able to realize God through ingenuity or intellect."

According to the Guru's word's '**chatt-raee na chattarbhuj pa-ee-ay**' ie. One cannot obtain the all knowing lord through intelligence. Then how can one realize him? '**Bholay bha-ey millay raghu-rai-ya**' meaning one can meet the lord through innocent devotion. Sahib further states '**paiyo ray paiyo baal bud mai pai**' i.e when he cannot be realized through ingenuity or intellect, then, you must shed both and adopt the guru's path because neither can the Lord be realized through cleverness nor intellect. Nor can these methods save one from the effects of Maya. This Maya which has deluded the whole world and affects us in such a manner that it causes us to stray in doubt and ignorance. I am a sacrifice unto him, the creator of this Maya. It has created this noose of desire that we all find so sweet and enticing. No one dislikes desire. Therefore, O! Mind, Understand God cannot be realized through ingenuity. One has to keep aside one's intellect and cleverness and abide by the Guru's will and teachings, only then can He be realized.

Therefore

**ay man chanchlāa chaṭuraa-ee kinai na paa-i-aa.
 chaṭuraa-ee na paa-i-aa kinai too sun man mayri-aa.
 ayh maa-i-aa mohnee jin ayt bharam bhulaa-i-aa.
 maa-i-aa ta mohnee tinai keetee jin thag-ulee paa-ee-aa.**

***kurbaan keetaa tisai vitahu jin moh meethaa laa-i-aa.
kahai Nanak man chanchal chaṭuraa-ee kinai na paa-i-aa. Il10ll***

*O fickle mind, through cleverness, no one has found the Lord.
Through cleverness, no one has found Him; listen, O my mind.
This Maya is so fascinating; because of it, people wander in
doubt.*

*This fascinating Maya was created by the One who has
administered this potion.*

*I am a sacrifice to the One who has made emotional attachment
sweet.*

*Says Nanak, O fickle mind, no one has found Him through
cleverness. Il10ll*

RaamKalee Mehlāa:3(Page:918)

O, dear mind! Create a bond of love with the Lord and remember Him always as, only He is your true companion here and in the after life.

The family that you see, which pleases you so, this family (your clan) will desert you in the end when you die. Totally avoid all deeds and actions, which will cause you regret later. Therefore, dear mind listen to the benevolent teachings of the Satguru, These teachings alone will abide with you, The Guru's teachings are, to meditate on the True Waheguru at all times.

***ay man pi-aari-aa too sadaa sach samaalay.
ayhu kutamb too je daykh-daa chalai naahee tayrai naalay.
saath tayrai chalai naahee tis naal ki-o chit laa-ee-ai.
aisaa kamm moolay na keechai jit ant pachhotaa-ee-ai.
satguroo kaa updays sun too hovai tayrai naalay.
kahai Nanak man pi-aaray too sadaa sach samaalay. Il11ll***

*O beloved mind, contemplate the True Lord forever.
This family which you see shall not go along with you.
They shall not go along with you, so why do you focus your
attention on them?*

*Don't do anything that you will regret in the end.
Listen to the Teachings of the True Guru - these shall go along
with you.*

Says Nanak, O beloved mind, contemplate the True Lord forever.

RaamKalee Mehlāa:3(Page:918)

Addressing the mind, the third SatguruJi counsels it to awaken from the sleep of indifference. "O, mind! Think deeply, in the world all those

whom you think are yours, will not abide by you in the end. Only the guru will be at your side in this life and in the hereafter. Therefore, hurry and take to the Guru's protection, the Guru alone can bring you salvation. The Guru alone can reform your life here and in the after life.

***ay man tayraa ko nahee kar vaykh sabad veechaar.
har sarnaa-ee bhaj pa-o paa-ihī mokh du-aar. Il3ll***

*O my mind, no one belongs to you; contemplate the Shabad,
and see this.*

*So run to the Lord's Sanctuary, and find the gate of salvation. Il3ll
Aasaa Mehlāa:3(Page:429)*

O, mind! Do not consider the Lord to be far from you, he is- 'nayray naahi door nij aatmay rahiya bharpoor' meaning He abides in your heart at all times my dear mind! Where he watches all your deeds and actions, There He quietly listens to all the thoughts that arise within you. You will understand this mystery only after you align with the Guru Shabad (word)

***ay man mat jaaneḥ har door hai sadaa vaykh hadoor.
sad sundaa sad vaykh-daa sabad rahi-aa bharpoor. Il1ll rahaa-o.***

*O my mind, do not think of the Lord as being far away; behold
Him ever close at hand.*

*He is always listening, and always watching over us; the Word of
His Shabad is all-pervading everywhere. Il1ll Pausell*

Aasaa Mehlāa:3(Page:429)

It is for the mind to listen, the mind to see and the mind that must act. Therefore, repeatedly, the sahibs address their teachings to the mind. O, mind! Listen to the Guru's teachings with determination and accordingly get the body to act upon them. Doing so, you will realize the Lord, who is the treasure trough of all virtues. When the Lord of all joys comes to reside in your heart, pride and ego will cease to exist. In this manner, your life will become peaceful and your after life too will be joyous.

***ay man gur kee sikh sun paa-ihī gunee niDhaan.
sukh-daata tayrai man vasai ha-umai jaa-ay abhimaan.
Nanak nadree paa-ee-ai amrit gunee niDhaan. Il2ll***

*O mind, listening to the Guru's Teachings, you shall obtain the
treasure of virtue.*

The Giver of peace shall dwell in your mind; you shall be rid of egotism and pride.

O Nanak, by His Grace, one is blessed with the Ambrosial Nectar of the treasure of virtue. ||2||

Shalok Mehlā:3(Page:851)

Many a times we have seen, when a wise man explains some thing to a person for his welfare, out of ignorance, the person does not heed his advice. The wise man however, does not give up. He addresses people around him pleading with them to make the person see the light and understand. May be ultimately for his welfare they might put some sense into him. The satgurus use exactly the same method as they implore us saying, "O! Brothers, ask this untoward mind! Why does it behave so lazily in worshipping the holy Name? Why does it not become a Guru devotee and recite the True Name. By worshiping the Name, it is the mind alone which will benefit."

Bhai ray iss munn ko sumjha-ey

Ay munn aalas kya kar-ay gurmuk naam dhya-ey

O Siblings of Destiny, instruct your minds in this way. O mind, why are you so lazy? Become Gurmukh, and meditate on the Naam.

Sri Rag Mehlā:3(page:28)

Indeed, great are the Satgurus who tirelessly pursue our welfare. Although our mind behaves like a stubborn horse, which is being forced medicine. However, for our good, with patience and forbearance Satguru Ji repeatedly teaches us to walk the path of Truth. Addressing the mind, Sahibs state, "O mind! Shed all vices and meditate on the Lord. Through meditation, you will develop a bond of love with your Maker. However, remember, if through the medium of this human form you do not adopt the path of the divine Name and in ignorance waste this life. Then tell us yourself which living form you will take birth in order to worship the Lord. Will you worship your Lord when you are born as a four-legged creature? At that time, you will have horns on your head and will not be able to speak from the mouth. You will be beaten while sitting or standing as cattle and then where will you hide your head? Your owner will have kept you well in control by putting a noose through your nose. Your neck will be full of wounds inflicted by your owner. You will have to fill your stomach with dry hay. You then will roam all day in the jungles occupied in grazing on dry grass to fill your stomach so therefore . Do not waste time- (apnay kaaj ko kio alsa-

ee-ay). Listen to the Guru's teachings and begin to act upon them. Otherwise as Baba Kabir Ji says 'Jan bhagtan ko kaho na maano kio apno pa-ee hai' meaning "You did not listen to the good words of the saints of God, now you will reap what you have sown" . This is what will play out in your life. So what must be done?

ay man har jee-o chayt too manhu taj vikaar.

gur kai sabad Dhi-aa-ay too sach lagee pi-aar. ||1|| rahaa-o.

aithai naavhu bhuli-aa fir hath kithaa-oo na paa-ay.

jonee sabh bhavaa-ee-an bistaa maahi samaa-ay. ||2||

O my mind, remember the Dear Lord, and abandon the corruption of your mind.

Meditate on the Word of the Guru's Shabad; focus lovingly on the Truth. ||1||Pausell

One who forgets the Name in this world, shall not find any place of rest anywhere else.

He shall wander in all sorts of reincarnations, and rot away in manure. ||2||

Maaroo Mehlā:3(Page:994)

If you do not worship the Lord, now, when will you?

chaar paav du-ay sing gung mukh tab kaisay gun ga-eehai.

oothat baithat thaygaa parihai tab kat mood luka-eehai. ||1||

har bin bail biraanay hu-eehai.

faatay naakan tootay kaaDhan koda-o ko bhus kha-eehai.

||1|| rahaa-o.

saaro din dolaṭ ban mahee-aa ajahu na payt agh-eehai.

jan bhagtan ko kaho na maano kee-o apno pa-eehai. ||2||

With four feet, two horns and a mute mouth, how could you sing the Praises of the Lord?

Standing up and sitting down, the stick shall still fall on you, so where will you hide your head? ||1||

Without the Lord, you are like a stray ox;

with your nose torn, and your shoulders injured, you shall have only the straw of coarse grain to eat. ||1||Pausell

All day long, you shall wander in the forest, and even then, your belly will not be full.

You did not follow the advice of the humble devotees, and so you shall obtain the fruits of your actions. ||2||

Goojree Kabeer Jee(Page:524)

Just as a child, due to bad company of friends & companions may run into wrong company and forget his parents who are his well-wishers. Sympathetic and wise men try, from time to time, to advise him, “o, son! The friends you have accumulated will last only for eating, drinking, and fulfilling their selfish interests. When you cannot fulfill their needs, they will abandon you.” In due course of time, this is what actually happens.

***sukh mai aan bahut mil baithat rahat chahoo dis ghayrai.
bipat paree sabh hee sang chhaadi ko-oo na aavat nayrai. ||1||***

In good times, many come and sit together, surrounding you on all four sides.

But when hard times come, they all leave, and no one comes near you. ||1||

Sorath Mehlaa:9(Page:634)

When bad times come, no one comes near. The Sodhi sultan patshaha, being our well-wisher and sympathizer, bestows wisdom to our mind so that we are aware and prepared for how our worldly friends may treat us. “O, mind! Worldly friendships are all based on self-interest. In troubled times these friends will not come to your aid. Therefore, take heed and cultivate the Lord. Remember Him, he who will come to your help as your true friend and companion at all, times when ever you need him. O, my mind the truth is that

Jo sansaaray kay kutambh mittar bhai deesayh munn mayray

Tay subh apnay su-ay milaasa

Jit din un ka suao ho-ay na aavay

Tit din nayray ko-ay na dhukaasa

The relatives, friends and siblings of the world that you see, O my mind, all meet with you for their own purposes. And that day, when their self-interests are not served, on that day, they shall not come near you. O my mind, serve your Lord, day and night; He shall help you in good times and bad

Therefore what must you do?”

***man mayray apnaa har sayv din raatee jo tuDh upkarai
dookh sukhaasaa. ||3||***

O my mind, serve your Lord, day and night; He shall help you in good times and bad. ||3||

Gond Mehlaa:4(Page:860)

O! mind The state of worldly friends is such that the bond of their friendship lasts so long as their needs are met. The day their desires are not met, they begin to curse and bad mouth you. The fifth Gurdev has spoken of this inevitable truth in the gurbani as follows.

***manmukhaa kayree dostee maa-i-aa kaa san-banDh.
vaykh-di-aa hee bhaj jaan kaday na paa-in banDh.
jichar painan khaavnHay tichar rakhan gandh.
jit din kichh na hova-ee tit din bolan ganDh.***

Friendship with the self-willed manmukhs is an alliance with Maya. As we watch, they run away; they never stand firm. As long as they get food and clothing, they stick around. But on that day when they receive nothing, then they start to curse.

RaamKalee Ki Vaar Mehlaa:5(Page:959)

Therefore, o mind! Let go of the company of ignorance and doubt and embrace your true mother and father of whom we read in the Gurbani as follows.

***toon mayraa pitaa toonhai mayraa maataa.
toon mayraa banDhap toon mayraa bharaataa.
toon mayraa raakhaa sabhnee thaa-ee taa bha-o kayhaa
kaarhaa jee-o. ||1||***

You are my Father, and You are my Mother.

You are my Relative, and You are my Brother.

You are my Protector everywhere; why should I feel any fear or anxiety? ||1||

Maajh Mehlaa:5(Page:103)

The one whom we remember in our prayers everyday

***tum maat pitaa ham baarik tayray.
tumree kirpaa meh sookh ghanayray.***

You are our mother and father; we are Your children.

In Your Grace, there are so many joys!

Gauree Sukhmani Mehlaa:5(Page:268)

O! mind Will you read the above verses blindly? Try to make the true Master your mother and father and then see. That mother and father will not only bestow on you the joys of this world and the next but will mould you into their very image. Therefore, discard the bad company of Maya and abide with your Lord. The Lord will take away all your

sorrows; He is the giver of joy and bliss. If you abide in the Lord (meaning remember Him at all times) He will complete all your tasks and will defend you and be by your side in this life and here after. The Lord and Master is all powerful. He has the power to accomplish anything. Therefore, never allow yourself to forget Him in your heart. Through meditation, remain united to the Master at all times. Let us take guidance from Sri Guru Amardasji and try to understand things better.

**ay man mayri-aa too sadaa rahu har naalay.
har naal rahu too man mayray dookh sabh visaarna.
angeekaar oh karay tayraa kaaraj sabh savaarna.
sabhnaa galaa samrath su-aamee so ki-o manhu visaaray.
kahai Nanak man mayray sadaa rahu har naalay. ||2||**

*O my mind, remain always with the Lord.
Remain always with the Lord, O my mind, and all sufferings will
be forgotten.
He will accept You as His own, and all your affairs will be perfectly
arranged.
Our Lord and Master is all-powerful to do all things, so why forget
Him from your mind?
Says Nanak, O my mind, remain always with the Lord. ||2||*

(Page:917)

Let us turn our attention towards reality, the wise say if a pigeon on seeing a cat shuts its eyes thinking that by doing so the cat will vanish, the pigeon is only deluding itself. Shutting its eyes, the pigeon may delude itself that the cat is not there but the cat's presence cannot be wished away. We too may sleep the sleep of ignorance and remain negligent about the truth. However, the truth will remain the truth. The truth is that we all have to move on and pass this world towards our next destination. This too is true, that the smallest of small or largest of large things of this material world cannot go with us. Our lifetime's earnings too will be left behind. We have seen that those who have gone on before us have not been able to take even a needle with them. We too with strained voices, superficially agree that when we die, nothing can go with us nor can we take anything from this world. However, the mind does not fully accept this truth, in its ignorance considers this world to be everything, and thus revels in expending itself in it. What will be our lot in the end? No friend, companion, mother, father, relative accompanies. However, those who have become enlightened, who are realized souls, enlighten us on us all that will happen to us. They implore

us repeatedly to take heed. Nevertheless, it is our misfortune that we disregard anything they have to say. Even if we do listen, we are not ready to believe and have faith in them. Our pitiable condition is sketched in the Gurbani by Bhagat Kabir Ji where he says "O people all worldly relatives and friends will be left here. Only the soul must leave here alone. Such a situation arises that

**dayhuree baithee maataa rovai khattee-aa lay ga-ay bhaa-
ee.
lat chhitkaa-ay teree-aa rovai hans ikaylaa jaa-ee. ||3||**

*Sitting on the threshold, his mother cries, and his brothers take
away the coffin.
Taking down her hair, his wife cries out in sorrow, and the swan-
soul departs all alone. ||3||*

Aasaa Kabeer Jee(Page:478)

According to Bhagat Kabir Ji's words, as is the Hindu custom the wife accompanies the dead husband to the door of the house. Friends and relatives go with him until the cremation ground. After lighting the pyre, they return home but the man of the house, his soul goes ahead alone. Where does he go? No one knows. One's association is limited to a certain point.

**dayhuree la-o baree naar sang bha-ee aagai sajan suhaylaa.
marghat la-o sabh log kutamb bha-i-o aagai hans akaylaa. ||3||**

*His wife accompanies him to the threshold, and his friends and
companions beyond.
All the people and relatives go as far as the cremation grounds,
and then, the soul-swan goes on alone. ||3||*

Sorath Kabeer Jee(Page:654)

Satguruji states it is true that one's parents will not accompany us. Our friends and relatives will only fulfill the rites and customs. Money, wealth and possessions too will not accompany us in the after life. What to talk of anybody else, even this body which was created to house this soul too will not remain our companion forever.

jo tan upji-aa sang hee so bhee sang na ho-i-aa. ||1|| rahaa-o.

*That body, which you were born with, shall not go along with you
in the end. ||1|| Pausell*

Tilang Mehlaa:9(Page:726)

Then, is there anything in this world, which can accompany the soul?
In the Sukhmani Sahib, Sahib states that “Yes! There is something that will remain by your side in this life and hereafter and that is the Lord’s Name. O! mind pay attention, listen and recite with loving devotion the Name so that this mind’s resistance melts down. Then ‘**har dhunn sunchee-ay bhai**’ meaning ‘collect the fortune of lord’s name’, must become your true occupation.”

Listen:-

**jeh maat pitaa sut meet na bhaa-ee.
man oohaa naam tayrai sang sahaa-ee.
jah mahaa bha-i-aan doot jam dalai.
tah kayval naam sang tayrai chalai.
jah muskal hovai at bhaaree.
har ko naam khin maahi uDhaaree.
anik punahcharan karat nahee tarai.
har ko naam kot paap parharai.
gurmukh naam japahu man mayray.
Nanak paavhu sookh ghanayray. ||1||
jih maarag kay ganay jaahi na kosaa.
har kaa naam oohaa sang tosaa.
jih paidai mahaa anDh gubaaraa.
har kaa naam sang ujee-aaraa.
jahaa panth tayraa ko na sinjaanoo.
har kaa naam tah naal pachhaanoo.
jah mahaa bha-i-aan tapat baho ghaam.
tah har kay naam kee tum oopar chhaam.
jahaa tarikhaa man tujh aakrakhai.
tah Nanak har har amrit barkhai. ||4||**

*Where there is no mother, father, children, friends or siblings
O my mind, there, only the Naam, the Name of the Lord, shall
be with you as your help and support.
Where the great and terrible Messenger of Death shall try to
crush you,
there, only the Naam shall go along with you.
Where the obstacles are so very heavy,
the Name of the Lord shall rescue you in an instant.
By performing countless religious rituals, you shall not be saved.
The Name of the Lord washes off millions of sins.
As Gurmukh, chant the Naam, O my mind.*

*O Nanak, you shall obtain countless joys. ||1||
On that path where the miles cannot be counted,
there, the Name of the Lord shall be your sustenance.
On that journey of total, pitch-black darkness,
the Name of the Lord shall be the Light with you.
On that journey where no one knows you,
with the Name of the Lord, you shall be recognized.
Where there is awesome and terrible heat and blazing sunshine,
there, the Name of the Lord will give you shade.
Where thirst, O my mind, torments you to cry out,
there, O Nanak, the Ambrosial Name, Har, Har, shall rain down
upon you. ||4||*

Sukhmani Mehlai:5(Page:264)

jithai avghat galee-aa bheerhee-aa tithai har har mukat karaa-ay. ||1||

*Where the path is difficult and the street is narrow, there the
Lord shall liberate you. ||1||*

Maaroo Mehlai:4(Page:996)

**jithai agan bhakhai bharhhaaray.
ooraDh mukh mahaa gubaaray.
saas saas samaalay so-ee othai khasam chhadaa-ay la-i-aa. ||2||**

*In that place, where the fire rages like an oven,
in that darkness where the body lies face down
- there, one remembers his Lord and Master with each and every
breath, and then he is rescued. ||2||*

Maaroo Mehlai:4(Page:1007)

**jithai put kalatar ko-ee baylee naahee tithai har har naam
chhadaa-i-aa.**

*There, where neither child nor spouse shall accompany you, the
Name of the Lord, Har, Har shall emancipate you.*

Wadahans Mehlai:4(Page:573)

**jithai a-ughat aa-ay banat hai paraanee.
tithai har Dhi-aa-ee-ai saaringpaanee.
jithai putar kalatar na baylee ko-ee tithai har aap chhadaa-idaa. ||1||**

Wherever the mortal is confronted with difficulty,
there he should meditate on the Lord of the Universe.
Where there are no children, spouse or friends, there the Lord
Himself comes to the rescue. ||11||

Maaroo Mehlā:4(Page:1076)

The third Guru Sahib, alerting the mind state in the 'Suhi Rag' that man collects wealth, possessions, gold and silver etc by any means fair or foul but in the end other than the Lord's Name no other thing can accompany his soul.

su-inaa rupaa paap kar kar sanchee-ai chalai na chaldi-aa naal.

**vin naavai naal na chalsee sabh muthee jamkaal. ||27||
man kaa toosaa har naam hai hirdai rakhahu samHaal.
ayhu kharach akhut hai gurmukh nibhai naal. ||28||**

Gold and silver may be earned by committing sins, but they will not go with you when you die.

Nothing will go with you in the end, except the Name; all are plundered by the Messenger of Death. ||27||

The Lord's Name is the nourishment of the mind; cherish it, and preserve it carefully within your heart.

This nourishment is inexhaustible; it is always with the Gurmukhs. ||28||

Soohee Mehlā:3.(Page:756)

baho parpanch kar par Dhan li-aavai.

sut daaraa peh aan lutaavai. ||1||

man mayray bhoolay kapat na keejai.

ant nibayraa tayray jee-a peh leejai. ||1|| rahaa-o.

chhin chhin tan chheejai jaraa janaavai.

tab tayree ok ko-ee paanee-o na paavai. ||2||

kahaṭ kabeer ko-ee nahee tayraa.

hirdai raam kee na jaapeh savayraa. ||3||9||

Practicing great hypocrisy, he acquires the wealth of others.

Returning home, he squanders it on his wife and children. ||1||

O my mind, do not practice deception, even inadvertently.

In the end, your own soul shall have to answer for its account.

||1||Pause||

Moment by moment, the body is wearing away, and old age is asserting itself.

And then, when you are old, no one shall pour water into your cup. ||2||

Says Kabeer, no one belongs to you.

Why not chant the Lord's Name in your heart, when you are still young? ||3||9||

Sorath Kabeer Jee(Page:656)

O, my mind! If according to the true words of the sahib, this is how one's friends and companions are going to behave. If in the end this soul on its own alone and gives an account of itself, then why not look for such a companion who will render support in that difficult time. The true Lord's Name is the only support at the time of reckoning.

parabh jee ko naam ant pakrorai. ||1||

Only the Name of God will call to you in the end. ||1||

Mehlā:5(Page:1304)

har har naam sang tayrai chalai. ||1||

Only the Name of the Lord, Har, Har, will go along with you. ||1||

Mehlā:5(Page:889)

Therefore, o mind! You have done enough for your sons, daughters, relatives and friends. Do something for your self which will accomp any you in the end. O, mind! Find your inner strength and worship the Name of the Lord who will be your companion here and in the after life.

jap man sat naam sadaa sat naam.

halat palat mukh oojal ho-ee hai nit Dhi-aa-ee-ai har purakh niranjanaa. rahaa-o.

Chant, O my mind, the True Name, Sat Naam, the True Name.

In this world, and in the world beyond, your face shall be radiant, by meditating continually on the immaculate Lord God. ||Pause||

Dhanaasaree Mehlā:4(Page:670)

The mind is very fickle; it is an evader and is obstructive by nature. It has a great capacity for excuses. According to the Sahibs, this mind is shameless to the extreme. It can be called a jesting, shameless buffoon, because this mind is completely under the influence of Maya. That is why the sahibs have addressed this mind as a donkey, a rouser, unreliable, betrayer etc and have alerted us not to trust this mind. Whosoever has trusted the mind, this mind has disgraced him.

*kavan kavan nahee patri-aa tumHree parteet.
mahaa mohnee mohi-aa narak kee reet. II1II
man khuthar tayraa nahee bisaas too mahaa udmaadaa.
khar kaa paikhar ta-o chhutai ja-o oopar laadaa. II1II rahaa-o.
jap tap sanjam tumH khanday jam kay dukh daaNd.
simrahi naahee jon dukh nirlajay bhaaNd. II2II
har sang sahaa-ee mahaa meet tis si-o tayraa bhayd.
beeDhaa panch batvaara-ee upji-o mahaa khayd. II3II
Nanak tin santan sarnaagatee jin man vas keenaa.
tan Dhan sarbas aapnaa parabh jan ka-o deenHaa.
II4II28II58II*

*Who? Who has not fallen, by placing their hopes in you?
You are enticed by the great enticer - this is the way to hell! II1II
O vicious mind, no faith can be placed in you; you are totally
intoxicated.
The donkey's leash is only removed, after the load is placed on
his back. II1II Pausell
You destroy the value of chanting, intensive meditation and self-
discipline; you shall suffer in pain, beaten by the Messenger of
Death.
You do not meditate, so you shall suffer the pains of reincarnation,
you shameless buffoon! II2II
The Lord is your Companion, your Helper, your Best Friend; but
you disagree with Him.
You are in love with the five thieves; this brings terrible pain. II3II
Nanak seeks the Sanctuary of the Saints, who have conquered
their minds.
He gives body, wealth and everything to the slaves of God.
II4II28II58II*

Bilaaval Mehlaa:5(Page:815)

According to the mind's nature, it creates obstructions saying, "Alright if in the end it is the Name (Naam) which will come to my aid, then whose Name should I worship? Because some worship the Name of gods and goddesses, some recite the Name of the sun, moon, fire, air water through Mantras. Some recite the name of a living Guru. Whose Name should I recite, that will be my companion and saviour and will abide by me in this world and hereafter?"

Sahib blesses us with a complete answer in the Gurbani to this particular obstacle created by the mind. He guides us by saying 'o,

mind! Prepare yourself for worship, and we will tell you whose name you must recite. You must recite the Name of Him, by whose worship this tongue is purified, by whose worship one earns a good name. By whose worship the minions of Yama (Lord of Death) do not trouble you. All one's desires are assuaged by meditation on his Name. One must worship the Name of the Lord by whose grace the earth and the galaxies exist. Reciting the Name of the Lord illuminates every heart. We are to recite the Name of Him whose contemplation purifies even the most sullied souls. Whose contemplation will not allow us to feel any regrets in the end. Meditate on Him, whom even the gods and goddesses wish to realize. We must meditate on Him who is the beginning of everything. We are to contemplate Him whose code of conduct does not fall in the realm of this world and is beyond anything that may be said or heard.

Drenched thus in the love of the Lord of such virtues, meditate and read his countless virtues."

*jis bolat mukh pavit ho-ay.
jis simrat nirmal hai so-ay.
jis araaDhay jam kichh na kahai.
jis kee sayvaa sabh kichh lahai. II1II
raam raam bol raam raam.
ti-aagahu man kay sagal kaam. II1II rahaa-o.
jis kay Dhaaray Dharan akaas.
ghat ghat jis kaa hai pargaas.
jis simrat patit puneet ho-ay.
ant kaal fir fir na ro-ay. II2II
sagal Dharam meh ootam Dharam.
karam kartoot kai oopar karam.
jis ka-o chaaheh sur nar dayv.
sant sabhaa kee lagahu sayv. II3II
aad purakh jis kee-aa daan.
tis ka-o mili-aa har niDhaan.
tis kee gat mit kahee na jaa-ay.
Nanak jan har har Dhi-aa-ay. II4II9II*

*Chanting His Name, one's mouth becomes pure.
Meditating in remembrance on Him, one's reputation becomes
stainless.
Worshipping Him in adoration, one is not tortured by the
Messenger of Death.
Serving Him, everything is obtained. II1II*

*The Lord's Name - chant the Lord's Name.
 Abandon all the desires of your mind. ||1||Pausell
 He is the Support of the earth and the sky.
 His Light illuminates each and every heart.
 Meditating in remembrance on Him, even fallen sinners are
 sanctified;
 in the end, they will not weep and wail over and over again. ||2||
 Among all religions, this is the ultimate religion.
 Among all rituals and codes of conduct, this is above all.
 The angels, mortals and divine beings long for Him.
 To find Him, commit yourself to the service of the Society of the
 Saints. ||3||
 One whom the Primal Lord God blesses with His bounties,
 obtains the treasure of the Lord.
 His state and extent cannot be described.
 Servant Nanak meditates on the Lord, Har, Har. ||4||9||*

Basant Mehlā:5(Page:1182)

Satguru Arjun Dev Ji has left us in no doubt as to whom we must worship. Baba Kabir Ji makes it even more clear saying, "O, mind! If you still have any doubts and are skeptical, I will elaborate, in detail, whom you must contemplate. O, mind! Meditate upon Him, through whom you will receive the gift of realization. Meditate on Him, through whom one may attain a place in the heavenly abode. By whose contemplation one can hear the unstruck melodies of the 'word' (shabad) in your heart. O, mind this priceless contemplation must be done at all times. Without meditation, you cannot escape the cycle of transmigration.

Meditate on Him, whose contemplation removes all obstacles in life's journey here and hereafter. Worship Him who removes all entanglements of the soul. Contemplate him, through whom the heavy burden of sins on your soul may be removed. Meditate on Him whose contemplation terminates the cycle of transmigration forever, and while meditating upon Him, bow your head in obeisance to your Master and Lord.

Contemplate such a Master whose contemplation gives your soul bliss and joy. Meditate on such a Master whose Name illuminates the consciousness with the light of knowledge miraculously, like a lamp lit without oil. Meditate on Him who has the power to immortalize you. Contemplate Him, through whom the poisonous vices of anger, lust, greed attachment and pride are eradicated. Meditate on Him through

whom you may attain salvation o! Mind, contemplate Him day and night, do not let go even for a minute. Through the blessings of continuous contemplation and the Guru's grace, you will attain salvation. Contemplate the Master whose Name makes you dependent on no other. O! Mind continue your meditation, as the blessings from contemplation will allow you to sleep without fears to plague you. Contemplate the Waheguru who enables the soul to bloom. Drink the nectar of such contemplation day and night. Meditate on Him, whose worship terminates all your sufferings. Meditate on the Lord whose Name does not allow the effects of Maya to touch you. O! Mind while sitting, standing walking-sleeping, day and night, at all times meditate on Him, the Almighty who showers upon us these countless boons. O! My mind, meditate on Him whose Name removes the burden of sinful deeds from countless times from our heads. O, mind! Your true shelter is in the Name of Ram (God). Meditate on the Waheguru who is everlasting (infinite), whose limit no one can gauge. The Tantras or Mantras cease to have any effect in front of the Meditation of the Lord".

*jih simran ho-ay mukat̃ du-aar.
 jaahi baikunth̃ nahee sansaar.
 nirbha-o kai ghar bajaaveh toõr.
 anhad̃ bajeh sadaa bharpoor. ||1||
 aisaa simran kar man maahi.
 bin simran mukat̃ kat̃ naahi. ||1|| rahaa-o.
 jih simran naahee nankaar.
 mukat̃ karai utrai baho bhaar.
 namaskaar kar hirdai maahi.
 fir fir tayraa aavan naahi. ||2||
 jih simran karahi toõ kayl.
 deepak baaNDh̃ Dhari-o bin tayl.
 so deepak amrak sansaar.
 kaam kroDh̃ bikh̃ kaadheelay maar. ||3||
 jih simran tayree gat̃ ho-ay.
 so simran rakh̃ kanth̃ paro-ay.
 so simran kar nahee raakh̃ utaar.
 gur parsadee utreh paar. ||4||
 jih simran naahee tuhi kaan.
 mandar soveh patambar taan.
 sayj sukhaalee bigsai jee-o.
 so simran toõ an-din pee-o. ||5||*

jih simran tayree jaa-ay balaa-ay.
jih simran tujh pohai na maa-ay.
simar simar har har man gaa-ee-ai.
ih simran satgur tay paa-ee-ai. ||6||
sadaa sadaa simar din raat.
oothat baithat saas giraas.
jaag so-ay simran ras bhog.
har simran paa-ee-ai sanjog. ||7||
jih simran naahee tujh bhaar.
so simran raam naam aDhaar.
kahi kabeer jaa kaa nahee ant.
tis kay aagay tant na mant. ||8||9||

Remembering Him in meditation, the door of liberation is found.
You shall go to heaven, and not return to this earth.
In the home of the Fearless Lord, the celestial trumpets resound.
The unstruck sound current will vibrate and resonate forever.
||1||
Practice such meditative remembrance in your mind.
Without this meditative remembrance, liberation will never be found. ||1||Pausell
Remembering Him in meditation, you will meet with no obstruction.
You will be liberated, and the great load will be taken away.
Bow in humility within your heart,
and you will not have to be reincarnated over and over again.
||2||
Remember Him in meditation, celebrate and be happy.
God has placed His lamp deep within you, which burns without any oil.
That lamp makes the world immortal;
it conquers and drives out the poisons of sexual desire and anger.
||3||
Remembering Him in meditation, you shall obtain salvation.
Wear that meditative remembrance as your necklace.
Practice that meditative remembrance, and never let it go.
By Guru's Grace, you shall cross over. ||4||
Remembering Him in meditation, you shall not be obligated to others.
You shall sleep in your mansion, in blankets of silk.

Your soul shall blossom forth in happiness, on this comfortable bed.
So drink in this meditative remembrance, night and day. ||5||
Remembering Him in meditation, your troubles will depart.
Remembering Him in meditation, Maya will not bother you.
Meditate, meditate in remembrance on the Lord, Har, Har, and sing His Praises in your mind.
This meditative remembrance is obtained from the True Guru.
||6||
Forever and ever, remember Him, day and night,
while standing up and sitting down, with every breath and morsel of food.
While awake and asleep, enjoy the essence of this meditative remembrance.
The Lord's meditative remembrance is obtained by good destiny.
||7||
Remembering Him in meditation, you shall not be loaded down.
Make this meditative remembrance of the Lord's Name your Support.
Says Kabeer, He has no limits;
no tantras or mantras can be used against Him. ||8||9||

RaamKalee Kabeer Jee(Page:971)

O! Mind, if even after listening to the words of Baba Kabir Ji you are still skeptical, and then listen to what Sri Guru Teg Bahadur Ji has to say. Sahib has given reference of such souls whom the holy Name saved at the end of their lives and earned them respect and honor in this world. Sahib states that the Lord's Name is the bestower of all joys here and in the after life. One must meditate on the divine Name. Which Name? The Name upon which Ajamal, the sinner, meditated and was redeemed. The Name upon which, 'Ganaka' meditated upon and attained salvation. Further, upon contemplation of the divine Name, Dhruwad of the Panchaal kingdom's honor was saved. "O! My mind whosoever has meditated on the Name of the merciful Lord, the divine Name has come to their rescue always, therefore you too must contemplate Him with full trust and faith so that you may experience peace and joy in this life and hereafter. O! Mind, drench your self in the love of the Lord and read Guru Dev Satguru Teg Bahadur Ji's words so that you may learn to accept and mould your self to the Guru's will."

har ko naam sadaa sukh-daa-ee.
 jaa ka-o simar ajaamal uDhaari-o ganikaa hoo gat paa-ee.
 Il1l rahaa-o.
 panchaalee ka-o raaj sabhaa meh raam naam suDh aa-ee.
 taa ko dookh hari-o karunaa mai apnee paij badhaa-ee. Il1l
 jih nar jas kirpaa niDh gaa-i-o taa ka-o bha-i-o sahaa-ee.
 kaho Nanak mai ihee bharosai gahee aan sarnaa-ee. Il2l1l

The Name of the Lord is forever the Giver of peace.
 Meditating in remembrance on it, Ajaamal was saved, and Ganika
 the prostitute was emancipated. Il1lPause
 Dropadi the princess of Panchaala remembered the Lord's Name
 in the royal court.
 The Lord, the embodiment of mercy, removed her suffering; thus
 His own glory was increased. Il1l
 That man, who sings the Praise of the Lord, the treasure of
 mercy, has the help and support of the Lord.
 Says Nanak, I have come to rely on this. I seek the Sanctuary of
 the Lord. Il2l1l

Maaroo Mehlā:9(page:1008)

Great is Guru Teg Bahadur Ji who has blessed us through the Gurbani by strengthening our faith in the divine Name and its contemplation (meditation) .Guru Arjundevji further reaffirms our minds faith and confidence in the emperor of emperors, the True Lord whose one look of grace can bestow countless joys, countless kingdoms, to the worshiper. The message to contemplate him is emphasized repeatedly to us. "O! My heart you must always worship the Lord who is the Supreme emperor of emperors. All one's hopes and aspirations should be directed to Him alone, on whom all beings depend. O! My mind, leave aside your cunningness and intellect and fall at the Guru's feet. (Meaning, adopt the Guru's tenets). Abiding by the Guru's tenets with a calm and tranquil mind, recite the Lords Name. O! My mind, surrender your inner self to your Master, like whom, there is none other. His contemplation will give your soul great bliss and joy. Sorrows and strife will be eradicated from the roots. Therefore, always serve your Lord and master because that Lord and Master alone is the immortal truth. He is everlasting."

So-ee dhyai-ay jee-aray sir sahan patshah
 Tis he ki kar aas munn jiss ka sub-bas visah
 Sub siaanpa chhudd kay gur kicharni pah

Munn mayray such sehaj say-teejupp nau
 Aath pehar prabh dhia-ay tu gunn gobind nit ga-o. rahau.
 Tis ki sarni purr munnaa jis jay—vud avar na ko-ay
 Jis simrat suk ho-ay ghunnaa dukh darad na moolay ho-ay
 Sada sada kar chaakri prabh saib sucha so-ay

Meditate on Him, O my soul; He is the Supreme Lord over kings and emperors. Place the hopes of your mind in the One, in whom all have faith. Give up all your clever tricks, and grasp the Feet of the Guru. Il 1 Il O my mind, chant the Name with intuitive peace and poise. Twenty-four hours a day, meditate on God. Constantly sing the Glories of the Lord of the Universe. Il 1 Il Pause Il Seek His Shelter, O my mind; there is no other as Great as He. Remembering Him in meditation, a profound peace is obtained. Pain and suffering will not touch you at all. Forever and ever, work for God; He is our True Lord and Master

Sri rag mehlā:5(page44)

Therefore, O! My mind all through the Gurbani Satguru Ji has inspired us to meditate on the one Lord whose virtues Sri Guru Nanak Dev Ji has extolled in the 'Mool Mantra'. We have been advised to contemplate Him alone. Those who abandon the one Lord and align themselves to anyone other than him cannot hope to attain salvation. The Sahibs state '**khasam chhode doojay luggay dubbay say vanjaaria**'. This statement holds true for such people who abandoning God seek shelter elsewhere.

ayko jap ayko saalaahi.
 ayk simar ayko man aahi.
 aykas kay gun gaa-o anant.
 man tan jaap ayk bhagvant.

Meditate on the One, and worship the One.
 Remember the One, and yearn for the One in your mind.
 Sing the endless Glorious Praises of the One.
 With mind and body, meditate on the One Lord God.

Gauree Sukhmani Mehlā:5(Page:289)

While, worshiping and meditating one must keep in mind that one is worshiping the one True Lord. Pay attention that no other stands as an obstruction between one and the Lord. If there is some other, put him aside. One must adopt this path. How must one worship one's Master? Sri Guru Amardas Ji advises us on this in the 'Sorath Rag', saying, "O my mind! Meditate on the Lord's Name with calm and still mind.

Drenched in love of your master meditate upon Him. Pleased with your love and single-minded worship, the Lord will bless you with the joys & honors of this world and the next."

ay man har jee Dhi-aa-ay too ik man ik chit bhaa-ay.
har kee-aa sadaa sadaa vadi-aa-ee-aa day-ay na pachhotaa-
ay.

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

*The glorious greatness of the Lord shall last forever and ever;
He never regrets what He gives.*

Shalok Mehlāa:3(Page:653)

O, mind! While you meditate, do not run around here & there under the influence of meaningless thoughts. By doing so, you will harm your own (interest) .O, mind! If you let go of your aimless wanderings, which are fuelled by greed and lust, and abide in the Lord's Name immersing yourself in the worship of His Name you will definitely attain salvation. Your soul will merge with the formless One becoming one with Him.

ghar rahu ray man mugaDh i-aanay.
raam japahu antargat Dhi-aanay.
laalach chhod rachahu aprampar i-o paavhu mukat du-aaraa
hay. llll

*Remain in your own home, O my foolish and ignorant mind.
Meditate on the Lord - concentrate deep within your being and meditate on Him.*

*Renounce your greed, and merge with the infinite
Lord. In this way, you shall find the door of liberation. ll1ll*

Maaroo Mehlāa;1(Page:1030)

O! mind silence the endless noise of negative, mental thought patterns that arise within you. When these thoughts and impressions cease completely, you will then realize your Lord.

hai hajoer kat door bataavhu.
dunder baaDhu sunder paavhu. ll1ll rahaa-o.

God is present, right here at hand; why do you say that He is far away?

Tie up your disturbing passions, and find the Beauteous Lord. ll1llPausell

Kabeer Jee(Page:1160)

Immersed in the love of the Lord, contemplating Him with a still mind

devoid of negative thought and impressions, leads to oneness with one's master. So, dear mind! Stop vacillating and lovingly meditate on the Lord's Name with a still mind and merge with your lord becoming one with Him in this life itself. In the previous pages too, we have implored the reader to worship the Name of the one and only Supreme Being, as we are one, our essence is the same, our source is the same, and our beginning is the same. Due to ignorance and doubt, we have drifted away from our source. To unite with the 'one' and merge with him is our true destiny. Therefore we are to worship and contemplate the 'one' because as Sri Guru Nanak DevJi has mentioned in the 'Gauri Rag' that it is the law of nature that who ever one worships and contemplates, with time one takes on the image and qualities of the worshiped one.

bhai rach rahai so nirbha-o ho-ay.
jaisaa sayvai taiso ho-ay. ll4ll

*Those who remain immersed in the Fear of God become fearless.
They become just like the One they serve. ll4ll*

Gauree Mehlāa:1(Page:223)

Therefore, to become the image of the 'One', one must worship the 'One'. If we do not do this and worship other gods & goddesses, what will we gain from such worship? Baba Naamdevji in the 'Bilawal Rag' answers this in the Gurbani, he warns us saying, he who worships Bhairon (goddess) he becomes an apparition like Bhairon. He who worships Sitala Devi (goddess) like her will use a donkey as his mount, scattering dust all around as he rides. Baba NamdevJi states that I will take the Name of the One Lord Almighty alone and will happily trade in all the gods & goddesses for the one Lord, meaning I have nothing to do with these gods & goddesses.

The beings who worship Shiva (god of destruction & creation) like him roam around on the back of an ox beating a drum. He who worships Maha Mai (Parvati or Great Mother) such a man will be born again as a woman. O! Primal Goddess, you are known as the source of all, but where do you hide at the time of granting liberation to your devotees? Namdevji further prays, "Dear friends adopt the Guru's teachings and take shelter in the divine Name because this alone is the essence and summary of all Holy Scriptures."

khar baahan uho chhaar udaavai. ll1ll
ha-o ta-o ayk rama-ee-aa laiha-o.
aan dayv badlaavan daiha-o. ll1ll rahaa-o.
siv siv kartay jo nar Dhi-aavai.

*barad chadhay da-uroo dhamkaavai. ||2||
mahaa maa-ee kee poojaa karai.
nar sai naar ho-ay a-utarai. ||3||
too kahee-at hee aad bhavaanee.
mukat kee baree-aa kahaa chhapaanee. ||4||
gurmat raam naam gahu meetaa.
paranvai naamaa i-o kahai geetaa. ||5||2||6||*

*is riding on a donkey, kicking up the dust. ||1||
I take only the Name of the One Lord.
I have given away all other gods in exchange for Him. ||1||Pause||
That man who chants "Shiva, Shiva", and meditates on him,
is riding on a bull, shaking a tambourine. ||2||
One who worships the Great Goddess Maya
will be reincarnated as a woman, and not a man. ||3||
You are called the Primal Goddess.
At the time of liberation, where will you hide then? ||4||
Follow the Guru's Teachings, and hold tight to the Lord's Name,
O friend.
Thus prays Naam Dayv, and so says the Gita as well. ||5||2||6||
Gond Naam Dayv Jee(Page:874)*

ADVICE TO ALL THE SENSES OF THE BODY

The Satgurus have addressed the mind advising it to adopt the true path. There the Satguruji has addressed successful functioning of the bodily senses in assisting the soul towards the path of realization and ultimate union with the Supreme Being. As this body and its various parts are the means that God has given the human soul to assist him in his ultimate goal of self-realization.

To misuse this body and its senses against the tenets laid down by the Satgurus, these senses, then instead of aiding the soul towards merger with the Supreme Being, only increase the distance between the soul and its Maker. That is why Sri Guru Nanak Dev Ji in the Japji Sahib has introduced us to the truth. He says that by using the tongue to recite the Lord's name, using the hands in the service of the Lord, walking with one's feet to attend holy communion (Sangat), gazing upon the Guru with one's eyes and listening to the Guru's teachings & the Lord's praise with one's ears, a being can come extremely close to God-realization. Contrary to this, a being, through his bodily senses, who utilizes his tongue to speak ill and harshly of another, with his

hands he robs and loots. He uses his feet to walk the wrong path; with his eyes, he takes pleasure in seeing obscenities. He uses his ears to hear undignified words. Instead of moving towards God realization, such use of the bodily senses puts a distance, spanning many life times between the soul and its Maker. The soul is left tortured wandering through countless cycles of transmigration.

Karmi aapo aapni kay nayray kay door

According to their own actions, some are drawn closer, and some are driven farther away

Japji (page8)

If the same body, through the Guru's, guidance, is used rightly, it helps in uniting one with the Lord. Such properly used senses are honored and lauded by the Satgurus. Such senses used for God-realization are considered worthy in the eyes of the Guru.

Such a tongue, which sings the praises of the Lord, is blessed. Special and praiseworthy are such ears, which listen to the blissful hymns in God praise. Noble, pure and holy is that head which does not bow at any and every door but bows only at the Guru's door, at the True Masters feet.

*saa rasnaa Dhan Dhan hai mayree jindurhee-ay gun gaavai
har parabh kayray raam.
tay sarvan bhalay sobhneek heh mayree jindurhee-ay har
keertan suneh har tayray raam.
so sees bhalaa pavitar paavan hai mayree jindurhee-ay jo
jaa-ay lagai gur pairay raam.
gur vitahu Nanak vaari-aa mayree jindurhee-ay jin har har
naam chitayray raam. ||2||*

*Blessed, blessed is that tongue, O my soul, which sings the
Glorious Praises of the Lord God.*

*Sublime and splendid are those ears, O my soul, which listen to
the Kirtan of the Lord's Praises.*

*Sublime, pure and pious is that head, O my soul, which falls at
the Guru's Feet.*

Nanak is a sacrifice to that Guru, O my soul; the

Guru has placed the Name of the Lord, Har, Har, in my mind. ||2||

Bihaagraa, Mehlaa:4(Page:540)

Those eyes, which gaze upon the Guru and the holy congregation (Sangat), receive the approval of the Satguru. Those hands, which

write the gurbani or serve others, are indeed pure. The feet of such a man of God are worthy of praise as they take the body of the spiritual traveler on the righteous path to keep the company of the holy. Worthy of laudation is the heart, which on listening to the Guru's teachings is ready to adopt the Guru's tenets.

tay naytar bhalay parvaan heh mayree jindurhee-ay jo saaDhoo satgur daykheh raam.

tay hasat puneet pavitar heh mayree jindurhee-ay jo har jas har har laykheh raam.

tis jan kay pag nit poojee-ah mayree jindurhee-ay jo maarag Dharam chalayseh raam.

Nanak tin vitahu vaari-aa mayree jindurhee-ay har sun har naam manayseh raam. ||3||

Blessed and approved are those eyes, O my soul, which gaze upon the Holy True Guru.

Sacred and sanctified are those hands, O my soul, which write the Praises of the Lord, Har, Har.

I worship continually the feet of that humble being, O my soul, who walks on the Path of Dharma - the path of righteousness.

Nanak is a sacrifice to those, O my soul, who hear of the Lord, and believe in the Lord's Name. ||3||

Bihaagraa, Mehlā:4(Page:540)

All parts of the body and the senses which lead the soul on the right path are worthy of praise. On the other hand when all the body's senses and parts do not fulfill their duty in helping the soul on the righteous path and act as a hindrance instead, such senses are reproached many times over in the Gurmat. Bhai Gurdas Ji has used the word 'cursed' to describe them, saying, "cursed is such a head which does not bow before the Guru's feet but bows here and there before stone idols. Such eyes are cursed which do not purify themselves by gazing upon their Guru, but instead gaze with lust at others. Cursed are those ears, which hear the Guru's teachings but do not heed his advice. The tongue, which abandons the recitation of the Guru's Mantra and parrots other mantras too are cursed. Those hands and feet are cursed which are not used in the service of others but are entangled in other pursuits."

It can be said that the love of the Guru is the only true love. Everlasting joy & happiness is possible only in the Guru's protection. Let us listen now to Bhai Gurdas ji's verses.

**Dhrig sir jo gur na nivvay gur luggay na charni
Dhrig lo-in gur daras vinn vaykhay par tarni
Dhrig sarvan updesh vinn sunn surat na dharni
Dhrig jehba gur shabad vinn hor mantar simrani
Vinn seva dhrig huth paer hor nehfal karni
Peer mureeda pirharee such sat gur sarni**

Cursed is the head that does not bow to the guru and touches not the feet

Cursed are the eyes that do not behold the guru instead behold another's wife

Those ears are cursed that do not listen to the guru's sermon and do not concentrate upon the guru's words

Cursed is the tongue that does not recite the guru's words instead reciting other mantras

Without service cursed are the head feet and useless are other deeds.

The true love exists between the guru and disciple sikh and real delight is there in the guru's shelter.

Bhai Gurdas Ji Vaar 27 pauri 10

Sahib Sri Guru Arjun Dev Ji in the 'Phunehe' bani states that those eyes are forever in agony, which have not seen the Guru or his saints. Those ears, which do not hear the praise of the Lord, should be sealed forever. What use is a tongue if it does not recite the Lord's Name? Cut up bit-by-bit and discard such a tongue. When one forsakes one's Lord, not only does one lose out spiritually but physically too one's powers decline. Sahib States

nain na daykheh saaDh se nain bihaali-aa.

karan na sunhee naad karan mund ghaali-aa.

rasnaa japai na naam til til kar katee-ai.

harihaan jab bisrai gobid raa-ay dino din ghatee-ai. ||14||

The eyes which do not see the Holy - those eyes are miserable.

The ears which do not hear the Sound-current of the Naad - those ears might just as well be plugged.

The tongue which does not chant the Naam ought to be cut out, bit by bit.

O Lord! When the mortal forgets the Lord of the

Universe, the Sovereign Lord King, he grows weaker day by day. ||14||

Mehlā:5(Page:1362)

We are not to allow the senses to become restless. Allow not the ears to reach a point where they need to be sealed. We are not to make them curse worthy. That is possible only when through the Guru's guidance the senses are successful in adopting the right path. Then by doing so we can use them favorably in our quest for God-realization. To adopt the true path one requires the guidance of a true Guru. According to the Bani of 'Anand Sahib' to make the senses effective one must recite the bani of the true guru and according to the Guru's teachings take work out of our senses in traversing the right path. We have seen how the sat gurus has addressed the whole body starting from the successful use of the tongue, and then the ears and eyes, inspiring us to use them for their true and actual purpose. How benevolent the Sat guruji is! For our own good, we must read and understand the Guru's teachings and assimilate them into our lives. Our body parts and our senses will then have been used for their true purpose and our soul will be assisted in its quest for God-realization. Sahib Sri Guru Amardasji's teachings are addressed to the whole body: - "O my body! Tell me, the Lord created you, and then after placing his light in you, sent you into this world. In this place of action called the world, how many good and how many bad deeds have you committed. You yourself tell us if you have ever remembered your Lord who granted you this beautiful body. If you have not then think, what is your purpose in this world? Only then can you find acceptance in the eyes of God, when you unite your inner self with the Lord."

ay sareeraa mayri-aa is jag meh aa-ay kai ki-aa tuDh karam kamaa-i-aa.

ke karam kamaa-i-aa tuDh sareeraa jaa too jag meh aa-i-aa. jin har tayraa rachan rachi-aa so har man na vasaa-i-aa.

gur parsaaadee har man vasi-aa poorab likhi-aa paa-i-aa.

kahai Nanak ayhu sareer parvaan ho-aa jin satgur si-o chit laa-i-aa. ||35||

O my body, why have you come into this world? What actions have you committed?

And what actions have you committed, O my body, since you came into this world?

The Lord who formed your form - you have not enshrined that Lord in your mind.

By Guru's Grace, the Lord abides within the mind, and one's

pre-ordained destiny is fulfilled.

Says Nanak, this body is adorned and honored,

when one's consciousness is focused on the True Guru. ||35||

Ramkali Mehlaa : 3 (Page;922)

The Sahib has addressed the eyes separately saying, "o my eyes! The Lord has granted you the light to see. Do not use your sight to look upon the world with duality but see the image of your Lord in everything. If you gaze upon this world with discrimination and hatred, then you will not find acceptance in the Guru's presence". So throw out the darkness of ignorance and doubt and visualize the Lord's image in everything."

ay naytarahu mayriho har tum meh jot Dharee har bin avar na daykhu ko-ee.

har bin avar na daykhu ko-ee nadree har nihaali-aa.

ayhu vis sansaar tum daykh-day ayhu har kaa roop hai har roop nadree aa-i-aa.

gur parsaaadee bujhi-aa jaa vaykhaa har ik hai har bin avar na ko-ee.

kahai Nanak ayhi naytar anDh say satgur mili-ai dib darisat ho-ee. ||36||

O my eyes, the Lord has infused His Light into you; do not look upon any other than the Lord.

Do not look upon any other than the Lord; the Lord alone is worthy of beholding.

This whole world which you see is the image of the Lord; only the image of the Lord is seen.

By Guru's Grace, I understand, and I see only the One Lord; there is no one except the Lord.

Says Nanak, these eyes were blind; but meeting the True Guru, they became all-seeing. ||36||

Ramkali Mehlaa : 3 (page 922)

Guru Amardas Ji addresses the ears separately saying "O! Ears you are attached to the body for listening to the holy Truth. By doing so the mind and body are rejuvenated and the soul immerses itself in the nectar of the Lord's Name. Addressing the ears again Satguru Ji directs them to listen to the sweet nectar filled Name of the Lord, which alone can grant you immortality. By doing so, not only will you be purified but also the soul through the medium of the ears. By listening to the holy Name the soul will come to abide within its true self."

ay sarvanhu mayriho saachai sunnai no pathaa-ay.
 saachai sunnai no pathaa-ay sareer laa-ay sunhu sat banee.
 jit sunee man tan hari-aa ho-aa rasnaa ras samaanee.
 sach alakh vidaanee taa kee gat kahee na jaa-ay.
 kahai Nanak amrit naam sunhu pavitar hovhu saachai sunnai
 no pathaa-ay. ||37||

O my ears, you were created only to hear the Truth.
 To hear the Truth, you were created and attached to the body;
 listen to the True Bani.
 Hearing it, the mind and body are rejuvenated, and the tongue is
 absorbed in Ambrosial Nectar.
 The True Lord is unseen and wondrous; His state cannot be
 described.
 Says Nanak, listen to the Ambrosial Naam and become holy;
 you were created only to hear the Truth. ||37||

Ramkali mehlā:3Anand (page:922)

Guru Amardas Ji Maharaj now addresses the tongue, advises it
 to do its job successfully. Saying, "Hey Tongue! You may carry on
 partaking of the sweet and sour tastes of life forever but your aimless
 search may never end. I guarantee that until you do not experience the
 sweet nectar of the Lord's Name through 'Naam Jaap', your thirst for
 the sweet and sour tastes of this world will not be satiated. When through
 good fortune you are blessed through 'Naam Jap' with the nectar of His
 Name, then worldly pleasures will trouble you no more". Sahib states:-

ay rasnaa too an ras raach rahee tayree pi-aas na jaa-ay.
 pi-aas na jaa-ay horat kitai jichar har ras palai na paa-ay.
 har ras paa-ay palai pee-ai har ras bahurh na tarisnaa laagai
 aa-ay.
 ayhu har ras karmee paa-ee-ai satgur milai jis aa-ay.
 kahai Nanak hor an ras sabh veesray jaa har vasai man aa-ay.
 ||32||

O my tongue, you are engrossed in other tastes, but your thirsty
 desire is not quenched.
 Your thirst shall not be quenched by any means, until you attain
 the subtle essence of the Lord.
 If you do obtain the subtle essence of the Lord, and drink in this
 essence of the Lord, you shall not be troubled by desire again.

This subtle essence of the Lord is obtained by good karma, when
 one comes to meet with the True Guru.

Says Nanak, all other tastes and essences are forgotten,
 when the Lord comes to dwell within the mind. ||32||

RaamKalee Mehlā:3Anad Shaib (Page:922)

The Bard 'Jalap' in the gurbani states that all the parts of the body can
 only be called worthy only when man makes proper use of them. The
 Bard's own experience is described below.

charan ta par sakyath charan gur amar paval ra-y.
 hath ta par sakyath hath lageh gur amar pa-y.
 jeeh ta par sakyath jeeh gur amar bhanijai.
 nain ta par sakyath na-yan gur amar pikhijai.
 sarvan ta par sakyath sarvan gur amar sunijai.
 sakyath so hee-o jit hee-a basai gur amardaas nij jagat pit.
 sakyath so sir jaalap bhanai jo sir nivai gur amar nit. ||11||10||

Supremely fruitful are the feet which walk upon the path of Guru
 Amar Daas.

Supremely fruitful are the hands which touch the feet of Guru
 Amar Daas.

Supremely fruitful is the tongue which utters the praises of Guru
 Amar Daas.

Supremely fruitful are the eyes which behold Guru Amar Daas.

Supremely fruitful are the ears which hear the Praises of Guru
 Amar Daas.

Fruitful is the heart in which Guru Amar Daas, the Father of the
 world, Himself abides.

Fruitful is the head, says Jaalap, which bows forever before Guru
 Amar Daas. ||11||10||

Swaiya Mehlā : 3 Kay (Page:1394)

In this way, in Gurbani, our Satgurus have open-heartedly offered advice
 to all beings. With out discrimination against anyone we are advised to
 unite with the universal Lord for the common brotherhood of man.

In Guru Granth Sahib, the Satgurus have addressed the followers
 of all religions, people of all occupations and especially the mind and
 the senses of the body ;giving them true advice without discrimination
 on how to receive the blessings of the Lord. By establishing Sri Guru
 Granth sahib as the guiding light for the common good of humankind,
 the Satguru's have bestowed great kindness on us beings, the example
 of which can be found nowhere else.

Where the Satgurus have shown so much kindness, there it becomes our duty that, the Lord about whom we read the gurbani every day, we must-

Tu saanjha sahib baap hamaara nau nidh tayray akhut bhandaara

You are the Universal Father of all, O my Lord and Master. Your nine treasures are an inexhaustible storehouse

MaaJh mehlā:5(page97)

We must love our universal Father's creations. Shedding hatred and discrimination and by imbibing Sri Guru Arjun Dev Ji words into our lives

Ek pita ekas kay hum baarak tu mayra gur hai

One father, we are all children of the one lord you are my spiritual teacher

Sorath mehlā:5(page613)

... is how the world will appear to us. After imbibing the Guru's words into our lives our next duty becomes to help others lovingly to come out of the darkness of ignorance and fear and adopt the Guru's tenets.

In this way, when the walls of discrimination crumble within us, then the whole world appears to us as being a part of our family. Then Sri Guru Arjun Dev Ji's words will manifest in this world showering peace and calm all over. Sahib States

Hunn hukam hoya meharvaan da

Pai Ko-ay na kissay rangaanda

Subh sukhaali vuthia hun hoa haleemi raaj jio

Now, the Merciful Lord has issued His Command. Let no one chase after and attack anyone else Let all abide in peace, under this Benevolent Rule

Sri rag mehlā:5(page74)

THE SECOND VICE-(PRIDE, EGO)

WHAT IS PRIDE (EGO) AND HOW CAN IT BE ELIMINATED

In Guru Granth Sahib where the Satguru's have given equality to all, eliminating the barriers of caste creed, the high and the low, giving all humankind, the gift of universal brotherhood. There the Satgurus have given not an iota of space in Guru Granth Sahib to the ego or pride. In fact, they have alerted us saying, "O, naive mind! Let go of your ego-dominated thoughts, discard the concept of me and mine. Through superior positive thoughts, adopt the supreme virtue of the holy Name and let this virtue abide in your heart always."

bholi-aa ha-umai suraṭ visaar.

ha-umai maar beechaar man gun vich gun lai saar. Il1Il rahaa-o.

O ignorant one, forget your egotistical intellect.

Subdue your ego, and contemplate Him in your mind; gather in the virtues of the Sublime, Virtuous Lord. Il1IlPausell

Bassnt Mehlā:1(Page:1168)

The ego gives rise to duality. The fortunate Guru loved one who uproots the ego from within, finds that he no longer looks upon the world in duality. He becomes one with form of the Supreme One.

ha-o ha-o mai mai vichahu khovai.

doojaa maytai ayko hovai.

Eradicating egotism and individualism from within, and erasing duality, the mortal becomes one with God.

Ramkali mehlā:1 sidh gosht(page:943)

Whether we choose to believe or not but in reality this vast creation, this game is played out by the one Supreme Lord. The one Lord has manifested himself as many and then he abides and pervades completely in his numerous creations.

*ayko ayk ayk har aap.
pooran poor rahi-o parabh bi-aap.
anik bisthaar ayk tay bha-ay.
ayk araaDh paraachhat ga-ay.
man tan antar ayk parabh raataa.
gur parsaad Nanak ik jaataa. ||8||19||*

*The One Lord Himself is the One and Only.
The Pervading Lord God is totally permeating all.
The many expanses of the creation have all come from the One.
Adoring the One, past sins are removed.
Mind and body within are imbued with the One God.
By Guru's Grace, O Nanak, the One is known. ||8||19||*

Sukhmani Mehlaa;5(page;289)

According to Baba NamdevJi, the Lord has created huge animals like the elephant from the five elements of nature. He has also created the tiniest of insects from the same elements. Having created this entire creation, He himself pervades it all. Such is the game of creation by of the Creator.

*aykal maatee kunjar cheetee bhaajan haiN baho naanaa ray.
asthaavar jangam keet patangam ghat ghat raam samaanaa
ray. ||1||*

*Out of the same clay, the elephant, the ant, and the many sorts
of species are formed.
In stationary life forms, moving beings, worms, moths and within
each and every heart, the Lord is contained. ||1||*

NaamDayv Jee(Page:988)

The Lord has manifested this game of creation through Himself. He Himself is the giver of life and He is the destroyer. He is the bestower of all graces and He the taker. Having orchestrated this show of creation, He watches it with pleasure.

*aapeenHai aap saaji-o aapeenHai rachi-o naa-o.
duyee kudrat saajee-ai kar aasan ditho chaa-o.
daataa kartaa aap tooN tus dayveh karahi pasaa-o.
tooN jaano-ee sabhsai day laisahi jind kavaa-o.
kar aasan ditho chaa-o. ||1||*

*He Himself created Himself; He Himself assumed His Name.
Secondly, He fashioned the creation; seated within the creation,*

*He beholds it with delight.
You Yourself are the Giver and the Creator; by Your Pleasure,
You bestow Your Mercy.
You are the Knower of all; You give life, and take it away again
with a word.
Seated within the creation, You behold it with delight. ||1||*

Aassa Mehlaa: 1(Page:463)

Unfortunately, because of the ignorance and doubt created by Maya (illusion) we perceive only the multiplicity of His creation. However, the Lord himself creates this game of Maya, in order that this game of creation may be played out. The different colours, the diversity of His creation all manifest from the one Supreme Being.

*kudrat disai kudrat sunee-ai kudrat bha-o sukh saar.
kudrat paataalee aakaasee kudrat sarab aakaar.
kudrat vayd puraan kataybaa kudrat sarab veechaar.
kudrat khaanaa peenaa painHan kudrat sarab pi-aar.
kudrat jaatee jinsee rangee kudrat jee-a jahaan.
kudrat naykee-aa kudrat badee-aa kudrat maan abhimaan.
kudrat pa-un paanee baisantar kudrat Dhartee khaak.
sabh tayree kudrat tooN kaadir kartaa paakee naa-ee paak.
Nanak hukmai andar vaykhai vartai taako taak. ||2||*

*By His Power we see, by His Power we hear; by His Power we
have fear, and the essence of happiness.*

*By His Power the nether worlds exist, and the Akaashic ethers;
by His Power the entire creation exists.*

*By His Power the Vedas and the Puraanas exist, and the Holy
Scriptures of the Jewish, Christian and Islamic religions. By His
Power all deliberations exist.*

*By His Power we eat, drink and dress; by His Power all love
exists.*

*- By His Power come the species of all kinds and colors; by His
Power the living beings of the world exist.*

*By His Power virtues exist, and by His Power vices exist. By His
Power come honor and dishonor.*

*By His Power wind, water and fire exist; by His Power earth and
dust exist.*

*Everything is in Your Power, Lord; You are the all-powerful Creator.
Your Name is the Holiest of the Holy.*

O Nanak, through the Command of His Will,

He beholds and pervades the creation; He is absolutely

Aasaa Ki Vaar Mehlaa; 1(Page:464)

All this is the Lord's own will and pleasure, when the one Supreme Being so desires he projects out his will which expands in to and materializes as the universe thus-

Jub udkarakh karra kartaara parja dharat tubh deh apaara
Benati chaupai patshahi 10

He manifests Himself in the creation of this universe, and as is His will, he again winds up the universe into himself thus coming back to his original 'Samadhi' thus....

Jub aakarakh karat ho kabhoo tum
mai millat deh subh dharhoo

Benati chaupai patshahi 10

What a spectacular game the Almighty has created? He Himself is the player and the initiator, He Himself is the spectator and He Himself folds up this game.

aapan khayl aap kar daykhai.
khayl sankochai ta-o Nanak aykai. ||7||

He Himself creates and beholds is own drama.
He winds up the drama, and then, O Nanak, He alone remains. ||7||

Sukhmani Mehlaa: 1 (page:292)

Eyk moorat aneyk darshan keen roop aneyk
Khel Khel akhel khelan unt ko phir eyk

One primal being manifest and seen in countless forms he plays the play of creation and then stops the game.
At the end only the lord remains

Jap Sahib Patshahi 10

At all times we see multiplicity around us, we live in this diversity. Not only this, but we play our part as actors in this game of diversity. The concept of multiplicity has created a deep impact on our minds, this knot is so tight and its effects so overwhelming that now we only see the diversity around us. The root, the source of this diversity, the 'One' from whom all originates has completely vanished from our memories. Due to this, the concept of 'I am' is the separate identification we have created for ourselves. This very strong sense of a separate identification, this 'I am' is what is called the ego.

Due to the separate identity that we have created and despite being the essence of the all-powerful Lord we perceive ourselves as separate from Him. Even though created in the image of the Lord, yet in ignorance, we have become beggars. We wander aimlessly through countless cycles of transmigration, despite being a part of Him- who is beyond the cycle birth & death. We have become slaves to our needs and inadequacies although we are a part of him who is without a care.

We are created in the image of Him who knows all, yet we are entangled in ignorance and doubt. Despite being created in the image of Him, who is without fear, without enmity, we live our lives day and night in fear and waste our time in enmity and hostilities. We may be the very essence of Him, who is the Creator, yet we perceive ourselves as helpless. The root cause of all this is our perception of diversity. Our situation is like the king described by Baba Ravidas Ji who actually was the owner of a vast kingdom but while asleep dreams that he is a beggar. He suffers the ignominy of poverty while still asleep. The actuality of the king's situation is vastly different from that of his experience in his dream.

narpat ayk singhaasan so-i-aa supnay bha-i-aa bhikhaaree.
achhat raaj bichhurat dukh paa-i-aa so gat bha-ee hamaaree. ||2||

It is like the king, who falls asleep upon his throne, and dreams that he is a beggar.
His kingdom is intact, but separated from it, he suffers in sorrow.
Such is my own condition. ||2||

(Page:657)

He the Supreme 'One' abides within us but cannot be fathomed or seen. Then why is it that we cannot see Him? To this the Sahibs reply that He abides within us always but because of ignorance and doubt, our ego acts like a veil between us and our Master, due to which we cannot see Him.

Vich haunain parda pa-ee

a veil of ego has been placed within

Rag Gauri Mehlaa : 5 (page 205)

ha-o ha-o bheet bha-i-o hai beecho sunat days niktaa-i-o.

The wall of egotism and pride separates us, but I can hear Him nearby.

Sorath Mehlaa:5 (Page:624)

Dhan pir kaa ik hee sang vaasaa vich ha-umai bheet karaaree.

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

Raag Malaar Mehlaa:4 (Page: 1263)

As man's concept of 'I' or 'I am' grows he becomes more self dependent, feeling that he is the actual doer and thus conducts himself in this world with this concept in mind. As he goes about doing deeds considering himself to be the actual doer, his ego too grows in proportion

and becomes a difficult knot to untangle. In contrast, as a being listens to and adopts the Guru's teachings, his sense of 'I' begins to diminish, his dependence on the Lord increases and what he begins to believe in then gradually :-

eeghai nirgun ooghai sargun kayl karat bich su-aamee mayraa. Il1ll rahaa-o.

In this world, You are the absolute, formless Lord; in the world hereafter, You are the related Lord of form. You play it both ways, O my Lord and Master. Il1llPause

Bilaaval Mehlaa:5(Page:827)

The ego, which perpetuates man to visualize the world in duality/multiplicity, begins to decrease. He begins to see more clearly the Creator of this duality and the Master who directs this play of duality. As soon as the veil of the ego is removed, the seeker exclaims!

logaa bharam na bhoolahu bhaa-ee.

khaalik khalak khalak meh khaalik poor rahi-o sarab thaan-ee. Il1ll rahaa-o.

O people, O Siblings of Destiny, do not wander deluded by doubt. The Creation is in the Creator, and the Creator is in the Creation, totally pervading and permeating all places. Il1llPause

Prabhaatee Kabeer Jee(Page:1350)

It is because of the ego that the cycle of transmigration exists in this universe. The ego is responsible for all the sufferings and strife. After asking Sri Guru Nanak Dev Ji about the creation and destruction of the universe, the Siddhs asked him how man could gain release permanently from suffering and strife. Satguru Ji replied that the root cause of creation and destruction of this universe was the ego. Forgetting God's presence becomes the cause of man's suffering. By prayer and through meditation on the Name, man can reinforce the Waheguru's presence in his heart and thus find release from his sorrows and suffering.

The Siddh's question was-

kit kit biDh jag upjai purkhaa kit kit dukh binas jaa-ee.

"How, in what way, was the world formed, O man? And what disaster will end it?"

Mehlaa:1(Page:946)

Sahibs' answer was as follows:-

ha-umai vich jag upjai purkhaa naam visri-ai dukh paa-ee.

In egotism, the world was formed, O man; forgetting the Naam, it suffers and dies.

Mehlaa:1(Page:946)

The ego is very subtle; it has many forms through which it creeps up upon the unsuspecting being. Man can leave his home. He can forsake his family and children. He may say goodbye to his wealth, estates and possessions. Nevertheless, he cannot forsake the ego because this ego has become the very basis of his existence. In the 'Asa Di War' in the seventh pauri, Sri Guru Nanak Dev Ji has dwelt in detail on the ego to understand it better. The separate entity that we have created for ourselves because of this ego and which has become the reason for our coming and going repeatedly in this world is also the root cause of all our suffering. Sahib states that it is because of the ego that man takes birth in this world and it is under its influence, engulfed in various vices that he moves on into the next life.

Sometimes, this ego propels him to become a giver. At other times to fulfill his needs, he extends his hands to beg. This ego is pleased when he makes a profit. This same ego causes him to feel hurt when he loses money. He sees himself as truthful because of this ego and because of its false image, he sees himself as untrue. The perception of goodness and sin too is a creation of the ego. Because man sees himself as a separate entity from God, he therefore perceives heaven and hell separately. Man's own ego (his separate entity) causes him to be unhappy or joyful due to which he is laughing sometimes and crying at others. At times, due to his sinful deeds, he tarnishes his soul. At other times, he adopts many a religious rites to purify it.

The ego is responsible for the strife between men of different castes and creed. Due to the sense of separateness that man has created for himself; he sometimes acts injudiciously and at other times perceives himself as wise. Man also sees others as wise or foolish as his ego dictates. Because of this egoism, he sees himself as a separate entity from his Lord and Master and runs after Maya, which he considers the only truth. Egoism is the reason why man remains separated from his Lord Master. This ego is the reason why he is impelled to take birth time and again.

If through the grace of the Guru, a being understands the true nature of the ego. If he realizes that the ego is but a state of ignorance and doubt, which keeps one away from the truth, he will then come to the true realization of his Lord and Master. The deeds that man commits under the influence of the ego shape his destiny. The Sahibs State

ha-o vich aa-i-aa ha-o vich ga-i-aa.

ha-o vich jammi-aa ha-o vich mu-aa.

ha-o vich dītaā ha-o vich la-i-aa.

*ha-o vich **kh**ati-aa ha-o vich **ga**-i-aa.
 ha-o vich **sach**iaar **koor**hi-aar.
 ha-o vich **paap** punn **vee**chaar.
 ha-o vich **narak** surag **av**taar.
 ha-o vich **hasai** ha-o vich **rovai**.
 ha-o vich **bh**aree-ai ha-o vich **Dh**ovai.
 ha-o vich **ja**atee jinsee **kh**ovai.
 ha-o vich **moorakh** ha-o vich **si**-aanaa.
mokh mukat kee saar na **ja**anaa.
 ha-o vich **maa**-i-aa ha-o vich **ch**haa-i-aa.
 ha-umai kar kar **jan**t upaa-i-aa.
 ha-umai **boo**jhai **taa** **dar** **soo**jhai.
gi-aan **vi**hoonaa **kath** **kath** **loo**jhai.
 Nanak hukmee likee-ai **laykh**.
 jayhaa **vayk**heh **tay**haa **vaykh**. ||1||*

*In ego they come, and in ego they go.
 In ego they are born, and in ego they die.
 In ego they give, and in ego they take.
 In ego they earn, and in ego they lose.
 In ego they become truthful or false.
 In ego they reflect on virtue and sin.
 In ego they go to heaven or hell.
 In ego they laugh, and in ego they weep.
 In ego they become dirty, and in ego they are washed clean.
 In ego they lose social status and class.
 In ego they are ignorant, and in ego they are wise.
 They do not know the value of salvation and liberation.
 In ego they love Maya, and in ego they are kept in darkness by it.
 Living in ego, mortal beings are created.
 When one understands ego, then the Lord's gate is known.
 Without spiritual wisdom, they babble and argue.
 O Nanak, by the Lord's Command, destiny is recorded.
 As the Lord sees us, so are we seen. ||1||*

Shalok Mehlāa: 1 (Page:466)

Showering their grace on us worldly beings, the Satgurus through their kindness have bestowed upon us the tonic of the divine Name : To make us privy to the Truth and in order to rid us of the chronic disease of egoism, so that the separate identity that we have created for ourselves, due to our ignorance and doubt may be destroyed and the

'Oneness' of the Lord may reveal itself to us in the multiplicity of His creation's

***kirpaa** **karay** **jay** **aap**nee **taa** **gur** **kaa** **sabad** **kamaahi**.
Nanak **kahai** **sun**hu **jan**hu **it** **san**jam **duk**h **jaahi**. ||2||*

If the Lord grants His Grace, one acts according to the Teachings of the Guru's Shabad.

Nanak says, listen, people: in this way, troubles depart. ||2||

Mehlāa:2 (Page:466)

If after adopting the Guru's wisdom, we contemplate long and hard, we find that, the ego or 'I am' has no individual form. Due to our own ignorance and doubts, this ego has created such a large virtual (subtle) form that man roams baffled under its influence. The more he tries to rid himself of it, the more powerful its hold on him becomes. A long time ago in the city of Athens in Greece a prosperous man came to meet Socrates, a great philosopher of his time. Socrates sat immersed in some deep thought. The rich man and his cronies felt slighted by Socrates. Addressing him he said, "Do you not know that I am one of the richest men of Athens". Socrates smiled and pointed towards a chair for him to sit and he himself went inside a room and came back with a map of the world. Spreading out the map in front of the visitor he said, "Please forgive me but I do not know you, kindly tell me about yourself and where you live so that if need be I may find you and your home."

The country of Greece was found on the map of the world spread before them, which as is the case of maps appeared as an area of about 2 to 2½ inches. Everyone agreed that it was indeed Greece. Socrates then said, "Now let us find the city of Athens in which you live." The city of Athens was marked as a black spot on the map. Socrates exclaimed that, "this indeed was Athens and many a lakh people must reside there. Now please be kind enough to indicate where your palace, your home is situated on the black spot marking Athens."

Hearing this the rich man was indeed ashamed. How could he tell where his palace was located on the black spot? Socrates then replied that, "in this world, Athens is but a small black spot. Lakhs of people like in this city called Athens, and then imagine how many people dwell in Greece? In addition, how many countless more in this whole world? Beyond this earth God alone knows how vast the expanse of His creation is in comparison to that what our value or position is that we should feel so proud. So my wealthy friend whenever the devil of ego or 'I' tries

to overpower you, spread out this map at that time and show your ego what your real value is in this world.”

Look around you everyday at God's creations. Everyday, by looking up to those greater than you, will keep your ego in check.

In the Gurbani too, the Satgurus have inspired us in the same vein, saying, “O Gursikh! Every day without fail we read and contemplate the Gurbani and while reading the Gurbani, you will come to know how many countless wealthy, powerful kings and emperors existed whose stables were full of elephants of imposing beauty and stature laden and decorated with beautiful jewelry of gold and silver. These kings were owners of imposing fortresses. They owned horses of superior quality and breeding which ran so swiftly that they competed with the wind. Glorious splendid emperors too existed before whom countless brave and powerful kings and nobles bowed, paying obeisance. Such was the greatness and power of these emperors of yore but what happened to them in the end? They left this world bare foot and empty-handed. So therefore, what is there to be so proud and egoistical about? Who do we think we are? Let us read the sahib's words:-

***Maatay matang jurray jurr suung
Anoop uttang surrang savaaray
Kot turrang kurrang say koodat
Paun kay gaun ko jaat nivaaray
Bhaari bhujaan kay bhoop bhali bidh
Niyavat sees na jaat bichaaray
Aytay bha-ey tu kaha bha-ey bhoopat
Unt ko naangay he pa-en padhaaray***

Tavparsad Swaiya Patshahi 10

Those great kings who in their life-times easily conquered the biggest of kingdoms, and in celebration of their victories many drums, 'dhols' and 'mridangs' would beat at their doorsteps daily. Those kings, in whose stables, stood hordes of beautiful elephants and beautiful priceless horses neighing. Today who can count the number of such rulers of the past, present or even the future? It would be a futile exercise.

However, what was the end for even these powerful men? By not contemplating and remembering their Lord and True Master and always being caught up in the disease of egoism, such beings in the end have had to go to the Yamlok (Kingdom of Yama, Lord of Death) where they dwelt in the fires of Hell.” Sahib states...

***Jeet firray subh days disaan ko baajat dhol mridang
nagaaray***

***Gunjat goor gajaan kay sundar hinsat hai hairaaj hajaaray
Bhoot bhavikh bhavaan kay bhoopat kaun gunnay nahi jaat
bichaaray***

Sri pat sri bhagvan bhajjay bin

Unt ko unt kay dhaam sidhaaray

Tavparsad Swaiya Patshahi 10

Leave aside ordinary beings of this world, great prophets, avatars, oracles, powerful sovereigns, yogis and brahmcharis have passed through the world. Over the heads of these kings, protective umbrellas and flags swayed in the wind for many a mile marking their power and greatness. Such great emperors have lived who have had the power to grind to dust the pride of many a king.

Men like Maan Daata and Dalip existed who were universal monarchs, who prided themselves on their strength and power. There also existed arrogant & egoistic men like Dara and Dhuryodhan who led hedonistic lives but in the end became dust to dust. Therefore, what is there to feel so proud and conceited about?

***Jogi jatti brahamchaari budday budday chhattardhaari
Chhattar he ki chhaiya ka-ee kose lau chalet hai
Budday budday raajan kay dabit firrat days
Budday budday bhoopan kay drup ko dalat hai
Maan say maheep o dilip jaisay chhattardhari
Buddo abhiman bhuj dund ko karat hai
Dara say dileesar durjodhan say maandhaari
Bhog bhog bhoom unt bhoom mai millat hain
Eyk shiv bha-ey eyk shiv ga-ey eyk fair bha-ey
Ramchandarkishan kay avatar bhi anaik hain
Brahma ar bishan kaytay baid au puraan kaytay
Simrat samoohan kay ho-ay ho-ay bit-ay hain
Moandi madaar kaytay ashuni kumar kaytay
Unsa avatar kaytay kal bus bha-ey hain
Peer au pikaamber kaytay gannay na parat aytay
Bhoom he tay hu-ay-kay fair bhoom he millay hain***

There was one shiva that came and then went then came another and more

Countless incarnations of Krishan and Ram came and went

Innumerable brahmas, vishnus, Vedas and puranas are there

Many authors of simritis came and went. Countless

*mundrachal,ashwani kumars numerous progeny of theirs have
come and fallen prey to death. Innumerable peers and prophets
have come and born of earth they finally merge into it
There have been great yogi's, renunciates , chaste monks,
celebrates and emperors who travel under lavish palnquins for
miles. These powerful kings usurp kingdoms and shatter the
honour of the vanquished. Kings like Maandhaata, Dilip who took
pride in themight of their arms. Kings like Dara proud as
duryodhan lived their life finally to merge into the earth*

Akal Ustat stanza 77-78 Guru Gobind Singh ji

O, my foolish mind! What is the need to be haughty? The things and
possessions of which you feel so proud of today, you will leave them
behind tomorrow, as is God's will. When you ultimately have to part
with them then

*moorakh man kaahay karseh maanāa.
uth chalnaa khasmai bhaanaa. Il1Il rahaa-o.*

*O foolish mind, why are you so proud?
You shall have to arise and depart when it pleases your Lord
and Master. Il1IlPausell*

Maaroo Mehlāa: 1(Page:989)

Understand that ego or 'I am' can only be destroyed through the
Satguru's wisdom and our contemplation on it. Through the Guru's
wisdom, egoistical thought become extinct. Such a Guru beloved being
not only attains realization himself but also becomes the medium for
the salvation of countless others. Such a Guru loved being then need
not wander through countless lives in countless life forms. Like an
alchemist, even his touch will have the effect of changing iron to gold
and he is truly acceptable to the true Waheguru.

*veechaar maarai tarai taarai ulat jon na aav-ay.
aap paaras param Dhi-aanee saach saachay bhaav-ay.*

*One who conquers his own self through contemplation is saved,
and saves others as well; he does not come to be born again.
The supreme meditator is Himself the philosopher's stone, which
transforms lead into gold. The true man is pleasing to the True
Lord.*

Dhanaasaree Mehlāa; 1(Page:687)

HARMFUL EFFECTS OF THE EGO

According to the Sahibs, all the deeds a man does under the
influence of the ego ultimately become a noose around his neck. All
deeds he commits under the influence of his sense of 'I' and 'I am' or
'me and mine' become shackles around his feet, which act as obstacles
and hinder his spiritual journey.

*ha-o ha-o karam kamaanay.
tay tay banDh galaanay.
mayree mayree Dhaaree.
ohaa pair lohaaree.*

*All the deeds done in egotism,
are just chains around the neck.
Harboring self-conceit and self-interest
is just like placing chains around one's ankles.*

.Maaroo Mehlāa:5(Page:1004)

mayree mayree Dhaar banDhan banDhi-aa.

Crying out, "Mine! Mine!", he is bound in bondage

Soohee Mehlāa:5(Page:761)

A being whose attention is focused constantly on 'me' and 'mine' is
headed towards the path of wretchedness. He does not understand
nor does he try to realize the truth. Instead, he chooses to sleep the
sleep of ignorance and illusion.

*mayraa mayraa kar kar vigoṭaa.
aṭam na cheenHai bharmāi vich soṭaa. Il1Il*

Crying out, "Mine, mine!", they are ruined.

They do not remember their souls; they are asleep in superstition. Il1Il

Aasaa Mehlāa:3(Page:362)

All the soul's attachments arise from the concept of 'yours' and 'mine'.
By the Guru's grace, when a being's ignorance of the truth is removed,
all the shackles that tie him down are removed.

*mayraa tayraa jaantaa tab hee tay banDhaa.
gur kaatee agi-aantaa tab chhutkay fanDhaa. Il2Il*

*He is concerned with 'mine and yours', and so he is held in
bondage.*

When the Guru dispelled my ignorance, then the noose of death was cut away from my neck. ||2||

Aasaa Mehlaa:5(Pahe:400)

As long as man, under the influence of ignorance and his ego, considers himself the doer and originator of all his actions, the cycle of transmigration does not end for him. As long as he in his ignorance sees the world in duality, He considers someone his enemy and another as his friend, until then he cannot achieve stillness of mind:-

***jab ih jaanai mai kichh kartaa.
tab lag garabh jon meh firtaa.
jab Dhaara ko-oo baaree meet.
tab lag nihchal naahee cheet.***

As long as this mortal thinks that he is the one who does things, he shall wander in reincarnation through the womb.

As long as he considers one an enemy, and another a friend, his mind shall not come to rest.

Sukhmani Shaib (Page:278)

In fact , so overpowering does the ego or 'I' become that the being begins to consider himself to be omnipotent, spouting words of such conceit and arrogance, like "I am powerful, I can have anyone I want killed, I can have anyone imprisoned, I can finish anyone" :-

***ha-o maara-o ha-o banDha-o chhoda-o mukh tay ayy
babaarhay.***

He may proclaim, "I can kill anyone, I can capture anyone, and I can release anyone."

Aasaa Mehlaa:5(Page:380)

The ego and pride can render a man stupid, under its influence he can go so far as to claim that he has the power to chain such and such person and take revenge on him. He foolishly claims, "Who has the guts to step onto my lands? I am the most knowledgeable person around. I am cleverer and more intelligent than others etc." Such an egoistical person considers all others fool.

***ha-o banDha-o ha-o saaDha-o bair. hamree bhoom ka-un
ghaalai pair.
ha-o pandit ha-o chatur si-aanaa.
karnaihaar na bujhai bigaanaa. ||3||***

They say, "I shall tie up my enemy, and I shall cut him down. Who dares to set foot upon my land?

I am learned, I am clever and wise."

The ignorant ones do not recognize their Creator. ||3||

Gauree Mehlaa:5(Page:178)

According to the Satgurus, it so happens that when under the influence of the ego, a being shows hatred to another, the other returns his hatred manifold. When a being thinks badly of another, considers another as alien or unrelated to him, then others too weave many a web to trap him. When a being discards the concept of 'mine and yours' only then does everyone begin to love him. Shedding their animosity towards him, they deal with him lovingly. Many a difficulty assails a man when he thinks of his possessions as 'mine' and tries to hold on to them. When he perceives the omnipotent Lord as the doer he and himself discards both his ego and his concept of me and mine, it is then that his jealousy and malice end.

***jab kis ka-o ih jaanas mandaa.
tab saglay is mayleh fanda.
mayr tayr jab ineh chukaa-ee.
taa tay is sang nahee bairaa-ee. ||2||
jab in apunee apnee Dhaaree.
tab is ka-o hai muskal bhaaree.
jab in karnaihaar pachhaataa.
tab is no naahee kichh taataa. ||3||***

When he believes others to be bad, then everyone lays traps for him.

But when he stops thinking in terms of 'mine' and 'yours', then no one is angry with him. ||2||

When he clings to 'my own, my own', then he is in deep trouble.

But when he recognizes the Creator Lord, then he is free of torment. ||3||

Gauree Mehlaa:5(Page:235)

It can be said all suffering, all worries, all the lamenting, all difficulty, all the animosities and opposition have their roots in man's ego and his 'me' and 'mine' attitude. This keeps him chained to the cycle of birth and death.

That is why the fourth Guru DevJi in the 'Suhi Rag' has stated, "o, God's people! This Maya (illusion) which is stuck to you in the guise of

the ego is the cause of the distance between you and the Lord Almighty. The ego is the obstacle in your unification to the Master. Therefore, you must destroy this ego. This ego has rendered useless your gold."

**maarayhis vay jan ha-umai bikhi-aa jin har parabh milan na diṭee-aa.
dayh kanchan vay vannee-aa in ha-umai maar vigūṭee-aa.**

*Eradicate the poison of egotism, O human being; it is holding you back from meeting your Lord God.
This golden-colored body has been disfigured and ruined by egotism.*

Soohee Mehlāa:4(page:776)

That heart, in which the ego is encamped, is not acceptable to the Lord. All the holy scriptures that impart wisdom to us, repeatedly assert this fact.

har jee-o ahaNkaar na bhaav-ee vayḍ kook sunāaveh.

The Dear Lord is not pleased by egotism; the Vedas proclaim this clearly.

Shalok Mehlāa:3(Page:1079)

Because the ego and 'I' is not acceptable to our Lord, therefore in such a heart where the ego or I reside, the Lord's Name cannot abide. This is because both are opposed to each other. Where the divine Name abides there the ego is destroyed, till the time the ego or I resides in the heart, until then the Name of the Lord will not find a home in that heart.

ha-umai naavai naal viroDh hai du-ay na vaseh ik thaa-ay.

Ego is opposed to the Name of the Lord; the two do not dwell in the same place.

Wadahans Mehlāa:3(Page:560)

Because the Name cannot abide in an egoistical heart, therefore an egoistical being cannot become worthy of the Lord's grace. Baba Faridji gives the example of hillock or sand dune saying-those beings that are conceited about their wealth or youth, or hunger after praise, are left bereft of the Lord's many graces. Just as when it rains, the hillocks are devoid of the rain, as the water does not stay at the top of the hill but flows downwards. Water always flows and resides at low-lying areas.

**fareedaa garab jinHaa vadi-aa-ee-aa Dhan joban aagaah.
khaalee chalay Dhane si-o tibay ji-o meehahu. II105II**

*Fareed, those who are very proud of their greatness, wealth and youth,
shall return empty-handed from their Lord, like sandhills after the rain. II105II*

Shalok Fareed Jee(Page:1383)

In the 'Saheskriti' Saloka's the fifth Guru Sahib Ji has described the 'I' or ego as the root cause of mans wandering through the cycle of birth and death. It is also the cause of cursing the soul. The ego causes distances to develop amongst friends and dear ones. It causes one's foes to become even stronger in their enmity and they weave many webs around us under the influence of Maya. Caught in the clutches of the ego or 'I' the soul becomes weary, wandering through the cycles of birth and death. Reaping the fruits of its joys and sufferings, in ignorance man wanders as if passing through a terrifying jungle. Man is stuck in this difficult, incurable suffering. The cure for such incurable suffering lies with the Master practitioner, the Lord. Therefore, we must remember our true Lord at all times so that we may find release from this chronic illness.

**hay janam maran moolaN ahaNkaaraN paapaatmaa.
mitraN tajan satraN darirh-aaNt anik maa-yaa bisteerniH.
aavant jaavant thakan jee-aa dukh sukh baho bhognah.
bharam bha-yaan udi-aan ramnaN mahaa bikat asaaDh
rognah.
baid-yaN paarbarahm parmaysvar aaraaDh Nanak har har haray. II49II**

*O egotism, you are the root of birth and death and the cycle of reincarnation; you are the very soul of sin.
You forsake friends, and hold tight to enemies
You spread out countless illusions of Maya.
You cause the living beings to come and go until they are exhausted.
You lead them to experience pain and pleasure.
You lead them to wander lost in the terrible wilderness of doubt;
you lead them to contract the most horrible, incurable diseases.
The only Physician is the Supreme Lord, the Transcendent Lord God. Nanak worships and adores the Lord, Har, Har, Haray. II49II*

Shalok Sehskritee Mehlāa:5(Page:1358)

The creator of distance between us and the Lord, the cause of the Lord's Name not residing in our hearts, that which keeps us destitute of the Lord's, grace, tying us down to the cycle of transmigration and causing us many more difficulties, is pride, ego or 'I'. We need to save ourselves from it. Else, the above could be our lot. Therefore accepting the Guru's teaching we must

mayraa tayraa chhodee-ai bhaa-ee ho-ee-ai sabh kee Dhoor.

Give up your sense of mine and yours, O Siblings of Destiny, and become the dust of the feet of all.

Sorath Mehlā:5(Page:640)

The Gurbani under whose guidance we are to mould our lives, has the power to illuminate our lives and amend our present, and future. In this Gurbani, which has come from the Source, the Satgurus have not given even an iota of space to the ego or I. Historical narrations also are definite proof of this. When the Bhagats of that period found out that, the Satguru was creating a Granth, which would include the bani of Bhagats too. Bhagat such as Shhajuji, Bhagat Peelo, Bhagat Kahna, and Bhagat Shah approached Shri Guru Arjundev Ji with their creations at Amritsar Sahib. The Sahib asked then too to read out their writings turn wise. The first one to do so was Bhagat Kahna ji.

Main ohi ray main ohi ray

Jaako naarad saarad sayvay sayvay devi deva ray

1. Bhagat Shhajuji had created some verses .Sahib rejected shhaju ji's compositions explaining, "Shhaju ji we have created a religion which teaches ascetism without having to leave the home and family. One must have respect for women. **So kio munda aakhi-ay jit jummay raajaan.** Why denounce and call woman evil that gives birth to kings. **Asa Mehlā : 1** If there were no women then how would you come into this world?"

2. Peelo ji read his composition Addressing peeloji stated, "Peelo. Joys and sorrows are the will of God. We must remain content in every which way he deems fit for us. **Hukmay jumman hukmay marna naam tayra munn tunn adhaari Nanak das bakshish tumaari.** We die and are born in his will. You name is the basis of my being mental and physical it is your boon upon slave Nanak. Our belief is - Our way is to abide by the will of God".

3. Shah Hussein's Composition. Satguruji rejected this composition saying how one can remain silent. We have been directed to discard such an ego and we must hold on to the Guru's teaching. In this lies our salvation. **Jubb lugg duniya rahi-ay Nanak kichh suni-ay kich kuhi-ay.** As long you live in this world, Nanak one should listen and converse with the world.

Braham bishan Mahesh araadhay subh karday ja ki seva ray

I am he I am he

Whom the rishi naarad and saarad , goddesses and gods serve

Brahma Vishnu shiva all serve and pray to you

Guru Sahib asked him to carry on further.

Main kanha kanha meri dheeth

Kanha aagay kaanha peeth

Jutt dekho tutt kanha bhai

Main kanha kanha subh aahi

I am kanha and kanha is all I see

Kanha ahead and behind me

Wherever I look see kanha

I am kanha and he is everywhere

Addressing Kahnaji Sahib stated 'Kahnaji your thoughts and opinions do not coincide with our view. A hint of conceit reflects in your writing, one is to rid oneself of the ego and not try to strengthen the knots of 'me' and 'mine' Please have your writing published elsewhere because conflicting views cannot be written in the same text. The Guru's home is the home of humility. Here

mai naahee kachh ha-o nahee kichh aahi na moraa.

a-osar lajaa raakh layho saDhnaa jan toraa. II4II1II

I am nothing, I have nothing, and nothing belongs to me.

Now, protect my honor; Sadhana is Your humble servant. II4II1II

Bani Sadhna Ji (Page:858)

Here

kabeer mayraa mujh meh kichh nahee jo kichh hai so tayraa.

tayraa tujh ka-o sa-upatay ki-aa laagai mayraa. II203II

Kabeer, nothing is mine within myself. Whatever there is, is Yours, O Lord.

If I surrender to You what is already Yours, what does it cost me? II203II

Kabeer Jee(Page:1375)

The person who adopts such an attitude as above is the one who finds a place in the Guru's abode. Then how does one save oneself from such an ego. In the light of the Guru's bani are shown three ways to rid the seeker of the ego or I.

WAYS TO SAVE ONESELF FROM THE EGO

First: - True Communion (Satsangat)

Second: - To toil on the divine Name

Third: - Humble prayer before the Lord.

True Communion (Satsangat)

Satsangat and the importance of Satsangat: - Satsangat is not the name of some large gathering. Satsangat is the combination of two words. The first is the Truth. What is this Truth about which the Sahib's have written in the Gurbani, saying 'AAD SUCH JUGAAD SUCH HAI BHI SUCH NANAK HOSI BHI SUCH' i.e. he was true in the beginning was true through the eons will be true and forever will be true in the future.

saahib mayraa ayko hai.

ayko hai bhaa-ee ayko hai. ||1|| rahaa-o.

My Lord and Master is One;

He is the One and Only; O Siblings of Destiny, He is the One alone. ||1|| Pausell

Aasaa Mehlaa:1(Page:350)

satgur mayraa sadaa sadaa naa aavai na jaa-ay.

oh abhinaasee purakh hai sabh meh rahi-aa samaa-ay. ||13||

My True Guru, forever and ever, does not come and go.

He is the Imperishable Creator Lord; He is permeating and pervading among all. ||13||

Soohee Mehlaa:4(Page:759)

There is only one truth, the only truth.

saahib mayraa ayk hai avar nahee bhaa-ee.

My Lord and Master is the One; there is no other, O Siblings of Destiny.

Aasaa Mehlaa:1(page:420)

Sangat means a gathering. That gathering or assembly where the truth is present, the truth is worshiped, truth is contemplated, efforts are made to unite with the truth and the existence of the one Lord is affirmed always, in the eyes of the Guru, such an assembly is called the Satsangat or true assembly. In a gathering where the truth is not present, whether it is a small gathering or large one not withstanding, it is but an assembly not a holy communion or Satsangat. In the Sri Rag, the sahib's have proclaimed.

**Satsangat kaisee jaani-ay jithay eyko naam vakhani-ay
Eyko naam hukam hai Nanak satgur diya bujha-ey jio**

How is the Society of the Saints to be known? There, the Name of the One Lord is chanted. The One Name is the Lord's Command; O Nanak, the True Guru has given me this understanding

Sri raag mehlaa:3 (page72)

By sitting in such a Satsangat and singing the praises of the Lord, the thick greasy film of the ego or 'I' (which has soiled the mind) is washed away. Without Satsangat, there is no other way to purify this mind and to remove this impurity.

ahaN-buDh man poor thiDhaa-ee.

saaDh Dhoor kar suDh manjaa-ee. ||1||

The mind is overflowing with the greasy dirt of egotistical pride.

With the dust of the feet of the Holy, it is scrubbed clean. ||1||

Gauree Mehlaa:5(Page:200)

In the 'Sorath Rag', the fifth Satguru Ji has stated that if someone wishes to wash away the impure effects of Maya accumulated upon his mind, the seeker must seek satsangat. There, sitting in the satsangat, he must worship the Name of the Waheguru. By doing so, the fears created by doubt and negative sinful impressions will be discarded. Thus, the distance between the Lord and us too will diminish. By the grace of satsangat, the mind is cleansed. In a cleansed and pure mind alone does the Lord's divine Name reside.

sachay charan sarayvee-ah bhaa-ee bharam bha-o hovai naas.

mil sant sabhaa man maaNjee-ai bhaa-ee har kai naam nivaas.

Adoring the feet of the True Guru, O Siblings of Destiny, doubt and fear are dispelled.

Joining the Society of the Saints, cleanse your mind,

O Siblings of Destiny, and dwell in the Name of the Lord.

Sorath Mehlaa:5(Page:639)

There is many a blessing to be gained from the company of pious beings, the mention of which can be found in the Sukhmani Sahib by Sri Guru Arjun Dev Ji. In which Guru Ji states that the ego is destroyed only through Satsangat. The removal of the I or ego enables man to grasp the essence of true knowledge. Through satsang man can rid himself of life times of sins 'haumay rog manukh ko deena' i.e. the malady of ego of which he has become a victim. His sense of 'I', a

separate identity he created for himself, too subsides and is purified in the company of the holy beings. His soul is illuminated with joy in this world and the next. All impurities of the mind are removed through Satsang, then man perceives the Lord near him at all times. In the company of the holy, all the mind's inner and outer conflicts are resolved and man receives the gift of the jewel like divine Name. Man then engages in all efforts to realize the 'one' Waheguru. One cannot express with this tongue the true magnitude and greatness of Satsang. Rightly, it can be said it is as impossible to put into words the greatness of the Lord, as is the case of satsangat. Its greatness is immeasurable, beyond description.

saaDh kai sang mukh oojal hot.
saaDhsang mal saglee khot.
saaDh kai sang mitai abhimaan.
saaDh kai sang pargatai sugi-aan.
saaDh kai sang bujhai parabh nayraa.
saaDhsang sabh hot nibayraa.
saaDh kai sang paa-ay naam ratan.
saaDh kai sang ayk oopar jatan.
saaDh kee mahimaa barnai ka-un paraanee.
Nanak saaDh kee sobhaa parabh maahi samaanee. ||1||

In the Company of the Holy, one's face becomes radiant.
In the Company of the Holy, all filth is removed.
In the Company of the Holy, egotism is eliminated.
In the Company of the Holy, spiritual wisdom is revealed.
In the Company of the Holy, God is understood to be near at hand.
In the Company of the Holy, all conflicts are settled.
In the Company of the Holy, one obtains the jewel of the Naam.
In the Company of the Holy, one's efforts are directed toward the One Lord.
What mortal can speak of the Glorious Praises of the Holy?
O Nanak, the glory of the Holy people merges into God. ||1||

Gauree Sukhmani Mehlaa;5(Page:271)

The Satgurus have extolled the virtues of Satsangat or holy company. Satgururaji has given the example of 'Ganika' an impure soul who through holy Communion attained salvation. The fourth Guru Sri Guru Ramdasji, while bestowing satsangat with the greatness it deserves, states that the company of the Holy is worthy of untold laudation. As it is through

the sat sang or the company of the holy that one gains the true nectar of the divine Name.

sangat kaa gun bahut aDhikaa-ee parh soo-aa ganak uDhaaray.

The virtues of the Sangat, the Holy Congregation, are so very great.

Even the prostitute was saved, by teaching the parrot to speak the Lord's Name.

Nat Mehlaa:4(page:981)

Dhan Dhun Satsangat Jit har ras paiya
Mill junn Nanak naam nivaas

Blessed Blessed is the saintly congregation wherein one obtains blissful union with the lord. By meeting gods servant Nanak has come to reside with naam

Gurji Mehlaa : 4 (page 10)

Extolling the virtues of satsangat, Bhai Gurdasji emphasizes its importance saying that if hours of the day are divided into eight parts and further into sixty parts (each comprising twenty-four minutes) called 'ghari'. Of the sixty 'Gharis' if a being keeps the company of the Holy for just one 'ghari' everyday, he will gradually find his true home within himself. He further gives three examples explaining the importance of Satsang.

Just as a major portion of a boat submerged in the water, leaving just 2-3 inches of it above water, even then the boat does not sink but still carries its load safely to the other side. If a person is about to eat after 24 hours, sitting in the kitchen, where many a dish has been prepared and he shortly satiates the hunger of 24 hrs while enjoying the various preparations. Just as an impoverished man was to go before the king everyday, bowing before him, he narrates his tale of woes. One day the king in his pleasure grants him a large estate thus removing his poverty in one go and enabling him to lead a life of joy and comfort. In the same way if of the twenty-four hours, one ghari (comprising 24 minutes) is devoted to the company of the holy where one engages in uniting one's consciousness to that of the Lord, such a seeker will come to reside in abiding stillness within Him. Let us read the swaiya of bhai sahib ji...

Jaisay bojh bhari naav aanguri duay bahar hu-ay
Paar parray poor subbay kusal bihaat hai
Aisay eyka haari eyk ghari paaksala baith
Bhojan kai binj naad svaad kai aghaat hai

*Jaisay raj duar ja-ey karat juhar jan
Eyk ghari paachhay des bhogta hu-ay khaat hai
Aath he pehar saath ghai mai jau eyk ghari
Saadh samaagam karray nij ghar jaat hai*

Kabitt swaiyay Bhai gurdas ji

In the next, 'Swaiyas' Bhai Gurdasji has used more examples to illustrate the importance of Satsang more elaborately. For example, if a man travels with companions or a group, he reaches his destination safely. However, if the same man were to be abandoned without company on the same treacherous journey, he would be looted by bandits and then killed on the spot. Just as a field with fencing around it is protected from both animals and humans. However, a field without protection around it is open to destruction from both animals and humans who may destroy the crop.

Just as a parrot sitting in a cage repeats the name of 'Ram' happily without fear. However, the same parrot when it comes out of the cage is grabbed instantly by a cat and eaten up. In the same way in the company of holy beings, with the healing touch of the divine Name, the seeker attains the state of inner stillness within himself. He who shuns pious company and wanders alone (meaning does not commune with holy beings) finds the five ambassadors of Maya i.e. desire, anger, attachment greed and pride kill the beings spiritual life.

Bhai Sahib Ji has put forward the theory that just as companions can guard you against thieves on a journey, fencing protects the field and crops, a cage protects the parrot from the cat, in the same way satsangat protects us from desire, anger, attachment, greed and pride-the five ambassadors of Maya. Whenever a man encounters difficulties in this world, a child seeks his parents support, a brother from brother a friend from friend. In this world, the above relations protect and support him in difficult times. Often on not receiving help from relations, a man spends large amounts of money to save himself.

Nevertheless, no one can save the being from the harm caused by the five ambassadors of Maya, neither friends, nor parents, nor brothers and sisters. Man bribes to save ones self-are also fruitless. The one and only saviour from the 'five' is satsangat alone.

***Sung mill challay nir bighan pahoochay ghar
Bichhray turat batvaaro maar daar hain
Jaisay baar ddee-ay khait chhuvat na mrig nar
Chhait-ee bha-ey mrig punkhee khaittay ujjaar hain
Pinjra mai soo-a jaisay ram naam layt hayt***

***Niksat khin tahein grast munjaar hain
Sadh sung mill munn pahunchay sehaj ghar
Bichrat puncho doot pran parhaar hain***

Kabitt swaiya Bhai Gurdas ji

Therefore, one asks of the Lord, O Master! Grant me the dust of holy satang, which is the key to the treasures of this world and the next. Shower your grace on us.

***jin jin saaDhsang paa-i-aa.
so parabh aap taraa-i-aa.***

*Whoever finds the Saadh Sangat, the Company of the Holy,
is saved by God Himself.*

Sorath Mehlaa:5(Page:622)

That is when the fourth GurudevJi emphasized the utter importance of satsangat. Satguru Arjun DevJi guarantees that he who comes to the shelter of the all-powerful Lord need not carry fear of anything, any longer. Abiding in the Satsangat, man effortlessly crosses the stormy seas of this world to reach his destination i.e. self-realization.

***Millat pyaaro pran nath kavan bhagat tay
Saadh sangat pa-ee param guttay***

*What sort of devotional worship will lead me to meet my Beloved,
the Lord of my breath of life? In the Saadh Sangat, the Company
of the Holy, I have obtained the supreme status.*

Malar Bhagat Ravidas ji (page 1293)

The visible image of the lord, Sri Guru Arjun DevJi removes our restlessness stating that, "after a great deal of research, I have come to the conclusion that without seeking satsangat i.e. (the company of the holy) no man can attain realization. One's welfare and benefit in seeking satsangat is incredibly essential." In the eyes of Sri Guru Arjun DevJi, a being neither of outer beauty, nor of a high caste, nor someone-who thinks he is knowledgeable and neither is man of wealth acceptable. In fact, the Satguru calls those with these above qualities, if devoid of the love of the lord, dead and lifeless. Everyone fears a dead corpse. One is repulsed to touch a dead body.

***at sundar kuleen chatur mukh nyi-aanee Dhanvant.
mirtak kahee-ahi naankaa jih pareet nahee bhagvant. Il11l***

*He may be very handsome, born into a highly respected family,
very wise, a famous*

*spiritual teacher, prosperous and wealthy;
but even so, he is looked upon as a corpse,
O Nanak, if he does not love the Lord God. ||1||*

Bavan akhri Mehlaa : 5 (Page:253)

All love a beautiful being. One wishes to be near a thing of beauty. However in the eyes of the Guru who is truly beautiful? He who abides in the satsangat. He who unites with the Lord, singing his praises collects the wealth of the divine Name.

***say-ee sundar sohnay.
saaDhsang jin baihnay.
har Dhan jinee sanji-aa say-ee gambheer apaar jee-o. ||3||***

*They alone are beautiful and attractive,
who abide in the Saadh Sangat, the Company of the Holy.
Those who have gathered in the wealth of the
Lord's Name-they alone are deep and thoughtful and vast. ||3||*

Maajh Mehlaa:5(Pager:132)

Sri Guru Arjun Dev Ji describes the fruits one gathers by sitting in the company of the pious and holy, meditating on His Name and seeking the shelter and protection of the Lord as follows.

The spiritual stage where a being cannot reach through force and intellect, can be done easily through 'saad' (holy pious) sangat. Through satsangat, grave sorrow and sufferings dissolve, giving place to joy and bliss. Such evil doers while lying create distances and doubt amongst others. Those backbiters who create misunderstandings through their backbiting become virtuous through the grace of the divine Name and Satsangat. Sorrow is converted to into joy; a weak fearful being becomes brave and strong. Terrifying wilderness becomes a habitable place wherever people gather in satsangat. By the grace of the Almighty, the symptoms of truth and righteousness develop in those who abide in satsangat. All these graces are the fruits of the Lord's worship, His shelter and satsangat.

***durgam sathan sugamaN mahaa dookh sarab sookh-nah.
durbachan bhayd bharamaN saakat pisanaN ta surajneh.
asthiTan sog harkhaN bhai kheenaN ta nirabhveh.
bhai atvee-aN mahaa nagar baasaN Dharam lakh-yan parabh
ma-i-aa.
saaDh sangam raam raam ramnaN saran Nanak har har da-
yaal charnaN. ||44||***

*The most difficult place becomes easy, and the worst pain turns
into pleasure.*

*Evil words, differences and doubts are obliterated, and even
faithless cynics and malicious gossips become good people.
They become steady and stable, whether happy or sad; their
fears are taken away, and they are fearless.
The dreadful woods become a well-populated city; such are the
merits of the righteous life of Dharma, given by God's Grace.
Chanting the Lord's Name in the Saadh Sangat, the Company
of the Holy,
O Nanak, the Lotus Feet of the Merciful Lord are found. ||44||*

Shalok Sehskritee Mehlaa:5(page:1357)

Elaborating further on the significance of satsangat in the above shalok, Sri Guru Arjun Dev Ji takes it further in the 'Bilawal Rag' stating, "O my dear friend listen carefully to the significance of satsangat. He who comes and abides in the satsangat finds his mind purified. The filth of vices inside him is washed away. Crores of sins within him are destroyed. O, my dear friend! A satsangi's (he who abides in pious, holy company) life is purified. It is like the astonishing feat of cripple being able to climb a mountain. In the same way, a spiritually crippled being in the company of the pious can scale spiritual heights. This is an astonishing achievement. This feat is possible only through satsangat. Through satsangat extremely foolish beings, become wise and supreme. Through the grace of satsang, eyes devoid of true wisdom like a blind man, attain the light of knowledge."

Thus, a being is able to see beyond this three dimensional world.

O, dear friend! Meditation and worship done in the company of holy beings has immense power. Through the grace of this power, an ant (humility) can overpower an elephant (ego, pride). The Lord, pleased with a devotee's worship ordains him as his own and grants the being the gift of fearlessness. O, dear brother! Through the grace of satsangat, a lion (ego, pride) becomes a cat (humble). A small hillock (timid nature) appears as if it is the 'sumer' mountain.

By the grace of the Guru's company, those beings with beggar like mentality become satisfied, they are also satisfied where worldly possessions (Maya) are concerned. They become carefree, leaving all cares to the Almighty. O, my dear brother! Which of the countless virtues of the Lord's Name should I describe that are attained through satsangat? The Lord's Name is the bestower of immeasurable gifts. So, dear Lord! Have mercy upon me; grant me the gift of your Name and the company of your saints. I am but a slave at your door:-

***pingul parbat paar paray khal chatu bakeetaa.
anDhulay taribhavan sooji-aa gur bhayt puneetaa. ||1||
mahimaa saaDhoo sang kee sunhu mayray meetaa.***

*mail kho-ee kot agh haray nirmal bha-ay cheetaa. ||1|| rahaa-o.
 aisee bhagat govind kee keet hastee jeetaa.
 jo jo keeno aapno tis abhai daan deetaa. ||2||
 singh bilaa-ee ho-ay ga-i-o tarin mayr dikheetaa.
 saram kartay dam aadh ka-o tay ganee Dhaneeetaa. ||3||
 kavan vadaa-ee kahi saka-o bay-ant guneetaa.
 kar kirpaa mohi naam dayh Nanak dar sareetaa. ||4||7||137||*

*The cripple crosses over the mountain, the fool becomes a wise man,
 and the blind man sees the three worlds, by meeting with the True Guru and being purified. ||1||
 This is the Glory of the Saadh Sangat, the Company of the Holy; listen, O my friends.
 Filth is washed away, millions of sins are dispelled, and the consciousness becomes immaculate and pure. ||1||Pausell
 Such is devotional worship of the Lord of the Universe, that the ant can overpower the elephant.
 Whoever the Lord makes His own, is blessed with the gift of fearlessness. ||2||
 The lion becomes a cat, and the mountain looks like a blade of grass.
 Those who worked for half a shell, will be judged very wealthy. ||3||
 What glorious greatness of Yours can I describe, O Lord of infinite excellences?
 Please bless me with Your Mercy, and grant me Your Name;
 O Nanak, I am lost without the Blessed Vision of Your Darshan. ||4||7||137||*

Bilaaval Mehlaa:5(page:809)

SatguruJi has brought to our attention in detail all the precious gifts and graces which one receives by meditating on the Name in satsangat. Now the onus is upon us to contemplate whether we are to abide and worship his Name in the satsangat. Thus, we receive his priceless gifts. Alternatively, are we to waste away this golden opportunity through our inattentiveness without having achieved anything?

chalay ju-aaree du-ay hath jhaar. ||4||2||

In the end, the gambler shall depart empty-handed. ||4||2||

Bhagat Kabeer Jee(page:1158)

In such a state as stated above, one leaves this world with regrets alone.

This cannot be! We must listen carefully to the advice given to us by the Guru Patshaha so that we may awaken from the sleep of indifference. GuruJi is calling out to us repeatedly to pay attention.

*jaag layho ray manaa jaag layho kahaa gaafal so-i-aa.
 jo tan upji-aa sang hee so bhee sang na ho-i-aa. ||1|| rahaa-o.
 maat pitaa sut bandh jan hit jaa si-o keenaa.
 jee-o chhooti-o jab dayh tay daar agan mai deenaa. ||1||
 jeevat la-o bi-uhaar hai jag ka-o tum jaan-o.
 Nanak har gun gaa-ay lai sabh sufan samaana-o. ||2||2||*

*Wake up, O mind! Wake up! Why are you sleeping unaware?
 That body, which you were born with, shall not go along with you in the end. ||1||Pausell
 Mother, father, children and relatives whom you love,
 will throw your body into the fire, when your soul departs from it. ||1||
 Your worldly affairs exist only as long as you are alive; know this well.
 O Nanak, sing the Glorious Praises of the Lord; everything is like a dream. ||2||2||*

Tilang Mehlaa:9(Page:726)

One day 'dhan lokaan tunn bhasmay dheri' i.e our wealth will be left for others and our body will be a pile of ashes, which is what our plight shall be. Therefore, through the medium of this body, while seeking Holy Communion, we must meditate on the Lord's Name thus using this body successfully for its true purpose. If we do not do so, the messenger of regret will always blame the soul. That is why Baba KabirJi, while inspiring us also warns us saying.

*kabeer lootnaa hai ta loot lai raam naam hai loot.
 fir paachhai pachhutaahugay paraan jaahingay chhoot. ||4||1||*

Kabeer, if you must rob and plunder, then plunder the plunder of the Lord's Name.

Otherwise, in the world hereafter, you will regret and repent, when the breath of life leaves the body. ||4||1||

Shalok Kabeer Jee(Page:1366)

"Oh being! Shed your lazy nature. That which you are to do tomorrow, do it today. If you are thinking of doing it today, then start doing it now. Because when death comes looming over your head you will be able to do nothing. Therefore, oh my mind! Listen to Baba Farid's words":-

*kabeer kaal karantaa abeh kar ab kartaa su-ay taal.
 paachhai kachhoo na ho-igaa ja-o sir par aavai kaal. ||138||*

Kabeer, that which you have to do tomorrow - do it today instead;

*and that which you have to do now - do it immediately!
Later on, you will not be able to do anything, when death hangs
over your head. ||138||*

Shalok Kabeer Jee(page:1371)

Therefore, o, my mind! For your own sake stop your meaningless talk and your vacillating ways and adopt the teaching laid down by the third Guru Sahib who states-

ayharh tayharh chhad too gur kaa sabad pachhaan.
satgur agai dheh pa-o sabh kichh jaanai jaan.

*Renounce your petty arguments, and realize the Word of the
Guru's Shabad.*

*Bow in humble respect before the True Guru; He is the Knower
who knows everything.*

Shalok Mehlaa:3(page:646)

The Satgurus have given us a lot of leeway to abide in the satsang. "O being! From your daily routine take out at least one ghari per day for satsang. If you cannot find time from your busy worldly chores then at least give half a 'ghari' of time to satsang. Nevertheless, even if this is not possible then at least one fourth of a ghari must be taken out for Holy Communion. You have everything to gain from satsangat. There is nothing to lose.

kabeer ayk gharhee aaDhee gharee aaDhee hooN tay aaDh.
bhagtan saytee gostay jo keenay so laabh. ||232||

*Kabeer, whether is is for an hour, half an hour, or half of that,
whatever it is, it is worthwhile to speak with the Holy. ||232||*

Shalok Kabeer Jee(Page:1377)

O, my mind! Just try to walk the Guru's path and see what it is like. The Guru is all benevolence. If you take one-step towards the Guru, the Guru will come forward crore steps to receive you. The Sikh, who meditates on the satguru's gifted Guru Mantra just once, finds that the Satguru Ji remembers him crores of times.

The sikh who with great reverence and faith places before his Satguru even a penny's worth of offering, the benevolent Satguru showers on him all the treasures of this world and the next. The Satguru is a treasure trough of benevolence and grace. His greatness is beyond any words of praise. One must repeatedly pay obeisance to such a Satguru in everyway, in our thoughts, actions and words. Because there is none another like, the Satguru in all three dimensions.

Charan Saran Gur eyk painda ja-ey chull
Satgur kot painda aagay ho-ey layt hai
Eyk baar satgur Mantar sinran maatar

Simran taahay baarang-baar gur hayt hai
Bhaavni bhagat bha-ey kaudi agar bhaag raakhay
Taahey gur sarab nidhan daan dayt hai
Satgur daya nidh mehama agaadh bodh
Namo namo namo namo nayt nayt nayt hai

*If you walk one step towards the guru
Satgur will walk millions of steps forward to meet you
If you meditate on the guru's word even for a moment
Satgur will remember you millions of times.
Even if you offer a smallest token of money
Satgur will bless you with vast treasures of both worlds
Satguru is the reservoir and source of grace and Mercy
The greatness of satguru is beyond praise
Such a satguru one bows to and salutes with mind, body and
deed such a satguru is beyond compare in all three worlds.*

Swaiya Bhai Gurdas Ji

WHAT FRAME OF MIND MUST ONE NURTURE IN ORDER TO ATTEND SATSANGAT?

What frame of mind must one have in order to attend satsangat? What all must one do while one is present there and when one comes back what are the deeds and actions one must adopt. Being ignorant of these matters, many a times instead of gaining from satsang we come back having accumulated many more sins. Then what Guru Nanak Dev Ji states happens to us. We go to satsang to discard some of our impurities but due to our unchecked ego, we end up committing the crimes of envying another's wealth, lust after another's form, or end up with the vice of backbiting others, thereby collecting more filth on our soul than when we started out. Then what exactly happened?

ik bhaa-o lathee naati-aa du-ay bhaa charhee-as hor.

*Some of their filth is washed off by these baths, but they only
accumulate twice as much.*

Shalok Mehlaa(Page:789)

In order to derive maximum benefit from the sangat what frame of mind must one go with? What must one do in the satsang? Satguru, the fifth Patshaha explains this to us in detail in the Bani of the 'Baraha Maha' in the verses pertaining to the 'Maag' (Month of March) saying o! seeker whenever you are fortunate enough to attend satsang, remove pride and conceit from your mind, let there be utmost humility in your heart so much so that you touch the dust of the feet of the sangat to

your forehead because in the satsangat :-

sabh tay neech aatam kar maan-o man meh ih sukh Dhaara-o. II1II

I judge myself to be the lowest of all; in this way, I instill peace within my mind. II1II

Davygandhaaree Mehlaa:5(Page:532)

hohu sabhnaa kee raynukaa ta-o aa-o hamaarai paas. II1II

Become the dust of the feet of all, and then, you may come to me. II1II

Shalok Mehlaa:5(Page:1102)

Creating such a bent of mind alone can you gain from satsangat, for a proud and conceited man it is like-

khaalee chalay Dhanee si-o tibay ji-o meehahu. II105II

shall return empty-handed from their Lord, like sandhills after the rain. II105II

Shalok Fareed Jee(Page:1383)

The above verse is completely applicable to such an egocentric person. That is why one must go into satsang reciting Baba Kabirji's verse.

kabeer sabh tay ham buray ham taj bhalo sabh ko-ay.

Kabeer, I am the worst of all. Everyone else is good.

Kabeer Jee(Page:1364):

When having adopted humility you reach the satsang, while sitting there...

THE FIRST KARMA OR ACTION ONE MUST PERFORM IS RECITING THE LORD'S NAME.

One must adopts the path of 'har ka naam dhya-ey' i.e. to 'Recite the Lord's Name':-

Whose Name must one contemplate? His Name whose contemplation bestows upon us our mind's desires, whose contemplation affords one everlasting peace and joy. We are to contemplate Him, who has bestowed us this wonderful body and soul to use it.

Dhi-aa-ay so parabh sadaa apunaa maneh chindi-aa paa-ee-ai.

Meditating forever on my God, I receive the fruits of my mind's desires.

Jaitsree Mehlaa:5(Page:704)

By worshipping Him

Dhi-aa-ay Dhi-aa-ay bhagtah sukh paa-i-aa

By constant meditation, His devotee finds peace.

Sukhmani Mehlaa:5(Page:284)

Dhi-aa-ay Nanak parmaysrai jin ditee jind. II14II

Meditate, O Nanak, on the Transcendent Lord, who has blessed you with your soul and your life. II14II

Salok mehlaa:1(page321)

We are to worship Him who

jee-o paa-ay pind jin saaji-aa ditaa painan khaan.

The One who fashioned the body and placed the soul within, who gives you clothing and nourishment

Shalok Mehlaa:5(page619)

has given us the above gift. Who are we to worship? In the 'pauri' of the 'Sri Rag' Satguruji has indicated that we are to worship Him whose will is supreme. Worship Him who will come to the aid of this soul in the end and save it from the minions of death. Contemplate Him who satiates all the mind's hungers and desires and who extinguishes the fires of acquisitiveness within us. Worship Him, whose worship causes foes and backbiters to bow and ask forgiveness. Contemplate Him who is the greatest of all, before whose Name the whole universe bows its head.

Sio aisa harnaam dhya-ay munn mayray jo subhna upp-ar hukam chal-aiy

Sio aisa harnaam juppee-ay munn mayray jo untee ausar la-ey chhada-ey

Sio aisa harnaam juppee-ay munn mayray jo munn ki trisna subh bhukh gav- aiy

so gurmikh naam juppiya vudbhaagi tin nindak dusht subh pairee pa-ey

Nanak nam araadh subhna tay vudda subh naavay uggay aan niva-ey

Meditate on that Name of the Lord, O my mind, whose Command rules over all. Chant that Name of the Lord, O my mind, which will save you at the very last moment. Chant that Name of the Lord, O my mind, which shall drive out all hunger and desire

from your mind. Very fortunate and blessed is that Gurmukh who chants the Naam; it shall bring all slanderers and wicked enemies to fall at his feet. O Nanak, worship and adore the Naam, the Greatest Name of all, before which all come and bow

Salok mehlāa:2(page89)

Whom must one contemplate? The Lord, who can fulfill all man's desires. The one who is the bestower of all joys of this mind and body The Lord in whose command are countless 'Kamdhenus Cows' (mythical cows capable of bestowing any miracle) to fulfill one's desires. He whose worship illuminates our soul here and in the after life. Therefore, one must meditate upon the Supreme Being who is beyond the call of Maya; His contemplation eliminates all strife and the inner conflicts caused by anger, lust, attachment, greed and pride. We are to worship Him, whose worship helps us cross this stormy, sea like life towards our salvation.

ichhāa poorak sarab sukh-daata har jaa kai vas hai kaamDhaynaa.

so aisaa har Dhi-aa-ee-ai mayray jee-arhay taa sarab sukh paavahi mayray manaa. ||1||

jap man sat naam sadaa sat naam.

halat palat mukh oojal ho-ee hai nit Dhi-aa-ee-ai har purakh niranjanaa. rahaa-o.

jah har simran bha-i-aa tah upaaDh gat keenee vadbhaagee har japnaa.

jan Nanak ka-o gur ih mat deenee jap har bhavjal tarna. ||2||6||12||

The Lord is the Fulfiller of desires, the Giver of total peace; the Kaamadhaynaa, the wish-fulfilling cow, is in His power.

So meditate on such a Lord, O my soul. Then, you shall obtain total peace, O my mind. ||1||

Chant, O my mind, the True Name, Sat Naam, the True Name. In this world, and in the world beyond, your face shall be radiant, by meditating continually on the immaculate Lord God. ||Pause|| Wherever anyone remembers the Lord in meditation, disaster runs away from that place. By great good fortune, we meditate on the Lord.

The Guru has blessed servant Nanak with this understanding, that by meditating on the Lord, we cross over the terrifying world-ocean. ||2||6||12||

Dhanaasree Mehlāa:4(Page:669)

Who are we to worship? The one and only beyond the effects of Maya. He who pervades everything. He who is omnipotent. Who is the initiator of all cause and effect. He who has the capacity to instantaneously create and destroy everything. There is none other than the one Lord. Who are we to contemplate? Contemplate the Lord, who pervades all countries, all worlds, the nether worlds and the whole universe. Whoever meditates on Him is purified from within.

har ayk niranjan gaa-ee-ai sabh antar so-ee.

karan kaaran samrath parabh jo karay so ho-ee.

khin meh thaap uthaapadaa tis bin nahee ko-ee.

khand barahmand paataal deep ravi-aa sabh lo-ee.

jis aap bujhāa-ay so bujhsee nirmal jan so-ee. ||1||

Sing the Praise of the One, the Immaculate Lord; He is contained within all.

The Cause of causes, the Almighty Lord God; whatever He wills, comes to pass.

In an instant, He establishes and disestablishes; without Him, there is no other.

He pervades the continents, solar systems, nether worlds, islands and all worlds.

He alone understands, whom the Lord Himself instructs; he alone is a pure and unstained being. ||1||

Jaitaree Mehlāa:5(Page:706)

THE SECOND DEED ONE MUST DO IN SATSANGAT IS TO LISTEN

While sitting in the satsangat one must not only recite the Lord's Name but also listen carefully to one's own recitation. He who listens finds the magic of Guru Nanak Dev Ji's words permeate through him.

Mutt vich rattan jawaahar manak Jay ikk gur ki sikh sunnee

Within the mind are gems, jewels and rubies, if you listen to the Guru's Teachings, even once

Japji (page2)

And

Nanak bhagtaan sada vigaas sunee-aydookh paap ka naas

O Nanak, the devotees are forever in bliss. Listening-pain and sin are erased.

Japji (Page2)

While sitting in the sangat every being must-

sarvanee sunee-ai rasnaa gaa-ee-ai hirdai Dhi-aa-ee-ai so-ee.

Hear with your ears, and sing with your tongue, and meditate within your heart on Him.

Sorath Mehlaa:5(Page:611)

Consciously listen while in the sangat. One must listen carefully to the sermon or kirtan in the congregation with an unfaltering mind. If the mind remains distracted and does not pay heed then as Baba kabir Ji dictates, with a loving whip bring it back, and with the help of deep awareness one must address this wavering mind saying.

**chal ray baikunth tujeh lay taara-o.
hicheh ta paraym kai chaabuk maara-o. Il2Il**

*Come, and let me ride you to heaven.
If you hold back, then I shall strike you with the whip of spiritual love. Il2Il*

Gauree Kabeer Jee(Page:329)

One is to explain to this surly obtuse mind the superior fruits to be gathered from listening to the Guru's words. "O, my mind! If you listen to the Guru's teachings you will attain everlasting peace in this life and bliss and joy here after"

**har kaa simran sun man kaanee.
sukh paavahi har du-aar paraanee. Il1Il rahaa-o.**

*Those who listen with their mind and ears to the Lord's meditative remembrance,
are blessed with peace at the Lord's Gate, O mortal. Il1IlPausell*

Gauree Mehlaa:5(Page:200)

O! My mind by listening to the Guru you will gain so much that to measure it, is beyond your wildest dreams. By listening to the teachings of 'Naam' dear mind, you will experience joy and bliss, your soul will experience peace, and all hungers will be assuaged. The Lord's Name will remove all your suffering. The nectar filled Name will gain you everlasting peace. The need to be accepted or looked up to by the world too will cease and you will attain realization. Your honor will remain intact in this world and in the after life. Therefore, my dear mind! Immerse yourself in a meditative state of mind and unite your consciousness to the divine Name. Listening to the Lord's Name, supernatural powers

become yours automatically. Listening to the Name, the nine cosmic treasures become yours. Where listening to the Name, one receives the priceless gift of contentment, there 'Maya' presents itself at the feet of such a being who worships the divine Name. Meditating and listening to the True Name, one attains the highest spiritual state of 'Sahej' (intuitive knowledge) where he abides in everlasting joy. O! Mind by listening to the Name carefully, one's soul is cleansed. Listening to the Name, one learns the knack of keeping the mind in control. The messengers of death do not trouble the being who listens to the Name. Listening to the Guru's wisdom, the darkness of ignorance is dispelled and the soul is illuminated by True wisdom. By listening to the Name one truly understands one's inner self. Where by listening to the Lord's Name one attains the truest benefits there, all one's sins too are destroyed. The being then realizes his true Lord. He, who becomes the Guru's disciple, sits in the satsangat and listens to the Guru's tenets, finds that he radiantly faces the Lord in His abode.

**naa-ay suni-ai man rehsee-ai naamay saaNt aa-ee.
naa-ay suni-ai man taripat-ee-ai sabh dukh gavaa-ee.
naa-ay suni-ai naa-o oopjai naamay vadi-aa-ee.
naamay hee sabh jaat pat naamay gat paa-ee.
gurmukh naam Dhi-aa-ee-ai Nanak liv laa-ee. Il6Il
naa-ay suni-ai sabh siDh hai riDh pichhai aavai.
naa-ay suni-ai na-o niDh milai man chindi-aa paavai.
aa-ay suni-ai santokh ho-ay kavlaa charan Dhi-aavai.
naa-ay suni-ai sahj oopjai sehjay sukh paavai.
gurmatee naa-o paa-ee-ai Nanak gun gaavai. Il7Il
naa-ay suni-ai such sanjamo jam nayrh na aavai.
naa-ay suni-ai ghat chaannaa aanHayr gavaavai.
naa-ay suni-ai aap bujhee-ai laahaa naa-o paavai.
naa-ay suni-ai paap katee-ah nirmal sach paavai.
Nanak naa-ay suni-ai mukh ujlay naa-o gurmukh Dhi-aavai. Il8Il**

Hearing the Name, the mind is delighted. The Name brings peace and tranquility.

Hearing the Name, the mind is satisfied, and all pains are taken away.

Hearing the Name, one becomes famous; the Name brings glorious greatness.

The Name brings all honor and status; through the Name, salvation is obtained.

The Gurmukh meditates on the Name; Nanak is lovingly attuned to the Name. ||6||

Hearing the Name, all supernatural spiritual powers are obtained, and wealth follows along.

Hearing the Name, the nine treasures are received, and the mind's desires are obtained.

Hearing the Name, contentment comes, and Maya meditates at one's feet.

Hearing the Name, intuitive peace and poise wells up.

Through the Guru's Teachings, the Name is obtained; O Nanak, sing His Glorious Praises. ||7||

Hearing the Name, one is blessed with purity and self-control, and the

Messenger of Death will not draw near.

Hearing the Name, the heart is illumined, and darkness is dispelled.

Hearing the Name, one comes to understand his own self, and the profit of the Name is obtained.

Hearing the Name, sins are eradicated, and one meets the Immaculate True Lord.

O Nanak, hearing the Name, one's face becomes radiant. As Gurmukh, meditate on the Name. ||8||

Saarang Mehlā: 1 (Page: 1240)

O! Mind just try to listen to the divine Name; you will be freed from the cycle of birth and death. You will become fortunate, experiencing the blossoming of your heart and soul because.

jo jo sunai raam jas nirmal taa kaa janam maran dukh naasaa.

kaho Nanak paa-ee-ai vadhaagee**N man tan ho-ay bigaasaa. ||2||4||23||**

Whoever listens to the Immaculate Praises of the Lord - his pains of birth and death are dispelled.

Says Nanak, the Lord is found by great good fortune, And then the mind and body blossom forth. ||2||4||23||

Saarang Mehlā: 5 (Page: 1208)

Therefore o! Mind Listen to the Guru's words in the sangat and then incorporate them into your life thus earning the Guru's pleasure. He who listens to and toils on the divine Name earns the precious gift of ...

Har ka simran sunn munn kaani

Such paavay har dwaar praani

Those who listen with their mind and ears to the Lord's meditative remembrance, are blessed with peace at the Lord's Gate, O mortal.

Gauri mehlā: 5 (page 200)

But if while sitting in the satsang your mind still evades listening to the Name then :-

jam jam marai marai fir jammai.

bahut sajaa-ay pa-i-aa days lammai.

You shall be born and born again, and die and die again, only to be reincarnated again.

You shall suffer terrible punishment, on your way to the land beyond.

Maaroo Mehlā: 5 (page: 1020)

The above will be your lot in life. One knows not how long and how many kinds of life forms one may have to wander through, if one does not make use of this precious life now. So, my mind! Become alert. Pay attention and learn from the words of the fifth Guru Sahib because one has received the precious gift of this human body after a long wait of many life times. Make use of it.

ka-ee janam bha-ay keet patangaa.

ka-ee janam gaj meen kurangaa.

ka-ee janam pankhee sarap ho-i-o.

ka-ee janam haivar barikh jo-i-o. ||1||

In so many incarnations, you were a worm and an insect;

in so many incarnations, you were an elephant, a fish and a deer.

In so many incarnations, you were a bird and a snake.

In so many incarnations, you were yoked as an ox and a horse. ||1||

Gauree Mehlā: 5 (Page: 186)

Therefore

Mill jagdeesh Milan ki barriya

Chirrankaal eh deh sanjarria

Meet the Lord of the Universe - now is the time to meet Him.

After so very long, this human body was fashioned for you.

Gauri guareri mehlā: 5 (page 176)

O, my mind! With great love, Satguru Sri Guru Nanak Dev Ji is trying to

make us aware of the truth explaining to us with examples of a man who needs to climb up to the roof top has to start from the bottom of the ladder. While climbing, if he should fall, he has to start his journey back from the bottom rung again.

The human body is the last rung of the ladder to our unification with the Lord. The fifth SatguruJi states:-

is pa-orhee tay jo nar chookai so aa-ay jaa-ay dukh paa-idaa. ||2||

That human who misses this chance, shall suffer the pains of coming and going in reincarnation. ||2||

Maaroo Mehlaa:5(page:1075)

According to Baba Kabir Ji, one does not receive this body again and again.

kabeer maanas janam dulambh hai ho-ay na baarai baar. ji-o ban fal paakay bhu-ay gireh bahur na laageh daar. ||30||

Kabeer, it is so difficult to obtain this human body; it does not just come over and over again.

It is like the ripe fruit on the tree; when it falls to the ground, it cannot be re-attached to the branch. ||30||

Shalok kabeer Jee(Page:1366)

Therefore, on this last rung of the ladder of evolution we must take strength and shelter in the Guru's word and walk the Guru's path.

Nanak leen bha-i-o gobind si-o ji-o paanee sang paanee. ||3||11||

O Nanak, he merges with the Lord of the Universe, like water with water. ||3||11||

Sorath Mehlaa:9(Page:633)

To attain the state of spiritual realization, one must sit in the satsangat. The deed one must do is:-

THE THIRD DEED IS TO SHARE THIS TREASURE WITH OTHERS

Two chores must be done while sitting in the satsang. The third is to be done when we come out of satsangat. When we come home and engross ourselves in the hustle bustle of our daily lives amongst our

sons and daughters, brothers, relatives, friends and neighbors. What are we to do? '**subhna nu kardaana**' i.e "Share this great treasure with others"

The teachings of the Guru teach that what one has imbibed in the satsang must be shared with all the above people. One must tell them, "O! Guru loved ones; today I have heard the Guru's teachings. For the salvation of this precious life, you too must adopt the Guru's teachings in order to make a success of this precious life given to you." Everyday, inspire them with the true and righteous teachings of the Guru, imploring them to adopt the right path. One must share the gift of the Guru's word with everyone. As one shares this gift with others, one day this gift will bear fruit and their souls too begin to be dyed in the colour of the love of the Lord and they too will then be able to stand in the queue of those who are realized. Satguru, the fifth Patshah states:-

jaa ka-o har rang laago is jug meh so kahee-aṯ hai sooraa. aatam jinai sagal vas taa kai jaa kaa satgur pooraa. ||1||

He alone is called a warrior, who is attached to the Lord's Love in this age.

Through the Perfect True Guru, he conquers his own soul, and then everything comes under his control. ||1||

How is one dyed in the love of the Lord?

ṯhaakur gaa-ee-ai aatam rang. samee paavan naam Dhi-aavan sahj samaavan sang. ||1|| rahaa-o.

Sing the Praises of the Lord and Master, with the love of your soul.

Those who seek His Sanctuary, and meditate on the Naam, the Name of the Lord, are blended with the Lord in celestial peace. ||1||Pausell

Dhanaasaree Mehlaa:5(page:679)

When you become successful in '**subhna nu kar daan**' i.e sharing this treasure with others then SatguruJi will shower his immense love on you. Not just love but also he will grace you with so many honors, beyond your wildest dreams. The Guru Dev touches the dust under the feet of such sikhs who contemplate and share the 'word' (shabad) with others. Let us see what the Sodhi Sultan has to say about such sikhs.

**jan Nanak Dhoorh mangai tis gursikh kee
jo aap japai avrah naam japaavai. ||2||**

*Servant Nanak begs for the dust of the feet of that
GurSikh, who himself chants the Naam, and inspires others to
chant it. ||2||*

Shalok Mehlā;5(page:306)

Those who after sitting in the satsang, endeavor to follow the words of guru ji '**har ka naam dhya-ey sunn subhna nu kar daan**' meaning that after meditating in the congregation they spread the words of gurbani, are indeed worthy. The great Sikh philosopher, Bhai sahib, Bhai Gurdas ji who himself understood the tenets of Sikhism in great depth and who lived those tenets practically, received great blessings from the Guru's. He says in his 'Kavit Swaiya's that, "from the tips of my toes to the hair on my head, I am willing to sacrifice every inch of my body. I am even willing to cut it to pieces and after burning it in the fires, have the ashes ground to fine dust and sprinkled in all directions under the feet of such sikhs who themselves worship the Lord in satsang and help others to worship him too."

He also says, "let the ashes of my body be strewn on those paths which go to the satguru's door, on which the sikhs walk at the crack of dawn to. Let me be the dust under the feet of such gursikhs, so that the touch of such sikhs may purify me. Let this sinner be thus blessed and attain realization. O! Merciful gursikhs! Grant this sinner the dust of your feet, that I too may cross this river of life to this realization and illumination." Such are the benedictions of even the dust of the feet of gursikhs who live by the words of 'Har ka naam dhya-ey sunn subhna nu kar daan'

**Nukh sikh lau sagal ung rome rome kar
Kaat kaat sikhā kay charan purr vaari-ay
Agan jalai fun peesan pasai tahay
Lai udday pavan hu-ay anik prakaari-ay
Jutt kutt sikh pug dharray gur path praat
Taahu taahu maarag mai bhasam ko daari-ay
Tih pud padak charan liv laagi ruhay
Daya kai dyaal mohay patit udhaari-ay**

Kabitt swaiya Bhai Gurdas ji

Great is the satsang and supreme are those guru beloved, who, in all humility go to satsangat. While sitting in the satsang drenched in the love of the Lord they worship His Name and listen to the lord's glory.

Who ever encounters them they inspire that person also to walk the Guru's Path. Toiling in the direction shown by the Guru; their inner consciousness is purified.

'Maya's ambassadors' lust, anger, greed, and attachment too stop troubling the being. By walking the path of truth and righteousness, the being is praised and revered by the world. He who adopts the path of reciting the name and then spreading its message need not wander anywhere else. Toiling on this path, he earns the fruits of all eight holy pilgrimages, all the sacrifices, and all acts of righteousness while sitting at home. The need is to sit in the satsang. Through mind, speech and deed, worship the Lord's Name. Listen to the Guru's teachings, incorporate them into our lives and share them with others.

He on whom the Guru showers His grace receives this priceless gift. This gift not only transforms a person into a supreme human being but also transforms him into a man of deep wisdom. The Satguru is a sacrifice unto such a Sikh who walks this path and realizes his lord. The Satguruji says that one is not purified by bathing in the month of Maag (January) (which is considered auspicious). Only he is truly pure on whom the Satguru showers His grace and this grace is earned only by communion with the satsang, contemplation of His Name and then bestowing this treasure upon other. Guru Sahib States

**maagh majan sang saaDhoo-aa Dhoorhee kar isnaan.
har kaa naam Dhi-aa-ay sun sabhnaa no kar daan.
janam karam mal utrai man tay jaa-ay gumaan.
kaam karoDh na mohee-ai binsai lobh su-aan.
sachai maarag chaldi-aa usat karay jahaan.
athsath tirath sagal punn jee-a da-i-aa parvaan.
jis no dayvai da-i-aa kar so-ee purakh sujaan.
jināa mili-aa parabh aapnaa Nanak tin kurbaan.
maagh suchay say kaaNghee-ah jin pooraa gur miharvaan. ||12||**

*In the month of Maagh, let your cleansing bath be the dust of the
Saadh Sangat, the Company of the Holy.*

*Meditate and listen to the Name of the Lord, and give it to
everyone.*

*In this way, the filth of lifetimes of karma shall be removed, and
egotistical pride shall vanish from your mind.*

*Sexual desire and anger shall not seduce you, and the dog of
greed shall depart.*

Those who walk on the Path of Truth shall be praised throughout the world.

Be kind to all beings-this is more meritorious than bathing at the sixty-eight sacred shrines of pilgrimage and the giving of charity. That person, upon whom the Lord bestows His Mercy, is a wise person.

Nanak is a sacrifice to those who have merged with God.

In Maagh, they alone are known as true, unto whom the Perfect Guru is Merciful. Il12ll

Maajh Mehlāa':5(Page:135)

This is the way to attend satsangat, to sit there and benefit from it. One cannot put into words the greatness of satsangat.

Through satsangat, a prostitute like 'Ganika' was realized. All because of satsang 'Ajaamal' was saved from the clutches of death's minions. All these graces come to us through satsangat. Sahib further states

sangat kaa gun bahut aDhikaa-ee parh soo-aa ganak uDhaaray.

The virtues of the Sangat, the Holy Congregation, are so very great. Even the prostitute was saved, by teaching the parrot to speak the Lord's Name.

Nat Mehlāa:4(Page:981)

baalmeekai ho-aa saaDhsang.

Dharoo ka-o mili-aa har nisang. Il1ll

Baalmeek found the Saadh Sangat, the Company of the Holy. The Lord definitely met Dhroo. Il1ll

Basant Mehlāa:5(Page:1192)

Gurdwaray Ja-ey kai gurmukh Nao narayan kahiaa

Untkaal Jamdoot veykh putt narayan bolay chhahiya

Jamgun maaray har jannaa jaya surag jum dund na sahiya.

To rid oneself of the ego, to add to the treasure of the 'Name' within, and to create enthusiasm in the mind towards one's Maker, it is imperative that each being adopt satsangat. Those who remain devoid of it, according to the third Satguruji words are like beasts, there is no difference between them. Beings devoid of the divine Name are like thieves who have stolen from God. God gives this beautiful body to us. He is the provider of every conceivable food and drink. We shamelessly

use all His provided gifts, but we never remember the provider or thank Him for everything. That is why:-

bin sangtee sabh aisay raheh jaisay pas dhor.

jiniH keetay tisai na jaananHee bin naavai sabh chor. Il6ll

Without the Sangat, the Company of the Holy, all remain like beasts and animals.

They do not know the One who created them; without the Name, all are thieves. Il6ll

Aasaa Mehlāa:3(Page:427)

The person who does 'Nitnem' (daily recommended prayers) everyday, who according to the Guru's way does meditation too, but does not do Satsangat, such a guru beloved soul falls prey to the subtle ego within, it begins to start killing the embryo of spirituality which had begun to grow in side him. Such a being begins to pride himself on his Nitnem and meditation thinking that I pray everyday and never miss doing the Sukhmani Sahib prayer; I am also a traveler on the path of meditation and contemplation. This kind of subtle pride (ego) while increasing everyday, one day becomes a subtle wall in the path of this in spiritual quest thus blocking his journey.

The seeker who has incorporated Nitnem into his daily life, who is mindful of meditating everyday and who also makes it a point to sit in satsangat daily, finds that from satsang he attains true knowledge and wisdom that in satsang according to Guru Granth Sahib. :-

ik doo ik charhandee-aa ka-un jaanai mayraa naa-o jee-o.

Each of His soul-brides is better than the rest - who even knows my name?

Soohee Mehlāa:1(Page:762)

Whenever a Satsangi (who attends Satsang) being finds ego (pride) paying his heart a visit and is trying to reside there, such a guru beloved automatically becomes alert and does not allow conceit to make a home in his heart. He explains to his mind saying, "O Mind! You do Nitnem and Sukhmani Sahib and a little meditation everyday and feel pride in doing so. but in the Satsang sit many a Guru loved ones who not only do Nitnem and Sukhmani Sahib but who recite the Panj Granthi (sacred book of the Sikhs containing five pious banis to be read) daily. Not only this, they contemplate the Lord, meditating on His Name with

every breath they take.” When one’s attention is directed to such Guru loved devotees, then the film of fifth created by the ego on the mind will be removed. It will come back to a state of humility and equipoise. Not every one is fortunate enough to receive the gift of satsangat..Great good fortune is required to attain Satsangat.

***vadbhaagee saaDhsang paraapat tin bhaytat durmat kho-
ee.
tin kee Dhoor Nanak daas baachhai jin har naam ridai paro-
ee. ||2||5||33||***

*By great good fortune, one obtains the Saadh Sangat, the
Company of the Holy. Meeting them, evil-mindedness is
eliminated.*

*Slave Nanak yearns for the dust of the feet of those,
who have woven the Lord's Name into their hearts. ||2||5||33||*

Sorath Mehlaa:5(Page:617)

Those who are fortunate enough to commune with the holy or pious, find that pride and ego is extinguished from their hearts and the divine Name comes to reside in their hearts forever. Then, through satsang, they experience the nectar and bliss of the Lord’s Name. The mind comes into a state of equipoise naturally. The fourth Guru DevJi, states.

***satsangat saaDh paa-ee vadbhaagee man chaltou bha-i-o
aroorhaa.***

*In the Sat Sangat, the True Congregation, I found the
Holy, by great good fortune; my restless mind has been quieted.*

Jaitsree Mehlaa:4(Page:698)

The above golden miracle plays it magic on the worshiper. This mind, which runs around in ten different directions becomes still and calm. When due to good fortune man receives the gift of satsangat, he also receives the joyous nectar of the divine Name. Through its grace and because of this spiritual joy the being’s consciousness becomes one with the giver of everlasting joy, the Lord. Such a joyous, harmonious soul then finds that it can quite naturally comes into a state of everlasting equipoise (sahej)

A person who has attained the spiritual state of ‘sahej’ remains detached from the worlds attachments and Maya. He rises above anguish and sorrow, living life according to the will of God. All this honor is the gift of sitting in the true congregation. Just as Guru Ramdas

Ji Maharaj. in Dhanasari Rag state...

***satsangat milai vadbhaag taa har ras aav-ay jee-o.
an-din rahai liv laa-ay ta sahj samaav-ay jee-o.
sahj samaavai taa har man bhaavai sadaa ateet bairaagee.
halat palat sobhaa jag antar raam naam liv laagee.
harakh sog duhaa tay muktaa jo parabh karay so bhaav-ay.
satsangat milai vadbhaag taa har ras aav-ay jee-o. ||3||***

*By great good fortune, one joins the Sat Sangat, the
True Congregation; then, one comes to savor the subtle essence
of the Lord.*

*Night and day, he remains lovingly focused on the Lord; he
merges in celestial peace.*

*Merging in celestial peace, he becomes pleasing to the
Lord's Mind; he remains forever unattached and untouched.*

*He receives honor in this world and the next, lovingly focused on
the Lord's Name.*

*He is liberated from both pleasure and pain; he is pleased by
whatever God does.*

*By great good fortune, one joins the Sat Sangat, the
True Congregation, and then, one comes to savor the subtle
essence of the Lord. ||3||*

Dhanaasree Mehlaa:45(Page:690)

Such grace and gifts of this world and the next and elimination of the chronic illness of the ‘ego’ are attained only through satsangat. Therefore, according to the Guru’s tenets every person must endeavor to improve and ease one’s life here and for the future by communing in satsang.

TO ELIMINATE THE EGO THROUGH RECITATION AND CONTEMPLATION OF THE 'NAME'

Showing us the way to rid ourselves of the ego or 'I', the third SatguruJi Sri Guru AmardasJi states in the 'Srirag' that drenched in the love of the Guru's word, reciting His Name the pride or ego can be burnt away. The minds concept of me and mine are eliminated forever.

***Bin preeti bhagat na hova-ee bin sabday tha-ey na pa-ey
Sabday haumay maari-ay maya ka bhram ja-ey
Naam padarath pa-ee-ay gurmukh sehaj subha-ey***

Without love, there is no devotional worship. Without the Shabad, no one finds acceptance. Through the Shabad, egotism is conquered and subdued, and the illusion of Maya is dispelled. The Gurmukh obtains the Treasure of the Naam with intuitive ease

Sri raag mehlaa:3(page67)

The clasp of the ego, me and mine is very attractive to the mind. Those who ignore the Guru's advice have not only been enticed away by Maya but are ultimately consumed by it. Those who have turned away from God and have placed all their affections in Maya (worldly pleasures and illusion) find that the ego does not let go of such a being and he remains under its influence forever. However if we clutch on to the Guru's word, through the grace of the divine Name, the ego's influence can be eradicated completely. The moment the influence of the ego leaves the mind, both mind and body become purified and the divine Name comes to reside in the mind forever. Further GurdevJi states that the ingredient required to vanquish Maya is the one and only divine name.

***ha-umai mamtaa mohnnee manmukhaa no ga-ee khaa-ay.
jo mohi doojai chit laa-iday tinaa vi-aap rahee laptaa-ay.
gur kai sabad parjaalee-ai taa ayh vichahu jaa-ay.
tan man hovai ujlaa naam vasai man aa-ay.
Nanak maa-i-aa kaa maaran har naam hai gurmukh paa-i-aa
jaa-ay. Il1ll***

By egotism and pride, the self-willed manmukhs are enticed, and consumed.

Those who center their consciousness on duality are caught in it, and remain stuck.

But when it is burnt away by the Word of the Guru's Shabad, only then does it depart from within.

The body and mind become radiant and bright, and the Naam, the

Name of the Lord, comes to dwell within the mind.

O Nanak, the Lord's Name is the antidote to Maya; the Gurmukh obtains it. Il1ll

Shalok Mehlaa:3(Page:513)

The pull of the ego has a great effect on man. Because of this ego, man falls prey to the influence of Maya. One cannot kill the ego through one's own efforts nor can it be sold in some shop to rid our selves of its menace. The only way to do so is through the recitation of the Lord's Name. Recitation of the Lord's Name burns away the ego. The mind and the body are purified. Therefore it is clear that the ingredients to kill Maya is the Name alone, and.

ha-umai maa-i-aa mohnnee doojai lagai jaa-ay.

naa ih maaree na marai naa ih hat vikaa-ay.

gur kai sabad parjaalee-ai taa ih vichahu jaa-ay.

tan man hovai ujlaa naam vasai man aa-ay.

***Nanak maa-i-aa kaa maaran sabad hai gurmukh paa-i-aa
jaa-ay. Il2ll***

Through egotism, fascination with Maya has trapped them in duality.

It cannot be killed, it does not die, and it cannot be sold in a store.

Through the Word of the Guru's Shabad, it is burnt away, and then it departs from within.

The body and mind become pure, and the Naam, the Name of the Lord, comes to dwell within the mind.

O Nanak, the Shabad is the killer of Maya; the Gurmukh obtains it. Il2ll

Shalok Mehlaa:3(Page:853)

The third Guru Sahib Guru Amardass Ji states that what ever the Creator does definitely happens, but only those seekers who through recitation of the divine Name have destroyed their ego or 'I' concepts know this reality.

**karṭaa karay so nihcha-o hovai.
gur kai sabḍay ha-umai khovai.**

*Whatever the Creator does, surely comes to pass.
Through the Word of the Guru's Shabad, egotism is consumed.*

Maaroo Mehlāa:3(Page:1062)

Elaborating on the power of Maya, Satguru Guru Arjun Dev Ji states that in this three dimensional world, in all four directions of this earth Maya has it profound effect on all. Those who perform sacrificial rites, who bathe at pilgrimages, perform austerities, the worshipers, devotees; no one is immune to its effects. The poor being is helpless before Maya. The power of Maya is extremely potent; a being cannot escape its influence. Only through the grace of the Satguru, when the soul takes shelter in the Lord and by the Guru's bestowed 'Naam' recitation can it escape its clutches. Singing the virtues of the Lord the vices of Maya disappear and the soul is rescued from its ill effects.

**jin keenay vas apunai tarai gun bhavan chaṭur sansaaraa.
jag isnaan taap thaand khanday ki-aa ih janṭ vichaaraa. ||1||
parabh kee ot gahee ta-o chhooto.
saaDhṭh pargaad har har har gaa-ay bikhai bi-aaDhṭh tab hooto.
||1|| rahaa-o.**

She controls the three qualities and the four directions of the world.

*She destroys sacrificial feasts, cleansing baths,
penances and sacred places of pilgrimage; what is this poor person to do? ||1||*

I grasped God's Support and Protection, and then I was emancipated.

*By the Grace of the Holy Saints, I sang the Praises of the Lord,
Har, Har, Har, and my sins and afflictions were taken away.
||1||Pause*

Dhanaasaree Mehlāa:5(Page:673)

In this world, only he is 'true' who has eliminated the ego or 'I' and the five vices from his 'soul'. Where such a being himself attains salvation, there he also helps redeem his entire family. Lust, anger, greed, attachment pride and false ego are destroyed only through the Guru's 'shabad' (word). No other method is successful.

**so jan saachaa je ha-umai maarai.
gur kai sabad panch sanghaaraai.**

aap tarai saglay kul taarai. ||4||

*Those humble beings are true, who conquer their ego.
Through the Word of the Guru's Shabad, they conquer the five thieves.*

They save themselves, and save all their generations as well. ||4||

Gauree Mehlāa:3(Page:230)

In the 'Suhi Raag', Satguru Sri Guru Ramdas Ji Maharaj repeatedly places in our laps the means to rid ourselves of this illness of 'me' and 'mine' saying, "Oh, God's children! In the hearts of those beings, the Lord resides, find is their false ego, eliminated and all their sickness too vanish and their souls become disease free." Such men of God attain the highest state of God realization.

jin kai antar vasi-aa mayraa har har tin kay sabh rog gavaa-ay.

tay mukat bha-ay jin har naam Dhi-aa-i-aa tin pavit param pad paa-ay. ||1||

mayray raam har jan aarog bha-ay.

gur bachnee jinaa japi-aa mayraa har har tin kay ha-umai rog ga-ay. ||1|| rahaa-o.

Those beings, within whose inner selves my Lord,

Har, Har, dwells - all their diseases are cured.

They alone become liberated, who meditate on the

Name of the Lord; they obtain the supreme status. ||1||

O my Lord, the Lord's humble servants become healthy.

Those who meditate on my Lord, Har, Har, through the

Word of the Guru's Teachings, are rid of the disease of ego.

||1||Pause

Soohee Mehlāa:4(Page:735)

Satguru Nanak Patshah in the 'Prabhati Raag' has given us the means to acquire loving devotion, to rid the mind of the false ego and bring it to a spiritual state of equipoise (sehej) explaining that by adopting the Guru's path one is gifted with loving devotion. Toiling on the Guru's bestowed gift of the 'Naam' the false ego, 'me' and 'mine' is eliminated. When this ego is removed the mind becomes still and stops its aimless wandering by coming into a state of 'sehaj' (stillness)

***bhaa-o bhagat gurmatee paa-ay.
ha-umai vichahu sabad jalaa-ay.
Dhaavaṭ raakhai thaak rahaa-ay.
sachaa naam man vasaa-ay. Il4Il***

Through the Guru's Teachings, one achieves loving devotional worship.

The Shabad burns away egotism from within.

The wandering mind is restrained and held in its place.

The True Name is enshrined in the mind. Il4Il

Prabhaatee Mehlā: 1 (Page: 1342)

The third Gurudev, Satguru Amardas Ji states that those gursikhs who with single-minded concentration have contemplated the Lord's Name, Such sikhs faces are always radiant and pure in the Lord's court. Due to their love for the divine Name, such Guru loved ones drink of the nectar of the true 'Naam' at all times. Dear brothers! Such Guru devotees receive the highest honor and respect in this world and the Lord's abode.

Therefore, one must always contemplate the Lord's Name that throws out the impurities of the false ego from the heart.

***Jinni ikk munn naam dhyai-ya gurmati vichaar
Tin kay much sudd ujlay tit suchay darbar
O-ay amrit peevay sada sada suchay naam piyaar
Bhai ray gurmukh sada putt ho-ay
Har har sada dhyai-ay mull haumay kudday dho-ay***

Those who meditate single-mindedly on the Naam, and contemplate the Teachings of the Guru-their faces are forever radiant in the Court of the True Lord. They drink in the Ambrosial Nectar forever and ever, and they love the True Name. O Siblings of Destiny, the Gurmukhs are honored forever. They meditate forever on the Lord, Har, Har, and they wash off the filth of egotism

Sri raag mehlā: 3 (PAGE 28)

In the 'Gujari Raag' Guru Arjun Dev Ji makes it even more clear saying, "every being is entangled in an egoistic mind, influenced by Maya's ill effects. Such a bent of mind and one's pride in worldly possessions of Maya is actually a grave and chronic illness. That fortunate soul who is blessed by the omnipotent Guru with the cure of 'Naam' finds all his sorrows are washed away."

***ahaN-buDh baho saghan maa-i-aa mahaa deeragh rog.
har naam a-ukhaDh gur naam deeno karan kaaran jog. Il1Il***

Intellectual egotism and great love for Maya are the most serious chronic diseases.

The Lord's Name is the medicine, which is potent to cure everything.

The Guru has given me the Naam, the Name of the Lord. Il1Il

Goojree Mehlā: 5 (Page: 502)

The whole of the Guru's Bani is a path illuminator on how to rid one's self of the false ego, 'me' and 'mine' through satsangat and the recitation of the Name. So therefore, every being must save himself from the five vices of Maya and the grave illness of false pride through satsangat and must contemplate on the Name. Let us take guidance from Baba Naamdev Ji's words

***oothat baithat sovat Dhi-aa-ee-ai.
maarag chalaṭ haray har gaa-ee-ai. Il1Il***

While standing up, and sitting down, and even while asleep, meditate on the Lord.

Walking on the Way, sing the Praises of the Lord. Il1Il

Aasaa Mehlā: 5 (Page: 386)

***oothat baithat har har Dhi-aa-ee-ai an-din sukariṭ karee-ai.
Il1Il rahaa-o.***

While standing up and sitting down, meditate on the Lord's Name. Night and day, do good deeds. Il1Il Pausell

Aasaa Mehlā: 5 (Page: 621)

In addition, incorporate them into our lives to make our life in this earth worthwhile. He who adopts this path finds that:-

***safal safal bha-ee safal jaatraa.
aavan jaan rahay milay saaDhaa. Il1Il rahaa-o doojaa. Il1Il3Il.***

My Yatra, my life pilgrimage, has become fruitful, fruitful, fruitful.

My comings and goings have ended, since I met the Holy Saint. Il1Il Second Pausell 1Il3Il

Dhanaasaree Mehlā: 5 (Page: 687)

The above verse describes them beautifully.

TO PRAY FOR THE ELIMINATION OF THE EGO (PRIDE)

When from deep within a seeker's heart after having let go of one's sense of self arises an echo of pain, an emotional longing filled prayer, a love filled supplication, a humble prayer drenched in love of the Lord and an unconditional surrender of love and devotion reaches the Guru's feet. The Satguru Ji is compelled by this unconditional surrender, this love filled cry, this inner longing for him to shower his immeasurable grace upon the seeker enriching him beyond compare. The seeker is bestowed, limitless grace, which he could never have received even after toiling for it for many a lifetime.

Such a prayer before the Guru and God is an appeal for mercy, which involves no obstinacy, no claims, and no pride. It is a pure unconditional surrender. Here one is to pray in a humble state of mind such that...

ik Nanak kee ardaas jay tuDh bhaavsee.

Nanak makes this one prayer: if it pleases Your Will,

Soohee Mehlaa: 1(Page:752)

du-ay kar jorh kara-o ardaas.

tuDh bhaavai taa aaneh raas.

*Pressing my palms together, I offer my prayer;
if it pleases You, Lord, please bless me and fulfill me.*

Soohee Mehlaa:5(Page:737)

binaṭ kara-o ardaas sunhu jay thaakur bhaavai.

Please listen to my prayer, if it pleases You, O my Lord and Master.

Swaiyas Mehlaa:5(Page:1386)

In addition, along with this one is to plead before the Satguru as follows:-

tuDhno chhod jaa-ee-ai parabḥ kaiN Dhar.

aan na bee-aa tayree samsar.

If I were to renounce You, God, unto whom could I turn?

There is no other, comparable to You.

Aasaa Mehlaa:5(Page:371)

mai tujh bin avar na ko-ay nadar nihaalee-ai. ||9||16||

Without You, I have no other at all; please, bless me with Your Glance of Grace. ||9||16||

Aasaa Mehlaa: 1(Page:420)

mai taan deebaan toohai mayray su-aamee mai tuDh aagai ardaas.

mai hor thaa-o naahee jis peh kara-o baynante mayraa dukh sukh tujh hee paas. ||2||

*You alone are my strength, and my Court, O my Lord and Master;
unto You alone I pray.*

*There is no other place where I can offer my prayers; I can tell
my pains and pleasures only to You. ||2||*

Soohee Mehlaa:4(Page:735)

Dear Lord

mai tujh bin baylee ko nahee too ant sakhaa-ee.

*I have no other friend except You; in the end, You alone will be
my Companion and Support.*

Soohee Mehlaa:3(Page:792)

Renouncing dependence on all others, one is to call out to the Satguru Ji saying

kis hee ko-ee ko-ay manj nimaanee ik too.

*Some people have others, but I am forlorn and dishonored; I
have only You, Lord.*

Vaar Soohee Mehlaa:2(Page:791)

One's prayer must be one of complete positivism, faith, patience and devotion. The petitioner must never have a dejected frame of mind. One's prayer must be of optimism. It would help to keep Bhai Veer Singh ji's inspiration in mind. he writes

Vichh ja vaang duleechay dar tay

Vichhia rauh munn, vichhia rauh

Jor na koi huth na ratti

Aapa bhaita dhar kay bauh

Dhartee jivain dhar ashan

Mehraan meeh udeekaan vich

Mehraan meeh varsaavan vaala

*Truthsi aapay tayra shauh
Lay down in front of god's door like a mat
Remain laid down laid down O mind of mine
Exert no will nor force of your own
Present your being and sit patiently
Like the earth sits in hope
For the rain to fall as a blessing
The blessing of rain from God
Will come when it pleases God
(Mayray Saeehaa Jio Bhai Vir Singh Ji)*

When with positivism, patience, faith and devotion, having relinquished one's ego and in utter humility the seeker prays at the Guru Patshah's feet, Then the Guru's promise is :-

*jo maageh thaakur apunay tay so-ee so-ee dayvai.
Nanak daas mukh tay jo bolai eehaa oohaa sach hovai. ||2||14||45||*

Whatever I ask for from my Lord and Master, he gives that to me.

Whatever the Lord's slave Nanak utters with his mouth, proves to be true, here and hereafter. ||2||14||45||

Dhanaasaree Mehlā:5(page:681)

The Guru, Lord fulfills his devotee's prayer. He never ignores the prayers of his beings. Satguru Ji's promise is-

*birthee kaday na hova-ee jan kee ardaas.
Nanak jor govind kaa pooran guntaas. ||2||13||77||*

*The prayer of the Lord's humble servant is never offered in vain.
Nanak takes the strength of the Perfect Lord of the Universe,
the treasure of excellence. ||2||13||77||*

Bilaaval Mehlā:5(Page:819)

In fact the Master...

*Ghat ghat kay untar ki jaanat bhallay buray ki peer
pachhaanat*

He knows all that is within every heart, he knows the pain of the good and the bad alike

Benati chaupai patshahi 10

The Lord has the capacity to "To know your inner most thoughts" but the Lord has kept one condition, which has been featured in Guru Arjun Dev ji's verse below. Sahib states, "O! Being whatever your mind's demand or petition is, place it at the Guru's feet without hesitation".

Along with this Satguru Ji has also kept a condition that the beings prayer will be heard only when he prays after relinquishing all his cleverness and intelligence, surrendering his mind and body completely to the Guru.

*jee-a kee birthaa ho-ay so gur peh ardaas kar.
chhod si-aanap sagal man tan arap Dhar.*

*When your soul is feeling sad, offer your prayers to the Guru.
Renounce all your cleverness, and dedicate your mind and body to Him.*

Shalok Mehlā:5(Page:519)

TO BE HEARD IN THE LORD'S COURT ONE NEEDS TO SURRENDER UNCONDITIONALLY

To entrust or surrender oneself is very difficult. That which we have surrendered to another leaves us with no right over it. This is our greatest weakness. We may dedicate ourselves in words completely but in the next instant, we claim back that which we surrendered earlier. Our surrender is but an exercise in futility, a mere action. It does not stem from deep within our source. Only when a being surrenders unconditionally from within can one say he has entrusted himself completely to the Lord. Then as Baba Kabir Ji says:-

*kabeer mayraa mujh meh kichh nahee jo kichh hai so tayraa.
tayraa tujh ka-o sa-upatay ki-aa laagai mayraa. ||203||*

*Kabeer, nothing is mine within myself. Whatever there is, is Yours,
O Lord.*

If I surrender to You what is already Yours, what does it cost me? ||203||

Kabeer Jee(Page:1375)

When this being through word, action and deed:-

Tunn munn dhunn arpee subho sagal vaaree-ay eh jind

*This mind, body and wealth were given by God, who naturally
adorns us. He has blessed us with all our energy, and infused
His Infinite Light deep within us.*

Sri raag mehlā:5(page47)

When we present our whole being to the lord then according to Baba Kabirji, this being then becomes completely at one with the Lord. When through word, action and deed such a person calls out to his Guru the

Guru then showers His grace.

All those who have followed the Guru's advice...

chhod si-aanap sagal man tan arap Dhar.

Renounce all your cleverness, and dedicate your mind and body to Him.

Raag Goojree Mehlaa:5(Page:519)

In addition, those who have brought the Guru's words into practice in their lives, Satguru Ji hears what is in their hearts, their longing. He then bestows all manner of gifts upon such a sikh. Satguru states that...

jo jo kahai thaakur peh sayvak tatkaal ho-ay aavai. IlIl rahaa-o.

Whatever the servant asks of his Lord and Master, immediately comes to pass. IlIlPause

Aasaa Mehlaa:5(Page:403)

sayvko gur sayvaa laagaa jin man tan arap charhaa-i-aa raam.

The Lord's servant is the one who commits himself to the Guru's service, and dedicates his mind and body as an offering to Him.

Aasaa Mehlaa:4(Page:444)

Becoming the Guru's humble servant is difficult for the being. Who is the Guru's humble servant? Those who have walked the path of unconditional mind and body surrender to the Guru. Their lives are beacons of guiding light for us.

If Mata Bhaag Bhari surrendered herself in loving devotion to the Satguru and called out to him, Guru Ji heard her appeal hundreds of miles away. Without her having spoken, he knew her heart's desire and appearing at her door step in (Kathiwar darwaje) Kashmir, blessed her with his presence and vision. He accepted her humble offering, thus giving fruition to her humble request and making her last days on earth worthwhile. If Bhai Haraji, who was imprisoned in the dungeons of the area of 'RuhelKhand' was praying to the Guru to release him from his predicament. 'The releaser of prisoners', Guru Hargobind ji, Himself became a prisoner in 'Ruhela' and helped release Bhai Haraji who was imprisoned in those dungeons for many a year. Thus, the prayers of a realized sikh helped absolve the sufferings of many others who were also imprisoned there by ensuring their release. The Guru also advised the stonehearted 'Ruhela' to adopt the true path setting him on the journey of realization. Such is the power of selfless humble and a heart

felt prayer.

The Master of Miri-Piri Sri Guru Hargobind Sahib was fulfilling the humble prayers of Bhai Saidasji in 'Drohli' while miles away a son and his father were working in their fields in the scorching heat having tied their leather pouch filled with water to a tree. After a time both were immensely thirsty. Both walked towards the leather pouch of water tied to the tree. When they began to drink, they found the water was as cool as ice. A desire arose in their heart that how wonderful it would be if such cool water were to quench the thirst of our Guru, Guru Hargobind Sahib because this water was indeed worthy of the Guru. They prayed in the Guru's feet with deep devotion with a selfless frame of mind, surrendering completely while making their request. Mounted on the bow-strings of their deep devotion, the arrow of their prayer hit the guru's feet with precision. Guru Sahib hurriedly asked his sikhs to bring out his horse and journeyed to where Bhai Sadhu and Rupa were working. He lovingly partook of the water they offered, thus fulfilling their hearts desire and showered upon them his immeasurable grace; he kept his promise to his devotees and made their journey of evolution in this life and here after a success.

In the same way, the humble loving petition of 'Mata Tahbo' who eked out a living as a daily wage earning one 'Takka' a day reached the guru's feet. She prayed to the Guru saying, 'I will consider my labour a success only if you partake of the food I prepare with this money and your self call out at my humble door for it and eat it right before my eyes and so it happened. One day Mata Tahbo kneaded dough in ghee (clarified butter) and prepared it for Guru Sahib. She then prayed at the Guru's feet and became so engrossed in prayer that she forgot herself. On the other side, the all-knowing Satguru wanting to fulfill her heart felt prayer went deep into the jungle while hunting. The accompanying sikhs thought Guru Sahib must have been going after some prey. Having come out quite far Guru Ji arrived at a small hut, stopping his horse there, he called out saying "Oh mother give me some food for I am hungry." Hearing the Guru's voice 'Mata Tahbo' came out of the hut with tears streaming from her eyes, exalted at seeing the Guru standing before her, she bowed before the Guru, touching his feet.

She went inside bought out the food and Satguruji ate the roti lovingly while still in the saddle. After numerous blessings her, he turned back to Kiratpur. The next day the sikhs who still had not comprehended the Guru's game of love thought that while on a hunting expedition Guru Ji feels hungry. Therefore, they got food ready and took it along

on the expedition. Seeing the time, they requested GuruJi to partake of some food, GuruJi replied, that it was not the decorum to eat at an untimely hour so why were they asking him to do so, they knew very well that he ate only in the community kitchen. The sikhs replied that yesterday the Guru without even washing his hand, while still in the harness of his horse, asked for food himself. Why would he not accept their offering?

Explaining to the sikhs Guru Sahib said, “Oh Gursikhs, ‘Mata Tobho’s’ was a labour of extreme love and I was pulled towards her by that love. This custom originated with Guru Nanak Dev Ji. This practice is indeed unique. The taste of food made with love is beyond words. The sahib’s have rightly stated that food made with love is fulfilling. So this is the game of **‘Mun tun arap dhar’** meaning place the mind body and all in front of guru. It was my heart felt desire that I may carry on writing the life stories of those who have unconditionally surrendered themselves at the guru’s feet thus playing the game of love and rejoicing in that love because the whole of sikh history is colored in the unique ‘colour of their unconditional love and devotion’. The whole game of spirituality rests upon the pillars of unconditional surrender and love. Thinking that the content of this book was getting too large I have resisted doing so. Even still, I would like to mention one Guru Beloved ‘Bhai Gaunda ji’s abiding love so that one may comprehend the power of love and unconditional surrender.

Bhai Gaundaji started out from Kiratpur Sahib, strung in the beads of love of the Guru, obeying the Guru’s command to go to Kabul. Hoisting the flag of Sikhism, he started the guru’s langar (community kitchen). Whatever offerings, came, he would distribute them to the needy. He also constructed a dharamsala. One day, early in the morning while reciting the prayer of the ‘Japji Sahib’ his consciousness united at the Guru’s feet becoming one with the Guru from within thus experiencing eternal joy. Here in Kiratpur Sahib Satguru Har Rai Sahib sat in an eternal immovable state of contemplation in the satsangat. A Sikh helping in the community kitchen asked permission to serve the Langar, but Guru Sahib paid no attention to his request. Two thirds of the day passed; finally, GuruJi had his langar (food) late in the afternoon. On being requested by the Sikh sangat as to why GuruJi did not partake of the langar all day, He replied, “Oh loved ones how could we get up until Bhai Gaundaji in Kabul who sat in loving contemplation let go of our feet. If we got up a cry of painful separation would arise from his heart and it would have affected the bliss and joy that he was experiencing.

After a while, Bhai Gaundaji came to Kiratpur Sahib. Bhai sahib was told about the time and day of the above incident. Bhai sahib was asked to corroborate and solve that particular day’s mystery. Bhai Gaundaji corroborated how on that day while doing ‘Japji Sahib’ he became very engrossed in meditation, for many hours his consciousness was united at the feet of the Guru. Such was the bliss and ecstasy; it could not be described in words.

Baba NamdevJi’s loving narration fits the story of Bhai Gaundaji. Bhagat Namdev Ji states that the Guru beloved who through mind and body surrender to the Guru and who abides in the frame of mind of a servant of God, as His slave. Such a being ultimately becomes the very image of God. Even a small glimpse of such a servant of God removes all three types of illnesses. By touching, the feet of such a being, one is retrieved from this well like world. Addressing Bhagat Namdev Ji, The Lord himself states, “such a devotee can undo my doing but if my devotee ties me up in the knots of his love then even I cannot escape. If while in a state of rapt contemplation (meditation), my devotee binds me in his love, I am then unable to say anything before that devotion. I am a prisoner to the virtuous. I am the Giver of life to the whole universe, but my life belongs to my servant. O! Namdev the servant who holds such love in his heart, such a heart is the very illumination of true love, Baba Namdev Ji states:-

daas aninn mayro nij roop.

daarsan nimakh taap tar-ee mochan parsat mukat karat garih koop. Il1Il rahaa-o.

mayree baaNDhee bhagat chhadaavai baaNDhai bhagat na chhootai mohi.

ayk samai mo ka-o geh baaNDhai ta-o fun mo pai jabaab na ho-ay. Il1Il

mai gun banDh sagal kee jeevan mayree jeevan mayray daas.

naamdayv jaa kay jee-a aisee taiso taa kai paraym pargaas. Il2Il3Il

Says God: my slave is devoted only to me; he is in my very image.

The sight of him, even for an instant, cures the three fevers; his touch brings liberation from the deep dark pit of household affairs.

Il1IlPausell

The devotee can release anyone from my bondage, but I cannot release anyone from his.

If, at any time, he grabs and binds me, even then, I cannot

protest. ||1||

I am bound by virtue; I am the Life of all. My slaves are my very life.

Says Naam Dayv, as is the quality of his soul, so is my love which illuminates him. ||2||3||

Saarang NaamDayv Jee(Pge:1252)

When we read the gurbani carefully, we came across numerous examples of prayer and devotion. Whenever a Guru devotee, immersed in the love of the Lord, having unconditionally surrendered before him, has humbly prayed before his Master. The Master has protected the honor of such a love. Let us read Baba NamdevJi's personal experience. He says "o, Lord! Do not forsake me. Do not forget me. The Brahmins of the temple are proud of their caste; they live in ignorance thinking that they are superior to others. Due to which they have beaten me up and thrown me out of the temple calling me a Shudra, (lowest caste) who cannot be allowed inside the temple. Oh! My beloved Beethala (Lord) tell me what I should do"

Answer my prayer. If you instruct me to take their beatings and you will grant me 'Moksha' after I die. So be it. However, what use is that liberation if no one has seen it? These caste -conscious Brahmins insult me by calling me a lowly Shudra. O, Lord! By their insults, and their abuse they only decrease your greatness. O! Master you are all mercy, all kindness you are omnipotent. No one has been able to fathom your limitlessness. Today please protect my honor." Hearing Bhagat NamdevJi's prayers, the doors of the temple turned towards NamdevJi and the conceited Brahmins were left looking at the backside of the temple.

mo ka-o tooN na bisaar too na bisaar.

too na bisaaray raam-ee-aa. ||1|| rahaa-o.

aalaavantee ih bharam jo hai mujh oopar sabh kopilaa.

sood sood kar maar uthaa-i-o kahaa kara-o baap beethulaa. ||1||

moo-ay hoo-ay ja-o mukat dayhugay mukat na jaanai ko-ilaa.

ay pandee-aa mo ka-o dhaydh kaha tayree paij pichhaNudee ho-ilaa. ||2||

too jo da-i-aal kirpaal kahee-at haiN atibhuj bha-i-o apaarlai.

fayr dee-aa dayhuraa naamay ka-o pandee-an ka-o pichhvaarlai. ||3||2||

Please do not forget me; please do not forget me, please do not forget me, O Lord. ||1||Pausell

The temple priests have doubts about this, and everyone is furious with me.

Calling me low-caste and untouchable, they beat me and drove me out; what should I do now, O Beloved Father Lord? ||1||

If You liberate me after I am dead, no one will know that I am liberated.

These Pandits, these religious scholars, call me low-born; when they say this, they tarnish Your honor as well. ||2||

You are called kind and compassionate; the power of Your Arm is absolutely unrivalled.

The Lord turned the temple around to face Naam Dayv; He turned His back on

Raag Malaar NaamDayv Jee(Page:1292)

Bhagat NamdevJi has described this same incident even more beautifully in the 'Bhairon Rag'.

He states, "O Lord! I came with great love and enthusiasm to the doors of your temple, but these Brahmins caught hold of me and threw me out, only because I belong to a lowly caste. O, Lord! You tell me. This caste that you have given me birth in, has it no right to worship its Maker? Then why did you allow me to be born in this caste". In this manner, BhagatJi agonizingly prayed to the Lord. He folded the small blanket on which he sat to meditate, slung it on his shoulder and walked to the back of the temple where he then sat down to contemplate his Lord with loving devotion. In doing so, he became one with his Master. As Bhagat NamdevJi immersed in the love of his Lord sang His praises The Almighty Lord gradually played out a unique miracle. The front doors of the temple moved around to face Bhagat NamdevJi and the caste conscious Brahmins were left looking at the back of the temple.

Bhagat NamdevJi's own experience

hasat khaylat tayray dayhuray aa-i-aa.

bhagat karat naamaa pakar uthaa-i-aa. ||1||

heenree jaat mayree jaadim raa-i-aa.

chheepay kay janam kaahay ka-o aa-i-aa. ||1|| rahaa-o.

lai kamlee chali-o paltaa-ay.

dayhurai paachhai baithaa jaa-ay. ||2||

ji-o ji-o naamaa har gun uchrai.

bhagat janaaN ka-o dayhuraa firai. ||3||6||

*Laughing and playing, I came to Your Temple, O Lord.
While Naam Dayv was worshipping, he was grabbed and driven
out. II1II*

*I am of a low social class, O Lord;
why was I born into a family of fabric dyers? II1II Pausell
I picked up my blanket and went back,
to sit behind the temple. II2II*

*As Naam Dayv uttered the Glorious Praises of the Lord,
the temple turned around to face the Lord's humble devotee. II3II6II*

Bhairao NaamDayv Jee(Page: 1164)

Such is the grace of a loving prayer, the mention of which can be found in the 'Vaars' written by Bhai Gurdas Ji. Bhagat Sadhna Ji faced a difficult time too when he was accused by a woman of killing her husband. The ruler of that time ordered Sadhana Ji to be killed by being walled in alive with bricks. The story goes, Sadhana Ji began to pray to his Lord for deliverance, as the soldiers began constructing the wall.

He cried, "Lord (Krishna) in order to marry a princess, a carpenter's son disguised himself as you. This act of his was an act of pure lust and selfishness, but o! Lord, you saved even his honor. O! Lord of the universe! You say that my deeds are very bad and therefore, I am to receive the fruits of my actions, but Master! I have come to you for shelter and if in your presence and your protection my bad karma cannot be destroyed then where is the virtue of you being the true Lord of this universe"

"What is the use of being in the protection of the lion when the jackals will come and eat you while you are still in the shelter of the lion? The 'papeeha' (a bird) impatiently longs for a drop of water. But if it dies of thirst and after its death, it finds an ocean of water, what use is to the Papeeha.

I am about to die, my strength is wavering, come soon. If after drowning in a river one finds a boat what use is it to a dead man. If he had found that boat before drowning it would have saved him". Sadhan Ji's prayers and petition remained unheard by the Lord. How could they be heard? Sadhana Ji had not surrendered unconditionally before the Lord. These were not prayers. They were ironical taunts addressed to the Lord. Let us read Sadhana Ji's written verse to gain more insight into his state of mind.

***nrip kanniaa kay kaarnai ik bha-i-aa bhaykh-Dhaaree.
kaamaarathee su-aarthee vaa kee paj savaaree. II1II***

***tav gun kahaa jagat guraa ja-o karam na naasai.
singh saran kat jaa-ee-ai ja-o jaNbuk garaasai. II1II rahaa-o.
ayk boond jal kaarnay chaatrik dukh paavai.
paraan ga-ay saagar milai fun kaam na aavai. II2II
paraan jo thaakay thir nahee kaisay birmaava-o.
bood moo-ay na-ukaa milai kaho kaahi chadhaava-o. II3II***

*For a king's daughter, a man disguised himself as Vishnu.
He did it for sexual exploitation, and for selfish motives, but the
Lord protected his honor. II1II*

*What is Your value, O Guru of the world, if You will not erase the
karma of my past actions?*

*Why seek safety from a lion, if one is to be eaten by a jackal?
II1II Pausell*

*For the sake of a single rain-drop, the rainbird suffers in pain.
When its breath of life is gone, even an ocean is of no use to it.
II2II*

*Now, my life has grown weary, and I shall not last much longer;
how can I be patient?*

*If I drown and die, and then a boat comes along, tell me, how
shall I climb aboard? II3II*

Bilaaval (Page:858)

Only when Bhagat Ji surrendered himself completely to the Lord Saying, "o Lord! I am nothing. Other than you in this completely wide world, I have no shelter. I am defenseless; I am your humble slave, save my honor." As soon as Bhagat Ji entrusted himself completely into God's hand and called out to him saying, "O! Lord:-

***mai naahee kachh ha-o nahee kichh aahi na moraa.
a-osar lajaa raakh layho saDhnaa jan toraa. II4II1II***

I am nothing, I have nothing, and nothing belongs to me.

Now, protect my honor; Sadhana is Your humble servant. II4II1II

Bilaaval (Page:858)

Putting aside taunts, one needs only to be, just his. When sadhana Ji cried out, 'this being is yours my Lord,' instantly the wall being constructed around him fell. The Lord saved the honor of his devotee. In order to petition before the Lord it is important to create a conducive frame of mind that one's prayer may bear fruit. As the fifth Guru Sahib

States:-

chhod si-aanap sagal man tan arap Dhar.

Renounce all your cleverness, and dedicate your mind and body to Him.

Mehlai:5Pauree (Page:519)

Such is the power of prayer that the impossible becomes possible. The whole history of the Bhagats and devoted Gursikhs is laden with innumerable such incidents. The chronic disease of ego too traps us. This ego is the main root cause of our entrapment in the cycle of transmigration Satguru Ji States.

aavant jaavant thakant jee-aa dukh sukh baho bhognah.

You cause the living beings to come and go until they are exhausted.

You lead them to experience pain and pleasure.

Shalok Sehakritee Mehlai:5(Page:1358)

Man cannot rid himself of the ego through his own efforts or strength. One can let go of possessions or Maya with the power of one's will. Palaces and gardens can be abandoned; one may relinquish one's sons and daughters.

To let go of all these types of Maya is easy but to let go of the pride (conceit) is a very difficult task. This pride has caused many a great ascetic, hermit, and those performing rigors and sadhana to bite the dust. That is why Baba Kabir Ji calls out saying

kabeer maa-i-aa taje ta ki-aa bha-i-aa ja-o maan taji-aa nahee jaa-ay.

maan mune munivar galay maan sabhai ka-o khaa-ay. Il156ll

Kabeer, what good is it to give up Maya, if the mortal does not give up his pride?

Even the silent sages and seers are destroyed by pride; pride eats up everything. Il156ll

Shalok Kabeer Jee(Page:1372)

Pride is such an impurity, which renders all righteous deeds fruitless. Satguru Sri Guru Teg Bahadur Ji states that a man may bathe at pilgrimages, keep fasts and follow rites religiously. He may make charity a part of his life but along side, he hangs on to the pride of doing the above deeds in his heart. All the deeds of such a seeker are rendered

fruitless. Just like the bath of an elephant. Sahib states
tirath barat ar daan kar man mai Dharai gumaan.
Nanak nihfal jaat tih ji-o kunchar isnaan. Il46ll

*Those who make pilgrimages to sacred shrines,
observe ritualistic fasts and make donations to charity
while still taking pride in their minds
O Nanak, their actions are useless, like the elephant,
who takes a bath, and then rolls in the dust. Il46ll*

Shalok Mehlai:9(Page:1428)

It is very difficult to escape from the ego. It is difficult to explain in how many ways this ego can come and latch on to a being. At one time, the great Sikh philosopher of Gurmat path who embodied the finest examples of sikhism in his life, Bhai Sahib Bhai Gurdas Ji too fell pray to the subtle effects of the ego, which come to reside in his heart thus giving rise to pride. He felt that a gursikh should have such unwavering trust in the Guru that even if the Guru uses impersonation to test his sikh, the gursikh must not be taken in. In fact, he must retain abiding faith and come out of this force unscathed. The subtle pride of having unwavering faith on the Guru even propelled him to create a verse in which he gave examples to this effect:-

Even if the mother falls from character, a son must not talk bad of her.

If a cow accidentally swallows a gemstone, one does not cut its stomach open to retrieve the stone.

If the husband becomes immoral, the wife must remain steady fast and true to her duties.

If the king commands that coins must be made of leather. The servants have no choice. They are bound by the king's command. If a Brahmin drinks liquor, Even though everyone may curse him but they will not take his life as killing a Brahmin is considered sacrilege by Hindus. In the same way, if the Guru uses guise to test his sikh, such a sikh must not let go of his faith and devotion. thus...

Jay ma hovay jaarni kio putt pattaaray
Ga-ee maanak niglia pait paar na maaray
Jay pir bauh ghar hundna sat rukhay naaray
Amar chalaavay chum day chaakar vaychaaray
Jay mudd peeta baamni lo-ay lujjhan saaray
Ja gur sang vart-da sikh sidak na haaray

Bhai Gurdas ji pauri 20

It was natural for ego to arise in Bhai Gurdas ji because he exhibited undying faith in the Guru, remaining devoted at the Guru's feet. At that time Sri Hargobind Sahib, against the customs of the previous gurus opted to wear two swords. He began to collect arms and horses. He also began enlisting warriors and conducted battle practices. In the evenings, he would mount a horse and ride into the jungles to hunt. Seeing all these incidents even the best of gursikhs began commenting on Guru Sahib's behavior saying look:-

1. The previous guru's would sit at the Dharamsala daily without fail but Sri Guru Hargobind Sahib does not like to sit in one place for any length of time.

2. Emperors of the time would themselves come to seek audience with the previous gurus. Nevertheless, today the emperor is making plans to arrest him.

3. One does not get to meet or see the sixth Satguru because he seems to be rushing around here and there and is unafraid of any one who tries to frighten him.

4. The first five Satguru sat at one place and gave an audience to their gursikhs but this Guru has kept dogs and goes hunting.

5. All the earlier five gurus recited the gurbani, sang and listened to hymns. This sixth guru neither creates nor listens nor sings any bani before the sangat.

6. This Guru does not make his sikhs and disciples sit by his side. The previous gurus sat their devotees near them and showered their love on them.

7. Bhai Sahib states that the truth can never be concealed. This was just the Guru's impersonation. Those who are perfect or ripened sikhs are like the bees that are not influenced by the different colors of the flowers. They are interested only in the scent and sweetness of the flowers. Those sikhs who have this kind of trust in the Guru are unshaken in their belief and not taken in by the Guru's guise. They remain forever the seeking bees, at the Guru's feet.

8. It is the belief and faith of the sikhs and they know that Guru Hargobind Sahib carries within himself the immense luminosity of the Maker of this universe but he does not allow any one to see his inner luminosity. Let's read the vaar as below...

1. ***Dharamsaal kar buhee-da ikkat thao na tikkay tikaiya***
2. ***Paatsah ghar aavday garr charriya paatsah char-aiya***
3. ***Ummat mehal na paavdi nadha firray na darray drai-ya***

4. ***Munji beh santokhda kuttay rukh sikkaar khilai-ya***
5. ***Baani kar sunn gaavda kuthay na sunnay na gaav sunai-ya***
6. ***Sevak paas na rukhian dokhi dust aagoo muh lai-ya***
7. ***Such na look-ay look-aiya charan kaval sikh bhavar lubh-aiya***
8. ***Ajar jurray na junaiya***

Bhai Gurdaas ji Vaar 26 pauri 24

In this changed scenario of impersonation, Bhai Sahib cautioned sikhs to maintain faith and patience saying that even if the Guru creates a different guise to test them, the sikhs must stay steadfast in their faith towards the Guru.

According to Bhai Sahib's own words, the path of Sikhism is very difficult. It is a path as sharp and narrow as the edge of a sword. A small and light thing like an ant or mosquito cannot walk on its edge, meaning a person who displays even an iota of ego or pride cannot walk the path as a gursikh. To become a gursikh one has to let go of the sense of self. "O! Brothers' 'gursikhi' is finer and subtler than a stand of hair. Here to extract oil, one has to grind the sesame seeds, similar is the sacrifice one has to make.

Gursikhi bureek hai khanday dhaar gulley utt bheeri

Oathay tikkay na bhun-hunna chul na sukkay upper keeri

Vaaloh nikki aakhee-ay tail tilloh lai kol peerri

The discipleship of the guru is very subtle like the blade of the double edge sword or tight alley

Even ants and mosquitoes cannot stand on this knife edge path

The path is finer than a breadth of hair. Just as sesame seed oil is obtained with difficulty by crushing the seed in a grinder the discipleship of the guru too is obtained with great difficulty

Bhai Gurdas ji Vaar 11 Pauri 5

When pride as small as an ant or mosquito is unacceptable to the Guru then it is natural that Satguru Ji would come up with a solution to rid his disciples of any ego. Guru Sahib called Bhai Gurdasji to him and asked him to go to Kabul to buy good horses for his warriors and to take along with him as much money as he needed. You are to pay the horse traders only when we sanction you to do so. Heeding the Guru's command Bhai Sahib let for Kabul along with a few sikhs. After purchasing beautiful horses from the market, he sent them to Amritsar. After Guru Sahib inspected the horses, he gave Bhai Sahib the sanction to pay for them. Bhai Sahib called the traders into his tent handing over the bag of money. When he opened the sacks to Bhai Gurdasji, it

appeared as if all the coins were mere pebbles. Seeing this untoward occurrence, Bhai Gurdasji panicked, thinking, "What would happen now? This was the land of the pathans and Punjab was very far away. This horse trader thinking that he had been tricked would have me sent to jail." This was indeed a very difficult situation. After thinking long and hard about his predicament, feeling demoralized and the thought of having to go to jail Bhai Sahib escaped from the backside of the tent, leaving the sacks open as they were. Disguising his appearance, hungry and thirsty he traversed the jungles and wilderness to reach Agra and from there he proceeded to Kashi.

On the other hand, the sikhs waiting outside the tent wondered what had happened. Why had Bhai Sahib not come out of the tent with the money? When they went inside they found that the sacks of money lay open but there was no trace of Bhai Gurdasji. The sikhs paid the horse traders their dues and bought the left over money back to Amritsar, which they placed before the Guru. Bhai Bidhi Chand and Bhai Jethaji relayed the whole incident to the Satguru. The all-knowing Guru Sahib smiled, he knew that Bhai Sahib had failed the test in the drama that he had created.

Upon reaching Kashi, Bhai Sahib Bhai Gurdasji he began a new life and began to preach the tenets of Sikhism there. He began sermons on the gurbani morning and evening at a dharamsala. If any one had any doubts, Bhai Sahib would clarify them with exceptional reasoning. Right up to the ruler of that area, people became his followers. Bhaiji propagated the tenets of Sikhism extensively, but in his heart, a yearning to meet his Guru and remorse at his own mistake burnt like a smoldering fire. He would pray every day for forgiveness and a chance to meet the Satguru again.

The all-knowing Satguru Ji heard all Bhai Sahibs silent prayers and wrote a letter to the Raja of Kanshi sending it through a messenger, saying that "a thief of ours called Gurdas is residing in your city. Please tie his hands behind his back and send him to us. In doing so, you will earn the pleasure of the Guru". Reading the message the Raja began an investigation. One day when Bhai Gurdas Ji came to the Raja's court to conduct a sermon. The Raja casually mentioned to Bhai Sahib that he had received a letter from the Guru Sahib, "Do you know of any other sikh whose name is Gurdas who has been named a thief by Guru Ji. I have been requested to tie him up and send him to Amritsar". Reading the letter himself Bhai Gurdasji without hesitation replied, "Rajan, I am the Guru's thief and I am to be tied up and presented

before the Guru." He then proceeded to tell him the entire story and requested the Raja to tie him up and hand him over to the sikhs. In this manner along with the sikhs, Bhai Sahib presented himself to the Satguru and asked for his pardon. Addressing Bhai Gurdasji Guru Sahib asked, "You use to say that if the guru sets a test then the sikh should not lose heart and retreat. Then what happened". It is then that Bhai Gurdas Ji prayed in the guru's feet saying "Patshah:-

Although there are many a strong forts on this earth, they too tremble and shake when an earthquake comes.

O, my king! When a storm brews, the smallest and largest of trees begin to sway alarmingly.

When a fire erupts in the jungle, small and large plants are burnt.

O, Lord! Who can stop the river from overflowing the banks when it floods? No one can.

O! Defender of the poor. If the sky ruptures, who can mend it? If any one says they can do so, then they lie.

Those who remain whole and steadfast throughout the drama created by the Guru are by far very few."

Dhartee upper kot gurr bhujhaal kumanday

Jhakhar aa-ey tar-varra sarbut hulunday

Duv luggay ujjaar vich subh ghaah jalunday

Hurr aa-ey kin thum-ian durriao vahunday

Umbar paatay thiglee kooriar karunday

Saangay under saabtay say virlay bunday

Bhai Gurdas ji Vaar 35 Pauri21

With abject humility, he further prayed at the guru's feet saying,

1. Satguru if a mother herself gives poison to her son then who can save him? (Meaning no one can save him).

2. If the watch keeper of the house begins to steal from the house, who then can safeguard the home? (No one can) .

3. If the boatman is bent upon sinking the boat then who will bring it safely to the shore (meaning it cannot be saved).

4. If the leader leads people astray who can one call out to.

5. If the hedge meant for fencing around the field begins to eat up the field instead of protecting it. Then who can safe guard the field? (Meaning it cannot be done)

6. Patshah! If the guru himself creates a parody to delude and perplex a Sikh, Then how can the poor sikh remain whole and unscathed in such a situation (meaning it is not possible)?"

1. Jay maputtay viss day tis tay kis pyaara

2. *Jay ghar bhunnay paahroo kaun rukhan-haara*
3. *Bayra dobay paatni kio paar uttaara*
4. *Aagoo lai ujjar puvvay kis kurray pukaara*
5. *Jay kar khaitay kha-ey vaar ko lahay na saara*
6. *Jay gur bharna-ey saang kar kya sikh vechaara*

Bhai Gurdas Ji Vaar 35 pari22

Satguru Ji listened patiently. In the end he asked, "Why don't you yourself tell us how a Sikh can come out victorious from the travesty the guru created to test him." Bhai Gurdas Ji replied, "O! Defender of the poor! A Sikh can never come out perfect and whole from the Guru's created parody. Only faith in you and your protection can help a Sikh come away as pure as gold from the trial you set up.

Just as salt and paper when immersed in water dissolve quickly, but if the paper and salt are smothered in oil or ghee then they do not dissolve in water.

1. Cotton cannot withstand flames and burns immediately. 2. However, converted into a wick and immersed in oil it continues burning all night spreading illumination all around. 3. A kite may fly high up in the skies, but it can remain flying there so long as it is attached to the thread. A kite cut off from its thread falls to the ground immediately. 4. No one is safe from the poison of a snake but if one keeps an herb named 'Gargru' in the mouth then the snake venom does not affect you. 5. If a king roams about disguised as a beggar, it is his intention to find out the problems of his subjects and solve them. 6. In the same way when the Guru wishes to help and protect his Sikh by being forever near him, such a Sikh alone can come out complete from the trial of the Guru's created travesty". Bhai Sahib then created the last 'pauri' saying.

1. *Jull vich kaagad loon jio ghey chopparpa-ey*
2. *Deevay vuttee tail day subh raat julla-ey*
3. *Vai mundal jio door furr guddi oada-ey*
4. *Muh vich garrar dugaar pa-ey jio supp lurra-ey*
5. *Raja firray faker ho-ay sunn dukh mita-ey*
6. *Saangay under saabta jis guru saha-ey*

Bhai Gurdas Ji Vaar 35 pauri23

Many a time the pride enters the heart in such a subtle way. One gets to know of it only when it comes to stand like a wall in one's spiritual journey. Let us contemplate an incident in the life of Bhai Veer Singh so that we may better understand the situation.

Bhai Veer Singhji's soul due to contemplation was a soul filled with the nectar Lord's Name. The great saintly being whose sangat enabled

him and fired his devotion to the Guru's feet has not been mentioned in any of your writings. He addressed him and honored him as Daataji.

Inspired by him he went to the Golden Temple everyday where for hours he meditated and gazed upon the Guru's abode. In due course of time, the soul cleansed itself, immersed in the joy and bliss of the 'Name'. Six to seven months passed in blissful joy drinking the nectar of the Lord's Name. A time came however when this bliss began to ebb. Instead of feeling the ecstasy in your consciousness, certain dryness began to creep in.

One day Bhai Sahib went to his Daataji. He implored him saying Maharaji, with the Guru's grace; the last few months have passed joyously imbibing the nectar from contemplation of the Name. But one cannot understand why the inclination of the mind towards meditation has begun to subside and the essence of the Name too has begun to feel bland"

Daataji smiled and asked Bhai Veer Singhji, "Where do you sit to meditate in the morning?" He replied, "Daataji on your behest earlier I used to go to the Golden Temple. Even now, I sit there and meditate. But I have not understood the reason for my problem."

Daataji spoke in a very serious tone saying, "Veer Singh, the Golden temple (Sri Harmandir Sahib) is a very pure pious place. What right does a worldly person like you have to sit there in the Harmandir Sahib hours on end? If you wish to toil and meditate on the 'Naam' then do so in some quite solitary places like a park or garden. Contemplate the Lord's Name there." Bhai Sahib heeded his honest advice. The next day thou found a quite corner in Ram Baagh (a park) to sit and meditate and went to the park at the same time as you used to go to the Golden temple to meditate.

With the grace of the Satguru, on the first day itself, the knot on the flow of bliss and joy from the meditation on the Name broke and began to course through your consciousness with doubled vigor. The consciousness bloomed, inundated with bliss and joy. The time passed in joyous contemplation. After about six months, he came to feel that the original joy and bliss that he experienced was again ebbing away. Day by day, the consciousness was moving towards certain blandness. You began staying depressed and dejected.

Then one day again you went to seek Daataji out and you again prayed at his feet saying. "For the last six months I have experienced great bliss and joy, but now all of a sudden I am again experiencing a lack in bliss from 'Naam' contemplation. The consciousness is devoid

of the nectar of the Name.” Again, Daataji addressed Bhai Sahib and asked him, “Veer Singh where do you sit and meditate”? Bhai Sahib answered,” Ji, in the park called Ram Bagh.

Daataji smiled. In a pensive voice he replied, “You have been bought up in a Sikh house hold. You reside in the city of Guru Ramdev Ji, Amritsar. You have received the Sikh way of life from the feet of Guru Nanak DevJi. You have received many a gift and blessing from the Guru’s home. Then tell me, is the place for gursikhs contemplation the Sri Harimandir Sahib or the Ram Bagh? From tomorrow, you are not to go to Ram Bagh but to the doors of Guru Ramdas ji’s abode where you are to pray at his feet and then start your task. The Guru Patshah will definitely have mercy on you.”

The next day, just as the Guru devoted soul, Daataji, directed. Bhai Sahib, at the appointed hour, early in the morning presented himself at the Guru’s feet at Harmandir Sahib. After having prayed and petitioned before the Guru for inspiration and guidance. He found a solitary place to sit and meditate on the Guru Shabad. This time, as soon as he sat in meditation, by the Grace of the Guru, he experienced fourfold increase in the bliss of the nectar of the ‘Naam’. The soul began to experience indescribable ecstasy. The mind senses and the body became still. For hours on an end, he partook of the nectar of the Name, as the consciousness withdrew inward, to unite at the Lord’s feet.

Bhai Veer Singhji further writes, “The Guru Patshah showered untold grace upon me.

The bliss of the divine Name continued to grow. One day when I was coming out of the Harmandir Sahib, I met Daataji in the outer par karma (path around the golden temple). He was delighted to see me he lovingly blessed me, and asked me to sit down beside him in the parikarma itself. He then asked, “Veer Singh I hope you do not experience a lack in your joy and bliss in contemplation any more? I replied, “The Guru has been very kind”. He then said, “On my insistence you come here to the Harimandir Sahib. I then asked you to leave this place and go to Ram bagh to meditate. Again, I directed you back here from Ram bagh to meditate. Then again, I directed you back here to help remove the lack of joy that you felt in meditation. However, you never asked me why I first sent you to the Darbar Sahib (Golden Temple) then I myself stopped you from going there, directed you to Ram Bagh, and then again sent you back to Darbar Sahib from Ram bagh to toil on contemplation of the Name. What is the reason?”

Bhai Veer Singhji replied, “Daataji I am a beggar why should a

beggar ask the giver. If the Daata (Giver) says that, the nectar of the Name will be yours if you go to the Darbar Sahib. The beggar will run to the Darbar Sahib to partake of the nectar-filled bliss. If the Daata says that the bliss you seek, will now be available to you at Ram bag and not at the Harimandir Sahib, Why should the beggar ask questions. The beggar will run to Ram Bagh. If Daataji says that, this nectar will be yours at the Darbar of Guru Ram DasJi The beggar will again run back to the Darbar Sahib to receive this holy gift. The beggar is interested only in the gift. Where is the need for me to ask you questions”?

Hearing this answer Daataji was very pleased. He then asked Bhai sahib, “Do you know why you experienced a deficiency in your joy during meditation while you sat in the Darbar Sahib? Why you again began experiencing it when you went to Ram Bagh and why this bliss and joy began to ebb again while at Ram bagh”?

Bhai Veer Singh replied, “Kindly tell me the reason and show me the light for I am ignorant. Daataji then said, Veer Singh when many a day had passed as you sat at Harmandir Sahib enjoying the bliss of the divine Name. One-day two elderly men were sitting beside you talking about worldly matters. Looking at them, you experienced a dislike for them feeling that their whole life had passed them by; their hair had turned grey yet even while sitting in the Harmandir Sahib they are chatting. While thinking in this manner, a subtle pride entered your mind that I am young but still I come here to toil and contemplate on the Lord’s Name and I am also experiencing the joy and bliss from this contemplation. Your dislike of those elderly men and this subtle pride in your own achievements caused you to lose the bliss and joy you felt in meditation.

You experienced the same lack of joy and bliss while you sat meditating in Ram Bagh. The reason for this deficiency again was your subtle ego. As you experienced the bliss of the Name in Ram bagh, your subtle ego again arose on the thought that people from everywhere come to flock the Harimander Sahib.

The joy in meditation can be experienced while sitting anywhere, while sitting at home, in some garden, or at the Harmandir Sahib. Alas! This very tiny bit of subtle pride was instrumental in putting a stop to your joy in contemplation. From being full to the brim with nectar you became empty and tasteless.” Daataji said, “On the Guru’s path, in Sikhism, the highest spiritual state is that of bliss and joy in contemplation of the divine Name. This bliss cannot be experienced through one’s force of will, efforts, intellect, or cleverness. This blissful joy is

experienced by the grace of the Guru. The Guru's grace radiates only on a pure egoless heart. Whenever one feels a lack of bliss and joy during meditation, the main reason is usually one's subtle ego. So, one must remain alert at all times and pray at the Guru's feet to save us from its harmful effects. One has to destroy every kind of subtle pride and ego in order to experience everlasting bliss in the Lord's Name. Sahib Guru Amardasji states.

ha-umai maar sadaa sukh paa-i-aa naa-ay saachai amrit peejai hay. ||8||

One who subdues his ego, finds lasting peace; he drinks in the Ambrosial Nectar of the True Name. ||8||

Maaroo Mehlaa:3(Page:1049)

Such is the ill-omened illness of the ego, that it transforms even the good pure deeds on one's spiritual journey into obstacles. This subtle ego causes good deeds, worship of the Name, reading and listening to the gurbani into gross materialistic deeds. The moment pride enters the heart humility walks away. Enveloped in pride this gross mind, cannot experience bliss of God-realization and therefore is unable to cross the doors of separation to meet his Maker. When this mind cannot reach the Lord's door then how can it hope to glimpse his lord and experience the joy of his name? It cannot do so.

ha-umai man asthool hai ki-o kar vich day jaa-ay.

Through egotism, the mind has become bloated. How can it pass through?

Shalok Mehlaa:3(Page:509)

If one wishes to experience, the joy of it is Name, to gain entry to his abode. Then one must let go of the coat tails of pride. To transcend this narrow subtle path, one needs to be subtle as well. Sahib States:-

Nanak mukat du-aaraa at neekaa naanHaa ho-ay so jaa-ay.

O Nanak, the gate of liberation is very narrow; only the very tiny can pass through.

Mehlaa:3(Page:509)

Therefore, through the force of one's will or cleverness or intellect one cannot save one's self from the ego. To protect ourselves from this pride we must seek the Guru's help, the Guru's shelter, the support of the Name, and the fencing of satsangat to shield us from the many-

pronged effects of the ego. Therefore, the originator of the cycle of transmigration, the one that keeps us at a distance from our Lord, which is responsible for making righteous deeds worthless (like the elephant's bath), is the ego or pride. One can rid one's self of it only by surrendering one self at the guru's feet, with intense emotion of awe, immersed in the love the Lord one must pray at the Guru's feet for deliverance.

GURBANI'S INSTRUCTION ON HOW TO PRAY TO THE LORD

How should one pray or petition before the Lord. In the gurbani SatguruJi has guided us saying that by accepting himself as a sinner, shedding cleverness and intellect, surrendering him self completely before his Lord. Such a prayer then will definitely bear fruit. The seeker must call out to his Lord saying o! Lord:-

O! Lord

kuchil kathor kapat kaamee.

ji-o jaaneh ti-o taar su-aamee. ||1|| rahaa-o.

***too samrath saran jog too raakhahi apnee kal Dhaar. ||1||
jaap taap naym such sanjam naahee in biDhay chhutkaar.
garat ghor anDh tay kaadhahu parabh Nanak nadar nihaar.
||2||8||19||***

I am filthy, hard-hearted, deceitful and obsessed with sexual desire.

Please carry me across, as You wish, O my Lord and Master. ||1||Pause||

You are All-powerful and Potent to grant Sanctuary. Exerting Your Power, You protect us. ||1||

Chanting and deep meditation, penance and austere self-discipline, fasting and purification - salvation does not come by any of these means.

Please lift me up and out of this deep, dark ditch;

O God, please bless Nanak with Your Glance of Grace. ||2||8||19||

Kaanraa Mehlaa:5(Page:1301)

Master! What should I say? I am stone hearted, my conduct is bad and I am a cheat and a virtue less being. Whichever way you can, grant me deliverance. Please do so. Help me cross over to your side. You have the power to do anything. O, Protector of all, I am your being. With your

power, please come to my rescue.

If I think that through worship, austerities, fasts and other pious deeds, I can bring about my own salvation. O! Patshah, it cannot happen. Only you through your grace can rescue me from this deep well like world. My life is full of lowly deeds. I have done nothing worthwhile in this life. Please save the honor of your being.

Jupp tupp sunjam dharma na kamai-ya seva saadh na jaaniya har raiya

Kaho Nanak hum neech karumma saran purray ki raakho sarma

I have not practiced meditation, self-discipline, self-restraint or righteous living. I have not served the Holy; I have not acknowledged the Lord, my King. Says Nanak, my actions are contemptible! O Lord, I seek Your Sanctuary; please, preserve my honor!

Asa mehlā:5(page12)

Just as a deeply afflicted man, prays and petitions before the all-powerful Lord to relieve his pain, one must create the same bent of mind and sincerity of feeling before we humbly present our prayer to our Lord and Master. Praying, "O! Master I know nothing, all I do know is that I am yours; please protect my heart and soul. How many vices of mine can I count, from head to toe, I am full of vices. Due to them I am enmeshed in the cycle of my sins, I am engrossed in attachments of Maya and this frightening ego. I commit many a misdeed, day and night thinking no one knows. However, O! Benefactor you watch all my actions closely. O! Patshah, it is my humble prayer at your feet, with your protective hand pull me out of my vices and misdeeds.

ji-o jaanhu ti-o raakh har parabh tayri-aa.

kaytay gan-o asaNkh avgan mayri-aa.

asaNkh avgan khatay fayray nitparat sad bhoolee-ai.

moh magan bikraal maa-i-aa ta-o parsaadee ghoollee-ai.

look karat bikaar bikh-rhay parabh nayr hoo tay nayri-aa.

binvant Nanak da-i-aa Dhaarahu kaadh bhavjal fayri-aa. ||1||

Save me, any way You can; O Lord God, I am Yours.

My demerits are uncountable; how many of them should I count?

The sins and crimes I committed are countless; day by day,

I continually make mistakes.

I am intoxicated by emotional attachment to

Maya, the treacherous one; by Your Grace alone can I be saved. Secretly, I commit hideous sins of corruption, even though God is the nearest of the near.

Prays Nanak, shower me with Your Mercy,

Lord, and lift me up, out of the whirlpool of the terrifying world-ocean. ||1||

Jaitsree Mehlā:5(Page:704)

O! Master, My Lord have mercy on me, keep me forever in your protection. I do not know how to serve you or worship you. I am a fool of the extreme order. I commit sins day and night, and every step of the way I make mistakes, this has become my nature. Consider me your humble servant kindly have mercy on me.

O! Lord everyday we commit endless sins, you ignore our misdeeds but still bestow many a gift on us virtue less beings. O Lord, everyday my deeds are such that forsaking you I remain engrossed in Maya.

O, Master! I am indeed an ungrateful soul; I never thank you for all the gifts you have showered upon me. So engrossed am I in these gifts that I completely forsake my Benefactor. O, Master I have relinquished all other crutches and have come to you. Please deliver this fool too.

O! Satguru!

raakho apnee saran parabh mohi kirpaa Dhaaray.

sayvaa kachhoo na jaan-oo neech moorkhaaray. ||1||

maan kara-o tuDh oopray mayray pareetam pi-aaray.

ham apraaDhee sad bhooltay tumH bakhsanhaaray. ||1|| rahaa-o.

ham avgan karah asaNkh neet tumH nirgun daataaray.

daasee sangat parabhoo ti-aag ay karam hamaaray. ||2||

tumH dayvhu sabh kichh da-i-aa Dhaar ham akirat-ghanaaray.

laag paray tayray daan si-o nah chit khasmaaray. ||3||

tujh tay baahar kichh nahee bhav kaatanhaaray.

kaho Nanak saran da-i-aal gur layho mugaDh uDhaaray. ||4||4||34||

Keep me under Your Protection, God; shower me with Your Mercy.

I do not know how to serve You; I am just a low-life fool. ||1||

I take pride in You, O my Darling Beloved.

I am a sinner, continuously making mistakes; You are the Forgiving Lord. ||1||Pause||

*I make mistakes each and every day. You are the Great Giver;
I am worthless. I associate with Maya, your hand-maiden, and
I renounce You, God; such are my actions. ||2||
You bless me with everything, showering me with Mercy;
And I am such an ungrateful wretch!
I am attached to Your gifts, but I do not even think of You,
O my Lord and Master. ||3||
There is none other than You, O Lord, Destroyer of fear.
Says Nanak, I have come to Your Sanctuary,
O Merciful Guru; I am so foolish- please, save me! ||4||4||34||*

Bilaaval Mehlaa:5(Page;809)

O! My dear father, I do not have a single virtue. All the supreme virtues are at your command. Please grant me the wealth of such superior virtues and save me from the vices. O! Father I am alone, Everyday I have to fight and struggle against the big five (lust, greed etc.) who are my enemies. They trouble me every day. O Master, My Father! I have tried to save my self from them every single day but they just will not leave me alone. Now I have taken the shelter of the Satsangat. I have come to you for protection so that I may rid myself of them. In the satsang, the Guru's beloved beings have consoled me and have asked me to be patient. Alongside they have given me advice from your Bani to help rid myself of these.

With the grace of the Gurbani, which is the bestower of spiritual state of 'Sahej' and peace, I have been able to over power the five big opponents i.e. lust etc. Now I cannot even bear their smell (odor). All this has been possible by the grace of Gurbani and Satsangat.

Have mercy:-

raakh pītaa parabh mayray.
mohi nirgun sabh gun tayray. ||1|| rahaa-o.
panch bikhaadee ayk gareebaa raakho raakhanhaaray.
khayd karahi ar bahuṭ santāaveh aa-i-o saran tuhaaray. ||1||
kar kar haari-o anik baho bhaṭṭee chhodeh kṭahoonN naahee.
ayk baat sun taakee otaa saaDhsang mit jaahee. ||2||
kar kirpaa sant milay mohi tin tay Dheeraj paa-i-aa.
santee mant dee-o mohi nirbha-o gur kaa sabad kamaa-i-aa. ||3||
jeet la-ay o-ay mahaa bikhaadee sahj suhaylee banee.
kaho Nanak man bha-i-aa pargaasaa paa-i-aa pad nirbaanee.
||4||4||125||

*Save me, O My Father God.
I am worthless and without virtue; all virtues are Yours. ||1||Pausell
The five vicious thieves are assaulting my poor being; save me,
O Savior Lord!
They are tormenting and torturing me. I have come, seeking
Your Sanctuary. ||1||
Trying all sorts of things, I have grown weary, but still, they will
not leave me alone.
But I have heard that they can be rooted out, in the Saadh Sangat,
the
Company of the Holy; and so I seek their Shelter. ||2||
In their Mercy, the Saints have met me, and from them, I have
obtained satisfaction.
The Saints have given me the Mantra of the Fearless
Lord, and now I practice the Word of the Guru's Shabad. ||3||
I have now conquered those terrible evil-doers, and my speech
is now sweet and sublime.
Says Nanak, the Divine Light has dawned within my mind;
I have obtained the state of Nirvaanaa. ||4||4||125||*

Gauree Mehlaa:5(Page:205)

O! My Satguru, Father, tell me, forsaking you whom should I plead before. SatguruJi, I am alone, and these five are very headstrong. Everyday they harass me and destroy me spiritually. I am weak and helpless and cannot with stand them. Other than you, I have no other shelter. Other than you, no one can save me from this quarrelsome five. Please have mercy on me; these five are looting my heart of all virtues and good deeds.

avar panch ham ayk janaa ki-o raakha-o ghar baar manaa.
maareh looteh neet neet kis aagai karee pukaar janaa. ||1||

*There are five of them, but I am all alone. How can I protect my
hearth and home, O my mind?
They are beating and plundering me over and over again; unto
whom can I complain? ||1||*

Gauree Mehlaa:1(Page;155)

O! Almighty, all-powerful Lord! I, an offender, a sinner have come to you for protection. Please put a blanket over my sins. You are a witness to all the misdeeds I commit every day. Therefore, I cannot abdicate nor deny my sins, because you have witnessed all my doings. Despite this, I am so stubborn I continue committing these sins. O! Master I

have heard that you are all powerful, omnipotent. Your Name has the power to terminate crores of sins. O! Lord, it is the nature of us beings to carry on making mistakes, but it is your nature to deliver and save us sinners from ourselves. O! Treasure of mercy, O! Lord, save me too from the effects of Maya. Grant me a Supreme Spiritual life and fulfill my longing to see you.

tumH samrathaa kaaran karan.

dhaakan dhaak gobind gur mayray mohi apraaDhee saran charan. ||1|| rahaa-o.

jo jo keeno so tumH jaani-o paykhi-o tha-ur naahee kachh dheeth mukran.

bad partaap suni-o parabh tumHro kot aghaa tayro naam haran. ||1||

hamro sahaa-o sadaa sad bhoolan tumHro birad patit uDhran.

karunaa mai kirpaal kirpaa niDh jeevan pad Nanak har darsan. ||2||2||118||

You are the all-powerful Cause of causes.

Please cover my faults, Lord of the Universe, O my Guru;

I am a sinner - I seek the Sanctuary of Your Feet. ||1||Pausell

Whatever we do, You see and know; there is no way anyone can stubbornly deny this.

Your glorious radiance is great! So I have heard,

O God. Millions of sins are destroyed by Your Name. ||1||

It is my nature to make mistakes, forever and ever; it is

Your Natural Way to save sinners.

You are the embodiment of kindness, and the treasure of compassion,

O Merciful Lord; through the Blessed Vision of Your Darshan,

Nanak has found the state of redemption in life. ||2||2||118||

Bilaaval Mehlaa:5(Page:828)

Therefore, friend of the poor and the helpless. O, Lord! Have mercy on me. Please do not begin counting my misdeeds and virtues because my state is such that I have no virtues. I am full of vices. My condition is that of a wall made of mud. No matter how much one tries to wash it, clean. It only exposes more mud. It can never be cleansed.

Therefore -

kirpaa karahu deen kay daatay mayraa gun avgan na beechaarahu ko-ee.

maatee kaa ki-aa Dhopai su-aamee maanas kee gat ayhee. ||1||

Have mercy on me, O Generous Giver, Lord of the meek; please do not consider my merits and demerits.

How can dust be washed? O my Lord and Master, such is the state of mankind. ||1||

RaamKalee Mehlaa:5(Page:882)

Therefore satgur Ji ...

hamree ganat na ganee-aa kaa-ee apnaa birad pachhaan.

haath day-ay raakhay kar apunay sadaa sadaa rang maan. ||1||

He did not take my accounts into account; such is His forgiving nature.

He gave me His hand, and saved me and made me His own; forever and ever, I enjoy His Love. ||1||

Sorath Mehlaa:5(Page:619)

Please save the honor of your being. O Master, o Lord, I am ignorant, even now I do not understand what I must do because this mind of mine is sold into the hands of Maya. O! Waheguru you are the Master of this universe and I under the influence of these five I am virtue less. O! Master these five have really hassled my mind beyond limit. Because of this harassment every minute, they are taking me away from you. Wherever my gaze goes, I see only suffering and sorrow opening its wide mouth to engulf us. Although all the holy books and scriptures bear witness to the fact that the root cause of all suffering are vices, but still this mind of mine does not come around and runs after vices and indulgence. Although everyday my mind listens to such sermons that Gautam's (Rishi) wife Ahiliya, Uma's (Parvati) husband Shivji, and the indulger of thousands of indulgences Inder (god) etc were disgraced and dishonored at the hands of the five. Hearing all this, the mind still does not respond. SatguruJi these five ambassadors of Maya have rendered my mind a great fool and have destroyed it spiritually. Even still, this mind is so shameless it still seeks out the companionship of the virtue less. O! Master of the universe, O! Lord tell me what I should do, I am helpless, and where should I go? I have no other shelter save yours you alone are powerful enough to save me from their

destructiveness.

*naath kachhoo-a na jaan-o.
man maa-i-aa kai haath bikaana-o. ||1|| rahaa-o.
tum kahee-at hou jagat gur su-aamee.
ham kahee-at kalijug kay kaamee. ||1||
in panchan mayro man jo bigaari-o.
pal pal har jee tay antar paari-o. ||2||
jat daykh-a-u tat dukh kee raasee.
ajouN na pat-yaa-ay nigam bha-ay saakhee. ||3||
gotam naar umaapat savaamee. sees Dharan sahas bhag
gaaNmee. ||4||
Shiva cut off Brahma's head, and Gautam's wife and the
Lord Indra mated;
in dootan khal baDh kar maari-o.
kahi ravidass kahaa kaisay keejai.
bin raghunaath saran kaa kee leejai. ||6||1||*

*O my Lord and Master, I know nothing.
My mind has sold out, and is in Maya's hands. ||1||Pausell
You are called the Lord and Master, the Guru of the World.
I am called a lustful being of the Dark Age of Kali Yuga. ||1||
The five vices have corrupted my mind.
Moment by moment, they lead me further away from the Lord.
||2||
Wherever I look, I see loads of pain and suffering.
I do not have faith, even though the Vedas bear witness to the
Lord. ||3||
Brahma's head got stuck to Shiva's hand, and
Indra came to bear the marks of a thousand female organs. ||4||
These demons have fooled, bound and destroyed me.
bado nilaaj ajhoo nahee haari-o. ||5||
I am very shameless - even now, I am not tired of them. ||5||
Says Ravi Daas, what am I to do now?
Without the Sanctuary of the Lord's Protection, who else's should
I seek? ||6||1||*

Jaitsree Ravidass Jee(page;710)

O! Friend of the poor, what efforts should I do? Which may remove my minds doubts and I should be able to cross the stormy seas of life. Ever since I have been given this life, I have done nothing worthwhile. I have not worshipped the Lord due to which I remain in a state of

anxiety and fear day and night. Even after listening to the Guru's advice and wisdom, not an iota of wisdom has penetrated my soul. Like an animal, I have limited myself to eating and drinking. O! My Lord, if you look at your own nature, you can definitely save me. My nature is such that I forever make mistakes. Your nature is to grant salvation to us sinners.

*hamro sahara-o sadaa sad bhoalan tumHro birad patit
uDhran.*

*It is my nature to make mistakes, forever and ever; it is Your
Natural Way to save sinners*

Bilaaval Mehlaa:5(Page:828)

O! Waheguru Please, I implore you, save the honor of your being. O! Satguru:

*ab mai ka-un upaa-o kara-o.
jih biDh man ko sansaa chookai bha-o niDh paar para-o.
||1|| rahaa-o.
janam paa-ay kachh bhalo na keeno taa tay aDhik dara-o.
man bach karam har gun nahee gaa-ay yeh jee-a soch Dhara-
o. ||1||
gurmat sun kachh gi-aan na upji-o pas ji-o udar bhara-o.
Kaho Nanak parabh birad pachhaana-o tab ha-o patit tara-
o. ||2||4||9||9||13||58||4||93||*

*Now, what efforts should I make?
How can I dispel the anxieties of my mind?
How can I cross over the terrifying world-ocean? ||1||Pausell
Obtaining this human incarnation,
I have done no good deeds; this makes me very afraid!
In thought, word and deed, I have not sung the
Lord's Praises; this thought worries my mind. ||1||
I listened to the Guru's Teachings, but
spiritual wisdom did not well up within me; like a beast, I fill my
belly.
Says Nanak, O God, please confirm
Your Law of Grace; for only then can I, the sinner, be saved.
||2||4||9||9||13||58||4||93||*

Dhanaadaree Mehlaa:9(Page:685)

O! my Master, my Lord, if we leave our homes to wander in the jungles, to kill our desires even if we live on roots and berries, this greedy sinful

mind even in such an environment does not let go of its desires and attachment. O Lord, I seek shelter in you; it is very difficult to swim the sea of this life. How should I gain independence from these five? I am unable to let go of my addiction to these vices. The obstinate mind of mine carries on expending itself in the indulgence of these vices. O Lord, my youth has passed and old age creeps in. All this while, I have done little good. You had gifted me the gift of this priceless body, but I ran after the small change (pennies) of Maya bringing down the value of this life to mere straw. O! My Lord you are all pervasive. There is no one as merciful as you are and there is no one as sinful as I am. Help this helpless being, save me from these vices:-

***garihu taj ban khand jaa-ee-ai chun khaa-ee-ai kandaa.
ajahu bikaar na chhod-ee paapee man mandaa. ||1||
ki-o chhoota-o kaisay tara-o bhavjal niDh bhaaree.
raakh raakh mayray beethulaa jan saran tumHaaree. ||1||
rahaa-o.
bikhai bikhai kee baasnaa tajee-a nah jaa-ee.
anik jatan kar raakhee-ai fir fir laptaa-ee. ||2||
ih jee-araa nirmolko ka-udee lag meekaa. ||3||
kaho kabeer mayray maaDhvaa too sarab bi-aapee.
tum samsar naahee da-i-aal mohi samsar paapee. ||4||3||***

*Abandoning his household, he may go to the forest, and live by eating roots;
but even so, his sinful, evil mind does not renounce corruption. ||1||
How can anyone be saved? How can anyone cross over the terrifying world-ocean?*

Save me, save me, O my Lord! Your humble servant seeks Your Sanctuary. ||1||Pausell

I cannot escape my desire for sin and corruption.

I make all sorts of efforts to hold back from this desire, but it clings to me, again and again. ||2||

jaraa jeevan joban ga-i-aa kichh kee-aa na neekaa.

Youth and old age - my entire life has passed, but I haven't done any good.

This priceless soul has been treated as if it were worth no more than a shell. ||3||

Says Kabeer, O my Lord, You are contained in all.

There is none as merciful as You are, and none as sinful as I am. ||4||3||

Bilaaval Kabeer Jee(Page;855-56)

O! Illuminator of darkness, ocean of mercy, universal Nurturer. O!

my Lord- Sustainer of my every breath, friend of the unprotected. The remover of the sorrows of the poor and helpless. O! Almighty, all-powerful Lord. You are all pervasive, unfathomable; it is my humble petition at your feet "have mercies upon me." The world in which we wander, which we have been given to reside in is like a frightening well of illusion. Where ever I look I see the dark ocean like word. In all directions one sees the darkness of ignorance. Bestow your grace on me and ferry me across this sea of illusion.

***hay gobind hay gopaal hay da-i-aal laal. ||1|| rahaa-o.
paraan naath anaath sakhay deen darad nivaar. ||1||
hay samrath agam pooran mohi ma-i-aa Dhaar. ||2||
anDh koop mahaa bha-i-aan Nanak paar utaar. ||3||8||30||***

O Lord of the Universe, O Lord of the World,

O Dear Merciful Beloved. ||1||Pausell

You are the Master of the breath of life, the

Companion of the lost and forsaken, the Destroyer of the pains of the poor. ||1||

O All-powerful, Inaccessible, Perfect

Lord, please shower me with Your Mercy. ||2||

Please, carry Nanak across the terrible, deep dark pit of the world to the other side. ||3||8||30||

Malaar Mehlaa;5(Page:1273)

If our spiritual state were to become as the fifth Patshahji states below, choking with emotion we would fall at the Guru's feet calling out saying Patshaha now I have :-

Sagal dwaar ko chhaad kay guhhiyo tuhaaro dwaar

Baanhay guhhay ki laaj us gobind daas tuhaar

Abandoning all other shelters I have sought refuge at your door

O god (gobind) grasp my arm and protect my honour, I am your humble servant

Benati Chaupai Patshahi10

O! Compassionate Lord, Saviour of the poor, benevolent one, protect me from the ambassadors of Maya. I have come wandering aimlessly through many lives. In this life, too I wandered about from place to place and finally reached your door. You who shower love on your saints and are the saviour of the fallen. This is your nature from the start of time. O! Waheguru other than you no other can fulfill my prayers. O! Lord please hold my hand and pull me out of the seas of illusion of this world.

Kindly have mercy on me:-

**mayl laihu da-i-aal dheh pa-ay du-aari-aa.
rakh layvhu deen da-i-aal bharmat baho haari-aa.
bhagat vachhal tayraa birad har patit uDhaari-aa.
tujh bin naahee ko-ay bin-o mohi saari-aa.
kar geh layho da-i-aal saagar sansaari-aa. ||16||**

*Unite with me, O Merciful Lord; I have fallen at Your Door.
O Merciful to the meek, save me. I have wandered enough; now
I am tired.*

*It is Your very nature to love Your devotees, and save sinners.
Without You, there is no other at all; I offer this prayer to You.
Take me by the hand, O Merciful Lord, and carry me across the
world-ocean. ||16||*

Jaitsree Mehlaa;5(Page;709)

Our mind does not come into a state of humility, which Satguru Ji wishes us to have. If by the Guru's grace and guidance, our bent of mind becomes sublime. If from deep within our self, our soul surrenders unconditionally before the Guru praying before the Lord saying, "O! Benevolent One, I am firstly a scoundrel, hard of heart, I remain engrossed in sinful deeds day and night. I am more foolish than the biggest of fools. Secondly, this body of mine is mortal. Thirdly, I am enmeshed in the powerful web of Maya. Due to the influence of this Maya, I wander aimlessly here and there, but do not come to reside in my own home within. I do not seem to know any thing about the Lord who is beyond all limits. Fourthly, I am intoxicated by this short-lived youth, beauty and the pride of wealth. Forgetting myself, I wander about in great pride. Fifthly at all times my attention is always on another wealth, another's body, and backbiting, interested in other's quarrels. I bear ill will towards fellow beings and I revel in these vices. Sixthly O! Supreme Being, all knowing Lord, even though you know all my inner thoughts and you watch all my deed. Even still, I try stealthily, like a fugitive, to cheat others and myself. O defender of the poor, neither do I have a noble nature, nor am I righteous, nor have I adopted the path of truth and discipline, nor do I display the virtue of charity to others. O! Giver of life, my Master I have come to seek shelter in you. You are omnipotent. You are the source of all action. You are the Master of all this Maya (illusion) Please protect me in every way.

***kaachee* *dayh* *moh* *fun* *baaNDhee* *sath* *kathor* *kuchheel* *kugi-
aanee*.**

Dhaavat* *bharmat* *rahan* *nahee* *paavat* *paarbarahm* *kee* *gat

***nahee* *jaanee*.**

***soban* *roop* *maa-i-aa* *mad* *maatāa* *bichrat* *bikal* *badou* *abhimaanee*.**

***par* *Dhan* *par* *apvaad* *naar* *nindaa* *yeh* *meethee* *jee-a* *maahi* *hitaanee*.**

***balbanch* *chhap* *karat* *upaavaa* *paykhat* *sunat* *parabh* *antarjaamee*.**

***seel* *Dharam* *da-yaa* *such* *naasit* *aa-i-o* *saran* *jee-a* *kay* *daanee*.**

***kaarān* *karan* *samrath* *sireeDhar* *raakh* *layho* *Nanak* *kay* *su-
aamee*. ||1||**

*This body is frail and transitory, and bound to emotional
attachment.*

I am foolish, stone-hearted, filthy and unwise.

My mind wanders and wobbles, and will not hold steady.

It does not know the state of the Supreme Lord God.

*I am intoxicated with the wine of youth, beauty and the riches of
Maya.*

I wander around perplexed, in excessive egotistical pride.

*The wealth and women of others, arguments and slander, are
sweet and dear to my soul.*

*I try to hide my deception, but God, the Inner-knower, the
Searcher of Hearts, sees and hears all.*

I have no humility, faith, compassion or purity, but

I seek Your Sanctuary, O Giver of life.

The All-powerful Lord is the Cause of causes.

O Lord and Master of Nanak, please save me! ||1||

Swaiyey Sri Mukhbaak Mehlaa 5(Page:1387)

O! Lord, I have put at your feet all my weakness, all my vices. My condition is such that this, whole body is full of vices.

Therefore, o! Lord, please save me, save me. I have neither way nor means to save my self from these vices. Kindly shower your grace and bestow on me the gift of Your Name. This family, this world is a sea of fire. This world is filled with the darkness of ignorance, attachments and doubt. While existing in the world one remains always mindful of who is high of caste, creed, or wealth, or who is low. Some times happiness and at other times, sorrows visit us. The fires of thirst and yearning never die down, due to which the poisonous disease of vices and indulgences latch on to the mind. Other than this the five (lust etc) are such incurable ambassadors of Maya who do not let go of the

being. O! Waheguru all beings, this whole world, all souls, all treasures and possessions are yours. You say that one must know God to be near us at all times, but the fool that I am always thinks the opposite.

Therefore, O! Lord

haa haa parabh raakh layho.
ham tay kichhoo na ho-ay mayray savaamee kar kirpaa
apunaa naam dayh. ||1|| rahaa-o.
agan kutamb saagar sansaar.
bharam moh agi-aan anDhaar. ||1||
ooch neech sookh dookh.
Dharaapas naahee tarisnaa bhookh. ||2||
man baasnaa rach bikhai bi-aaDh.
panch doot sang mahaa asaaDh. ||3||
jee-a jahaan paraan Dhan tayraa.
Nanak jaan sadaa har nayraa. ||4||1||19||

O God, please save me!

By myself, I cannot do anything, O my Lord and Master; by

Your Grace, please bless me with Your Name. ||1||Pausell

Family and worldly affairs are an ocean of fire.

Through doubt, emotional attachment and ignorance,

we are enveloped in darkness. ||1||

High and low, pleasure and pain.

Hunger and thirst are not satisfied. ||2||

The mind is engrossed in passion, and the disease of corruption.

The five thieves, the companions, are totally incorrigible. ||3||

The beings and souls and wealth of the world are all Yours.

O Nanak, know that the Lord is always near at hand. ||4||1||19||

Raag Dhanasari Mehlaa:5(Page:675)

O! Protector of the poor, my deeds and my state is such that all the useless chores which we ultimately will leave behind and those worthless entanglements which will be of no use to us nor will they accompany our souls are the ones with which I have formed attachment. Lust, anger etc which are my enemies, I see them as my friends. I abide in this world under the influence of this kind of ignorance and misconception. Wasting away this life given to me, I seem not to see the truth or the rightness of things. I am attracted by the false sweetness of cheating and lies. I am delighted by the gifts bestowed upon me, but I have forgotten the Giver of those gifts. I am so engrossed in the love of worldly pleasures that I have even forgotten that ultimately I have to leave this world.

That which does not belong to me, I beg and toil to acquire it. The deeds that will truly be of use to me, I seem to have forgotten them

entirely. I have not an iota of understanding of the will of God due to which the cycle of birth and death has become my lot. In ignorance and because of my lack of true knowledge I continue committing sins day and night. In the end, all that I will be left with is remorse.

chhod jaahi say karahi paraal.
kaam na aavahi say janjaal.
sang na chaaleh tin si-o heet.
jo bairaa-ee say-ee meet. ||1||
aisay bharam bhulay sansaaraa.
janam padaarath kho-ay gavaaraa. rahaa-o.
saach Dharam nahee bhaavai deethaa.
jhooth Dhoh si-o rachi-o meethaa.
daat pi-aaree visri-aa daataaraa.
jaanai naahee maran vichaaraa. ||2||
vasat paraa-ee ka-o uth rovai.
karam Dharam saglaa ee khovai.
hukam na boojhai aavan jaanay.
paap karai taa pachhotaanay. ||3||

You shall have to abandon the straw which you have collected.

These entanglements shall be of no use to you.

You are in love with those things that will not go with you.

You think that your enemies are friends. ||1||

In such confusion, the world has gone astray.

The foolish mortal wastes this precious human life. ||Pausell

He does not like to see Truth and righteousness.

He is attached to falsehood and deception; they seem sweet to him.

He loves gifts, but he forgets the Giver.

The wretched creature does not even think of death. ||2||

He cries for the possessions of others.

He forfeits all the merits of his good deeds and religion.

He does not understand the Hukam of the

Lord's Command, and so he continues coming and going in reincarnation.

He sins, and then regrets and repents. ||3||

Dhanaasaree Mehlaa:5(Page:676)

O! Benefactor, I have not worshiped you, nor preformed austerities or fasts for you, nor have I restricted myself from indulging in vices, nor have I done any religious work of merit. O! Benevolent Master, I have not ever served your holy and pious beings. All my deeds have been lowly. I have come and fallen at your feet, in your protection. As is your repute, please save my honor.

**Jap tupp sanjam dharam na kamaiya
Seva saadh na janiya har raiya
Kaho Nanak hum neech karumma
Saran Parray ki raakho Sarma**

*Lord I have performed no worship, perance of austerities
I have not served your holy servants.
Nanak all my deeds have been low
I have fallen at your feet please save my honour*

Asa Mehlāa : 6 (page 12)

**saran paray kee raakh da-i-aalaa.
Nanak tumray baal gupaalaa. ||48||**

*I seek Your Sanctuary - please save me, Merciful Lord!
Nanak is Your child, O Lord of the World. ||48||*

Mehlāa:5(page;260)

In the end, my Benefactor, my humble prayer that if you begin to sum up all my good and bad deeds then there is no hope of my liberation because at every step of the way, every minute you alone know of each and every mistake I make. O! Merciful Father, Please ferry me across the stormy seas of this world to my salvation.

All that I am is a disloyal, disillusioned sinner with very little wisdom. I show no inclination to know the essence of the Lord who has bestowed upon me this body, soul and numerous other gifts, but I run after Maya, which makes me forget you and takes me away from you. I run after it in all ten directions to acquire it. The Lord who is the Giver, our Benefactor, I have given Him not an iota of space in my heart. Greed, lies, vices and attachment are the wealth that I safe guard in my mind. I have wasted my life keeping the company of the greedy, of cheats and backbiters.

It is my humble petition before you, O Lord! If it pleases you by bestowing upon me the company of pious beings, a sinner as me too can be retrieved. If you so wish it, even a stone can float on the water. I too am heavy and burdened by my sins like that rock. Please liberate me too and grant me salvation.

**laykhai kateh na chhootē-ai khin khin bhoolanhaar.
bakhsanhaar bakhas lai Nanak paar utaar. ||1||**

*O Forgiving Lord, please forgive me, and carry Nanak across. ||1||
Because of the balance due on his account,
He can never be released; he makes mistakes each and every moment.*

Mehlāa:5(Page;261)

**loon haraamee gunahgaar baygaanaa alap maṭ.
jee-o pind jin sukh dee-ay taahi na jaanaṭ taṭ.
laahaa maa-i-aa kaarnay dah dis dhoodhan jaa-ay.
dayvanhaar daataar parabh nimakh na maneh basaa-ay.
laalach jhooth bikaar moh i-aa sampai man maahi.
lampat chor nindak mahaa tinhoo sang bihaa-ay.
tuDh bhaavai taa bakhas laihi khotay sang kharay.
Nanak bhaavai paarbarahm paahan neer taray. ||52||**

The sinner is unfaithful to himself; he is ignorant, with shallow understanding.

He does not know the essence of all, the One who gave him body, soul and peace.

For the sake of personal profit and Maya, he goes out, searching in the ten directions.

He does not enshrine the Generous Lord God, the Great Giver, in his mind, even for an instant.

Greed, falsehood, corruption and emotional attachment - these are what he collects within his mind.

The worst perverts, thieves and slanderers - he passes his time with them.

But if it pleases You, Lord, then You forgive the counterfeit along with the genuine.

O Nanak, if it pleases the Supreme Lord God, then even a stone will float on water. ||52||

Mehlāa:5(Page;261)

O! Benefactor as the ocean is full to the brim with water, one cannot measure the water of the ocean and from the top of my head to the bottom of my toes, and I am full of the impurities of my sins. Please do not sum up my deeds and actions. With your benevolent gaze, liberate me because I know that you have granted salvation to many a sinner who's burden of sins are as heavy as mine are.

**jaytaa samund saagar neer bhari-aa taytay a-ugan hamaaray.
da-i-aa karahu kichh mihar upaavhu dubday pathar taray. ||5||**

As the seas and the oceans are overflowing with water, so vast are my own sins.

Please, shower me with Your Mercy, and take pity upon me.

I am a sinking stone - please carry me across! ||5||

Gauree Mehlāa: 1(page;156)

“O! Universal Creator”, Bhai Gurdas ji has written a ‘swaiya’ that aptly describes me. He has written:

1. “O! My God like Satguruji, when I hear that, you dearly love your devotees who worship you heart and soul, I being devoid of such devotion become dejected.

2. When I hear that you can purify such sinners like me, hope in my heart takes root.

3. When I, of impure deeds hear that you know everyone's inner thoughts, I tremble from within.

4. However, when I hear that you show mercy to the poor and suffering, hearing this fear and doubts are allayed.

5. Just as the tall large simbal tree remains fruitless even after the rains, but the scent of a Malyaagar (chandan) also makes the Simbal smell like Chandan.

6. In the same way a conceited person like me, caught up in the web of Maya too can change in the supreme chandan like company of the Satguru.

7. O! Satguruji, due to my deeds and actions I may not even get a place in hell, but I am latching on to the hope of your great reputation that you are the converter of the impure to pure. 8. You are merciful to the downtrodden; you grant virtue to the virtue less.

1. ***Bhagat vuchhal sun hoat niraas ridday***
2. ***Patit Paavan sun aasa urdhaar haun***
3. ***Untar-jaami sun kumpat hau untargut***
4. ***Deen ko dyaal sun bha-iy bhram taar haun***
5. ***Juldhar sangam kay afal saimbal drum***
6. ***Chandan sughand sunbundh mulgaar haun***
7. ***Apni karni kar narak hun na paavo thaur***
8. ***Umray birad kar aasro samara haun***

Kabitt Bhai Gurdas Ji

Bhai sahib ji supplicate further that..

1. O! Patshah, I look only upon other people's shortcomings, but I myself am full of countless vices and wrong doings.
2. Such is my state that just as a sieve has many holes in it, and it criticizes the earthen pot (which has only one opening).
3. How can such a sieve gain credence? It cannot.
4. Just as the Acacia tree, which is full of thorns, criticizes the rose for its few thrones, No one will appreciate the Acacia's viewpoint.

5. Just as a crow which eats all manner of filth were to mock the Hans (a mythical bird which eats only pearls from the Mansarovar lake).

6. This act of the crow only highlights its own grossness and filth.

7. In the same manner I who am, full of countless sins, a great sinner. I am attracted to all the world's sinful actions.

8. So please have mercy on me. I am imperfect, kindly turn a blind eye to my sins and misdeed and shower your grace on me.

1. ***Chalni may jaisay daykhiat hai anake chhiddar***
2. ***Kurray karva ki ninda kaisay bun aavay ji***
3. ***Birakh baboor bharpoor bauh sooran say***
4. ***Kamallay kuteelo kuhay kaahoo na sukhaavay ji***
5. ***Jaisay uphaas kurray bais maraal prut chhaad***
6. ***Muktaahal durgandh liv laavay ji***
7. ***Taisay hau maha-apraadhi apraadh bhurriyo***
8. ***Sakal sansaar ko bikaar mohay bhaavay ji***

Kabitt Bhai Gurdas Ji

Bhai Sahib ji states further...

1. O! Lord, I have Left all other door and avenues and seek Shelter only at your door. Please give this beggar a hearing too.
2. There is no other Master like you on this earth just as there is no other as helpless as me. O! Satguru, as there is no other as benevolent as you there must be no other suppliant like me.
3. O! Master, there is no one as distressed as me but O! Benevolent one, There is no other as compassionate and merciful as you.
4. Just as there must be no other as ignorant as me, there is also other as all knowing as you.
5. O! Satguru, perhaps there is no other sinner like me who has fallen to the depth both in deeds and spirituality but there is no other like you to purify such sinners.
6. O! Friend of the down trodden, there can be no other as corrupt and debased as me, just as there is no other as charitable as you.
7. I am full of vices and more vices. O! Benevolent one, you are an ocean of virtues.
8. Because of my sins, I am going toward hell. I can rely only on you and you alone. You are my only shelter.

1. To so na naath anaath na mo sar
2. To so na daani na mo so bhikhaari
3. Mo so na deen dyaal na to sar
4. Mo so agyaan na to so bichaari
5. Mo so na patit na paavan to sar
6. Mo so bikaari na to so upkaari
7. Mayro hai avgun tu gun saagar
8. jaat rasaatal oat tihaari

Kabitt Bhai Gurdas Ji

The Satguru, the saints and Bhai Gurdasji have carved out the way for us by teaching us the power of prayer. They showed us how to pray to our Lord and Master with complete humility, drenched in our love for Him. If only we could create such a frame of mind by unconditionally surrendering before our Lord and call out to Him saying.

parabh janam maran nivaar.
 haar pari-o du-aar.
 geh charan saaDhoo sang.
 man misat har har rang.
 kar da-i-aa layho larh laa-ay.
 naankaa naam Dhi-aa-ay. ||1||
deenaa naath da-i-aal mayray su-aamee deenaa naath da-i-aal.
 jaacha-o sant ravaal. ||1|| rahaa-o.
 sansaar bikhi-aa koop.
 tam agi-aan mohat ghoop.
 geh bhujaa parabh jee layho.
 har naam apunaa dayh.
parabh tujh binaa nahee thaa-o.
 naankaa bal bal jaa-o. ||2||
lobh mohi baaDhee dayh.
 bin bhajan hovat khayh.
 jamdoot mahaa bha-i-aan.
 chit gupat karmeh jaan.
din rain saakh sunaa-ay.
 naankaa har sarnaa-ay. ||3||
bhai bhanjnaa muraar.
 kar da-i-aa patit uDhaar.
 mayray dokh ganay na jaahi.
 har binaa katteh samaahi.
 geh ot chitvee naath.

naankaa day rakh haath. ||4||
 har gun niDhay gopaal.
 sarab ghat partipaal.
 man pareet darsan pi-aas.
 gobind pooran aas.
 ik nimakh rahan na jaa-ay.
 vad bhaag Nanak paa-ay. ||5||
parabh tujh binaa nahee hor.
 man pareet chand chakor.
 ji-o meen jal si-o hayt.
 al kamal bhinn na bhayt.
 ji-o chakvee sooraj aas.
 Nanak charan pi-aas. ||6||
 ji-o tarun bharat paraan.
 ji-o lobhee-ai Dhan daan.
 ji-o dooDh jaleh sanjog.
 ji-o mahaa khuDhi-aarath bhog.
 ji-o maat pooteh hayt.
 har simar Nanak nayt. ||7||
 ji-o deep patan patang.
 ji-o chor hirat nisang.
 maiglahi kaamai bandh.
 ji-o garsat bikh-ee DhanDh.
 ji-o joo-aar bisan na jaa-ay.
 har Nanak ih man laa-ay. ||8||
 kurank naadai nayhu.
 chaatrik chaahat mayhu.
 jan jeevnaa satsang.
 gobid bhajnaa rang.
 rasnaa bakhaanai naam.
 Nanak darsan daan. ||9||
 gun gaa-ay sun likh day-ay.
 so sarab fal har lay-ay.
 kul samooch karat uDhaar.
 sansaar utras paar.
 har charan bohith taahi.
 mil saaDhsang jas gaahi.
 har pajj rakhai muraar.
 har Nanak saran du-aar. ||10||2||

God, please release me from birth and death.
 I have grown weary, and collapsed at Your door.
 I grasp Your Feet, in the Saadh Sangat, the Company of the Holy.
 The Love of the Lord, Har, Har, is sweet to my mind.
 Be Merciful, and attach me to the hem of Your robe.
 Nanak meditates on the Naam, the Name of the Lord. ||1||
 O Merciful Master of the meek, You are my Lord and Master,
 O Merciful Master of the meek.
 I yearn for the dust of the feet of the Saints. ||1||Pause||
 The world is a pit of poison,
 filled with the utter darkness of ignorance and emotional attachment.
 Please take my hand, and save me, Dear God.
 Please bless me with Your Name, Lord.
 Without You, God, I have no place at all.
 Nanak is a sacrifice, a sacrifice to You. ||2||
 The human body is in the grip of greed and attachment.
 Without meditating and vibrating upon the Lord, it is reduced to ashes.
 The Messenger of Death is dreadful and horrible.
 The recording scribes of the conscious and the unconscious,
 Chitr and Gupt, know all actions and karma.
 Day and night, they bear witness.
 Nanak seeks the Sanctuary of the Lord. ||3||
 O Lord, Destroyer of fear and egotism,
 be merciful, and save the sinners.
 My sins cannot even be counted.
 Without the Lord, who can hide them?
 I thought of Your Support, and seized it, O my Lord and Master.
 Please, give Nanak Your hand and save him, Lord! ||4||
 The Lord, the treasure of virtue, the Lord of the world,
 cherishes and sustains every heart.
 My mind is thirsty for Your Love, and the Blessed Vision of Your Darshan.
 O Lord of the Universe, please fulfill my hopes.
 I cannot survive, even for an instant.
 By great good fortune, Nanak has found the Lord. ||5||
 Without You, God, there is no other at all.
 My mind loves You, as the partridge loves the moon,

as the fish loves the water,
 as the bee and the lotus cannot be separated.
 As the chakvi bird longs for the sun,
 so does Nanak thirst for the Lord's feet. ||6||
 As the young bride places the hopes of her life in her husband,
 as the greedy person looks upon the gift of wealth,
 as milk is joined to water,
 as food is to the very hungry man,
 and as the mother loves her son,
 so does Nanak constantly remember the Lord in meditation. ||7||
 As the moth falls into the lamp,
 as the thief steals without hesitation,
 as the elephant is trapped by its sexual urges,
 as the sinner is caught in his sins,
 as the gambler's addiction does not leave him,
 so is this mind of Nanak's attached to the Lord. ||8||
 As the deer loves the sound of the bell,
 and as the song-bird longs for the rain,
 the Lord's humble servant lives in the Society of the Saints,
 lovingly meditating and vibrating upon the Lord of the Universe.
 My tongue chants the Naam, the Name of the Lord.
 Please bless Nanak with the gift of the Blessed Vision of Your Darshan. ||
 One who sings the Glorious Praises of the Lord, and hears them,
 and writes them,
 receives all fruits and rewards from the Lord.
 He saves all his ancestors and generations,
 and crosses over the world-ocean.
 The Lord's Feet are the boat to carry him across.
 Joining the Saadh Sangat, the Company of the Holy, he sings the Praises of the Lord.
 The Lord protects his honor.
 Nanak seeks the Sanctuary of the Lord's door. ||10||2||

Bilaaval Mehlaa:5(Page;837)

When from deep within one prays at the Guru's feet with love and unconditional surrender of both mind and body for liberation from the emissaries of Maya, the seeker finds that the Satguru hears his prayers and definitely saves the honor of His being.

***baa*Nh *pa*karh *tha*akur ha-o *ghi*Dhee gun avgan na
*pach*haanay.**

*Taking me by the arm, the Lord and Master has made me His
own;
He has not considered my merits or demerits.*

Jaitsree Mehlaa:5(Page:704)

In addition

***baah pa*karh *para*bh *kaad*hi-aa *keena*a *apna*-i-aa.**

*Grabbing hold of my arm, God has pulled me up and out;
He has made me His own.*

Bilaaval Mehlaa:5(page:817)

The Satguru will definitely overlook our vices, and liberate us from the influence of Maya and the illness of pride and ego. Because it is the satguru's promise

***bighan na ko-oo laag*taa gur *peh ar*daas.
*rakh*vaalaa *gobind raa-ay bhag*tan *kee raas. II*11**

*No obstacles will block your way, when you offer your prayers to
the Guru.*

*The Sovereign Lord of the Universe is the Saving
Grace, the Protector of the capital of His devotees. II*11

Bilaaval Mehlaa:5(Page:817)

To be accepted at the Guru's feet and to become free of the chronic illness of pride (ego) one must

***Jee ki birt*ha ho-ey so gur *peh ar*daas kar
*Chh*ode *Sianap Sagal munn tunn arap dhar***

*Pray to guru with your deepest feelings
Abandon all cleverness place your mind and body as an offering.*

Adopt the above stated path.

THIRD VICE : WORSHIP OF THE MATERIAL WORLD

Renounce The Material World

In the Guru Granth Sahib, the sahibs have forbidden us to attach our selves to the material world. Throughout the Gurbani, the worship of this material creation has not been praised or shown devotion. In fact, we have been urged to remain detached from this creation and unite with the Creator. We have been called upon to break our attachment with the material creation and create a loving bond with the Creator because the creator is the only truth. The creation is destructible and an illusion. That is why all through the Gurbani we have been guided to unite with the Truth, with the Creator of all creation. We have been commanded to-

***Munn mayray kartay nu salahay*
*Subhay chhudd sianpa gur ki pairee pa-ey***

*O my mind, praise the Creator. Give up all your clever tricks, and
fall at the Feet of the Guru*

Sri raag mehlaa:5(page43)

Let us contemplate upon this a little more. In the universe there is the one Creator, the second is the creation. All the visible and invisible creation has one Creator. All this creation belongs to the one Waheguru. The Creator having created His creation pervades in all His creation. The Universal Creator then watches and directs the drama of His creation. We find the mention of which in the Asa-di-War by Sri Guru Nanak Dev Ji.

***aapeen*Hai aap *saaji-o aapeen*Hai *rachi-o naa-o.*
*duyee kudrat saajee-ai kar aasan ditho chaa-o.***

*He Himself created Himself; He Himself assumed His Name.
Secondly, He fashioned the creation; seated within the creation,
He beholds it with delight.*

Aasaa Di Vaar(Page:463)

The truth unbelievably is- we all have originated from our Creator. Within and outside us, all that is visible and invisible, everywhere, the Creator

pervades everything. Because of the illusionary nature of Maya, the Creator has been separated from our conscious mind due to which our connection with our Maker has broken. We perceive the creation to be the Truth; because of this, we have created an attachment with Maya. However, all creation is an illusion, a lie. The Creator is indestructible and infinite.

daristimaan hai sagal mithaynaa.

All that is seen is an illusion.

Maaroo Mehlaa:5(Page:1083)

To jolt our memory with the truth, and to make us aware of the destructible nature of this material world to help us know our Creator. The sahibs in the Gurbani have used four comparisons.

1. The Creator is true and everlasting, all creation is as a bubble of water is false, an illusion.

jaisay jal tay budbudaa upjai binsai neet.

jag rachnaa taisay rachee kaho Nanak sun meet. ||25||

*As the bubbles in the water well up and disappear again,
so is the universe created; says Nanak, listen, O my friend! ||25||*

shalok Mehlaa:9(Page:1427)

2. The Creator is immortal, eternal. Creation is a dream. It is destructible.

ji-o supnaa ar paykhnaa aisay jag ka-o jaan.

in mai kachh saacho nahee Nanak bin bhagvaan. ||23||

*Like a dream and a show, so is this world, you must know.
None of this is true, O Nanak, without God. ||23||*

shalok Mehlaa:9(Page:1427)

3. The Creator is everlasting however, this creation, like a wall of sand is mortal. It will not last forever.

jag rachnaa sabh jhooth hai jaan layho ray meet.

kahi Nanak thir naa rahai ji-o baaloo kee bheet. ||49||

The world and its affairs are totally false; know this well, my friend.

Says Nanak, it is like a wall of sand; it shall not endure. ||4

Shalok Mehlaa:9(Page:1429)

4. The Creator is eternal and permanent, but creation is transitory, like a flash of electricity.

daamnee chamaṭkaar ti-o vartaaraa jag khay.

vath suhaavee saa-ay Nanak naa-o japando tis Dhanee. ||2||

Like the flash of lightning, worldly affairs last only for a moment.

The only thing which is pleasing, O Nanak, is that

which inspires one to meditate on the Name of the Master. ||2||

Shalok Mehlaa:5(Page:319)

In the 'Gaund Rag' Sri Guru Arjun Dev Ji has extensively described the Creator of all creation saying, 'O! Guru devoted beings; the Creator Waheguru is the cause of all creation. As He pervades in everything and is everywhere, So He alone experiences the essence of everything. Due to this all-pervasive nature of the Creator, He is the sole listener and He the sole viewer. All that is visible and invisible is all a part of Him. He is the one sole Creator of this universe and He alone is the destroyer. The one Creator is omnipresent, pervading all creation, yet He remains detached from his own creation. It is the Creator who speaks and the Creator who listens and understands through His creation. How exquisite a miracle this is! The one who takes birth in this world is the Creator and the one who passes away is He. The Creator manifests Himself and is invisible and beyond the three earthly virtues, yet He is the manifestation of the three virtues of Maya. By the Guru's grace, He who sees this world equably without discrimination is also the Creator Himself. How fascinating this game of the Creator is.

sabh kartaa sabh bhugtaa. ||1|| rahaa-o.

sunto kartaa paykhat kartaa.

adristo kartaa daristo kartaa.

opat kartaa parla-o kartaa.

bi-aapat kartaa alipato kartaa. ||1||

bakto kartaa boojhat kartaa.

aavat kartaa jaat bhee kartaa.

nirgun kartaa sargun kartaa.

gur parsaad Nanak samdristaa. ||2||1||

He is the Creator of all, He is the Enjoyer of all. ||1||Pause||

The Creator listens, and the Creator sees.

The Creator is unseen, and the Creator is seen.

The Creator forms, and the Creator destroys.

The Creator touches, and the Creator is detached. ||1||

*The Creator is the One who speaks, and the
 Creator is the One who understands.
 The Creator comes, and the Creator also goes.
 The Creator is absolute and without qualities; the
 Creator is related, with the most excellent qualities.
 By Guru's Grace, Nanak looks upon all the same. ||2||1||*
Raag Gond Mehlāa:5(Page;862)

In addition

**sargun nirgun nirankaar sunn samaaDhee aap.
 aapan kee-aa naankaa aapay hee fir jaap. ||1||**

*He possesses all qualities; He transcends all qualities; He is the
 Formless
 Lord. He Himself is in Primal Samaadhi.
 Through His Creation, O Nanak, He meditates on Himself. ||1||*
Shalok sukhmani Mehlāa:5(Page;290)

WHO IS THE CREATOR?

He whom Guru Ramdas Ji has addressed as 'you the creator'. Further, he says, "O! Creator, you alone are the manifestation of this universe. You are the embodiment of truth. O creator you are my Master. O! Creator, that which pleases you happens. I, on my own strength can achieve nothing, what ever you ordain for me, I receive. O! Creator, all creation is yours and this creation has sung your praises since before the beginning of time. O! Creator, on who so ever you shower your grace, he receives the precious jewel of your divine Name. Guru devotees have worshiped Your Name and made this life on earth worthwhile but self-willed beings have frittered away this precious life for nothing. By allowing Maya (Illusion) to influence us, you have distanced us from yourself. You merge your saints with yourself by removing all their illusion and doubts. O! Creator, you are the fathomless stream of consciousness. The whole universe operates within the stream of this consciousness. There is no other than you. All creation is a part of your play. You make the laws for those to be alienated from you and those who are destined to unite with you. Those who are enlightened, to them comes the realization of your truth. Those who are devoted to the Lord's Name abide in everlasting joy and become one with their Lord. O! Waheguru you are the Creator of this universe, your will prevails. None besides you operates this universe. You have created this creation and then you watch the play of your own creation, but the truth of this

mystery is realized only by the Guru's enlightened beings.

**Tu karta suchiar mainda sain
 Jo tudh bhaavay soi theesi jo tu dahay soi hau pa-ee.
 Rahaao
 Subh teri tu subhni dhyai-ya
 jis no kirpa kurrayh tin naam rattan paiya
 gurmukh laadha munmukh gavaia
 tudh aap vichhoriya aap milaiya
 tu durriao subh tujh he maahay
 tujh bin dooja ko-ay naaho
 jee junt subh tayra khel
 vijjog mill vichhria sunjogi mail
 jis nu jana-eh soi jun jaanay
 har gunn sud he aakh vakhaanay
 jin har sayviya tin such paiya
 sehjay he har naam samaiya
 tu aapay karta tera kiya subh ho-ay
 tudh bin dooja naahi ko-ay
 tu kar kar vaykhay jaanay so-ay
 jun Nanak gurmukh pargat ho-ay**

*You are the True Creator, my Lord and Master. Whatever pleases
 You comes to pass. As You give, so do we receive. || 1 || Pause
 || All belong to You, all meditate on you. Those who are blessed
 with Your Mercy obtain the Jewel of the Naam, the Name of the
 Lord. The Gurmukhs obtain it, and the self-willed manmukhs
 lose it. You Yourself separate them from Yourself, and You Yourself
 reunite with them again. || 1 || You are the River of Life; all are
 within You. There is no one except You. All living beings are Your
 playthings. The separated ones meet, and by great good fortune,
 those suffering in separation are reunited once again. || 2 ||
 They alone understand, whom You inspire to understand; they
 continually chant and repeat the Lord's Praises. Those who serve
 You find peace. They are intuitively absorbed into the Lord's
 Name. || 3 || You Yourself are the Creator. Everything that
 happens is by Your Doing. There is no one except You. You created
 the creation; You behold it and understand it. O servant Nanak,
 the Lord is revealed through the Gurmukh, the Living Expression
 of the Guru's Word*

Asa mehlāa:4(page11)

Before the coming of Guru Nanak DevJi, there was a great deal of confusion prevalent regarding the Creator. In the spiritual world, it was sermonized that there is a Creator of the world, a Nurturer and a destroyer. Guru Nanak Patshah strove to remove this fundamental flaw in the views put forward by the clergy to the masses and introduced them to the truth. He put forward that there is but one and only one Creator. He alone is the creator, nurturer and He alone is the destroyer. There are no three separate creators.

saahib mayraa ayko hai.

ayko hai bhaa-ee ayko hai. ||1|| rahaa-o.

aapay maaray aapay chhodai aapay layvai day-ay.

aapay vaykhai aapay vigsai aapay nadar karay-i. ||2||

My Lord and Master is One;

He is the One and Only; O Siblings of Destiny,

He is the One alone. ||1|| Pausell

He Himself kills, and He Himself emancipates;

He Himself gives and takes.

He Himself beholds, and He Himself rejoices;

He Himself bestows His Glance of Grace. ||2||

Aasaa Mehlāa: 1 (page:350)

satgur mayraa sadaa sadaa naa aavai na jaa-ay.

oh abhinaasee purakh hai sabh meh rahi-aa samaa-ay. ||13||

My True Guru, forever and ever, does not come and go.

He is the Imperishable Creator Lord;

He is permeating and pervading among all. ||13||

Soohee Mehlāa : 4 (page 749)

Who is the Creator? whom Guru Nanak DevJi has referred to as "Kartapurakh" i.e the Creator. The fifth Guru Sahib in 'Sorath Rag' state that, O! Brother, He who is the Creator of this universe and who is the cause of all, is the source of all creation, He is the one to bestow us this body for the use of this soul. He is beyond words and beyond our vision. Such a creator can be known only through the Guru by recitation of the divine Name. Therefore, O! My mind you must worship the Name of the one True Lord. The Lord's house lacks nothing, His home overflows with not only the nine supreme treasures and pleasure but also much beyond that. He is priceless. He is a supreme, beyond our reach and limitless. At all times he nurtures all life forms taking care of all of them.

My Creator, my Master is full of virtues. He even nurtures those without any virtues and is the protector of the shelter less and the suffering. He nurtures us with every breath we take. I am a sacrifice

many times over unto such a divine Creator.

sabh jag jineh upaa-i-aa bhaa-ee karan kaaran samrath.

jee-o pind jin saaji-aa bhaa-ee day kar apnee vath.

kin kahee-ai ki-o daykhee-ai bhaa-ee kartaa ayk akath.

gur govind salaah-ai bhaa-ee jis tay jaapai tath. ||1||

mayray man japee-ai har bhagvanta.

naam daan day-ay jan apnay dookh darad kaa hantaa. rahaa-o.

jaa kai ghar sabh kichh hai bhaa-ee na-o niDh bharay bhandaar.

tis kee keemat naa pavai bhaa-ee oochaa agam apaar.

jee-a jant partipaaldaa bhaa-ee nit nit kardaa saar.

satgur pooraa bhaytee-ai bhaa-ee sabad milaavanhaar. ||2||

sachay charan sarayvee-ah bhaa-ee bharam bha-o hovai naas.

mil sant sabhaa man maaNjee-ai bhaa-ee har kai naam nivaas.

mitai anDhayraa agi-aantaa bhaa-ee kamal hovai pargaas.

The One who created the whole world,

O Siblings of Destiny, is the Almighty Lord, the Cause of causes.

He fashioned the soul and the body,

O Siblings of Destiny, by His own power.

How can He be described? How can He be seen,

O Siblings of Destiny? The Creator is One; He is indescribable.

Praise the Guru, the Lord of the Universe,

O Siblings of Destiny; through Him, the essence is known. ||1||

O my mind, meditate on the Lord, the Lord God.

He blesses His servant with the gift of the Naam;

He is the Destroyer of pain and suffering. ||Pausell

Everything is in His home, O Siblings of Destiny;

His warehouse is overflowing with the nine treasures.

His worth cannot be estimated, O Siblings of Destiny;

He is lofty, inaccessible and infinite.

He cherishes all beings and creatures,

O Siblings of Destiny; he continually takes care of them.

So meet with the Perfect True Guru,

O Siblings of Destiny, and merge in the Word of the Shabad. ||2||

Adoring the feet of the True Guru,

O Siblings of Destiny, doubt and fear are dispelled.

Joining the Society of the Saints, cleanse your mind,

*O Siblings of Destiny, and dwell in the Name of the Lord.
The darkness of ignorance shall be dispelled
O Siblings of Destiny, and the lotus of your heart shall blossom
forth.*

My Lord and Master has so many virtues

Sorath Mehlaa:5(Page:639)

***baho gun mayray saahibai bhaa-ee ha-o tis kai bal jaa-o.
oh nirgun-ee-aaray paal-daa bhaa-ee day-ay niithaavay thaa-
o.***

riyak sambaaahay saas saas bhaa-ee goor-haa jaa kaa naa-o.

O Siblings of Destiny; I am a sacrifice to Him.

He nurtures even the most worthless

O Siblings of Destiny, and gives home to the homeless.

He gives us nourishment with each and every breath,

O Siblings of Destiny; His Name is everlasting.

Sorath Mehlaa:5(Page:640)

Due to the effects of Maya, man's nature becomes such that he forsakes his Creator and takes refuge in the material world (creation) for the fulfillment of his needs and desires. In ignorance, a being looks to another being to fulfill his needs other thus giving credence to Bhai Gurdasji's words.

Karta purakh vissar kay maanas di munn aas dhur-ehi

Forgetting the true creator you have pinned your hopes on man

Bhai Gurdas ji Vaar 15 pauri 3

Man forgets the absolute truth that reliance on other beings is useless. The only giver is the true lord.

maanukh kee tayk barithe sabh jaan.

dayvan ka-o aykai bhagvaan.

Reliance on mortals is in vain - know this well.

The Great Giver is the One Lord God.

Sukhmani Mehlaa:5(Page:281)

Man's nature is such that he places our Lord, the Benefactor third on his list. First on his list are his own worldly needs, which he wishes to fulfill through other beings. If other cannot fulfill man's needs like himself. He then turns to gods & goddesses who are the creation of the Creator, but man is inclined to believe them to be the true creators and thus becomes a beggar at their doors. Then what happens?

Karta purakh na chait-io keetay no karta kar jaanay

*You have not remembered the creator, instead you cherish his
creation as the true creator*

Bhai Gurdas Ji Vaar 15 Pauri7

Due to this ignorance, man disconnected from the True source, clings to these the branches. As a result, he gains nothing. Then what is the result?

***dayvee dayvaa poojee-ai bhaa-ee ki-aa maaga-o ki-aa deh.
paahan neer pakhaalee-ai bhaa-ee jal meh booDheh tayhi. II6II***

Why worship gods and goddesses, O Siblings of Destiny?

What can we ask of them? What can they give us?

*The stone gods are washed with water, O Siblings of Destiny,
but they just sink in the water. II6II*

Sorath Mehlaa: 1(Page:637)

mool chhod daalee lagay ki-aa paavahi chhaa-ee. II1II

*Those who abandon the roots and cling to the branches, shall
obtain only ashes. II1II*

Asa Mehlaa : 1 (page 420)

khasam chhod doojai lagay dubay say vanjaari-aa.

*Those dealers who abandon their Lord and Master and attach
themselves to another, are drowned.*

Salok Mehlaa: 1(Page:470)

The above truth then happens. At one time Aad-Bhavani (goddess) appeared before Baba NamdevJi and expressed her desire to give something to him. Baba NamdevJi placed his wish for salvation and God-realization before her. Aad-Bhavani expressed her inability to grant him salvation and disappeared. Addressing Aad-Bhavani, Baba NamdevJi sarcastically expressed the following words.

too kahee-at hee aad bhavaanee.

mukaṭ kee baree-aa kahaa chhapaanee. II4II

You are called the Primal Goddess.

At the time of liberation, where will you hide then? II4II

Gond Bani Naamdavy Jee(Page:874)

In the 27th Vaar of its fifth Pauri, Bhai Gurdas ji has vociferously explained things to us:-

1. One must not spread one's hands before such a giver who himself is the creation of the creator. Such a giver cannot fulfill all one's needs. Even if one or another of one's needs do be fulfilled, to fulfill other desires one must then look for someone else.

2. O! People do not make a shallow minded being your benefactor, for he will trouble you daily by constantly reminding you of the favors he has done you.

3. We gain nothing by serving such a Master whose service causes us to suffer from the minions of death.

4. Do not go to such a sage who cannot rid you of the illness, which is the source of this cycle of birth and death i.e. the ego, pride.

5. Where is the virtue in bathing at such a pilgrimage where by doing so one's impure thought are not cleansed.

6. One's love and devotion must be directed to one's God-like Satguru as this devotion results in the Sikh attaining a state of sahej (inner-stillness)

1. ***data oh na mungi-ay fir mungan jaa-ee-ay***
2. ***hochha saho na keech-a-ee fir puchho-ta-ee-ay***
3. ***sahib oh na sayv-ee-ay jum dund saha-ee-ay***
4. ***haumay rog na kuta-ee oh vaid na la-ee-ay***
5. ***durmat mail na utray kio teerath na-ee-ay***
6. ***peer mureedan pirhar-ee such sehaj sama-ee-ay***

Kabitt Bhai Gurdas ji

What must one do? One must not have any expectations from worldly benefactors; one must worship the one Creator because by worshipping Him and asking from Him alone one gain's one's hearts desire. By forsaking our true Creator and stretching our hands before any other, we will end up dying with shame and dishonor. All those who meditated on the one Waheguru, have received their hearts desire and all their negative desires have ceased. Satguru Ji giving honor to those who rely only on the one Creator states that, "we are a sacrifice unto such beings who rely only on the support of the Supreme Being and who worship His Name."

har iko daataa sayvee-ai har ik Dhi-aa-ee-ai.
har iko daataa manglee-ai man chindi-aa paa-ee-ai.
jay doojay paashu manglee-ai ta laaj maraa-ee-ai.
jin sayvi-aa tin fal paa-i-aa tis jan kee sabh bhukh gavaa-ee-ai.
Nanak tin vitahu vaari-aa jin an-din hirdai har naam Dhi-aa-ee-ai. ||10||

*Serve the One Lord, the Great Giver; meditate on the One Lord.
Beg from the One Lord, the Great Giver, and you shall obtain
your heart's desires.*

But if you beg from another, then you shall be shamed and destroyed.

One who serves the Lord obtains the fruits of his rewards; all of his hunger is satisfied.

Nanak is a sacrifice to those, who night and day, meditate within their hearts on the

Name of the Lord. ||10||

Mehlai: 1 (Page:590)

There is but only one Benefactor of whom Sri Guru Nanak Patshah has written '**subhna jiaan ka ikk daata**' (meaning he is the one creator of all life-forms) in the Japji Sahib and has prayed to Him saying, "Let me never forget you o Lord!"

He is the sole Benefactor whose virtue is that He is the Giver of all boons. There is never any shortage in the Creator's gifts. The benefactor Himself is immortal. One must never forsake such a benevolent Lord.

dadaa daataa ayk hai sabh ka-o dayvanhaar.
dayNday tot na aavee agnat bharay bhandaar.
dainhaar sad jeevanhaaraa.
man moorakh ki-o taahi bisaaraa.
dos nahee kaahoo ka-o meetaa.
maa-i-aa moh banDh parabh keetaa.
darad nivaareh jaa kay aapay. Nanak tay tay gurmukh
Dharaapay. ||34||

*DADDA: The One Lord is the Great Giver; He is the Giver to all.
There is no limit to His Giving. His countless warehouses are
filled to overflowing.*

The Great Giver is alive forever.

O foolish mind, why have you forgotten Him?

No one is at fault, my friend.

God created the bondage of emotional attachment to Maya.

*He Himself removes the pains of the Gurmukh; O Nanak, he is
fulfilled. ||34||*

Baawan Akhri Mehlai : 5 (Page:257)

Although in reality, our true Benefactor is the Almighty Creator, but for countless lives our addiction to his creation has become so strong that we are unable to give up this habit easily. In fact man gives preference to and looks towards worldly support, forsaking the bountiful Creator, the true Giver. He is satisfied as a beggar at the doors of the Creators creations. Thus instead of becoming a man of God, he becomes a

dependent of other men and then what he goes through is described by Bhai Gurdasji as follows :-

**Satgur sahib chhudd kay munmukh ho-ay bunday da bunda
Hukmi bunda ho-ay kay nit uth ja-ey salaam karunda
Aath pehar huth jor kay ho-ay hajoori kharra rahunda
Neend na bhukh na sukh tis sooli churriya ruhay darunda
Paani paala dhup chhao sir uttay jhal dukh sahunda
Aatas-baaji saar vaykh runn vich gha-il ho-ay murrunda
Gur pooray vinn joon bhavunda**

Abandoning the true guru minded man becomes the slave of man

Becoming an errand boy of other men he daily salutes him

*Twenty four hours with folded hands he stands before his master
He gets no sleep no hunger or pleasure and is so scared it is as if is crucified*

Through rain,cold,sunlight, clouds he undergoes innumerable sufferings

In the battlefield, iron spikes appear quick as rockets which mortally wound him

Without the shelter of the true guru he wanders through rebirth in different species

Bhai Gurdas ji Vaar 15 pauri 4

We are not to become devotees of mortals, we are to place all our needs both worldly and temporal before our Creator and call out to Him to fulfill our needs. Hearing our petition our Lord, the giver will keep his events honor, sahib's Promise to us is as follows:-

**jo maageh thaakur apunay tay so-ee so-ee dayvai.
Nanak daas mukh tay jo bolai eehee oohaa sach hovai.
||2||14||45||**

Whatever I ask for from my Lord and Master, he gives that to me.

*Whatever the Lord's slave Nanak utters with his mouth,
proves to be true, here and hereafter. ||2||14||45||*

Dhanaasaree Mehlaa:5(Page:67)

One must pray before the Creator saying you alone are my friend my companion your home lacks nothing (meaning your treasures are limitless). Therefore, O Creator! My Lord I ask for respect, strength, wealth, wife and children from you. Please grant me these gifts. O! Lord. o! Creator your bounty includes our salvation and how best to lead our lives. You are the Master of everlasting joy and happiness.

Drenched in the love of your devotees, you overwhelm them with your countless gifts. I your slave am a sacrifice unto you, o Creator!"

**jan ko parabh sangay asnayhu.
saajno too meet mayraa garihi tayrai sabh kayhu. ||1|| rahaa-o.
maan maaNga-o taan maaNga-o Dhan lakhmee sut dayh. ||1||
mukat jugat bhugat pooran parmaanand param niDhaan.
bhai bhaa-ay bhagat nihaal Nanak sadaa sadaa kurbaan.
||2||4||49||**

God's humble servant is in love with Him.

You are my Friend, my very best Friend; everything is in Your Home. ||1||Pausell

I beg for honor, I beg for strength; please bless me with wealth, property and children. ||1||

You are the Technology of liberation, the Way to worldly success, the Perfect Lord of Supreme Bliss, the Transcendent Treasure.

In the Fear of God and loving devotion,

Nanak is exalted and enraptured, forever and ever a sacrifice to Him. ||2||4||49||

Kaanraa Mehlaa:5(Page:1307-1308)

Such is the wondrous game of the Creator. He Himself is the Giver and He the receiver.

kis no kahee-ai naankaa sabh kichh aapay aap. ||2||

Unto whom should we speak, O Nanak, when He Himself is all-in-all? ||2||

Mehlaa:2(Page:475)

When by the grace of the Lord Guru showers grace enlightening us then,

Moreover

**daataa bhugtaa daynhaar tis bin avar na jaa-ay.
jo chaaheh so-ee milai Nanak har gun gaa-ay. ||1||**

The Great Giver, the Enjoyer, the Bestower - there is no place at all without Him.

You shall obtain all that you desire, O Nanak, singing the Glorious Praises of the Lord. ||1||

Mehlaa:5(Page:296)

**Tu aapay daata Aapay Bhugtaa Ji
Haun tudh bin avar na jaana**

You are the benefactor you yourself are enjoying boons I know no other than you.

Asa rag Mehlaa : 4(page 11)

When one comprehends the above words, it brings intense joy, wonder and amazement to the being. Where then is the shame in asking from such a benefactor, such a Creator. Those who realized the true Lord to be the one and only Creator, they without shame placed their needs before Him. The saints and Bhagats through the Gurbani have placed before the benevolent Creator their list of requisitions. They have prayed to the Lord for their fulfillment. Such demands can be placed only before those with whom one has deep heart felt bonds. What greater bond can there be than of the soul which is the very essence of the Lord? The Lord, from whom our soul (the essence of the Lord) may without hesitation place all its needs and pray for their fulfillment. Bhagat Dhanna Ji placed his demands before his Lord with such love, with such a sense of familiarity and pride in His benevolence. Saying, "O! Creator, I am a needy beggar at your door. O! Nurturer, you fulfill the objectives of your devotee. It is you who have distanced yourself from your humble servant who worship Your Name. O! Lord, I place before you my requirement of Dal (lentils), flour and butter. With these things, my life becomes a lot easier and free of worry. Other than this some good clothes, shoes and grains from a well-tilled land would be a great help. I need a good cow and buffalo for milk as well. To travel a nice Arabian horse would be ideal and lastly a nice obedient wife at home is my requirement to lead a worry free life and I ask all this from you".

gopaal tayraa aartaa.

jo jan tumree bhagat karantay tin kay kaaj savaarataa. ||1|| rahaa-o.

daal seeDhaa maaga-o ghee-o.

hamraa khusee karai nit jee-o.

panHee-aa chhaadan neekaa. anaaj maga-o sat see kaa. ||1||

ga-oo bhais maga-o laavayree.

ik taajan turee changayree.

ghar kee geehan changee.

jan Dhannaa layvai manglee. ||2||4||

O Lord of the world, this is Your lamp-lit worship service.

You are the Arranger of the affairs of those humble beings who perform

Your devotional worship service. ||1||Pausell

Lentils, flour and ghee - these things, I beg of You.

My mind shall ever be pleased.

Shoes, fine clothes, and grain of seven kinds - I beg of You. ||1||

*A milk cow, and a water buffalo, I beg of You,
and a fine Turkestani horse.*

A good wife to care for my home

*Your humble servant Dhanna begs for these things, Lord. ||2||4||
(Page;695)*

Baba Kabirji expresses an even deeper association with the Benevolent One by claiming it his right to ask from his Master saying, "O! Compassionate Master such is the knot of love between you and me that if you do not give me what I need, I can still demand it from you without hesitation, as it is not possible to worship you on an empty stomach. O! Lord, I ask from you the dust beneath the feet of your saints and a life of independence. Please grant me 2 kilos of flour, 250gm of butter and some salt. Half of Kilo of dal (lentil) and oil, the things that are required for two meals a day is what I ask of you. A bed to sleep on, a pillow, a mattress and a blanket and quilt are also needed. O! Lord, fulfill some basic worldly demands of mine so that without worry or anxiety may I worship you, drenched in the love of your Name.

O! Creator by asking you for these worldly things I am not showing any greed. These daily needs are necessary to live life, otherwise for me your name is everything. O! Creator, my hardened mind has melted down with the worship of your Name. When the mind has surrendered, then it can be understood that one has come to know you."

bhookhay bhagat na keejai.

yeh maalaa apnee leejai.

ha-o maaNga-o santan raynaa.

mai naahee kisee kaa daynaa. ||1||

maaDho kaisee banai tum sangay.

aap na dayh ta layva-o mangay. rahaa-o.

du-ay sayr maaNga-o choonaa.

paa-o ghee-o sang loonaa.

aDh sayr maaNga-o daalay.

mo ka-o don-o vakhat jivaalay. ||2||

khaat maaNga-o cha-upaa-ee.

sirhaanaa avar tulaa-ee.

ooper ka-o maaNga-o kheeNDhaa.

tayree bhagat karai jan theeNDhaa. ||3||

mai naahee keetaa labo.

ik naa-o tayraa mai fabo.

kahi kabeer man maani-aa.

man maani-aa ta-o har jaani-aa. ||4||11||

*I am so hungry, I cannot perform devotional worship service.
 Here, Lord, take back Your mala.
 I beg for the dust of the feet of the Saints.
 I do not owe anyone anything. ||1||
 O Lord, how can I be with You?
 If You do not give me Yourself, then I shall beg until I get You.
 ||Pausell
 I ask for two kilos of flour,
 and half a pound of ghee, and salt.
 I ask for a pound of beans,
 which I shall eat twice a day. ||2||
 I ask for a cot, with four legs,
 and a pillow and mattress.
 I ask for a quit to cover myself.
 Your humble servant shall perform
 Your devotional worship service with love. ||3||
 I have no greed;
 Your Name is the only ornament I wish for.
 Says Kabeer, my mind is pleased and appeased;
 now that my mind is pleased and appeased,
 I have come to know the Lord. ||4||11||*

Raag Sorath Kabeer Jee(Page:656)

The devotee of Benevolent Creator is one who travels the path of praise and worship of the Lord. He lives in this world without worry or anxiety because the praise and worship of the Guru Mantra gives him the faith and confidence that

***raakhā ayk hamaaraa su-aamee.
 sagal ghataa kaa antarjaamee. ||1|| rahaa-o.
 so-ay achintāa jaag achintāa.
 jahaa kahaan parabh tooN varantāa. ||2||
 ghar sukh vasi-aa baahar sukh paa-i-aa.
 kaho Nanak gur manṭar drirh-aa-i-aa. ||3||2||***

*The One Lord, my Lord and Master, is my Protector.
 He is the Inner-knower, the Searcher of Hearts. ||1||Pausell
 I sleep without worry, and I awake without worry.
 You, O God, are pervading everywhere. ||2||
 I dwell in peace in my home, and I am at peace outside.
 Says Nanak, the Guru has implanted His Mantra within me. ||3||2||*

Bhairao Mehlā;5(Page;1136)

Where the Lord's praise removes all the impurity from the guru-loved one's heart, there it also removes all hindrances in the endeavors of the worshiper. Worldly desires too stop troubling him. He then begins to lead a joyful and anxiety free life. The fifth guru sahib states.

***Dukh bhukh na vyaapa-ee jay sukhdaata munn ho-ay
 Kit he kumm na chhijee-ay ja hirday suchaa so-ay
 Jis tu rukhay huth day tis maar sukkay na ko-ay
 Sukhdaata gur sayvee-ay subh avgan kudday dho-ay***

Pain and hunger shall not oppress you, if the Giver of Peace comes into your mind. No undertaking shall fail, when the True Lord is always in your heart. No one can kill that one unto whom You, Lord, give Your Hand and protect. Serve the Guru, the Giver of Peace; He shall wash off the residues of all your mistakes. || 2 ||

Sri raag Mehlā;5(page43)

Wondrous is the grace of praise and worship of the Benevolent Creator. However, this worship is a priceless gift. One cannot attain it by force. He becomes the emperor of emperors. Only the Lord bestows the grace of His worship and praise. Such is the miracle of His Name.

Jis no bukhsay sifat salaah Nanak patshahi patshah

One who is blessed to sing the Praises of the Lord, O Nanak, is the king of kings.

Japji(page5)

According to Bhai Gurdas ji, the human soul wishes to unite with its source.

1. It wishes to meet and see its source and to serve the consummate Lord thus earning the pleasure of the Master.
2. Sadly however the human soul does not have the beauty or wisdom of the inner eyes to see the Lord who is all illumination. Due to his sins, the being's soul is full of vices so it does not retain the beauty and illumination of purity.
3. Nor is the tongue pure and sweet, so that on hearing a nectar-filled prayer, the Lord of grace may shower His blessings.
4. Nor does the being have ears of inner awareness so his sweet alluring Name may be heard.
5. He is truly unfortunate all his organs of sense are useless.
6. On his forehead is poor destiny thus unable to meet the beloved lord

7. He does not know how to be the Lord's humble servant and his faith too is not steadfast.
8. How then can he acquire the pleasure of the Creator?
 1. **Naahin anoop roop chittvay kio chintamun**
 2. **Lonay hai na loin jo laalan bilokee-ay**
 3. **Rusna ruseeli nahay baintee bakhaano kaisay**
 4. **Surat na sarvanun bachan mudh-oki-ay**
 5. **Ung ung heen deen kaisay burr maal kurro**
 6. **Mustak naahay bhaag pree-ay pug dhoki-ay**
 7. **Sayvak subhva-ay nahay pauhunch na sukko save**
 8. **Naahin prateet prabh prabhataa sumokee-ay**

Kabitt swaiyay Bhai Gurdas Ji

To convert the soul's dejection to hope in meeting its Creator, Sri Guru Nanak Dev Ji in the fourth 'Pauri' of the Japji Sahib has shown the way. We know that the Master is the everlasting truth. His will is immutable (irrevocable). His language is the language of love. The Almighty Lord is infinite. We all are supplicants at his door. Hearing our cries, He bestows upon us countless graces. What can we do? What offering can we place before him to gain His pleasure so that we may gain Nirvana? What words should we speak that on hearing them the Lord embraces us with his love?

The question is-

**Saacha sahib saach na-ey bhaakhiya bhaa-o apaar
Aakhay mungay day day data kurray daataar
Fair ki uggay rukhee-ay jit dissay darbar
Muho ki bolan bole-ay jit sunn dharray pyaar**

True is the Master, True is His Name-speak it with infinite love. People beg and pray, "Give to us, give to us", and the Great Giver gives His Gifts. So what offering can we place before Him, by which we might see the Darbaar of His Court? What words can one speak to invoke his love?

Japji Pauri 4 (page2)

Sahib answers the question saying, "O! Mortal do not feel dejected, there is only one-way to meet the Lord. That is to make good use of the ambrosial hour, (early dawn) through recitation and meditation on the divine Name. Worship and praise the Lord Almighty at all times thus making us worthy of the Lord's court. We then become worthy of His loving embrace too."

Therefore, the way is-

Amrit vayla such nao vudd-ya-ee veechar

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

Japji Pauri 4 (page2)

Do not for a minute think that the benevolent Creator is hungry for our flattery or praise. No, the embodiment of truth does not require our sycophancy. Even if all the beings of the world praise the Lord it does not make a difference to his glory nor does it diminish him or his virtues in any way.

It is stated

Jay subh mill kay aakhan paahey vudda na hovay ghaat na ja-ey

Even if everyone were to gather together and speak of Him, He would not become any greater or any lesser.

Asa mehlaa: 1 (page9)

WHY MUST WE WORSHIP AND PRAISE THE LORD

By Worshiping and praising the Creator, the soul only stands to gain. As we sing the virtues of the Creator, as we praise the Lord whereby doing so, the impurities settled upon our inner self are washed away. There our soul will gain its salvation. We then become one with the all-virtuous Creator. There is much to be gained from devotion and praise of the Lord.

gun gaavat tayree utras mail.

binas jaa-ay ha-umai bikh fail.

Chanting His Glories, your filth shall be washed off.

The all-consuming poison of ego will be gone.

Gauri Sukhmani Mehlaa : 5 (page 289)

gurmukh hovai so-ee boojhai gun kahi gunee samaavani-aa. II11

One who becomes Gurmukh, understands. Chanting

His Glorious Praises, he is absorbed into the Lord of Virtue. II11

Maajh Mehlaa : 3 (page 110)

In addition Sahib Sri Guru Ramdas ji have said the following Words ...

Har dhyaavay har dhyaavay tudh ji say jun jug meh sukhvaasi

Say mukat say mukat bha-ey jin har dhyai-aa ji tin tooti jum ki faasi

Jin nirbhau jin har nirbhau dhyai-aa ji tin ka bhau subh gavaasi

*Jin sayviya jin sayviya mayra har ji tay har har roop samaasi
Say dhan say dhan jin har dhyai-aa jun Nanak tin bal jaasi*

Those who meditate on You, Lord, those who meditate on You—those humble beings dwell in peace in this world. They are liberated, they are liberated—those who meditate on the Lord. For them, the noose of death is cut away. Those who meditate on the Fearless One, on the Fearless Lord—all their fears are dispelled. Those who serve, those who serve my Dear Lord, are absorbed into the Being of the Lord, Har, Har. Blessed are they, blessed are they, who meditate on their Dear Lord. Servant Nanak is a sacrifice to them.

Asa mehlā:4(page11)

What spiritual state have they achieved, those who have adopted the path of praise and worship of the Lord? Walking the path of devotion to the Lord these guru-beloved have attained salvation. They have crossed the stormy seas of life to self-realization and illumination becoming one with their Master

Sahibs have stated

toon sachaa saahib sifai su-aaliha-o jin keetee so paar pa-i-aa.

You are the True Lord and Master;

Shalok Maehlā:1(Page;469)

tayree sifai su-aali-o saroop hai jin keetee tis paar laghaa-ee.

Your Praise is so beautiful. One who sings it, is carried across.

Gauree Vaar Mehlā:5(Page:301)

Those beings who are bestowed with the grace of the Lord's praise become owners of priceless spiritual treasures. They are then the true emperors. Devotion and worship of the Lord is their true treasure. This devotion & praise is the key to open the spiritually locked heart from which pours the true virtues of praise and worship of the Lord. The treasure from such a heart is acceptable in the Lord's abode. Those whose forehead is marked with a sign of divine worship are blessed with the Almighty's benevolent gaze forever.

sifai jinaa ka-o bakhsee-ai say-ee potaydaar.

kunjee jin ka-o dītee-aa tinHaa milay bhandaar.

*jah bhandaree hoo gun niklahi tay kee-ah parvaan.
nadar tinHaa ka-o naankaa naam jinHaa neesaan. II2II*

Those whom the Lord blesses with His Praises, are the true keepers of the treasure.

Those who are blessed with the key - they alone receive the treasure.

That treasure, from which virtue wells up - that treasure is approved.

Those who are blessed by His Glance of Grace, O Nanak, bear the Insignia of the Naam. II2II

Shalok Mehlā:2(Page;1239)

Where devotion to the benevolent Creator eliminates one's dependence on worldly creation's, there it also clears from the mind the deep lines of deception caused by our looking towards the material creations as real over a time of countless birth cycles. The soul becomes cognizant of the true reality and it then manifests in its true form becoming one with its Maker.

Where the SatguruJi's have advised us in the gurbani to praise and worship the Lord, there they have also warned us against becoming the lackey of the creation and singing its praises. Sahib has further willed saying:-

O! Brothers the world you see around you will not last forever. Do not waste your time in this world. There is no need to sing the praises of people, for they too will turn to dust one day. Devote yourself to the worship of the benevolent Creator who is everlasting, infinite and beyond all cares."

dunee-aa na saalaahi jo mar vanjsee.

lokaa na saalaahi jo mar khaak thee-ee. II1II

jah bhandaree hoo gun niklahi tay kee-ah parvaan.

nadar tinHaa ka-o naankaa naam jinHaa neesaan. II2II

Do not praise the world; it shall simply pass away.

Do not praise other people; they shall die and turn to dust. II1II

That treasure, from which virtue wells up - that treasure is approved.

Those who are blessed by His Glance of Grace,

O Nanak, bear the Insignia of the Naam. II2II

Raag Soohi Mehlā:3(Page;755)

"O! Brother there is nothing to be gained by devoting your self to creation. Worship and praise him, He who has manifested all creation. He sustains and shelters everyone. He is timeless. His storehouse of treasures is overflowing and limitless. He is supreme and beyond all limits and boundaries. Knowing Him to be supreme, we must praise and worship Him always."

**keetaa ki-aa salaah-ee-ai karay so-ay saalaahi.
Nanak aykee baahraa doojaa daataa naahi.
kartaa so salaah-ee-ai jin keetaa aakaar.
daataa so salaah-ee-ai je sabhsai day aaDhaar.
Nanak aap sadeev hai poora jis bhandaar.
vadaa kar salaah-ee-ai ant na paaraavaar. II2II**

*Why praise the created being? Praise the One who created all.
O Nanak, there is no other Giver, except the One Lord.
Praise the Creator Lord, who created the creation.
Praise the Great Giver, who gives sustenance to all.
O Nanak, the treasure of the Eternal Lord is over-flowing.
Praise and honor the One, who has no end or limitation. II2II*

Shalok Mehlā:2(Page: 1239)

O! Brother, one must not worship creation because it can be destroyed whw who, through the Guru's grace, becomes aware of this reality ceases to worship the creation. He sees the Creator in all his creation and thus worshipping the Creator one day becomes one with

**keetaa ki-aa salaah-ee-ai jis jaaday bilam na ho-ee.
nihchal sachaa ayk hai gurmukh boojhai so nihchal ho-ee. II6II**

*Why should someone praise someone else who is also created?
They depart in no time at all.
The One True Lord is eternal and imperishable.
One who, as Gurmukh, understands becomes eternal as well. II6II*

Shalok Mehlā:3(Page: 1088)

O! Brother why praise the deed (creation)? Since Sahib Guru Nanak Devji states, the doer should be applauded who gives birth to every being and looks after them. O! Creator, it is my humble prayer at your feet, please come and reside in my heart forever. I do not need anyone else. O! True Creator by devotion and prayer to you I stand to gain true honor here and in hereafter.

**keetaa ki-aa salaah-ee-ai kar daykhai so-ee.
jin kee-aa so man vasai mai avar na ko-ee.
so saachaa salaah-ee-ai saachee pat ho-ee. II3II**

*Why should anyone praise any other created being? That Lord acts and sees.
The One who created me, abides within my mind; there is no other at all.
So praise that True Lord, and you shall be blessed with true honor. II3II*

Maaroo Mehlā:1(Page: 1012)

The being who has the lord by his side finds that the whole world too aligns with him. What to talk of ordinary folk, even kings and emperors too pay homage to such a man of God.

**jaaN kartaa val taa sabh ko val sabh darsan daykh karahi
saabaas.
saahu paaṭisaahu sabh har kaa kee-aa sabh jan ka-o aa-ay
karahi rahraas.**

*When the Creator is on their side, then everyone is on their side.
Beholding their vision, everyone applauds them.
Kings and emperors are all created by the
Lord; they all come and bow in reverence to the Lord's humble servant.*

Shalok Mehlā:4(Page:305)

WHY HAS SATGURU JI FORBIDDEN US TO WORSHIP CREATION

1. Creation is not independent or absolute.
2. Creation is the shadow of the Creator.
3. Creation is an illusion.
4. What is this illusion?
5. Maya permeates creation

1. Creation Is Not Independent Or Absolute

Creation is dependent on the Creator. If the Creator is, then creation exists. Creation cannot be the Creator. When there was no creation, even then the Creator existed. The Creator exists even now when

creation exists. When the Creator withdraws His creation, the Creator will remain.

**arbad narbad DhunDhookaaraa.
Dharan na gagna hukam apaaraa.
naa din rain na chand na sooraj sunn samaaDh lagaa-idaa. ||1||**

*For endless eons, there was only utter darkness.
There was no earth or sky; there was only the infinite Command
of His Hukam.
There was no day or night, no moon or sun; God sat in primal,
profound Samaadhi. ||1||*

Maaroo Mehlaa:1(Page:1035)

In addition-

**jaa tis bhaanaa taa jagat upaa-i-aa.
baajh kalaa aadaan rahaa-i-aa.
barahmaa bisan mahays upaa-ay maa-i-aa moh vaDhaa-idaa. ||14||**

*When He so willed, He created the world.
Without any supporting power, He sustained the universe.
He created Brahma, Vishnu and Shiva; He fostered enticement
and attachment to Maya. ||14||*

Maaroo Mehlaa:1(Page:1036)

**aapan khayl aap kar daykhai.
khayl sankochai ta-o Nanak aykai. ||7||**

*He Himself creates and beholds is own drama.
He winds up the drama, and then, O Nanak, He alone remains. ||7||*

Sukhmnai Mehlaa:5(Page:292)

When it is His pleasure, He manifests this creation. When it is His will, He withdraws it all, assimilating it within Him. After withdrawing the creation, the creator will still be, but there will be, no creation. All this is His pleasure and will.

**jaa tis bhaavai taa sarisat upaa-ay.
aapnai bhaanai la-ay samaa-ay.**

*When it pleases Him, He creates the world.
As He pleases, He absorbs it back into Himself.*

Sukhmani Mehlaa:5(Page:292)

Kaligidhar Patshaha (tenth SatguruJi) states:-

**Jubb udkarakh karra kartaara parja dharat tubh deh apaara
Jubb aakarakh karat ho kubh-hoo tum mai millat deh subh-u**

*When the creator projects himself his creation is manifest in
innumerable forms*

*When he withdraws his will in himself the whole of creation is
absorbed back into him*

Benati chaupai patshahi 10

The Lord creates all creation in this universe. This whole game of creation is a manifestation of His greatness. The whole variation of this creation is all the game of the Creator. He himself is the sculptor and is himself the destroyer such is the wonder of His game!

**o-ankaar sabh sarisat upaa-ee.
sabh khayl tamaasaa tayree vadi-aa-ee.
aapay vayk karay sabh saachaa aapay bhann gharhaa-idaa. ||2||**

*The One Universal Creator created the entire Universe.
All the plays and dramas are to Your glory and greatness.
The True Lord Himself makes all distinctions; He Himself breaks
and builds. ||*

Maaroo Mehlaa:3(Page:1061)

In addition-

**baajeegar dank bajaa-ee.
sabh khalak tamaasay aa-ee.
baajeegar savaaNg sakaylaa.
apnay rang ravai akaylaa. ||2||**

*When the magician beats his tambourine,
everyone comes to see the show.
When the magician winds up his show,
then he enjoys its play all alone. ||2||*

Sorath Kabeer Jee(Page:655)

That is the reason why Baba Kabir Ji has warned us saying "O! Being, do not waste your precious time in ignorance thinking that the world you see around you is the truth. Do not waste your time on it, Meditate on the Lord and win the game of life. This world is the act of a bazigar (Acrobat) i.e. just an act."

baajeegaree sansaar kabeeraa chayt dhaal paasaa. ||3||1||23||
*The world is a game, O Kabeer, so throw the dice consciously.
||3||1||23||*

Aasaa Kabeer Jee(Page:482)

2. Creation is the Shadow of the Creator

Just as a shadow does not have any individuality of its own, in the same way maya too does not have its own separate identity or individuality. The Creator of maya is the Lord Himself. As long as creation exists, the entity of maya will also exist. When the Lord uses His power of retraction to withdraw his creation then maya's entity too ceases to be i.e. '**khel sankoachay**'. The Lord alone pervades i.e. '**Tau Nanak eykay**'. All creation of the universe is the shadow of the Creator who has no mother nor father, nor brothers or sisters. Neither does the Creator take birth nor does he die. He belongs to no caste or creed, the disease of old age does not visit Him. He is the one Supreme Being.

jag tis kee chhaa-i-aa jis baap na maa-i-aa.
naa tis bhain na bharaa-o kamaa-i-aa.
naa tis opat khapat kul jaatee oh ajraavar man bhaa-i-aa.
||2||

*The world is a reflection of Him; He has no father or mother.
He has not acquired any sister or brother.
There is no creation or destruction for Him;
He has no ancestry or social status. The Ageless Lord is pleasing
to my mind. ||2||*

Maaroo Mehlaa: 1(Page: 1038)

The fifth Guru Sahib states that Waheguru the Creator has created the maya of three virtues. This powerful maya is the shadow of the Almighty Creator. Such a Creator, whom no one can delude, who is indestructible, infinite, who is all compassion and merciful, no one can know his profound mystery. We are a sacrifice many times over unto such a Creator. The Creator has created a powerful shadow like Himself. Indeed great is the Creator.

teen gunaa ik sakt upaa-i-aa.
mahaa maa-i-aa taa kee hai chhaa-i-aa.
achhal achhayd abhayd da-i-aal.
deen da-i-aal sadaa kirpaal.
taa kee gat mit kachhoo na paa-ay.
Nanak taa kai bal bal jaa-ay. ||4||19||21||

From the three qualities, the one mechanism of Maya was produced.

*The great Maya is only His shadow.
He is undeceivable, impenetrable, unfathomable and merciful.
He is merciful to the meek, forever compassionate.
His state and limits cannot ever be known.
Nanak is a sacrifice, a sacrifice to Him. ||4||19||21||*
Gond Mehlaa:5(Page:868)

3. Maya is An Illusion

That which does not have an independent entity of its own, but for a short while one perceives its presence. After a time when its seeming reality disappears, then man feels regret at having been deluded. Thus deluded by this delusion man lives with regret and remorse. This is the reason that Satguruji in the gurbani has called Maya an illusion. To explain the illusory nature of Maya three comparisons have been given. Explaining the short-lived glitter and glamour of Maya, Satguruji has compared it to the fire created by straw. He says that the glitter of maya is short lived like the flame of fire created by burning straw. The second example is of the shade created by a cloud. This shade is temporary. One does not know when the wind will blow and carry the clouds away removing the shade along with it. The third example given by the Satguru's is that of monsoon drains and rivulets which are flooded with water when it rains but when the rain stops these monsoon rivulets and drains dry up immediately. Therefore, such is the effect of Maya's presence. A seeker must be mindful of the illusory nature of Maya at all times.

maa-ee maa-i-aa chhal.
tarin kee agan maygh kee chhaa-i-aa gobid bhajan bin harh
kaa jal. rahaa-o.

*O my mother, Maya is so misleading and deceptive.
Without meditating on the Lord of the
Universe, it is like straw on fire, or the shadow of a cloud, or the
running of the flood-waters. ||Pause||*

Todi Mehlaa:5(Pge:717)

In the 'Bhairon Rag' Baba Kabir Ji has mentioned the powerful nature of Maya saying, "I cannot stand up to the powerful Maya whose army consists of the fire elements and their twenty five categories along with the intoxicated ego, jealousy, attachment etc. How can a weak and defenseless person like me withstand its onslaught? O! Lord please tell me what I should do?"

**paaNch pachees moh maḍ maṭsar aadee parbal maa-i-aa.
jan gareeb ko jor na pahuchai kahaa kara-o raghuraa-i-aa. ||1||**

*It is defended by the five elements, the twenty-five categories,
attachment,
pride, jealousy and the awesomely powerful Maya.
The poor mortal being does not have the strength to conquer it;
what should I do now, O Lord? ||1||*

Bhairao Kabeer Jee(Page:1161)

When maya is at the pinnacle of its glory and majesty, only the Creator can save us from its influence and sway. Even though the sahibs have likened maya to a fire of straw, which is quick to ignite but short lived. As long as this fire burns, whatever comes in its sphere is burnt to ashes maya may be like the floods in the monsoon drains or rivulets. So long as it is there, it does not allow anyone to cross over to the other side. These waters carry whoever is caught up in such a flood away. maya may be like the shade of the clouds but it has the power to hide the sun, which is larger, more powerful and cause darkness. Therefore, a being cannot save himself from the influence of such a majestic maya. There one needs help. He will get this help from the Guru through modest humble, prayer.

**oopaṛ bhujaa kar mai gur peh pukaari-aa ṭin ha-o lee-aa
ubaaree. ||1|| rahaa-o.**

*Raising my arms up, I complained to my Guru, and He has saved
me. ||1|| Pausell*

Soohee Kabeer Jee(Page:793)

He will get protection and help from satsangat and by clasping the hand of the divine name of the lord.

**saaDhsangat ar gur kee kirpaa tay pakri-o gadh ko raajaa. ||5||
bhagvat bheer sakat simran kee katee kaal bhai faasee.
daas kameer charhHi-o garhH oopaṛ raaj lee-o abhinaasee.
||6||9||17||**

*In the Saadh Sangat, the Company of the Holy, and by
Guru's Grace, I have captured the king of the fortress. ||5||
With the army of God's devotees, and Shakti, the power of
meditation,
I have snapped the noose of the fear of death.
Slave Kabeer has climbed to the top of the fortress;*

I have obtained the eternal, imperishable domain. ||6||9||17||

Bhairao Kabeer Jee(Page:1161-62)

Satguru Sri Guru Arjun Dev Ji has given us a detailed account of the double-faced, illusionary nature of Maya. He asks us to take the Guru's guidance and along side introduces us to its reality. Guru Ji states that he has broken all bonds of attachment with this deceitful snake called maya. The Guru has shown me the reality of this maya that is illusionary, false and deceitful. Initially when one tastes it, one finds it sweet. Only after consuming it does its influence become apparent that it can destroy one's life. That is when a man begins to suffer.

Sahib further states that "my devotion to maya's attendants-greed and attachment has ceased because the Guru has reinforced the fact, in my mind that this bunch of thugs, are not to be trusted as they have destroyed many a home."

"My interaction with lust and anger too has come to an end because the Guru has explained the truth to me that lust and anger are evil vampires. At their will when they enter the person, they can make him do their bidding, making him commit vices. They pollute the being to such an extent that he falls to the depths of degradation. I have also become free of all the ten senses of perception because my Guru has told to me to be wary of them. On the surface, these pleasures (as vices) one experiences, taste sweet but in reality the pleasures of the senses are actually tunnels of fire. The being who sinks into the mire of pleasure and indulgences ultimately suffers in hell. Before coming to the Guru's protection I took all my advice from the ego, However when the Guru explained to me that pride & ego render a being stubborn and foolish, since then I have broken off with the ego as well. Before I would listen to their every command but ever since the Lord has blessed me, these attendants of Maya now do my bidding. They are now under my command."

**chhal naagan si-o mayree tootan ho-ee.
gur kahi-aa ih jhoothee Dhoh
mukh meethee khaa-ee ka-uraa-ay.
amrit naam man rahi-aa aghaa-ay. ||2||
lobh moh si-o ga-ee vikhot.
gur kirpaal mohi keenee chhot.
ih thagvaaree bahuṭ ghar gaalay.
ham gur raakh lee-ay kirpaalay. ||3||
kaam kroDh si-o thaata na bani-aa.
gur updays mohi kaanee suni-aa.**

jah daykh-a-u tah mahaa chandaal.
raakh lee-ay apunai gur gopaal. ||4||
das naaree mai karee duhaagan.
in sanbanDhee rasaatal jaa-ay.
ham gur raakhay har liv laa-ay. ||5||
ahaNmayv si-o maslat chhodee.
gur kahi-aa ih moorakh hodee.
ih neeghar ghar kahee na paa-ay.
ham gur raakh lee-ay liv laa-ay. ||6||
in logan si-o ham bha-ay bairaa-ee.
ayk garih meh du-ay na khataaN-ee.
aa-ay parabh peh anchar laag.
karahu tapaavas parabh sarbaag. ||7||
parabh has bolay kee-ay ni-aaN-ayN.
sagal doot mayree sayvaa laa-ay.
toon thaakur ih garihu sabh tayraa.
kaho Nanak gur kee-aa nibayraa. ||8||1||

*I have broken my ties to that deceitful serpent.
The Guru has told me that it is false and fraudulent.
Its face is sweet, but it tastes very bitter.
My mind remains satisfied with the Ambrosial Naam, the Name
of the Lord. ||2||*
*I have broken my ties with greed and emotional attachment.
The Merciful Guru has rescued me from them.
These cheating thieves have plundered so many homes.
The Merciful Guru has protected and saved me. ||3||*
*I have no dealings whatsoever with sexual desire and anger.
I listen to the Guru's Teachings.
Wherever I look, I see the most horrible goblins.
My Guru, the Lord of the World, has saved me from them. ||4||*
*I have made widows of the ten sensory organs.
The Guru has told me that these pleasures are the fires of
corruption.
Those who associate with them go to hell.
The Guru has saved me; I am lovingly attuned to the Lord. ||5||*
*I have forsaken the advice of my ego.
The Guru has told me that this is foolish stubbornness.
This ego is homeless; it shall never find a home.
The Guru has saved me; I am lovingly attuned to the Lord. ||6||*

*I have become alienated from these people.
We cannot both live together in one home.
Grasping the hem of the Guru's Robe, I have come to God.
Please be fair with me, All-knowing Lord God. ||7||*
*God smiled at me and spoke, passing judgement.
He made all the demons perform service for me.
You are my Lord and Master; all this home belongs to You.
Says Nanak, the Guru has passed judgement. ||8||1||*
Prabhaatee Mehlā:5(Page:1347)

4. What is Illusion?

According to Satguruji, illusion is one thing which appears to be something else .It is a lie. Falsehood does not have its own entity. It is that which does not have its own independent form but appears so to the naked eye. Satguru Nanak Dev Ji has used the word false or a lie to describe each thing of this material world. In order to familiarize us to this reality, he has warned us not to be entangled in this lie, falsehood and illusion. Sahib further states that "False is the king, false his subjects, this whole world is false, it is a lie. These beautiful palaces and gardens are all a lie. Gold and silver are all false and false are the wearers of ornaments of these metals. This body is false and the clothes it wears are false. False is the groom and false the bride. This whole creation is false. Then whom should one befriend when this whole manifestation is false? O! Lord, other than you all is false, it is a lie, an untruth, an illusion, only an illusion." Sahib States-

koorh raajaa koorh parjaa koorh sabh sansaar.
koorh mandap koorh maarhee koorh baisanhaar.
koorh su-inaa koorh rupaa koorh painHanhaar.
koorh kaa-i-aa koorh kaparh koorh roop apaar.
koorh mee-aa koorh beebee khap ho-ay khaar.
koorh koorhai nayhu lagaa visri-aa kartaar.
kis naal keechai dostee sabh jag chalanhaar.
koorh mithaa koorh maakhi-o koorh dobay poor.
Nanak vakhaanai bayntee tuDh baajh koorho koorh. ||1||

*False is the king, false are the subjects; false is the whole world.
False is the mansion, false are the skyscrapers; false are those
who live in them.
False is gold, and false is silver; false are those who wear them.
False is the body, false are the clothes; false is incomparable
beauty.*

False is the husband, false is the wife; they mourn and waste away.

The false ones love falsehood, and forget their Creator.

With whom should I become friends, if all the world shall pass away?

False is sweetness, false is honey; through falsehood, boat-loads of men have drowned.

Nanak speaks this prayer: without You, Lord, everything is totally false. ||1||

Shalok Mehlāa: 1 (Page: 468)

The Sahibs have warned us against forming an attachment to that which is false. If we befriend falsehood, then all we stand to gain is regret. If we must love someone, or befriend someone, then devote yourself to the Guru or noble enlightened Gursikhs and unite your consciousness to the Satguru's divine Name because '**naam ruhiyo sadhu ruhiyo ruhiyo gur gobind kaho Nanak is jagat mein kin juppiyo gur mant'** meaning that Naam remains; the Holy Saints remain; the Guru, the Lord of the Universe, remains, Nanak, how rare are those who chant the Guru's Mantra in this world. If such become your conduct then this cycle of birth and death that you are trapped in will break and you will attain everlasting peace and joy.

gurmukh sa-o kar dostee satgur sa-o laa-ay chit.

jaman maran kaa mool katee-ai taan sukh hovee mit. ||66||

Make friends with the Gurmukhs, and focus your consciousness on the True Guru.

The root of birth and death will be cut away, and then, you shall find peace, O friend. ||66||

Mehlāa: 1 (Page: 1421)

As the Lord is the Truth, His name is True, His saints who have become one with Him too are the Truth, therefore it is only right that one breaks one's bonds of attachment with the false, with the unrealized. Befriend and love the Lord and His realized gursikhs. This is because even after having abandoned this destructible world, for the sake of their beloved gursikhs, they Endeavour to help their souls to unite with the true Lord.

That is when Sahib States:-

Nanak kachrhi-aa si-o torh dhoodh sajan sant paki-aa.

o-ay jeevanday vichhurheh o-ay mu-i-aa na jaahee chhorh. ||1||

O Nanak, break away from the false, and seek out the Saints,

your true friends.

The false shall leave you, even while you are still alive; but the Saints shall not forsake you, even when you are dead. ||1||

Shalok: Dakhanay Mehlāa: 5 (Page: 1102)

According to Sri Guru Nanak Dev Ji, a true friend is one who stands by one's side in this world and when one is ready to leave for the next world, He remains by one's side. Even when an account of one's deeds is being taken in the after life, He is always there.

sajan say-ee naal mai chaldi-aa naal chalan niH.

jithai laykhaa mangee-ai tithai kharhay disann. ||1|| rahaa-o.

They alone are my friends, who travel along with me;

and in that place, where the accounts are called for, they appear standing with me. ||1|| Pausell

Soohee Mehlāa: 1 (Page: 729)

One's true friend is the Lord Almighty, who reigns supreme over even the greatest emperors, in whose presence the soul gains honor. He who is the refuge for all beings:-

sajan sachaa paatisaahu sir saahaaN dai saahu.

jis paas bahithi-aa sohee-ai sabhnaaN daa vaysaahu. ||22||

My Friend is the True Supreme King, the King over the heads of kings.

Sitting by His side, we are exalted and beautified; He is the Support of all. ||22||

Shalok Mehlāa: 5 (Page: 1426)

5. Maya Permeates Creation

That which we see with our eyes and that which is beyond our vision; all is the Creator's creation. The whole creation is a mixture of the Creator and his Maya. At first, there was only the Lord Himself in His unmanifested state. Sri Guru Nanak Dev Ji indicated this as '**aap-he-nay aap saajio'** meaning the Lord was self-existent and self-created. After manifesting Himself, the Lord then created is Name i.e. 'aapeenay ruchio nao'.

In the end He manifested this creation and Himself pervaded in it. This is the game, which he has created.

daataa kartaa aap tooN tus dayveh karahi pasaa-o.

tooN jaano-ee sabhsai day laisahi jind kavaa-o.

kar aasan ditho chaa-o. ||1||

*You Yourself are the Giver and the Creator; by Your Pleasure,
You bestow Your Mercy.
You are the Knower of all; You give life, and take it away again
with a word.*

Seated within the creation, You behold it with delight. ||1||

Aasaa Di Vaar Mehlaa; 1 (Page:463)

After creating this game. He not only is a part of it yet he watches it too. Such is His wonder.

Baba Namdevji reaffirms in the ‘Dhanasari Rag’ as to what this universe is . it is ‘asga us usgah’ ie primal being from whose will maya was created. What happened to this amalgamation. How did this happening to take place ?

***pahil pursaabiraa.
athon pursaadmaraa.***

*First of all, there was only the Primal Being.
From that Primal Being, Maya was produced.*

Naam Dayv Jee (Page:693)

Maya and the Lord Almighty, where did they come from. Let us revisit the first lines. The Lord first manifested Himself as the Supreme Being. After which He manifested Maya. The combination of the Lord Himself and maya gave rise to this beautiful garden like universe. In this world, all beings are maya’s game. They are playing about like the water in the pots attached to a waterwheel to draw water out from wells.

Baba Ravidasji sheds even more light on this game in the ‘Asa Rag’ saying, “Look o! Brother, how this being made up of the five elements dances about like a puppet. This puppet looks around hurriedly here and there, some times it speaks from its mouth, and sometimes it listens to others talking. For the sake of maya (worldly possessions), it runs about day and night.

When he succeeds in gaining some worldly possessions, his mind develops a great deal of pride. When he loses his possessions, he sobs uncontrollably.

This being, in word and deed, under the influence of maya remains attracted day and night to its pleasures. Due to the influence of those pleasures and indulgences, when the soul discards the body, it carries forward with it the influences and impressions accumulated through its attachment to maya. This becomes the base for its countless birth in different life forms.” Baba Ravidasji states that “this universe is the Lord’s game. I have understood the game of this world. Due to which,

instead of befriending this world, I have formed a bond of love with its creator i.e. Waheguru.”

***maatee ko putraa kaisay nachat hai.
daykhai daykhai sunai bolai da-ori-o firat hai. ||1|| rahaa-o.
jab kachh paavai tab garab karat hai.
maa-i-aa ga-ee tab rovan lagat hai. ||1||
man bach karam ras kaseh lubhaanaa.
binas ga-i-aa jaa-ay kahoo-aN samaanaa. ||2||
kahi ravidas baajee jag bhaa-ee.
baajeegar sa-o mohi pareet ban aa-ee. ||3||6||***

How does the puppet of clay dance?

*He looks and listens, hears and speaks, and runs around.
||1|| Pausell*

When he acquires something, he is inflated with ego.

But when his wealth is gone, then he cries and bewails. ||1||

In thought, word and deed, he is attached to the sweet and tangy flavors.

When he dies, no one knows where he has gone. ||2||

Says Ravi Daas, the world is just a dramatic play, O Siblings of Destiny.

I have enshrined love for the Lord, the star of the show. ||3||6||

Ravi Dass Jee, (Page:487)

The effects of this creation that man sees around him are so potent that he hugely values this creation i.e. like a mountain. However, regrettably the Creator of this creation is valued negligibly (Like a straw)

keetai ka-o mayrai sammaanai karanhaar tarin jaanai.

He looks upon the creation like a mountain of gold, and sees the Creator as a blade of grass.

Sorath Mehlaa:5 (Page:613)

This is the reason that in the bani of the Sri Guru Granth Sahib the Satguru’s have reiterated the importance of remembering that all creation is an illusion. Becoming entangled in its devotion, we will be deceived in the end. Therefore, unite with the Creator of all causes and devote your selves to Him.

keetaa ki-aa salaah-ee-ai karay so-ay saalaahi.

Why praise the created being? Praise the One who created all.

Saarang Mehlaa:2 (Page:1239)

**Munn mayray kartay nu salaah
Subhay chhudd sianpa Gur Ki pairee pai**

My mind praise the lord creator.

Abandon all cleverness and fall at the feet of the guru

Siri Rag Mehlāa : (page 43)

Moreover

As creation is an amalgamation of the Creator and maya. Creation is visible while the Creator is concealed. Creation is gross material while the Creator is subtle. Creation has form, while the Creator is formless. Our body too is a manifestation of the five elements in gross form. This is the reason that we feel kinship in uniting with the gross in physical form, as we are unable to see beyond it. Our eyes can see nature. but to see the unseen one has to endeavour and work hard. Man's nature is such that it shies away from working hard. To walk in the Guru's guidance one has to lead a life of discipline. Nevertheless, man is not willing to be tied down to anything because of which he puts in little effort but expects more returns. This greed keeps him entangled in creation, thinking this to be life's goal. Because of man's attachment to creation, the Creator escapes his memory forever. He becomes so engrossed in worldly creations, making Maya the base and sustainer for his existence that one-day thus dependent on Maya he himself is consumed by it. Satguru Amardasji's words below fit this description of us.

maa-i-aa mamṭaa mohṇee jin vin dantaa jag khaa-i-aa.

The love of Maya is enticing; without teeth, it has eaten up the world.

Shalok Mehlāa:3(Page:643)

And

maa-i-aa bhu-i-angam sarap hai jag ghayri-aa bikh maa-ay.

The poisonous snake, the serpent of Maya, has surrounded the world with its coils, O mother!

Shalok Mehlāa:3(Page:1415)

If the Guru shows his grace, then man under the guidance of the Guru while learning the way to pray and devote himself to the Lord, aligns himself to the Creator. He begins to see the Master puppeteer as real, rather than the puppets. Instead of the act and the actors, he puts his faith in the Master, the director. Instead of connecting with the

play or performance, he develops an understanding of the Creator of that performance. He then will perceive the Creator through out His creation. This follower of the path of devotion to the Lord will look at his Master's creation in wonderment and call out saying.

balihaaree kudrat vasi-aa.

ṭayraa anṭ na jaa-ee lakhi-aa. Il1Il rahaa-o.

jaat meh joṭ joṭ meh jaataa akal kalaa bharpoor rahi-aa.

I am a sacrifice to Your almighty creative power which is pervading everywhere.

Your limits cannot be known. Il1IlPausell

Your Light is in Your creatures, and Your creatures are in Your Light;

Your almighty power is pervading everywhere

Shalok Mehlāa:1(Page:469)

A being of such a vision will envisage the majesty of the Creator in every thing, in every cause. He will call out saying

kudrat disai kudrat sunee-ai kudrat bha-o sukh saar.

kudrat paataalee aakaasee kudrat sarab aakaar.

kudrat vayḍ puraan kataybaa kudrat sarab veechaar.

kudrat khaanaa peenaa painHan kudrat sarab pi-aar.

kudrat jaatee jinsee rangee kudrat jee-a jahaan.

kudrat naykee-aa kudrat badee-aa kudrat maan abhimaan.

kudrat pa-un paaneee baisantar kudrat Dhartee khaak.

sabh tayree kudrat tooN kaadīr kartaa paakee naa-ee paak.

Nanak hukmai andar vaykhai vartai taako taak. Il2Il

By His Power we see, by His Power we hear; by His Power we have fear, and the essence of happiness.

By His Power the nether worlds exist, and the Akaashic ethers; by His Power the entire creation exists.

By His Power the Vedas and the Puraanas exist, and the Holy Scriptures of the Jewish, Christian and Islamic religions.

By His Power all deliberations exist.

By His Power we eat, drink and dress; by His Power all love exists.

By His Power come the species of all kinds and colors; by His Power the living beings of the world exist.

By His Power virtues exist, and by His Power vices exist. By His Power come honor and dishonor.

By His Power wind, water and fire exist; by His Power earth and dust exist.

*Everything is in Your Power, Lord; You are the all-powerful Creator.
Your Name is the Holiest of the Holy.
O Nanak, through the Command of His Will,
He beholds and pervades the creation; He is absolutely unrivalled. ||2||*

Aasaa Mehlāa: 1 (Page:464)

A being of such wisdom and vision sees the essence of the Creator in the whole of humanity. He endeavors to help the ignorant to experience the Creator's presence in everything and alongside warns them saying, "O! Guru's beloved, do not think ill of anyone because the Lord abides in all beings. The Creator lives in His creation. This creation is the image of the Creator. The Creator in order to delude us hides behind His creation. In truth.

***fareedaa khaalak khalak meh khalak vasai rab maahi.
mandaa kis no aakhee-ai jaaN tis bin ko-ee naahi. ||75||***

Fareed, the Creator is in the Creation, and the Creation abides in God.

Whom can we call bad? There is none without Him. ||75||

Shalok Fareed jee (Page:1381)

***aap upaa-ay naankaa aapay rakhai vayk.
mandaa kis no aakhee-ai jaaN sabhnaa saahib ayk.
sabhnaa saahib ayk hai vaykhai DhanDhai laa-ay.
kisai thorhaa kisai aglaa khaalee ko-ee naahi.***

He Himself creates, O Nanak; He establishes the various creatures.

How can anyone be called bad? We have only One Lord and Master.

There is One Lord and Master of all; He watches over all, and assigns all to their tasks.

Some have less, and some have more; no one is allowed to leave empty.

Shalok Mehlāa:2 (Page:1238)

It is in our interest not to think of anyone in a bad light, for if we call someone bad then understand 'subhna sahib eykhai' i.e. the Lord is being called bad by us. Therefore

mandaa kisai na aakhee-ai parh akhar ayho bujhee-ai.

Do not call anyone bad; read these words, and understand.

Aasaa Mehlāa: 1 (Page:473)

Because

sabh gobind hai sabh gobind hai gobind bin nahee ko-ee.

God is everything, God is everything. Without God, there is nothing at all.

Aasaa Naam Dayv jee (Page:485)

The way to see the Creator through His creation is by devotion to Him and the divine Name bestowed upon us by the Guru. With time, this Name and the Lord's praise and devotion help us comprehend the Creator. Then one attains such a spiritual state that other than the Creator, one sees nothing else. What one hears are the celestial melodies, what one sees is that He is the initiator, He the enjoyer and He the cause of all causes. Such becomes one's bent of mind.

***barahm deesai barahm sunee-ai ayk ayk vakhaanee-ai.
aatam pasaraa karanhaaraa parabh binaa nahee jaanee-ai.***

aap kartaa aap bhugtaa aap kaaran kee-aa.

binvant Nanak say-ee jaaneh jinHee har ras pee-aa. ||4||2||

I see God, hear God, and speak of the One and only God.

The soul is the Creator of the expanse of creation. Without God, I know no other at all.

He Himself is the Creator, and He Himself is the Enjoyer. He created the Creation.

Prays Nanak, they alone know this, who drink in the subtle essence of the Lord. ||4||2||

Bilaaval Mehlāa:5 (Page:846)

The grace of such a spiritual state arises from the hunger of the soul to meditate on the lord. The need is to unite with the Creator while living in His creation. When we thus unite with the Creator, the Lord then merges us with Himself turning us in to the very image of Him.

By the grace of the Guru when one comprehends the Creator's game then one perceives Him in all directions, in all places, in all of nature's beautiful varied colors, in all causes. The seeker then gets a true sense of his own ego or identity. He then calls the Lord saying, "O! Lord I am truly nothing, all this game, this creation is all yours. On one side, you abide in your formless (Nirguna) state, beyond the three qualities of matter (Rajo, Tamo, and Sato). On the other side, you abide under the influence of Maya with all her three qualities in this material form after having created it yourself. The game of the creation of this

world and all other dimensions is all your play. You alone pervade within every being. Outside the body, too you reside everywhere. In one place, you yourself sit as a king and at another, you pervade in the form of the subjects. Somewhere you sit as the Master giving commands, at other places you are the servant fulfilling the Master's command.

When in all places, everywhere my Master pervades and then whom should I hide from? Whom all can I cheat? As my Master resides in everyone, how then can I cheat my Master? My Master abides close to me. Not just close but he pervades my very soul. The Satguru has now blessed me in such a way that just as a drop of water meets the ocean and becomes the ocean itself, this soul too having merged with its Master and become His very image.

The words of the Sahib Fifth Patshah are as follows:-

**mai naahee parabh sabh kichh tayraa.
eeghai nirgun ooghai sargun kayl karat bich su-aamee
mayraa. ||1|| rahaa-o.
nagar meh aap baahar fun aapan parabh mayray ko sagal
basayraa.
aapay hee raajan aapay hee raa-i-aa kah kah thaakur kah
kah chayraa. ||1||
kaa ka-o duraa-o kaa si-o balbanchaa jah jah paykha-o tah
tah nayraa.
saaDh moorat gur bhayti-o Nanak mil saagar boond nahee
an hayraa. ||2||1||17||**

*I am nothing, God; everything is Yours.
In this world, You are the absolute, formless Lord; in the world
hereafter, You are the related Lord of form. You play it both ways,
O my Lord and Master. ||1||Pausell
You exist within the city, and beyond it as well;
O my God, You are everywhere.
You Yourself are the King, and You Yourself are the subject. In
one place,
You are the Lord and Master, and in another place, You are the
slave. ||1||
From whom should I hide? Whom should I try to deceive?
Wherever I look, I see Him near at hand.
I have met with Guru Nanak, the Embodiment of the Holy Saints.
When the drop of water merges into the ocean,
it cannot be distinguished as separate again. ||2||1||17||*

Bilaaval Mehlaa:5 (Page:827)

Therefore, "O! My Lord grant me the boon of Satsangat, so that through satsangat and meditation on your Name, I too may wake up to the love and devotion of my Master and the truth of this creation may manifest its reality before me."

**kar kirpaa mohi saaringpaan.
santan Dhoor sarab niDhaan.
saabat poonjee satgur sang.
Nanak jaagai paarbarahm kai rang. ||4||**

*Have Mercy upon me, O Lord, Sustainer of the world.
The dust of the feet of the Saints is all the treasure I need.
In the Company of the True Guru, one's investment remains
intact.
Nanak is awake to the Love of the Supreme Lord. ||4||*

Gauree Mehlaa:5(Page:182)

When this reality manifests itself before us then automatically our mind adopts the Guru's tents "O my mind sing the Lord's praise". The mind then adopts these words.

EXTREME JOY AND EXTREME SADNESS

EXTREME JOY AND EXTREME SADNESS

In the situation of extreme happiness and extreme sadness, a being tends to break off from his source and moves away from his true self. Worthy are those guru- beloved who in both situations do not let go of their true source. Knowing joy and sorrow to be a part of the Lord's will, they remain forever content in His will and pray before Him saying

sukh dukh tayree aagi-aa pi-aaray doojee naahee jaa-ay. ||3||

Pleasure and pain come by Your Will, O Beloved; they do not come from any other. ||3||

Aassaa Mehlaa:5(Page:432)

When sorrow visits them, they do not accuse or blame the Master. Instead, they remember the Lord in their prayers, accepting His will as sweet. They find joy in the obedience of His command. They have understood that the Lord is the Master of this world and beyond and that all is in His hands. Joy and sorrow are not outside His jurisdiction. All is the game of the Lord and Master. Beings of such wisdom-

ulaahano mai kaahoo na dee-o.

man meeth tuhaaro kee-o. ||1|| rahaa-o.

aagi-aa maan jaan sukh paa-i-aa sun sun naam tuhaaro jee-o.

eehaaN oohaa har tum hee tum hee ih gur tay manar darirh-ee-o. ||1||

jab tay jaan paa-ee ayh baataa tab kusal khaym sabh thee-o.

saaDhsang Nanak pargaasi-o aan naahee ray bee-o. ||2||1||2||

I don't blame anyone else.

Whatever You do is sweet to my mind. ||1||Pausell

In the Saadh Sangat, the Company of the Holy, this has been revealed to Nanak, and now, there is no other for him at all. ||2||1||2||

Here and hereafter, O Lord, You, only You. The Guru has implanted this Mantra within me. ||1||

Since I came to realize this, I have been blessed with total peace and pleasure.

Understanding and obeying Your Order, I have found peace; hearing, listening to Your Name, I live.

Nat Naaraayan Mehlaa:5(Page:978)

Abiding in the above state

jay sukh deh ta tujeh araaDhee dukh bhee tujhai Dhi-aa-ee. ||2||

jay bhukh deh ta it hee raajaa dukh vich sookh manaa-ee. ||3||

Even if You give me hunger, I will still feel satisfied; I am joyful, even in the midst of sorrow. ||3||

If You will bless me with happiness, then I will worship and adore You. Even in pain, I will meditate on You. ||2||

Raag Soohi Mehlaa:4(Page:757)

Making the above words the basis of their existence, they find joy in obeying the Lord's will with great reverence. If He wills hunger on them, in that too they experience the joy of His will. To abide in joy, sorrow, happiness and sadness with equanimity, is their life's aim. Their spiritual state is such that

aagi-aa meh bhookh so-ee kar sookhaa sog harakh nahee jaani-o.

jo jo hukam bha-i-o saahib kaa so maathai lay maani-o. ||3||

When I am under the Lord's Command, I find even hunger pleasurable;

I know no difference between sorrow and joy.

Whatever the Command of my Lord and Master is,

I bow my forehead and accept it. ||3||

Maaroo Mehlaa:5(Page:1000)

This state is reached by the grace of the Guru.

WHY THE STATE OF EXTREME JOY AND SADNESS ARE FORBIDDEN

In the state of extreme joy, experiencing worldly comforts, man forsakes the Giver of these joys. He becomes attached to the means of these joys and comforts. Due to this, the influence of maya on the being becomes overwhelming. When maya overpowers the mind, instead of gratitude for everything to the True Giver, instead of containing this happiness, the being through worldly means of drums and celebrations, singing dancing and drinking expresses this joy to the world. The need was to sustain and endure this happiness with

equanimity but the opposite happened. How long can you carry on dancing and celebrating? How long can the drums beat to the 'Bhangra'? How long can you continue eating drinking and making merry? In the end you will sit down dejected tired, bored and full in the stomach.

A Gursikh is not to adopt the ways of the world; in fact, a guru's Sikh must seek the Guru's pleasure in every cause so that he remains united with his Master, **earning** the Master's blessings. A Gursikh in joy or sorrow must not do any actions, which would invite the Master's displeasure. He is to seek the Lord's benevolent grace and mercy. Those Gursikhs who succeed in obtaining the Lord's merciful gaze then experience all kinds of pleasures and comforts. They remain exempt from having to give an account of them selves. Sahibs State

jis no tayree nadar ha-umai tis ga-ee.

jis no too santusat kalmal tis kha-ee.

Egotism is eradicated, when You bestow Your Grace.

Sins are erased, when You are thoroughly pleased.

Shalok Mehlaa:(Page:961)

However, under the influence of Maya, regrettably, man attempts all those things which go against the Guru's will. This is because in a state of happiness he cannot contain himself. Bound by a Maya influenced mind he forgets that after the day, night will definitely fall. If night falls, it indicates that daylight will soon follow.

din tay sarpar pa-usee raat.

rain ga-ee fir ho-ay parbhaat. Il2Il

The day shall certainly be followed by the night.

And when the night passes, the morning shall again dawn. Il2Il

Aassaa Mehlaa:5(Page:375)

In the same way, after happiness will come sorrow, and after sorrow comes happiness and then sorrow followed by happiness will again visit the being. It is the law of Nature that death comes after birth. After happiness, sorrow definitely shows its face. After worldly pleasures and indulgences, sickness will definitely take birth. No one can wipe out this game.

janmaN ta marnaN harkhaN ta sogaN bhogaN ta rogaN.

If there is birth, then there is death. If there is pleasure, then there is pain.

If there is enjoyment, then there is disease.

Shalok Sehskritee Mehlaa:5(Page:1354)

In this world, no one can remain happy forever. Nor can one remain sorrowful forever. These are just clothing for the body given to us by the Lord.

sukh dukh du-ay dar kaprhay pahirahi jaa-ay manukh.

Pleasure and pain are the two garments given, to be worn in the Court of the Lord.

Shalok Mehlaa:1(Page:149)

Only our Master knows how long the cloth of happiness of our good deeds is and how long is the cloth of sorrow of our sins. Happiness and sorrow are actually the fruits of our good and bad deeds. That is why Guru Sahib has shown us direction in the gurbani saying, "O being! in your time of sorrow do not blame anybody, if you have to blame anyone then blame your own deeds, because the deeds done, if they are good, the fruit is happiness, if bad they take the shape of sorrow, but one has to endure both."

dadaI dos na day-oo kisai dos karammaa aapni-aa.

jo mai kee-aa so mai paa-i-aa dos na deejai avar janaa. Il21Il

Dadda: Do not blame anyone else; blame instead your own actions.

Whatever I did, for that I have suffered; I do not blame anyone else. Il21Il

Aasaa Mehlaa:1(Page:433)

In addition-

dos na deejai kaahoo log.

jo kamaavan so-ee bhog.

Don't blame others, O people;

as you plant, so shall you harvest.

RaamKalee Mehlaa:5(Page:888)

Moreover

sukh dukh purab janam kay kee-ay.

so jaanai jin daatai dee-ay.

kis ka-o dos deh too paraanee saho apnaa kee-aa karaaraa hay. Il14Il

Pleasure and pain are the consequences of the actions of past lives.

The Giver, who blesses us with these - He alone knows.

So who can you blame, O mortal being? The hardships you suffer are from your own actions. Il14Il

Maaroo Mehlaa:1(page:1030)

When man adorns the cloth of happiness and joy, he wears and sustains them without gratitude. Under the influence of maya, in uncontrollable joy he commits such deeds, which ultimately give birth to sorrows. Not only this but also such deeds are instrumental in creating a distance between him and the Lord. For example, we see in the world that the Lord gives happiness to man. To a householder he may give happiness at the birth of a child or may be a marriage. At the time of this happiness, man forgets the Bestower of this gift. In celebration he eats that which he should not, drinks what he should not harming his body, he behaves like a crazy fool and distances himself from his Guru. Violating the Guru's tenets, he himself becomes the medium for his having to be pushed around in this world and the next. The Guru never created the means for his being pushed and pulled around. The Guru had bestowed happiness and joy to the being, but man used that happiness for the wrong purpose, due to which he himself became instrument in sowing the seeds of sorrow. Then the blame is not the Lords, it is ours. Man craves happiness and joy at all times. When he gets it instead of gratitude to the Lord for everything, he makes it the cause for the acquisition of greater sorrows:-

***maanas bhari-aa aani-aa maanas bhari-aa aa-ay.
jit peetai mat door ho-ay baral pavai vich aa-ay.
aapnaa paraa-i-aa na pachhaan-ee khasmahu Dhakay khaa-ay.
jit peetai khasam visrai dargeh milai sajaa-ay.
jhoothaa mad mool na peech-ee jay kaa paar vasaa-ay.***

*One person brings a full bottle, and another fills his cup.
Drinking the wine, his intelligence departs, and madness enters his mind;
he cannot distinguish between his own and others, and he is struck down by his Lord and Master.
Drinking it, he forgets his Lord and Master, and he is punished in the Court of the Lord.
Do not drink the false wine at all, if it is in your power.*

Shalok Mehlā:3 (Page:554)

What was gained from drinking intoxicants? One wasted money, made a fool oneself, lost the sense of who is who, forgot one's awareness of the Lord and acquired in the Lord's court the indictment of having to suffer. It is with the immense grace of the Guru that one becomes fortunate enough to receive happiness; unfortunately, man becomes completely self-willed with this happiness.

jee-aaN kuhaṭ na sangai paraanee. ॥3॥

and yet he does not hesitate to take the lives of others. ॥3॥

Gauree Mehlā:5(Page:201)

He eats and drinks that which he should not and offers the same to his friends and relatives in an expression of his having received joy and happiness. His co-partners in celebration accept this (negativity causing) food and drink with relish, but they forget the Guru patshah's words that those beings who partake of such food and drink like meat, liquor and drugs etc negate all the righteous deeds, fasts and rites that they do. Due to which in the end all they gain is regret.

Baba Kabir Ji states:-

***kabeer bhāaNg maachhulee suraa paan jo jo paraanee
khaaNhi.
tirath barat naym kee-ay tay sabhai rasaatal jaaNhi. ॥233॥***

*Kabeer, those mortals who consume marijuana, fish and wine
- no matter what pilgrimages, fasts and rituals they follow, they
will all go to hell. ॥233॥*

Shalok Kabeer Jee(Page:1377)

It is man's right and duty to acknowledge experience and celebrate happiness. However to celebrate happiness and fulfill one's own epicurean needs one has no right to take the life of animals. This is cruelty. Although man might give innumerable excuses for this cruelty, but in the Lord's home when one has to give an account of our actions, we will be judged accordingly. Our cruelty will definitely be punished.

***kabeer jee-a jo maareh jor kar kahtay heh jo halaal.
daftar da-ee jab kaadh hai ho-igaa ka-un havaal. ॥199॥***

*Kabeer, they oppress living beings and kill them, and call it proper.
When the Lord calls for their account, what will their condition be? ॥199॥*

Shalok Kabeer Jee(Page:1375)

***kabeer jor kee-aa so julam hai lay-ay jabaab khudaa-ay.
daftar laykhaa neeksai maar muhai muhi khaa-ay. ॥200॥***

*Kabeer, it is tyranny to use force; the Lord shall call you to account.
When your account is called for, your face and mouth shall be beaten. ॥200॥*

Shalok Kabeer Jee(Page:1375)

In the thirty- seventh 'Vaar' of the twenty- first 'Pauri' of Bhai Gurdas Ji depicts a goat that man kills to eat in order to satisfy his epicurean tastes. The goat addressing her captor says, "I eat grass and bitter things like the 'thor' and 'ak' (poisonous plants) to fulfill the needs of hunger not for taste. But he who kills me and cuts me up into pieces adding salt and spices and eating me just to fulfill his epicurean needs what will his plight be in the end"? May be we might not have the answer to this question asked by Bhai Gurdas Ji for the goat. If there is no answer then we must understand that for the sake of satisfying the epicurean needs of this tongue, we must not take the right to life of other animals.

Bhai Sahib States-

1. *Kuhay kasa-ee bukree la-ey loon seekh maas paroiya*
2. *Huss huss bolay kuheendikhaaday ukk haal eh hoa*
3. *Maas khan gul shurri day haal tinara kaun aloiya*
4. *Jeebhay hunda fayrria khauh dunda muh bhunn vigoa*
5. *Par tunn par dhunn nind kar ho-ay dujeebha biseeya bhoaa*
6. *Vuss aavay gurmant supp nigura manmukh sunnay na hoa*
7. *Vaykhna chullay uggay toa*

Bhai Gurdas Ji vaar 37 pauri21

While celebrating happiness, without thinking man eats and drinks what he should not. Without thinking, he also ends up committing deeds, which harm him in the end. He crosses all limits in expressing his happiness he even subjects his ears and tongue to obscene and vulgar song and dance.

To purify this tongue one was to use it to sing the Lord's praises thus making it worthy. The tongue that sings the Lord's praise, according to the sahibs is worthy of laudation.

sa rasnaa Dhan Dhan hai mayree jindurhee-ay gun gaavai har parabh kayray raam.

Blessed, blessed is that tongue, O my soul, which sings the Glorious Praises of the Lord God

Bihaagarhaa Mehlaa:4(Pgae:540)

The tongue that was to sing the Lord's praise and thus become worthy and pure has been put to sing vulgar songs, and vulgar language. Due to this, in the eyes of the Guru, this tongue is worthy of rejection. Bhai Gurdasji states.

Dhrih jehba gur shabad vinn hore mantar simrani

Accursed is the tongue that recites anyother mantra except the guru Word

Bhai Gurdas Ji Vaar 27 Pauri10

Not only did the tongue become accursed in this celebration by the words coming out of it, but it also dragged the ears into this crime by subjecting them to vulgarity. The ears for which one had prayed saying, "O! Master, let such words not enter my ears which would create a distance from you in my heart and waste my precious time. Save me from such obscene language at all times."

mayray mohan sarvanee ih na sunaa-ay. saakat geet naad Dhun gaavat bolat bol ajaa-ay. IlIl rahaa-o.

O my fascinating Lord, let me not listen to the faithless cynic, singing his songs and tunes, and chanting his useless words. IlIlPausell

Bilaaval Mehlaa:5(Page:820)

However, the opposite happened, to celebrate the happiness singers of vulgar songs were called, they were paid handsomely, along with this these, ears subjected to such songs rejected by the Guru; precious time was wasted creating negative karma. In fact celebrating happiness one ended up 'Lok gayo parlok gavaiyo' i.e. displeasing the Lord to gain this world one loses the hereafter. Bhai Gurdas Ji issues an ultimatum to such ears, which are willing to hear vulgarity and forsake the Guru's bani and wisdom as follows.

Dhrih sarvan updesch vinn sunn surat na dharni

Accursed are the ears that do not listen to the guru's sermon and concentrate on the guru's word

Bhai Gurdas Ji Vaar 27 Pauri10

What kind of an expression of joy was this, mans eating, drinking became unpalatable, unfit, this tongue received the Guru's reproof and these ears became worthy of his reproaches. Then what did one gain? The Guru's displeasure and the ruin of one's evolution.

WHAT ACTION CREATES OUR SUFFERING? INDULGENCE IN PLEASURES

Firstly it is our indulgences as man expends himself in worldly pleasure and gratification by indulging in eating and drinking (Saadokh dukh praapat hovay).

This gratification ultimately becomes the cause of his suffering. As he indulges himself in this manner, in worldly pleasures, from these indecencies and vices arise many types of sickness of both mind and body. Then entangled in sickness he repents in grief. According to the laws of nature, after joy suffering follows. This cycle continues. He alone experiences everlasting joy that lives by the will of god as is described by Guru Nanak Dev Ji in the Maaru Rag.

***baho saadahu dookh paraapat hovai.
bhogahu rog so ant vigovai.
harkhahu sog na mit-ee kabhoo vin bhaanay bharmaa-idaa. ||7||***

*For his excessive indulgences, he receives only pain;
from his enjoyments, he contracts diseases, and in the end, he
wastes away.
His pleasure can never erase his pain; without accepting the
Lord's Will, he wanders lost and confused. ||7||*

Maaroo Mehlaa: 1(Page: 1034)

A self-willed being expends him in the pursuit of transitory pleasures but forgets the giver of these joys. Thinking these pleasures to be everlasting, all he gains from these vices is the sickness of body mind and soul. No one can change nature's laws, after joy follows suffering. After union comes departure, and death definitely follows birth.

***moorakh bhogay bhog dukh sabaa-i-aa.
sukhhu uthay rog paap kamaa-i-aa.
harkhahu sog vijog upaa-ay khapaa-i-aa.***

*The fools enjoy their pleasures; they must also endure all their
pains.
From pleasures, arise diseases and the commission of sins.
From sinful pleasures come sorrow, separation, birth and death.*

Mehlaa: 1(Page: 139)

When a being forsakes his Lord and Master, to fill the void of separation he takes the support of worldly pleasures and indulgences. These worldly pleasures give rise to all kinds of illnesses and suffering. This suffering then becomes the means to punish the mind.

***khasam visaar kee-ay ras bhog.
taan tan uth khalo-ay rog.
man anDhay ka-o milai sajaa-ay.
vaid na bholay daaroo laa-ay. ||2||***

*Forgetting his Lord and Master, the mortal enjoys sensual
pleasures;
then, disease rises up in his body.
The blind mortal receives his punishment.
O foolish doctor, don't give me medicine. ||2||*

Malaar Mehlaa: 1(Page: 1256)

He who indulges his senses in pleasures and vice in his good times. Those very deeds with time come and stand before him in the shape of suffering.

say dukh aagai je bhog bilaasay.

*One who is obsessed with enjoying pleasures here, shall suffer
in pain hereafter.*

Malaar Mehlaa: 1(Page: 1285)

Bhartharji sketches the sum total of his life's experiences by saying, "O! Beings of this world, thinking the world to be the playground of indulgences and pleasure seeking, I indulged my senses to the fullest. However, I have now come to realize that I was not indulging myself in pleasure but these pleasures and vices were expending me. All the worldly pleasures are still there but now due to these excesses, my body does not have the energy and is wasting away into old age. Now I cannot indulge myself in these worldly pleasures.

The fifth Satguru, Sri Guru Arjun DevJi states in the 'Sri Rag' that thinking the worldly possessions to be the givers of joy one expends oneself in their indulgence thus inviting innumerable illnesses to the body. Sahib Guru Amardas Ji states.

mithaa kar kai khaa-i-aa baho saadahu vaDhi-aa rog.

*She finds it sweet, and eats it up; her excessive sensuality only
makes her disease worse.*

Shalok Mehlaa: 3(Page: 785)

***Mitha kar ka khaiya kaura upjiya saad
Bhai meet surid kee-ay bikhiya ruchiya baad
Jaanday bilam na hova-ee vinn naavay bismaad***

*People eat what they believe to be sweet, but it turns out to be
bitter in taste. They attach their affections to brothers and friends,
uselessly engrossed in corruption. They vanish without a*

moment's delay; without God's Name, they are stunned and amazed.

Sri rag mehlāa:5(page50)

Worldly pleasure can be compared to a poisonous pill coated in sugar. In the beginning, this pill tastes very sweet but in the end, it gives only suffering:

**fareedaa ay vis gandlaa Dharee-aaN khand livaarh.
ik raahayday reh ga-ay ik raaDhee ga-ay ujaarh. ||37||**

*Fareed, these are poisonous sprouts coated with sugar.
Some die planting them, and some are ruined, harvesting and enjoying them. ||37||*

Shalok Fareed jee(Page:1379)

FORSAKING ONE'S LORD IS THE SECOND REASON FOR SUFFERING

Under the influence of maya, man forgets his Lord and Master. This omission on his part is the cause of all this mental and bodily suffering. This forgetfulness causes us separation from our Lord for countless births and deaths. Sahib Guru Arjundevji states below:-

**parmaysar tay bhuli-aaN vi-aapan sabhay rog.
vaimukh ho-ay raam tay lagan janam vijog.**

Forgetting the Transcendent Lord, all sorts of illnesses are contracted.

Those who turn their backs on the Lord shall be separated from Him and consigned to reincarnation, over and over again.

Baarah Maahaa Maajh Mehlāa:5(Page: 135)

Such is the mistake of forsaking our Lord that we invite upon the poor soul a long and treacherous journey of death and rebirth in many lives i.e 'jumm jumm murray ,murray fir jummay bauhat saja-ey paiya des lummay'. This journey of life and death does not end easily, for the soul. Sighing painfully with grief at every step of the way it goes through countless lives in different life forms. Such is this unfortunate mistake of forsaking the Lord.

tuDhhu bhulay se jam jam marday tin kaday na chukan haavay. ||1||

Those who forget You are born only to die and be reincarnated again; their sufferings will never end. ||1||

Shalok Mehlāa:5(Page:961)

In the 'Gaatha Bani' the fifth SatguruJi states that the being who forsakes the comfort-giving counsel of the Guru and embraces the glitter and glamour of worldly pleasures and gratification cannot even in his dreams hope to attain true peace and joy. What fall in his lot are just anxiety, regret and separation from one's Lord. Sahib states.

**sukhayn bain raṭanaN rachanaN kasumbh raNgaN-a.
rog sog biogaN Nanak sukh na supnah. ||24||**

The mortal is engrossed in sweet words and transitory pleasures which shall soon fade away.

Disease, sorrow and separation afflict him;

O Nanak, he never finds peace, even in dreams. ||24||

Gaathaa Mehlāa:5(Page:1361)

In addition

**Satgur tay jo muh fairay muthay tin kaalay
Andin dukh kamaavday nit johay jum jaalay
Supnay such na dayknee bauh chintaa parjaalay**

Those who turn their faces away from the True Guru shall have their faces blackened. Night and day, they suffer in pain; they see the noose of Death always hovering above them. Even in their dreams, they find no peace; they are consumed by the fires of intense anxiety.

Sri rag mehlāa:3(Page30)

According to the tenets of the Satguru, the root cause of all suffering, worries, regrets is 'our forgetting our Lord'. Not all worldly efforts can alleviate one's suffering and pain. He who forsakes his Lord is considered a pauper in this world. Such a poor soul has to go through many different and complicated life forms and has to bear punishment from the minions of death (Yama). He, who forgets his Lord and Master, is diseased both physically and mentally. Walking away from the Lord man becomes egoistical which in itself invites many a sorrow through the course of his life.

**sabhay dukh santaap jaan tuDhhu bhulee-ai.
jay keechan lakh upaav taan kahee na ghulee-ai.
jis no visrai naa-o so nirDhan kaaNdhee-ai.
jis no visrai naa-o so jonee haaNdhee-ai.
jis no visrai naa-o so jonee haaNdhee-ai.
jis khasam na aavai chit tis jam dand day.
jis khasam na aavee chit rogee say ganay.**

*jis khasam na aavee chit so kharo ahaNkaaree-aa.
so-ee duhaylaa jag jin naa-o visaaree-aa. II14II*

*When I forget You, I endure all pains and afflictions.
Making thousands of efforts, they are still not eliminated.
One who forgets the Name, is known as a poor person.
One who forgets the Name, wanders in reincarnation.
One who does not remember his Lord and Master, is punished
by the Messenger of Death.
One who does not remember his Lord and Master, is judged to
be a sick person.
One who does not remember his Lord and Master, is egotistical
and proud.
One who forgets the Name is miserable in this world. II14II*

Pauree, (Page:964)

According to the Sahibs, the root cause of all suffering is our forsaking the Lord. When the Lord is forgotten, man feels unfulfilled. To fill that void man runs towards worldly possessions. This void causes a mad a scramble to gather worldly things.

*kot joray laakh kraray man na horay.
parai parai hee ka-o lujhee hay. II1II
sundar naaree anik parkaaree par garih bikaaree.
buraa bhalaa nahee sujhee hay. II2II*

*People may accumulate hundreds of thousands, millions, tens
of millions, and yet the mind is not restrained.
They only yearn for more and more. II1II
They may have all sorts of beautiful women, but still, they commit
adultery in the homes of others.
They do not distinguish between good and bad. II2II*

Raag Gauree Mehlaa:5(Page:213)

Then these words become true and instead of attaining satisfaction from these worldly possessions, the fires of dissatisfaction burn even brighter.

*Dukh tudday ja vissar jaavay bhukh vyaapay bauh bidh
dhaavay
Simrat naam sada suhaila jis dayvay deen dyaala jio*

*They forget the Lord, and they suffer in pain. Afflicted with hunger,
they run around in all directions. Meditating in remembrance on*

*the Naam, they are happy forever. The Lord, Merciful to the meek,
bestows it upon them.*

Maajh mehlaa:5 (page98)

In the 'Dhanasari Rag', a verse by Sri Guru Nanak Dev Ji addresses the reason for man's anxiety. Man's soul not once, not twice but repeatedly burns, tortures and expends itself with the pain of unfulfillment. This burning, this torture gives rise to its endeavor for fulfillment through vices. In such a situation, the being is like a leprosy-afflicted man. What is the reason for this distress, heartburn and torture? Forgetting the Guru's advice and the Gurbani is the root cause of this suffering. He who remembers the Guru's advice at all times, and remains united to his true source, He finds that suffering which gives rise to only dissatisfaction and discord does not visit him.

Sahib further states

*jee-o tapat hai baaro baar.
tap tap khapai bahut baykaar.
jai tan banee visar jaa-ay.
ji-o pakaa rogee villaa-ay. II1II*

*My soul burns, over and over again.
Burning and burning, it is ruined, and it falls into evil.
That body, which forgets the Word of the Guru's Bani,
cries out in pain, like a chronic patient. II1II*

Dhanaasree Mehlaa: 1(Page:661)

The main reason for all our sorrows and suffering is that we have forgotten our Lord. He who does not remember his Sai (lord), his life resembles that of a poisonous snake that forever burns in his own poison. A man devoid of loving devotion to the Lord may own all the worldly possessions, he may own kingdoms, but his life will still be devoid of peace. In the end, he will lose the game of life. On the other hand, he who is blessed by the Lord, by the grace of the Lord of all virtues, such a being lives a life of peace and harmony. He perceives no threat to himself. A being's life thus united with his Master is worthy of laudation. The Guru Patshah too is a sacrifice unto such a being.

*har bisrat sadaa khu-aaree.
taa ka-o Dhokhaa kahaa bi-aapai jaa ka-o ot tuhaaree. rahaa-o.
bin simran jo jeevan balnaa sarap jaisay arjaaree.
nav khandan ko raaj kamaavai ant chalaigo haaree. II1II
gun niDhaan gun tin hee gaa-ay jaa ka-o kirpaa Dhaaree.
so sukhee-aa Dhan us janmaa Nanak tis balihaaree. II2II2II*

Forgetting the Lord, one is ruined forever.
 How can anyone be deceived, who has Your Support, O Lord?
 ||Pausell
 Without meditating in remembrance on the
 Lord, life is like a burning fire, even if one lives long, like a snake.
 One may rule over the nine regions of the earth,
 But in the end, he shall have to depart, losing the game of life.
 ||1||
 He alone sings the Glorious Praises of the
 Lord, the treasure of virtue, upon whom the Lord showers His
 Grace.
 He is at peace, and his birth is blessed; Nanak is a sacrifice to
 him. ||2||2||

Todee Mehlā:5(Page 711)

According to Guru Nanak Dev Ji all troubles, suffering, anxiety and difficulties stem from forsaking one's Lord and Master. He, who forgets his Lord, invites all kinds of troubles and suffering upon him, all kinds of illness and sorrow visit his body and soul. As opposed to this, he who remains united with his Lord through meditation and devotion, He acquires all the bliss and joys of this world and the next. The fear of death and its minions too do not trouble him.

bipaṭ ṭahaa jahaa har simran naahee.
kot anand jah har gun gaahee. ||1||
har bisri-ai dukh rog ghanayray.
parabh sayvaa jam lagai na nayray. ||2||

Misfortune occurs where the Lord is not remembered in meditation.
 There are millions of joys where the Glorious Praises of the Lord are sung. ||1||
 Forgetting the Lord, all sorts of pains and diseases come.
 Serving God, the Messenger of Death will not even approach you. ||2||

Gauree Mehlā:5,(Page:197)

There are many kinds of suffering in this world. This suffering visits a being and as it reaches its pinnacle it can make the being literally bite the dust. No suffering is good; however, Guru Nanak Dev Ji has described four main sorrows, which visit us in the 'Malhar Rag'. The first sorrow is the sorrow of separation. The second is the suffering of

hunger. The third is the suffering of birth and death. The fourth is the suffering of disease and illness.

dukh vaychhorhaa ik dukh bhookh.
ik dukh sakatvaar jamdoot.
ik dukh rog lagai ṭan Dhaa-ay.
vaid na bholay daaroo laa-ay. ||1||

The pain of separation - this is the hungry pain I feel.
 Another pain is the attack of the Messenger of Death.
 Another pain is the disease consuming my body.
 O foolish doctor, don't give me medicine. ||1||

Malaar Mehlā:1,(Page:1256)

The saints and noble souls who live by the Guru's will remain carefree as they are dyed in the colour and connected to the Lord's Name. According to Sri Guru Arjun Dev Ji's words, worldly positions of power, prestige, kingdoms and salvation are strewn at their feet to be had at their pleasure, but these saints abide in a higher realm a higher spiritual state, as they know the truth.

raaj roop jhoothaa din chaar.

Power and beauty are false, and last for only a few days.

Bilaaval Mehlā:5(Page:796)

In their eyes:-

raaj maal joban sabh chhaaNv.

Power, wealth and youth are all just shadows,

Malaar Mehlā:1,(Page:1257)

To them, kingdoms and power appear like the shadow of a tree. As these things are not everlasting, they will not remain forever. They repeatedly exclaim that all they desire is to sing the Lord's praises. Because devotion to the Lord, by singing His praises does one merge and become one with the righteous Lord. Therefore

surag baas na baachhee-ai daree-ai na narak nivaas.
honaa hai so ho-ee hai maneh na keejai aas. ||1||

Don't wish for a home in heaven, and don't be afraid to live in hell.
 Whatever will be will be, so don't get your hopes up in your mind. ||1||

Gauree Kabeer ji,(Page:337)

So for this reason

rama-ee-aa gun gaa-ee-ai.

jaa tay paa-ee-ai param niDhaan. ||1|| rahaa-o.

Sing the Glorious Praises of the Lord,

from whom the most excellent treasure is obtained. ||1||Pausell

Gauree Kabeer ji,(Page:337)

All they demand is-

visar naahee daataar aapnaa naam dayh.

gun gaavaa din raat Nanak chaa-o ayhu. ||8||2||5||16||

Never forget me, O Great Giver - please bless me with Your Naam. To sing Your Glorious Praises day and night - O Nanak, this is my heart-felt desire. ||8||2||5||16||

Soohee Mehlaa:5(Page:762)

Such saints are so carefree, that they do not wish to accept power, prestige, kingdoms and even salvation and say, "o! Lord if you so will, then grant us the love & devotion of your feet."

raaj na chaaha-o mukat na chaaha-o man pareet charan kamlaaray.

I do not seek power, and I do not seek liberation. My mind is in love with Your Lotus Feet.

Dayv-Gandhaaree Mehlaa:5(Page:534)

Why do they ask for only the love and devotion of the Lords feet and His praise? Because it is their life's experience that

Baba Kabirji, who was the epitome of such carefreeness and independence, would fold his hands before his Lord repeatedly for the alleviation of one's sorrow. Which was that suffering from which Baba Kabirji wanted release? It was the sorrow of repeated birth and death about which Sri Guru Nanak Dev Ji in the 'Vadhans Rag' state.

In the 'Gauri Rag' Baba Kabir Ji has prayed at the Lord's feet for release from this great suffering of birth and death saying "O Lord! You are so merciful; you can alleviate the sorrows of this world with a blink of the eye. Please have mercy upon me and release me from this one sorrow."

ik dukh raam raa-ay kaatahu mayraa.

agan dahai ar garabh basayraa. ||1|| rahaa-o.

O Lord, my King, please rid me of this one affliction:

may I not be burned in fire, or cast into the womb again. ||1||Pausell

Gauree Kabeer Ji(Page:329)

Therefore, to remove the suffering of the cycle of birth and death one must keep the Lord's memory in one's heart at all times. This constant memory, constant meditation alone can stop the cycle of transmigration. If we forget Him, the fifth Satguruji in the previous pages has likened our situation to the one described. So let us again remember the words as follows.

tuDhhu bhulay se jam jam marday tin kaday na chukan haavay. ||1||

Those who forget You are born only to die and be reincarnated again; their sufferings will never end. ||1||

Shalok Mehlaa:5(Page:961)

All sorrows, all difficulties, the endless cycle of birth and death are caused by forgetting our lord and master.

WHY MUST WE LET GO OF EXTREME SORROW

At the time of Sorrow, a being is slapped around by suffering. Bearing these slaps of suffering, the being is left bemused and bewildered. Sometimes he tries to take the shelter of the Lord's created gods and goddesses. At other times, he seeks the support of fellow beings hoping against hope that they may save him from his sorrows and help him find happiness. He forgets the reality that in this world all beings are suffering.

Then he who himself is unhappy, how can he give you happiness. An unhappy person cannot give anyone happiness. The Guru-Lord is himself all bliss, all joy. He, who takes shelter at his feet and prays, "O! Lord! Have mercy on me. Save this drowning stone, this is sinking deeper into the quagmire of maya and its attachment. Help us and pull us out of this swamp. Hearing this kind of prayer, the ever-merciful Lord not only releases the seeker from his sorrows, but through the Guru's grace unites the seeker with the divine Name thus transforming him into a fortunate soul. This is the miracle of '**samrath guru sir huth dharriyo**' (meaning the omnipotent guru places his hand upon the head) which Guru Ramdas Ji has mentioned in the 'Asa Rag' Oh! Lord!

**Har daya prabh dhaaro paakhan hum taaroh kudd layvoh
shabad subhaiy jio**

**Moh cheekar faathay nigharat hum jaatay har baah prabhoo
pakrai jio**

**Prabh baah pakraee ootam mutt paeegur charni junn laaga
Har har naam juppiya aaraadhiya much mustak bhaag
subhaaga**

Junn Nanak har kirpa dhaari munn har har meethala-ey jio

*O Lord God, shower Your Mercy upon me; I am just a stone.
Please, carry me across, and lift me up with ease, through the
Word of the Shabad. I am stuck in the swamp of emotional
attachment, and I am sinking. O Lord God, please, take me by
the arm. God took me by the arm, and I obtained the highest
understanding; as His slave, I grasped the Guru's feet! chant
and meditate in adoration upon the Name of the Lord, Har, Har,
according to the good destiny written upon my forehead. The
Lord has showered His Mercy upon servant Nanak, and the Name
of the Lord, Har, Har, seems so sweet to his mind. O Lord God,
shower Your Mercy upon me; I am just a stone. Please, carry
me across, and lift me up with ease, through the Word of the
Shabad*

Asa mehlā:4(page 446)

The being that forgets this reality and seeks the support of creation imploring it for help, what becomes of him? Sahib Guru Ram Dasji has written about such a being in the 'Gaund Rag'. The being that forsakes his Lord and Master and expresses his pain and suffering to others, what can they do for him? They themselves are suffering greatly. In fact, they themselves badly need another poor soul to whom they can air their sorrows. Then truly, Bhai Sahib Bhai Gurdas ji's words express.

Dukhiaaray dukhiaarian mill mill aapnay dukh ruvanday

*The unfortunate ones in pain seek others in pain to sit with and
describe their woes and cry*

Bhai Gurdas Ji Vaar 5

That is why, the sahibs have stated that he who himself is suffering cannot alleviate another's sorrow. Therefore, "o! Unhappy being, talk about your pain to your Lord and Master. Hearing your prayers the Lord will dispel all your pain and suffering. Those who forsake such an all powerful Lord and take their troubles to others earn only mortification and shame."

O! My mind all the companions, friends, colleagues brothers, family and relatives that you see are bound to each other by needs. The day the needs and motives are not fulfilled they find an excuse to break off and do not come near. Therefore, o! Mind; always remain in abiding love with your Lord and Master. Always remember Him who has the capacity to come to your aid in sickness in health, happiness and sorrow. O! My mind ,why do you seek the shelter of such beings that cannot help you at the time of death?

Therefore, adopt the Guru's advice. Meditate on the Lord's Name. He who truly loves the Lord with heart and soul, the Lord saves him from the punishment of the (Yama) death's emissaries. So day and night meditate and worship the Lord Almighty's Name. This alone is the true path to save oneself from sorrows and strife.

**jay apnee birthaa kahhu avraa peh taa aagai apnee birthaa
baho bahut kadhaasaa.**

**apnee birthaa kahhu har apunay su-aamee peh jo tumHray
dookh taṭkaal kataasaa.**

**so aisaa parabh chhod apnee birthaa avraa peh kahee-ai
avraa peh kahi man laaj maraasaa. 11211**

**jo sansaarai kay kutamb mitar bhaa-ee deeseh man mayray
tay sabh apnai su-aa-ay milaasaa.**

**jit din unH kaa su-aa-o ho-ay na aavai tit din nayrhai ko na
dhukaasaa.**

**man mayray apnaa har sayv din raatee jo tuDh upkarai
dookh sukhaasaa. 11311**

**tis kaa bharvaasaa ki-o keejai man mayray jo antee a-osar
rakh na sakaasaa.**

**har jap mant gur updays lai jaapahu tinH ant chhadaa-ay
jinH har pareet chitaasaa.**

**jan Nanak an-din naam japahu har santahu ih chhootan
kaa saachaa bharvaasaa. 11411211**

*If you tell your sorrows to another, then he, in return, will tell you
of his greater sorrows.*

*So tell your sorrows to the Lord, your Lord and Master, who shall
instantly dispel your pain.*

*Forsaking such a Lord God, if you tell your sorrows to another,
then you shall die of shame. 11211*

*The relatives, friends and siblings of the world that you see,
O my mind, all meet with you for their own purposes.*

*And that day, when their self-interests are not served,
on that day, they shall not come near you.
O my mind, serve your Lord, day and night;
He shall help you in good times and bad. ||3||
Why place your faith in anyone, O my mind,
who cannot come to your rescue at the last instant?
Chant the Lord's Mantra, take the Guru's Teachings, and meditate on
Him. In the end, the Lord saves those who love Him in their
consciousness.
Servant Nanak speaks: night and day, chant the Lord's Name,
O Saints; this is the only true hope for emancipation. ||4||2||*

Gond Mehlāa:4(Page:860)

Need was to petition before the Lord Almighty whose treasure
troughs are overflowing with every kind of joy.

Dookh tissay peh aakhee-ay sookh jissay he paas

Tell your woes only to those have no troubles or woes themselves
Sri raag mehlāa:1(page16)

However, under the influence of Maya man tries instead to lean
on creation for support, recounting his woes hoping that that it may
alleviate his suffering. However, this is mere a dream on his part. The
being before which he places his woes is already up to his neck in his
own suffering. Other than the true, all heart, blissful Lord Almighty, no
one has the power to cut away our suffering.

He who forsakes the Omnipotent Lord, stretching out his hand for
help from others, stands to lose his self-respect and honor. He gains
nothing. This is the truth:-

**jis maanukh peh kara-o bayntee so apnai dukh bhari-aa.
paarbarahm jin ridai araaDhi-aa tin bha-o saagar tari-aa. ||1||
gur har bin ko na baritha dukh kaatai.
parabh taj avar sayvak jay ho-ee hai tit maan mahat jas
ghaatai. ||1|| rahaa-o.**

*Whoever I approach to ask for help, I find him full of his own
troubles.
One who worships in his heart the Supreme Lord God, crosses
over the terrifying world-ocean. ||1||
No one, except the Guru-Lord, can dispel our pain and sorrow.
Forsaking God, and serving another, one's honor, dignity and
reputation are decreased. ||1||Pausell*

Goojaree Mehlāa:5(Page:497)

Such is the way of the world, that in good times all are willing to
gather around you to eat and drink. When troubled times come all friends
and companions desert you. The ninth Gurudev Ji states.

**sukh mai aan bahuṭ mil baithaṭ rahaṭ chahoo dis ghayrai.
bipaṭ patee sabh hee sang chhaadiṭ ko-oo na aavaṭ nayrai. ||1||**

*In good times, many come and sit together, surrounding you on
all four sides.*

*But when hard times come, they all leave, and no one comes
near you. ||1||*

Sorath Mehlāa:9(Page:634)

**manmukhaa kayree dostee maa-i-aa kaa san-banDh.
vaykh-di-aa hee bhaj jaan kaday na paa-in banDh.
jichar painan khaavnHay tichar rakhan gandh.
jit din kichh na hova-ee tit din bolan ganDh.**

*Friendship with the self-willed manmukhs is an alliance with Maya.
As we watch, they run away; they never stand firm.
As long as they get food and clothing, they stick around.
But on that day when they receive nothing, then they start to
curse.*

Shalok Mehlāa:5(Page:959)

O! My mind, if at all you have to rely on anyone then do so on your
Lord and Master who is the protector of all. If with heart and soul you
rely on such a Lord then not one but many of your heart's desires will
be fulfilled. The Lord knows everything in our hearts. The endeavor of
no being goes waste. O! My mind, pin all your hopes on the Lord,
whose essence pervades in everything, everywhere. He who forsakes
reliance on and protection of the Lord, instead relies on the hopes and
shelter of creation, all his hopes and expectations go waste.

O! My mind, this family and relatives you see, whom you are
attached to and on whom you rely on. These poor friends and family
have nothing in their hands. These poor fellows can do nothing for you.
To pin your hopes on them is to waste this life and render it fruitless.
Rely on your Guru and Master who has the power to deliver you and
your family.

O! Brother! He who forsakes his Lord, and pins his hopes on friends
and companions thinking that these colleagues will come to my aid in
my time of need, is living in a false paradise. It is untrue. No one is
there to help you in one's time of need. Only hope and reliance on one

Supreme Creator can help us in this world and the next.

In the 'Gaund Rag' Satguru Sri Guru Ramdasji has depicted this reality:-

*jay man chit aas rakheh har oopar taa man chinday anayk
anayk fal paa-ee.
har jaanai sabh kichh jo jee-ay vartai parabh ghaali-aa kisai
kaa ik til na gavaa-ee.
har tis kee aas keejai man mayray jo sabh meh su-aamee
rahi-aa samaa-ee. ||1||
mayray man aasaa kar jagdees gusaa-ee.
jo bin har aas avar kaahoo kee keejai saa nihfal aas sabh
birthee jaa-ee. ||1|| rahaa-o.
jo deesai maa-i-aa moh kutamb sabh mat tis kee aas lag
janam gavaa-ee.
inH kai kichh haath nahee kahaa karahi ihi bapurhay inH
kaa vaahi-aa kachh na vasaa-ee.
mayray man aas kar har pareetam apunay kee jo tujh taarai
tayraa kutamb sabh chhadaa-ee. ||2||
jay kichh aas avar karahi parmitree mat tooN jaaneh tayrai
kitai kamm aa-ee.
ih aas parmitree bhaa-o doojaa hai khin meh jhooth binas
sabh jaa-ee.
mayray man aasaa kar har pareetam saachay kee jo tayraa
ghaali-aa sabh thaa-ay paa-ee. ||3||
aasaa mansaa sabh tayree mayray su-aamee jaisee too aas
karaaveh taisee ko aas karaa-ee.
kichh kisee kai hath naahee mayray su-aamee aisee mayrai
satgur boojh bujhaa-ee.
jan Nanak kee aas too jaaneh har darsan daykh har darsan
tariptaa-ee. ||4||1||*

*If, in his conscious mind, he places his hopes in the
Lord, then he shall obtain the fruits of all the many desires of his
mind.*

*The Lord knows everything which happens to the soul. Not even
an iota of one's effort goes to waste.*

*Place your hopes in the Lord, O my mind; the Lord and Master is
pervading and permeating all. ||1||*

*O my mind, place your hopes in the Lord of the World, the Master
of the Universe.*

*That hope which is placed in any other than the Lord - that hope
is fruitless, and totally useless. ||1||Pause||*

*That which you can see, Maya, and all attachment to family -
don't place your hopes in them, or your life will be wasted and
lost.*

Nothing is in their hands; what can these poor creatures do?

By their actions, nothing can be done.

*O my mind, place your hopes in the Lord, your Beloved,
who shall carry you across, and save your whole family as well. ||2||
If you place your hopes in any other, in any friend other than the
Lord, then you shall come to know that it is of no use at all.*

This hope placed in other friends comes from the love of duality.

In an instant, it is gone; it is totally false.

*O my mind, place your hopes in the Lord, you
r True Beloved, who shall approve and reward you for all your
efforts. ||3||*

*Hope and desire are all Yours, O my Lord and Master. As You
inspire hope, so are the hopes held.*

*Nothing is in the hands of anyone, O my Lord and Master;
such is the understanding the True Guru has given me to
understand.*

You alone know the hope of servant Nanak

*O Lord; gazing upon the Blessed Vision of the Lord's Darshan,
he is satisfied. ||4||1||*

Gond Mehlaa:4(Page:859-60)

One's prayers should be placed at the feet of the Lord Almighty
who is the bestower of all joys, the dispeller of all suffering, and the
remover of all fear. It must be our endeavor to pray at his feet. When
the Lord and Master's benevolent gaze rests upon us, all his problems
are resolved.

Sukhdaata bhaiy bhanjno tis aagay kar ardaas

Mehar karray jis meharvaan taan kaaraj aavay raas

*Offer your prayers to Him, the Giver of Peace, the Destroyer of
fear. Showing His Mercy, the Merciful Master shall resolve your
affairs*

Sri rag mehlaa:5(page44)

Where one is to thank the Lord in gratitude for all the joys and
comforts, he has given us, There in one's time of sorrow, taking shelter
at the Guru's feet and knowing Him to be the destroyer of all suffering,
we must pray to Him. Along with this we must endeavor to perceive

happiness and sorrow as two sides of the same coin and also try to abide by the Master's will. Everlasting joy can be ours only when we perceive happiness and joy with equipoise. Baba Kabir Ji states:-

**sampai daykh na harkhee-ai bipat daykh na ro-ay.
ji-o sampai ti-o bipat hai biDh nay rachi-aa so ho-ay. ||3||**

Don't feel so delighted at the sight of wealth, and don't weep at the sight of suffering and adversity.

As is wealth, so is adversity; whatever the Lord proposes, comes
Gauree Kabeer Ji, (Page:337)

In suffering and sorrow, a being disconnects from his anchor, the Lord. He thinks that by bonding with this visible creation, he might find respect. However, in doing so, his consciousness further descends into ingenuity and he loses his spiritual independence.

Bhai Sahib Bhai Veer Singh Ji has given very beautiful advice saying, "O being! The Lord had sent you into this world, where there are joys and sorrows as well. The Creator creates both. When sorrow visits you, do not be afraid, do not run away from sorrow like a coward but bear it, and face it bravely. Do not run greedily after happiness or comforts. In times of happiness and sorrow always keep your consciousness, high and united at the Lord's feet. Doing so, the forceful effect of both joy and sorrow on you will diminish greatly and your soul will become independent of both joy and sorrow forever"

**Tu jagat vich hain
Jagat vich dukh hai
Par such ee hai
Na dukh to kair ho kay bhujj
Na such day magar ho kay bhujj
Dukh day aiyaan us-nu jhull
Tay uchaa ho kay vich dee lungh jaah
Aio such dukh da bal tayray tay ghuay-gaa
Tayra bal uhnaa tay vudhayga
Bal vaddhan naal
Aatmik sutantarta vudhaygee**

Sikka Sadran Bhai Vir Singh

Where one must not become self willed and lose one's perspective in extreme joy there one must not dread sorrows either. As suffering is not some kind of curse or punishment but suffering is an alarm to alert us to lead a more disciplined and principled life. Sahib Guru Nanak Dev Ji has called suffering a medicine, sorrow makes man more

circumspect, more conscious, and more aware. A majority of the time happiness makes a being careless and lax.

dukh daaroo sukh rog bha-i-aa jaa sukh taam na ho-ee.

Suffering is the medicine, and pleasure the disease, because where there is pleasure, there is no desire for God.

Aasaa Di Vaar Mehlaa: 1 (Page:469)

ADVICE TO CONSIDER JOY AND SORROW AS THE SAME

That is why in the Sri Guru Granth Sahib, Satguru Ji has given no place to extreme happiness nor has sorrow been rejected. Being conscious of joy and sorrow as the same is how we have been inspired to live. Those beings who incorporate this awareness of joy and sorrow as being the same into their consciousness are said to be worthy of claiming oneness with the Lord Almighty. In the 'Sorath Rag' Sahib Sri Guru Teg Bahadur Ji has stated, the being that does not get perturbed by sorrows, neither unduly craves joys and comforts. He who while traveling through life lives fearlessly and knows gold and dust as one. He who does not backbite anyone nor flatters or fawn over people, who while remaining untouched by both joy and sorrow, remains far from greed, attachment, and pride. The being who views honor and dishonor dispassionately, in such a guru beloved heart does the true Lord then comes to reside.

Such a man who forsakes expectation and desires and who lives life in detachment, the vices of lust, and anger to do not affect him, and then understand that the Lord has come to reside in the heart of such a being. However, it is very difficult; the Guru beloved on whom the Satguru showers his immense grace finds the key true way to live life. Due to which his consciousness merges with Lord just as water with water thus becoming one with the Lord in His very image. Not an iota of difference remains between such a noble being and the Lord Almighty Himself.

Sahib States-

**jo nar dukh mai dukh nahee maanai.
sukh sanayhu ar bhai nahee jaa kai kanchan maatee maanai.
||1|| rahaa-o.
nah nindi-aa nah ustai jaa kai lobh moh abhimaanaa.
harakh sog tay rahai ni-aara-o naahi maan apmaanaa. ||1||
aasaa mansaa sagal ti-aagai jag tay rahai niraasaa.**

*kaam kroDh jih parsai naahan tih ghat barahm nivaasaa. ||2||
gur kirpaa jih nar ka-o keenee tih ih jugat pachhaanee.*

Nanak leen bha-i-o gobind si-o ji-o paanee sang paanee. ||3||11||

*That man, who in the midst of pain, does not feel pain,
who is not affected by pleasure, affection or fear, and who looks
alike upon gold and dust;||1||Pausell
Who is not swayed by either slander or praise, nor affected by
greed, attachment or pride;
who remains unaffected by joy and sorrow, honor and
dishonor;||1||
who renounces all hopes and desires and remains desireless in
the world;
who is not touched by sexual desire or anger - within his heart,
God dwells. ||2||
That man, blessed by Guru's Grace, understands this way.
O Nanak, he merges with the Lord of the Universe, like water
with water. ||3||11||*

Sorath Mehlā:9 (Page:633)

In the Sukhmani Sahib, Sri Guru Arjun Dev Ji too has helped identify a God-realized soul, who is one with his Master. Such a being alone is worthy of salvation who finds his Lord's will sweet and surrenders to it completely, He who perceives happiness and sorrow as two sides of the same coin. One who always remain in a state of everlasting joy, He who never feels separated from the Lord. For him gold, dust, nectar or poison is all the same. He does not allow pride to crop up if anyone dishonors him. If he is disrespected, he does not slide into depression over it. A pauper and an Emperor are equal in his eyes. Whatever be the Lord's will, he accepts it to be for his benefit. He who has reached such a state is called a self-realized being:-

*parabh kee aagi-aa aatam hitaavai.
jeevan mukat so-oo kahaavai.
taisaa harakh taisaa us sog.
sadaa anand tah nahee bi-og.
taisaa suvran taisee us maatee.
taisaa amrit taisee bikh khaatee.
taisaa maan taisaa abhimaan.
taisaa rank taisaa raajaan.
jo varṭaa-ay saa-ee jugat.*

Nanak oh purakh kahee-ai jeevan mukat. ||7||

*One who, in his soul, loves the Will of God,
is said to be Jivan Mukta - liberated while yet alive.
As is joy, so is sorrow to him.
He is in eternal bliss, and is not separated from God.
As is gold, so is dust to him.
As is ambrosial nectar, so is bitter poison to him.
As is honor, so is dishonor.
As is the beggar, so is the king.
Whatever God ordains, that is his way.
O Nanak, that being is known as Jivan Mukta. ||7||*

SukhMani Sahib:(Page:275)

According to Guru Arjundev Ji's words, such a Guru loved beings spiritual state becomes as follows

*meet karai so-ee ham maanaa.
meet kay kartab kusai samaanaa. ||1||*

*Whatever my Friend does, I accept.
My Friend's actions are pleasing to me. ||1||*

Gauree Mehlā:5(Page:187)

Satguruji's dearest wish is to give the gursikh his own image and form, in order to help the gursikh to merge with and become one with the Lord. The Guru himself abides in a state where for him joy, regret, respect-disrespect, praise-detraction, suffering-happiness are all one. He is untarnished, unsoiled by the smears of the five vices. Satguruji wishes to make his gursikhs imbibe these virtues too. Until these virtues do not become a part of the seeker, until then the seeker is not worthy of becoming one with the Guru-Lord. That is why Bhai Gurdas Ji advises the disciple to die while still alive. He who kills himself from within to the worldly desires and who does not allow respect disrespect, honor-dishonor to shake him, who sees joy and sorrow as one- such a guru loved being alone has the right to lie or merge into the Guru-like grave. Just as to a dead man gold dust, respect-disrespect, nectar-poison, joy and sorrow are the same. He has no desire, whether anyone pastes his body with chandan(A perfumed paste smeared on his body). It will not increase his stature. If the same dead body is rolled in filth, it still will not diminish it in any way, because for this dead body all is one.

*jay mirtak ka-o chandan charḥaavai.
us tay kahhu kavan fal paavai.*

*jay mirtak ka-o bistaa maahi rulaa-ee.
taaN mirtak kaa ki-aa ghat jaa-ee. ||3||*

*If a corpse is anointed with sandalwood oil,
what good does it do?
If a corpse is rolled in manure,
what does it lose from this? ||3||*

Mehlai:5(Page:1160)

According to Bhai Gurdas ji, he who wishes to merge in the guru like grave must discard his mind's desires, ambitions, and unite his consciousness to the Guru Shabad. Clothing his mind in humility, he must use the body to do righteous deeds under the guru's guidance. While walking the path of gurnat he must strive to remove sense of 'I' and whole-heartedly adopt the path of gurnat. Where, such a spiritually evolved Gursikh obtains complete oneness with the guru there any seeker who encounters him is showered with blessings of this world and the next. Sahib states:-

**Murdaa ho-ay murreed so gur gore summaavay
Sabad surat liv leen ho-ay auh aap gavaavay
Tun dhartee kar dharasaal munn dhub vichaavay
Luttaan haith lataaree-ay gur shabad kamaavay
Bha-ey bhagat neevaan ho-ay gurnat thehraavay
Vursay nijhar dhaar ho-ay sangat chull aavay**

*The disciple who remains dead to hopes and desires will
ultimately enter into the grave like guru i.e he will transform himself
into the guru
He merges his conscience in the word and loses his ego
Accepting body as dust in the form of earth he spreads his mat
of mind over it
Even if gets trampled he conducts himself under the teachings
of the guru.
Getting imbued with love and devotion he becomes humble and
stabilizes his mind
He himself move towards the holy congregation and the grace
of the lord showers upon him*

Bhai Gurdas Ji Vaar 9 pauri 22

Guru-The Grave

Conditions Required Being Assimilated Into The Guru Grave

In the eighteenth 'Vaar' Bhai Gurdasji states that "the Gursikh who wishes to become one with the Guru ultimately becoming the very image of the indescribable Lord, he must first adopt the virtue of sweetness in speech and then refrain from feeling proud about this virtue. Secondly he must completely adopt the Guru's tenets and live a life in complete awe and devotion to the Guru, '**gur kuhiyya so kaar kamaavo**' meaning to act according to the words of the guru. Thirdly, observing the ways of realized Gursikhs he too must endeavor to live accordingly. Fourthly, he must lead a gursikh's way of life, helping the needy. Most importantly, he must incorporate the Guru's advice into his life.

Fifth, the sense of ego or 'I' must be eliminated, without surrendering the ego completing the destination of God-realization cannot be found. Sixth, the disciple must become imperceptible with the Lord by submerging in the grave like guru which happens when our ego dies.

So such a Gursikh who becomes the guru's disciple one day becomes the very image of the Guru, Even the Sheshnag (god of snakes) cannot fathom his depth.

Bhai Sahib States-

**Gursikhi da bolna ho-ay mith bola likhay na laykhay
Gursikhi da chalna chullay bha-ey vich leetay bhaykhay
Gursikhi da rahu eho gurmukh chaal chullay so daykhay
Ghaal kha-ey seva kurray gur updaysh avays visay-khay
Aap guna-ey na apray aap gava-ey roop na raykhay
Murday vaang mureed ho-ay gur goree vurr alakh alay-
khay
Unt a munt na saikh saray-khay**

Bhai Gurdas ji Vaar28 Pauri 6

So offer your prayers to Him, the Giver of Peace, the Destroyer of fear. Showing His Mercy, the Merciful Master shall resolve your affairs

In addition

**Murdaa ho-ay mureed so-aay ko viral gur gor samaavay
Rare sikh becomes death like and enters the guru grave**

Bhai gurdas ji vaar 28 Pauri 16

Why Has The Guru Been Described As The Grave?

To become a disciple who is absorbed into the Guru like grave is not possible by words alone. To become the Guru's disciple, under his guidance one has to go through vigorous toil. According to Bhai Gurdas Ji in order to become the Guru's humble servant one has to adopt six virtues. The first is the virtue of patience and gratitude. One must rid one's heart of ignorance and doubt forever. Secondly, like a bonded slave, without hesitation or protest one must obey the Guru's directions single-mindedly. Thirdly while toiling on the Guru's path the disciple must become oblivious to sleep, hunger, or worldly comforts. Fourthly, so obedient must the disciple be to the Master that if he directs him to grind flour, "So be it." should be his answer. Fifth, if the Master orders him get water, The disciple replies, "Yes my Lord". Sixth, If the Master commands him to wave a fan, He does so with out question. The Master says wash my feet the disciple does so with loving attention. Seventh, the disciple remains disciplined neither prone to cry or laugh. Eight, such an obedient and humble Guru disciple ultimately becomes one with the Guru merging with his Master. The disciple should become so deep and still from within that he panics not from sorrow nor become conceited in happiness.

In this manner, he must remain a beggar at the Guru's door, discarding pride and prestige, the Gursikh who serves his Lord one day finds accept ance by the Guru. Nine - he will been seen as the first moon on the Day of eid and become a perfect man. Such guru accepted and realized disciple finds that he becomes one with his Master. However, just as people congratulate each other on seeing the moon of Eid, so is a realized Gursikh greeted from all directions.

**Murda ho-ay mureed na gulley hovna
Saabar sidak shaheed bharam bhau khovna
Gola mul khareed kaaray jovnaa
Na tis bhookh na neend na khaana sovnaa
Peehan ho-ay judeed paani tdhovna
Pukh-ay di tageed pug mull dhovna
Sevak ho-ay sunjeed na hasan rovnna
Durr durvaish ruseed piraam rus bhovna
Chund mumaarikh eid pug khalovna**

Bhai Gurdaas Ji Vaar 3 pauri 18

Bhai Gurdas Ji has likened the disciple to a dead man and the Guru to a grave. Addressing and inspiring the disciple Bhai sahib says

that if he wishes to merge with the Guru, and become one with him, then the disciple must adopt the virtues of a dead man. If the virtues described in the above 'Vaar' written by Bhai Gurdasji are adopted by the disciple, then he becomes worthy of being absorbed into the Grave like Guru. Why has Bhai Sahib likened the Guru to a grave?

What Virtues Are There In The (Grave Like) Guru?

The Grave's First Virtue

It is a place for the displaced. The grave is a place, which accepts the displaced. He whom the world does not endure, the grave accepts: - When the soul leaves the body at that time according to Guru Arjun Dev Ji

**jit din dayh binsasee tit vaylai kahsan parayt.
pakarh chala-in doot jam kisai na daynee bhayt.
chhad kharhotay khinai maahi jin si-o lagaa hayt.**

On that day when the body perishes-at that time, she becomes a ghost.

The Messenger of Death seizes and holds her, and does not tell anyone his secret.

And her loved ones-in an instant, they move on, leaving her all alone.

Baarah Maahaa Maajh Mehlaa:5(Page:134)

All one's associates, near and dear ones, who professed great love for him, now even hesitate to touch the dead body thinking it impure.

What actually happens?

**ghar kee naar bahu hit jaa si-o sadaa rahat sang laagee.
jab hee hans taje ih kaaN-i-aa parayt parayt kar bhaagee.
||2||**

Your wife, whom you love so much, and who has remained ever attached to you,

runs away crying, "Ghost! Ghost!", as soon as the swan-soul leaves this body. ||2||

Sorath Mehlaa:9(Page:634)

In one voice, the wife, brothers, near and dear ones all say that he must not be kept in the house, he is now unclean. The longer he is kept in the house, the longer the house will remain impure. Therefore, hurry lets move on to the next programme. What a bewildering place this

world is! This is the reality, which we all are going through, we too will be in this situation one day. Baba Ravidasji has penned down the following words.

bhaa-ee banDh kutamb sahayraa. o-ay bhee laagay kaadh savayraa. ||2||

ghar kee naar ureh tan laagee.

uh ta-o bhoot bhoot kar bhaagee. ||3||

Even relatives, family and friends begin to say, "Take his body out, immediately!" ||2||

And the wife of his house, who was so attached to his body and heart,

runs away, crying out, "Ghost! Ghost!" ||3||

Soohee RaviDass jee(Page:794)

Such becomes a man's situation. At that time, no one wishes to bear him. When no one wishes to shelter or to tolerate him, at that time, the grave offers him asylum and absorbs him within itself. In fact, according to Baba Faridji it shouts out, calling him to come and merge into it.

fareedaa gor nimaanee sad karay nighri-aa ghar aa-o. sarpar maithai aavnaa marnahu na dari-aahu. ||93||

Fareed, the poor grave calls out, "O homeless one, come back to your home.

You shall surely have to come to me; do not be afraid of death." ||93||

Shaloks Of Fareed Jee(Page:1382)

How large hearted the grave is which gives the homeless a home. Where the world does not give him a place any longer, it accepts him by giving him a place.

In the same way, where the world humiliates and dishonors a being. The Satguru gives him a place at his feet. He gives strength to the down trodden and weak. We ourselves do not endeavor to become disciples. If we shed all desires, and fall at the guru's feet like a dead man, then the Guru definitely lives up to his reputation. The need however is to-

Ho-ay nimaani dtheh puvvaan pooray satgur paas

Becoming without stature and pride fall in submission in front of the complete Guru

Then the Guru's reputation is to give-

Nimaania gur maan hai gur satgur kurray saabaas

Sri Raag mehlaa:4(page41)

Those rejected and dishonored by the world are made worthy of honor by the Guru. He who is discarded by the world and gets no respect, the Guru bestows respect on him too.

har jee-o nimaani-aa too maan.

nicheeji-aa cheej karay mayraa govind tayree kudrat ka-o kurbaan. rahaa-o.

O Dear Lord, You are the honor of the dishonored.

You make the unworthy ones worthy, O my Lord of the Universe;

I am a sacrifice to Your almighty creative power. ||Pausell

Sorath Mehlaa:5(Page:624)

Not only does the Lord give honor to the down trodden and meek, but also he converts fools into wise men.

nimaanay ka-o parabh dayto maan.

moorh mugaDh ho-ay chatur sugi-aan.

God bestows honor on the dishonored.

He makes the foolish and ignorant become clever and wise.

Bhaira Mehlaa:5(Page:1146)

Such is the Guru's reputation! He is the shelter of the homeless. He nurtures the whole universe and is the true support of the saints. Those beings that no one is willing to shelter the Guru become their support. The Guru makes those beings, who find themselves in adverse circumstances, supremely capable. At every place, in every situation, he stands besides you closely. Satguru Arjun Dev Ji states-

anaathaa ko naath sarab partipaalak bhagat vachhal har naa-o.

jaa ka-o ko-ay na raakhai paraanee tis too deh asraa-o. ||1||

niDhri-aa Dhar nigti-aa gat nithaavi-aa too thaa-o.

dah dis jaaN-o tahaaN too sangay tayree keerat karam kamaa-o. ||2||

He is the Master of the masterless, the Cherisher of all. He is the Lover of the devotees of His Name.

That mortal, whom no one can protect - You bless him with Your Support, O Lord. ||1||

Support of the unsupported, Saving Grace of the unsaved, Home of the homeless.

Wherever I go in the ten directions, You are there with me. The only thing I do is sing the Kirtan of Your Praises. II2II

Saarang Mehlāa:5(Page:1202)

niDhni-aa Dhan niguri-aa gur nimaaniaa too maan.

anDhulai maanak gur pakrhi-aa niṭaani-aa too taan.

You are the wealth of the poor, the Guru of the guru-less, the honor of the dishonored.

I am blind; I have grasped hold of the jewel, the Guru. You are the strength of the weak.

Maaroo Mehlāa:1(Page:992)

How great the Guru is who gives shelter to the homeless, who gives hope to the helpless and blesses them with the eyes of knowledge thus lighting up their spiritual journey. Such is the reputation of the Guru:-

nithaavay ka-o gur deeno thaan.

nimaanay ka-o gur keeno maan.

The Guru has given shelter to the shelterless.

The Guru has given honor to the dishonored.

Aasaa Mehlāa:5(Page:395)

A rich merchant whose name was 'Prema' lived in a village called 'Khahi' in district Lahore. He was a Kashatria of caste. Both his parents died in his childhood. He fell into bad company. He ended up doing deeds, which led him to become infected by leprosy. His friends who ate and drank with him all deserted him one by one. No one would acknowledge him. Infection oozed from his sores and he even became desperate for his daily bread. Some one took pity on him and tied an earthen pot with a rope around his neck. If some compassionate soul put some food in his pot, he would eat the same to sustain himself.

Time passed by. Prema one day heard Guru Amardas Ji's fame that the Guru could pour life into the dead and give them life. Any sick person becomes well when Satguru ji gazed at them with benevolent eyes. In this hope, stumbling and faltering, he dragged himself from Lahore to Goindwal Sahib. On reaching there, he began to get enough food to fill his stomach from the Guru's community kitchen. Sometimes the sound of Kirtan (hymns of Gurbani) would fall on his ears, which would give him peace. Sitting outside the Bauli (deep well) he would

beat at his earthen pot and sing in ecstasy.

Some times in deep waves of ecstasy, he would spin around singing loudly. He would collect the dust of the sangat's feet and smear it on his forehead.

A certain Sikh spoke of Prema's plight to Guru Amardas Ji. Satguru ji directed the Sikh to bring Prema the leper to the place where Satguru Ji bathed everyday.

Satguru Guru Amardas Ji himself bathed Prema with the water from the 'Bauli' (well) and helped him put on clean clothes. Then with a benevolent gaze, Satguru Ji cured him of his illness of leprosy. Prema's exultation knew no bounds. Satguru changed Prema's name to 'Murari.' Guru Sahib then addressed the sangat and requested some one to give their daughter's hand to this son of the Guru. Hearing the Guru's Command 'Sheehan Uppal' who had become a Sikh from the times of Sri Guru Nanak Dev Ji folded his hands and offered the hand of his daughter in marriage for 'Murari' if it was acceptable to Satguru Ji. While Sheehan was offering his daughter's hand in marriage, someone told his wife who was working in the community kitchen and that her husband was giving their daughter in marriage to the leper who used to sit outside the 'Bauli'. Sheehan Uppal had given his word to the Satguru. Sheehan's wife on hearing this news, hurried out of the kitchen to where Satguruji sat and implored the Guru saying "Maharaj! My husband is a simpleton, a loser. The person whom you are giving my daughter's hand in marriage to is not only physically sick but he has no pedigree, no caste worth mentioning and neither does he have a mother or father, nor home, or hearth. What are you about to do?"

Jaanu mum sutt eho ju muraari

Byaahyo tanuja sung tumaari

Tuv tanuja ko naam matho hai

Naam murari yaahein katho hai

Know this child murari as my own son

He has been married to your daughter

Your daughters name is matho

This child murari henceforth will be called matho-murari

Comforting Sheehan's wife, Satguru replied "O! Daughter you are under some misconception. This boy is my son. His name is 'Murari' and your daughter's name is Matho. This couple will now be called Matho-Murari." Sahib Sri Guru Amardas Ji states.

*Satnaam upday-sh jug karna
Karro prsidh panth aacharna
Jo karo bachan jug mo so furray
Tum sung millay so bhavnidh turray*

*Teach the world the message of true name (satnam)
They will make famous the path of Naam
Whatever words they speak will come true
Whoever meets you will float across the dreaded world ocean*

Uniting Matho and Murari as a couple Satguruji commanded them to go out into the world and preach the Gursikh way of life. Teach the world the True Name 'Satnam'. If there is power in your words, then every word you utter will be manifest as the truth. Those who take the message of satnam by meeting you shall be ferried across the world.

Bestowing upon both a seat from where to propagate Gursikhi, Satguruji established them as Preachers of the True Name. Such is the Guru's fame and reputation that he bestows the homeless and the displaced a place. The Guru accepts those whom the world does not tolerate. The Guru gives the helpless and meek protection. He shelters the homeless and discarded. Where the Guru grants the humble and disgraced respect and honor, there he also brings back to health the sick and the ill, whom the world is scared to touch. The Guru then makes them his own, bestows on them the gifts of this world and the next, and sends them out into the world to help others on the path of salvation for this life and the next. Baba Ravidas Ji has very beautifully described the virtues of the Guru and lord who is the saviour of the meek and down trodden as follows.

*aisee laal tujh bin ka-un karai.
gareeb nivaaj gus-ee-aa mayraa maathai chhatar Dharai. ||1||
rahaa-o.
jaa kee chhot jagat ka-o laagai taa par tuheeN dharai.
neechah ooch karai mayraa gobind kaahoo tay na darai. ||1||
naamdayv kabeer tilochan saDhnaa sain tarai.
kahi ravidas sunhu ray santahu har jee-o tay sabhai sarai. ||2||1||*

*O Love, who else but You could do such a thing?
O Patron of the poor, Lord of the World, You have put the
canopy of
Your Grace over my head. ||1||Pausell
Only You can grant Mercy to that person whose touch
pollutes the world.*

*You exalt and elevate the lowly, O my Lord of the Universe;
You are not afraid of anyone. ||1||
Naam Dayv, Kabeer, Trilochan, Sadhana and Sain crossed over.
Says Ravi Daas, listen, O Saints, through the Dear Lord, all
is accomplished. ||2||1||*

Maaroo, Ravi Daas Jee(Page:1106)

The Second Virtue Of The Grave: It Shrouds A Man's Shortcomings

When man's body is placed in to the grave, the soil of the grave covers all the body's shortcomings. Even though after some time, the body begins to decay. Worms and maggots within begin to eat at it. However, the grave, as is its nature, shrouds and contains the body's decaying smell along with the maggots within itself. Whatever happens to the body inside the grave, if the soil of the grave had not shrouded it, it would be impossible for a living being to look at it.

Just as the grave shrouds the changes happening to the body, in the same way the Guru covers a being's sins. However, in contrast to the Guru's nature, man finds great pleasure in ripping to shreds the cloth of other people's reputation. Ever since the Lord manifested this universe, because of maya's influence in this universe and man in particulars, it has become his nature to cover up his own lies but malign others. Then he feels great pleasure in shaming him by of ripping off the cloak of his reputation and decency.

May be one in a million might endeavor to protect or cover up for someone who is virtuous. However, one will never cover up for a man full of vices, but "O! Lord! It is your greatness that you even cover up the mortification of the virtue less and accept them in your fold.

O! Master of all beings, you give life to all; you are the bestower of all joys. You are indestructible. You are the treasure trough of all virtues. You are omni present. You are the Creator of the entire universe. Your greatness and omnipotence cannot be described in words. Nor can one describe your timelessness. You have the capacity to cover everyone's shortcomings and their humiliation. I am a sacrifice unto you many times over."

*nirgun raakh lee-aa santan kaa sadkaa.
satgur dhaak lee-aa mohi paapee parh-daa.
dhaakanhaaray parabahoo hamaaray jee-a paraan sukh-
daatay.*

*abhinaasee abigaṭ su-aamee pooran purakh biDhaatay.
ustat kahan na jaa-ay tumaaree ka-un kahai too kad kaa.
Nanak daas taa kai balihaaree milai naam har nimkaa.
॥4॥1॥1॥1॥*

*I am unworthy, but He has saved me, for the sake of the Saints.
The True Guru has covered by faults; I am such a sinner.
God has covered for me; He is the Giver of the soul, life and
peace.*

*My Lord and Master is Eternal and Unchanging, Ever-present;
He is the Perfect Creators, the Architect of Destiny.
Your Praise cannot be described; who can say where You are?
Slave Nanak is a sacrifice to the one who blesses him with the
Lord's Name, even for an instant. ॥4॥1॥1॥1॥*

Tukhaaree Mehlaa:5(Page:1117)

In the 'Dwapar Yug' when Dhuryodan wished to take, revenge on Draupadi by outraging her modesty. Clutching her by her hair, Dushasan dragged her into the crowded assembly where Dhuryodan ordered his men to strip Draupadi, the wife of the Pandavas, naked. All five Pandavas sat helplessly in the assembly watching. Dronacharya and Bhishma Pitama too were present, but in Draupadi's time of need, no one came to her aid.

When Dhuryodhan's emissaries began pulling away Draupadi's sari she cried out to Lord Krishna for help. They pulled away her sari only to find another one underneath and so on until a huge mound of clothing piled up. However, they were unsuccessful in rendering Draupadi naked by outraging her modesty. The Kauravas were disappointed and were left dejected, rubbing their hands in shame at not having been able to take their revenge. Their unsuccessful mission was a blow to their pride as it would bring them a bad name because they had been unsuccessful in their task. The emissaries who were pulling away at Draupadi's sari too fell back saying let her go if she so wishes.

When Draupadi got home, she found Krishn Ji there; she bowed before him saying, "O! Lord today you saved my honor. You saved me from being disgraced. O! Lord! You are omnipotent; you always come to the aid of the helpless and the meek. You always save the honor of the downtrodden. Bhai Gurdas Ji has given the complete narration of Draupadi's predicament as to how Bhagwan saved her honor is in the following Pauri

*Andar subhaa dusaasnay muthayvaal dropetee aandi
Dootaa no furmaiya nungi karo punchaali baandi
Punjay pando vaykhdai au ghat rudhi naar jinaa di
Akhee meet dhyaan dhar haha krishan kurray bil-laandi
Kappar kot usaarion thuckay doot n paar vusaandi
Huth maroaran sir-dhunin puchhotaan karan jaahay jaandi
Ghar aye thakur millay paige ruhee bollay sharmaandi
Naath anaatha baan dhuraandi*

*Catching hold of drupatee's hair dusaasan dragged her in the
assembly. He ordered his men to make draupadi like a maid
servant and make her stark naked. All five pandavs whose wife
she was could behold all this*

*Crying, dejected and helpless she invoked Krishna for help
The servants were pulling off her clothes but the sari unwound
with no end and formed a heap in front of her like a fortress. The
servants got tired pulling at the clothes but no end of the cloth
was in sight.*

*The followers of dusaasan tired and shamefaced aborted their
misdeed and felt insulted*

*On reaching home draupatee was asked by lord Krishna whether
she was saved in the assembly she shyly replied, "since ancient
times you lived upto your reputation of being father to the
orphan"*

Bhai Gurdas ji Vaar 10 Pauri 8

A time came when like Draupadi; Bhai Kataru Ji who supplied rations to the imperial armies was accused of wrongdoing through a smear campaign by backbiters. The weights he used were checked for authenticity. Just as the weights were being weighed to check them, The Master of Miri-Piri, Sri Guru Hargobind Sahib, at the same time, sitting in the Akal Takhat began shifting the offering of a five-paisa coin by a gursikh from one hand to another. Sometimes to the right hand and sometimes to the left, thus balancing the weight of the weights on both sides of the scales, thus saving Bhai Kataruji's honor and covering his mortification.

In the same way Bhai Triloka Ji was an aide-de-camp in the army of the Badshah of Kabul, he wore a sword made out of wood instead of steel. Acting upon a complaint regarding this breach of conduct the Badshah ordered the inspection of everyone's sword in the crowded assembly in order to expose him. Bhai Trilokji prayed at the feet of Guru Hargobind Sahib asking him sincerely to save his honor. At that

time, Guru Hargobind Sahib was sitting in a congregation. Suddenly he took out his sword of Miri and flashed it in the air. On being asked by the sikhs as to the reason for this, Guru Sahib replied, "I have just saved the honor and dignity of Bhai Triloka."

On the other hand, when Bhai Trilokaji took out his wooden sword from the scabbard, its sheen flashed like lightening. On seeing this, Badshah was impressed and complemented Trilokaji on keeping such superior quality of arms. He rewarded and honored him by doubling his salary. Those who had reviled Trilokaji were instead left shame faced.

Thirdly, The Grave Ultimately Transforms You To Its Own Form

The grave becomes the resting place for those who have no place. When the world does not accept or tolerate man's dead body, it is the grave that bears it, accepts and covers it nakedness.

With time, the grave transforms the body to its own form.

The Guru too has all the above three virtues, where the Guru Patshaha bestows honor to the disgraced and a home to the homeless, there whoever comes to the Guru for shelter, the Guru covers his short comings in this world and the next and does not allow him to be shamed. Thirdly, those beings that permanently come to the shelter of Guru's feet, It is the Guru's nature and promises that

***jo saran aavai tis kanth laavai ih birad su-aamee sandaa.
binvant Nanak har kant mili-aa sadaa kayl karandaa. II4II1II4II***

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

Bihaagarhaa Mehl:5(Page:544)

He who enters into the Guru's protection, the Guru then lives up to his reputation and converts the being into the very image of the virtuous Lord due to which the seeker is released from this cycle of countless births and deaths. The being then becomes one with the indestructible Lord, merging into Him forever.

jo saran aavai gun niDhaan paavai so bahurh janam na marataa.

binvant Nanak daas tayraa sabh jee-a tayray too kartaa. II2II

One who comes seeking Your Sanctuary, obtains the treasure of virtue, and does not have to enter the cycle of birth and death again.

*Prays Nanak, I am Your slave. All beings are Yours;
You are their Creator. II2II*

Wadahans Mehl:5(Page:578)

He, on whom the Guru's benevolent gaze falls, realizes and discovers the true way to live life, which ultimately converts him into the very image of his Guru-Lord. This Guru-reformed soul, by the grace of the Guru unifies with its Lord and Master becoming one with him. Just as water mixed with water becomes the same form. There exists not an iota of difference between the first amount of water or the second. Such is the grace of the Guru's reputation and fame.

***gur kirpaa jih nar ka-o keeneeh tih ih jugat pachhaanee.
Nanak leen bha-i-o gobind si-o ji-o paanee sang paanee. II3II1II***

*That man, blessed by Guru's Grace, understands this way.
O Nanak, he merges with the Lord of the Universe, like water with water. II3II1II*

Soraht Mehl:9(Page:633-34)

A new village, Kartarpur was established by the edge of a river where Bhai Lehnaji came, to be accepted by the Guru- Grave. Satguru Nanak Patshahji not only accepted him at his feet but also with time made Baba Lehnaji an integral part of himself, merging his own spiritual light to Bhai Lehnaji's spirit. Guru Nanak DevJi transformed Lehnaji (Guru Angad DevJi) into his very own image. According to the 'Janam Saakhi' Guru Nanak Patshahji ordered the sangat that "as of today, I have converted Guru Angad unto my own image. Now I will reside in his heart. Secondly, where ever there will be a true satsangat congregation I shall be present. Do not go looking for me at a tomb or monument."

***Baba murree na gore guru Angad kay hee-ay may
Pun sat-sangat beech nisdin bas-yo mai karro
Baba Nanak will reside in the heart of Guru Angad not in
some grave or mausoleum
I will reside amongst the true naam loving congregation
too***

In the Gurbani too, Satte and Balwand have borne witness to Guru Nanak Dev Ji having transformed Bhai Lehnaji into his very own image. Guru Angad DevJi, who with the sword of the Guru's wisdom, eliminated

his own wisdom (ego). The same Guru Angad Dev Ji was gifted the seat of the Guru by Guru Nanak Dev Ji who coronated him, transferred and bowed before him after transferring his own spiritual essence into Guru Angad Dev Ji he bowed.

***lahnay Dhari-on chhat sir kar siftee amrit peevdai.
mat gur aatam dayv dee kharhag jor puraaku-ay jee-a dai.
gur chaylay rahraas kee-ee Nanak salaamat theevdai.
seh tikaa ditos jeevdai. ||1||
lahnay dee fayraa-ee-ai naankaa dohee khatee-ai.
jot ohaa jugat saa-ay seh kaa-i-aa fayr paltee-ai.***

He installed the royal canopy over Lehna's head; chanting the Lord's Praises, He drank in the Ambrosial Nectar.

The Guru implanted the almighty sword of the Teachings to illuminate his soul.

The Guru bowed down to His disciple, while Nanak was still alive.

The King, while still alive, applied the ceremonial mark to his forehead. ||1||

Nanak proclaimed Lehna's succession - he earned it.

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

Vaar RaamKalee, Uttered by Satta And Balwand (Page:966)

In addition

***lahnay Dhari-on chhatar sir asmaan ki-aarhaa chhiki-on.
jot samaanee jot maahi aap aapai saytee miki-on.***

He raised the royal canopy to wave over the head of Lehna, and raised His glory to the skies.

His Light merged into the Light, and He blended Him into Himself.

Vaar RaamKalee, Uttered By Satta And Balwand (Page:966)

Like Guru Angad Dev Ji, Baba Amardas Ji too came to the Guru to be accepted in the Guru-Grave. Where Guru Angad Dev Ji accepted him at his feet, there, after twelve years, he converted him into his very image; not only his own image but also he converted him into the very image of the grandfather. Guru Nanak Nirankari, to be accepted as his grandson 'Guru Amardasji'

***so tikaa so baihnaa so-ee deebaan.
piyoo daaday jayvihaa potaa parvaan.***

The same mark on the forehead, the same throne, and the same Royal Court.

Just like the father and grandfather, the son is approved.

Vaar Ramkalee Satta And Balwand (Page:968)

Such is the reputation of the Guru-grave, that he who is accepted by it, the Guru converts him into his very own image. The history of all the satguru's is before us. Any Sikh who comes to the Guru-grave for acceptance in total surrender, The Guru gives such a Sikh a place in his heart. Bhai Bidhi Chand received the Guru's shelter and protection; he led his life by the tenets of the Guru. With time, Sahib Sri Guru Hargobind Ji rewarded Bhai Bidhi Chand with the following words.

Bidhi chand chheena guru ka seena

Bidhi chand is the body of the guru

Like Bhai Bidhi Chand, Bhai Manjh Ji too gained acceptance in the Guru-grave. Pleased with him the Sahib bestowed upon Bhai Manjh the honour as the ship upon which to cross the strong seas of this life to realization. Such is the guru's grace:-

Manjh pyaara guru nu guru pyaara manjh

Manjh guru ka bohitha jug langanhaara

Manjh loves the guru thus Manjh is the beloved one of the guru too

Manjh is the ship sailing upon which many will be emancipated

And

Khalsa mayro roop hai khaas

Khalsay mein ho karro nivaas

The Khalsa is my particular form

I reside within the Khalsa (pure Ones)

And..

Atam ras jeh jaani so hai Khalas dev

Prabh meh mo meh taas meh runchak naahi bheyv

Those that have gained spiritual bliss of union with the supreme soul is known as the khalsa

There is no separation between the lord, the guru, me and the khalsa.

Sarab loh Granth

Satguruji has opened the gates of his immeasurable grace for all, but one must know how to receive his grace. Satguruji has promised to bestow his very own image upon the Khalsa and has promised to reside

within the khasla at all times, but for this, the Khalsa must reside at the Guru's feet to experience this truth.

Gurbani's order- Joy And Sorrow are Equivalent

Guru Arjun Dev Ji Maharaj has arranged the Bani of the Guru Granth Sahib in a beautiful sequence. At joyous occasions like weddings, women get together to sing songs called 'chhant' to express their happiness. When the groom gets on the horse, leading the wedding party, at that time the environment is one of happiness and joy. On such an occasion women express their inner joy to the tune of songs called 'Ghoriyan'. Satguruji too in the 'Vadhans Rag' has compiled the bani of the first, third and fourth Guru Sahibs on the tunes of the 'chhants'. Under the heading of 'Ghoriyan' comes the bani of Sri Guru Ramdas Ji. After these 'chhants' again hymns of joy by the fourth patshah ji are entered.

To express joy, drums and music are played. Congratulatory messages are pouring in from all sides. Celestial melodies are falling upon the seekers ears. Lest the seeker forget his true self in songs of joy, in the tunes of the 'Ghoriyan' losing himself to the beat of the drums. To keep his consciousness in a state of equipoise at the ending of the 'chhants', sahib has added the 'Alah-nee-yaan' (hymns sung at the time of death). This bani was composed by the universal Guru, Guru Nanak Dev Ji. These 'Alah-nee-yaan' have been compiled in such a manner that the Gursikh while revelling in joy does not forget his end time because one is not going to be receiving celebratory messages forever, the music of joy will not play for ever. One day night will fall after the day ends. Then...

jaanee ghat chala-i-aa likhi-aa aa-i-aa runnay veer sabaa-ay.

kaaN-i-aa hans thee-aa vaychhorhaa jaaN din punnay mayree maa-ay.

*This dear soul is driven off, when the pre-ordained
Order is received, and all the relatives cry out in mourning.
The body and the swan-soul are separated,
when one's days are past and done, O my mother.*

Wadahans Mehaal: 1(Page:579)

The above game will be played out in everyone's life. We must remember sadness too.

When sorrow approaches, what is the one thing that will sustain us? What must we do at such a time? At that time meditate on his name (**sahib simro mayray bhai-ho**). Because we all have to decamp from this planet one day (**subhnaa eho paeyaana**). The truth is that, '**ai-thay dhunda koora chaar dihaan aagay sarpas jaana**' meaning here we remain for a short while engrossed in worthless chores and then we move on. Therefore if happiness visits you, one must not become conceited, this world is just a place to stay for us as guests for a few days. Thus if we are to leave this place for the hereafter why be conceited of our present life situation and not remember the lord in whose court we will get everlasting bliss. Therefore devote yourselves to the true Lord. Through this devotion and worship, one attains a state of patience and stillness in our difficult hour.

In the same way, in the 'Ramkali Rag' Satguru Amar das ji's bani under the heading 'Anand' is compiled on page 917. Every guru-beloved reads this in the Nitnem (daily prayers) with great enthusiasm and reverence.

**nand bha-i-aa mayree maa-ay satguroo mai paa-i-aa.
satgur ta paa-i-aa sahj saytee man vajee-aa vaaDhaa-ee-aa.
raag raatan parvaar paree-aa sabad gaavan aa-ee-aa.
sabbo ta gaavhu haree kayraa man jinee vasaa-i-aa.
kahai Nanak anand ho-aa satguroo mai paa-i-aa. ||1||**

*I am in ecstasy, O my mother, for I have found my True Guru.
I have found the True Guru, with intuitive ease, and my mind
vibrates with the music of bliss.*

*The jewelled melodies and their related celestial harmonies have
come to sing the Word of the Shabad.*

The Lord dwells within the minds of those who sing the Shabad.

Says Nanak, I am in ecstasy, for I have found my True Guru. ||1||

Raamkalee Mehl:3(Page:917)

Singing, "O! Mother mine, I have obtained bliss, speaking of the congratulatory messages, Playing with and singing along with the jewel like music sung by celestial beings. Delighting in complete bliss, living in a state of joy and when in full bloom celestial music is being heard one's eyes fall on the next page 923. The heading of the bani composed by Baba Sunder Ji's is called 'Ramkali Sudd'. According to a worldly view every thing is in opposition to man's happiness. Baba Sunder Ji refers to the summons from the Lord to leave the world. These summons, which come from the source, are irrevocable

***Dhur likhi-aa parvaanaa firai naahee gur jaa-ay har parabh
paas jee-o. ||3||***

*The pre-ordained death warrant cannot be avoided; the Guru is
going to be with the Lord God. ||3||*

Raamkalee, Sadu (Page: 923)

As this cycle of coming and going at the call of our lord continues uninterrupted, none has the power to influence it. Man does not come or go from the world of his own will. When the Lord sends for him he comes i.e. '**ghar ghar eho pauhchaa suddray nt pavan**'. When it is his pleasure and his will to call him back, man gets up to go.

The soul only lives out the Lord's will.

Then when worldly suffering visits man what must he do?

***antay satgur boli-aa mai pichhai keertan kari-ahu nirbaan
jee-o.***

*Finally, the True Guru said, "When I am gone, sing
Kirtan in Praise of the Lord, in Nirvaanaa."*

RaamKalee, Sadu (page: 923)

Whole-heartedly bowing to the Masters Will, one must sing his praises with devotion.

The sequence of these banis gives us an indication that when happiness visits the guru's Sikh he must not lose himself in its joys. In every joy, the thorn of impending sorrow and in every sorrow the impending joy must be remembered. While living and working by the Guru's will, knowing sorrow and joy to be equivalent. Thus living a balanced life, one earns the pleasure of the Guru.

Great were Gursikhs like Bhai Bhikhari Ji. On one side, all arrangements for the son's forthcoming marriage were on in full swing. 'Chhantss' & 'Ghoriyan' were being sung in the house. The confectioners were preparing sweetmeats, the tailor was sewing new clothes, all the family and relatives had gathered exchanging greeting for the impending wedding. With an equitable mind, with respect and reverence Bhai Bhikhari Ji accepted all greetings. All the things needed for the wedding were being purchased and bought home by him. Along side whenever he got the time, he mended matting and collected all the articles for a funeral. On being asked, his reply was that these things too would be required.

He completed all the formalities and duties of this wedding with a dispassionate mind. The next day after the wedding, Bhai Bhikhari Ji's

newly wedded son passed away. The whole joyous atmosphere of the home turned into deep sorrow. However, Bhai Bhikhari Ji even at such a time with an equitable state of mind, rising above sorrow, used the articles and necessary materials previously collected for his son's funeral and himself lit the pyre. The matting, which he had previously mended, was spread out for relatives who had come to offer condolences, which he accepted them. He would ask whoever came to condole, to stay calm. Bhai Gurmukh however mustered the courage to ask Bhai Bhikhari Ji, "If you knew that, your son would die like this then why you did allow the marriage to take place?" Bhai Bhikhari Ji replied, "Bhai Gurmukh Ji, despite knowing every thing, remaining steadfast in the Masters will, accepting the Master's will as true is what being a Guru beloved is all about. If we are to gain acceptance at the Guru's door then:-

***hukam mannay so jan parvaan.
gur kai sabad naam neesaan. ||1|| rahaa-o.***

*That humble being who obeys the Hukam of the Lord's Command
is accepted.*

*Through the Word of the Guru's Shabad, he is blessed with the
insignia and the banner of the Naam, the Name of the Lord.
||1|| Pausell*

Basant Mehl: 3 (Page: 1175)

In addition-

***hukam mani-ai hovai parvaan taa khasmai kaa mahal paa-
isee.***

***khasmai bhaavai so karay manhu chindi-aa so fal paa-isee.
taa dargeh paiDhaa jaa-isee. ||15||***

*Obeying the Order of His Will, he becomes acceptable, and then,
he obtains the*

Mansion of the Lord's Presence.

*One who acts to please His Lord and Master, obtains the fruits
of his mind's desires.*

Then, he goes to the Court of the Lord, wearing robes of honor. ||15||

Asa mehl: 1 (Page: 471)

According to the writer of the 'History of the Khalsa' Giani Gian Singh Ji, one day Bhai Kapur dev petitioned before Sri Guru Arjun Dev Ji's feet saying "Patshah! Allow me to meet that gursikh whom you love the most."

Sahib Guru Arjun Dev Ji replied, "Kapurdev, Bhai Samman resided in the village shahbajpur (Amritsar). Go and meet him." On Satguruji's command, he reached the home of Bhai Samman. Knowing Bhai kapurdev as a the Guru's sikh, Bhai samman served him with loving devotion Sammanji then began exchanging views on the Gurmat (the Guru's path). While talking Bhai Samman began mending holes in the blankets & matting.

Addressing Bhai Samman, Bhai Kapurdev said, 'Bhai Samman why have you entangled yourself in this meaningless task.' Samman Ji replied, "These jobs also come one's way, they too need to be done as they may come in handy. Before they are needed, I thought we should mend these mats and blankets. (Durries)." Many hours of the night had passed, Kapurdev, Bhai Samman and the rest of the family were resting after having sung the Guru's praises. Early in the morning, dacoits struck the village. Acting on the cries for help by fellow villagers, Samman's son too went after the dacoits. The dacoits fired their guns; Samman's son was killed on the spot. Samman bought the dead body of his son back home, singing hymns of the Lord's praise, without showing grief, remaining steady fast in the Lord's will, sammanji cremated his son. The same mended dhurri's and matting were spread out for people to sit on who came to condole.

Bhai Kapur dev could not contain him, he asked Bhai Samman, 'if you knew this could happen why did you not pray at Guru Arjun Dev ji's feet to save your son. He would have granted your son's life.' Bhai samman replied, "Bhai kapurdev, this body is false, one day it will be vanquished. So why ask anything for this body, which is destructible ?"

If one must ask of the Guru then ask for the divine Name, which remains forever true, which stays with the soul always. The true reality is that neither is anyone anybody's father nor anybody's son, This is all a divine play ie '**poorab janam kay millay sanjogi untay ko na saha-ee**'. All this is a game of a few days. Joy and sorrow are all the Master's game and at his pleasure.

Worthy of reverence are such guru disciples who remain steadfast in the Guru's will.

***taisaa harakh taisaa us sog.
sadaa anand tah nahee bi-og.***

As is joy, so is sorrow to him.

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

Gauri sukhmani mehlai:5(Page:275)

Who live in the above stated wisdom?

jay bhukh deh ta it hee raajaa dukh vich sookh manaa-ee. ||3||

Even if You give me hunger, I will still feel satisfied;

I am joyful, even in the midst of sorrow. ||3||

Suhi mehlai:4(Page:757)

They make the above words the basis of their existence. They bow their heads before the guru's word, merging their will with that of the Lord and Master. There by earning the Guru's pleasure, because the Lord and Master love the Guru disciple who remains steady fast in his Master's will. Bhai Gurdasji too has emphasized this fact:-

Khasmay soi bhaavdaa khasmay da jis bhaana bhaavay

He is accepted by the lord who accepts the Lord's will

Bhai Gurdas Ji Vaar 29 Pauri 13

Those Guru disciples who earn the pleasure of the Lord remain joyous in their Masters will; remain equitable in both joy and sorrow earning the Lord's pleasure. Bhai Gurdasji gives an account of how such Guru disciples conduct their lives in this world, in the eighteenth vaar in the twenty- first Pauri.

The Guru devotees who live by the Lord's will eradicate the ego from their hearts completely remaining joyous in their Masters will.

The beings bound in the order and will of the Guru, while abiding by his order remain in total surrender of the self to the Guru. Despite earning respect and honor, in this world, they remain meek and humble, earning great honor in the Lord's court. Such beings of the abiding faith in Lord's will do not dwell on the past nor waste time thinking of the future Infact while dwelling in the present what ever the Master does, they accept it as his order and will, and bow their heads to it. Remaining steadfast in the Lord's will, these Guru beloved understand that whatever the reason for joy or sorrow, all is created by the Creator. Therefore accepting the creator's will, they bow before it. They thank the Lord and remain in a state of gratitude at all times. Surrendering unconditionally, these Guru disciples merge their own will with that of their Master's. They stroll through life remaining unsullied just like a traveler or a guest on this earth. They are not attached or tied down by the world.

Such Guru devotees always remain in a state of ecstasy (bliss) remaining in awe of the omnipotent Lord's creation.

Beings like Bhai Bhikhari Ji, Bhai Samman were beyond the clutches of attachment and Maya, remaining unaligned and unsullied, leading an independent spiritual life.

Bhai Gurdasji's words regarding such Guru devotees are as follows:-

Gurmukh haumay par-hurray munn bhaavay khasmay da bhaana

Pairee pai pa-khaak dargeh paavay maan nimaana

Vartmaa vich vart-da hovanhaar soi parvaan

Kaaran karta jo karray

Sir dhar munn karray sukraana

Raaji ho-ay raja-ey vich duniya under jio mehmaana

Vismaadi vismaad vich kudrat kaadar no kurvana

Laip alaip sada nirvana

Gurmukh repudiates ego and likes the will of god

Becoming humble and falling at the feet he becomes dust and thus earns honour in the lord's court

He always lives in the present i.e. never ignores the moment or the issues and yet side by side accepts whatever is likely to happen.

Whatever is done by the creator is accepted sweetly by him

He remains happy in the will of the lord and considers himself a guest in this world

He remains elated in the love of the lord and goes a sacrifice upon the feats of god

Living in the world he remains detached and liberated

Bhai Gurdas Ji Vaar 18 pauri 21

And

Vaat vata-oo raat sara-ee vussiya

Uth chaliya parbhaat maarag dussiya

Nahay para-ee taat na chit rehassiya

Mu-ay na puchhay jaat vivah na hussiya

Data kurray ju data na bhukhaa tussiya

Gurmukh simran vaat kaval vigsia

A wayfarer on the journey halts for a night in an inn. In the morning he moves forward on the way he is told. He neither gets envious with anyone nor infatuated by any

He neither asks the caste or identity of any dying person nor felt delight witnessing the social functions like marriages etc

He happily accepts gifts of the lord and never remains hungry or thirsty for more boons.

The lotus face of the gurmukh always remains in blossom due to the continuous remembrance of the lord

Bhai Gurdas ji Vaar 19 pauri 5

Great are such Guru loved ones. Who have walked the Guru's path and found the way to please their Guru. While living in this world how are they to live unaffected by joy and sorrow? For this, they have found direction from the bani of Guru Nanak Patshaha. Just as a lotus flower grows in the water. The water gives it sustenance, but still this muddy water does not affect the lotus. While living in the water it remains waterproof, the water slicks off its petals. Similarly Guru loved ones have moulded their lives like a water hen whose life though sustained by water is yet unaffected by it. The bani of the Satguru's have become the axis or pivot around which their lives revolve. Their lives-

jaisay jal meh kamal niraalam murgaa-ee nai saanay.

surat sabad bhav saagar taree-ai Nanak naam vakhaanay.

The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream;

with one's consciousness focused on the Word of the

Shabad, one crosses over the terrifying world-ocean.

O Nanak, chant the Naam, the Name of the Lord.

Mehl: 1, Sidh Gosht (Page: 938)

Through the medium of their bodies, they fulfill their worldly responsibilities just like other people, not shirking from their duties, but through their inner consciousness, they remain united with the Lord's feet. How do they manage to do two jobs with their awareness at the same time? It is this consciousness or awareness, which propels the body to do its chores. The body is merely a tool. If awareness does not facilitate the tool then the tool cannot succeed in the task assigned. However if this consciousness is expended on the tool (body), in carrying out worldly chores then how does it manage to meditate on the Lord and Master to unite at his feet? How can the consciousness do two chores at the same time? In the 'Ramkali Rag' Baba Namdev Ji gives us the direction. Saying, "Just as a child buys paper from the bazaar, makes a kite, and then gets together with other children to fly their kites. The young boy flies his kite in the sky but at the same time, he is excitedly talking to his friends on the side. If his attention were not on what others are saying, he would not be able to answer back. If awareness of his kite flying in the air were not there, the kite would fall to the ground. The boy is doing two chores at the same time.

Keep the mind united with the Lord at all times. Just as a goldsmith on one hand speaks to his customers, determines the price of the ornaments, but his actual attention is on the gold lying in the wooden vessel.

Baba NamdevJi gives some more examples that just as young women carry earthen pots of water on their heads, walking miles to bring water from wells. After filling, them with water they pick up their individual pots put them on their heads and walk back. As they walk back they talk, laugh and tease each other but along side, they are aware of the pots on their heads, which they are to balance. If their attention were not on their pots, the pots would fall. If their attention were not on what their friends were saying, they would not be able to answer their questions.

Listen to some more examples, just as the owner of cattle takes them for grazing four five miles away from home, There the cows graze and fill their stomachs, but their attention is also directed towards their young calves.

Just as a young mother puts her child in a cradle and then goes about her daily chores. The moment the child beings to cry, she rushes to its side to fulfill its needs. With awareness, she does the household chores, while on the other hand she pays attention to her child. In the same way, o! Mind with one side of your awareness fulfill all your worldly responsibilities, with the other:-

***oothat baithat sovat Dhi-aa-ee-ai.
maarag chalat haray har gaa-ee-ai. ll1ll***

*While standing up, and sitting down, and even while asleep,
meditate on the*

Lord.Walking on the Way, sing the Praises of the Lord. ll1ll

Aasaa Mehl:5(Page:386)

...Should be your duty. If you need guidance, take it from Baba NamdevJi who himself adopted this method in his own life. That is why he was able to tell TrilochanJi without reservation.

***Naama ku-hay trilochana much tay naam samaal
Haath pao kar kaam subh cheet niranjan naal.***

*Trilochan says, O Naam Dayv, Maya has enticed you, my friend.
Why are you printing designs on these sheets, and not focusing
your consciousness on the Lord? Naam Dayv answers, O
Trilochan, chant the Lord's Name with your mouth. With your
hands and feet, do all your work, but let your consciousness
remain with the Immaculate Lord*

Mehl:5 (Page1376)

How must we contemplate the Lord, Baba Namdevji shows us the direction...

***aaneelay kaagad kaateelay goodee aakaas maDhay bharmee-alay.
panch janaa si-o baat bata-oo-aa cheet so doree raakhee-alay. ll1ll
man raam naamaa bayDhee-alay.***

***aaneelay kumbh bharaa-eelay oodak raaj ku-aar purandree-ay.
hasat binod beechar kartee hai cheet so gaagar raakhee-alay. ll2ll
mandar ayk du-aar das jaa kay ga-oo charaavan chhaadee-
alay.***

jaisay kanik kalaa chit maaNdee-alay. ll1ll rahaa-o.

***paaNch kos par ga-oo charaavat cheet so bachhraa raakhee-
alay. ll3ll***

***kahat naamday-o sunhu tilochan baalak paalan pa-udhee-alay.
antar baahar kaaj birooDhee cheet so baarik raakhee-alay. ll4ll1ll***

The boy takes paper, cuts it and makes a kite, and flies it in the sky.

Talking with his friends, he still keeps his attention on the kite string. ll1ll

*My mind has been pierced by the Name of the Lord,
like the goldsmith, whose attention is held by his work. ll1llPausell*

The young girl in the city takes a pitcher, and fills it with water.

*She laughs, and plays, and talks with her friends, but she keeps
her attention focused on the pitcher of water. ll2ll*

*The cow is let loose, out of the mansion of the ten gates, to graze
in the field.*

*It grazes up to five miles away, but keeps its attention focused on
its calf. ll3ll*

*Says Naam Dayv, listen, O Trilochan: the child is laid down in the
cradle.*

*Its mother is at work, inside and outside, but she holds her child in
her thoughts. ll4ll1ll*

Bhagat NaamDayv Jee,Ramkalee(Page:972)

Such is the Gurbani - Guru's teachings, that living in this world they give us an easy way to remain united with the formless one. The need is for us to adopt the guru's teachings.

The Guru's command is-

Nanak satgur bhayti-ai pooree hovai jugat.

***Hasandi-aa khaylandi-aa painandi-aa khaavandi-aa vichay
hovai mukat. ll2ll***

O Nanak, meeting the true guru, one comes to know the perfect way.

While laughing, playing, dressing and eating, he is liberated. ||2||

Shalok Mehl:5(Page:522)

The above gifts can be obtained from the Guru. When through the Guru's guidance we adopt the virtues of Truth, contentment, purity of thought and the treasure of His Name. In order to protect this priceless treasure we have to discard the vices of discrimination false pride, the worship of creation and live life seeing joy and sorrow as one. Beings of such a spiritual state will definitely be accepted unconditionally by the Guru grave. Such a soul who has thus merged into the Guru-grave can then say

Safal safal bha-ee safal jaatraa.

Aavan jaan rahay milay saadhaa. ||1|| rahaa-o doojaa. ||1||3||.

My Yatra, my life pilgrimage, has become fruitful, fruitful, fruitful.

My comings and goings have ended, since I met the Holy Saint.

||1||Second Pausell1||3||

Dhanaasree Mehlaa:5(Page:678)

Please accept my apologies for any mistakes.

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WAHEGURU JI KI FATEH**

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