



The Four Pillars of Sikhism

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The Four Pillars are :—

- I. Guru (Importance and Role of the Guru)
- II. Lord's Will (Hukam)
- III. Holy Congregations (Sadh Sangat)
- IV. True Name.

FOREWORD

Another good book by a scholar author—Sardar Gurbachan Singh. He has already given us some books and this one is a special gift for the year 2006.

Title of the book is attractive indeed and a perusal of the Preface tells us about the four pillars—Name, Hukam (Will) Guru and Sadh Sangat. It reminded me at once of the line of Gurbani :—

“eko Naam hukam hai Nanak Satgur diá bujhiai jiu.” (P. 72)

“ਏਕੋ ਨਾਮ ਹੁਕਮ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਓ।” (ਪੰਨਾ 72)

and these are here in the same order and the congregation, its utility and importance are in plenty. The word Sat Sangat is changed into Sadh Sangat (ਸਾਧ ਸੰਗਤਿ) for reasons, best known to the author, but anyway if one ‘ponders over it, we will soon be convinced that Sat Sangat (ਸਤ ਸੰਗਤਿ) ultimately leads to Sadh Sangat—the body select present.

Already in Sikhism 3 outstanding qualities have been exclusive to Sikhism and generally accepted, such as Nam japna, kirt karni and vand chhakna (ਨਾਮ ਜਪਨਾ, ਕ੍ਰਿਤ ਕਰਨੀ, ਵੰਡ ਛਕਣਾ) and are given the seal of the tenth Master; but his emphasis on another set of three has been accepted viz. Pooja Akal ki, Parcha Shabad ka and didar khalsai ka. (ਪੂਜਾ ਅਕਾਲ ਕੀ, ਪਰਚਾ ਸ਼ਬਦ ਦਾ ਅਤੇ ਦੀਦਾਰ ਖਾਲਸੇ ਕਾ)

The part played by the four pillars selected by the author has been very extensive indeed and I am sure, will be accepted by all. Sikhism has many great and precise qualities and mostly are practised and imbibed, when the higher levels will be reached. Gurbani clearly has been emphasising again and again : eg.

1. “Unchi bani ucha hoiai.” (ਉੱਚੀ ਬਾਨੀ ਉੱਚਾ ਹੋਇ) (P. 361)

2. “Gurmat ucho uchi pouri gyan ratan homain mari hai.” (ਗੁਰਮਤ ਉੱਚੇ ਉੱਚੀ ਪਉੜੀ ਗਿਆਨ ਰਤਨ ਹਉਮੈ ਮਾਰੀ ਹੈ।) (P. 1050)

but how sad that we seldom act or follow these qualities and the results are that spectators are disappointed. It is time we heed

to the suggestions and act on the same and bring glorious name to the sikhs. Sikhs need to shine more than anybody else for sikhism is supreme.

We are really lucky that we have scholars indeed who have studied and churned a lot from the vast treasure given to us by the masters but how it is that results are not adequate. It is so sad but some reflection on our poor performance. Our holy teachers knew it so well to have warned us as to lay emphasis on practising the same in real life, not merely sermonising. The Gurbani says :

“Hain virilai nahi ghanai phail phakar sansar.” (P-1411).

(ਹੈਨ ਵਿਰਲੈ ਨਾਹੀ ਘਣੈ ਫੈਲ ਫਕੜ ਸੰਸਾਰ)

“jag meh uttam kadhiai virilai kaiee kai.” (P-517)

(ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇ)

Talk in nobility is in plenty and very vast indeed but unless the same is imbibed in ourselves and practised in thought, speech and action that we will really shine and flourish. Guru ji has also raised or mentioned the same, just as the ninth Master points out our mistake :—

“Janam paié kachh bhalo na kino ta te adhik daron.

mán bach karam har gunn nahi gaié yeh ji soch dharon.

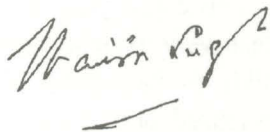
(P-685)

(ਜਨਮੁ ਪਾਏ ਕਛ ਭਲੋ ਨ ਕੀਨੋ ਤਾ ਤੇ ਅਧਿਕ ਡਰਉ ॥

ਮਨਿ ਬਚਿ ਕਰਮ ਹਰਿ ਗੁਨ ਨਹੀ ਗਾਏ ਯਹ ਜੀਅ ਸੋਚ ਧਰਉ ॥੧॥

So I hope and pray that this book will help us to achieve the desired results which we lack indeed for not practising the preachings of the Masters.

186/Sector 45A
Chandigarh.



(TANJIT SINGH)

PREFACE

The ultimate aim of human life is the unification of human soul with the Prime-soul, for which purpose the Lord had bestowed this opportunity to the human beings. We have been bestowed with the greatest blessing of human life as the Lord's boon for our past (good) actions.

Various prophets in the world have shown different approaches for the attainment of the same goal.

For Instance **Empedocles** has defined : "God is a circle whose centre is everywhere and its circumference nowhere".

(Tribune Reflections Sept. 28, 2003)

Whereas as per Guru Nanak (as given in the same columns), "He who cherishes loving devotion to God and dwells in humility attains deliverance."

I would like to define God as follows :—

"God is at the centre of a concentric circle, with circumference everywhere and whose creation is shown by the circumference (with no beginning or end) and can be approached (by any radii from the circumference to the centre), with concentrated and single minded devotion by the devotees."

The philosophy of Guru Nanak Dev could be explained under four main headings viz.

- (1) Guru
- (2) Hukam (Lord's Will)
- (3) Sadh Sangat (Holy Congregations) and
- (4) True Name.

brought out in the four chapters.

1. The first chapter thus deals with the following topics :

(I) The Role of the Guru with sub-headings as :—

- (a)—Sabad Guru
- (b)—Sabad Guru Vs living (Physical) Guru.
- (c)—Gurmukh & Manmukh (Faithful and Faithless)
- (d)—Guru's benevolence (Kirpa).

2. The second chapter deals with hukam, or Lord's Will under following sub-headings :

II. Lord's Will.

II. a)—Mind (Mán)

b)—Maya (Worldly Falsehood)

c)—Egoism (homain)

d)—Worldly Pleasures and Pains (Sukh Dukh)

e)—Sohagan & Dohagan (Blessed ones & Rejected ones)

f)—Death (Physical and Spiritual)

g)—Keshas (Unshorn Hair).

3. The third chapter deals with Holy congregations as follows :

III. Sadh Sangat (Holy Congregations)

(a) Prayer (b) Kirtan (c) Service

(d) Grace (e) Detachment (Vairag)

IV. The fourth chapter deals with True Name under the following sub-heads.

IV. True Name.

(a) Preet (Love and devotion)

(b) State of Equipoise (Sahej)

(c) Ambroisal hours (Amrit Vela)

(d) Panacea for all ills (Naam Aukhad)

(e) Singing Praises and Recitation of Naam.

(f) Humility.

V. The fifth chapter deals with the True Lord and His attainment as under :

V. True Lord - Omni-Prsence

(a) Wonderous drama

(b) Attainment of Bliss

(c) Ideal of Life (A True Sikh)

(d) The Ultimate Truth.

The ideal of life, being the attainment of the Lord and enjoying His conjugal bliss, so to achieve this, one must follow the edicts of Guru Granth Sahib as listed in the following pages. The main factor being the total self-surrender of the individual to the Guru, following his guidance and then leading this life accordingly.

(1585/Sector—34 D)

Chandigarh

February, 2006

—G.S.Makin

THE BASIC PHILOSOPHY

Guru Nanak Dev had brought a new and novel method of leading this human life in close proximity to the Prime-Soul, the Lord Creator, as without that mind-set this life would be a sheer wasteful effort. Various philosophers before Guru Nanak Dev had given their views on the subject of a successful human life and its main purpose. Various theories had been propagated, which included meditation, penance, leading life of seclusion, (leaving the life of a house holder), visiting holy places of pilgrimage, fasting, giving alms and some other formal practices like Yogic exercises etc. but Guru Nanak's mind revolted against all these formal dogmas and practices. So he evolved a new mission in life which finally resulted in the spread of his way of thinking culminating in the form of Sikh *panth* (or Khalsa *panth*).

Guru Nanak thus started his mission with visiting various places of religious importance, religious leaders of various hues and colour and carrying out discussions with them, taking him to all corners of the world as far as possible during those times. After all these sojourns, the Guru settled at Kartarpur (in Pakistan now), along with his family and parents, doing farming for a living. His followers started collecting from all over, visiting him at Kartarpur and joining him in prayers, singing Lord's praises along with recitation of True Name.

The practice of free kitchen (*langar*) was also started by him, after the collective devotional singing and other programmes were over. Thus Guru Nanak Dev spent the last eighteen years of his life at Kartarpur by propagating his religious message of love and devotion for the Lord, universal brotherhood of mankind and recitation of Lord's praises along with True Name (*Naam simran*). He further planned a line of successors to continue his mission, thus proving his point that anyone, by following his philosophy of life, could attain the same spiritual height, attaining unison with the Lord Sublime.

His doctrines finally crystallised into the following four main themes :

(a) The Role and importance of the Guru :

Without the guidance of a complete and perfect enlightener (Guru) it was not possible for anyone to attain spiritual unification with the Lord.

(b) Lord's Will. (*Hukam*)

'Thy will be done' or complete surrender to the Lord's ordains, thus leading this life in a manner of natural routine as ordained by the Lord, finally leading the individual to the state of equipoise. (*sehj*), without having any ill-will against the surroundings provided to him by the Lord, thus feeling at ease in the face of comforts and discomforts of life.

(c) *Sadh Sangat* (*Holy congregations*)

Then great stress was laid on devotional singing in a holy congregation (*sadh sangat*) as the Lord was ever present in the company of holy men. Moreover, in a congregation one could easily overcome his egoism, (*haume*) which was a great culprit in attaining spiritual bliss.

(d) True Name

Finally, by singing the Lord's praises in holy congregations, one could attain the 'peace of meditation', resulting in recitation of the true name, the ideal of life.

Thus these four aspects of leading this life became the four pillars of Sikhism. The main aim of life viz. unification with the Lord Sublime could be attained by reciting True Name in holy congregations through the Guru's guidance, which starts from following the Lord's Will (His ordains—*Hukam*) with complete self surrender.

Guru Ram Das has said in *Asa-di-Var* :

"eh manas janam dulambh hai, Naam bina birtha sabh jaié" ..

“ਇਹੁ ਮਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ ॥

With these four pillars the edifice of 'Sikh panth' was created by Guru Nanak Dev and nurtured, followed by the succeeding Gurus and a final shape was given by Guru Gobind Singh in the form of "Khalsa Panth".

Chandigarh
February, 2006

(G.S.MAKIN)

INTRODUCTION

The message of the Sikh Gurus comprises universal brotherhood and love of mankind alongwith recitation of True Name and singing praises of the Lord-sublime, for attaining unison with the Lord.

The basic philosophy of Sikhism is enshrined in Sri Guru Granth Sahib, which contains 5894 hymns in all, including some hymns of Hindu Bhaktas and Muslim Saints.

Infact, Guru Nanak Dev was responsible for starting a new mission in the life of Indian culture (mysticism) by founding a new faith (religion) called Sikhism, wherein the role of the Guru as a teacher and enlightener in the search of Truth, (the Lord-Greator) by meditation on True Name, was stressed.

The same spirit and light (enlightenment) pervades in all the ten Gurus, and they represent the same philosophy of thought and living this human life in the pursuit of unification with the Lord. The life-time achievements of various Gurus are listed as under :

(i) Guru Nanak Dev (1469-1539)—Founder of Sikhism, who inculcated the basic teachings, including recitation of True Name, by singing Lord's praises through the Guru's Word (hymns); having a common free kitchen (langar) for all, irrespective of caste, creed or status; universal message of love and brotherhood and attaining unison with the Lord as a householder while earning one's livelihood. He was very critical of all rituals and formalism like Kabir. He travelled all over India, Arabia, Messapotamia, Ceylon (Sri Lanka), Afghanistan, Burma and Tibet, imparting his teachings to the mankind. (He contributed 974 hymns in Guru Granth Sahib).

(ii) Guru Angad Dev (1504—1552). His main contributions were his self-surrender, humility, and service to the humanity. He introduced Gurumukhi script for writing Panjabi. (Tenure of Guru ship for 13 years) (Contributed 62 hymns in Guru Granth Sahib).

(iii) Guru Amar Das (1479—1574). Came in contact with Guru Angad Dev at the age of 62 and served the Master for 12

years, and was appointed his successor at 74 and served as Guru for about 22 years. He created 22 diocese for the spread of Sikhism. He extended the institution of community kitchen (langar) and fought against the customs of Sati and purdah. Founded the city of Goindwal and contributed 907 hymns in the holy Guru Granth Sahib.

(iv) Guru Ram Das (1534—1581). He was selected by Guru Amar Das as his son-in-law, and was married to his daughter Bibi Bhani. He contributed 679 hymns in Guru Granth Sahib. His poetry is full of Vairag (detachment) and pining for the Lord-sublime with sincerity and devotion. He founded the city of Amritsar (Ramdaspur). He exhorted his followers to join in trade, business including that of horses. The Sikhs became good traders in jewellery, embroidery works and horses, going upto Kabul for business.

(v) Guru Arjan Dev (1563—1606). The youngest son of Guru Ram Das, who grew upto a great poet of excellence, a great philosopher and organiser and the first martyr in the Sikh history. The Golden Temple was built by him in Amritsar, and the foundation stone was laid by a Muslim Saint, Sain Mian Mir.

His main task was the compilation of Sri Guru Granth Sahib in 1604 (including 2218 hymns of his own). Seeing his growing popularity, the Mughal emperor Jahangir wanted to put an end to his life and got him executed on some pre-text in May 1606 at Lahore, where Gurdwara Dera Sahib stands in his memory.

(vi) Guru Har Gobind (1595—1644). The son of Guru Arjan Dev, who ascended the throne of (Sikh) Guruship at the age of 11 years. He got Akal Takhat, built as the temporal seat of authority opposite the Golden Temple. He ordained his Sikhs to bring offerings of weapons and horses. He fought four battles against Shahjahan (The Mughal ruler). He wore two swords of Miri and Piri, (as worldly and spiritual king).

(vii) Guru Har Rai (1630—1661). The Guru maintained a cavalry of 2200 (Sikhs), though leading a peaceful life. The Guru followed his missionary activities till 1661, when he passed on the Guruship to his younger son, Har Krishan.

(viii) Guru Har Krishan (1656—1664). He became the Guru at the age of five years. Later while serving the suffering humanity

at Delhi, the Guru attracted small pox and succumbed to it at the age of eight. He hinted that his successor was to be found at Bakala, referring to his grand uncle, Tegh Bahadur, who was leading a secluded life there, (doing meditation and leading a detached life).

(ix) Guru Tegh Bahadur (1621—1675). Youngest son of Guru Har Gobind, who was contemplative and practising seclusion till he was called upon to assume the leadership of the Sikhs. He spent lot of time in East India, preaching Sikhism. Guru Tegh Bahadur was publicly beheaded in Delhi (Chandni Chowk) in November 1675 for challenging the oppression of Aurangzeb against Hinduism.

(x) Guru Gobind Singh (1666—1708). The son of Guru Tegh Bahadur, born at Patna and brought to Punjab at the age of 5, and assumed Guruship at the age of nine. He grew up to be a great warrior, scholar and poet par excellence. He founded the Khalsa Panth on Baisakhi of 1699 at Anandpur Sahib. His four sons gave their lives for the dignity and honour of the Khalsa Panth, while opposing the oppression of Aurangzeb. (The Mughal ruler). The Guru compiled the final version of Sri Guru Granth Sahib in 1705 by including 115 verses of Guru Tegh Bahadur also.

Guru Gobind Singh, the tenth Master, was a great scholar, warrior, psychologist and a great poet of Sanskrit and Persian. He found that a complete shake-up of the individual to lead a respectable life was essential. So he decided to give the transformed human being an identity, a sense of purpose in life, a national character, and the pride of the Khalsa on Baisakhi of 1699 at the age of 33 years. Sir Gokul Chand Narang, in his book "Transformation of Sikhism", has said "The steel of Guru Gobind Singh's sword was provided by Guru Nanak". So there is no difference in the teachings of Guru Nanak and Guru Gobind Singh. Guru Gobind Singh had Himself written about 2000 hymns, which were collected by Bhai Mani Singh later and compiled into the Dasam Granth. The 'Epistle of Victory' (Zafar Namah) written by Guru Gobind Singh to Aurangzeb in persian poetry is a master piece of his poetic, excellence.

Before leaving this mortal life in 1708 he installed Sri Guru

Granth Sahib, as his eternal successor in the form of 'Sabad Guru'.

Another aspect worth mentioning is that Guru Gobind Singh's philosophy of life (mission) was in no way at variance with Guru Nanak's mission. He only stressed, as is amply made clear in Zafarnama (the letter of victory written to Aurangzeb) also, that when all other (Non-violent) means of reconciliation with the adversary fail then it is righteous to take up the sword to deal with the oppressor and even lay down one's life in the pursuit of the righteous cause. He has stated :—

“(Jab av ki audh nidhan banai, at hi rann meh tab joojh maron)”.

Which means : “When the final call for laying down this mortal life comes, it is worthwhile to lay down one's life in the battle of life.”

Secondly amongst his followers (admirers) were many Muslims even, like Pir Budhu Shah who joined him in the battle of Bhangani (Who lost two of his sons in the battle) against the hill Rajas alongwith his 700 men and four sons.

Infact, the revolution against formalism, rituals, penance of all forms and oppression, initiated by Guru Nanak Dev was given the final shape by Guru Gobind Singh. So there is no difference in their philosophy, between the two great apostles of Sikhism.

—G.S. Makin

CHAPTER—I

THE ROLE OF GURU

According to the philosophy of Guru Nanak Dev, the Guru plays the most important role in the life of an individual in attaining unison with the Lord. The Guru plays the role of a mediator between the individual and the Lord, as without the Guru's guidance it is not possible for the individual to lead the right path, without getting rid of his vicious thoughts, based on the love of worldly falsehood (Maya).

(i) Guru Arjan Dev (the fifth Nanak) has proclaimed vide

Gond Mahala 5 (Page 864)

“Guru Guru Gur Kar mán more. Guru bina mein nahi hoar. Gur ki tek raho din raat. ja ki koi na metai daat.(1) Gur pamesar eko jaan. Jo tis bhavai so parvan (Pause—1).”

ਗੋਂਡ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੮੬੪)

ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਕਰਿ ਮਨ ਮੋਰ ॥ ਗੁਰੂ ਬਿਨਾ ਮੈ ਨਾਹੀ ਹੋਰ ॥

ਗੁਰ ਕੀ ਟੇਕ ਰਹੁ ਦਿਨੁ ਰਾਤਿ ॥ ਜਾ ਕੀ ਕੋਇ ਨ ਮੇਟੇ ਦਾਤਿ ॥੧॥

ਗੁਰ ਪਰਮੇਸਰੁ ਏਕੈ ਜਾਣੁ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ ॥੧॥ ਰਹਾਉ ॥

Which means that there was no distinction between the Guru and the Lord, as such the Guru's follower (Sikh) should follow the dictates of the Guru in toto, and this becomes the moral duty of the follower. To follow the Will of the Lord, it becomes imperative for the Sikh to follow the Guru's Word and realize the importance of the Guru's teachings vide his celestial hymns (Gurbani). So let us train our mind so that it should always pin its faith on the Guru, as there is no other outlet or guidance except that of the Guru's Word, so it behoves us to depend on the Guru's guidance day in and day out, and carry out all our daily norms with full faith and support of the Guru alone. In fact, the Guru's blessings are countless, which cannot be revoked by anyone.

(ii) Then Guru Nanak Dev has directed us as follows, vide Asa Ki Vaar (Page 462) :

“Balhari Gur ápnai deohari sad vaar.

Jin manas te devtai kiai karat na lagi vaar. (1)”

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੬੨)

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ ॥

ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥੧॥

“That I offer myself as a sacrificial offering to the Guru always, during day and night, as he had transformed these human beings into gods (godly or virtuous people) in no time, and there was no question of any delay in this change, provided the follower (Sikh) leads this life as per the Guru’s teachings and His guidance.

(iii) Then again Guru Nanak Dev has stated in ‘Jap’ ji (fifth canto) as follows :—

“Gurmukh nadang Gurmukh vedang Gurmukh reha samaiee. Gur Issar Gur Gorakh Barma (Brahma) Gur Parbati maiee. Je hoan jana akhan nahi kehna kathan na jaiee. Gura ik deh benjhaiee. Sabhna jian ka ik daata so mein visar na jaiee.” (Jap—5)

“ਗੁਰਮੁਖ ਨਾਦੰ ਗੁਰਮੁਖ ਵੇਦੰਗ ਗੁਰਮੁਖ ਰਹਿਆ ਸਮਾਈ ॥” (ਜਪੁ-੫)

Which states that “The knowledge about the Lord could be gained through the guidance of the Guru only, having full faith in the presence of the Lord creator everywhere, being omni-present. Guru alone is Shiva, Guru is Gorakh and Brahma even and then Guru is the mother, Parbati. If ever, I were to realize the Lord’s Will, it will not be possible for me to describe it (as the Lord’s Will is indescribable) So let us make only one prayer and seek the Guru’s guidance so as to bless us with the understanding (realization) that I may never forget the Prime-soul (the Lord creator) who was the sole provider of all benedictions to the whole mankind.”

(iv) Then Guru Angad Dev (the second Nanak) has directed in Asa-Ki Vaar (Page 462)

Mahala 2—“Je sou chanda ugvai Sooraj charaih hajar. aitai chanan hondian Gur bin ghor andhar.” (2)

ਮਹਲਾ ੨ ॥ (ਪੰਨਾ ੪੬੨)

“ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥

ਏਤੇ ਚਾਨਣ ਹੋਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥”

Which makes us realize one thing clearly that without the

Guru's guidance, our darkness of ignorance cannot be wiped out (and enlightenment cannot be attained) notwithstanding the shining of hundreds of 'Moons' and thousands of 'Suns', as that light would not dispel our inner darkness (of ignorance and lack of knowledge). The true enlightenment could be gained through the Guru's word (Gurbani).

(v) **Further more** Guru Arjan Dev (the fifth Nanak) has directed vide Rag Gond (Page 864) as follows :—

“Gur meri pooja Gur Gobind. Gur mera parbraham Gur bhagwant. Gur mera deo alakh abhaiou. Sarab pooj charan Gur deou. Gur bin avar nahi main tháou. andin japon Guru Gur Naou. (Pause-1)

ਗੋਂਡ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੮੬੪)

“ਗੁਰ ਮੇਰੀ ਪੂਜਾ ਗੁਰ ਗੋਬਿੰਦ ॥ ਗੁਰ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮ ਗੁਰੁ ਭਗਵੰਤੁ ॥

ਗੁਰੁ ਮੇਰਾ ਦੇਉ ਅਲਖ ਅਭੇਉ ॥ ਸਰਬ ਪੂਜ ਚਰਨ ਗੁਰ ਸੇਉ ॥੧॥

ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨਾਹੀ ਮੈ ਥਾਉ ॥ ਅਨ ਦਿਨੁ ਜਪਉ ਗੁਰੁ ਗੁਰ ਨਾਉ ॥

॥੧॥ ਰਹਾਉ ॥

Which means :

“My worship and the service of Gobind (Lord) is only done through the service of the Guru, as Guru is everything for me, infact the Guru is my Master and the Lord-Creator. The Guru is my deity, and the indescribable Lord whose Greatness cannot be deciphered by any body. I have no other support except the Guru and have no other solace to fall back upon. So I am always reciting the name of the Guru, day in and day out and am busy in remembering the Lord's True Name through the Guru's Word (Gurbani) and am always concentrating (meditating) on reciting 'True Name' through the Guru's teachings.”

(vi) Then again Guru Arjan Dev (5th Nanak) has proclaimed as follows :—

Kanra Mahala 5 (Page 1301)

“Narayan narpat namaskarai. Aisai Gur kou bal bal jaiecai aap mukat mohai tarai.”(Pause—1)

ਕਾਨੜਾ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੧੩੦੧)

“ਨਾਰਾਇਨ ਨਰਪਤਿ ਨਮਸਕਾਰੈ॥ ਐਸੇ ਗੁਰ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ॥
ਆਪਿ ਮੁਕਤੁ ਮੋਹਿ ਤਾਰੈ॥ ੧॥ ਰਹਾਉ॥

“That Guru is impressing upon us that we should sacrifice ourselves to such a Guru and this body should also be offered in sacrifice to the Guru, as an offering as He is directing us to pay our salutations and obeisance to the Lord-Sublime. Moreover, he himself had attained Salvation (from worldly bondage) and would help us in attaining Salvation in this life itself. Finally he enables us to attain unison with the Lord through his teachings.”

(vii) Then Guru Amar Das (3rd Nanak) has directed us vide Rag Gouri Guareri (Page 159) as follows :—

“Gur te gyan paie jan koiai. Gur te boojhai seejhai soiai.
Gur te sahej saach bichar. Gur te paiai mukat duar.(1)

Poorai bhag milai Gur aié, Sachai Sahej saach samaié
(Pause-1).”

ਰਾਗ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੧੫੬)

“ਗੁਰ ਤੇ ਗਿਆਨ ਪਾਏ ਜਨੁ ਕੋਇ॥ ਗੁਰ ਤੇ ਬੂਝੈ ਸੀਝੈ ਸੋਇ॥

ਗੁਰ ਤੇ ਸਹਜੁ ਸਾਚੁ ਬੀਚਾਰੁ॥ ਗੁਰ ਤੇ ਪਾਏ ਮੁਕਤਿ ਦੁਆਰਿ॥ ੧॥

ਪੂਰੈ ਭਾਗਿ ਮਿਲੈ ਗੁਰੁ ਆਇ॥ ਸਾਚੈ ਸਹਜਿ ਸਾਚਿ ਸਮਾਇ॥ ੧॥ ਰਹਾਉ॥

Which means that rarely some person (Gurmukh) attains enlightenment through the Guru's teachings and gains knowledge (about the Lord) by dispelling his inner darkness of ignorance. He alone attains, (through the Guru's guidance) the right path and realization of the Lord, thus following the path of meditating with concentration on Lord's True Name. He then attains the “State of Equipose”, by rising higher than the three pronged effects of the worldly falsehood (Maya) (i.e. lust for power, greed, and partial peace) where there is neither joy or sorrow nor any comforts or discomforts of life and there is perfect unity with the Prime soul and the ever-lasting Truth of the Lord Almighty. Then that person attains ‘Salvation in this life’ (from worldly bondage) through the Guru's guidance. But this is possible and gained by few fortunate ones (Gurmukhs) who had been blessed by the Lord with this

benediction due to their earlier actions, which are decided and engraved on our foreheads (in our fate) from the very beginning. (by the Lord). Thus such fortunate persons attain the unity with the Guru, which enables them to attain unison with the Lord-Sublime, in the State of equipoise, and then mingle with the Prime-soul, (and their soul mingles with the Prime-soul), thus enjoying The Eternal Bliss of Life.”

(viii) The Guru's word alone could enable us to mingle with the Guru as by listening to the celestial word of the Guru (Gurbani) we could attain salvation. The Guru's word is replete with the nectar of True Name which enables the mind of the individual to feel the bliss of life with complete tranquillity of mind. This finally leads to the salvation of the individual from worldly bondage and the wanderings of the individual from the right path come to an end. The fire of worldly desires, hopes and aspirations gets extinguished within the individual and he attains the blessing of spiritual bliss in a state of Equipoise (Sahej). He attains unity with the Guru through the Guru's word. All his sufferings and afflictions are cast away, and the eternal bliss is experienced by him. There is no dearth of any worldly comforts, and in the company of holy saints he attains the bliss of Lord's True Name. Now he recites True Name all the time, enjoying unison with the Lord and there is greenery (bliss) everywhere with full satisfaction. This has been amply made clear in the following hymn, enunciated by Guru Arjan Dev (The fifth Nanak) :—

Majh Mahala 5 (Page 163)

**Amrit bani har har teri sunn sunn hoiai paramgat meri.
Jalan bujhi sital hoiai manua satgur ka, darsan paiai jiu.(1)**

**Sookh bhiā dukh dur prana. Sant rasan har Naam
vakhana. Jal Thal neer bharai sabh subhar birtha koiai na
jaiai jiu.(2)**

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੬੩)

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹਰਿ ਹਰਿ ਤੇਰੀ ਸੁਣ ਸੁਣ ਹੋਏ ਪ੍ਰਮਗਤਿ ਮੇਰੀ ॥
ਜਲਨ ਬੁਝੀ ਸੀਤਲ ਹੋਏ ਮਨੁਆ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨ ਪਾਏ ਜੀਉ ॥੧॥
ਸੂਖੁ ਭਇਆ ਦੁਖ ਦੂਰਿ ਪਰਾਨਾ ਸੰਤ ਰਸਨ ਹਰਿ ਨਾਮੁ ਵਖਾਨਾ ॥
ਜਲ ਥਲ ਨੀਰਿ ਭਰੈ ਸਭ ਸੁਭਰ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਏ ਜੀਉ ॥੨॥

(ix) Then Guru Ram Das (The 4th Nanak) has stated that since I got into the company of the beloved friend, the Guru, all my worldly desires were gone and now I am only involved in offering my body and soul to the Guru, so that he could enable me to unite with the Lord-Sublime. My salutations to the Great Guru, who was leading me on the path of Lord's unison. But (Nanak says that) only the few fortunate ones would get united with the Lord, and they would be enjoying the eternal bliss by reciting the True Name of the Lord. This has been brought out beautifully in the following hymn.

Suhi Mahala 4 Ghar 5 (Page 779)

Gur Sant jano Piara mein milia, meri trisna bujh gayee áasai.
hoan mán tán deva(n) Satgurai mein mailai prabh gunn tásai. Dhan
dhan Guru wad purkh hai mein dasai har sabasai. Wadbhagi har
páya jan Nanak Naam Vigasai.(1)

ਸੂਹੀ ਮਹਲਾ ੪ ਘਰੁ ੫ ॥ (ਪੰਨਾ ੭੭੯)

ਗੁਰ ਸੰਤ ਜਨੋ ਪਿਆਰਾ ਮੈ ਮਿਲਿਆ ਮੇਰੀ ਤ੍ਰਿਸਨਾ ਬੁਝ ਗਈ ਆਸੇ ॥

ਹਉ ਮਨੁ ਤਨੁ ਦੇਵਾ ਸਤਿਗੁਰੈ ਮੈ ਮੇਲੇ ਪ੍ਰਭ ਗੁਣ ਤਾਸੇ ॥

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਵਡ ਪੁਰਖੁ ਹੈ ਮੈ ਦਸੇ ਹਰਿ ਸਾਥਾਸੇ ॥

ਵਡਭਾਗੀ ਹਰਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ ਵਿਗਾਸੇ ॥੧॥

(x) Further more Guru Arjan Dev (The 5th Nanak) has directed the sikhs to keep in mind the Guru's entity so as to meditate on the Lord—Supreme while the 'Gurus's word' should be taken as the magic wand (mantra) at heart while meditating on the Lord. Let us salute the Guru Lord (or the Lord through the Guru) always by imbibing the Guru's teachings at heart. Let us not be led astray from the most important factor that without the Guru's guidance no one has been able to cross this ocean of life successfully. This has been mentioned in the following hymn :—

Gond Mahala 5 (Page 864)

Guru ki moorat mán mein dhian. Gur kai sabad mantra mán
maan. Gur kai charan ridai lai dharou. Gur Parbraham sada
namaskarou.(1) Mat ko bharam bhulai sansar. Gur bin koiai na
utras paar. (Pause—1).

ਗੋਂਡ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੮੬੪)

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥
ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ ॥ ਗੁਰ ਪਾਠਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ ॥੧॥
ਮਤ ਕੋ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ ॥ ਗੁਰ ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰਿ ॥੧॥ ਰਹਾਉ ॥

(xi) Then again Guru Arjan Dev (The 5th Nanak) vide Bhairon M-5 (Page 1142) has directed us that the True Guru is not subservient to anyone as His position is based on the fundamental truth of the eternal Lord and my Guru is the benefactor of the whole world and He is the sole benefactor, the Great. There was no other god equivalent to Him in stature, but only those blessed by the Lord could wait in His service. This is stated beautifully in the hymn :—

Bhairon Mahala 5 (Page 1142)

Satgur mera bemohtāj. Satgur mera sachā saaj. Satgur mera sabas ka daata. Satgur mera purkh bidhata. (1) Gur jaisa nahi ko dev. jis mastak bhag so lāga save. (Pause—1).

ਭੈਰਉ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੧੪੨)

ਸਤਿਗੁਰ ਮੇਰਾ ਬੇਮੁਹਤਾਜੁ ॥ ਸਤਿਗੁਰ ਮੇਰਾ ਸਚਾ ਸਾਜੁ ॥
ਸਤਿਗੁਰ ਮੇਰਾ ਸਭਸ ਕਾ ਦਾਤਾ ॥ ਸਤਿਗੁਰ ਮੇਰਾ ਪੁਰਖ ਬਿਧਾਤਾ ॥੧॥
ਗੁਰ ਜੈਸਾ ਨਾਹੀ ਕੋ ਦੇਵ ॥ ਜਿਸ ਮਸਤਕਿ ਭਾਗੁ ਸੁ ਲਾਗਾ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥

(xii) Then again Guru Ram Das (the 4th Nanak) has stated that I would offer myself as a sacrificial offering to the great Guru, who had given us the message of the Lord-Sublime for leading this life on the right path. The Guru who had made us listen to the Lord's True Name deserved all my offerings in the form of my life itself. My salutations to the Lord who had cast away all my malādiēs and afflictions. The Great Guru had done a great virtuous deed, deserving all, approbation, by blessing me with great virtues, having cast away all my vicious thoughts and actions. Now I had been joined with the Guru who had transformed my fortunes even. (towards the Lord's True Name). This has been mentioned in the following hymn :—

Pouri (Vadhans Ki Vaar Mahala 4 (Page 588)

“Jini jaggiwan updesiá tis Gur Kou hoan sada ghumaya. Tis Gur kou hoan khaniai jin mad sudan har Naam Sunáya. Tis Gur kou hoan várnai jini homain bikh sabh rog gavaya. Tis Satgur kou vad punn hai jin avgan kat gunni samjháya. So Satgur tin kou bhetiá jin ke mukh mastak bhag likh páya.(7)

ਪਉੜੀ (ਵਡਹੰਸ ਕੀ ਵਾਰ ਮਹਲਾ ੪) (ਪੰਨਾ ੫੮੮)

“ਜਿਨਿ ਜਗਜੀਵਨੁ ਉਪਦੇਸਿਆ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਸਦਾ ਘੁਮਾਇਆ ॥
ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਖੰਨੀਐ ਜਿਨਿ ਮਧਸੂਦਨ ਹਰਿ ਨਾਮੁ ਸੁਣਾਇਆ ॥
ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਵਾਰਣੈ ਜਿਨਿ ਹਉਮੈ ਬਿਖੁ ਸਭੁ ਰੋਗੁ ਗਵਾਇਆ ॥
ਤਿਸੁ ਸਤਿਗੁਰ ਕਉ ਵਡ ਪੁੰਨੁ ਹੈ ਜਿਨਿ ਅਵਗਣ ਕਾਟਿ ਗੁਣੀ ਸਮਝਾਇਆ ॥
ਸੋ ਸਤਿਗੁਰ ਤਿਨ ਕਉ ਭੇਟਿਆ ਜਿਨ ਕੇ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ ਲਿਖਿ ਪਾਇਆ ॥”

Guru Nanak Dev has directed his followers that Guru is the ocean of the jewels of virtues and the Lord's praises, which are over-flowing, wherein the Guru's Sikhs (Guru's followers) partake the food for spiritual enlightenment in that ocean, just as the swans pick up the pearls and are never far removed from the Guru, with the Lord's Grace they partake the nectar of True Name in the form of Saints like the Swans. The follower is like the swan (in the fountain—Guru) thus searching for the Lord—Sublime therein, On the other hand the crane bathes in the pond of slush (mind) wherein he sullified and the filth is not washed away, rather he accumulates more of it, similarly the human being, bereft of the Guru-ocean, tries for solace elsewhere and comes to grief, thus getting more involved in the love of worldly falsehood (Maya). This is beautifully explained in the following hymn :—

Dhanasari Mahala 1 Ghar 2 Astpadian (Page 655)

“ik Onkar Satgur prasad”—“Gur sagar ratni bharpoorai. Amrit sant chughah nahi doorai har ras chog chugeh prabh bhavai. Sarwar mein hans pranpat pávai.(1) Kia bagu bapura chhapri naié. kichar doobai mael na jaié (Pause-1).

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੨ ਅਸਟਪਦੀਆਂ ॥ (ਪੰਨਾ ੬੫੫)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਭਰਪੂਰੇ ॥ ਅੰਮ੍ਰਿਤ ਸੰਤ ਚੁਗਹਿ ਨਹੀ ਦੂਰੇ ॥

ਹਰਿ ਰਸੁ ਚੋਗ ਚੁਗਹਿ ਪ੍ਰਭ ਭਾਵੈ ॥ ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਪ੍ਰਾਨਪਤਿ ਪਾਵੈ ॥੧॥

ਕਿਆ ਬਗੁ ਬਪੁੜਾ ਛਪੜੀ ਨਾਇ ॥ ਕੀਚੜਿ ਡੂਬੈ ਮੈਲੁ ਨ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

Once the human being partakes the nectar of True Name in the company of the Guru-Saint he finds favour with the Lord by reciting True Name, thus the swan-like follower gains salvation from the worldly bondage and attains unison with the Lord.

Further, there are four subheadings, under which the role of the Guru (first Pillar) is being discussed in the pages to follow :—

- (a) Sabad Guru
- (b) Sabad Guru Vs living (Physical) Guru
- (c) Gurumukh (faithful) and the Manmukh (faithless)
- (d) Guru's benevolence (Kirpa).

(a) SABAD-GURU

According to the philosophy of Guru Nanak Dev the importance of the Guru, in the form of Sabad Guru (Guru's word as the Enlightener) has to be understood clearly. Infact, the Guru is the mediator between the human being and the Lord. But to attain the Lord, first the Lord's Grace has to be won by following the Lord's Will (hukam), and on being pleased with the service and devotion of the devotee, the Lord arranges for the individual to gain access to the perfect Guru. Once the individual gets to know and follows the Guru's guidance as per Guru's word, then through the Guru's Grace (Kirpa), the individual is re-united with the Lord-Supreme to attain His unison and enjoy the bliss of life.

- (i) The role of Sabad-Guru is clarified in the ensuing pages.
“Sabad-Guru”

(a) Guru Nanak Dev, in Sidh Goshat (Discourse with the Sidhas) (Yogis) has clarified that the Sabad was His Guru vide canto 44 (Page 943) wherein Guru Nanak Dev has stated :—

“Kavan mool kavan māt vela.
Tera kavan Guru jis ka tu chela.
Kavan katha le raho niralai.
Bolai Nanak sunoh tum balai.
és katha ka deho bichar.
Bhavjal sabad langhavan haar.”(43)

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸ਼ਟਿ ॥ (ਪੰਨਾ ੯੪੩)

ਕਵਣ ਮੂਲੁ ਕਵਣ ਮਤਿ ਵੇਲਾ ॥ ਕਵਣ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥

ਕਵਣ ਕਥਾ ਲੇ ਰਹਹੁ ਨਿਰਾਲੇ ॥ ਬੋਲੈ ਨਾਨਕੁ ਸੁਣਹੁ ਤੁਮ ਬਾਲੇ ॥

ਏਸ ਕਥਾ ਕਾ ਦੇਇ ਬੀਚਾਰੁ ॥ ਭਵਜਲ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ ॥੪੩॥

in reply to the question, the Guru had stated :—

“Pawan arambh Satgur māt vela.

sabad Guru, surat dhun chela.

akath katha le rahou nirala.

Nanak jug jug Gur Gopala.

ek sabad jit katha vichari.

Gurmukh homain agan nivari.(44)

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸਟਿ ॥ (ਪੰਨਾ ੯੪੩)

ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ ॥ ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

ਅਕਥ ਕਥਾ ਲੇ ਰਹਉ ਨਿਰਾਲਾ ॥ ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਗੁਰ ਗੋਪਾਲਾ ॥

ਏਕੁ ਸਬਦੁ ਜਿਤੁ ਕਥਾ ਵੀਚਾਰੀ ॥ ਗੁਰਮੁਖਿ ਹਉਮੈ ਅਗਨਿ ਨਿਵਾਰੀ ॥੪੪॥

Which means :—The question was asked by the Sidhas from Guru Nanak Dev vide canto (43) above, as to “who is your Guru whose follower are you ? What is the source of this life and what teachings should be imbibed in this human firm ?

And How do you keep yourself detached ? (from worldly bondage).

How could one cross this ocean of life with the help of this sabad (Guru's word) ?(43)

The Guru's answer was :—Lord's or Guru's word is the Guru, and my mind is set on the inner soul which is attracted towards the Guru's word.

The Lord is my Guru through the Guru's word, with the devotional recitation of True Name, whose follower I am supposed to be. I remain aloof from the world by discussing the virtues of the limitless Lord. O Nanak! During all the ages (Yugs) the True Lord is my Guru-sustainer. I meditate on one Lord—Sublime only whose word I am discussing, by ridding myself of the fire of egoism from within myself.

The air is the starting point of reciting True Name with each breath and the union with the Guru provides the opportunity of merging with the Lord. (44)

(b) Then again the Sidhas asked vide canto (47). How could we live in complete peace and harmony at heart ? What is the path by following which the sum of knowledge shines forth, illuminating inner ignorance and casts away the darkness of lack of knowledge ? Which is the wisdom leading to the honour and acclaim of the Guru-minded persons ? Who is the warrior to subdue (kill) the god of death ?

O Nanak! Pray tell us the answers to these questions (48) vide the following hymn :—

“Kavan mukh chand hivai ghar chhaya.

Kavan mukh sooraj tapai tapáya.

Kavan mukh kaal johat nit rehai.

Kavan budh Gurmukh pát rehai.

Kavan jodh jo kaal sangharai.

Bolai báni Nanak bicharai. (48)

ਕਵਨ ਮੁਖਿ ਚੰਦੁ ਹਿਵੈ ਘਰੁ ਛਾਇਆ ॥

ਕਵਨ ਮੁਖਿ ਸੂਰਜੁ ਤਪੈ ਤਪਾਇਆ ॥

ਕਵਨ ਮੁਖਿ ਕਾਲੁ ਜੋਹਤ ਨਿਤ ਰਹੈ ॥

ਕਵਨ ਬੁਧਿ ਗੁਰਮੁਖਿ ਪਤਿ ਰਹੈ ॥

ਕਵਨੁ ਜੋਧੁ ਜੋ ਕਾਲੁ ਸੰਘਾਰੈ ॥

ਬੋਲੈ ਬਾਣੀ ਨਾਨਕੁ ਬੀਚਾਰੈ ॥੪੮॥

Then the Guru answered thus—By the utterance of the Guru's Word (sabad) for your guidance, the light of the virtues of Truth (peaceful life) enlightens the whole world like the moon light. When the sum of knowledge, shines forth and the mind gets enlightened with knowledge, the darkness of ignorance gets dispelled. Let us take joy and sorrow at par by taking the support of True Name. Then the Lord Himself enables us to cross this ocean of life successfully (with the Guru-minded persons honoured). By following the Guru's guidance, the mind gets united with Truth. (True Lord). O Nanak! Thus the god of death does not (devour) harm such a person.(49)

(c) As stated beautifully in the following hymn (canto 49—Page 943) :—

“Sabad bhákhat sas jot apara.
 Sas ghar sur vasai mitai andhiara.
 Sukh dukh sam kar naam adhara.
 aapai paar utaranhara.
 Gur parchai mán sách samaié.
 Pranvat Nanak kaal na khaié.”(49)

ਸਬਦੁ ਭਾਖਤ ਸਸਿ ਜੋਤਿ ਅਪਾਰਾ ॥
 ਸਸਿ ਘਰਿ ਸੂਰੁ ਵਸੈ ਮਿਟੈ ਅੰਧਿਆਰਾ ॥
 ਸੁਖੁ ਦੁਖੁ ਸਮ ਕਰਿ ਨਾਮੁ ਅਧਾਰਾ ॥
 ਆਪੇ ਪਾਰਿ ਉਤਾਰਣਹਾਰਾ ॥
 ਗੁਰ ਪਰਚੈ ਮਨੁ ਸਾਚਿ ਸਮਾਇ ॥
 ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਕਾਲੁ ਨ ਖਾਇ ॥੫੬॥

(d) Then further through cantos (55) and (56) Guru Nanak Dev had satisfied the Sidhas through question and answer as below :—

Q.—Which is the place where we could get rid of our vicious thoughts ? Why does this man face the onslaughts of the Yama without realising the Truth ? No one protects such a person chained in the worldly bondage, at the gates of Yama. How could he be saved ?

The Guru answered thus : This human being cannot be saved from losing his honour and prestige without taking the support of the Guru's word.

Q.—The Sidhas asked further : “How could this man realize the True Lord thus crossing this ocean successfully. O Nānak! Tell us, how could we help this faithless person, who does not follow the Guru's guidance or Lord's unison ?”

Then the Guru answered vide canto (56) :—

Ans. “We could cast away our vicious thoughts by meditating on the Guru's Word, and attain salvation by uniting with the True Guru. The self-willed (faithless) person does not realize the Truth, and suffers badly. Says Nanak! When such a person follows the Lord's Will, he gains all the virtues and the knowledge of the

Lord's secrets, thus getting honoured and acclaimed in the Lord's presence." (56)

(ii) Guru Arjan Dev (5th Nanak) has further stated vide Rag Bilawal as follows :—

Rag Bilawal Mahala 5 Choupdé dupdé Ghar 7 (P. 821)

Satgur sabad ujaro deepa. Binsiou andhkar teh mandir ratan kothri khuli anoopa. (Pause-1). Bisman bisam bhai jou pekhion kehn na jaie vadiáíee. Magan bhaié uha sang matai oat pot laptáíee.(1)

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਚਉਪਦੇ ਦੁਪਦੇ ਘਰੁ ੭ ॥ (ਪੰਨਾ ੮੨੧)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਸਤਿਗੁਰ ਸਬਦਿ ਉਜਾਰੋ ਦੀਪਾ ॥

ਬਿਨਸਿਓ ਅੰਧਕਾਰ ਤਿਹ ਮੰਦਰਿ ਰਤਨ ਕੋਠੜੀ ਖੁਲੀ ਅਨੂਪਾ ॥੧॥ ਰਹਾਉ ॥

ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਜਉ ਪੇਖਿਓ ਕਹਨੁ ਨ ਜਾਇ ਵਡਿਆਈ ॥

ਮਗਨ ਭਏ ਉਹਾ ਸੰਗਿ ਮਾਤੇ ਓਤਿ ਪੋਤਿ ਲਪਟਾਈ ॥੧॥

Which means : O Brother! The place, where the lamp of the Guru's (word) teachings is lit, gets enlightened with the knowledge of the Lord. The darkness of ignorance has been cast away (dispelled) from the heart with the Guru's message, and the virtues have appeared as the door of virtuous deeds has opened up with the Guru's guidance. (Pause-1).

O True Master! We are thrilled and wonder-struck to have perceived your glimpse, and cannot describe your greatness and grandeur even having attained the bliss of life as your presence was felt pervading all around like the warp and woof. So we were enamoured by the Lord's presence and enjoyed the thrill and bliss of His mission.(1)

(iii) Then Guru Nanak Dev has directed vide Sorath Mahala 1 Ghar 1 astpadian (Page 634).

(Through the 8th stanza) as follows :—

“Sabad Gur pira gehar ghambhira bin sabadai jag bouranag. Poora bairagi sahej subhagj sach Nanak man manang.” (8-1)

“ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਚੁਰਾਨੰ ॥
ਪੂਰਾ ਬੈਰਾਗੀ ਸਹਜਿ ਸੁਭਾਗੀ ਸਚੁ ਨਾਨਕ ਮਨੁ ਮਾਨੰ ॥੮॥੧॥

Which means : “The man becomes more involved and concentrates on the Lord through the Guru’s (word) teachings, as without the Guru’s guidance the whole world is behaving like mad persons. O Nanak! The person, who is imbued with the love of the Lord and leads a detached life is truly fortunate and pre-destined by Lord’s Will. (8-1)

(iv) Further more Guru Amar Das has stated vide M : 3 (Page 589) under Vadhans Ki Vaar M-4 as follows :—

M : 3

“Satguru ki save na kiniá kia oh karai vichar.
Sabadai Saar na janiee. Bikh Bhoola gavar.
Agiani andh bahu karam kamavai doojaá bhai piar.
Anhonda aap ganiaedé jam maar karai tin khuár.
Nanak kis nu akhiá ja aapai bakhsanhar.”(2)

ਮ: ੩ (ਪੰਨਾ ੫੮੯) ਵਡਹੰਸ ਕੀ ਵਾਰ ਮ: ੪

“ਸਤਿਗੁਰ ਕੀ ਸੇਵਨ ਕੀਨੀਆ ਕਿਆ ਓਹੁ ਕਰੇ ਵੀਚਾਰੁ ॥
ਸਬਦੈ ਸਾਰ ਨ ਜਾਣਈ ਬਿਖੁ ਭੂਲਾ ਗਾਵਾਰੁ ॥
ਅਗਿਆਨੀ ਅੰਧੁ ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਦੂਜੇ ਭਾਇ ਪਿਆਰੁ ॥
ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ਜਮ ਮਾਰਿ ਕਰੇ ਤਿਨ ਖੁਆਰੁ ॥
ਨਾਨਕ ਕਿਸ ਨੇ ਆਖੀਐ ਜਾ ਆਪੈ ਬਖਸਣਹਾਰੁ ॥੨॥”

Which means : “How could the person, who has never served the Guru, meditate on the Lord ? Such a foolish person is engrossed and lost in the love of vicious and sinful actions, as such he is unaware of the value of the Guru’s word. He is, infact blind with ignorance and engrossed in the love of dual-mindedness. Such self-willed persons, are punished by the Yama (The god of death). O Nanak! whom else could we approach except beseeching the Lord with our prayers, who is our benefactor ? As such we could always solicit the Lord for His Grace!(2)

(v) Then Guru Amar Das (3rd Nanak) has explained beautifully in the following hymn that the “Guru’s word” represents the Lord Himself personified as “Bani” (word) which is really wonderful as none is equivalent to this, being Nirankar (the Lord) itself. This has been included under Goojri Ki Vaar (Page 515) as shown below :—

Slok M : 3

“Vaho vaho Bani Nirankar hai tis jevad our na koiai. Vaho vaho agam athaho hai vaho vaho sachha soiai. Vaho Vaho veparvaho hai vaho vaho karai. So hoiai. Vaho vaho amrit Naam hair Gurmukh pavai koiai. vaho vaho Karmi paieeai aap daya kar dei. Nanak vaho vaho Gurmukh paieeai andin Naam laiei.”(1)

ਸਲੋਕ ਮਹਲਾ ੩ (ਗੁਜਰੀ ਕੀ ਵਾਰ ਮ: ੩) (ਪੰਨਾ ੫੧੫)

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡ ਅਵਰੁ ਨ ਕੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਅਗਮ ਅਥਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਸਚਾ ਸੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਵੇਪਰਵਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਕਰੇ ਸੁ ਹੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਕਰਮੀ ਪਾਈਐ ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਇ ॥

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਨ ਦਿਨੁ ਨਾਮੁ ਲਏਇ ॥੧॥

Which means : This Gurbani (Guru’s Word) describing the praises of the Lord is really wonderful and none else is equivalent to this (Bani) in greatness. The Lord is limitless and too deep for a probe and the True Lord is really wonderful and carefree; whatever He wishes takes place and the Lord’s Nature is truly great and wonderful. The nectar of True Name is also wonderful and only few Guru-minded persons partake of this nectar of True Name. Infact, only the fortunate persons bestowed with Lord’s Grace, attain the wonderful Lord. O Nanak! The Guru-minded persons, who recite the Lord’s True Name day and night, are enabled to attain the wonderful Lord.(1)

(vi) Further, Guru Amar Das (3rd Nanak) has proclaimed in

the (25th) canto of Anand Sahib as follows :—

“Gur·ka sabad ratan hai hirai jit jaráou.
Sabad ratan jit mán laga eh hoá samaou.
Sabad seti mán milia sachai laya bháou.
aapai hira ratan aapai jis nu dei bujhaié.
Kehai Nanak sabad ratan hai hira jit jaráou. (25)

“ਗੁਰ ਕਾ ਸਬਦੁ ਰਤਨ ਹੈ ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ ॥
ਸਬਦੁ ਰਤਨੁ ਜਿਛੁ ਮੰਨੁ ਲਾਗਾ ਏਹੁ ਹੋਆ ਸਮਾਉ ॥
ਸਬਦ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ ਸਚੈ ਲਾਇਆ ਭਾਉ ॥
ਆਪੇ ਹੀਰਾ ਰਤਨੁ ਆਪੇ ਜਿਸ ਨੋ ਦੇਇ ਬੁਝਾਇ ॥
ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਰਤਨੁ ਹੈ ਹੀਰਾ ਜਿਤੁ ਜੜਾਉ ॥੨੫॥”

Which means : “The Guru’s words (teachings) are like invaluable gems, studded with the jewels of True knowledge. The Guru-minded persons, who are truly impressed by the gems of the Guru’s word are immersed in the Lord’s True Name by inculcating True Name in their hearts all the time. They have thus developed love and devotion for the Lord by inculcating True Name in their hearts through the Guru’s guidance.”(25)

(vii) Then in Gouri Ki Vaar M-4 Guru Ram Das (The 4th Nanak) has declared the origin or source of Guru’s word as follows :—

M-4 (Page 308)

Jin kou aap dei vadiaie jagat bhi aapai aan tin kou peri paie.

.....
Satguru ki bani sat sat kar janoh Gursikhoh
har karta aap mohohkadhái.

.....
Jan Nanak har ka das hai har dasan ki har paij rakhaié.(2)

ਮ: ੪ (ਗਉੜੀ ਕੀ ਵਾਰ ਮ: ੪) (ਪੰਨਾ ੩੦੮)

ਜਿਨ ਕਉ ਆਪਿ ਦੇਇ ਵਡਿਆਈ ਜਗਤੁ ਭੀ ਆਪੇ ਆਣਿ ਤਿਨ ਕਉ ਪੈਰੀ ਪਾਏ ॥

.....
ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰ ਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਢਾਏ ॥

ਗੁਰ ਸਿਖਾ ਕੇ ਮੁਹ ਉਜਲੇ ਕਰੇ ਹਰਿ ਪਿਆਰਾ ਗੁਰ ਕਾ ਜੈਕਾਰੁ ਸੰਸਾਰਿ ਸਭਤੁ ਕਰਾਏ ॥
ਜਨ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸਨ ਕੀ ਹਰਿ ਪੈਜ ਰਖਾਏ ॥੨॥

Which means : “O Guru’s Sikhs! Remember the Lord day and night and recite the Lord’s True Name as the True Guru would help you to unite with the Lord, and consider the Guru’s Word (Gurbani) as an embodiment of Truth as the Lord Himself arranges these words being spoken by the Guru.

The True Lord enables the Guru’s Sikhs to come out with flying colours in this battle of life (with shining faces) and the Guru’s praises are sung throughout the world.

O Nanak! I am a slave of the Lord, and the Lord protects His slaves or followers (saints) in this world.(2)

(b) SABAD GURU Vs LIVING (PHYSICAL) GURU

(i) Guru Amar Das (3rd Nanak) has clarified vide the following hymn that 'Guru's Word' is most important as compared to the physical entity of the Guru; in getting unison with the Lord.

Slok M-3 (Vadhans Ki Vaar M-4) (Page 594)

“Satgur no sabh ko vekhda jeta jagat sansar. Dithai mukat na hoviee jichar sabad na karai vichar. Homain mael na chukiee Naam na lagai piar. Ik aapai bakhas milaien dubidha taj vikar. Nanak ik darsan dekh mar milai Satgur hait pyar.”(1)

ਸਲੋਕ ਮ: ੩ (ਪੰਨਾ ੫੯੮)

“ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤ ਸੰਸਾਰ॥

ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ॥

• ਹਉਮੈ ਮੈਲੁ ਨ ਚੁਕਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ॥

ਇਕਿ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਦੁਬਿਧਾ ਤਜਿ ਵਿਕਾਰੁ॥

ਨਾਨਕ ਇਕਿ ਦਰਸਨੁ ਦੇਖਿ ਮਰਿ ਮਿਲੈ ਸਤਿਗੁਰ ਹੇਤਿ ਪਿਆਰਿ॥੧॥”

This means : O Nanak! All the human beings perceive the True Guru (a glimpse of Guru) but no one could attain salvation just by having a glimpse of the Guru, unless someone deliberates on the Guru's Word. But no one could remove the filth of his mind just by seeing the Guru (physically) without developing the love of the Lord's True Name. But some fortunate persons are united with the Lord through His grace by casting away their vicious and sinful actions including their dual mindedness. However, some persons have united with the Lord by inculcating the love of the Guru in their hearts and having a glimpse and leading a life of extreme humility just like the dead person, with no ego left within him.(1)

(ii) Guru Nanak Dev was followed by nine other Gurus, as the various aspects of Sikhism, (which is a living religion and is to be lived practically) were to be inculcated in the followers, by each one of them impressing certain particular aspects in their life time

alongwith the teachings as per the 'Guru's Word'. This continued from 1469 to 1699 when Guru Gobind Singh created 'Khalsa' having given the final touches to the programme enunciated by Guru Nanak Dev. Just as Sir Gokal Chand Narang has explained in his book on "Transformation of Sikhism", saying "that the steel for Guru Gobind Singh's sword was provided by Guru Nanak." Thus without going into any details, so long it was considered essential to impart the knowledge of the "Guru's Word", through a physical entity during very unfavourable circumstances in the life of 'Sikhism', it was continued till 1708. But when Guru Gobind Singh laid down his mortal life in 1708, he made it incumbent on all Sikhs to take "Guru Granth Sahib", as the living Guru, after him.

Let me clarify with all the emphasis at my command that it is not a book as mentioned by some adversaries, but this 'Guru' talks to a follower, who wants to lay open his heart at the Guru's lotus feet, seeking guidance for leading this worldly life, including all aspects of physical, moral, material, spiritual, aesthetic, ethical or any other goal, whatever you have in mind. Thus Guru Gobind Singh had declared :

"Agya bhaiee Akal ki tabai chalaao panth. Sabh Sikhan ko hukam hai Guru manio Granth. Guru Granth ji manio pargat Guran ki deh; jo prabh ko mil pohach hai khoj shabad mein lai."

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਬਹਿ ਚਲਾਇਓ ਪੰਥ॥

ਸਭ ਸਿਖਨ ਕਉ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ॥

ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ॥

ਜੋ ਪ੍ਰਭ ਕਉ ਮਿਲ ਪਹੁਚ ਹੈ ਖੋਜ ਸਬਦ ਮਹਿ ਲਹਿ॥

Thus (Guru Granth Sahib) is a living Guru, who would guide any individual in his daily normal life, that is why the "hukam Namah" from Sri Darbar Sahib Amritsar every morning, gives us the Guru's Word (Thought for the Day) directing us to lead our lives according to Guru's dictates.

(iii) Thus the doctrine of a physical entity as the Guru after Guru Gobind Singh was discontinued and "Sabad Guru" was installed as the living Guru of the Sikhs for all times to come.

Let us not pay any head to the nefarious designs of some individuals trying to confuse the issue, like Dr. Mcleod, as we have ample proof about the addict of Guru Gobind Singh declaring 'Sri Guru Granth Sahib' as the living Guru in the form of "Guru's Word" which was proclaimed even by Guru Nanak Dev as already clarified. So there should be no iota of doubt as to the necessity of any physical entity as the Guru of the Sikhs, except the "Guru Granth Sahib".

(iv) Guru Arjan Dev has explained vide the following hymn, the importance of Guru's Word :—

Asa Mahala 5 (Page 404)

"Hamari piari amrit dhari. Gur nimakh na mán te tári re.
(Pause-1).

Darsan parsan harsan sarsan rung rangi kartari re.(1)

Khin rum, Gur gam, har dam, neh jam.

Har kanth Nanak ur hari ré. (2-5-134)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੪)

ਹਮਾਰੀ ਪਿਆਰੀ ਅੰਮ੍ਰਿਤ ਧਾਰੀ ॥

ਗੁਰਿ ਨਿਮਖ ਨ ਮਨ ਤੇ ਟਾਰੀ ਰੇ ॥੧॥ ਫੁਹਾਉ ॥

ਦਰਸਨ ਪਰਸਨ ਹਰਸਨ ਸਰਸਨ ਰੰਗਿ ਰੰਗੀ ਕਰਤਾਰੀ ਰੇ ॥੧॥

ਖਿਨੁ ਰਮ ਗੁਰ ਗਮ ਹਰਿ ਦਮ ਨਹ ਜਮ ॥

ਹਰਿ ਕੰਠਿ ਨਾਨਕ ਉਰਿ ਹਾਰੀ ਰੇ ॥੨॥੫॥੧੩੪॥

Which means : O Brother! The Guru's Word (Gurbani) is most dear to me, and the nectar of True Name is like a fountain with a continuous flow, and its effect is ever-lasting. (Pause-1)

This Guru's Word is so full of the love of the Lord, that it is imbibing this love all the time and the company of holy congregations reciting Guru's word, lends all the joy and bliss.(1)

The person, who has recited the Guru's word full of knowledge and devotion, and made it into a garland of flowers.

O Nanak! The Guru-minded persons, who have learnt Guru's word by heart, have crossed this ocean of life successfully by singing the Lord's praises through partaking this nectar of True Name. You should remember the Lord's True Name like the toad (papiya)

which craves for the rain drop ceaselessly. O Nanak! I would advise everybody to sing the praises of the Lord by reciting Guru's word.(23)

(v) Then Guru Ram Das (The 4th Nanak) has explained vide Slok Mahala 4 (Page 1423) as follows :

Satgur vitch amrit Naam hai, amrit kehai kahaie.

.....
Nanak tin kou maleoun jin dhur mastik bhag likhaié.(25)

ਸਲੋਕ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੧੪੨੩)

ਸਤਿਗੁਰ ਵੀਚਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹੈ ਅੰਮ੍ਰਿਤ ਕਹੈ ਕਹਾਇ ॥

.....
ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਿਨ ਕਉ ਮੇਲਿਓਨੁ,
ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਭਾਗੁ ਲਿਖਾਇ ॥੨੫॥

Which means :—The nectar of True Name is to be attained from the True Guru, who himself recites the nectar of True Name, and then helps others to recite it, The nectar of Guru's word is the real gist, and this nectar gets inculcated in the heart through the Guru's guidance. O Nanak! The fortunate persons, pre-destined by Lord's Will are united with the Lord through the Guru's guidance.(25)

(c) GURMUKH AND MANMUKH **(The Faithful and The Faithless)**

There are two categories of people in the world, one type, which lead the life as per the Guru's guidance, following the Guru's teachings or those facing the Guru, called Gurmukhs (faithfuls) or Guru-minded people while the other category, who are in majority, forming almost 99% of the world community, and called Manmukhs or self-willed persons. They function as per their own egoistic tendencies, their own thinking, as their mind directs them, and they never look upto the Guru's guidance.

In most of the hymns of Guru Granth Sahib, there is a mention of both the Gurmukhs and their conduct in life, and then the Manmukhs and their self-styled egoistic behaviour.

The Guru-minded (Gurmukhs) are enabled to unite with the Lord by singing His praises and reciting True Name all the twenty four hours while the self-willed (Manmukhs) are far removed from the Lord and they lose the gamble (battle) of this life.

(i) Guru Amar Das has directed vide Slok M-3 (in Slokas Varran tou vadik) in canto (15) and (16) (Page 1414) as follows :

“The Guru-minded persons have amassed the treasure (wealth) of the Guru's Word (True Name) by deliberating on the Guru's word (teachings). They have thus attained the invaluable wealth of Lord's True Name, and they sing the praises of the Lord, who is beyond our comprehension and is limitless. O Nanak! Everything is being conducted with the Lord's approval as He is the only cause and effect of everything happening in the world, being the creator of the universe and then watches His own doings. (15)

Then in canto (16) the Guru has stated that “The Guru-minded person, having attained the state of bliss and Equipose, has his mind stabilised within, meditating on True Name. Such a person abides in the bliss of Lord's True Name, where there is neither sleep nor hunger (neither ignorance nor worldly desires). O Nanak!

There is no place for joy or sorrow, (suffering or comfort) for the people who are enlightened with the Lord's knowledge (of True Name) and are distinct from others.(16)

The original version of the hymn is as follows :—

Slok Mahala 3 (Slokas Varan ton Vadik (Page 1414)

Gurmukhan har dhan khatia Gur kai sabad vichar.

Naam padarth paya atut, bhrai bhandar.

.....
tithai ung na bhukh hai har amrit naam sukh vaas,

Nanak dukh sukh vipat nahi jithai atam Ram pargás.(16)

ਸਲੋਕ ਮਹਲਾ ੩ (ਸਲੋਕ ਵਾਰਾਂ ਤੋਂ ਵਧੀਕ) (ਪੰਨਾ ੧੪੧੪)

“ਗੁਰਮੁਖਾ ਹਰਿ ਧਨੁ ਖਟਿਆ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਅਤੁਟ ਭਰੇ ਭੰਡਾਰ॥

ਹਰਿ ਗੁਣ ਬਾਣੀ ਉਚਰਹਿ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥

ਨਾਨਕ ਸਭ ਕਾਰਣ ਕਰਤਾ ਕਰੈ ਵੇਖੈ ਸਿਰਜਨਹਾਰੁ॥੧੫॥”

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਹਜੁ ਹੈ ਮਨੁ ਚੜਿਆ ਦਸਵੈ ਆਕਾਸਿ॥

ਤਿਥੈ ਊਘ ਨ ਭੁਖ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸੁਖ ਵਾਸੁ॥

ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ ਪ੍ਰਗਾਸੁ॥੧੬॥

(ii) Then again Guru Amar Das (3rd Nanak) has proclaimed vide the following hymn :—

Sorath Mahala 3 (Page 601)

Gurmukh bhagat kareh prabh bhavesh andin Naam vakhanai.

Bhagtan ki saar kareh aap rakheh jo terai man bhānai

Tu gunn daata sabad pachhata gunn keh guni samanai.(1)

Mān merai har jiu sada small. Antkaal tera beli hovai sada nibhai terai naal. (Pause).

ਸੋਰਠਿ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੬੦੧)

“ਗੁਰਮੁਖਿ ਭਗਤਿ ਕਰਹਿ ਪ੍ਰਭ ਭਾਵਹਿ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੇ॥

ਭਗਤਾ ਕੀ ਸਾਰ ਕਰਹਿ ਆਪਿ ਰਾਖਹਿ ਜੋ ਤੇਰੈ ਮਨਿ ਭਾਣੇ॥

ਤੂੰ ਗੁਣ ਦਾਤਾ ਸਬਦਿ ਪਛਾਤਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਣੇ॥੧॥

ਮਨ ਮੇਰੇ ਹਰਿ ਜੀਉ ਸਦਾ ਸਮਾਲਿ॥

ਅੰਤ ਕਾਲਿ ਤੇਰਾ ਬੋਲੀ ਹੋਵੈ ਸਦਾ ਨਿਬਹੈ ਤੇਰੈ ਨਾਲਿ॥੧॥ ਰਹਾਉ॥

Which means : The Guru-minded persons who are engaged in the worship of the Lord (day and night) all the time by reciting His True Name, are loved by the Lord. O Lord! You are protecting the honour and interests of your saints Yourself, who are accepted and loved by You. You are bestowing all the virtues on us and could be realized through the Guru's word alone, O Lord benefactor! Infact, Your saints are merged with You by singing Your praises.(1)

O my mind ! Let us remember the Lord always and worship Him. The Lord's True Name will be your only support at the time of death and will always accompany you as your companion.

(iii) Then Bhai Gurdas has stated vide Vaar 11 (Pouri 3) as follows :—

Vaar (Pouri 3) By Bhai Gurdas

“Gurmukh janam sakartha Gursikh mil Gur sarni ayā.
aad purkh ades kar saphal moorat Gur darsan pāya.
pardakhna dandout kar mastak charan kamal Gur lāya.
Satgur purkh dayal hoiai Vaheguru sach manṭar sunāya.”

“ਗੁਰਮੁਖਿ ਜਨਮ ਸਕਾਰਥਾ ਗੁਰਸਿਖ ਮਿਲਿ ਗੁਰ ਸਰਣੀ ਆਇਆ ॥
ਆਦਿ ਪੁਰਖ ਆਦੇਸ ਕਰਿ ਸਫਲ ਮੂਰਤਿ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ॥
ਪਰਦਖਣਾ ਡੰਡਉਤ ਕਰਿ ਮਸਤਕ ਚਰਣ ਕਮਲ ਗੁਰ ਲਾਇਆ ॥
ਸਤਿਗੁਰ ਪੁਰਖੁ ਦਇਆਲੂ ਹੋਇ ਵਾਹਿਗੁਰੂ ਸਚੁ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ ॥”

Which means :—The Guru-minded (Gurmukh) person has lived a successful life, as he has sought the Guru's blessings, having paid his obeisance to the Guru, in the company of another Gursikh. Then he saluted the Primal Soul and he attained the Guru's unity, the perfect being : Then he bowed to him and circumambulated around Him by placing his head at the lotus feet of the Guru. Then the True Guru, (True Lord) through His grace and benevolence, gave him the magic spell (mantra) of True Name of the Lord in the form of recitation of the word “Waheguru” (Wonderous Lord) all the time.”

We should always seek the compnay of the Guru-minded persons (Gurmukhs) so that through their association, we will always be reminded about the True Lord and the recitation of True Name; as they are always in unison with the True Lord.

(iv) Guru Ram Das (the 4th Nanak) has expressed his inner feelings vide Gujri Mahala 4 (Page 493) as follows :—

“Gurmukh sahki sehali meri mo kou devoh daan har pran jivaiya. Hum hovai lalai golai Gursikhan ká jina andin har prabh purkh dhiaya.(1) merai mán tán birhouh Gursikh pag laya. Merai pran sakha Guru ké sikh bhaiee mokou karoh updes har milai malaya.” (Pause-1)

ਗੁਜਰੀ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੯੩)

ਗੁਰਮੁਖਿ ਸਖੀ ਸਹੇਲੀ ਮੇਰੀ ਮੋ ਕਉ ਦੇਵਹੁ ਦਾਨੁ ਹਰਿ ਪ੍ਰਾਨ ਜੀਵਾਇਆ ॥
ਹਮ ਹੋਵਹੁ ਲਾਲੇ ਗੋਲੇ ਗੁਰ ਸਿਖਾਕੇ ਜਿਨਾ ਅਨਦਿਨੁ ਹਰਿ ਪ੍ਰਭੁ ਪੁਰਖੁ ਧਿਆਇਆ ॥੧॥
ਮੇਰੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਗੁਰਸਿਖ ਪਗ ਲਾਇਆ ॥
ਮੇਰੈ ਪ੍ਰਾਨ ਸਖਾ ਗੁਰ ਕੇ ਸਿਖ ਭਾਈ ॥
ਮੋ ਕਉ ਕਰਹੁ ਉਪਦੇਸੁ ਹਰਿ ਮਿਲੈ ਮਿਲਾਇਆ ॥੧॥ ਰਹਾਉ ॥

Which means : “O my Guru-minded friends ! I would request you to bless me with the boon of Lord’s True Name, which would make my life fruitful. I would be the slave of slaves of those Guru-minded persons, who have recited the True Name of the Lord Almighty.(1)

O Guru’s Sikhs ! The Lord has imbibed His love in my heart and you are my dear companions, dearer than my life even. O dear brother ! May you bless me with the Guru’s teachings, so that I could unite with the Lord, as you are already in unison with Him. (Pause-1)

MANMUKH

(Self-willed or Faithless)

(i) Talking about the self-willed persons, Guru Ram Das, (the 4th Nanak) has stated in Rag Bihagra (Page 538) as follows :—
(vide para (3) of the hymn)

“Manmukh homain vichhurai meri jindriai bikh badhai homain jalai Ram. Jiu pankhi kapoat aap banahaiā meri jindriai, tiu manmukh sabh vas kalai Ram jo moh maya chit laiedai meri jindriai, se manmukh moor bitalai Ram. Jan trahai trahai sarnagati meri jindriai Gur Nanak har rakhvalai Ram.(3)

ਰਾਗ ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ (ਪੰਨਾ ੫੩੮)

“ਮਨਮੁਖਿ ਹਉਮੈ ਵਿਛੁੜੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਬਿਖੁ ਬਾਧੇ ਹਉਮੈ ਜਾਲੇ ਰਾਮ॥
ਜਿਉ ਪੰਥੀ ਕਪੋਤਿ ਆਪੁ ਬਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਉ ਮਨਮੁਖ ਸਭਿ ਵਸਿ
ਕਾਲੇ ਰਾਮ॥

ਜੋ ਮੋਹ ਮਾਇਆ ਚਿਤੁ ਲਾਇਏ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਮਨਮੁਖ ਮੂੜ ਬਿਤਾਲੇ ਰਾਮ॥
ਜਨ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਾਗਤੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰ ਨਾਨਕ ਹਰਿ ਰਖਵਾਲੇ ਰਾਮ॥੩॥

Which means : “O my soul ! The self-willed persons who have been separated from the Lord due to their egoism, are always engulfed by the bondage of egoism due to their interest in worldly pleasures. This is exactly like the pigeon, who seeing his other members in bondage of the net, also gets himself involved in the same net, similarly the self-willed person also gets caught by the Yama (god of death) alongwith other family members. The self-willed persons, engrossed in worldly falsehood (Maya) due to their greed, are like the devils without having the love of the Lord inculcated in their hearts.”

(ii) Then Guru Amar Das (the 3rd Nanak) has stated as follows :—

Mahala-3 (Page 644)

“Manmukh mán ajit hai doojai lagai jaié. tis nu sukh supnai nahi dukhai dukh vihaié. Ghar ghar par par pandit thakai sidh samadh

lagaié. eh mán vás na avíee thakai karam kamaíé.

.....
Gur prasadi bhou piá vadbhag vasiá mán aié.
bhai paieyai mán vas hoá homain sabad jalaié.
Sach ratai se nirmalai jotí joat milaié.
Satgur milaié Náou paya Nanak sukh samaié. (2)

ਮ: ੩ (ਪੰਨਾ ੬੪੪)

ਮਨਮੁਖ ਮੰਨੁ ਅਜਿਤੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ॥
ਤਿਸ ਨੋ ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਦੁਖੈ ਦੁਖਿ ਛਿਹਾਇ॥
ਘਰਿ ਘਰਿ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਬਕੇ ਸਿਧ ਸਮਾਧਿ ਲਗਾਇ॥
ਇਹੁ ਮਨੁ ਵਸਿ ਨ ਆਵਈ ਬਕੇ ਕਰਮ ਕਮਾਇ॥

.....
ਗੁਰ ਪਰਸਾਦੀ ਭਉ ਪਇਆ ਵਡਭਾਗਿ ਵਸਿਆ ਮਨਿ ਆਇ॥
ਭੈ ਪਇਐ ਮਨੁ ਵਸਿ ਹੋਆ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥
ਸਚਿ ਰਤੇ ਸੇ ਨਿਰਮਲੈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥
ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਉ ਪਾਇਆ ਨਾਨਕੁ ਸੁਖਿ ਸਮਾਇ॥੨॥

Which means :—It is rather difficult to win over the hearts of (self willed) faithles persons as they are always engrossed in dual-mindedness and such persons spend their lives in undergoing lot of sufferings as they cannot enjoy peace and tranquillity of mind, even in their dreams. The pandits are fed up giving discourses on Vedas by going from house to house and then meditating in silence also they are tired of it. They are unable to control the mind and are tired of doing various functions.

.....
However, the persons, through the Guru's Grace, who have developed love and fear (wonder-awe) of the Lord due to their good fortune, have attained the True Name effortlessly. Once the love of the Lord is inculcated in the heart, the mind gets controlled automatically and the egoism is cast away by following the Guru's Word. The persons, who are immersed in the love of Truth, get purified themselves, and their soul mingles with the Prime-soul of the Lord. O Nanak! we have attained the True Name and enjoyed the eternal bliss through the Guru's guidance."(2)

(iii) Then again Guru Ram Das (The 4th Nanak) has clarified that “The self-willed person is engrossed in greed, worldly attachment and egoism, having forgotten the Lord’s love, and spends his days and nights in petty squabbles but does not care to ponder over the Guru’s message, engrossed in worldly falsehood (Maya). Such persons always speak a vicious and sinful language, as their good sense has been destroyed by the Lord Himself.” Such people never get satisfied with all the worldly possessions as their mind is full of worldly desires and passion for more power due to their ignorance and darkness, due to lack of knowledge. O Nanak! It is better to snap our ties and association with faithless persons (Manmukhs), who are engrossed in worldly falsehood. (Maya).(1)

This has been beautifully explained in the following hymn :

Slok M-4 Vaar Gouri (Page 316)

Manmukh mooloh bhuliá vich labh lobh ahankar.

.....
Nanak manmukhan nalon tuti bhali jin Maya moh piar.(1)

ਸਲੋਕ ਮ: ੪ (ਗਉੜੀ ਵਾਰ) (ਪੰਨਾ ੩੧੬)

ਮਨਮੁਖ ਮੂਲਹੁ ਭੁਲਿਆ ਵਿਚਿ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ॥
ਝਗੜਾ ਕਰਦਿਆ ਅਨਦਿਨੁ ਗੁਦਰੈ ਸਬਦਿ ਨ ਕਰਹਿ ਵੀਚਾਰੁ॥
ਸੁਖਿ ਮਤਿ ਕਰਤੈ ਸਭ ਹਿਰਿ ਲਈ ਬੋਲਨਿ ਸਭੁ ਵਿਕਾਰੁ॥
ਦਿਤੈ ਕਿਤੈ ਨ ਸੰਤੋਖੀਅਹਿ ਅੰਤਰਿ ਤਿਸਨਾ ਬਹੁ ਅਗਿਆਨੁ ਅੰਧਾਰੁ॥
ਨਾਨਕ ਮਨਮੁਖਾ ਨਾਲੋ ਤੁਟੀ ਭਲੀ ਜਿਨ ਮਾਇਆ ਮੋਹ ਪਿਆਰੁ॥੧॥

(iv) Then Guru Amar Das (the 3rd Nanak) has proclaimed vide (M-3 (Page 87) that

“The self-willed (faithless) person cannot see reason and understand Truth even if others try to make him realize it. The self-willed person will not accept the company of holy saints as his (previous) actions force him to wander all over (without any purpose). Two paths are open to us (in life), one of concentration (on True Lord) and the other of worldly desires through dual-mindedness, but we are guided into either of these as pre-destined by Lord’s Will. “The Guru-minded persons have purified their mind as guided by the Guru’s Word and stabilised it on True Name.

The self-willed person, through egoistic attitude, loses the battle of life, being engrossed in useless worldly desires and falsehood,

whereas the Guru-minded (faithful) person, with the Guru's Grace, conquers his mind and merges with the True Lord. O Nanak! The Guru-minded person practises Truth and merges with ultimate Truth whereas the self-willed (faithless) person, through dual-mindedness continues to follow the cycle of births and deaths.(2)

Mahala 3 (Page 49)

Manmukh lok samjhaieai kadoh samjhaiya jaie.

Nanak Gurmukh Sach Kamavai manmukh avai jaie.(2)

The original hymn is shown as :—

॥ ਮ: ੩ ॥ (ਪੰਨਾ ੪੯)

ਮਨਮੁਖੁ ਲੋਕੁ ਸਮਝਾਈਐ ਕਦਹੁ ਸਮਝਾਇਆ ਜਾਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵੈ ਮਨਮੁਖਿ ਆਵੈ ਜਾਇ ॥੨॥

Gurmat and Manmat

When man is provided with understanding through his intelligence and thinking power, it becomes rather difficult for him to follow the Guru's path/guidance without asking any questions. Thus he follows what his mind decides for him in preference to the Guru's guidance.

(i) Let us try to understand what Guru Amar Das (the 3rd Nanak) has advised us in this respect in the following hymn :—

Gouri Goareri Mahala 3 (Page 161)

“Jina Gurmukh dhiaya tin poochhou jaié. Gur seva te mán patiaié.

Se dhanwant har Naam Kumaié. poorai Gur té sojhi paie.(1)

har har Naam japon merai bhaiee.

Gurmukh seva har ghaal thaié paiee. (Pause-1)

.....
har har Naam devai soiai andin bhagat Gursabdi hoiai.

Gurmat virla boojhai koiai.

Nanak Naam samavai soiai.”(4-12-32)

ਗੁਰਮਤਿ ਗੁਆਰੇਰੀ ਮ: ੩ ॥ (ਪੰਨਾ ੧੬੧)

“ਜਿਨਾ ਗੁਰਮੁਖਿ ਧਿਆਇਆ ਤਿਨ ਪੂਛਉ ਜਾਇ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ ਪਤੀਆਏ ॥

ਸੇ ਧਨਵੰਤ ਹਰਿ ਨਾਮੁ ਕਮਾਇ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਇ ॥੧॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਭਾਈ ॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਹਰਿ ਘਾਲ ਥਾਇ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰਮਤਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥ ਨਾਨਕ ਨਾਮਿ ਸਮਾਵੈ ਸੋਇ ॥੪॥੧੨॥੩੨॥”

Which means :—“Let us ask the Guru-minded persons who have worshipped the Lord, the means of meeting the Lord; as their mind has been satiated with the service of the Guru. Such persons, reciting the True Name of the Lord, have amassed the wealth of eternal bliss, by gaining the knowledge of Lord’s bliss, by gaining the knowledge of Lord’s secrets through the perfect Guru.(1)

O dear Brother! Remember the True Name of the Lord, as the Lord has accepted the service of the Guru-minded persons, who have gained full knowledge of Lord’s secrets, with their efforts being fruitful. (Pause-1)

But the Guru-minded person, who is blessed with the True Name, worships the Lord day and night through the Guru’s guidance. O Nanak! Few persons only appreciate this fact through the Guru’s teachings and then unite with the Lord by reciting True Name through the Guru’s guidance. (4-12-32)

(ii) Then Guru Ram Das (The 4th Nanak) has directed us vide the following hymn :

Suhi Mahala 4 Ghar 2 (Page 732)

“Gurmat Nagri khoj, khojāīee. har har Naam padarath paīee.(1)
Merai mān har har sānt vasaīee. Tisna agan bujhi khin antar, Gur
miliai sabh bhukh gavaīee.” (Pause-1)

ਸੁਹੀ ਮਹਲਾ ੪ ਘਰੁ ੨ (ਪੰਨਾ ੭੩੨)

“ਗੁਰਮਤਿ ਨਗਰੀ ਖੋਜਿ ਖੋਜਾਈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈ॥੧॥
ਮੇਰੇ ਮਨਿ ਹਰਿ ਹਰਿ ਸਾਂਤਿ ਵਸਾਈ॥ ਤਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਖਿਨ
ਅੰਤਰਿ ਗੁਰਿ ਮਿਲਿਐ ਸਭ ਭੁਖ ਗਵਾਈ॥੧॥ ਰਹਾਉ॥”

Which means : O Brother! I have attained self-realization through the Guru’s guidance, which has resulted in the attainment of the invaluable nectar of Lord’s True Name.(1)

O my mind ! By developing the love of the Lord, I have attained peace (of mind) through the bliss of True Name. By joining the company of the holy saints through the Guru’s Grace. I have got rid of my worldly desires in a moment, and my hunger for worldly possessions was also satiated. (Pause-1)

(iii) Then again Guru Ram Das (The 4th Nanak) has guided us vide Rag Dhanasari (Page 667) as follows :

O Brother! How could we follow the Guru’s guidance and the

Guru's teachings, being blind with ignorance (lack of knowledge) and engrossed in vicious and sinful actions ? May the True Guru bestow His protection being our benefactor by taking us under His benign care and grace.(1)

O friendly Gursikh! Let us follow the Guru's guidance through the Guru's word. Let us follow the Guru's Will (ordains) by accepting His dictates without a murmur, and sing His wonderful and blissful praises. (Pause-1)

The original hymn is :

Dhanasari Mahala 4 (Page 667)

Hum andhlai andh bikhai bikh ratai kiun chalai Gur chali.

Satgur daya karai sukhdata hum lavai apan pali.(1)

Gursikh meet chalo Gur chali.

jo Gur kehahi soiee bhal manoh har har kathja nirali. (Pause-1)

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੬੬੭)

“ਹਮ ਅੰਧਲੇ ਅੰਧ ਬਿਖੈ ਬਿਖੁ ਰਾਤੇ ਕਿਉ ਚਾਲਹੁ ਗੁਰ ਚਾਲੀ॥

ਸਤਿਗੁਰ ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਹਮ ਲਾਵੈ ਆਪਨ ਪਾਲੀ॥੧॥

ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ॥

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

(iv) Guru Amar Das (3rd Nanak) has explained beautifully the role of the Guru and Guru-minded persons in the following hymn as follows :

ik Onkar Satgur Prasad

Rag Asa Mahala 3 Astpadian Ghar 1 Kafi

Gur té sánt upjai jin trisna agan bujhaiee.

Gur té naam paieeai vadi vadiáiee.(1)

Eko naam chet merai bhaiee.

Jagat jalandha dekh kai bhaj paiaé sarnáiee. (Pause-1)

.....
Gurmukh naam dhiaieeai bujhai vichára.

Gurmukh bhagat salah hai antar sabad apara.(3)

.....
apnai hath vadiéeá de naamai laié.

Nanak naam nidhan mán vasiá vadiaiee paié. (8-4-26)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆਂ ਘਰੁ ੧ ਕਾਛੀ

ਗੁਰ ਤੇ ਸਾਂਤਿ ਊਪਜੈ ਜਿਨਿ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈ॥

ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਵਡੀ ਵਡਿਆਈ॥੧॥

ਏਕੋ ਨਾਮੁ ਚੇਤਿ ਮੇਰੇ ਭਾਈ॥ ਜਗਤੁ ਜਲੰਧਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਸਰਣਾਈ॥੧॥ ਸ਼ਹਾਉ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਐ ਬੂਝੈ ਵੀਚਾਰਾ॥

ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਲਾਹ ਹੈ ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ॥੨॥

ਆਪਣੈ ਹਥਿ ਵਡਿਆਈਆ ਦੇ ਨਾਮੇ ਲਾਏ॥

ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨ ਮਨਿ ਵਸਿਆ ਵਡਿਆਈ ਪਾਏ॥੩॥੨੯॥

Which means : The Guru's disciples, who have controlled (extinguished) the fire of worldly desires within, have attained peace and tranquillity of mind, through the Guru's guidance. Such persons are acclaimed and honoured by attaining the True Name through the Guru's Grace and Guru's word.(1)

O my Brother! Let us recite True Name only, as we have sought refuge at the lotus feet of the Guru, seeing the whole world burning in the fire of wordly desires (Pause-1).

The Guru-minded persons have recited True Name and realised the Truth through great deliberations (of Guru's teachings). Such persons sing the praises of the Lord alongwith His worship (meditation) through the Guru's guidance, thus attaining the limitless Lord Almighty within (their hearts) through the Guru's word.(3)

the Guru-minded persons always enjoy the bliss and peace within, without undergoing any hurdles or sufferings, having purified their hearts by ridding themselves of their egoism through the Guru's guidance.(4)

O Nanak! The Lord has kept all his benedictions under His control and bestowed the wealth of True Name on us through His Grace. The Guru-minded persons have inculcated the love of True Name, thus winning His favours and honour through His Grace. (8-4-26).

(d) GURU'S BENEVOLENCE (KIRPA)

Nothing could be gained in this world without attaining the benevolent blessings of the Guru, which is possible only if we follow the Guru's teachings with love and devotion. This is attained through the Guru's Will being followed without any hesitation thus winning the Guru's appreciation. For example,

(i) Guru Arjan Dev (The 5th Nanak) has directed vide the following hymn in Sorath Raga :—

Sorath Mahala 5 (Page 621)

Gur poorai kirpa dhari. Prabh poori loch hamari. Kar isnan greh aiei. Anand mangal sukh paié.(1)

Santoh Ram Naam nistariai. Uthat baideth har har dhiaieei andin sukrit kariai. (Pause-1)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੧)

“ਗੁਰਿ ਪੂਰੇ ਕਿਰਪਾ ਧਾਰੀ॥ ਪ੍ਰਭਿ ਪੂਰੀ ਲੋਚ ਹਮਾਰੀ॥

ਕਰਿ ਇਸਨਾਨੁ ਗ੍ਰਿਹਿ ਆਏ॥ ਅਨਦ ਮੰਗਲ ਸੁਖ ਪਾਏ॥੧॥

ਸੰਤਹੁ ਰਾਮ ਨਾਮਿ ਨਿਸਤਰੀਐ॥

ਉਠਤ ਬੈਠਤ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ਅਨਦਿਨੁ ਸੁਕ੍ਰਿਤ ਕਰੀਐ॥੧॥ ਰਹਾਉ॥

Which means : The Lord has fulfilled all our worldly desires by bestowing His Grace and benevolence on us. We have enjoyed the thrill and joy alongwith worldly comforts by (having bath in the holy tank) reciting True Name and attaining self-realisation. (peace of mind).(1)

O holy saints! We could cross this ocean of life successfully by reciting the Lord's True Name. Let us, therefore, engage ourselves in fruitful and virtuous deeds by reciting True Name all the time, in sitting or standing postures. (Pause-1)

It is to be clearly understood that without the Grace of the Guru, nothing could be gained. The whole of Guru Granth Sahib either starts each Raga beginning with 'Mool Mantra' followed by various hymns or with the epithet of 'ik Onkar Satgur prasad'. in many cases, which means "The One Lord-sublime (all pervasive),

an epitome of enlightenment, but which could be attained only through the Grace of the Guru.”

(ii) Infact, it has been amply made clear in various hymns of the ‘Guru Granth Sahib’ that nothing could be gained either materially or spiritually, without being blessed with the Guru’s Grace and benevolence, as stated by Guru Tegh Bahadur in Sorath Raga (Page 633).

“Guru Kirpa Jeh nar ko kini teh eh jugat pachhani Nanak leen bhiou Gobind siun jiu pani sung pani.”(3-11)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩੩)

“ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥

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

Which means :—“O Nanak! The person, who is bestowed with the Guru’s Grace, realises the value of such a disciplined life, and he mingles with the True Lord just as water mixes with water and can never be separated from it.”

(iii) Then Guru Nanak Dev has proclaimed beautifully vide Rag Gouri (Page 229) as follows :

“Gur prasadi boojh lai tou hoiai nibera. ghar ghar Naam Niranjana so Thakur mera.(1) bin Gur sabad na chhutiai dekhoh vichara. je lakh karam kamavhi bin Gur andhiara.(Pause-1)

.....
Sabh aapai aap vartada aapai bharmaya. Gurkirpa te boojhiyai sab’h bhraham samaya.”(9-2-18)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨੯)

“ਗੁਰ ਪਰਸਾਦੀ ਬੂਝਿ ਲੇ ਤਉ ਹੋਇ ਨਿਬੇਰਾ ॥

ਘਰਿ ਘਰਿ ਨਾਮੁ ਨਿਰੰਜਨਾ ਸੋ ਠਾਕੁਰ ਮੇਰਾ ॥੧॥

ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੂਟੀਐ ਦੇਖਹੁ ਵੀਚਾਰਾ ॥

ਜੇ ਲਖ ਕਰਮ ਕਮਾਵਹੀ ਬਿਨੁ ਗੁਰ ਅੰਧਿਆਰਾ ॥੧॥ ਰਹਾਉ ॥

.....
ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਭਰਮਾਇਆ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਬੂਝੀਐ ਸਭੁ ਬ੍ਰਹਮੁ ਸਮਾਇਆ ॥੧॥੨॥੧੮॥”

This means that “Everything would be sorted out, if we were to understand the secrets of the Lord through the Guru’s Grace. The Lord who pervades everywhere and whose True Name is above the effect of worldly falsehood (Maya), is my master.(1)

It would be quite clear after considerable thinking and discussion that without the Guru's teachings, there is no way out of this wordly falsehood. Even if someone were to perform many religious functions and formal observances, there will be total darkness due to ignorance, without the Guru's guidance and Grace. (Pause-1)

Infact, the Lord pervades everywhere and in various forms He is present Himself. The foolish man has been misled into this dual-mindedness by the Lord Himself, wandering in all directions in doubt. It is only through the Guru's Grace that one may get the true and correct picture of this worldly drama and a clear understanding of this mystery that Lord Himself is omni-present. (9-2-18)

(iv) Then Guru Nanak Dev has guided us vide Raga Prabhati (Page 1329) as follows :—

“Gur prasadi vidya vicharai, par par pavai mán-aapa madhé aap pargasiá paya amrit Naam.(1) Karta tu mera jajman. ik dakhna hoan tai peh magon deh apná Naam (Pause-1).

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੩੨੯)

“ਗੁਰ ਪਰਸਾਦੀ ਵਿਦਿਆ ਵੀਚਾਰੇ ਪੜਿ ਪੜਿ ਪਾਵੈ ਮਾਨੁ ॥

ਆਪਾ ਮਧੇ ਆਪੁ ਪਰਗਾਸਿਆ ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ॥੧॥

ਕਰਤਾ ਤੂੰ ਮੇਰਾ ਜਜਮਾਨੁ ॥

ਇਕ ਦਖਿਣਾ ਹਉ ਤੈ ਪਹਿ ਮਾਗਉ ਦੇਹਿ ਆਪਣਾ ਨਾਮੁ ॥੧॥ ਰਹਾਉ ॥”

Which means : “By deliberating on the knowledge of the Lord's secrets through the Guru's Grace, we got greatly honoured in the world by our studies and discussions. By attaining the nectar of True Name, we have realised the Prime soul within our soul.(1)

O Lord! You are my host and I seek this favour from you that I may be bestowed with your True Name (through the Guru's Grace). (Pause-1)

(v) Then Guru Arjan Dev (the 5th Nanak) has directed us vide the following hymn :—

Asa Mahala 5 Dupadé (Page 404)

“Gur prasad merai mán vasiá jo mangou so pavou ré. Naam rang eh mán triptana bohar na kathun dhavou ré.(1) Hamra Thakur sabh te oocha, rein dinas tis gavou ré. Khin mein tháp uthapanhara tis té tujeh dravou ré. (Pause-1)”

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦੇ (ਪੰਨਾ ੪੦੪)

ਗੁਰ ਪਰਸਾਦਿ ਮੇਰੈ ਮਨਿ ਵਸਿਆ ਜੋ ਮਾਗਉ ਸੋ ਪਾਵਉ ਰੇ ॥
ਨਾਮ ਰੰਗਿ ਇਹੁ ਮਨ ਤ੍ਰਿਪਤਾਨਾ ਬਹੁਰਿ ਨ ਕਤਹੁ ਧਾਵਉ ਰੇ ॥੧॥
ਹਮਰਾ ਠਾਕੁਰੁ ਸਭ ਤੇ ਉਚਾ ਰੈਣਿ ਦਿਨਸੁ ਤਿਸੁ ਗਾਵਉ ਰੇ ॥
ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ਤਿਸ ਤੇ ਤੁਝਹਿ ਡਰਾਵਉ ਰੇ ॥੧॥ ਰਹਾਉ ॥

Which means : O Brother! Now I have inculcated the Lord's love in my heart, through the Guru's Grace and gained everything, I had wished for. Now my mind is fully at peace (within me) with recitation of Lord's True Name and I do not run after any other gods.(1) I sing the praises of the Lord day and night and my Master is the greatest power with the highest grandeur. The Lord creates and destroys the whole universe in a moment and I would advise you to inculcate the love of the Lord (wonder-awe of Lord) with fear (regard) at heart for the True Master. (Pause-1)

(vi) Then Guru Arjan Dev (the 5th Nanak) has explained vide Rag suhi (Page 779) as follows :—

“Kirpa keejai sa māt deejai ath pehar tudh dhiāiee.”

.....
“Sabh oopari Nanak ka thakur mein jehi ghan chairi Ram.”

ਰਾਗ ਸੂਹੀ (ਪੰਨਾ ੭੭੯)

ਕਿਰਪਾ ਕੀਜੈ ਸਾ ਮਤਿ ਦੀਜੈ ਆਠ ਪਹਰ ਤੁਧੁ ਧਿਆਈ ॥”

.....
“ਸਭ ਉਪਰਿ ਨਾਨਕ ਕਾ ਠਾਕੁਰੁ ਮੈ ਜੇਹੀ ਘਣ ਚੇਰੀ ਰਾਮ ॥੧॥”

Which means : O my True Master ! You are the greatest and wisest of all though I have not known Your vastness or value. O Lord! May I be favoured with your Grace so that I could sing your praises all the twenty four hours whereas you are too Great and deep for a probe by us! O Nanak! We should be humble like the dust of other's feet, without having any trace of egoism. O Man! You will thus attain salvation (from this bondage).(1)

(vii) Then Guru Ram Das (the 4th Nanak) has ordained as follows :—

Nat Mahala 4 (Page 980)

“Ram hum pāther nirguniarai. Kirpa kirpa kar Guru milaié hum pahan sabad Gur tarai.” (Pause-1)

ਨਟ ਮਹਲਾ (ਪੰਨਾ ੯੮੦)

ਰਾਮ ਹਮ ਪਾਬਰ ਨਿਰਗੁਨੀਆ ਰੇ॥

ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਗੁਰੂ ਮਿਲਾਏ ਹਮ ਪਾਹਨ ਸਬਦਿ ਗੁਰ ਤਾਰੇ॥੧॥ ਰਹਾਉ॥

Which means : O True Master ! We were virtuelless and (loaded with sins) heavy like stones, but the Lord blessed us with the Guru's company through His Grace, and then enabled us (stones) to cross this ocean of life successfully, through the guidance of the Guru's word (sabad). (Pause-1)

(viii) Then Guru Amar Das has stated vide Malar Mahala 3 (Page 1260) as follows :

“Kirpa kirpa kar Thakur merai harhar har urdhar. Nanak SatGur poorā pāya mān japiā Naam murar”. (4-9)

ਮਲਾਰ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੧੨੬੦)

ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਠਾਕੁਰ ਮੇਰੇ ਹਰਿ ਹਰਿ ਹਰਿ ਉਰਧਾਰਿ॥

ਨਾਨਕ ਸਤਿਗੁਰੂ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਜਪਿਆ ਨਾਮ ਮੁਰਾਰਿ॥੩॥੯॥

Which means :—O True Master, the ocean of Grace! May you bless me with your Grace, so that I may recite your True Name, with my body, mind and soul in the company of holy saints. O Nanak! Having realized the perfect Guru, some people have inculcated the love of the Lord's True Name in their hearts, thus reciting Lord's True Name. (4-9)

(ix) Then Guru Amar Das has stated vide Rag Maru (Page 1054) as follows :—

“Kirpa karain ta mail milayé, Homain mamta sabad jalaie. Sada mukat rehai ik rangi nahi kisai naal kara hai”. (3)

ਮਾਰੂ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੧੦੫੪)

ਸਤਿਗੁਰ ਸੇਵਨਿ ਸੇ ਵਡਭਾਗੀ॥ ਅਨਦਿਨੁ ਸਾਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੀ॥

ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ॥ ਹਉਮੈ ਮਮਤਾ ਸਬਦਿ ਜਲਾਏ॥

ਸਦਾ ਮੁਕਤੁ ਰਹੈ ਇਕ ਰੰਗੀ ਨਾਹੀ ਕਿਸੈ ਨਾਲਿ ਕਾਰਾ ਹੈ॥੩॥

Which means : When the Lord bestows His Grace, we get united with the company of holy saints, by casting away our egoism and worldly attachment through the Guru's word. Such a person remains detached from worldly bondage and attains salvation through the Lord's love. (2)

CHAPTER—II

LORD'S WILL (HUKAM)

Everything happening in the universe is directed by the Lord's Will (hukam) as nothing is taking place without His knowledge or without His directions. In fact, the Lord is the cause and Effect of every single movement or happening in the world. Firstly he prepares the ground for something to happen, whether good or bad, and then arranges to direct it as it suits Him, according to His Will.

If we were to follow the Lord's Will without a murmur and accept His ordains in good faith then we will not be at pains to accept His Will and act according to His dictates. Infact, Guru Nanak Dev has advised us in the first canto of jappi itself by raising the fundamental question of purifying the mind and then suggesting the solution for it. He has said. vide Jap. (Page 1)

(i) "Kiv sachiara hoieeai kiv koorai tutai paal. Hukam rajaiee chalna, Nanak likhiā naal."

ਜਪੁ ੧ (ਪੰਨਾ ੧)

“ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥੧॥”

The Guru has explained that the soul and Prime-soul, both are within us, but are separated by a certain veil, so that the soul is unaware of the presence of Prime-soul within us. Now the question arises how to gain Truth, the Lord's secrets and Lord's wonderous drama. The answer suggested by the Guru is very simple that is by following the ordains of the Lord willingly and with good cheer, without a murmur as stated in the first hymn (Page 1) of the holy Guru Granth.

“O Nanak! The only solution to seeking the truth lies in abiding by the Will of the Lord, pre-ordained for us, and enjoying the eternal bliss in complete self-surrender to the Lord.”(1)

(ii) Then in the second canto of Japji (Page 1) the hymn sung by Guru Nanak Dev is as follows :—

“Hukami hovan akár hukam na keha jaiee. hukami hovan jia hukam milai vadiaiee. hukami uttam neech hukam likh dukh sukh paieeai. ikuna hukmi bakhsis ik hukmi sada bhaviaieeai. hukamai ander sabh ko bahir hukam na koiai. Nanak hukamai jai bujhai ta haumain kahai na koiai.”

ਜਪੁ ੨ (ਪੰਨਾ ੧)

“ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
 ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
 ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
 ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥
 ਹੁਕਮੇ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥
 ਨਾਨਕ ਹੁਕਮੇ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥”

Which means that “All worldly forms take shape in accordance with the Will of the Lord but none could explain details of His Will as none has the strength or power. All the beings are born through His Will and get exalted as per His Will alone, the human beings are directed in their action and position and through His Will they enjoy or suffer in life. Through His Will some persons are blessed with His Grace, thus acquiring forgiveness and benevolence, while some others are made to grope in the darkness of ignorance, thus suffering through the cycle of rebirths. Infact, everyone in this universe is controlled by the Lord’s Will and none is beyond this control or free from His commands.

O Nanak! No one would be acting out of egoism, if one were to follow and understand the Lord’s Will.(2)

(iii) Then again Guru Nanak Dev has stated vide Jap-3 (Page 2) :—

“Hukmi hukam chalaié raho. Nanak vigsai veparvah.”

ਜਪੁ ੩ (ਪੰਨਾ ੨)

“ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥
 ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥”

Which says, “O Nanak! The world moves on being controlled by His Will, while the Lord enjoys Himself in His glory, unmindful of His favours and blessings being showered on us.”(3)

(iv) Furthermore, Guru Arjan Dev (The 5th Nanak) has proclaimed vide Raga Majh (Page 104) that

“As per His Will alone the rain of His knowledge (True Name) has been possible; in the company of friendly saints we have been enabled to meditate on True Name, thus resulting in attaining the “State of Equipoise” (Sahej). The Lord has bestowed on us this benevolence of His own.(1)

This has been stated in the hymn as follows :—

Majh Mahala 5 (Page 104)

“Hukami varsan lagai meha. Sajan sant mil Naam japeha. Sital sánt sahej sukh páya thandh paíee prabh aapai jiu.”(1)

ਮਾਝ ਮਹਲਾ ੫ (ਪੰਨਾ ੧੦੪)

“ਹੁਕਮੀ ਵਰਸਣ ਲਾਗੈ ਮੇਹਾ ॥ ਸਾਜਨ ਸੰਤ ਮਿਲਿ ਨਾਮੁ ਜਪੇਹਾ ॥
ਸੀਤਲ ਸਾਂਤਿ ਸਹਜ ਸੁਖੁ ਪਾਇਆ ਠਾਢਿ ਪਾਈ ਪ੍ਰਭਿ ਆਪੇ ਜੀਉ ॥੧॥”

(v) Then Guru Nanak Dev has proclaimed vide Maru Mahala 1 (Page 1037) in cantos 9, 10, 11, 12, 13 and 14 as follows :—

“Very few persons attain the merchandise of Truth, which is possible only by being united with the perfect Guru. But it is the Guru-minded person (Gurmukh) who follows the dictates of the Lord as per His Will, and then merges with the Lord.(9)

This human being has been brought into this world through the Lord’s Will and then merges with Him only through His Will. The Whole world appears to be functioning as per the Lord’s Will. The heaven Earth or Netherlands are all controlled by Lord’s Will while the power of the Lord is realised by following the Lord’s Will.(10)

It is through the Lord’s Will that the Earth is supported by the Great bull (as per Hindu belief) and even the air, water and skies are all supported as per the Lord’s Will. The Lord, through His Will, has created and sustained the universe with His might and created the worldly drama also as per His Will.(11)

Then the skies are supported by the Lord’s Will without any other support and all the beings on lands, oceans and the three worlds are functioning as per His Will. It is through the Lord’s Will that he perceives and sustains the world at all times. (While taking breath or morsel of food).(12)

The Lord has created the ten incarnations (like Ram and Krishna) as per His Will, including the gods and demons, who were created without any count. The persons, who follow the Lord's Will, are received with honour in the Lord's presence and united with Him through the boon of True Name.(13)

All the Yugas (ages) including the change over (after doom's day) are controlled by the Lord's Will. The Lord, who has created the whole universe in a certain system is the True Master and bestows salvation to persons blessed with His Grace, as such the sidhas are governed in their meditation by the Lord's Will.(14)

The hymn is stated in original as :—

Maru Mahala 1 (Page 1037)

Sacha souda virla ko paié. Poora SatGur milai milaié. Gurmukh hoiai so hukam pachhanai manai hukam samaida.(9)

.....
 “Hukmai jug chhatih gudarai, hukmai sidh sadhik vicharai.
 Aap Nath nathi sabh ja ki bakhsai mukat karainda”.(14)

ਮਾਰੂ ਮਹਲਾ ੧ (ਪੰਨਾ ੧੦੩੭)

ਸਚਾ ਸਉਦਾ ਵੀਰਲਾ ਕੋ ਪਾਏ ॥ ਪੂਰਾ ਸਤਿਗੁਰ ਮਿਲੈ ਮਿਲਾਏ ॥੯॥

.....
 ਹੁਕਮੇ ਜੁਗ ਛਤੀਹ ਗੁਦਾਰੇ ॥ ਹੁਕਮੇ ਸਿਧ ਸਾਧਿਕ ਵੀਚਾਰੇ ॥
 ਆਪ ਨਾਥ ਨਥੀ ਸਭ ਜਾ ਕੀ ਬਖਸੇ ਮੁਕਤਿ ਕਰਾਇਦਾ ॥੧੪॥

(vi) Furthermore Guru Nanak Dev has ordained as follows :—

Sorath Mahala 1 (Page 636)

“Jini Satgur sevia piarai tin kai sath tarai.

.....
 Pát parvana sach ka piarai Naam sachá nísán.
 aya likh lai javna piarai hukami hukam pachhan.
 Gur bin hukam na boojhiai piarai sachai sachá taan.(3)
 hukamai ander nimiá piarai hukamai udhar majhar.
 hukamai ander jamiá piarai udhou sir kai bhaar.
 Gurmukh dargeh janiai piarai chalai karaj saar.(4)
 hukamai ander aya piarai hukamai jado jaié.
 hukamai banh chlaieeai piarai manmukh laié sajaié.
 hukmai sabad pachhaniai piarai dargeh paidha jaié.(5)

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੬੩੬)

ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਪਿਆਰੇ ਤਿਨ ਕੇ ਸਾਥ ਤਰੇ ॥

ਪਤਿ ਪਰਵਾਨਾ ਸਾਚ ਕਾ ਪਿਆਰੇ ਨਾਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥
ਆਇਆ ਲਿਖਿ ਲੈ ਜਾਵਣਾ ਪਿਆਰੇ ਹੁਕਮੀ ਹੁਕਮੁ ਪਛਾਣੁ ॥
ਗੁਰ ਬਿਨੁ ਹੁਕਮੁ ਨ ਬੂਝੀਐ ਪਿਆਰੇ ਸਾਚੇ ਸਾਚਾ ਤਾਣੁ ॥੩॥
ਹੁਕਮੈ ਅੰਦਰਿ ਨਿਮਿਤਾ ਪਿਆਰੇ ਹੁਕਮੈ ਉਦਰ ਮਝਾਰਿ ॥
ਹੁਕਮੈ ਅੰਦਰਿ ਜੰਮਿਆ ਪਿਆਰੇ ਊਧਉ ਸਿਰ ਕੈ ਭਾਰਿ ॥
ਗੁਰਮੁਖਿ ਦਰਗਹ ਜਾਣੀਐ ਪਿਆਰੇ ਚਲੈ ਕਾਰਜ ਸਾਰਿ ॥੪॥
ਹੁਕਮੈ ਅੰਦਰਿ ਆਇਆ ਪਿਆਰੇ ਹੁਕਮੇ ਜਾਦੋ ਜਾਇ ॥
ਹੁਕਮੇ ਬੰਨ੍ਹ ਚਲਾਈਐ ਪਿਆਰੇ ਮਨਮੁਖਿ ਲਹੈ ਸਜਾਇ ॥
ਹੁਕਮੇ ਸਬਦਿ ਪਛਾਣੀਐ ਪਿਆਰੇ ਦਰਗਹ ਪੈਧਾ ਜਾਇ ॥੫॥

Which means : O dear friend! The persons, who are in possession of a permit of Lord's True Name as an authority are to be received with honour in this world and the next world. O dear friend ! The person, who has been born in this world has to die one day alongwith details of their doings maintained by Chitar Gupat. (Accountants of Dharam Raj) as such we should follow the dictates of the Lord, (the Lord's Will). O friend ! In fact, without the Guru's guidance, we cannot follow the Lord's Will, as everything is controlled by the Lord Himself.(3)

O dear friend ! The body of this human being is also created as per Lord's Will by the conjugal union of the parents, and then the body is sustained under His dictates. O friend ! This body is born upside down as per Lord's Will. The Guru-minded persons are received with honour in the Lord's court, having spent this life successfully as they have achieved the ideal of life, alongwith salvation.(4)

O dear friend ! It is with Lord's Will that the human being is born in this World and then proceeds to the next world after death as per Lord's Will. The self-willed persons are (taken to) thrown into hell in bondage by the Yama; where they get punished. The Guru-minded persons have realised the Lord as per His Will and are given roles of honour and received with acceptance in the Lord's Presence.(5)

Under the second pillar of Lord's Will (Hukam) the following topics are also discussed under the sub-headings (a) to (g) as shown :—

- (a) Mind (Mán)
- (b) Maya (Worldly falsehood)
- (c) Egoism (homain)
- (d) Worldly Pleasures and Pain (Sukh-Dukh)
- (e) Blessed & Rejected ones (Suhagan & Dohagan)
- (f) Death (Physical & Spiritual)
- (g) Unshorn Hair (Keshas)

(a) MÁN (MIND)

The mind of an individual plays a very important (key) role in the functioning of an individual, whereas the Guru exhorts us to curb the wanderings of the mind, so that the individual could enjoy peace and tranquillity, thus leading to a congenial atmosphere for the recitation of True Name or for singing the praises of the Lord. This is possible only, if we follow the Guru's teachings without any questioning, with complete self-surrender to the Lord's Will.

(i) Guru Nanak Dev has stated in Japji (Pouri 28) Page 24 "Mán jeetai jag jeet."

‘ਮਨ ਜੀਤੈ ਜਗ ਜੀਤ’

Which means that if an individual could gain victory over his mind, thus curbing its wanderings, then he would have won over the whole world. If an individual could keep a control over his mind, he would not be indulging in activities, leading him astray from the path of Truth and righteousness.

(ii) Then Guru Nanak Dev has stated vide Asa M—1 Tituka (Page 354) "Mán ka andhla maya ka bandh. kheen kharab hovai nit kandh."(2)

ਆਸਾ ਮਹਲਾ ੧ ਤਿਤੁਕਾ॥ (ਪੰਨਾ ੩੫੪)

ਮਨ ਕਾ ਅੰਧੁਲਾ ਮਾਇਆ ਕਾ ਬੰਧੁ॥ ਖੀਨ ਖਰਾਬ ਹੋਵੈ ਨਿਤ ਕੰਧ॥੨॥

Which means :—I am fully engulfed by the darkness of ignorance and worldly falsehood (Maya), being controlled by the bondage of worldly falsehood and wandering like a lost person. My body also suffers privations due to my being engrossed in the vices of greed.

(iii) Then Guru Amar Das (3rd Nanak) has directed vide M-3 (Rag Sorath Vaar M-4) (Page 645) as follows :—

Mankumkh mán ajit hai doojai lagai jaié.
tis nu sukh supnai nahi dukhai dukh vihaié.

.....

ਮਹਲਾ ੩ (ਪੰਨਾ ੬੪੫)

ਮਨਮੁਖ ਮੰਨੁ ਅਜਿਤੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ॥
ਤਿਸ ਨੋ ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਦੁਖੈ ਦੁਖਿ ਵਿਹਾਇ॥

.....

Which means : It is rather difficult to win over the hearts of faithless persons, as they are always engrossed in dual-mindedness and undergo lot of sufferings as they cannot enjoy peace and tranquillity of mind even in their dreams.

.....

(iv) Furthermore Guru Amar Das (3rd Nanak) has stated vide Asa Mahala 3 Chhant Ghar 3 (Page 441) in the 5th stanza as follows :—

O my mind ! Try to realise your true worth as you are a personification of the Lord Himself, so try to appreciate your origin, forgetting all other worldly involvements.

O my mind ! The Lord is always with you, so enjoy the bliss of life by meditating on True Name, through the Guru's guidance. Once you realize the truth about your origin and get unison with the Lord through self-realization you will know the secret of this life, and the cycle of births and deaths. You will also get over your dual-mindedness, once you attain the Lord through the Guru's guidance,

and your mind will get stabilised in the Lord's love and devotion. O Nanak! Listen and accept my saying that this mind is a representative of the Lord, and the light of the Lord only shines within you; so try to realize the Lord's secrets and appreciate your origin.(5)

The original version of the hymn is :

“Mán tu joat sarup hain apna mool pachhan.

mán har ji terai naal hai gurmati rang maan.

.....
mán sánt aieye vaji, vadhaiee ta hoa parvan.

euo kehai Nanak mán tu joat sarup hain apna mool pachhan.”(5)

ਆਸਾ ਮਹਲਾ ੩ ਛੰਤ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੪੪੧)

“ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥

.....
ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਤਾ ਹੋਆ ਪਰਵਾਣੁ ॥

ਇਉ ਕਹੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥੫॥”

(v) Furthermore Guru Amar Das (the 3rd Nanak) has proclaimed in Raga Vadhans (Page 538) that with an impure and filthy mind, everything else is equally impure (dirty) as by washing the body alone, the mind cannot be purified.

Let us, therefore, O my mind ! recite only Lord's True Name as the Guru has blessed us with this Treasure of True Name. (Pause-1)

The filth of the mind is not cast away including the dirt of egoism by practising various yogic exercises or Sidhás (mendicant's) rituals for controlling the senses, including meditation or giving alms.(2)

In fact, without the Guru's guidance and Guru's support, there is no other mode of action to curb this wandering mind. Finally the mind gets purified by getting rid of the filth of worldly love and its attachments. (4-1)

While the original hymn (Shabad) is as follows :

Vadhans Mahala 3, Ghar 1 (Page 558)

‘ik Onkar Satgur prasad’

mán mailai sab kichh maila tán dhotai mán hachha na hoiai.
eh jagat bharam bhulaiya virla boohjhai koiai.(1)

Jap mán merai tu eko naam.

Satgur diá mo kou eho nidhan. (Pause-1)

Sidhan ke ásan ji sikhai indri vas kar kamaié.

mán ki mael na utrai homain mael na jaié.(2)

.....
Bhanat Nanak Satgur kou mildo marai

Gur kai sabad phir jivai koiai.

Mamta ki mál utrai eh mán hachha hoiai.(4-1)

ਵਡਹੰਸ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੫੫੮)

॥੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ ॥

ਇਹ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ਬਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥੧॥

ਜਪਿ ਮਨ ਮੇਰੇ ਤੂ ਏਕੋ ਨਾਮੁ ॥ ਸਤਿਗੁਰ ਦੀਆ ਮੋ ਕਉ ਏਹੁ ਨਿਧਾਨੁ ॥ ਰਹਾਉ ॥

ਸਿਧਾ ਕੇ ਆਸਣ ਜੇ ਸਿਖੇ ਇੰਦ੍ਰੀ ਵਸਿ ਕਰਿ ਕਮਾਇ ॥

ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ ॥੨॥

.....
ਭਣਤਿ ਨਾਨਕੁ ਸਤਿਗੁਰ ਕਉ ਮਿਲਦੋ ਮਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਫਿਰਿ ਜੀਵੈ ਕੋਇ ॥

ਮਮਤਾ ਕੀ ਮਲੁ ਉਤਰੈ ਇਹੁ ਮਨੁ ਹਛਾ ਹੋਇ ॥੩॥੧॥

(vi) Then Bhagat Kabir has stated vide Rag Sorath bani Bhagat Kabir ji ki (Page 656) as follows :—

“Kah Kabir ab janiá. Jab janiá tou mán maniá.

mán manai log na patijai. Na patijai tou kia keejai.” (3-7)

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੬੫੬)

“ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ॥ ਜਬ ਜਾਨਿਆ ਤਉ ਮਨੁ ਮਾਨਿਆ ॥

ਮਨ ਮਾਨੇ ਲੋਗੁ ਨ ਪਤੀਜੈ ॥ ਨ ਪਤੀਜੈ ਤਉ ਕਿਆ ਕੀਜੈ ॥੩॥੭॥

Which means : “O Kabir ! Now we have realized the Truth and with this realization the mind has become stabilised and we have attained peace and tranquillity of mind. However, what could

we do, if the world does not believe but we are fully satisfied ? So why should we worry any more ? (3-7)

(vii) Then Bhagat Kabir has explained vide Rag Bhairon Bani Bhagtan ki Kabir jiu Ghar-1 (Page 1161) with a beautiful simily about the mind's position in the human being with the following hymn (verse) :

“Kiu leejai gadh banka bhaiee. Devar kot or tevar khaiee.
(Pause-1)

.....
Bhagwat bheer sakat simran ki kati kaal ki phasi.
Dás Kameer cháriou garh uper raj lieou abnasi”. (6-9-17)

ਭੈਰਵੀ ਬਾਣੀ ਭਗਤਾ ਕੀ॥ ਕਬੀਰ ਜੀਉ ਘਰੁ ੧॥ (ਪੰਨਾ ੧੬੧)

ਕਿਉ ਲੀਜੈ ਗਢੁ ਬੰਕਾ ਭਾਈ॥ ਦੇਵਰ ਕੋਟ ਅਰੁ ਤੇਵਰ ਖਾਈ॥੧॥ ਰਹਾਉ॥

.....
ਭਗਵਤ ਭੀਰਿ ਸਕਤ ਸਿਮਰਨ ਕੀ ਕਟੀ ਕਾਲ ਕੀ ਫਾਸੀ॥

ਦਾਸੁ ਕਮੀਰੁ ਚੜਿਓ ਗੜੁ ਉਪਰਿ ਰਾਜੁ ਲੀਓ ਅਬਿਨਾਸੀ॥੬॥੧੭॥

O Brother ! How to gain victory over this fort, (human body) with dual-mindedness as its fort and with the three-pronged Maya (worldly falsehood) as its moat ? (Pause-1)

O Lord ! What should I do, having no power or strength to win this fort, having five vices like sexual desires and twenty-five types of Maya like egoism and jealousy surrounding this fort ?(1)

This fort has sexual desires as its main pillars, with joy and sorrow as its entrance and sins or virtues as its doors. This fort has anger as its Prime minister with the mind as its king ruling everything.(2)

This fort cannot be won over, since it has worldly desires as its arrows in the packet and taste along with worldly attachments as the protective device and crude intelligence as the bow to be used against an attack ?(3)

Then we have used the bullet of knowledge in the cannon for attacking this fort with Lord's love as the ammunition and concentration of mind as another rocket. The fort was taken over by one onslaught only, with Lord's knowledge and light as the fire which set the ammunition on fire.(4)

With Truth and contentment as my supports I broke open the twin doors of sins and virtues. Then I caught hold of the mind, with the help of the Guru and company of holy saints, the king of this fort.(5)

Thus with the support of the Lord and True Name, I cut across the bondage of the god of death and the fear of death. O Kabir! Then this servant of the Lord climbed the fort of this body, attaining the Lord's unison as the kingdom of heaven. (6-9-17)

(viii) Then Guru Amar Das (the 3rd Nanak has ordained us to seek the depth of this mind vide Bhairon Mahala 3 (Page 1128) saying :

“Iss mán kou koiee khojoh bhaiee.”

ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ॥

ਮਨੁ ਖੋਜਤ ਨਾਮੁ ਨਉਨਿਧਿ ਪਾਈ॥ ਰਹਾਉ॥

The main theme of this hymn is as follows :

“The person who has over-powered his dual-mindedness is a true Yogi or Muni (mendicant) and then contemplates on the Lord alone having controlled his dual-mindedness.(1)

O Brother! Try to seek and understand the secret and value of this mind! By attaining self-realisation, we could acquire all the nine treasures of this world, (the True Name.) (Pause-1)

The Lord-creator has created this world on the foundation of worldly attachment and then through this attraction of worldly pleasures the Lord has made us forsake the truth, the Lord Himself.(2)

This mind is the back-bone of this body and soul and whosoever realises the truth about this mind, attains the Lord through His Will.(3)

.....
O Nanak! Whosoever realises the secret of life, becomes an embodiment of the Lord Himself, who is above the effects of (Maya) worldly falsehood. (6-5)

(ix) Furthermore Guru Amar Das has stressed vide Malar Mahala 3 Ghar 2 (Page 1261) as follows :

“eh mán girhi ke eh mán udási.

ke eh mán ávarn sada avnasi. Ke eh mán chanchal

ke eh mán bairagi, iss mán kou mamta kithoh lági.(1)

Pandit iss mán ka karoh bichar. avar ke bohta preh uthaveh bhar. (Pause-1)

ਮਲਾਰ ਮਹਲਾ ੩ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੧੨੬੧)

ਇਹੁ ਮਨੁ ਗਿਰਹੀ ਕਿ ਇਹੁ ਮਨੁ ਉਦਾਸੀ ॥

ਕਿ ਇਹੁ ਮਨੁ ਅਵਰਨੁ ਸਦਾ ਅਵਿਨਾਸੀ ॥

ਕਿ ਇਹੁ ਮਨੁ ਚੰਚਲੁ ਕਿ ਇਹੁ ਮਨੁ ਬੈਰਾਗੀ ॥

ਇਸੁ ਮਨੁ ਕਉ ਮਮਤਾ ਕਿਥਹੁ ਲਾਗੀ ॥੧॥

ਪੰਡਿਤ ਇਸੁ ਮਨ ਕਾ ਕਰਹੁ ਬੀਚਾਰੁ ॥

ਅਵਰੁ ਕਿ ਬਹੁਤਾ ਪੜਹਿ ਉਠਾਵਹਿ ਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥

Which means :—(It is rather difficult to decipher) whether this human mind is (of a) house holder or a mendicant (detached person) or is it imperishable or faces death like others, is this mind wandering (all over) or is it remaining detached and aloof ; it is not clear from where this mind has got engrossed in worldly attachment ?(1)

O Pandit! (learned man)! Let us first deliberate and ponder over the state of this mind, as it is futile to study a lot (of books) which amounts to carrying unnecessary load on your head. (Pause-1)

.....
O Nanak ! No one has any control over his functioning as he is not capable of acting on his own, but the person, bestowed with the Lord's Grace, attains salvation. Then such a person sings the praises of the Lord all the time and attains a state of mind, which is not realised by studying Vedas and Shastras even. (5-1-10)

("Guru's views on Real dancing")

(x) Guru Amar Das (the 3rd Nanak) has ordained his followers to enjoy 'dancing' (according to his way of thinking), vide the following hymn in a beautiful manner.

Gujri Mahala 3, Ghar 1 (Page 506)

'ik Onkar Satgur prasad'

Nirat kari eh mán nachaiee. Gur prasadi aap gavaiee.

Chit thir rakhai se mukat hovai jo ichhai soiee phal paiee.(1)

Naach ré mán Gur kái ágai. Gur kai bhánai nacheh ta sukh páveh antai jam bhou bhagai. (Pause-1)

ਗੁਜਰੀ ਮਹਲਾ ੩ ਘਰੁ ੧॥ (ਪੰਨਾ ੫੦੬)

॥੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਨਿਰਤਿ ਕਰੀ ਇਹੁ ਮਨੁ ਨਚਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈ॥

ਚਿਤੁ ਥਿਰੁ ਰਾਖੇ ਸੇ ਮੁਕਤਿ ਹੋਵੈ ਜੋ ਇਛੀ ਸੋਈ ਫਲੁ ਪਾਈ॥੧॥

ਨਾਚੁ ਰੇ ਮਨ ਗੁਰ ਕੈ ਆਗੈ॥

ਗੁਰ ਕੈ ਭਾਣੈ ਨਾਚਹਿ ਤਾ ਸੁਖੁ ਪਾਵਹਿ॥ ਅੰਤੇ ਜਮ ਭਉ ਭਾਗੈ॥ ਰਹਾਉ॥

.....
ਸੋਈ ਨਾਚਹਿ ਜੇ ਤੁਧੁ ਭਾਵਹਿ ਜਿ ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰੀ॥

ਕਹੁ ਨਾਨਕ ਸੇ ਸਹਜ ਸੁਖੁ ਪਾਵਹਿ ਜਿਨ ਕਉ ਨਦਰਿ ਤੁਮਾਰੀ॥੧੦॥੧॥੬॥

Which means :—“O Brother ! The dance of the mind before the Lord (surrendering the mind to Lord’s Will) is the only worthwhile dance, as the person with a stable mind only could attain salvation by getting rid of one’s egoism through the Guru’s guidance (1).

O my mind ! If you want to dance, then dance to the tune of the Guru, as by following the Guru’s guidance you will attain the bliss of life and the fear of the god of death (Yama) will also be cast away. (Pause)

The True saint dances to the tune of Lord’s Will as the Lord enables such persons to develop His love. Thus such a person sings the praises of the Lord listening to His message, and leads his mind on the path of Lord’s love and worship through the Lord’s Grace.(2)

Such a person then dances to the tune of Lord’s Will by ridding himself of worldly falsehood (Maya) day and night, and enjoys the eternal bliss in waking from the slumber of ignorance.(3)

All the sidhas, gods and men dance around in worldly love and involvements while munis (mendicants) are engrossed in the ego of their knowledge.(4)

O True Master ! The whole world comprising all the (Khands

and Brahmands) continents and regions are dancing engrossed in the three-pronged Maya (Worldly falsehood) but the dance of the persons engaged in your love is worthwhile, in fact all the beings of the world are dancing (engrossed) in worldly falsehood.(5)

O Lord ! The Guru-minded persons, imbued with the love of the Guru's word, are dancing to Your tunes and such persons are true saints, who follow Your Will.(6)

.....
Many people are engrossed in the love of worldly falsehood and dance to its tunes, but very few persons contemplate on Truth.(8)

.....
O Lord ! The persons, who meditate on the Guru's word through the Guru's guidance, dance to the tunes of the Lord and are engaged in His worship. O Nanak! The persons, blessed with Your Grace, enjoy the bliss of life. (10-1-6)

So the true and worthwhile Dance consists in dancing to the tune of the Lord's Will, getting rid of one's egoism and the entanglements of Maya (worldly falsehood) in preference to the worldly classical dances.

(b) MAYA (WORLDLY FALSEHOOD)

This is the most important factor in the life of the human being, which plays a key role in the life of an individual, whether he makes a success of the human tenure or loses the battle of life, being under its magic spell.

The existence of this Maya (Worldly falsehood) is very essential for the running of this worldly drama; once this is eliminated from the worldly scene, the whole world would come to a grinding halt. Now the question arises what constitutes Maya, and how to meet its challenges in life. The three facets of Maya are its three-pronged influences (Rajo, tamo and sato) i.e. lust for power, greed and partial peace. To attain the Lord's unison we have to get above the effects of this three-pronged Maya and attain the fourth stage of bliss, the state of equipoise (sahej) where there was no joy or grief, no comforts or discomforts, a state of equilibrium, in whatever condition the Lord keeps us, we accept it without a murmur.

(i) Guru Amar Das (3rd Nanak) has explained the position of Maya in the following hymn beautifully.

Maru Mahala 3 (Page 1049)

Para (10) says—

“Maya agan jalai sansarai. Gurmukh nivarai sabad vichaari
antar sánt sada sukh paya Gurmati Naam lijai hai.”(10)

ਮਾਰੂ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੦੪੯)

(ਅੰਕ ੧੦) :

“ਮਾਇਆ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰੈ ॥ ਗੁਰਮੁਖਿ ਨਿਵਾਰੈ ਸਬਦਿ ਵੀਚਾਰੈ ॥

ਅੰਤਰਿ ਸਾਂਤਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮਤੀ ਨਾਮੁ ਲੀਜੈ ਹੇ ॥੧॥”

Which means : ‘The whole world is burning in the fire of worldly desires and worldly falsehood but the Guru-minded persons have got rid of the love of this worldly falsehood (Maya) by following (meditating on) the Guru’s word. The Guru-minded persons have

attained peace and tranquillity of mind and have enjoyed the bliss of life by reciting True Name through the Guru's guidance.

(ii) Further more saint Kabir has stated vide Para 13 of Bhairon' Kabir jiu ghar 1 (Page 1160) as follows :

“Jal meh meen maya ke beidhai.
deepak patung maya ke chhedai.
Kaam maya kunchar ko biapai.
bhoingam bhring maya meh khapai.(1)
Maya aisi mohini bhaiee.
jetai jia tetai dehkáiee. (Pause-1)

.....
Koh Kabir jis udhar tis maya.

Tab chhootai jab sadhu paya. (5-5-13)

ਜਲ ਮਹਿ ਮੀਨ ਮਾਇਆ ਕੇ ਬੇਧੇ ॥ ਦੀਪਕ ਪਤੰਗ ਆਇਆ ਕੇ ਛੇਦੇ ॥
ਕਾਮ ਮਾਇਆ ਕੁੰਚਰ ਕਉ ਬਿਆਪੈ ॥ ਭੁਇਅੰਗਮ ਭ੍ਰਿੰਗ ਮਾਇਆ ਮਹਿ ਖਾਪੈ ॥੧॥
ਮਾਇਆ ਐਸੀ ਮੋਹਨੀ ਭਾਈ ॥ ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਡਹ ਕਾਈ ॥੧॥ ਰਹਾਉ ॥

.....
ਕਹਿ ਕਬੀਰ ਜਿਸੁ ਉਦਰੁ ਤਿਸੁ ਮਾਇਆ ॥ ਤਬ ਛੂਟੈ ਜਬ ਸਾਧੂ ਪਾਇਆ ॥੧॥੧੩॥

Which means : The fish in water is also swayed by the efforts of Maya (worldly falsehood) and the wasp also dies on the lamp under the same spell of Maya.

The elephant is swayed by his sexual desires on the sight of a female elephant (of paper) under the effect of this Maya and the snake under the spell of music or the wasp due to his love of good smell loses his life under the effects of worldly falsehood.

O Brother ! This Maya (worldly falsehood) is so beautiful that all the beings are enamoured under its spell, thus losing their lives. (Pause-1)

.....
The gods are also affected by Maya, even the oceans, god Indra, or earth are all working under the effects of Maya. O Kabir! whosoever has a stomach to fill, (satisfy) or functions under the effects of Maya, but one could get rid of this worldly falsehood in the company of holy saints. (5-5-13)

(iii) Guru Nanak Dev has explained very clearly the position

of Maya (worldly falsehood) with regards to human life as follows :—

Parbhati Astpadian Mahala-1 (Page 1341)

“The worldly falsehood of dual-mindedness has enamoured the human mind into foolish beliefs and the human being, engrossed in the false worldly greed, has wasted this life in fruitless efforts. This worldly falsehood (Maya) has caught hold of the human mind in its bondage whereas the True Guru has protected the human being from the clutches of Maya (worldly falsehood) by inculcating the efficacy of True Name.(1)

Neither the mind is controlled nor the worldly falsehood (Maya) is completely eliminated but the person who has made an effort, could only appreciate it and cross this ocean of life successfully by meditating on the Guru’s Word. (Pause-1)

This is given in the original hymn as below :

Parbhati Astpadian Mahala-1 biphas (Page 1341)

ik Onkar SatGur Prasad

Dubidha bouri mán bourayá. Jhoothai lalach janam gavaya.
lapat rehi phunn bandh na paya. Satgur rakhai Naam dhiraya.(1)
Na mán marai na Maya marai. jin kichh kiya soiee janai sabad
vichar bhou sagar tarai. (Pause-1)

ਪ੍ਰਭਾਤੀ ਅਸਟਪਦੀਆਂ ਮਹਲਾ ੧ ਬਿਭਾਸ ॥ (ਪੰਨਾ ੧੩੪੧)

॥ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਦੁਬਿਧਾ ਬਉਰੀ ਮਨੁ ਬਉਰਾਇਆ ॥ ਝੂਠੈ ਲਾਲਚਿ ਜਨਮੁ ਗਵਾਇਆ ॥
ਲਪਟਿ ਰਹੀ ਫੁਨਿ ਬੰਧੁ ਨ ਪਾਇਆ ॥ ਸਤਿਗੁਰ ਰਾਖੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥੧॥
ਨਾ ਮਨੁ ਮਰੈ ਨ ਮਾਇਆ ਮਰੈ ॥ ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਣੈ
ਸਬਦੁ ਬੀਚਾਰਿ ਭਉ ਸਾਗਰੁ ਤਰੈ ॥੧॥ ਰਹਾਉ ॥

(iv) Then Guru Tegh Bahadur has exhorted us to rid oneself of the effects of Maya vide Rag jaijavanti Mahala 9 (Page 1351) as follows :

O Man ! Try to recite the True Name of the Lord all the time as this is the only fruitful function in this life which would be

helpful at the end. Let us take refuge at the lotus-feet of the Lord, leaving the love of the worldly falsehood (Maya). Let it be clearly understood that the worldly pleasures are all transient and unreal, including all the grandeur of worldly possessions. (Pause-1)

The original hymn says :—

“Ram simar Ram simar eho terai kaaj hai. Maya ko sung tiag prabh jooki saran laag. jagat sukh maan mithiá jhoothai sabh saaj hai. (Pause-1)

ਰਾਗੁ ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੧੩੪੧)

ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥

ਮਾਇਆ ਕੋ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭੁ ਜੂਕੀ ਸਰਨਿ ਲਾਗੁ ॥

ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੇ ਸਭ ਸਾਜੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

(v) Guru Nanak Dev has proclaimed vide Ramkali Mahala 1 Dakhni Onkar (Page 930) vide para 6 as follows :

“Iss kartai kou kiu geh rakhou aphriou tuliou na jaiee. Maya ké devanai prani jhooth thagouri paiee. lab lobh mohtaj vigootai ib tab phir pachhtaiee, ek sarevai ta gát mit pavai avan ján rehaiee.”(6)

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਦਖਣੀ ਓਅੰਕਾਰ ॥ (ਪੰਨਾ ੯੩੦)

॥੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥ ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥

.....
ਇਸੁ ਕਰਤੇ ਕਉ ਕਿਉ ਗਹਿ ਰਾਖਉ ਅਫਰਿਓ ਤੁਲਿਓ ਨ ਜਾਈ ॥

ਮਾਇਆ ਕੇ ਦੇਵਾਨੇ ਪ੍ਰਾਣੀ ਝੂਠਿ ਠਗਉਰੀ ਪਾਈ ॥

ਲਬਿ ਲੋਭਿ ਮੁਹਤਾਜਿ ਵਿਗੂਤੇ ਇਸ ਤਬ ਫਿਰਿ ਪਛੁਤਾਈ ॥

ਏਕੁ ਸਰਵੈ ਤਾ ਗਤਿ ਨਿਤਿ ਪਾਵੈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ ॥੬॥”

Which means : How could we attain and hold on to the love of the Lord creator, who is formless, limitless and beyond evaluation by us ? The whole world is madly engrossed in the love of the worldly falsehood (Maya) and all are completely engulfed by this (magical plant) Maya. Thus they suffer due to their love and greed for Maya, though they have to repent later here and hereafter. But

when they serve the Lord-sublime (with love and devotion) they could attain salvation, getting rid of the cycle of rebirths.(6)

(vi) Then Bhagat Kabir has declared vide Rag Asa (Page 480) as follows :—

“Sarpani te uper nahi baliá. jin Brahma bisan mahadeou chhaliá.(1) Már maar sarpani nirmal jal paithi. Jin tribhavan dasialai Gur parsad dithi. (Pause-1)”

ਆਸਾ ਇਕਤੁਕੇ ੪ (ਕਬੀਰ ਜੀ) (ਪੰਨਾ ੪੮੦)

ਸਰਪਨੀ ਤੇ ਉਪਰਿ ਨਹੀ ਬਲੀਆ ॥

ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਛਲੀਆ ॥੧॥

ਮਾਰੁ ਮਾਰੁ ਸ੍ਰਪਨੀ ਨਿਰਮਲ ਜਲਿ ਪੈਠੀ ॥

ਜਿਨਿ ਤ੍ਰਿਭਵਣੁ ਡਸੀਅਲੇ ਗੁਰ ਪ੍ਰਸਾਦਿ ਡੀਠੀ ॥੧॥ ਰਹਾਉ ॥

ਇਹ ਬਸਤੀ ਤਾ ਬਸਤ ਸਰੀਰਾ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਸਹਜਿਤਰੇ ਕਬੀਰਾ ॥੫॥੧੯॥

Which means : There is no other power superior to the snake of (Maya) worldly falsehood, as it has ensnared even gods like Brahma, Vishnu and Shiva into its fold.(1)

The serpernt of Maya has been successful in controlling everyone in its sweep and onslaught, but it has lost its effectiveness on reaching the holy congregations and it has become harmless. I have realized the true form of this snake through the Guru's Grace and have found that it has lost its effectiveness in creating any stir among holy congregations. (Sadh Sangat). Though it had controlled everyone in the three worlds. (Pause-1)

O Kabir ! We could cross and swim across this ocean of life sucessfully and with ease (in a state of equipoise) though the Guru's Grace. (5-6-19)

(vii) Further more Guru Arjan Dev (5th Nanak) has made amply clear that with the Guru's support one could cast away the evil effects of Maya, vide Rag Asa (Page 394) as follows :—

“Mathai trikuti drist karoor. bolai kour’a jehba ki phoor. Sada bhukhi pir janai dur.(1) aisi istri ik Ram upaiee. Un sabh jag khaiya, hum Gur rakhai merai bhaiee. (Pause)

ਆਸਾ ਮਹਲਾ ੫ (ਪੰਨਾ ੩੬੪)

ਮਾਥੇ ਤ੍ਰਿਕੁਟੀ ਦ੍ਰਿਸਟਿ ਕਰੂਰਿ॥
 ਬੋਲੈ ਕਉੜਾ ਜਿਹਬਾ ਕੀ ਫੂੜਿ॥
 ਸਦਾ ਭੁਖੀ ਪਿਰੁ ਜਾਨੈ ਦੂਰਿ॥੧॥
 ਐਸੀ ਇਸਤ੍ਰੀ ਇਕ ਰਾਮਿ ਉਪਾਈ॥
 ਉਨ ਸਭੁ ਜਗੁ ਖਾਇਆ ਹਮੁ ਗੁਰਿ ਰਾਖੈ ਮੇਰੇ ਭਾਈ॥੨॥

Which means : The person, who is working under the influence of the three unsteady lines on the forehead (like the three pronged Maya) speaks very crude and unpleasant language (which is the filth of the tongue). Such a person is always hungry with worldly desires for more possessions and considers the Lord-spouse a distant entity.(1) Such a woman (attractive) called Maya has been created by the Lord, who has devoured the whole world, but O Brother! I have been saved by the Guru’s support. (Pause)

This worldly falsehood (Maya) had enamoured the whole world with its deceptive and magical power (like the magic plant); infact, this Maya has ensnared even gods like Brahma, Vishnu and Shiva. But the Guru-minded persons, who are immersed in True Name, have been saved and acclaimed with honour.(2)

.....
 O Nanak ! The Guru has saved me from the clutches of worldly falsehood (Maya) with His helping hand. (14-2-96)

(viii) Furthermore Guru Arjan Dev (the 5th Nanak) has beautifully narrated the enamouring effect of Maya on everyone, as follows :—

Dhanasari Mahala-5 (Page 672)

Vadai vadé Rajan or bhuman ta ki trisan na boojhi. lapat rehai maya rung matai lochan kachhu na soojhi.(1)

Bikhia meh kin hi tripat na paiee. jiou pavak eedhan nahi dhrapai bin har kaha aghaiee. (Pause)

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੭੨)

ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ ॥

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

ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਹੀ ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ ॥

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

Which means : The greatest of kings or landlords have never been satiated with worldly possessions as their worldly desires have never been satisfied (with fire of desires quenched) as they had always been engrossed in the love of worldly falsehood (Maya) without realising with their eyes the false and unreal nature of (temporary) these things.(1)

O Brother ! No one has ever been satiated with the enjoying of vicious worldly pleasures, just as the fire is never satisfied with the logs of wood and seeks more of wood all the time. Similarly one never gets satiated with the True Name of the Lord, and the saints always continue reciting True Name all the time. (Pause)

(c) *HOMAIN (EGOISM)*

Egoism is the biggest hurdle in the man's spiritual development and realization of Truth or the Lord-sublime. This is one malady which is bestowed on human beings only, as confirmed by

(i) Guru Arjan Dev (the 5th Nanak) in Rag Bhairou as follows :—

Bhairou Mahala 5 (Page 1140)

“Homain rog manmukh kou dina. Kaam rog maigal bas lina.
Drist rog pach moiai patunga. Naad rog khap gai ai kuranga. (1)
Jo jo deesai so so rogi. rog rehat mera satgur jogi. (Pause-1)

.....
Parbrahm jis kini dayá. Bah pakar rogon kadh liá. tutai bandhan
sadh sung paya. Koh Nanak Gur rog mitáya.” (4-7-20)

ਭੈਰਉ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੧੪੦)

ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ ॥ ਕਾਮ ਰੋਗਿ ਪੈਮਲੁ ਬਸਿ ਲੀਨਾ ॥
ਦ੍ਰਿਸਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ ਪਤੰਗਾ ॥ ਨਾਦ ਰੋਗੁ ਖਪਿ ਗਏ ਕੁਰੰਗਾ ॥੧॥
ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ ॥ ਰੋਗੁ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ ॥੧॥ ਰਹਾਉ ॥

.....
ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ ਕੀਨੀ ਦਇਆ ॥ ਬਾਹੁ ਪਕੜਿ ਰੋਗਹੁ ਕਢਿ ਲਇਆ ॥
ਤੂਟੇ ਬੰਧਨ ਸਾਧ ਸੰਗੁ ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਰੋਗੁ ਮਿਟਾਇਆ ॥੪॥੭॥੧੨੦॥

Which means : The Lord has bestowed the malady of egoism on the human being, just as the elephant is suffering with the ailment of sexual urges. The moth loses its life being burnt due to its love for the lamp (flame), whereas the deer faces death because of its love for the musical sound of the hunter's drum. (1)

Everyone, seen around us, is suffering from some ailment, except the True Guru (True Lord), who is beyond or above these maladies. (Pause-1)

.....
The Lord saves and protects the person, bestowed with His Grace, and benevolence, by grasping him with the arms and

protecting him from this ailment. Once the individual joins the company of holy saints, he gets emancipated from the worldly bondage. O Nanak ! The Guru enables us to get rid of our malady of egoism and ignorance, through His Grace."

(ii) Then Guru Nanak Dev has ordained in Asa ki Vaar (Page 466) as follows :—

Slok Mahala 1 (Page 466)

Hoan vitch aya hoan vitch gaya.
hoan vitch jamiá hoan vitch moyá.

.....
Nanak hukami likhiai lekh.
Jeha vaikhai teha vekh.(1)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੬੬)

ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥
ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥

.....
ਨਾਨਕ ਹੁਕਮੀ ਲਿਖੀਐ ਲੇਖੁ ॥ ਜੇਹਾ ਵੇਖਹਿ ਤੇਹਾ ਵੇਖੁ ॥੧॥

Which means : Everyone in the world is being controlled by his ego and pride, just as man is born with ego, and faces death under the effective control of ego. This man gives something to others or takes something from others under the influence of ego. Then man performs many actions leading to profits or losses in life, guided by his egoistic tendencies. He takes recourse to Truth or falsehood even under the influence of his ego only. Thus all his actions in life are controlled by egoistic tendencies.

.....
O Nanak ! The Lord has written our fate on the forehead according to our past actions as per His Will, but as we perceive the Lord. He appears to us in the same form.(1)

(iii) Then Guru Angad Dev (the 2nd Nanak) has further elaborated the above theme, as follows in Asa Ki Vaar.

Mahala 2 (Page 466)

Homain eha jaat hai homin karam kamaieh.
homain eiee bandhna phir phir joni paieh.

homain deeragh rog hai daru bhi iss mahai.
 Kirpa karai je apni ta gur ka sabad kamáieh.
 Nanak kehai sunoh janoh it sanjam dukh jáieh.(2)

ਮਹਲਾ ੨ ॥ (ਪੰਨਾ ੪੬੬)

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥
 ਹਉਮੈ ਏਹੀ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥
 ਹਉਮੈ ਕਿਥਹੁ ਊਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥
 ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥
 ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥
 ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥
 ਨਾਨਕ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥੨॥

Which means : The existence of egoism is such that everyone wants to function within its control. (So that his separate entity remains intact). then he performs such actions which bind him with the worldly falsehood.

Now the question arises, what could be the origin of this egoism, and what is its remedy ?

O Nanak ! This egoism is a great malady and its remedy lies also within it and we pass through the cycle of rebirths as per Lord's Will, based on our actions. If the Lord's Grace is showered on us, then we could follow the Guru's guidance or teachings. We could get rid of ego (homain) by following the Guru's guidance and acting on Guru's word.(2)

(iv) Then Guru Amar Das (the 3rd Nanak) has ordained as follows vide Rag Suhi (Page 768).

O Man ! The Lord, who has protected the honour of His saints throughout the Ages, would protect you also. He alone is a true saint, who follows the Guru's Will without a murmur, thus burning the egoism within. The Lord is pleased with the person, who casts away his pride and ego, through the Guru's guidance(1) This is given in the original hymn as below :—

Rag Suhi Mahala 3 Ghar 3 (Page 768)

“Bhagat jana ki har jiu rakhai jug jug rakhda aya Ram.

So bhagat jo Gurmukh hovai homain sabad jalaya Ram.
 Homain sabad jalaiya merai har bháya jis di sachi bani.
 Sachi bhagat kareh din rati Gurmukh aákh vakhani.

.....
 Nanak bhagat sohai dar sachai jini sacho sach kamaya.(1)

ਰਾਗ ਸੂਹੀ ਮਹਲਾ ੩ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੭੬੮)

॥੧੯॥ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭਗਤ ਜਨਾ ਕੀ ਹਰਿ ਜੀਉ ਰਾਖੈ ਜੁਗਿ ਜੁਗਿ ਰਖਦਾ ਆਇਆ ਰਾਮ ॥
 ਸੋ ਭਗਤੁ ਜੋ ਗੁਰਮੁਖਿ ਹੋਵੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ਰਾਮ ॥
 ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ਮੇਰੈ ਹਰਿ ਭਾਇਆ ਜਿਸ ਦੀ ਸਾਚੀ ਬਾਣੀ ॥
 ਸਚੀ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਆਖਿ ਵਖਾਣੀ ॥

.....
 ਨਾਨਕ ਭਗਤ ਸੋਹਿ ਦਰਿ ਸਾਚੈ ਜਿਨੀ ਸਚੈ ਸਚੁ ਕਮਾਇਆ ॥੧॥

It must be understood clearly from above that it is through the Guru's Word (sabad) alone that egoism is cast away. Once the egoism is gone, then the Lord gets pleased with the person, But once the person realizes the Lord's Will, then he does not take any credit on his ability or efforts as Guru Nanak has stated in Jap Ji (2) as follows :

(v) "Nanak hukamai ji bujhai ta homain kehahi na koiai."

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

Thus once one realizes and functions as per Lord's Will, then there is no question of his having any ego or pride.

(vi) Just as Bhagat Kabir has stated in Rag Gouri (Page 338) as follows :—

"Jab hum hotai tab tum nahi ab tum hoh hum nahi.

Ab hum tum ek bhai haih ekai dekhat mán patiahi.(1)"

ਗਉੜੀ ਕਬੀਰ ਜੀ (ਪੰਨਾ ੩੩੮)

ਨਿੰਦਉ ਨਿੰਦਉ ਮੋ ਕਉ ਲੋਗੁ ਨਿੰਦਉ ॥੩॥੨੦॥੭੧॥

.....
 ਰਾਜਾ ਰਾਮ ਤੂੰ ਐਸਾ ਨਿਰਭਉ ਤਰਨ ਤਾਰਨ ਰਾਮ ਰਾਇਆ ॥੧॥ ਰਹਾਉ ॥
 ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੁਮ ਨਾਹੀ ਅਬ ਤੁਮ ਹਰੁ ਹਮ ਨਾਹੀ ॥
 ਅਬ ਹਮ ਤੁਮ ਏਕ ਭਏ ਹਰਿ ਏਕੈ ਦੇਖਤ ਮਨੁ ਪਤੀਆਹੀ ॥੧॥

Which means : “When I was full of ego, I could not see anything beyond myself, as such you were very far removed from me, now you are so close to me as such there is no ego left in me.

O Lord ! Now we both have become a part of the same sublime soul and I have full satisfaction now when I find You beside me or I find Your presence within me.(1)

Guru Nanak Dev has proclaimed vide Rag Gouri Goareri (Page 222) as follows :—

Homain kartian neh sukh hoiai. Mánmat jhoothi sachá soiai. Sagal vigutai bhavai dei. So Kamavai dhur likhiá hoiai. aisa jag dekhia juari. Sabh sukh mangai Naam bisari. (Pause-1)

ਗਉੜੀ ਗੁਆਰਰੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨੨)

ਹਉਮੈ ਕਰਤਿਆ ਨਹ ਸੁਖੁ ਹੋਇ ॥ ਮਨਮਤਿ ਝੂਠੀ ਸਚਾ ਸੋਇ ॥

ਸਗਲ ਵਿਗੁਤੇ ਭਾਵੈ ਦੇਇ ॥ ਸੋ ਕਮਾਵੈ ਧੁਰਿ ਲਿਖਿਆ ਹੋਇ ॥

ਐਸਾ ਜਗੁ ਦੇਖਿਆ ਜੁਆਰੀ ॥ ਸਭਿ ਸੁਖ ਮਾਰੈ ਨਾਮੁ ਬਿਸਾਰੀ ॥੧॥ ਰਹਾਉ ॥

Which means : The person, engrossed in his egoism, will never find peace and joy as our own thinking (of mind) is falsehood and temporary, while the Lord is the only Truth. But the faithless persons always get disturbed due to their dual-mindedness, as man undertakes only those functions which are pre-destined by Lord's Will.(1)

We find this world like a big gambler who wants to enjoy all the comforts and pleasures of life, without the support of True Name. (By forsaking recitation of True Name.) (Paue-1)

(viii) Bhai Gurdas vide Vaar 29, Pouri 13, has stated :

“Homain garb nivarai gurमुख ridai garibi avai gyan mati ghat chanan, bharm agyan andher mitavai. hoiai nimana dheh pavai dargah mán nimana pavai. Khasmai soiee bhavda, khasmai da jis bhana bhavai. Sad sangat mil hukam kamavai. (13)

ਵਾਰ ੨੯ ਪਉੜੀ ੧੩ ॥ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀਐ ਗੁਰਮੁਖਿ ਰਿਦੈ ਗਰੀਬੀ ਆਵੈ ॥

ਗਿਆਨ ਮਤੀ ਘਟਿ ਚਾਨਣਾ ਭ੍ਰਮ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਮਿਟਾਵੈ ॥

ਹੋਇ ਨਿਮਾਣਾ ਢਹਿ ਪਵੈ ਦਰਗਹ ਮਾਣੁ ਨਿਮਾਣਾ ਪਾਵੈ॥
ਖਸਮੈ ਸੋਈ ਭਾਵਦਾ ਖਸਮੈ ਦਾ ਜਿਸ ਭਾਣਾ ਭਾਵੈ॥

.....
ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਹੁਕਮਿ ਕਮਾਵੈ॥੧੩॥

Which means :

Let us get rid of our egoism, and entertain humility at heart by following the Guru's guidance (teachings). Then with the Guru's knowledge there will be enlightenment of the mind (heart) which will cast away all our darkness and ignorance of the mind. Whosoever falls at the Guru's lotus-feet with humbleness, would find favour at the Lord's court. Infact, the Lord shows His pleasure and acceptance of the individual, who accepts the Lord's Will and functions as per His Will.

.....
But all this is possible, when one follow the Lord's Will in the company of holy saints (holy congregations). (13)

(d) *SUKH DUKH* (COMFORTS AND DISCOMFORTS)

Pleasure and Pain are like the two wheels of a (rath) cart in life, and the cart of life functions (moves) with the support of both. We cannot get away from any of them or pleasure and pain.

(i) Guru Nanak Dev has proclaimed vide Rag Suhi (Page 766) as follows :—

Mera Mán raata gunn ravai mán bhávai soiee. Gurki pouri sách ki sácha sukh hoiee. Sukh sehaj avai sách bhavai sach ki mát kiu talai. isnan daan sugyan majan aap achhaliou kiu chhalai.

.....
mera mán raata gunn ravai mán bhavai soiee.(1)

ਸੂਹੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੭੬੬)

ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਗੁਣ ਰਵੈ ਮਨਿ ਭਾਵੈ ਸੋਈ ॥

ਗੁਰ ਕੀ ਪਉੜੀ ਸਾਚ ਕੀ ਸਾਚਾ ਸੁਖੁ ਹੋਈ ॥

ਸੁਖਿ ਸਹਜਿ ਆਵੈ ਸਾਚ ਭਾਵੈ ਸਾਚ ਕੀ ਮਤਿ ਕਿਉ ਟਲੈ ॥

ਇਸਨਾਨੁ ਦਾਨੁ ਸੁਗਿਆਨੁ ਮਜਨੁ ਆਪਿ ਅਛਲਿਓ ਕਿਉ ਛਲੈ ॥

.....
ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਗੁਣ ਰਵੈ ਮਨਿ ਭਾਵੈ ਸੋਈ ॥੧॥

Which means : O Brother ! My mind is imbued with the Guru's teachings. By climbing the ladder of the Guru's guidance, one attains eternal bliss of life. If a person were to love True Name, he would gain the joy of life, in the fourth stage of 'Equipoise' (Sahej), as the true teachings are bound to bear their fruit, resulting in our merger with Truth.

(ii) Then Guru Arjan Dev (the 5th Nanak) has stated vide Asa Mahala 5 birharai Ghar 4 (Page 432) as follows :—

“Sukh dukh teri agya piarai dooji nahi jaié.(3)

Jo tu kraveh so kari piarai avar kichh kehan na jaié. (4)

ਆਸਾ ਮਹਲਾ ੫ ਬਿਰਹੜੇ ਘਰੁ ੪ ਛੰਤਾ ਕੀ ਜਤਿ ॥ (ਪੰਨਾ ੪੩੨)

ਸਭ ਬਿਧਿ ਤੁਮ ਹੀ ਜਾਨਤੇ ਪਿਆਰੇ ਕਿਸੁ ਪਹਿ ਕਹਉ ਸੁਨਾਇ ॥੧॥

.....

ਸੁਖ ਦੁਖ ਤੇਰੀ ਆਗਿਆ ਪਿਆਰੈ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥੩॥

ਜੇ ਤੂੰ ਕਰਾਵਹਿ ਸੋ ਕਰੀ ਪਿਆਰੈ ਅਵਰੁ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਇ॥੪॥

Which means : O dear friend ! We undergo sufferings or enjoy comforts at your behest as per Your will (Lord's Will) as there is no other power whom we could ask for such favours. (3)

O dear Lord ! We perform certain actions as directed by You, as nothing could be achieved without Your will, or dictates.

(iii) Then again Guru Arjan Dev (the 5th Nanak) has remarked vide Bilawal Mahala 5 (Page 848) as follows :

O fortunate persons ! Try to seek the Lord in the company of the holy saints. Let us always sing the praises of the Lord by developing His love in the heart. Let us always serve the Lord who helps us to fulfil all our desires.

(iv) Then again on Page 847 Guru Arjan Dev (5th Nanak) has proclaimed as follows :—

Bilawal Mahala 5 Chhant Mangal (Page 847)

ik Onkar SatGur Prasad

Slok—Sunder sánt dayal prabh sarab sukha nidhi piou. Sukh sagar prabh bhetiai Nanak sukhi hoat eh jiou.(1)

Chhant—Sukh sagar prabh paiaaeai jab hovai bhago Ram. manan maan vanjaieeai har sarni lago Ram. Nanak pou sarnaiee Ram Rai thir hoiai suhago Ram.(1)

ਬਿਲਾਵਲ ਮਹਲਾ ੫ ਛੰਤ ਮੰਗਲ ॥ (ਪੰਨਾ ੮੮੭)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ॥ ਸੁੰਦਰ ਸਾਂਤਿ ਦਇਆਲ ਪ੍ਰਭ ਸਰਬ ਸੁਖਾ ਨਿਧਿ ਪੀਉ ॥

ਸੁਖ ਸਾਗਰ ਪ੍ਰਭ ਭੇਟਿਐ ਨਾਨਕ ਸੁਖੀ ਹੋਤ ਇਹੁ ਜੀਉ ॥੧॥

ਛੰਤ ॥ ਸੁਖ ਸਾਗਰ ਪ੍ਰਭ ਪਾਈਐ ਜਬ ਹੋਵੈ ਭਾਗੋ ਰਾਮ ॥

ਮਾਨਨਿ ਮਾਨੁ ਵਢਾਈਐ ਹਰਿ ਚਰਣੀ ਲਾਗੋ ਰਾਮ ॥

ਨਾਨਕ ਪਉ ਸਰਣਾਈ ਰਾਮ ਰਾਇ ਬਿਰੁ ਹੋਇ ਸੁਹਾਗੋ ਰਾਮ ॥੧॥

Which means : The Lord-benefactor is beautiful serene (peaceful) and is our True Master, being the fountain-head of all worldly comforts and bliss. O Nanak ! This human being enjoys the eternal bliss by uniting with the ocean of virtues and bliss, the Lord.(1)

Chhant :—When we are fortunate enough, being pre-destined

by Lord's Will, we could attain the Lord, the ocean of bliss and joy. O friend! Let us rid ourselves of egoism and seek asylum at the lotus-feet of the Lord, and cast away our vicious thoughts, by leaving aside our cleverness and wisdom. O Nanak! Let us seek refuge at the lotus-feet of the Lord so that we do not get separated from the Lord-spouse.(1)

(v) Guru Arajn Dev (5th Nanak) has proclaimed in Rag Bhairon (Page 1147) as follows :

“Sukh nahi bohatai dhan khatai.
Sukh nahi paikhai nirat natai.
Sukhj nahi boh des kamaie.
Sarab sukha(n) har har gunn gaié.(1)

.....
Koh Nanak tumari sarnaiee.
jiu bhavai tiu rakhoh gusaiee.”(4-28-41)

ਭੈਰਉ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੧੪੭)

ਸੁਖੁ ਨਾਹੀ ਬਹਤੈ ਧੰਨਿ ਖਾਟੈ ॥ ਸੁਖੁ ਨਾਹੀ ਪੇਖੈ ਨਿਰਤਿ ਨਾਟੈ ॥
ਸੁਖੁ ਨਾਹੀ ਬਹੁ ਦੇਸ ਕਮਾਏ ॥ ਸਰਬ ਸੁਖਾ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਏ ॥੧॥
ਸੁਖ ਸਹਜ ਆਨੰਦ ਲਹਹੁ ॥ ਸਾਧ ਸੰਗਤਿ ਪਾਈਐ ਵਡਭਾਗੀ
ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਹਹੁ ॥੧॥ ਰਹਾਉ ॥

.....
ਕਹੁ ਨਾਨਕ ਤੁਮਰੀ ਸਰਣਾਈ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਹੁ ਗੁਸਾਈ ॥੪॥੨੮॥੪੧॥

Which means : “We cannot feel happy by earning more money or rejoice at seeing lot of fun and frolic or dances. Neither can we have peace of mind by having control over many countries but we could surely enjoy all the bliss of life by singing the praises of the Lord.(1)

O Brother ! We could enjoy peace, eternal bliss and tranquillity of mind through a peaceful living. It is only through great fortune that we get the company of the holy saints, and recite Lord's True Name with the 'Guru's guidance. (Pause-1)

.....
O Nanak! I seek refuge at the lotus-feet of the Lord, and pray for his protection as it pleases Him.” (4-28-41)

(vi) Bhagat Kabir has classified in Rag suhi Bani Sri Kabir jiu and other Bhaktas. Kabir ké. (Page 792)

Dukh sukh kar kai kutambh jivāya. marti bār iksar dukh
paya.”(2)

ਰਾਗਸੂਹੀ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਤਥਾ ਸਭਨਾ ਭਗਤਾ ਕੀ

॥ ਕਬੀਰ ਕੇ ॥ (ਪੰਨਾ ੭੬੨)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਵਤਰਿ ਆਇ ਕਹਾ ਤੁਮ ਕੀਨਾ ॥ ਰਾਮ ਕੋ ਨਾਮੁ ਨ ਕਬਹੂ ਲੀਨਾ ॥੧॥

ਦੁਖ ਸੁਖ ਕਰਿ ਕੈ ਕੁਟੰਬੁ ਜੀਵਾਇਆ ॥ ਮਰਤੀ ਬਾਰ ਇਕਸਰ ਦੁਖੁ ਪਾਇਆ ॥੨॥

Which means : The persons, who have maintained and looked after the needs of their family members with lot of hardships and sufferings, have undergone greater suffering at the time of their death.(2)

(vii) Guru Arjan Dev (the 5th Nanak) has further explained the root cause of suffering vide Rag Majh (Page 98) as follows :—

Dukh tadé ja visar javai. bhukh viapai boh bidh dhāvai.

hirdai naam dei nirmal kiai Nanak rung rasala jiou. (4-8-15)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੮)

ਦੁਖ ਤਦੇ ਜਾ ਵਿਸਰਿ ਜਾਵੈ ॥ ਭੁਖ ਵਿਆਪੈ ਬਹੁ ਬਿਧਿ ਧਾਵੈ ॥

ਸਿਮਰਤ ਨਾਮੁ ਸਦਾ ਸੁਹੇਲਾ ਜਿਸ ਦੇਵੈ ਦੀਨ ਦਇਆਲਾ ਜੀਉ ॥੧॥

ਹਿਰਦੈ ਨਾਮੁ ਦੇ ਨਿਰਮਲ ਕੀਏ ਨਾਨਕ ਰੰਗਿ ਰਸਾਲਾ ਜੀਉ ॥ ੪ ॥੮ ॥੧੫ ॥

Which means : Whenever we forget the Lord, we undergo various forms of sufferings, as we crave for more worldly possessions, being discontented, and we wander around collecting more wealth in an endless effort. O Benevolent Lord ! When you bestow your True Name through your Grace on us, then we feel happy and contented by inculcating Your True Name.(1)

I am delighted and offer myself as a sacrifice to the True Guru, who has cut off my chains of bondage. O Nanak! The Lord has cleansed my mind of all evil designs and sins by bestowing True Name on me, and purifying my heart, thus granting me perfect bliss of life. (4-8-15)

(e) SOHAGAN AND DOHAGAN
(Wedded Woman And Separated Woman)

Guru Nanak Dev has clarified the distinction between the blessed ones (faithfuls) and the Rejected ones (faithless) by referring to the example of Wedded and separated woman.

(i) Guru Ram Das (the 4th Nanak) has explained the definition of Sohagan (enjoying conjugal bliss) in the following hymn :

Vadhans Mahala 4 (Page 561)

Mera har prabh sunder main saar na jani. hoan har prabh
 chhod doojai lobhani. hoan kiu kar pir kou milio iāni. (1)

Jo pir bhavai so suhagan sāiee pir kou milai siani. (Pause-1)

.....
 tu pir gunnvanta hoau oagunnāra. main nirgunn bakhas Nanak
 vaicharā. (5-2)

ਵਡਹੰਸ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੫੬੧)

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੁੰਦਰੁ ਮੈ ਸਾਰ ਨ ਜਾਣੀ ॥

ਹਉ ਹਰਿ ਪ੍ਰਭੁ ਛੋਡਿ ਦੂਜੈ ਲੋਭਾਣੀ ॥

ਪਿਰ ਕਉ ਮਿਲਉ ਇਆਣੀ ॥੧॥

ਜੋ ਪਿਰ ਭਾਵੈ ਸਾ ਸੋਹਾਗਣਿ ਸਾਈ ॥

ਪਿਰ ਕਉ ਮਿਲੈ ਸਿਆਣੀ ॥੧॥ ਰਹਾਉ ॥

.....
 ਜਿਨ ਪਿਰੁ ਰਾਵਿਆ ਸਾ ਭਲੀ ਸੁਹਾਗਣਿ ॥

ਸੇ ਮੈ ਗੁਣ ਨਾਹੀ ਹਉ ਕਿਆ ਕਰੀ ਦੁਹਾਗਣਿ ॥੩॥

ਨਿਤ ਸੁਹਾਗਣਿ ਸਦਾ ਪਿਰੁ ਰਾਵੈ ॥

ਮੈ ਕਰਮ ਹੀਣ ਕਬ ਹੀ ਮਲ ਲਾਵੈ ॥੪॥

ਤੂ ਪਿਰੁ ਗੁਣਵੰਤਾ ਹਉ ਅਉਗਣਿਆਰਾ ॥

ਮੈ ਨਿਰਗੁਣ ਬਖਸਿ ਨਾਨਕ ਵੇਚਾਰਾ ॥੫॥੨॥

Which means : My beloved Lord is really beautiful and charming but I was such a fool that I could never appreciate His Greatness or true worth. I was always engrossed in the worldly

falsehood (Maya), having forgotten the Lord-spouse.(1)

Would anyone tell me how could a fool like me unite with my beloved Lord ? The wife, who wins over the love and acceptance of her spouse, could be considered as the wedded-wife of her beloved and she alone could unite with her beloved spouse. (Paue-1)

.....
(Just as only the fortunate wedded woman enjoys the bliss of her spouse) There are very few Guru-minded persons, who have enjoyed the bliss of a unison with the Lord-spouse. But I do not possess any good qualities or virtues, as such I am just like a discarded (separated) wife. How could I enjoy the bliss of a spiritual unison with the Lord ?(3)

The Guru-minded person always enjoys the bliss of life in the unison with the beloved Lord-spouse just as a wedded wife enjoys the conjugal bliss of her spouse. I am such an unfortunate person that I am not sure even if the Lord-spouse would accept me in His clasp.(4)

O Lord ! May I become worthy of your Grace and enjoy the bliss of your unison ! (5-2)

Just as a wedded wife enjoys the conjugal bliss of her spouse, provided she finds acceptance with her beloved, similarly a human being could enjoy the bliss of a unison with the Lord, provided he finds acceptance at the Lord's court, by following the Lord's Will. But a dual-minded faithless person, always going against the Will of the Lord, would not find acceptance at His Court, as such he would not enjoy the bliss of Lord's unison.

(ii) Then Guru Nanak Dev has ordained vide Rag Suhi (Page 762) as follows :

“Tud gunn mein sabh argunna ik Nanak ki ardas jiu. Sabh rati sohagani, main dohagan káíee raat jiu.”(1)

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਕੁਚਰੀ ॥ (ਪੰਨਾ ੭੬੨)

“ਤੁਧੁ ਗੁਣ ਮੈ ਸਭਿ ਅਵਗਣਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ ॥

ਸਭਿ ਰਾਤੀ ਸੋਹਾਗਣੀ ਮੈ ਦੋਹਾਗਣਿ ਕਾਈ ਰਾਤਿ ਜੀਉ ॥੧॥”

Which means : O Nanak ! My only supplication to the Lord is that I do not possess any qualities while the Lord is a personification

of virtues only. May the Lord bestow this separated person, (like the deserted wife from the spouse), having no experience of the Lord's love, (while all the wedded women were enjoying conjugal bliss in the company of their spouses), with sometime in His company to enjoy Lord's bliss. My whole life has been a sheer waste. May the Lord grant me the boon of His company for a short while even (a moment) so as to gain the bliss of life through His Grace ! (1)

(iii) Furthermore Guru Nanak Dev has proclaimed vide Vaar Suhi M-1 (Page 790) as follows :—

“Sabhai kantai ratian mein dohagan kit. main tan avgan eitrai khasam na pherai chit.(3)

M-1 : “Hoan balhari tin kou sifat jina kai vaat. Sabh raati sohagani ik mein dohagan raat.(4)

(ਵਾਰ ਸੂਹੀ ਕੀ) ਸਲੋਕ ਮਹਲਾ ੧

ਸਤਿਗੁਰ ਭੀਖਿਆ ਦੇਹਿ ਮੈ ਤੂੰ ਸੰਮ੍ਰਥ ਦਾਤਾਰੁ ॥

ਮ: ੧ ॥ ਸਭੇ ਕੰਤੈ ਰਤੀਆ ਮੈ ਦੋਹਾਗਣਿ ਕਿਤੁ ॥

ਮੈ ਤਨਿ ਅਵਗਣ ਏਤੜੇ ਖਸਮੁ ਨ ਫੇਰੇ ਚਿਤੁ ॥੩॥

ਮ: ੧ ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਸਿਫਤਿ ਜਿਨਾ ਕੈ ਵਾਤਿ ॥

ਸਭਿ ਰਾਤੀ ਸੋਹਾਗਣੀ ਇਕ ਮੈ ਦੋਹਾਗਣਿ ਰਾਤਿ ॥੪॥

Which means : O Nanak ! The Lord is the only spouse of all the human beings, and all the beings seen in the company of the holy saints in the world are the partners of the Lord-Spouse. All the Guru-minded persons are immersed in the Lord-spouse, being imbued with the love of the Lord.

M-1 :—All other Guru-minded persons are also seen as friends imbued with the Lord's love, whereas I am the only unfortunate person without the presence of my Lord-spouse (like a woman separated from her spouse) so where will I get enlisted or in which category will I be considered ? I have so many flaws and shortcomings within me that even the Lord-spouse will not care to look at me.(3)

M-1 :—I would offer myself as a sacrifice to the Guru-minded

persons, who are always busy in singing the Lord's praises. All others are the blessed spouses of the Lord, having imbibed His love, whereas I am unfortunate being devoid of His love.

O friend! May the Lord make my life also fruitful by bestowing His love, on this deserted and discredited person ! (like the deserted woman, winning the love of her spouse.)(4)

The Guru has depicted the human being as the beloved of the Lord-spouse, but depending on his actual behaviour, he falls into the category of either sohagan (Gurmukh) wedded wife or dohagan (Deserted wife) Manmukh.

It should be remembered by the human being that he had been separated from the Lord-spouse since ages and this is a chance presented to him to gain unison with the Lord-spouse, there by being a sohagan.

But most of us remain in the category of deserted wife (dohagan) as we do not make use of this human life as a means of reconciliation with the Lord-spouse, thus being accepted as His truly wedded wife, enjoying the bliss of His conjugal love.

(f) DEATH

Whosoever is born in this world, has to face death one day, sooner or later.

(i) Guru Nanak Dev has described the inevitability of death in Sorath Rag (Page 595) as follows :—

Sorath Mahala 1 Ghar 1 Choupadé (Page 595)

“Sabhna marna aya vaichhora sabhna. Puchhoh jaie sianiá agai milian kinah. jin mera sahib visarai vadri vedan tinah.(1) bhi salahioh sachha soiai ja ki nadir sada sukh hoiai. (Pause)”

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ, ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ
ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸੋਰਠ ਮਹਲਾ ੧ ਘਰ ੧ ਚਉਪਦੇ (ਪੰਨਾ ੫੯੫) ॥

ਸਭਨਾ ਮਰਣਾ ਆਇਆ ਵੇਛੋੜਾ ਸਭਨਾਹ ॥

ਪੁਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਆਗੈ ਮਿਲਣ ਕਿਨਾਹ ॥

ਜਿਨ ਮੇਰਾ ਸਾਹਿਬ ਵੀਸਰੈ ਵਡੜੀ ਵੇਦਨ ਤਿਨਾਹ ॥੧॥

ਭੀ ਸਾਲਾਹਿਹੁ ਸਾਚਾ ਸੋਇ ॥

ਜਾਕੀ ਨਦਰਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਰਹਾਉ ॥

.....
ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥

ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ ॥

ਅਗੈ ਗਏ ਨ ਮੰਨੀਅਨਿ ਮਾਰਿ ਕਢਹੁ ਵੇਪੀਰ ॥੧॥

As per Lord's Will death has to be faced by every human being at some stage of life. Guru Nanak Dev has clarified in the above hymn as follows :

“All the beings, who are born in this world, have to face death surely (one day), being separated from their-dear ones, you may ask some wise men whether there will be any chance of meeting those separated ones in the next world or not. In any case, all those persons, who have forsaken the Lord, face lot of suffering and tribulations.(1)

Let us recite the True Name of the Lord and worship the

Lord-benefactor, who blesses us with all the benedictions through His Grace. (Pause)

.....
O Nanak ! This human being gets caught in the bondage of worldly falsehood based on his own sins or vicious actions and gets into the noose of Yama, while with virtuous deeds he could cast away all his afflictions. In fact, such good actions or virtues only help the individual in the end. But the persons, without the support of the Guru, are not received with honour in the Lord's presence, and are discarded by everyone, and never find peace of mind.(4-1)

(ii) The answer to the problem of death has been furnished by Guru Amar Das vide Rag Sorath (Page 604) as follows :—

Sorath Mahala 3 (Page 604)

“Sabad maroh phir jivoh sad hi ta phir maran na hoiee. Amrit Naam sada man meetha sabdai pavai koiee.”(3)

ਸੋਰਠ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੦੪)

ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਬਹੁਤਾ ਦੁਖੁ ਲਾਗਾ ਜੁਗ ਚਾਰੇ ਭਰਮਾਈ ॥

.....
“ਸਬਦਿ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਈ ॥

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਮਨਿ ਮੀਠਾ ਸਬਦੇ ਪਾਵੈ ਕੋਈ ॥੩॥

.....
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਦਰਗਹ ਜਾਪਹਿ ਸੋਈ ॥੪॥੧੧॥”

Which clarifies beautifully how to rid oneself of the torture of the noose of death by following the Guru's guidance.

“O Brother ! Let us attain humility through the Guru's Word (let us plunge ourselves in meditation of the Guru's word) so that we may enjoy immortality and never have to face our spiritual death. But there are some fortunate persons, who are blessed with the nectar of True Name through the Guru's word by the Lord's munificence.(3)

O Nanak! The Lord has reserved this boon of True Name with Himself and bestows only on those persons, He is pleased with.”(4-1)

The physical death will have to be faced by everyone, but we

should get rid of the “spiritual death” in this life itself, by following the formula given above by Guru Amar Das. (3rd Nanak).

(iii) Guru Arjan Dev (5th Nanak) has explained in Bavan Akhri (Rag Gouri) (Page 253) as follows :—

Slok : “At sunder kuleen chatur mukh gyani dhanwant. Mirtak kehiai Nanaka jeh preet nahi bhagwant.”

ਸਲੋਕ ॥ “ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਗਿਆਨੀ ਧਨਵੰਤ ॥

ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥੧॥”

Which means : “If someone were beautiful, had a good family back-ground, or someone were highly intelligent, learned or wealthy. O Nanak ! Consider that person as worthless as a dead body, if he did not develop any love for the Lord in his heart.”(1)

We have to face the onslaughts of “spiritual death” in this life, which could be done away bravely by developing true love of the Lord-sublime as according to the Guru any individual, without developing the love of the Lord, is as good as a dead person and this problem has to be faced with the help of the Guru’s word.

Physical death is the normal end of human life, but we suffer from spiritual death in this life itself.

(g) KESHAS (Unshorn Hair)

Guru Gobind Singh had ordained while transforming the Sikhs into Khalsa Panth that His followers will henceforth wear unshorn hair, so as to give them a distinct entity.

The Khalsa was required to maintain five symbols viz. kará, kachha, kanga, kirpan and keshas, as described by a poet as follows :—

“Nishane sikhi een panj harfé kaaf.

hargiz na bashad een panj maaf.

kara kardo kachh kanga bidan.

Bina kesh hetch ast jumla nishan.”

“ਨਿਸ਼ਾਨੇ ਸਿਖੀ ਈ ਪੰਜ ਹਰਫੇ ਕਾਫ਼

ਹਰਗਿਜ਼ ਨ ਬਾਸ਼ਦ ਈ ਪੰਜ ਮਾਫ਼

ਕੜਾ ਕਾਰਦੇ ਕਾਫ਼ ਕੰਘਾ ਬਿਦਾਨ

ਬਿਥਾ ਕੇਸ਼ ਹੇਚ ਅਸਤ ਜੁਮਲਾ ਨਿਸ਼ਾਨ”

Which means the symbols of Sikhism comprise of five Ks which include an iron bangle, kirpan (sword), underwear, a comb and kesh, but without the keshas (uncut hair) all other symbols are meaningless. (of no consequence).

So it was made incumbent for a transformed Sikh (after initiation) into the Khalsa Panth by taking amrit (baptism). Now people have made religion as a matter of convenience, whereas true religion is not a matter of convenience but faith in the Guru, which necessitates certain obligations and restrictions on the part of the disciple, to have a sense of belongingness by adhering to a certain uniform and code of conduct with certain do's and don't's.

There are two parts of an individual viz physical and spiritual.

The objective of an individual in life is not purely spiritual, that is to attain unison with the Prime-soul; but also to fulfil certain other social, political, ethical, aesthetical obligations which might impose certain restrictions on the individual, (physical restrictions) to attain uniformity of purpose.

Guru Gobind Singh imposed on the Khalsa certain social and political obligations apart from the spiritual needs of the soul.

Now the basic philosophy under Lord's Will (hukam) is that the Master's ordains are to be accepted in good faith, without any questioning, and then only the disciple (devotee) could be considered to be true to his faith, and to the master. Now Guru Gobind Singh made 'Keshas' as a physical necessity of an individual to conform to the rule of the Khalsa belongingness. The disciple, to be a true follower of the Guru, is required to submit to his 'Will' (ordains) with complete self-surrender which does not leave him any choice of keeping unshorn hair or not, as it was made imperative. Just as after Guru Gobind Singh's mortal life, it was made compulsory for the sikh to have full faith in Sri Guru Granth Sahib, (Guru's word) as Sabad Guru, and the Guru gave it as a 'command' saying "Sabh Sikhian ko hukam hai Guru maniou Granth."

Similarly it was an ordain of the Guru for the Sikhs to have a certain identity of their own to be a part of 'Khalsa Panth' by maintaining unshorn Hair, all other symbols, being secondary.

Now these symbols were not to be considered as part of "spiritual requirements" as enshrined in Guru Granth Sahib, which were meant for spiritual upliftment of the Guru's followers.

But to meet certain socio-political obligations, just as opposing the oppression of any oppressor in any form was the duty of the Khalsa alongwith his spiritual attainment through the Guru's word, by following the dictates of Guru Granth Sahib.

So both the functions of an individual, physical and moral, necessitated the imposition of certain restrictions, leading to the birth of a saint-soldier, the Khalsa.

(a) As a saint, he is to follow the dictates of Guru Granth Sahib, the Guru's word, as the living Guru of the Khalsa.

(b) As a soldier, he is required to wear a certain uniform to belong to the Khalsa force for challenging any type of.

Oppression on the weak from any corner (source). Let us not forget the motto of Guru Gobind Singh as enshrined in Dasam Granth, which will be our guide in the physical world (for socio-economical duties).

“Deh Shiva bar mohai ehai shubh karman te kabhun na taroon.
Na daroon or soan jab jaie laron nische kar apni jeet karoon.
Or Sik hoan apnai hi mán ko eh lalach Hoan gunn ton uchroon.
Jab av ki audh nidhan banai at he rán mein tab jhoojh maroon.”

“ਦੇਹ ਸ਼ਿਵਾ ਬਰ ਮੋਹੈ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋਂ।

ਨਾ ਡਰੋਂ ਅਰ ਸੋ ਜਬ ਜਾਏ ਲਰੋਂ ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋਂ।

ਅਰ ਸਿਕ ਹੋਨ ਅਪਨੇ ਹੀ ਮਨ ਕਉਂ ਇਹ ਲਾਲਚ ਹਉਂ ਗੁਨ ਤੋਂ ਉਚਰੋਂ।

ਜਬ ਆਵ ਕੀ ਔਧ ਨਿਧਾਨ ਬਨੇ ਅਤ ਹੀ ਰਣ ਮੈਂ ਤਬ ਜੂਝ ਮਰੋਂ॥”

Which means :

“O Lord ! May I be blessed with this boon (in life) not to fight shy of performing good deeds and whenever I would proceed to the battle field, let me face the enemy without fear and fight with this faith, that I will surely come out successful in this battle (of life). May I guide my mind (through Guru's Grace) to perform and think of good deeds only ! When my end comes near, I would prefer to die fighting in the battle field.”

With this motto before a Sikh, it becomes essential for him to maintain his identity with unshorn Hair “as a Khalsa”

CHAPTER—III

SAT SANGAT (HOLY CONGREGATIONS)

Sat Sangat or holy congregations form a very important part in the life of a Sikh. (Guru's follower).

(i) Guru Nanak Dev has defined the (Sat Sangat) holy congregations as follows :—

Sri Rag Mahala 1 Ghar 3 (Page 72)

“Sat Sangat kaisi janiai. Jithai eko Naam vakhaniai. eko Naam hukam hai Nanak, satgur dia bujhaié jiu.”(5)

॥ ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੭੧-੭੨)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੋਗੀ ਅੰਦਰਿ ਜੋਗੀਆ ॥ ਤੂੰ ਭੋਗੀ ਅੰਦਰਿ ਭੋਗੀਆ ॥

ਤਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਸੁਰਗਿ ਮਛਿ ਪਇਆਲਿ ਜੀਉ ॥੧॥

.....

ਸਤ ਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥

ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥੫॥

.....

ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਕਹੁ ਨਾਨਕ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥੨॥੧॥

Which means : “How am I to describe the (Sat Sangat) “True assembly of saints” ? Except as the place of worship, where only True Name of the Lord is being recited.

O Nanak ! The Lord has betowed on us “His Edict of True Name “only, which has been understood by me through the Guru's guidance only.”

The third pillar of Sikhism is “Sat Sangat” or “Holy congregations” or “Assembly of Holy saints” wick is the only source of inspiration for reciting True Name which leads us towards unison with the Lord.

‘Meditation’ in seclusion was very prevalent in India, but an individual's effort at concentration (single handed) at the Lord-sublime by meditating on Him leads one towards egoism or egoistic

tendencies. But the Lord's realization is possible only when this egoism, "I-am-ness", is got rid of completely. The Guru has declared.

(ii) "Homain jaíee tá(n) kant samáíee." i.e. the Lord will reveal Himself in the body (soul) where egoism (I-am-ness) has been cast away completely.

The soul and Prime-soul are both present within the human body, but separated from each other by a thin wall of egoism. Now this wall of egoism could only be eliminated or destroyed provided an individual follows the Lord's Will with complete self-surrender. This has already been explained under (second) pillar II. Now the place, best suited for eliminating this thin wall (partition) of separation between the soul and Prime-soul is the 'holy congregations' (Sat Sangat).

It is the 'holy congregations' or the 'assembly of holy saints', which will help us to rid ourselves of egoism by getting in touch with holy saints, who are engaged in the recitation of True Name. Now egoism could be alleviated only by becoming the dust of holy saints or getting in touch with the holy dust of the lotus-feet of the saints, present in the holy congregations. The main benefit, gained in the company of holy saints, is the negation of one's self, (I-am-ness). Unless one gets over one's ego of self-importance, even while meditating on the True Lord in seclusion; but in a holy congregation, there are so many others, who are much better qualified to gain unison with the Lord, as Guru Nanak Dev has suggested in Rag Suhi Mahala 1 (Kuchaji) (Page 762) as follows :—

(iii) "Munjh kuchaji amavan dosrai hoan kiun soh ravan jaou jiu. ik du ik charandian koun janai mera Nao jiu."

Which clarifies that "How could I approach my Lord-spouse for enjoying His company when I possess no qualities, having all the flaws and shortcomings in me, which cannot be accounted for, just like the wedded woman forsaking her spouse. Infact, the Lord-spouse has many more beautiful beloved ones (devotees) surrounding Him to placate Him. Who would know my name even ? (as I may be completely unknown there).

In the holy congregations (Sat Sangat) I, as an individual, have no separate entity which helps one to rid oneself of the sense of

egoism as stated above, while there are many more devotees, much better suited to gain unison with the Lord, as compared to me, who is full of flaws and shortcomings.

(iv) Then Guru Ram Das (4th Nanak) has ordained as follows :—

Rag Suhi Mahala 4 Ghar 1 (Page 731)

“Sat sangat utam satgur kerī gunn gavai har prabh ke. har kirpa dhar mailoh. Sat sangat hum dhoveh pug jan ke.”(2)

ਰਾਗ ਸੂਹੀ ਮਹਲਾ ੪ ਘਰੁ ੧ (ਪੰਨਾ ੭੩੧)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨਿ ਰਾਮ ਨਾਮੁ ਆਰਾਧਿਐ ਗੁਰੁ ਸਬਦਿ ਗੁਰੁ ਗੁਰ ਕੇ ॥

“ਸਤ ਸੰਗਤਿ ਉਤਮ ਸਤਿਗੁਰ ਕੇਰੀ ਗੁਨ ਗਾਵੈ ਹਰਿ ਪ੍ਰਭ ਕੇ ॥

ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਮੇਲਹੁ ਸਤ ਸੰਗਤਿ ਹਮ ਧੋਵਹੁ ਪਗ ਜਨ ਕੇ ॥੨॥

Which means : Such Guru-minded persons sing the praises of the Lord in the company of the holy saints (True Guru). O Lord ! May we be bestowed with the company of holy saints through your grace so that we could wash the lotus-feet of the holy saints.(2)

(v) Furthermore Guru Amar Das (the 3rd Nanak) has proclaimed vide Rag Maru (Page 1068) that “we cannot realize the value of the true company of holy saints without the Guru’s guidance and thus cannot cross this ocean of life successfully. The soul of such a Guru-minded person, who sings the praises of the Lord in the state of equipoise day and night, is merged by the Lord with His Prime-soul.”(12)

It is important to note clearly that the meeting between the follower and the Guru, through the Grace of the Lord, can only be arranged in the company of holy saints (holy congregations) or Sat Sangat. The Guru abides in the company of holy saints, in fact, the Lord also abides there only as stated by the Guru.

“Vitch sangat har prabh vasai jiu.”

“ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭ ਵਸੈ ਜੀਉ ॥”

(vi) Then Guru Ram Das (the 4th Nanak) has termed the Sat Sangat as the place of learning vide kánre ki vaar Mahala 4 Pouri (8) (Page 1316) as follows :

“Har agam agochar agam har kiun har har darsan pikha. Kachh vakhar hoiai so varniai tis roop na rikha. jis bujhaie aap bujhaie dei

soiee jan dikha. Sat sangat Satgur chatsal hai jit har gunn sikha.
dhan dhan so rasna dhan kar dhan so padha satguru jit mil har
likha.”(8)

ਪਉੜੀ (ਕਾਨੜੇ ਕੀ ਵਾਰ ਮਹਲਾ ੪) (ਪੰਨਾ ੧੩੧੬)

ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਅਗਮੁ ਹਰਿ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਿਖਾ॥
ਕਛੁ ਵਖਰੁ ਹੋਇ ਸੁ ਵਰਨੀਐ ਤਿਸੁ ਰੂਪੁ ਨ ਰਿਖਾ॥
ਜਿਸੁ ਬੁਝਾਏ ਆਪਿ ਬੁਝਾਇ ਦੇਇ ਸੋਈ ਜਨੁ ਦਿਖਾ॥
ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਚਟਸਾਲ ਹੈ ਜਿਤੁ ਹਰਿ ਗੁਣ ਸਿਖਾ॥
ਧਨੁ ਧੰਨੁ ਸੁ ਰਸਨਾ ਧੰਨੁ ਕਰ ਧੰਨੁ ਸੁ ਪਾਧਾ
ਸਤਿਗੁਰੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਲਿਖਾ॥੯॥

Which means : “How could we perceive that limitless Lord, who is beyond our comprehension and too deep for a probe ? The Lord is without any form, sign or symbol and cannot be described by us, as he does not possess any particular form (shape). The person, who is blessed with Lord’s Grace is enabled to perceive the Lord, and realises the secret of the Lord, if it pleases Him.

The company of holy saints (Sat sangat) is the place of learning (school) where we could learn the knowledge of the Lord, including His virtues. Blessed is the tongue, including the hands, and we salute the teacher also, in whose company we could try to describe the indescribable Lord.”(8)

(vii) Then Guru Arjan Dev has classified the importance of Sadh Sangat (holy congregations) vide Rag Basant (Page 1182) as follows :—

“Tis tu save jin tu kia. tis aradh jin jiou diá.

.....
je loreh sada sukh bhaiee. Sadhu sangat gureh bataiee.
uha japiai kewal Naam. Sadhu sangat pargram.(3)

.....
Nanak Gur mil gaié gunnna.”(4-8)

ਬਸੰਤ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੧੧੮੨)

ਤਿਸੁ ਤੂ ਸੇਵਿ ਜਿਨਿ ਤੂ ਕੀਆ॥ ਤਿਸੁ ਅਰਾਧਿ ਜਿਨਿ ਜੀਉ ਦੀਆ॥

.....
ਜੇ ਲੋੜਹਿ ਸਦਾ ਸੁਖ ਭਾਈ॥ ਸਾਧੂ ਸੰਗਤਿ ਗੁਰਹਿ ਬਤਾਈ॥

.....
ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਉਤਮ ਧੁਨਾ ॥ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਗਾਇ ਗੁਨਾ ॥੪॥੮॥

Which means : O Man ! Let us serve the Lord who has created us and worship Him, who has blessed us with this 'body and soul'. Let us become slaves (devotees) of the True Master, and recite True Name.(1)

It is the fortunate person alone, pre-destined by the Lord's Will, who attains the highest state of bliss in life. (Pause-1)

.....
O Brother ! If you are in search of permanent peace and joy, then the company of holy saints is the only answer, as revealed by the Guru. The company of holy saints enables us to cross the ocean of life successfully. O Nanak ! The greatest knowledge of man comprises self-realisation and meditation of the Lord, which is the true worship. The greatest worship consists of singing His praises, and we could always worship Him in the company of the Guru, (in holy congregations). (4-8)

(viii) Guru Amar Das (the 3rd Nanak) has brought out clearly the mode of holy congregations in Rag Maru (Page 1068) as follows :—

Satgur bajhoh sangat na hoiee.
bin sabdē paar na paie koiee.
sehjai gunn gavai din rāti joti jot milaya. (12)

ਮਾਧੂ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੦੬੮)

ਨਦਰੀ ਭਗਤਾ ਲੈਹੁ ਮਿਲਾਏ ॥ ਭਗਤ ਸਲਾਹਨਿ ਸਦਾ ਲਿਵ ਲਾਏ ॥

.....
ਸਤਿਗੁਰ ਬਾਝਹੁ ਸੰਗਤਿ ਨ ਹੋਈ ॥ ਬਿਨੁ ਸਬਦੈ ਪਾਰ ਨ ਪਾਏ ਕੋਈ ॥
ਸਹਜੇ ਗੁਣ ਗਾਵਹਿ ਦਿਨੁ ਰਾਤੀ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਆ ॥੧੨॥

Which means : We cannot realise the value of the true company of holy saints without the Guru's guidance and thus are unable to cross this ocean of life successfully. The soul of such a Guru-minded person, who sings the praises of the Lord in the state of equipoise day and night is merged by the Lord with His Prime-soul.(12)

(ix) Then again Guru Nanak Dev has stated beautifully vide Ramkali ki Vaar (Page 956) as follows :—

Slok Mahala 1 (Ramkali ki vaar) (Page 956)

“Sarwar hans dhuré hi mela, Khasmai evai bhána. Sarvar ander hira moti so hansa ka khana. bagula kaag na rehaiee sarvar je hovai at sianá.

.....
Sach kamané sacho paieeai koorai koori mana. Nanak tin ko satgur miliya jina dhuré peya parvana.” (1) (21).

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਰਾਮਕਲੀ ਕੀ ਵਾਰ) (ਪੰਨਾ ੯੫੬)

ਸਰਵਰ ਹੰਸ ਧੁਰੇ ਹੀ ਮੇਲਾ ਖਸਮੈ ਏਵੈ ਭਾਣਾ ॥

ਸਰਵਰ ਅੰਦਰਿ ਹੀਰਾ ਮੋਤੀ ਸੋ ਹੰਸਾ ਕਾ ਖਾਣਾ ॥

ਬਗੁਲਾ ਕਾਗੁ ਨ ਰਹਈ ਸਰਵਰਿ ਜੇ ਹੋਵੈ ਅਤਿ ਸਿਆਣਾ ॥

ਓਨਾ ਰਿਜਕ ਨ ਪਾਇਓ ਓਥੈ ਓਹਨਾ ਹੋਰੈ ਖਾਣਾ ॥

ਸਚਿ ਕਮਾਣੈ ਸਚੇ ਪਾਈਐ ਕੂੜੈ ਕੂੜਾ ਮਾਣਾ ॥

ਨਾਨਕ ਤਿਨ ਕੋ ਸਤਿਗੁਰ ਮਿਲਿਆ ਜਿਨਾ ਧੁਰੇ ਪੇਯਾ ਪਰਵਾਣਾ ॥੧॥੨੧॥

Which means : (Birds of a feather flock together). The Guru minded persons are enabled to join the company of holy saints (or holy congregations) like the swans at the Mansarovar lake, as per the Lord's Will and as it pleases Him. The jewels and gems of True Name are lying in the lake of (in the company of) holy saints, which is the food (for thought) of these holy men. The faithless persons, with all their cleverness (wisdom) do not relish the company of holy saints, just as the crows and cranes do not love their stay at Mansarovar. Such faithless persons do not find the company of holy saint as pleasant and lovable, as they are interested in vicious and sinful actions. Whosoever is engaged in Truthfulness, attains the True Lord, while faithless persons are engrossed in worldly falsehood with pride. O Nanak ! The persons, who are fortunate enough and pre-destined by Lord's Will, have been united with the True Lord through His Grace. (1)

(x) Then Guru Ram Das (the 4th Nanak) has clarified the value of holy congregations (Sadh sangat) as follows :

Asa Mahala 4 (Page 368)

“Satsangat milihai har sadhu mil sangat har gunn gahi. gyan rattan baliá ghat chanan agyan andhera jai. (1) har jan nachoh har har dhiai. aisai sant mileh merai bhaiee, hum jan ke dhovaih paié”
(Pause-1)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੬੮)

ਸਤਸੰਗਤਿ ਮਿਲੀਐ ਹਰਿ ਸਾਧੂ ॥ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥
ਗਿਆਨ ਰਤਨੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ॥ ਅਗਿਆਨ ਅੰਧੇਰਾ ਜਾਇ ॥੧॥
ਹਰਿ ਜਨ ਨਾਚਹੁ ਹਰਿ ਹਰਿ ਧਿਆਇ ॥ ਐਸੇ ਸੰਤ ਮਿਲਹਿ ਮੇਰੇ ਭਾਈ ॥
ਹਮ ਜਨ ਕੇ ਧੋਵਹੁ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

Which means :—Let us join the company of holy saints and then sing the praises of the Lord in the company of holy congregations (sangat). Once the light of knowledge illumines our innerselves (with the jewel of True Name) the darkness of ignorance disappears completely. (1)

O Brother ! Let us dance in the service of the Lord by reciting Lord's True Name. In case, we were to meet such holy saints, engaged in the Lord's service, we would wash their lotus feet and serve them (out of devotion). (Pause-1)

Under the third Pillar of Holy Congregations (Sadh Sangat). The following topics are clarified under subheadings (a) to (f) as shown :—

- (a) Prayer (Ardas)
- (b) Kirtan (Devotional Singing)
- (c) Service (Seva)
- (d) Grace (Nadar)
- (e) Detachment (Vairag)
- (f) Humility

(a) *ARDAS (PRAYER)*

ਅਰਦਾਸਿ

The efficacy of ‘prayer’ (ardas) can only be experienced by any individual; Infact, during the lifetime of every individual, a time comes when the prayer to the Lord Almighty is made in right earnest and it is heard and answered by the Lord instantly. The concentration required for an earnest prayer has to come from within the soul, so that the prime soul, abiding close to it, could be approached without any doubt or delay. It is only our lack of faith and earnestness that in most cases the prayer is not responded or heard, otherwise a genuine request made to the Lord Almighty is listened to and responded by Him immediately. Just as Daropadi after clamouring for help from the five Pandvas and many acharyas like Daronacharaya, Kirpacharaya and Bhisham Pitama, she finally appealed to Lord Krishna and in a moment he provided the necessary cover to her, as her prayer was heard instantly when made with earnestness to the Lord.

(i) Guru Amar Das (the 3rd Nanak) has ordained as follows :—

(Pouri) Vaar Gujri Mahala 3 (Page 517)

“Prabh paas jan ki ardas tu sachā sāiee.

Tu rakhvala sada sada hoan tudh dhiaiee.

Jia jant sabh teriā tu reha samaiee.

Jo daas terai ki ninda karé tis maar pachaiee.
Chinta chhad achint raho, Nanak lag páiee.”(21)

ਪਉੜੀ (ਵਾਰ ਗੁਜਰੀ ਮ: ੩) (ਪੰਨਾ ੫੧੭)

“ਪ੍ਰਭ ਪਾਸਿ ਜਨ ਕੀ ਅਰਦਾਸਿ ਤੂ ਸਚਾ ਸਾਂਈ ॥
ਤੂ ਰਖਵਾਲਾ ਸਦਾ ਸਦਾ ਹਉ ਤੁਧਿ ਧਿਆਈ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਿਆ ਤੂ ਰਹਿਆ ਸਮਾਈ ॥
ਜੋ ਦਾਸ ਤੇਰੇ ਕੀ ਨਿੰਦਾ ਕਰੇ ਤਿਸੁ ਮਾਰਿ ਪਚਾਈ ॥
ਚਿੰਤਾ ਛਡਿ ਅਚਿੰਤੁ ਰਹੁ ਨਾਨਕ ਲਗਿ ਪਾਈ ॥੨੧॥”

Which means : O Lord ! You are our true master, and our prayers are addressed to you alone. You are our protector and would protect us against all calamities, so I always meditate on You. All the beings of the world have been created by You and You are pervading in all the beings equally. O Lord ! The person, who uses slanderous language against Your saints, is punished by You. O Nanak! Let us get over all our worries and other worldly considerations by seeking refuge at the lotus feet of the Guru and be free from all sorts of afflictions. (21)

(ii) Then again Guru Arajn Dev (5th Nanak) has remarked vide Pouri (6) Vaar Gujari (Page 519) as follows :—

“Jia ki birtha hoiai so Gur peh ardas kar.
Chhod sianap sagal mán tán arp dhar.
poojoh gurké peir, durmat jaié jar.
Sadh jana kai sung bhvjal bikhram tár.
Savoh satgur dev agaie na maroh dar.

.....
So laga satgur save ja kou karam dhur.”(6)

ਪਉੜੀ (ਵਾਰ ਗੁਜਰੀ ਮ: ੪) (ਪੰਨਾ ੫੧੬)

ਜੀਅ ਕੀ ਬਿਰਥਾ ਹੋਇ ਸੁ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ਕਰਿ ॥
ਛੋਡਿ ਸਿਆਣਪ ਸਗਲ, ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ ॥
ਪੂਜਹੁ ਗੁਰੇ ਕੇ ਪੈਰ, ਦੁਰਮਤਿ ਜਾਇ ਜਰਿ ॥
ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲੁ ਬਿਖਮੁ ਤਰਿ ॥
ਸੇਵਹੁ ਸਤਿਗੁਰ ਦੇਵ ਅਗੈ ਨ ਮਰਹੁ ਡਰਿ ॥

.....
ਸੋ ਲਗਾ ਸਤਿਗੁਰ ਸੇਵ ਜਾ ਕਉ ਕਰਮੁ ਧਰਿ ॥੬॥

Which means : O Brother ! Let us surrender our body and soul to the Lord, forgetting our cleverness and intelligence. We should pray and express our mind's condition to the Guru and worship his lotus-feet so as to wash away the filth of our dirty mind. Let us swim across the dreadful ocean of life by reciting Lord's True Name in the company of holy congregations. O Brother ! We would serve the True Guru like a god so as to escape spiritual death, due to fear of Yama (God of death) The Lord bestows all the blessings and happiness on persons with ignorant minds in no time, who attain peace of mind by reciting His True Name. However, few fortunate and pre-destined Guru-minded persons are enabled by the Lord's Grace to engage themselves in the service of the Guru, thus getting imbued with the love of the Lord.(6)

(iii) Then again Guru Arjan Dev (the 5th Nanak) has guided us vide Vadhans Mahala 5 (Page 562) as follows :

“Tu beant ko virla janai. Gurprasad ko sabad pachhanai.(1)
Sevak ki ardas piarai. Jap jiva(n) prabh charan tumarai. (Pause-1)

.....
Mohai nirgun gunn kichhu na jāta. Nanak sadhu dekh mán
ráta.” (4-3)

ਵਡਹੰਸ ਮਹਲਾ ੫ (ਪੰਨਾ ੫੬੨)

“ਤੂੰ ਬੇਅੰਤ ਕੋ ਵਿਰਲਾ ਜਾਣੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਸਬਦਿ ਪਛਾਣੈ ॥੧॥
ਸੇਵਕ ਕੀ ਅਰਦਾਸਿ ਪਿਆਰੇ ॥ ਜਪਿ ਜੀਵਾ ਪ੍ਰਭ ਚਰਣ ਤੁਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

.....
ਮੋਹਿ ਨਿਰਗੁਣ ਗੁਣ ਕਿਛੁ ਨ ਜਾਤਾ ॥ ਨਾਨਕ ਸਾਧੂ ਦੇਖਿ ਮਨੁ ਰਾਤਾ ॥੧॥੨॥”

Which means : O True Master ! You are limitless and so great, that no one could comprehend You. It is only few Guru-minded persons, who could realize Your secrets and greatness, but it is only through the Guru's Grace that one could really understand Lord' secrets, thus realise the meaning of the Guru's word. (1)

(O Lord ! I offer myself as a sacrifice to You. I am always seeking your support everywhere, whether in this world or hereafter.)

O beloved Lord ! My only prayer to you is that I may always enjoy the bliss of life by reciting your True Name by taking refuge at your lotus-feet (Pause-1)

O Lord ! I have inculcated Your love in my heart in the company of holy saints, and I am always immersed in Your True Name thus finally merging with You. (4-3)

(iv) Guru Arjan Dev (the 5th Nanak) has further elucidated that the best prayer to the Lord would be for seeking the boon of True Name, as stated in the following hymn.

Suhi Mahala 5 (Page 741)

“Pekhat chakhat kehia andha suniat suniai nahi. nikat vasat kou janai doorai papi paap kamahi.(1)

So kichh kar jit chhuteh prani. har har Naam jap amrit bani.
(Pause-1)

.....
Nanak ki ardas suneejai. doobat pahan prabh merai leejai.(5-14-20)

ਸੂਹੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੭੪੧)

ਪੇਖਤ ਚਾਖਤ ਕਹੀਅਤ ਅੰਧਾ ਸੁਨੀਅਤ ਸੁਨੀਐ ਨਾਹੀ ॥

ਨਿਕਟਿ ਵਸਤੁ ਕਉ ਜਾਣੈ ਦੂਰੇ ਪਾਪੀ ਪਾਪ ਕਮਾਹੀ ॥੧॥

ਸੋ ਕਿਛੁ ਕਰਿ ਜਿਤੁ ਛੁਟਹਿ ਪਰਾਨੀ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥੧॥ ਰਹਾਉ ॥

.....
ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਸੁਣੀਜੈ ॥

ਛੂਬਤ ਪਾਹਨ ਪ੍ਰਭੁ ਮੇਰੇ ਲੀਜੈ ॥੫॥੧੪॥੨੦॥

Which means :

O Ignorant Man ! How is it that being able to understand and see everything yourself, you are still behaving like a blind fool and are engrossed in worldly pleasures, listening to the vicious and sinful language, while ignoring the nectar of Guru's word (Gurbani) in praise of the Lord ? O Sinner ! The Lord and Death, which are very near to you, are not seen by you, considering them as distant entities, as such you are committing sins.(1)

O Man ! Try to perform such actions with full efforts, which could release you from the worldly bondage. The best act for you would be to recite Lord's True Name by singing (the nectar of) the Guru's word. (Pause-1).

O Man ! You are completely engulfed by the love of sexual desires, anger, and greed, and are fast sinking into the deep well of (worldly quagmire of) falsehood like a mound of sand.(4)

O Nanak ! May the Lord listen to my prayers ! I am drowning like a stone in this worldly ocean of life ! May the Lord protect me from this ordeal. (5-14-20)

(v) Further Guru Arjan Dev (the 5th Nanak) has ordained as follows :—

Suhi Mahala 5 (Page 736)

“Doai kar jor karon ardas. tudh bhavai ta áneh raas. Kar kirpa apni bhagati laié. Jan Nanak prabh sada dhiaé.” (4-2)

ਸੁਹੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੭੩੬)

ਕੀਤਾ ਲੋੜਹਿ ਸੇ ਪ੍ਰਭ ਹੋਇ ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰਉ ਅਰਦਾਸਿ ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਆਣਹਿ ਰਾਸਿ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਭੁ ਸਦਾ ਧਿਆਇ ॥੪॥੨॥

Which means :—The central theme of the above hymn is given by the stanza under (Pause-1) as follows :—

O Lord-benevolent ! We have sought refuge at Your lotus-feet and depend on Your support alone. There is no other power capable of sustaining us all. (Pause-1)

O Lord ! I always beseech You with folded hands but You are prepared to accept my prayers only when it pleases You. Then I am enabled (through your grace) to engage myself in your worship, when You are (willing to) accept my prayers. (4-2)

(But a prayer with full faith and single-mindedness is always accepted by the Lord.)

(vi) Then again Guru Amar Das (the 3rd Nanak) has ordained us to beseech the Lord vide Rag Dhanasari (Page 666) as follows :—

“Hum bhikhak bhaikhari terai tu nijpat hain daata. hoh dayal Naam deho mangat jan kou sada rahou rung ratá”.(1)

.....
Bhanit Nanak bharam pát khulai Gur parsadi janiá. Sachi liv
lági hai bheetar satgur siun mán maniá. (3-1-9)

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੩ ਘਰੁ ੮ ॥ (ਪੰਨਾ ੬੬੬)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਮ ਭੀਖਕ ਭੇਖਾਰੀ ਤੇਰੇ ਤੂ ਨਿਜ ਪਤਿ ਹੈ ਦਾਤਾ ॥

ਹੋਹੁ ਦੈਆਲ ਨਾਮੁ ਦੇਹੁ ਮੰਗਤ ਜਨ ਕੰਉ ਸਦਾ ਰਹਉ ਰੰਗਿ ਰਾਤਾ ॥੧॥

ਰਹਉ ਬਲਿਹਾਰੈ ਜਾਉ ਸਾਚੇ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ॥

ਕਰਣ ਕਾਰਣ ਸਤਨਾ ਕਾ ਏਕੋ ਅਵਰ ਨ ਦੂਜਾ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

.....
ਭਨਤਿ ਨਾਨਕ ਭਰਮ ਪਟ ਖੁਲ੍ਹੇ ਗੁਰ ਪਰਸਾਦੀ ਜਾਨਿਆ ॥

ਸਾਚੀ ਲਿਵ ਲਾਗੀ ਹੈ ਭੀਤਰਿ ਸਤਿਗੁਰ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥੩॥੧॥੧੬॥

Which means :—“O Lord ! We are like Your beggars, seeking your favours and You are True Master bestowing Your benedictions on us. May I be blessed with your True Name through Your grace so that I am always imbued with the love of your True Name.(1)

.....
O Nanak ! All my doubts and misgivings (including dual-mindedness) have been cast away and clarified through the Guru's Grace, thus realising the Lord. Having imbibed the love of the Guru with faith and devotion I have developed true love of the Lord in my heart, thus reciting True Name always. (3-1-9)

(b) KIRTAN (DEVOTIONAL SINGING)

Guru Nanak Dev has categorically declared that a unison with the Lord-sublime is possible only through the recitation of True Name. (Naam Simran) and to achieve this union, the mind is required to be at peace and meditating on the Lord with full concentration. The most simple and novel method was designed by Guru Nanak Dev, by singing the praises of the Lord with single mindedness. For this purpose, he took Rababi Mardana (a muslim rebeck player) alongwith him, during his sojourns to various lands in India and beyond. During the period of Guru Arjan Dev (5th Nanak) due to an emergency created by these rababis (bards), he exhorted the sikhs to take to music themselves, so by now the whole community is blessed with the boon of Kirtan for recitation of Gurbani.

Infact, Kirtan is being performed in Darbar Sahib Amritsar (Golden Temple Amritsar) throughout the day and night except for a short break at night. So now kirtan (singing Gurbani) forms a major part of Sikh Prayer' to the Lord Almighty.

(i) Guru Arjan Dev (the 5th Nanak) has ordained us as follows :—

Ramkali Mahala 5 (Page 893)

“Ratan jawehar Naam. Sat Santokh gyan.

Sookh sehaj dayaka pota. har bhagtan hawalai hota.(1)

.....
Kirtan nirmolak heera. Anand gunni geheera.

anhad bani poonji. Santan hath rakhi koonji. (2)

.....
Dayal Purkh Nanak ardas. har meri vartan har meri raas.” (4-24-35)

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੮੯੩)

“ਰਤਨ ਜਵੇਹਰ ਨਾਮ॥ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨ॥

ਸੂਖ ਸਹਜ ਦਇਆ ਕਾ ਪੋਤਾ॥ ਹਰਿ ਭਗਤਾ ਹਵਾਲੈ ਹੋਤਾ॥੧॥

ਮੇਰੇ ਰਾਮ ਕੋ ਭੰਡਾਰੁ॥

ਖਾਤ ਖਰਚਿ ਕਛੁ ਤੋਟਿ ਨ ਆਵੈ ਅੰਤੁ ਨਹੀ ਹਰਿ ਪਾਰਾਵਾਰ॥੧॥ ਰਹਾਉ॥

ਕੀਰਤਨ ਨਿਰਮੋਲਕ ਹੀਰਾ॥ ਆਨੰਦ ਗੁਣੀ ਗਹੀਰਾ॥

ਅਨਹਦ ਬਾਣੀ ਪੂੰਜੀ॥ ਸੰਤਨ ਰਬ ਰਾਖੀ ਕੂੰਜੀ॥੨॥

ਦਇਆਲ ਪੁਰਖ ਨਾਨਕ ਅਰਦਾਸਿ॥

ਹਰਿ ਮੇਰੀ ਵਰਤਣ ਹਰਿ ਮੇਰੀ ਰਾਸਿ॥੧੩॥੨੪॥੨੫॥

Which means : The holy saints are in possession of the jewel of True Name alongwith truthfulness, contentment and knowledge, which is bestowed on them by the Lord. They enjoy the bliss and joy of life alongwith equipoise and the treasure of benevolence, as True Name is the fountain-head of all virtues.(1)

The kirtan (songs sung) in the praise of the Lord are like the invaluable jewel and nectar (blessed by the Lord), which impart the eternal bliss through the ocean of virtues bestowed by the Lord. The capital investment within us is like the all-pervasive music of Nature, while the key to all these valuable possessions is kept with the holy saints.(2)

The person, who has been blessed with all the virtues (like True Name) through His Grace, has attained the treasure of Lord's True Name, in the company of holy saints. O Nanak ! Our prayer to the Lord-benefactor is that we may utilise this wealth (True Name) which is my principal amount, in the business of life. (4-24-35)

(ii) Then again, Gruru Arjan Dev (5th Nanak) has remarked vide Suhi Mahala 5 (Page 749).

“Mukat bhugat jugat teri seva jis tu aap kraieh.

taha baikunth jeh kirtan tera, tu aapai sarda láieh. (2)

Kurban jaiee us vela sohavi jit tumrai duarai aya.

Nanak kou prabh bhaié kirpala satgur poora paya. (4-8-55)

ਸੂਹੀ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੭੪੯)

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ ਸਤਿਗੁਰ ਆਪੇ ਕਰਣੈਹਾਰਾ॥

ਚਰਣ ਪੂੜਿ ਤੇਰੀ ਸੇਵਕ ਮਾਰੈ ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰਾ॥੧॥

ਮੁਕਤਿ ਭਗਤਿ ਜਗਤਿ ਤੇਰੀ ਸੇਵਾ ਜਿਸ ਤੂੰ ਆਪਿ ਕਰਾਇਹਿ ॥
ਤਹਾ ਬੈਕੁੰਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਤੂ ਆਪੇ ਸਰਧਾ ਲਾਇਹਿ ॥੨॥

ਕੁਰਬਾਣੁ ਜਾਈ ਉਸ ਵੇਲਾ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਮਰੈ ਦੁਆਰੈ ਆਇਆ ॥
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥੪॥੮॥੫੫॥

Which clarifies the importance of Kirtan (singing praises of the Lord) as follows :—

O Brother ! There is no distinction between the Lord and the True Guru, and the Lord is ever-existent and controls everything happening in the world. I would seek the dust of the lotus-feet of the Lord like a slave and would offer myself a sacrifice to His glimpse.(1)

O Lord ! The place, where your praises are being sung (through Kirtan) is like the heaven. It is only through Your Grace, that we develop faith and confidence in singing Your praises through the Guru's word (Kirtan).(2)

O Lord ! I would offer myself as a sacrifice to the opportune time, when through the Guru's guidance, I 'came to Your abode. (Your presence)'. O Nanak ! I get united with the True Guru when the Lord blessed me with His Grace. (But all this has been possible through the efficacy of Kirtan (singing Lord's Praises) through the grace of the Lord and Guru's guidance). (4-8-55)

(c) *SERVICE (SEVA)*

Service of the humanity in some form or the other forms an important part of the holy congregations (Sat Sangat); infact it forms the basic qualification towards spiritual attainments.

The best example set before us was performed by Guru Amar Das (the 3rd Nanak) who came in contact with Guru Angad Dev (the 2nd Nanak) at the age of 62. Then he served the master (2nd Guru) for 12 years without any reservations, when due to his long cherished service and other qualities of head and heart, he was annointed as the 3rd Guru by Guru Angad Dev at the ripe age of 74 and he remained at the helm of Sikh faith (as 3rd Nanak) for almost 22 years and placed the universal message of Guru Nanak Dev on a firm footing by setting up 22 dioceses at various places. His untiring service of Guru Angad Dev for twelve long years is an outstanding example of service (seva), for us to emulate.

Infact, service (seva) is a pre-requisite for attaining spiritual heights by ridding oneself of one's egoism (homain) without which one cannot attain the bliss of True Name.

(i) Guru Amar Das (the 3rd Nanak) has explained the true form of service in the following hymn :

Gujri Mahala 3 (Page 490)

“Har ki tum seva karoh dooji seva karoh na koiai ji.
har ki seva te manoh chindia phal paieeai, dooji seva janam
birtha jaié ji.(1)

har meri preet reet hai har meri katha kahani ji.

Gur prasad mera mán bheejai eha save bani jiu. (Pause-1)

ਗੁਜਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੯੦)

ਹਰਿ ਕੀ ਤੁਮ ਸੇਵਾ ਕਰਹੁ ਦੂਜੀ ਸੇਵਾ ਕਰਹੁ ਨ ਕੋਈ ਜੀ॥

ਹਰਿ ਕੀ ਸਵਾ ਤੇ ਮਨਹੁ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ॥

ਦੂਜੀ ਸੇਵਾ ਜਨਮੁ ਬਿਰਥਾ ਜਾਇ ਜੀ॥੧॥

ਹਰਿ ਮੇਰੀ ਪ੍ਰੀਤਿ ਰੀਤਿ ਹੈ ਹਰਿ ਮੇਰੀ ਕਥਾ ਕਹਾਨੀ ਜੀ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਰਾ ਮਨੁ ਭੀਜੈ ਏਹਾ ਸੇਵ ਬਨੀ ਜੀਉ॥੧॥ ਰਹਾਉ॥

“Which means : O Brother ! Let us serve the Lord only, as the service of others (gods and goddesses) is not worth while as we get all our desires fulfilled through the service of the Lord, whereas the life is wasted in serving others. My only love is for the Lord and, all my discourses are based (directed) on the Greatness and praises of the Lord-sublime. It is through the Guru's Grace that I am imbued with the love of the Lord (in my heart) and His service alone has enamoured me. (Pause-1)

(ii) Then Guru Arjan Dev (5th Nanak) has further clarified the objectives of Service (seva) as follows :

Asa Mahala 5 (Page 391)

Anik bhānt kar seva kariāi. jiu pran dhan agai dhariāi.
pani pakha karon taj abhiman. anik bar jaieeai kurban.(1)

Nimakh nimakh ehi aradhou. dinas rein eh seva sadhou. Bhaie
kirpal gopal Gobind. Sadh sung Nanak bakhsind. (4-33-84)

ਆਸਾ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੩੯੧)

ਅਨਿਕ ਭਾਂਤਿ ਕਰਿ ਸੇਵਾ ਕਰੀਐ॥ ਜੀਉ ਪ੍ਰਾਨ ਧਨੁ ਆਗੈ ਧਰੀਐ॥
ਪਾਨੀ ਪਖਾ ਕਰਉ ਤਜਿ ਅਭਿਮਾਨੁ॥ ਅਨਿਕ ਬਾਰ ਜਾਈਐ ਕੁਰਬਾਨੁ॥੧॥

ਨਿਮਖ ਨਿਮਖ ਏਹੀ ਆਰਾਧਉ॥ ਦਿਨਸੁ ਰੈਣਿ ਏਹ ਸੇਵਾ ਸਾਧਉ॥
ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਪਾਲ ਗੋਬਿੰਦ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਬਖਸਿੰਦ॥੪॥੩੩॥੮੪॥

Which means : Let us serve the Guru-minded persons by all means, offering our body and soul at their service. Let us serve them (by bringing water) as water carriers and fanning them, by getting rid of our egoism, and offer ourselves as a sacrifice to them many times.(1)

We would prefer to be the slave (water carriers) of the slaves of such persons, and remain in their service, being the dust of their lotus-feet. But it is through great fortune, as pre-destined by Lord's Will, that we could get their company and merge with the Lord through love and devotion.(2)

.....
 O Nanak ! I am always praying for serving the Lord every moment and render any service to Him by day and night. It is only when the Lord bestowed His grace on us that we were blessed with the company of holy saints, thus uniting with the Lord. (4-33-84)

(iii) Further more Guru Amar Das (the 3rd Nanak) has ordained as follows :—

Slok Mahala 3 (Rag Sorath Vaar M-4) (Page 644)

Satugur ki seva saphal hai je ko karai chit laié.
 mán chindia phal pavna, homain vichoh jaié.
 Bandhan torai mukat hoiai, sachai rehai samaié.
 Iss jag mein Naam alabh hai Gurmukh vasai mán aié.
 Nanak jo Gur sevai ápna, hoan tin balharai jaou.(1) (6)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਰਾਗ ਸੋਰਠਿ ਵਾਰ ਮਹਲੇ ੪ ਕੀ) (ਪੰਨਾ ੬੪੪)

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ॥
 ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਵਣਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ॥
 ਬੰਧਨ ਤੋਝੈ ਮੁਕਤਿ ਹੋਇ ਸਚੇ ਰਹੈ ਸਮਾਇ॥
 ਇਸੁ ਜਗ ਮਹਿ ਨਾਮੁ ਅਲਭੁ ਹੈ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ॥
 ਨਾਨਕ ਜੋ ਗੁਰੁ ਸੇਵਹਿ ਆਪਣਾ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ॥੧॥੬॥

Which says : O Brother ! The service of the Guru is the highest form of worship, provided this is performed with love and devotion and is the only means of leading a successful and fruitful life. Thus all our desires and needs are fulfilled through the worship of the Lord, as we have got rid of our egoism from within. The human being thus attains salvation by breaking off the worldly bondage and is always imbued with the love of the Lord, and immersed in it. In this world, the nectar of True Name is invaluable which is available to few fortunate persons only. However the Guru minded persons get the love of the True Name inculcated in their hearts effortlessly. O Nanak ! I would offer myself as a sacrifice to those Guru-minded persons, who serve their True Guru.(1)

(iv) Then Guru Arjan Dev (the 5th Nanak) has further clarified the benefits of service vide Asa Mahala 5 (Page 403) as shown below :—

“The Lord protects the honour of His disciples and engages them in His service and recitation of True Name. Wherever any work or function of the disciple is held up, the Lord rushes Himself to help him. (1)

O Brother ! The Lord appears in person and enables the disciple to perceive Him physically. His jobs or chores are completed the next moment by the Lord Himself, when he prays to the Lord. I offer myself as a sacrifice to the person who has pleased the Lord. O Nanak ! I have come to have a glimpse of such a disciple with whose praise and involvement, the mind gets joy and peace.” The hymn is :

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੩)

ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੇ ਆਪੇ ਨਾਮ ਜਪਾਵੈ ॥

.....
ਤਿਸ ਕੀ ਸੋਇ ਸੁਣੀ ਮਨ ਹਰਿਆ ਤਿਸ ਨਾਨਕ ਪਰਸਣਿ ਆਵੈ ॥੨॥੭॥੧੨੯॥

(d) GRACE

ਨਦਰਿ

The human being functions according to the Lord's Will and His benign Grace. Unless one is blessed with his Grace, no one could lead a successful life in any field of action. The ideal of life is to attain unison with the Lord, but it is possible only through the Grace of the Lord. For this purpose, we have to work in life with humility and humbleness and accept the Lord's will in all our chores, ridding ourselves of our egoistic tendencies and cleverness and surrender ourselves completely to the "Will of the Lord", without a murmur. Once the master is satisfied and pleased with the service of the individual with humility and single-minded devotion, then the Lord blesses the disciple with His grace. For being a deserving case for the Lord's grace, the holy congregations or the company of holy saints (Sat sangat) plays an important role in imbibing us with all those qualities which are a pre-requisite for being a candidate to receive Lord's Grace.

Unless one is blessed with the Grace of the Lord, one cannot attain the nectar of True Name, so essential for gaining unison with the Lord.

(i) Guru Nanak Dev has clarified in Asa ki Vaar vide Pouri (4) (Page 465) as follows :—

Pouri 4 (Asa ki Vaar) (Page 465)

“Nadir karai jé apni ta(n) nadri satgur paya.
eh jiu bahutai janam bharmia ta satgur sabad sunaya.
satgur jevad daata ko nahi sabh sunioh lok sabhaya.

.....
jin sacho sach bujhaya.(4)

ਪਉੜੀ (੪) ਆਸਾ ਕੀ ਵਾਰ (ਪੰਨਾ ੪੬੫)

ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥

ਏਹ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰਮਿਆ ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥

ਸਤਿਗੁਰੁ ਜੇਵਡੁ ਦਾਤਾ ਕੋ ਨਹੀ ਸਭਿ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਇਆ ॥
 ਸਤਿਗੁਰ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥
 ਜਿਨਿ ਸਚੇ ਸਚੁ ਬੁਝਾਇਆ ॥੪॥

Which means :

“We could unite with the Lord provided the Lord bestows His Grace on us, and we could attain the Guru’s benevolence as well. This man has assumed this human form after many ages, having passed through the cycle of rebirths in utter confusion. It is only through the Lord’s grace that he is provided with the Guru’s guidance and teachings now.

O Brother ! Listen to me carefully that there is no other benefactor, as great as the Guru and we could attain the True Lord only through the Guru’s guidance, but this blessing is showered only on those persons, who have rid themselves of their ego. Then the Lord unites them with Himself through His grace, and then through them many others also learn about the Lord.”(4)

(ii) Then again Guru Nanak Dev has further explained that even a faithless person, through the Lord’s Grace could attain the Guru’s guidance as mentioned below :—

Sorath Mahala 1 Choutuke (Page 596)

Nadir karai ta akhi vekhan karna kathan na jaiee.
 Kani sunn sunn sabad salahi amrit ridai vasaiee.

.....
 Nanak Gur vin bharm na bhagai ach Naam vadiaiee.”(4-3)

ਸੋਰਠਿ ਮਹਲਾ ੧ ਚਉਤੁਕੇ (ਪੰਨਾ ੫੯੬)

ਮਾਇ ਬਾਪ ਕੋ ਬੇਟਾ ਨੀਕਾ ਸਸੁਰੈ ਚਤੁਰੁ ਜਵਾਈ ॥

.....
 ਨਦਰਿ ਕਰੇ ਤਾ ਅਖੀ ਵੇਖਾ ਕਰਣਾ ਕਥਨ ਨ ਜਾਈ ॥

ਕੰਨੀ ਸੁਣਿ ਸੁਣਿ ਸਬਦਿ ਸਲਾਹੀ ਅੰਮ੍ਰਿਤੁ ਰਿਦੈ ਵਸਾਈ ॥

ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਨਿਰਵੈਰੁ ਪੂਰਨ ਜੋਤਿ ਸਮਾਈ ॥

ਨਾਨਕ ਗੁਰ ਵਿਣੁ ਭਰਮੁ ਨ ਭਾਰੈ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ ॥੪॥੨॥

Which means : If such a self-willed (faithless) person is blessed with the Grace of the Lord, then only I may see with my own eyes His beauty or wisdom, as nothing else could be stated. Then such a person listens to the Guru's message with his ears and sings the praises of the Lord, thus inculcating the love of True Name (the nectar) in his heart. O Nanak ! The Lord, who is formless, fearless and with enmity to none, is perceived being present in all the beings but our doubts cannot be eliminated without the Guru's guidance. It is through the grace of the Guru that we get the boon of reciting True Name, by ridding our dual-mindedness. (4-3)

(e) *BAIRAG (DETACHMENT)*

When the devotee feels the pangs of separation from the Lord-spouse, like a wedded wife on separation from her spouse. Similarly the devotion and love of the Lord makes one completely pine for the union with the Lord-spouse and a longing within, making him completely unmindful of his surroundings and nothing could make his mind at peace except a meeting (union) with the Lord-sublime.

(i) Guru Amar Das (the 3rd Nanak) has explained this condition beautifully vide the following hymn :—

Gouri Mahala 3 Chhant (Page 244)

“Mil merai pritama jiu, tudh bin khari nimani. mein nani neend na avai jiu bhavai ánn na pani. pani ann na bhavai mariái havai bin pir kiu sukh paieái. Gur agai karon benanti je Guru bhavai, jiu milai tivai miláíeeai. apai mael laié sukh daata aap miliá(n) ghar aié. Nanak kaman sada suhagan na pir marai na jáié”. (4-2)

ਗੁਰੂਗੀ ਮਹਲਾ ੩ ਛੰਤ (ਪੰਨਾ ੨੪੪)

ਮਿਲੁ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਜੀਉ ਤੁਧੁ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ॥
ਮੈ ਨੈਣੀ ਨੀਦ ਨ ਆਵੈ ਜੀਉ ਭਾਵੈ ਅੰਨੁ ਨ ਪਾਣੀ॥
ਪਾਣੀ ਅੰਨੁ ਨ ਭਾਵੈ ਮਰੀਐ ਹਾਵੈ ਬਿਨੁ ਪਿਰ ਕਿਉ ਸੁਖੁ ਪਾਈਐ॥
ਗੁਰ ਆਗੈ ਕਰਉ ਬਿਨੰਤੀ ਜੇ ਗੁਰ ਭਾਵੈ ਜਿਉ ਮਿਲੈ ਤਿਵੈ ਮਿਲਾਈਐ॥
ਆਪੇ ਮੇਲਿ ਲਏ ਸੁਖਦਾਤਾ ਆਪਿ ਮਿਲਿਆ ਘਰਿ ਆਏ॥
ਨਾਨਕ ਕਾਮਣਿ ਸਦਾ ਸੁਹਾਗਣਿ ਨਾ ਪਿਰੁ ਮਰੈ ਨ ਜਾਏ॥੪॥੨॥

Which means :

O my beloved Lord ! Pray meet me, as I am feeling completely lost and miserable without Your company. O my master ! Without You, I cannot get sleep nor I feel like having any food or drink nor I enjoy eating or drinking, now the food is not liked by me in Your separation and I am pining for meeting You. O Lord ! How could I enjoy peace without my Lord-spouse ? So I am beseeching the

Guru for arranging my union with You. O Guru ! If my prayers are acceptable to you, then pray arrange my meeting with the Lord, under any circumstances. But the Lord arranges for our union with the Guru as it pleases Him, and then the Lord favours them with His glimpse (vision). O Nanak ! This human being is never without the presence of Lord-spouse as neither He dies nor He goes anywhere else. (Since the Lord is ever-lasting and man is never without the Lord-spouse (within) (4-2).

(ii) Then Guru Ram Das (the 4th Nanak) has explained vide Gond Mahala 4, (Page 861) as follows :—

“Har darsan kou mera mán boh taptai, jiou thrikhavant bin neer.” (4-6)

ਗੋਂਡ ਮਹਲਾ ੪ (ਪੰਨਾ ੮੬੧)

ਹਰਿ ਦਰਸਨ ਕਉ ਮੇਰਾ ਮਨੁ ਬਹੁ ਤਪਤੈ ਜਿਉ ਤ੍ਰਿਖਾਵੰਤ ਬਿਨੁ ਨੀਰ ॥੧॥

ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਆਸ ਪੁਜਾਵਹੁ, ਹਰਿ ਦਰਸਨ ਸਾਂਤਿ ਸਰੀਰ ॥੩॥੬॥

Which means :

I am (burning within) longing and pining for having a glimpse of the Lord just as a thirsty person is pining for water.(1)

O my mind ! The arrow of separation and love for the Lord has pierced my heart. The Lord alone realises the suffering and anguish of my heart, and the suffering due to my separation from the Lord. (Pause-1)

O Nanak ! May the Lord fulfil our desire of meeting the Lord, and without His unison and glimpse we cannot attain peace of mind. (4-6 Chhaka 1)

(iii) Furthermore Guru Nanak Dev has stated vide Tukhari Mahala 1 (Page 1111) as follows :—

“Sajan des videsiarai”

(ਸਾਜਨ ਦੇਸ ਵਿਦੇਸੀਅੜੇ)

“The Lord does not lend glimpse of His vision and I am seeking the support of holy saints to enable me perceive my Lord. I

am pining for having His glimpse through the friendly saints and am wailing for uniting with my beloved Lord. How could I gain merger with my Lord-spouse, the path being full of problems. Moreover, the path leading to His union is full of obstacles or problems ? If one could surrender one's body and mind to the Lord-spouse, through the Guru's guidance, one could get over this separation and unite with the Lord. O Nanak ! The Lord is like a laden tree with the fruit of True Name and one could experience this delicious taste of True Name, through the company of the beloved Guru.(3)

.....
O Nanak ! The Guru-minded persons, who have realised the difference between Truth and falsehood, attain unity with the Lord.
(4-4)

(f) HUMILITY (NIMRATA)

As a corollary to eradication of (homain) egoism, Guru Nanak Dev stressed on gaining humility of one's mind to the extent of one's feeling of nothingness.

(i) Guru Nanak Dev has stated vide Sri Rag Mahala 1 (Page 15) as follows :—

Neecha(n) ander neech jaat, neechi hoon at neech. Nanak tin kai sung sath vadian siun kia rees. Jithai neech samalian tithe nadar teri bakhshis.” (4-3)

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂੰ ਅਤਿ ਨੀਚ॥

ਨਾਨਕ ਤਿਨਕੇ ਸੰਗਿ ਸਾਥ ਵਡਿਆਂ ਸਿਉ ਕਿਆ ਰੀਸ॥

ਜਿਥੇ ਨੀਚ ਸਮਾਲੀਅਨ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸ਼ੀਸ॥੪-੩॥

Which means : “O Nanak ! I am belonging to the lowest of the lowly, the lowest caste one can think of or even lower than that as I have nothing to do with the mighty one's, because O Lord ! Your benign glance of benevolence and Grace will be on the side of the lowest ones.”

(ii) Then Guru Arjan Dev (the 5th Nanak) has stated vide Slok (Canto 12) (Page 278) in Sukhmani Sahib as follows :—

“Sukhi basai maskinia aap nivar talai. badai badai ahankaria Nanak garab galai.”

ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪਿ ਨਿਵਾਰ ਤਲੈ॥

ਬਡੈ ਬਡੈ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬ ਗਲੈ॥

That is : The humble person, who has rid himself of his ego and has practised humility, will enjoy all comforts (pleasures) of life and the bliss of life. O Nanak ! The persons who are proud of their position (status) suffer complete destruction due to their egoism.(1)

(iii) Then Guru Tegh Bahadur (the ninth Nanak) has stated vide Slok (19) (Page 1427).

“Jeh prani homain taji, karta Ram pachhan. Koh Nanak voh mukat nar, eh mán sachi maan”.(19).

ਸਲੋਕ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੧੪੨੭)

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ, ਕਰਤਾ ਰਾਮ ਪਛਾਨ ॥

ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਰ ਇਹ ਮਨ ਸਾਚੀ ਮਾਨ ॥੧੯॥

Which means : O Nanak ! The person who has given up his ego and realised the Lord, has truly attained salvation. O my mind ! Take it for granted as perfectly true. (19)

(iv) Then Baba Farid has stated vide Slokas (126) and (127) Page 1384 as follows :

“Kavan so akhar kavan gunn kavan so mania mant.

kavan so vesai hoan kari jit vas avai kant. (126)

“Nivan so akhar khavan gunn jehba mania mant.

eh trai bhainai ves kar tá vas avi kant. (127)

ਸਲੋਕ ਸੇਖ ਫਰੀਦ ਕੇ ॥

॥੧੯॥ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਵਣੁ ਸੁ ਅਖਰੁ ਕਵਣੁ ਗੁਣੁ ਕਵਣੁ ਸੁ ਮਣੀਆ ਮੰਤੁ ॥

ਕਵਣੁ ਸੁ ਵੇਸੇ ਹਉ ਕਰੀ ਜਿਤ ਵਸਿ ਆਵੈ ਕੰਤੁ ॥੧੨੬॥

ਨਿਵਣੁ ਸੁ ਅਖਰੁ ਖਵਣੁ ਗੁਣੁ ਜਿਹਬਾ ਮਣੀਆ ਮੰਤੁ ॥

ਏ ਤ੍ਰੈ ਭੈਣੇ ਵੇਸ ਕਰਿ ਤਾ ਵਸਿ ਆਵੈ ਕੰਤੁ ॥੧੨੭॥

Which means : “Which are the words like virtues or the magical sermons and the dress or wear which would enable us to control the Lord-spouse”. (126)

“O Farid ! To bow (to someone) is a good thing, and after hearing some one's rude remarks and then pardoning them, and then to recite the True Name of the Lord-spouse (with the tongue) are three good qualities (virtues) which should be adopted by us to control the Lord-spouse.” (127)

(v) Then again Bhagat Kabir has stated vide slokas 146 to 149 (Page 1372) as follows :—

ਸਲੋਕ ਭਗਤ ਕਬੀਰ (ਪੰਨਾ ੧੩੭੨)

ਕਬੀਰ ਰੋੜਾ ਹੋਇ ਰਹੁ ਬਾਟ ਕਾ ਤਜਿ ਮਨ ਕਾ ਅਭਿਮਾਨੁ ॥

ਐਸਾ ਕੋਈ ਦਾਸ ਹੋਇ ਤਾਹਿ ਮਿਲੈ ਭਗਵਾਨੁ ॥੧੪੬॥

ਕਬੀਰ ਰੋੜਾ ਹੂਆ ਤਾ ਕਿਆ ਭਇਆ ਪੰਥੀ ਕਉ ਦੁਖੁ ਦੇਇ ॥

ਐਸਾ ਤੇਰਾ ਦਾਸੁ ਹੈ ਜਿਉ ਧਰਨੀ ਮਹਿ ਖੋਹ ॥੧੪੭॥

ਕਬੀਰ ਖੇਹ ਹੂਈ ਤਉ ਕਿਆ ਭਇਆ ਜਉ ਉਡਿ ਲਾਗੈ ਅੰਗ॥
 ਹਰਿ ਜਨੁ ਐਸਾ ਚਾਹੀਐ ਜਿਉ ਪਾਨੀ ਸਰਬੰਗ॥੧੪੮॥
 ਕਬੀਰ ਪਾਨੀ ਹੂਆ ਤ ਕਿਆ ਭਇਆ ਸੀਰਾ ਤਾਤਾ ਹੋਇ॥
 ਹਰਿ ਜਨੁ ਐਸਾ ਚਾਹੀਐ ਜੈਸਾ ਹਰਿ ਹੀ ਹੋਇ॥੧੪੯॥

Which means : O Kabir ! Let us rid ourselves of our egoism and behave like a stone on the roadside (which could be kicked around) If there is any devotee of the Lord, humble like the stone, then he could unite with Lord. (146)

If one is humble like the stone, lying on the path, (road) then what is its use, if it proves to be an obstruction to the passers by; Infact, the true disciple should behave like dust on the ground and be humble. (like it). (147)

O Kabir ! What is the use of being humble like the dust, if it flies off to stick on one's body (and spoil it) but the Lord's slave should be (such) like water, which mingles with all other elements. (148).

O Kabir ! What is the value of any person, being like water which becomes hot or cold at times, while the Lord's disciple (follower) should be an embodiment of the Lord Himself. (149)

So humility has to be of the extreme type, so that it is not harming anyone in any way, by mind, speech or action.

(vi) Further Bhagat Kabir has stated vide slok (238) Page 1377 as follows :—

“Har hai khand ret meh bikhari, hatho chuni na jaié. keh Kabir Gur bhali bujhaiee kiti hoai kai khaié. (238)

ਸਲੋਕ

ਹਰਿ ਹੈ ਖਾਂਡ ਰੇਤੁ ਮਹਿ ਬਿਖਰੀ ਹਾਥੀ ਚੁਨੀ ਨ ਜਾਇ॥
 ਕਹਿ ਕਬੀਰ ਮੁਰਿ ਭਲੀ ਬੁਝਾਈ ਕੀਟੀ ਹੋਇ ਕੈ ਖਾਇ॥੨੩੮॥

Which means : The True Lord is like the sugar scattered in the sand, which cannot be picked up by an egoistic person like an elephant. O Kabir ! The Guru has taught me that this sand could be picked up by a humble person like the ant. (238)

(Similarly the knowledge of enlightenment or about the secrets of Lord, are scattered all over, which could be attained by a humble person only, like the ant).

So if we went to attain spiritual enlightenment or the knowledge about True Lord, the Truth, then we have to rid ourselves of our egoism and thus gain the eternal truth, the Lord-sublime.

Then Bhai Gurdas has stated vide Vaar-12, Pouri-3 as follows :—

“Hoau tis vitoh variá hondai tan jo hoiai nitára. hoan tis vitohj variá, houdai maan jo rehai nitará. hoan tis vitoh vária chhod sianap hoiai iáran. deen duni, dargeh parvanah.(3)

ਵਾਰ ੧੨ ਪਉੜੀ ੩

ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਵਾਰਿਆ ਹੋਏ ਤਾਣਿ ਜੁ ਹੋਇ ਨਿਤਾਣਾ ॥

ਦੀਨ ਦੁਨੀ ਦਰਗਹ ਪਰਵਾਣਾ ॥੩॥

Which means “I offer myself as a sacrifice to all those, who having all the strength would function as a weak and humble person. I offer myself as a sacrifice to those who having high status (proud position) show themselves as helpless. I offer my sacrifice to him, who having all the wisdom, shows himself as having no knowledge. I would sacrifice myself to the person who accpets the Lord’s Will, without a murmur.

I would offer myself as a sacrifice to the person, who spend the life like a visitor (as opposed to those, who feel themselves permanent in this world). They would be acceptable both here and hereafter. (in this world and the next).(3)

(viii) Then Guru Arjan Dev (5th Nanak) has stated vide Dev Gandhari (Mahala 5) (Page 529) as follows :—

“Mán jiu apnai prabh bhavou.

Neechoh neech, neech at nana hoiai greeb bulavou. (Pause-1)

dasan das rein dasan ki, jan ki tehal kamaou.

sarab sookh vadiaiee Nanak jeevou mukhoh bulavou”. (2-5)

ਦੇਵ ਗੰਧਾਰੀ (ਮਹਲਾ ੫) (ਪੰਨਾ ੫੨੯)

ਮਨ ਜਿਉ ਅਪੁਨੇ ਪ੍ਰਭ ਭਾਵਉ ॥

ਨੀਚਹੁ ਨੀਚੁ, ਨੀਚੁ ਅਤਿ ਨਾਨਾ ਹੋਇ ਗਰੀਬੁ ਬੁਲਾਵਉ ॥੧॥ ਰਹਾਉ ॥

ਦਾਸਨ ਦਾਸ ਰੇਣ ਦਾਸਨ ਕੀ ਜਨ ਕੀ ਟਹਲ ਕਮਾਵਉ ॥

ਸਰਬ ਸੁਖ ਬਡਿਆਈ ਨਾਨਕ ਜੀਵਉ ਮੁਖਹੁ ਬੁਲਾਵਉ ॥੨॥੫॥

Which means :—O my mind ! Try to perform those actions which could please the Lord, bringing you closer to Him. Pray to (worship) the Lord, with all the humility, being the lowest of the lowly, and ridding yourself of all egoism. (Pause-1)

O Brother ! Let us develop the love of the Lord, discarding all attraction for worldly possessions as the worldly drama of falsehood (Maya) and other functions (acts) of show are useless and futile. Let us earn a place of honour and acceptance in the Lord's presence by performing such actions as would please the Lord-spouse. (1)

O Nanak ! Now I have gained all the pleasures and comforts by taking the dust of the lotus-feet of the slaves of Lord's slaves (devotees) and then serving them. I have attained all the bliss and enjoying a lease of life by uniting with the Lord. (I live this life by singing the praises of the Lord). (2-5)

CHAPTER—IV TRUE NAME

Guru Nanak Dev has given us a simple solution towards attaining unison with the Lord-sublime viz.

By (a) Singing praises of the Lord.

(b) Recitation of True Name. (Simran)

(i) Guru Nanak Dev has ordained vide the following hymn in Siri Rag (Page 62) :

“Ram Naam mán bedhiá avar ke kari vichar. Sabad surat sukh upjai prabh raton sukh saar. Jiou bhavai tiou rakh tu mein har Naam har adhar. (1)

Mán re sachi khasam rajaié. Jin tán mán saaj sigaria tis seti liv laié. (Pause-1)

.....
Nanak naam na visrai chhutai, sabad kamaié. (8-14)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੬੨)

ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ ॥

ਸਬਦ ਸੁਰਤਿ ਸੁਖ ਊਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਮੈ ਹਰਿ ਨਾਮੁ ਹਰਿ ਅਧਾਰੁ ॥੧॥

ਮਨ ਰੇ ਸਾਚੀ ਖਸਮ ਰਜਾਇ ॥

ਜਿਨਿ ਤਨੁ ਮਨੁ ਸਾਜਿ ਸੀ ਗਾਰਿਆ, ਤਿਸੁ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

.....
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਛੂਟੈ ਸਬਦੁ ਕਮਾਇ ॥੮॥੧੪॥

Which means : “When the mind is in unison with True Name of the Lord, all other thoughts have no place in life, since by inculcating the Guru’s word and merging oneself with the True Lord, one really enjoys inner bliss and peace of mind. O Lord ! I only depend on Your True Name as my support and main stay, so please keep me as it pleases You. (1)

O my mind ! God’s Will is really supreme and true. So try to merge with the True Lord, who has bestowed this body and mind and made you supreme and beautiful among His creations. (Pause-1)

O Nanak ! It is through the Guru's guidance alone that one enjoys True Name and I live by singing Lord's praises all the time, which leads us towards salvation. (ridding us from the bondage of worldly falsehood (Maya). (8-14)

(ii) Guru Nanak Dev has explained the basic requirement for meditation and recitation of Lord's True Name as follows :—

Rag Suhi Mahala 1 Choupade Ghar 1 (Page 728)

“Bhanda dhoiai bais dhoop devoh tou doodhai kou javuh.
doodh karam phunn surat samayan hoiai niras jamavoh.(1)
Japoh ta eko Nama. avar niraphal kama. (Pause-1)

Bhagat heen Nanak jan jampai hoau salahi sachha soiee”.(4-1)

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ॥ ਚਉਪਦੇ ਘਰੁ ੧ (ਪੰਨਾ ੭੨੮)
ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੭੨੮)
ਭਾਂਡਾ ਧੋਇ ਬੈਸਿ ਧੂਪੁ ਦੇਵਹੁ ਤਉ ਦੂਖੈ ਕਉ ਜਾਵਹੁ ॥
ਦੂਧੁ ਕਰਮ ਫੁਨਿ ਸੁਰਤਿ ਸਮਾਇਣੁ ਹੋਇ ਨਿਰਾਸ ਜਮਾਵਹੁ ॥੧॥
ਜਪਹੁ ਤ ਏਕੋ ਨਾਮਾ ॥ ਅਵਰਿ ਨਿਰਾਫਲ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥

ਭਗਤਿ ਹੀਣੁ ਨਾਨਕੁ ਜਨੁ ਜੰਪੈ ਹਉ ਸਾਲਾਹੀ ਸਚਾ ਸੋਈ ॥੪॥੧॥

Which means : O Brother ! While making curd from the milk, we have to clean the utensil, then give it a fragrant smell from incense (dhoop) and purify it and then try to make curd, similarly we should purify the mind with virtuous and noble deeds, then purify it with noble thoughts and purify it with the fragrance (of True Name) and then engage in the recitation of True Name with noble deeds. The listening to Guru's teachings is the milk and Lord's love the means to convert this milk into curd and the whole process consists in conversion of the mind to stability.(1)

O Brother ! Let us recite the Lord's True Name by forgetting about the love of worldly pleasures, as all other rituals (activities) including meditation and penance are fruitless. (Pause-1)

O Nanak ! I would sing the praises of the Lord as the worship can be done only by ridding oneself of one's egoism. Let us, therefore, continue in the meditation and recitation of True Name, by giving up our egoism. (I-am-ness). (4-1)

So we have to purify the mind of all vicious thoughts and make it worthy of receiving the nectar of True Name. Just as a child's mind (heart) is pure and simple and is ready to receive the parent's word as hundred percent Truth and accepts their advice without any hesitation or questioning, similarly a disciple has to purify his mind to accept the Guru's word (teachings) and based on Guru's guidance and Guru's Grace, the nectar of True Name will be received by him which would finally result in unison with the Lord, the individual's ideal in life.

(iii) Bhagat Kabir has stated vide Asa Sri Kabir jiu (Page 478) as follows :—

Asa Sri Kabir Jiu (Page 478)

“Sanak Sanand ánt nahi paya.

Beid pareh par Brahmai janam gavaya.(1)

har ka bilovana bilovohu merai bhaiee.

Sahej bilovoh jaisai tat na jaiee. (Pause-1)

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ (ਪੰਨਾ ੪੭੮)

ਸਨਕ ਸਨੰਦ ਅੰਤੁ ਨਹੀ ਪਾਇਆ ॥

ਬੇਦ ਪੜ੍ਹੇ ਪੜ੍ਹਿ ਬ੍ਰਹਮੇ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥

ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਬਿਲੋਵਹੁ ਮੇਰੇ ਭਾਈ ॥

ਸਹਜਿ ਬਿਲੋਵਹੁ ਜੈਸੇ ਤਤੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

.....

ਰਾਮ ਨਾਮ ਲਗਿ ਉਤਰੇ ਤੀਰਾ ॥੪॥੧॥੧੦॥

Which means : Neither Brahma (god) nor his sons Sanak Sanandan, Sanatan and Sant Kumar have found the limits of the Lord's greatness, though Brahma and his sons have studied Vedas in detail. Infact, they have wasted this life in the study of Vedas, rather than laying hands on the secrets of Nature.(1)

O Brother ! In case you want to churn anything, it is True Name, which should be churned slowly so that the essence of curd, the butter is not lost in a hasty process. So we should meditate on

True Name gradually so as to gain unity with the Lord, else the whole effort would be wasted. (Pause-1)

.....
O Kabir ! We could cross this ocean of life successfully by making use of True Name as the ship of safety with recitation of True Name. (4-1-10)

(iv) Guru Ram Das (the 4th Nanak) has explained very clearly vide the following hymn (sabad) that the life is sustained only by the recitation of True Name, as without it the life is not worthwhile even and has no meaning :—

Sri Rag Mahala 4 (Page 40)

“Naam milai mán triptiai bin Namai dhrig jivas.
Koiee Gurmukh sajan je milai mein dasai prabh gunn taas.
hoan tis vitoh choukhaniai mein naam karai pargas.(1)
merai pritama hoan jiva(n) naam dhiaié.
bin Navai jivan na thiai merai satgur Naam driraié. (Pause-1)

.....
jan Nanak utam pad paya satgur ki liv laié. (4-2-66)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੦)

ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਬਿਨੁ ਨਾਮੈ ਧ੍ਰਿਗੁ ਜੀਵਾਸੁ ॥
ਕੋਈ ਗੁਰਮੁਖਿ ਸਜਣੁ ਜੇ ਮਿਲੈ ਮੈ ਦਸੈ ਪ੍ਰਭੁ ਗੁਣਤਾਸੁ ॥
ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਚਉਖਨੀਐ ਮੈ ਨਾਮ ਕਰੈ ਪਰਗਾਸੁ ॥੧॥
ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਉ ਜੀਵਾ ਨਾਮੁ ਧਿਆਇ ॥
ਬਿਨੁ ਨਾਵੈ ਜੀਵਣੁ ਨਾ ਥੀਐ ॥
ਮੇਰੇ ਸਤਿਗੁਰ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ॥੧॥ ਰਹਾਉ ॥

.....
ਜਨ ਨਾਨਕ ਉਤਮ ਪਦੁ ਪਾਇਆ ਸਤਿਗੁਰ ਕੀ ਲਿਵ ਲਾਇ ॥੪॥੨॥੬੬॥

Which means : The mind gets satiated with True Lord, but without True Name life is worthless and deserves condemnation. If I were to meet some Guru-minded friend, then I will be informed by him about the True Master, who is the personification of greatness and goodness. I will offer myself as a total sacrifice unto him who will reveal True Name to me. (1)

O my beloved Guru ! I feel alive only when I remember True Name as without True Name life has no value for me. May the

True Guru imbibe True Name within me. (Pause-1)

True Name is like a precious jewel, which can be had only through the perfect Guru. By serving the True Guru one gets enlightened with the light of wisdom, through the jewel of True Name. They are the most fortunate ones and deserve the greatest approbation who came to seek refuge at the lotus feet of True Guru.(2)

.....
O Nanak ! Blessed are the Guru-minded fortunate ones, who are blended with the True Lord through the Guru's guidance by following the Lord's Will. (4-2-66)

(v) Then Guru Arjan Dev (the 5th Nanak) has stated in Asa M-5 (Page 457) as follows :—

Slok : har har Naam japantia(n) kachh na kehai jamkaal. Nanak mán tán sukhi hoiai antai milai gopal.(1)

ਆਸਾ ਮਹਲਾ ੪ ਸਲੋਕ ॥ (ਪੰਨਾ ੪੫੭)

“ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਤਿਆ ਕਛੁ ਨ ਕਹੈ ਜਮਕਾਲੁ ॥
ਨਾਨਕ ਮਨੁ ਤਨੁ ਸੁਖੀ ਹੋਇ ਅੰਤੈ ਮਿਲੈ ਗੋਪਾਲੁ ॥੧॥”

Which means : O Nanak ! By meditating on True Name of the Lord, the god of death (Yama) even does not harm us, infact we may get united with the Lord and enjoy the bliss both in body and spirit.(1)

(vi) Then again Kabir has stated in slok (110) (Page 1370) as follows :—

Slok : Kabir soiee mukh dhan hai ja mukh kehiai Ram. dehi kis ki bapari pavitar hoiai go gram. (110)

ਸਲੋਕ ॥ (ਪੰਨਾ ੧੩੭੦)

“ਕਬੀਰ ਸੋਈ ਮੁਖੁ ਧੰਨਿ ਹੈ ਜਾ ਮੁਖ ਕਹੀਐ ਰਾਮੁ ॥
ਦੇਹੀ ਕਿਸ ਕੀ ਬਾਪੁਰੀ, ਪਵਿਤ੍ਰੁ ਹੋਇਗੋ ਗ੍ਰਾਮੁ ॥੧੧੦॥”

Which means : O Kabir ! The person, who recites Lord's True Name is really praiseworthy (the tongue is blessed which recites True Name). The human body is not worth anything as the whole town becomes purified, where such a person resides. (by reciting True Name). (110)

(vii) Guru Arjan Dev has stated vide canto (3) Gouri Sukhmani M-5 (Page 265) as follows :—

Slok : “Boh sastar boh simriti pekhai sarab dhandhol. Poojas nahi har harai Nanak naam amol.(1)

ਗੁਰੂੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫ ਸਲੋਕ ॥ (ਪੰਨਾ ੨੬੫)

ਬਹੁ ਸ਼ਾਸਤ੍ਰ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢੰਢੋਲਿ ॥

ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ ॥੧॥

Which means : “I have pondered over all the Shastras and Simritis but none of these books of learning could attain the status of True Name as these books do not reveal the importance of True Name.

O Nanak ! The True Name is an invaluable attainment in life, so we should only try for the recitation and attainment of True Name.(1)

(viii) Then Bhagat Namdev has explained the importance of True Name in Rag Gond (Page 873) as follows :—

“asmedh jagnai. Tula purkh danai. Prag isnanai.(1) Tou na pujeh har kirat Naama. Apnai Rameh bhaj re mán alasiá. (Pause-1)

.....
Simar Simar Gobindang. bhaj Naama taras bhav sindhang. (4-1)

ਰਾਗ ਗੋਂਡ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੮੭੩)

॥੧॥ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਸਮੇਧ ਜਗਨੇ ॥ ਤੁਲਾ ਪੁਰਖ ਦਾਨੇ ॥ ਪ੍ਰਾਗ ਇਸਨਾਨੇ ॥੧॥ ਰਹਾਉ ॥

.....
ਸਿਮਰਿ ਸਿਮਰਿ ਗੋਬਿੰਦੇ ॥ ਭਜੁ ਨਾਮਾ ਤਰਸਿ ਭਵਸਿੰਧੇ ॥੪॥੧॥

Which means : Even if someone were to perform Asmed Yagna or give an equal amount of gold in alms, against one's own weight or one visits the holy place of Prág) Allahabad for taking a bath there. (it will be of no use). (1)

O Namdev ! Not withstanding all the rituals mentioned above, nothing is as fruitful as the recitation of Lord's True Name. O my mind ! Do not be lazy and try to worship the Lord (without delay) by reciting True Name. (Pause-1).

O my mind ! Let us get rid of all differences, doubts and whims and recite Lord's True Name only. O Namdev ! you could cross this ocean of life successfully only by reciting the Lord's True Name. (4-1)

(ix) Guru Nanak Dev has ordained vide Prabhati Mahala 1 (Page 1329) as follows :—

“Gurprasadi vidya vicharai parr parr pavai maan. ápa madhai aap pargasiá paya amrit Naam.(1) Karta tu mera jajman. ik dakhná (n) hoan tai peh mángou, deh apna Naam (Pause-1)

Sift saram ka kapra mangou har gunn Nanak ravat rehai.(4-7)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੩੨੬)

ਗੁਰ ਪਰਸਾਦੀ ਵਿਦਿਆ ਵੀਚਾਰੇ ਪੜਿ ਪੜਿ ਪਾਵੈ ਮਾਨੁ ॥

ਆਪਾ ਮਧੇ ਆਪੁ ਪਰਗਾਸਿਆ ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ॥੧॥

ਕਰਤਾ ਤੂ ਮੇਰਾ ਜਜਮਾਨੁ ॥

ਇਕ ਦਖਿਣਾ ਹਉ ਤੈ ਪਹਿ ਮਾਗਉ ਦੇਹਿ ਆਪਣਾ ਨਾਮੁ ॥੧॥ ਰਹਾਉ ॥

ਸਿਫਤਿ ਸਰਮ ਕਾ ਕਪੜਾ ਮਾਗਉ ਹਰਿ ਗੁਣ ਨਾਨਕ ਰਵਤੁ ਰਹੈ ॥੪॥੭॥

Which means : “By deliberating on the knowledge of the Lord's secrets through the Guru's grace, we got greatly honoured in the world by our studies and discussions. By attaining the nectar of True Name, we have realized the Prime-soul within our soul.(1)

O Lord ! You are my host and I seek this favour (boon) from you that I may be bestowed with your True Name. (Pause-1)

O Nanak ! May the Lord bestow on me the (cow of) forgiveness and patience and the bliss of equipoise like the calf to enjoy the milk from the cow-mother. I seek from you the apparel of (singing) your praises with love so that I engage myself in singing your praises and reciting True Name. (4-7)

(x) Then Guru Ram Das (the 4th Nanak) has remarked vide Pouri (Rag Sorath Vaar Mahala 4 ki) (Page 651) as follows :—

“har har apni daya kar har boli baini. har Naam dhiaiee har uchra har laha laini.

hoan varia apnai Guru kou jiu mera har sajan mailiá saini.(24)

(ਪਉੜੀ ਰਾਗ ਸੋਰਠਿ ਵਾਰ ਮਹਲੇ ੪ ਕੀ) (ਪੰਨਾ ੬੫੧)

ਹਰਿ ਹਰਿ ਅਪਣੀ ਦਇਆ ਕਰਿ ਹਰਿ ਬੋਲੀ ਬੈਣੀ॥

ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਹਰਿ ਉਚਰਾ, ਹਰਿ ਲਾਹਾ ਲੈਣੀ॥

ਜੋ ਜਪਦੇ ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਤਿਨ ਹਉ ਕੁਰਬੈਣੀ॥

ਜਿਨਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪਿਆਰਾ ਅਰਾਧਿਆ ਤਿਨ ਜਨ ਦੇਖਾ ਨੈਣੀ॥

ਹਉ ਵਾਰਿਆ ਅਪਣੇ ਗੁਰੁ ਕਉ ਜਿਨਿ ਮੇਰਾ ਹਰਿ ਸਜਣੁ ਮੇਲਿਆ ਸੈਣੀ॥੨੪॥

Which means : O Lord ! May I be blessed with your grace so that I could always sing the praises of the Lord through the Guru's word. Then I would recite the Lord's True Name and get the benefit of Lord's service and worship. I offer myself as a sacrifice to such Guru-minded persons, who always recite the Lord's True Name by day and night, and want to have a glimpse of such beloved friends, who have served my True Guru. I would surrender myself completely to the Guru, who has enabled me to unite with my beloved Lord.(24)

(xi) Further Guru Nanak Dev has clarified the mode of unison with the Lord vide the following hymn :—

Rag Suhi Astpadian Mahala 1 Ghar 1

ik Onkar Satgur prasad. (Page 750)

“Sabh avgan mein gunn nahi koiee.

Kiun kar kant milava hoiee. (1)

Na mein roop na bankai naina.

Nakul dhang na meethai baina. (Pause-1)

.....
Bhanit Nanak soh hai bhi hosi.

Jai bhavai piara tain ravaisi. (8-1)

ਰਾਗ ਸੂਹੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧॥ (ਪੰਨਾ ੭੫੦)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਭਿ ਅਵਗਣ ਮੈ ਗੁਣੁ ਨਹੀ ਕੋਈ॥ ਕਿਉ ਕਰਿ ਕੰਤ ਮਿਲਾਵਾ ਹੋਈ॥੧॥

ਨਾ ਮੈ ਰੂਪੁ ਨ ਬੰਕੇ ਨੈਣਾ॥ ਨਾ ਕੁਲ ਢੰਗੁ ਨ ਮੀਠੇ ਬੈਣਾ॥੧॥ ਰਹਾਉ॥

.....
ਭਣਤਿ ਨਾਨਕੁ ਸਹੁ ਹੈ ਭੀ ਹੋਸੀ॥ ਜੈ ਭਾਵੈ ਪਿਆਰਾ ਤੈ ਰਾਵੇਸੀ॥੮॥੧॥

Which means :—

O Lord ! How could I gain unison with the Lord-spouse when I am full of all vicious and sinful qualities without a single virtue ?(1)

O True Master ! Neither have I a beautiful appearance nor do I possess beautiful eyes, neither do I belong to an honourable (family) lineage, nor do I possess a proper and good mode of action or sweet language so how could I deserve Your unison ? (Pause-1)

O Brother ! The disciple, could gain access to the Lord when he develops virtuous qualities, with good deeds in the company of holy saints and peace of mind, thus taking refuge at the lotus-feet of the Guru. It is only when his appearance and conduct pleases the Lord-spouse that he could attain the Lord, like the wedded woman gaining access to her spouse.(2)

.....
O Lord ! I do not possess any wisdom or cleverness even and have not developed love for you. Pray enable me to fall at your lotus-feet through your grace.(4)

.....
It is only by ridding one self of one's ego that one could find merger with the Lord-spouse, gaining the conjugal bliss of the True Lord's unison.(6)

.....
O Nanak ! The True Lord is ever-existent in all the three ages, and has enabled a person to unite with Him only when He likes him and develops love for him. (8-1)

Under the fourth pillar of True Name, the following topics are discussed further under subheadings (a) to (e).

- (a) Love and devotion (Preet)
- (b) State of Equipose (Sahej)
- (c) Ambrosial Hours (Amrit Vela)
- (d) Name-Panacea for all ills (Naam Aukhad)
- (e) Recitation of True Name. (Simran)

(a) PREET (LOVE AND DEVOTION)

Without developing love and devotion for the Lord-sublime, there is no possibility of an individual to attain unison with the Lord. The worldly love of an individual with the family, with the relations and friends, and above all the love of a beloved one had been created by the Lord so that by practising the worldly love, we may rise little higher than our normal love and engrain in ourselves the Lord's love, the love of the Prime-soul within and attain the bliss of life.

(i) Guru Angad Dev (the 2nd Nanak) has stated vide M-2 (Page 83) as follows :—

“Jis piarai siun neho, tis ágai mar chaliai. dhrig jivan sansar ta kai páchhai jivaná. (2-3)

ਮਹਲਾ ੨ (ਪੰਨਾ ੮੩)

“ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ॥

ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ॥੨॥”

Which means : If you truly love someone, you should be prepared to sacrifice your life and lay it down before the beloved, as the life without the beloved would be worthless, in this world.(2)

(ii) Then Guru Arjan Dev (the 5th Nanak) has ordained in Gouri Bávan Akhri Mahala 5. (Page 253) in the 16th pouri as follows :—

Slok : át sunder kuleen chatur mukh gyani dhanvant.
mirtak kehiai Nanaka jeh preet nahi bhagwant.(1)

ਸਲੋਕ ਮਹਲਾ ੫ (ਪੰਨਾ ੨੫੩)

“ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਗਿਆਨੀ ਧਨਵੰਤ ॥
ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥੧॥”

Which means : If someone were beautiful, had a good family background, or someone were highly intelligent, learned or wealthy,. O Nanak ! Consider that person as worthless like a dead body, if he did not develop any love (and devotion) for the Lord in his heart.

(iii) Baba Farid has remarked vide slokas 24 and 25 (Page 1379) as follows :—

Slok : Farida galiai chikar' dur ghar naal piarai neho. chala(n) ta bhijai kambli raha(n) ta tuteh neho.(24) bhijou sijou Kambli Aloh Varsou meho. jaiai mila (n) tina sajna, tutou nahi neho.(25)

ਸਲੋਕ ॥ (ਪੰਨਾ ੧੩੧੫)

“ਫਰੀਦਾ ਗਲੀਏ ਚਿਕੜਾ ਦੂਰਿ ਘਰੁ ਨਾਲਿ ਪਿਆਰੇ ਨੇਹੁ ॥
ਚਲਾ ਤ ਭਿਜੈ ਕੰਬਲੀ ਰਹਾ ਤ ਤੁਟੈ ਨੇਹੁ ॥੨੪॥
ਭਿਜਉ ਸਿਜਉ ਕੰਬਲੀ ਅਲਹ ਵਰਸਉ ਮੇਹੁ ॥
ਜਾਇ ਮਿਲਾ ਤਿਨਾ ਸਜਣਾ ਤੁਟਉ ਨਹੀ ਨੇਹੁ ॥੨੫॥”

Which means : O Farid ! There is a muddy path enroute while the (house) abode of the beloved Lord is rather far away, but I have developed. (Unfathomable) incessant love for my beloved. The result is that I would spoil my clothes (blanket) if I proceed in this rain (weather) but would tarnish my love (for the beloved) if I stay behind. (24)

Even if it were to rain continuously as per Lord's Will, I will not care for my clothes (blanket) but I must meet my beloved Lord so that there is no break in my love for the Lord. (Come what may, I must meet my beloved Lord). (25)

(iv) Then again Farid has remarked vide slok (34) (Page 1379) as follows :—

Slok : Joban jandai na dra(n) je seh preet na jaiai.
Farida kiti joban preet bin suk gaiai kumlaié. (34)

ਸਲੋਕ ॥ (ਪੰਨਾ ੧੩੧੯)

“ਜੋਬਨ ਜਾਂਦੇ ਨ ਡਰਾਂ ਜੇ ਸਹ ਪ੍ਰੀਤਿ ਨ ਜਾਇ ॥

ਫਰੀਦਾ ਕਿਤੀ ਜੋਬਨ ਪ੍ਰੀਤਿ ਬਿਨੁ ਸੁਕਿ ਗਏ ਕੁਮਲਾਇ ॥੩੪ ॥”

Which means : I am not worried about my youth or my life already gone by, provided my love for the Lord spouse is intact and steady (maintained) as without His love I have spent many lives in fruitless pursuits. (If the love of the spouse is kept alive, then the youth and beauty need not bother me, as without the love of the spouse, all beauty and youth goes to waste like the withered flowers). (34)

(v) Then Kabir has stated vide Sloka (217) (Page 1376) as follows :—

Kabir lagi preet sujan siun, barjai log ajan.

ta siun tuti kiun banai, ja ke jia pran.(217) .

ਸਲੋਕ (ਪੰਨਾ ੧੩੭੬)

ਕਬੀਰ ਲਾਗੀ ਪ੍ਰੀਤਿ ਸੁਜਾਨ ਸਿਉ ਬਰੜੈ ਲੋਗੁ ਅਜਾਨੁ ॥

ਤਾ ਸਿਉ ਟੁਟੀ ਕਿਉ ਬਨੈ, ਜਾ ਕੈ ਜੀਅ ਪਰਾਨ ॥੨੧੭ ॥

Which means : O Kabir ! I have developed love for the Lord-wisdom personified but the ignorant people are trying to desist me from this path, as they do not realize that we cannot exist without His love and our life and existence is controlled by Him alone, so it is not possible to break away from Him. (217)

(vi) Then Guru Ram Das (the 4th Nanak) has explained vide Slok Mahala 4 (Page 1422) (vide Slok 7 to 13) as follows :—

Jina piri piar bin darsan kiun triptia.

Nanak milai subhaié Gurmukh eh mán rehshai.(7)

jina piri piar kiun jivan, pir bahrai.

ja soh dekhan apná Nanak thivan bhi harai. (8)

.....
Sacha prem piar Gur poorai te paieeai.

Kabhu na hovai bhang Nanak har gunn gaieeai. (11)

.....
Jin kou prem piar tou apai laya karam kar.

Nanak leho miliaie mein jachak deejai Naam har. (13)

ਸਲੋਕ ਮਹਲਾ ੪ ॥੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੧੪੨੨)

ਵਡਭਾਗੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਹਰਿ ਰਾਇ ॥

ਜਿਨੀ ਪਿਰੀ ਪਿਆਰੁ ਬਿਨੁ ਦਰਸਨ ਕਿਉ ਤ੍ਰਿਪਤੀਐ ॥

ਨਾਨਕ ਮਿਲੈ ਸੁਭਾਇ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਰਹਸੀਐ ॥੧੭॥

ਜਿਨਾ ਪਿਰੀ ਪਿਆਰੁ ਕਿਉ ਜੀਵਨਿ ਪਿਰ ਬਾਹਰੇ ॥

ਜਾ ਸਹੁ ਦੇਖਨਿ ਆਪਣਾ ਨਾਨਕ ਬੀਵਨਿ ਭੀ ਹਰੇ ॥੧੮॥

ਸਚਾ ਪ੍ਰੇਮ ਪਿਆਰੁ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ॥

ਕਬਹੂੰ ਨ ਹੋਵੈ ਭੰਗੁ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥੧੯॥

ਜਿਨ ਕਉ ਪ੍ਰੇਮ ਪਿਆਰੁ ਤਉ ਆਪੇ ਲਾਇਆ ਕਰਮੁ ਕਰਿ ॥

ਨਾਨਕ ਲੇਹੁ ਮਿਲਾਇ ਮੈ ਜਾਚਿਕ ਦੀਜੈ ਨਾਮੁ ਹਰਿ ॥੨੦॥

Which means : The persons, who are imbued with the love of the Lord-spouse, are never satiated without having a glimpse of the Guru. O Nanak ! such Guru-minded persons get united with the beloved Lord effortlessly through the Guru's guidance, thus enjoying the bliss of life.(7)

How could such persons, imbued with the love of the beloved Lord-spouse, live without Him ? (Without reciting True Name). O Nanak ! They enjoy the eternal bliss by perceiving the Lord-spouse within themselves. (blossom forth by remembering the Lord).(8)

It is only through the grace and guidance of the perfect Guru, that we could develop true love for the Lord. O Nanak ! Such persons are not pestered by any afflictions by singing the praises of the Lord with devotion. (11)

O Lord ! The persons, who are imbued with Your love, have been blessed with this devotion through Your grace and benevolence. O Nanak ! May the Lord bless me, through His Grace, with His unison and bestow His True Name on this slave of the Lord ! (who

is longing for True Name of the Lord). (13)

(vii) Furthermore Bhagat Ravidas has stated vide Dhanasari bhagat Ravidas ji (Page 694) as follows :—

“Meri preet Gobind Siun jin ghatai.

mein tou mol mehangī laiee jia satai. (Pause-1)”

Sadh sangat bina bhaou nahi upjai, bhav bin bhagat nahi hoiai
teri. Kehai Ravidas ik benati har siun paij rakhoh Raja Ram meri.
(2-2)

ਧਨਾਸਰੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ (ਪੰਨਾ ੬੯੪)

ਮੇਰੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ਜਿਨਿ ਘਟੈ॥

ਮੈ ਤਉ ਮੋਲਿ ਮਹਗੀ ਲਈ ਜੀਅ ਸਟੈ॥੧॥ ਰਹਾਉ॥

ਸਾਧ ਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀਂ ਊਪਜੈ ਭਾਵ ਬਿਨੁ ਭਗਤਿ ਨਹੀਂ ਹੋਇ ਤੇਰੀ॥

ਕਹੈ ਰਵਿਦਾਸੁ ਇਕ ਬੇਨਤੀ ਹਰਿ ਸਿਉ ਪੈਜ ਰਾਖਹੁ ਰਾਜਾ ਰਾਮ ਮੇਰੀ॥੨॥੨॥

Which means :— May I never falter in my love and devotion for the Lord-Gobind as I have availed of it (purchased it) by surrendering myself to the Lord's Will completely. (Pause-1)

O Lord ! We cannot imbibe Your love without the company (guidance) of the holy saints, and without love and devotion, one cannot engage oneself in Your service (worship).

O Ravidas ! My only prayer to the Lord is that I may be protected against all odds through the Lord's Grace. (2-2)

(viii) Then again Guru Ram Das (the 4th Nanak) has explained beautifully vide Gouri Guareri Mahala 4 (Page 164) as follows :—

(Mata preet karé putt khai).

“ਮਾਤਾ ਪ੍ਰੀਤ ਕਰੇ ਪੁਤ ਖਾਇ॥”

“Just as the mother feels happy to see her child eating something, and the fish feels thrilled by swimming across deep waters, in the same manner the Guru feels happy by feeding His Sikhs with valuable things (thoughts). (1)

O Lord ! Pray grant us the company of Your dear holy saints, by meeting whom all our ills and sufferings will be cast away. (Pause-1)

Just as the cow fondles her calf, and the woman feels real happiness on seeing her spouse back home, similarly the Lord's saints feel real happiness and joy when they sing the praises of the Lord (with devotion).(2)

.....
O Nanak ! I feel happy and satiated by licking the dust of the holy feet of the saints. (4-3-41)

(ix) Furthermore Guru Arjan Dev (the 5th Nanak) has explained the true love of the Lord, vide Gouri Mahala 5 (Page 198) as follows :—

Aisi preet Govind siun lagi. mail laié pooran vadbhagi. (Pause-1)

bharta pekh bigsai jiun nari. tiun har jan jeevai naam chitari.(1)
poot pekh jiun jeevát máta. Oat poat jan har siun rata.(2)

.....
Nanak kou prabh pran adhar. (4-93-162)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੯੮)

ਐਸੀ ਪ੍ਰੀਤਿ ਗੋਵਿੰਦ ਸਿਉ ਲਾਗੀ ॥ ਮੇਲਿ ਲਏ ਪੂਰਨ ਵਡਭਾਗੀ ॥੧॥ ਰਹਾਉ ॥
ਭਰਤਾ ਪੇਖਿ ਬਿਗਸੈ ਜਿਉ ਨਾਰੀ ॥ ਤਿਉ ਹਰਿ ਜਨੁ ਜੀਵੈ ਨਾਮੁ ਚਿਤਾਰੀ ॥੧॥
ਪੂਤ ਪੇਖਿ ਜਿਉ ਜੀਵਤ ਮਾਤਾ ॥ ਓਤਿ ਪੋਤਿ ਜਨੁ ਹਰਿ ਸਿਉ ਰਾਤਾ ॥੨॥

.....
ਬਿਸਰੁ ਨਹੀ ਇਕੁ ਤਿਲੁ ਦਾਤਾਰ ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧਾਰ ॥੪॥੯੩॥੧੬੨॥

Which means : The fortunate ones, who have developed such a devotion and love for the Lord, that they have been united with the Lord through His grace. (Pause-1)

The woman feels elated on seeing her spouse, similarly the holy saints feel (alive) fully active and animated by reciting the Lord's True Name. (1) The mother lives by seeing her son grow up, similarly the (saint) beloved of the Lord is fully engrossed in Lord's love and devotion. (2)

O Lord ! May I never forget your love and devotion (True Name) even for a moment. O Nanak ! The Lord is my only support

and my life is sustained only through the love and devotion of the Lord. (4-93-162)

(x) Finally Guru Nanak Dev has explained the beauty of Lord's love by giving many similes, as follows vide (Sri Rag Mahala 1) (Page 59).

(re mán aisi har siun preet kar.)

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤ ਕਰ।

O my mind ! Develop such a true love for God Almighty as the lotus-flower has for water. The flower always blossoms forth in water inspite of the tribulations in water. Develop such a love and craving for the supreme being as that of the beings created in water, who cannot survive without the presence of water.(1)

O my mind ! How could anyone get over the worldly veil of falsehood, without developing True love of the Supreme being ? The Guru-minded person always remembers God and is bestowed with the wealth of True Name by the Lord. (Pause-1)

O my mind ! Develop the kind of true love for the supreme being as the fish has for water, which feels intense pleasure with the growing depths of water and would not live even for a second without its presence. (2)

O my mind ! Develop the kind of true love for the Lord-supreme as the toad (chatrik) has for the rain drop. The whole surrounding flourishes with greenery, and ponds overflow but without the holy rain-drop, (which is required by the toad) it has no value for him. (Similarly man dies an ignominious death without attaining True Name through His grace. (3)

O my mind ! Develop the kind of love for the Lord, as water possesses for milk; while boiling the milk, the water bears the brunt of fire, and destroys itself, without allowing milk to be affected by its heat. The Lord bestows true greatness on separated souls by uniting them with Himself, who have developed true love for Him.(4)

O my mind ! Develop the kind of love as the bird 'chakor' has for the sun. Similarly the self-willed persons do not realize the

presence of God, whereas the Guru-minded persons live in His very presence. (5)

.....

If one meets the True Guru, there will be no end to one's true love for the Lord, thus attaining the true knowledge through the Guru's guidance.(7)

.....

The persons who have united with the Lord, having faith in the Guru's word, need no further efforts, to unite with the Lord. O Nanak ! The Lord abides within our innerselves and without attaining Him, there is no other solace in the world. (10-11)

(b) THE STATE OF EQUIPOISE (SAHEJ)

The whole world is engrossed in the love of the three-pronged Maya (worldly falsehood) viz. (rajo, tamo, sato) lust for power, greed for more of worldly materialism, and partial peace). Even Brahma, Vishnu and Shiva have been enamoured by this worldly falsehood (Maya) and none could escape its entanglement. It is only through the Guru's Grace and benevolence that one rises above the effects of the three-pronged Maya. Then the fourth state of 'Sahej' or 'State of equipoise' is attained where there is no comfort or discomfort; neither joy nor sorrow, and one is only engaged in the recitation of True Name of the Lord in this state of equipoise, the fourth stage of salvation.

(i) Bhagat Kabir has stated in Rag Dhanasari Bhagat Kabir Jiu (Page 691) as follows :—

“Sanak sanand mehes samana.

Sekh nag tero maram na jana.(1)

Sant Sangat Ram ridai basaiee.” (Pause-1)

ਰਾਗੁ ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ॥ (ਪੰਨਾ ੬੯੧)

ਸਨਕ ਸਨੰਦ ਮਹੇਸ ਸਮਾਨਾ ॥ ਸੇਖ ਨਾਗਿ ਤੇਰੇ ਮਰਮ ਨ ਜਾਨਾ ॥੧॥

ਸੰਤ ਸੰਗਤਿ ਰਾਮੁ ਰਿਦੈ ਬਸਾਈ ॥੧॥ ਰਹਾਉ ॥

Which means : O Lord ! No one has ever found Your secrets, including the sons of Brahma, Sanak and Snanda or the god Shiva, even the cobra (with thousand fangs) sheshnag has not been able to realise your secrets.(1)

I have inculcated the love of the Lord in my heart through the company of holy saints. (Pause-1)

(ii) Guru Nanak Dev has explained vide Parbhati Mahala 1 (Page 1345) as follows :—

Bhukh piassa jag bhaiya tipat nahi bin satgur paié. Sahejai sehaj milai sukh paieeai dargeh paidha jaié.(4)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੩੪੫)

ਇਕਿ ਧੁਰਿ ਬਖਸਿ ਲਏ ਗੁਰਿ ਪੂਰੈ ਸਚੀ ਬਣਤ ਬਣਾਈ ॥

.....
ਭੂਖ ਪਿਆਸਾ ਜਗੁ ਭਇਆ ਤਿਪਤਿ ਨਹੀ ਬਿਨੁ ਸਤਿਗੁਰ ਪਾਏ ॥
ਸਹਜੇ ਸਹਜੁ ਮਿਲੈ ਸੁਖੁ ਪਾਈਐ ਦਰਗਹ ਪੈਧਾ ਜਾਏ ॥੪॥

Which means : Such faithless persons are not satiated with their worldly desires pestering them, without attaining the True Guru. However, the Guru-minded persons, who have united with the Lord in a state of Equipoise, enjoy the bliss of life and are received with honour in the Lord's presence. (4)

Guru Amar Das (the 3rd Nanak) has explained the various aspects of the "State of Equipoise" in the following hymn :—

Sri Rag Mahala 3 (Page 68)

“Sahejai nu sabh lochdi bin gur paya na jaié. par' par' pandit jotki thakai bhekhi bharam bhulaié. Gur bhetai sahej paya apni kirpa karé rajaié. (1)

.....
Giania ka dhan Naam hai sahej karai vapár. andin laha har Naam lain akhut bharé bhandar. Nanak tot na aviee deiái devanhaar. (16-6-23)

ਸਿਰੀ ਰਾਗ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੮)

ਸਹਜੇ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥
ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਬਕੇ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਇ ॥
ਗੁਰ ਭੇਟੇ ਸਹਜੁ ਪਾਇਆ ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੧॥
ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਹੋਇ ॥
ਸਬਦੈ ਹੀ ਤੇ ਸਹਜੁ ਉਪਜੈ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

Which means : The whole world is seeking eternal bliss of "Equipoise" which can be attained through the Guru's guidance alone. The Pandits and astrologers are tired in their pursuit of knowledge, while some others engaged in futile rituals, are in utter

confusion. This stage of 'Bliss' and 'Tranquillity of mind' is achieved by meeting the True Guru, which comes through the Lord's grace, if He so wills. (1)

O Brother ! None has attained this stage of bliss without the Guru's guidance. It is through the Guru's Word, alone that this state of 'Bliss' is realised by some and they receive the Lord's True embrace. (Pause-1)

It is through the knowledge of infinite and His grace that we sing his praises and be acceptable to Him, else it will amount to useless discourses or discussions. It is also through knowledge and equipoise that we attain the bliss. (2)

We praise the Lord always in the state of Equipoise and get into a trance automatically. We sing the Lord's praises in the "State of Equipoise" and then engage in His prayers. It is through the Lord's love in our hearts, while the tongue tastes the sweet nectar of True Name. (3)

It is through the state of Equipoise that we take refuge at the lotus feet of the Lord, leaving all fear of Death. The persons, who have attained the Lord by immersing in His True Name, are truly the fortunate ones. (4)

But by our indulgence in the worldly falsehood (Maya) we cannot achieve the eternal bliss of Equipoise, as that leads us to dual-mindedness while the self-willed persons, under the control of egoism, finally undergo the torture of the cycle of births and deaths. (5)

The three-pronged activities of man, (lust for power, greed and partial peace) under the influence of Maya, does not lead him towards the state of Equipoise, as this leads to his wanderings in doubts and dual-mindedness. The state of Equipoise is gained by the Guru-minded persons, rising to the fourth stage of Equipoise. (6)

The treasure of True Name, which is above our comprehension, is attained by few persons by singing Lord's praises, thus merging with the True Lord. (7)

Without the experience of Equipoise, it is total darkness due to ignorance under the influence of worldly falsehood. It is through the Guru's word, that we attain self-realisation and knowledge of Nature's secrets. The perfect Guru bestows His benevolence and Grace on us thus enabling us to unite with the Lord. (8)

The unseen and fearless Lord, an embodiment of truth and enlightenment, could be realised only in the fourth stage of Equipoise, through His grace.(9)

The learned ones possess the treasure of True Name and deal in the merchandise of True Name only in this life (effortlessly). They gain the gift of True Name everyday while the ocean of Lord's Great love is limitless. O Nanak ! There is no dearth of His love and benevolence and the Lord bestows His gifts, without any restraint to His devotees. (10-6-23)

(c) AMBROISAL HOURS (AMRIT VELA)

The best part of the day for unification with the Lord, when the atmosphere is calm, serene and most suitable for singing the praises of the Lord or recitation of True Name is the ambroisal hours of the morning. (pre-dawn)

(i) Guru Nanak Dev has stated vide cantos (4) of Jap ji (Page 2) as follows :—

“Sacha sahib sach naié bhákhia bhaou apar. akheh mangeh deh deh daat karai dataar. Pher ke agai rakhiai jit disai darbar. muhon ke bolan boliai jit sunn dharai piar. Amrit vela sach Naou vadiaiee vichar. Karmi avai kapr'a nadri mokh duar. Nanak evai janiai sabh apai sachiar.” (4)

ਜਪੁ (ਪੰਨਾ ੨)

“ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥
ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥
ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥
ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥
ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਔਖੁ ਦੁਆਰੁ ॥
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੩॥”

Which means : The Lord is True and His Name is Truth. He could be understood and contemplated upon through extreme devotion and love alone. The whole world begs of Him for his favours, and the Lord bestows His benevolence on all of us. How shall we perceive His kingdom of Heaven and attain His love ? By what actions could we achieve this and what utterances would enable us to win His love and acceptance of our offerings ?

(The answer is :) By meditating on His True Name and glorifying His greatness at the ambroisal hours of the morning. (Pre-dawn prayers).

We have got this human life through our past good deeds and may attain salvation through the Lord's grace. O Nanak ! Let it be clearly understood that the Lord alone, the True one, is all powerful and all pervading and there is none else. (4)

(ii) Then Guru Arjan Dev (the 5th Nanak) has explained in 'Bavan Akhri' vide Slok (25) (Page 255) as follows :—

Slok—"Jhalaghai uth Naam jap nis basur aradh. Karah tujhai na biapiee Nanak mitai upadh." (1)

Pouri—Jhajha jhuran mitai tumarai.

Ram Naam siun kar biouharai.

.....
Nanak ja kou kirpa gusaiee. (25)

ਸਲੋਕ ੨੫ ॥ (ਪੰਨਾ ੨੫੫)

ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸੁਰ ਆਰਾਧਿ॥

ਕਾਰਾ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ॥੧॥

ਪਉੜੀ

ਝਝਾ ਝੂਰਨੁ ਮਿਟੈ ਤੁਮਾਰੇ॥ ਰਾਮ ਨਾਮ ਸਿਉ ਕਰਿ ਬਿਉਹਾਰੇ॥

.....
ਨਾਨਕ ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਗੁਸਾਈ॥੨੫॥

Which means :—O Brother ! Get up in the ambrosial hours of the morning and meditate on the True Name of the Lord, and continue reciting Lord's True Name day and night.

O Nanak ! By remembering the Lord. You shall not suffer from any shortcomings and all your ills will vanish. (1)

Pour'i (The alphabet jhaja says) O Brother ! If you were to meditate on Lord's True Name, you will rid yourself of all your bickerings and lamentations, as the lover of Maya (world of pleasures) wastes his life in craving for more.

.....
(iii) Furthermore Guru Amar Das (the 3rd Nanak) has stated vide Vaar Malarki, Slok : 3 (Page 1285) as follows :—

Babiha amrit velai bolia ta dar sunni pukar. Meghai nu furman

hoa varsoh kirpa dhar. hoan tin kai balharnai jini sach rakhia urdhar.
Nanak navai sabh hariavali Gur kai sabad vichar.(1)(16)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਵਾਰ ਮਲਾਰ ਕੀ) (ਪੰਨਾ ੧੨੮੫)

ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ॥
ਮੇਘੈ ਨੋ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ ਧਾਰਿ॥
ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰਿ॥
ਨਾਨਕ ਨਾਮੇ ਸਭ ਹਰੀਆਵਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰ॥੧॥੧੬॥

Which means : When the human being recited the nectar of True Name in the ambrosial hours of the morning, like the papiya then the Lord responded to his pining and accepted his call in His court, and directed the Guru to give His message in the form of a shower of rain through His Grace. I would offer myself as a sacrifice to such persons, who have inculcated the love of the True Lord in their heart. O Nanak ! The whole world blossoms forth with (greenery all around) virtues by reciting True Name through the Guru's guidance.(1)

(iv) Then Baba Farid has stated vide Saloka 107, (Page 1383) as follows :—

“Farida pichhal raat na jagioh jivandrai moieohe.
Je tein rab visaria ta rab na visariohe. (107)

ਸਲੋਕ (ਪੰਨਾ ੧੩੮੩)

“ਫਰੀਦਾ ਪਿਛਲ ਰਾਤਿ ਨ ਜਾਗਿਓਹਿ ਜੀਵੰਦੜੇ ਮੁਇਓਹਿ॥
ਜੇ ਤੈ ਰਬੁ ਵਿਸਾਰਿਆ ਤ ਰਬਿ ਨ ਵਿਸਰਿਓਹਿ॥੧੦੭॥”

Which means : O Farid ! If you do not get up early in the ambrosial hours of the morning (to say your prayers) then consider yourself as a dead person (even while alive); infact even though you have forsaken the Lord, the Lord has not forgotten you (and is ready to help you on the right path). (107)

(v) Then Bhai Gurdas has stated vide Vaar 26, Pouri 17 as follows :—

Sidh sadhak mil jagde kar sivrati jati mela.
Mahadeou aoudhoot hai kavlasan asan rasak kela.

Satgur jág jagainda sadh sangat mil amrit vela.
 Nijghar tar'i laieean anhad sabad piram ras khela.
 Aad purkh ádes hai alakh niranjan neho navela.
 Chelai te Gur, Gur te chéla. (17)

ਵਾਰ ੨੬, ਪਉੜੀ ੧੭ ॥ (ਭਾਈ ਗੁਰਦਾਸ)

ਸਿਧ ਸਾਧਿਕ ਮਿਲਿ ਜਾਗਦੇ ਕਰਿ ਸਿਵਰਾਤੀ ਜਾਤੀ ਮੇਲਾ ॥
 ਮਹਾਦੇਉ ਅਉਧੂਤੁ ਹੈ ਕਵਲਾ ਸਣਿ ਆਸਣਿ ਰਸਕ ਕੇਲਾ ॥
 ਗੋਰਖੁ ਜੋਗੀ ਜਾਗਦਾ ਗੁਰਿ ਮਾਛਿੰਦ੍ਰ ਧਰੀ ਸੁ ਧਿਰੇਲਾ ॥
 ਸਤਿਗੁਰ ਜਾਗਿ ਜਗਾਇਦਾ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ॥

.....
 ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਹੈ ਅਲਖ ਨਿਰੰਜਨ ਨੇਹੁ ਨਵੇਲਾ ॥
 ਚੇਲੇ ਤੇ ਗੁਰੁ ਗੁਰੁ ਤੇ ਚੇਲਾ ॥੧੭॥

Which means : The Sidhas and Sadhiks have awakened on the occasion of the fair of Shivrati as pilgrims, while Brahma and Mahadev were enjoying their meditative poses. The Guru has awakened us from the slumber (of ignorance) in the ambrosial hours of the morning in the company of holy saints. (holy congregations). We bow to the Lord, who is free from Maya and always new. The Guru and chela are interchangeable. (107)

(vi) Guru Arjan Dev (the 5th Nanak) has ordained as follows :—

Dakhnai Mahala 5 (Page 1099)

Parbhatai har Naam jap Gur ké charan dhiaié.
 Janam maran mal utrai sachai ke gunn gaié.(1) (16)

ਡਖਣੇ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੦੯੯)

ਪਰਭਾਤੇ ਪ੍ਰਭ ਨਾਮੁ ਜਪਿ ਗੁਰ ਕੇ ਚਰਨ ਧਿਆਇ ॥
 ਜਨਮ ਮਰਣ ਮਲੁ ਉਤਰੈ ਸਚੇ ਕੇ ਗੁਣ ਗਾਇ ॥੧॥

Which means : Let us recite Lord's True Name in the ambrosial hours of the morning by concentrating on the Guru's guidance and teachings, so that we may wash away the sins of our births and deaths.(1)

(vi) Guru Nanak Dev has proclaimed vide Parbhati Mahala 1 (Page 1329) as follows :—

“Nao parbhatai sabad dhiaieeai chhodoh duni preeta.
Pranvat Nanak dasan dasa jag hariā tin jeeta.” (4-9)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੩੨੯)

ਦ੍ਰਿਸਟਿ ਬਿਕਾਰੀ ਬੰਧਨਿ ਬਾਧਿ ਹਉ ਤਿਸ ਕੈ ਬਲਿ ਜਾਈ ॥

.....
ਨਾਉ ਪ੍ਰਭਾਤੈ ਸਬਦਿ ਧਿਆਇਐ ਛੋਡਹੁ ਦੁਨੀ ਪਰੀਤਾ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸਾ ਜਗਿ ਹਾਰਿਆ ਤਿਨਿ ਜੀਤਾ ॥੪॥੯॥

Which means : O brother ! Let us recite the True Name in the ambrosial hours of the morning, through the Guru's word, leaving all other worldly attachments. O Nanak ! The person, who has become the slave of the slaves of the Lord, has won the battle of life, whereas everybody else has lost the battle of life, thus wasting this life in fruitless efforts. (4-9)

(d) NAAM-PANACEA FOR ALL ILLS (NAAM AOUKHAD)

The Lord's True Name, according to the Guru's philosophy, is a panacea for all ills of mankind, provided one recites True Name with love and devotion, alongwith full concentration of mind and single-mindedness.

But practically it is very difficult to follow this path as it has to be preceded with the Lord's Will, to be followed with complete self-surrender.

(i) Guru Arjan Dev has explained vide Majh Mahala 5 (Page 101) as follows :—

“Prabh kirpa te har har dhiavou. Prabhu daya te mangal gavaou.

.....
Naam aukhadh mokau sadhu dia. Kilbikh katai nirmal thiá.
Anand bhaya niksi sabh pira, sagal binasai darda jiu.(2)

.....
Saas Saas har gavai Nanak satgur dhak liá merá par'da jiu. (4-17-24)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੦੧)

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਹਰਿ ਹਰਿ ਧਿਆਵਉ ॥ ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਮੰਗਲੁ ਗਾਵਉ ॥

.....

ਨਾਉ ਅਉਖਧੁ ਮੋਕਉ ਸਾਧੂ ਦੀਆ ॥ ਕਿਲਬਿਖ ਕਾਟੇ ਨਿਰਮਲ ਥੀਆ ॥

.....

ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਗਾਵੈ ਨਾਨਕੁ ਸਤਿਗੁਰ
ਢਾਕਿ ਲੀਆ ਮੇਰਾ ਪੜਦਾ ਜੀਉ ॥੪॥੧੭॥੨੪॥

Which means : With the grace of the Lord, let us recite the True Name and with His benevolence let us sing His praises. Whether sitting, standing, sleeping or being awake, or being busy in any activity, let us remember the True Name of the Lord throughout our life.(1)

I have gained the True Name, the harbinger of peace (panacea

for all ills) at the lotus feet of the saints, as a result faithlessness the True Name has freed me from the shackles of my doubts, faithlessness and sins, thus resulting in joy and happiness, freeing me from the pangs of ego and jealousy.(2)

(ii) Then again Guru Arjan Dev (the 5th Nanak) has stated vide Dhanasari Mahala 5 (Page 675) as follows :—

Aukhad tero Naam dayal. Moahi atur teri gat nahi jani, tu aap kareh pritpal. (Pause-1)

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੭੫)

ਅਉਖਧੁ ਤੇਰੇ ਨਾਮੁ ਦਇਆਲ ॥

ਮੋਹਿ ਆਤੁਰ ਤੇਰੀ ਗਤਿ ਨਹੀ ਜਾਨੀ,

ਤੂੰ ਆਪਿ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲ ॥੧॥ ਰਹਾਉ ॥

Which means : O Lord-benefactor ! Your True Name has acted as a panacea for all my ills. This helpless and poor man (like me) has not realised your greatness and vastness. Though you have provided us with support and sustenance. (Pause-1)

(iii) Furthermore Guru Arjan Dev (5th Nanak) has remarked vide the following hymn :—

Bhairon Mahala 5 (Page 1148)

Rog dokh Gur sabad nivarai. Naam aukhad mán bhitar sarai. Gur bhetat mán bhia anand. Sarab nidhan Naam bhagwant.(2)

ਭੈਰਉ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੧੪੮)

ਗੁਰ ਮਿਲਿ ਤਿਆਗਿਓ ਦੁਜਾ ਭਾਉ ॥

.....
ਰੋਗ ਦੋਖ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ ॥ ਨਾਮ ਅਉਖਧੁ ਮਨ ਭੀਤਰਿ ਸਾਰੇ ॥

ਗੁਰ ਭੇਟਤ ਮਨਿ ਭਇਆ ਅਨੰਦ ॥ ਸਰਬ ਨਿਧਾਨ ਨਾਮ ਭਗਵੰਤ ॥੨॥

Which means : The malady of ignorance and the vices like sexual desires were cast off through the Guru's message and guidance, when we inculcated the love of the Lord as the panacea for all our ills. We were thrilled with joy by meeting the Guru, as the Lord's True Name is the treasure of all worldly pleasures.(2)

(iv) Then again Guru Arjan Dev has stated vide Bilawal Mahala 5 (Page 814) as follows :—

“Aukhadh, harka Naam hai jit rog na viapai. Sadh sung mán tán hitai phir dookh na japai.(2)

ਅਉਖਧੁ ਹਰਿ ਕਾ ਨਾਮ ਹੈ ਜਿਤੁ ਰੋਗ ਨ ਵਿਆਪੈ॥

ਸਾਧ ਸੰਗਿ ਮਨੁ ਤਨੁ ਹਿਤੈ ਫਿਰ ਦੂਖ ਨ ਜਾਪੈ॥੨॥

Which means : O Brother ! The Lord's True Name is the panacea for all ills, by reciting which we could cast away all our afflictions or sufferings. The person, who recites True Name with love and devotion in the company of holy saints, does not undergo any sufferings or hurdles.(2)

(v) Guru Arjan Dev (the 5th Nanak) has ordained vide Raag Bilawal (Page 217) as follows :—

“Avar upáv sabh tiagia daru Naam lia.

Taap paap sabh mitai rog, sital mán bhiá.(1)

Gur poorā aradhiá sagla dukh geya.

rakhanharai rakhia apni kar meya. (Pause-1)

bah pakar prabh kadhiá kina apniá.

Simar simar mán tán sukhi Nanak nirbhiá.(2-1-65)

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੫॥ (ਪੰਨਾ ੮੧੭)

ਅਵਰਿ ਉਪਾਵ ਸਭਿ ਤਿਆਗਿਆ ਦਾਰੂ ਨਾਮੁ ਲਇਆ॥

ਤਾਪ ਪਾਪ ਸਭਿ ਮਿਟੇ ਰੋਗ, ਸੀਤਲ ਮਨੁ ਭਇਆ॥੧॥

ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਸਗਲਾ ਦੁਖੁ ਗਇਆ॥

ਰਾਖਨਹਾਰੈ ਰਾਖਿਆ ਅਪਨੀ ਕਰਿ ਮਇਆ॥੧॥ ਰਹਾਉ॥

ਬਾਹ ਪਕੜਿ ਪ੍ਰਭਿ ਕਾਢਿਆ ਕੀਨਾ ਅਪਨਾਇਆ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਮਨ ਤਨ ਸੁਖੀ ਨਾਨਕ ਨਿਰਭਇਆ॥੨॥੧॥੬੫॥

Which means : O Brother ! We have now taken the panacea of Lord's True Name having discarded all other treatment (efforts) which has helped us to cast away all the sufferings of the body like fever, sins and other ailments, thus attaining peace of mind. We have worshipped the Lord Almighty by following the Guru's teachings as such we have cast away all our afflictions. Infact, the True Master has protected me against all the sufferings through His grace. (Pause-1) The Lord has saved me from all the worldly afflictions by lending His helping hand.

O Nank ! We have now attained peace and bliss of life by reciting True Name of the Lord and have got rid of the fear of the cycle of births and deaths. (2-1-65)

(vi) Then again Guru Arjan Dev (the 5th Nanak) has ordained vide Raag Bilawal (Page 814) as follows :—

“Bandhan katai aap prabh hoa kirpal.
deen dayal prabh Parbrahm ta ki nadir nihai. (1)

.....
Aukhad har ka Naam hai jit rog na viapai.
Sadh sung mán tán hitai phir dookh na japai. (2)

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੮੧੪)

ਬੰਧਨ ਕਾਟੇ ਆਪਿ ਪ੍ਰਭਿ ਹੋਆ ਕਿਰਪਾਲ ॥
ਦੀਨ ਦਇਆਲ ਪ੍ਰਭ ਪਾਰਬ੍ਰਹਮ ਤਾ ਕੀ ਨਦਰਿ ਨਿਹਾਲ ॥੧॥
ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਕਰੀ ਕਾਟਿਆ ਦੁਖੁ ਰੋਗੁ ॥
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸੁਖੀ ਭਇਆ ਪ੍ਰਭ ਧਿਆਵਨ ਜੋਗ ॥੧॥ ਰਹਾਉ ॥
ਅਉਖਧੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ, ਜਿਤੁ ਰੋਗੁ ਨ ਵਿਆਪੈ ॥
ਸਾਧ ਸੰਗਿ ਮਨਿ ਤਨਿ ਹਿਤੈ ਫਿਰਿ ਦੁਖੁ ਨ ਜਾਪੈ ॥੨॥

Which means : O Brother ! The Lord has cut off (removed) all our worldly bondage as He has favoured us with His Grace. The Lord is our benefactor, through whose benevolence, we have enjoyed the bliss and thrill of life.(1)

.....
O Brother ! The Lord's True Name is the panacea of all ills, by reciting which, we could cast away all our afflictions. The person, who recites the Lord's True Name with love and devotion in the company of holy saints, does not undergo any sufferings or hurdles.(2)

.....
(vii) Guru Arjan Dev (the 5th Nanak) has stated vide Todi Mahala 5 (Page 714).

“Har ke charan kamal mán dhiavou.

“Kadh kuthar pit baat hanta, aoukhad har ka Nao. (Pause-1)

.....
Bal budh pooran sukh daata Nanak har har tek. (2-8-13)

ਟੋਡੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੭੧੪)

ਹਰਿ ਕੇ ਚਰਨ ਕਮਲ ਮਨਿ ਧਿਆਉ ॥

ਕਾਢਿ ਕੁਠਾਰੁ ਪਿਤ ਬਾਤ ਹੰਤਾ ਅਉਖਧੁ ਹਰਿ ਕੋ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥

.....
ਬਾਲ ਬੁਧਿ ਪੂਰਨ ਸੁਖ ਦਾਤਾ ਨਾਨਕ ਹਰਿ ਹਰਿ ਟੇਕ ॥੨॥੮॥੧੩॥

Which means : O Brother ! Let us worship the lotus-feet of the Lord in our hearts. The Lord's True Name would function like an axe to smither (cut) the egoism within us. Then the panacea for all the (ills) maladies of greed and anger, (the main maladies) and the malady of sexual desires, which is like the affliction of the slave, is the Lord's True Name. (Pause-1)

.....
So let us recite Lord's True Name, which is our mainstay in life.
(2-8-13)

(e) 'RECITATION OF NAAM' (SIMRAN)

Sri Guru Granth Sahib begins with the elucidation of 'Mool Mantra' (the basic gospel of the Guru, the fundamental principle of the Guru) as follows :—

“ik Onkar satnaam karta purkh nirbhau
nirvair akal moorat ajooni saibhung Gur prasad.”

Then again all the hymns in the New Ragas, begin with the above epithet or in some cases simply with “ik Onkar Satgur prasad.”

Which means : It amounts to realizing the “ik Onkar”—the One Lord-sublime, through the Grace of the Guru.

Infact, Guru Granth Sahib exhorts us to realize “ik Onkar”, the Lord Almighty through ‘Gur prasad’, the Guru’s grace. All the hymns, which follow in the great holy Granth Sahib in the various Ragas are trying to explain the qualities of the Lord Almighty, singing His praises, or laying down various means of attaining the Lord, or the effects of distracting forces like Maya (worldly falsehood) or the transient nature of this (seen) world or the benefits of holy saints and holy congregations. But all of these hymns finally lead to the one aim in life, that of “Recitation of Lord’s True Name.” for attaining unification with the Lord.

(i) Guru Nanak Dev has stated :—

“Uché uper ucha Naou”

“eh vad ucha hovai koiai tis unché ko janai soiai.”

‘ਉਚੇ ਉਪਰ ਉਚਾ ਨਾਉ’ ਏ ਵਡ ਉਚਾ ਹੋਵੈ ਕੋਇ ਤਿਸ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ॥”

Which means the Recitation of True Name, “is the sole objective of human life as His’ (Name) ‘Naam’ is greater than the Lord Himself, as the Lord has no specific form, shape or colour but His Name is within our reach, through ‘recitation’ with our tongue, then with our heart and soul, and then with each breath that we inhale in or out, that means His name (Naam) should be recited all

the twenty four hours, as the Guru has remarked

“Sas grass na visrai har Naama mán mant.”

‘ਸਾਸ ਗ੍ਰਾਸ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾ ਮਨ ਮੰਤ ॥

That is with every breath or while taking every morsel of food we should be reciting His invaluable Naam. (Name)

(ii) Then again Guru Nanak Dev has stated in ‘jap ji’ canto (32) Page 7 as follows :—

“ik du jibo lakh hoiai lakh hovai lakh bees lakh lakh gerra akhiai ek Naam jagdis.”

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਇ ਲਖੁ ਹੋਵਹਿ ਲਖੁ ਬੀਸ ॥

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਐ ਏਕ ਨਾਮੁ ਜਗਦੀਸ ॥”(੩੨)

Which means : “Even if I were to possess hundred thousand tongues instead of one, I possess and this number multiples twenty fold (being twenty lakh) and even with each tongue I were to recite Lord’s Name hundred thousand times. These steps would constitute the means towards attaining unity with the Lord.”

(iii) Then Guru Ram Das has instructed us vide the following hymn that life without ‘True Name’ would be futile.

Asa Mahala 4 (Page 366)

“Merai mán tán prem Naam adhar.

Naam japi namo sukh saar.(1)

Naam japoh merai sajan sena.

Naam bina mein avar na koiee

vadai bhag Gurmukh har laina.(Pause-1)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੬੬)

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮ ਨਾਮੁ ਆਧਾਰੁ ॥

ਨਾਮੁ ਜਪੀ ਨਾਮੋ ਸੁਖ ਸਾਰੁ ॥੧॥

ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਸਾਜਨ ਸੈਨਾ ॥

ਨਾਮ ਬਿਨਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਲੈਨਾ ॥੧॥ ਰਹਾਉ ॥

.....
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਿਵਾਇਆ ॥੪॥੪॥੫॥

Which means : O my friend ! I have always depended (by body and soul) on the love of True Name. I always recite the True Name as the greatest bliss (of life) I find in True Name only.(1)

O My companions ! Let us sing the praises of the Lord (I have realised this as the only solution). There is no other support except True Name for me, but it is with great good fortune that we could recite True Name through the Guru's Grace (and guidance) (Pause-1)

.....
The Lord-sublime is attained only through good fortune (as pre-destined by the Lord's Will) O Nanak ! The Lord has bestowed on us the gift (boon) of True Name, through the support of the Guru-minded persons. (4-4-56)

(iv) Then Bhagat Kabir has suggested that this life is being drained off gradually, and this human being does not realize the basic need of the soul, to recite True Name, for getting united with the Lord, vide the following hymn :—

Rag Dhanasari Bani Bhagat Kabir ji ki (Page 691)

Din te pehar pehar te gharian aav ghatai tán chheejai.

Kaal aheri phirai bhadak jiou kahoh kavan bidh keejai.(1)

.....
Kehat Kabir sunoh re prani chhodoh Mán ke bharmā.

Keval Naam japoh re prani paroh ek ki sarnā. (3-2)

ਰਾਗੁ ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ॥ (ਪੰਨਾ ੬੯੧)

ਦਿਨ ਤੇ ਪਹਰ ਪਹਰ ਤੇ ਘਰੀਆ ਆਵ ਘਟੈ ਤਨੁ ਛੀਜੈ ॥

ਕਾਲੁ ਅਹੇਰੀ ਫਿਰੈ ਬਧਿਕ ਜਿਉ ਕਹਹੁ ਕਵਨ ਬਿਧਿ ਕੀਜੈ ॥੧॥

.....
ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਪ੍ਰਾਨੀ ਛੋਡਹੁ ਮਨ ਕੇ ਭਰਮਾ ॥

ਕੇਵਲ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਨੀ ਪਰਹੁ ਏਕ ਕੀ ਸਰਨਾ ॥੨॥

Which means : The human age is nearing its end and this body is perishing slowly with the passage of each day, every hour and every second. Infact, the god of death is watching man like the hunter, ready to pounce at its prey any moment, so what action should be taken to escape it ?(1)

.....
O Kabir ! Let the human being cast away all his doubts and misgivings of mind and recite the Lord's True Name, Taking the support of one Lord-sublime. (3-2)

(v) Guru Nanak Dev has explained vide Asa Mahala 1 (Page 360) how to get involved in the recitation of Lord's True Name :

Gur'r kar gyan dhian kar dhavai kar karni kas paieeai.

Bhathi bhavan prem ka pocha, it ras amiou choaieeai.(1)

Baba mán matvaro Naam ras peevai sehaj rung rach reha.

Aehnis bani prem liv lagi sabad anahad geha. (Pause-1)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੬੦)

ਗੁਰੁ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਧਾਵੈ ਕਰਿ ਕਰਣੀ ਕਾਸੁ ਪਾਈਐ ॥

ਭਾਠੀ ਭਵਨੁ ਪ੍ਰੇਮ ਕਾ ਪੋਚਾ ਇਤੁ ਰਸਿ ਅਮਿਓ ਚੁਆਈਐ ॥ ੧ ॥

ਬਾਬਾ ਮਨੁ ਮਤਵਾਰੋ ਨਾਮ ਰਸੁ ਪੀਵੈ ਸਹਜ ਰੰਗ ਰਚਿ ਰਹਿਆ ॥

ਅਹਿਨਿਸਿ ਬਨੀ ਪ੍ਰੇਮ ਲਿਵ ਲਾਗੀ ਸਬਦੁ ਅਨਾਹਦ ਗਹਿਆ ॥੧॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਬਰਿ ਜੋਗੀ ਖੀਵਾ ਅੰਮ੍ਰਿਤ ਧਾਰੈ ॥੪॥੪॥੩੮॥

Which means : "Let us make knowledge as our sugar molasses alongwith meditation of the Lord as the flowers and virtuous deeds should form the wood, burning in the furnace for extracting wine. The world's perishable nature should be the furnace for wine extraction alongwith the love of the Lord's worship as the cooling measure (means), thus extracting the nectar of True Name, as the wine from the furnace of life of a human being.(1)

O Baba ! Thus the heart enjoys the eternal bliss of life by reciting Lord's True Name in the fourth state of Equipoise (sahej). Then we get imbued with the love of the Lord during day and night, listening to the unstrung music (all pervasive music) of Nature, having sought refuge at the lotus-feet of the Lord. (Pause-1)

Says Nanak, O Bharthar Yogi ! Listen to me and enjoy the bliss of life by partaking the nectar of True Name, by leading a fruitful life. (4-4-38)

(vi) But it is only through the Guru's grace that one may enjoy the bliss of reciting Lord's True Name, as explained by Guru Arjan Dev (the 5th Nanak) in the following hymn :—

Gouri Mahala 5 (Page 192)

Tumri kirpa te japiai Naou. Tumri kirpa te dargeh thaou.(1)

Tujh bin Parbrahm nahi koiai. Tumri kirpa te sada sukh hoiai.

(Pause-1)

.....
Nanak Naam milai sach raas. (4-64-133)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੮੨)

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਉ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਦਰਗਹ ਥਾਉ ॥੧॥

ਤੁਝ ਬਿਨੁ ਪਾਰਬ੍ਰਹਮੁ ਨਹੀ ਕੋਇ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥੪੫੭॥

.....
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਸਚੁ ਰਾਸਿ ॥੪॥੬੪॥੧੩੩॥

Which means : O Lord ! It is with Your grace alone that we may be able to recite Your True Name and we could find favour and acceptance at Your court through Your grace.(1)

O Lord-sublime ! There is no other support and solace for us apart from You and it is with Your grace alone that we may enjoy peace and joy at all times. (Pause-1)

.....
O Nanak ! I pray to my True Guru, the Lord, to grant me the boon of the wealth of True Name; (so that I may enjoy true bliss.) (4-64-133)

CHAPTER—V

LORD-SUBLIME (OMNI-PRESENT)

(i) Guru Nanak Dev has given a full perception of the Lord-creator in the following hymn beautifully :—

Rag Asa Mahala 1 Chhant Ghar-1 (Page 438)

‘ik Onkar Satgur prasad’

“Tu sabhni tháíee jithai hoan jaíee sachá sirjan haar jiu. Sabhna ka daata karam bidhata. dookh bisaran haar jiu”.

.....

Har Har kareh se sookeh nahi Nanak peer' na khahé jiu. Naam lain se sohai tin sukh phal hoveh máneh se jin jahe jiu. (4-1-4)

ਰਾਗ ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੪੩੮)

ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰ ਜੀਉ ॥

ਸਭਨਾ ਕਾ ਦਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਦੂਖ ਬਿਸਾਰਣ ਹਾਰੁ ਜੀਉ ॥

.....

ਹਰਿ ਹਰਿ ਕਰਹਿ ਸਿ ਸੂਕਹਿ ਨਾਹੀ ਨਾਨਕ ਪੀੜ ਨ ਖਾਹਿ ਜੀਉ ॥

ਨਾਮੁ ਲੈਨਿ ਸਿ ਸੋਹਹਿ ਤਿਨ ਸੁਖ ਫਲ ਹੋਵਹਿ ਮਾਨਹਿ ਸੇ ਜਿਣਿ ਜਾਹਿ ਜੀਉ ॥੪॥੧॥੪॥

Which means : O Lord-creator ! I perceive You pervading everywhere in full strength as I look around. You are bestowing all your benedictions on us, thus shedding our afflictions as a reward for our (virtuous) actions.

O Lord ! Destroyer of our sufferings ! Your Will pervades everywhere and You cast away all our sins in a moment.

O Lord ! You sustain all of us whether anyone is a hypocrite like the crane, or a swan capable of separating truth from falsehood, blessed with your grace.

O Lord ! I perceive You and You alone wherever I go. (1)

The persons, who listen to the Lord's True Name and then follow it in life, are successful in this world and are received with honour in the Lord's presence (Kingdom of heaven), enjoying the bliss of life. They attain the true knowledge of the Lord, as He is pleased with them, and they receive the reward of their prayers for ages to come. Such Guru-minded persons do not suffer the problems of old age or death and are not thrown into hell.

O Nanak ! The persons, who meditate on True Name of the Lord never undergo any sufferings or losses, rather they are received with honour at the Lord's court. They proceed with flying colours from this world by following Lord's Will, and meditating on true Name, thus they never come to grief. (4-1-4)

(ii) Guru Arjan Dev (the 5th Nanak) has ordained vide Rag Dev gandhari (Page 534) as follows :—

Amrita pria bachan tuharai. at sunder Manmohan piarai sabh hun madh nirarai. (Pause-1)

Deen duarai Thakur saran pariou sant harai. Koh Nanak prabh milai manohar man sital bigsarai. (2-3-29)

ਦੇਵ ਗੰਧਾਰੀ ੫॥ (ਪੰਨਾ ੫੩੪)

“ਅੰਮ੍ਰਿਤਾ ਪ੍ਰਿਅ ਬਚਨ ਤੁਹਾਰੇ॥

ਅਤਿ ਸੁੰਦਰ ਮਨਮੋਹਨ ਪਿਆਰੇ ਸਭ ਹੂ ਮਧਿ ਨਿਰਾਰੇ॥੧॥ ਰਹਾਉ॥

ਰਾਜ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ॥

ਬ੍ਰਹਮ ਮਹੇਸ਼ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰ ਮੋਹਿ ਠਾਕੁਰ ਹੀ ਦਰਸਾਰੇ॥੧॥

ਦੀਨ ਦੁਆਰੇ ਆਇਓ ਠਾਕੁਰ ਸਰਨਿ ਪਰਿਓ ਸੰਤ ਹਾਰੇ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਮਿਲੇ ਮਨੋਹਰ ਮਨੁ ਸੀਤਲ ਬਿਗਸਾਰੇ॥੨॥੩॥੨੫॥”

Which means : O beloved Lord ! Your speech and words are as sweet as the nectar (Of True Name). O Lord, the beautiful and bewitching and charming Lord ! You are pervading every being and are completely distinct (Aloof) at the same time. (Pause-1)

O Lord ! Neither am I interested in any kingdom, or country's control nor am I keen on attaining salvation even. I only seek the dust of the lotus-feet of the Lord, which should continue forever.

O True Master ! I perceive You in gods like Brahma, Shiva, Indra and all the Sidhas or Munis and their actions are reflecting Your greatness.(1)

O Nanak ! My heart blossoms forth with joy and peace when I gain unison with the Lord. O True Master ! I have sought your support only, having taken refuge at the lotus-feet of the holy saints, and pray for unification with the Lord. (2-3-29)

(iii) Further more Guru Tegh Bahadur (the ninth Nanak) has stated in Rag Bihagr'a (Page 537) as follows : O Brother ! No man realises the secrets of the Lord, including the details of His Greatness (or vastness). Many celibates (like Gorakh or Hanuman) have struggled in vain or many others engaged in penance and many learned and intelligent persons have tired themselves out of their search (for Truth). (Pause-1).

The Lord could make a pauper into a king in no time or displace a king from the throne and make him a beggar; infact His dealings are such that He could fill up the empty vessels or make the filled containers empty in no time.(1)

The Lord has organised this worldly falsehood (Maya) Himself and watches this worldly drama, infact the Lord pervades in all sorts of forms and hues in this world while remaining aloof at the same time.(2)

O Nanak ! The Lord has made the world wonder with His drama, as He is beyond any count, without any family and is beyond our comprehension and above the worldly falsehood (Maya). O Man ! Let us take refuge at the lotus-feet of the Lord leaving all our doubts so as to gain salvation (3-2)

The original hymn is as follows :—

“Har ki gát neh kauoo jānai. Jogi jati tapi pach harai or boh log sianai. (Pause-1)

.....
Sagal bharam taj Nanak prani charan tahai chit laieou. (3-1-2)

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੫੩੭)

ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕਉ ਜਾਨੈ ॥

ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿਹਾਰੈ ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੈ ॥੧॥ ਰਹਾਉ ॥

.....
ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤ੍ਰ ਲਾਇਓ॥੩॥੧॥੨॥

(iv) Then Bhagat Namdev has stated vide following hymn :—

Asa Bani Sri Namdev ji ki (Page 485)

Ek anek biapak poorak jaat dekhon tat soiee.

.....
Ghat ghat antar sarab nirantar keval ek murari. (4-1)

ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਨਾਮਦੇਉ ਜੀ ਕੀ ॥ (ਪੰਨਾ ੪੮੫)

ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ ॥

ਮਾਇਆ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਬਿਮੋਹਤਿ ਬਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥੧॥

ਕਹਤ ਨਾਮਦੇਉ ਹਰਿ ਕੀ ਰਚਨਾ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੀ ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਕੇਵਲ ਏਕ ਮੁਰਾਰੀ ॥੩॥੧॥

Which means : The one and only Lord pervades everywhere in various forms, so wherever I look around I perceive Him all around. Mān is always enamoured by various beautiful forms of worldly falsehood (Maya) by watching the worldly drama of Nature in different shapes and hues whereas few Guru-minded persons realize the Truth about Lord's secrets.(1)

.....
O Namdev ! On a thoughtful consideration, one would realise that this creation is a wonderful drama of the Lord, as He pervades all beings and all sides of the Universe in equal measure and could be perceived everywhere.

(So we should meditate on Lord's True Name alone with the Guru's guidance). (4-1)

So from the above (Guru's word) it would be amply clear that the Lord is pervading everywhere within and without us, and the ideal of life is unification of the soul with the prime-soul. This could be attained by following the Guru's guidance and reciting True Name alongwith singing His praises.

(v) Guru Nanak Dev has explained vide Sri Rag (Page 23) beautifully that the Lord is the cause and effect of everything happening in this world, as shown below :—

“Aapai rasiá aap ras apai ravan haar. Aapai hovai cholr’a aapai sej bhatar.(1)

Rang rata mera sahib rav reha bharpur. (Pause-1)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ਘਰ ਦੂਜਾ ੨ ॥ (ਪੰਨਾ ੨੩)

ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣਹਾਰੁ ॥

ਆਪੇ ਹੋਵੈ ਚੌਲੜਾ ਆਪੇ ਸੇਜ ਭਤਾਰ ॥੧॥

ਰੰਗਿ ਰਤਾ ਮੇਰਾ ਸਾਹਿਬੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥

Which means :—The Lord Himself is the lover, also the beloved and the love, all combined in one. He Himself is the bride, in the bridal dress and also the spouse to enjoy her company.(1)

My Lord pervades everything around us and thoroughly enjoys the worldly drama, being a party to it at all times. (Pause-1)

.....
O Nanak ! My supplication to the Lord, who Himself is the player and the playing field, like the swan and the lake, is to unite me with Himself in the drama of life. The Lord Himself is the lotus and the Kamina flower which blossoms on the sight of the moon, so the Lord pleases Himself witnessing all this fun in the world. (4-25)

(vi) Guru Gobind Singh (the Tenth Master) has stated vide ‘Jaap Sahib’, while singing the praises of the Lord vide Canto (81)

“ek moorat anek darsan keen roop anek.

Khel khel akhail khelan ant ko phir ek.” (81)

ਏਕ ਮੂਰਤ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰ ਏਕੁ ॥੮੧॥

Which means : The Lord has one entity but presents himself in many forms, thus appearing in countless beings. Thus He conducts his wonderous drama but when he wraps up his drama, then again he appears as a single entity. (81)

In the final analysis, while trying to meditate on the omnipresent Lord-sublime, the following aspects of the True Lord are discussed under subheadings (a) to (d) as shown :—

- (a) Wonderous Drama
- (b) Attainment of Bliss
- (c) True Sikh
- (d) The Ultimate Truth.

(a) WONDEROUS DRAMA

(i) Guru Amar Das (the 3rd Nanak) has described the wonderful drama of the Lord in some of The hymns in *Gujri ki Vaar Mahala 3* (Page 514) as follows :—

O Nanak ! The Guru-minded persons, who contemplate on the Guru's word (for better understanding) are tempted by the Lord to recite the Lord's True Name in the form of "Vahe Guru" (Wonderful Lord). But there are a few Guru-minded persons who sing the praises of the Lord. The Lord's sayings, in the form of Guru's word, are also wonderful and True, with the help of which we could unite with the Lord. The Guru-minded persons, who are fortunate enough, have sung the praises of the limitless Lord and attained the Lord by meditating on True Name (1).

M-3

The tongue, which repeats the True Name of the Lord, through the Guru's Word, is worthy of respect and such persons are united with the Lord. The hymn is as follows :—

"Vaho vaho aap akhaienda Gur sabadi sach soiai.

Vaho vaho sifit salah hai Gurmukh boojhai koiai."

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੧੪)

ਵਾਹੁ ਵਾਹੁ ਆਪਿ ਅਖਾਇਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਸੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਸਿਫਤਿ ਸਾਲਾਹ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥

(ii) In the next hymn Guru Amar Das has further elucidated

the wonderous drama, by saying.

Slok Mahala 3 (Page 514)

Vaho vaho kartian rein sukh vihaié.

Vaho vaho kartian sada anand hovai meri máié.

.....
Nanak vaho vaho sat rajaié. (1)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੧੪)

ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆਂ ਰੈਣਿ ਸੁਖਿ ਵਿਹਾਇ ॥

ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆਂ ਸਦਾ ਅਨੰਦ ਹੋਵੈ ਮੇਰੀ ਮਾਇ ॥

.....
ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਸਤਿ ਰਜਾਇ ॥੧॥

Which means : O my mother ! We could spend this life in comforts and peace (in bliss) by meditating on True Name and singing the praises of the wonderous Lord. We could experience real happiness and joy by enjoying the wonderful Nature of the Lord and expressing its charming character.

.....
O Nanak ! We could enjoy the bliss of the Lord's True Name and the Lord's wonderful Nature as per the Lord's Will alone. (1)

(iii) Then again in the next hymn, the Guru has remarked :
Vaho vaho tisno akhiai ji sachá gehar gambhir.

ਸਲੋਕ ਮਹਲਾ ੩ ॥

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿ ਸਚਾ ਗਹਿਰ ਗੰਭੀਰ ॥

.....
Which states :

O Nanak ! Let us sing the praises and proclaim the Lord as "Wonderful" ! wonderful Lord !" who has been made known to us by the True Guru, and we could express the Lord, who is an embodiment of Truth and too deep to be probed (understood) as wonderous. Lord, who is the benefactor of all virtues and a bestower of patience and consolation to the universe.

.....
O Nanak ! The Guru-minded persons, who meditate on True

Name, while singing His praises, and attain realisation of the three-worlds.(2)

(iv) Then again Guru Amar Das in the next hymn vide Slok M-3 (Page 515), has further stressed on His wondrous drama as follows :—

(Vaho vaho so jan sada kareh jin kou aapai dei bujhaié.)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੧੪)

ਵਾਹੁ ਵਾਹੁ ਸੋ ਜਨ ਸਦਾ ਕਰਹਿ ਜਿਨ ਕਉ ਆਪੇ ਦੇਇ ਬੁਝਾਇ ॥

O Nanak ! I offer myself, body and mind, as a sacrifice to the Guru-minded persons, who perceiving the Lord's Nature all around, hail the Lord as 'Wonderous Lord' or wonderful Master and recite Lord's True Name.

.....
I only wish to recite Lord's True Name, while singing His praises and exclaiming, "O wonderful Lord".(1)

(v) Then Guru Nanak Dev has stated as follows , vide Gour'i Mahala-1 (Page 153) :

"Vaho vaho sáchai mein teri ték.

Hoan papi tu nirmal ek." (Pause-1)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੩)

“ਕਾਮ ਕ੍ਰੋਧੁ ਮਾਇਆ ਮਹਿ ਚੀਤੁ ॥ ਭੂਠ ਵਿਕਾਰਿ ਜਾਗੈ ਹਿਤ ਚੀਤੁ ॥

.....
ਵਾਹੁ ਵਾਹੁ ਸਾਚੇ ਮੈ ਤੇਰੀ ਟੇਕ ॥ ਹਉ ਪਾਪੀ ਤੂੰ ਨਿਰਮਲੁ ਏਕ ॥੧॥ ਰਹਾਉ ॥

"O wonderful True Lord ! I only seek Your support. I am a great sinner whereas you are the only pure one."

Thus Guru Nanak Dev has addressed the Lord as the wondrous Lord while seeking His support to purify himself.

(vi) Then again Guru Arjan Dev (the 5th Nanak) has remarked as follows :—

Pour'i (Gurji Ki Vaar Mahala 5) (Page 521)

"Vaho vaho sirjan haar paieean thandh aap.

Jia jant meharvaan tis nu sada jaap."

ਪਉੜੀ (ਗੁਜਰੀ ਕੀ ਵਾਰ ਮਹਲਾ ੫) (ਪੰਨਾ ੫੨੧)

ਵਾਹੁ ਵਾਹੁ ਸਿਰਜਣਹਾਰ ਪਾਈਅਨੁ ਠਾਢਿ ਆਪਿ॥

ਜੀਅ ਜੰਤ ਮਿਹਰਵਾਨ ਤਿਸ ਨੇ ਸਦਾ ਸਾਧਿਅ ਜਾਪ॥

Which means : O Lord-creator ! We offer ourselves as a sacrifice (surrender ourselves) to Your Nature, and we are wonder struck with it. Which has produced a soothing effect on our minds. O Brother ! Let us recite the True Name of the wonderous Lord, who is the benefactor of all beings, being a True Master.”

(vii) Then again Guru Ram Das (the 4th Nanak) has remarked vide Slok Mahala 4 (Page 1421) as follows :—

Vaho vaho Satgur purakh hai jin sach jāta soiai.

Jit miliai tikh utrai tām mām sital hoiai.

Vaho vaho Satgur satpurkh hai jis nu samat sabh koiai.

Vaho vaho Satgur nirvair hai jis ninda ustat tul hoiai.

.....
Nanak Satgur vaho vaho jis te Naam prapat hoiai. (2)

ਸਲੋਕ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੧੪੨੧)

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਸਚੁ ਜਾਤਾ ਸੋਇ॥

ਜਿਤੁ ਮਿਲਿਐ ਤਿਖ ਉਤਰੈ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ॥

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਸਤਿ ਪੁਰਖੁ ਹੈ ਜਿਸ ਨੇ ਸਮਤੁ ਸਭ ਕੋਇ॥

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਨਿਰਵੈਰੁ ਹੈ ਜਿਸੁ ਨਿੰਦਾ ਉਸਤਤਿ ਤੁਲਿ ਹੋਇ॥

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਸੁਜਾਣੁ ਹੈ ਜਿਸੁ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਵੀਚਾਰੁ॥

.....
ਨਾਨਕ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਸ ਤੇ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ॥੨॥

Which means :—

“Blessed is the True Guru, a personification of Truth who is blessed with the attainment of the True ‘Lord, and deserves all our greetings and approbation. By meeting such a Guru, we could quench our thirst of worldly desires, as our body and mind gets eternal bliss and peace. Wonderful and worthy of our prayer is the True Guru, an embodiment of the prime soul who has realised the state of Equipoise, with the knowledge of the Lord’s secrets. The True Lord with enmity towards none, is really wonderful, deserving all praise, who takes praise or vilification on par. Blessed is the

wonderous Lord (True Guru), whose possesses all the wisdom and meditates only on True Name. Wonderful is the True Lord, whose greatness and grandeur is beyond our comprehension. The True Guru is truly wonderful and blessed, deserving all our praise.

O Nanak ! Blessed is the Guru, deserving all our praise and greetings, who enables us to attain the True Name of the Lord.(2)

(vii) Then Guru Amar Das (the 3rd Nanak) has remarked vide Rag Malar (Page 1276) as follows :—

“How wonderful and blessed is the Guru’s word which is Truth personified. Let us therefore sing the praises of the wonderful and beloved Lord. He enables us to unite with Him through His grace, when we are blessed with His benevolence.(3)

(The original hymn is as below) :—

ਮਲਾਰ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੭੬)

“ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਸਤਿ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥

.....
ਵਾਹੁ ਵਾਹੁ ਕਰਿ ਪ੍ਰਭੁ ਸਾਲਾਹੀਐ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥”(੩)

(viii) Then Guru Ram Das has stated vide Swaiyyai Mahala Choutha ké (Page 1403).

O Wonderous Lord ! The drama of this worldly creation has been enacted by You throughout the ages. O Guru ! You have been responsible for illuminating the universe with the light of the sun and moon.

.....
O Guru-minded persons ! Let us all meditate on the Lord in the company of holy saints and watch this wonderful drama of the Lord Almighty. (2-12)

(b) ATTAINMENT OF BLISS (ANAND MANGAL)

(i) Bhagat Kabir has explained vide Asa (Kabir jiu) Page 482 as follows :—

Gaou gaou ri dulhani mangalchara.

merai greh aié Raja Ram bhatara. (Pause-1)

ਆਸਾ (ਕਬੀਰ ਜੀਉ) (ਪੰਨਾ ੪੮੨)

ਤਨੁ ਰੈਨੀ ਮਨੁ ਪੁਨ ਰਪਿ ਕਰਿ ਹਉ ਪਾਚਉ ਤਤ ਬਰਾਤੀ ॥

ਰਾਮ ਰਾਇ ਸਿਉ ਭਾਵਰਿ ਲੈਹਉ ਆਤਮ ਤਿਹ ਰੰਗ ਰਾਤੀ ॥੧॥

ਗਾਉ ਗਾਉ ਗੀ ਦੁਲਹਨੀ ਮੰਗਲਚਾਰਾ ॥

ਮੇਰੇ ਗਿਹ ਆਏ ਰਾਜਾ ਰਾਮ ਭਤਾਰਾ ॥੧॥ ਰਹਾਉ ॥

The main purpose of this human life is to enjoy the bliss of life by attaining unison with the Lord-sublime, as stated by Bhagat Kabir in the above hymn, which means :

“O my senses imbued with the Lord’s love ! Please sing the praises of the Lord in support of my successful married life, (spiritual marriage), as my Lord-spouse has appeared in my heart with all his pomp and show. (Pause-1)

I have made my body as the utensil (or the material) for dyeing it, and have dyed my mind (soul) with the hue of virtuous deeds. All the five elements (air, water, fire etc.) have joined together to attend this beautiful function (or five virtuous deeds like mercy, duty). Now I will undertake the marriage ceremony with the Lord-spouse, as my soul is completely imbued with the hue of Lord’s love and am immersed in Lord’s love and devotion.”(1)

(ii) Then Guru Ram Das (the 4th Nanak) has further explained vide Rag Suhi Mahala 4 Chhant Ghar 1 (Page 773) as follows :—

Sat santokh kar bhaou kuram kurmaiee aya balram jiu.

.....
Gurparsadi brahm pachhata Nanak gunni gaheera.(2)

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੧ (ਪੰਨਾ ੭੭੩)

ਸਤੁ ਸੰਤੋਖੁ ਕਰਿ ਭਾਉ ਕੁੜਮ ਕੁੜਮਾਈ ਆਇਆ ਬਲਿਰਾਮ ਜੀਉ ॥

.....
ਗੁਰ ਪਰਸਾਦੀ ਬ੍ਰਹਮ ਪਛਾਤਾ ਨਾਨਕ ਗੁਣੀ ਗਹੀਰਾ ॥੨॥

Which means :—

O Lord ! It appears as if we have got Lord's love, truthfulness, contentment and peace in the form of sweets for the auspicious occasion and the Guru's word (studied) read (to others) as the songs sung at such auspicious occasions. When we attained salvation through the study of Gurbani (Guru's word) we got the company of such Gursikhs who helped us to complete our functions successfully. Now we have shed our anger, and the burning desires for worldly possessions have disappeared and all the misgivings and formal rituals including all vices have been eliminated. With the ridding of egoism, the sufferings (physical) gave way to all sorts of comforts. O Nanak ! Now we have realised the Lord, the fountain—head of all virtues, through the Guru's grace. (2)

(c) *The Ideal of Life* **A TRUE SIKH**

Definition :—Guru Amar Das (the 3rd Nanak) has defined the requirements and qualities of a True Sikh vide Rag Sorath (Page 601) as follows :—

(i) “So sikh sakha bandhap hai bhaiee je Gur ké bhánai vitch avai. Apnai bhanai jo chalai bhaiee vicchar chotan khavai. Bin Satgur sukh kadé na pavai bhaiee phir phir pachhotavai. (1)

Harké dass suhalai bhaiee. Janam janam ke kilvikh dukh katai aapai mail milaiee. (Pause)

.....
Nanak Naam vasai mán antar vichoh aap gavaieeai. (4-6)

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੦੧)

ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ ॥

ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਸੁਖ ਕਦੇ ਨ ਪਾਵੈ ਭਾਈ ਫਿਰਿ ਫਿਰਿ ਪਛੋਤਾਵੈ ॥੧॥

ਹਰਿ ਕੇ ਦਾਸ ਸੁਹੇਲੇ ਭਾਈ ॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇ ॥ ਰਹਾਉ ॥

.....
ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈਐ ॥੪॥੬॥

Which means :—The sikh, who follows the **Guru's Will** (without a murmur) is my true friend and my brother and close associate. The person, who follows his own mind (follows his own will) gets separated from the Lord and gets punished (by the Yama). O Brother ! No one could even enjoy the bliss of life without the Guru's guidance, and repents (for his folly) time and again. (1)

O Brother ! The devotees (slaves) of the Lord are always enjoying the eternal bliss as they have been united with the Lord by casting away all their ills and sins of the ages. (Pause)

O Brother ! The whole world is lost in wilderness due to the bondage of worldly falsehood, as all the family members are a source and cause of this worldly bondage. The worldly bondage

cannot be eliminated without the Guru's guidance as it is through the Guru's teachings alone that we could attain salvation, however, the faithless persons are engrossed in sinful actions due to the worldly falsehood and without realizing the value of the **Guru's word.**(2)

O Brother ! The whole world is engrossed in the vices of egoism and attachments, and no one renders any help to others. The Guru-minded persons, (faithfuls) however, sing the praises of the Lord in the company of holy saints (sadh sangat) as such they have merged with the Lord through self-realisation. The Lord is always by the side of the person, who has attained self-realisation and the secrets of life.(3)

O Brother ! The Guru is always our benefactor, bestowing His favours throughout, but without **good fortune** and **Lord's Will**, nothing could be achieved. Though the Lord treats everyone with equal love and care, but it is through His grace alone that different people reap the reward of their own actions. O Nanak ! We could inculcate the love of the **Lord's True Name** in the heart by getting rid of our egoism. (4-6)

(ii) Then Guru Ram Das (the 4th Nanak) has listed the requirements or requisites of a True Sikh vide Gouri Ki Vaar Mahala 4 as follows :—

“Gur Satgur ka jo sikh akhaié. So bhalkai uth har Naam dhiavai. Udam karai bhalkai parbhathi isnan karai amritsar navai. Updes Guru har har jap japai sabh kilivikh pap dokh leh javai. Phir charéh divas Gurbani gavai behdian uthdian har Naam dhiavai.

.....
Jan Nanak dhur' mangai tis Gursikh ki jo aap japai avrai Naam japavai.”(2)

ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੦੫)

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥

ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪੁ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਿੰਦਿਆਂ ਉਠਦਿਆਂ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

.....
ਜਨੁ ਨਾਨਕ ਪੂਜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰ ਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਾ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

Which means :—The Guru's true sikh should get up early in the morning and recite the Lord's True Name in the ambrosial hours of the morning; he should make an effort to wake up in the morning, then have a bath and join the company of holy congregations in singing the praises of the Lord reciting True Name. He could cast away all his ills and sufferings by repeating Lord's True Name constantly according to the Guru's teachings. Then by day dawn he should sing the Guru's word (Gurbani) and recite the True Name while in sitting or standing postures. The Gursikh, who recites Lord's True Name with every breath or morsel of food, is appreciated and liked by the Guru. The Gursikh who is bestowed with the Lord's grace and benevolence, is favoured with the Guru's message of True Name and worship.

O Nanak ! I would seek the dust of the lotus-feet of the Gursikh (Guru's follower) who recites Lord's True Name himself and helps others in remembering the Lord with the Guru's guidance.(2)

(iii) Then Guru Arjan Dev (the 5th Nanak) has explained the requirements of a human being in leading this life fruitfully vide Rag Ramkali (Page 889) as follows :—

(Terai káj na greh raj maal).

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੮੮੯)

ਤੇਰੈ ਕਾਜਿ ਨ ਗਿਹੁ ਰਾਜੁ ਮਾਲੁ॥

.....
ਨਾਨਕ ਦਾਸੁ ਤਾ ਕੈ ਕੁਰਬਾਣੁ॥੪॥੨੨॥

O human being ! None of the worldly possessions like riches and kingdoms are of any avail to you; even the worldly bondage is of no use to you. All the friends and companions are an embodiment of deceit and selfishness, infact only Lord's True Name will keep you company in the next world (after death). (1)

O friend ! Let us sing the praises of the True Lord, by reciting True Name as this worship of the Lord will help us to protect our honour and prestige. Even the yama (god of death) does not come anywhere near us (to punish us). (Pause-1)

The holy saints have the support of the True Lord alone, as their mainstay in life, and have made a success of this human life or battle of life.

O Nanak ! whatever the saints say or practise in life, is accepted by the Lord with pleasure. I would offer myself as a sacrifice to such noble souls with self-surrender. (4-11-22)

(iv) Then Guru Arjan Dev (the 5th Nanak) has further clarified vide Pouri (Gouri ki Vaar M-5) (Page 320) :—

“Tisai sarevo pránioh jis de Naou palai.

.....
Nanak pakrai charan har tis dargeh malai.(8)

ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੩੨੦)

ਤਿਸੈ ਸਰੇਵਹੁ ਪ੍ਰਾਣੀ ਹੋ ਜਿਸ ਦੇ ਨਾਉ ਪਲੈ॥

ਐਥੇ ਰਹਹੁ ਸੁਹੇਲਿਆ ਅਗੈ ਨਾਲਿ ਚਲੈ॥

ਨਾਨਕ ਪਕੜੈ ਚਰਨ ਹਰਿ ਤਿਸ ਦਰਗਹ ਮਲੈ॥੮॥

Which means :—O human beings ! Let us serve the person, who has inculcated Lord's True Name in his heart, as this Name will help us in this world and accompany us to the next like a pillar. O Nanak ! Let us take the support of the Lord, who will protect us in this world and the next. The person, who has taken refuge at the lotus-feet of the Lord, finds an honourable place in the Lord's Presence even.(8)

Then again in the next Pouri (9) Page 320 the Guru has remarked beautifully the state of affairs there :—

Pouri : Othai amrit vandiai sukhia har karnai. Jam ke panth na paieeah phir nahi mamai..... Pekh darsan Nanak jiviá mán ander dharnai.(9)

ਪਉੜੀ ੯॥ (ਪੰਨਾ ੩੨੦)

ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਸੁਖੀਆ ਹਰਿ ਕਰਣੇ॥

ਜਮ ਕੈ ਪੰਥਿ ਨ ਪਾਈਅਹਿ ਫਿਰਿ ਨਾਹੀ ਮਰਣੇ॥

ਜਿਸ ਨੋ ਆਇਆ ਪ੍ਰੇਮ ਰਸੁ ਤਿਸੈ ਹੀ ਜਰਣੇ॥

ਬਾਣੀ ਉਚਰਹਿ ਸਾਧ ਜਨ ਅਮਿਉ ਚਲਹਿ ਝਰਣੇ॥

ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕੁ ਜੀਵਿਆ ਮਨ ਅੰਦਰਿ ਧਰਣੇ॥੯॥

Which means :—In the company of holy saints, the nectar of True Name is being distributed to all those present, which gives joy and comfort to all. Such persons do not follow the path leading to the doors of Yama, nor do they undergo the cycle of births and deaths. Whosoever has inculcated the Lord's love in his heart, can

tolerate the rude talk of others, due to his virtues. The saints speak such a beautiful language that fountains of nectar sprout up.

O Nanak ! The person, who had got a glimpse of such saints or listened to their noble discourses becomes alive with joy and peace of mind.(9)

(v) Guru Nanak Dev has ordained a True Sikh (follower) to inculcate such qualities as stated in the following hymn in Rag Bilawal (Page 795) :—

“Gurbachni mán sehaj, dhianai.

Harkai rung ratta mán manai.

Manmukh bharam bhulai bouranai.

Har bin kiou rehai Gur sabad pachhanai.(1)

.....
Jan Nanak har Naam dhan raas. (4-4)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੭੯੫)

ਗੁਰ ਬਚਨੀ ਮਨੁ ਸਹਜ ਧਿਆਨੇ ॥

ਹਰਿ ਕੈ ਰੰਗਿ ਰਤਾ ਮਨੁ ਮਾਨੈ ॥

ਮਨਮੁਖਿ ਭਰਮਿ ਭੁਲੇ ਬਉਰਾਨੇ ॥

ਹਰਿ ਬਿਨੁ ਕਿਉ ਰਹੀਐ ਗੁਰ ਸਬਦਿ ਪਛਾਨੈ ॥੧॥

.....
ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਦਾਸਨਿ ਦਾਸ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਧਨੁ ਰਾਸਿ ॥੪॥੪॥

Which means :—O Brother ! I have been immersed in the recitation of Lord's True Name by following the Guru's word in (a state of) equipoise. I am enjoying the bliss of the Lord by imbibing the love of the Lord in my heart. However, the faithless persons, being devoid of Guru's teachings, are wandering like foolish persons. O friend ! How could any person rest in peace, without having the love of the Lord in the heart with Guru's guidance. So it is very essential to realise the True Master.(1)

.....
O Nanak ! The persons, who are blessed with Lord's Grace, have attained True Name and crossed this worldly ocean successfully. (4-4)

(d) THE ULTIMATE TRUTH

The question arises :—

If God is Truth, what is Truth ?

This has been amply clarified by Guru Nanak Dev in his composition of Asa-ki-Vaar, which is sung every morning by the Sikh devotees in the various worship places or Gurdwaras.

(i) In the second canto Guru Nanak Dev has stated as follows :—

Slok M: 1 (Page 463)

Sachai terai khand sachai brahmand.

Sachai terai loi sachai akaar.

.....
Sacha tera hukam sacha phurmán.

Sacha tera karam sacha nissan.

.....
Nanak sach dhian sach.

jo mar jamai so kach nikach. (1)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੬੩)

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥ ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥

ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ ॥ ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥

ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ ॥ ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥

ਸਚੇ ਤੁਧੁ ਆਖਹਿ ਲਖ ਕਰੋੜਿ ॥ ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ ॥

ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥ ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਤਿਸਾਹ ॥

ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ ॥ ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ ॥੧॥

Which means : O Lord ! Your creation of this whole universe is really wonderful and true alongwith various continents and countries. True and real are all the human forms and bodies created by you, alongwith various thoughts and functions being performed

by them ! This whole vast expanse of your creation is really wonderful and True and it is your Will, which directs all this creation and even your court (Kingdom of Heaven) is True and real. Your Will and your dictates are true, alongwith the functions allotted to each. One of them and the system of your functioning is equally True alongwith all your manifestation and your enlightenment. True Lord ! Millions of people have explained and described you as Almighty, limitless and Truthful. This whole drama of creation is really true, eternal everlasting based on your might and limitless power, and all your praises being sung throughout the universe are an eternal truth. O Nanak ! The Guru-minded persons who remember and meditate on the Lord are also true and immortal, however, the self-willed persons, devoid of this Truth realization, are taken through the cycle of Rebirths.

(Infact, True is your creation, Nature and the holy saints engaged in your worship.) (1)

(ii) Then again, in canto (10) Guru Nanak Dev has remarked :—

M-1 (Page 468).

Sach tá par janiai ja ridai sacha hoiai.
 koor' ki mál utrai tan karai hachha soiai.
 sach tá par janiai ja sach dharai pyar.
 Nao sunn mán rehshiai ta paié mokh duar.
 sach tá par janiai ja jugat janai jiu.
 dharat kaya sadh kai vitch dei karta biou.
 sach tá par janiai ja sikh sachi lai.

.....
 Sach tá par janiai ja atam tirath karai nivas.

Nanak vakhanai benti jiu sach palai hoiai.(2)

ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੬੮)

ਸਚੁ ਤਾ ਪਰ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ ॥
 ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੈ ਹਛਾ ਧੋਇ ॥

ਸਚੁ ਤਾ ਪਰ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥
 ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥
 ਸਚੁ ਤਾ ਪਰ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥
 ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥
 ਸਚੁ ਤਾ ਪਰ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥
 ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥
 ਸਚੁ ਤਾ ਪਰ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸਿ ॥
 ਸਤਿਗੁਰੂ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੇ ਕਰੇ ਨਿਵਾਸੁ ॥
 ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ ॥
 ਨਾਨਕ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥੨॥

Which means : Man could realize Truth and attain the True Lord, provided his heart is pure and truthful. Let us keep our body clean and pure by getting rid of the dirt of cleverness and cunning attitude.

Infact, we could realize Truth only if we inculcate the love of the Lord in our hearts. By listening to True Name, the mind gets elated with the joy and bliss of life, and the door to salvation opens up, but all this is possible if we know the path to Lord's attainment. Let us sow the seed of True Name in the body by preparing it for the purpose. We could attain the True Lord provided we follow the Guru's teachings. We could realize the True Lord within ourselves, provided the Lord bestows His Grace on us. Then we should remember the Lord by concentrating within, through the Guru's guidance. It is Truth alone which is the remedy for all our ills and washes away all our vicious thoughts. O Nanak ! I pray to the Lord, that the person who has inculcated Truth within his heart, may he merged with the Lord. (2)

(iii) Then Guru Amar Das has remarked vide Rag Vadhans (Page 564) as follows :—

O my mind ! I would sacrifice myself on True Name. When I were to become the slave of the slaves of the Guru, I may attain the True Name, by ridding myself of my egoism. (Pause-1)

Blessed and truthful is the tongue which is imbued with the love of the Lord, and the body and mind also become pure.(2)

The faith in the Lord is the true form of farming where the seed of True Name is sowed and then listening to the Guru's message or propagating it also constitutes a true business in life.(3)

The Guru-minded person has taken the support of True Name as such his daily chores like taking food or dressing himself is also pure and truthful and worthwhile. But this virtue of reciting True Name is attained by the person who is blessed by the Lord Himself and then such a person attains self-realisation and Truth within his innerself. (4)

Blessed is the time, the moment when the love of the True Lord is developed in our hearts.(7)

O Nanak ! It is only ~~when~~ the True Guru is pleased with us that we are united with the Lord and finally merge with Him, attaining ultimate Truth, through His Grace. The Lord always maintains us in a state as it pleases Him and enjoys sustaining us as per His Will or ordains. (8-1)

The original hymn is as follows :—

Vadhans Mahala 3 (Page 654)

ik Onkar SatGur prasad
Sachi bani sach dhun sach sabad vichara.
andin sach salahna dhan dhan vadbhag hamara.(1)

.....
Nanak sachai mailé ta milai apai leié milaié.
jiun bhavai tiun rakhsi apai karai rajaé. (8-1)

ਵਡਹੰਸ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ (ਪੰਨਾ ੫੬੪)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਚੀ ਬਾਣੀ ਸਚੁ ਧੁਨਿ ਸਚੁ ਸਬਦੁ ਵੀਚਾਰਾ ॥

ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਹਮਾਰਾ ॥੧॥

ਮਨ ਮੇਰੇ ਨਾਚੇ ਨਾਮੁ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥
ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ਰਹਹਿ ਤਾ ਪਾਵਹਿ ਸਚਾ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥

.....

ਸਚੁ ਖੇਤੀ ਸਚੁ ਬੀਜਣਾ ਸਾਚਾ ਵਾਪਾਰਾ ॥
ਅਨਦਿਨੁ ਲਾਹਾ ਸਚੁ ਨਾਮੁ ਧਨੁ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥੨॥
ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੁ ਟੇਕ ਹਰਿ ਨਾਉ ॥
ਜਿਸ ਨੇ ਬਖਸੇ ਤਿਸੁ ਮਿਲੈ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥੩॥

.....

ਨਾਨਕ ਸਚੈ ਮੇਲੇ ਤਾ ਮਿਲੇ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਸੀ ਆਪੇ ਕਰੇ ਰਜਾਇ ॥੮॥੧॥